

بحار الأنوار

BIHAR AL-ANWAAR

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

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باب 56 أنه صلوات الله عليه الوصي و سيد الأوصياء و خير الخلق بعد النبي ص و أن من أبي ذلك أو شك فيه فهو كافر

CHAPTER 56 – HE^{asws} IS THE SUCCESSOR^{asws}, AND CHIEF OF THE SUCCESSORS^{as}, AND BEST OF THE PEOPLE AFTER THE PROPHET^{saww}, AND THE ONE WHO REFUSES THAT OR DOUBTS IN IT, SO HE IS A KAFIR

1- قب، المناقب لابن شهر آشوب الطبري بإسناده عن أبي الطمئيل أنه قال علي لأصحاب الشورى أنا شيدكم الله هل تعلمون أن رسول الله ص وصياً غيري قالوا اللهم لا.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Tayri, by his chain from Abu Al Tufeyl,

'Ali^{asws} said to the companions of the consultation: 'I^{asws} adjure you with Allah^{azwj}! Do you know for Rasool-Allah^{saww} there being any successor^{asws} apart from me^{asws}?' They said, 'O Allah^{azwj}, no?'¹

سُفْيَانُ الثَّوْرِيُّ عَنِ مَنْصُورٍ عَنِ مُجَاهِدٍ عَنِ سَلْمَانَ الْفَارِسِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ وَصِيَّيَ وَ خَلِيفَتِي وَ خَيْرَ مَنْ أَنْزَلْتُكَ بَعْدِي يُنَجِّزُ مَوْعِدِي وَ يَغْفِي دِينِي عَلَيَّ بِنُ أَبِي طَالِبٍ.

Sufyan al Sowry, from Mansour, from Mujahid,

'Salman Al-Farsi^{ra} who said, 'I^{ra} heard Rasool-Allah^{saww} saying: 'My^{saww} successor^{asws}, and my^{saww} caliph, and best of the ones I^{saww} leave behind after me^{saww}, fulfiller of my^{saww} promises, and payer of my^{saww} debts, is Ali^{asws} Bin Abu Talib^{asws}!'²

الطَّبْرِيُّ بِإِسْنَادٍ لَهُ عَنْ سَلْمَانَ قَالَ: قُلْتُ لِرَسُولِ اللَّهِ يَا رَسُولَ اللَّهِ إِنَّهُ لَمْ يَكُنْ نَبِيٍّ إِلَّا وَ لَهُ وَصِيٌّ فَمَنْ وَصِيَّتُكَ قَالَ وَصِيَّتِي وَ خَلِيفَتِي فِي أَهْلِي وَ خَيْرَ مَنْ أَنْزَلْتُكَ بَعْدِي مُؤَدِّي دِينِي وَ مُنَجِّزُ عِدَائِي عَلَيَّ بِنُ أَبِي طَالِبٍ.

Al Tabari, by a chain of his,

'From Salman^{ra} who said, 'I^{ra} said to Rasool-Allah^{saww}, 'O Rasool-Allah^{saww}! Surely there did not happen to be any Prophet^{as} except and there was a successor^{as} for him^{as}'. (I^{ra} said), 'So, who is your^{saww} successor^{asws}?' He^{saww} said: 'My^{saww} successor^{asws}, and my^{saww} caliph among my^{saww} family, and best of the ones I^{saww} leave after me^{saww}, payer of my^{saww} debts, and fulfiller of my^{saww} promises, Ali^{asws} Bin Abu Talib^{asws}'³.

مُطَيْرٌ بِنُ خَالِدٍ عَنِ أَنَسٍ وَ قَيْسِ بِنِ مَنَاةَ وَ عَبَادَةَ بِنِ عَبْدِ اللَّهِ عَنِ سَلْمَانَ كِلَاهُمَا عَنِ النَّبِيِّ ص يَا سَلْمَانَ سَأَلْتَنِي مَنْ وَصِيَّتِي مِنْ أُمَّتِي فَهَلْ تَدْرِي مَنْ كَانَ أَوْصَى إِلَيْهِ مُوسَى قُلْتُ اللَّهُ وَ رَسُولُهُ أَغْلَمُ قَالَ أَوْصَى إِلَى يُوشَعَ لِأَنَّهُ كَانَ أَغْلَمَ أُمَّتِهِ وَ وَصِيَّتِي وَ أَغْلَمُ أُمَّتِي بَعْدِي عَلَيَّ بِنُ أَبِي طَالِبٍ.

Muteyr Bin Khalid, from Ahan, and Qays Bin Manah, and Ubada Bin Abdullah,

¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 1 a

² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 1 b

³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 1 c

'From Salman^{ra}, all of them from the Prophet^{saww}: 'O Salman^{ra}! You^{ra} are asking me^{saww}, who from my^{saww} community is my^{saww} successor^{asws}, so do you know who Musa^{as} had bequeathed to?' I^{ra} said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'. He^{saww} said: 'To Yohua^{as}, because he^{as} was the most learned of his^{as} community, and the most learned of my^{saww} community after me^{saww} is Ali^{asws} Bin Abu Talib^{asws}'.⁴

وَرَوَى قَرِيباً مِنْهُ أَحْمَدُ فِي فَصَائِلِ الصَّحَابَةِ أَبُو رَافِعٍ قَالَ: لَمَّا كَانَ الْيَوْمَ الَّذِي تُوُفِّيَ فِيهِ رَسُولُ اللَّهِ صَ غَشِيَ عَلَيْهِ فَأَخَذْتُ بِعَدَمَيْهِ أَقْبَلُهُمَا وَ أَبْكِي فَأَفَاقَ وَ أَنَا أَقُولُ مَنْ لِي وَ لَوْلَدِي بَعْدَكَ يَا رَسُولَ اللَّهِ فَرَفَعَ إِلَيَّ رَأْسَهُ وَ قَالَ اللَّهُ بَعْدِي وَ وَصَّيَ صَالِحِ الْمُؤْمِنِينَ.

And it is reported near to it by Ahmad in (the book) 'Fazaail Al Sahaba' – Abu Rafie said,

'When it was the day in which Rasool-Allah^{saww} passed away in, there was fainting upon him^{saww}. I^{ra} grabbed his^{saww} foot to kiss it, and I^{ra} cried. He^{saww} woke upon and I^{ra} was saying, 'Who is for me^{ra} and for my^{ra} children, O Rasool-Allah^{saww}?' He^{saww} raised his^{saww} head towards me^{ra} and said: 'Allah^{azwj} is after me^{saww} and my^{saww} successor^{asws} **and the corrector of the Momineen; [66:4]**'.⁵

رَوَى بَنُو عَلِيٍّ عَنْ أَبِيهِ عَ أَنَّ أَبَا ذَرٍّ لَقِيَهُ عَلِيٌّ عَ فَقَالَ أَبُو ذَرٍّ أَشْهَدُ لَكَ بِالْوَلَاءِ وَ الْإِحَاءِ وَ الْوَصِيَّةِ.

Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}), from his father^{asws}: 'Abu Zarr^{ra} was met Ali^{asws}. Abu Zarr^{ra} said, 'I^{ra} testify for you^{asws} with the friendship and the brother-hood (with Rasool-Allah^{saww}, and the successor-ship''.⁶

و روى أبو بكر بن مردويه مثل ذلك: سلمان و المقداد و عمار. عِكْرَمَةُ عَنْ ابْنِ عَبَّاسٍ أَنَّ جَبْرِئِيلَ نَظَرَ إِلَى عَلِيٍّ فَقَالَ هَذَا وَصِيكَ.

And it is reported by Abu Bakr Bin Mardawayh, similar to that, Salman^{ra}, and Al-Miqdad^{ra} and Ammar^{ra}, Ikrimah (Bin Abu Jahla), from Ibn Abbas, 'Jibraeel^{as} looked at Ali^{asws}, he^{as} said: 'This is your^{saww} successor^{asws}'.⁷

الْأَعْمَشُ عَنْ عَبَّادَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَ أَنَا جَبْرِئِيلُ وَ عِنْدَهُ عَلِيٌّ فَقَالَ هَذَا خَيْرُ الْوَصِيِّينَ.

Al-Amsh, from Abaya, from Ibn Abbas, 'Rasool-Allah^{saww}, Jibraeel^{as} came to him^{saww}, and in his^{saww} presence was Ali^{asws}. He^{as} said: 'This is best of the successors^{asws}'.⁸

الْمَسْعُودِيُّ عَنْ عَمْرِ بْنِ زِيَادِ الْبَاهِلِيِّ عَنْ شَرِيكِ بْنِ الْفَضِيلِ بْنِ سَلَمَةَ عَنْ أُمِّ هَانِيَةَ بِنْتِ أَبِي طَالِبٍ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ ابْنَ أُمِّي يُؤْذِنِي تَعْنِي عَلِيًّا فَقَالَ النَّبِيُّ إِنَّ عَلِيًّا لَا يُؤْذِي مُؤْمِنًا إِنَّ اللَّهَ طَبَعَهُ يَوْمَ طَبَعَهُ عَلَيَّ خُلْفِي

Al Masoudy, from Umar Bin Ziyad, from Shareek Bin Al Fuzeyl Bin Salamah,

⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 1 d

⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 1 e

⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 1 f

⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 1 g

⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 1 h

‘From Umm Hany daughter of Abu Talib^{asws} said, ‘I said, ‘O Rasool-Allah^{saww}! The son^{asws} of my mother^{as} is hurting me’ – meaning Ali^{asws}. The Prophet^{saww} said: ‘Ali^{asws} does not hurt any Momin. Allah^{azwj} will Brand him^{asws} on the Day He^{azwj} will Brand upon the creatures.

يَا أُمَّ هَانِيٍّ إِنَّهُ أَمِيرٌ فِي الْأَرْضِ أَمِيرٌ فِي السَّمَاءِ إِنَّ اللَّهَ جَعَلَ لِكُلِّ نَبِيٍّ وَصِيًّا فَصَبَّأُ فَصَبَّأُ وَصِيُّ آدَمَ وَ يُوشَعُ وَصِيُّ مُوسَى وَ آصَفُ وَصِيُّ سُلَيْمَانَ وَ شَمْعُونُ وَصِيُّ عِيسَى وَ عَلِيُّ وَصِيِّي وَ هُوَ خَيْرُ الْأَوْصِيَاءِ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَنَا صَاحِبُ الشَّقَاعَةِ يَوْمَ الْقِيَامَةِ وَ أَنَا الدَّاعِي وَ هُوَ الْمُؤَدِّي.

O Umm Hany! He^{asws} is Emir in the earth, Emir in the sky. Allah^{azwj} Made a successor^{as} to be for every Prophet^{as}. So, Shees^{as} is successor^{as} of Adam^{as}, and Yoshua^{as} is successor^{as} of Musa^{as}, and Aasif^{as} is successor^{as} of Suleyman^{as}, and Shamoun^{as} is successor^{as} of Isa^{as}, and Ali^{asws} is my^{saww} successor^{asws}, and he^{asws} is best of the successors^{as} in the world and the Hereafter, and I^{saww} am owner of the intercession on the Day of Qiyamah, and I^{saww} am the caller and he^{asws} is the called”.⁹

حَلِيئَةُ أَبِي نُعَيْمٍ وَ وِلَايَةُ الطَّرِيقِ قَالَ النَّبِيُّ ص يَا أَنَسُ اسْكُبْ لِي وَضُوءًا ثُمَّ قَالَ فَصَلَّى رَكَعَتَيْنِ ثُمَّ قَالَ يَا أَنَسُ يَدْخُلُ عَلَيْكَ مِنْ هَذَا الْبَابِ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ خَاتَمُ الْوَصِيِّينَ

(The book) ‘Hilyat’ of Abu Nueym, and (the book) ‘Walayah’ of Al Tabari,

‘The Prophet^{saww} said: ‘O Anas! Fetch water for me^{saww} for Wud’u!’ Then he (Anas) said, ‘He^{saww} prayed two Cycles (Salat). Then he^{saww} said: ‘O Anas! There shall entered to you^{asws} from this door, Amir Al-Momineen, and chief of the Muslims, and guide of the resplendent, and last of the successors^{as}’.

قَالَ أَنَسٌ قُلْتُ اللَّهُمَّ اجْعَلْهُ رَجُلًا مِنَ الْأَنْصَارِ وَ كَتَمْتُهُ إِذْ جَاءَ عَلَيَّ فَقَالَ مَنْ هَذَا يَا أَنَسُ قُلْتُ عَلِيُّ فَقَامَ مُسْتَبْشِرًا وَ اعْتَنَقَهُ ثُمَّ جَعَلَ يَمْسَحُ عَرَقَ وَجْهِهِ بِوَجْهِهِ

Anas said, ‘I said, ‘O Allah^{azwj}! Make it to be a man from the Helpers!’ And I concealed it when Ali^{asws} came. He^{saww} said: ‘Who is this, O Anas?’ I said, ‘Ali^{asws}’. He^{saww} stood up smiling and hugged him^{asws}. Then he^{saww} went on to wipe the sweat of his^{asws} face with his^{saww} face.

فَقَالَ عَلِيُّ يَا رَسُولَ اللَّهِ لَقَدْ رَأَيْتُكَ صَنَعْتَ بِي شَيْئًا مَا صَنَعْتَهُ بِي قَبْلُ قَالَ وَ مَا يَمْنَعُنِي وَ أَنْتَ تُؤَدِّي عَنِّي وَ تُسْمِعُهُمْ صَوْتِي وَ تُبَيِّنُ لَّهُمْ مَا اخْتَلَفُوا فِيهِ وَ هَذَا مِنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِلْبَيِّنِ لَّهُمْ الَّذِي اخْتَلَفُوا فِيهِ فَأَقَامَ عَلِيًّا لِبَيَانِ ذَلِكَ.

Ali^{asws} said: ‘O Rasool-Allah^{saww}! I^{asws} have seen you^{saww} do something with me^{asws} what you^{saww} had not done with me^{asws} before!’ He^{saww} said: ‘And what prevents me^{saww}, and you^{asws} will be fulfilling on my^{saww} behalf, and make them hear my^{saww} voice, and explain to them whatever they would be differing in, and this is from the Word of Allah^{azwj} Mighty and Majestic: **And We did not Reveal the Book unto you except for you to clarify to them what they were differing in, [16:64]**. So, he^{saww} established Ali^{asws} to explain that”.¹⁰

⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 1 i

¹⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 1 j

وَمِنْ كَلَامِ الصَّاحِبِ: صِنُوهُ الَّذِي وَاخَاهُ وَ أَجَابَهُ حِينَ دَعَاهُ وَ صَدَّقَهُ قَبْلَ النَّاسِ وَ لَبَّاهُ وَ سَاعَدَهُ وَ وَاَسَأَهُ وَ شَيَّدَ الدِّينَ وَ بَنَاهُ وَ هَزَمَ الشِّرْكَ وَ أَخْرَاهُ وَ بَنَفْسِهِ عَلَى الْفِرَاشِ فَدَاهُ وَ مَانَعَ عَنْهُ وَ حَمَاهُ وَ أَرْعَمَ مِنْ عَانَدِهِ وَ قَلَاهُ وَ عَسَلَهُ وَ وَاَرَاهُ وَ أَدَى دِينَهُ وَ قَضَاهُ وَ قَامَ بِجَمِيعِ مَا أَوْصَاهُ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ لَا سِوَاهُ.

And from the speech of the author, 'His^{sawww} son-in-law whom he^{sawww} established brotherhood with, and he^{asws} answered him^{sawww} whenever he^{sawww} called him^{asws}, and ratified him^{sawww} before the people, and rallied to him^{sawww}, and assisted him^{sawww}, and consoled him^{asws}, and constructed the religion and built it, and defeated the Shirk, and disgraced it, and ransomed himself^{asws} upon the bed, and defended him^{sawww}, and protected him^{sawww}, and rubbed the nose of the one being inimical to him^{sawww} and hated him, and washed him^{asws}, and buried him^{asws}, and fulfilled his^{sawww} religion, and fulfilled it, and stood with the entirety of what he^{sawww} had bequeathed. That is Amir Al-Momineen^{asws}, no (one else) besides him^{asws}'.¹¹

وَ الْإِجْمَاعُ فِي حَدِيثِ ابْنِ عَبَّاسٍ فِي وَفَاةِ رَسُولِ اللَّهِ ص قَالَ النَّبِيُّ ص يَا عَبَّاسُ يَا عَمَّ رَسُولَ اللَّهِ تَقْبَلُ وَصِيَّتِي وَ تُنَجِّزُ عِدَّتِي وَ تَقْضِي دَيْنِي فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ عَمُّكَ شَيْخٌ كَبِيرٌ ذُو عِيَالٍ كَثِيرٍ وَ أَنْتَ ثُبَارِي الرِّيحِ سَخَاءً وَ كَرَمًا وَ عَلَيْكَ وَعْدٌ لَا يَنْهَضُ بِهِ عَمُّكَ

And the summary in a Hadeeth of Ibn Abbas,

'Regarding the expiry of Rasool-Allah^{sawww}, the Prophet^{sawww} said: 'O Abbas! O uncle of Rasool-Allah^{sawww}! Accept my^{sawww} bequest, and fulfil my^{sawww} promise, and pay off my^{sawww} debts'. Al-Abbas said, 'O Rasool-Allah^{sawww}! Your^{sawww} uncle is old, aged, with a lot of dependants, and you^{sawww} are a cool breeze of generosity and benevolence, and upon you^{sawww} is a promised which your^{sawww} uncle cannot get up with it'.

فَأَقْبَلَ عَلَيَّ ع فَقَالَ تَقْبَلُ وَصِيَّتِي وَ تُنَجِّزُ عِدَّتِي وَ تَقْضِي دَيْنِي فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ فَقَالَ اذْنُ مِيَّيْ قَدْنَا مِنْهُ وَ ضَمُّهُ إِلَيْهِ وَ نَزَعَ حَاتِمَهُ مِنْ يَدِهِ وَ قَالَ لَهُ خُذْ هَذَا فَضَعُهُ فِي يَدِكَ

He^{sawww} turned towards Ali^{asws} and said: 'Accept my^{sawww} bequest and fulfil my^{sawww} promises and pay off my^{sawww} debts'. He^{asws} said: 'Yes, O Rasool-Allah^{sawww}!' He^{sawww} said: 'Come near me^{sawww}'. He^{asws} went near him^{sawww} and he^{sawww} pressed him^{asws} to him^{sawww}, and he^{sawww} removed his^{sawww} ring from his^{sawww} hand and said to him^{asws}: 'Take this and place it in your^{asws} hand'.

وَ دَعَا بِسَيْفِهِ وَ دِرْعِهِ وَ يُرَوَى أَنَّ جِبْرَائِيلَ نَزَلَ مِنَ السَّمَاءِ فَجِيءَ بِهَا إِلَيْهِ فَدَفَعَهَا إِلَى عَلِيٍّ فَقَالَ لَهُ اقْبِضْ هَذَا فِي حَبَائِي وَ دَفَعْ إِلَيْهِ بَعْلَتَهُ وَ سَرَجَهَا وَ قَالَ اقْبِضْ عَلَى اسْمِ اللَّهِ إِلَى مَنْزِلِكَ ثُمَّ أَعْمِي عَلَيْهِ الْقِصَّةَ.

And he^{sawww} called for his^{sawww} sword, and his^{sawww} armour, and it is reported that Jibraeel^{as} descended from the sky and came with it to him^{sawww}. He^{sawww} handed it to Ali^{asws}. He^{sawww} said to him^{asws}: 'Take possession of this during my^{sawww} lifetime', and handed his^{sawww} mule to him^{asws}, and its saddle, and said: 'Go upon the Name of Allah^{azwj} to your^{asws} house'. Then there was fainting upon him^{sawww} – the story".¹²

¹¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 1 k

¹² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 1 l

ابن عبد ربه في العقد بن روثه الأمة بأجمعها عن أبي رافع وعنه أن علياً نازع العباس إلى أبي بكر في برد النبي و سيفه و فرسه فقال أبو بكر أين كنت يا عباس حين جمع رسول الله نبي عبد المطلب و أنت أخذهم فقال أيكم يوازني فيكون وصي و خليفتي في أهلي و يُنجز مؤعدي و يُفضي ديني

Ibn Abd Rabbih in (the book) 'Al Iqd', but the community has reported in its entirety, from Abu Rafie and others,

'Ali^{asws} disputed Al-Abbas to Abu Bakr regarding a cloak of the Prophet^{saww}, and his^{saww} sword, and his^{saww} horse. Abu Bakr said, 'Where were you O Ibn Abbas, when Rasool-Allah^{saww} had gathered the sons of Abdul Muttalib^{asws} and you were one of them, so he^{saww} said: 'Which one of you will be my^{saww} Vizier so he will become my^{saww} successor^{asws}, and my^{saww} caliph among my^{saww} family, and fulfil my^{saww} promises, and pay off my^{saww} debts?'

فقال له العباس فما أفعذك مجلسك هذا تقدمته و تأخرت عليه فقال أبو بكر أعدراً يا بني عبد المطلب.

Al-Abbas said to him, 'So what made you sit in this seat of yours and rule upon him^{asws}?' Abu Bakr said, 'Are you being treacherous, O sons of Abdul Muttalib^{asws}?'¹³

و قال متكلم لهارون الرشيد أريد أن أقزر هشام بن الحكم بأن علياً كان ظالماً فقال له إن فعلت ذلك كذا و كذا فأمر به

And a speaker of Haroun Al-Rasheed said, 'I want Hisham Bin Al-Hakam to acknowledge that Ali^{asws} was unjust'. He said to him, 'If you can do so, for you would be such and such'. He ordered with it.

فلما حضر فقال المتكلم يا أبا محمد روت الأمة بأجمعها أن علياً نازع العباس إلى أبي بكر في برد النبي و سيفه و فرسه قال نعم قال فأبئهما الظالم لصاحبه

When he presented, the speaker said, 'O Abu Muhammad! The community in their entirety are reporting that Ali^{asws} disputed Al-Abbas (taking him) to Abu Bakr regarding a cloak of the Prophet^{saww}, and his^{saww} sword, and his^{saww} horse'. He said, 'Yes'. He said, 'So, which of the two was unjust to his companion?'

فخاف من الرشيد فقال لم يكن فيهما ظالم قال فيختصم اثنان في أمر و هما جميعاً محققان قال نعم اختصم الملكان إلى داود و ليس فيهما ظالم و إنما أراد أن ينهيه على الحكم كذلك هذان تحاكما إلى أبي بكر ليعرفاه ظلمه.

He feared from Al-Rasheed, so he said, 'There did not happen to be anyone unjust among the two'. He said, 'Two people dispute regarding a matter, and they are both rightful?' He said, 'Yes. The two Angels disputed (taking it to) Dawood^{as} and there wasn't anyone unjust among the two, and rather they wanted to clarify to him^{as} upon the judgment. Similar to that are these two going to judgment to Abu Bakr in order to make him recognise his own injustice"¹⁴.

2- لي، الأمالي للصدوق ل، الخصال بالإسناد إلى دارم عن الرضا عن أبيه ع عن النبي ص قال: خلق الله عز و جل مائة ألف نبي و أربعة و عشرين ألف نبي أنا أكرمهم على الله و لا فخر و خلق الله عز و جل مائة ألف وصي و أربعة و عشرين ألف وصي فعلي أكرمهم على الله و أفضلهم.

¹³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 1 m

¹⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 1 n

(The books) 'Al Amaali' of Al Sadouq, (and) 'Al Khisaal', by the chain to Darim,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from the Prophet^{saww} having said: 'Allah^{azwj} Mighty and Majestic Created one hundred and twenty-four thousand Prophets^{as}. I^{saww} am most honourable of them to Allah^{azwj} and there is no pride. And Allah^{azwj} Mighty and Majestic Created one hundred and twenty-four thousand successors^{as}. Ali^{asws} is most honourable of them to Allah^{azwj} and their^{as} superior'.¹⁵

3- لي، الأماالي للصدوق ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه ع قال: قال النبي ص لعلي أنت خير البشر ولا يشك فيك إلا كافر.

(The books) 'Al-Amaali' (and) 'Uyoon Akhbaar Al-Reza^{asws}' – by the chain of Al-Tameemi, from Al-Reza^{asws} having said: 'The Prophet^{saww} said to Ali^{asws}: 'You^{asws} are best of the human being and no one will doubt in you^{asws} except a Kafir'.¹⁶

4- قب، المناقب لابن شهر آشوب ابن بطّة في الإبانة بإسناده عن الأعمش عن أبي صالح عن أبي هريرة و أبو صالح المؤدّب في الأربعة و السمعاني في الفضائل بإسنادهما عن عبد الرزاق عن معمر عن أبي نجيح عن مجاهد عن ابن عباس و اللفظ له قال: لما زوج النبي ص فاطمة من علي ع قالت زوجتني لعائل لا مال له فقال يا فاطمة أ ما ترضين أن الله اطع على أهل الأرض و اختار منها رجلين أحدهما أبوك و الآخر بعلك.

(The book) 'Al Manaqib' of Ibn Shehr Ashub - Ibn Battah in (the book) 'Al Ibanah', by his chain from Al Amsh, from Abu Salih, from Abu Hureyra, and Abu Salih Al Muezzin in (the book) 'Al Arbaeen', and Al Sam'any in (the book) 'Al Fazaail', by their chains, from Abdul Razaq, from Ma'mar, from Abu Najeeh, from Mujahid, from Ibn Abbas, and the wordings for it, said,

'When the Prophet^{saww} got (Syeda) Fatima^{asws} married to Ali^{asws}, she^{asws} said: 'You^{asws} are getting me^{asws} married to a destitute, there is no wealth for him^{asws}'. He^{saww} said: 'O Fatima^{asws}! Are you^{asws} not pleased that Allah^{azwj} Considered the people of the earth and Chose two men from it, one of them being your^{asws} father^{saww}, and the other being your^{asws} husband'.¹⁷

5- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عفة عن محمد بن أحمد القطاوي عن إبراهيم بن أنس عن إبراهيم بن جعفر عن أبي الزبير عن جابر بن عبد الله قال: كنا عند النبي ص فأقبل علي بن أبي طالب ع فقال النبي ص قد أتاكم أخي ثم أتفت إلى الكعبة فصرها بيده ثم قال و الذي نفسي بيده إن هذا و شيعته لهم الفائزون يوم القيامة

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Muhammad Bin Ahmad Al Qatwany, from Ibrahim Bin Anas, from Ibrahim Bin Ja'far, from Abu Al Zubeyr, from Jabir Bin Abdullah who said,

'We were in the presence of the Prophet^{saww} and Ali^{asws} Bin Abu Talib^{asws} came. The Prophet^{saww} said: 'My^{saww} brother^{asws} has come to you^{asws}'. Then he^{asws} turned towards the Kabah, struck it with his^{saww} hand, then said: 'By the One^{azwj} in Whose Hand is my^{saww} soul! This one^{asws} and his^{asws} Shias, they are the successful on the Day of Qiyamah'.

¹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 2

¹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 3

¹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 4

ثُمَّ قَالَ إِنَّهُ أَوْلَكُمْ إِيمَانًا مَعِيَ وَ أَوْفَاكُمْ بِعَهْدِ اللَّهِ وَ أَقْوَمُكُمْ بِأَمْرِ اللَّهِ وَ أَعْدَلَكُمْ فِي الرَّعِيَّةِ وَ أَقْسَمُكُمْ بِالسَّوِيَّةِ وَ أَعْظَمُكُمْ عِنْدَ اللَّهِ مَرِيَّةً

Then he^{saww} said: ‘He^{asws} is your first one in Eman, and your most fulfilling with the Pact of Allah^{azwj}, and your straightest of them with the Commands of Allah^{azwj}, your most just among the citizens, and your fairest with the distribution, and the greatest of you of status in the Presence of Allah^{azwj}’.

قَالَ فَتَزَلَّتْ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ قَالَ فَكَانَ أَصْحَابُ مُحَمَّدٍ ص إِذْ أَقْبَلَ عَلِيٌّ ع قَالُوا قَدْ جَاءَ خَيْرُ الْبَرِيَّةِ.

He (the narrator) said: ‘It was Revealed: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7].** The companions of Muhammad^{saww}, whenever Ali^{asws} came, would say, ‘The best of the Created beings has come’’.¹⁸

6- ما، الأماالي للشيخ الطوسي ابن الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عُمَرَ التَّمَارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلْفَامٍ عَنْ شُعْبَةَ عَنِ الْأَعْمَشِ وَ عُبَيْدِ بْنِ إِبْرَاهِيمَ عَنِ عَطِيَّةِ الْعَوْنِيِّ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَقَالَ ذَلِكَ خَيْرُ الْبَشَرِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi, from Ibn Uqdah, from Muhammad Bin Ismail, from Umar Al Tammar, from Abdul Rahman Bin Hilqam, from Sho’ba, from Al Amsh, and Ubeyd Bin Ibrahim, from Atiya Al Awfy who said,

‘I asked Jabir Bin Abdullah about Ali^{asws} Bin Abu Talib^{asws}. He said, ‘That is best of the human beings’’.¹⁹

7- لي، الأماالي للصدوق يَعْقُوبُ بْنُ يُوسُفَ الْفَقِيهَ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ الْكُنْدِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَرِيكٍ عَنْ أَبِيهِ عَنِ الْأَعْمَشِ عَنْ عَطَاءٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَقَالَتْ ذَلِكَ خَيْرُ الْبَشَرِ وَ لَا يَشْكُ فِيهِ إِلَّا الْكَافِرُ.

(The book) ‘Al Amaali’ of the sheykh Al Sadouq – Yaqoub Bin Yusuf Al Faqeeh, from Ismail Bin Muhammad Al Saffar, from Muhammad Bin Ubey Al Kindy, from Abdul Rahman Bin Shareek, from his father, from Al Amsh, from Ata’a who said,

‘I asked Ayesha about Ali^{asws} Bin Abu Talib^{asws}. She said, ‘That is best of the human beings and no one would doubt in him^{asws} except a Kafir’’.²⁰

8- لي، الأماالي للصدوق يَعْقُوبُ بْنُ يُوسُفَ عَنْ عَبْدِ الرَّحْمَنِ الْحَبِيطِيِّ عَنْ أَحْمَدَ بْنِ يَحْيَى الْأَزْدِيِّ عَنْ حَسَنِ بْنِ الْحُسَيْنِ الْعُرَيْبِيِّ عَنْ إِبْرَاهِيمَ بْنِ يُوسُفَ عَنْ شَرِيكٍ عَنْ مَنْصُورٍ عَنْ رَبِيعٍ عَنْ حُدَيْفَةَ أَنَّهُ سُئِلَ عَنْ عَلِيٍّ ع فَقَالَ ذَلِكَ خَيْرُ الْبَشَرِ وَ لَا يَشْكُ فِيهِ إِلَّا مُنَافِقٌ.

(The book) ‘Al Amaali’ of the Al Sadouq – Yaqoub Bin Yusuf, from Abdul Rahman Al Khayti, from Ahmad Bin Yahya Al Azdy, from Hassan Bin Al-Husayn Al Urny, from Ibrahim Bin Yusuf, from Shreek, from Mansour, from Rabie, from Huzeyfa,

‘He was asked about Ali^{asws}. He said, ‘That is best of the human beings, and no one will doubt in him^{asws} except a hypocrite’’.²¹

¹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 5

¹⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 6

²⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 7

9- لي، الأماالي للصدوق مُحَمَّدُ بْنُ أَحْمَدَ الصَّيْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبَّاسٍ عَنْ أَبِي الْحَيْرِ قَالَ وَ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ الْبَصْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ يُونُسَ وَ أَبِي الْحَيْرِ مَعًا عَنْ أَحْمَدَ بْنِ مُوسَى عَنْ أَبِي بَكْرٍ النَّخَعِيِّ عَنْ شَرِيكِ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي وَائِلٍ عَنْ حُدَيْفَةَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: عَلِيُّ بْنُ أَبِي طَالِبٍ خَيْرُ الْبَشَرِ وَ مَنْ أَبِي فَقَدْ كَفَرَ.

(The book) 'Al Amaali' of Al Sadouq – Muhammad Bin Ahmad Al Sayrafi, from Muhammad Bin Al Abbas, from Abu Al Khayr who said, 'And it is narrated to us by Muhammad Bin Yunus Al Basry, from Abdullah Bin Yunus and Abu Al Khayr both together, from Ahmad in Musa, from Abu Bakr Al Nakhaie, from Shareek, from Abu Is'haq, from Abu Wa'il, from Huzeyfa,

'From the Prophet^{saww} having said: 'Ali^{asws} Bin Abu Talib^{asws} is best of the human beings, and one who refuses, so he has committed Kufr".²²

10- لي، الأماالي للصدوق ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ السِّنْدِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ فَضَيْلِ بْنِ عَثْمَانَ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: عَلِيُّ خَيْرِ الْبَشَرِ فَمَنْ أَبِي فَقَدْ كَفَرَ الْخَيْرَ.

(The book) 'Al Amaali' of the sheykh – 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, from Jabir Bin Abdullah having said,

'Ali^{asws} is best of the human beings, so the one who refuses, he has committed Kufr' – the Hadeeth".²³

11- قب، المناقب لابن شهرآشوب الْمَسْعُودِيُّ بِإِسْنَادِهِ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ النَّبِيُّ ص أَفْضَلُ أُمَّتِي عَلِيٌّ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Masoudy, by his chain from Abu Saeed Al Khudri,

'The Prophet^{saww} said: 'The most superior of my^{saww} community is Ali^{asws}".²⁴

وَ فِي رِوَايَةٍ عَلِيُّ بْنُ أَبِي طَالِبٍ أَفْضَلُ أُمَّتِي.

And in a report: 'Ali^{asws} Bin Abu Talib^{asws} is the most superior of my^{saww} community".²⁵

عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ قَالَ: سَأَلْتُ سُفْيَانَ عَنْ أَفْضَلِ الصَّحَابَةِ قَالَ عَلِيُّ ع.

Abdul Razzaq, from Ma'mar who said, 'I asked Sufyan about the most superior of the companions. He said, 'Ali^{asws}".²⁶

12- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ الْهَجْرِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَوْلَ وَصِيٍّ كَانَ عَلَى وَجْهِ الْأَرْضِ هِبَةُ اللَّهِ بِنِ آدَمَ وَ مَا مِنْ نَبِيٍّ مَضَى إِلَّا وَ لَهُ وَصِيٌّ

²¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 8

²² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 9

²³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 10

²⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 11 a

²⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 11 b

²⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 11 c

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman, from Bukeyr Al Hajry,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The first successor^{as} that happened to be upon the surface of the earth was Hibtullah Bin Adam^{as}, and there is no Prophet^{as} who passed away except and there was a successor^{as} for him^{as}.

كَانَ عَدَدُ جَمِيعِ الْأَنْبِيَاءِ مِائَةَ أَلْفِ نَبِيٍّ وَ أَرْبَعَةَ وَ عِشْرِينَ أَلْفِ نَبِيٍّ حَسَنَةً مِنْهُمْ أُولُو الْعَرْشِ نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدٌ ع

The number of the entirety of the Prophets^{as} was one hundred and twenty-four thousand Prophets^{as}, five of them^{as} were the Determined Ones (Ul Al-Azam) – Noah^{as}, and Ibrahim^{as}, and Musa^{as} and Isa^{as} and Muhammad^{saww}.

وَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع كَانَ هِبَةَ اللَّهِ لِمُحَمَّدٍ وَرِثَ عِلْمَ الْأَوْصِيَاءِ وَ عِلْمَ مَنْ كَانَ قَبْلَهُ كَمَا أَنَّ مُحَمَّدًا وَرِثَ عِلْمَ مَنْ كَانَ قَبْلَهُ مِنَ الْأَنْبِيَاءِ وَ الْمُؤَسِّلِينَ

And Ali^{asws} Bin Abu Talib^{asws} was the 'Hibtullah' for Muhammad^{saww}, inheriting knowledge of the Prophets^{as}, and knowledge of the ones who were before him^{asws}. As for Muhammad^{saww}, he^{saww} inherited the knowledge of the ones from the Prophets^{as} and the Messengers^{as} who were before him^{saww}.

وَ عَلَى قَائِمَةِ الْعَرْشِ مَكْتُوبٌ حَمْدُ اللَّهِ وَ أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِ اللَّهِ وَ سَيِّدُ الشُّهَدَاءِ وَ فِي زَوَايَا الْعَرْشِ مَكْتُوبٌ عَنْ يَمِينِ رَجُلًا وَ كَلَّمَا يَدَيْهِ يَمِينُ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ

And upon the pillar of the Throne is written: "Hamza^{asws} is lion of Allah^{azwj} and lion of His^{azwj} Rasool^{saww} and chief of the martyrs"; and in a corner of the Throne is written on the right of our Lord^{azwj}, and both His^{azwj} Hands are right: "Ali^{asws} is Amir Al-Momineen^{asws}".

فَهَذِهِ حُجَّتُنَا عَلَى مَنْ أَنْكَرَ حَقَّنَا وَ بَحَدَّنَا مِيرَاتِنَا وَ مَا نَصَفْنَا مِنَ الْكَلَامِ فَأَيُّ حُجَّةٍ تَكُونُ أُبْلَغَ مِنْ هَذَا.

This is our^{asws} argument against the one who denier our^{asws} right, and rejects our^{asws} inheritances and what we^{asws} were forbidden from the speaking, and in front of us^{asws} is the conviction, so which argument can happen to be more reaching than this?"²⁷

13- قب، المناقب لابن شهر آشوب ابن مجاهد في التاريخ و الطبري في الولاية و الدليل في الفردوس و أحمد في الفضائل و الأعمش عن أبي وائل و عن عطية عن عائشة و قيس عن أبي حازم عن جرير بن عبد الله قالوا قال رسول الله ص علي خير البشر فمن أبي فقد كفر و من رضي فقد شكر.

(The book) 'Al Manaqib of Ibn Shehr Ashub – Ibn Mujahid in (the book) 'Al Tareekh', and Al Tabari in (the book) 'Al Walayah', and Al Daylami in (the book) 'Al Firdows', and Ahmad in (the book) 'Al Fazail', and Al Amsh, from Abu Wail, and from Atiya, from Ayesha, and Qays, from Abu Hazim, from Jareer Bin Abdullah, they said,

'Ali^{asws} is best of the human beings. The one who refuses, so he has committed Kufr, and one who agrees, so he has thanked (Allah^{azwj})'.²⁸

²⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 12

²⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 13 a

أَبُو الرَّبِيعِ وَ عَطِيَّةُ الْعَوْفِيِّ وَ جَوَابُ قَالَ كُلُّ وَاحِدٍ مِنْهُمْ رَأَيْتُ جَابِرًا يَتَوَكَّلُ عَلَى عَصَاهُ وَ هُوَ يَدُورُ فِي سِكَكِ الْمَدِينَةِ وَ مَجَالِسِهِمْ وَ هُوَ يَرَوِي هَذَا الْحَبْرَ ثُمَّ يَقُولُ مَعَاشِرَ الْأَنْصَارِ أَدَّبُوا أَوْلَادَكُمْ عَلَى حُبِّ عَلِيٍّ فَمَنْ أَبِي فَلْيَنْظُرْ فِي شَأْنِ أُمِّهِ.

Abu Al Zubeyr, and Atiya Al Awfy, and Jawwab, each one of them said,

‘I saw Jabir leaning upon his staff and he was going around in the markets of Al-Medina and their gathering, and he was reporting this Hadeeth. Then he would say, ‘Community of Helpers! Educate your children upon the love of Ali^{asws}. The one who refuses, let him investigate the affair of his mother!’²⁹

الدَّارِيُّ بِإِسْنَادِهِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ جُمَيْعِ التَّبِيِّيِّ كِلَيْهِمَا عَنْ عَائِشَةَ أَنَّهَا لَمَّا رَوَتْ هَذَا الْحَبْرَ قِيلَ لَهَا فَلِمَ حَارَبْتَهُ قَالَتْ مَا حَارَبْتُهُ مِنْ دَاتِ نَفْسِي إِلَّا حَمَلِي طَلْحَةَ وَ الرَّبِيعَ.

Al Dary, by his chain, from Al Asbagh Bin Nubata, from Jumie Al Taymi, both of them from Ayesha,

‘When she (Ayesha) reported this Hadeeth, it was said to her, ‘So why did you battle him^{asws}?’ She said, ‘I did not battle against him^{asws} from myself except Talha and Al-Zubeyr carried me (upon it)’.³⁰

وَ فِي رِوَايَةِ أُمِّ قُدْرٍ وَ قَضَاءِ عَلَبٍ.

And in a report, ‘(Ayesha said), ‘It was a matter Pre-determined and Ordained (from Allah^{azwj}), overcame’.³¹

أَبُو وَائِلٍ وَ وَكَيْعٌ وَ أَبُو مُعَاوِيَةَ وَ الْأَعْمَشُ وَ شَرِيكَ وَ يُوسُفُ الْقَطَّانُ بِأَسَانِيدِهِمْ أَنَّهُ سَأَلَ جَابِرَ وَ حَدَّثَهُ عَنْ عَلِيٍّ ع فَقَالَ عَلِيٌّ حَبْرَ الْبَشَرِ لَا يَشُكُّ فِيهِ إِلَّا الْكَافِرَ.

Abu Wa’il, and Wakie, and Abu Muawiya, and Al Amsh, and Shareek, and Yusuf Al Qattan by their chains,

‘He asked Jabir and Huzeyfa about Ali^{asws}. They both said, ‘Ali^{asws} is best of the human beings. No one will doubt in him^{asws} except a Kafir’.³²

14- الطَّبْرِيُّ فِي تَارِيخِهِ أَنَّ الْمَأْمُونَ أَظْهَرَ الْقَوْلَ بِخَلْقِ الْقُرْآنِ وَ تَفْضِيلِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ قَالَ هُوَ أَفْضَلُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ص فِي شَهْرِ رَبِيعِ الْأَوَّلِ سَنَةِ اثْنَيْ عَشَرَ وَ مِائَتَيْنِ وَ قَالَ الْبُعْدَادِيُّونَ وَ أَكْثَرُ الْبَصْرِيِّينَ مِنَ الْمُعْتَرِلَةِ أَفْضَلُ الْخَلْقِ بَعْدَ رَسُولِ اللَّهِ ص عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَ هُوَ الْحَبْرُ فِي أَبِي عَبْدِ اللَّهِ الْبَصْرِيِّ.

Al-Tabari in his history – ‘Al-Mamoun revealed the words in the creation of the Quran and the merits of Ali^{asws} Bin Abu Talib^{asws}, and said, ‘He^{asws} is the most superior of the people after Rasool-Allah^{saww}’ in the month of Rabbi Al-Awwal of the year two hundred and twelve, and so said Al-Baghdadi, and most of the people of Al-Basra from the Mu’tazilites, ‘The most

²⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 13 b

³⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 13 c

³¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 13 d

³² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 13 e

superior of the people after Rasool-Allah^{saww} is Ali Bin Abu Talib^{asws}, and it is a choice of Abu Abdullah Al-Basry".³³ (This is not a Hadith)

أَبُو بَكْرٍ الْمُدَلِّيُّ عَنِ الشَّعْبِيِّ أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ عَلِّمْنِي شَيْئًا يَنْفَعُنِي اللَّهُ بِهِ قَالَ عَلَيْكَ بِالْمَعْرُوفِ فَإِنَّهُ يَنْفَعُكَ فِي عَاجِلِ دُنْيَاكَ وَ آخِرَتِكَ

Abu Bakr Al-Hazly, from Al-Shaby, 'A man came to Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! Teach me something Allah^{azwj} would Make me benefit with it'. He^{saww} said: 'Upon you is with the acts of kindness, for it would benefit you in the current (life) of your world, and your Hereafter'.

إِذْ أَقْبَلَ عَلِيٌّ ع فَقَالَ يَا رَسُولَ اللَّهِ فَاطِمَةُ تَدْعُوكَ قَالَ نَعَمْ فَقَالَ الرَّجُلُ مَنْ هَذَا يَا رَسُولَ اللَّهِ قَالَ هَذَا مِنَ الَّذِينَ يَقُولُ اللَّهُ فِيهِمْ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ.

Then Ali^{asws} came and said, 'O Rasool-Allah^{saww}! (Syeda) Fatima is calling you^{saww}'. He^{saww} said: 'Yes'. The man said, 'Who is this, O Rasool-Allah^{saww}?'. He^{saww} said: 'This is from the ones who Allah^{azwj} is regarding them: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**'.³⁴

ابْنُ عَبَّاسٍ وَ أَبُو بَرَزَةَ وَ ابْنُ شَرَّاجِيلٍ وَ الْبَاقِرُ ع قَالَ النَّبِيُّ ص لِعَلِيِّ مُبْتَدَأًا إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ أَنْتَ وَ شِيعَتُكَ وَ مِعَاذِي وَ مِعَاذُكُمْ الْخَوْضُ إِذَا حَشِرَ النَّاسُ جُمْتُ أَنْتَ وَ شِيعَتُكَ غَرًّا مُحْتَجِلِينَ.

Ibn Abbas, and Abu Barah, and Ibn Sharajeel,

'And Al-Baqir^{asws}: 'The Prophet^{saww} said to Ali^{asws} initiating: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**. You^{asws} and your^{asws} Shias, and my^{saww} appointment and your all appointments are at the Fountain, when the people are gathered, you^{asws} and your^{asws} Shias will come resplendent of faces".³⁵

أَبُو نُعَيْمٍ الْأَصْفَهَائِيُّ فِيمَا نَزَلَ مِنَ الْقُرْآنِ فِي عَلِيٍّ ع بِالْإِسْنَادِ عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ قَالَ عَلِيٌّ ع حَنَّ أَهْلُ بَيْتِ لَا نُقَاسُ بِالنَّاسِ فَقَامَ رَجُلٌ فَأَتَى ابْنَ عَبَّاسٍ فَأَخْبَرَهُ بِذَلِكَ فَقَالَ صَدَقَ عَلِيٌّ ع أَوْ لَيْسَ النَّبِيُّ لَا يُقَاسُ بِالنَّاسِ وَ قَدْ نَزَلَ فِي عَلِيٍّ ع إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ.

Abu Nueym Al Asfahany in (the book) 'Fi Ma Nazal Min Al Quran Fi Ali^{asws}' – by the chain, from Shareek Bin Abdullah, from Abu Is'haq, from Al Haris,

'Ali^{asws} said: 'We^{asws}, People^{asws} of the Household cannot be compared with the people'. A man stood up and came to Ibn Abbas and informed him. He said, 'Ali^{asws} spoke the truth. Or are not the people saying the Prophet^{saww} cannot be compared with the people? And it has been Revealed regarding Ali^{asws}: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**'.³⁶

³³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 14 a

³⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 14 b

³⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 14 c

³⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 14 d

أَبُو بَكْرٍ الشَّيْرَازِيُّ فِي كِتَابِ نُزُولِ الْقُرْآنِ فِي شَأْنِ أَمِيرِ الْمُؤْمِنِينَ عَ أَنَّهُ حَدَّثَ مَالِكُ بْنُ أَنَسٍ عَنْ مُحَمَّدٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنَّ اللَّهَ نَزَّلَتْ فِي عَلِيٍّ عَ صَدَقَ أَوَّلَ النَّاسِ بِرَسُولِ اللَّهِ وَ عَمِلُوا الصَّالِحَاتِ تَمَسَّكُوا بِأَدَاءِ الْفَرَائِضِ أَوْلَيْكَ هُمْ خَيْرُ الْبَرِيَّةِ يَعْنِي عَلِيًّا أَفْضَلَ الْخَلِيفَةِ بَعْدَ النَّبِيِّ ص إِلَى آخِرِ السُّورَةِ.

Abu Bakr Al Shirazi in the book 'Nuzool Al Quran Fi Sha'n Amir Al-Momineen^{asws}' – It is narrated by Humeyd from Anas Bin Malik (well-known fabricator) who said,

'Surely those who believe – it was Revealed regarding Ali^{asws} being the first of the people to ratify Rasool-Allah^{saww}, **and are doing righteous deeds**, - adhering with fulfilment of the Obligations - **those, they are the best of the Created beings [98:7]** – meaning Ali^{asws} being most superior of the caliphs after the Prophet^{saww}, up to the end of the Chapter (Al-Bayyinah)".³⁷

الأَعْمَشُ عَنْ عَطِيَّةَ عَنِ الْخُدْرِيِّ وَ رَوَى الْخَطِيبُ عَنْ جَابِرٍ أَنَّهُ لَمَّا نَزَلَتْ هَذِهِ آيَةُ قَالَ النَّبِيُّ ص عَلِيٌّ خَيْرُ الْبَرِيَّةِ.

Al-Amsh, from Atiya, from Al-Khudri, and it is reported by Al-Khateeb from Jabir, 'When this Verse was Revealed, the Prophet^{saww} said: 'Ali^{asws} is best of the Created beings".³⁸

وَ فِي رِوَايَةِ جَابِرٍ كَانَ أَصْحَابُ رَسُولِ اللَّهِ ص إِذَا أَقْبَلَ عَلِيٌّ قَالُوا جَاءَ خَيْرُ الْبَرِيَّةِ.

And in a report of Jabir, 'The companions of Rasool-Allah^{saww}, whenever Ali^{asws} came, would say, 'Here comes the best of Created beings".³⁹

الْبَلَاذُرِيُّ فِي التَّارِيخِ قَالَ عَطِيَّةُ قُلْنَا لِحَابِرِ بْنِ عَبْدِ اللَّهِ أَخْبَرَنَا عَنْ عَلِيٍّ عَ قَالَ كَانَ خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ص.

Al-Balazuri in (the book) 'Al-Tareekh' – Atiyah said, 'We said to Jabir Bin Abdullah, 'Inform us about Ali^{asws}'. He said, 'He^{asws} was best of the people after Rasool-Allah^{saww}".⁴⁰

ابْنُ عُيُونٍ الْهُمْدَانِيُّ وَ الْخَطِيبُ الْخُوَارِزْمِيُّ فِي كِتَابَيْهِمَا بِالْإِسْنَادِ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ ص إِنَّ أَخِي وَ وَزِيرِي وَ خَيْرَ مَنْ أُخْلِفُهُ بَعْدِي عَلِيٌّ بْنُ أَبِي طَالِبٍ ع.

Ibn Abdous Al Hamdany and Al Khateeb Al Khawarizmy in both their books, by the chain,

'From Salman Al-Farsi^{ra}, 'He^{saww} said: 'My^{saww} brother^{asws}, and my^{saww} Vizier, and best of the ones I^{saww} leave behind after me^{saww} is Ali^{asws} Bin Abu Talib^{asws}'.⁴¹

تَارِيخُ الْخَطِيبِ رَوَى الْأَعْمَشُ عَنْ عَدِيِّ عَنْ زَيْدٍ عَنْ عُيَيْنَةَ عَنِ اللَّهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ لَمْ يَنْعَلِ عَلِيًّا خَيْرَ الْبَشَرِ فَقَدْ كَفَرَ.

(The book) 'Tareekh' of Al Khateeb – It is reported by Al Amsh, from Adayy, from Zirr, from Ubeydullah,

³⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 14 e

³⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 14 f

³⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 14 g

⁴⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 14 h

⁴¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 14 i

‘From Ali^{asws} having said: ‘Rasool-Allah^{saww} said: ‘One who does not say that Ali^{asws} is best of the human beings, so he has committed Kufr’’.⁴²

وَعَنْهُ فِي التَّارِيخِ بِالإِسْنَادِ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ رَسُولُ اللَّهِ ص خَيْرُ رَجَالِكُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ خَيْرُ شَبَابِكُمْ الْحَسَنُ وَ الْحُسَيْنُ وَ خَيْرُ نِسَائِكُمْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ.

And from him in (the book) ‘Al Tareekh’ by the chain from Alqamah, from Abdullah who said,

‘Rasool-Allah^{saww} said: ‘Best of your men is Ali^{asws} Bin Abu Talib^{asws}, and best of your youths are Al-Hassan^{asws} and Al-Husayn^{asws}, and best of your women is (Syeda) Fatima^{asws} daughter^{asws} of Muhammad^{saww}’’.⁴³

الطَّرِيقَانِ فِي الْوَلَايَةِ وَ الْمَنَاقِبِ بِالإِسْنَادِ إِلَى مَسْرُوقٍ عَنْ عَائِشَةَ سَمِعَتْ رَسُولَ اللَّهِ ص يَقُولُ هُمْ سِرُّ الْخَلْقِ وَ الْحَلِيمَةُ يَتَّقُلُهُمْ خَيْرُ الْخَلْقِ وَ الْحَلِيقَةُ وَ أَقْرَبُهُمْ إِلَى اللَّهِ وَ سِبْطُهُ أَيُّ الْمُحَدِّجِ وَ أَصْحَابُهُ.

Al Tabriyan in (the book) ‘Al Walayah’, and (the book) ‘Al Manaqib’ by both their chain to Masouq, from Ayesha,

‘I heard Rasool-Allah^{saww} saying: ‘They are the vilest of people, and the caliph killing them is best of the people and the caliph, and closest of them to Allah^{azwj} as a means, i.e. Al-Mukhdaj (chief of the Khawarijites) and his companions’’.⁴⁴

وَ دَخَلَ سَعْدُ بْنُ أَبِي وَقَّاصٍ عَلَى مُعَاوِيَةَ بَعْدَ مُصَاحَلَةِ الْحُسَيْنِ ع فَقَالَ مُعَاوِيَةُ مَرْحَبًا بِمَنْ لَا يَعْرِفُ حَقًّا فَيَتَّبِعُهُ وَ لَا بَاطِلًا فَيَجْتَنِبُهُ فَقَالَ أَرَدْتُ أَنْ أَعِينَكَ عَلَى عَلِيٍّ بَعْدَ مَا سَمِعْتُ النَّبِيَّ ص يَقُولُ لِابْنَتِهِ فَاطِمَةَ أَنْتِ خَيْرُ النَّاسِ أَبَا وَ بَعْلًا.

And Sa’ad Bin Abi Waqas entered to see Muawiya after the peace treaty of Al-Hassan^{asws}. Muawiya said, ‘Welcome with the one who neither recognises a right so he could follow it, nor any falsehood, so he could shun it’. He said, ‘Do you want me to assist you against Ali^{asws} after you have heard the Prophet^{saww} saying to his^{saww} daughter^{asws} (Syeda) Fatima^{asws}: ‘You^{asws} are best of the people of a father^{saww} and husband^{asws}?’’⁴⁵

وَ رُوِيَ عَنْ سَلْمَانَ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُ هَذِهِ الْأُمَّةِ عَلِيُّ بْنُ أَبِي طَالِبٍ.

And it is reported from Salman^{ra} having said: ‘Rasool-Allah^{saww} said: ‘Best of this community is Ali^{asws} Bin Abu Talib^{asws}’’.⁴⁶

الطَّلَقَانِيُّ عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: لَمَّا دَوَّنَ عُمَرُ بْنُ الْخَطَّابِ الدَّلَؤَيْنِ بَدَأَ بِالْحُسَيْنِ وَ بِالْحُسَيْنِ ع فَمَلَأَ حَجْرَهُمَا مِنَ الْمَالِ فَقَالَ ابْنُ عُمَرَ تَقَدَّمَهُمَا عَلَيَّ وَ لِي صُحْبَةٌ وَ هِجْرَةٌ دُوهُمَا فَقَالَ عُمَرُ اسْكُتْ لَا أَمَّ لَكَ أَبُوهُمَا خَيْرٌ مِنْ أَبِيكَ وَ أُمُّهُمَا خَيْرٌ مِنْ أُمَّتِكَ.

Al Talaqany, from Al Waleed Bin Muslim, from Hanzalah Bin Abu Sufyan, from Shahr Bin Hawshab who said,

⁴² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 14 j

⁴³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 14 k

⁴⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 14 l

⁴⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 14 m

⁴⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 14 n

‘When Umar Bin Al-Khattab compiled the registers, he began with Al-Hassan^{asws} and with Al-Husayn^{asws} and filled both their^{asws} laps from the wealth. Ibn Umar said, ‘You are placing them^{asws} both over me, and for me is accompaniment (of Rasool-Allah^{saww}) and emigration besides them^{asws} both?’ Umar said, ‘Be quiet, may there be no mother for you! Their^{asws} father^{asws} is better than your father and their^{asws} mother^{asws} is better than your mother’.⁴⁷

14- جاء المجالس للمفيد المراجعي عن أبي عبد الله الأسدي عن جعفر بن عبد الله العلوي عن يحيى بن هاشم عن أبي الصباح عن عبد العفور الواسطي عن عبد الله بن محمد القرشي عن الحسن بن علي الراسبي عن الصالح بن مزاحم عن ابن عباس قال قال رسول الله ص الشاك في فضل علي بن أبي طالب يُشتر يوم القيامة من قبره و في عنقه طوق من نار فيه ثلاثمائة شعبة على كل شعبة منها شيطان يكلم في وجهه و يتل فيهِ.

(The book) ‘Al Majaalis’ of Al Mufeed – Al Miraghi, from Abu Abdullah Al Asady, from Ja’far Bin Abdullah Al Alawy, from Yahya Bin Hashim, from Abu Al Sabbah, from Abdul Ghafour Al Wasity, from Abdullah Bin Muhammad Al Qurshy, from Al-Hassan Bin Ali Al Rasiby, from Al Zahhak Bin Muzahim, from Ibn Abbas who said,

‘Rasool-Allah^{saww} said: ‘The doubter in the merit of Ali^{asws} Bin Abu Talib^{asws} would be Resurrected on the Day of Al-Qiyamah from his grave, and in his neck would be a collar of fire wherein would be three hundred divisions, upon each division from it would be a Satan^{la} scowling in his face and spitting in it’.⁴⁸

15- فض، كتاب الروضة عن أبي بكر قال قال ص علي خير من أترك بعدي فمن أطاعه فقد أطاعني و من عصاه فقد عصاني.

The book ‘Al Rawzah’ – From Abu Bakr who said,

‘He^{saww} said: ‘Ali^{asws} is best of the ones I^{saww} am leaving behind after me^{saww}. So, the one who obeys him^{asws} has obeyed me^{saww}, and one who disobeys him^{asws} has disobeyed me^{saww}’.⁴⁹

16- كشف، كشف الغمة من مناقب الخوارزمي عن معاذ بن جبل قال قال رسول الله ص يا علي أحصمك بالنبوة و لا نبوة بعدي و تحصم الناس بسبع و لا يحالجك فيهن أحد من قرشي

(The book) ‘Kashf Al Ghumma’, from (the book) ‘Manaqib’ Al Khawarizmy’ – from Muaz Bin Jabal who said,

‘O Ali^{asws}! I^{saww} shall contend with the Prophet-hood and there is no Prophet-hood after me^{saww}, and you^{asws} will dispute the people with seven (matters) and you^{asws} cannot be disputed by anyone from the Qureysh.

أنت أولهم إيماناً بالله و أولهم بعهد الله و أقومهم بأمر الله و أفهمهم بالسوية و أعدهم في الرعية و أبصرهم في القضية و أعظمهم عند الله يوم القيامة مزينة.

You^{asws} after first of them in Eman with Allah^{azwj}, and most fulfilling of them with the Pact of Allah^{azwj}, and their straightest with the Commands of Allah^{azwj}, and their fairest in apportionment, and their most just among the citizens, and their most insightful in the

⁴⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 14 o

⁴⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 14 p

⁴⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 15

judging, and greatest of them in the Presence of Allah^{azwj} of status on the Day of Qiyamah”.⁵⁰

17- كَشَفَ، كَشَفَ الْغَمَةَ مِنْ كِتَابِ كِفَايَةِ الطَّلَبِ عَنِ الدَّارِقُطِيِّ عَنْ رَجَالِهِ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ قَالَ: أَتَيْتُ أَبَا سَعِيدِ الْخُدْرِيِّ فَعُلْتُ لَهُ هَذَا شَهِدْتُ بَدْرًا قَالَ نَعَمْ فَعُلْتُ أَلَا تُحَدِّثُنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ص فِي عَلِيٍّ وَ فَضْلِهِ

(The book) ‘Kashf Al Ghumma’, from the book ‘Kifayat Al Talib’ – From Al Daraqtany, from his men, from Abu Hureyra Al Abdy who said,

‘I went to Abu Saeed Al-Khudri. I said to him, ‘Did you attend (battle) of Badr?’ He said, ‘Yes’. I said, ‘Will you not narrated to me something you heard from Rasool-Allah^{saww} regarding Ali^{asws} and his^{asws} merits?’

فَقَالَ بَلَى أُحْبِرُكَ أَنَّ رَسُولَ اللَّهِ مَرِضٌ مَرَضَةً نَفَسٌ مِنْهَا فَدَخَلْتُ عَلَيْهِ فَاطِمَةُ ع تَعُوذُهُ وَ أَنَا جَالِسٌ عَنْ يَمِينِ رَسُولِ اللَّهِ ص فَلَمَّا رَأَتْ مَا يَرَسُولِ اللَّهِ مِنَ الضَّعْفِ حَمَّتْهَا الْعَبْرَةُ حَتَّى بَدَتْ دُمُوعُهَا عَلَى حَدَّيْهَا

He said, ‘Yes. I inform you that Rasool-Allah^{saww} was ill with an illness he^{saww} recuperated from it. (Syeda) Fatima^{asws} entered to see him^{saww} to console him^{saww} and I was seated on the right of Rasool-Allah^{saww}. When she^{asws} saw what was of the weakness with Rasool-Allah^{saww}, the tears choked her until her^{asws} tears appeared upon her^{asws} cheeks.

فَقَالَ لَهَا رَسُولُ اللَّهِ ص مَا يُبْكِيكِ يَا فَاطِمَةُ قَالَتْ أَحْسَنِي الضَّيْعَةَ يَا رَسُولَ اللَّهِ فَقَالَ يَا فَاطِمَةُ أَمَا عَلِمْتِ أَنَّ اللَّهَ أَطَّلَعَ إِلَى الْأَرْضِ إِطْلَاعَةً فَاخْتَارَ مِنْهَا أَبَاكَ ثُمَّ أَطَّلَعَ ثَانِيَةً فَاخْتَارَ مِنْهُمْ بَعْلَكَ

Rasool-Allah^{saww} said to her^{asws}: ‘What makes you^{asws} cry, O Fatima^{asws}?’ She^{asws} said: ‘I^{asws} fear the neglect, O Rasool-Allah^{saww}!’ He^{saww} said: ‘O Fatima^{asws}! Do you^{asws} not know that Allah^{azwj} Considered to the earth with a Consideration and Chose your^{asws} father^{saww} from it? Then Considered secondly and Chose your^{asws} husband^{asws} from them.

فَأَوْحَى إِلَيَّ فَأَنْكَحْتُهُ وَ اتَّخَذْتُهُ وَصِيًّا أَمَا عَلِمْتِ أَنَّكَ بِكَرَامَةِ اللَّهِ إِتَاكَ زَوْجَكَ أَعْلَمَهُمْ عِلْمًا وَ أَكْثَرَهُمْ حِلْمًا وَ أَقْدَمَهُمْ سِلْمًا

He^{azwj} Revealed to me^{saww} than I^{saww} should get you^{asws} married to him^{asws} and take him^{asws} as a successor^{asws}. Do you^{asws} not know that you^{asws} were married to him^{asws} due to the Benevolence of Allah^{azwj}. Your^{asws} husband is more learned of the in knowledge, and most abundant of them in wisdom, and most advanced of them in being a Muslim’.

فَضَحِكَتْ وَ اسْتَبَشَّرَتْ فَأَرَادَ رَسُولُ اللَّهِ ص أَنْ يَزِيدَهَا مَزِيدَ الْخَيْرِ كُفْلِهِ الَّذِي قَسَمَهُ اللَّهُ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَقَالَ لَهَا يَا فَاطِمَةُ وَ لِعَلِيٍّ ثَمَانِيَةَ أَضْرَاسٍ يَغْنِي مَنَاقِبَ إِيْمَانٍ بِاللَّهِ وَ رَسُولِهِ وَ حِكْمَتُهُ وَ زَوْجَتُهُ وَ سِبْطَاهُ الْحُسَيْنُ وَ الْحُسَيْنُ وَ أَمْرُهُ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ

She^{asws} laughed and smiled. Rasool-Allah^{saww} wanted to increase for her more of the good, all of it which Allah^{azwj} had Apportioned for Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}. He^{saww} said to her^{asws}: ‘O Fatima^{asws}! And for Ali^{asws} there are eight teeth, meaning virtues – Eman with Allah^{azwj} and His^{azwj} Rasool^{saww}, and being married to you^{asws},

⁵⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 16

and his^{asws} two sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}, and his^{asws} enjoining with the good and forbidding from the evil.

يَا فَاطِمَةُ إِنَّا أَهْلَ الْبَيْتِ أُعْطِينَا سِتَّ خِصَالٍ لَمْ يُعْطَهَا أَحَدٌ مِنَ الْأُولَىٰ وَلَا يُدْرِكُهَا أَحَدٌ مِنَ الْآخِرِينَ غَيْرُنَا نَبِيُّنَا خَيْرُ الْأَنْبِيَاءِ وَهُوَ أَبُوكَ وَوَصِيُّنَا خَيْرُ الْأَوْصِيَاءِ وَهُوَ بَعْلُكَ

O Fatima^{asws}! We^{asws}, People^{asws} of the Household have been Given six characteristics, not one from the former ones and the latter ones have been Given, nor will anyone from the latter ones achieve it apart from us^{asws}. Our^{asws} Prophet^{saww} is best of the Prophets^{as}, and he^{asws} is your^{asws} father^{saww}; and our^{asws} successor^{asws} is best of the successors^{as}, and he^{asws} is your^{asws} husband.

وَ شَهِيدُنَا خَيْرُ الشُّهَدَاءِ وَهُوَ حَمْرَةُ عَمِّ أَبِيكَ وَ مِنَّا سِنَطَا هَذِهِ الْأُمَّةِ وَ هُمَا ابْنَاكَ وَ مِنَّا مَهْدِيُّ الْأُمَّةِ الَّذِي يُصَلِّي عَيْسَى خَلْفَهُ ثُمَّ ضَرَبَ عَلَيَّ مِنْكَ الْحُسَيْنِ فَقَالَ مِنْ هَذَا مَهْدِيُّ هَذِهِ الْأُمَّةِ.

And our^{asws} martyr is best of the martyrs, and he^{as} is Hamza^{asws}, uncle^{as} of your^{asws} father^{saww}; and from us^{asws} are two chiefs of this community, and they^{asws} are your^{asws} two sons^{asws}; and from us^{asws} is Mahdi^{asws} of the community, the one^{asws} Isa^{as} would pray Salat behind him^{asws}. Then he^{saww} struck upon a shoulder of Al-Husayn^{asws} and said: ‘From this one^{asws} is Mahdi of this community’⁵¹.

وَ نَقَلْتُ مِنْ مَنَاقِبِ الْحَافِظِ أَبِي بَكْرٍ أَحْمَدَ بْنِ مُوسَى بْنِ مَرْذُوقِهِ عَنْ حُدَيْفَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص عَلِيُّ خَيْرُ الْبَشَرِ مَنْ أَبِي فَقَدْ كَفَرَ.

And it is copied from (the book) ‘Manaqib’ of the memoriser Abu Bakr Ahmad Bin Musa Bin Mardaway, from Huzeyfa who said,

‘Rasool-Allah^{saww} said: ‘Ali^{asws} is best of the human beings. One who refuses, so he has committed Kufr’⁵².

وَ مِنْهُ قَالَ: سِئَلُ حُدَيْفَةَ عَنْ عَلِيٍّ ع فَقَالَ خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا وَ لَا يَشْكُ فِيهِ إِلَّا مُتَافِقٌ.

And from him, said, ‘Huzeyfa was asked about Ali^{asws}. He said, ‘Best of this community after its Prophet^{saww}, and no one will doubt in it except a hypocrite’⁵³.

وَ مِنْهُ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص عَلِيُّ بْنُ أَبِي طَالِبٍ خَيْرٌ مِنْ أَخْلَفُهُ بَعْدِي.

And from him, from Salman^{ra} having said, ‘Rasool-Allah^{saww} said: ‘Ali^{asws} Bin Abu Talib^{asws} is best of the ones I^{saww} am leaving behind after me^{saww}’⁵⁴.

وَ مِنْهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ سَلْمَانُ رَأَى رَسُولَ اللَّهِ ص فَتَادَانِي فَقُلْتُ لَبَّيْكَ قَالَ أَشْهَدُكَ الْيَوْمَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَيْرُهُمْ وَ أَفْضَلُهُمْ.

⁵¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 a

⁵² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 b

⁵³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 c

⁵⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 d

And from him, from Abu Saeed Al-Khudri who said, ‘Salman^{ra} said, ‘Rasool-Allah^{saww} saw me^{ra}, so he^{saww} called me^{asws}. I^{ra} said, ‘At your^{saww} service!’ He^{saww} said: ‘Be a witness today that Ali^{asws} Bin Abu Talib^{asws} is best of them and their superior’⁵⁵.

وَمِنْهُ عَنِ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ لِكُلِّ نَبِيٍّ وَصِيٌّ فَمَنْ وَصِيُّكَ فَسَكَتَ عَلَيَّ

And from him, from Abu Saeed Al Khudri,

‘From Salman^{ra} having said, ‘I^{ra} said, ‘O Rasool-Allah^{saww}! For every Prophet^{as} there is a successor^{as}, so who is your^{saww} successor^{asws}?’ He^{saww} was silent from me^{ra}.

فَلَمَّا كَانَ بَعْدُ رَأَى فَقَالَ يَا سَلْمَانَ فَأَسْرَعْتُ إِلَيْهِ وَ قُلْتُ لَنَبِيِّكَ قَالَ تَعْلَمُ مَنْ وَصِيُّ مُوسَى قُلْتُ نَعَمْ يُوشَعَ بْنِ نُونٍ قَالَ لِمَ قُلْتُ لِأَنَّهُ كَانَ أَعْلَمَهُمْ
يَوْمَئِذٍ

When it was the next day, he^{saww} saw me^{ra}. He^{saww} said: ‘O Salman^{ra}! I^{ra} hurried to him^{asws} and I^{ra} said, ‘At your^{saww} service!’ He^{saww} said: ‘Do you^{ra} know who the successor is of Musa^{as}?’ I^{ra} said, ‘Yes, Yoshua Bin Noun^{as}’. He^{saww} said: ‘Why?’ I^{ra} said, ‘Because he^{as} was their most learned on that day’.

قَالَ فَإِنَّ وَصِيِّيَ وَ مَوْضِعَ سِرِّي وَ خَيْرَ مَنْ أَنْتَكَ بَعْدِي وَ يُنَجِّزُ عِدَّتِي وَ يُقْضِي دِينِي عَلَيَّ بِنُ أَبِي طَالِبٍ.

He^{saww} said: ‘My^{saww} successor^{asws}, and the place of my^{saww} secrets, and best of the ones I^{saww} am leaving behind after me^{saww}, and fulfiller of my^{saww} promises, and fulfiller of my^{saww} debts is Ali^{asws} Bin Abu Talib^{asws}’⁵⁶.

وَمِنْهُ عَنِ أَنَسِ بْنِ مَالِكٍ قَالَ حَدَّثَنِي سَلْمَانُ الْفَارِسِيُّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ أَحْيِي وَ وَرِيرِي وَ خَيْرَ مَنْ أُخْلِفَ بَعْدِي عَلَيَّ بِنُ أَبِي طَالِبٍ.

And from him, from Anas Bin Malik (well-known fabricator), said, ‘

‘Salman Al-Farsi^{ra} narrated to me that he^{ra} heard Rasool-Allah^{saww} saying: ‘My^{saww} brother^{asws}, and my^{saww} Vizier, and best of the ones I^{saww} leave behind after me^{asws} is Ali^{asws} Bin Abu Talib^{asws}’⁵⁷.

وَ رَوَاهُ صَدِيقُنَا الْعَزُّ الْمُحَدَّثُ الْحَنْبَلِيُّ مَرْفُوعاً إِلَى أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيَّ أَحْيِي وَ صَاحِبِي وَ ابْنُ عَمَتِي وَ خَيْرَ مَنْ أَنْتَكَ بَعْدِي يَقْضِي دِينِي وَ
يُنَجِّزُ مَوْعِدِي.

And it is reported by our friend, the brightest of the narrators, Al Hanbali, raising it to Anas (well-known fabricator) who said,

‘Rasool-Allah^{saww} said: ‘Ali^{asws} is my^{saww} brother^{asws}, and my^{saww} companion, and son^{asws} of my^{saww} uncle^{as}, and best of the ones I^{saww} leave behind after me^{saww}. He^{asws} will pay off my^{saww} debts and fulfil my^{saww} promises’⁵⁸.

⁵⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 e

⁵⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 f

⁵⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 g

⁵⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 h

وَعَنْ أَنَسٍ عَنِ سَلْمَانَ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ عَمَّنْ نَأْخُذُ بَعْدَكَ وَبِمَنْ نَتَّقِي قَالَ فَسَكَتَ عَنِّي حَتَّى سَأَلْتُ عَشْرًا ثُمَّ قَالَ يَا سَلْمَانُ إِنَّ وَصِيَّيَ وَخَلِيفَتِي وَأَجِيَّ وَوَزِيرِي وَخَيْرٌ مَنْ أُخْلِفُهُ بَعْدِي عَلَيَّ بِنِ أَبِي طَالِبٍ يُؤَدِّي عَنِّي وَيُنَجِّزُ مَوْعِدِي.

And from Anas (well-known fabricator),

‘From Salman^{ra} having said, ‘I^{ra} said, ‘O Rasool-Allah^{saww}! From whom should we take after you^{saww}, and with should we trust?’ He^{saww} was silent from me^{ra} until I^{ra} asked ten times. Then he^{saww} said: ‘O Salman^{ra}! My^{saww} successor^{asws}, and my^{saww} caliph, and my^{saww} Vizier, and best of the ones I^{saww} leave behind after me^{saww} is Ali^{asws} Bin Abu Talib^{asws}. He^{asws} pay off (my^{saww} debts) on my^{saww} behalf and fulfil my^{saww} promises’.⁵⁹

وَمِنْهُ عَنِ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص هَلْ تَدْرِي مَنْ كَانَ وَصِيَّيَ مُوسَى قُلْتُ يُوشَعَ بْنَ نُونٍ قَالَ فَإِنَّ وَصِيَّيَ فِي أَهْلِي وَخَيْرٌ مَنْ أُخْلِفُهُ بَعْدِي عَلَيَّ بِنِ أَبِي طَالِبٍ.

And from him, from Salman^{ra} having said, ‘Rasool-Allah^{saww} said to me^{ra}: ‘Do you^{ra} known who the successor was of Musa^{as?}’ I^{ra} said, ‘Yoshua Bin Noun^{as}’. He^{saww} said: ‘So, my^{saww} successor^{asws} among my^{saww} family, and best of the ones I^{saww} leave behind after me^{saww}, is Ali^{asws} Bin Abu Talib^{asws}’.⁶⁰

وَمِنْهُ عَنِ أَبِي رَافِعٍ عَنِ أَبِيهِ عَنِ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع أَنْتَ خَيْرُ أُمَّتِي فِي الدُّنْيَا وَالْآخِرَةِ.

And from him, from Abu Rafie, from his father, from his grandfather who said,

‘Rasool-Allah^{saww} said to Ali^{asws}: ‘You^{asws} are best of my^{saww} community in the world and the Hereafter’.⁶¹

وَمِنْهُ عَنِ حُبَيْشِ بْنِ جُنَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرٌ مَنْ يَمْشِي عَلَى الْأَرْضِ بَعْدِي عَلَيَّ بِنِ أَبِي طَالِبٍ.

And from him, from Hubeysh Bin Junada who said,

‘Rasool-Allah^{saww} said: ‘Best of the ones who walk upon the earth after me^{saww} is Ali^{asws} Bin Abu Talib^{asws}’.

وَمِنْهُ عَنِ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص عَلِيٌّ خَيْرٌ مَنْ تَرَكَتُ بَعْدِي.

And from him, from Anas (well-known fabricator) who said,

‘Rasool-Allah^{saww} said: ‘Ali^{asws} is best of the ones I^{saww} leave behind after me^{saww}’.⁶²

وَمِنْهُ عَنِ أَنَسِ أَيْضًا عَنِ النَّبِيِّ ص قَالَ: إِنَّ خَلِيفَتِي وَوَزِيرِي وَخَلِيفَتِي وَخَيْرٌ مَنْ أَنْزَلْتُ بَعْدِي يَفْضِي دِينِي وَ يُنَجِّزُ مَوْعِدِي عَلَيَّ بِنِ أَبِي طَالِبٍ.

And from him, from Anas (well-known fabricator) as well,

⁵⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 i

⁶⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 j

⁶¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 k

⁶² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 l

‘From the Prophet^{saww} having said: ‘My^{saww} friend, and my^{saww} caliph, and best of the ones I^{saww} am leaving behind after me^{saww}, paying off my^{saww} debts, and fulfilling my^{saww} promises, is Ali^{asws} Bin Abu Talib^{asws}’.⁶³

وَمِنْهُ عَنْ عَطِيَّةَ بْنِ سَعْدٍ قَالَ: دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ وَهُوَ شَيْخٌ كَبِيرٌ فَعَلَّمْنَا أَحْيَرْنَا عَنْ هَذَا الرَّجُلِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَرَفَعَ حَاجِبِيهِ ثُمَّ قَالَ ذَلِكَ مِنْ خَيْرِ الْبَشَرِ.

And from him, from Atiya Bin Sa’ad who said,

‘We entered to see Jabir Bin Abdullah, and he was an old man. We said, ‘Inform us about this man^{asws}, Ali^{asws} Bin Abu Talib^{asws}’. He raised his eyebrows, then said, ‘That one^{asws} is from the best human beings’.⁶⁴

بِعِدَّةِ رَوَايَاتٍ وَ مِنْهُ سُئِلَ جَابِرٌ عَنْ عَلِيٍّ ع فَقَالَ كَانَ خَيْرَ الْبَشَرِ.

By a number of reports, and from it – ‘Jabir was asked about Ali^{asws}. He said, ‘He^{asws} was best of the human beings’.⁶⁵

وَ فِي رَوَايَةٍ قَتِيلٌ لَهُ وَ مَا تَقُولُ فِي رَجُلٍ يُبْعَضُ عَلِيًّا قَالَ مَا يُبْعَضُ عَلِيًّا إِلَّا الْكَافِرُ.

And in a report – I was said to him (Jabir), ‘What are you saying regarding a man who hates Ali^{asws}?’ He said, ‘No one would hate Ali^{asws} except a Kafir’.⁶⁶

وَ مِنْهُ عَنْ سَلِيمِ بْنِ أَبِي الْجَعْدِ قَالَ: تَذَاكُرُوا فَضْلَ عَلِيٍّ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ فَقَالَ وَ تَشْكُونَ فِيهِ فَقَالَ بَعْضُ الْقَوْمِ إِنَّهُ قَدْ أَخَذَتْ قَالَ وَ مَا يَشْكُ فِيهِ إِلَّا الْكَافِرُ أَوْ مُنَافِقٌ.

And from him, from Salim Bin Abu Al-Ja’ad who said, ‘The merits of Ali^{asws} were mentioned in the presence of Jabir Bin Abdullah. He said, ‘And you all are doubting in him^{asws}?’ One of the people said, ‘It was accidental’. He said, ‘And no one would doubt in him^{asws} except a Kafir or a hypocrite’.⁶⁷

وَ فِي رَوَايَةٍ قَالَ: كَانَ خَيْرَ الْبَشَرِ فُلْتُ يَا جَابِرُ كَيْفَ تَقُولُ فِيمَنْ يُبْعَضُ عَلِيًّا قَالَ مَا يُبْعَضُهُ إِلَّا الْكَافِرُ.

And in a report, he (Jabir) said, ‘He^{asws} was best of the human beings’. I said, ‘O Jabir! How are you saying regarding the one who hates Ali^{asws}?’ He said, ‘No one would hate him^{asws} except a Kafir’.⁶⁸

وَ مِنْهُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَعَثَ النَّبِيُّ الْوَلِيدَ بْنَ عُقْبَةَ إِلَى بَنِي وَليعةَ وَ كَانَ بَيْنَهُمْ شَحْنَاءُ فِي الْجَاهِلِيَّةِ فَلَمَّا بَلَغَ بَنِي وَليعةَ اسْتَقْبَلُوهُ لِيَنْظُرُوا مَا فِي نَفْسِهِ قَالَ فَخَشِيَ الْقَوْمَ فَرَجَعَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ إِنَّ بَنِي وَليعةَ أَرَادُوا قَتْلِي وَ مَنَعُوا الصَّدَقَةَ

⁶³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 m

⁶⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 n

⁶⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 o

⁶⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 p

⁶⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 q

⁶⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 r

And from him, from Jabir Bin Abdullah who said, ‘The Prophet^{saww} sent Al-Waleed Bin Uqba to the clan of Waliya, and there was ill-will between them during the pre-Islamic period. When he reached the clan of Waliya, they welcomed him in order to look what was within himself. He feared the people, so he returned to Rasool-Allah^{saww} and said, ‘The clan of Waliya are intending to kill me, and they have refused to pay the charity (Zakat)’.

فَلَمَّا بَلَغَ بَنِي وَلَيْعَةَ الَّذِي قَالَ عَنْهُمْ الْوَلِيدُ لِرَسُولِ اللَّهِ ص أَتَوْا رَسُولَ اللَّهِ ص فَقَالُوا يَا رَسُولَ اللَّهِ وَ اللَّهُ لَعَدَّ كَذَبَ الْوَلِيدُ وَ لَكِنَّهُ قَدْ كَانَتْ بَيْنَنَا وَ بَيْنَهُ شَحْنَاءُ فَحَشِينَا أَنْ يُعَاقِبَنَا بِالَّذِي كَانَ بَيْنَنَا

When it reached the clan of Waliya what which had been said about them by Al-Waleed to Rasool-Allah^{saww}, they came to Rasool-Allah^{saww}. They said, ‘O Rasool-Allah^{saww}! Al-Waleed has lied, but there had been ill-will between us and him, so we fear that he wants to punish us for that which was between us’.

فَقَالَ رَسُولُ اللَّهِ ص لَتَنْتَهُنَّ يَا بَنِي وَلَيْعَةَ أَوْ لِأَبْعَثَنَّ إِلَيْكُمْ رَجُلًا عِنْدِي كَنَفْسِي يُقَاتِلُ مُقَاتِلَكُمْ وَ يَسْبِي ذُرَارِيَكُمْ وَ هُوَ هَذَا خَيْرٌ مِنْ تَرُونَ وَ ضَرَبَ عَلِيَّ كَتِفِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ أَنْزَلَ اللَّهُ فِي الْوَلِيدِ بْنِ عُقْبَةَ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ إِلَىٰ آخِرِهَا.

Rasool-Allah^{saww} said: ‘Either you will desist, O clan of Waliya or else I^{saww} shall send a man to you who is like myself^{asws} in my^{saww} view. He^{asws} will kill your fighters and capture your offspring, and he is this one^{asws}, best of the ones you can see’ – and he^{saww} struck upon a shoulder of Ali^{asws} Bin Abu Talib^{asws}. And Allah^{azwj} Revealed regarding Al Waleed Bin Uqba: **O you who believe! If a transgressor comes to you with news, [49:6] – up to its end**’.⁶⁹

وَ مِنْهُ عَنْ عَطَاءٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ عَلِيٍّ ع فَقَالَتْ ذَلِكَ مِنْ خَيْرِ الْبَرِيَّةِ وَ لَا يَشُكُّ فِيهِ إِلَّا كَافِرٌ.

And from him, from Ata’a who said, ‘I asked Ayesha about Ali^{asws}. She said, ‘That is from best of the Created beings, and no one will doubt in him^{asws} except a Kafir’.⁷⁰

وَ مِنْهُ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ص قَالَ لِفَاطِمَةَ ع إِنَّ زَوْجَكَ خَيْرٌ أُمَّتِي أَقْدَمُهُمْ سِلْمًا وَ أَكْثَرُهُمْ عِلْمًا.

And from him, from Suleyman Bin Bureyda, from his father, ‘The Prophet^{saww} said to (Syeda) Fatima^{asws}: ‘Your^{asws} husband^{asws} is best of my^{saww} community, their most advanced in being a Muslim and most abundant of them in knowledge’.⁷¹

18- يف، الطرائف ابنُ مَرَدَوَيْهِ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: نَزَلَتْ هَذِهِ آيَةٌ فِي عَلِيٍّ ع إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أَوْلِيكَ هُمْ خَيْرُ الْبَرِيَّةِ.

(The book) ‘Al-Taraaif’ – Ibn Mardawayh, by his chain from Ibn Abbas who said, ‘This Verse was Revealed regarding Ali^{asws}: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**’.⁷²

⁶⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 s

⁷⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 t

⁷¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 17 u

⁷² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 18 a

وَرُوِيَ عَنْ عَطِيَّةَ قَالَ: سِئِلَ جَابِرُ بْنُ عَبْدِ اللَّهِ عَنْ عَلِيٍّ قَالَ ذَلِكَ خَيْرُ الْبَشَرِ وَلَا يَشْكُ فِيهِ إِلَّا مُنَافِقٌ.

And it is reported from Atiya who said, 'Jabir Bin Abdullah was asked about Ali^{asws}. He said, 'That is best of the human beings, and no one will doubt in it except a hypocrite'.⁷³

وَعَنْ عَطَاءٍ عَنْ عَائِشَةَ حَيْثُ سُئِلَتْ عَنْ عَلِيٍّ ع فَقَالَتْ عَلِيٌّ خَيْرُ الْبَشَرِ لَا يَشْكُ فِيهِ إِلَّا كَافِرٌ.

And from Ata'a, from Ayesha when she was asked about Ali^{asws}. She said, 'Ali^{asws} is best of the human beings. No one will doubt in it, except a Kafir'.⁷⁴

19- لي، الأماي للصديق أبي عن المؤدب عن أحمد بن علي عن الثقفني عن فتية بن سعيد عن حماد بن زيد عن عبد الرحمن السراج عن نافع عن ابن عمر قال قال رسول الله ص من فضل أحدنا من أصحابي على علي فقد كفر.

(The book) 'Al Amaali' of Al Sadouq – My father, from Al Muwaddab, from Ahmad Bin Ali, from Al Saqafy, from Quteyba Bin Saeed, from Hammad Bin Zayd, from Abdul Rahman Al Sarraj, from Nfie, from Ibn Umar who said,

'Rasool-Allah^{saww} said: 'One who prefers anyone from my^{saww} companions over Ali^{asws}, so he has committed Kufir'.⁷⁵

20- ما، الأماي للشيخ الطوسي المفيد عن الحسن بن حمزة العلوي عن محمد بن الفضل بن حاتم عن محمد بن عبد الحميد عن داهر بن محمد عن المنذر بن الزبير عن أبي ذر قال قال رسول الله ص لا تضادوا بعلي أحداً فتكفروا ولا تفضلوا عليه أحداً فترتدوا.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al-Hassan Bin Hamza Al Alawy, from Muhammad Bin Al Fazl Bin Hatim, from Muhammad Bin Abdul Hameed, from Dahir Bin Muhammad, from Al Munzir Bin Al Zubeyr,

'From Abu Zarr^{ra} who said, 'Rasool-Allah^{saww} said: 'Do not counteract anyone with Ali^{asws} for you will be committing Kufir, nor prefer anyone over him^{asws}, for you will renege'.⁷⁶

21- فض، كتاب الروضة بل، الفضائل لابن شاذان بالإسناد يرفعه عن جابر عن عمر بن الخطاب قال: سمعت رسول الله ص يقول فضل علي بن أبي طالب على هذه الأمة كفضل شهر رمضان على سائر الشهور و فضل علي على هذه الأمة كفضل ليلة القدر على سائر الليالي و فضل علي على هذه الأمة كفضل ليلة الجمعة على سائر الليالي

The book 'Al Rawza' (and the book) 'Al Fazaail' of Ibn Shazan, by the chain, raising it from Jabir, from Umar Bin Al-Khattab who said,

'I heard Rasool-Allah^{saww} saying: 'Merit of Ali^{asws} Bin Abu Talib^{asws} over this community is like the merit of the month of Ramazan over the rest of the months; and a merit of Ali^{asws} over this community like a merit of the night of Pre-determination (Laylat Al-Qadr) over rest of the nights; and a merit of Ali^{asws} over this community is like a merit of the night of Friday over rest of the (weekly) nights.

⁷³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 18 b

⁷⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 18 c

⁷⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 19

⁷⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 20

فَطُوبَى لِمَنْ آمَنَ بِهِ وَ صَدَقَ بِوَلَايَتِهِ وَ الْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ جَحَدَهُ وَ جَحَدَ حَقَّهُ حَقًّا عَلَى اللَّهِ أَنْ يُجْرِمَهُ يَوْمَ الْقِيَامَةِ شَفَاعَةَ مُحَمَّدٍ ص.

So, beatitude is for one who believes in him^{asws} and ratified his^{asws} Wilayah, and the woe of all woes is for one who rejects him^{asws} and rejects his^{asws} rights. There is a right upon Allah^{azwj} that He^{azwj} Deprives him on the Day of Qiyamah the intercession of Muhammad^{sawww}.⁷⁷

22- كَشَفَ، كَشَفَ الْغَمَةَ رَوَى الْحَافِظُ أَبُو نُعَيْمٍ يَرْفَعُهُ بِسَنَدِهِ فِي حَلِيلَتِهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص اذْخُ لِي سَيِّدَ الْعَرَبِ يَعْنِي عَلِيًّا فَقَالَتْ عَائِشَةُ أ لَسْتُ سَيِّدَ الْعَرَبِ قَالَ أَنَا سَيِّدُ أَدَمَ وَ عَلِيٌّ سَيِّدُ الْعَرَبِ

(The book) 'Kashf Al Ghumma – It is reported by the memoriser Abu Nueym, raising it by his chain in (the book) 'Hilya',

'From Al-Hassan^{asws} Bin Ali^{asws} having said: 'Rasool-Allah^{sawww} said to me^{asws}: 'Call to me^{sawww} chief of the Arabs, meaning Ali^{asws}!' Ayesha said, 'Aren't you^{sawww} chief of the Arabs?' He^{sawww} said: 'I^{asws} as chief of the children of Adam^{as}, and Ali^{asws} chief of the Arabs'.

فَلَمَّا جَاءَهُ أَرْسَلَنِي إِلَى الْأَنْصَارِ فَأَتَوْهُ فَقَالَ لَهُمْ يَا مَعْشَرَ الْأَنْصَارِ أَلَا أَذُلُّكُمْ عَلَى مَا إِن تَمَسَّكُمْ بِهِ لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا

When he^{asws} came to him^{sawww}, he^{sawww} sent for the Helpers. They came to him^{sawww}. He^{sawww} said to them: 'Community of Helpers! Shall I^{sawww} point you all to the one, if you were to hold fast with him^{asws}, you will never stray after him^{asws} (me^{sawww}), ever!'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ فَقَالَ هَذَا عَلِيٌّ فَأَجْبُوهُ بِحُبِّي وَ أَكْرَمُوهُ بِكَرَامَتِي فَإِنَّ جَبْرَيْلَ ع أَمَرَنِي بِالَّذِي قُلْتُ لَكُمْ عَنِ اللَّهِ عَزَّ وَ عَلَا.

They said, 'Yes, O Rasool-Allah^{sawww}!' He^{sawww} said: 'This is Ali^{asws}, so love him^{asws} with my^{sawww} love and honour him^{asws} with my^{sawww} honour. Jibraeel^{as} instructed me^{asws} with that which I^{sawww} have said to you from Allah^{azwj} Mighty and Exalted'.⁷⁸

23- فض، كتاب الروضة بل، الفضائل لابن شاذان بالإسناد يَرْفَعُهُ عَنْ مُحَمَّدِ الْبَاقِرِ ع أَنَّهُ سُئِلَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ - عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ ذَلِكَ وَ اللَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ بَوَّازُ الْكَافِرِينَ وَ قَاتِلُ الْقَاسِطِينَ وَ النَّاكِثِينَ وَ الْمَارِقِينَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلِيٌّ بَعْدِي خَيْرُ الْبَشَرِ فَمَنْ شَكَّ فِيهِ فَقَدْ كَفَرَ.

The book 'Al Rawza' (and the book) 'Al Fazaail' of Ibn Shazan, by the chain, raising it,

'From Muhammad Al-Baqir^{asws} said: 'Jabir Bin Abdullah Al-Ansari was asked about Ali^{asws} Bin Abu Talib^{asws}. He said, 'By Allah^{azwj}! That is Emir of the Momineen and ruination of the Kafirs, and killer of the deviants, and the allegiance-breakers, and the renegades, for I heard Rasool-Allah^{sawww} saying: 'Ali^{asws}, after me^{sawww}, is best of the human beings'. So, the one who doubts in it, he has committed Kufr'.⁷⁹

⁷⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 21

⁷⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 22

⁷⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 23

24- أَقُولُ قَالَ عَبْدُ الْحَمِيدِ بْنِ أَبِي الْحَدِيدِ فِي شَرْحِ نَجْمِ الْبَلَاغَةِ فِي كِتَابِ صَبِيحِ الْمَدَائِنِ عَنْ مَسْرُوقٍ أَنَّ عَائِشَةَ قَالَتْ لَهُ لَمَّا عَرَفْتُ أَنَّ عَلِيًّا قَتَلَ دَاؤُدَ الْكَلْبِيَّ لَعَنَ اللَّهُ عَمْرُو بْنَ الْعَاصِ فَإِنَّهُ كَتَبَ إِلَيَّ يُخْبِرُنِي أَنَّهُ قَتَلَهُ بِالْإِسْكَندَرِيَّةِ أَلَا إِنَّهُ لَيْسَ بِمَعْنِي مَا فِي نَفْسِي أَنْ أَقُولَ مَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ سَمِعْتُهُ يَقُولُ يَقْتُلُهُ خَيْرُ أُمَّتِي مِنْ بَعْدِي.

I (Majlisi) am saying, 'Abdul Hameed Bin Abu Al Hadeed said in commentary of (the book) 'Nahj Al Balaghah', in the book 'Siffeen' of Al Madainy, from Masrouq,

'Ayesha said to him when she came to know that Ali^{asws} had killed 'Zul-Saday', 'May Allah^{azwj} Curse Amro Bin Al-Aas! He wrote to me informing me that he was killed at Alexandria. Indeed! He isn't going to prevent me of what is within myself that I should be saying what I had heard from Rasool-Allah^{saww}. I heard him^{saww} saying: 'He (Zul Saday) would be killed by the best of my^{saww} community from after me^{saww}'.⁸⁰

وَ فِي مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ مَسْرُوقٍ قَالَ: قَالَتْ لِي عَائِشَةُ إِنَّكَ مِنْ وُلْدِي وَ مِنْ أَحْبَبِهِمْ إِلَيَّ فَهَلْ عِنْدَكَ عِلْمٌ مِنَ الْمُخْدَجِ فُقُلْتُ نَعَمْ قَتَلَهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَى سَهْرٍ يُقَالُ لِأَعْلَاهُ تَامَرًا وَ لِأَسْفَلِهِ النَّهْرَوَانَ بَيْنَ الْخَافِيقِ [لِحَاقِقٍ] وَ طَرَفَاءَ

And in (the book) 'Musnad' of Ahmad Bin Hanbal, from Masrouq who said,

'Ayesha said to me, 'You are from my sons, and from the most beloved of them to me. Is there any knowledge with you of Al-Mukhdaj (chief of the Kharijities)?' I said, 'Yes, Ali^{asws} Bin Abu Talib^{asws} killed him at the river, its upper part is call Tamarra and its lower end is called Al-Nahrwan, being between Al-Khafeew and Tarfa'a'.

قَالَتْ ابْنِي عَلَى ذَلِكَ بَيِّنَةٌ فَأَقَمْتُ رِجَالًا شَاهِدُوا عِنْدَهَا بِذَلِكَ قَالَ فُقُلْتُ لَهَا سَأَلْتُكَ بِصَاحِبِ الْقَبْرِ مَا الَّذِي سَمِعْتَ مِنْ رَسُولِ اللَّهِ فِيهِمْ قَالَتْ نَعَمْ سَمِعْتُهُ يَقُولُ إِنَّهُمْ شَرُّ الْخَلْقِ وَ الْخَلِيفَةُ يَفْتُلُهُمْ خَيْرُ الْخَلْقِ وَ الْخَلِيفَةُ وَ أَقْرَبُهُمْ عِنْدَ اللَّهِ وَسِيلَةٌ.

She said, 'Seek out a proof for me upon that'. I made men to stand and testify with that in her presence. I said to her, 'I ask you, by the occupant of the grave (Rasool-Allah^{saww})! What is that which you had heard from Rasool-Allah^{saww} regarding them?' She said, 'Yes, I heard him^{saww} saying: 'They (Kharijities) would be vilest of the people, and the caliph would kill them, best of the people and the caliph, and their closest of them in the Presence of Allah^{azwj}, of a means''.⁸¹

25- لي، الأمالي للصدوق أبي عن محمد العطار عن الحسين بن إسحاق التاجر عن علي بن مهزيان عن الحسن بن سعيد عن الحسين بن علوان عن زياد بن المنذر عن بدر بن عبد الله عن أنس بن مالك قال: سمعت رسول الله ص يقول يدخل عليكم من هذا الباب خير الأوصياء و سيد الشهداء و أدنى الناس منزلة من الأنبياء فدخل علي بن أبي طالب ع فقال رسول الله ص و ما لي لا أقول هذا يا أبا الحسن و أنت صاحب خوضي و الموني بدمتي و المؤذي عتي دني.

(The book) 'Al Amaali' of Al Sadouq – My father, from Muhammad al Attar, from Al-Husayn Bin Is'haq Al Tajir, from Ali Bin Mihran, from Al-Hassan Bin Saeed, from Al-Husayn Bin Ulwan, from Ziyad Bin Al Munzir, from Badr Bin Abdullah, from Anas Bin Malik (well-known fabricator) who said,

⁸⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 24 a

⁸¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 24 b

'I heard Rasool-Allah^{saww} saying: 'He^{asws} will enter upon you all from this door, best of the successors^{as}, and chief of the martyrs, and closest of the people from the Prophet^{as} in status'. Ali^{asws} Bin Abu Talib^{asws} entered. Rasool-Allah^{saww} said: 'And what is the matter for me^{saww} that I^{saww} should not be saying this, O Abu Al-Hassan^{asws}, and you^{asws} will be in charge of my^{saww} Fountain, and the fulfiller of my^{saww} guarantees, and the payer of my^{saww} debts on my^{saww} behalf'.⁸²

26- لي، الأماالي للصدوق الهمداني عن علي بن إبراهيم عن جعفر بن سلمة عن الثقفيني عن الحكم بن سليمان عن علي بن هاشم عن عمرو بن خريث عن بزعة بن عبد الرحمن عن أبي الخليل عن سلمان رحمه الله عليه قال: دخلت على رسول الله ص عند الموت فقال علي بن أبي طالب أفضل من تركت بعدي.

(The book) 'Al Amaali' of Al Sadouq – Al Hamdany, from Ali Bin Ibrahim, from Ja'far Bin Salama, from Al Saqafy, from Al Hakam Bin Suleyman, from Ali Bin Hashim, from Amro Bin Hureys, from Barda'a Bin Abdul Rahman, from Abu Al Khaleel,

'From Salman^{ra}, may Allah^{azwj} have Mercy upon him^{ra}, said, 'I entered to see Rasool-Allah^{saww} at the death. He^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws} is the most superior of the ones I^{saww} leave behind after me^{saww}'.⁸³

27- لي، الأماالي للصدوق بالإسناد المتكلم عن الثقفيني عن محمد بن علي عن العباس بن عبد الله عن عبد الرحمن بن الأسود عن عبد الرحمن بن مسعود عن علي ع قال قال رسول الله أحب أهل بيتي إليّ و أفضل من أتت بك بعدي علي بن أبي طالب.

(The book) 'Al Amaali' of Al Sadouq, by the preceding chain, from Al Saqafy, from Muhammad Bin Ali, from Al Abbas Bin Abdullah, from Abdul Rahman Bin Al Aswad, from Abdul Rahman Bin Masoud,

'From Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'The most beloved of the People^{asws} of my^{saww} Household to me^{saww}, and the most superior of the ones I^{saww} leave behind after me^{saww}, is Ali^{asws} Bin Abu Talib^{asws}'.⁸⁴

28- شف، كشف اليقين من كتاب الفضائل لعثمان بن أحمد السماك عن الحسين بن الحسن بن علي بن يحيى بن هلال عن حسن بن الحسين بن الحكم بن عبد الرحمن عن جابر عن أبي جعفر ع أنّ رسول الله ص كان قاعداً مع أصحابه فرأى علياً فقال هذا خير الوصيين و أمير العر المحجلين.

(The book) 'Kashf Al Yaqeen', from the book 'Al Fazaail' of Usman Bin Ahmad Al Sammak, from Al-Husayn, from Al-Hassan Bin Ali, from Yahya Bin Hilal, from Hassan Bin Al-Husayn, from Al Hakam Bin Abdul Rahman, from Jabir,

'From Abu Ja'far^{asws}: 'Rasool-Allah^{saww} was seated with his^{saww} companions. He^{saww} saw Ali^{asws} and he^{saww} said: 'This one^{asws} is best of the successors^{as}, and Emir of the resplendent'.⁸⁵

⁸² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 25

⁸³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 26

⁸⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 27

⁸⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 28

29- شف، كشف اليقين من كتاب مُحَمَّد بن عَبْدِ اللَّهِ بنِ سُلَيْمَانَ عَنِ الْحَسَنِ بنِ عُنْتَمَانَ الصَّيْرِيِّ عَنِ مُحَمَّدِ بنِ سَعِيدِ الرَّجَاجِيِّ عَنِ عَبْدِ الْكَرِيمِ بنِ يَغْفُورِ الْجَعْفِيِّ عَنِ جَابِرِ عَنِ أَبِي الطَّفَيْلِ عَنِ أَنَسِ بنِ مَالِكٍ قَالَ: كُنْتُ أَخْدُمُ النَّبِيَّ ص فَقَالَ لِي يَا أَنَسُ بنِ مَالِكٍ يَدْخُلُ عَلَيَّ رَجُلٌ إِمَامٌ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ خَيْرُ الْوَصِيِّينَ

(The book) 'Kashf Al Yaqeen' – From the book of Muhammad Bin Abdullah Bin Suleyman, from Al-Hassan Bin Usman Al Sayrafi, from Muhammad Bin Saeed Al Zajajy, from Abdul Kareem Bin Yafour Al Ju'fy, from Jabir, from Abu Al Tufeyl, from Anas Bin Malik (well-known fabricator) who said,

'I was serving the Prophet^{saww}, he^{saww} said to me: 'O Anas Bin Malik! A man will enter to see me^{saww}, being an Imam^{asws} of the Momineen, and chief of the Muslims, and best of the successors^{as}'.

فَضْرَبَ الْبَابَ فَإِذَا عَلَيَّ بِنُ أَبِي طَالِبٍ ع فَدَخَلَ يَغْرُقُ فَجَعَلَ النَّبِيُّ يَمْسُحُ الْعَرَقَ عَن وَجْهِهِ وَ يَقُولُ أَنْتَ تُؤَدِّي عَنِّي أَوْ تُبَلِّغُ عَنِّي فَقَالَ يَا رَسُولَ اللَّهِ أَوْ لَمْ تُبَلِّغْ رِسَالَاتِ رَبِّكَ قَالَ بَلَى وَ لَكِنْ أَنْتَ تُعَلِّمُ النَّاسَ.

The door was knocked, and there was Ali^{asws} Bin Abu Talib^{asws}. He^{asws} entered sweating, and the Prophet^{saww} went on to wipe the sweat from his^{asws} face and saying: 'You^{asws} will deliver on my^{saww} behalf, or preach on my^{saww} behalf'. He^{asws} said: 'O Rasool-Allah^{saww} said: 'Or did you^{saww} not deliver the Message of your^{saww} Lord^{azwj}? He^{saww} said: 'Yes, but you^{asws} will teach the people"⁸⁶.

30- قب، المناقب لابن شهر آشوب الحليّة قَالَ الشَّعْبِيُّ قَالَ عَلِيُّ ع قَالَ النَّبِيُّ ص مَرْحَبًا بِسَيِّدِ الْمُسْلِمِينَ وَ إِمَامِ الْمُتَّقِينَ الْحَبْرِ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and the book) 'Al Hilya', Al Shaby said,

'Ali^{asws} said: 'The Prophet^{saww} said: 'Welcome to chief of the Muslims and Imam^{asws} of the pious' – the Hadeeth"⁸⁷.

وَ فِي الْحَبْرِ الْمُسْتَنْدِ أَنَا سَيِّدُ النَّبِيِّينَ وَ عَلِيُّ سَيِّدُ الْوَصِيِّينَ.

And in the Hadeeth of (the book) 'Al-Musnad': 'I^{saww} am chief of the Prophets^{as} and Ali^{asws} is chief of the successors^{as}'⁸⁸.

وَ فِي الْحَبْرِ لِلْحُسَيْنِ ع أَنْتَ السَّيِّدُ وَ ابْنُ السَّيِّدِ وَ أَحُو السَّيِّدِ.

And in the Hadeeth of Al-Husayn^{asws}: 'You^{asws} are the chief and son^{asws} of the chief, and brother of the chief"⁸⁹.

31- ماء، الأمامي للشيخ الطوسي جماعة عن أبي المفضل عن جعفر بن محمد بن المفضل عن عبد الله بن يوسف عن عمر بن عبد العزيز عن خاقان بن عبد الله عن حميد عن أنس بن مالك قال قال رسول الله ص من سيّد العرب قالوا أنت يا رسول الله قال أنا سيّد وُلْدِ آدَمَ وَ عَلِيُّ سَيِّدُ الْعَرَبِ.

⁸⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 29

⁸⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 30 a

⁸⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 30 b

⁸⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 30 c

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Bin Al Mufallas, from Abdullah Bin Yusuf, from Umar, Bin Abdul Aziz, from Khaqan Bin Abdullah, from Humeyr, from Anas Bin Malik (well-known fabricator) who said,

'Rasool-Allah^{saww} said: 'Who is chief of the Arabs?' They said, 'You^{saww} are, O Rasool-Allah^{saww}!' He^{saww} said: 'I^{saww} am chief of the children of Adam^{as}, and Ali^{asws} is chief of the Arabs'.⁹⁰

32- ما، الأمامي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد الهمداني عن أحمد بن يحيى الصوفي عن إسماعيل بن أبان عن جعفر بن ميسرة عن أبي عبد الله عن عبد الله بن عبد الرحمن الشكري عن أنس قال: بينا أنا أوصي رسول الله إذ دخل علي ف جعل يأخذ من وضوئه فيغسل به وجهه ثم قال أنت سيد العرب

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ahmad Al Hamdani, from Ahmad Bin Yahya Al Sowfy, from Ismail Bin Aban, from Ja'far Bin Maysarah, from Abu Abdullah, from Abdullah Bin Abdul Rahman Al Yashkari, from Anas (well-known fabricator) who said,

'While I was pouring the water for Wudu'u for Rasool-Allah^{saww} when Ali^{asws} entered. He^{saww} went on to take (water) from his^{saww} Wud'u and washed his^{asws} face with it, then said: 'You^{asws} are chief of the Arabs'.

فقال يا رسول الله أنت رسول الله و سيد العرب قال يا علي أنا رسول الله و سيد ولد آدم و أنت أمير المؤمنين و سيد العرب.

He^{asws} said: 'O Rasool-Allah^{saww}! You^{saww} are Rasool^{saww} of Allah^{azwj}, and chief of the Arabs'. He^{saww} said: 'O Ali^{asws}! I^{saww} am a Rasool^{saww} of Allah^{azwj}, and chief of the children of Adam^{as}, and you^{asws} are Amir of the Momineen and chief of the Arabs'.⁹¹

33- يف، الطرائف أبو بكر بن مذكويه عن أحمد بن محمد التميمي عن المنذر بن محمد بن المنذر عن أبيه عن عمه الحسين بن سعيد بن أبي الجهم عن أبيه عن أبان بن تغلب عن علي بن محمد بن المنكدر عن أم سلمة زوجة النبي ص قالت قال رسول الله ص إن الله اختار من كل أمة نبياً و اختار لكل نبي وصياً فأنا نبي هذه الأمة و علي وصي في عترتي و أهل بيتي و أمي من بعدي

(The book) 'Al Taraaif' – Abu Bakr Bin Mardawayh, from Ahmad Bin Muhammad Al Tameemi, from Al Munzir Bin Muhammad Bin Al Munzir, from his father, from his uncle Al-Husayn Bin Saeed Bin Abu Al Jahm, from his father, from Aban Bin Taghlib, from Ali Bin Muhammad Bin Al Munkadir,

'From Umm Salama^{ra}, wife of the Prophet^{saww}, she^{ra} said, 'Rasool-Allah^{saww} said: 'Allah^{azwj} Chose a Prophet^{as} from every community, and Chose a successor^{as} to be for every Prophet^{as}. So, I^{saww} am the Prophet^{saww} of this community and Ali^{asws} is my^{saww} successor^{asws} in my^{saww} family, and People^{asws} of my^{saww} Household, and my^{saww} community from after me^{saww}.

فهدا ما شهدت من علي الآن يا أبت فسببه أو دعه فأقبل أبوها يناجي الليل و النهار اللهم اغفر لي ما جهلت من أمر علي فأنا ولي ولي علي و غدو غدو علي و تاب المؤل ثوبة نصحاً و أقبل فيما بقي من دهره يدعو الله أن يغفر له.

So, this is what I^{ra} have testified from Ali^{asws}. Now, O father, so either revile him^{asws} or leave him^{asws}'. Her^{ra} father went to whisper at night and day, 'O Allah^{azwj}! Forgive for me what I

⁹⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 31

⁹¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 32

was ignorant of from the matter of Ali^{asws}. I am hereby a friend of a friend of Ali^{asws} and an enemy of an enemy of Ali^{asws}, and the slave is repenting with sincere repentance', and he went on during what had remained from his lifespan supplicating to Allah^{azwj} to Forgive (his sins) for him".⁹²

34- لي، الأماالي للصدوق أبي عن المؤدب عن أحمد بن علي عن الثقفني عن مخلول بن إبراهيم عن عبد الرحمن بن الأسود الشكري عن محمد بن عبد الله عن سلمان الفارسي قال: سألت رسول الله من وصيكَ من أمتك فإنه لم يبعث نبي إلا كان له وصي من أمتيه فقال رسول الله ص لم يبيّن لي بعد

(The book) 'Al Amaali' of Al Sadouq – My father, from Al Muwaddab, from Ahmad Bin Ali, from Al Saqafy, from Mukhawwal Bin Ibrahim, from Abdul Rahman Bin Al Aswad Al Yashkary, from Muhammad Bin Abdullah,

'From Salman Al-Farsi^{ra}, 'I^{ra} asked Rasool-Allah^{saww}, 'Who is your^{saww} successor^{asws} from your^{saww} community, for no Prophet^{as} has been Sent except there was a successor^{as} for him^{as} from his^{as} community'. Rasool-Allah^{saww} said: 'It has not been clarified to me^{saww} yet'.

فَمَكَثْتُ مَا شَاءَ اللَّهُ أَنْ أُنْكُثَ ثُمَّ دَخَلْتُ الْمَسْجِدَ فَتَادَانِي رَسُولُ اللَّهِ ص فَقَالَ يَا سَلْمَانَ سَأَلْتَنِي عَنْ وَصِيِّي مِنْ أُمَّتِي فَهَلْ تَدْرِي مَنْ كَانَ وَصِيِّي مُوسَى مِنْ أُمَّتِهِ فَقُلْتُ كَانَ وَصِيَّهُ يُوشَعَ بْنِ نُونٍ فَتَاهُ

He^{saww} remained for as long as Allah^{azwj} so Desired to wait. Then I^{ra} entered the Masjid, and Rasool-Allah^{saww} called out. He^{saww} said: 'O Salman^{ra}! You^{ra} had asked me^{saww} about my^{saww} successor^{asws} from my^{saww} community, so do you^{ra} know who was the successor^{as} of Musa^{as} from his^{as} community?' I^{ra} said, 'His^{as} successor^{as} was Yohua Bin Noun^{as}, his^{as} youth'.

فَقَالَ هَلْ تَدْرِي لِمَ كَانَ أَوْصَى إِلَيْهِ فَقُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ أَوْصَى إِلَيْهِ لِأَنَّهُ كَانَ أَعْلَمَ أُمَّتِهِ بَعْدَهُ وَ وَصِيِّي وَ أَعْلَمَ أُمَّتِي بَعْدِي عَلَيُّ بْنُ أَبِي طَالِبٍ.

He^{saww} said: 'Do you^{ra} known why he^{as} had bequeathed to him^{as}?'. I^{ra} said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'. He^{saww} said: 'He^{as} had bequeathed to him^{as} because he^{as} was the most learned of his^{as} community after him^{as}, and my^{saww} successor^{asws} and the most learned of my^{saww} community after me^{saww} is Ali^{asws} Bin Abu Talib^{asws}'.⁹³

35- مد، العمدة بإسناده إلى عبد الله بن أحمد بن محمد بن عمار بن عمرو بن عثمان بن عفان عن جعفر بن زيد عن مطر عن أنس بن يحيى بن مالك قال: قلنا لسلمان سأل النبي من وصيه فقال له سلمان يا رسول الله من وصيكَ فقال يا سلمان من كان وصي موسى فقال يوشع بن نون قال قال وصي و وارثي من يفضي ديني و يُنجز مؤعدي علي بن أبي طالب.

(The book) 'Al Amdah', by his chain to Abdullah Bin Ahmad in his (book) 'Musnad', from Haysam Bin Khalaf, from Muhammad Bin Umar Al Dowry, from Shazan, from Ja'far Bin Zayd, from Matar, from Anas, meaning the son of Malik (well-known fabricator) who said,

'We said to Salman^{ra}, 'Asked the Prophet^{saww} who is his^{saww} successor^{asws}?'. Salman^{ra} said to him^{saww}, 'O Rasool-Allah^{saww}! Who is your^{saww} successor^{asws}?'. He^{saww} said: 'O Salman^{ra}! Who was the successor^{as} of Musa^{as}?'. He^{ra} said, 'Yohua Bin Noun^{as}'. He^{saww} said: 'My^{saww}

⁹² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 33

⁹³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 34

successor^{asws}, and my^{saww} inheritor is one^{asws} who will pay off my^{saww} debts, and fulfil my^{saww} promises, Ali^{asws} Bin Abu Talib^{asws}’⁹⁴.

36- كَشَفَ، كَشَفَ الْعَمَةَ مِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ عَنِ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص فَمَ يَا بُرَيْدَةُ نَعُودُ [نَعُدُّ] فَاطِمَةَ فَلَمَّا أَنْ دَخَلْنَا عَلَيْهَا وَ أَبْصَرَتْ أَبَاهَا دَمَعَتْ عَيْنَاهَا قَالَ مَا يُبْكِيكَ يَا بِنْتِي قَالَتْ قِلَّةُ الطَّعْمِ وَ كَثْرَةُ الْهَمِّ وَ شِدَّةُ السُّقْمِ

(The book) ‘Kashf Al Ghumma’, from (the book) ‘Manaqib’ of Al Kharizmy, from Bureyda who said,

‘Rasool-Allah^{saww} said: ‘Stand, O Bureyda, we shall go and console (Syeda) Fatima^{asws}’. When we entered to see her^{asws} and she^{asws} sighted her^{asws} father^{saww}, her^{asws} eyes filled up. He^{saww} said: ‘What makes you^{asws} cry, O my^{saww} daughter^{asws}?’ She^{asws} said: ‘Scarcity of food, and numerous worries, and difficulties of illness’.

قَالَ لَهَا أَمَا وَاللَّهِ مَا عِنْدَ اللَّهِ خَيْرٌ لَكَ مَا تَرَعِينَ إِلَيْهِ يَا فَاطِمَةُ أَمَا تَرْضَيْنَ أَنْ زَوْجَتِكَ خَيْرٌ أُمَّتِي أَقْدَمُهُمْ سِلْمًا وَ أَكْثَرُهُمْ عِلْمًا وَ أَفْضَلُهُمْ جِلْمًا وَ اللَّهُ إِنَّ ابْنَتِكَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ.

He^{saww} said to her^{asws}: ‘By Allah^{azwj}! What is in the Presence of Allah^{azwj} is better for you^{asws}, what you^{asws} are being desirous to, O Fatima^{asws}! Are you^{asws} not pleased that your^{asws} husband is best of my^{saww} community, their most advanced in being a Muslim, and their most abundant in knowledge, and their most superior in wisdom? By Allah^{azwj}! Your^{asws} two sons^{asws} are both chiefs of the people of Paradise’⁹⁵.

وَ قَرِيبٌ مِنْهُ مَا نَقَلَهُ مِنْ كِتَابِ الذُّرِّيَّةِ الطَّاهِرَةِ لِلدُّوَلَابِيِّ مِحْطِ السَّنِيحِ ابْنِ وَصَّاحٍ قَالَ: لَمَّا بَلَغَ فَاطِمَةَ تَزْوِجُهَا بَعَلِّي بَكَتْ فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ص فَقَالَ مَا لَكَ يَا فَاطِمَةُ تَبْكِينَ فَوَ اللَّهُ لَقَدْ أَنْكَحْتُكَ أَكْثَرَهُمْ عِلْمًا وَ أَفْضَلَهُمْ جِلْمًا وَ أَوْلَهُمْ سِلْمًا.

And nearby to is what we copied from the book ‘Al Zurriyat Al Tahira’ of Al Dowlany, by the handwriting of Ibn Wazzah who said,

‘When it reached (Syeda) Fatima^{asws} of her^{asws} to be married to Ali^{asws}, she^{asws} cried. Rasool-Allah^{saww} entered to see her^{asws}. He^{saww} said: ‘What is the matter with you^{asws}, O Fatima^{asws}, crying? By Allah^{azwj}! I^{saww} am getting you^{asws} married to their most abundant in knowledge, and their best is wisdom, and their foremost in being a Muslim’⁹⁶.

وَ مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنِ مَعْقِلِ بْنِ يَسَارٍ قَالَ: وَصَّأْتُ النَّبِيَّ ص ذَاتَ يَوْمٍ فَقَالَ هَلْ لَكَ فِي فَاطِمَةَ نَعُودَهَا [نَعُدُّهَا] فَقُلْتُ نَعَمْ فَقَامَ مُتَوَكِّمًا عَلَيَّ فَقَالَ أَمَا إِنَّهُ سَيَحْمِلُ ثِقَلَهَا عَنِّي وَ يَكُونُ أَجْرَهَا لَكَ

And from (the book) ‘Musnad’ of Ahmad Bin Hanbal, from Ma’qil Bin Yasaar who said,

‘One day I poured water for Wud’u for the Prophet^{saww}. He^{saww} said: ‘Is it for you that we go and console (Syeda) Fatima^{asws}?’ I said, ‘Yes’. He^{saww} stood up leaning upon me. He^{saww} said: ‘But, its weight would be borne someone other than you, and its Recompense would happen to be for you’.

⁹⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 35

⁹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 36 a

⁹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 36 b

قَالَ فَكَأَنَّهُ لَمْ يَكُنْ عَلَيَّ شَيْءٌ حَتَّى دَخَلْنَا عَلَى فَاطِمَةَ ع فَقَالَ كَيْفَ تَجِدِينَ قَالَتْ وَ اللَّهُ قَدْ اشْتَدَّ حُزْنِي وَ اشْتَدَّتْ فَاقَتِي وَ طَالَ سُؤْمِي.

He (the narrator) said, 'It is as if I there did not happen to be anything upon me until we entered to see (Syeda) Fatima^{asws}. He^{saww} said: 'How do you^{asws} find yourself^{asws}?' She^{asws} said: 'By Allah^{azwj}! My^{asws} grief has intensified, and my^{asws} hunger has become severe, and my^{asws} illness is prolonged''⁹⁷

حَدَّثَنَا عَبْدُ اللَّهِ قَالَ وَجَدْتُ فِي كِتَابِ أَبِي بِحَظِّ يَدِهِ فِي هَذَا الْحَدِيثِ قَالَ ص أ وَ مَا تَرْضَيْنَ أَيَّ زَوْجَتِكَ أَقْدَمَ أُمَّتِي سَلْمًا وَ أَكْثَرَهُمْ عِلْمًا وَ أَعْظَمَهُمْ جِلْمًا.

It is narrated to us by Abdullah who said, 'I found in the book of my father in his handwriting regarding this Hadeeth – 'He^{saww} said: 'Are you^{asws} not pleased that your^{asws} husband^{asws} is the most advanced of them in being a Muslim, and their most abundant in knowledge, and their greatest in wisdom?'''⁹⁸

⁹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 36 c

⁹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 56 H 36 d

باب 57 في أنه ع مع الحق و الحق معه و أنه يجب طاعته على الخلق و أن ولايته ولاية الله عز و جل

CHAPTER 57 – HE^{asws} IS WITH THE TRUTH AND THE TRUTH IS WITH HIM^{asws}, AND OBEYING HIM^{asws} IS OBLIGATORY UPON THE PEOPLE, AND THAT HIS^{asws} WILAYAH IS WILAYAH OF ALLAH^{azwj} MIGHTY AND MAJESTIC

1- قب، المناقب لابن شهر آشوب عن الباقرين ع في قوله و الذين آتيناهم الكتاب يفرحون بما أنزل إليك علي بن أبي طالب.

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

'From Al-Baqireyn (5th & 6th Imam^{asws}) regarding His^{azwj} Words: **And those Given the Book are rejoicing with what is Revealed unto You, [13:36]** – Ali^{asws} Bin Abu Talib^{asws}'⁹⁹

و في قراءة ابن مسعود و الذي أنزل عليك الكتاب هو الحق و من يؤمن به يعني علي بن أبي طالب يؤمن به و من الأحزاب من ينكر بعضه أنكروا من تأويله ما أنزل في علي و آل محمد و آمنوا ببعضه و أما المشركون فأنكروا كله.

And in the recitation of Ibn Masoud – 'By the One Who Revealed the Book to you, it is the truth, and there is one who believes in it – meaning Ali^{asws} Bin Abu Talib^{asws} is believing in it - **and from the confederates are ones who deny part of it [13:36]** – they are denying its interpretation of what is Revealed regarding Ali^{asws} and Progeny^{asws} of Muhammad, and they are believing in part of it, and as for the Polytheists, they are denying all of it'¹⁰⁰

محمد بن مروان عن السدي عن الكلبي عن أبي صالح عن ابن عباس في قوله تعالى أ فمن يعلم أنما أنزل إليك من ربك الحق قال علي كمن هو أعمى قال الأول.

Muhammad Bin Marwan, from Al Sudy, from Al Kalby, from Abu Salih, from Ibn Abbas,

'Regarding Words of Exalted: **Is the one who knows that what has been Revealed unto you from your Lord is the Truth** – he said, 'Ali^{asws}, - **like the one who is blind? [13:19]** – he said, 'The first (Abu Bakr)'¹⁰¹

أبو الورد عن أبي جعفر ع أ فمن يعلم أنما أنزل إليك من ربك الحق قال علي بن أبي طالب ع.

Abu Al-Ward, from Abu Ja'far^{asws}: **Is the one who knows that what has been Revealed unto you from your Lord is the Truth [13:19]**, he^{asws} said: 'Ali^{asws} Bin Abu Talib^{asws}'¹⁰²

جابر عن أبي جعفر ع في قوله تعالى يا أيها الناس قد جاءكم الرسول بالحق من ربكم فآمنوا خيراً لكم يعني بولاية علي و إن تكفروا بولايته فإن الله ما في السماوات و الأرض.

⁹⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 a

¹⁰⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 b

¹⁰¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 c

¹⁰² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 d

Jabir, from Abu Ja'far^{asws} regarding Words of the Exalted: **O you people! The Rasool has come to you with the Truth from your Lord, therefore believe, it would be better for you;** - meaning (believing) in Wilayah of Ali^{asws} - **and if you are disbelieving,** - in his^{asws} Wilayah - **then for Allah is whatever is in the skies and the earth; [4:170]**".¹⁰³

الْبَاطِلُ عَ وَ قَوْلِ الْحَقِّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ يَغْنِي بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ وَ مَنْ شَاءَ فَلْيُكْفُرْ .

Al-Baqir^{asws}: **And say: 'The Truth is from your Lord. So, the one who so desires to, let him believe,** - meaning (believe) in the Wilayah of Ali^{asws} Bin Abu Talib^{asws} - **and the one who so desires to, let him disbelieve'. [18:29]**".¹⁰⁴

وَ عَنْهُ عَ فِي قَوْلِهِ وَ يَسْتَسْتَبِئُونَكَ أَ حَقٌّ هُوَ يُسْأَلُونَكَ يَا مُحَمَّدُ عَلِيٌّ وَ صَيْبُكَ فُلٌ إِيَّيَّ وَ رَبِّي إِنَّهُ لَوْصِيَّي .

And from him^{asws} regarding His^{azwj} Words: **And they are asking you for information, 'Is it true?'** - They are asking you^{saww}, O Muhammad^{saww}, is Ali^{asws} your^{saww} successor^{asws}? - **Say: 'Yes, by my Lord! [10:53]**".¹⁰⁵

وَ عَنْهُ عَ فِي قَوْلِهِ تَعَالَى يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ مِنْ عَادَى أَمِيرِ الْمُؤْمِنِينَ وَ تَكْتُمُونَ الْحَقَّ الَّذِي أَمَرَهُمْ بِهِ رَسُولُ اللَّهِ صَ فِي عَلِيٍّ عَ .

And from him^{asws} regarding Words of the Exalted: **O People of the Book! Why are you clothing the Truth with the falsehood** – one being inimical to Amir Al-Momineen^{asws}, **and concealing the truth [3:71]**, which Rasool-Allah^{saww} had ordered them with, regarding Ali^{asws}".¹⁰⁶

زَيْدُ بْنُ عَلِيٍّ فِي قَوْلِهِ تَعَالَى أَ فَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ كَمَا عَلِيَ عَ يُسْأَلُ وَ لَا يُسْأَلُ

Zayd son of Ali (Bin Al-Husayn^{asws}) regarding Words of the Exalted: **Is the one who guides to the Truth more rightful to be followed [10:35]** – Ali^{asws} was asked and he^{asws} did not ask.

وَ قَوْلِهِ تَعَالَى وَ لَوْ اتَّبَعِ الْحَقُّ يَعْنِي عَلِيًّا إِنْ لَمْ يَكُنْ مَعْصُومًا .

And Words of the Exalted: **And if the Truth were to follow [23:71]** – meaning Ali^{asws}, if he^{asws} did not happen to be infallible".¹⁰⁷

الضَّحَّاكُ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ الْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي حُسْرٍ يَعْنِي أَبَا جَهْلٍ إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ ذَكَرَ عَلِيٌّ وَ سَلْمَانَ .

Al-Zahhak, from Ibn Abbas – Regarding Words of the Exalted: **(I Swear) by the time [103:1] Surely, the human being is in loss [103:2]** – meaning Abu Jahall^a - **Except those who believe and are doing the righteous deeds, [103:3]** – mention of Ali^{asws} and Salman^{ra}".¹⁰⁸

¹⁰³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 e

¹⁰⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 f

¹⁰⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 g

¹⁰⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 h

¹⁰⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 i

¹⁰⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 j

وَيُرْوَى أَنَّهُ قَرَأَ رَسُولُ اللَّهِ ص فِي عَلِيٍّ الْعَصْرَ إِلَى آخِرِهَا.

And it is reported that Rasool-Allah^{saww} had recited regarding Ali^{asws}, **(I Swear) by the time [103:1] – up to its end**".¹⁰⁹

أَبِي بَن كَعْبٍ نَزَلَتْ وَ الْعَصْرُ فِي أَمِيرِ الْمُؤْمِنِينَ ع وَ أَعْدَائِهِ بَيَانُهُ إِلَّا الَّذِينَ آمَنُوا لِقَوْلِهِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا آيَةً

Ubay Bin Ka'ab – **(I Swear) by the time [103:1] – It was Revealed regarding Amir Al-Momineen^{asws} and his^{asws} enemies. Its explanation is, *Except those who believe [103:3] of His^{azwj} Words: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, [5:55] – the Verse***".¹¹⁰**

وَ قَوْلُهُ وَ عَمَلُوا الصَّالِحَاتِ لِقَوْلِهِ تَعَالَى يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ

And His^{azwj} Words: **and are doing the righteous deeds, [103:3]** for Words of the Exalted: **those who are establishing the Salat and are giving the Zakat [5:55]**.

وَ قَوْلُهُ وَ تَوَاصَوْا بِالْحَقِّ لِقَوْلِهِ الْحَقُّ مَعَ عَلِيٍّ وَ عَلِيٌّ مَعَ الْحَقِّ وَ تَوَاصَوْا بِالصَّبْرِ لِقَوْلِهِ وَ الصَّابِرِينَ فِي الْبَأْسَاءِ وَ الضَّرَّاءِ وَ حِينَ الْبَأْسِ.

And His^{azwj} Words: **and enjoin each other with the Truth**, - for his^{saww} words: 'The truth is with Ali^{asws} and Ali^{asws} is with the truth' - **and enjoin each other with the patience [103:3] – for His^{azwj} Words: *and the patient ones during the adversity and the desperation and when distressed; [2:177]***".¹¹¹

وَ أَحْبَبْنَا الْحَدَّادُ عَنْ أَبِي نُعَيْمٍ بِإِسْنَادِهِ قَالَ ابْنُ عَبَّاسٍ وَ تَوَاصَوْا بِالصَّبْرِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

It is informed to us by Al-Haddad, from Abu Nueym, by his chain, Ibn Abbas said, **'and enjoin each other with the patience [103:3] – Ali^{asws} Bin Abu Talib^{asws}'**.¹¹²

تَفْسِيرُ الثَّمَالِيِّ فِي قَوْلِهِ تَعَالَى طَسَمَ تِلْكَ آيَاتِ الْكِتَابِ إِنَّ مِنْ آيَاتٍ مُنَادِيًا مُنَادِي مَنْ السَّمَاءِ فِي آخِرِ الزَّمَانِ أَلَا إِنَّ الْحَقَّ مَعَ عَلِيٍّ وَ شِيعَتِهِ.

Tafseer Al-Sumali – Regarding Words of the Exalted: **Ta Sin Meem [28:1] These are the Verses of the Clarifying Book [28:2] – Surely, from the Signs is a caller calling from the sky at the end of times: 'Indeed! The truth is with Ali^{asws} and his^{asws} Shias!'**"¹¹³

مُسْنَدُ أَبِي يَعْلَى عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدِ الْخُدْرِيِّ عَنْ أَبِيهِ قَالَ: مَرَّ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ النَّبِيُّ ص الْحَقُّ مَعَ ذَا الْحَقِّ مَعَ ذَا

(The book) 'Musnad' of Abu Ya'la Abdul Rahman Bin Abu Saeed Al Khudri, from his father who said,

'Ali^{asws} Bin Abu Talib^{asws} passed by, so the Prophet^{saww} said: 'The truth is with that one^{asws}'.

¹⁰⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 k

¹¹⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 l

¹¹¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 m

¹¹² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 n

¹¹³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 o

و سئل أبو ذر عن اختلاف الناس عنه فقال عليك بكتاب الله و الشيخ علي بن أبي طالب ع فإني سمعت رسول الله ص يقول علي مع الحق و الحق معه و على لسانه و الحق يدور حيثما دار علي

And Abu Zarr^{ra} was asked about the differing of the people about him^{asws}. He^{ra} said, 'Upon you is to be with the Book of Allah^{azwj} and the Sheykh Ali^{asws} Bin Abu Talib^{asws}, for I^{ra} heard Rasool-Allah^{saww} saying: 'Ali^{asws} is with the truth and the truth is with him^{asws} and upon his^{asws} tongue, and the truth tends to turn wherever Ali^{asws} turns'.

و سلم محمد بن أبي بكر يوم الجمل على عائشة فلم تكلمه فقال أسألك بالله الذي لا إله إلا هو أ لا سمعتك تقولين ألتزم علي بن أبي طالب فإني سمعت رسول الله ص يقول الحق مع علي و علي مع الحق لا يفترقان حتى يردا علي الحوض

And Muhammad Bin Abu Bakr greeted unto Ayesha on the day of (battle of the) camel, but she did not speak to him. He said, 'I ask you by Allah^{azwj} Who, there is no dog except He^{azwj}! Have I not heard you saying, 'Stick with Ali^{asws} Bin Abu Talib^{asws}, for I have heard Rasool-Allah^{saww} saying: 'The truth is with Ali^{asws} and Ali^{asws} is with the truth, they will not separate until they return to me at the Fountain?'

قالت بلى قد سمعت ذلك منه ص و أتى عبد الله و محمد ابنا بديل إلى عائشة و ناشداها بذلك فاعتزت.

She said, 'Yes, I have heard that from him^{saww}'. And Abdullah and Muhammad, two sons of Budeyl came to Ayesha and adjured her with that, and she acknowledged"¹¹⁴

و قد ذكر السمعاني في فضائل الصحابة إلا أنه قال: علي مع الحق و الحق مع علي الخير.

And Al Sam'any has mentioned in (the book) 'Fazaail Al-Sahaba', except the he^{saww} said: 'Ali^{asws} is with the truth and the truth is with Ali^{asws} – the Hadeeth"¹¹⁵

اعتقاد أهل السنة روى سعد بن أبي وقاص عن النبي ص علي مع الحق و الحق مع علي و الحق يدور حيثما دار علي.

(The book) 'I'tiqad Ahl Al Sunnah' – It is reported by Sa'ad Bin Abu Waqas,

'From the Prophet^{saww}: 'Ali^{asws} is with the truth and the truth is with Ali^{asws}, and the truth turns wherever Ali^{asws} turns"¹¹⁶

و روى عبيد الله بن عبد الله خليف بني أمية أن معاوية قال لسعد أنت الذي لا تعرف حقتنا من باطل غيرنا فتكون معنا أو علينا فجزى بينهما كلام فروى سعد هذا الخبر فقال معاوية لتجيني بمن سمعه معك أو لأفعلن قال أم سلمة فدخلوا عليها قالت صدق في بيتي قاله.

And it is reported by Ubeydullah Bin Abdullah, an ally of the clan of Umayya –

'Muawiya said to Sa'ad, 'You are the one who does not recognise our right from the falsehood of others, so you can either be with us or against us'. (Heated) talk flowed between the two. So Sa'ad reported this Hadeeth. Muawiya said, 'Either you come with the

¹¹⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 p

¹¹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 q

¹¹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 r

one who heard it with you, or I will do (such and such)’. He said, ‘Umm Salama^{ra}’. They entered to see her^{ra}. She^{ra} said, ‘He speaks the truth. He^{saww} had said it in my^{ra} house’.¹¹⁷

الْحَطِيبُ فِي تَارِيخِهِ عَنْ ثَابِتِ مَوْلَى أَبِي ذَرٍّ قَالَ: دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَرَأَيْتُهَا تَبْكِي وَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلَيٌّ مَعَ الْحَقِّ وَ الْحَقُّ مَعَ عَلَيٍّ وَ لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ يَوْمَ الْقِيَامَةِ.

Al Khateeb in his history, from Sabit,

‘A slave of Abu Zarr^{ra} who said, ‘I entered to see Umm Salama^{ra} and I saw her^{ra} crying, and she^{ra} said, ‘I^{ra} heard Rasool-Allah^{saww} saying: ‘Ali^{asws} is with the truth and the truth is with Ali^{asws}, and they will never separate until they return to me^{saww} at the Fountain on the Day of Qiayah’.¹¹⁸

الْأَصْبَغُ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ وَنَالِ لِمَنْ جَهِلَ مَعْرِفَتِي وَ لَمْ يَعْرِفْ حَقِّي أَلَا إِنَّ حَقِّي هُوَ حَقُّ اللَّهِ أَلَا إِنَّ حَقَّ اللَّهِ هُوَ حَقِّي.

Al-Asbagh, ‘I heard Amir Al-Momineen^{asws} saying: ‘Woe is for one who ignores my^{saww} recognition and does not recognise my^{asws} right. Indeed! My^{asws} right, it is a Right of Allah^{azwj}. Indeed! A Right of Allah^{azwj} is my^{asws} right’.¹¹⁹

2- قب، المناقب لابن شهر آشوب مجاهد قال أبو ذرٍّ قال النبي ص يا عليُّ من أطاعك فقد أطاعني و من أطاعني فقد أطاع الله و من عصاك فقد عصاني و من عصاني فقد عصى الله.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Mujahid,

‘Abu Zarr^{ra} said, ‘The Prophet^{saww} said: ‘O Ali^{asws}! One who obeys you^{asws} so he has obeyed me^{saww}, and one who obeys me^{saww} so he has obeyed Allah^{azwj}, and one who disobeys you^{asws} so he has disobeyed me^{saww}, and one who disobeys me^{asws} so he has disobeyed Allah^{azwj}’.¹²⁰

السَّمْعَائِيُّ فِي فَصَائِلِ الصَّحَابَةِ قَالَ أَبُو ذَرٍّ قَالَ النَّبِيُّ ص لَا تُضَادُّوا عَلِيًّا فَتَكْفُرُوا وَ لَا تُفْضَلُوا عَلَيْهِ فَتَرْتَدُّوا.

Al Sam’any in (the book) ‘Fazaail Al Sahaba’ –

Abu Zarr^{ra} said, ‘The Prophet^{saww} said: ‘Do not oppose Ali^{asws} for you will be committing Kufr, nor prefer (anyone) over him^{asws}, so you will renege’.¹²¹

أَبُو ذَرٍّ وَ ابْنُ عُمَرَ قَالَ النَّبِيُّ ص مَنْ فَارَقَ عَلِيًّا فَقَدْ فَارَقَنِي وَ مَنْ فَارَقَنِي فَقَدْ فَارَقَ اللَّهَ.

Abu Zarr^{ra} and Ibn Umar, ‘The Prophet^{saww} said: ‘One who separates from Ali^{asws} so he has separated from me^{saww}, and one who separates from me^{saww} so he has separated from Allah^{azwj}’.¹²²

¹¹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 s

¹¹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 t

¹¹⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 1 u

¹²⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 2 a

¹²¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 2 b

و فِي رِوَايَةِ ابْنِ عُمَرَ يَا عَلِيُّ مَنْ خَالَفَكَ فَقَدْ خَالَفَنِي وَ مَنْ خَالَفَنِي فَقَدْ خَالَفَ اللَّهَ.

And in a report of Ibn Umar, '(He^{sawww} said): 'O Ali^{asws}! One who opposes you^{asws} so he has opposed me^{sawww}, and one who opposes me^{sawww} so he has opposed Allah^{azwj}'¹²³.

3- فض، كتاب الروضة بالإسناد يَرْفَعُهُ إِلَى سَلْمَانَ وَ أَبِي ذَرٍّ وَ الْمِقْدَادِ أَنَّهُمْ أَنَا هُمْ رَجُلٌ مُسْتَشِيرٌ فِي زَمَانِ خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ وَ هُوَ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ فَجَلَسَ لَدَيْهِمْ مُسْتَشِيرًا

The book 'Al-Rawza' – By the chain, raising it to Salman^{ra}, and Abu Zarr^{ra} and Al-Miqdad^{ra} – A man came to them^{ra} seeking rightful guidance in the ear of the caliphate of Umar Bin Al-Khattab, and he was a man from the people of Al-Kufa. He said in front of them seeking rightful guidance.

فَقَالُوا عَلَيْكَ بِكِتَابِ اللَّهِ فَالْزَمَهُ وَ عَلَيْكَ بِعَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنَّهُ مَعَ الْكِتَابِ لَا يُفَارِقُهُ فَإِنَّا نَشْهَدُ أَنَّا سَمِعْنَا رَسُولَ اللَّهِ ص يَقُولُ إِنَّ عَلِيًّا مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُ يَدُورُ كَيْفَمَا دَارَ بِهِ

They^{ra} said, 'Upon you is to be with the Book of Allah^{azwj}, so stick with it, and upon you is to be with Ali^{asws} Bin Abu Talib^{asws}, for he^{asws} is with the Book, not separating it, for we^{ra} that we^{ra} heard Rasool-Allah^{sawww} saying that Ali^{asws} is with the truth and the truth is with Ali^{asws}, turning however (wherever) he^{asws} may turn with it.

فَإِنَّهُ أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَ أَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ وَ هُوَ الصِّدِّيقُ الْأَكْبَرُ وَ الْفَارُوقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ هُوَ وَصِيِّي وَ خَلِيفَتِي فِي أُمَّتِي مِنْ بَعْدِي وَ يُقَاتِلُ عَلَيَّ سُنِّي

He^{asws} was the first one to believe in Allah^{azwj}, and will be the first one to shake my^{sawww} hands on the Day of Qiyamah, and he^{asws} is the greatest truthful, and the differentiator between the truth and the falsehood, and he^{asws} is my^{sawww} successor^{asws}, and my^{sawww} caliph in my^{sawww} community from after me^{sawww}, and he^{asws} will fight upon my^{sawww} Sunnah".

فَقَالَ لَهُمُ الرَّجُلُ مَا نَالِ النَّاسِ يُسَمُّونَ أَبَا بَكْرٍ الصِّدِّيقَ وَ عُمَرَ الْفَارُوقَ

The man said to them, 'What is the matter the people are naming Abu Bakr as the truthful (Al-Siddique), and Umar as the differentiator (Al-Farouq)?'

فَقَالُوا لَهُ النَّاسُ بَجَهْلٍ حَقَّقَ عَلَيَّ كَمَا جَهَلُوا [جَهْلُوا] خِلَافَةَ رَسُولِ اللَّهِ ص جَهْلًا [جَهْلُوا] حَقَّقَ أَمِيرَ الْمُؤْمِنِينَ ع وَ مَا هُمَا هُمَا بِاسْمٍ لِأَحَدٍمَا اسْمٌ عَزِيهَا وَ اللَّهُ إِنَّ عَلِيًّا هُوَ الصِّدِّيقُ الْأَكْبَرُ وَ الْفَارُوقُ الْأَزْهَرُ وَ إِنَّهُ خَلِيفَةُ رَسُولِ اللَّهِ ص

They^{asws} said to him, 'The people are ignoring the rights of Ali^{asws} just as their ignored the caliphate of Rasool-Allah^{sawww}, having ignored the rights of Amir Al-Momineen^{asws}, and there is no name for them, because these two are names for someone else. By Allah^{azwj}! Ali^{asws}, he^{asws} is the greatest truthful (Siddique Al-Akbar), and the blossoming differentiation (Al-Farouq Al-Azhar), and he^{asws} is caliph of Rasool-Allah^{sawww}.

¹²² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 2 c

¹²³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 2 d

وَ إِنَّهُ أَمِيرُ الْمُؤْمِنِينَ أَمَرَنَا وَ أَمَرَهُمْ بِهِ رَسُولُ اللَّهِ فَسَلَّمْنَا إِلَيْهِ جَمِيعاً وَ هُمَا مَعاً بِإِمْرَةِ الْمُؤْمِنِينَ.

And he^{asws} is Emir of the Momineen Rasool-Allah^{saww} had ordered us and them so we had greeted to him^{asws} as ‘Amir Al-Momineen’, and those two were with us”.¹²⁴

4- ما، الأماالي للشيخ الطوسي جَمَاعَةً عَنْ أَبِي الْمُفَضَّلِ عَنْ ابْنِ عُقْدَةَ عَنْ عَلِيِّ بْنِ رَجَاءِ بْنِ صَالِحٍ عَنْ حَسَنِ بْنِ حُسَيْنِ الْعُرَيْبِيِّ عَنْ خَالِدِ بْنِ مُحَمَّدَانَ عَنِ الْحَارِثِ بْنِ حَصِيْرَةَ عَنِ الْقَاسِمِ بْنِ جُنْدَبِ الْأَزْدِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ خَادِماً لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَكَرَ عَلِيًّا رَأَيْتُ السُّرُورَ فِي وَجْهِهِ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ وُلْدِ عَبْدِ الْمُطَّلِبِ فَجَلَسَ فَذَكَرَ عَلِيًّا عَ فَجَعَلَ يَتَأَلَّ مِنْهُ وَ جَعَلَ وَجْهُ النَّبِيِّ يَتَغَيَّرُ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ibn Uqdah, from Ali Bin Raja’a Bin Salih, from Hassan Bin Husayn Al Urny, from Khalid Bin Mukhtar, from Al Haris Bin Haseyra, from Al Qasim Bin Jundab Al Azdy, from Anas Bin Malik (well-known fabricator) who said,

‘I was a servant of the Prophet^{saww}. It so happened that whenever Ali^{asws} was mentioned, I saw the happiness in his^{saww} face. Then a man from the sons of Abdul Muttalib^{asws} entered and was seated. He mentioned Ali^{asws} and went on to speak adversely and the face of the Prophet^{saww} went on to change (with anger).

فَمَا لَبِثَ أَنْ دَخَلَ عَلِيٌّ عَ فَسَلَّمَ فَرَدَّ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَوْلَهُ ثُمَّ قَالَ عَلِيٌّ وَ الْحَقُّ مَعَا هَكَذَا وَ أَشَارَ بِإصْبَعَيْهِ لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلِيَّ الْحَوْضَ يَا عَلِيُّ حَاسِدُكَ حَاسِدِي وَ حَاسِدِي حَاسِدُ اللَّهِ وَ حَاسِدُ اللَّهِ فِي النَّارِ.

It was not long before Ali^{asws} entered and greeted. The Prophet^{saww} responded, then said: ‘Ali^{asws} and the truth are both together like this!’ – and he^{saww} indicated with his^{saww} fingers: ‘They will never separate until they return to me^{saww} at the Fountain. O Ali^{asws}! Your^{asws} envier is my^{saww} envier, and my^{saww} envier is an envier of Allah^{azwj}, and the envier of Allah^{azwj} would be in the Fire”.¹²⁵

5- ما، الأماالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ حَبِيبِ بْنِ أَبِي الْعَالِيَةِ عَنْ مُجَاهِدٍ عَنْ نَبِيِّ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ فَارَقَنِي فَقَدْ فَارَقَ اللَّهَ وَ مَنْ فَارَقَ اللَّهَ فَقَدْ فَارَقَنِي.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Habeeb Bin Abu Al Aaliyah, from Mujahid,

‘From Prophet^{saww} of Allah^{azwj} having said: ‘One who separates from me^{saww}, so he has separated from Allah^{azwj}, and one who separates from Ali^{asws}, so he has separated from me^{saww}”.¹²⁶

6- ما، الأماالي للشيخ الطوسي ابْنُ الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنْ يَعْقُوبَ بْنِ يُوسُفَ عَنْ أَحْمَدَ بْنِ حَمْدَانَ عَنْ مُحَمَّدَانَ بْنِ حَمْدَانَ عَنِ النَّمَارِ عَنِ أَبِي حَيَّانَ عَنْ أَبِيهِ عَنْ عَلِيٍّ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَلَّى عَلِيًّا فَقَدْ تَوَلَّى اللَّهَ وَ مَنْ تَوَلَّى اللَّهَ فَقَدْ تَوَلَّى اللَّهَ عَزَّ وَ جَلَّ.

‘Al Amaali’ of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Yaqoub Bin Yusuf, from Ahmad Bin Hamdan, from Mukhrat Al Tamar, from Abu Hayyan, from his father,

¹²⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 3

¹²⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 4

¹²⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 5

‘From Ali^{asws} having said: ‘Rasool-Allah^{saww} said: ‘One who befriends Ali^{asws} so he has befriended me^{saww}, and one who befriends me^{saww} so he has befriended Allah^{azwj} Mighty and Majestic’.¹²⁷

7- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن محمد بن سليمان عن أحمد بن عبد الله بن يزيد عن محمد بن حارث عن محمد بن مسلم الطائفي عن إبراهيم بن ميسرة عن عطاء بن أبي رباح عن ابن عمر قال: قال رسول الله ص علي ع حين حلفه أ ما ترضى أن يكون عدوك عدوي و أن عدوي عدو الله و وليك وليي و وليي ولي الله.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Muhammad Bin Suleyman, from Ahmad Bin Abdullah Bin Yazeed, from Muhammad Bin Haris, from Muhammad Bin Muslim Al Taify, from Ibrahim Bin Maysarah, from Ata’a Bin Abu Riyah, from Ibn Umar who said,

‘Rasool-Allah^{saww} said to Ali^{asws} when he^{saww} made him^{asws} the caliph: ‘Are you^{asws} not pleased that your^{asws} enemy happen to be my^{saww} enemy, and that 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}’.¹²⁸

8- بشاء، بشارة المصطفى محمد بن علي بن عبد الصمد عن أبيه عن جدّه عن محمد بن الفضل الواعظ عن أبي جعفر الهاشمي عن محمد بن يونس الكرمي عن عبد العزيز بن الخطّاب عن علي بن هاشم عن محمد بن رافع عن أبي عبيد بن عمّار بن عمّار بن ياسر عن أبيه عن جدّه عمّار قال قال رسول الله ص أوصي من آمن بي و صدقني بولاية علي بن أبي طالب من تولاه فقد تولاني و من تولاني فقد تولي الله و من أحبّه فقد أحبني و من أحبني فقد أحب الله و من أبغضه فقد أبغضني و من أبغضني فقد أبغض الله عزّ و جلّ.

(The book) ‘Bashaarat Al Mustafa^{saww}’ – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Muhammad Bin Al Fazl Al Waiz, from Abu Ja’far Al Hashimy, from Muhammad Bin Yunus Al Kareemy, from Abdul Aziz Bin Al Khattab, from Ali Bin Hashim, from Muhammad Bin Rafie, from Abu Ubeyd Bin Muhammad,

‘Son of Ammar Bin Yasser^{ra}, from his father^{ra}, from his grandfather^{ra} Ammar^{ra} who said, ‘Rasool-Allah^{saww} said: ‘I^{saww} bequeath the one who believes in me^{saww} and ratifies me^{saww} to be with Wilayah of Ali^{asws} Bin Abu Talib^{asws}. One who befriends him^{asws} so he has befriended me^{saww}, and one who befriends me^{saww} so he has befriended Allah^{azwj}, and one who loves him^{asws} so he has loved me^{saww}, and one who loves me^{saww} so he has loved Allah^{azwj}, and one who hates him^{asws} so he has hated me^{saww}, and one who hates me^{saww} so he has hated Allah^{azwj} Mighty and Majestic’.¹²⁹

9- و عنه عن أبيه عن جدّه عن الصدوق عن ابن إدريس عن أبيه عن أبي هاشم عن محمد بن سينان عن أبي الجارود عن ابن جبير عن ابن عباس قال قال رسول الله ص ولاية علي بن أبي طالب ولاية الله عزّ و جلّ و محبة عبادة الله و اتباعه فريضة.

And from him, from his father, from his grandfather, from Al Sadouq, from Ibn Idrees, from his father, from Abu Hashim, from Muhammad Bin Sinan, from Abu Al Karoud, from Ibn Jubeyr, from Ibn Abbas who said,

¹²⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 6

¹²⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 7

¹²⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 8

‘Rasool-Allah^{saww} said: ‘Wilayah of Ali^{asws} Bin Abu Talib^{asws} is Wilayah of Allah^{azwj} Mighty and Majestic, and loving him^{asws} is worship of Allah^{azwj} and following him^{asws} is an Obligation’¹³⁰

10- كَشَفَ، كَشَفَ الْعَمَةَ نَقَلْتُ مِنَ الْمَنَاقِبِ لِلْخَوَارِزْمِيِّ عَنْ أَبِي لَيْلَى قَالَ قَالَ رَسُولُ اللَّهِ سَيَكُونُ مِنْ بَعْدِي فِتْنَةٌ فَإِذَا كَانَ ذَلِكَ فَالزُّمُوا عَلِيَّ بْنَ أَبِي طَالِبٍ فَإِنَّهُ الْفَارُوقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ.

(The book) ‘Kashf Al Ghumma’ – We copied it from (the book) ‘Al Manaqib’ of Al Khawarizmy, from Abu Layli who said,

‘Rasool-Allah^{saww} said: ‘Fitna will be occurring after me^{saww}, so when that happens, then stick to Ali^{asws} Bin Abu Talib^{asws} for he^{asws} is the differentiator between the truth and the falsehood’¹³¹

وَمِنْهُ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ فَارَقَ عَلِيًّا فَارَقَنِي وَمَنْ فَارَقَنِي فَارَقَ اللَّهَ عَزَّ وَجَلَّ.

And from him, from Ibn Umar who said,

‘Rasool-Allah^{saww} said: ‘One separating from Ali^{asws} has separated from me^{saww}, and one separating from me^{saww} has separated from Allah^{azwj} Mighty and Majestic’¹³²

وَمِنْهُ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ النَّبِيَّ ص يَقُولُ لِعَمَّارِ بْنِ يَاسِرٍ تَفُتُّكَ الْفِئَةُ الْبَاغِيَّةُ وَأَنْتَ مَعَ الْحَقِّ وَالْحَقُّ مَعَكَ

And from him, from Abu Ayoub Al Ansari who said,

‘I heard the Prophet^{saww} saying to Ammar Bin Yasser^{ra}: ‘The rebel group will kill you^{ra} and you would be with the truth and the truth would be with you^{ra}.

يَا عَمَّارُ إِذَا رَأَيْتَ عَلِيًّا سَلَكَ وَادِيًا وَسَلَكَ النَّاسُ وَادِيًا غَيْرَهُ فَاسْلُكْ مَعَ عَلِيٍّ وَدَعِ النَّاسَ إِنَّهُ لَنْ يُدْلِكَ فِي رَدَى وَلَنْ يُخْرِجَكَ مِنَ الْهُدَى

O Ammar^{ra}! When you^{ra} see Ali^{asws} travelling a valley and the people are travelling another valley, then travel with Ali^{asws} and leave the people. He^{asws} will never lead you into an annihilation and will never exit you^{ra} from the guidance.

يَا عَمَّارُ إِنَّهُ مَنْ تَقَلَّدَ سَيْفًا أَعَانَ بِهِ عَلِيًّا عَلَى عَدُوِّهِ فَلَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ وَشَاحًا مِنْ نَارٍ.

O Ammar^{ra}! Surely the one who collars a sword assisting Ali^{asws} with it against his^{asws} enemies, Allah^{azwj} the Exalted would Collar him on the Day of Qiyamah a scarf of jewels, and one who collars a sword assisting an enemy of Ali^{asws} with it, Allah^{azwj} the Exalted would Collar him on the Day of Qiyamah a scarf of fire’¹³³

¹³⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 9

¹³¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 a

¹³² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 b

¹³³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 c

وَمِنْ مَنَاقِبِ ابْنِ مَرْدَوَيْهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ص فِي نَفَرٍ مِنَ الْمُهَاجِرِينَ وَ مَرَّ عَلَيَّ بِنُ أَبِي طَالِبٍ ع فَقَالَ الْحَقُّ مَعَ ذَا.

And from (the book) 'Manaqib' of Ibn Mardawayh, from Abdul Rahman Bin Abu Saeed who said,

'We were seated in the presence of the Prophet^{saww} among a number of Emigrants, and Ali^{asws} Bin Abu Talib^{asws} passed by. He^{saww} said: 'The truth is with that one^{asws}!''¹³⁴

وَمِنْهُ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ص قَالَ: الْحَقُّ مَعَ ذَا يَزُولُ مَعَهُ حَيْثُمَا زَالَ.

And from him, from Ayesha,

'The Prophet^{saww} said: 'The truth is with that one^{asws}, moving with him^{asws} wherever he^{asws} moves''¹³⁵

وَمِنْهُ عَنْ أَبِي ذَرٍّ عَنْ أُمِّ سَلَمَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ عَلِيًّا مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُ لَنْ يَزُولَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

And from him, from Abu Zarr^{ra}, from Umm Salama^{ra} having said, 'I^{ra} heard Rasool-Allah^{saww} saying: 'Ali^{asws} is with the truth and the truth is with him^{asws}. They will never decline (separate) until they return to me^{saww} at the Fountain''¹³⁶

وَمِنْهُ عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ عَلِيٌّ مَعَ الْحَقِّ مَنِ اتَّبَعَهُ اتَّبَعَ الْحَقُّ وَ مَنْ تَرَكَ تَرَكَ الْحَقُّ عَهْدًا مَعَهُودًا قَبْلَ يَوْمِهِ هَذَا.

And from him, from Umm Salama^{ra} having said, 'Ali^{asws} was with the truth. One who followed him^{asws}, followed the truth, and one who neglected him^{asws}, neglected the truth, a covenant covenanted before this day of his^{asws}'¹³⁷

وَمِنْهُ عَنْ عُبَيْدِ بْنِ عَبْدِ اللَّهِ الْكِنْدِيِّ قَالَ: حَجَّ مُعَاوِيَةُ فَأَتَى الْمَدِينَةَ وَ أَصْحَابُ النَّبِيِّ مُتَوَافِرُونَ فَجَلَسَ فِي حَلْقَةٍ بَيْنَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَ عَبْدِ اللَّهِ بْنِ عُمَرَ فَضَرَبَ بِيَدِهِ عَلَى فَخِذِ ابْنِ عَبَّاسٍ ثُمَّ قَالَ أَمَا كُنْتُ أَحَقَّ وَ أَوْلَى بِالْأَمْرِ مِنْ ابْنِ عَمِّكَ قَالَ ابْنُ عَبَّاسٍ وَ بِمِ

And from him, from Ubeyd Bin Abdullah al Kindy who said,

'Muawiya performed Hajj, so he came to Al-Medina, and the companions of the Prophet^{saww} made themselves available. So, he sat in a circle between Abdullah Bin Abbas and Abdullah Bin Umar. He struck his hand upon a thigh of Ibn Abbas, then said, 'Were you not more rightful and foremost with the command than the son^{asws} of your uncle^{asw}? Ibn Abbas said, 'And by what?'

قَالَ لِأَيِّ ابْنِ عَمِّ الْحَلِيفَةِ الْمَمْتُولِ ظُلْمًا قَالَ هَذَا إِذَا يَغْنِي ابْنُ عُمَرَ أَوْلَى بِالْأَمْرِ مِنْكَ لِأَنَّ أَبَا هَذَا قُتِلَ قَبْلَ ابْنِ عَمِّكَ

¹³⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 d

¹³⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 e

¹³⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 f

¹³⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 g

He said, 'Because I am a son of an uncle of the caliph, the one killed unjustly'. He said, 'Then this mean Ibn Umar is foremost with the command than you are, because the father of this one was killed before the son of your uncle'.

قَالَ فَأَنْصَاعَ عَنِ ابْنِ عَبَّاسٍ وَ أَقْبَلَ عَلَى سَعْدٍ وَ قَالَ وَ أَنْتَ يَا سَعْدُ الَّذِي لَمْ يَعْرِفْ حَقَّنَا مِنْ بَاطِلِ غَيْرِنَا فَتَكُونُ مَعَنَا أَوْ عَلَيْنَا قَالَ سَعْدٌ إِنِّي لَمَّا رَأَيْتُ الظُّلْمَةَ قَدْ غَشِيَتْ الْأَرْضَ قُلْتُ لِيَعِيرِي هَيْحَ فَأَنْخُتُهُ حَتَّى إِذَا اسْتَفْرَتَ مَضَيْتُ قَالَ وَ اللَّهُ لَقَدْ قَرَأْتُ الْمُصْحَفَ يَوْمًا بَيْنَ الدَّقَّتَيْنِ مَا وَجَدْتُ فِيهِ هَيْحَ

He felt degraded from Ibn Abbas and faced to Sa'ad and said, 'O Sa'ad, the one who did not recognise our rights from the falsehood of others, so you could be with us or against us'. Sa'ad said, 'When I saw the darkness to have overwhelmed the earth, I said to my camel, 'Heeykh!' I knelt it, pleading with it, until there was yellowness, it continued'. He said, 'By Allah^{azwj!} I read the Quran one day between the two covers, I did not in it (the word) 'Heeykh''.

فَقَالَ أَمَّا إِذَا أُبَيَّتَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيٍّ أَنْتَ مَعَ الْحَقِّ وَ الْحَقُّ مَعَكَ قَالَ لَتَجِيئُنِي بِمَنْ سَعَهُ مَعَكَ أَوْ لِأَفْعَلَنَّ قَالَ أُمُّ سَلَمَةَ

He said, 'But, when you are refusing, so I have heard Rasool-Allah^{sawww} saying to Ali^{asws}: 'You^{asws} are with the truth and the truth is with you^{asws}'. He said, 'Either you come to me with one who heard it from you or I^{asws} will do such and such'. He said, 'Umm Salama^{ra}'.

قَالَ فَقَامَ وَ قَامُوا مَعَهُ حَتَّى دَخَلُوا عَلَى أُمِّ سَلَمَةَ قَالَ فَبَدَأَ مُعَاوِيَةُ فَتَكَلَّمَ فَقَالَ يَا أُمَّ الْمُؤْمِنِينَ إِنَّ الْكُذَّابَةَ قَدْ كَثُرَتْ عَلَى رَسُولِ اللَّهِ ص بَعْدَهُ فَلَا يَزَالُ قَائِلًا يَقُولُ قَالَ رَسُولُ اللَّهِ ص مَا لَمْ يَقُلْ وَ إِنَّ سَعْدًا رَوَى حَدِيثًا زَعَمَ أَنَّكَ سَمِعْتَهُ مَعَهُ قَالَتْ فَمَا هُوَ

He (the narrator) said, 'He stood up and they stood up with him until they entered to see Umm Salama^{ra}. Muawiya began speaking. He said, 'O mother of the believers! The lies have become numerous upon Rasool-Allah^{sawww} after him^{sawww}, and the speaker has not ceased to say, 'Rasool-Allah^{sawww} said' what he^{sawww} did not say, and Sa'ad has reported a Hadeeth claiming that you^{ra} heard it with him'. She^{ra} said, 'So, what is it?'

قَالَ زَعَمَ أَنَّ رَسُولَ اللَّهِ ص قَالَ لِعَلِيٍّ أَنْتَ مَعَ الْحَقِّ وَ الْحَقُّ مَعَكَ قَالَتْ صَدَقَ فِي بَيْتِي قَالَهُ فَأَقْبَلَ عَلَى سَعْدٍ فَقَالَ الْآنَ الْوَيْلُ مَا كُنْتُ عِنْدِي وَ اللَّهُ لَوْ سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ مَا زِلْتُ حَادِمًا لِعَلِيٍّ حَتَّى أَمُوتَ.

He claims that Rasool-Allah^{sawww} had said to Ali^{asws}: 'You are with the truth and the truth is with you^{asws}'. She^{ra} said, 'He speaks the truth. He^{sawww} has said it in my^{ra} house'. He faced towards Sa'ad and said, 'Now, the blame is what was with me. By Allah^{azwj!} If I had heard this from Rasool-Allah^{sawww}, I would not have ceased being a servant to Ali^{asws} until I died''¹³⁸

وَ مِنْهُ عَنِ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: الْحَقُّ مَعَ عَلِيٍّ وَ عَلِيٌّ مَعَ الْحَقِّ وَ لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ.

And from him, from Ayesha, 'Rasool-Allah^{sawww} said: 'The truth is with Ali^{asws} and Ali^{asws} is with the truth, and they will never separate until they return to the Fountain''¹³⁹

وَ مِنْهُ عَنِ أُمِّ سَلَمَةَ قَالَتْ عَلِيٌّ مَعَ الْحَقِّ مِنَ اتَّبَعَهُ اتَّبَعَ الْحَقُّ وَ مَنْ تَرَكَهُ تَرَكَ الْحَقُّ عَهْدًا مَعَهُودًا قَبْلَ مَوْتِهِ.

¹³⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 h

¹³⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 i

And from him, from Umm Salama^{ra}, she^{ra} said, ‘Ali^{asws} is with the truth. One following him^{asws} follows the truth, and one neglecting him^{asws} neglects the truth, a covenant he^{saww} had covenanted before his^{saww} expiry’.¹⁴⁰

وَمِنْهُ عَنْهَا وَ قَدْ تَقَدَّمَ مِثْلُهُ قَالَتْ وَ اللَّهُ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ لَعَلَى الْحَقِّ قَبْلَ الْيَوْمِ عَهْدًا مَعَهُودًا وَ قَضَاءً مَقْضِيًّا.

And from him, from her (Umm Salama^{ra}) – similar to it. She^{ra} said, ‘By Allah^{azwj!} Ali^{asws} Bin Abu Talib^{asws} has been upon the truth before today, being a covenant covenanted, and a Decree Decreed’.¹⁴¹

وَ مِنْهُ عَنْ أَبِي الْبَشِيرِ عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ عَائِشَةَ فَقَالَتْ مَنْ قَتَلَ الْخَوَارِجَ فَعَلْتُ عَلِيٌّ بْنُ أَبِي طَالِبٍ فَقَالَتْ كَذَبْتَ فَعَلْتُ مَا سَمَّانِ يَا أُمَّ الْمُؤْمِنِينَ أَنْ تُكَذِّبِي

And from him, from Abu Al Bashir, from his father who said,

‘We were in the presence of Ayesha. She^{ra} said, ‘Who killed the Kharijities?’ I said, ‘Ali^{asws} Bin Abu Talib^{asws}’. She said, ‘You are lying!’ I said, ‘It would not benefit me, O mother of believers, if you were to deny me’.

قَالَ فَدَخَلَ مَسْرُوقٌ فَقَالَتْ مَنْ قَتَلَ الْخَوَارِجَ فَقَالَ قَتَلَهُمْ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ ذَكَرُوا ذَا التُّدَيَّةِ فَقَالَتْ مَا يَمْنَعُنِي أَنْ أَقُولَ الَّذِي سَمِعْتُ مِنْ رَسُولِ اللَّهِ سَمِعْتُهُ يَقُولُ عَلِيٌّ مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُ.

He said, ‘Masrouq entered. She said, ‘Who killed the Kharijities?’ He said, ‘Ali^{asws} Bin Abu Talib^{asws} killed them’, and they mentioned Zul Saday. She said, ‘What prevents me from saying that which I had heard from Rasool-Allah^{saww}? I heard him^{saww} saying: ‘Ali^{asws} is with the truth and the truth is with him^{asws}’.¹⁴²

وَ مِنْهُ عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ الْحَقَّ مَعَكَ وَ الْحَقُّ عَلَى لِسَانِكَ وَ فِي قَلْبِكَ وَ بَيْنَ عَيْنَيْكَ.

And from him, from Ali^{asws}: ‘Rasool-Allah^{saww} said: ‘O Ali^{asws}! The truth is with you and the truth is upon your^{asws} tongue, and in your^{asws} heart, and between your eyes’.¹⁴³

وَ مِنْهُ عَنْ أَبِي رَافِعٍ أَنَّهُ دَخَلَ رَجُلًا عَلَى أُمِّ سَلَمَةَ زَوْجَةَ النَّبِيِّ ص فَأَخْبَرَهَا بِيَوْمِ الْجَمَلِ فَقَالَتْ إِلَى أَيْنَ طَارَ قَلْبُكَ إِذْ طَارَتِ الْقُلُوبُ مَطَائِرَهَا قَالَ كُنْتُ يَا أُمَّ الْمُؤْمِنِينَ مَعَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَتْ أَحْسَنْتَ وَ أَصَبْتَ أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَرُدُّ عَلَيَّ الْخَوْضَ وَ أَشْيَاعُهُ وَ الْحَقُّ مَعَهُمْ لَا يُفَارِقُونَهُ.

And from him, from Abu Rafie –

‘A man entered to see Umm Salama^{ra}, wife of the Prophet^{saww}, and informed her^{ra} of the day (battle of) the camel. She^{ra} said, ‘Where did you heart fly when the hearts flew their flying?’ He said, ‘O mother of believers! I was with Ali^{asws} Bin Abu Talib^{asws}’. She^{ra} said, ‘You have done well and were correct. As for I^{ra}, I^{ra} heard Rasool-Allah^{saww} saying: ‘Ali^{asws} will return to

¹⁴⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 j

¹⁴¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 k

¹⁴² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 l

¹⁴³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 m

me^{saww} at the Fountain along with his^{asws} Shias, and the truth will be with them, not having separated from it".¹⁴⁴

وَمِنْهُ عَنْ أَبِي رَافِعٍ أَنَّهُ ص قَالَ: يَا أَبَا رَافِعٍ كَيْفَ أَنْتَ وَ قَوْمٌ يُقَاتِلُونَ عَلِيًّا وَ هُوَ عَلَى الْحَقِّ وَ هُمْ عَلَى الْبَاطِلِ يَكُونُ حَقًّا فِي اللَّهِ جِهَادُهُمْ فَمَنْ لَمْ يَسْتَطِعْ جِهَادَهُمْ بِيَدِهِ فَيَجَاهِدُهُمْ بِلِسَانِهِ فَمَنْ لَمْ يَسْتَطِعْ بِلِسَانِهِ فَيَجَاهِدُهُمْ بِقَلْبِهِ لَيْسَ وَرَاءَ ذَلِكَ شَيْءٌ

And from him, from Abu Rafie,

'He^{saww} said: 'O Abu Rafie! How will you be, and the people are fighting against Ali^{asws}, and he^{asws} would be upon the truth, and they would be upon the falsehood? There would be a right for the Sake of Allah^{azwj}, to fight them. So, the one who is not able to fight them with his hand, he should fight them with his tongue. The one who is not able with his tongue, he should fight them by his heart. There isn't anything behind that'.

قُلْتُ ادْعُ لِي إِنْ أَدْرَكْتَهُمْ أَنْ يُعِينَنِي وَ يُقَوِّنِي عَلَى قِتَالِهِمْ

I said, 'Supplicate for me that if I were to come across them, He^{azwj} should Assist me and Strengthen me upon fighting them'.

فَلَمَّا بَايَعَ النَّاسُ عَلِيًّا بِنَ أَبِي طَالِبٍ وَ خَالَفَهُ مُعَاوِيَةُ وَ سَارَ طَلْحَةُ وَ الزُّبَيْرُ إِلَى الْبَصْرَةِ قُلْتُ هَؤُلَاءِ الْقَوْمُ الَّذِينَ قَالَ فِيهِمْ رَسُولُ اللَّهِ ص مَا قَالَ

When the people pledged to Ali^{asws} Bin Abu Talib^{asws}, and Muawiya opposed him, and Talha and Al-Zubeyr travelled to Al-Basra, I said, 'They are the people, those Rasool-Allah^{saww} had said regarding them what he^{saww} said'.

فَبَاعَ أَرْضَهُ بِحَيْبَرَ وَ دَارَهُ بِالْمَدِينَةِ وَ تَقَوَّى بِهَا هُوَ وَ وُلْدُهُ ثُمَّ خَرَجَ مَعَ عَلِيٍّ بِجَمِيعِ أَهْلِهِ وَ وُلْدِهِ وَ كَانَ مَعَهُ حَتَّى اسْتَشْهَدَ عَلِيٌّ ع فَرَجَعَ إِلَى الْمَدِينَةِ مَعَ الْحَسَنِ وَ لَا أَرْضَ لَهُ بِالْمَدِينَةِ وَ لَا دَارَ فَأَقْطَعَهُ الْحَسَنُ ع أَرْضًا يَنْبَغُ مِنْ صَدَقَةِ عَلِيٍّ ع وَ أَعْطَاهُ دَارًا.

He sold his hand at Khyber, and his house at Al-Medina, and was strengthened with it, he, and his children. Then he went out with Ali^{asws} with the entirety of his family, and his children, and was with him^{asws} until Ali^{asws} was martyred. He returned to Al-Medina with Al-Hassan^{asws}, there neither being any land for him at Al-Medina nor any house. Al-Hassan^{asws} cut out a piece of land for him from the charity of Ali^{asws} and gave him a house".¹⁴⁵

وَمِنْهُ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: أَشْهَدُ أَنَّ الْحَقَّ مَعَ عَلِيٍّ ع وَ لَكِنَّ مَالَتِ الدُّنْيَا بِأَهْلِهَا وَ لَقَدْ سَمِعْتُ النَّبِيَّ ص يَقُولُ لَهُ يَا عَلِيُّ أَنْتَ مَعَ الْحَقِّ وَ الْحَقُّ بَعْدِي مَعَكَ.

And from him, from Abu Musa Al Ashary who said,

'I testify that the truth is with Ali^{asws}, but the world tends to incline with its people, and I have heard the Prophet^{saww} saying to him^{asws}: 'O Ali^{asws}! You^{asws} are with the truth and the truth after me^{saww} is with you^{asws}'.

¹⁴⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 n

¹⁴⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 o

وَمِنْهُ عَنْ أَبِي حَيَّانَ التَّيْمِيِّ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع أَنَّ النَّبِيَّ ص قَالَ: رَجِمَ اللَّهُ عَلِيًّا اللَّهُمَّ أَدِرِ الْحَقَّ مَعَهُ حَيْثُ دَارَ.

And from him, from Abu Hayyan Al Taymi, from his father,

‘From Ali^{asws}: ‘The Prophet^{saww} said: ‘May Allah^{azwj} have Mercy on Ali^{asws}. O Allah^{azwj}! Turn the truth with him^{asws} wherever he^{asws} turns’.¹⁴⁶

وَمِنْهُ أَنَّ عَائِشَةَ لَمَّا عُفِّرَ جَمَلُهَا وَ دَخَلَتْ دَارًا بِالْبَصْرَةِ فَقَالَ لَهَا أَحْوَهَا مُحَمَّدٌ أَنَشُدُكَ بِاللَّهِ أَ تَذْكُرِينَ يَوْمَ حَدَّثْتَنِي عَنِ النَّبِيِّ ص أَنَّهُ قَالَ الْحَقُّ لَنْ يَزَالَ مَعَ عَلِيٍّ وَ عَلِيٌّ مَعَ الْحَقِّ لَنْ يَخْتَلِفَا وَ لَنْ يَفْتَرِقَا فَقَالَتْ نَعَمْ.

And from him, ‘Ayesha, when her camel was hamstrung (in the battle of the camel), and she entered a house at Al-Basra, her brother Muhammad said to her, ‘I adjure you with Allah^{azwj}! Do you remember the day you (yourself) had narrated to me from the Prophet^{saww} that he^{saww} said: ‘The truth will never cease to be with Ali^{asws}, and Ali^{asws} is with the truth. They will never differ, and they will never separate?’ She said, ‘Yes’.¹⁴⁷

وَمِنْهُ عَنْ مَسْرُوقٍ قَالَ: سَأَلْتَنِي عَائِشَةُ عَنْ أَصْحَابِ النَّهْرِ عَنْ ذِي التُّدَيَّةِ فَأَخْبَرْتَهَا فَقَالَتْ يَا مَسْرُوقُ أَ تَسْتَطِيعُ أَنْ تَأْتِيَنِي بِأَنَاسٍ مِمَّنْ شَهِدُوا فَأَتَيْتُهَا مِنْ كُلِّ سَبْعٍ بِرَجُلٍ فَشَهِدُوا أَنَّهُمْ رَأَوْهُ وَ شَهِدُوهُ فَقَالَتْ رَجِمَ اللَّهُ عَلِيًّا إِنَّهُ كَانَ عَلَى الْحَقِّ وَ لِكَيْي كُنْتُ امْرَأَةً مِنَ الْأَحْمَاءِ.

And from him, from Masrouq who said,

‘Ayesha asked me about the companions of the river (Al-Nahrwan), about Zul Saday. I informed her. She said, ‘O Masrouq! Are you able to come to me with some people, from the ones who had witnessed?’ I came to her with a man from every neighbourhood. They testified that they had seen him and witnessed him. She said, ‘May Allah^{azwj} have Mercy on Ali^{asws}! He^{asws} was upon the truth, but I was a woman from the in-laws’.

وَمِنْهُ لَمَّا أَصِيبَ زَيْدُ بْنُ صَوْحَانَ يَوْمَ الْجَمَلِ أَتَاهُ عَلِيٌّ ع وَ بِهِ رَمَقٌ فَوَقَفَ عَلَيْهِ وَ هُوَ لِمَا بِهِ فَقَالَ رَجِمَكَ اللَّهُ يَا زَيْدُ فَوَ اللَّهُ مَا عَرَفْتُكَ إِلَّا خَفِيفَ الْمُتُونَةِ كَثِيرِ الْمُعُونَةِ

And from him, ‘When Zayd Bin Sowhan was injured on the day of (battle of) the camel, Ali^{asws} came to him, and there were last breaths with him. He^{asws} paused at him, and he was with what was with him. He^{asws} said: ‘May Allah^{azwj} have Mercy on you, O Zayd! By Allah^{azwj}! I^{asws} have not known you except as of light provisions, a lot of assistance’.

قَالَ فَرَفَعَ رَأْسَهُ إِلَيْهِ فَقَالَ وَ أَنْتَ فَرَجِمَكَ اللَّهُ فَوَ اللَّهُ مَا عَرَفْتُكَ إِلَّا بِاللَّهِ عَالِمًا وَ بِآيَاتِهِ عَارِفًا وَ اللَّهُ مَا قَاتَلْتُ مَعَكَ مِنْ جَهْلِ وَ لِكَيْي سَمِعْتُ حَدِيثَةَ بِنِ الْيَمَانِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلِيُّ أَمِيرُ الْبِرَّةِ وَ قَاتِلُ الْفَجْرَةِ مَنْصُورٌ مَنْ نَصَرَهُ مَخْذُولٌ مَنْ خَذَلَهُ أَلَا وَ إِنَّ الْحَقَّ مَعَهُ يَنْبَغُهُ أَلَا فَمِيلُوا مَعَهُ.

He raised his head towards him^{asws}. He said, ‘And you^{asws}, may Allah^{azwj} have Mercy on you^{asws}! By Allah^{azwj}! I have not known you except as learned with Allah^{azwj} and a recogniser of His^{azwj} Verses. By Allah^{azwj}! I did not fight alongside you^{asws} from ignorance, but I had heard Huzeyfa Bin Al-Yamani saying, ‘I heard Rasool-Allah^{saww} saying: ‘Ali^{asws} is commander of the righteous, and fight of the transgressors. Helped is the one helping him^{asws},

¹⁴⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 p

¹⁴⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 q

Abandoned is the one abandoning him^{asws}. Indeed! And the truth is with him^{asws}, following him^{asws}. Indeed! So, incline to him^{asws}”.¹⁴⁸

وَمِنْهُ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَعَ الْقُرْآنِ وَالْقُرْآنُ مَعَهُ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

And from him, from Umm Salama^{ra}, may Allah^{azwj} be Pleased from her^{ra}. She^{asws} said, ‘I^{ra} heard the prophet^{saww} saying: ‘Ali^{asws} is with the Quran and the Quran is with him^{asws}. They will not separate until they return to me^{saww} at the Fountain’”.¹⁴⁹

وَمِنْهُ عَنْهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَعَ الْقُرْآنِ وَالْقُرْآنُ مَعِي وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

And from him, from her (Umm Salama^{ra}), ‘I^{ra} heard Rasool-Allah^{saww} saying: ‘Ali^{asws} is with the Quran, and Quran is with Ali^{asws}, and they will never separate until they return to me^{saww} at the Fountain’”.¹⁵⁰

وَبِإِسْنَادٍ لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ يَوْمَ الْقِيَامَةِ.

And by the chain, ‘They will never separate until they return to me^{saww} at the Fountain on the Day of Qiyamah’”.¹⁵¹

وَمِنْهُ قَالَ شَهْرُ بْنُ حَوْشَبٍ كُنْتُ عِنْدَ أُمِّ سَلَمَةَ فَسَلَّمَ رَجُلٌ فَقِيلَ مَنْ أَنْتَ قَالَ أَنَا أَبُو ثَابِتٍ مَوْلَى أَبِي ذَرٍّ قَالَتْ مَرْحَباً بِأَبِي ثَابِتٍ ادْخُلْ فَدَخَلَ فَرَحَّبَتْ بِهِ وَ قَالَتْ أَيْنَ طَارَ قَلْبُكَ حِينَ طَارَتِ الْقُلُوبُ مَطَائِرُهَا قَالَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

And from him, ‘Shahr Bin Howshab said,

‘I was in the presence of Umm Salama^{ra}, and a man greeted. She^{ra} said, ‘Who are you?’ He said, ‘I am Sabit, a slave of Abu Zarr^{ra}’. She^{ra} said, ‘Welcome to Abu Sabit, enter!’ She^{ra} was welcoming with him and said, ‘Where did your heart fly when the hearts flew their flying?’ He said, ‘With Ali^{asws} Bin Abu Talib^{asws}’.

قَالَتْ وَفَقْتُ وَالَّذِي نَفْسُ أُمِّ سَلَمَةَ بِيَدِهِ إِنِّي لَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَعَ الْقُرْآنِ وَالْقُرْآنُ مَعِي لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ

She^{ra} said, ‘Appropriate! By the One^{azwj} in Whose Hand is the soul of Umm Salama^{ra}! I^{ra} heard Rasool-Allah^{saww} saying: ‘Ali^{asws} is with the Quran and the Quran is with Ali^{asws}. They will never separate until they return to me^{saww} at the Fountain.

وَلَقَدْ بَعَثْتُ ابْنِي عُمَرَ وَ ابْنَ أَخِي عَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ وَ أَمْرُهُمَا أَنْ يُقَاتِلَا مَعِي عَلِيٍّ مِنْ قَاتِلِهِ وَ لَوْ لَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ أَنْ نَقَرَّ فِي جِبَالِنَا وَ فِي بُيُوتِنَا لَخَرَجْتُ حَتَّى أَقِفَ فِي صَفِّ عَلِيٍّ.

And I^{ra} had sent my^{ra} son Umar, and son of my^{ra} brother Abdullah Bin Abu Umayya, and had instructed them both that they fight alongside Ali^{asws} against the ones fighting him^{asws}, and if

¹⁴⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 r

¹⁴⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 s

¹⁵⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 t

¹⁵¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 u

Rasool-Allah^{saww} had not ordered us that we (wives) stay in our veils, and in our houses, I^{ra} would have gone out until I^{ra} stand in the row of Ali^{asws}".¹⁵²

وَمِنْ صَحِيحِ التِّرْمِذِيِّ بِالإِسْنَادِ إِلَى حُسَيْنِ بْنِ سَعِيدِ السَّاعِدِيِّ التِّرْمِذِيِّ رَحِمَهُ اللَّهُ عَلَيَّ اللَّهُمَّ أَدْرِ الْحَقَّ مَعَهُ حَيْثُ دَارَ.

And from (the book) 'Saheeh Al-Tirmizi' – By the chain to Husayn Bin Saeed Al-Sa'idy Al-Tirmizi: (He^{saww} said): 'May Allah^{azwj} have Mercy on Ali^{asws}. O Allah^{azwj}! Turn the truth with him^{asws} wherever he^{asws} turns".¹⁵³

11- فض، كتاب الروضة يل، الفضائل لابن شاذان بالإسناد إلى حسين بن سعيد الساعدي قال قال رسول الله ص إن الله يبعث من عباده المائلين عن الحق مع علي و علي مع الحق فمن استبدل بعلي غيره هلك و فاتته الدنيا و الآخرة.

The book 'Al Rawza', (and) 'Al Fazail' of Ibn Shazan, by the chain to Husayn Bin Saeed Al Sa'id who said,

'Rasool-Allah^{saww} said: 'Allah^{azwj} Hates from His^{azwj} servants, the ones inclining away from the truth, and the truth is with Ali^{asws}, and Ali^{asws} is with the truth. So, the one who replaces others with Ali^{asws} would be destroyed, and he will lose the world and the Hereafter".¹⁵⁴

12- كشف، كشف الغمة من كتاب كفاية الطالب عن ابن أبي ليلى الغفاري قال: سمعت رسول الله ص سئكون بعدي فتنه فإذا كان ذلك فالزموا علي بن أبي طالب فإنه أول من يراني و أول من يضافني يوم القيامة و هو معي في السماء العلية و هو القاروق بين الحق و الباطل.

(The book) 'Kashf Al Ghumma', from the book 'Kifayat Al talib', from Ibn Abu Layli Al Ghifari who said,

'I heard Rasool-Allah^{saww} (saying): 'Fitna will be occurring after me^{saww}. So, when that happens, then stick with Ali^{asws} Bin Abu Talib^{asws}, for he^{asws} will be the first one to see me^{saww}, and the first one to shake my^{saww} hand on the Day of Qiyamah, and he^{asws} would be with me^{saww} is the highest sky, and he^{asws} is the differentiator between the truth and the falsehood".¹⁵⁵

13- بشاء، بشارة المصطفى محمد بن علي عن أبيه عن جدّه عبد الصمد عن محمد بن القاسم الفارسي عن محمد بن يحيى بن زكريا عن أحمد بن يعقوب بن عبد الجبار عن يعقوب بن يوسف بن عاصم عن عبد الله الحسين بن الحكم عن الحسين بن الحسين الأنصاري عن علي بن الحسن عن الأعمش عن إبراهيم بن علقمة و الأسود قالوا

(The book) 'Bashaarat 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 Bakr Yahya Bin Zakariyya Al Deyrouziny, from Ahmad Bin Yaquob Bin Abdul Jabbar, from Yaquob Bin Yusuf Bin Aasim, from Abdullah Bin Al-Hassan Bin Al Hakam and Al-Husayn Al Ansary, from Ali Bin Al-Hassan, from Al Amsh, from Ibrahim Bin Alqama and Al Aswad who both said,

أَتَيْنَا أَبَا أَيُّوبَ الْأَنْصَارِيَّ فَقُلْنَا يَا أَبَا أَيُّوبَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَكْرَمَكَ بِنَبِيِّكَ حَيْثُ كَانَ ضَيْفًا لَكَ ص فَضِيلَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ فَضَّلَكَ بِمَا فَخَّرْنَا عَنْ مَخْرَجِكَ مَعَ عَلِيِّ ثُقَاتِلِ أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ

¹⁵² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 v

¹⁵³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 10 w

¹⁵⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 11

¹⁵⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 12

‘We went over to Abu Ayoub Al-Ansary and we said, ‘O Abu Ayoub! Allah^{azwj} Mighty and Majestic Honoured you with your Prophet^{saww} when he^{saww} was a guest of yours, being a merit from Allah^{azwj} Mighty and Majestic Gracing you with it. Inform us about your going out along with Ali^{asws} to fight the people of ‘There is no god except for Allah^{azwj}’.

فَقَالَ أَبُو أَيُّوبَ فَإِنِّي أَقْسِمُ لَكُمْ بِاللَّهِ عَزَّ وَجَلَّ لَقَدْ كَانَ رَسُولُ اللَّهِ ص مَعِيَ فِي هَذَا الْبَيْتِ الَّذِي أَنْتُمْ مَعِيَ فِيهِ وَ مَا فِي الْبَيْتِ عَزَّ رَسُولُ اللَّهِ ص مَعِيَ وَ عَلَيَّ جَالِسٌ عَنْ يَمِينِهِ وَ أَنَا جَالِسٌ عَنْ يَسَارِهِ وَ أَنَسُ بْنُ مَالِكٍ قَائِمٌ بَيْنَ يَدَيْهِ إِذْ حُرِكَ الْبَابُ

Abu Ayoub said, ‘I hereby swear to you all by Allah^{azwj} Mighty and Majestic, it was so that Rasool-Allah^{saww} was with me in the house which you are with me (at the moment), and there wasn’t in the house apart from Rasool-Allah^{saww} with me, and Ali^{asws} was seated on his^{saww} right and I was seated on his^{saww} left, and Anas Bin Malik (a well-known Nasibi) was standing in front of him^{saww}, when the door was knocked upon.

فَقَالَ رَسُولُ اللَّهِ ص يَا أَنَسُ انظُرْ مَنْ بِالْبَابِ فَحَرَجَ أَنَسٌ فَتَنَظَرَ فَإِذَا هُوَ عَمَّارُ بْنُ يَاسِرٍ فَقَالَ رَسُولُ اللَّهِ ص افْتَحْ لِعَمَّارِ الطَّيِّبِ

Rasool-Allah^{saww} said: ‘O Anas! Look who is at the door’. Anas went out and looked, and it was Ammar Bin Yasser^{ra}. Rasool-Allah^{saww} said: ‘Open for Ammar^{ra}, the good (one)’.

فَدَخَلَ عَمَّارٌ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ص فَرَحَّبَ بِهِ ثُمَّ قَالَ لَهُ يَا عَمَّارُ إِنَّهُ سَيَكُونُ بَعْدِي فِي أُمَّتِي هِنَاةٌ حَتَّى يَحْتَلِفَ السَّيْفُ فِيمَا بَيْنَهُمْ وَ حَتَّى يَتَقْتُلَ بَعْضُهُمْ بَعْضًا وَ حَتَّى يَتَبَرَّأَ بَعْضُهُمْ مِنْ بَعْضٍ فَإِذَا رَأَيْتَ ذَلِكَ فَعَلَيْكَ بِهَذَا الْأَصْلَعِ عَنْ يَمِينِي يَغْنِي عَلَيَّ بَنُ أَبِي طَالِبٍ ع

Ammar^{ra} entered and greeted upon Rasool-Allah^{saww} and he^{saww} welcomed him, then said to him: ‘O Ammar! There will happen to be flaws in my^{saww} community after me^{saww} until the swords will clash with regards to what is between them to the extent that they would kill each other, and to the extent that they would disavow from each other. When you see that, upon you would be with this short-haired one on my^{saww} right, meaning Ali^{asws} Bin Abu Talib^{asws}.

فَإِنْ سَلَكَ النَّاسُ كُلَّهُمْ وَإِدْبًا وَ سَلَكَ عَلَيَّ وَإِدْبًا فَاسْلُكْ وَإِدْبًا عَلَيَّ وَ حَلِّ عَنِ النَّاسِ يَا عَمَّارُ إِنَّ عَلِيًّا لَا يَزُودُكَ عَنْ هُدًى وَ لَا يَدُلُّكَ عَلَى رَدًى يَا عَمَّارُ طَاعَةُ عَلَيَّ طَاعَتِي وَ طَاعَتِي طَاعَةُ اللَّهِ عَزَّ وَجَلَّ.

Thus, if the people, all of them were to travel in a valley and Ali^{asws} travels in a (another) valley, so travel the valley of Ali^{asws} and isolate from the people. O Ammar! Ali^{asws} will not repel you from guidance nor will he^{asws} point you upon an annihilation. O Ammar! Obedience to Ali^{asws} is obedience to me^{saww}, and obedience to me^{saww} is the obedience to Allah^{azwj} Mighty and Majestic”.¹⁵⁶

14- ثُمَّ قَالَ وَ رَوَى الْعُبْدِيُّ فِي الْجَمْعِ بَيْنَ الصَّخَّاحِ السَّنَّةِ فِي الْجُزْءِ الثَّلَاثِ فِي بَابِ مَنَاقِبِ عَلَيٍّ ع مِنْ صَحِيحِ الْبُخَارِيِّ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: رَجَمَ اللَّهُ عَلِيًّا اللَّهُمَّ أَدِرِ الْحَقَّ مَعَهُ حَيْثُ دَارَ.

Then he said, ‘And it is reported by Al-Abdary in (the book) ‘Al-Jam’a Bayn Al-Sihah Al-Sitta’ in the third volume, in the chapter on virtues of Ali^{asws}, from Sahee Al-Bukhari, from the

¹⁵⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 13

Prophet^{saww} having said: ‘May Allah^{azwj} have Mercy on Ali^{asws}. O Allah^{azwj}! Turn the truth with him^{asws} wherever he^{asws} turns’.¹⁵⁷

وَمِنْ ذَلِكَ مَا رَوَاهُ أَبُو بَكْرٍ أَحْمَدُ بْنُ مُوسَى بْنِ مَرْذَوَيْهِ فِي كِتَابِ الْمَنَاقِبِ مِنْ عِدَّةِ طُرُقٍ فَمِنْهَا بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ أَبِي بَكْرٍ قَالَ حَدَّثَنِي عَائِشَةُ أَنَّ رَسُولَ اللَّهِ ص قَالَ: الْحَقُّ مَعَ عَلِيٍّ وَ عَلِيٌّ مَعَ الْحَقِّ لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

And from that is what is reported by Abu Bakr Ahmad Bin Musa Bin Mardawayh in the book ‘Al Manaqib’, from several ways. From these is, by his chain to Muhammad Bin Abu Bakr who said,

‘Ayesha narrated to me that Rasool-Allah^{saww} said: ‘The truth is with Ali^{asws} and Ali^{asws} is with the truth. They will never separate until they return to me^{saww} at the Fountain’.¹⁵⁸

وَمِنْهَا فِي كِتَابِ الْمَنَاقِبِ أَيْضاً لِابْنِ مَرْذَوَيْهِ بِإِسْنَادِهِ إِلَى أَبِي تَائِبٍ مَوْلَى أَبِي ذَرٍّ عَنْ أُمِّ سَلَمَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلَيٌّ مَعَ الْقُرْآنِ وَالْقُرْآنُ مَعَهُ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

And from these in the book ‘Al Manaqib’ as well of Ibn Mardawayh, by his chain to Abu Sabit,

‘A slave of Abu Zarr^{ra}, from Umm Salama^{ra}. She^{ra} said, ‘I^{ra} heard Rasool-Allah^{saww} saying: ‘Ali^{asws} is with the Quran and the Quran is with Ali^{asws}. They will not separate until they return to me^{saww} at the Fountain’.¹⁵⁹

وَ ذَكَرَ الْخَطِيبُ فِي تَارِيخِهِ مَا يُدُلُّ عَلَى أَنَّ عَلْقَمَةَ وَ الْأَسْوَدَ كَرَّرَا مُعَانَبَةَ أَبِي أَيُّوبَ عَلَى نُصْرَتِهِ لِعَلِيٍّ ع فَرَادَهُمَا أَيْضاً حَالَ عُدُوهِ بِمَا كَانَ سَمِعَهُ مِنَ النَّبِيِّ ص فَقَالَ الْخَطِيبُ إِنَّ الْعَلْقَمَةَ وَ الْأَسْوَدَ أَتَيَا أَبَا أَيُّوبَ الْأَنْصَارِيَّ عِنْدَ مُنْصَرَفِهِ مِنْ صَبْعِينَ

And Al-Khateeb mentioned in his history what points upon that Alqamah and Al-Aswad repeatedly reproached Abu Ayoub upon his helping Ali^{asws}. He added them both as well the state of excusing due to what he had heard from the Prophet^{saww}. Al-Khateeb said, ‘Al-qamah and Al-Aswad, came to Abu Ayoub Al-Ansari during his leaving from Siffeen.

فَقَالَا لَهُ يَا أَبَا أَيُّوبَ إِنَّ اللَّهَ أَكْرَمَكَ بِرُؤُوسِ مُحَمَّدٍ ص فِي بَيْتِكَ وَ بِمَجِيءِ نَاقَتِهِ تَفَضُّلاً مِنَ اللَّهِ تَعَالَى وَ إِكْرَاماً لَكَ حَتَّى أَنَاخَتْ بِبَابِكَ دُونَ النَّاسِ جَمِيعاً ثُمَّ جَنَّتْ بِسَيْفِكَ عَلَى عَاتِقِكَ تَضْرِبُ أَهْلَ لَا إِلَهَ إِلَّا اللَّهُ

They said to him, ‘O Abu Ayoub! Allah^{azwj} has Honoured you with having lodged Muhammad^{saww} in your house, and with the coming of his^{saww} she-camel as a merit from Allah^{azwj} the Exalted, and as an Honour for you until it knelt at your door besides all the people. Then you have (now) come with your sword upon your shoulder to strike at the people (professing) that there is no god except Allah^{azwj}?’

فَقَالَ يَا هَذَا إِنَّ الرِّايِدَ لَا يَكْذِبُ أَهْلَهُ إِنَّ رَسُولَ اللَّهِ أَمَرَنَا بِقِتَالِ ثَلَاثَةِ مَعِ عَلِيٍّ بِقِتَالِ النَّاكِثِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ فَأَمَّا النَّاكِثُونَ فَقَدْ قَاتَلْنَاهُمْ وَ هُمْ أَهْلُ الْجَمَلِ وَ طَلْحَةُ وَ الزُّبَيْرُ

¹⁵⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 14 a

¹⁵⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 14 b

¹⁵⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 14 c

He said, 'O you! The informant does not lie to his people. Rasool-Allah^{saww} had ordered us with fighting against three (types of people) alongside Ali^{asws} – the allegiance-breaker, and the deviants, and the renegades. As for the allegiance-breakers, so we have fought them, and they are the people of the camel, and Talha, and Al-Zubeyr.

وَأَمَّا الْفَاسِقُونَ فَهَذَا مُنْصَرَفُنَا عَنْهُمْ يُعْنِي مُعَاوِيَةَ وَ عَمْرُو بِنِ الْعَاصِ وَ أَمَّا الْمَارِثُونَ فَهُمْ أَهْلُ الطَّرْفَاوَاتِ وَ أَهْلُ السَّقِيَمَاتِ وَ أَهْلُ التُّخَيْلَاتِ وَ أَهْلُ النَّهْرَوَانَاتِ وَ اللَّهُ مَا أَدْرِي أَتَيْنَ هُمْ وَ لَكِنْ لَا بُدَّ مِنْ قِتَالِهِمْ إِنْ شَاءَ اللَّهُ

And as for the deviants, so it is this our turning away from them, meaning Muawiya, and Amro Bin Al-Aas. And as for the renegades, they are the people of Al-Tarfawaat, and the people of Al-Saqeefat, and people of Al-Nukheyilat, and people of Al-Nahrwanat. By Allah^{azwj}! I do not know where they are, but there is no escape from fighting them, if Allah^{azwj} so Desires'.

ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَمَّارٍ تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ وَ أَنْتَ إِذْ ذَاكَ مَعَ الْحَقِّ وَ الْحَقُّ مَعَكَ يَا عَمَّارُ إِنْ رَأَيْتَ عَلِيًّا قَدْ سَلَكَ وَادِيًا وَ سَلَكَ النَّاسُ كُلُّهُمْ وَادِيًا فَاسْلُكْ مَعَ عَلِيٍّ فَإِنَّهُ لَنْ يُدْلِكَ فِي رَدَى وَ لَنْ يُخْرِجَكَ مِنْ هُدَى

Then he said, 'I heard Rasool-Allah^{saww} saying to Ammar^{ra}: 'The rebel group will kill you, and when that happens, you will be with the truth and the truth will be with you. O Ammar^{ra}! If you^{ra} see Ali^{asws} to have travelled a valley, and the people, all of them, travelling (another) valley, then travel will Ali^{asws}, for he^{asws} will never point you to be in annihilation and will never exit you from guidance.

يَا عَمَّارُ مَنْ تَقَلَّدَ سَيْفًا وَ أَعَانَ بِهِ عَلِيًّا عَلَى عَدُوِّهِ فَلَدَهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ شَاحِيْنَ مِنْ دُرٍّ وَ مَنْ تَقَلَّدَ سَيْفًا أَعَانَ بِهِ عَدُوَّ عَلِيٍّ فَلَدَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ وَ شَاحِيْنَ مِنْ نَارٍ قُلْنَا يَا هَذَا حَسْبُكَ بِيْرْحَمِكَ اللَّهُ حَسْبُكَ اللَّهُ بِيْرْحَمِكَ اللَّهُ.

O Ammar^{ra}! One who collars a sword and assists Ali^{asws} with it against his^{asws} enemies, on the Day of Qiyamah Allah^{azwj} will Collar him with a scarf of jewels, and one who collars a sword assisting enemies of Ali^{asws} with it, on the Day of Qiyamah Allah^{azwj} Collar him with a scarf of fire'. We said, 'O you! It suffices you, may Allah^{azwj} have Mercy on you! It suffices you, may Allah^{azwj} have Mercy on you!'¹⁶⁰

أَقُولُ رَوَى ابْنُ بَطْرِيْقٍ فِي الْمُسْتَدْرَكِ مِنْ كِتَابِ الْفِرْدَوْسِ بِالْإِسْنَادِ عَنْ أَبِي بَكْرٍ عَمَّا قَالَ قَالَ قَالَ رَسُولُ اللَّهِ ص رَحِمَ اللَّهُ عَلِيًّا اللَّهُمَّ أَدِرِ الْحَقُّ مَعَهُ حَيْثُ دَارَ.

I (Majlisi) am saying, 'It is reported by Ibn Batreeq in (the book) 'Al Mustadrak', from the book 'Al Firdows', by the chain,

'From Amir Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} said: 'May Allah^{azwj} have Mercy on Ali^{asws}! O Allah^{azwj}! Turn the truth with him^{asws} wherever he^{asws} may turn''¹⁶¹

وَ مِنْ كِتَابِ فَضَائِلِ الصَّحَابَةِ بِالْإِسْنَادِ عَنْ أَصْبَغِ بْنِ نُبَاتَةَ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلِيٌّ مَعَ الْحَقِّ وَ الْحَقُّ مَعَ عَلِيٍّ لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

¹⁶⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 14 d

¹⁶¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 14 e

And from the book 'Fazaail Al Sahaba', by the chain from Asbagh Bin Nubata, from Muhammad Bin Abu Bakr, from Ayesha who said,

'I heard Rasool-Allah^{saww} saying: 'Ali^{asws} is with the truth and the truth is with Ali^{asws}. They will never separate until they return to me^{saww} at the Fountain".¹⁶²

15- ما، الأماالي للشيخ الطوسي بإسناد أخيه دَعْبِلٍ عَنِ الرِّضَا عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَلِيُّ بْنُ أَبِي طَالِبٍ حُجَّةٌ لِلْعَالَمِ بِهِ يُمَيِّزُ اللَّهُ الْمُنَافِقِينَ مِنَ الْمُؤْمِنِينَ.

(The book) 'Al Amaali' of the sheykh Al Tusi, by his chain, a brother of Deobel,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws} is a Trial for the world. By him^{asws} Allah^{azwj} Distinguishes the hypocrites from the Momineen".¹⁶³

16- ما، الأماالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ شاذَانَ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْوَاحِدِ عَنْ حَسَنِ بْنِ حُسَيْنٍ عَنْ بَعْثِ بْنِ بَعْلَى عَنْ عُمَرَ بْنِ مُوسَى عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ ص عَنْ عَلِيٍّ ع عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: أَمَا إِنَّكَ الْمُبْتَلَى وَ الْمُبْتَلَى بِكَ أَمَا إِنَّكَ الْهَادِي لِمَنْ اتَّبَعَكَ وَ مَنْ خَالَفَ طَرِيقَكَ ضَلَّ إِلَى يَوْمِ الْقِيَامَةِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu AL Mufazzal, from Muhammad Bin Ali Bin Shazan, from Al-Hassan Bin Muhammad Bin Abdul Wahid, from Hassan Bin Husayn, from Yahya Bin Ya'la, from Umar Bin Musa,

'From Zayd son of Ali (Bin Al-Husayn^{asws}), from his^{asws} forefather^{asws}, from Ali^{asws}, from the Prophet^{saww} having said: 'But you^{asws}, there will be Trials and Trials with you^{asws}. But you^{asws} are the guide for the one who follows you^{asws}, and one who opposes your^{asws} way would stray up to the Day of Qiyamah".¹⁶⁴

17- لي، الأماالي للصدوق الْقَطَّانُ عَنْ عَبَّاسِ بْنِ الْفَضْلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ هَارُونَ عَنْ عَزْرَةَ الْقَطَّانِ عَنْ مَسْعُودِ الْخَلَّادِيِّ عَنْ تَلِيدِ بْنِ أَبِي الْحَجَّافِ عَنْ أَبِي إِدْرِيسَ عَنْ مُجَاهِدِ بْنِ عَلِيٍّ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِي يَا عَلِيُّ مَنْ فَارَقَكَ فَقَدْ فَارَقَنِي وَ مَنْ فَارَقَنِي فَقَدْ فَارَقَ اللَّهَ عَزَّ وَ جَلَّ.

(The book) 'Al Amaali' of Al Sadouq – Al Qattan, from Abbas Bin Al Fazl, from Ja'far Bin Muhammad Bin Haroun, from Azrah Al Qattan, from Masoud Al Khallady, from Taleed, from Abu Al Hajjaf, from Abu Idrees, from Mujahid,

'From Ali^{asws} having said: 'Rasool-Allah^{saww} said to me^{asws}: 'O Ali^{asws}! One who separates from you, so he has separated from me^{saww}, and one who separates from me^{saww} so he has separated from Allah^{azwj} Mighty and Majestic".¹⁶⁵

18- ما، الأماالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَلِيٍّ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ مَيْمَنٍ عَنْ جَدِّهِ الْفَضْلِ بْنِ دَكْنِ بْنِ مُوسَى بْنِ قَيْسٍ عَنْ سَلْمَةَ بْنِ كُهَيْلٍ عَنْ عَبَّاسِ بْنِ عِيَّاصٍ وَ كَانَ مِنْ خِيَارِ أَهْلِ الْقِبْلَةِ عَنْ مَالِكِ بْنِ جَعْفَرٍ عَنْ أُمِّ سَلْمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ وَ هُوَ آخِذٌ بِكَفِّ عَلِيٍّ الْحَقُّ مَعَ عَلِيٍّ يَدُورُ مَعَهُ حَيْثُ دَارَ.

¹⁶² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 14 f

¹⁶³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 15

¹⁶⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 16

¹⁶⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 17

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ali Bin Musa, from Ahmad Bin Maysam, from his grandfather Al Fuzeyls Bin Dukeyn, from Musa Bin Qays, from Salama Bin Koheyl, from Abbas Bin Iyaz, and he was from the good people of the Qiblah, from Malik Bin Jawanah,

'From Umm Salama^{ra}, may Allah^{azwj} be Pleased from her^{ra}, said, 'I heard Rasool-Allah^{saww} saying, and he^{saww} was holding a hand of Ali^{asws}: 'The truth is with Ali^{asws}, turning with him^{asws} wherever he^{asws} turns''.¹⁶⁶

قَالَ عَبْدُ الْحَمِيدِ بْنِ أَبِي الْحَدِيدِ فِي قَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع إِنَّ الْأَيْمَةَ مِنْ قُرَيْشٍ غُرِسُوا فِي هَذَا الْبَطْنِ مِنْ هَاشِمٍ لَا تَصْلُحُ عَلَيَّ مَنْ سِوَاهُمْ وَلَا تَصْلُحُ الْوَلَاةُ مِنْ غَيْرِهِمْ.

Abdul Hameed Bin Abi Al-Hadeed said regarding the words of Amir Al-Momineen^{asws}, 'The imams from Qureysh have been planted in this belly from Hashim^{asws}. It is not correct upon the ones besides them, nor is the friendship correct from others''.¹⁶⁷

¹⁶⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 18 a

¹⁶⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 57 H 18 b

CHAPTER 58 – HIS^{asws} MENTION IN THE HEAVENLY BOOKS AND WHAT THE PREVIOUS ONES HAD GIVEN GLAD TIDINGS WITH HIM^{asws} AND BIRTH OF THE INFALLIBLES^{asws}

1- ك، إكمال الدين القَطَّانُ وَ ابْنُ مُوسَى وَ الشَّيْبَانِيُّ جَمِيعاً عَنِ ابْنِ زَكْرِيَّا الْقَطَّانِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ وَ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ عَمْرٍو بْنِ هَزْمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ أَبَا طَالِبٍ قَالَ: لَمَّا فَارَقَهُ بِحَيْرَاءَ بَكَى بُكَاءً شَدِيداً وَ أَحَدٌ يَقُولُ يَا ابْنَ أَمَنَةَ كَأَنِّي بِكَ وَ قَدْ رَمْتِكَ الْعَرَبُ بِوَتْرِهَا وَ قَدْ قَطَعَكَ الْأَقْرَابُ وَ لَوْ عَلِمُوا لَكُنْتَ لَهُمْ بِمَنْزِلَةِ الْأَوْلَادِ

(The book) 'Ikmal Al Deen' – Al Qattan and Ibn Musa and Al Shaybani, altogether from Ibn Zakariya Al Qattan, from Muhammad Bin Ismail, from Abdullah Bin Muhammad, from his father, and Abdul Rahman Bin Muhammad Bin Muhammad Bin Abdullah Bin Abu Bakr Bin Amro Bin Harsam, from his father, from his grandfather,

'Abu Talib^{asws} said, 'When Baheera separated from him^{saww}, he wept with intense weeping, and went on to say, 'O son^{saww} of Ameena^{as}! It is as if I am with you^{saww}, and the Arabs have damaged you^{saww} with its wrongful actions, and the kindred have cut you^{saww} off, and if they had known you^{saww} were for them at the status of the children'.

ثُمَّ التَفَتَ إِلَيَّ وَ قَالَ أَمَا أَنْتَ يَا عَمَّ فَارَعَ فِيهِ قَرَابَتِكَ الْمَوْصُولَةَ وَ أَحْفَظْ فِيهِ وَصِيَّةَ أَبِيكَ فَإِنَّ قُرَيْشاً سَتَهْجُرُكَ فِيهِ فَلَا تُبَالِ فَإِنِّي أَعْلَمُ أَنَّكَ لَا تُؤْمِنُ بِهِ وَ لَكِنَّ سَيُؤْمِنُ بِهِ وَلَدٌ تَلِدُهُ وَ سَيَنْصُرُهُ نَصراً عَزِيْزاً اسْمُهُ فِي السَّمَاوَاتِ الْبُطْلُ الْمُنَاصِرُ وَ الشُّجَاعُ الْأَقْرَعُ

Then he turned to me^{as} and said, 'As for you^{as}, O uncle^{as}! Take care of him^{saww}, your^{as} connected relative, and protect him^{asws}, being a bequest of your^{as} father^{as}, for Qureysh would abandon you^{saww} regarding him^{saww}. Do not care, for I am more knowing that you^{as} do not believe in him^{saww}, but a son^{asws} will be born to you^{as} who will be believing in him^{saww} and will help him^{saww}. Mighty is his^{asws} name in the skies, the hero lion, and the short-haired brave.

مِنْهُ الْفَرْحَانِ الْمُسْتَشْهِدَانِ وَ هُوَ سَيِّدُ الْعَرَبِ وَ رَئِيسُهَا وَ دُو قُرَيْبِهَا وَ هُوَ فِي الْكُتُبِ اعْرَفُ مِنْ أَصْحَابِ عِيسَى ع

From him^{asws} would be two cubs (sons^{asws}), the martyrs, and he^{asws} is chief of the Arabs, and their head, and with its reins, and he^{asws} is (written) in the Books known to be from the companions of Isa^{as}'.

فَقَالَ أَبُو طَالِبٍ قَدْ رَأَيْتُ وَ اللَّهُ كُلُّ الَّذِي وَصَفَ بِحَيْرَاءَ وَ أَكْثَرَ.

Abu Talib^{asws}, 'By Allah^{azwj!} I^{as} have seen all that which Baheera had described, and more"¹⁶⁸

2- ك، إكمال الدين القَطَّانُ وَ ابْنُ مُوسَى وَ الشَّيْبَانِيُّ جَمِيعاً عَنِ ابْنِ زَكْرِيَّا الْقَطَّانِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ وَ قَيْسِ بْنِ سَعْدِ الدُّؤَلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بَجْرِ الْقَفْعَبِيِّ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْأَشْجَعِيِّ عَنْ آبَائِهِ قَالُوا خَرَجَ سَنَةَ خَرَجَ رَسُولُ اللَّهِ ص إِلَى الشَّامِ عَبْدٌ مَنَاةَ بْنِ كِنَانَةَ وَ

¹⁶⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 1

نَوْفَلُ بْنُ مُعَاوِيَةَ بْنِ عُرْوَةَ بْنِ صَخْرٍ بْنِ نُعْمَانَ بْنِ عَدِيِّ بَحَارًا إِلَى الشَّامِ فَلَقِيَهُمَا أَبُو الْمُؤَيْهَبِ الرَّاهِبُ فَقَالَ لَهُمَا مَنْ أَنْتُمَا قَالَا نَحْنُ بَحَارٌ مِنْ أَهْلِ الْحَرَمِ مِنْ قُرَيْشٍ فَقَالَ لَهُمَا مِنْ أَيِّ قُرَيْشٍ فَأَخْبَرَاهُ فَقَالَ هَلْ قَدِمَ مَعَكُمْ مِنْ قُرَيْشٍ غَيْرِكُمَا قَالَا نَعَمْ شَابٌّ مِنْ بَنِي هَاشِمٍ اسْمُهُ مُحَمَّدٌ

(The book) 'Ikmal Al Deen' – Al Qattan and Ibn Musa and Al Sinany, altogether from Ibn Zakariya Al Qattan, from Muhammad Bin Ismail, from Abdullah Bin Muhammad, from his father, and Qays Bin Sa'ad Al Dowly, from Abdullah Bin Baheer Al Faq'asy, from Bakr Bin Abdullah Al Ashjaie, from his forefathers who said,

'In the year Rasool-Allah^{saww} had gone out to Syria, Abd Manah Bin Kinana, and Nowfal Bin Muawiya Bin Urwah Bin Sakhr Bin Nu'man went out as traders, and they were met by Abu Al-Muweyhib the monk. He said to them, 'Who are you two?' They said, 'We are traders from the people of the Sanctuary, from Qureysh'. He said to them, 'From which Qureysh?' They informed him. Has anyone else from Qureysh come along with you two'. They said, 'Yes, there is a youth from the Clan of Hashim^{asws}, his^{saww} name is Muhammad^{saww}'.

فَقَالَ أَبُو الْمُؤَيْهَبِ الرَّاهِبُ إِيَّاهُ وَ اللَّهُ أَرَدْتُ فَقَالَا وَ اللَّهُ مَا فِي قُرَيْشٍ أَحْمَلُ مِنْهُ ذِكْرًا إِنَّمَا يُسْمَوْنَهُ بَيْنِي قُرَيْشٍ وَ هُوَ أَجِيرٌ لِمَنْزِلَةٍ مِنَّا يُقَالُ لَهَا خَدِيجَةٌ فَمَا حَاجَتُكَ إِلَيْهِ

Abu Al-Muweyhib the monk said, 'By Allah^{azwj!} It is him^{saww} I want'. They said, 'There is no one among Qureysh of more abundant mention. But rather, he^{saww} is named as 'Orphan of Qureysh', and he^{saww} is an employee of a woman from us called (Syeda) Khadeeja^{asws}. So, what is your need to him^{saww}?'

فَأَخَذَ بِرَأْسِهِ وَ يَقُولُ هُوَ هُوَ فَقَالَ لَهُمَا تَدَلَّيْنِي عَلَيْهِ فَقَالَا تَرَكْنَاهُ فِي سُوقٍ بَصْرَى فَبَيْنَمَا فِي الْكَلَامِ إِذْ طَلَعَ رَسُولُ اللَّهِ ص فَقَالَ هُوَ هَذَا فَخَلَا بِهِ سَاعَةً يُنَاجِيهِ وَ يُكَلِّمُهُ ثُمَّ أَخَذَ يُقِيلُ بَيْنَ عَيْنَيْهِ وَ أَخْرَجَ شَيْئًا مِنْ كُمِّهِ لَا تَدْرِي مَا هُوَ وَ رَسُولُ اللَّهِ ص يَأْتِي أَنْ يَقْبَلَهُ

He took to moving his head and saying, 'Him^{saww}! Him^{saww}!' He said to them, 'Can you point me to him^{saww}?' They said, 'We left him^{saww} behind in the market of Busra'. While they were talking when Rasool-Allah^{saww} emerged. He said, 'He^{saww} is that one!' They left him alone with him^{saww}, whispering to him^{saww}, talking to him^{asws}. They he took to kiss between his^{saww} eyes and brought out something from his sleeve, we do not know what it was, and Rasool-Allah^{saww} refused to accept it.

فَلَمَّا فَارَقَهُ قَالَ لَنَا تَسْمَعَانِ مِنِّي هَذَا وَ اللَّهُ نَبِيُّ آخِرِ الزَّمَانِ وَ اللَّهُ سَيَخْرُجُ إِلَى قَرِيبٍ يَدْعُو النَّاسَ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا رَأَيْتُمْ ذَلِكَ فَاتَّبِعُوهُ

When he separated from him^{saww}, he said to us, 'Listen from me. By Allah^{azwj!} He^{saww} is a Prophet^{saww} of the end of times. By Allah^{azwj!} He^{saww} will be emerging to a new term calling the people to the testimony that there is no god except Allah^{azwj}. So, when you see that, then follow him^{saww}'.

ثُمَّ قَالَ هَلْ وُلِدَ لِعَمِّهِ أَبِي طَالِبٍ وَ لَدَّ يُقَالُ لَهُ عَلِيٌّ فَعُلْنَا لَا فَقَالَ إِنَّمَا أَنْ يَكُونَ قَدْ وُلِدَ أَوْ يُوَلَّدُ فِي سَنَتِهِ هُوَ أَوَّلُ مَنْ يُؤْمِنُ بِهِ نَعْرِفُهُ وَ إِنَّا لَنَجِدُ صِفَتَهُ عِنْدَنَا بِالْوَصِيَّةِ كَمَا نَجِدُ صِفَةَ مُحَمَّدٍ بِالنَّبُوَّةِ

Then he said, 'Has there been born a son for his^{saww} uncle^{as} Abu Talib^{asws} called Ali^{asws}?' We said, 'No'. He said, 'But, either he^{asws} happens to have been born or he^{asws} will be born his^{saww} year. He^{asws} would be the first one to believe in him^{saww}. We do recognise him^{asws},

and we do find his^{asws} description with us being with the successorship like what we found the description of Muhammad^{saww} being with the Prophet-hood.

وَ إِنَّهُ سَيِّدُ الْعَرَبِ وَ رَبَّائِيهَا وَ ذُو قُرْبَيْهَا يُعْطِي السَّيْفَ حَقَّهُ اسْمُهُ فِي الْمَلَائِكَةِ وَ هُوَ أَعْلَى الْخَلْقِ يَوْمَ الْقِيَامَةِ بَعْدَ الْأَنْبِيَاءِ ذِكْرًا وَ تُسَمِّيهِ الْمَلَائِكَةُ الْبَطْلَانَ الْأَزْهَرَ الْمُفْلِحَ لَا يَتَوَجَّهُ إِلَى وَجْهِ إِلَّا أَفْلَحَ وَ ظَفِيرَ وَ اللَّهُ هُوَ أَعْرَفُ بَيْنَ أَصْحَابِهِ فِي السَّمَاءِ مِنَ الشَّمْسِ الطَّالِعَةِ.

And he^{asws} is chief of the Arabs, and its ascetic, and with its reins. He^{asws} will give the sword its right. His^{asws} name in the high assembly is Ali^{asws}, and he^{asws} will be the top person on the Day of Qiyamah after the Prophets^{as} of mention. And the Angels name him^{asws} as the blossoming hero, the successful. He^{asws} will not go in any direction except he^{asws} will be successful and victorious. By Allah^{azwj}! He^{asws} is more well-known between his^{asws} companions in the sky than the emerging sun”.¹⁶⁹

3- قب، المناقب لابن شهر آشوب روى الكلبي عن الشريقي بن القطامي عن تميم بن وعلة المري عن الجارود بن المنذر العبدي وكان نصرانياً فأسلم عام الحديبية و أنشد شعراً يقول

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – It is reported by Al Kalby, from Al Sharqy Bin Al Qutamy, from Tameem Bin Wa’lah Al Murry, from Al Jaroud Bin Al Munzir Al Abdy, and he was a Christian, and became a Muslim in the year of Al Hudaybiyya, and he prosed a poem saying,

يَا نَبِيَّ الْهُدَى أَتَيْتُكَ رَجُلًا [رَجَالًا]-
جَابَتِ الْبَيْدَ وَ الْمَهَامَةَ حَتَّى-
قَطَعْتَ فُذْفَادًا وَ آلاً فَآلًا-
غَالَهَا مِنْ طَوَى السُّبَى مَا غَالَا-
أَنْبَاءَ الْأَوْلُونَ بِاسْمِكَ فِينَا-
وَ بِأَسْمَاءِ بَعْدَهُ تَتَنَالَى-

‘O Prophet^{saww} of guidance! Men came to you^{saww} cutting across plains and high ground, the hands of the important ones gathered, until they were above the destruction and had folded from the hunger. The former ones had given the news with your^{saww} name among us, and with the names after it, consecutively’.

فَقَالَ رَسُولُ اللَّهِ ص أَيْكُمْ مَنْ يَعْرِفُ قُسَّ بْنَ سَاعِدَةَ الْإِيَادِيَّ فَقَالَ الْجَارُودُ كُنَّا يَا رَسُولَ اللَّهِ نَعْرِفُهُ عَيْرَ أَبِي مِنْ بَيْنِهِمْ عَارِفٌ بِحَبْرِهِ وَاقِفٌ عَلَى أَنْرِهِ
فَقَالَ أَخْبَرْنَا فَقَالَ يَا رَسُولَ اللَّهِ لَقَدْ شَهِدْتُ قُسًّا وَ قَدْ خَرَجَ مِنْ نَادٍ مِنْ أُنْدِيَةِ إِيَادٍ إِلَى ضَحْضَحِ ذِي قَتَادٍ وَ سَمْرٍ وَ غِيَادٍ وَ هُوَ مُشْتَمِلٌ بِبِحَادٍ

Rasool-Allah^{saww} said: ‘Is there anyone among you who recognises Qussa Bin Saaida Al-Iyadi?’ Al-Jaroud said, ‘All of us do, O Rasool-Allah^{saww}, apart from that I, from between them, know his news, aware of his impact’. He^{saww} said, ‘Inform us’. He said, ‘O Rasool-Allah^{saww}! I have witnessed Qussa and he had gone out from a council from the councils of Iyad to a sand dune at Zi-Qatad, and he was inclusively calling out.

فَوَقَفَ بِي إِضْحِيَانٍ لَيْلٍ كَالشَّمْسِ رَافِعًا إِلَى السَّمَاءِ وَجْهَهُ وَ إِصْبَعُهُ فَدَنَوْتُ مِنْهُ فَسَمِعْتُهُ يَقُولُ اللَّهُمَّ رَبَّ السَّمَاوَاتِ الْأَرْفَعَةِ وَ الْأَرْضِينَ الْمُرْعَةِ بِحَقِّ مُحَمَّدٍ وَ الثَّلَاثَةِ الْمُحَامِيدِ مَعَهُ وَ الْعَلِيِّينَ الْأَرْبَعَةَ وَ فَاطِمَةَ وَ الْحَسَنَيْنِ [الْحُسَيْنَيْنِ] الْأَبْرَعَةَ وَ جَعْفَرَ وَ مُوسَى التَّبِعَةَ سَمِيَّ الْكَلِيمِ الضَّرْعَةَ

He paused during the two ends of a night like the sun, raising his face towards the sky and calling out from it, and I heard him saying, ‘O Allah^{azwj}! Lord^{azwj} of the high skies and the

¹⁶⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 2

grazing lands! By the right of Muhammad^{saww} and the three praise-worthy ones^{asws} with him^{saww} and the fourth exalted ones^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassanain^{asws} (Al-Hassan^{asws} and Al-Husayn^{asws} the righteous, and Ja'far^{asws} and Musa^{asws} following, the nearby speaker.

أُولَئِكَ النُّبَاءُ الشَّفَعَةُ وَ الطَّرِيقُ الْمَهَيَّعَةُ دَاسَةُ الْأَنْجِيلِ وَ مِحَاةُ الْأَضَالِيلِ وَ نُفَاةُ الْأَبَاطِيلِ الصَّادِقُو الْقَبِيلِ عَدَدُ نُبَاءِ بَنِي إِسْرَائِيلَ فَهُمْ أَوَّلُ الْبِدَايَةِ وَ عَلَيْهِمْ تَقْوَمُ السَّاعَةُ وَ بِحِمِّ تَنَاوُلِ الشَّفَاعَةِ وَ لَهُمْ مِنَ اللَّهِ فَرَضُ الطَّاعَةِ اسْتَقِينَا عَيْنًا مُغِيثًا

They^{asws} are the captains, the intercessors, the important road, injected with the Evangel, and erasers of the delusions, and negators of the falsehoods, the truthful of the words, number of captains of the children of Israel. They^{asws} are the first begun with and upon them^{asws} the Hour would be established, and through them^{asws} the intercession would be attained, and for them^{asws} is the obligatory obedience (Obligated) from Allah^{azwj}, quenching us downpour of rain'.

ثُمَّ قَالَ لَيْتَنِي مُدْرِكُهُمْ وَ لَوْ بَعْدَ لَأَيِّ مِنْ عُمْرِي وَ مَحْبَابِي ثُمَّ أَنْشَأَ يَقُولُ

أَقْسَمَ فُسٌّ قَسَمًا لَيْسَ بِهِ مُكْتَبِمًا - لَوْ عَاشَرَ الْقَبِي سَنَةً لَمْ يَلْقَ مِنْهَا سَأْمًا -
حَتَّى يُلَاقِي أَحَدًا وَ التُّجْبَاءَ الْحُكَمَاءَ - هُمْ أَوْصِيَاءُ أَحْمَدَ أَفْضَلَ مَنْ تَحْتَ السَّمَاءِ -
يَعْمَى الْأَنَامُ عَنْهُمْ وَ هُمْ ضِيَاءُ اللَّعْمَى - لَسْتُ بِنَاسٍ دَكَّرَهُمْ حَتَّى أَحَلَّ الرَّجْمَا -

Then he said, 'If only I could come across them^{asws} and even if it is after a while from my age and life'. Then he prosed saying, 'A monk vowed a vow, there isn't any concealment with it. Even if he had lived for two thousand years, he would not have met any of them^{asws}, until he met Ahmad^{saww}, and the captains, the wise ones. They^{asws} are the successors^{asws} of Ahmad, the most superior under the sky. The people are blind from them^{asws} and they^{asws} are illumination for the blind. Their^{asws} mention isn't with the people until the stoning is permissible'.

قَالَ الْجَارُودُ فَعُلْتُ يَا رَسُولَ اللَّهِ أَنْبَأْنِي أَنْبَأَكَ اللَّهُ بِحَجَرِ هَذِهِ الْأَسْمَاءِ الَّتِي لَمْ نَشْهَدْهَا وَ أَشْهَدْنَا فُسٌّ دَكَّرَهَا

Al-Jaroud said, 'I said, 'O Rasool-Allah^{saww}! Inform me what Allah^{azwj} has Informed you^{saww} with the news of these names of the ones^{asws} we have not witnessed, and we have witnessed Qussa mentioning these'.

فَقَالَ رَسُولُ اللَّهِ يَا جَارُودُ لَيْلَةَ أُسْرِي بِي إِلَى السَّمَاءِ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيَّ أَنْ سَلْ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا عَلَى مَا بُعِثُوا قَالَ بَعَثْتُهُمْ عَلَى نُبُوتِكَ وَ وِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْأَيْمَةِ مِنْكُمْ ثُمَّ عَرَّفَنِي اللَّهُ تَعَالَى بِحِمِّ وَ بِأَسْمَائِهِمْ

Rasool-Allah^{saww} said: 'O Jaroud! The night there was an ascension with me^{saww} to the sky, Allah^{azwj} Mighty and Majestic Revealed to me^{saww}: 'Ask the ones We^{azwj} had Sent before you^{saww}, from Our^{azwj} Rasools^{as}, what they had been Sent with'. I^{saww} said, 'What were they^{as} Sent upon?' He^{azwj} Said: "They^{as} were Sent upon your^{saww} Prophet-hood, and Wilayah of Ali^{asws} Bin Abu Talib^{asws}, and the Imams^{asws} from you^{asws} both!" Then Allah^{azwj} the Exalted Introduced them^{asws} to me^{saww} with their^{asws} names'.

ثُمَّ ذَكَرَ رَسُولُ اللَّهِ ص لِلْجَارُودِ أَسْمَاءَهُمْ وَاحِدًا وَاحِدًا إِلَى الْمَهْدِيِّ ع ثُمَّ قَالَ قَالَ لِي الرَّبُّ تَعَالَى هَؤُلَاءِ أَوْلِيَانِي وَ هَذَا الْمُتَنَبِّئُ مِنْ أَعْدَائِي يَعْنِي الْمَهْدِيَّ

Then Rasool-Allah^{saww} mentioned their^{asws} names to Al-Jaroud, one by one up to Al-Mahdi^{asws}, then said: 'My^{saww} Lord^{azwj} the Exalted Said to me^{saww}: 'They^{asws} are My^{azwj} friends, and this one^{asws} will Take revenge from My^{azwj} enemies, meaning Al-Mahdi^{asws}!'

فَقَالَ عَبْدُ الْمَلِكِ لِلزُّهْرِيِّ هَلْ عَلِمْتَ مِنْ أَمْرِ الْمُنَادَى بِاسْمِهِ مِنَ السَّمَاءِ شَيْئًا قَالَ الزُّهْرِيُّ أَخْبَرَنِي عَلِيُّ بْنُ الْحُسَيْنِ أَنَّ هَذَا الْمَهْدِيَّ مِنْ وُلْدِ فَاطِمَةَ فَقَالَ عَبْدُ الْمَلِكِ كَذَبْتُمَا ذَلِكَ رَجُلًا مِنَّا يَا زُهْرِيُّ هَذَا الْقَوْلُ لَا يَسْمَعُهُ أَحَدٌ مِنَّا.

Abdul Malik said to Al-Zuhri, 'Do you know anything of the matter of the caller from the sky with his name'. Al-Zuhri said, 'Ali^{asws} Bin Al-Husayn^{asws} informed me that this Al-Mahdi^{asws} is from the sons^{asws} of (Syeda) Fatima^{asws}'. Abdul Malik said, 'You are both lying. That is a man from us. O Zuhri! This is a word no one from you has heard it'.

مَنْصُورُ بْنُ حَازِمٍ قَالَ لِلصَّادِقِ ع أَكَانَ رَسُولُ اللَّهِ يَعْرِفُ الْأَيْمَةَ فَقَالَ نَعَمْ وَ نُوْحٌ ثَمَّ تَلَا شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا الْآيَةَ.

Mansour Bin Hazim said to Al-Sadiq^{asws}, 'Did Rasool-Allah^{saww} recognise the Imams^{asws}?' He^{asws} said: 'Yes, and so did Noah^{as}'. Then he^{asws} recite: **He has Legislated for you from the Religion what He Bequeathed with to Noah, [42:13]**'.¹⁷⁰

4- قب، المناقب لابن شهر آشوب داوود الرقي قال أبو عبد الله ع يا ستاعة بن مهران ائتني تلك الصحيفة فأتاه بصحيفة بيضاء فدفعها إلي و قال اقرأ هذه قال فقرأتها فإذا فيها سطران السطر الأول لا إله إلا الله محمد رسول الله

(The book) 'Al Manaqib' of Ibn Shehr Ashub' – Dawood Al Raqy said,

'Abu Abdullah^{asws} said: 'O Sama'at Bin Mihran! Give me that parchment'. I brought him^{asws} a white parchment. He^{asws} handed it to me and said, 'Read this!' I read it and therein were two lines. The first being, 'There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}'.

وَ السَّطْرُ الثَّانِي إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ عَلَيَّ بِنِ أَبِي طَالِبٍ وَ الْحُسَيْنِ بِنِ عَلِيٍّ وَ الْحُسَيْنِ بِنِ عَلِيٍّ إِلَى قَوْلِهِ وَ الْخَلْفُ الصَّالِحُ مِنْهُمْ الْحُجَّةُ لِلَّهِ

And the second line was: **Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion, [9:36]**, Ali^{asws} Bin Abu Talib^{asws}, and Al-Hassan^{asws} Bin Ali^{asws}, and Al-Husayn^{asws} Bin Ali^{asws}' up to its words: 'And the righteous replacement from them^{asws} is the Divine Authority of Allah^{azwj}'.

ثُمَّ قَالَ لِي يَا دَاوُدُ أَ تَدْرِي أَيَّن كَانَ وَ مَتَى كَانَ مَكْتُوبًا قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ اللَّهُ أَعْلَمُ وَ رَسُولُهُ وَ أَنْتُمْ قَالَ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِالْقِيَامِ.

Then he^{asws} said to me: 'O Dawood! Do you know where it happened and when was it written?' I said, 'O son^{asws} of Rasool-Allah^{saww}! Allah^{azwj} is more Knowing, and His^{azwj}

¹⁷⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 3

Rasool^{saww}, and you (Imams^{asws}). He^{asws} said: 'Before the Creation of Adam^{as} by two thousand years'.¹⁷¹

أَبُو الْقَاسِمِ الْكُوفِيُّ فِي الرَّدِّ عَلَى أَهْلِ التَّبْدِيلِ أَنَّ حُسَّادَ أَمِيرِ الْمُؤْمِنِينَ شَكَّوْا فِي مَقَالَةِ النَّبِيِّ ص فِي فَضَائِلِ عَلِيٍّ ع فَتَنَزَلَ فَإِنْ كُنْتُمْ فِي شَكِّ مِمَّا أَنْزَلْنَا إِلَيْكَ يَعْنِي فِي عَلِيٍّ فَسْتَمْلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ يَعْنِي أَهْلَ الْكِتَابِ عَمَّا فِي كُتُبِهِمْ مِنْ ذِكْرِ وَصِيِّ مُحَمَّدٍ فَإِنَّكُمْ تَجِدُونَ ذَلِكَ فِي كُتُبِهِمْ مَذْكُورًا

Abu Al Qasim Al Kufi in the rebuttal against the people of the replacement,

'The enviers of Amir Al-Momineen^{asws} complained regarding the words of the Prophet^{saww} regarding the merits of Ali^{asws}. So, it was Revealed: **But if you are in doubt of what We Revealed to you**, - meaning regarding Ali^{asws} - **then ask those who have read the Book from before you. [10:94]** – meaning the people of the Books, about what is in their Books, from the mention of the successor^{asws} of Muhammad^{saww}, for you are finding that mentioned in your Books.

ثُمَّ قَالَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تُكُونَنَّ مِنَ الْمُمْتَرِينَ وَ لَا تُكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتُكُونَ مِنَ الْخَاسِرِينَ يَعْنِي بِالآيَاتِ هَاهُنَا الْأَوْصِيَاءَ الْمُتَّقِدِينَ وَ الْمُتَأَخِّرِينَ.

Then Said: **The Truth has come to you from your Lord, therefore do not become from the doubters [10:94] And do not become from those who are belying the Signs of Allah, for you would become from the losers [10:95]** – meaning by the Signs over here are the successors^{asws}, the ones ahead and the ones behind".¹⁷²

الْكَافِي مُحَمَّدُ بْنُ الْفَضْلِ عَنْ أَبِي الْحَسَنِ ع قَالَ: وَ لَإِيَّةٌ عَلَيٍّ مَكْتُوبَةٌ فِي صُحُفِ جَمِيعِ الْأَنْبِيَاءِ وَ لَنْ يَبْعَثَ اللَّهُ رَسُولًا إِلَّا بِبُيُوتَةِ مُحَمَّدٍ ص وَ وَصِيَّةِ عَلِيٍّ.

(The book) – Muhammad Bin Al Fazl,

'From Abu Al-Hassan^{asws} having said: 'Wilayah of Ali^{asws} in written in the Parchments of the entirety of the Prophets^{as}, and Allah^{azwj} never Sent any Rasool^{saww} except with the Prophethood of Muhammad^{saww} and successorship of Ali^{asws}'.¹⁷³

صَاحِبُ سُرْحِ الْأَخْبَارِ قَالَ أَبُو جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ وَصَى بِهَا إِبْرَاهِيمَ بَيْنَهُ وَ يَعْقُوبَ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ بِوَلَايَةِ عَلِيٍّ.

Author of (the book) 'Sharah Al Akhbar' –

'Abu Ja'far^{asws} said regarding Words of the Exalted: **And Ibrahim bequeath with it to his sons and (so did) Yaqoub: 'O my sons! Surely Allah has Chosen for you the Religion, therefore do not be dying unless while you are submitting [2:132]** - with the Wilayah of Ali^{asws}'.¹⁷⁴

¹⁷¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 4 a

¹⁷² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 4 b

¹⁷³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 4 c

¹⁷⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 4 d

وَ فِي بَعْضِ الْأُصُولِ قَالَ سَلْمَانُ وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ أَخْبَرْتُكُمْ بِفَضْلِ عَلِيٍّ ع فِي التَّوْرَةِ لَقَالَتْ طَائِفَةٌ مِنْكُمْ إِنَّهُ لَمَجْنُونٌ وَ لَقَالَتْ طَائِفَةٌ أُخْرَى اللَّحْمُ اغْفِرْ لِقَاتِلِ سَلْمَانَ.

And in (the book) 'Ba'az Al-Usool' - Salman^{ra} said, 'By the One^{azwj} is Whose hand is my^{ra} soul. If I^{ra} were to inform you all with the merits of Ali^{asws} (which are) in the Torah, a party from you would say, 'He^{ra} is insane!', and another party would say, 'O Allah^{azwj}! Forgive the killer of Salman^{ra}!'”¹⁷⁵

رُؤْيَا الْوَاعِظِينَ عَنِ النَّيْسَابُورِيِّ أَنَّ فَاطِمَةَ بِنْتَ أَسَدٍ حَضَرَتْ وِلَادَةَ رَسُولِ اللَّهِ ص فَلَمَّا كَانَ وَفْتُ الصُّبْحِ قَالَتْ لِأَبِي طَالِبٍ رَأَيْتُ اللَّيْلَةَ عَجَباً يَعْني حُضُورَ الْمَلَائِكَةِ وَ غَيْرَهَا فَقَالَ انْتَظِرِي سَبْتاً ثَلَاثِينَ يَمِثْلُهُ فَوَلَدَتْ أَمِيرَ الْمُؤْمِنِينَ ع بَعْدَ ثَلَاثِينَ سَنَةً.

(The book) 'Rowzat Al Waizeen' from Al Neyshapuri' –

'(Syeda) Fatima^{asws} Bin Asad^{as} was present at the birth of Rasool-Allah^{saww}. When it was morning time, she^{as} said to Abu Talib^{asws}, 'I^{as} have seen wonders tonight' – meaning the presence of Angels and others. He^{as} said: 'Await a 'Subta' (thirty years), you^{as} will be coming with similar to him^{saww}'. She^{as} was blessed with Amir Al-Momineen^{asws} after thirty years”.¹⁷⁶

كِتَابُ مَوْلِدِ أَمِيرِ الْمُؤْمِنِينَ ع عَنِ ابْنِ بَابُوَيْهٍ أَنَّهُ رَقَدَ أَبُو طَالِبٍ فِي الْحِجْرِ فَرَأَى فِي مَنَامِهِ كَأَنَّ بَاباً انْفَتَحَ عَلَيْهِ مِنَ السَّمَاءِ فَنَزَلَ مِنْهُ نُورٌ فَشَمِلَهُ فَانْتَبَهَ لِذَلِكَ وَ أَتَى رَاهِبَ الْجُحْفَةِ فَقَصَّ عَلَيْهِ

The book 'Mowlid Amir Al-Momineen^{asws} – From Ibn Babwuyah, 'Abu Talib^{asws} lied down by the (black) stone and he^{as} saw in his^{as} dream as if a door had been opened unto him^{as} from the sky. A Noor descended from it and greeted him^{as}. He^{as} woke up to that - and when a monk of Al-Johfa (a pious believer of that time) heard the dream, said.

فَأَنْشَأَ الرَّاهِبُ يَقُولُ

أُبَشِّرُ أَبَا طَالِبٍ عَنْ قَلِيلٍ - بِالْوَلَدِ الْخَلَاجِلِ النَّبِيلِ -
يَا لَفَرِيْشٍ فَاسْمَعُوا تَأْوِيلِي - هَذَا نُوْرَانٌ عَلَى سَبِيلِي -
كَمِثْلِ مُوسَى وَ أَخِيهِ السُّؤْلِ -

The monk prosed saying, 'Receive glad tidings Abu Talib^{asws}, very soon, with the son^{asws} being the standard of the nobility. O Qureysh! Listen to my explanation. These two are Noors upon one way like an example of Musa^{as} and his^{as} brother^{as}, the follow-up'.

فَرَجَعَ أَبُو طَالِبٍ إِلَى الْكَعْبَةِ وَ طَافَ حَوْلَهَا وَ أَنْشَدَ

أَطُوفُ لِإِلَهِ حَوْلِ النَّبِيتِ - أَدْعُوكَ بِالرَّغْبَةِ مُحَمَّدِي الْمَيْتِ -
بِأَنَّ تَرْتِي السَّبْطَ قَبْلَ الْمَوْتِ - أَعَزُّ نُوراً يَا عَظِيمَ الصَّوْتِ -
مُنْصَلَباً يَقْتُلُ أَهْلَ الْجَيْتِ - وَ كَلَّ مَنْ دَانَ بِيَوْمِ السَّبْتِ -

¹⁷⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 4 e

¹⁷⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 4 f

Abu Talib^{asws} returned to the Kabah and performed Tawaaf around it and prosed, '*I^{as} performing Tawaaf around the House for God^{azwj}. I^{as} supplicate to You^{azwj} with the desire of life by the dead, that You^{azwj} Show me^{as} the chief^{saww} before the death, a noble Noor, O Mighty! The voice would overcome by the killing of tyrants, and everyone who makes it a religion with the day of Saturday*'.

ثُمَّ عَادَ إِلَى الْحِجْرِ فَرَقَدَ فِيهِ فَرَأَى فِي مَنَامِهِ كَأَنَّهُ أَلْبَسَ إِكْلِيلًا مِنْ يَاقُوتٍ وَ سِرْبَالًا مِنْ عَبَقَرِيٍّ وَ كَأَنَّ قَائِلًا يَقُولُ أَبَا طَالِبٍ قَرَّتْ عَيْنَاكَ وَ ظَفِرَتْ يَدَاكَ وَ حَسُنَتْ رُؤْيَاكَ فَأَتَيْتَ لَكَ بِالْوَلَدِ وَ مَالِكِ الْبَلَدِ وَ عَظِيمِ التَّلْدِ عَلَى رِجْمِ الْحُسَيْدِ

Then he^{as} returned to the (Black) stone and lied down by it. He^{as} saw in his^{as} dream as if he^{as} was wearing a crown of rubies, and a garment of intelligence, and it is as if there is a speaker saying, 'O Abu Talib^{asws}! Your^{as} eyes are to be delighted and your^{as} hand are to be victorious, and your^{as} dream would be of excellent (interpretation). They will come to you^{as} with the son^{asws}, and king of the city, and the mighty new-born, upon rubbing of the nose of the enviers'.

فَأَنْتَبَهَ فَرِحًا فَطَافَ حَوْلَ الْكَعْبَةِ قَائِلًا

وَ الْوَلَدِ الْمَحْمُودِ بِالْعَفَافِ-

دُعَاءَ عَبْدٍ بِالذُّنُوبِ وَابِي-

أَدْعُوكَ رَبَّ الْبَيْتِ وَ الطَّوَافِ-

تُعِينُنِي بِالْمَنْزِلِ اللَّطَافِ-

يَا سَيِّدَ السَّادَاتِ وَ الْأَشْرَافِ-

He^{as} woke up joyfully and performed Tawaaf around the Kabah saying: '*I^{as} supplicate to You^{azwj}, Lord^{azwj} of the House and the Tawaaf, and the son^{saww}, the beloved with the chastity! Assist me^{as} with the subtle conferment, being a supplication of a servant with the plentiful sins. O Chief of the chiefs and the nobles!*'

ثُمَّ عَادَ إِلَى الْحِجْرِ فَرَقَدَ فَرَأَى فِي مَنَامِهِ عَبْدَ مَنَافٍ يَقُولُ مَا يُشْبِهُكَ عَنِ ابْنَةِ أَسَدٍ فِي كَلَامٍ لَهُ

Then he^{as} returned to the (black) stone and lied down. He^{as} saw Abd Manaf^{as} in his^{as} dream saying: 'What has affirmed you^{as} to be away from the daughter^{as} of Asad?' – in a speech of his^{as}.

فَلَمَّا انْتَبَهَ تَزَوَّجَ بِهَا وَ طَافَ بِالْكَعْبَةِ قَائِلًا

وَ لَسْتُ بِالْمُرْتَابِ فِي الْأُمُورِ-

دُعَاءَ عَبْدٍ مُخْلِصٍ فَقِيرٍ-

بِالْوَلَدِ الْخُلَاجِلِ الْمَذْكُورِ-

قَدْ صَدَّقْتَ رُؤْيَاكَ بِالتَّعْبِيرِ-

أَدْعُوكَ رَبَّ الْبَيْتِ وَ النَّدُورِ

فَأَعْطِنِي يَا خَالِقَ السُّرُورِ-

When he^{as} woke up, he^{as} married her^{as} and performed Tawaaf the of the Kabah saying: '*I^{as} have ratified Your^{azwj} Granted dream with the interpretation, and there isn't any doubt in the affairs. I^{as} supplicate to You^{azwj}, Lord^{azwj} of the House and the vows, a supplication of a sincere servant, needy, so Give me^{as}, O Creator, the happiness with the noble son^{as} as mentioned.*'

يَكُونُ لِلْمَبْعُوثِ كَالْوَزِيرِ -
 قَدْ طَلَعَا مِنْ هَاشِمِ الْبُدُورِ -
 فَيَطْحَنُ الْأَرْضَ عَلَى الْكُرُورِ -
 يَا هُنَمَا يَا هُنَمَا مِنْ نُورِ
 فِي فَلَكٍ عَالٍ عَلَى الْبُحُورِ
 طَحْنِ الرَّحَى لِلْحَبِّ بِالتَّدْوِيرِ -

He^{asws} will become for the Sent one^{saww} like the Vizier. O God^{azwj} of them^{asws} both! O God^{azwj} of them^{asws} both from Noor! There have emerged the moons from Hashim^{asws}, in a lofty ship upon the seas, grinding the earth upon the turnings, grinding of the mill for the love with the rotations.

إِنَّ قُرَيْشًا نَاتٍ بِالتَّكْبِيرِ -
 وَمَا هَا مِنْ مَوْئِلٍ مُجِيرِ -
 وَ صَفْوَةُ التَّامُوسِ فِي السَّفِيرِ -
 مِنْهُوَكَةٌ بِالْغَيِّ وَ التُّبُورِ -
 مِنْ سَيْفِهِ الْمُنْتَقِمِ الْمُبِيرِ -
 حُسَامُهُ الْحَاطِفُ لِلْكَفُورِ.

Qureysh spent the night with the Takbeers, having been exhausted with the errors and the ruination, and there is no precarious habitat for it, from his^{asws} sword, the avenger, the shining, and the ranks of the law is in the ambassador, his contention is the notification for the Kufir'.¹⁷⁷

إِبْرَاهِيمُ النَّخَعِيُّ عَنْ عَلْقَمَةَ عَنِ ابْنِ عَبَّاسٍ فِي خَيْرِ أَنَّهُ أَنَّى بَرَاهِبِ قَرَيْسِيَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ فَلَمَّا رَأَهُ قَالَ مَرْحَبًا بِبَحِيرَاءَ الْأَصْغَرَ أَيْنَ كِتَابُ شَمْعُونَ الصَّفَا قَالَ وَ مَا يُدْرِيكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ إِنَّ عِنْدَنَا عِلْمَ جَمِيعِ الْأَشْيَاءِ وَ عِلْمَ جَمِيعِ تَفْسِيرِ الْمَعَانِي

Ibrahim Al Nakhaie, from Alqamah, from Ibn Abbas, in a Hadeeth,

'They came with a monk to Amir Al-Momineen^{asws}. When he^{asws} saw him, he^{asws} said: 'Welcome to Baheera the smaller! Where is the book of Shamoun Al-Saffa^{as?}' He said, 'And what made you^{asws} know, O Amir Al-Momineen^{asws}?' He^{asws} said: 'In our^{asws} possession is knowledge of entirety of the things, and knowledge of entirety of interpretation of the meanings'.

فَأَخْرَجَ الْكِتَابَ وَ أَمِيرُ الْمُؤْمِنِينَ وَاقِفٌ فَقَالَ عَ أَمْسِكِ الْكِتَابَ مَعَكَ ثُمَّ قَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَضَى فِيمَا قَضَى وَ سَطَرَ فِيمَا كَتَبَ أَنَّهُ بَاعِثٌ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ وَ يَدُلُّهُمْ عَلَى سَبِيلِ اللَّهِ لَا فِطْرًا وَ لَا غَلِيظًا

So, he brought out the book, and Amir Al-Momineen^{asws} was standing. He^{asws} said: 'Withhold the book with you'. Then he^{asws} read: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. It has been Decreed among what is Decreed, and it is written among what is written (in the Guarded Tablets), there will be Sent among the illiterates, a Rasool^{saww} from them, teaching them the Book, and the Wisdom, and point them upon the Way of Allah^{azwj}, neither being rude nor harsh'.

وَ ذَكَرَ مِنْ صِفَاتِهِ وَ اخْتِلَافِ أُمَّتِهِ بَعْدَهُ إِلَى أَنْ قَالَ ثُمَّ يَظْهَرُ رِجَالٌ مِنْ أُمَّتِهِ بِشَاطِئِ الْفُرَاتِ يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ وَ يَقْضِي بِالْحَقِّ وَ ذَكَرَ مِنْ سِيرَتِهِ

¹⁷⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 4 g

And he mentioned from his^{saww} description and differing of his^{saww} community after him^{saww} until he said: 'Then a man from his^{saww} community would appear at the banks of the Euphrates, enjoining with the good and forbidding from the evil, and he^{asws} will judge with the truth', and he^{asws} mentioned his^{asws} ways.

ثُمَّ قَالَ وَ مَنْ أَدْرَكَ ذَلِكَ الْعَبْدَ الصَّالِحَ فَلْيَنْصُرْهُ فَإِنَّ نُصْرَتَهُ عِبَادَةٌ وَ الْقَتْلُ مَعَهُ شَهَادَةٌ

Then he said, 'And whoever comes across that righteous servant, so let him help him^{asws}, for helping him^{asws} is an act of worship and being killed with him^{asws} is martyrdom'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْنِي عِنْدَهُ مَنْسِيًّا الْحَمْدُ لِلَّهِ الَّذِي ذَكَرَ عَبْدَهُ فِي كُتُبِ الْأَنْبِيَاءِ فَقُتِلَ الرَّجُلُ فِي صِفْتِهِ.

Amir Al-Momineen^{asws} said: 'The Praise is for Allah^{azwj} Who did not Make me^{asws} to be forgotten in His^{azwj} Presence. The Praise is for Allah^{azwj} Who Mentioned His^{azwj} servant in the Books of the righteous'. The man was killed in Siffeen'.¹⁷⁸

5- قب، المناقب لابن شهر آشوب أمالي أبي الفضل الشيباني و أعلام النبوة عن الماوردي و الفتوح عن الأعصم في خبر طويل أن أمير المؤمنين ع لما نزل بليخ من جانب القرات نزل إليه شمعون بن يوحنا و قرأ عليه كتاباً من إملاء المسيح ع و ذكر بعنة النبي و صفتة

(The books) 'Al Manaqib of Ibn Shehr Ashub' (and the book) 'Amaali' of Abu Al Fazl Al Shaybani, and (the book) 'A'lam Al Wara', from Al Mawaridy, and Al Futouh, from Al A'sam in a lengthy Hadeeth,

'When Amir Al-Momineen^{asws} encamped at Baleekh by the side of Euphrates, Shamoun Bin Youhanna descended to him^{asws} and read out a letter to him^{asws} having been dictate by the Messiah, and he mentioned the Sending of the Prophet^{saww} and his^{saww} description.

ثُمَّ قَالَ فَإِذَا تَوَقَّاهُ اللَّهُ ائْتَمَّتْ أُمَّتُهُ ثُمَّ اجْتَمَعَتْ لِذَلِكَ مَا شَاءَ اللَّهُ ثُمَّ ائْتَمَّتْ عَلَى عَهْدِ تَالِيَتِهِمْ فَقُتِلَ قَتْلًا ثُمَّ يَصِيرُ أَمْرُهُمْ إِلَى وَصِيِّ نَبِيِّهِمْ فَيَبْعُونَ عَلَيْهِ وَ تُسَلُّ السُّيُوفُ مِنْ أَعْمَادِهَا وَ ذَكَرَ مِنْ سِيرَتِهِ وَ زُهْدِهِ

Then he said, 'When Allah^{azwj} Causes him^{saww} to pass away, his^{saww} community would differ, then they would unite to that what Allah^{azwj} so Desires, then they would differ in the era of their third, so he would be killed by a killing. Then their affairs would come to a successor^{asws} of their Prophet^{saww}, and they would rebel against him^{asws}, unsheathing the swords from their sheaths', and he mentioned his^{asws} ways and his^{asws} ascetism.

ثُمَّ قَالَ فَإِنَّ طَاعَتَهُ لِلَّهِ طَاعَةٌ ثُمَّ قَالَ وَ لَقَدْ عَرَفْتَنكَ وَ نَزَلْتُ إِلَيْكَ فَسَجَدَ أَمِيرُ الْمُؤْمِنِينَ ع وَ سَمِعَ مِنْهُ يَقُولُ شُكْرًا لِلْمُنْعَمِ شُكْرًا عَشْرًا ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُجْمَلْنِي ذِكْرًا وَ لَمْ يَجْعَلْنِي عِنْدَهُ مَنْسِيًّا فَأُصِيبَ الرَّاهِبُ لَيْلَةَ الْهَرِيرِ.

Then he said, 'Obedience to him^{asws} is obedience to Allah^{azwj}'. Then said, 'And I have recognised you^{asws} and have descended to you^{asws}'. So, Amir Al-Momineen^{asws} performed Sajdah and it was heard from him^{asws}, thanking for the Favours, ten times. Then he^{asws} said: 'The Praise is for Allah^{azwj} Who did not Hide my^{asws} mentioned and did not Make me^{asws} to

¹⁷⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 4 h

be forgotten in His^{azwj} Presence'. The monk was killed on the night of Al-Hareer (battle of Sifteen)".¹⁷⁹

6- قب، المناقب لابن شهر آشوب الحارث الأعمور و عمرو بن حُرَيْثٍ و أَبُو أُيُوبَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ لَمَّا رَجَعَ مِنْ وَقْعَةِ الْحَوَارِجِ نَزَلَ بِمَعْنَى السَّوَادِ فَقَالَ لَهُ رَاهِبٌ لَا يَنْزِلُ هَاهُنَا إِلَّا وَصِيٌّ نَبِيِّ يُفَاتِلُ فِي سَبِيلِ اللَّهِ فَقَالَ عَلِيُّ ع فَأَنَا سَيِّدُ الْأَوْصِيَاءِ وَصِيٌّ سَيِّدِ الْأَنْبِيَاءِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Haris Al Awr, and Amro Bin Hureys, and Abu Ayoub,

'From Amir Al-Momineen^{asws}, when he^{asws} returned from the event (battle) of the Kharijities, encamped on the right of the desert. A monk said to him^{asws}, 'No one would encamp here except a successor^{as} of a Prophet^{as}, fighting in the Way of Allah^{azwj}'. Alj^{asws} said: 'I^{asws} am a successor^{asws} of chief of the Prophets^{as}'.

قَالَ فَإِذَا أَنْتَ أَصْلَعُ فُرَيْشٍ وَصِيٌّ مُحَمَّدٍ خُذْ عَلَى الْإِسْلَامِ إِلَيَّ وَجُدْتُ فِي الْإِنْجِيلِ نَعْتَكَ وَ أَنْتَ تَنْزِلُ مَسْجِدَ بَرَاثَا بَيْتَ مَرْيَمَ وَ أَرْضَ عِيسَى ع

He said, 'So, then you^{asws} are the short-haired one of Qureysh, successor^{asws} of Muhammad^{saww}, taking up Al-Islam. I found your^{asws} attributes in the Evangel, and you^{asws} have (currently) descended at Masjid Barasa, a house of Maryam^{as} and land of Isa^{as}'.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَاجْلِسْ يَا حُبَابُ قَالَ وَ هَذِهِ دَلَالَةٌ أُخْرَى ثُمَّ قَالَ فَانزِلْ يَا حُبَابُ مِنْ هَذِهِ الصَّوْمَعَةِ وَ ابْنِ هَذَا الدَّيْرِ مَسْجِدًا فَبَنَى حُبَابُ الدَّيْرَ مَسْجِدًا وَ لَحِقَ أَمِيرَ الْمُؤْمِنِينَ إِلَى الْكُوفَةِ فَلَمْ يَزَلْ بِهَا مُقِيمًا حَتَّى قُتِلَ أَمِيرُ الْمُؤْمِنِينَ ع فَعَادَ حُبَابُ إِلَى مَسْجِدِهِ بِرَاثَا.

Amir Al-Momineen^{asws} said: 'Be seated, O Hubab!' He said, 'And this is another evidence'. Then he^{asws} said: 'O Hubab! Descend from this silo and build this monastery as a Masjid'. So, Hubab built the monastery a Masjid and joined with Amir Al-Momineen^{asws} to Al-Kufa and did not cease to be staying at it until Amir Al-Momineen^{asws} was killed. Then, Hubab returned to his Masjid at Barasa".¹⁸⁰

وَ فِي رِوَايَةٍ أَنَّ الرَّاهِبَ قَالَ: قَرَأْتُ أَنَّهُ يُصَلِّي فِي هَذَا الْمَوْضِعِ إِلَيْنَا وَصِيٌّ الْبَارِقِلِيطَا مُحَمَّدِ نَبِيِّ الْأُمِّيِّينَ الْحَاتِمِ لِمَنْ سَبَقَهُ مِنْ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ فِي كَلَامٍ كَثِيرٍ

And in a report, the monk said, 'I have read that he^{asws} would be praying Salat in this place, Eliya, being a successor^{asws} of Al-Baraqleet (Paracletes), Muhammad^{saww}, a Prophet^{saww} of the illiterates, the last of the ones^{as} from the Prophets^{as} of Allah^{azwj} and His^{azwj} Rasool^{saww}', in a lot of speech.

فَمَنْ أَدْرَكَهُ فَلْيَتَّبِعِ النُّورَ الَّذِي جَاءَ بِهِ أَلَا وَ إِنَّهُ يُعْرَسُ فِي هَذِهِ الْأَيَّامِ بِهَذِهِ الْبُقْعَةِ شَجَرَةً لَا تَفْسُدُ ثَمَرُهَا.

So, the one who comes across him^{asws}, let him follow the Noor which he^{asws} come with. Indeed! And he^{asws} would plant during these days, a spot in this tree, its fruit will not spoil".¹⁸¹

¹⁷⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 5

¹⁸⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 6 a

¹⁸¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 6 b

و فِي رِوَايَةٍ زَادَانَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ مِنْ أَيْنَ شَرِبْتَ قَالَ مِنْ دِجْلَةَ قَالَ وَ لَمْ يَمْ تَحْفَرْ عَيْنًا تَشْرَبُ مِنْهَا قَالَ قَدْ حَفَرْتُمَا فَخَرَجَتْ مَالِحَةً قَالَ فَاحْتَفِرِ
الآنَ بِنُورٍ أُخْرَى فَاحْتَفَرَ فَخَرَجَ مَائُهَا عَذْبًا فَقَالَ يَا حُبَابُ لِيَكُنْ شَرِبْتُكَ مِنْ هَاهُنَا وَ لَا يَزَالُ هَذَا الْمَسْجِدُ مَعْمُورًا فَإِذَا خَرِبَ وَ قَطَعُوا نَخْلَهُ حَلَّتْ بِهِمْ أَوْ
قَالَ بِالنَّاسِ دَاهِيَةً.

And in a report of Zazan, Amir Al-Momineen^{asws} said: ‘And from where is your drinking?’ He said, ‘From (river) Dajla’. He^{asws} said: ‘And why did you not dig a spring you could be drinking from?’ He said, ‘I have dug it, but salty water came out’. He^{asws} said: ‘Dig another well now’. He dug and its water came out fresh. He^{asws} said: ‘O Hubab! Let your drinking be from over here, and do not cease to be in this build Masjid. When it is ruined and its palm trees a cut down, dwell with them’, or said: ‘With the people resourcefully’.¹⁸²

7- جَاءَ الْجَمَالِسَ لِلْمَفِيدِ عَلِيِّ بْنِ بِلَالٍ عَنِ الْعَبَّاسِ بْنِ الْفَضْلِ عَنِ عَلِيِّ بْنِ سَعِيدِ الرَّازِيِّ عَنِ مُحَمَّدِ بْنِ أَبَانَ عَنِ مُحَمَّدِ بْنِ تَمَّامٍ بْنِ سَابِقٍ عَنِ عَامِرِ بْنِ
سَارٍ [يَسَارٍ] عَنِ أَبِي الصَّبَّاحِ عَنِ أَبِي هَمَّامٍ عَنِ كَعْبِ الْحَدَّادِ قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ سَلَامٍ إِلَى رَسُولِ اللَّهِ ص قَبْلَ أَنْ يُسَلِّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَا اسْمُ عَلِيِّ
فِيكُمْ فَقَالَ لَهُ النَّبِيُّ ص عِنْدَنَا الصِّدِّيقُ الْأَكْبَرُ

(The book) ‘Al Majaalis’ of Al Mufeed – Ali Bin Bilal, from Al Abbas Bin Al Fazl, from Ali Bin Saeed Al Razy, from Muhammad Bin Aban, from Muhammad Bin Yamam Bin Sabiq, from Aamir Bin Saar, from Abu Al Sabbah, from Abu hammam, from Ka’ab Al Khayr who said,

‘Abdullah Bin Salam came to Rasool-Allah^{saww} before he had become a Muslim. He said, ‘O Rasool-Allah^{saww}! What is a name of Ali^{asws} among you all?’ The Prophet^{saww} said to him: ‘With us is ‘Siddique Al-Akbar’ (The greatest truthful)’.

فَقَالَ عَبْدُ اللَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ إِنَّا لَنَجِدُ فِي التَّوْرَةِ مُحَمَّدًا نَبِيَّ الرَّحْمَةِ وَ عَلِيًّا مُقِيمَ الْحَقِّ.

Abdullah said, ‘I testify that there is no god except Allah^{azwj}, and Muhammad^{saww} is a Rasool^{saww} of Allah^{azwj}! We do find in the Torah that Muhammad^{saww} is a Prophet^{saww} of Mercy and Ali^{asws} is established of the argument’.¹⁸³

8- فض، كتاب الروضة يل، الفضائل لابن شاذان عن سليم بن قيس قال: أقبلنا من صيحين مع علي بن أبي طالب ع فنزل العسكر قريباً من دير
نصراني فخرج علينا من الدير شيخ كبير جميل الوجه حسن الهيئة و السميت و معه كتاب في يده قال فجعل يتصفح الناس حتى أتى علياً ع فسلم عليه
بالخِلافة

(The books) ‘Al Rowza’ (and) ‘Al Fazail’ of Ibn Shazan, from Suleym Bin Qays who said,

‘We came back from Siffeen along with Amir-ul-Momineen^{asws}. The army camped near to a Christian Monastery. A very old man, of beautiful face, good built and good looks came out from the Monastery, and he had a book in his hand. He went on cleaving through the rows of the people until he came to Ali^{asws}. He greeted unto him^{asws} with the caliphate.

ثُمَّ قَالَ إِنِّي رَجُلٌ مِنْ نَسْلِ رَجُلٍ مِنْ حَوَارِيِّ عِيسَى بْنِ مَرْيَمَ وَ كَانَ مِنْ أَفْضَلِ حَوَارِيهِ الْإِنْتِي عَشْرَ وَ أَحَبَّهُمْ إِلَيْهِ وَ أَبْرَهُمْ عِنْدَهُ وَ إِلَيْهِ أَوْصَى عِيسَى بْنُ
مَرْيَمَ وَ أَعْطَاهُ كُتُبَهُ وَ عِلْمَهُ وَ حِكْمَتَهُ

¹⁸² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 6 c

¹⁸³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 7

Then he said, 'I am a man from the lineage of a man from the disciples of Isa Bin Maryam^{as}, and he was from the most superior of the twelve disciples, and the most beloved of them to him^{as}, and the most righteous in his^{as} presence, and Isa^{as} Bin Maryam^{as} had bequeathed to him^{as} and had given him^{asws} his^{as} books, and his^{as} knowledge, and his^{as} wisdom.

فَلَمْ تَزَلْ أَهْلُ بَيْتِهِ مُتَمَسِكِينَ بِمِلَّةِ وَ لَمْ تُبَدَّلْ وَ لَمْ تُزَدْ وَ لَمْ تُنْقُصْ وَ تِلْكَ الْكُتُبُ عِنْدِي إِمْلَاءُ عِيسَى وَ خَطُّ الْأَنْبِيَاءِ فِيهِ كُلُّ شَيْءٍ تَفَعَّلَهُ النَّاسُ مَلِكٌ مَلِكٌ وَ كَمْ يَمَلِكُ وَ كَمْ يَكُونُ فِي زَمَانِ كُلِّ مَلِكٍ مِنْهُمْ

The people of his^{as} household did not cease to adhere with his^{as} nation and did not replace, and did not make additions, and did not make any reductions, and that book is with my, dictated by Isa^{as}, and handwriting of the Prophets^{as}. In it are all things the people would be doing, king by king, and how many kings there would be, and how many would happen to be in the era of every king from them.

ثُمَّ إِنَّ اللَّهَ تَعَالَى يَبْعَثُ مِنَ الْعَرَبِ رَجُلًا مِنْ وُلْدِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْخَلِيلِ مِنْ أَرْضِ تِهَامَةَ مِنْ قَرْيَةٍ يُقَالُ لَهَا مَكَّةُ نَبِيٌّ يُقَالُ لَهُ أَحْمَدُ لَهُ اثْنَا عَشَرَ وَصِيًّا وَ ذَكَرَ مَوْلِدَهُ وَ مَبْعَثَهُ وَ مُهَاجِرَتَهُ وَ مَنْ يُقَاتِلُهُ وَ مَنْ يَنْصُرُهُ وَ مَنْ يُعَاوَنُهُ وَ مَنْ يُعَادِيهِ وَ كَمْ يَعِيشُ وَ مَا تَلْقَى أُمَّتُهُ مِنْ بَعْدِهِ مِنَ الْفُرْقَةِ وَ الْإِحْتِلَافِ

Then Allah^{azwj} the Exalted would Send a man from the Arabs, from the sons of Ismail Bin Ibrahim^{as}, the Friend, from the land of Tihama, from a town called Makkah, a Prophet^{saww} called Ahmad^{saww}, for him^{saww} would be twelve successors^{asws}, and he mentioned his^{saww} birth, and his^{saww} Sending, and his^{saww} emigration, and ones who would fight him^{saww}, and ones helping him^{saww}, and ones assisting him^{saww}, and ones being inimical to him^{saww}, and how long he^{saww} would live, and what his^{saww} community would face from after him^{saww}, from the sectarianism and the differing.

وَ فِيهِ تَسْمِيَةُ كُلِّ إِمَامٍ هُدَى وَ كُلِّ إِمَامٍ ضَلَالٍ إِلَى أَنْ يَنْزِلَ الْمَسِيحُ مِنَ السَّمَاءِ وَ فِي ذَلِكَ الْكِتَابِ أَرْبَعَةَ عَشَرَ اسْمًا مِنْ وُلْدِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ ع وَ أَحَبَّهُمْ إِلَيْهِ اللَّهُ وَ لِي مِنْ وَالَاهُمْ وَ عَدُوٌّ مِنْ عَادَاهُمْ

And in it are the name of every Imam^{asws} of guidance, and every imam (leader) of straying up to the descent of Isa^{as} from the sky, and in that book are fourteen names of the sons^{as} of Ismail^{as} Bin Ibrahim^{as}, the Friend of Allah^{azwj}, and their best beloved to Him^{azwj}. Allah^{azwj} is a Friend of the one befriending him^{asws}, and an Enemy of the one being inimical to him^{asws}.

فَمَنْ أَطَاعَهُمْ فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ أَطَاعَ اللَّهَ فَقَدْ اهْتَدَى وَ اعْتَصَمَ طَاعَتُهُمْ لِلَّهِ رِضَى وَ مَعْصِيَتُهُمْ لِلَّهِ مَعْصِيَةٌ مَكْتُوبِينَ بِأَسْمَائِهِمْ وَ نَسَبِهِمْ وَ نُعُوبِهِمْ وَ كَمْ يَعِيشُ كُلُّ وَاحِدٍ مِنْهُمْ بَعْدَ وَاحِدٍ وَ كَمْ رَجُلٍ يَسْتَسِرُّ بِدِينِهِ وَ يَكْتُمُهُ مِنْ قَوْمِهِ وَ مَنْ يُظْهِرُهُ مِنْهُمْ وَ مَنْ يَمَلِكُ وَ يَنْقَادُ لَهُ النَّاسُ حَتَّى يَنْزِلَ عِيسَى عَلَى آخِرِهِمْ

The one who obeys them^{asws}, so he has obeyed Allah^{azwj}, and one obeying Allah^{azwj} so he has been guided, and holding fast to their^{asws} obedience is Pleasure for Allah^{azwj}, and disobeying them^{asws} is disobedience of Allah^{azwj}. Their^{asws} names and their^{asws} lineages, and their attributes are written, and how long each of them^{asws} would live, one after one, and how much each man^{asws} would keep his^{asws} religion, and conceal it from his^{asws} people, and one^{asws} from them^{asws} would reveal, and one^{asws} who would rule, and the people would be led to him^{asws} until Isa^{as} would descend unto their^{asws} last them^{asws}.

فَيَصَلِّي عَيْسَى خَلْفَهُ فِي الصَّفِّ أَوْلَهُمْ أَفْضَلُهُمْ وَ آخِرُهُمْ لَهُ مِثْلُ أُجُورِهِمْ وَ أُجُورٌ مِنْ أَطَاعِهِمْ وَ اهْتَدَى بِهُدَاهِمُ أَوْهُمْ أَحَدُ رُسُلِ اللَّهِ وَ اسْمُهُ مُحَمَّدٌ بِنُ عَبْدِ اللَّهِ وَ يَسُ وَ طَهُ وَ نُونٌ وَ الْفَاتِحُ وَ الْخَاتِمُ وَ الْحَاشِرُ وَ الْعَاقِبُ وَ السَّابِغُ وَ الْعَابِدُ وَ هُوَ نَبِيُّ اللَّهِ وَ خَلِيلُ اللَّهِ وَ حَبِيبُ اللَّهِ وَ صَفْوَتُهُ وَ خَيْرَتُهُ

Then Isa^{as} would pray Salat behind him^{asws} in the row, being their first, their superior, and their last. For him^{as} would be like their Recompense, and Recompense of the one who follow them^{asws} and is guided by their^{asws} guidance. The first of them^{asws} is Ahmad^{saww} Rasool-Allah^{saww}, and his^{saww} name is Muhammad^{saww} Bin Abdullah^{as}, and Yaseen, and Taha, and Noon, and Al-Fatih, and Al-Khatim, and Al-Hashir, and Al-Aqib, and Al-Sabih, and Al-Abid, and he^{saww} is a Prophet^{saww} of Allah^{azwj}, and a friend of Allah^{azwj}, and beloved of Allah^{azwj}, and His^{azwj} elite, and His^{azwj} Choice.

وَ يَرَاهُ اللَّهُ بِعَيْنِهِ وَ يُكَلِّمُهُ بِلِسَانِهِ فَيُنْطَلِقُ بِذِكْرِهِ إِذَا دُكِرَ وَ هُوَ أَكْرَمُ خَلْقِ اللَّهِ عَلَى اللَّهِ وَ أَحَبُّهُمْ إِلَى اللَّهِ لَمْ يَخْلُقِ اللَّهُ مَلَكًا مُقْرَبًا وَ لَا نَبِيًّا مُرْسَلًا مِنْ عَصْرِ آدَمَ إِلَيْهِ أَحَبَّ إِلَى اللَّهِ مِنْهُ

And he^{saww} will see Allah^{azwj} with his^{saww} eyes (heart) and speak to Him^{azwj} by his^{saww} tongue. His^{saww} mention would emerge whenever He^{azwj} is Mentioned, and he^{saww} is the most honourable of creatures to Allah^{azwj} and the most beloved of them to Allah^{azwj}. Allah^{azwj} has neither Created an Angel of Proximity, nor a Messenger^{as} Prophet^{as}, from the time of Adam^{as} to him^{saww}, being more beloved to Allah^{azwj} than him^{saww}.

يُفَعِّدُهُ اللَّهُ يَوْمَ الْقِيَامَةِ بَيْنَ يَدَيْ عَرْشِهِ وَ لَيْسَ قَعْدُهُ فِي كُلِّ مَنْ يَشْفَعُ فِيهِ بِاسْمِهِ جَرَى الْقَلَمُ فِي اللَّوْحِ الْمَحْفُوظِ فِي أُمِّ الْكِتَابِ وَ يَذْكُرُهُ مُحَمَّدًا

On the Day of Qiyamah, Allah^{azwj} will Make him^{saww} to be seated in front of His^{azwj} Throne, and He^{azwj} will Intercede regarding everyone he^{saww} intercedes for. The Pen flowed with his^{saww} name in the Guarded Tablet, in the Mother of the Book, and with his^{saww} mention.

صَاحِبِ الْلِوَاءِ يَوْمَ الْقِيَامَةِ يَوْمَ الْحَشْرِ الْأَكْبَرِ وَ أَحْوَهُ وَ وَصِيَّهُ وَ خَلِيفَتُهُ فِي أُمَّتِهِ وَ أَحَبُّ خَلْقِ اللَّهِ إِلَيْهِ بَعْدَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ابْنُ عَمَّتِهِ لِأَبِيهِ وَ أُمَّتِهِ وَ وَإِلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ بَعْدَهُ

Bearer of the flag on the Day of Qiyamah, the Day of the great gathering, and his^{saww} brother^{asws}, and his^{saww} caliph among his^{saww} community, and most beloved of the creatures of Allah^{azwj} to Him^{azwj} after him^{saww}, is Ali^{asws} Bin Abu Talib^{asws}, son^{asws} of his^{saww} uncle^{as} to his^{saww} father^{as} and his^{saww} mother^{as}, and guardian of every Momin and Momina after him^{saww}.

ثُمَّ أَحَدَ عَشَرَ رَجُلًا مِنْ بَعْدِهِ مِنْ وُلْدِ مُحَمَّدٍ مِنْ ابْنَتِهِ فَاطِمَةَ عَ أَوْلَادِهِمْ مِثْلُ ابْنِ مُوسَى وَ هَارُونَ شَبِيرٍ وَ شَبِيرٍ وَ تِسْعَةَ مِنْ وُلْدِهِمْ أَصْفُهُمْ وَاحِدًا بَعْدَ وَاحِدٍ آخِرُهُمُ الَّذِي يُؤْمَرُ بِعَيْسَى بْنِ مَرْيَمَ وَ فِيهِ تَسْمِيَةُ أَنْصَارِهِمْ وَ مَنْ يُظْهِرُ مِنْهُمْ

Then there would be eleven men from after him^{asws}, from the sons^{asws} of Muhammad^{saww}, from his^{saww} daughter^{asws} Fatima^{asws}. The first of their^{asws} sons^{asws} would be like the two sons^{as} of Musa^{as} and Haroun^{as}, Shabbar and Shabbir'. And nine from their^{as} sons^{asws}, describing one^{asws} after one^{asws}, their^{asws} last would be the one^{asws} leading Isa^{as} Bin Maryam^{as} (in Salat), and in it are names of their^{asws} helpers and the ones to appear from them.

ثُمَّ مَلَأَ الْأَرْضَ قِسْطًا وَ عَدْلًا وَ يَمْلِكُونَ مَا بَيْنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ حَتَّى يُظْهِرَهُمُ اللَّهُ عَلَى الْأَذْيَانِ كُلِّهَا

Then he^{asws} will fill the earth with fairness and justice, and they^{asws} will rule what is between the east and the west to the extent that Allah^{azwj} will Make them^{asws} prevail upon the religions, all of them.

فَلَمَّا بُعِثَ هَذَا النَّبِيُّ صَ أَتَاهُ أَبِي وَ آمَنَ بِهِ وَ صَدَّقَهُ وَ كَانَ شَيْخًا كَبِيرًا فَلَمَّا أَدْرَكَتْهُ الْوَفَاةُ قَالَ لِي إِنَّ خَلِيفَةَ مُحَمَّدٍ فِي هَذَا الْكِتَابِ بَعَيْنِي سَبْمُرُّ بَكَ إِذَا مَضَى ثَلَاثَةُ أَيَّامٍ مِنْ أَيْمَةِ الضَّلَالِ وَ الدُّعَاةِ إِلَى النَّارِ وَ هُمْ عِنْدِي مُسَمَّوْنَ بِأَسْمَائِهِمْ وَ قَبَائِلِهِمْ وَ هُمْ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ وَ كَمْ يَمْلِكُ كُلُّ وَاحِدٍ مِنْهُمْ

When this Prophet^{saww} was Sent, my father went to him^{saww} and believed in him^{saww} and ratified him^{saww}, and he was an old man. When the death came to him, he said to me, 'A caliph of Muhammad^{saww}, in this book exactly, would be passing by you, when there pass three imams from the imams of straying, and callers to the Fire, and they were named with me with their names, and their tribes, and he is so and so (Abu Bakr), and so and so (Umar), and so and so (Usman), and how much each one of them would rule'.

فَإِذَا جَاءَ بَعْدَهُمْ الَّذِي لَهُ الْحَقُّ عَلَيْهِمْ فَاحْرُجْ إِلَيْهِ وَ بَايِعْهُ وَ قَاتِلْ مَعَهُ فَإِنَّ الْجِهَادَ مَعَهُ مِثْلَ الْجِهَادِ مَعَ رَسُولِ اللَّهِ صَ الْمُوَالِي لَهُ كَالْمُوَالِي لِلَّهِ وَ الْمُعَادِي لَهُ كَالْمُعَادِي لِلَّهِ

When there comes after them, the one for whom is the right upon them, then go out to him^{asws}, and pledge allegiance to him^{asws}, and fight alongside him^{asws}, for the Jihad with him^{asws} is like the Jihad with Rasool-Allah^{saww}, the friend to him^{asws} is like the friend to Allah^{azwj}, and the enemy to him^{asws} is like the enemy of Allah^{azwj}.

يَا أَمِيرَ الْمُؤْمِنِينَ مَدَّ يَدَكَ فَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّكَ خَلِيفَتُهُ فِي أُمَّتِهِ وَ شَهِدَهُ عَلَى خَلْقِهِ وَ حُجَّتُهُ عَلَى عِبَادِهِ وَ خَلِيفَتُهُ فِي الْأَرْضِ

O Amir Al-Momineen^{asws}! Extend your^{asws} hand, for I testify that there is no god except Allah^{azwj} Alone, there is no associate for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and you^{asws} are a caliph among his^{saww} community, and his^{asws} witness upon His^{azwj} creatures, and His^{azwj} Divine Authority upon His^{azwj} servants, and His^{azwj} caliph in the earth.

وَ أَنَّ الْإِسْلَامَ دِينُ اللَّهِ وَ أَبِي أَبْرَأُ إِلَى اللَّهِ مِنْ كُلِّ مَنْ خَالَفَ دِينَ الْإِسْلَامِ وَ أَنَّهُ دِينُ اللَّهِ الَّذِي اصْطَفَاهُ وَ ارْتَضَاهُ لِأَوْلِيَائِهِ وَ أَنَّ دِينَ الْإِسْلَامِ دِينُ عِيسَى بْنِ مَرْيَمَ وَ مَنْ كَانَ قَبْلَهُ مِنَ الْأَنْبِيَاءِ وَ الرُّسُلِ الَّذِينَ دَانَ لَهُمْ مِنْ مَضَى مِنْ آبَائِهِ

And Al-Islam is a religion of Allah^{azwj}, and I disavow to Allah^{azwj} from everyone who opposes the religion of Al-Islam, and it is a religion of Allah^{azwj} which He^{azwj} has Chosen, and is Pleased with it for His^{azwj} friends, and that religion of Al-Islam is the religion of Isa^{as} Bin Maryam^{as}, and the ones^{as} from the Prophets^{as} and the Messengers^{as} who were before him^{saww}, which was made it to be a religion for them^{as} by the ones from his^{saww} forefathers^{as} from the past.

وَ أَبِي أَتَوَالِي وَلِيِّكَ وَ أَبْرَأُ مِنْ عَدُوِّكَ وَ أَتَوَالِي الْأَيْمَةَ الْأَحَدَ عَشَرَ مِنْ وُلْدِكَ وَ أَبْرَأُ مِنْ عَدُوِّهِمْ وَ مِمَّنْ خَالَفَهُمْ وَ مِمَّنْ ظَلَمَهُمْ وَ جَحَدَ حَقَّهُمْ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ عِنْدَ ذَلِكَ نَاوَلَهُ يَدَهُ وَ بَايَعَهُ

And I befriend your^{asws} friends and disavow from your^{asws} enemies, and I befriend the Imams^{asws}, the eleven from your^{asws} sons, and I disavow from their^{asws} enemies, and from the ones opposing them, and from the ones oppressing them^{asws}, and rejected their^{asws} rights, from the former ones and the latter ones! And during that, he^{asws} gave him his^{asws} hand, and he pledged allegiance to him^{asws}.

فَقَالَ نَاوِلْنِي كِتَابَكَ فَنَاوَلَهُ إِيَّاهُ فَقَالَ لِرَجُلٍ مِنْ أَصْحَابِهِ فَمَعَ هَذَا الرَّجُلِ فَاَنْظُرْ لَهُ تَرْجُمَانًا يَفْهَمُ كَلَامَهُ فَيَنْسَخُهُ بِالْعَرَبِيَّةِ مُفَسِّرًا فَأَتَيْتَنِي بِهِ مَكْتُوبًا بِالْعَرَبِيَّةِ فَلَمَّا أَنْ أَتَوْنَا بِهِ قَالَ ع لَوْلِيهِ الْحُسَيْنِ ابْنِي بِذَلِكَ الْكِتَابِ الَّذِي دَفَعْتُهُ إِلَيْكَ فَأَتَى بِهِ

He^{asws} said: ‘Give me your book!’ So, he gave it to him^{asws}. He^{asws} said to a man from his^{asws} companions: ‘Stand with this man and look for a translator for it who understands its speech, so he can copy it into Arabic, so he can come to be written out in Arabic’. When it was brought to him^{asws}, he^{asws} said to his^{asws} son^{asws} Al-Hassan^{asws}: ‘Bring me^{asws} that book which I^{asws} had handed it to you^{asws}’. He^{asws} came with it.

قَالَ أَفْرَأَهُ وَ انْظُرْ أَنْتَ يَا فُلَانُ فِي هَذَا الْكِتَابِ فَإِنَّهُ خَطِّي بِيَدِي أَمَلَاهُ رَسُولُ اللَّهِ ص عَلَيَّ فَرَأَهُ فَمَا خَالَفَ حَرْفٌ حَرْفًا مَا فِيهِ تَأْخِيرٌ وَلَا تَقْدِيمٌ كَأَنَّهُ أَمَلَاهُ رَجُلًا وَاحِدًا عَلَيَّ رَجُلًا وَاحِدًا

He^{asws} said: ‘Read and look, O you so and so, into this book, for it is written by my^{saww} handwriting dictated by Rasool-Allah^{saww} unto me^{asws}’. He read it, and there was no difference, letter by letter whatever was in it, neither placed back nor forwards, it was as if it was dictated by one man unto one man.

فَعِنْدَ ذَلِكَ حَمِدَ اللَّهُ عَلَيَّ ع وَ أَنْتَى عَلَيَّ ع وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ ذِكْرِي عِنْدَهُ وَ عِنْدَ أَوْلِيَائِهِ وَ عِنْدَ رَسُولِهِ وَ لَمْ يَجْعَلْنِي مِنْ أَوْلِيَاءِ الشَّيْطَانِ وَ حِزْبِهِ

During that, Ali^{asws} praised Allah^{azwj} and extolled upon Him^{azwj} and said: ‘The Praise is for Allah^{azwj} Who Made my^{asws} mentioned to be in His^{azwj} Presence, and the presence of His^{azwj} friends, and in the presence of His^{azwj} Rasool^{saww}, and did not Make me^{asws} to be from the friends of Satan^{la} and his^{la} party’.

قَالَ فَفَرِحَ عِنْدَ ذَلِكَ مَنْ حَضَرَ مِنْ شِبَعِيَّةِ مِنَ الْمُؤْمِنِينَ وَ سَاءَ مَنْ كَانَ مِنَ الْمُنَافِقِينَ حَتَّى ظَهَرَ فِي وُجُوهِهِمْ وَ أَلْوَانِهِمْ.

He (the narrator) said, ‘At that, the ones present, from his^{asws} Shias from the Momineen were happy, and the ones who were hypocrites were saddened to the extent that it appeared in their faces and their complexions’.¹⁸⁴

9- فض، كتاب الروضة يل، الفضائل لابن شاذان بالإسناد يرفعه إلى الحسين عن أبيه عن جدّه رسول الله ص قال: بيّنا أنا ذات يوم جالس إذ دخل علينا رجل طويلاً كأنه النخلة فلما قلع رجله عن الأخرى تفرّقا فعند ذلك قال ع أما هذا فليس من ولد آدم فقالوا يا رسول الله و هل يكون أحد من غير ولد آدم

(The books) ‘Al Rawza’, (and) ‘Al Fazail’ of Ibn Shazan, by the chain, raising it to,

‘Al-Hassan^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{saww} Rasool-Allah^{saww} having said: ‘One day, while I^{asws} was seated, when a talk man entered unto us, as if he was a palm

¹⁸⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 8

tree. Whenever he uprooted his leg from the other (taking a step), stomped. At that, he^{asws} said: 'As for this one, he isn't from the children of Adam^{as}'. They said, 'O Rasool-Allah^{saww}! And can anyone happen to be from other than the children of Adam^{as}?'

قَالَ نَعَمْ هَذَا أَحَدُهُمْ فَدَنَا الرَّجُلُ فَسَلَّمَ عَلَى النَّبِيِّ فَقَالَ مَنْ تَكُونُ قَالَ أَنَا الْهَامُ بْنُ الْهَيْمِ بْنِ لَاقِيسَ بْنِ إِبْلِيسَ قَالَ ص بَيْنَكَ وَ بَيْنَ إِبْلِيسَ أَبْوَانُ قَالَ نَعَمْ يَا رَسُولَ اللَّهِ قَالَ وَ كَمْ تَعُدُّ مِنَ السِّنِينَ قَالَ لَمَّا قَتَلَ قَابِيلُ هَابِيلَ كُنْتُ غُلَامًا بَيْنَ الْعِلْمَانِ أَفْهَمُ الْكَلَامِ وَ أَدْوَرُ الْأَجَامِ وَ أَمْرٌ بِقَطِيعَةِ الْأَرْحَامِ

He^{saww} said: 'Yes, this is one of them'. The man approached and greeted unto the Prophet^{saww}. He^{saww} said: 'Who do you happen to be?' He said, 'I am Al-Haam Bin Al-Heem Bin Al-Aqeys Bin Iblees^{la}'. He^{saww} said: 'There are two fathers between you and Iblees^{la}?'. He said, 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'And how much have you counted from the years?' He said, 'When Qabeel^{la} killed Habeel^{as}, I was a boy between the boys. I understand the speech and go around the places instructing with cutting off the relationships'.

فَقَالَ ص بِئْسَ السَّبِيلَةُ الَّتِي تَذْكُرُ إِنْ بَقِيتَ عَلَيْهَا فَقَالَ كَلَّا يَا رَسُولَ اللَّهِ إِيَّيْ لِمُؤْمِنٍ تَأْتِي قَالَ وَ عَلَى يَدٍ مَنْ تُبِتَ وَ جَرَى إِيْمَانُكَ قَالَ عَلَى يَدِ نُوحٍ وَ عَاتِبْتُهُ عَلَى مَا كَانَ مِنْ دُعَائِهِ عَلَى قَوْمِهِ قَالَ إِيَّيْ عَلَى ذَلِكَ مِنَ النَّادِمِينَ وَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

He^{saww} said: 'Evil is the way which you are mentioning if you were remaining upon it'. He said, 'Never, O Rasool-Allah^{saww}! I am a Momin, having repented'. He^{saww} said: 'And upon whose hand did you repent and your Eman flowed?' He said, 'Upon the hand of Noah^{as}, and I did reproach him^{as} upon what had happened from his^{as} supplication against his^{as} people, and I am from the regretful ones upon that, and **'I seek Refuge with Allah from becoming one of the ignorant ones'**. [2:67].

وَ صَاحِبْتُ بَعْدَهُ هُودًا ع فَكُنْتُ أُصَلِّي بِصَلَاتِهِ وَ أَقْرَأُ الصُّحُفَ الَّتِي عَلَّمَنِيهَا مِمَّا أَنْزَلَ عَلَى جَدِّهِ إِدْرِيسَ فَكُنْتُ مَعَهُ إِلَى أَنْ بَعَثَ اللَّهُ الرِّيحَ الْعَقِيمَ عَلَى قَوْمِهِ فَنَجَّاهُ وَ نَجَّيْتُهُ مَعَهُ

And after him^{as}, I accompanied Hud^{as}. I used to pray with his^{as} Salat, and recited the Parchment which I had learnt it from what been Revealed unto his^{as} grandfather^{as} Idrees^{as}. I was with him^{as} up to when Allah^{azwj} Sent the wind 'Al-Aqeeem' upon his^{as} people. He^{azwj} Rescued him^{as} and Rescued me with him^{as}.

وَ صَحَبْتُ صَالِحًا مِنْ بَعْدِهِ فَلَمَّ أَزَلَّ مَعَهُ إِلَى أَنْ بَعَثَ اللَّهُ عَلَى قَوْمِهِ الرَّاحِقَةَ فَنَجَّاهُ وَ نَجَّيْتُهُ مَعَهُ

And I accompanied Salih^{as} from after him^{as} and did not cease to be with him^{as} until when Allah^{azwj} sent the earthquake upon his^{as} people. He^{azwj} Rescued him^{as} and Rescued me with him^{as}.

وَ لَقِيتُ مِنْ بَعْدِهِ أَبَانَ إِبْرَاهِيمَ فَصَحَبْتُهُ وَ سَأَلْتُهُ أَنْ يُعَلِّمَنِي مِنَ الصُّحُفِ الَّتِي أَنْزَلْتَ عَلَيْهِ فَعَلَّمَنِي وَ كُنْتُ أُصَلِّي بِصَلَاتِهِ فَلَمَّا كَادَهُ قَوْمُهُ وَ الْقَوَّةُ فِي النَّارِ جَعَلَهَا اللَّهُ عَلَيْهِ بَرْدًا وَ سَلَامًا فَكُنْتُ لَهُ مُؤْنَسًا حَتَّى تُوَفِّي

And from after him^{as}, I met your^{saww} father^{as} Ibrahim^{as}. I accompanied him^{as} asked him^{as} to teach me from the Parchments which had been Revealed unto him^{as}. He^{as} taught me and I used to pray with his^{as} Salat. When his^{as} people plotted against him^{as} and threw him^{as} into the fire, Allah^{azwj} Made it to be cool and safe unto him^{as}. I was a comforter to him^{as} until he^{as} passed away.

فَصَحِبْتُ بَعْدَهُ وَلَدَيْهِ إِسْمَاعِيلَ وَ إِسْحَاقَ مِنْ بَعْدِهِ وَ يَعْقُوبَ وَ لَقَدْ كُنْتُ مَعَ أَخِيكَ يُوسُفَ فِي الْجُبِّ مُوَسَّأً وَ جَلِيساً حَتَّى أَخْرَجَهُ اللَّهُ وَ وَلاَهُ مِصْرَ وَ رَدَّ عَلَيْهِ أَبَوَاهُ

After him^{as}, I accompanied his^{as} sons^{as} Ismail^{as} and Is'haq^{as}, and Yaqoub^{as}, and I have been with your^{saww} brother^{as} Yusuf in the well, a comforter, and companion, until Allah^{azwj} Extracted him^{saww} and Made him^{as} a ruler upon Egypt, and returned his^{as} father^{as} to him^{as}.

وَ لَقِيتُ أَخَاكَ مُوسَى وَ سَأَلْتُهُ أَنْ يُعَلِّمَنِي مِنَ التَّوْرَةِ الَّتِي أَنْزَلْتَ عَلَيْهِ فَعَلَّمَنِي فَلَمَّا تُوِّبِي صَحِبْتُ وَصِيَّهُ يُوشَعَ فَلَمْ أَزَلْ مَعَهُ حَتَّى تُؤَيِّبَ وَ لَمْ أَزَلْ مِنْ نَبِيِّ إِلَى نَبِيِّ إِلَى أَخِيكَ دَاوُدَ وَ أَعْنَتُهُ عَلَى قَتْلِ الطَّاغِيَةِ جَالُوتَ وَ سَأَلْتُهُ أَنْ يُعَلِّمَنِي مِنَ الزَّبُورِ الَّذِي أَنْزَلَ اللَّهُ إِلَيْهِ فَعَلَّمْتُهُ مِنْهُ

And I met your^{saww} brother^{as} Musa^{as} and asked him^{as} to teach me from the Torah which had been Revealed unto him^{as}. He^{as} taught me. When he^{as} passed away, I accompanied his^{as} successor^{as} Yousha^{as}. I did not cease to be with him^{saww} until he^{as} passed away, and did not cease to be with a Prophet^{as} to a Prophet^{as} up to your^{saww} brother^{as} Dawood^{as}, and I assisted him^{as} upon killing the tyrant Jalut (Goliath). And I asked him^{as} to teach me from the Psalms which Allah^{azwj} had Revealed to him^{as}. So, I learnt from him^{as}.

وَ صَحِبْتُ بَعْدَهُ سُلَيْمَانَ وَ صَحِبْتُ بَعْدَهُ وَصِيَّهُ أَصْفَ بْنَ بَرْخِيَا بْنِ سَمِيَا وَ لَقَدْ لَقِيتُ نَبِيًّا بَعْدَ نَبِيِّ فَكُلُّ يَبَشِيرِي وَ يَسْأَلُنِي أَنْ أَفْرَأَ عَلَيْكَ السَّلَامَ حَتَّى صَحِبْتُ عِيسَى وَ أَنَا أَفْرَأُكَ يَا رَسُولَ اللَّهِ عَمَّنْ لَقِيتُ مِنَ الْأَنْبِيَاءِ السَّلَامَ وَ مِنْ عِيسَى خَاصَّةً أَكْثَرَ سَلَامٍ مِنَ اللَّهِ وَ أَنَّهُ:

And after him^{as}, I accompanied Suleyman^{as}, and after him^{as} I accompanied his^{as} successor^{as} Aasif Bin Barkhiya Bin Samia; and I met Prophet^{as} after Prophet^{as}, and all of them gave me the glad tidings and asked me to convey the greetings to you^{saww}, until I accompanied Isa^{as}, and I hereby convey the greetings to you^{saww}, O Rasool-Allah^{saww}, from the ones I have met from the Prophets^{as}, and from Isa^{as} in particular, the most abundant of greetings of Allah^{azwj} and its complete'.

فَقَالَ رَسُولُ اللَّهِ ص عَلَى جَمِيعِ الْأَنْبِيَاءِ اللَّهُ وَ رُسُلِهِ وَ عَلَى أَخِي عِيسَى مِثِّي السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ وَ عَلَيْكَ يَا هَامَ السَّلَامُ وَ لَقَدْ حَفِظْتُ الْوَصِيَّةَ وَ أَذَيْتُ الْأَمَانَةَ فَاسْأَلْ حَاجَتَكَ

Rasool-Allah^{saww} said: 'The greetings be upon the entirety of the Prophets^{as} of Allah^{azwj} and His^{azwj} Messengers^{as}, from me^{saww}, and Mercy of Allah^{azwj} and His^{azwj} Blessings, for as long as the skies and the earth endure, and upon you, O Haam, be the greetings, and you have preserved the bequest and fulfilled the entrustment. Ask your need!'

قَالَ يَا رَسُولَ اللَّهِ حَاجَتِي أَنْ تَأْمُرَ أُمَّتَكَ أَنْ لَا يُجَالِفُوا أَمْرَ الْوَصِيِّ فَإِنِّي رَأَيْتُ الْأُمَمَ الْمَاضِيَةَ إِتْمَا هَلَكَتْ بِتَرْكِهَا أَمْرَ الْوَصِيِّ

He said, 'O Rasool-Allah^{saww}! My need is that you^{saww} instruct your^{saww} community not to oppose the matter of the successor^{asws}, for I have seen the past communities. But rather, these were destroyed to their have neglected the matter of the successor^{as}'.

قَالَ النَّبِيُّ ص وَ هَلْ تَعْرِفُ وَصِيِّي يَا هَامَ قَالَ إِذَا نَظَرْتُ إِلَيْهِ عَرَفْتُهُ بِصِفَتِهِ وَ اسْمِهِ الَّتِي قَرَأْتُهُ فِي الْكُتُبِ قَالَ انظُرْ هَلْ تَرَاهُ مِنْ حَضَرَ فَالْتَفَتَ يَمِيناً وَ شِمَالاً فَقَالَ لَيْسَ هُوَ فِيهِمْ يَا رَسُولَ اللَّهِ

The Prophet^{saww} said: 'And do you recognise my^{saww} successor^{asws}, O Haam?' He said, 'When I look at him^{asws}, I will recognise him^{asws} due to his^{asws} description and his^{asws} name which I have read in the Books'. He^{saww} said: 'Look around! Do you see him^{asws} from the ones present?' He turned right and left, then said, 'He^{asws} isn't among them, O Rasool-Allah^{saww}'.

فَقَالَ يَا هَامُ مَنْ كَانَ وَصِيَّ آدَمَ قَالَ شَيْثٌ قَالَ فَمَنْ وَصِيَّ شَيْثٍ قَالَ أَنُوشٌ قَالَ فَمَنْ وَصِيَّ أَنُوشَ قَالَ قَيْنَانُ قَالَ فَوَصِيَّ قَيْنَانَ قَالَ مَهْلَايِيلُ قَالَ فَوَصِيَّ مَهْلَايِيلَ قَالَ بَرْدٌ قَالَ فَوَصِيَّ بَرْدٍ

He^{saww} said: 'O Haam! Who was the successor^{as} of Adam^{as}: 'He said, 'Shees^{as}'. He^{saww} said: 'So, who was the successor^{as} of Shees^{as}? ' He said, 'Anoush^{as}'. He^{saww} said: 'Who as the successor^{as} of Anoush^{as}? ' He said, 'Qaynan^{as}'. He^{saww} said: 'Successor^{as} of Qaynan^{as}? ' He said, 'Mahlaeel^{as}'. He^{saww} said: 'Successor^{as} of Mahlaeel^{as}? ' He said, 'Bard^{as}'.

قَالَ النَّبِيُّ الْمُرْسَلُ إِدْرِيسَ قَالَ فَمَنْ وَصِيَّ إِدْرِيسَ قَالَ مُثُوشَلِحُ قَالَ فَمَنْ وَصِيَّ مُثُوشَلِحَ قَالَ لَمَكُ قَالَ فَمَنْ وَصِيَّ لَمَكُ قَالَ أَطْوَلُ الْأَنْبِيَاءِ عُمَرًا وَ أَكْثَرُهُمْ لِرَبِّهِ شُكْرًا وَ أَعْظَمُهُمْ أَجْرًا ذَاكَ أَبُوكَ نُوحٌ

The Prophet^{saww} said: '(That is) the Messenger^{as} Prophet^{as} Idrees^{as}. So, who is successor^{as} of Idrees^{as}? ' He said, 'Matushalkh^{as}'. He^{saww} said: 'Who is the successor^{as} of Matushalkh^{as}? ' He said, 'Lamak^{as}'. He^{saww} said: 'Who is successor^{as} of Lamak^{as}? ' He said, 'The one^{asws} with longest lifespan from the Prophets^{as}, and the most thankful of them^{as} to his^{as} Lord^{azwj}, and of the greatest of them^{as} in Recompense, that is your^{saww} father^{as} Noah^{as}'.

قَالَ فَمَنْ وَصِيَّ نُوحٍ قَالَ سَامٌ قَالَ فَمَنْ وَصِيَّ سَامٍ قَالَ أَرْفَحَشَدُ قَالَ فَمَنْ وَصِيَّ أَرْفَحَشَدَ قَالَ عَابِرٌ قَالَ فَمَنْ وَصِيَّ عَابِرَ قَالَ شَاخٌ قَالَ فَمَنْ وَصِيَّ شَاخَ قَالَ قَالِعٌ قَالَ فَمَنْ وَصِيَّ قَالِعَ

He^{saww} said: 'Who is the successor^{as} of Noah^{as}? ' He said, 'Saam^{as}'. He^{saww} said: 'Who is successor^{as} of Saam^{as}? ' He said, 'Arfahshaz^{as}'. He^{saww} said: 'Who is successor^{as} of Arfahshaz^{as}? ' He said, 'Aabir^{as}'. He^{saww} said: 'Who is successor^{as} of Aabir^{as}? ' He said, 'Shalakh^{as}'. He^{saww} said: 'Who is successor^{as} of Shalakh^{as}? ' He said, 'Qalie^{as}'.

قَالَ أَشْرُوعٌ قَالَ فَمَنْ وَصِيَّ أَشْرُوعَ قَالَ رَوْغَا قَالَ فَمَنْ وَصِيَّ رَوْغَا قَالَ نَاخُورٌ قَالَ فَمَنْ وَصِيَّ نَاخُورَ قَالَ تَارُخٌ قَالَ فَمَنْ وَصِيَّ تَارُخَ قَالَ لَمْ يَكُنْ لَهُ وَصِيٌّ بَلْ أَخْرَجَ اللَّهُ مِنْ صُلْبِهِ إِبْرَاهِيمَ خَلِيلَ اللَّهِ

He^{saww} said: '(That is) Ashroug^{as}, so who is the successor^{as} of Ashroug^{as}? ' He said, 'Rowgha^{as}'. He^{saww} said: '(That is) Nakhour^{as}. So, who is successor^{as} of Nakhour^{as}? ' He said, 'Tarukh^{as}'. He^{saww} said: 'Who is successor^{as} of Tarukh^{as}? ' He said, 'There did not happen to be any successor^{as} for him^{as}, but Allah^{azwj} Extracted Ibrahim^{as} the Friend (of the Beneficent) from his^{as} Sulb'.

قَالَ صَدَقْتَ يَا هَامُ فَمَنْ وَصِيَّ إِبْرَاهِيمَ قَالَ إِسْمَاعِيلُ قَالَ فَمَنْ وَصِيَّهُ قَالَ نَبْتُ قَالَ فَمَنْ وَصِيَّ نَبْتَ قَالَ حَمَلٌ قَالَ فَمَنْ وَصِيَّ حَمَلَ قَالَ قَيْدَارٌ قَالَ فَمَنْ وَصِيَّ قَيْدَارَ قَالَ لَمْ يَكُنْ لَهُ وَصِيٌّ حَتَّى حَرَجَ مِنْ إِسْحَاقَ يَعْثُوبٌ

He^{saww} said: 'You speak the truth, O Haam! Who is the successor^{as} of Ibrahim^{as}? ' He said, 'Ismail^{as}'. Who is his^{as} successor^{as}? ' He said, 'Nabt^{as}'. So, who is successor^{as} of Nabt^{as}? ' He said, 'Hamal^{as}'. He^{saww} said: 'Who is successor^{as} of Hamal^{as}? ' He said, 'Qaydar^{as}'. He^{saww} said:

'Who is successor^{as} of Qaydar^{as}?' He said, 'There did not happen to be any successor^{as} for him^{as} until Yaqoub^{as} came out from Is'haq^{as}'.

قَالَ صَدَقْتَ يَا هَامُ لَقَدْ صَدَقْتَ الْأَنْبِيَاءَ وَالْأَوْصِيَاءَ فَمَنْ وَصِيَّ يَعْقُوبَ قَالَ يُوسُفُ قَالَ فَمَنْ وَصِيَّ يُوسُفَ قَالَ مُوسَى قَالَ فَمَنْ وَصِيَّ مُوسَى قَالَ يُوشَعَ بْنَ نُونٍ قَالَ فَمَنْ وَصِيَّ يُوشَعَ قَالَ دَاوُدُ

He^{saww} said: 'You speak the truth, O Haam! You have ratified the Prophets^{as} and the successors^{as}. So, who is the successor^{as} of Yaqoub^{as}?' He said, 'Yusuf^{as}'. He^{saww} said: 'Who is successor^{as} of Yusuf^{as}?' He said, 'Musa^{as}'. He^{saww} said: 'Who is successor^{as} of Musa^{as}?' He said, 'Yoshua Bin Noon^{as}'. He^{saww} said: 'Who is successor^{as} of Yoshua^{as}?' He said, 'Dawood^{as}'.

قَالَ فَمَنْ وَصِيَّ دَاوُدَ قَالَ سُلَيْمَانُ قَالَ فَمَنْ وَصِيَّ سُلَيْمَانَ قَالَ آصَفُ بْنُ بَرْخِيَا قَالَ وَ وَصِيَّ عِيسَى شَمْعُونُ بْنُ الصَّفَا قَالَ هَلْ وَجَدْتَ صِفَةَ وَصِيِّي وَ دِكْرَهُ فِي الْكُتُبِ

He^{saww} said: 'Who is the successor^{as} of Dawood^{as}?' He said, 'Suleyman^{as}'. He^{saww} said: 'Who is successor^{as} of Suleyman^{as}?' He said, 'Aasif Bin Barkhiya, and the successor^{as} of Isa^{as} is Shamoun Bin Safa^{as}'. He^{saww}: 'Have you found the description of my^{saww} successor^{asws}, and his^{asws} mention in the Books?'

قَالَ نَعَمْ وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا إِنَّ اسْمَكَ فِي التَّوْرَةِ مِدْمِيدٌ وَ اسْمُ وَصِيَّتِكَ إِليَا وَ اسْمُكَ فِي الْإِنْجِيلِ جَمِيَّاطًا وَ اسْمُ وَصِيَّتِكَ فِيهَا هَيْدَارٌ وَ اسْمُكَ فِي الزَّبُورِ مَاحٌ مُحِيٌّ بِكَ كُلُّ كُفْرٍ وَ شِرْكٍ وَ اسْمُ وَصِيَّتِكَ قَارُوطِيَا

He said, 'Yes. By the One^{azwj} Who Sent you^{saww} with the truth as a Prophet^{saww}! Your^{saww} name in the Torah is 'Meedmeed', and the name of your^{saww} successor^{asws} is 'Eliya', and your^{saww} name in the Evangel is 'Himyata', and the name of your^{saww} successor^{asws} in it is 'Haydar', and your^{saww} name in the Psalms is 'Mah'. Every Kufr and Shirk would be obliterated by you^{saww}, and the name of your^{saww} successor^{asws} is 'Qaroutiya'.

قَالَ فَمَا مَعْنَى اسْمِ وَصِيِّي فِي التَّوْرَةِ إِليَا قَالَ إِنَّهُ الْوَيْلُ مِنْ بَعْدِكَ قَالَ فَمَا مَعْنَى اسْمِهِ فِي الْإِنْجِيلِ هَيْدَارٌ قَالَ الصِّدِّيقُ الْأَكْبَرُ وَ الْفَارُوقُ الْأَعْظَمُ قَالَ فَمَا مَعْنَى اسْمِهِ فِي الزَّبُورِ قَارُوطِيَا قَالَ حَبِيبُ رَبِّهِ

He^{saww} said: 'So what is the meaning of the name 'Eliya' of my^{saww} successor^{asws} in the Torah?' He said, 'It is the guardian from after you^{saww}'. He^{saww} said: 'So what is the meaning of his^{asws} name 'Haydar' in the Evangel?' He said, 'The greatest truthful and the magnificent distinguisher'. He^{saww} said: 'What is the meaning of his^{asws} name 'Qaroutiya' in the Psalms?' He said, 'Beloved of his^{asws} Lord^{azwj}'.

قَالَ يَا هَامُ إِذَا رَأَيْتَهُ تَعْرِفُهُ قَالَ نَعَمْ يَا رَسُولَ اللَّهِ فَهُوَ مُدَوَّرُ الْهَامَةِ مُعْتَدِلُ الْقَامَةِ بَعِيدٌ مِنَ الدَّمَامَةِ عَرِيضُ الصَّدْرِ ضَرْعَامَةٌ كَبِيرُ الْعَيْنَيْنِ أَنْفُ الْفَخَذَيْنِ أَحْمَصُ السَّاقَيْنِ عَظِيمُ الْبَطْنِ سَوِيٌّ الْمَنْكَبَيْنِ

He^{saww} said: 'O Haam! When you see him^{asws}, will you recognise him^{asws}?' He said, 'Yes', O Rasool-Allah^{saww}! He^{asws} is of round head, medium stature, distant from the ugliness, wide of the chest, strong, large eyed, near of the thighs, slender of the legs, large bellied, even of the shoulders'.

قَالَ يَا سَلْمَانَ ادْعُ لَنَا عَلِيًّا فَجَاءَ حَتَّى دَخَلَ الْمَسْجِدَ فَالْتَمَتَ إِلَيْهِ الْهَامُ وَ قَالَ هَا هُوَ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَ أُمِّي هَذَا وَ اللَّهُ وَصِيكَ فَأَوْصِ أُمَّتَكَ أَنْ لَا يُخَالِفُوهُ فَإِنَّهُ هَلَكَ الْأُمَمُ بِمُخَالَفَةِ الْأَوْصِيَاءِ

He^{saww} said: 'O Salman^{ra}! Call Ali^{asws} for us!' He^{asws} came until he^{asws} entered the Masjid. Al-Haam turned towards him^{asws} and said, 'There he^{asws} is, O Rasool-Allah^{saww}! May my father and my mother be sacrificed for you^{saww}! By Allah^{azwj}! This is your^{saww} successor^{as}, so bequeath your^{saww} community that they should not oppose him^{asws}, for the (previous) communities were destroyed due to their having opposed the successors^{as}'.

قَالَ قَدْ فَعَلْنَا ذَلِكَ يَا هَامُ فَهَلْ مِنْ حَاجَةٍ فَإِنِّي أُحِبُّ فَضَاءَهَا لَكَ قَالَ نَعَمْ يَا رَسُولَ اللَّهِ أُحِبُّ أَنْ تُعَلِّمَنِي مِنْ هَذَا الْقُرْآنِ الَّذِي أَنْزَلَ عَلَيْكَ تَشْرِخَ لِي سُنَّتِكَ وَ شَرَائِعِكَ لِأَصْلِحِي بِصَلَاتِكَ قَالَ يَا أَبَا الْحَسَنِ ضُمَّهُ إِلَيْكَ وَ عَلِّمَهُ

He^{saww} said: 'I^{saww} have already done that, O Haam! Is there any (other) need, for I^{saww} would love to fulfil it for you!' He said, 'Yes, O Rasool-Allah^{saww}! I would love it if you^{saww} could teach me from this Quran which has been Revealed unto you^{saww}, commenting on your^{saww} Sunnah and your^{saww} Laws, so I pray with your^{saww} Salat'. He^{saww} said: 'O Abu Al-Hassan^{asws}! Hug him to you^{asws} and teach him!'

قَالَ عَلِيُّ ع فَعَلَّمْتُهُ فَاتِحَةَ الْكِتَابِ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةَ الْكُرْسِيِّ وَ آيَاتٍ مِنْ آلِ عِمْرَانَ وَ الْأَنْعَامِ وَ الْأَعْرَافِ وَ الْأَنْفَالِ وَ ثَلَاثِينَ سُورَةً مِنَ الْمُفْصَلِ

Ali^{asws} said: 'So I^{asws} taught him 'Opening of the Book' (Surah Al-Fatiha), and Al-Mawazatain (Surahs Al-Falaq and Al-Naas), and 'Say He^{azwj} Allah^{azwj} is One (Surah Al-Tawheed), and Ayat Al-Kursy (2:255), and Verses from (Surahs) Aal-e-Imran, and Al-An'am, and Al-A'raf, and Al-Anfal', and thirty Chapter from Al-Mufassal (from Chapter 50 'Qaf' onwards).

ثُمَّ إِنَّهُ غَابَ فَلَمْ يَرِ إِلَّا يَوْمَ صِفِّينَ فَلَمَّا كَانَ لَيْلَةَ الْهَرِيرِ نَادَى يَا أَمِيرَ الْمُؤْمِنِينَ أَكْشِفْ عَنِّي رَأْسِكَ فَإِنِّي أَجِدُهُ فِي الْكِتَابِ أَضْلَعًا قَالَ أَنَا ذَلِكَ ثُمَّ كَشَفَ عَنِّي رَأْسِهِ وَ قَالَ أَيُّهَا الْهَاتِفُ أَطْهَرُ لِي رَجَمَكَ اللَّهُ

Then he disappeared and was not see except on the day of (battle of) Siffeen. When it was Laylat Al-Hareer (night of intense battle), he called out, 'O Amir Al-Momineen^{asws}! Uncover from your^{asws} head, for I find a short-haired one in the Book!' He^{asws} said: 'I^{asws} am that one!' Then he^{asws} uncovered from his^{asws} head and said: 'O you caller! Appear to me^{asws}, may Allah^{azwj} have Mercy on you!'

قَالَ فَظَهَرَ لَهُ فَإِذَا هُوَ الْهَامُ بْنُ الْهَيْمِ قَالَ مَنْ تَكُونُ قَالَ أَنَا الَّذِي مَنَّ عَلَيَّ بِكَ رَبِّي وَ عَلَّمْتَنِي كِتَابَ اللَّهِ وَ آمَنْتُ بِكَ وَ بِمُحَمَّدٍ ص

He (the narrator) said, 'He appeared to him^{asws}, and there, it was Al-Haam Bin Al-Heem'. He^{asws} said: 'Who do you happen to be?' He said, 'I am the one my Lord^{azwj} Conferred upon me with you^{asws}, and you^{asws} taught me the Book of Allah^{azwj}, and I believed in you^{asws}, and in Muhammad^{saww}'.

فَعِنْدَ ذَلِكَ سَلَّمَ عَلَيْهِ وَ جَعَلَ يُحَادِثُهُ وَ يَسْأَلُهُ ثُمَّ قَاتَلَ إِلَى الصُّبْحِ ثُمَّ غَابَ

During that, he greeted unto him^{asws} and went on to discuss with him^{asws} and asking him^{asws}. Then he fought up to the morning. Then he disappeared’.

قَالَ الْأَصْبَغُ بْنُ نُبَاتَةَ فَسَأَلْتُ أَمِيرَ الْمُؤْمِنِينَ ع بَعْدَ ذَلِكَ عَنْهُ قَالَ قُتِلَ الْهَامُّ بْنُ الْهَيْمِ رَحِمَهُ اللَّهُ عَلَيْهِ.

Al-Asbagh Bin Nubata said, ‘I asked Amir Al-Momineen^{asws} about him after that. He^{asws} said: ‘Al-Haam Bin Al-Heem has been killed. May Allah^{azwj} have Mercy upon him’.¹⁸⁵

10- فر، تفسير فرات بن إبراهيم سعيد بن الحسين بن مالك موعناً عن ابن عباس في قوله تعالى و ما كنت بجانب العريبي إذ قضينا إلى موسى الأثر و ما كنت من الشاهدين قال قضى بخلافه يوشع بن نون من بعده ثم قال له لم أدع نبياً من غير وصي و إني باعيت نبياً عربياً و جاعل وصيه علياً فذلك قوله و ما كنت بجانب العريبي.

Tafseer Furaat Bin Ibrahim – Saeed Bin Al Husayn Bin Malik, transmitting from Ibn Abbas,

‘Regarding Words of the Exalted: **And you were not on the western side when We Decreed the Commandment and you were not from the witnesses [28:44]**. He said, ‘Decreed caliphate of Yoshua Bin Noon^{as} from after him (Musa^{as}). Then He^{azwj} Said to him^{as}: “I^{azwj} do not leave any Prophet^{sawww} to be without a successor^{as}, and I^{sawww} shall Send an Arabian Prophet^{sawww} and Make his^{sawww} successor^{asws} to be Ali^{asws}!” And that is His^{azwj} Word: **And you were not on the western side [28:44]**’.¹⁸⁶

فر، تفسير فرات بن إبراهيم علي بن أحمد بن علي بن حاتم موعناً عن ابن عباس مثله و زاد فيه في الوصاية و حدثه بما كان و ما هو كائن فقال ابن عباس و قد حدثت نبياً بما هو كائن و حدثه باختلاف هذه الأمة من بعده فمن زعم أن رسول الله ص مات بغير وصي فقد كذب الله و جهل نبياً.

Tafseer Furaat Bin Ibrahim – Ali Bin Ahmad Bin Ali Bin Hatim transmitting from Ibn Abbas – similar to it, and there is an addition in it regarding the successorship, ‘And He^{azwj} Narrated to him with what had happened and what to happen’. Ibn Abbas said, ‘And He^{azwj} had Narrated to His^{azwj} Prophet^{sawww} with what was to happen and Narrated to him^{sawww} about the differing of this community from after him^{sawww}. The one who claims that Rasool-Allah^{sawww} died without a successor^{asws}, so he has belied Allah^{azwj} and ignored his^{sawww} Prophet^{sawww}’.¹⁸⁷

11- يف، الطرائف ذكر شيخ المحدثين بغداداً في تقديمه على تاريخ الخطيب عن محمد بن حماد الطهراني قال: خيري هشام بن عبد الملك من أرض الحجاز إلى أرض الشام فاجتازت البلقاء فوجدت فيها جبلاً أسود مكتوباً عليه بالأندلس ما هو من سلب آل عمران فسألت عن يفره فجاؤا بشيخ قد كبر سنه قال ما أعجب ما عليه بالعراقي مكتوب باسمك اللهم جاء الحق من ربك بلسان عربي لا إله إلا الله محمد رسول الله علي ولي الله و كتب موسى بن عمران بيده.

(The book) ‘Al Taraaif’ – It is mentioned by the sheykh of the narrators at Baghdad in his preface upon the history of Al Khateeb, from Muhammad Bin Hammad Al Tihryani who said,

‘Hisham Bin Abdul Malik chose me to go from the land of Al-Hijaz to the land of Syria, so I chose (the Syrian town of) Al-Balqa’a. I found a black mountain there was written upon it in white ash, and it was from a slab of the progeny of Imran^{as}. I asked the ones who had read

¹⁸⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 9

¹⁸⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 10 a

¹⁸⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 10 b

it, so they came with a sheykh who was old and aged. He said, 'How strange is what is written in Hebrew with Your^{azwj} Name. O Allah^{azwj}! The truth has come from your Lord^{azwj} in Arabic language: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Guardian of Allah^{azwj}!" And Musa^{as} had written it by his^{as} hand".¹⁸⁸

أَقُولُ قَالَ ابْنُ أَبِي الْحَدِيدِ قَالَ نَصُرُ بَنِي مُزَاهِمٍ رَوَى حَبَّابُ أَنَّ عَلِيًّا ع لَمَّا نَزَلَ إِلَى الرَّقَّةِ نَزَلَ بِمَوْضِعٍ يُقَالُ لَهُ الْبَلِيخُ عَلَى جَانِبِ الْفُرَاتِ فَتَزَلَّ رَاهِبٌ هُنَاكَ مِنْ صَوْمَعِيَّةٍ فَقَالَ لِغَلِيٍّ ع إِنَّ عِنْدَنَا كِتَابًا تَوَارَثْنَاهُ عَنْ آبَائِنَا كَتَبَهُ أَصْحَابُ عِيسَى بْنِ مَرْيَمَ أَعْرَضَهُ عَلَيْكَ قَالَ نَعَمْ

I (Majlisi) am saying, 'Ibn Abi Al Hadeed said, 'Nasr Bin Muzahim said, 'It is reported by Habbat,

'When Ali^{asws} encamped at Al-Raqqah, he^{asws} encamped at a place called Al-Baleekh on the side of the Euphrates. A monk descended from his monastery over there. He said to Ali^{asws}, 'There is a book with us we have inherited it from our forefathers, companions of Isa^{as} Bin Maryam^{as}. Shall I present it to you^{asws}? He^{asws} said: 'Yes'.

فَقَرَأَ الرَّاهِبُ الْكِتَابَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الَّذِي قَضَىٰ فِيمَا قَضَىٰ وَ سَطَّرَ فِيمَا كَتَبَ أَنَّهُ بَاعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ وَ يَدُلُّهُمْ عَلَىٰ سَبِيلِ اللَّهِ لَا قُظٌّ وَ لَا غَلِيظٌ وَ لَا صَحَابٌ فِي الْأَسْوَاقِ وَ لَا يَجْزِي بِالسَّبِيَّةِ السَّبِيَّةَ بَلْ يَغْفُو وَ يَصْفَحُ أُمَّتَهُ

The monk read the book. In the Name of Allah^{azwj} the Beneficent, the Merciful. That which is Decreed among what is Decreed, and written among what is written: "A Rasool^{saww} from them would be Sent among the illiterates, teaching them the Book and the Wisdom, and pointing them upon the Way of Allah^{azwj}, neither rude nor harsh nor shouting loudly in the markets, nor recompensing the evil deed with an evil deed, but he^{saww} would excuse and pardon his^{saww} community.

الْحَمْدَ وَالَّذِينَ يَحْمَدُونَ اللَّهَ عَلَىٰ كُلِّ نَشْرٍ وَ فِي كُلِّ صُعُودٍ وَ هُبُوطٍ تَدُلُّ أَلْسِنَتُهُمْ بِالتَّكْبِيرِ وَ التَّهْلِيلِ وَ التَّسْبِيحِ وَ يَنْصُرُهُ اللَّهُ عَلَىٰ مَنْ نَاوَاهُ

The praising ones who would be praising Allah^{azwj} upon every propagation and in every ascent and descent. Their tongues would be humble with the exclamations of Takbeer, and extolling the Holiness, and the glorifications (of Allah^{azwj}), and Allah^{azwj} would Help him^{saww} against the ones opposing him^{saww}.

فَإِذَا تَوَفَّاهُ اللَّهُ ثُمَّ احْتَلَفَ أُمَّتُهُ مِنْ بَعْدِهِ ثُمَّ اجْتَمَعَتْ فَلَبِثَتْ مَا شَاءَ اللَّهُ ثُمَّ احْتَلَفَتْ

When Allah^{azwj} Causes him^{saww} to pass away, then his^{saww} community would differ from after him^{saww}. Then they would unite and remain for as long as Allah^{azwj} so Desires. Then they would differ.

فَقِمُّرُ رَجُلًا مِنْ أُمَّتِهِ بِشَاطِئِ هَذَا الْفُرَاتِ يَأْتُرُ بِالْمَعْرُوفِ وَ يَنْهَىٰ عَنِ الْمُنْكَرِ وَ يَقْضِي بِالْحَقِّ وَ لَا يَرْكُسُ الْحُكْمَ الدُّنْيَا أَهْوَنَ عَلَيْهِ مِنَ الرَّمَادِ فِي يَوْمٍ عَاصِفَةٍ بِهِ الرِّيحُ وَ الْمَوْتُ أَهْوَنَ عِنْدَهُ مِنْ شُرْبِ الْمَاءِ عَلَى الظَّمَا يَخَافُ اللَّهَ فِي السِّرِّ وَ يَنْصَحُ لَهُ فِي الْعَلَانِيَةِ لَا يَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَ

A man from his^{saww} community would pass by the banks of this Euphrates enjoining with the good and forbidding from the evil, and he^{asws} would judge with the truth and will not overturn the judgments. The world would be less important than the dust which the wind

¹⁸⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 11 a

blows away in a stormy day, and the death would be less important to him^{asws} than drinking the water is to the thirsty one. He^{asws} will fear Allah^{azwj} in the privacy and advise for Him^{azwj} during the openness. He^{asws} will not fear for the Sake of Allah^{azwj}, the blame of a blamer.

فَمَنْ أَدْرَكَ ذَلِكَ النَّبِيَّ ص مِنْ أَهْلِ هَذِهِ الْبِلَادِ فَأَمَّنَ بِهِ كَانَ نَوَائِبُهُ رِضْوَانِي وَ الْجَنَّةَ وَ مَنْ أَدْرَكَ ذَلِكَ الْعَبْدَ الصَّالِحَ فَلْيُبْصِرْهُ فَإِنَّ الْقَتْلَ مَعَهُ شَهَادَةٌ

So, the one from the people of this city who comes across that Prophet^{saww}, believing him^{saww}, his Reward would be My^{azwj} Pleasure, and the Paradise, and the one who comes across that righteous servant, let him help him^{asws}, for being killed with him^{asws} is martyrdom’.

ثُمَّ قَالَ أَنَا مُصَاحِبُكَ فَلَا أَفَارُكَ حَتَّى يُصِيبَنِي مَا أَصَابَكَ فَبَكَى عَ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ أَكُنْ عِنْدَهُ مَنْسِيًّا الْحَمْدُ لِلَّهِ الَّذِي ذَكَرَنِي عِنْدَهُ فِي كُتُبِ الْأَنْبِيَاءِ

Then he said, ‘I shall accompany you^{asws}, and I will not separate from you^{asws} until it afflicts me what would afflict you^{asws}’. He^{asws} wept, then said: ‘The Praise is for Allah^{azwj} Who, I^{asws} did not become forgotten in His^{azwj} Presence. The Praise is for Allah^{azwj} Who Mentioned me^{asws} in His^{azwj} Presence, in the Books of the righteous!’

فَمَضَى الرَّاهِبُ مَعَهُ فَكَانَ فِيمَا ذَكَرُوا يَتَعَدَّى مَعَ أَمِيرِ الْمُؤْمِنِينَ وَ يَتَعَشَّى حَتَّى أَصِيبَ يَوْمَ صِفِّينَ فَلَمَّا خَرَجَ النَّاسُ يَدْفِنُونَ قَتْلَاهُمْ قَالَ عَ اظْلُبُوهُ فَلَمَّا وَجَدُوهُ صَلَّى عَلَيْهِ وَ دَفَنَهُ وَ قَالَ هَذَا مِنَّا أَهْلُ الْبَيْتِ وَ اسْتَغْفَرَ لَهُ مِرَارًا.

The monk went with him^{asws}, and he was among the ones having lunch and dinner with Amir Al-Momineen^{asws} until he was killed on the day of (battle of) Siffeen. When the people came out to bury their slain, he^{asws} said: ‘Search for him!’ When they found him, he^{asws} prayed Salat upon him, and buried him and said: ‘This one is from us, People^{asws} of the Household’, and he^{asws} sought Forgiveness for him”¹⁸⁹.

12- كُنْزُ الْكَرَاجِكِيِّ، عَنِ الشَّرِيفِ طَاهِرِ بْنِ مُوسَى الْحُسَيْنِيِّ عَنِ عَبْدِ الْوَهَّابِ بْنِ أَحْمَدَ عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الطَّهْرَانِيِّ أَبِي الْحَسَنِ قَالَ وَ حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدٍ عَنِ الْحُسَيْنِ بْنِ أَبِي بَكْرٍ عَنِ أَبِي الْفَضْلِ عَنِ أَبِي عَلِيٍّ بْنِ الْحَسَنِ التَّمَّارِ عَنِ أَبِي سَعِيدٍ عَنِ الطَّهْرَانِيِّ عَنِ عَبْدِ الرَّزَّاقِ عَنِ مَعْمَرٍ قَالَ: أَشْخَصَنِي هِشَامُ بْنُ عَبْدِ الْمَلِكِ عَنِ أَرْضِ الْحِجَازِ إِلَى الشَّامِ زَائِرًا لَهُ فَمِثْرَتْ فَلَمَّا أَتَيْتُ أَرْضَ الْبَلْقَاءِ رَأَيْتُ جَبَلًا أَسْوَدَ وَ عَلَيْهِ مَكْتُوبٌ أَخْرَفًا لَمْ أَعْلَمْ مَا هِيَ فَعَجَبْتُ مِنْ ذَلِكَ ثُمَّ دَخَلْتُ عُمَانَ قَصَبَةَ الْبَلْقَاءِ فَسَأَلْتُ عَنْ رَجُلٍ يَقْرَأُ مَا عَلَى الْقُبُورِ وَ الْجِبَالِ فَأُرْسِدَ إِلَيَّ شَيْخٌ كَبِيرٌ

(The book) ‘Kunz’ of Al Karajaky – From Al Shareed Tahir Bin Musa Al Husayni, from Abdul Wahhab Bin Ahmad, from Ahmad Bin Muhammad Bin Ziyad, from Al Tihrani Abu Al-Hassan said, ‘And it is narrated to me by Muhammad Bin Ubeyd, from Al Husayn Bin Abu Bakr, from Abu Al Fazl, from Abu Ali Bin Al-Hassan Al Tammar, from Abu Saeed, from Al Tihrani, from Abdul Razzaq, from Ma’mar who said,

‘Hisham Bin Abdul Malik sent me from the land of Al-Hijaz to Syria as a visitor of his. So, I travelled. When I came to the land of Al-Balqa’a, I saw a black mountain, and some words were written upon it, I did not know what these were. I wondered from that. Then I entered Uman, a town of Al-Balqa’a. I asked about a man who could read what was upon the graves and the mountain. They guided me to an old sheykh.

¹⁸⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 11 b

فَعَرَفْتُهُ مَا رَأَيْتُ فَقَالَ اطْلُبْ شَيْئاً أَرَكِبُهُ لِأَخْرُجَ مَعَكَ فَحَمَلْتُهُ مَعِيَ عَلَى رَاحِلَتِي وَ خَرَجْنَا إِلَى الْجَبَلِ وَ مَعِيَ حِجْرَةٌ وَ بِيَاضٌ فَلَمَّا قَرَأَ قَالَ لِي مَا أَعْجَبَ مَا عَلَيَّ بِالْعِبْرَانِيَّةِ فَتَقَلَّتُهُ بِالْعَرَبِيَّةِ فَإِذَا هُوَ بِاسْمِكَ اللَّهُمَّ جَاءَ الْحَقُّ مِنْ رَبِّكَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ وَ لِيُ اللَّهُ وَ كَتَبَ مُوسَى بْنُ عِمْرَانَ بِيَدِهِ.

I let him know what I had seen. He said, ‘Seek something which I can ride to go out with you’. I carried him with me upon my ride and we went out to the mountain, and with me was ink and paper. When he read it, said to me, ‘How strange what is upon it in Hebrew’. I copied it in Arabic, and there it was: “In Your^{azwj} Name, O Allah^{azwj}! The truth has come from your Lord^{azwj} in the clear Arabic language. There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}, Ali^{asws} is Guardian^{asws} of Allah^{azwj}!” And Musa^{as} had written it by his^{as} hand”.¹⁹⁰

13- كما، الكافي علي بن محمد عن عبد الله بن إسحاق عن الحسن بن علي بن سليمان عن محمد بن عمران عن أبي عبد الله ع قال: أتني أمير المؤمنين ع وهو جالس في المسجد بالكوفة يقوم وخدمهم يأكلون بالنهار في شهر رمضان فقال لهم أمير المؤمنين ع أكلتم و أنتم مفطرون قالوا نعم قال أ يهود أنتم قالوا لا قال فنصارى قالوا لا قال فعلى شيء من هذه الأدباني المخالفين للإسلام قالوا بل مسلمون قال فسفر أنتم

(The book) ‘Al Kafi’ - Ali Bin Muhammad, from Abdullah Bin Is’haq, from Al-Hassan Bin Ali Bin Suleyman, from Muhammad Bin Imran,

‘From Abu Abdullah^{asws} having said: ‘They came to Amir Al-Momineen^{asws}, and he^{asws} was seated in the Masjid in Al-Kufa, with a group of people were found to be eating in the daytime during a Month of Ramazan. Amir Al-Momineen^{asws} said to them: ‘You were eating and breaking the Fast?’ They said, ‘Yes’. He^{asws} said: ‘You are Jews?’ They said, ‘No’. He^{asws} said: ‘Christians?’ They said, ‘No’. He^{asws} said: ‘So which of the Religions different to Al-Islam?’ They said, ‘But, (we are) Muslims’. He^{asws} said: ‘So you are travelling?’ They said, ‘No’.

قالوا لا قال فيكم علة استوجبتم الإفطار و لا نشعر بما فإنكم أبصر بأنفسكم منا لأن الله عز و حل يقول بل الإنسان على نفسه بصيرة قالوا بل أصبختنا ما بنا من علة

He^{asws} said: ‘Is there among you an illness Obligating breaking of the Fast which we^{asws} are not notified of, but you are more with an insight into yourselves, because Allah^{azwj} Mighty and Majestic is Saying: **But! The human being is a witness against himself [75:14]**’. They said, ‘But, we are such that we are not with an excuse’.

قال فضحك أمير المؤمنين ع ثم قال تشهدون أن لا إله إلا الله و أن محمداً رسول الله قالوا لا نعرفه بذلك إنما هو أعزبي دعا إلى نفسه فقال إن أقرئتم و إلا قتلنكم قالوا و إن فعلت

He (the narrator) said, ‘Amir Al-Momineen^{asws} smiled, then said: ‘Are you testifying that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}?’ They said, ‘We testify that there is no god except for Allah^{azwj}, and (but) we do not recognise Muhammad^{saww}’. He^{asws} said: ‘But, he^{saww} is Rasool-Allah^{saww}!’ They said, ‘We do not recognise him^{saww} with that. But rather, he^{saww} is a Bedouin who called to himself^{saww}’

¹⁹⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 12

(Nouzobillah). He^{asws} said: 'Either you accept or else I shall kill you'. They said, 'Even if you^{asws} do so'.

فَوَكَّلَ بِهِمْ شُرَطَةَ الْحَمِيرِ وَ خَرَجَ بِهِمْ إِلَى الظَّهْرِ ظَهْرَ الْكُوفَةِ وَ أَمَرَ أَنْ يُخْفِرَ خُفْرَتَيْنِ وَ حَفِرَ إِحْدَاهُمَا إِلَى جَنْبِ الْأُخْرَى ثُمَّ حَرَقَ فِيمَا بَيْنَهُمَا كُوفَةً ضَخْمَةً شِبْهَ الْخُوخَةِ فَقَالَ لَهُمْ إِنِّي وَاضِعُكُمْ فِي أَحَدِ هَذَيْنِ الْقَلْبَيْنِ وَ أُوقِدُ فِي الْأُخْرَى النَّارَ فَأَقْتُلُكُمْ بِالدُّخَانِ قَالُوا وَ إِن فَعَلْتَ فِيمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا

He allocated the Thursday police, and they went out with them to the back of Al-Kufa, and ordered that two pits to be dug out for them, and one of them was to the side of the other. Then he^{asws} got a hole to be cleaved between them joining them two in the middle. He^{asws} said to them: 'I^{asws} shall be placing you inside one of the two pits, and ignite the fire in the other, so I^{asws} shall be killing you with the smoke'. They said, 'And even if you do so, for rather, this life of the world will end anyhow'.

فَوَضَعَهُمْ فِي أَحَدِ الْجُبَيْنِ وَضَعًا رَفِيقًا ثُمَّ أَمَرَ بِالنَّارِ فَأُوقِدَتْ فِي الْجُبِّ الْأُخْرَى ثُمَّ جَعَلَ يُنَادِيهِمْ مَرَّةً بَعْدَ مَرَّةٍ مَا تَقُولُونَ فَيُجِيبُونَ فَاقْضِ مَا أَنْتَ قَاضٍ حَتَّى مَاتُوا

He^{asws} place them inside one of the two pits gently, then ordered with the fire, so it was ignited in the other side. Then he^{asws} kept calling out to them, time after time: 'What are you saying?' They kept on answering him^{asws}, 'You^{asws} decide what you^{asws} decide', until they died'.

قَالَ ثُمَّ انْصَرَفَ فَسَارَ بِفِعْلِهِ الرَّكْبَانُ وَ تَحَدَّثَ بِهِ النَّاسُ فَبَيَّنَمَا هُوَ ذَاتَ يَوْمٍ فِي الْمَسْجِدِ إِذْ قَدِمَ عَلَيْهِ يَهُودِيٌّ مِنْ أَهْلِ يَثْرِبَ قَدْ أَقْرَأَهُ مَنْ فِي يَثْرِبَ مِنَ الْيَهُودِ أَنَّهُ أَعْلَمُهُمْ وَ كَذَلِكَ كَانَتْ آبَاؤُهُ مِنْ قَبْلُ قَالَ وَ قَدِمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فِي عَدْوٍ مِنْ أَهْلِ بَيْتِهِ

He^{asws} said: 'Then he^{asws} left. The groups formed due to his^{asws} deed, and the people discussed it. One day, while he^{asws} was in the Masjid, a Jew from the inhabitants of Yasrib came over, and the ones in Yasrib from the Jews had accepted that he is their most knowledgeable one, and so had their fathers from beforehand. He came over to Amir Al-Momineen^{asws} along with his family.

فَلَمَّا انْتَهَوْا إِلَى الْمَسْجِدِ الْأَعْظَمِ بِالْكُوفَةِ أَنَاخُوا رَوَاجِلَهُمْ ثُمَّ وَقَفُوا عَلَى بَابِ الْمَسْجِدِ وَ أُرْسَلُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع إِنَّا قَوْمٌ مِنَ الْيَهُودِ قَدِمْنَا مِنَ الْحِجَازِ وَ لَنَا إِلَيْكَ حَاجَةٌ فَهَلْ تَخْرُجُ إِلَيْنَا أَمْ نَدْخُلُ إِلَيْكَ

When they ended up to the great Masjid in Al-Kufa, stabled their horses, then converged upon the door of the Masjid, and sent a message to Amir Al-Momineen^{asws}, 'We are a group of Jews having come over from Al-Hijaz, and for us there is a need to you^{asws}. So, will you^{asws} be coming out to us, or should we enter to come to you^{asws}?'

قَالَ فَخَرَجَ إِلَيْهِمْ وَ هُوَ يَقُولُ سَيَدْخُلُونَ وَ يَسْتَأْنِفُونَ بِالْيَمِينِ فَمَا حَاجَتُكُمْ فَقَالَ لَهُ عَظِيمُهُمْ يَا ابْنَ أَبِي طَالِبٍ مَا هَذِهِ الْبِدْعَةُ الَّتِي أَخْدَعْتَنِي فِي دِينِ مُحَمَّدٍ

He^{asws} said: 'He^{asws} came out to them and he^{asws} was saying: 'They shall soon be entering and be resuming with the oaths. What is your need?' So, their great one said to him^{asws}, 'O son^{asws} of Abu Talib^{asws}! What is this innovation which you have initiated in the Religion of Muhammad^{saww}?'

فَقَالَ لَهُ وَ أَيُّهُ بِدْعَةٍ فَقَالَ لَهُ الْيَهُودِيُّ زَعَمَ قَوْمٌ مِنْ أَهْلِ الْحِجَازِ أَنَّكَ عَمَدْتَ إِلَى قَوْمٍ شَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ لَمْ يَقْرُوا أَنَّ مُحَمَّدًا رَسُولُهُ فَقَتَلْتَهُمْ بِالذُّخَانِ

He^{asws} said to him: 'And which innovation?' The Jew said to him^{asws}, 'A group from the inhabitants of Al-Hijaz are alleging that you^{asws} deliberated to a group who testified that there is no god except for Allah^{azwj} but did not testify that Muhammad^{sawww} is His^{azwj} Rasool^{sawww}, so you^{asws} killed them by the smoke'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَشَدَّدْتُكَ بِالتَّسْعِ الْآيَاتِ الَّتِي أَنْزَلْتُ عَلَى مُوسَى ع بِطُورِ سَيْنَاءَ وَ بِحَقِّ الْكِنَائِسِ الْخَمْسِ الْقُدْسِ وَ بِحَقِّ السَّمْتِ الدِّيَانِ هَلْ تَعْلَمُ أَنَّ يُوشَعَ بْنِ نُونٍ أُتِيَ بِقَوْمٍ بَعْدَ وَفَاةِ مُوسَى شَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ لَمْ يَقْرُوا أَنَّ مُوسَى رَسُولُ اللَّهِ فَقَتَلْتَهُمْ بِمِثْلِ هَذِهِ الْقِتْلَةِ فَقَالَ لَهُ الْيَهُودِيُّ نَعَمْ أَشْهَدُ أَنَّكَ نَامُوسُ مُوسَى

Amir Al-Momineen^{asws} said to him: 'I^{asws} adjure you with the nine Signs which descended unto Musa^{as} at Mount Toor of Sinai, and by the right of the five Churches of Jerusalem, and the right of the Highest Judge; do you know that Yoshua Bin Noon^{as} was brought a group, after the passing away of Musa^{as}, who testified that there is no god except for Allah^{azwj} but did not accept that Musa^{as} was His^{azwj} Rasool^{as}, so he^{as} killed them with a killing similar to this?' The Jew said to him^{asws}, 'Yes, I do testify that you^{asws} applied the Law of Musa^{as}'.

قَالَ ثُمَّ أَخْرَجَ مِنْ قَبَائِهِ كِتَابًا فَدَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَفَضَّهُ وَ نَظَرَ فِيهِ وَ بَكَى فَقَالَ لَهُ الْيَهُودِيُّ مَا يُبْكِيكَ يَا ابْنَ أَبِي طَالِبٍ إِنَّمَا نَظَرْتُ فِي هَذَا الْكِتَابِ وَ هُوَ كِتَابٌ سُورَانِيٌّ وَ أَنْتَ رَجُلٌ عَرَبِيٌّ فَهَلْ تَدْرِي مَا هُوَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع نَعَمْ هَذَا اسْمِي مُثَبَّتٌ فَقَالَ لَهُ الْيَهُودِيُّ فَأَرِنِي اسْمَكَ فِي هَذَا الْكِتَابِ وَ أَخْبِرْنِي مَا اسْمُكَ بِالسُّرْيَانِيَّةِ

He^{asws} said: 'Then he brought out a book from his cloak, so he handed it over to Amir Al-Momineen^{asws}. He^{asws} unwrapped it and looked into it, and wept. The Jew said to him^{asws}, 'What make you^{asws} weep, O son^{asws} of Abu Talib^{asws}? But rather, you^{asws} looked into this book and it is an Assyrian book, and you^{asws} are an Arab man. So, do you^{asws} know what it is?' Amir Al-Momineen^{asws} said to him: 'Yes, this is my^{asws} name, affirmed'. The Jew said to him^{asws}, 'Show me your^{asws} name in this book, and inform me what your^{asws} name is in Assyrian'.

قَالَ فَأَرَاهُ أَمِيرُ الْمُؤْمِنِينَ اسْمَهُ فِي الصَّحِيفَةِ وَ قَالَ اسْمِي إِلَيَا فَقَالَ الْيَهُودِيُّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَشْهَدُ أَنَّكَ وَصِيُّ مُحَمَّدٍ وَ أَشْهَدُ أَنَّكَ أَوْلَى النَّاسِ بِالنَّاسِ بَعْدَ مُحَمَّدٍ ص وَ بَاتِعُوا أَمِيرَ الْمُؤْمِنِينَ وَ دَخَلَ الْمَسْجِدَ

He^{asws} said: 'Amir Al-Momineen^{asws} showed him his^{asws} name in the parchment, and he^{asws} said: 'My^{asws} name, Eliya'. The Jew said, 'I hereby testify that there is no god except for Allah^{azwj}, and I hereby testify that Muhammad^{sawww} is His^{azwj} Rasool^{sawww}, and I hereby testify that you^{asws} are the successor^{asws} of Muhammad^{sawww}, and I hereby testify that you^{asws} are the highest of the people with the people, from after Muhammad^{sawww}, and they pledged allegiance to Amir Al-Momineen^{asws} and entered the Masjid.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْحَمْدُ لِلَّهِ الَّذِي لَمْ أَكُنْ عِنْدَهُ مَنْسِيًّا الْحَمْدُ لِلَّهِ الَّذِي أَتَيْتَنِي عِنْدَهُ فِي صَحِيفَةِ الْأَنْبَارِ.

Amir Al-Momineen^{asws} said: 'The Praise is for Allah^{azwj} in Whose Presence I^{asws} am not forgotten! The Praise is for Allah^{azwj} Who Affirmed me^{asws} in His^{azwj} Presence in a Parchment

of the righteous! And the Praise is for Allah^{azwj}, the One with the Majesty and the Benevolence".¹⁹¹

¹⁹¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 58 H 13

CHAPTER 59 – HIS^{asws} PURITY AND HIS^{asws} INFALLIBILITY

1- قب، المناقب لابن شهر آشوب نَزَلَتْ فِيهِ بِالْإِجْمَاعِ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا.

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

'It was Revealed regarding him^{asws}, by unanimity: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**'.¹⁹²

الْفِرْدَوْسُ قَالَ عَلِيُّ ع قَالَ النَّبِيُّ ص إِنَّمَا أَوَّلُ أَهْلِ بَيْتِ قَدْ أَذْهَبَ اللَّهُ عَنَّا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ.

(The book) 'Al-Firdows' – Ali^{asws} said: 'The Prophet^{saww} said: 'We^{asws} are the first family Allah^{azwj} has Kept the immoralities away from us^{asws}: **whatever is apparent from these and what is hidden, [6:151]**'.¹⁹³

وَ قَالَ النَّبِيُّ ص فِي قَوْلِهِ تَعَالَى وَ اجْتَنِبِي وَ بَنِيَّ أَنْ تَعْبُدُوا الْأَصْنَامَ فَانْتَهَتْ الدَّعْوَةُ إِلَيَّ وَ إِلَى عَلِيٍّ.

And the Prophet^{saww} said regarding Words of the Exalted: **and Keep me and my sons away from worshipping the idols [14:35]**: 'The supplication ended to me^{saww} and to Ali^{asws}'.¹⁹⁴

وَ فِي خَيْرٍ أَنَا دَعْوَةُ إِبْرَاهِيمَ وَ إِنَّمَا عَنَى بِذَلِكَ الطَّاهِرِينَ لِقَوْلِهِ يُقَلِّتُ مِنْ أَصْلَابِ الطَّاهِرِينَ إِلَى أَرْحَامِ الطَّاهِرَاتِ لَمْ تَسْئَلْنِي سِفَاحِ الْجَاهِلِيَّةِ وَ أَهْلِ الْجَاهِلِيَّةِ كَانُوا يُسَافِحُونَ وَ أَنْسَأْتُمْ عَيْرٌ صَحِيحَةٍ وَ أُمُورُهُمْ مَشْهُورَةٌ عِنْدَ أَهْلِ الْمَعْرِفَةِ.

And in a Hadeeth – 'I^{saww} am an (Answered) supplication of Ibrahim^{as}, and rather it means the purified ones with that, for His^{azwj} Words, we^{asws} were transferred from the Sulbs of the cleans ones to the wombs of the clean ones. The immoralities of the pre-Islamic period did not touch me^{saww}, and the people of the Pre-Islamic period were indulging in the immoralities, and their lineages were not correct, and their affairs were well known in the presence of the people of understanding'.¹⁹⁵

يَزِيدُ بْنُ هَارُونَ عَنْ جَرِيرِ بْنِ عُثْمَانَ عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: جَاءَ رَجُلٌ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ لَهُ إِنَّ عَلِيًّا نَذَرًا أَنْ أُغْتِقَ نَسَمَةً مِنْ وُلْدِ إِسْمَاعِيلَ فَقَالَ وَ اللَّهُ مَا أَصْبَحْتُ أَتَقِي إِلَّا مَا كَانَ مِنْ حَسَنِ وَ حُسَيْنِ وَ بَنِي عَبْدِ الْمُطَّلِبِ فَإِنَّهُمْ مِنْ شَجَرَةِ رَسُولِ اللَّهِ ص

Yazeed Bin Haroun, from Jareer Bin Usman, from Awf Bin Malik who said,

'A man came to Umar Bin Al-Khattab. He said to him, 'Upon me is a vow that I would free a person from the sons of Ismail^{as}'. He said, 'By Allah^{azwj}! I had not confidence except what

¹⁹² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 59 H 1 a

¹⁹³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 59 H 1 b

¹⁹⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 59 H 1 c

¹⁹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 59 H 1 d

had happened from Hassan^{asws} and Husayn^{asws} and the clan of Abdul Muttalib^{asws}, for they are from the tree of Rasool-Allah^{saww}.

وَسَمِعْتُهُ يَقُولُ هُمْ بَنُو أَبِي وَاجْتَمَعَ أَهْلُ الْبَيْتِ بِإِدْلَالِ قَاطِعَةٍ وَبَرَاهِينِ سَاطِعَةٍ بِأَنَّهُ مَعْصُومٌ وَاجْتَمَعَ النَّاسُ أَنَّهُ لَمْ يَشْرِكْ قَطُّ وَ أَنَّهُ بَايَعَ النَّبِيَّ ص فِي صِغَرِهِ وَ تَرَكَ أَبَوَيْهِ.

And I heard him^{saww} saying: 'They are sons of my^{saww} father^{as}', and he^{saww} gathered the People^{asws} of the Household as cutting evidence, and bright proof and he^{asws} is infallible, and that people are united that he^{asws} did not associate (commit Shirk) at all, and he^{asws} pledged to the Prophet^{saww} during his^{asws} young age and neglected his^{asws} fathers".¹⁹⁶

تَارِيخُ الْمُخَطِيبِ أَنَّهُ قَالَ جَابِرٌ قَالَ رَسُولُ اللَّهِ ص ثَلَاثَةٌ لَمْ يَكْفُرُوا بِالْوَحْيِ طَرَفَةٌ عَيْنِ مُؤْمِنٍ آلِ يَسَّ وَ عَلِيٌّ بِنُ أَبِي طَالِبٍ وَ أَسِيَّةُ امْرَأَةُ فِرْعَوْنَ.

The history of Al-Khateeb – Jabir said, 'Rasool-Allah^{saww} said: 'Three have not disbelieve in the Revelation even the blink of an eye – Momin of family of Yaseen, and Ali^{asws} Bin Abu Talib^{asws}, and Aasiya^{as} wife of Pharaoh^{la}".¹⁹⁷

تَفْسِيرُ وَكَيْعٍ حَدَّثَنَا سُفْيَانُ بْنُ مَرْثَةَ الْأَمْدَانِيُّ عَنْ عَبْدِ خَيْرٍ قَالَ: سَأَلْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع عَنْ قَوْلِهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ قَالَ وَ اللَّهُ مَا عَمِلَ بِحَدِّهِ عَزَبَ أَهْلُ بَيْتِ رَسُولِ اللَّهِ نَحْنُ دَعَوْنَا اللَّهَ فَلَا نُنْسَاهُ وَ نَحْنُ شَكَرْنَا اللَّهَ فَلَا نَكْفُرُهُ وَ نَحْنُ أَطَعْنَا اللَّهَ فَلَا نَعْصِيهِ فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قَالَتْ الصَّحَابَةُ لَا نُطِيقُ ذَلِكَ فَأَنْزَلَ اللَّهُ فَأَتَقُوا اللَّهَ مَا اسْتَطَعْتُمْ

Tafseer Wakie – It is narrated to us by Sufyan Bin Murrah Al Hamdany, from Abd Khayr who said,

'I asked Ali^{asws} Bin Abu Talib^{asws} about Words of the Exalted: ***O you who believe! Fear Allah as is His right to be feared and do not be dying except and you are submitters [3:102].*** He^{asws} said: 'He^{asws} said: 'By Allah^{azwj}! No one has acted upon it except for the People^{asws} of the Household of Rasool-Allah^{saww}. We^{asws} remember Allah^{azwj}, so we^{asws} do not forget, and we^{asws} are thankful to Him^{azwj} so we^{asws} are never ungrateful, and we^{asws} obey Him^{azwj} so we do not disobey. When this Verse was Revealed, the companions said, 'We cannot endure that'. Thus, Allah^{azwj} the Exalted Revealed ***Therefore fear Allah as much as you can [64:16]***".¹⁹⁸

وَ رُوِيَ أَنَّهُ اعْتَرَفَ عِنْدَهُ رَجُلٌ مُحْصَنٌ أَنَّهُ قَدْ زَنَى مَرَّةً بَعْدَ مَرَّةٍ وَ هُوَ يَتَجَاهَلُ حَتَّى اعْتَرَفَ الرَّابِعَةَ فَأَمَرَ بِحَبْسِهِ ثُمَّ نَادَى فِي النَّاسِ ثُمَّ أَخْرَجَهُ بِالْعَلَسِ ثُمَّ حَفَرَ لَهُ حَفِيرَةً وَ وَضَعَهُ فِيهَا

And it is reported – A married man had acknowledged in his^{asws} presence that he had committed adultery, time after time, and he had disregarded until he acknowledged the fourth time. He^{asws} ordered with his imprisonment. Then he^{asws} called out among the people, then brought him out with at night-time, then dug out a pit for him and placed him in it.

نَادَى أَيُّهَا النَّاسُ إِنَّ هَذِهِ حُفْرَةُ اللَّهِ لَا يَطْلُبُهَا مَنْ كَانَ عَلَيْهِ مِثْلُهُ فَأَنْصَرَفُوا مَا خَلَا عَلِيٌّ بِنُ أَبِي طَالِبٍ وَ ابْنَيْهِ فَرَجَمَهُ ثُمَّ صَلَّى عَلَيْهِ.

¹⁹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 59 H 1 e

¹⁹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 59 H 1 f

¹⁹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 59 H 1 g

He^{asws} called out: ‘O you people! These are rights of Allah^{azwj}, no one should seek it, one who had like it upon him!’ They left apart from Ali^{asws} Bin Abu Talib^{asws} and his^{asws} two sons^{asws}. He^{asws} stoned him, then prayed Salat upon him”¹⁹⁹

– وَ فِي التَّهْذِيبِ وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع كَانَ يَمْنُ وَ صَفَّهُ اللَّهُ تَعَالَى فِي قَوْلِهِ وَ اجْتَنِبِي وَ بَيِّ أَنْ تَعْبُدَ الْأَصْنَامَ ثُمَّ قَالَ وَ مِنْ دُرِّتِنَا أُمَّةٌ مُسْلِمَةٌ لَكَ

And in (the book) ‘Al Tahzeeb’ –

‘And Ali^{asws} Bin Abu Talib^{asws} was from the ones Allah^{azwj} has Described in His^{azwj} Words: **and Keep me and my sons away from worshiping the idols [14:35]**. Then Said: **and from our offspring a community submitting to You, [2:128]**.

فَتَطَرْنَا فِي أَمْرِ الظَّالِمِ فَإِذَا الْأُمَّةُ قَدْ فَسَّرُوهُ أَنَّهُ عَابِدُ الْأَصْنَامِ وَ أَنَّ مَنْ عَبَدَهَا فَقَدْ لَزِمَهُ الدُّلُّ وَ قَدْ نَفَى اللَّهُ أَنْ يَكُونَ الظَّالِمُ خَلِيفَةً بِقَوْلِهِ لَا يَنَالُ عَهْدِي
الظَّالِمِينَ

We consider the matter of the oppressor, and there, the community had interpreted it, he was a worshipper of the idols, and the ones who worshipped these, so the disgrace had necessitate him, and Allah^{azwj} has Negated that the unjust one should be a caliph, by His^{azwj} Words: **My Covenant cannot be attained by the unjust [2:124]**.

ثُمَّ إِنَّهُ لَمْ يَشْرَبِ الخَمْرَ قَطُّ وَ لَمْ يَأْكُلْ مَا دُبِحَ عَلَى النُّصْبِ وَ غَيْرَ ذَلِكَ مِنَ الْمُسَوِّقِ وَ قُرَيْشٌ مُلَوَّثُونَ بِهَا وَ كَذَلِكَ يَقُولُ الْمُضَّاصُّ أَبُو فَلَانٍ فَلَانٌ وَ الطَّاهِرُ عَلِيُّ.

Then he^{asws} did not drink the wine at all, and did not eat what had been slaughtered upon the altars, and other such from the immoralities, and Qureysh are contaminated with it, and like that are the stories of Abu so and so (Abu Bakr) and so and so (Umar), and the pure one is Ali^{asws}”²⁰⁰

تَفْسِيرُ الْقَطَّانِ عَنْ عَمْرٍو بْنِ حُمْرَانَ عَنْ سَعِيدِ بْنِ قَتَادَةَ عَنِ الْحَسَنِ الْبَصْرِيِّ قَالَ: اجْتَمَعَ عُثْمَانُ بْنُ مَطْعُونٍ وَ أَبُو طَلْحَةَ وَ أَبُو عُبَيْدَةَ وَ مُعَاذُ بْنُ جَبَلٍ وَ سُهَيْلُ بْنُ بِيضَا [بِيضَاءَ] وَ أَبُو دُجَانَةَ فِي مَنْزِلِ سَعْدِ بْنِ أَبِي وَقَّاصٍ فَأَكَلُوا شَيْئاً ثُمَّ قَدَّمَ إِلَيْهِمْ شَيْئاً مِنَ الفَضِيخِ فَقَامَ عَلِيُّ وَ خَرَجَ مِنْ بَيْنِهِمْ

Tafseer al Qattan, from Amro Bin Humran, from Saeed, from Qatadah, from Al-Hassan Al Basry who said,

‘Usman Bin Mazoun, and Abu Talha, and Abu Ubeyda, and Muaz Bin Jabal, and Suheyl Bin Mayza, and Abu Dujana gather in the house of Sa’ad Bin Abu Waqqas, and they ate something. Then something from the wine juice was forwarded to them. So, Ali^{asws} stood upon and went out from between them.

فَقَالَ عُثْمَانُ فِي ذَلِكَ فَقَالَ عَلِيُّ لَعَنَ اللَّهُ الخَمْرَ وَ اللَّهُ لَا أَشْرَبُ شَيْئاً يَذْهَبُ بِعَقْلِي وَ يَضْحَكُ بِي مَنْ رَأَىي وَ أَرْوَجُ كَرِيحِي مَنْ لَا أَرِيدُ وَ خَرَجَ مِنْ بَيْنِهِمْ

Usman said regarding (something out of abhorrence). Ali^{asws} said: ‘May Allah^{azwj} Curse the wine. By Allah^{azwj}! I^{asws} will not drink something which will go away with my^{asws} intellect and the one who sees me^{asws} would laugh at me^{asws}, and I^{asws} pair my^{asws} honour with the one I^{asws} do not want’, and he^{asws} went out from between them.

¹⁹⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 59 H 1 h

²⁰⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 59 H 1 i

فَأَتَى الْمَسْجِدَ وَ هَبَطَ جِبْرَائِيلُ بِهَذِهِ الْآيَةِ يَا أَيُّهَا الَّذِينَ آمَنُوا يَعْنِي هَؤُلَاءِ الَّذِينَ اجْتَمَعُوا فِي مَنْزِلِ سَعْدٍ إِتْمَا الْحُمْرُ وَالْمَيْسِرُ الْآيَةَ فَقَالَ عَلِيُّ تَبَأَ لَهَا وَاللَّهِ يَا رَسُولَ اللَّهِ لَقَدْ كَانَ بَصْرِي فِيهَا نَافِذاً مُنْذُ كُنْتُ صَغِيراً.

He^{asws} came to the Masjid, and Jibraeel^{as} came down with this Verse: **O you who believe!** – meaning those who had gathered in the house of Sa’ad - **But rather, the wine, and the gambling, [5:90]** – the Verse. Ali^{asws} said: ‘Damnation be for it, by Allah^{azwj}, O Rasool-Allah^{saww}! My^{asws} insight has been penetrating regarding it since I^{asws} was young’.²⁰¹

فِي التَّارِيخِ مِنْ ثَلَاثَةِ طُرُقٍ عَنْ عَمَّارِ بْنِ يَاسِرٍ وَ ذَكَرَهُ جَمَاعَةٌ بِطُرُقٍ كَثِيرَةٍ عَنْ بُرَيْدَةَ الْأَسْلَمِيَّةِ فِي حَدِيثِهِ أَنَّهُ قَالَ النَّبِيُّ ص قَالَ لِي جِبْرَائِيلُ يَا مُحَمَّدُ إِنَّ حَفْظَةَ عَلِيٍّ بْنِ أَبِي طَالِبٍ تَفْتَحِرُ عَلَى الْمَلَائِكَةِ أَهْمًا لَمْ تَكْتُبْ عَلَيَّ حَفْظَةَ مُنْذُ صَحَبْتُهُ.

In the history, from three ways, from Ammar Bin Yasser^{ra}, and it is mentioned by a group in many ways, from Bureyda Al Aslami in his Hadeeth,

‘The Prophet^{saww} said: ‘Jibraeel^{as} said to me^{saww}: ‘O Muhammad^{saww}! The recorder of Ali^{asws} Bin Abu Talib^{asws} is priding upon the (other) Angels that he had not written any mistake (sin) against Ali^{asws} since he had accompanied him^{asws}’.²⁰²

2- فس، تفسير القمي أبي عن النضر عن محمد بن قيس عن أبي سيار عن أبي عبد الله ع قال: أقبل رسول الله ص يوماً وإضعاً يده على كتف العباس فاستقبله أمير المؤمنين ع فعانقه رسول الله ص وقبل بين عينيه ثم سلم العباس على علي فرده عليه ردّاً خفيفاً فعضب العباس فقال يا رسول الله لا يدع عليّ زهوه

Tafseer Al Qummi – My father, from Al Nazar, from Muhammad Bin Qays, from Abu Sayyar,

‘From Abu Abdullah^{asws} having said: ‘One day Rasool-Allah^{saww} came and placing his^{saww} hand upon a shoulder of Al-Abbas, Amir Al-Momineen^{asws} welcomed him^{saww}. Rasool-Allah^{saww} hugged him^{asws} and kissed between his^{asws} eyes. Then Al-Abbas greeted to Ali^{asws}, and he^{asws} responded to him with a light greeting. Al-Abbas was angered, and he said, ‘O Rasool-Allah^{saww}! Ali^{asws} is being arrogant to me!’

فَقَالَ رَسُولُ اللَّهِ ص يَا عَبَّاسُ لَا تَقُلْ ذَلِكَ فِي عَلِيٍّ فَإِنِّي لَقَبْتُ جِبْرَائِيلَ آنفًا فَقَالَ لِي لَقَبْنِي الْمَلَكَانِ الْمُؤَكَّلَانِ بِعَلِيٍّ السَّاعَةَ فَقَالَا مَا كَتَبْنَا عَلَيْهِ ذَنْبًا مُنْذُ يَوْمٍ وُلِدَ إِلَى هَذَا الْيَوْمِ.

Rasool-Allah^{saww} said: ‘O Abbas! Do not say that regarding Ali^{asws}, for I^{saww} met Jibraeel^{as} just now. He^{as} said to me^{saww}: ‘The two Angels allocated with Ali^{asws} met me^{as} now, and they said, ‘We have not written any sin upon him^{asws} since the day he^{asws} was born up to this day’.²⁰³

3- ع، علل الشرائع عبد الواحد بن محمد بن عبد الوهاب عن أحمد بن الفضل عن منصور بن عبد الله عن محمد بن عبد الله عن الحسن بن مهزيار عن أحمد بن إبراهيم العوفي عن أحمد بن الحكم البراجي عن شريك بن عبد الله عن أبي وقاص العامري عن محمد بن عمار بن ياسر عن أبيه قال: سمعت النبي ص يقول إن حافظي علي بن أبي طالب ليفتخران علي جميع الحفظة لكتبتهما مع علي وذلك أهما لم يصعدا إلى الله عز وجل بشيء منه يسخط الله تبارك وتعالى.

²⁰¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 59 H 1 j

²⁰² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 59 H 1 k

²⁰³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 59 H 2

(The book) 'Illal Al Sharaie' – Abdul Wahid Bin Muhammad Bin Abdul Wahhab, from Ahmad Bin Al Fazl, from Mansour Bin Abdullah, from Muhammad Bin Abdullah, from Al-Hassan Bin Mahziyar, from Ahmad Bin Ibrahim Al Awfy, from Ahmad Bin Al Hakam Al Narahmy, from Shareek Bin Abdullah, from Abu Waqas Al Aamiry, from Muhammad Bin Ammar Bin Yaseer, from his father who said,

'I heard the Prophet^{saww} saying: 'The two recording Angels of Ali^{asws} Bin Abu Talib^{asws} are priding upon the entirety of the recording Angels that they have been with Ali^{asws} and that they have not ascended to Allah^{azwj} Mighty and Majestic with anything from him^{asws} which could Anger Allah^{azwj} Blessed and Exalted''²⁰⁴

4- كُنْزُ الْكَرَاجِكِيِّ، عَنْ أُسَيْدِ بْنِ إِبْرَاهِيمَ السُّلَمِيِّ عَنْ عُمَرَ بْنِ عَلِيٍّ الْعَتَكِيِّ عَنْ سَعِيدِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أُمِّهِ فَاطِمَةَ عَنْ أَبِيهَا ص قَالَ: أَخْبَرَنِي جَبْرِئِيلُ عَنْ كَاتِبِي عَلِيٍّ أَنَّهُمَا لَمْ يَكْتُبَا عَلَيَّ ذَنْبًا مُذْ صَحَبَاهُ.

(The book) 'Kunz' of Al Karajaky – From Aseyd Bin Ibrahim Al Sulamy, from Umar Bin Ali Al Ataky, from Saeed Bin Muhammad Al Hazramy, from Al-Hassan Bin Muhammad Bin Abdul Rahman, from his father, from his grandfather,

'From Al-Hassan^{asws} Bin Ali^{asws}, from his^{asws} mother^{asws} (Syeda) Fatima^{asws}, from her^{asws} father^{saww} having said: 'Jibraeel^{as} informed me^{saww} from the two recorders of Ali^{asws}, they have not written any sin upon Ali^{asws} since they accompanied him^{asws}'²⁰⁵

5- ل، الخصال عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ عَنْ أَحْمَدَ بْنِ الْفَضْلِ عَنْ مَنْصُورِ بْنِ عَبْدِ اللَّهِ الْأَصْبَهَانِيِّ عَنْ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ هَارُونَ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ الْمُغِيرَةِ الشَّهْرَزُورِيِّ عَنْ يَحْيَى بْنِ الْحُسَيْنِ الْمَدَائِنِيِّ عَنِ ابْنِ هُبَيْعَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثَةٌ لَمْ يَكْفُرُوا بِالْوَحْيِ طَرَفَةٌ عَيْنِ مُؤْمِنٍ آلِ يَاسِينَ وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ أَسِيَّةُ امْرَأَةُ فِرْعَوْنَ.

(The book) 'Al Khisal' – Abdullah Bin Muhammad Bin Abdul Wahhab, from Ahmad Bin Al Fazl, from Mansour Bin Abdullah Al Asfahany, from Ali Bin Abdullah, from Muhammad Bin Haroun Bin Humeyd, from Muhammad Bin Al Mugheira Al Shahrazuri, from Yahya Bin Al Husayn Al Madainy, from Ibn Lahiya, from Abu Al Zubeyr, from Jabir Bin Abdullah who said,

'Rasool-Allah^{saww} said: 'Three have not committed Kufr with the Revelation even for the blink of an eye – Momin of the people of Pharaoh^{la}, and Ali^{asws} Bin Abu Talib^{asws}, and Aasiya^{as} wife of Pharaoh^{la}'²⁰⁶

6- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص إِنَّ النُّطْفَةَ تَنْبُثُ فِي الرَّحِمِ أَرْبَعِينَ يَوْمًا نُطْفَةٌ ثُمَّ تَصِيرُ عَلَقَةً أَرْبَعِينَ يَوْمًا ثُمَّ مُضْغَةً أَرْبَعِينَ يَوْمًا ثُمَّ بَعْدَهُ عَظْمًا ثُمَّ يُكْسَى لَحْمًا ثُمَّ يُلْبَسُ اللَّهُ فَوْقَهُ جِلْدًا ثُمَّ يُنْبِثُ عَلَيْهِ شَعْرًا

Tafseer of the Imam (Hassan Al-Askari^{asws}) – Rasool-Allah^{saww} said: 'Rasool-Allah^{saww} said: 'The drop is affirmed in a settled place – the womb, for forty days as a drop, then becomes a cloth for forty days, then a lump for forty days, then bones are made after it, then it is clothed in flesh, then Allah^{azwj} Clothes it by skin above it, then the hairs grow upon it.

ثُمَّ يَنْعَثُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ مَلَكُ الْأَرْحَامِ وَ يُقَالُ لَهُ ائْتَبَ أَجَلُهُ وَ عَمَلُهُ وَ رِزْقُهُ وَ شَقِيْبًا يَكُونُ أَوْ سَعِيدًا فَيَقُولُ الْمَلَكُ يَا رَبِّ أَنْتَ لِي بِعِلْمِ ذَلِكَ فَقَالَ اسْتَمَلَّ ذَلِكَ مِنْ قُرْءِ اللَّوْحِ الْمَحْفُوظِ فَيَسْتَمَلِّيهِ مِنْهُمْ

²⁰⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 59 H 3

²⁰⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 59 H 4

²⁰⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 59 H 5

Then Allah^{azwj} Mighty and Majestic Sends to him the Angel of the wombs, and it is said to him: 'Write his term, and his deeds, and his sustenance, and whether he would become wretched or fortunate'. The Angel says: 'O Lord^{azwj}! Is there for me to know that (from anywhere)?' It is said to him: 'Utilise that from the readers of the Guarded Tablet'. So, he utilizes it from them^{asws'}.

قَالَ رَسُولُ اللَّهِ ص وَ إِنَّ مِنْ كُتُبِ أَجَلِهِ وَ عَمَلِهِ وَ رِزْقِهِ وَ سَعَادَةِ حَاتَمَتِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ كَتَبُوا [كُتِبَ] مِنْ عَمَلِهِ أَنَّهُ لَا يَعْمَلُ ذَنْبًا أَبَدًا إِلَى أَنْ يَمُوتَ

Rasool-Allah^{saww} said: 'And from the ones for whom his term (of life), and his deeds, and his sustenance, and his happy ending is Written (to be with) Ali^{asws} Bin Abu Talib^{asws}, it is (also) Written from his deeds that he would not commit a sin, ever, until he dies'.

قَالَ وَ ذَلِكَ قَوْلُ رَسُولِ اللَّهِ ص يَوْمَ شَكَاهُ بُرَيْدَةَ وَ ذَاكَ أَنَّ رَسُولَ اللَّهِ ص بَعَثَ جَيْشًا ذَاتَ يَوْمٍ لِعِرَاقٍ أَمَرَ عَلَيْهِمْ عَلِيًّا ص وَ مَا بَعَثَ جَيْشًا قَطُّ فِيهِمْ عَلِيًّا إِلَّا جَعَلَهُ أَمِيرَهُمْ

He^{asws} said: 'And that speech of Rasool-Allah^{saww} was on the day Bureyda complained to him^{saww}, and that is because Rasool-Allah^{saww} had sent an army one day to a military expedition, making Ali^{asws} as a commander upon them, and he^{saww} did not sent an army at all with Ali^{asws} Bin Abu Talib^{asws} among them, except he^{saww} made him^{asws} to be their commander.

فَلَمَّا غَنِمُوا رَغِبَ عَلِيُّ بْنُ أَبِي بَشِيرٍ مِنْ جُمْلَةِ الْغَنَائِمِ جَارِيَةً فَجَعَلَ تَمَتُّهَا فِي جُمْلَةِ الْغَنَائِمِ فَكَابِدَهُ فِيهَا حَاطِبُ بْنُ أَبِي بَلْتَعَةَ وَ بُرَيْدَةُ الْأَسْلَمِيَّ وَ زَايِدَةَ

When they acquired war booty, Ali^{asws} desired that he^{asws} purchase a slave girl from the total of the booty – making her price to be from the total of the booty. Hatib Bin Abu Bata'at and Bureyda Al Aslamiy deceived him^{asws} and outbid him^{asws}.

فَلَمَّا نَظَرَ إِلَيْهِمَا يُكَابِدَانِيهِ نَظَرَ إِلَيْهَا إِلَى أَنْ بَلَغَتْ قِيمَتَهَا قِيمَةً عَدْلٍ فِي يَوْمِهَا فَأَخَذَهَا بِذَلِكَ

When he^{asws} look that them both deceiving him^{asws} and outbidding him^{asws}, he^{asws} waited until her price reached a fair price of the day, and he^{asws} took her with that (price).

فَلَمَّا رَجَعَا إِلَى رَسُولِ اللَّهِ ص تَوَاطَعَا عَلِيُّ أَنْ يَقُولَ ذَلِكَ بُرَيْدَةَ لِرَسُولِ اللَّهِ ص فَوَقَفَ بُرَيْدَةُ قُدَّامَ رَسُولِ اللَّهِ فَقَالَ يَا رَسُولَ اللَّهِ أَلَمْ تَرَ إِلَى ابْنِ أَبِي طَالِبٍ أَخَذَ جَارِيَةً مِنَ الْمَغَنَمِ دُونَ الْمُسْلِمِينَ فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ ص ثُمَّ جَاءَ عَنْ يَمِينِهِ فَقَالَتْهَا فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ فَجَاءَ عَنْ يَسَارِهِ فَقَالَتْهَا فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ وَ جَاءَ مِنْ خَلْفِهِ فَقَالَتْهَا فَأَعْرَضَ عَنْهُ ثُمَّ عَادَ إِلَى بَيْنِ يَدَيْهِ فَقَالَتْهَا

When they returned to Rasool-Allah^{saww}, Bureyda volunteered upon telling that to Rasool-Allah^{saww}. Bureyda paused in front of Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! Did you^{saww} not see that Ali^{asws} Bin Abu Talib^{asws} took a slave girl from the booty, besides the (other) Muslims? But Rasool-Allah^{saww} turned away from him. Then he came from his^{saww} right and said it, but Rasool-Allah^{saww} turned away from him. He came from his^{saww} left and said it, but Rasool-Allah^{saww} turned away from him. He came from behind him^{saww} and said it, but Rasool-Allah^{saww} turned away from him. Then he repeated in front of him^{saww} and said it.

فَعَضِبَ رَسُولُ اللَّهِ عَضْبًا لَمْ يُرْ قَبْلَهُ وَ لَا بَعْدَهُ عَضِبَ مِثْلُهُ وَ تَعَيَّرَ لَوْنُهُ وَ انْتَفَحَتْ أَوْدَاجُهُ وَ ارْتَعَدَتْ فَرَائِصُهُ وَ قَالَ يَا بُرَيْدَةُ مَا لَكَ آذَيْتَ رَسُولَ اللَّهِ مِنْذُ الْيَوْمِ

Rasool-Allah^{saww} got angry with such an anger he^{saww} not seen with before it, nor after it, an anger the like of it, and his^{saww} colour changed and he^{saww} reddened and his^{saww} cheeks puffed, and his^{saww} limbs trembled, and he^{saww} said: 'What is the matter with you, O Bureyda, hurting Rasool-Allah^{saww} today?

إِنِّي سَمِعْتُ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَ رَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَعَدَّ لَهُمْ عَذَابًا مُهِينًا وَ الَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَ إِثْمًا مُبِينًا

Have you not heard Allah^{azwj} Mighty and Majestic Saying: **Those who are hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter and Prepares for them a humiliating Punishment [33:57] And those who are hurting the Momineen and the Mominaat with other than what they are deserving, so they have carried a false accusation and a manifest sin [33:58]?**

قَالَ بُرَيْدَةُ يَا رَسُولَ اللَّهِ مَا عَلِمْتَنِي قَصَدْتُكَ بِأَدَى

Bureyda said, 'O Rasool-Allah^{saww}! I did not know that I had aimed at you^{saww} with hurting?'

قَالَ رَسُولُ اللَّهِ ص أَوْ تَطُلُّ يَا بُرَيْدَةُ أَنَّهُ لَا يُؤْذِينِي إِلَّا مَنْ قَصَدَ ذَاتَ نَفْسِي أَمَا عَلِمْتَ أَنَّ عَلِيًّا مَعِي وَ أَنَا مِنْهُ وَ أَنَّ مَنْ آذَى عَلِيًّا فَقَدْ آذَانِي وَ مَنْ آذَانِي فَقَدْ آذَى اللَّهَ وَ مَنْ آذَى اللَّهَ فَحَقَّقَ عَلَى اللَّهِ أَنْ يُؤْذِيَهُ بِأَلِيمٍ عَذَابِهِ فِي نَارِ جَهَنَّمَ

Rasool-Allah^{saww} said: 'Or, do you think, O Bureyda, that he does not hurt me^{saww} except the one who aims at my^{saww} own self? Do you not know that Ali^{asws} is from me^{saww} and I^{saww} am from him^{asws}, and that the one who hurts Ali^{asws} so he has hurt me^{saww}, (and the one who hurts me^{saww}) so he has hurt Allah^{azwj}? And the one who hurts Allah^{azwj}, so there is a right upon Allah^{azwj} that He^{azwj} hurts him with the most painful of His^{azwj} Punishments in the Fire of Hell!

يَا بُرَيْدَةُ أَنْتَ أَعْلَمُ أَمْ اللَّهُ أَنْتَ أَعْلَمُ أَمْ قُرَاءُ اللَّوْحِ الْمَحْفُوظِ أَنْتَ أَعْلَمُ أَمْ مَلَكَ الْأَرْحَامِ

O Bureyda! Are you more knowing or Allah^{azwj} Mighty and Majestic? Are you more knowing of the readers of the Guarded Tablet? Are you more knowing or the Angels of the womb?'

قَالَ بُرَيْدَةُ بَلِ اللَّهُ أَعْلَمُ وَ قُرَاءُ اللَّوْحِ الْمَحْفُوظِ أَعْلَمُ وَ مَلَكَ الْأَرْحَامِ أَعْلَمُ

Bureyda said, 'But, Allah^{azwj} is more Knowing, and the readers of the Guarded Tablet are more knowing, and the Angels of the wombs are more knowing'.

قَالَ رَسُولُ اللَّهِ ص فَأَنْتَ أَعْلَمُ يَا بُرَيْدَةُ أَمْ حَفَظَتْهُ عَلِيٌّ بِنِ أَبِي طَالِبٍ قَالَ بَلِ حَفَظَتْهُ عَلِيٌّ بِنِ أَبِي طَالِبٍ

Rasool-Allah^{saww} said: 'So are you more knowing, O Bureyda or the preservers (recording Angels) of Ali^{asws} Bin Abu Talib^{asws}? He said, 'But the preservers (recording Angels) of Ali^{asws} Bin Abu Talib^{asws}'.

قَالَ رَسُولُ اللَّهِ ص فَكَيْفَ تُحْطِئُهُ وَ تُلُومُهُ وَ تُؤَيِّئُهُ وَ تُسْتَعِ عَلَيْهِ فِي فِعْلِهِ وَ هَذَا جِبْرَائِيلُ أَخْبَرَنِي عَنْ حَفْظَةِ عَلِيٍّ أَنَّهُمْ مَا كَتَبُوا عَلَيْهِ قَطُّ حَاطِيَةً مُنْذُ وُلِدَ وَ هَذَا مَلَكُ الْأَرْحَامِ حَدَّثَنِي أَنَّهُمْ كَتَبُوا قَبْلَ أَنْ يُولَدَ حِينَ اسْتَحْكَمَ فِي بَطْنِ أُمِّهِ أَنَّهُ لَا يَكُونُ مِنْهُ حَاطِيَةً أَبَدًا

Rasool-Allah^{saww} said: 'How come you are faulting him^{asws} and accusing him^{asws}, and rebuking him^{asws}, and defaming his^{asws} deed upon him^{asws}? And this (here) is Jibraeel^{as} informing me^{saww} about the preservers (recording Angels) of Ali^{asws}, (that) they have not written an error against him^{asws} at all since the day he^{asws} was came (to the world), and these Angels of the wombs are narrating to me^{saww} that they had written before even he^{asws} was Blessed to his^{asws} mother^{asws}, that there would not be happening an error from him^{asws}, ever!

وَ هَؤُلَاءِ قُرَاءَةُ اللَّوْحِ الْمُحْفُوظِ أَخْبَرُونِي لَيْلَةَ أُسْرِي بِي أَنَّهُمْ وَجَدُوا فِي اللَّوْحِ الْمُحْفُوظِ عَلَيَّ الْمَعْصُومِ مِنْ كُلِّ حَاطٍ وَ زَلَّةٍ

And these readers of the Guarded Tablet informed me^{saww} on the night I^{saww} ascended (*Mi'raj*), that they were finding in the Guarded Tablet (Inscribed): "Ali^{asws} is infallible from every error and slip".

فَكَيْفَ تُحْطِئُهُ أَنْتَ يَا بُرَيْدَةُ وَ قَدْ صَوَّبَهُ رَبُّ الْعَالَمِينَ وَ الْمَلَائِكَةُ الْمُقَرَّبُونَ يَا بُرَيْدَةُ لَا تَعْرَضْ لِعَلِيٍّ بِخِلَافِ الْحَسَنِ الْجَمِيلِ فَإِنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْوَصِيِّينَ وَ سَيِّدُ الصَّالِحِينَ وَ قَارِسُ الْمُسْلِمِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَ قَسِيمُ الْجَنَّةِ وَ النَّارِ يَقُولُ هَذَا لِي وَ هَذَا لَكَ

So how can you fault him, O Bureyda, and he^{asws} had been deemed as correct by the Lord^{azwj} of the world, and the Angels of Proximity? O Bureyda! Do not display to Ali^{asws} anything different to the good, the beautiful, for he^{asws} is the Emir of the Momineen, and Chief of the successors^{asws}, and Chief of the righteous, and the knight of the Muslims, and Guide of the resplendent, and Distributor of the Paradise and the Fire. He^{asws} would be saying to the Fire: 'This one is for me^{asws}, and this one is for you'.

ثُمَّ قَالَ يَا بُرَيْدَةُ أَرَأَيْتَ لِعَلِيٍّ مِنَ الْحَقِّ عَلَيْكُمْ مَعَاشِرَ الْمُسْلِمِينَ أَلَّا تُكَادِيُوهُ وَ لَا تُعَانِدُوهُ وَ لَا تُزَايِدُوهُ هَيْهَاتَ إِنَّ قَدْرَ عَلِيٍّ عِنْدَ اللَّهِ أَعْظَمُ مِنْ قَدْرِ عِنْدَكُمْ أَوْ لَا أَخْبِرْكُمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ

Then he^{asws} said: 'O Bureyda! Do you see there isn't the right for Ali^{asws} upon you, group of Muslims, that you should not be arguing with him^{asws}, nor being inimical to him^{asws}, nor outbid him^{asws}? Far be it! Far be it! The worth of Ali^{asws} in the Presence of Allah^{azwj} the Exalted is greater than his^{asws} worth in your presence. Or shall I^{saww} inform you all?' They said, 'Yes, O Rasool-Allah^{saww}!'

قَالَ رَسُولُ اللَّهِ ص فَإِنَّ اللَّهَ يَبْعَثُ يَوْمَ الْقِيَامَةِ أَقْوَامًا يَمْتَلِئُ مِنْ جِهَةِ السَّيِّئَاتِ مَوَازِينُهُمْ فَيَقَالُ لَهُمْ هَذِهِ السَّيِّئَاتُ فَأَيُّنَ الْحَسَنَاتِ وَ إِلَّا فَقَدْ عَصَيْتُمْ فَيَقُولُونَ يَا رَبَّنَا مَا نَعْرِفُ لَنَا حَسَنَاتٍ

Rasool-Allah^{saww} said: 'Verily Allah^{azwj} would be Resurrecting on the Day of Judgment, a people, their scales would be filled from aspects of the evil deeds, and it would be said to them, 'These are the evil deeds, so where are the good deeds, or else you have been ruined'. They would be saying, 'O our Lord^{azwj}! We do not recognise any good deeds for us'.

فَإِذَا الْبَدَاءُ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ لَئِنْ لَمْ تَعْرِفُوا لِأَنْفُسِكُمْ عِبَادِي حَسَنَاتٍ فَإِنِّي أَعْرِفُهَا لَكُمْ وَأَوْفِيهَا عَلَيْكُمْ

There would be a call from Allah^{azwj} Mighty and Majestic: “If you are not knowing for yourselves – My^{azwj} servants – (any) good deeds, then I^{azwj} will introduce these to you, and will Set these aside for you!”

ثُمَّ يَأْتِي بِرُفْعَةٍ صَغِيرَةٍ يَطْرُقُهَا فِي كِفَّةِ حَسَنَاتِهِمْ فَتَرْجُحُ بِسَيِّئَاتِهِمْ بِأَكْثَرِ مِمَّا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ فَيَقَالُ لِأَخَدِيهِمْ خُذْ بِيَدِ أَبِيكَ وَ أُمِّكَ وَ إِخْوَانِكَ وَ أَخَوَاتِكَ وَ خَاصَّتِكَ وَ قَرَابَاتِكَ وَ أَعْدَامِكَ وَ مَعَارِفِكَ فَأَدْخِلْهُمْ الْجَنَّةَ

Then there would come the wind would come with a small parchment and drop it in the scale hand of their good deeds, and the scale would outweigh their evil deeds by more than what is between the sky and the earth. So it would be said to one of them, ‘Take the hand of your father, and your mother, and your brothers, and your sisters, and your special ones, and your relatives, and those you loved openly and secretly, and enter them into the Paradise’.

فَيَقُولُ أَهْلُ الْمَحْشَرِ يَا رَبِّ أَمَا الدُّنُوبُ فَقَدْ عَرَفْنَاهَا فَمَا ذَا كَانَتْ حَسَنَاتُهُمْ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ يَا عِبَادِي مَشَى أَحَدُهُمْ بِبِقِيَّةِ دَيْنٍ لِأَخِيهِ إِلَى أَخِيهِ فَقَالَ خُذْهَا فَإِنِّي أَجِبُكَ بِحُبِّكَ عَلَيَّ بَنَ أَبِي طَالِبٍ ع فَقَالَ لَهُ الْآخَرُ قَدْ تَرَكْتُهَا لَكَ بِحُبِّكَ لِعَلِيِّ وَ لَكَ مِنْ مَالِي مَا شِئْتَ

The people of the plains would be saying, ‘O our Lord^{azwj}! As for the sins, so we have recognised these, but what was that good deed?’ Allah^{azwj} Mighty and Majestic would be Saying: “O My^{azwj} servants! One of you walks with the remainder of his debts to his brother and he says, ‘Take it, for I love you due to your love for Ali^{asws} Bin Abu Talib^{asws}’. So the other one says, ‘I have left it (written it off) for you due to your love for Ali^{asws} Bin Abu Talib^{asws}, and from my wealth is whatever you so desire’.

فَشَكَرَ اللَّهُ تَعَالَى ذَلِكَ لُهُمَا فَحَطَّ بِهِ خَطَايَاهُمَا وَ جَعَلَ ذَلِكَ فِي حَشْوِ صَحِيفَتَيْهِمَا وَ مَوَازِينِهِمَا وَ أَوْجَبَ لَهُمَا وَ لِوَالِدَيْهِمَا الْجَنَّةَ

Allah^{azwj} the Exalted Thanks to them both for that and Drops their sins due to it, and Makes that to be in the margins of their parchments and their scales, and Obligates the Paradise for them both, and for their children, and for their offspring’.

ثُمَّ قَالَ يَا بُرَيْدَةُ إِنَّ مَنْ يَدْخُلُ النَّارَ يُبْعَضُ عَلَيَّ أَكْثَرَ مِنْ حَصَى الْحَدَفِ الَّذِي يُرْمَى عِنْدَ الْجَمْرَاتِ فَإِنَّكَ أَنْ تَكُونَ مِنْهُمْ

Then he^{saww} said: ‘O Bureyda! The ones who would be entering the Fire due to hatred for Ali^{asws} are more than pebbles of the ground which are thrown at the rocks (Al-Jamaraat during Hajj). Therefore, beware of ending-up to be among them!’

فَذَلِكَ قَوْلُهُ تَبَارَكَ وَ تَعَالَى اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسِهِ وَ يُعْظِمُكُمْ فِي حَقِّهِ عِزَّهُ وَ عِلِّيَّ بِنِ أَبِي طَالِبِ الَّذِي خَلَقَكُمْ نَسَمًا وَ سَوَآكُمُ مِنْ بَعْدِ ذَلِكَ وَ صَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ

These are the Words of the Blessed and Exalted: **Worship your Lord Who Created you [2:21]** – i.e., worship Him^{azwj} by revering Muhammad^{saww} and Ali^{asws} Bin Abu Talib^{asws}: **Who Created you** as persons, and Completed you from after that, **and He Shaped you, then made your shape to be beautiful [64:3]**’.

ثُمَّ قَالَ عَزَّ وَجَلَّ وَالَّذِينَ مِنْ قَبْلِكُمْ قَالَ وَخَلَقَ الَّذِينَ مِنْ قَبْلِكُمْ مِنْ سَائِرِ أَصْنَافِ النَّاسِ لَعَلَّكُمْ تَتَّقُونَ.

The Allah^{azwj} Mighty and Majestic Said: **And those from before you**. He^{asws} said: ‘And Created from before you, from the rest of the varieties of the people **that you may be fearing [2:21]**’.²⁰⁷

7- يب، تهذيب الأحكام مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ إِسْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ إِذَا أَرَادَ قَضَاءَ الْحَاجَةِ وَقَفَ عَلَى بَابِ الْمَذْهَبِ ثُمَّ التَفَّتْ يَمِينًا وَشِمَالًا إِلَى مَلَكَيْهِ فَيَقُولُ أَمِيطَا عَنِّي فَلَكُمَا اللَّهُ عَلَى أَنْ لَا أُحْدِثَ حَدَثًا حَتَّى أُخْرِجَ إِلَيْكُمَا.

(The book) ‘Al Tahzeeb Al Ahkam’ – Muhammad Bin Ali Bin Mahboub, from Al Yaqteeny, from Al-Hassan Bin Ali, from Ibrahim Bin Abdul Hameed who said,

‘I heard Abu Abdullah^{asws} saying: ‘Amir Al-Momineen^{asws}, whenever he^{asws} wanted to fulfil his^{asws} need, would stand at the door of the toilet, then would turn right and left to his^{asws} two Angels, and he^{asws} would say, ‘Get away from me^{asws}, for Allah^{azwj} is for you both upon that I^{asws} will not do anything new until I^{asws} come out to you two’.²⁰⁸

²⁰⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 59 H 6

²⁰⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 59 H 7

باب 60 الاستدلال بولايته و استنابته في الأمور على إمامته و خلافته و فيه أخبار كثيرة من الأبواب السابقة و اللاحقة و فيه ذكر صعوده على ظهر الرسول لخط الأصنام و جعل أمر نسائه إليه في حياته و بعد وفاته ص

CHAPTER 60 – EVIDENCE OF HIS^{asws} WILAYAH, AND HIS^{asws} BEING DISPATCHED REGARDING THE MATTERS UPON HIS^{asws} IMAMTE AND HIS^{asws} CALIPHATE, AND IN IT THERE ARE A LOT OF AHADETH FROM THE PREVIOUS CHAPTERS AND THE SUFFIX, AND IN IT IS MENTION OF HIS^{asws} ASCENDING UPON THE BACK OF THE RASOOL^{saww} TO REMOVE THE IDOLS, AND MAKING THE MATTER OF HIS^{saww} WIVES TO HIM^{asws} DURING HIS^{saww} LIFETIME AND AFTER HIS^{asws} EXPIRY

1- قب، المناقب لابن شهر آشوب و أجمع أهل البصرة و قد ذكره التاريخي أن النبي ص بعث خالداً إلى اليمن يدعوهم إلى الإسلام فيهم البراء بن عازب فأقام سنة أشهر فلم يجبه أحد فساء ذلك على النبي ص و أمره أن يعزل خالداً

(The book) 'Al Manaqib' of Ibn Shehr Ashub, and consensus of the people of Seerah, and Al Tareekhi has mentioned,

'The Prophet^{saww} sent Khalid to Al-Yemen calling them to Al-Islam. Among them was Bara'a Bin Aazib. He stayed there for a year and a month, but no one answered him. That was saddening upon the Prophet^{saww}, and he^{saww} instructed him (Ali^{asws}) to remove Khalid.

فلما بلغ أمير المؤمنين ع القوم صلى بهم الفجر ثم قرأ على القوم كتاب رسول الله ص فأسلمهم همذان كلها في يوم واحد و تباع أهل اليمن على الإسلام فلما بلغ ذلك رسول الله ص خر لله سجداً و قال السلام على همذان السلام على همذان.

When Amir Al-Momineen^{asws} reached the people, he^{asws} prayed Salat with them, then read out to them a letter of Rasool-Allah^{saww}. The whole of Hamdan became Muslim in one day, and the people of Al-Yemen pledged upon Al-Islam. When that reached Rasool-Allah^{saww}, he^{saww} fell down in Sajdah to Allah^{azwj} and said: 'The greetings be upon Hamdan! The greetings be upon Hamdan!'²⁰⁹

و من آيات أمير المؤمنين ع في يوم صيدين

فلما همذان ادخلوا بسلام

و لو أن يوماً كنت بواب جنّة

²⁰⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 a

And from the couplets of Amir Al-Momineen^{asws} during the day of (battle of) Siffeen: ‘And if one day I^{asws} would be at the gate of Paradise, I^{asws} would say to Hamdan: ‘Enter in safety!’”²¹⁰

وَ اسْتَنَابَهُ لَمَّا أَنْفَعَهُ إِلَى الْيَمَنِ قَاضِيًا عَلَى مَا أَطَبَقَ عَلَيْهِ الْوَلِيُّ وَالْعَدُوُّ

And he^{saww} dispatched him^{asws} to Al-Yemen as a judge upon what the governor and the enemy had done upon it.

عَلَى قَوْلِهِ ص وَ ضَرَبَ عَلَى صَدْرِهِ وَ قَالَ اللَّهُمَّ سَدِّدْهُ وَ لَقِّنْهُ فَصْلَ الْخِطَابِ قَالَ فَلَمَّا شَكَّكَتْ فِي قَضَائِهِ بَيْنَ اثْنَيْنِ بَعَدَ ذَلِكَ الْيَوْمَ.

‘Upon his^{saww} words and he^{saww} had struck upon his^{asws} chest and said: ‘O Allah^{azwj}! Guide him^{asws} and Indoctrinate him^{asws} the decisive speech’. He^{asws} said: ‘I^{asws} did not doubt in any judgment between two after that day’”.²¹¹

وَ اسْتَنَابَهُ حِينَ أَنْفَعَهُ إِلَى الْمَدِينَةِ لِمَهِّمٍ شَرْعِيٍّ

And his^{saww} dispatching him when he^{saww} sent him^{asws} to al Medina for important legislation

أَحْمَدُ فِي الْمُسْنَدِ وَالْفَضَائِلِ وَ أَبُو يَعْلَى فِي الْمُسْنَدِ وَ ابْنُ بَطَّةَ فِي الْإِنْبَاءِ وَ الرَّخْشَرِيُّ فِي الْفَائِقِ وَ اللَّفْظُ لِأَحْمَدَ قَالَ عَلِيُّ ع كُنَّا مَعَ رَسُولِ اللَّهِ فِي جَنَازَةٍ فَقَالَ مَنْ يَأْتِي الْمَدِينَةَ فَلَا يَدْعُ قَبْرًا إِلَّا سَوَّاهُ وَ لَا صُورَةً إِلَّا لَطَخَهَا وَ لَا وَثْنًا إِلَّا كَسَرَهُ

Ahmad in (the books) ‘Al Musnad’ and ‘Al Fazail’, and Abu Ya’la in (the book) ‘Al Musnad’, and Ibn Battah in (the book) ‘Al Ibanah’, and Al Zamakhshari in (the book) ‘Al Faiq’, and the wording is of Ahmad,

‘Alj^{asws} said: ‘We were with Rasool-Allah^{saww} in a funeral, and he^{saww} said: ‘Who will go to Al-Medina, so he would not leave any grave except evens it, nor an image except deletes it, nor any idol, except breaks it’.

فَقَامَ رَجُلٌ فَقَالَ أَنَا ثُمَّ هَابَ أَهْلَ الْمَدِينَةِ فَجَلَسَ فَأَنْطَلَقَتْ ثُمَّ جِئْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ لَمْ أَدْعُ بِالْمَدِينَةِ قَبْرًا إِلَّا سَوَّيْتَهُ وَ لَا صُورَةً إِلَّا لَطَخْتُهَا وَ لَا وَثْنًا إِلَّا كَسَرْتُهُ

A man stood up and said, ‘I will!’ Then he feared the people of Al-Medina, so he sat down. I went, then I came and said, ‘O Rasool-Allah^{saww}! I neither left any grave at Al-Medina except I evened it, nor any image except I deleted it, nor an idol except I broke it’.

قَالَ فَقَالَ ص مَنْ عَادَ فَصَنَعَ شَيْئًا مِنْ ذَلِكَ فَقَدْ كَفَرَ بِمَا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ الْخَبَرِ:..

He (the narrator) said, ‘He^{saww} said: ‘One who repeats and does something from that, so he has committed Kufr with what Allah^{azwj} has Revealed unto Muhammad^{saww}!’ – the Hadeeth”²¹²

وَ اسْتَنَابَهُ فِي دُبْحِ بَاقِي إِبِلِهِ فِيمَا زَادَ عَلَى ثَلَاثَةِ وَ سِتِّينَ

²¹⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 b

²¹¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 c

²¹² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 d

And his^{saww} dispatching him^{asws} in slaughtering rest of his^{saww} camels in what increased upon thirty-six

رَوَى إِسْمَاعِيلُ الْبُخَارِيُّ وَ أَبُو دَاوُدَ السِّجِسْتَانِيُّ وَ الْبَلَاذُرِيُّ وَ أَبُو يَعْلَى الْمُؤَصِّلِيُّ وَ أَحْمَدُ بْنُ حَنْبَلٍ وَ أَبُو الْقَاسِمِ الْأَصْفَهَانِيُّ فِي الرَّغِيبِ وَ اللَّفْظُ لَهُ عَنْ جَابِرٍ وَ ابْنِ عَبَّاسٍ قَالَ: أَهْدَى رَسُولُ اللَّهِ مِائَةَ بَدَنَةٍ فَقَدِمَ عَلَيَّ عَ مِنَ الْمَدِينَةِ فَأَشْرَكُهُ فِي بُدْنِهِ بِالثَّلَاثِ فَتَحَرَ رَسُولُ اللَّهِ صَ سِتًّا وَ سِتِّينَ بَدَنَةً وَ أَمَرَ عَلِيًّا فَتَحَرَ أَرْبَعًا وَ ثَلَاثِينَ وَ أَمَرَهُ النَّبِيُّ صَ مِنْ كُلِّ جَزْوَةٍ بِبَضْعَةٍ فَطَبَخَتْ فَأَكَلَا مِنَ اللَّحْمِ وَ حَسَبَا مِنَ الْمَرَقِ.

It is reported by Ismail Al Bukhair, and Abu Dawood Al Sijistany, and Al Balazuri, and Abu Ya'la Al Mowsily, and Ahmad Bin Hanbal, and Abu Al Qasim Al Asfahany in (the book) 'Al Targhib', and the wording for it is from Jabir and Ibn Abbas who said,

'Rasool-Allah^{saww} ushered one hundred sacrificial animals. Ali^{asws} arrive from Al-Medina and he^{saww} participated him^{asws} in his^{saww} offering. So, Rasool-Allah^{saww} slaughtered sixty-six animals, and he^{saww} instructed Ali^{asws} to sacrifice thirty-four, and the Prophet^{saww} instructed him^{asws} with part of every camel, so it was cooked and he^{saww} ate from the meat and drank from the soup".²¹³

وَ فِي رِوَايَةِ مُجَاهِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ عَلِيٍّ عَ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ صَ أَنْ أَقُومَ عَلَى الْبُدَنِ قَالَ فَإِذَا تَحَرَّتْهَا فَتَصَدَّقْ بِجُلُودِهَا وَ بِجِلَاجِهَا وَ بِشُحُومِهَا

And in a report of Mujahid, from Abdul Rahman Bin Abu Layli,

'From Ali^{asws} having said: 'Rasool-Allah^{saww} instructed me^{asws} and I^{asws} should stand upon (oversee) the sacrificial animals. When I^{asws} had slaughtered these, he^{saww} gave in charity with its skins and its meat and its fat".²¹⁴

كَانِي الْكُلَيْبِيُّ قَالَ أَبُو عَبْدِ اللَّهِ عَ نَحَرَ رَسُولُ اللَّهِ صَ بِيَدِهِ ثَلَاثًا وَ سِتِّينَ وَ نَحَرَ عَلِيٌّ مَا غَبَرَ.

(The book) 'Al-Kafi' of Al-Kulayni – Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} sacrificed with his^{saww} own hand, sixty-three (animals), and Ali^{asws} sacrificed what remained (thirty-four)".²¹⁵

تَهَذِيبُ الْأَحْكَامِ إِنَّ النَّبِيَّ صَ لَمَّا فَرَغَ مِنَ السَّعْيِ قَالَ هَذَا جَبْرَيْلُ يَأْمُرُنِي بِأَنْ أَمُرَ مَنْ لَمْ يَسُقِ هَدْيًا أَنْ يُجِلَّ وَ لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَصَنَعْتُ مِثْلَ مَا أَمَرْتُمْكُمْ وَ لَكَيْتِ سُفْهُ الْهُدْيِ وَ كَانَ صَ سَاقَ الْهُدْيِ سِتًّا وَ سِتِّينَ أَوْ أَرْبَعًا وَ سِتِّينَ.

(The book) 'Tahzeeb Al Ahkaam' –

'The Prophet^{saww} when he^{saww} was free from performing Al-Sa'ee, said: 'This is Jibraeel^{as} informing me^{saww} that I^{saww} order the one who did not usher a sacrificial animal that he should release from Ihraam, and had I^{saww} faced from the matters what I^{saww} managed from my^{saww}, I^{saww} would have done like what I^{saww} am ordering you, but I^{saww} have ushered the sacrificial animals'. And he^{saww} ushered sixty-three sacrificial animals, or sixty-four'.

²¹³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 e

²¹⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 f

²¹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 g

وَ جَاءَ عَلِيٌّ مِنَ الْيَمَنِ بِأَرْبَعٍ وَ ثَلَاثِينَ أَوْ سِتِّينَ وَ ثَلَاثِينَ وَ قَالَ لِعَلِيِّ بِمَا أَهْلَلْتُمْ قَالَ يَا رَسُولَ اللَّهِ إِهْلَالًا كِإِهْلَالِ النَّبِيِّ فَقَالَ النَّبِيُّ ص كُنْ عَلَى إِحْرَامِكَ مِثْلِي وَ أَنْتَ شَرِيكِي فِي هَدْيِي

And Ali^{asws} came from Al-Yemen with thirty-four, or thirty-three, and he^{saww} said to Ali^{asws}: 'Due to what are you^{asws} released from Ihraam?' He^{asws} said: 'O Rasool-Allah^{saww}, a release like the release of the Prophet^{saww}'. The Prophet^{saww} said: 'Be upon your^{asws} Ihram like me^{saww}, and you^{asws} are my^{saww} participant in my^{saww} sacrifices'.

فَلَمَّا رَمَى الْجُمُرَةَ نَحَرَ رَسُولُ اللَّهِ ص مِنْهَا سِتًّا وَ سِتِّينَ وَ نَحَرَ عَلِيُّ أَرْبَعًا وَ ثَلَاثِينَ وَ اسْتَنَابَهُ فِي التَّضَجِّي.

When he^{saww} had pelted the stones, Rasool-Allah^{saww} sacrificed sixty-six from these and Ali^{asws} sacrificed thirty-four and dispatched him^{asws} regarding the slaughter".²¹⁶

الْحَاكِمُ بْنُ أَبِي الْعَبَّاسِ فِي مَعْرِفَةِ غُلُومِ الْحَدِيثِ حَدَّثَنَا أَبُو نَصْرِ سَهْلُ الْقُفَيْهِ عَنْ صَالِحِ بْنِ مُحَمَّدِ بْنِ الْحَبِيبِ عَنْ عَلِيِّ بْنِ حَكِيمٍ عَنْ شَرِيكِ عَنْ أَبِي الْحُسَيْنِ عَنْ الْحَكَمِ بْنِ عُثَيْبَةَ عَنْ زُرِّ بْنِ حُبَيْشٍ قَالَ: كَانَ عَلِيُّ يُضْحِي بِكَبْشَيْنِ بِكَبْشَيْنِ عَنِ النَّبِيِّ وَ بِكَبْشٍ عَنْ نَفْسِهِ وَ قَالَ كَانَ أَمْرِي رَسُولُ اللَّهِ ص أَنْ أُضْحِيَ عَنْهُ فَأَنَا أُضْحِي عَنْهُ أَبَدًا.

Al Hakim Bin Al Bay'a in (the book) 'Ma'arifat Al Uloom' – The Hadeeth narrated to us by Abu Nasr Sahl Al Faqeeh, from Salih Bin Muhammad Bin Al Habeeb from Ali Bin Hakeem, from Shareek, from Abu Al Hasana'a, from Al Hakam Bin Uneyba, from Zirr Bin Hubeysh who said,

'Ali^{asws} had sacrificed a ram by ram on behalf of the Prophet^{saww}, and with a ram from himself^{asws} and said: 'Rasool-Allah^{saww} had instructed me^{saww} that I^{asws} should sacrifice on his^{saww} behalf, so I^{asws} shall sacrifice on his^{saww} behalf for ever!'"²¹⁷

وَ اسْتَنَابَهُ فِي إِصْلَاحِ مَا أَفْسَدَهُ خَالِدٌ -

And his^{saww} dispatching him^{asws} in correcting what Khalid had spoilt

رَوَى الْبُخَارِيُّ أَنَّ النَّبِيَّ ص بَعَثَ خَالِدًا فِي سَرِيَّةٍ فَأَعَارَ عَلَى حَيِّ أَبِي زَاهِرِ الْأَسَدِيِّ وَ فِي رِوَايَةِ الطَّبْرِيِّ أَنَّهُ أَمَرَ بِكَتْفِهِمْ ثُمَّ عَرَضَهُمْ عَلَى السَّيْفِ فَقَتَلَ مِنْهُمْ مَنْ قَتَلَ فَأَتَوْا بِالْكِتَابِ الَّذِي أَمَرَ رَسُولُ اللَّهِ ص أَمَانًا لَهُ وَ لِقَوْمِهِ إِلَى النَّبِيِّ ص

It is reported by Bukhari,

'The Prophet^{saww} sent Khalid in a battalion and he invaded upon the tribe of Abu Zahir Al-Asadi. And in a report of Tabari, 'He (Khalid) ordered for them to be bound, then presented them to the sword. He killed from them the ones he killed. They came with the letter which Rasool-Allah^{saww} had ordered amnesty for him and his people, to the Prophet^{saww}.

قَالُوا جَمِيعًا إِنَّ النَّبِيَّ ص قَالَ اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ بِمَا صَنَعَ خَالِدٌ وَ فِي رِوَايَةِ الْحُدْرِيِّ اللَّهُمَّ إِنِّي أَبْرَأُ مِنْ خَالِدٍ ثَلَاثًا ثُمَّ قَالَ أَمَا مَتَاعَكُمْ فَقَدْ ذَهَبَ فَافْتَسَمَهُ الْمُسْلِمُونَ وَ لَكِنِّي أَرُدُّ عَلَيْكُمْ مِثْلَ مَتَاعِكُمْ

²¹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 h

²¹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 i

They all (reporters) said, 'The Prophet^{saww} said: 'O Allah^{azwj}! I^{saww} disavow to You^{azwj} from what Khalid has done'. And in a report of Al-Khudri: 'O Allah^{azwj}! I^{saww} disavow from Khalid!' – thrice. Then he^{saww} said: 'As for your belonging, so it has gone, the Muslims have distributed it, but I^{saww} shall return to you like your belongings'.

ثُمَّ إِنَّهُ قَدِمَ عَلَى رَسُولِ اللَّهِ ص ثَلَاثَ رِزْمٍ مِنْ مَتَاعِ الْيَمَنِ فَقَالَ يَا عَلِيُّ فَأَقْضِ ذِمَّةَ اللَّهِ وَ ذِمَّةَ رَسُولِهِ وَ دَفَعَ إِلَيْهِ الرِّزْمَ الثَّلَاثَ فَأَمَرَ عَلِيًّا بِنُسْخَةِ مَا أُصِيبَ لَهُمْ فَكَتَبُوا

Then three loads of garments arrived to Rasool-Allah^{saww}, from the merchandise of Al-Yemen. He^{saww} said: 'O Ali^{asws}! Fulfil the responsibility of Allah^{azwj} and responsibility of His^{azwj} Rasool^{saww}!' And he handed to him the three loads. Ali^{asws} instructed with copying whatever had been lost from them. They wrote it down.

فَقَالَ حُدُوا هَذِهِ الرِّزْمَةَ فَقَوَّمُوهَا بِمَا أُصِيبَ لَكُمْ فَقَالُوا سُبْحَانَ اللَّهِ هَذَا أَكْبَرُ بِمَا أُصِيبَ لَنَا فَقَالَ حُدُوا هَذِهِ الثَّالِثَةَ فَأَسْمُوا عِيَالَكُمْ وَ حُدُّوهُمْ لِيَفْرَحُوا بِقَدْرِ مَا حَزَبْتُمْ وَ حُدُّوا الثَّالِثَةَ بِمَا عَلِمْتُمْ وَ مَا لَا تَعْلَمُوا لِيَرْضَوْا عَنْ رَسُولِ اللَّهِ ص

He^{asws} said: 'Take this (one) load and evaluate it with what was lost for you all'. They said, 'Glory be to Allah^{azwj}! This is greater than what was lost for us'. He^{asws} said: 'Take this second (load) and clothe your dependants and your servants so they can rejoice by a measurement of what they had grieved. And take this third (load) for what you know and what you do not know, to be pleased from Rasool-Allah^{saww}'.

فَلَمَّا قَدِمَ عَلِيٌّ عَلَى رَسُولِ اللَّهِ ص أَخْبَرَهُ بِالَّذِي مِنْهُ فَضَحِكَ رَسُولُ اللَّهِ ص حَتَّى بَدَتْ نَوَاجِدُهُ وَ قَالَ أَدَى اللَّهُ عَنْ ذِمَّتِكَ كَمَا أَدَيْتَ عَنْ ذِمَّتِي وَ نَحْوُ ذَلِكَ

When Ali^{asws} arrived to Rasool-Allah^{saww}, he^{asws} informed him^{saww} with that which had happened from him^{asws}. Rasool-Allah^{saww} smiled to the extent that his^{saww} front teeth were displayed, and said: 'May Allah^{azwj} Fulfil your^{asws} responsibilities like what you^{asws} fulfilled of my^{saww} responsibilities', and approximately that.

رُويَ أَيْضاً فِي بَيْتِ حَزِيمَةَ الْحَمِيرِيِّ:

مَنْ ذَا الَّذِي أَوْصَى إِلَيْهِ مُحَمَّدٌ
بِقَضِي الْعِدَاتِ فَأَنْفَذَ الْأَقْضَاءَ

It is reported as well regarding the clan of Jadeeman Al-Himeyri, 'Who is that to whom Muhammad^{saww} bequeathed to fulfil the promises and implement the judgments'.

وَ قَدْ وُلَّاهُ فِي رَدِّ الْوَدَائِعِ لَمَّا هَاجَرَ إِلَى الْمَدِينَةِ وَ اسْتَخْلَفَ عَلَيْهِ ص فِي آلِهِ وَ مَالِهِ فَأَمَرَهُ أَنْ يُؤَدِّيَ عَنْهُ كُلَّ دَيْنٍ وَ كُلَّ وَدِيْعَةٍ وَ أَوْصَى إِلَيْهِ بِقَضَاءِ دُيُونِهِ.

And he^{saww} had placed him^{asws} in charge in returning the deposits when he^{saww} emigrated to Al-Medina, and made Ali^{asws} a caliph regarding his^{saww} family and his^{saww} wealth. He^{saww} instructed him^{asws} he^{asws} should pay off every debt on his^{saww} behalf, and every deposit, and bequeathed to him^{asws} with paying off his^{saww} debts".²¹⁸

²¹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 j

الطَّبْرِيُّ بِإِسْنَادٍ لَهُ عَنْ عَبْدِ عَنِ عَلِيٍّ ع أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ يُؤَدِّي عَنِّي دَنِيَّ وَ يُقْضِي عِدَاتِي وَ يَكُونُ مَعِي فِي الْجَنَّةِ قُلْتُ يَا رَسُولَ اللَّهِ.

Al Tabari – By a chain of his, from Abbad, - From Ali^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Who will pay off my^{saww} debts on my^{saww} behalf, and fulfil my^{saww} promises, and happen to be with me^{saww} in the Paradise?’ I^{asws} said: ‘I^{asws} will, O Rasool-Allah^{saww}!’²¹⁹

فِرْدَوْسُ الدَّيْلَمِيِّ قَالَ سَلْمَانُ قَالَ ص عَلِيُّ بْنُ أَبِي طَالِبٍ يُنْجِزُ عِدَاتِي وَ يُقْضِي دَنِيَّ.

(The book) ‘Firdows’ of Al Daylami – Salman^{ra} said, ‘He^{saww} said: ‘Ali^{asws} Bin Abu Talib^{asws} will fulfil my^{saww} promises and pay off my^{saww} debts’²²⁰.

أَحْمَدُ فِي الْقَضَائِلِ عَنِ ابْنِ آدَمَ السَّلُولِيِّ وَ حُبَيْشِ بْنِ جُنَادَةَ السَّلُولِيِّ قَالَ النَّبِيُّ ص عَلِيُّ مِيَّي وَ أَنَا مِنْهُ وَ لَا يُقْضِي عَنِّي دَنِيَّ إِلَّا أَنَا أَوْ عَلِيٌّ.

Ahmad in (the book) ‘Al Fazaail’ – From Ibn Adam Al Salouly, and Hubeysi Bin Junadah Al Salouli, - ‘The Prophet^{saww} said: ‘Ali^{asws} is from me^{saww} and I^{saww} am from him^{asws}, and no one will pay off my^{saww} debts on my^{saww} behalf, except I^{saww} or Ali^{asws}’²²¹.

وَ قَوْلُهُ ص يُقْضِي دَنِيَّ وَ يُنْجِزُ وَعْدِي.

And his^{saww} words – ‘He^{asws} will pay off my^{saww} debts and fulfil my^{saww} promises’²²².

وَ قَوْلُهُ أَنْتَ قَاضِي دَنِيَّ.

And his^{saww} words: ‘You^{asws} are the payer of my^{asws} debts’²²³.

فِي رَوَايَاتٍ كَثِيرَةٍ قَتَادَةُ بَلَّغَنَا أَنَّ عَلِيًّا ع نَادَى ثَلَاثَةَ أَعْوَامٍ بِالْمُؤَسِمِ مَنْ كَانَ لَهُ عَلَى رَسُولِ اللَّهِ ص شَيْءٌ فَلْيَأْتِنَا نَقْضِي عَنْهُ.

And in a lot of reports – Qatada, ‘It has reached us that Ali^{asws} called out for three days among the general public in the season (of Hajj): ‘One who has anything for him upon Rasool-Allah^{saww}, let him come to us^{asws}, we^{asws} shall fulfil it on his^{saww} behalf!’²²³

وَ رَوَتْ الْعَامَّةُ عَنْ حُبَيْشِ بْنِ جُنَادَةَ أَنَّهُ أَتَى رَجُلًا أَبَا بَكْرٍ فَقَالَ رَسُولُ اللَّهِ وَعَدَنِي أَنْ يُخْتُوَ لِي ثَلَاثَ حَتَبَاتٍ مِنْ تَمْرٍ

And it is reported by the general Muslim, from Hubeysh Bin Junadah – ‘A man came to Abu Bakr and said, ‘Rasool-Allah^{saww} had promised me that he^{saww} would scoop out for me three scoops of dates’.

فَقَالَ يَا عَلِيُّ فَاحْتُمْهَا لَهُ فَعَدَّهَا أَبُو بَكْرٍ فَوَجَدَ فِي كُلِّ حَتَبَةٍ سِتِينَ تَمْرَةً فَقَالَ صَدَقَ رَسُولُ اللَّهِ سَمِعْتُهُ يَقُولُ يَا أَبَا بَكْرٍ كَتَمِي وَ كَفْتُ عَلِيًّا فِي الْعَدَدِ سَوَاءً وَ دَنِيَّ النَّبِيِّ إِنَّمَا كَانَ عِدَاتُهُ وَ هِيَ تَمَائُونُ أَلْفٍ دِرْهَمٍ فَأَدَّاهَا.

²¹⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 k

²²⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 l

²²¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 m

²²² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 n

²²³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 o

He said, 'O Ali^{asws}! Scoop these out for him'. Abu Bakr counted these and found sixty dates to be in every scoop. He^{asws} said, 'Rasool-Allah^{saww} spoke the truth. I^{asws} heard him^{saww} saying: 'My^{saww} palm and the palm of Ali^{asws} in the count, is the same, and the debt of the Prophet^{saww}, rather I^{saww} have paid it off, and it was eighty thousand Dirhams, and I^{asws} have paid it''²²⁴.

وَمَا قَضَىٰ عَنْهُ الدَّيْنَ دَيْنُ اللَّهِ الَّذِي هُوَ أَعْظَمُ وَ ذَلِكَ مَا كَانَ افْتَرَضَهُ اللَّهُ عَلَيْهِ فَمُضِيَ ص قَبْلَ أَنْ يُقْضِيَهُ وَ أَوْصَىٰ عَلِيًّا بِقَضَائِهِ عَنْهُ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَىٰ يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَ الْمُنَافِقِينَ

And from what he^{asws} fulfilled on his^{saww} behalf was the Debt of Allah^{azwj} which was the largest, and what is what Allah^{azwj} had Obligated upon him^{saww}. He^{saww} passed away before he^{saww} could fulfil it, and (so) he^{saww} bequeathed Ali^{asws} with fulfilling it on his^{saww} behalf, and that is the word of the Exalted: **O you Prophet! Fight the Kafirs and the hypocrites [9:73].**

فَجَاهَدَ الْكُفَّارَ فِي حَيَاتِهِ وَ أَمَرَ عَلِيًّا بِجِهَادِ الْمُنَافِقِينَ بَعْدَ وَفَاتِهِ فَجَاهَدَ النَّكَائِبِينَ وَ الْفَاسِقِينَ وَ الْمَارِقِينَ وَ قَضَىٰ بِذَلِكَ دَيْنَ رَسُولِ اللَّهِ الَّذِي كَانَ لِرَبِّهِ عَلَيْهِ.

He^{saww} fought the Kafirs during his^{saww} lifetime and instructed Ali^{asws} with fighting the hypocrites after his^{saww} expiry. So, he^{asws} fought the allegiance-breakers, and the deviants and the renegades, and with that, he^{asws} paid off the debt of Rasool-Allah^{saww} which was to his^{saww} Lord^{azwj}, upon him^{saww}'.

وَ إِنَّهُ ص جَعَلَ طَلَاقَ نِسَائِهِ إِلَيْهِ

And he^{saww} made the divorce of his^{saww} wives to be up to him^{asws}'²²⁵.

أَبُو الدَّرْعِلِ الْمُرَادِيُّ وَ صَالِحُ مَوْلَى التُّومَةِ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ص جَعَلَ طَلَاقَ نِسَائِهِ إِلَىٰ عَلِيٍّ.

Abu Al Dar'al, and Salih a slave of Al-Tawmah, from Ayesha, 'The Prophet^{saww} made the divorce of his^{saww} wives to Ali^{asws}'²²⁶.

الأَصْبَغُ بْنُ بُنَابَةَ قَالَ: بَعَثَ عَلِيٌّ ع يَوْمَ الْجَمَلِ إِلَىٰ عَائِشَةَ الرِّجْعِي وَ إِذَا تَكَلَّمْتَ بِكَلَامٍ تَبْرئينَ مِنَ اللَّهِ وَ رَسُولِهِ

Al Asbagh Bin Nubata who said,

'Ali^{asws} sent a message to Ayesha on the day of the (battle of the) camel: 'Return, or else I^{asws} shall speak with a phrase, you will be disavowed from Allah^{azwj} and His^{azwj} Rasool^{saww}!'

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِلْحَسَنِ اذْهَبْ إِلَىٰ فُلَانَةَ فَقُلْ لَهَا قَالَ لَكَ أَمِيرُ الْمُؤْمِنِينَ وَ الَّذِي فَلقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَنْ مَ تَرْحَلِي السَّاعَةَ لِأَبْعَثَنَّ إِلَيْكَ بِمَا تَعْلَمِينَ

²²⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 p

²²⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 q

²²⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 r

And Amir Al-Momineen^{asws} said to Al-Hassan^{asws}: 'Go to so and so woman (Ayesha) and say to her: 'Amir Al-Momineen^{asws} say to you: 'By the One^{azwj} Who Split the seed and Formed the person! If you do not depart right now, I^{asws} shall send to you with what you well know!'

فَلَمَّا أَحْبَبَهَا الْحَسَنُ بِمَا قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَامَتْ ثُمَّ قَالَتْ خَلُونِي فَقَالَتْ لَهَا امْرَأَةٌ مِنَ الْمَهَالِبَةِ أَنَّكَ ابْنُ عَبَّاسٍ شَيْخُ بَنِي هَاشِمٍ وَ حَاوَرْتِيهِ وَ حَرَجَ مِنْ عِنْدِكَ مُعْضَبًا وَ أَنَّكَ عَلَامٌ فَأَقْلَعَتْ

When he^{asws} informed her with what Amir Al-Momineen^{asws} had said, she stood up, then said, 'Leave me (to depart)! She said to her, a woman from Al-Mahaliya, 'Ibn Abbas came to you, being an elder of the Clan of Hashim^{asws}, and you spoke to him and he went out from your presence angrily, and a boy (Hassan^{asws}) came to you, and you are taking off?'

قَالَتْ إِنَّ هَذَا الْعُلَامَ ابْنُ رَسُولِ اللَّهِ ص فَمَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى مُقَلَّتِي رَسُولِ اللَّهِ فَلْيَنْظُرْ إِلَى هَذَا الْعُلَامِ وَ قَدْ بَعَثَ إِلَيَّ بِمَا عَلِمْتَ قَالَتْ فَأَسْأَلُكَ بِحَقِّ رَسُولِ اللَّهِ ص عَلَيْنِكَ إِلَّا أَحْبَبْتِنَا بِالَّذِي بَعَثَ إِلَيْكَ

She said, 'This boy is a son^{asws} of Rasool-Allah^{saww}. So, the one who wants to look at the two eyes of Rasool-Allah^{saww}, let him look at this boy, and he^{asws} has been sent to me with what you know. She said, 'I hereby ask you by the right of Rasool-Allah^{azwj} upon you, we should not inform with that which he^{asws} had been sent to you'.

قَالَتْ إِنَّ رَسُولَ اللَّهِ ص جَعَلَ طَلَّاقَ نِسَائِهِ بِيَدِ عَلِيٍّ فَمَنْ طَلَّقَهَا فِي الدُّنْيَا بَانَتْ مِنْهُ فِي الْآخِرَةِ.

She (Ayesha) said, 'Rasool-Allah^{saww} had made the divorce of his^{saww} wives to be in the hand of Ali^{asws}. The one whom he^{asws} divorces in the world would be irrevocably divorced from him^{saww} in the Hereafter''²²⁷

وَ فِي رِوَايَةٍ كَانَ النَّبِيُّ يُفْسِمُ نَفَلًا فِي أَصْحَابِهِ فَسَأَلْنَاهُ أَنْ يُعْطِينَا مِنْهُ شَيْئًا وَ الْحَحْنَا عَلَيْهِ فِي ذَلِكَ فَلَامَنَا عَلِيٌّ فَقَالَ حَسْبُكُمْ مَا أَضْحَجْتُمْ رَسُولَ اللَّهِ فَتَهَجَّمْنَا فَعَضِبَ النَّبِيُّ ص بِمَا اسْتَفْهَلْنَا بِهِ عَلِيًّا

And in a report – (Ayesha said), 'The Prophet^{saww} was distributing the war booty among his^{saww} companions. We (wives) asked him^{saww} if he could give us something from it and we insisted upon him^{saww} regarding that. Ali^{asws} blamed us and said, 'It suffices you what you have fatigued Rasool-Allah^{saww} with!' We crowded him^{asws}. The Prophet^{saww} was angered from what we had made Ali^{asws} face.

ثُمَّ قَالَ يَا عَلِيُّ إِنِّي قَدْ جَعَلْتُ طَلَّاقَهُنَّ إِلَيْكَ فَمَنْ طَلَّقْتَهَا مِنْهُنَّ فَهِيَ بَائِنَةٌ وَ لَمْ يُرَقَّتِ النَّبِيُّ ص فِي ذَلِكَ وَفَتًا فِي حَيَاتِهِ وَ لَا مَوْتٍ فَهِيَ تِلْكَ الْكَلِمَةُ فَأَخَافُ أَنْ أُبَيِّنَ مِنْ رَسُولِ اللَّهِ.

Then he^{saww} said: 'O Ali^{asws}! I^{saww} make their divorces to be up to you. So, the one you divorce, she would be irrevocably divorced', and the Prophet^{saww} did not specify a timing regarding that during his^{saww} lifetime nor (after his^{saww}) expiry. So, it is that phrase. Therefore, I fear to be irrevocably divorced from Rasool-Allah^{saww}'²²⁸

²²⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 s

²²⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 t

روي عنه: إنا أهل بيت النبوة و الرسالة و الإمامة و إنه لا يجوز أن يقبلنا عند ولادتنا القوابل.

It is reported from him^{asws}: ‘We^{asws} are People^{asws} of the Household of the Prophet-hood, and the Message, and the Imamate, and it is not allowed that the midwife should face us^{asws} during our birth’.²²⁹

و قد استنابه يوم الفتح في أمر عظيم فإنه وقف حتى صعد على كتفيه و تعلق بسطح البيت و صعد و كان يقلع الأصنام بحيث يهتر حيطان البيت و يرمي بها فتكسر

And he^{saww} had dispatched him^{asws} on the day of the conquest (of Makkah) regarding a mighty matter, for he^{asws} stood until he^{asws} ascended upon his^{saww} shoulder and hung on the roof of the House (Kabah) and climbed over, and he^{asws} uprooted the idols by shaking the walls of the House (Kabah) and threw these, and they broke’.

و رواه أحمد بن حنبل و أبو يعلى الموصلي في مسنديهما و أبو بكر الخطيب في تاريخه و محمد بن الصباح الزعفراني في الفضائل و الخطيب الخوارزمي في أزيجه و أبو عبد الله الطنزي في الحصاص و أبو المصائب صبيح مؤلى الرضا ع قال سمعته يحدث عن أبيه عن جدّه في قوله تعالى و رفعناه مكاناً علياً قال نزلت في صعود علي ع على ظهر النبي ص لقلع الصنم.

And it is reported by Ahmad Bin Hanbal, and Abu Ya’la Al Mowsily in their (books) ‘Musnad’, and Abu Bakr Al Khareeb in his history, and Muhammad Bin Al Sabbah Al Zafrany in (the book) ‘Al Fazail’, and Al Khateeb Al Khawarizmy in his (book) ‘Arbaeen’, and Abu Abdullah Al Bazanty in (the book) ‘Al Khasaais’,

And Abu Al-Maza’a Sabeeh a slave of Al-Reza^{asws} who said, ‘I heard him^{asws} narrating from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} regarding Words of the Exalted: **And We Elevated him to a high place [19:57]**. He^{asws} said: ‘It was Revealed regarding the climbing of Ali^{asws} upon the back of the Prophet^{saww} to uproot the idols’.²³⁰

أبو بكر الشيرازي في نزول القرآن في شأن أمير المؤمنين ع عن قتادة عن ابن المسيب عن أبي هريرة قال: قال لي جابر بن عبد الله دخلنا مع النبي مكة و في البيت و حوله ثلاثمائة و ستون صنماً فأمر بها رسول الله ص فألقيت كلها لوجوهها و كان على البيت صنم طويل يقال له هبال فنظر النبي ص إلى علي و قال له يا علي تترك علي أو أتركك عليك لألقي هبال عن ظهر الكعبة

Abu Bakr Al Shirazi in (the book) ‘Nuzool Al Quran Fi Sha’an Amir Al-Momineen^{asws}, from Qatadah, from Ibn Al Musayyab, from Abu Hureyra (well-known fabricator) who said,

‘Jabir Bin Abdullah said to me, ‘We entered Makkah with the Prophet^{saww} (during the conquest) and in the House (Kabah) and around it there were three hundred and sixty idols. Rasool-Allah^{saww} ordered with these, so all of them were thrown upon their faces, and upon the House (Kabah) was a tall idol called Hobal. The Prophet^{saww} looked at Ali^{asws} and said to him^{asws}: ‘O Ali^{asws}! Climb upon me^{saww} of I^{saww} climb upon you^{asws} to uproot Hobal from the back of the Kabah’.

قلت يا رسول الله بن تركبي فلما جلس على ظهري لم أستطع حمله لينقل الرسالة قلت يا رسول الله بن أركبك فضحك و نزل و طأطأ لي ظهره و استويث عليه

²²⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 u

²³⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 v

I (Ali^{asws}) said: 'O Rasool-Allah^{saww}! But, you^{saww} climb upon me^{asws}'. When he^{saww} sat upon my^{asws} back, I^{asws} was not able to carry him^{saww} due to the weight of the Message'. I^{asws} said 'O Rasool-Allah^{saww}! But, I^{asws} shall climb on you^{saww}'. He^{saww} smiled and descended and lowered his^{saww} for me^{asws}, and I^{asws} sat evenly upon it.

فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَوْ أَرَدْتُ أَنْ أَمْسِكَ السَّمَاءَ لَمَسَكْتُهَا بِيَدِي فَأَلْقَيْتُ هُبْلَ عَنْ ظَهْرِ الْكَعْبَةِ فَأَنْزَلَ اللَّهُ تَعَالَى وَ قُلْ جَاءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ.

By the One^{azwj} Who Split the seed and Formed the person! If I^{asws} had wanted to withhold the sky, I^{asws} could have withheld it by my^{asws} hands. I uprooted Hobal from the back of the Kabah, so Allah^{azwj} the Exalted Revealed: **'The Truth came and the Falsehood vanished, [17:81]'**.²³¹

وَ رَوَى أَحْمَدُ بْنُ حَنْبَلٍ وَ أَبُو بَكْرٍ الْخَطِيبُ فِي كِتَابَيْهِمَا بِالْإِسْنَادِ عَنْ نُعَيْمِ بْنِ حُكَيْمِ الْمَدَائِنِيِّ قَالَ حَدَّثَنِي أَبُو مَرْيَمَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: انْطَلَقَ بِي رَسُولُ اللَّهِ ص إِلَى الْأَصْنَامِ فَقَالَ اجْلِسْ فَجَلَسْتُ إِلَى جَنْبِ الْكَعْبَةِ ثُمَّ صَعِدَ رَسُولُ اللَّهِ عَلَى مَنْكِبِي ثُمَّ قَالَ لِي انْهَضْ بِي إِلَى الصَّنَمِ فَتَهَضُّتُ بِهِ

And it is reported by Ahmad Bin Hanbal, and Abu Bakr Al Khateeb in their books, by the chain from Nueym Bin Hukeym Al Madainy who said, 'It is narrated to me by Abu Maryam,

'From Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} went with me^{asws} to the idols. He^{saww} said: 'Be seated!' So, I^{asws} sat down to the side of the Kabah. Then Rasool-Allah^{saww} climbed upon my^{asws} shoulder, then said to me^{asws}: 'Get up with me^{asws} to the idols!' I^{asws} got up with him^{saww}.

فَلَمَّا رَأَى ضَعْفِي عَنْهُ قَالَ اجْلِسْ فَجَلَسْتُ وَ أَنْزَلْتُهُ عَنِّي وَ جَلَسَ لِي رَسُولُ اللَّهِ ص ثُمَّ قَالَ لِي اصْعِدْ يَا عَلِيُّ فَصَعِدْتُ عَلَى مَنْكِبِهِ ثُمَّ تَهَضَّ بِِي رَسُولُ اللَّهِ ص

When he^{saww} saw my^{asws} weakness from him it, he^{saww} said: 'Be seated!' So, I^{asws} sat down and descended him^{saww} from me^{asws}, and Rasool-Allah^{saww} sat down for me^{asws}. Then he^{saww} said to me^{asws}: 'Climb, O Ali^{asws}!' I^{asws} climbed upon his^{saww} shoulder. Then Rasool-Allah^{saww} got up with me^{asws}.

فَلَمَّا تَهَضَّ بِِي حَبِيلٌ لِي أَيُّ لَوْ شِئْتُ لَبَلْتُ السَّمَاءَ وَ صَعِدْتُ عَلَى الْكَعْبَةِ وَ تَنَحَّى رَسُولُ اللَّهِ ص فَأَلْقَيْتُ صَنْمَهُمُ الْأَكْبَرَ صَنْمَ قُرَيْشٍ وَ كَانَ مِنْ نُحَاسٍ مُؤْتَدًّا بِأَوْتَادٍ مِنْ حَدِيدٍ إِلَى الْأَرْضِ الْحَبْرِ.

When he^{saww} had got up with me^{asws}, a thought came to me^{asws} that: 'If I^{asws} so desired, I^{asws} could touch the sky', and I^{asws} climbed upon the Kabah and left Rasool-Allah^{saww} (at the bottom). I^{asws} uprooted the largest idol of Qureysh (Hobal), and he was (made of) brass, pegged with iron pegs to the ground' – the Hadeeth".²³²

وَ فِي رِوَايَةِ الْخَطِيبِ فَإِنَّهُ يُجِيلُ لِي أَيُّ لَوْ شِئْتُ لَبَلْتُ إِلَى أَفْقِ السَّمَاءِ.

²³¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 w

²³² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 x

And it is reported by Al-Khateeb – ‘A thought came to me^{asws}: ‘If I^{asws} so desire, I^{asws} could grab to the horizons of the sky’’.²³³

و حَدَّثَنِي أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ الْعَاصِمِيُّ عَنْ إِسْمَاعِيلَ بْنِ أَحْمَدَ الْوَاعِظِ عَنْ أَبِي بَكْرٍ الْبَيْهَقِيِّ بِإِسْنَادِهِ عَنْ أَبِي مُرَيْمٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص اِحْمَلْنِي لِنَطْرَحِ الْأَصْنَامَ عَنِ الْكَعْبَةِ فَلَمْ أُطِقْ حَمْلَهُ فَحَمَلَنِي فَلَوْ شِئْتُ أَتَنَاوَلُ السَّمَاءَ فَعَلْتُ.

And it is narrated to me by Abu Al-Hassan Ali Bin Ahmad Al Aasimy, from Ismail Bin Ahad Al Qaiz, from Abu Bakr Al Bayhaqi, by his chain from Abu Maryam,

‘Rasool-Allah^{saww} said: ‘Carry me^{saww} to drop the idols from the Kabah’. But, I^{asws} could not tolerate carrying him^{asws}, so he^{saww} carried me^{asws}. If I^{asws} had so desired to grab the sky, I^{asws} could have done it’’.²³⁴

و فِي حَبْرٍ وَ اللَّهُ لَوْ شِئْتُ أَنْ أُنَالَ السَّمَاءَ بِيَدِي لَبَلَيْتُهَا.

And in a Hadeeth: ‘By Allah^{azwj}! If I^{asws} had so desired to grab the sky with my^{asws} hand, I^{asws} would have grabbed it’’.²³⁵

وَ رَوَى الْقَاضِي أَبُو عَمْرٍو عُثْمَانُ بْنُ أَحْمَدَ عَنْ شَيْخٍ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ص لِعَلِيِّ ص صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَمَا بَنَّا إِلَى الصَّنَمِ فِي أَعْلَى الْكَعْبَةِ لِنَكْسِرَهُ فَمَا جَمِعَا فَلَمَّا أَتَيَاهُ قَالَ لَهُ النَّبِيُّ ص فَمَا عَلَيَّ عَاتِقِي حَتَّى أَرْفَعَكَ عَلَيْهِ

And it is reported by the judge Abu Amro Usman Bin Ahmad, from elders, by a chain from Ibn Abbas who said,

‘The Prophet^{saww} said to Ali^{asws}, may the Salawat of Allah^{azwj} be upon them^{asws} both: ‘Arise with us^{asws} to the idol at the top of the Kabah to break it’. They^{asws} both stood together. When they^{asws} came to it, the Prophet^{saww} said to him^{asws}: ‘Stand, O Ali^{asws}, upon my^{saww} shoulder until I^{saww} lift you^{asws} upon it’.

فَأَعْطَاهُ عَلِيُّ ثَوْبَهُ فَوَضَعَهُ رَسُولُ اللَّهِ ص عَلَيَّ عَاتِقِي ثُمَّ رَفَعَهُ حَتَّى وَضَعَهُ عَلَيَّ النَّبِيِّ فَأَخَذَ عَلِيُّ ع الصَّنَمَ وَ هُوَ مِنْ نُحَاسٍ فَرَمَى بِهِ مِنْ فَوْقِ الْكَعْبَةِ فَتَادَى رَسُولُ اللَّهِ ص أَنْزَلَ فَوُتِبَ مِنْ أَعْلَى الْكَعْبَةِ كَأَنَّمَا كَانَ لَهُ جَنَاحَانِ

Ali^{asws} gave him^{asws} his^{asws} cloth, and Rasool-Allah^{saww} placed it upon his^{saww} shoulder, then raised him^{asws} until he^{saww} placed him^{asws} upon the House (Kabah). Ali^{asws} grabbed the idol, and it was (made) of brass. He^{asws} threw it from above the Kabah. Rasool-Allah^{saww} called out: ‘Descend!’ He^{asws} jumped from the top of the Kabah as if there were wings for him^{asws}.

وَ يُقَالُ إِنَّ عُمَرَ كَانَ تَمَتَّى ذَلِكَ فَقَالَ ع إِنَّ الَّذِي عَبْدَهُ لَا يَفْلُغُهُ وَ لَمَّا صَعِدَ أَبُو بَكْرٍ الْمِنْبَرَ نَزَلَ مِرْقَاةً فَلَمَّا صَعِدَ عُمَرُ نَزَلَ مِرْقَاةً فَلَمَّا صَعِدَ عُثْمَانُ نَزَلَ مِرْقَاةً فَلَمَّا صَعِدَ عَلِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِ صَعِدَ إِلَى مَوْضِعٍ يَجْلِسُ عَلَيْهِ رَسُولُ اللَّهِ ص فَسَمِعَ مِنَ النَّاسِ صَوْضَاءَ

And it is said that Umar had wished for that. He^{asws} said: ‘The one who had worshipped it (before) cannot uproot it’. And when Abu Bakr ascended the pulpit (became caliph), he sat lower by a step. When Umar ascended it, he sat lower by a step. When Usman ascended, he

²³³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 y

²³⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 z

²³⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 za

sat lower by a step. When Ali^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, he^{asws} climbed to the place which Rasool-Allah^{saww} used to sit upon.

فَقَالَ مَا هَذَا الَّذِي أَسْمَعُهَا قَالُوا لِيُصْغِرُواكَ إِلَى مَوْضِعِ رَسُولِ اللَّهِ ص الَّذِي لَمْ يَصْعُدْهُ الَّذِي تَقْدَمُكَ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ قَامَ مَقَامِي وَ لَمْ يَعْمَلْ بِعَمَلِي أَكْبَهُ اللَّهُ فِي النَّارِ وَ أَنَا وَ اللَّهُ الْعَامِلُ بِعَمَلِهِ الْمُتَمَتِّلُ قَوْلَهُ الْحَاكِمِ بِحُكْمِهِ فَلِذَلِكَ قُمْتُ هُنَا

So, he^{asws} heard noise from the people. He^{asws} said: ‘What is this which I^{asws} am hearing?’ They said, ‘Due to your^{asws} climbing to the place of Rasool-Allah^{saww} which the ones who have preceded you^{asws} did not ascend to’. He^{asws} said: ‘I^{asws} heard Rasool-Allah^{saww} saying: ‘One who stands in my^{saww} place and does not act with my^{saww} deeds, Allah^{azwj} would Fling him into the Fire, and by Allah^{azwj}, I^{asws} am the worker with his^{saww} works, compliant to his^{saww} words, the decider with his^{saww} decisions. So, that is why I^{asws} am standing over here’.

ثُمَّ ذَكَرَ فِي حُطْبَتِهِ مَعَاشِرَ النَّاسِ قُمْتُ مَقَامَ أُخِي وَ ابْنِ عَمِّي لِأَنَّهُ أَخْلَعَنِي بِسِرِّي وَ مَا يَكُونُ مِنِّي فَكَأَنَّهُ قَالَ أَنَا الَّذِي وَضَعْتُ قَدَمِي عَلَى حَاتَمِ النَّبُوءَةِ فَمَا هَذِهِ الْأَعْوَادُ أَنَا مِنْ مُحَمَّدٍ وَ مُحَمَّدٍ مِنِّي

Then he^{asws} mentioned in his^{asws} sermon: ‘Community of people! I^{asws} am standing in the place of my^{saww} brother^{asws}, and son^{saww} of my^{asws} uncle, because he^{saww} let me^{asws} known my^{asws} secrets and what would be happening from me^{asws}’. It is as if he^{asws} said: ‘I^{asws} am the one who placed my^{asws} feet upon the seal of Prophet-hood, so what are these sticks (pulpit)? I^{asws} am from Muhammad^{saww} and Muhammad^{saww} from me^{asws}’.

وَ قَالَ ع فِي حُطْبَةِ الْإِفْتِيخَارِ أَنَا كَسَرْتُ الْأَصْنَامَ أَنَا رَفَعْتُ الْأَعْلَامَ أَنَا بَنَيْتُ الْإِسْلَامَ

And he^{asws} said in a sermon, priding: ‘I^{asws} broke the idols! I^{asws} raised the flags!’ I^{asws} build Al-Islam!’”²³⁶

مُسْنَدُ أَبِي يَعْلَى أَبِي مَرْيَمَ قَالَ عَلِيٌّ ع انْطَلَقْتُ مَعَ رَسُولِ اللَّهِ لَيْلًا حَتَّى أَتَيْتُنَا الْكُعْبَةَ فَقَالَ لِي اجْلِسْ فَجَلَسْتُ فَصَعِدَ رَسُولُ اللَّهِ ص عَلَيَّ مِنْكَبِي ثُمَّ تَحَضُّتُ بِهِ فَلَمَّا رَأَى ضَعْفِي عَنْهُ قَالَ اجْلِسْ فَجَلَسْتُ فَتَرَلَّ رَسُولُ اللَّهِ ص فَجَلَسَ لِي وَ قَالَ اصْعُدْ عَلَيَّ مِنْكَبِي

(The book) ‘Musnad’ of Abu Ya’la Abu Maryam,

‘Ali^{asws} said: ‘I^{asws} went with Rasool-Allah^{saww} at night until we^{asws} came to the Kabah. He^{saww} said to me^{asws}: ‘Be seated’. So, I^{asws} sat down. Rasool-Allah^{saww} climbed upon my^{asws} shoulder, then I^{asws} got up with him^{saww}. When he^{saww} saw my^{saww} weakness from it, he^{saww} said: ‘Be seated’. So, I^{asws} sat down. Rasool-Allah^{saww} descended and sat for me^{asws} and said: ‘Climb upon my^{saww} shoulder’.

ثُمَّ صَعِدْتُ عَلَيْهِ ثُمَّ تَحَضُّ بِِي حَتَّى إِنَّهُ لِيُحَيِّلُ إِلَيَّ لَوْ شِئْتُ نَلْتُ أَفْقَ السَّمَاءِ وَ صَعِدْتُ عَلَى الْبَيْتِ فَأَتَيْتُ صَنَمَ قُرَيْشٍ وَ هُوَ بِمِثَالِ رَجُلٍ مِنْ صُفْرِ أَوْ نُحَاسٍ الْحَدِيثِ.

Then I^{asws} climbed upon him^{saww}. Then he^{saww} got up with me^{asws} until a thought came to me^{asws}: ‘If I^{asws} so desire, I^{asws} can grab the horizons of the sky’. And I^{asws} climbed upon the

²³⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 zb

House and went to an idol of Qureysh (Hobal), and it was a likeness of a man (made) from yellow (gold) or brass' – the Hadeeth'' .²³⁷

وَرَوَى إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الْكُوفِيُّ فِي حَبْرِ طَوِيلٍ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ كَانَ صَنَمَ لِحُرَاعَةَ مِنْ فَوْقِ الْكَعْبَةِ فَقَالَ لَهُ النَّبِيُّ ص يَا أَبَا الْحَسَنِ انْطَلِقْ بِنَا نَلْقِي هَذَا الصَّنَمَ عَنِ الْبَيْتِ فَاَنْطَلِقَا لَيْلًا فَقَالَ لَهُ يَا أَبَا الْحَسَنِ اِرْقُ عَلَيَّ ظَهْرِي وَكَانَ طُولُ الْكَعْبَةِ أَرْبَعِينَ ذِرَاعًا فَحَمَلَهُ رَسُولُ اللَّهِ ص فَقَالَ انْتَهَيْتَ يَا عَلِيُّ

And it is reported by Ismail Bin Muhammad Al Kufy, in a lengthy Hadeeth from Ibn Abbas,

'There was an idol of (the clan of) Al Khuza'a at the top of the Kabah. The Prophet^{saww} said to him^{asws}: 'O Abu Al-Hassan^{asws}! Come with us^{asws}, we^{asws} shall uproot this idol from the House (Kabah)'. They^{asws} went at night. He^{saww} said to him^{asws}: 'O Abu Al-Hassan^{asws}! Climb upon my^{saww} back'. And the height of the Kabah was of forty cubits. Rasool-Allah^{saww} carried him^{asws} and said: 'End up to it, O Ali^{asws}!'

قَالَ وَ الْأَيْدِي بَعَثَكَ بِالْحَقِّ لَوْ هَمَمْتُ أَنْ أَمَسَّ السَّمَاءَ بِيَدَيَّ لَمَسِسْتُهَا وَ احْتَمَلَ الصَّنَمَ وَ جَلَدَ بِهِ الْأَرْضَ فَتَقَطَّعَ قِطْعًا ثُمَّ تَعَلَّقَ بِالْمِيزَابِ وَ تَخَلَّى بِنَفْسِهِ إِلَى الْأَرْضِ فَلَمَّا سَقَطَ صَحَكَ فَقَالَ النَّبِيُّ ص مَا يُضْحِكُكَ يَا عَلِيُّ أَضْحَكَكَ اللَّهُ سِنَّكَ

He^{asws} said: 'By the One^{azwj} Who Sent you^{saww} with the truth! If I^{asws} had considered to touch the sky with my^{asws} hand, I^{asws} would have touched it'. And he^{asws} carried the idol and threw it to the ground, and it (broke into) pieces and pieces. Then he^{asws} hung with the spout and jumped to the ground. When he^{asws} fell, he^{asws} laughed. The Prophet^{saww} said: 'What makes you^{asws} laugh, O Ali^{asws}? May Allah^{azwj} Keep you^{asws} happy all your^{asws} life'.

قَالَ صَحِكْتُ يَا رَسُولَ اللَّهِ تَعْجَبًا مِنْ أَبِي رَمَيْتُ بِنَفْسِي مِنْ فَوْقِ الْبَيْتِ إِلَى الْأَرْضِ فَمَا أَلَمْتُ وَ لَا أَصَابَنِي وَجَعٌ فَقَالَ كَيْفَ تَأْمُ يَا أَبَا الْحَسَنِ أَوْ يُصِيبُكَ وَجَعٌ إِنَّمَا رَفَعَكَ مُحَمَّدٌ وَ أَنْزَلَكَ جِبْرَائِيلُ.

He^{asws} said: 'O Rasool-Allah^{saww}! I^{asws} laughed in surprise from having thrown myself^{asws} from above the House to the ground, and I^{asws} was neither injured nor did any pain hit me^{asws}'. He^{saww} said: 'How could you be injured or hit by pain, O Abu Al-Hassan^{asws}? But rather Muhammad^{saww} had raised you^{asws} and Jibraeel^{as} had descended you^{asws}'.²³⁸

وَ فِي أَرْبَعِينَ الْحَوَارِثِيِّ فِي حَبْرِ طَوِيلٍ فَاَنْطَلَقْتُ أَنَا وَ النَّبِيُّ ص وَ حَشِينَا أَنْ يَرَانَا أَحَدٌ مِنْ قُرَيْشٍ أَوْ غَيْرِهِمْ فَقَدْتُهُ فَتَكَسَّرَ وَ نَزَوْتُ مِنْ فَوْقِ الْكَعْبَةِ.

And in (the book) 'Arbaeen' of Al-Khawarizmy', in a lengthy Hadeeth: 'So, I^{asws} and the Prophet^{saww} went and we^{ra} were scared from anyone from Qureysh might see us, or others. I^{asws} went ahead of him^{saww} and broke (idols) and removed (Hobal) from above the Kabah'' .²³⁹

2- مع، معاني الأخبار ع، علل الشرائع أحمد بن يحيى المكنب عن أحمد بن محمد الوراق عن بشير بن سعيد بن قيلويه عن عبد الجبار بن كثير التميمي اليماني قال سمعت محمد بن حرب الهلالي أمير المدينة يقول سألت جعفر بن محمد ع فقلت له يا ابن رسول الله في نفسي مسألة أريد أن أسألك عنها فقال إن شئت أخبرتك بمسألتك قبل أن تسألني وإن شئت فاسأل

²³⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 zc

²³⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 zd

²³⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 1 ze

(The book) 'Ma'any al Akhbar, (and) 'Illal Al Sharaie' – Ahmad Bin Yahya Al Mukattib, from Ahmad Bin Muhammad Al Warraq, from bashir Bin Saeed Bin Qeylawiya, from Abdul Jabbar Bi Kaseer Al Tameemi Al Yamani who said, 'I heard Muhammad Bin Harb Al Hilali, governor of Al Medina, saying,

'I asked Ja'far^{asws} Bin Muhammad^{asws} saying to him^{asws}, 'O Son^{asws} of Rasool-Allah^{saww}! There is a question within myself, I want to ask you^{asws} about it'. He^{asws} said: 'If you like, I^{asws} can inform you (regarding) your question before you even ask me^{asws}, and if you like, then ask'.

قَالَ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ وَ بِأَيِّ شَيْءٍ تَعْرِفُ مَا فِي نَفْسِي قَبْلَ سُؤَالِي فَقَالَ بِالتَّوَسُّمِ وَ التَّفَرُّسِ أَمَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لآيَاتٍ لِلْمُتَوَسِّمِينَ وَ قَوْلَ رَسُولِ اللَّهِ ص اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ قَالَ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَأَخْبِرْنِي بِمَسْأَلَتِي

He (the narrator) said, 'I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}, and by which thing would you^{asws} recognise what is within myself before my questioning?' He^{asws} said: 'He^{asws} said: 'By expectation and insight. Have you not heard the Words of Allah^{azwj} Mighty and Majestic: **Surely, in that are Signs for the distinguishers [15:75]**, and the words of Rasool-Allah^{saww}: 'Fear the insight of a Momin for he looks by the Light of Allah^{azwj}}?' I said, 'O son^{asws} of Rasool-Allah^{saww}, inform me regarding my question'.

قَالَ أَرَدْتُ أَنْ تَسْأَلَنِي عَنْ رَسُولِ اللَّهِ لَمْ لَمْ يُطِيقْ حَمْلَهُ عَلَيَّ عِندَ حِطِّ الْأَصْنَامِ مِنْ سَطْحِ الْكَعْبَةِ مَعَ قُوَّتِهِ وَ شِدَّتِهِ وَ مَعَ مَا ظَهَرَ مِنْهُ فِي قَلْعِ بَابِ الْقَوْمِ بِحَبْرٍ وَ الرَّمِي بِهِ إِلَى وَرَائِهِ أَرْبَعِينَ ذِرَاعاً وَ كَانَ لَا يُطِيقُ حَمْلَهُ أَرْبَعُونَ رَجُلًا وَ قَدْ كَانَ رَسُولُ اللَّهِ ص يَرْكَبُ النَّاقَةَ وَ الْفَرَسَ وَ الْحِمَارَ وَ رَكِبَ الْبُرَاقَ لَيْلَةَ الْمِعْرَاجِ وَ كُلُّ ذَلِكَ دُونَ عَلَيٍّ فِي الْقُوَّةِ وَ الشِّدَّةِ

He^{asws} said: 'You intend to ask me about Rasool-Allah^{saww} as to why did he^{saww} carry Ali^{asws} Bin Abu Talib^{asws} to bring down the idols from the surface of the Kabah, when he^{asws} had the strength and the intensity which he^{asws} displayed when he^{asws} ripped off the door of the fort of Khaybar and threw it behind him^{asws} to a distance of forty cubits, and it was not being carried by forty men, and Rasool-Allah^{saww} had ridden upon the camel, and the horse, and the mule, and rode upon Al-Buraaq on the night of the Ascension, and all that was lower than Ali^{asws} in strength and intensity?'

قَالَ قُلْتُ لَهُ عَنْ هَذَا وَ اللَّهِ أَرَدْتُ أَنْ أَسْأَلَكَ يَا ابْنَ رَسُولِ اللَّهِ فَأَخْبِرْنِي

I said, 'By Allah^{azwj}}, this is what I intended to ask you^{asws}, O son^{asws} of Rasool-Allah^{saww}, so inform me'.

فَقَالَ إِنَّ عَلِيًّا بِرَسُولِ اللَّهِ تَشَرَّفَ وَ بِهِ ارْتَفَعَ وَ بِهِ وَصَلَ إِلَى أَنْ أُطْفَأَ نَارُ الشِّرْكَ وَ أَنْبَطَلَ كُلُّ مَعْبُودٍ مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ وَ لَوْ عَلَاهُ النَّبِيُّ ص لِحِطِّ الْأَصْنَامِ لَكَانَ بِعَلِيٍّ مُرْتَفِعاً وَ شَرِيفاً وَاصِلاً إِلَى حِطِّ الْأَصْنَامِ وَ لَوْ كَانَ ذَلِكَ كَذَلِكَ لَكَانَ أَفْضَلَ مِنْهُ

He^{asws} said: 'Ali^{asws} had nobility with Rasool-Allah^{saww}, and by it he^{asws} was raised to extinguish the fire of Polytheism, and invalidate every worshipped one besides Allah^{azwj}} Mighty and Majestic. And had the Prophet^{saww}} been raised for the bringing down of the idols, it would have been by Ali^{asws} that he^{saww}} would have been raised, and been ennobled, and arrived to the bringing down of the idols. And that was like that, he^{asws} would have been higher than him^{saww}}.

أَ لَا تَرَى أَنَّ عَلِيًّا قَالَ لَمَّا عَلَوْتُ ظَهْرَ رَسُولِ اللَّهِ شَرِيفْتُ وَ ارْتَفَعْتُ حَتَّى لَوْ شِئْتُ أَنْ أَنَالَ السَّمَاءَ لَنَلْتُهَا أَمَا عَلِمْتَ أَنَّ الْمِصْبَاحَ هُوَ الَّذِي يُهْتَدَى بِهِ فِي الظُّلْمَةِ وَ انْبِعَاثُ فِرْعَوْنِ مِنْ أَصْلِهِ

Have you not seen that Ali^{asws} said: 'When I^{asws} was raised upon the shoulders of Rasool-Allah^{saww}, I^{asws} was ennobled and raised to the extent that if I^{asws} had so desire to, I^{asws} would have touched the sky. But do you know that the Lantern it which guides in the darkness, and its emission is a branch of the original source.

وَ قَدْ قَالَ عَلِيُّ ع أَنَا مِنْ أَحْمَدَ كَالضُّوءِ مِنَ الضُّوءِ أَمَا عَلِمْتَ أَنَّ مُحَمَّدًا وَ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِمَا كَانَا نُورًا بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ قَبْلَ خَلْقِ الْخَلْقِ وَ بِالْفِي عَامٍ وَ أَنَّ الْمَلَائِكَةَ لَمَّا رَأَتْ ذَلِكَ النُّورَ رَأَتْ لَهُ أَصْلًا قَدْ تَشَعَّبَ مِنْهُ شُعَاعٌ لَامِعٌ فَقَالَتْ إِهْمَا وَ سَيِّدَنَا مَا هَذَا النُّورُ

And Ali^{asws} said: 'I^{asws} am from Ahmad^{saww} like the Illumination is from the illumination. But, do you know that Muhammad^{saww} and Ali^{asws} were two Lights in front of Allah^{azwj} Mighty and Majestic before the Creation of the creatures, by two thousand years, and that the Angels, when they saw that Light, saw it as original from which was radiating a blinding radiance, so they said: 'Our Allah^{azwj}, and our Master^{azwj}! What is this Light?'

فَأَوْحَى اللَّهُ تَبَارَكَ اللَّهُ وَ تَعَالَى إِلَيْهِمْ هَذَا نُورٌ مِنْ نُورِي أَصْلُهُ نُبُوَّةٌ وَ فِرْعَوْنُ إِمَامَةٌ أَمَا النُّبُوَّةُ فَلِمُحَمَّدٍ عَبْدِي وَ رَسُولِي وَ أَمَا الإِمَامَةُ فَلِعَلِيِّ حُجَّتِي وَ وَلِيِّي وَ لَوْلَاهُمَا مَا خُلِقْتُ خَلْقِي

Allah^{azwj} Blessed and Exalted Revealed unto them: "This is a Light from My^{azwj} Light. Its root is Prophet-hood and its branch is Imamate. As for the Prophet-hood, so it is for Muhammad^{saww}, My^{azwj} servant, and My^{azwj} Rasool^{saww}. And as for the Imamate, so it is for Ali^{asws}, My^{azwj} Proof, and My^{azwj} Guardian. And had it not been for these two^{asws}, I^{azwj} would not have Created My^{azwj} creation".

أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ص رَفَعَ يَدَ عَلِيِّ ع بِعَدِيدِ حِمِّ حَتَّى نَظَرَ النَّاسُ إِلَى بَيَاضِ إِبْطَيْهِمَا فَجَعَلَهُ وَلِيَّ الْمُسْلِمِينَ وَ إِمَامَهُمْ

But do you know that Rasool-Allah^{saww} raised the hand of Ali^{asws} at Ghadeer Khumm, to the extent that the people looked at the whiteness of his^{asws} two arms. So he^{asws} was made to be a Master of the Muslims and their Imam^{asws}.

وَ قَدْ احْتَمَلَ الْحَسَنَ وَ الْحُسَيْنَ ع يَوْمَ خَظِيرَةِ بَنِي النَّجَّارِ فَلَمَّا قَالَ لَهُ بَعْضُ أَصْحَابِهِ نَاوِلْنِي أَحَدَهُمَا يَا رَسُولَ اللَّهِ قَالَ نِعَمَ الرَّكِيْبَانِ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا

And he^{saww} had carried Al-Hassan^{asws} and Al-Husayn^{asws} on the day of Hazeera of the Clan of Najjar. So when one of his^{saww} companions said, 'Let me carry one^{asws} of them^{asws}, O Rasool-Allah^{saww}', he^{saww} said: 'These two^{asws} are the best of the riders and the father^{asws} of these two^{asws} is better than these two^{asws}'.

وَ أَنَّهُ كَانَ يُصَلِّي بِأَصْحَابِهِ فَأَطَالَ سَجْدَةً مِنْ سَجْدَاتِهِ فَلَمَّا سَلَّمَ قِيلَ لَهُ يَا رَسُولَ اللَّهِ لَقَدْ أَطَلْتَ هَذِهِ السَّجْدَةَ فَقَالَ ص إِنَّ ابْنِي ارْتَحَلَنِي فَكَرِهْتُ أَنْ أَعَاجِلَهُ حَتَّى يَنْزِلَ وَ إِنَّمَا أَرَادَ بِذَلِكَ رَفْعَهُمْ وَ تَشْرِيفَهُمْ فَالْتَبِي ص إِمَامٌ نَبِيٌّ وَ عَلِيٌّ إِمَامٌ لَيْسَ بِنَبِيٍّ وَ لَا رَسُولٍ فَهُوَ غَيْرُ مُطْبِقٍ لِأَنْتِقَالَ النُّبُوَّةِ-

And he^{saww} was Praying with his^{as} companions, so he^{saww} prolonged a Prostration from his^{saww} Prostrations. When he^{saww} greeted (at the end of the Prayers), it was said to him^{as}, 'O Rasool-Allah^{saww}! You^{saww} have prolonged this Prostration'. He^{saww} said: 'My^{saww} two son^{asws}

were riding upon me^{saww}, I^{saww} disliked that I^{asws} should hasten them^{asws}, until they^{asws} descended (by themselves)'. But rather, what he^{saww} intended by that was to raise them^{asws}, and their^{asws} nobility. The Prophet^{saww} was an Imam^{asws} and a Prophet^{saww}, and Ali^{asws} was an Imam^{asws} and neither a Prophet^{as} nor a Rasool^{as}. He^{asws} could not endure the weight of the Prophet-hood.

قَالَ مُحَمَّدُ بْنُ حَرْبٍ الْهَلَالِيُّ فَقُلْتُ لَهُ زِدْنِي يَا ابْنَ رَسُولِ اللَّهِ ص فَقَالَ إِنَّكَ لَأَهْلُ الزِّيَادَةِ

Muhammad Bin Harb Al-Hilaly said, 'I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Increase it for me'. He^{asws} said: 'You are indeed deserving of the increase'.

إِنَّ رَسُولَ اللَّهِ ص حَمَلَ عَلِيًّا عَلَى ظَهْرِهِ يُرِيدُ بِذَلِكَ أَنَّهُ أَبُو وُلْدِهِ وَ إِمَامَةُ الْأَيْمَةِ مِنْ صُلْبِهِ كَمَا حَوَّلَ رِذَاءَهُ فِي صَلَاةِ الْإِسْتِسْقَاءِ وَ أَرَادَ أَنْ يُعْلِمَ أَصْحَابَهُ بِذَلِكَ أَنَّهُ قَدْ تَحَوَّلَ الْجَدْبُ خِصْبًا

Rasool-Allah^{saww} carried Ali^{asws} upon his^{saww} shoulders, intending by that, that he^{asws} was the father^{asws} of his^{saww} (grand) sons, and an Imam^{asws} from the Imams^{asws} from his^{asws} back, just as overturning of his^{saww} cloak during the Prayer of Al-Istisqa'a (the rain), it is intended by that it be known by his^{saww} companions, that he^{saww} had overturned the famine'.

قَالَ قُلْتُ لَهُ زِدْنِي يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, 'I said to him^{asws}, 'Increase it for me, O son^{asws} of Rasool-Allah^{saww}'.

فَقَالَ احْتَمَلَ رَسُولُ اللَّهِ ص عَلِيًّا يُرِيدُ بِذَلِكَ أَنْ يُعْلِمَ قَوْمَهُ أَنَّهُ هُوَ الَّذِي يُخَفِّفُ عَنْ ظَهْرِ رَسُولِ اللَّهِ مَا عَلَيْهِ مِنَ الدَّيْنِ وَ الْعِدَاتِ وَ الْأَدَاءِ عَنْهُ مِنْ بَعْدِهِ

He^{asws} said: 'Rasool-Allah^{saww} carried Ali^{asws}, intending by that to let his^{saww} people know that he^{asws} would lighten from the shoulders of Rasool-Allah^{saww}, what is upon him^{saww} from the debts and the fulfilment of the promised made, from after him^{saww}'.

قَالَ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ زِدْنِي

He (the narrator) said, 'I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}, Increase it for me'.

فَقَالَ احْتَمَلَهُ لِيُعْلِمَ بِذَلِكَ أَنَّهُ قَدْ احْتَمَلَهُ وَ مَا حَمَلَ إِلَّا لِأَنَّهُ مَعْصُومٌ لَا يَحْمِلُ وَرَأً فَتَكُونُ أَعْمَالُهُ عِنْدَ النَّاسِ حِكْمَةً وَ ثَوَابًا وَ قَدْ قَالَ النَّبِيُّ ص لِعَلِيٍّ ع يَا عَلِيُّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَمَلَنِي دُنُوبَ شِيعَتِكَ ثُمَّ عَفَّرَهَا لِي وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ لِيُعْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ

He^{asws} said: 'He^{saww} carried him^{asws}, to it would be known by that he^{saww} has carried him^{asws}, and has not carried except that he^{asws} was Infallible (sinless), and he^{saww} has not carried a burden, so that his^{asws} action would become one of wisdom, and correct. And the Prophet^{saww} had said to Ali^{asws}: 'O Ali^{asws}! Allah^{azwj} Blessed and Exalted Loaded me^{saww} with the sins of your^{asws} Shias, then Forgave them for me^{saww}, and these are the Words of the Exalted: **For Allah to Forgive you what has preceded from your sins and what is delayed [48:2].**

وَلَمَّا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكُمْ أَنْفُسَكُمْ قَالَ النَّبِيُّ ص أَيُّهَا النَّاسُ عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ وَ عَلَيَّ نَفْسِي وَ أَخِي أَطِيعُوا عَلِيًّا فَإِنَّهُ مُطَهَّرٌ مَعْصُومٌ لَا يَضِلُّ وَ لَا يَشْقَى

And when Allah^{azwj} Mighty and Majestic Revealed: **Upon you (is to look after) yourselves! [5:105]**, the Prophet^{saww} said: ‘O you people! **Upon you (is to look after) yourselves! The one who has strayed cannot harm you when you are guided to the right way [5:105]**, and Ali^{asws} is my^{saww} own self, and my^{saww} brother. Obey Ali^{asws}, for he^{asws} is Purified, Infallible, neither does he^{asws} stray nor be wretched’.

ثُمَّ تَلَا هَذِهِ الْآيَةَ فُلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَ عَلَيْكُمْ مَا حُمِّلْتُمْ وَ إِنْ تُطِيعُوهُ تَهْتَدُوا وَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

Then he^{saww} recited this Verse: **Say: ‘Obey Allah and obey the Rasool; but if you turn back, so rather upon him is what is Imposed on him and upon you is what is Imposed on you. And if you were to obey him, you would be rightly Guided, and it is not upon the Rasool except for the clear delivery (of the Message)’ [24:54]**.

قَالَ مُحَمَّدُ بْنُ حَرْبٍ الْهَلَالِيُّ ثُمَّ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ أَيُّهَا الْأَمِيرُ لَوْ أَحْبَبْتُكَ بِمَا فِي حِمْلِ النَّبِيِّ عَلَيَّا عِنْدَ حَطِّ الْأَصْنَامِ مِنْ سَطْحِ الْكَعْبَةِ مِنَ الْمَعَانِي الَّتِي أَرَادَهَا بِهِ لَقُلْتُ إِنَّ جَعْفَرَ بْنَ مُحَمَّدٍ لَمَجْنُونٌ فَحَسْبُكَ مِنْ ذَلِكَ مَا قَدْ سَمِعْتَ

Muhammad Bin Harb Al-Hilaly said, ‘Then Ja’far^{asws} Bin Muhammad^{asws} said: ‘O you Emir! If I^{asws} were to inform you with what (all) the intended meanings were with regards to the Prophet^{saww} carrying Ali^{asws} during the bringing down of the idols from the roof of the Kabah, you would say that Ja’far^{asws} Bin Muhammad^{asws} is insane. Therefore, let it suffice, what you have heard’.

فَقُمْتُ إِلَيْهِ وَ قَبَّلْتُ رَأْسَهُ وَ يَدَيْهِ وَ قُلْتُ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ.

He stood up and kissed his^{asws} forehead and said, **Allah is more Knowing of where to Place His Message [6:124]**”²⁴⁰

3- عم، إعلام الوری من خصائص أمير المؤمنين ع أنَّ النَّبِيَّ ص حَمَلَهُ فَطَرَحَ الْأَصْنَامَ مِنَ الْكَعْبَةِ.

(The book) ‘I’lam Al-Wara – ‘From the specialisations of Amir Al-Momineen^{asws} is that the Prophet^{saww} carried him^{asws} and he^{asws} dropped the idols from the Kabah”²⁴¹

فَرَوَى عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ نَعِيمِ بْنِ أَبِي هِنْدٍ عَنْ أَبِي مَرْزَمٍ عَنْ عَلِيٍّ ع قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص احْمِلْنِي لِطَرَحِ الْأَصْنَامِ مِنَ الْكَعْبَةِ فَلَمْ أُطِقْ حَمْلَهُ فَحَمَلَنِي فَلَوْ شِئْتُ أَنْ أَتَنَاوَلَ السَّمَاءَ فَعَلْتُ.

It is reported by Abdullah Bin Dawood, from Nueym Bin Abu Hind, from Abu Maryam,

‘From Ali^{asws} having said: ‘Rasool-Allah^{saww} said to me^{asws}: ‘Carry me^{saww} for us^{asws} to drop the idols from the Kabah’. But I^{asws} could not endure carrying him^{saww}, so he^{saww} carried me^{asws}. If I^{asws} had so desired to grab the sky, I^{asws} could have done so”²⁴²

²⁴⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 2

²⁴¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 3 a

وَمِنْهَا أَنَّهُ لَمَّا دَخَلَ رَسُولُ اللَّهِ ص الْمَسْجِدَ الْحَرَامَ وَجَدَ فِيهِ ثَلَاثِمِائَةَ وَ سِتِّينَ صَنَمًا بَعْضُهَا مَشْدُودٌ بِبَعْضٍ فَقَالَ لِأَمِيرِ الْمُؤْمِنِينَ أَعْطِنِي يَا عَلِيُّ كَفًّا مِنْ الْحَصَى فَقَبِضَ أَمِيرُ الْمُؤْمِنِينَ ع لَهُ كَفًّا مِنَ الْحَصَى

And from it – ‘When Rasool-Allah^{sawww} entered the Sacred Masjid, he^{sawww} found three hundred and sixty idols, some of these were tied to others. He^{sawww} said to Amir Al-Momineen^{asws}: ‘O Ali^{asws}! Give me^{sawww} a handful of pebbles’. Amir Al-Momineen^{asws} grabbed a handful of pebbles for him^{sawww}.

فَرَمَاهَا بِهِ وَ هُوَ يَقُولُ جَاءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا فَمَا بَقِيَ مِنْهَا صَنَمٌ إِلَّا خَرَّ لَوَجْهِهِ ثُمَّ أَمَرَ بِهَا فَأُخْرِجَتْ مِنَ الْمَسْجِدِ فَكُسِرَتْ.

He^{sawww} threw these and he^{sawww} was saying: ***‘The Truth came, and the Falsehood vanished, surely the falsehood would always vanish’ [17:81]***. There did not remain any idol from these except it fell upon its face. Then he^{sawww} ordered with these and they were thrown out from the Masjid and were broken²⁴³.

4- فض، كتاب الروضة بل، الفضائل لابن شاذان عن علي ع قال: دعاني رسول الله ص و هو بمنزل خديجة ذات ليل فلما صرت إليه قال اتبعني يا علي فما زال يمشي و أنا خلفه و نحن نخرق دروب مكة حتى أتينا الكعبة و قد أتاها الله كل عين

(The books) ‘Al Rowza’, (and) ‘Al Fazaail’ of Ibn Shazan,

From Ali^{asws} having said: ‘Rasool-Allah^{sawww} called me^{asws}, and he^{sawww} was in the house of (Syeda) Khadeeja^{asws} one night. When I^{asws} came to him^{sawww}, he^{sawww} said: ‘Follow me^{sawww}, O Ali^{asws}!’ He^{sawww} did not stop walking and I^{asws} was behind him^{sawww}, and we^{asws} walked in the streets of Makkah until we^{asws} came to the Kabah, and Allah^{azwj} had Caused every eye to sleep.

فَقَالَ لِي رَسُولُ اللَّهِ ص يَا عَلِيُّ فُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ اصْعِدْ عَلَيَّ كَتِفِي يَا عَلِيُّ قَالَ ثُمَّ انْحَنِي النَّبِيُّ ص فَصَعِدْتُ عَلَيَّ فَالْقَيْتُ الْأَصْنَامَ عَلَيَّ رُؤُوسِهِمْ وَ خَرَجْنَا مِنَ الْكَعْبَةِ

Rasool-Allah^{sawww} said to me^{asws}: ‘O Ali^{asws}!’ I^{asws} said: ‘At your^{sawww} service, O Rasool-Allah^{sawww}!’ He^{sawww} said: ‘Climb upon my^{sawww} shoulder, O Ali^{asws}!’ Then the Prophet^{sawww} bent down, and I^{asws} climbed upon his^{sawww} shoulder. I^{asws} flung the idols upon their heads and we^{asws} went out from the Kabah.

شَرَفَهَا اللَّهُ تَعَالَى حَتَّى أَتَيْنَا مَنْزِلَ خَدِيجَةَ فَقَالَ لِي إِنَّ أَوَّلَ مَنْ كَسَرَ الْأَصْنَامَ جَدُّكَ إِبْرَاهِيمُ ثُمَّ أَنْتَ يَا عَلِيُّ آخِرُ مَنْ كَسَرَ الْأَصْنَامَ

Allah^{azwj} the Exalted Ennobled us^{asws} until we^{asws} came to the house of Khadeeja^{asws}. He^{sawww} said to me^{asws}: ‘The first one to break the idols was your^{asws} grandfather^{as} Ibrahim^{as}, then it is you^{asws}, O Ali^{asws}, the last one to break the idols’.

فَلَمَّا أَصْبَحُوا أَهْلُ مَكَّةَ وَجَدُوا الْأَصْنَامَ مَنْكُوسَةً مَكْتُوبَةً عَلَى رُؤُوسِهَا فَقَالُوا مَا فَعَلَ هَذَا إِلَّا مُحَمَّدٌ وَ ابْنُ عَمِّهِ ثُمَّ لَمْ يَبْقَ بَعْدَهَا فِي الْكَعْبَةِ صَنَمٌ.

²⁴² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 3 b

²⁴³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 3 c

When the people of Makkah woke up in the morning, they found the idols overturned flung upon their heads. They said, 'No one has done this except Muhammad^{saww} and the son^{asws} of his^{saww} uncle^{as}'. Then, no idol was placed in the Kabah after it".²⁴⁴

5- كشف، كشف الغمة من مسند أحمد بن حنبل عن أبي مريم عن علي ع قال انطلقنا أنا والنبي ص حتى أتينا الكعبة فقال لي رسول الله اجلس وصعد على منكبي فنهضت به فرأى مني ضعفا فنزل وجلس لي نبي الله ص وقال اصعد على منكبي فصعدت على منكبيه قال فنهض لي

(The book) 'Kashaf Al Ghumma – From (the book) 'Musnad' of Ahmad Bin Hanbal, from Abu Maryam,

'From Ali^{asws} having said: 'I^{asws} and the Prophet^{saww} went until we^{asws} came to the Kabah. Rasool-Allah^{saww} said to me^{asws}: 'Be seated', and he^{saww} climbed upon my^{asws} shoulder. I^{asws} got up with him^{saww}, but he^{saww} saw weakness from me^{asws}. The Prophet^{saww} descended and sat for me^{asws} and said: Climb upon my^{saww} shoulders!' So, I^{asws} climbed upon his^{saww} shoulders. He^{asws} said: 'He^{saww} got up for me^{asws}'.

قال فإنه تحيل إلي أي لو شئت لبنت أفق السماء حتى صعدت على البيت وعلية تمثال صفر أو نحاس فجعلت أزاوله عن يمينه و شماله و بين يديه و من خلفه حتى إذا استمكنك منه قال لي رسول الله ص ادف به فدفقت به فتكسرت كما تنكسر القوارير ثم نزلت و انطلقت أنا و رسول الله نستيق حتى تواريتا بالبيوت خشية أن يلغانا أحد من الناس.

He^{asws} said: 'A thought came to me^{asws}: 'If I^{asws} so desire I^{asws} could grab the horizon of the sky', until I^{asws} climbed upon the House (Kabah), and upon it was a resemblance of yellow (gold) or brass. I^{asws} went on to move it from its right and its left and in front of it and from behind it, until I^{asws} was able from it, Rasool-Allah^{saww} said: 'Throw it!' So, I^{asws} threw it, and it broke like what the glass tends to break. Then I^{asws} descended and I^{asws} and Rasool-Allah^{saww} went ahead until we^{asws} were covered in the houses fearing that anyone from the people mighty meet us^{asws}'.²⁴⁵

أقول روى الشيخ أحمد بن فهد في المهذب وغيره بأسانيدهم عن المعلی بن حنيس عن أبي عبد الله ع قال: يوم النبروز هو اليوم الذي حمل فيه رسول الله ص أمير المؤمنين ع على منكبيه حتى رمى أصنام الفريش من فوق بيت الله الحرام و هشمها.

I (Majlisi) am saying, 'It is reported by the sheykh Ahmad Bin Fahad in (the book) 'Al Muhazzab', and others by their chains from Al Moalla Bin Khuneys,

'From Abu Abdullah^{asws} having said: 'The day of Nerouz, it is the day in which Rasool-Allah^{saww} carried Amir Al-Momineen^{asws} upon his^{saww} shoulder until he^{asws} threw the idols of Quraysh from above the Sacred House of Allah^{azwj} and smashed them".²⁴⁶

6- مد، العمدة ابن المعازي عن أحمد بن موسى الطحان عن أحمد بن علي الحنوطي عن محمد بن الحسن عن محمد بن غياث عن هديئة بن خالد عن حماد بن زيد عن سعيد بن المسيب عن أبي هريرة قال قال رسول الله ص يوم فتح مكة لعلي ع أ ما ترى هذا الصنم يا علي على الكعبة قال بلى يا رسول الله قال فأحملك تتناوله قال بل أنا أحملك يا رسول الله

²⁴⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 4

²⁴⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 5 a

²⁴⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 5 b

(The book) 'Al Amdah' of Ibn Al Maghazily, from Ahmad Bin Musa Al Tahhan, from Ahmad Bin Ali Al Hanouty, from Muhammad Bin Al Hassan, from Muhammad Bin Giyas, from Hadiyya Bin Khalid, from Hammad Bin Zayd, from Saeed Bin Al Musayyab, from Abu Hureyra (well-known fabricator) who said,

'Rasool-Allah^{saww} said to Ali^{asws} on the day of conquest of Makkah: 'O Ali^{asws}! Can you^{asws} not see this idol upon the Kabah?' He^{asws} said: 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'I^{saww} shall carry you^{asws} to grab it'. He^{asws} said: 'But, I^{asws} shall carry you^{saww}, O Rasool-Allah^{saww}!'

فَقَالَ لَوْ أَنَّ رَبِيعَةَ وَ مُضَرَ جَاهَدُوا أَنْ يَحْمِلُوا مِنِّي بَضْعَةً وَ أَنَا حَيٌّ مَا قَدَرُوا وَ لَكِنْ قَفَّ يَا عَلِيُّ

He^{saww} said: 'Even if (the tribes of) Rabie and Muzar were to struggle to carry a part of me^{saww}, and I^{saww} am alive, they would not be able, but stand, O Ali^{asws}'.

قَالَ فَضَرَبَ رَسُولُ اللَّهِ يَدَيْهِ إِلَى سَاقَيْ عَلِيٍّ عَ فَوْقَ الْقَرْبُوسِ ثُمَّ اقْتَلَعَهُ مِنَ الْأَرْضِ بِيَدِهِ فَرَفَعَهُ حَتَّى تَبَيَّنَ بَيَاضُ إِبْطَيْهِ ثُمَّ قَالَ لَهُ مَا تَرَى يَا عَلِيُّ قَالَ أَرَى أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ شَرَّفَنِي بِكَ حَتَّى لَوْ أَرَدْتُ أَنْ أَمَسَّ السَّمَاءَ بِيَدِي لَمَسِسْتُهَا

He (the narrator) said: 'Rasool-Allah^{saww} struck his^{saww} hand to the legs of Ali^{asws} above the knees, then pulled him^{asws} from the ground by his^{saww} hand, and raised him^{asws} until the whiteness of his^{saww} armpits was seen. Then he^{saww} said 'What do you^{asws} see, O Ali^{asws}?' He^{asws} said: 'I^{asws} see Allah^{azwj} Mighty and Majestic to have Ennobled me^{asws} by you^{saww} to the extent if I^{asws} want to touch the sky with my^{asws} hand, I^{asws} can touch it'.

فَقَالَ لَهُ تَنَاوَلِ الصَّمَمَ يَا عَلِيُّ فَتَنَاوَلَهُ عَلِيٌّ عَ فَرَمَى بِهِ ثُمَّ خَرَجَ رَسُولُ اللَّهِ صَ مِنْ تَحْتِ عَلِيٍّ وَ تَرَكَ رَجُلَيْهِ فَسَقَطَ عَلَى الْأَرْضِ فَضَحَكَ فَقَالَ لَهُ مَا أَضْحَكَكَ يَا عَلِيُّ فَقَالَ سَقَطْتُ مِنْ أَعْلَى الْكَعْبَةِ فَمَا أَصَابَنِي شَيْءٌ فَقَالَ لَهُ رَسُولُ اللَّهِ صَ كَيْفَ بُصِيبُكَ وَ إِنَّمَا حَمَلَكَ مُحَمَّدٌ وَ أَنْزَلَكَ جِبْرَائِيلُ.

He^{saww} said to him^{asws}: 'Grab the idol, O Ali^{asws}!' So, Ali^{asws} grabbed it and threw it. Then Rasool-Allah^{saww} went out from beneath Ali^{asws} and left his^{asws} leg. So, he^{asws} fell to the ground. He^{asws} laughed. He^{saww} said to him^{asws}: 'What makes you^{asws} laugh, O Ali^{asws}?' He^{asws} said: 'I^{asws} fell from the top of the Kabah, but nothing injured me^{asws}'. Rasool-Allah^{saww} said to him^{asws}: 'How can it injure you^{asws}, and rather Muhammad^{saww} had carried you^{asws} and Jibraeel^{as} descended you^{asws}'.²⁴⁷

7- يَف، الطرائف مُسْنَدُ أَحْمَدَ بْنِ حَنْبَلٍ عَنِ زَيْدِ بْنِ مَيْعٍ قَالَ قَالَ رَسُولُ اللَّهِ صَ لَتَنْتَهَيْنَ بَنُو وَ لِبِعَةَ أَوْ لَأَبْعَثَنَّ إِلَيْهِمْ رَجُلًا يَمْضِي فِيهِمْ أَمْرِي يُقْتَلُ الْمُقَاتِلَةَ وَ يَسْبِي الدُّرَيْتَةَ

(The book) 'Al Taraaif' – (The book) 'Musnad' of Ahmad Bin Hanbal, from Zayd Bin Manie who said,

'Rasool-Allah^{saww} said: 'Either the clan of Walie will desist or else I^{saww} shall send to them a man who will implement my^{saww} orders among them. He^{asws} will fight their fighters and capture their offspring'.

قَالَ فَقَالَ أَبُو ذَرٍّ فَمَا رَاعِنِي إِلَّا بَرْدُ كَفِّ عُمَرَ فِي حُجْرَتِي مِنْ خَلْفِي قَالَ مَنْ تَرَاهُ يَعْنِي قُلْتُ مَا يَعْنِيكَ بِهِ وَ لَكِنْ خَاصِمَ النَّعْلِ يَعْنِي عَلِيًّا.

²⁴⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 6

He (the narrator) said, 'Abu Zarr^{ra} said, 'Nothing scared me^{ra} except a hand of Umar in my^{ra} side from behind me^{ra}. He said, 'Whom do you^{ra} see he^{saww} means?' I^{ra} said, 'He^{saww} does not mean you by it, but repairer of the slipper, meaning Ali^{asws}' .²⁴⁸

8- ما، الأماالي للشيخ الطوسي الموفيد عن المرازعي عن علي بن الحسين الكوفي عن جعفر بن محمد بن مروان عن أبيه عن شيخ بن محمد عن أبي علي بن أبي عمير الخراساني عن إسحاق بن إبراهيم عن أبي إسحاق السبعي قال: دخلنا على مسروق الأجدع فإذا عنده ضيف له لا نعرفه وها يطعمان من طعامهما فقال الضيف كُنْتُ مَعَ رَسُولِ اللَّهِ ص بِحُجَّتَيْنِ فَلَمَّا قَالَ عَرَفْنَا أَنَّهُ كَانَتْ لَهُ صُحْبَةٌ مِنَ النَّبِيِّ ص

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Maraghy, from Ali Bin Al-Husayn Al Kufy, from Ja'far Bin Muhammad Bin Marwan, from his father, from Sheykh Bin Muhammad, from Abu Ali Bin Abu Umar Al Khurasani, from Is'haq Bin Ibrahim, from Abu Is'haq Al Sabie who said,

'We entered to see Masouq Al-Ajda'a, and there was a guest of his in his presence, we did not recognise him, and they were eating a meal of their. The guest said, 'I was with Rasool-Allah^{saww} at (battle of) Hunayn'. When he said (that), we recognised there was accompaniment from the Prophet^{saww} for him.

قَالَ جَاءَتْ صَفِيَّةُ بِنْتُ حَمِيٍّ بِنْتُ أَحْطَبٍ إِلَى النَّبِيِّ ص فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي لَسْتُ كَأَحَدِ نِسَائِكَ قَتَلْتَ الْأَبَ وَالْأَخَ وَالْعَمَّ فَإِنْ حَدَّثَ بِكَ حَدَّثَ فَإِلَى مَنْ فَقَالَ لَهَا رَسُولُ اللَّهِ ص إِلَى هَذَا وَ أَشَارَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

He 'Safiya Bint Huyay Bin Ahtab came to the Prophet^{saww} and she said, 'O Rasool-Allah^{saww}! I am not like one of your^{saww} wives. You^{saww} killed the father, and the brother and the uncle, so if the event of death were to occur with you^{saww}, then to whom?' Rasool-Allah^{saww} said to her: 'To this one' – and indicated to Ali^{asws} Bin Abu Talib^{asws}' .²⁴⁹

9- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن سيف بن عسّان عن أبي داود عن يزيد بن شرجيل أن النبي ص قال لعلي بن أبي طالب ع هذا أفضلكم حلماً وأعلمكم علماً وأقدمكم سلماً

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf, from Hassan, from Abu Dawood, from Yazeed Bin Shirjeel,

'The Prophet^{saww} said for Ali^{asws} Bin Abu Talib^{asws}: 'This is most superior of you in forbearance, and most knowledgeable of you in knowledge, and most advanced of you in being a Muslim'.

قَالَ ابْنُ مَسْعُودٍ يَا رَسُولَ اللَّهِ فَضَّلْنَا بِالْحَنْزِ كُلَّهُ

Ibn Masoud said, 'O Rasool-Allah^{saww}! He^{asws} preferential over us with the goodness, all of it'.

فَقَالَ النَّبِيُّ ص مَا عَلِمْتُ شَيْئاً إِلَّا وَ قَدْ عَلَّمْتُهُ وَ مَا أُعْطِيتُ شَيْئاً إِلَّا وَ قَدْ أُعْطِيتُهُ وَ لَا اسْتُودِعْتُ شَيْئاً إِلَّا وَ قَدْ اسْتُودِعْتُهُ

The Prophet^{saww} said: 'I^{saww} have not been Taught anything except and I^{saww} have taught it to him^{asws}, and I^{saww} have not been Given anything except and I^{saww} gave it to him^{asws}, nor have I^{saww} been entrusted with anything except and I^{saww} have entrusted it to him^{asws}'.

²⁴⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 7

²⁴⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 8

قَالُوا فَأَمْرُ نِسَائِكَ إِلَيْهِ قَالَ نَعَمْ قَالُوا فِي حَيَاتِكَ قَالَ نَعَمْ مِنْ عَصَاهُ فَقَدْ عَصَانِي وَ مَنْ أَطَاعَهُ فَقَدْ أَطَاعَنِي فَإِنْ دَعَاكُمْ فَاشْهَدُوا.

They said, 'The matter of your^{saww} wives is up to him^{asws}?' He^{saww} said: 'Yes'. They said, 'During your^{saww} lifetime?' He^{saww} said: 'Yes, one who disobeys him^{asws} so he has disobeyed me^{saww}, and one who obeys him^{asws} so he has obeyed me^{saww}, thus if he^{asws} were to call you, then attend'.²⁵⁰

10- ك، إكمال الدين مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ النَّوْفَلِيِّ عَنْ أَحْمَدَ بْنِ عَيْسَى الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ طَاهِرِ الْقُمِّيِّ عَنْ مُحَمَّدِ بْنِ بَحْرٍ بْنِ سَهْلِ الشَّيْبَانِيِّ عَنْ أَحْمَدَ بْنِ مَسْرُورٍ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ قَالَ: سَأَلْتُ الْحُجَّةَ الْقَائِمَ فُئْتُ مَوْلَانَا وَ ابْنُ مَوْلَانَا إِنَّا رُوَيْنَا عَنْكُمْ أَنَّ رَسُولَ اللَّهِ ص جَعَلَ طَلَاقَ نِسَائِهِ بِيَدِ أَمِيرِ الْمُؤْمِنِينَ ع حَتَّى أُرْسَلَ يَوْمَ الْجَمَلِ إِلَى عَائِشَةَ إِنَّكَ قَدْ أَرْهَجْتَ عَلَى الْإِسْلَامِ وَ أَهْلِهِ بِفِتْنَتِكَ وَ وَرَدَتْ [أَوْزَدَتْ] نَبِيكَ حِيَاضَ الْهَلَكَةِ بِجَهْلِكَ فَإِنْ كَفَفْتَ عَنِّي عَزَّ بِكَ وَ إِلَّا طَلَّقْتُكَ وَ نِسَاءَ رَسُولِ اللَّهِ ص قَدْ كَانَ طَلَّقَهُنَّ وَفَاتَهُ

(The book) 'Ikmal Al Deen' – Muhammad Bin Ali Bin Muhammad Al Nowfaly, from Ahmad Bin Isa Al Washa, from Ahmad Bin Tahir Al Qummi, from Muhammad Bin Bahr Bin Sahl Al Shaybani, from Ahmad Bin Masrouq, from Sa'ad Bin Abdullah Al Qummi who said,

'I asked Al-Hujjat Al-Qaim^{asws}, I said, 'Our Master^{asws}, and son^{asws} of our Master^{asws}! We are reporting from you (Imams^{asws}) that Rasool-Allah^{saww} had made the divorce of his^{saww} wives to be in the hand of Amir Al-Momineen^{asws} until he^{asws} had sent (message) to Ayesha: 'You^{asws} have agitated upon Al-Islam and its people by your^{asws} Trial (by waging battle of the camel), and your^{asws} sons have arrived that the fountain of destruction due to your ignorance. If you were to refrain from me^{asws}, it would be honourable with you, or else I^{asws} shall divorce you (from Rasool-Allah^{saww}), and the wives of Rasool-Allah^{saww}, their divorces had happened at his^{saww} expiry'.

قَالَ مَا الطَّلَاقُ فُئْتُ تَخْلِيَةُ السَّبِيلِ قَالَ فَإِذَا كَانَ وَفَاءُ رَسُولِ اللَّهِ ص قَدْ خَلَّى هُنَّ السَّبِيلَ فَلِمَ لَا يَحِلُّ لِهِنَّ الْأَزْوَاجُ فُئْتُ لِأَنَّ اللَّهَ تَعَالَى حَرَّمَ الْأَزْوَاجَ عَلَيْهِنَّ قَالَ وَ كَيْفَ وَ قَدْ خَلَّى الْمَوْتُ سَبِيلَهُنَّ

He^{asws} said: 'Not the divorce'. I said, 'He^{saww} had freed the way?' He^{asws} said: 'If his^{saww} expiry had freed the way for them, then why were the marriages not Permissible for them?' I said, 'Because Allah^{azwj} the Exalted has Prohibited the marriage upon them?' And how, and the death had freed their ways!'

فُئْتُ فَأَخْبِرْنِي يَا ابْنَ مَوْلَايَ عَنْ مَعْنَى الطَّلَاقِ الَّذِي فَوَّضَ رَسُولُ اللَّهِ ص حُكْمَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع

I said, 'Inform me, O son^{asws} of my Master^{asws}, about meaning of the divorce which Rasool-Allah^{saww} had delegated its decision to be up to Amir Al-Momineen^{asws}?'

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَظَّمَ شَأْنَ نِسَاءِ النَّبِيِّ فَحَصَّهِنَّ بِشَرَفِ الْأُمَّهَاتِ فَقَالَ رَسُولُ اللَّهِ ص يَا أَبَا الْحَسَنِ إِنَّ هَذَا الشَّرْفَ بَاقٍ لِهِنَّ مَا دُمْنَ لِلَّهِ عَلَى الطَّاعَةِ فَأَبْتَهُنَّ عَصَتْ اللَّهُ بَعْدِي بِالْحُرُوجِ عَلَيْكَ فَأُطْلِقُ لَهَا فِي الْأَزْوَاجِ وَ أَسْقَطَهَا مِنْ شَرَفِ أُمَّوَمَةِ الْمُؤْمِنِينَ.

He^{asws} said: 'Allah^{azwj} Blessed and Exalted Magnified the glory of wives of the Prophet^{saww}, so He^{azwj} Particularised them with the nobility of the 'Mothers'. Rasool-Allah^{saww} said: 'O Abu Al-Hassan^{asws}! This nobility (being mothers of the believers) remains for them for as long as

²⁵⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 9

they are obedient to Allah^{azwj}. Whichever of them disobeys Allah^{azwj} after me^{saww} by coming out against you^{asws}, then divorce is for her regarding the marriage, and it would make her fall from the nobility of being a mother of the Momineen".²⁵¹

²⁵¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 10 a

CHAPTER 61 – SUMMARY OF THE AHADITH POINTING UPON HIS^{asws} IMAMATE FROM THE WAYS OF THE SPECIAL ONES (SHIAS) AND THE GENERAL (MUSLIMS)

1- لي، الأماالي للصدوق ابن سَعِيدِ الْهَاشِمِيِّ عَنْ فُرَاتٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مَعْمَرٍ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الرَّزْمِيِّ عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ يَعْقُوبَ بْنِ إِسْحَاقَ عَنْ عَمْرِو بْنِ مَنْصُورٍ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِيهِ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَقْدَمُ أُمَّتِي سَلْمًا وَأَكْثَرُهُمْ عِلْمًا وَأَصْحُهُمْ دِينًا وَأَفْضَلُهُمْ بَيْعَانًا وَأَحْلَمُهُمْ جَلْمًا وَأَسْمَحُهُمْ كَفًّا وَأَشْحَعُهُمْ قَلْبًا وَهُوَ الْإِمَامُ وَالْحَلِيفَةُ بَعْدِي.

(The book) 'Al Amaali' of the sheykh Al Sadouq – Ibn Saeed Al Hashimy, from Furat, from Muhammad Bin Ali Bin Ma'mar, from Ahmad Bin Ali Al Ramly, from Muhammad Bin Musa, from Yaqoub Bin Is'haq, from Amro 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,

'Rasool-Allah^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws} is the most advance of my^{saww} community in being a Muslim, and most abundant of them in knowledge, and the most correct of them in religion, and their most superior in conviction, and wisest of them in wisdom, and most forgiving of them of hand, and bravest of them in heart, and he^{asws} is the Imam^{asws} and the caliph after me^{saww}'.²⁵²

2- لي، الأماالي للصدوق أحمد بن مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ يَحْيَى عَنْ أَبِي بَكْرٍ بْنِ نَافِعٍ عَنْ أُمَيَّةَ بْنِ خَالِدٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ عَلِيٍّ بْنِ زَيْدٍ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَا عَلِيُّ يَا عَلِيُّ وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ إِنَّكَ لَأَفْضَلُ الْخَلِيفَةِ بَعْدِي يَا عَلِيُّ أَنْتَ وَصِيِّي وَإِمَامُ أُمَّتِي مَنْ أَطَاعَكَ أَطَاعَنِي وَمَنْ عَصَاكَ عَصَانِي.

(The book) 'Al Amaali' of Al Sadouq – Ahmad Bin Muhammad, from Muhammad Bin Ali Bin Yahya, from Abu Bakr Bin Nafie, from Umayya Bin Khalid, from Hammad Bin Salama, from Ali Bin Zayd,

'From Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws}, from his grandfather^{asws} who said, 'I^{asws} heard Rasool-Allah^{saww} saying: 'O Ali^{asws}! By the One^{azwj} Who Split the seed and Formed the person! You^{asws} are the most superior caliph after me^{saww}. O Ali^{asws}! You^{asws} are my^{saww} successor^{asws}, and Imam^{asws} of my^{saww} community. One who obeys you^{asws}, obeys me^{saww}, and one disobeying you^{asws}, disobeys me^{saww}'.²⁵³

3- لي، الأماالي للصدوق ماجيلونيه عَنْ عَمِّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ زِيَادِ بْنِ الْمُنْدَرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَقْدَمُ أُمَّتِي سَلْمًا وَأَكْثَرُهُمْ عِلْمًا وَأَصْحُهُمْ دِينًا وَأَفْضَلُهُمْ بَيْعَانًا وَأَحْلَمُهُمْ جَلْمًا وَأَسْمَحُهُمْ كَفًّا وَأَشْحَعُهُمْ قَلْبًا وَهُوَ الْإِمَامُ وَالْحَلِيفَةُ بَعْدِي.

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan, from Ziyad Bin Al Munzir, from Saeed Bin Jubeyr, from Ibn Abbas who said,

²⁵² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 1

²⁵³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 2

‘Rasool-Allah^{saww} said: ‘The opposer to Ali^{asws} Bin Abu Talib^{asws} after me^{saww} is a Kafir, and the associator with him^{asws} is an associator (Mushrik), and the one loving him^{asws} is a Momin, and the hater to him^{asws} is a hypocrite, and the tracker of his^{asws} tracks would catch up, and the one warring to him^{asws} is a renegade, and the rejector upon him^{asws} would perish.

عَلِيٌّ نُورُ اللَّهِ فِي بِلَادِهِ وَ حُجَّتُهُ عَلَى عِبَادِهِ عَلِيٌّ سَيْفُ اللَّهِ عَلَى أَعْدَائِهِ وَ وَارِثُ عِلْمِ أَنْبِيَائِهِ عَلِيٌّ كَلِمَةُ اللَّهِ الْغُلْيَا وَ كَلِمَةُ أَعْدَائِهِ السُّفْلَى عَلِيٌّ سَيِّدُ الْأَوْصِيَاءِ وَ وَصِيُّ سَيِّدِ الْأَنْبِيَاءِ

Ali^{asws} is Noor of Allah^{azwj} in His^{azwj} country, and His^{azwj} Divine Authority upon His^{azwj} servants. Ali^{asws} is sword of Allah^{azwj} against His^{azwj} enemies, and inheritor of His^{azwj} Prophets^{as}. Ali^{asws} is the highest Word of Allah^{azwj} and the word of His^{azwj} enemies is low. Ali^{asws} is chief of the successors^{asws}, and successor^{asws} of chief of the Prophets^{as}.

عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَ إِمَامُ الْمُسْلِمِينَ لَا يَقْبَلُ اللَّهُ الْإِيمَانَ إِلَّا بِوَلَايَتِهِ وَ طَاعَتِهِ.

Ali^{asws} is Emir of the Momineen, and guide of the resplendent, and Imam^{asws} of the Muslims. Allah^{azwj} does not Accept the Eman except being with his^{asws} Wilayah and in his^{asws} obedience’²⁵⁴.

4- لي، الأماالي للصدوق ماجيلويه عن عمه عن محمد بن علي الكوفي عن عامر بن كثير عن أبي الجارود عن الثمالي عن علي بن الحسين عن أبيه عن جدّه ع قَالَ قَالَ النَّبِيُّ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَرَضَ عَلَيْكُمْ طَاعَتِي وَ تَحَاكُمَ عَنْ مَعْصِيَتِي وَ أَوْجَبَ عَلَيْكُمْ اتِّبَاعَ أَمْرِي وَ فَرَضَ عَلَيْكُمْ مِنْ طَاعَةِ عَلِيٍّ بَعْدِي مَا فَرَضَهُ مِنْ طَاعَتِي وَ تَحَاكُمَ مِنْ مَعْصِيَتِهِ مَا تَحَاكُمَ عَنْهُ مِنْ مَعْصِيَتِي

(The book) ‘Al Amaali’ of Al Sadouq – Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufy, from Amir Bin Kaseer, from Abu Al Jaroud, from Al Sumali,

‘From Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} grandfather^{asws} having said: ‘The Prophet^{saww} said: ‘Allah^{azwj} Blessed and Exalted has Obligated upon you all, obedience to me^{saww}, and has Forbidden you from disobeying me^{saww}, and has Obligated upon you following my^{saww} orders, and has Imposed upon you obedience to Ali^{asws} after me^{saww} whatever He^{azwj} has Imposed from obedience to me^{saww}, and has Forbidden you from disobeying him^{asws} what He^{azwj} has Forbidden you from disobeying me^{saww}.

وَ جَعَلَهُ أَحِي وَ وَزِيرِي وَ وَصِيِّي وَ وَارِثِي وَ هُوَ مِنِّي وَ أَنَا مِنْهُ حُبُّهُ إِيمَانٌ وَ بُغْضُهُ كُفْرٌ وَ مُحِبُّهُ حَقِي وَ مُبْغِضُهُ مُبْغِضِي وَ هُوَ مَوْلَى مَنْ أَنَا مَوْلَاهُ وَ أَنَا مَوْلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ وَ أَنَا وَ إِيَّاهُ أَبَوَا هَذِهِ الْأُمَّةِ.

And He^{azwj} has Made him^{asws} to be my^{saww} brother^{asws}, and my^{saww} successor^{asws}, and my^{saww} inheritor; and he^{asws} is from me^{saww} and I^{saww} am from him^{asws}. Loving him^{asws} is Eman and hating him^{asws} is Kufr, and loving him^{asws} is loving me^{saww} and hating him^{asws} is hating me^{saww}, and he^{asws} is Master^{asws} of the ones I^{saww} was a Master of, and I^{saww} am Master of every Muslim man and Muslim woman, and I^{saww} and him^{asws} are two fathers^{asws} of this community’²⁵⁵.

²⁵⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 3

²⁵⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 4

5- لي، الأمايلي للصدوق حمزة العلوئي عن علي بن أبيه عن علي بن معبد عن الحسين بن خالد عن أبي الحسن علي بن موسى الرضا عن أبيه عن آتائه قال قال رسول الله من أحب أن يركب سفينة النجاة ويستمسك بالعمود الوثقى ويعتصم بحبل الله المتين فليؤال علياً بعدي وليعاد عدوه وليأتم بالأئمة الهداة من ولده

(The book) 'Al Amaali' of Al Sadouq – Hamza Al Alawy, from Ali, from his father, from Ali Bin Ma'bad, from Al-Husayn Bin Khalid,

'From Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww}: 'One who loves to sail the ship of salvation and adhere with the firmest handhold, and hold fast to the strong rope of Allah^{azwj}, then let him befriend Ali^{asws} after me^{saww}, and let him be inimical to his^{asws} enemies, and let him be led by the Imams^{asws} of guidance from his^{asws} sons^{asws}.

فإنهم خلفائي وأوصيائي وحجج الله على الخلق بعدي وسادة أمتي وقادة الأتقياء إلى الجنة جزئهم جزئي وجزبي جزب الله وجزب أعدائهم جزب الشيطان.

They^{asws} are my^{saww} caliphs, and my^{saww} successors^{asws}, and Divine Authorities of Allah^{azwj} upon the creatures after me^{saww}, and chiefs of my^{saww} successors^{asws}, and the pious guides to the Paradise. Their^{asws} party is my^{saww} party, and my^{saww} party is party of Allah^{azwj}, and party of their^{asws} enemies is the party of Satan^{la}.²⁵⁶

6- لي، الأمايلي للصدوق ماجبلوي عن عمه عن محمد بن علي الكوفي عن محمد بن سينان عن المفضل بن جابر بن يزيد عن أبي الربيع المكي عن جابر بن عبد الله الأنصاري قال قال النبي ص إن الله تبارك وتعالى اصطفاني واختارني وجعلني رسولا وأنزل علي سيد الكتاب فقلت إلهي وسيدي إنك أرسلت موسى إلى فرعون فسألك أن تجعل معه أخاه هارون وزيراً تشد به عضده وتصدق به قوله

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal, from Jabir Bin Yazeed, from Abu Al Zubeyr Al Makky, from Jabir Bin Abdullah Al Ansari who said,

'The Prophet^{saww} said: 'Allah^{azwj} Blessed and Exalted Chose me^{saww} and Selected me^{saww} and Made me^{saww} a Rasool^{saww} and Revealed unto me^{saww} chief of the Books. I^{saww} said: 'My^{saww} God^{azwj} and my^{saww} Master^{azwj}! You^{azwj} Sent Musa^{as} to Pharaoh^{la}, so he^{as} asked You^{azwj} to Make his^{as} brother^{as} Haroun^{as} to be with him^{saww}, and Make the courage to be in his^{as} heart, and Strengthen his^{as} arm by him^{as}, and his^{as} word to be ratified by him^{as}.

وإني أسألك يا سيدي وإلهي أن تجعل لي من أهلي وزيراً تشد به عضدي فتحل الله لي علياً وزيراً وأخاً وجعل الشجاعة في قلبه وألبسه الهيبة على عدوه وهو أول من آمن بي وصدقني وأول من وحّد الله معي

And I^{saww} ask You^{azwj}, O my^{saww} Master^{azwj}, and my^{saww} God^{azwj}, to Make a Vizier to be for me^{saww} from my^{saww} family^{asws} to strengthen my^{saww} arm by him^{asws}. So, Allah^{azwj} Made Ali^{asws} to be a Vizier for me^{saww}, and a brother^{asws}, and Made the courage to be in his^{asws} heart, and Clothed him^{asws} the awe against his^{asws} enemies, and he^{asws} is the first one to believe in me^{saww}, and to ratify me^{saww}, and the first one to profess the Oneness of Allah^{azwj} with me^{saww}.

²⁵⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 5

وَإِنِّي سَأَلْتُ ذَلِكَ رَبِّي عَزَّ وَجَلَّ فَأَعْطَانِيهِ فَهُوَ سَيِّدُ الْأَوْصِيَاءِ اللَّحُوقِ بِهِ سَعَادَةٌ وَ الْمَوْتُ فِي طَاعَتِهِ شَهَادَةٌ وَ اسْمُهُ فِي التَّوْرَةِ مَقْرُونٌ إِلَى اسْمِي وَ زَوْجَتُهُ الصِّدِّيقَةُ الْكُبْرَى ابْنَتِي وَ ابْنَاهُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ ابْنَايَ

And I^{saww} asked my^{saww} Lord^{azwj} Mighty and Majestic for that, so he^{asws} is chief of the successors^{asws}. The joining with him^{asws} is good fortune, and the death being in his obedience is martyrdom, and his^{asws} name in the Torah paired to my^{saww} name, and his^{asws} wife is the greatest truthful, my^{saww} daughter^{asws}, and his^{asws} two sons^{asws} are two chief of the youths of the people of Paradise, are my^{saww} two sons^{asws}.

وَ هُوَ وَ هُمَا وَ الْأَيْمَةُ بَعْدَهُمْ حُجَجُ اللَّهِ عَلَى خَلْقِهِ بَعْدَ النَّبِيِّينَ وَ هُمْ أَبْوَابُ الْعِلْمِ فِي أُمَّتِي مَنْ تَبِعَهُمْ نَجَا مِنَ النَّارِ وَ مَنْ اقْتَدَى بِهِمْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ لَمْ يَهَبِ اللَّهُ عَزَّ وَجَلَّ مَحَبَّتَهُمْ لِعَبْدٍ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ.

And he^{asws}, and they^{asws} both, and the Imams^{asws} after them^{asws} are Divine Authorities of Allah^{azwj} upon His^{azwj} creatures after the Prophets^{as}, and they are the doors of knowledge in my^{saww} community. One following them would attain salvation from the Fire, and one who is led by them^{asws} would be guided to the Straight Path. Allah^{azwj} Mighty and Majestic does not Gift their^{asws} love to any servant except Allah^{azwj} would Enter him into the Paradise".²⁵⁷

7- لي، الأماالي للصدوق ماجلويته عن عمه عن الكوفي عن محمد بن سنان عن المفضل عن الثمالي عن سعيد بن جبيرة عن عبد الله بن عباس قال قال رسول الله ص معاشر الناس من أحسن من الله قبلاً و أصدق منه حديثاً

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from his uncle, from Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal, from Al Sumali, from Saeed Bin Jubeyr, from Abdullah Bin Abbas who said,

'Rasool-Allah^{saww} said: 'Community of people! Who is of good words from Allah^{azwj}, and truthful from Him^{azwj} of narration?

معاشر الناس إن ربكم جل جلاله أمرني أن أقيم لكم علياً علماً و إماماً و خليفة و وصياً و أن أتخذَهُ أماً و وزيراً

Community of people! Your Lord^{azwj}, Majestic is His^{azwj} Majesty, Commanded me^{saww} to establish Ali^{asws} as a flag for you all, and an Imam^{asws}, and caliph, and successor^{asws}, and that I^{saww} should take him^{asws} as brother^{asws}, and Vizier.

معاشر الناس إن علياً باب الهدى بعدي و الداعي إلى ربي و هو صالح المؤمنين و من أحسن قولاً ممن دعا إلى الله و عمل صالحاً و قال إني من المسلمين

Community of people! Ali^{asws} is the door of guidance after me^{saww}, and the caller to my^{saww} Lord^{azwj}, and he^{asws} corrector of the Momineen: **And who is better in words than the one who supplicates to Allah and does righteous deeds, and says, 'I am from the submitters'?** [41:33].

معاشر الناس إن علياً مبي و لده و لدي و هو زوج حبيبي أمره أمري و هميه نبي

²⁵⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 6

Community of people! Ali^{asws} is from me^{saww}, his^{asws} sons^{asws} are my^{saww} sons^{asws}, and he^{asws} is husband of my^{saww} beloved. His^{asws} orders are my^{saww} orders, and his^{asws} prohibitions are my^{saww} prohibitions.

مَعَاشِرَ النَّاسِ عَلَيْكُمْ بِطَاعَتِهِ وَاجْتِنَابِ مَعْصِيَتِهِ

Community of people! Upon you is to be with his^{asws} obedience, and shunning disobedience to him^{asws}.

مَعَاشِرَ النَّاسِ إِنَّ عَلِيًّا صِدِّيقُ هَذِهِ الْأُمَّةِ وَفَارُوقُهَا وَمُحَدِّثُهَا إِنَّهُ هَارُوقُهَا وَيُوشِعُهَا وَاصْفُهَا وَشَمْعُوقُهَا إِنَّهُ بَابُ حِطَّتِهَا وَ سَفِينَةُ نَجَاتِهَا إِنَّهُ طَالُوقُهَا وَ ذُو قَرْنِيَّتِهَا

Community of people! Ali^{asws} is a truthful of this community, and its distinguisher, and its narrator. He^{asws} is its Haroun^{as}, and its Yoshua^{as}, and its Aasif^{as}, and its Shamoun^{as}. He^{asws} is its door of Hitta, and the ship of its salvation. He^{asws} is its Talut and with its reins.

مَعَاشِرَ النَّاسِ إِنَّهُ مِحْنَةُ الْوَرَى وَ الْحُجَّةُ الْعُظْمَى وَ الْآيَةُ الْكُبْرَى وَ إِمَامُ أَهْلِ الدُّنْيَا وَ الْعُرْوَةُ الْوُثْقَى

Community of people! He^{asws} is a test for the pious, and the mighty argument, and the greatest Sign, and Imam^{asws} of people of the world, and the firmest handhold.

مَعَاشِرَ النَّاسِ إِنَّ عَلِيًّا مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُ وَ عَلَى لِسَانِهِ

Community of people! Ali^{asws} is with the truth and the truth is with Ali^{asws}, and upon his^{asws} tongue.

مَعَاشِرَ النَّاسِ إِنَّ عَلِيًّا قَسِيمُ النَّارِ لَا يَدْخُلُ النَّارَ وَ لِيْ لَهُ وَ لَا يَنْجُو مِنْهَا عَدُوُّ لَهُ وَ إِنَّهُ قَسِيمُ الْجَنَّةِ لَا يَدْخُلُهَا عَدُوُّ لَهُ وَ لَا يُخْرِجُ عَنْهَا وَ لِيْ لَهُ

Community of people! Ali^{asws} is distributor of the Fire. He^{asws} will not enter the Fire, a friend of his^{asws}, nor rescue from it an enemy of his^{asws}. And he^{asws} is distributor of the Paradise. He^{asws} will not enter an enemy of his^{asws} nor exit from it a friend of his^{asws}.

مَعَاشِرَ أَصْحَابِي قَدْ نَصَحْتُ لَكُمْ وَ بَلَّغْتُكُمْ رِسَالَاتِ رَبِّي وَ لَكِنِ لَا تُحِبُّونَ النَّاصِحِينَ أَقُولُ قَوْلِي هَذَا وَ اسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ.

Community of my^{saww} companions! I^{saww} have advised to you all and delivered the Message of my^{saww} Lord^{azwj}, **but you do not love the advisers [7:79]**. I^{saww} am saying these words of mine^{saww} and seek Forgiveness of Allah^{azwj} for me^{saww} and for you all!"²⁵⁸

8- مع، معاني الأخبار لي، الأمالي للصدوق القطان عن ابن زكريا القطان عن ابن حبيب عن ابن جلول عن عبد الله بن صالح عن أبي عوانة عن أبي بصير عن سعيد بن جبیر عن عائشة قالت كنت عند رسول الله ص فأقبل عليّ بن أبي طالب ع فقال هذا سيّد العرب فقلت يا رسول الله أ لست سيّد العرب قال أنا سيّد وُلدِ آدَمَ وَ عَلِيٌّ سيّدُ العرب فقلت وَ ما السيّد قال من افترض طاعته كما افترضت طاعتي.

(The books) 'Ma'any Al Akhbar', (and) 'Al Amaali' of Al Sadouq – Al Qattan, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from Abdullah Bin Salih, from Abu Awana, from Abu Bashir, from Saeed Bin Jubeyr, from Ayesha who said,

'I was in the presence of Rasool-Allah^{saww}, and Ali^{asws} Bin Abu Talib^{asws} came. He^{saww} said: 'This is chief of the Arabs'. I said, 'O Rasool-Allah^{saww}! Aren't you^{saww} chief of the Arabs?' He^{saww} said: 'I^{saww} am chief of the children of Adam^{as}, and Ali^{asws} is chief of the Arabs'. I said, 'And what is the chief?' He^{saww} said: 'One the obedience to whom is Obligated like what obedience to me^{saww} is Obligated"²⁵⁹.

9- ما، الأماالي للشيخ الطوسي بإسناد أخى دَعْبِلِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَلِيٌّ سَيِّدُ الْعَرَبِ فَقَالَتْ امْرَأَةٌ مِنْ نِسَائِهِ أَلَسْتَ أَنْتَ سَيِّدَ الْعَرَبِ فَقَالَ ص اسْكُنِي أَنَا سَيِّدٌ وُلِدَ آدَمَ وَ عَلِيٌّ بِنُ أَبِي طَالِبٍ سَيِّدُ الْعَرَبِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – By a chain of the brother of Deobel,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Ali^{asws} is chief of the Arabs'. A woman from his^{saww} wives (Ayesha) said, 'Aren't you^{saww} chief of the Arabs?' He^{saww} said: 'Be quiet! I^{saww} am chief of the children of Adam^{as}, and Ali^{asws} Bin Abu Talib^{asws} is chief of the Arabs"²⁶⁰.

10- لي، الأماالي للصدوق الحافظ عن مُحَمَّدِ بْنِ أَحْمَدَ بْنِ ثَابِتٍ عَنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْعَبَّاسِ عَنِ حَسَنِ بْنِ الْحُسَيْنِ الْعُرَيْبِيِّ عَنِ عَمْرِو بْنِ ثَابِتٍ عَنِ عَطَاءٍ عَنِ أَبِي يَحْيَى عَنِ ابْنِ عَبَّاسٍ قَالَ: صَعِدَ رَسُولُ اللَّهِ ص الْمِنْبَرَ فَخَطَبَ وَ اجْتَمَعَ النَّاسُ إِلَيْهِ فَقَالَ يَا مَعْشَرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَيَّ أَنَّ ابْنَ عَمِّي عَلِيًّا مَقْتُولٌ

(The book) 'Al Amaali' of Al Sadouq – Al Hafiz, from Muhammad Bin Ahmad Bin Sabit, from Muhammad Bin Al Hassan Bin Al Abbas, from Hassan Bin Al-Husayn Al Urny, from Amro bin Sabit, from Ata'a, from Abu Yahya, from Ibn Abbas who said,

'Rasool-Allah^{saww} ascended the pulpit and preached, and the people gathered to him^{saww}. He^{saww} said: 'O community of Momineen! Allah^{azwj} Mighty and Majestic Revealed to me^{saww} that I^{saww} am to pass away, and that the son^{asws} of my^{saww} uncle Ali^{asws} would be killed.

وَ إِنِّي أَنبَأْتُ النَّاسَ أَخْبَرْتُكُمْ خَبْرًا إِنَّ عَمَلَكُمْ بِهِ سَلَفْتُمْ وَ إِن تَرَكْتُمُوهُ هَلَكْتُمْ إِنَّ ابْنَ عَمِّي عَلِيًّا هُوَ أَخِي وَ هُوَ وَزِيرِي وَ هُوَ خَلِيفَتِي وَ هُوَ الْمُبَلِّغُ عَنِّي وَ هُوَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ

And O you people! I^{saww} am informing you such news, if you were to work with it, you would be safe, and if you were to neglect it, you would be destroyed. The son^{asws} of my^{saww} uncle^{as} Ali^{asws}, he^{asws} is my^{saww} brother^{asws}, and he^{asws} is my^{saww} Vizier, and he^{asws} is my^{saww} caliph, and he^{asws} is the preacher on my^{saww} behalf and he^{asws} is Imam^{asws} of the pious, and guide of the resplendent.

إِنَّ اسْتَرَشِدْتُمُوهُ أَرَسَدْتُمْ وَ إِن تَبِعْتُمُوهُ نَجَوْتُمْ وَ إِن خَالَفْتُمُوهُ ضَلَلْتُمْ وَ إِن أَطَعْتُمُوهُ فَاللَّهُ أَطَعْتُمْ وَ إِن عَصَيْتُمُوهُ فَاللَّهُ عَصَيْتُمْ وَ إِن بَايَعْتُمُوهُ فَاللَّهُ بَايَعْتُمْ وَ إِن نَكَلْتُمْ بِيَعْتَهُ فَبَيْعَةَ اللَّهِ نَكَلْتُمْ

²⁵⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 8

²⁶⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 9

If you were to seek his^{asws} rightful guidance, he^{asws} will guide you, and if you were to followed him, you will attain salvation, and if you were to oppose him, you will stray, and if you were to obey him^{asws}, then you will be obeying Allah^{azwj}, and if you were to disobey him^{asws}, you will be disobeying Allah^{azwj}, and if you were to pledge to him^{asws}, you will be pledging to Allah^{azwj}, and if you were to break his^{asws} pledge, you will be breaking the pledge of Allah^{azwj}.

إِنَّ اللَّهَ عَزَّ وَجَلَّ أَنْزَلَ عَلَيَّ الْقُرْآنَ وَ هُوَ الَّذِي مَنْ خَالَفَهُ ضَلَّ وَ مَنْ ابْتَغَى عِلْمَهُ عِنْدَ غَيْرِ عَلَيٍّ هَلَكَ

Allah^{azwj} Mighty and Majestic Revealed the Quran to me^{saww}, and it is which one who opposes it would stray, and one who seeks its knowledge with other than Ali^{asws} would be destroyed.

أَيُّهَا النَّاسُ اسْمَعُوا قَوْلِي وَ اغْرِفُوا حَقَّ نَصِيحَتِي وَ لَا تَخْلُفُونِي فِي أَهْلِ بَيْتِي إِلَّا بِالَّذِي أَمَرْتُ بِهِ مِنْ حِفْظِهِمْ فَإِنَّهُمْ حَامَتِي وَ قَرَاتِي وَ إِخْوَتِي وَ أَوْلَادِي وَ إِنَّكُمْ جَمْعُوعُونَ وَ مُسَاءَلُونَ عَنِ الثَّقَلَيْنِ فَانظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا

O you people! Listen to my^{saww} words and recognise as is the right of my^{saww} advice and do not replace me^{asws} regarding the People^{asws} of my^{saww} Household, except by that which I^{saww} am instructing with of their^{asws} protection, for they^{asws} are my^{saww} intimate ones, and my^{saww} kindred, and my^{saww} brethren, and my^{saww} children. And you will be gathered and questioned about the two weighty things, therefore consider how you are replacing me^{saww} regarding them both.

إِنَّهُمْ أَهْلُ بَيْتِي فَمَنْ آذَاهُمْ آذَانِي وَ مَنْ ظَلَمَهُمْ ظَلَمَنِي وَ مَنْ أَذَلَّهُمْ أَذَلَّنِي وَ مَنْ أَعَزَّهُمْ أَعَزَّنِي وَ مَنْ أَكْرَمَهُمْ أَكْرَمَنِي وَ مَنْ نَصَرَهُمْ نَصَرَنِي وَ مَنْ خَدَّهُمْ خَدَلَّنِي وَ مَنْ طَلَبَ الْهُدَى فِي غَيْرِهِمْ فَقَدْ كَذَّبَنِي

They^{asws} are People^{asws} of my^{saww} Household, so the one who hurts them hurts me^{saww}, and one oppressing them^{asws} oppresses me^{saww}, and one disgraces them^{asws} disgraces me^{saww}, and one endearing them^{asws} endears me^{saww}, and one honouring them^{asws} honours me^{saww}, and one helping them^{asws} helps me^{saww}, and one abandoning them^{asws} abandons me^{saww}, and one seeking the guidance in others, so he has belied me^{saww}.

أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَ انظُرُوا مَا أَنْتُمْ قَائِلُونَ إِذَا لَقَيْتُمُوهُ فَإِنِّي خَصَمٌ لِمَنْ آذَاهُمْ وَ مَنْ كُنْتُ خَصَمَهُ خَصَمْتُهُ أَقُولُ قَوْلِي هَذَا وَ اسْتَعْفِرُ اللَّهَ لِي وَ لَكُمْ.

O you people! Fear Allah^{azwj} and consider what you are saying when you meet him^{asws}, for I^{saww} shall be a disputant to the one hurting them^{asws}, and one who disputes him^{asws}, I^{saww} will dispute him. I^{saww} am saying these words of mine^{saww} and I^{saww} seek Forgiveness of Allah^{azwj} for me^{saww} and you all!"²⁶¹

11- لي، الأمامي للصدوق أبي عن المؤدب عن أحمد بن علي الأصبهاني عن الثقفني عن جعفر بن الحسن عن عبيد الله بن موسى العباسي عن محمد بن علي السلمي عن عبيد الله بن محمد بن عقيل عن جابر بن عبد الله الأنصاري أنه قال لقد سمعت رسول الله ص يقول إن في علي خصالاً لو كانت واحدة منها في جميع الناس لاكتفوا بما فضلاً

²⁶¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 10

(The book) 'Al Amaali' of Al Sadouq – My father, from Al Muwaddib, from Ahmad Bin Ali Al Asbahany, from Al Saqafy, from Ja'far Bin Al Hassan, from Ubeydullah Bin Musa Al Absy, from Muhammad Bin Ali Al Sulamy, from Abdullah Bin Muhammad Bin Aqeel, from Jabir Bin Abdullah Al Ansari having said,

'I heard Rasool-Allah^{saww} saying: 'There are such qualities in Ali^{asws}, even if one of these were to be among the entirety of people, they would be sufficed by it as merit.

قَوْلُهُ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ وَ قَوْلُهُ ص عَلِيٌّ مِثِّي كَهَارُونَ مِنْ مُوسَى وَ قَوْلُهُ ص عَلِيٌّ مِثِّي وَ أَنَا مِنْهُ وَ قَوْلُهُ ص عَلِيٌّ مِثِّي كَنْفَسِي طَاعَتُهُ طَاعَتِي وَ مَعْصِيَتُهُ مَعْصِيَتِي وَ قَوْلُهُ ص حَرْبٌ عَلِيٍّ حَرْبُ اللَّهِ وَ سَلْمٌ عَلِيٍّ سَلْمُ اللَّهِ

His^{saww} words: 'One whose Master I^{saww} was, so Ali^{asws} is his Master'; and his^{saww} words: 'Ali^{asws} is from me^{saww} like Haroun^{as} from Musa^{as}'; and his^{saww} words: 'Ali^{asws} is from me^{saww} and I^{saww} am from him^{asws}'; and his^{saww} words: 'Ali^{asws} is from me^{saww} like myself^{saww}, obeying him^{asws} is obeying me^{saww}, and disobeying him^{asws} is disobeying me^{saww}; and his^{saww} words: 'War of Ali^{asws} is war of Allah^{azwj}, and peace of Ali^{asws} is peace of Allah^{azwj};

وَ قَوْلُهُ ص وَلِيُّ عَلِيٍّ وَلِيُّ اللَّهِ وَ عَدُوُّ عَلِيٍّ عَدُوُّ اللَّهِ وَ قَوْلُهُ ص عَلِيٌّ حُجَّةُ اللَّهِ وَ خَلِيفَتُهُ عَلَى عِبَادِهِ وَ قَوْلُهُ ص حُبُّ عَلِيٍّ إِيمَانٌ وَ بُغْضُهُ كُفْرٌ وَ قَوْلُهُ ص حَرْبٌ عَلِيٍّ حَرْبُ اللَّهِ وَ حِزْبٌ أَعْدَائِهِ حِزْبُ الشَّيْطَانِ

And his^{saww} words: 'A friend of Ali^{asws} is a friend of Allah^{azwj}, and an enemy of Ali^{asws} is an enemy of Allah^{azwj}'; and his^{saww} words: 'Ali^{asws} is a Divine Authority of Allah^{azwj} and His^{azwj} caliph upon His^{azwj} servants'; and his^{saww} words: 'Loving Ali^{asws} is Eman and hating him^{asws} is Kuf'r'; and his^{saww} words: 'Party of Ali^{asws} is party of Allah^{azwj} and party of his^{asws} enemies is party of Satan^{la'};

وَ قَوْلُهُ ص عَلِيٌّ مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ وَ قَوْلُهُ ص عَلِيٌّ قَسِيمُ الْجَنَّةِ وَ النَّارِ وَ قَوْلُهُ ص مَنْ فَارَقَ عَلِيًّا فَقَدْ فَارَقَنِي وَ مَنْ فَارَقَنِي فَقَدْ فَارَقَ اللَّهَ عَزَّ وَ جَلَّ وَ قَوْلُهُ ص شِيعَةُ عَلِيٍّ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ.

And his^{saww} words: 'Ali^{asws} is with the truth and the truth is with him^{asws}, they will not separate until they return to me^{saww} at the Fountain'; and his^{saww} words: 'Ali^{asws} is distributor of the Paradise and the Fire'; and his^{saww} words: 'One who separates from Ali^{asws} so he has separated from me^{saww}, and one who separates from me^{saww}, so he has separates from Allah^{azwj} Mighty and Majestic'; and his^{saww} words: 'Shias of Ali^{asws}, they are the successful on the Day of Qiyamah''²⁶²

12- لي، الأماالي للصدوق أبي عن أحمد بن إدريس عن ابن يزيد عن ابن أبي عمير عن محمد القبطي قال قال الصادق جعفر بن محمد ع أَعْقَلُ النَّاسِ قَوْلَ رَسُولِ اللَّهِ ص فِي عَلِيٍّ بِنِ أَبِي طَالِبٍ ع يَوْمَ مَشْرَبَةِ أُمِّ إِبْرَاهِيمَ كَمَا أَعْقَلُوا قَوْلَهُ فِيهِ يَوْمَ غَدِيرِ حُمٍّ

(The book) 'Al Amaali' of Al Sadouq – My father, from Ahmad Bin Idrees, from Ibn Yazeed, from Ibn Abu Umeyr, from Muhammad Al Qeyti who said,

'Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} said: 'The people are heedless of the words of Rasool-Allah^{saww} regarding Ali^{asws} Bin Abu Talib^{asws} on the day of drinking place (fountain) of Umm Ibrahim^{as} (Mariah the Coptic), like what they are heedless of his^{saww} words regarding him^{asws} on the day of Ghadeer Khumm.

²⁶² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 11

إِنَّ رَسُولَ اللَّهِ ص كَانَ فِي مَشْرَبَةِ أُمِّ إِبْرَاهِيمَ وَ عِنْدَهُ أَصْحَابُهُ إِذْ جَاءَ عَلِيٌّ ع فَلَمْ يُفْرِحُوا لَهُ فَلَمَّا رَأَوْهُ لَا يُفْرِحُونَ لَهُ قَالَ يَا مَعْشَرَ النَّاسِ هَذَا أَهْلُ بَيْتِي تَسْتَنْخِفُونَ بِحِمِّي وَأَنَا حَيٌّ بَيْنَ ظَهْرَانَيْكُمْ أَمَا وَاللَّهِ لَئِنْ غَبِثَ عَنْكُمْ فَإِنَّ اللَّهَ لَا يَغِيبُ عَنْكُمْ

Rasool-Allah^{saww} was in the fountain of Umm Ibrahim^{as} and his^{saww} companions were in his^{saww} presence when Ali^{asws} came, but they were not happy to him^{asws}. When he^{saww} saw them not being happy to him^{asws}, said: 'O community of people! This is a person of my^{saww} Household. You^{asws} taking lightly them and I^{saww} am alive in your midst. But, by Allah^{azwj}! If I^{saww} were to be absent from you, then Allah^{azwj} will not be Absent from you!

إِنَّ الرُّوحَ وَ الرَّاحَةَ وَ الْبِشْرَ وَ الْبِشْرَةَ لِمَنْ آتَمَّ بَعْلِيَّ وَ تَوَلَّاهُ وَ سَلَّمَ لَهُ وَ لِلْأَوْصِيَاءِ مِنْ وُلْدِهِ حَقًّا عَلَيَّ أَنْ أُدْخِلَهُمْ فِي شَفَاعَتِي لِأَتَّبِعَهُمْ أَتْبَاعِي

The rest, and the comfort, and the smiles, and the glad tidings is for one led by Ali^{asws}, and befriends him^{asws}, and submits to him^{asws} and to the successors^{asws} from his^{asws} sons^{asws}. There is a right for Ali^{asws} that I^{saww} enter them in my^{saww} intercession because they are my^{saww} followers.

فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي سُنَّةٌ جَرَتْ فِيَّ مِنْ إِبْرَاهِيمَ لِأَبِي مِنْ إِبْرَاهِيمَ وَ إِبْرَاهِيمُ مِنِّي وَ فَضْلِي لَهُ فَضْلٌ وَ فَضْلُهُ فَضْلِي وَ أَنَا أَفْضَلُ مِنْهُ تَصْدِيقُ قَوْلِ رَبِّي ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

So, who will follow me^{saww}, for it is a Sunnah flowing in me^{saww} from Ibrahim^{as}, because I^{saww} am from Ibrahim^{as}, and Ibrahim^{as} is from me^{saww}, and my^{saww} merit is for him^{as} and his^{as} merit is my^{saww} merit, and I^{saww} am superior than him^{as}, a ratification of the Words of my^{saww} Lord^{azwj}: **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**.

وَ كَانَ رَسُولُ اللَّهِ ص وَ وُثِقَتْ رِجْلُهُ فِي مَشْرَبَةِ أُمِّ إِبْرَاهِيمَ حَتَّى عَادَهُ النَّاسُ.

And Rasool-Allah^{saww} had dipped his^{saww} legs in the fountain (in the house) of Umm Ibrahim^{as} until the people bade farewell to him^{saww}.²⁶³

13- لي، الأمامي للصدوق الحسيني بن علي بن شعيب عن ابن زكريا القطان عن ابن حبيب عن الفضل بن الصفر عن أبي معاوية عن الأعمش عن الصادق جعفر بن محمد عن أبيه عن آتائه ع قال: خرج رسول الله ص و عليه حميصة قد اشتمل بها قبيل يا رسول الله من كسناك هذه الحميصة

(The book) 'Al Amaali' of Al Sadouq – Al-Husayn Bin Ali Bin Shuayb, from Ibn Zakariya al Qattan, from Ibn Habeeb, from Al Fazl, from Abu Muawiya, from Al Amsh,

'From Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws}, father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} came out and upon him^{saww} was a shawl he^{saww} had covered with. It was said, 'O Rasool-Allah^{saww}! Who clothed you^{saww} with this shawl?'

فَقَالَ كَسَانِي حَبِيبِي وَ صَنِّيبي وَ خَاصَّتِي وَ خَالِصَّتِي وَ الْمُؤَدِّي عَنِّي وَ وَصِيبي وَ وَارِثِي وَ أَحْجِي وَ أَوَّلَ الْمُؤْمِنِينَ إِسْلَامًا وَ أَخْلَصْتُهُمْ لِي بِأَنَا وَ اسْتَمَحَّ النَّاسُ كَفَأَ سَيِّدُ النَّاسِ بَعْدِي قَائِدُ الْعُرَى الْمُحْجَلِينَ إِمَامُ أَهْلِ الْأَرْضِ عَلَيَّ بِنُ أَبِي طَالِبٍ

He^{saww} said: 'I^{saww} was clothed by my^{saww} beloved, and my^{saww} elite, and my^{saww} special one, and my^{saww} sincere one, and the fulfiller on my^{saww} behalf, and my^{saww} successor^{asws}, and

²⁶³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 12

my^{saww} inheritor, and my^{saww} brother^{asws}, and the first of the believers in Islam, and most sincere of them in Eman, and most forgiving of the people of hand, and chief of the people after me^{saww}, and guide of the resplendent, Imam^{asws} of the people of the earth, Ali^{asws} Bin Abu Talib^{asws}.

فَلَمْ يَزَلْ يَبْكِي حَتَّى ابْتَلَّ الحَصَى مِنْ دُمُوعِهِ شَوْقاً إِلَيْهِ.

He^{saww} did not cease to weep until the pebbles were moist from his^{saww} tears out of longing for him^{asws}.²⁶⁴

14- لي، الأماالي للصدوق أحمد بن محمد الصائغ عن عيسى بن محمد العلوي عن أبي عوانة عن محمد بن سليمان بن بريع عن إسماعيل بن أبان عن سلام بن أبي عمرة الخراساني عن معروف بن خربوذ المكي عن أبي الطمبل عامر بن وإثلة عن حذيفة بن أسيد الغفاري قال قال رسول الله ص يا حذيفة إن حجة الله عليكم بعد علي بن أبي طالب الكفر به كفر بالله و الشرك به شرك بالله و الشك فيه شك في الله و الإلحاد فيه إلحاد في الله و الإنكار له إنكار لله و الإيمان به إيمان بالله

(The book) 'Al Amaali' of Al Sadouq – Ahmad Bin Muhammad Al Said, from Isa Bin Muhammad Al Alawy, from Abu Awanah, from Muhammad Bin Suleyman Bin Bazir, from Ismail Bin Aban, from Sallam Bin Abu Amrah Al Khurasani, from Marouf Bin Kharbuz Al Makky, from Abu Al Tufeyl Aamir Bin Wasilah, from Huzeyfa Bin Aseyd Al Ghifari who said,

'Rasool-Allah^{saww} said: 'O Huzeyfa! The Divine Authority upon you all after me^{saww} is Ali^{asws} Bin Abu Talib^{asws}. The Kufr with him^{asws} is Kufr with Allah^{azwj}, and the shirk with him^{asws} is Shirk with Allah^{azwj}, and the doubt in him^{asws} is doubt in Allah^{azwj}, and the apostasy regarding him^{asws} is apostasy in Allah^{azwj}, and the denial to him^{asws} is denial of Allah^{azwj}, and Eman with him^{asws} is Eman with Allah^{azwj}.

لِأَنَّهُ أَحْو رَسُولُ اللَّهِ وَ وَصِيَّهُ وَ إِمَامُ أُمَّتِهِ وَ مَوْلَاهُمْ وَ هُوَ حَبْلُ اللَّهِ الْمَتِينُ وَ الْعُرْوَةُ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا وَ سَيَهْلِكُ فِيهِ اثْنَانِ وَ لَا ذَنْبَ لَهُ مَحِبَّةً عَالٍ وَ مُقَصِّرًا

(This is) because he^{asws} is brother^{asws} of Rasool-Allah^{saww}, and his^{saww} successor^{asws}, and Imam^{asws} of his^{saww} community, and their Master^{asws}, and he^{asws} is the strong rope of Allah^{azwj}, and the firmest handhold which there is no crack for it; and two will be destroyed regarding him^{asws} and there will be no sin for him^{asws} – a loving one exaggerating, and a derogator.

بِأَحَدَيْتِهِ لَا تُفَارِقَنَّ عَلِيًّا فَنُخَالِفِي إِنْ عَلِيًّا مِنِّي وَ أَنَا مِنْهُ مَنْ أَسْخَطَهُ فَقَدْ أَسْخَطَنِي وَ مَنْ أَرْضَاهُ فَقَدْ أَرْضَانِي.

O Huzeyfa! Do not separate from Ali^{asws}, for you will be separating from me^{saww}, and do not oppose Ali^{asws} for you will be opposing me^{saww}. Ali^{asws} is from me^{saww} and I^{saww} am from him^{asws}. One who angers him^{asws}, so he has angered me^{saww}, and one who pleases him^{asws}, so he has pleased me^{saww}.²⁶⁵

²⁶⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 13

²⁶⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 14

15- لي، الأماالي للصدوق أبي عن سعد عن سلمة بن الخطاب عن محمد بن تميم عن عبد الرحمن بن كثير عن أبيه عن الصادق جعفر بن محمد عن أبيه عن أبيه ع قال قال رسول الله ص ذات يوم لأصحابه معاشر أصحابي إن الله جل جلاله يأمركم بولاية علي بن أبي طالب و الإقتداء به فهو وليكم و إمامكم من بعدي

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Salamah Bin Al Khattab, from Muhammad Bin Tasneem, from Abdul Rahman Bin Kaseer, from his father,

'From Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said to his^{saww} companions one day: 'Community of my^{saww} companions! Allah^{azwj}, Majestic is His^{azwj} Majesty Commands you with the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, and being led by him^{asws}, for he^{asws} is your^{asws} guardian, and your^{asws} Imam^{asws} from after me^{saww}.

لَا تُخَالِفُوهُ فَتَكْفُرُوا وَ لَا تُفَارِقُوهُ فَتَضِلُّوا إِنَّ اللَّهَ جَلَّ جَلَالُهُ جَعَلَ عَلِيًّا عَلَمًا بَيْنَ الْإِيمَانِ وَ النِّفَاقِ فَمَنْ أَحَبَّهُ كَانَ مُؤْمِنًا وَ مَنْ أَبْغَضَهُ كَانَ مُنَافِقًا

Do not oppose him^{asws} for you will be committing Kufir, nor separate from him^{asws} for you will stray. Allah^{azwj}, Majestic is His^{azwj} Majesty Made Ali^{asws} as a flag between the Eman and the hypocrisy. The one who loves him^{asws} would be a Momin, and one hating him^{asws} would be a hypocrite.

إِنَّ اللَّهَ جَلَّ جَلَالُهُ جَعَلَ عَلِيًّا وَصِيًّا وَ مَنَارَ الْهُدَى بَعْدِي فَهُوَ مَوْضِعُ سِرِّي وَ عَيْنُهُ عَلَمِي وَ خَلِيفَتِي فِي أَهْلِي إِلَى اللَّهِ أَشْكُو ظَلَمِيهِ مِنْ أُمَّتِي.

Allah^{azwj}, Majestic is His^{azwj} Majesty Made Ali^{asws} to be my^{saww} successor^{asws}, and the minaret of guidance after me^{saww}. He^{asws} is the place of my^{saww} secrets, and receptacle of my^{saww} knowledge, and my^{saww} caliph among my^{saww} family. I^{saww} complain to Allah^{azwj} of the oppressors from my^{saww} community to him^{asws}” 266

16- لي، الأماالي للصدوق أبي عن سعد عن ابن عيسى عن ابن معروف عن الحسين بن يزيد عن اليعقوبي عن عيسى بن عبد الله العلوي عن أبيه عن أبي جعفر محمد بن علي الباقر عن أبيه عن جده ع قال قال رسول الله ص من سره أن يجوز على الصراط كالريح العاصف و يلبح الجنة بغير حساب فليؤل وليي و وصيي و صاحبي و خليفتي على أهلي و أمتي علي بن أبي طالب

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Ibn Isa, from Ibn Marouf, from Al-Husayn Bin Yazeed, from Al Yaqouby, from isa Bin Abdullah Al Alawy, from his father,

'From Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Rasool-Allah^{saww} said: 'One whom it cheers to cross over the Bridge like the stormy wind and penetrate to the Paradise without Reckoning, then let him befriend my^{saww} guardian, and my^{saww} successor^{asws}, and my^{saww} companion, and my^{saww} caliph upon my^{saww} family and my^{saww} community, Ali^{asws} Bin Abu Talib^{asws}.

وَ مَنْ سَرَّهُ أَنْ يَلْبَحَ النَّارَ فَلْيَبْرُكْ وَ لَا يَتَّهْ فَوَ عَزَّةَ رَبِّي وَ جَلَالِهِ إِنَّهُ لَبَابُ اللَّهِ الَّذِي لَا يُؤْتَى إِلَّا مِنْهُ وَ إِنَّهُ الصِّرَاطُ الْمُسْتَقِيمُ وَ إِنَّهُ الَّذِي يَسْأَلُ اللَّهُ عَنْ وَ لَاتِيهِ يَوْمَ الْقِيَامَةِ.

And one who it cheers to penetrate to the Fire, then let him neglect his^{asws} Wilayah, for by the Might of my^{saww} Lord^{azwj} and His^{azwj} Majesty! He^{asws} is a door of Allah^{azwj} which He^{azwj} cannot be accessed except from it, and he^{asws} is the Straight Path, and he^{asws} is the one^{asws} Allah^{azwj} will Question about his^{asws} Wilayah on the Day of Qiyamah".²⁶⁷

17- ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق ابن سعيد الهاشمي عن فُرَاتٍ عَنْ مُحَمَّدِ بْنِ طَهْرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ ابْنِ أَخِي يُوسُفَ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ النَّهْشَلِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص عَنْ جَبْرِئِيلَ عَنْ مِيكَائِيلَ عَنْ إِسْرَافِيلَ عَنِ اللَّهِ جَلَّ جَلَالُهُ أَنَّهُ قَالَ: أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا خَلَقْتُ الْخَلْقَ بِقُدْرَتِي

(The books) 'Uyoon Akhbar Al Reza^{asws}' (and) 'Al Amaali' of Al Sadouq – Ibn Saeed Al Hashimy, from Furat, from Muhammad Bin Zuheyr, from Muhammad Bin Al-Husayn, son of the brother of Yunus, from Muhammad Bin Yaqaub Al Nahshali,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from the Prophet^{saww}, from Jibraeel^{as}, from Mikaeel^{as}, from Israfeel^{as}, from Allah^{azwj}, Majestic is His^{azwj} Majesty having Said: "I^{azwj} am Allah^{azwj}. There is no god except I^{azwj}. I^{azwj} Created the creatures by My^{azwj} Power.

فَاخْتَرْتُ مِنْهُمْ مَنْ شِئْتُ مِنْ أَنْبِيَائِي وَ اخْتَرْتُ مِنْ جَمِيعِهِمْ مُحَمَّدًا حَبِيبًا وَ خَلِيلًا وَ صَفِيًّا فَبَعَثْتُهُ رَسُولًا إِلَى خَلْقِي وَ اصْطَفَيْتُ لَهُ عَلِيًّا فَجَعَلْتُهُ لَهُ أَخًا وَ وَصِيًّا وَ وَزِيرًا وَ مُؤَدِّيًا عَنْهُ بَعْدَهُ إِلَى خَلْقِي وَ خَلِيفَتِي عَلَى عِبَادِي لِئُبَيِّنَ لَّهُمْ كِتَابِي وَ يَسِيرَ فِيهِمْ بِحُكْمِي

I^{azwj} Chose from them one I^{azwj} so Desired from My^{azwj} Prophets^{as}, and Chose from their entirety, Muhammad^{saww} as a beloved, and a friend, and an elite. I^{azwj} Sent him^{saww} as a Rasool^{saww} to My^{azwj} creatures and Chose Ali^{asws} for him^{saww} and Made him^{asws} a brother^{asws} for him^{asws}, and successor^{asws}, and Vizier, and a fulfiller from him^{saww} after him^{asws} to My^{azwj} creatures, and My^{azwj} caliph upon My^{azwj} servants, in order to explain My^{azwj} Book to them and he^{asws} would conduct among them with My^{azwj} Judgments.

وَ جَعَلْتُهُ الْعَلَمَ الْهَادِيَ مِنَ الضَّلَالَةِ وَ بَابِي الَّذِي أُوتِيَ مِنْهُ وَ بَيْتِي الَّذِي مَنْ دَخَلَهُ كَانَ آمِنًا مِنْ نَارِي وَ حِصْنِي الَّذِي مَنْ لَجَأَ إِلَيْهِ حَصَّنَهُ مِنْ مَكْرُوهِ الدُّنْيَا وَ الْآخِرَةِ وَ وَجْهِي الَّذِي مَنْ تَوَجَّهَ إِلَيْهِ لَمْ أَصْرِفْ وَجْهِي عَنْهُ وَ حُجَّتِي فِي السَّمَاوَاتِ وَ الْأَرْضِينَ عَلَى جَمِيعِ مَنْ فِيهِنَّ مِنْ خَلْقِي

And I^{azwj} Made him^{asws} as the flag of guidance from the straying, and My^{azwj} door which I^{saww} can be accessed from it, and My^{azwj} House which one who enters it would be safe from My^{azwj} Fire, and My^{azwj} Fortress which one who shelters to it I^{azwj} would Fortify him from the abhorrence of the world and the Hereafter, and My^{azwj} Face which one diverts to him^{asws}, I^{azwj} would not Turn My^{azwj} Face away from him, and My^{azwj} Divine Authority in the skies and the earths upon the entirety of the ones in these from My^{azwj} creatures.

لَا أَقْبَلُ عَمَلٍ عَامِلٍ مِنْهُمْ إِلَّا بِالْإِفْرَارِ بِوَلَايَتِهِ مَعَ نُبُوَّةِ أَحْمَدَ رَسُولِي وَ هُوَ يَدِي الْمَبْسُوطَةُ عَلَى عِبَادِي وَ هُوَ النِّعْمَةُ الَّتِي أَنْعَمْتُ بِهَا عَلَى مَنْ أَحْبَبْتُهُ مِنْ عِبَادِي

I^{azwj} will not Accept the work of any worker from them except with the acknowledgment with his^{asws} Wilayah with the Prophet-hood of Ahmad^{saww} My^{azwj} Rasool^{saww}, and he^{asws} is My^{azwj} Hand Extended upon My^{azwj} servants, and he^{asws} if the Favour which I^{azwj} have favoured with upon the ones from My^{azwj} servants I^{azwj} Love.

²⁶⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 16

فَمَنْ أَحْبَبْتُهُ مِنْ عِبَادِي وَ تَوَلَّيْتُهُ عَرَفْتُهُ وَ لَآيَتَهُ وَ مَعْرِفَتَهُ وَ مَنْ أَبْغَضْتُهُ مِنْ عِبَادِي أَبْغَضْتُهُ لِأَنْصِرَافِهِ عَنْ مَعْرِفَتِهِ وَ وَلايَتِهِ

The one from My^{azwj} servants who loves him^{asws} and befriends him^{asws}, I^{azwj} shall Introduce his^{asws} Wilayah and his^{asws} recognition to him, and one from My^{azwj} servants who hates him^{asws}, I^{azwj} will Turn him away from his^{asws} recognition and his^{asws} Wilayah.

فِعَزَّتِي حَلْفُتِي وَ بِحَلَالِي أَقْسَمْتُ أَنَّهُ لَا يَتَوَلَّى عَلَيَّ عَبْدٌ مِنْ عِبَادِي إِلَّا زَحْزَحْتُهُ عَنِ النَّارِ وَ أَدْخَلْتُهُ الْجَنَّةَ وَ لَا يُبْغِضُهُ عَبْدٌ مِنْ عِبَادِي وَ يُعَدِّلُ عَنْ وَلايَتِهِ إِلَّا أَبْغَضْتُهُ وَ أَدْخَلْتُهُ النَّارَ وَ بِنَسِ الْمَصِيرِ.

By My^{azwj} Might I^{azwj} Vow, and by My^{azwj} Majesty I^{azwj} Swear! No servant from My^{azwj} servants will befriend Al^{asws} except I^{asws} will Shift him away from the Fire and Enter him into the Paradise, nor will any servant from My^{azwj} servants hate him^{asws} and turn away from his^{asws} Wilayah except I^{azwj} will Hate him and Enter him into the Fire, and evil is the destination!"²⁶⁸

18- لي، الأماالي للصدوق ماجيلويه عن عَمَّه عن الكوفي عن مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ جَلَّ جَلَالُهُ أَوْحَى إِلَى الدُّنْيَا أَنْ أَتَعِيَ مَنْ خَدَمَكَ وَ اِخْدَمِي مَنْ رَفَضَكَ

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from his uncle, from Al Kufi, from Muhammad Bin Sinan, from Al Mufazzal,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Majestic is His^{azwj} Majesty Revealed to the word: '(He will be) fatigued, one who serves you, and he will serve Me^{azwj} one who rejects you!"

وَ إِنَّ الْعَبْدَ إِذَا تَخَلَّى بِسَيِّدِهِ فِي جَوْفِ اللَّيْلِ الْمُظْلِمِ وَ نَاجَاهُ أَثْبَتَ اللَّهُ النَّوْرَ فِي قَلْبِهِ فَإِذَا قَالَ يَا رَبِّ يَا رَبِّ نَادَاهُ الْجَلِيلُ جَلَّ جَلَالُهُ لَبَّيْكَ عَبْدِي سَلِّمْ أَعْطَكَ وَ تَوَكَّلْ عَلَيَّ أَكْفِكَ

And the servant, when he isolates with his Master^{azwj} in the middle of the dark night and whispers to Him^{azwj}, Allah^{azwj} would Affirm the Noor in his heart. When he says, 'O Lord^{azwj}! O Lord^{azwj}!' The Majestic, Majestic is His^{azwj} Majesty Calls out to him: "Here I^{azwj} am, My^{azwj} servant! Ask me^{saww}, I^{azwj} shall Give you, rely upon Me^{azwj}, I^{azwj} shall Suffice you!"

تُمْ يَقُولُ جَلَّ جَلَالُهُ لِمَلَائِكَتِهِ مَا لَيْتَكُنِّي انظُرُوا إِلَى عَبْدِي فَقَدْ تَخَلَّى بِي فِي جَوْفِ اللَّيْلِ الْمُظْلِمِ وَ الْبَطَّالُونَ لَاهُونَ وَ الْعَافِلُونَ نِيَامَ اشْهَدُوا أَنِّي قَدْ عَفَرْتُ لَهُ

Then He^{azwj}, Majestic is His^{azwj} Majesty Says to His^{azwj} Angels: "Look at My^{azwj} servant! He has isolated with Me^{azwj} in the middle of the dark night, and the idle ones are idle and heedless, sleeping. Be witnesses that I^{azwj} have Forgiven (his sins) for him!"

تُمْ قَالَ ص عَلَيْكُمْ بِالْوَرَعِ وَ الاجْتِهَادِ وَ الْعِبَادَةِ وَ اِزْهَدُوا فِي هَذِهِ الدُّنْيَا الرَّاهِدَةِ فِيكُمْ فَإِنَّهَا عَرَّازَةٌ دَارُ فَنَاءٍ وَ زَوَالٍ كُمْ مِنْ مُعْتَرٍ فِيهَا قَدْ أَهْلَكْتَهُ وَ كُمْ مِنْ وَاتِقٍ بِهَا قَدْ خَانَتْهُ وَ كُمْ مِنْ مُعْتَمِدٍ عَلَيْهَا قَدْ خَدَعْتَهُ وَ أَسْلَمْتَهُ وَ اعْلَمُوا

Then he^{saww} said: 'Upon you all is to be with the piety, and the struggle, and the worship, and the ascetism in this world, the ascetic among you. It is a deception, a perishing house,

²⁶⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 17

and decline. How many are being deceived in it having been destroyed, and how many are convinced with it, having been betrayed by it, and how many are reliant upon it having been deceived by it, having submitted to it.

أَنَّ أَمَامَكُمْ طَرِيقٌ مَهُولٌ وَ سَفَرٌ بَعِيدٌ وَ مَمْرُكُمْ عَلَى الصِّرَاطِ وَ لَا بُدَّ لِلْمَسَافِرِ مِنْ زَادٍ فَمَنْ لَمْ يَتَزَوَّدْ وَ سَافَرَ عَطَبٌ وَ هَلَكَ وَ خَيْرُ الزَّادِ التَّقْوَى

Your Imam^{asws} is a huge road, and a long journey, and your path is upon the Bridge, and there is no escape for the traveller to have provision. So, the one who does not have provisions and travel, would be fatigued, and be destroyed, and the best provision is piety.

ثُمَّ ادْكُمُوا وَثُوقَكُمْ بَيْنَ يَدَيِ اللَّهِ حَلَّ جَلَالُهُ فَإِنَّهُ الْحَكَمُ الْعَدْلُ وَ اسْتَعِدُّوا لِحُجُوبِهِ إِذَا سَأَلَكُمْ فَإِنَّهُ لَا بُدَّ سَائِلِكُمْ عَمَّا عَمِلْتُمْ بِالتَّقْلِينِ مِنْ بَعْدِي كِتَابَ اللَّهِ وَ عِزَّتِي

Then be reminded of your standing in front of Allah^{azwj}, Majestic is His^{azwj} Majesty, for He^{azwj} is the Just Judge, and prepare to answer Him^{azwj} when He^{azwj} is Question you all, for it is inevitable He^{azwj} will Question about what you had done with the two weighty things from after me^{saww} – Book of Allah^{azwj} and my^{saww} family^{asws}.

فَانظُرُوا أَنْ لَا تَقُولُوا أَمَّا الْكِتَابُ فَعَبَّرْنَا وَ حَرَفْنَا وَ أَمَّا الْعِبْرَةُ فَمَارَقْنَا وَ قَتَلْنَا فَعِنْدَ ذَلِكَ لَا يَكُونُ جَزَاؤُكُمْ إِلَّا النَّارَ فَمَنْ أَرَادَ مِنْكُمْ أَنْ يَتَخَلَّصَ مِنْ هَؤُلَ ذَلِكَ الْيَوْمِ فَلْيَتَوَلَّ وَلِيِّي وَ لِيَتَّبِعْ وَصِيي وَ خَلِيفَتِي مِنْ بَعْدِي عَلِيِّ بْنِ أَبِي طَالِبٍ

Consider that you should not be saying, ‘As for the Book, so we changed it and altered it, and as for the family^{asws}, we separated and killed’. Thus, during that, your Recompense will not happen to be except the Fire. The one from you who wants to be finished off from the terror of that Day, then let him befriend my^{saww} guardian, and let him follow my^{saww} successor^{asws}, and my^{saww} caliph from after me^{saww}, Ali^{asws} Bin Abu Talib^{asws}.

فَإِنَّهُ صَاحِبُ حَوْضِي يَدُودٌ عَنْهُ أَعْدَاءُهُ وَ يَسْقِي أَوْلِيَاءَهُ فَمَنْ لَمْ يَسْقَ مِنْهُ لَمْ يَزَلْ عَطْشَانًا وَ لَمْ يَزَلْ أَبَدًا وَ مَنْ سَقِيَ مِنْهُ شَرِبَهُ لَمْ يَشْقَ وَ لَمْ يَطْمَأْ أَبَدًا

He^{asws} would oversee my^{saww} Fountain, impeding his^{asws} enemies from it and quenching his^{asws} friends. So, the one who is not quenched from it will not cease to be thirsty and will not be saturated ever, and one who is quenched a drink from it would not be wretched and not be thirsty, ever!

وَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ لَصَاحِبُ لَوَائِي فِي الْأَخِرَةِ كَمَا كَانَ صَاحِبُ لَوَائِي فِي الدُّنْيَا وَ إِنَّهُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ لِأَنَّهُ يَفْقُدُنِي وَ يَبْدِيهِ لَوَائِي تَحْتَهُ آدَمُ وَ مَنْ دُونَهُ مِنَ الْأَنْبِيَاءِ.

And Ali^{asws} Bin Abu Talib^{asws} would be bearer of my^{saww} flag in the Hereafter like what he^{asws} was the bearer of my^{saww} flag in the world, and he^{asws} would be the first one to enter the Paradise because he^{asws} would be ahead of me^{saww} and in his^{asws} hand would be my^{saww} flag, beneath it would be Adam^{as} and the ones besides him^{as} from the Prophets^{as}.²⁶⁹

²⁶⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 18

19- لي، الأماالي للصدوق السِّنَانِيُّ عَنِ الْأَسَدِيِّ عَنِ النَّخَعِيِّ عَنِ التَّوْفَلِيِّ عَنِ عَلِيِّ بْنِ سَلْمٍ عَنِ أَبِيهِ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ يَا عَلِيُّ أَنْتَ إِمَامُ الْمُسْلِمِينَ وَ أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْعُرِّ الْمُحْجَلِينَ وَ حُجَّةُ اللَّهِ بَعْدِي عَلَى الْخَلْقِ أَجْمَعِينَ وَ سَيِّدُ الْوَصِيِّينَ وَ وَصِيُّ سَيِّدِ النَّبِيِّينَ

(The book) 'Al Amaali' of Al Sadouq – Al Sibaie, from Al Asady, from Al Nakhaie, from Al Nowfali, from Ali Bin Salim, from his father, from Ibn Tareyf, from Ibn Jubeyr, from Ibn Abbas who said,

'Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! You^{asws} are Imam^{asws} of the Muslims, and Emir of the Momineen, and guide of the resplendent, and Divine Authority of Allah^{azwj} after me^{saww} upon entirety of the creatures, and chief of the successor^{asws}, and successor^{asws} of chief of the Prophets^{as}.

يَا عَلِيُّ إِنَّهُ لَمَّا عَرَجَ بِي إِلَى السَّمَاءِ السَّابِعَةِ وَ مِنْهَا إِلَى سِدْرَةِ الْمُنْتَهَى وَ مِنْهَا إِلَى حُجُبِ النُّورِ وَ أَكْرَمَتِي رَبِّي جَلَّ جَلَالُهُ بِمَنَاجَاتِهِ قَالَ لِي يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّي وَ سَعْدَيْكَ تَبَارَكَتَ وَ تَعَالَيْتَ

O Ali^{asws}! When there was ascension with me^{saww} to the seventh sky, and from it to Sidrat Al-Muntaha, and from it to the Veils of Noor, and my^{saww} Lord^{azwj}, Majestic is His^{azwj} Majesty, Honoured me^{saww} with His^{azwj} Dialogue. He^{azwj} Said to me^{saww}: "O Muhammad^{saww}!" I^{saww} said: 'At Your^{azwj} service, my^{saww} Lord^{azwj}, and at Your^{azwj} assistance! Blessed are You^{azwj} and Exalted!'

قَالَ إِنَّ عَلِيًّا إِمَامٌ أَوْلِيَّائِي وَ نُورٌ لِمَنْ أَطَاعَنِي وَ هُوَ الْكَلِمَةُ الَّتِي أَلْزَمْتُهَا الْمُتَّقِينَ مَنْ أَطَاعَهُ أَطَاعَنِي وَ مَنْ عَصَاهُ عَصَانِي فَبَشِّرْهُ بِذَلِكَ

He^{azwj} Said: "Ali^{asws} is Imam^{asws} of My^{azwj} friends, and Noor for the ones obeying Me^{azwj}, and he^{asws} is the word which I^{azwj} have Necessitated the pious. One obeying him^{asws} obeys Me^{azwj}, and one disobeying him^{asws} disobeys Me^{azwj}, so give him^{asws} glad tidings with that!"

فَقَالَ عَلِيُّ يَا رَسُولَ اللَّهِ بَلَغَ مِنْ قَدْرِي حَتَّى إِنِّي أَدُكُّرُ هُنَاكَ فَقَالَ نَعَمْ يَا عَلِيُّ فَاشْكُرْ رَبَّكَ فَحَرَّ عَلِيُّ سَاجِدًا شُكْرًا لِلَّهِ عَلَى مَا أَنْعَمَ بِهِ عَلَيْهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص انْقَعِرْ رَأْسَكَ يَا عَلِيُّ فَإِنَّ اللَّهَ قَدْ بَاهَى بِكَ مَلَائِكَتَهُ.

Ali^{asws} said: 'O Rasool-Allah^{saww}! My^{asws} worth has reached (such a level) until I^{asws} am being Mentioned over there?' He^{saww} said: 'Yes, O Ali^{asws}! Thank your^{asws} Lord^{azwj}'. Ali^{asws} fell in Sajdah in thanks to Allah^{azwj} upon what He^{azwj} had Favoured with upon him^{asws}. Rasool-Allah^{saww} said: 'Raise your^{asws} head, O Ali^{asws}, for Allah^{azwj} had Boasted with you^{asws} to His^{azwj} Angels'.²⁷⁰

20- لي، الأماالي للصدوق الْقَطَّانُ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حَاتِمٍ عَنِ هَارُونَ بْنِ إِسْحَاقَ عَنِ عَبْدِ بْنِ سُلَيْمَانَ عَنِ كَامِلِ بْنِ الْعَلَاءِ عَنِ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ أَنْتَ صَاحِبُ حَوْضِي وَ صَاحِبُ لُؤَائِي وَ مُنْجِرُ عِدَائِي وَ حَبِيبُ قَلْبِي وَ وَارِثُ عِلْمِي وَ أَنْتَ مُسْتَوْدَعُ مَوَارِيثِ الْأَنْبِيَاءِ وَ أَنْتَ أَمِيرُ اللَّهِ فِي أَرْضِهِ وَ أَنْتَ حُجَّةُ اللَّهِ عَلَى بَرِيَّتِهِ

(The book) 'Al Amaali' of Al Sadouq – Al Qattan, from Abdul Rahman Bin Abu Hatim, from Haroun Bin Is'haq, from Abadah Bin Suleyman, from Kamil Bin Al A'ala, from Habeeb Bin Abu Sabit, from Ibn Jubeyr, from Ibn Abbas who said,

²⁷⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 19

'Rasool-Allah^{saww} said to Ali^{asws} Bin Abu Talib^{asws}: 'O Ali^{asws}! You^{asws} are overseer of my^{saww} Fountain, and bearer of my^{saww} flag, and fulfiller of my^{saww} promises, and beloved of my^{saww} heart, and inheritor of my^{saww} knowledge, and you are a depository of inheritors of the Prophets^{as}, and you^{asws} are a trustee of Allah^{azwj} in His^{azwj} earth, and you^{asws} are Divine Authority of Allah^{azwj} upon His^{azwj} citizens;

وَأَنْتَ رُكْنُ الْإِيمَانِ وَأَنْتَ مَصْبَاحُ الدُّجَى وَأَنْتَ مَنْارُ الْهُدَى وَأَنْتَ الْعَلَمُ الْمَرْفُوعُ لِأَهْلِ الدُّنْيَا مَنْ تَبِعَكَ نَجَا وَمَنْ تَخَلَّفَ عَنْكَ هَلَكَ وَأَنْتَ الطَّرِيقُ الْوَاضِحُ وَأَنْتَ الصِّرَاطُ الْمُسْتَقِيمُ وَأَنْتَ قَائِدُ الْعُرَى الْمُحْجَلِينَ وَأَنْتَ يَعْسُوبُ الْمُؤْمِنِينَ وَأَنْتَ مَوْلَى مَنْ أَنَا مَوْلَاهُ وَأَنَا مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ

And you^{asws} are cornerstone of the Eman, and you^{asws} are a lamp for the darkness, and you^{asws} are the minaret of guidance, and you^{asws} are the flag raised for the people of the world. One following you^{asws} attains salvation, and one staying behind from you^{asws} is destroyed, and you^{asws} are the clear road, and you^{asws} are the straight Path, and you^{asws} are guide of the resplendent, and you^{asws} are leader of the Momineen^{asws}, and you^{asws} are Master of the one I^{saww} am Master of, and I^{saww} am Master of every Momin and Momina.

لَا يُحِبُّكَ إِلَّا طَاهِرُ الْوِلَادَةِ وَلَا يُبْغِضُكَ إِلَّا خَبِيثُ الْوِلَادَةِ وَمَا عَرَجَ بِي رَبِّي عَزَّ وَجَلَّ إِلَى السَّمَاءِ قَطُّ وَكَلَّمَنِي رَبِّي إِلَّا قَالَ لِي يَا مُحَمَّدُ أَقْرَبُ عَلَيَّ مِنِّي السَّلَامَ وَعَرَفْتَهُ أَنَّهُ إِمَامٌ أَوْلِيَايَ وَ نُورٌ أَهْلِ طَاعَتِي فَهَنِيئاً لَكَ يَا عَلِيُّ هَذِهِ الْكِرَامَةُ.

No one will love you^{asws} except one of clean birth, and no one will hate you except one of wicked birth, and my^{saww} Lord^{azwj} Mighty and Majestic did not Ascend me^{saww} to the sky at all, and my^{saww} Lord^{azwj} Spoke to me^{saww}, except He^{azwj} Said to me^{saww}: "O Muhammad^{saww}! Convey the greetings from Me^{azwj} to Ali^{asws}, and make him^{asws} recognise that he^{asws} is Imam^{asws} of My^{azwj} friends, and Noor of the people obeying Me^{azwj}!" Congratulations to you^{asws}, O Ali^{asws}! This is the prestige".²⁷¹

21- لي، الأمايلي للصدوق أبي عن المؤدب عن أحمد بن علي الأصهباني عن الثقفني عن فتية بن سعيد عن عمرو بن عزوان عن ابن مسلم قال: خرجت مع الحسن البصري وأنس بن مالك حتى أتينا باب أم سلمة ففعد أنس على الباب ودخلت مع الحسن البصري فسمعت الحسن وهو يقول السلام عليك يا أمة ورحمة الله وبركاته

(The book) 'Al Amaali' of Al Sadouq – My father, from Al Muwaddib, from Ahmad Bin Ali Al Asbahany, from Al Saqafi, from Quteyba Bin Saeed, from Amro Bin Gazwan, from Ibn Muslim who said,

'I went out with Al-Hassan Al-Basri and Anas Bin Malik (well-known fabricator) until we came to the door of Umm Salama^{ra}. Anas sat at the door and I entered with Al-Hassan Al-Basri. I heard Al-Hassan and he was saying, 'The greetings be unto you^{ra}, O mother^{ra}, and Mercy of Allah^{azwj} and His^{azwj} Blessings'.

فَقَالَتْ لَهُ وَ عَلَيْكَ السَّلَامُ مَنْ أَنْتَ يَا بُنَيَّ قَالَ أَنَا الْحَسَنُ الْبَصْرِيُّ فَقَالَتْ فِيمَا جِئْتَ يَا حَسَنُ فَقَالَ لَهَا جِئْتُ لِتُحَدِّثَنِي بِحَدِيثِ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ص فِي عَلِيِّ بْنِ أَبِي طَالِبٍ

She^{ra} said to him: 'And upon you be the greetings! Who are you, O my^{ra} son!' He said, 'I am Al-Hassan Al-Basri'. She^{ra} said, 'Regarding what have you come, O Hassan?' He said to her^{ra},

²⁷¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 20

'I have come for you^{ra} to narrated to me with a Hadeeth you^{ra} have heard from Rasool-Allah^{saww} regarding Ali^{asws} Bin Abu Talib^{asws}'.

فَقَالَتْ أُمُّ سَلَمَةَ وَ اللَّهُ لِأَحَدِنَاكَ بِحَدِيثِ سَمِعْتُهُ أَذْنَابِي مِنْ رَسُولِ اللَّهِ وَ إِلَّا فَصَمَّمَا وَ رَأَيْتُهُ عَيْنَايَ وَ إِلَّا فَعَمَيْتَا وَ وَعَاهُ قَلْبِي وَ إِلَّا فَطَبَعَ اللَّهُ عَلَيْهِ وَ أَخْرَسَ لِسَانِي إِنْ لَمْ أَكُنْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيٍّ بِنِ أَبِي طَالِبٍ ع يَا عَلِيُّ مَا مِنْ عَبْدٍ لَقِيَ اللَّهَ يَوْمَ يَلْقَاهُ جَاحِدًا لَوْلَا تَيْتِكَ إِلَّا لَقِيَ اللَّهَ بِعِبَادَةِ صَنَمٍ أَوْ وَثْنٍ

Umm Salama^{ra} said, 'By Allah^{azwj}! I^{ra} shall narrate to you with a Hadeeth I heard with my^{ra} ears from Rasool-Allah^{saww}, or else may I^{ra} be deafened, and I^{ra} saw him^{saww} with my^{ra} eyes, or else I^{ra} be blinded, and retained it in my^{ra} heart, or else may Allah^{azwj} Seal upon it and mute my^{ra} tongue, if I^{ra} did not listen to Rasool-Allah^{saww} saying to Ali^{asws} Bin Abu Talib^{asws}: 'O Ali^{asws}! There is no servant meeting Allah^{azwj} on the day he meets Him^{azwj} as a rejector of your^{asws} Wilayah, except he would meet Allah^{azwj} with worship of an idol or an image''.

قَالَ فَسَمِعْتُ الْحَسَنَ الْبَصْرِيَّ وَ هُوَ يَقُولُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنَّ عَلِيًّا مَوْلَايَ وَ مَوْلَى الْمُؤْمِنِينَ فَلَمَّا حَرَجَ قَالَ لَهُ أَنَسُ بْنُ مَالِكٍ مَا لِي أَرَاكَ تُكَبِّرُ

He (the narrator) said, 'I hear Al-Hassan Al-Basri and he was saying, 'Allah^{azwj} is the Greatest! I testify that Ali^{asws} is my Master and Master of the Momineen!' When he went out, Anas Bin Malik said to him, 'What is the matter I saw you exclaiming Takbeer?'

قَالَ سَأَلْتُ أُمَّتَنَا أُمَّ سَلَمَةَ أَنَّ مُحَدِّثِي بِحَدِيثِ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص فِي عَلِيٍّ فَقَالَتْ لِي كَذَا وَ كَذَا فَقُلْتُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنَّ عَلِيًّا مَوْلَايَ وَ مَوْلَى كُلِّ مُؤْمِنٍ

He said, 'I had asked our mother^{ra} Umm Salama^{ra}, 'Can you^{ra} narrate to me a Hadeeth you^{ra} heard from Rasool-Allah^{saww} regarding Ali^{asws}?' She^{ra} said to me such and such, so I said, 'Allah^{azwj} is the Greatest! I testify that Ali^{asws} is my Master and Master of every Momin''.

قَالَ فَسَمِعْتُ عِنْدَ ذَلِكَ أَنَسُ بْنُ مَالِكٍ وَ هُوَ يَقُولُ أَشْهَدُ عَلَى رَسُولِ اللَّهِ ص أَنَّهُ قَالَ هَذِهِ الْمَمَالَةَ ثَلَاثَ مَرَّاتٍ أَوْ أَرْبَعَ مَرَّاتٍ.

He (the narrator) said, 'I heard Anas Bin Malik during that, and he said, 'I testify upon Rasool-Allah^{saww} that he^{saww} had said these words' – three times or four times''.²⁷²

22- لي، الأمايلي للصدوق ابن موسى عن الأُسَيْدِيِّ عَنِ النَّحَّعِيِّ عَنِ إِبْرَاهِيمَ بْنِ الْحَكَمِ عَنْ عَمْرٍو بْنِ جُبَيْرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: بَعَثَ رَسُولُ اللَّهِ ص عَلِيًّا إِلَى الْيَمَنِ فَانْقَلَتِ فَرَسٌ لِرَجُلٍ مِنْ أَهْلِ الْيَمَنِ فَتَفَخَّ رَجُلًا بِرَجْلِهِ فَقَتَلَهُ وَ أَحَدَهُ أَوْلِيَاءَهُ الْمَقْتُولِ فَرَفَعُوهُ إِلَى عَلِيٍّ ع فَأَقَامَ صَاحِبُ الْفَرَسِ الْبَيِّنَةَ أَنَّ الْفَرَسَ انْقَلَتَ مِنْ دَارِهِ فَتَفَخَّ الرَّجُلُ بِرَجْلِهِ

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Asady, from Al Nakhaie, from Ibrahim Bin Al Hakam, from Amro Bin Jubeyr, from his father,

'From Abu Ja'far Al-Baqir^{asws} having said: 'Rasool-Allah^{saww} sent Ali^{asws} to Al-Yemen. A horse of a man from the people of Al-Yemen fled, and struck a man with its leg and killed him, and the friends of the killed on seized him and raised it (the matter) to Ali^{asws}. The owner of the horse established the proof that the horse had fled from his house and struck the man with his leg.

²⁷² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 21

فَأَبْطَلَ عَلِيٌّ عَ دَمَ الرَّجُلِ فَجَاءَ أَوْلِيَاءُ الْمَقْتُولِ مِنَ الْيَمَنِ إِلَى النَّبِيِّ ص يَشْكُونَ عَلِيًّا فِيمَا حَكَمَ عَلَيْهِمْ فَقَالُوا إِنَّ عَلِيًّا ظَلَمَنَا وَ أَبْطَلَ دَمَ صَاحِبِنَا

Ali^{asws} invalidated the blood (wergild) of the man. The guardians of the killed ones came from Al-Yemen to the Prophet^{saww} complaining about Ali^{asws} regarding what he^{asws} had judged against them. They said, 'Ali^{asws} has been unjust to us and invalidated the blood (wergild) of our companion'.

فَقَالَ رَسُولُ اللَّهِ ص إِنَّ عَلِيًّا لَيْسَ بِظَالِمٍ وَ لَمْ يُخْلَقْ عَلِيٌّ لِلظُّلْمِ وَ إِنَّ الْوِلَايَةَ مِنْ بَعْدِي لِعَلِيِّ وَ الْحُكْمُ حُكْمُهُ وَ الْقَوْلُ قَوْلُهُ لَا يَرُدُّ حُكْمَهُ وَ قَوْلُهُ وَ وَلَايَتُهُ إِلَّا كَافِرٍ وَ لَا يَرْضَى بِحُكْمِهِ وَ قَوْلُهُ وَ وَلَايَتِهِ إِلَّا مُؤْمِنٌ

Rasool-Allah^{saww} said: 'Ali^{asws} isn't with any injustice and Ali^{asws} has not been Created for the injustice, and the Wilayah from after me^{saww} is for Ali^{asws}, and the judgment is his^{asws} judgment, and the (final) word is his^{asws} word. No one would reject his^{asws} judgment and his^{asws} word, and his^{asws} Wilayah except a Kafir, and no one will be pleased with his^{asws} judgment, and his^{asws} word, and his^{asws} Wilayah except Momin'.

فَلَمَّا سَمِعَ الْيَمَانِيُّونَ قَوْلَ رَسُولِ اللَّهِ ص فِي عَلِيٍّ ع فَقَالُوا يَا رَسُولَ اللَّهِ رَضِينَا بِقَوْلِ عَلِيٍّ وَ حُكْمِهِ فَقَالَ رَسُولُ اللَّهِ ص هُوَ تَوْبَتُكُمْ مِمَّا قُلْتُمْ.

When the Yemenis heard the words of Rasool-Allah^{saww} regarding Ali^{asws}, they said, 'O Rasool-Allah^{saww}! We are pleased with the word of Ali^{asws} and his^{asws} judgment'. Rasool-Allah^{saww} said: 'It is your repentance from what you had said'.²⁷³

23- لي، الأماالي للصدوق ابن مسرور عن ابن عامر عن عمه عن الأزددي عن أبان بن عثمان عن أبان بن تغلب عن عكرمة عن ابن عباس قال قال رسول الله ص لعللي بن أبي طالب ذات يوم و هو في مسجد فبأء و الأنصار مجتمعون يا علي أنت أخي و أنا أخوك يا علي أنت وصي و خليفتي و إمام أمتي بعدي

(The book) 'Al Amaali' of Al Sadouq – Ibn Masrouq, from Ibn Aamir, from his uncle, from Al Azdy, from Aban Bin Usman, from Aban Bin Tabligh, from Ikrimah (Bin Abu Jahl), from Ibn Abbas who said,

'Rasool-Allah^{saww} said to Ali^{asws} one day and he^{saww} was in Masjid Quba, and the Helpers had gathered: 'O Ali^{asws}! You^{asws} are my^{saww} brother^{asws}, and I^{saww} am your^{asws} brother^{saww}. O Ali^{asws}! You^{asws} are my^{saww} successor^{asws}, and my^{saww} caliph, and Imam^{asws} of my^{saww} community after me^{saww}.

وَاللَّهُ مِنْ وَالَاكَ وَ عَادَى اللَّهُ مِنْ عَادَاكَ وَ أَبْغَضَ اللَّهُ مَنْ أَبْغَضَكَ وَ نَصَرَ مَنْ نَصَرَكَ وَ خَدَلَ مَنْ خَدَلَكَ يَا عَلِيُّ أَنْتَ زَوْجُ ابْنَتِي وَ أَبُو وُلْدِي

May Allah^{azwj} befriend the one befriending you^{asws}, and may Allah^{azwj} be inimical to the one being inimical to you^{asws}, and may Allah^{azwj} Hate the one hating you^{asws}, and Help the one helping you^{asws}, and Abandon the one abandoning you^{asws}. O Ali^{asws}! You^{asws} are the husband of my^{saww} daughter^{asws} and father^{asws} of my^{saww} two (grand) sons^{asws}.

يَا عَلِيُّ إِنَّهُ لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ عَهَدَ إِلَيَّ رَبِّي فِيكَ ثَلَاثَ كَلِمَاتٍ فَقَالَ يَا مُحَمَّدُ فُلْتُ لَبِيكَ رَبِّي وَ سَعَدَيْكَ تَبَارَكْتَ وَ تَعَالَيْتَ فَقَالَ إِنَّ عَلِيًّا إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ يَغْسُوبُ الْمُؤْمِنِينَ.

²⁷³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 22

O Ali^{asws}! When there was an ascension with me^{saww} to the sky, my^{saww} Lord^{azwj} Pacted to me^{saww} three phrases regarding you^{asws}. He^{azwj} Said: "O Muhammad^{saww}!" I^{saww} said: 'At Your^{azwj} service, my^{saww} Lord^{azwj}, and Your^{azwj} assistance! Blessed are You^{azwj} and Exalted!' He^{azwj} Said: "Ali^{asws} is Imam^{asws} of the pious and guide of the resplendent, and leader of the Momineen"²⁷⁴.

24- لي، الأماالي للصدوق ابن الوليد عن ابن مَيْبِلٍ عَنِ ابْنِ أَبِي الحُطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الأَنْصَارِيِّ يَقُولُ إِنَّ رَسُولَ اللَّهِ ص كَانَ ذَاتَ يَوْمٍ فِي مَنْزِلِ أُمِّ إِبْرَاهِيمَ وَ عِنْدَهُ نَقَرٌ مِنْ أَصْحَابِهِ إِذْ أَقْبَلَ عَلَيَّ بُنُ أَبِي طَالِبٍ ع فَلَمَّا بَصُرَ بِهِ النَّبِيُّ ص قَالَ يَا مَعْشَرَ النَّاسِ أَقْبَلْ إِلَيْكُمْ خَيْرَ النَّاسِ بَعْدِي وَ هُوَ مَوْلَاكُمْ طَاعَتُهُ مَفْرُوضَةٌ كَطَاعَتِي وَ مَعْصِيَتُهُ مُحَرَّمَةٌ كَمَعْصِيَتِي

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Ibn Mateyl, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Abu Al Jaroud,

'From Abu Ja'far^{asws} having said: 'I^{asws} heard Jabir Bin Abdullah Al-Ansari saying, 'One day Rasool-Allah^{saww} was in the house of Umm Ibrahim^{as}, and in his^{saww} presence were a number of his^{saww} companions, when Ali^{asws} Bin Abu Talib^{asws}. When the Prophet^{saww} sighted him^{asws}, he^{saww} said: 'O community of people! He^{asws} has come to you all, best of the people after me^{saww}, and he^{asws} is your Master. Obeying him^{asws} is as Obligatory as is obedience to me^{as} and disobeying him^{asws} is as Prohibited as is disobedience to me^{saww}.

مَعَاشِرَ النَّاسِ أَنَا دَارُ الحِكْمَةِ وَ عَلَيَّ مِفْتَاحُهَا وَ لَنْ يُوصَلَ إِلَى الدَّارِ إِلَّا بِالمِفْتَاحِ وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُ عَلَيَّ.

Community of people! I^{saww} am the door of wisdom and Ali^{asws} is its key, and the day will never be arrived to except by the key, and he is lying, the one who claims that he loves me^{saww} and hates Ali^{asws}²⁷⁵.

25- لي، الأماالي للصدوق ابن مسرور عن ابن عامر عن عمه عن ابن أبي عمير عن سليمان بن مهران عن الصادق عن آتائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَنْتَ أَحِبِّي وَ أَنَا أَحُوكَ يَا عَلِيُّ أَنْتَ مِثِّي وَ أَنَا مِنْكَ يَا عَلِيُّ أَنْتَ وَصِيَّتِي وَ خَلِيفَتِي وَ حُجَّةُ اللَّهِ عَلَيَّ أُمَّتِي بَعْدِي لَقَدْ سَعِدَ مَنْ تَوَلَّاكَ وَ شَقِيَ مَنْ عَادَاكَ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Masrouq, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Suleyman Bin Mihran,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! You^{asws} are my^{asws} brother^{as}, and I^{saww} am your^{asws} brother^{saww}. O Ali^{asws}! You^{asws} are from me^{saww} and I^{saww} am from you^{asws}. O Ali^{asws}! You^{asws} are my^{saww} successor^{asws} and my^{saww} caliph, and Divine Authorities of Allah^{azwj} upon my^{saww} community after me^{saww}. He has become fortunate one who befriends you^{asws}, and wretched is the one who is inimical to you^{asws}²⁷⁶.

²⁷⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 23

²⁷⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 24

²⁷⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 25

26- لي، الأماالي للصدوق الفامي عن مُحَمَّدِ الحِمَيْرِيِّ عَنْ أَبِيهِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَنبَانَ بْنِ ابْنِ طَرِيفٍ عَنْ ابْنِ نُبَاتَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع يَا عَلِيُّ أَنْتَ خَلِيفَتِي عَلَى أُمَّتِي فِي حَيَاتِي وَ بَعْدَ مَوْتِي وَ أَنْتَ مِنِّي كَثِيبٌ مِنْ آدَمَ وَ كَسَامٌ مِنْ نُوحٍ وَ كَأَسْمَاعِيلَ مِنْ إِبْرَاهِيمَ وَ كَيُوشَعَ مِنْ مُوسَى وَ كَشَمْعُونَ مِنْ عِيسَى

(The book) 'Al Amaali' of Al Sadouq – Al Famy, from Muhammad Al Himeyri, from his father, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Aban, from Ibn Tareyf, from Ibn Nubata, from Ibn Abbas who said,

'Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! You^{asws} are my^{saww} caliph upon my^{saww} community during my^{saww} lifetime and after my^{saww} expiry, and you^{asws} are from me^{saww} like Shees^{as} from Adam^{as}, and like Saam^{as} from Noah^{as}, and like Ismail^{as} from Ibrahim^{as}, and like Yoshua^{as} from Musa^{as}, and like Shamoun^{as} from Isa^{as}.

يَا عَلِيُّ أَنْتَ وَصِيِّ وَ وَارثِي وَ غَايِلُ جُنَّتِي وَ أَنْتَ الَّذِي تُوَارِثُنِي فِي حُفْرَتِي وَ تُؤَدِّي دِينِي وَ تُنَجِّزُ عِدَاتِي يَا عَلِيُّ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُسْلِمِينَ وَ قَائِدُ الْعُرَى الْمُحَجَّلِينَ وَ يَعْسُوبُ الْمُتَّقِينَ

O Ali^{asws}! You^{asws} are my^{saww} successor^{asws}, and my^{saww} inheritor, and washer of my^{saww} corpse, and you^{asws} will cover me^{saww} in my^{saww} grave, and you^{asws} will pay off my^{saww} debts, and you^{asws} will fulfil my^{saww} promises. O Ali^{asws}! You^{asws} are Emir of the Momineen, and Imam^{asws} of the Muslims, and guide of the resplendent, and leader of the pious.

يَا عَلِيُّ أَنْتَ زَوْجُ سَيِّدَةِ النِّسَاءِ فَاطِمَةَ ابْنَتِي وَ أَبُو سِبْطِي الْحَسَنِ وَ الْحُسَيْنِ يَا عَلِيُّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ ذُرِّيَّةَ كُلِّ نَبِيٍّ مِنْ صُلْبِهِ وَ جَعَلَ ذُرِّيَّتِي مِنْ صُلْبِكَ

O Ali^{asws}! You^{asws} are husband of the chieftess of the women, (Syeda) Fatima^{asws}, my^{saww} daughter^{asws}, and father^{asws} are my^{saww} two chiefs, Al-Hassan^{asws} and Al-Husayn^{asws}. O Ali^{asws}! Allah^{azwj} Blessed and Exalted Made offspring of every Prophet^{saww} from his^{asws} Sulb and Made my^{saww} offspring from your^{asws} Sulb.

يَا عَلِيُّ مَنْ أَحَبَّكَ وَ وَالَاكَ أَحَبَّهُهُ وَ وَالَيْتُهُ وَ مَنْ أَبْغَضَكَ وَ عَادَاكَ أَبْغَضْتُهُ وَ عَادَيْتُهُ لِأَنَّكَ مِنِّي وَ أَنَا مِنْكَ

O Ali^{asws}! One who loves you^{asws} and befriends you^{asws}, I^{saww} would love him, and one who hates you^{asws} and is inimical to you^{asws}, I^{saww} hate him and am inimical to him, because you^{asws} are from me^{saww} and I^{saww} am from you^{asws}.

يَا عَلِيُّ إِنَّ اللَّهَ طَهَّرَنَا وَ اصْطَفَانَا لَمْ يَلْتَقِ لَنَا أَبَوَانِ عَلَى سِفَاحِ قَطْمٍ مِنْ لَدُنْ آدَمَ فَلَا يُجِنُّنَا إِلَّا مَنْ طَابَتْ وِلَادَتُهُ يَا عَلِيُّ أَبْشِرْ بِالسَّعَادَةِ فَإِنَّكَ مَطْلُومٌ بَعْدِي وَ مَقْتُولٌ

O Ali^{asws}! Allah^{azwj} has Purified us^{asws} and Chosen us^{asws}, our^{asws} fathers^{as} were not linked upon adultery at all since Adam^{as}, therefore no one would love us^{asws} except one of goodly birth. O Ali^{asws}! Receive glad tidings, for you^{asws} would be oppressed after me^{saww} and killed'.

فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ وَ ذَلِكَ فِي سَلَامَةٍ مِنْ دِينِي قَالَ فِي سَلَامَةٍ مِنْ دِينِكَ يَا عَلِيُّ إِنَّكَ لَمْ تَضِلْ وَ لَنْ تَزِلْ وَ لَوْلَاكَ لَمْ يُعْرِفْ حِزْبُ اللَّهِ بَعْدِي.

Ali^{asws} said: 'O Rasool-Allah^{saww}, and that would be from safety of my^{asws} religion?' He^{saww} said: 'In safety of your^{asws} religion. O Ali^{asws}! You^{asws} did not stray and will never stray, and had it not been for you^{asws}, the party of Allah^{azwj} would not be recognised after me^{saww}'²⁷⁷

27- لي، الأماالي للصدوق أبي عن المؤدّب عن أحمد بن عليّ الأصبهانيّ عن الثّقفيّ عن عبد الرّحمن بن أبي هاشم عن يحيى بن الحسين عن ابن طريف عن ابن ثبّانة عن سلمان الفارسيّ قال سمعت رسول الله ص يقول يا معشر المهاجرين و الأنصار أ لا أدلّكم على ما إن تمسّكتم به لن تضلّوا بعدي أبداً

(The book) 'Al Amaali' of Al Sadouq – My father, from Al Muwaddab, from Ahmad Bin Ali Al Asbahany, from Al Saqafy, from Abdul Rahman Bin Abu Hashim, from Yahya Bin Al-Husayn, from Ibn Tareyf, from Ibn Nubata,

'Salman Al-Farsi^{ra} who said, 'I^{ra} heard Rasool-Allah^{saww} saying: 'O community of the Emigrants and the Helpers! Shall I^{saww} point you all upon what if you were to adhere with it, you will never stray after me^{saww}, ever?'

قالوا بلى يا رسول الله قال هذا عليّ أخي و وصيّي و وزيرّي و وارثي و خليفتي إمامكم فأحبّوه لحبيّ و أكرّموه لكرامتي فإنّ جبرئيل أمرني أن أقوله لكم.

They said, 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'This Ali^{asws}, my^{saww} brother^{asws}, and my^{saww} successor^{asws}, and my^{saww} Vizier, and my^{saww} inheritor, and my^{saww} caliph, is your Imam^{asws}. So, love him^{asws} for my^{saww} love, and honour him^{asws} for my^{saww} honour, for Jibraeel^{as} instructed me^{saww} and I^{saww} should say it to you all'²⁷⁸

28- لي، الأماالي للصدوق ابن الوليد عن أحمد بن علويّة عن إبراهيم بن محمد عن المشغوديّ عن عليّ بن القاسم الكنديّ عن سعد بن طالب عن عثمان بن القاسم الأنصاريّ عن زيد بن أرقم قال قال رسول الله ص أ لا أدلّكم على ما إن استدلّتم به لم تهلكوا و لم تضلّوا قالوا بلى يا رسول الله قال إنّ إمامكم و وليّكم عليّ بن أبي طالب فوازرّوه و ناصحوه و صدّقوه فإنّ جبرئيل أمرني بذلك.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Ahmad Bin Alawiya, from Ibrahim Bin Muhammad, from Al Masoudy, from Ali Bin Al Qasim Al Kindy, from Sa'ad Bin Talab, from Usman Bin Al Qasim Al Ansari, from Zayd Bin Arqam who said,

'Rasool-Allah^{saww} said: 'Shall I^{saww} point you all upon what if you were to be pointed with, you will not be destroyed and will not stray?' They said, 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'Your Imam^{asws} and your guardian is Ali^{asws} Bin Abu Talib^{asws}, so back him^{asws} and advise him^{asws}, and ratify him^{asws}, for Jibraeel^{as} has instructed me^{saww} with that'²⁷⁹

29- مع، معاني الأخبار لي، الأماالي للصدوق الحافظ عن محمد بن القاسم بن زكريّا و الحسين بن عليّ السكّونيّ عن صالح بن أبي الأسود عن أبي المطهر المنداريّ عن سلام الجعفيّ عن أبي جعفر الباقر عن أبي برزة عن النبيّ ص قال: إنّ الله عزّ و جلّ عهد إليّ في عليّ عهداً قلت يا ربّ بيّنه لي قال اسمع قلت قد سمعت

(The books) 'Ma'any Al Akhbar, (and) 'Al Amaali' of Al Sadouq – Al Hafiz, from Muhammad Bin Al Qasim Bin Zakariya, and Al-Husayn Bin Ali Al Sakuny, from Salih Bin Abu Al Aswad, from Abu Al Mutahhar Al Mazary, from Sallam Al Jufy,

²⁷⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 26

²⁷⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 27

²⁷⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 28

'From Abu Ja'far Al-Baqir^{asws}, from Abu Barzah, from the Prophet^{saww} having said: 'Allah^{azwj} Mighty and Majestic made a Pact to me^{saww} regarding Ali^{asws}, a Pact. I^{saww} said: 'O Lord^{azwj}! Explain it to me^{saww}'. He^{azwj} Said: "Listen!" I^{saww} said: 'I^{saww} am listening'.

قَالَ إِنَّ عَلِيًّا رَايَهُ الْهُدَىٰ وَ إِمَامًا أَوْلِيَّائِي وَ نُورٌ مِنْ أَطَاعَنِي وَ هُوَ الْكَلِمَةُ الَّتِي أَلَزَمْتُهَا الْمُتَّقِينَ مَنْ أَحَبَّهُ أَحَبَّنِي وَ مَنْ أَطَاعَهُ أَطَاعَنِي.

He^{azwj} Said: "Ali^{asws} is the flag of guidance, and Imam^{asws} of My^{azwj} friends, and Noor of the ones obeying Me^{azwj}, and he^{asws} is the word which I^{azwj} have Necessitated for the pious. One loving him^{asws} loves me^{saww}, and one obeying him^{asws} obeys me^{saww}".²⁸⁰

30- لي، الأماالي للصدوق ابن الوليد عن الصَّغَارِ عَنِ ابْنِ عَيْسَى عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ أَبِي مَالِكٍ الْحَضْرَمِيِّ عَنِ إِسْمَاعِيلِ بْنِ جَابِرٍ عَنِ أَبِي جَعْفَرٍ الْبَاقِرِ ع فِي حَدِيثٍ طَوِيلٍ يُقُولُ فِيهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَسْرَى بَنِيهِ ص قَالَ لَهُ يَا مُحَمَّدُ إِنَّهُ قَدْ انْقَضَتْ بُيُوتُكَ وَ انْقَطَعَ أَكْلُكَ فَمَنْ لِأُمَّتِكَ مِنْ بَعْدِكَ

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Muhammad Bin Sinan, from Abu Malik Al Hazaramy, from Ismail Bin Jabir,

'From Abu Ja'far Al-Baqir^{asws} in a lengthy Hadeeth saying in it: 'Allah^{azwj} Blessed and Exalted, when He^{azwj} Ascended His^{azwj} Prophet^{saww}, Said to him^{saww}: "O Muhammad^{saww}! Your^{saww} Prophet-hood has expired and your^{saww} consumption is to be terminated, so who is for you^{saww} community from after you^{saww}?"

فَقُلْتُ يَا رَبِّ إِنِّي قَدْ بَلَوْتُ خَلْقَكَ فَلَمْ أَجِدْ أَحَدًا أَطْعَمَ لِي مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ عَزَّ وَ جَلَّ وَ لِي يَا مُحَمَّدُ فَمَنْ لِأُمَّتِكَ مِنْ بَعْدِكَ

I^{saww} said: 'O Lord^{azwj}! I^{saww} tested Your^{azwj} creatures but I^{saww} could not find anyone more obedient to me^{saww} than Ali^{asws} Bin Abu Talib^{asws}'. The Mighty and Majestic Said: "And to Me^{azwj}. O Muhammad^{saww}! Who is for your^{saww} community from after you^{saww}?"

فَقُلْتُ يَا رَبِّ إِنِّي قَدْ بَلَوْتُ خَلْقَكَ فَلَمْ أَجِدْ أَحَدًا أَشَدَّ حُبًّا لِي مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ عَزَّ وَ جَلَّ وَ لِي يَا مُحَمَّدُ فَأَبْلِغُهُ أَنَّهُ رَايَهُ الْهُدَىٰ وَ إِمَامًا أَوْلِيَّائِي وَ نُورٌ لِمَنْ أَطَاعَنِي.

I^{saww} said: 'O Lord^{azwj}! I^{saww} tested Your^{azwj} but I^{saww} could not find anyone more intensely loving to me^{saww} than Ali^{asws} Bin Abu Talib^{asws}'. The Mighty and Majestic Said to me^{saww}: "O Muhammad^{saww}! Preach that he^{asws} is the flag of guidance, and Imam^{asws} of My^{azwj} friends, and Noor for the ones obeying Me^{azwj}!"²⁸¹

فس، تفسير القمي خالد عن ابن محبوب عن محمد بن يسار عن أبي مالك الأسدي عن إسماعيل الجعفي مثله و زاد في آخره و الْكَلِمَةُ الَّتِي أَلَزَمْتُهَا الْمُتَّقِينَ مَنْ أَحَبَّهُ أَحَبَّنِي وَ مَنْ أَبْعَضَهُ أَبْعَضَنِي مَعَ مَا أَيْ أَحْتَصُهُ بِمَا لَمْ أَحْصَ بِهِ أَحَدًا

Tafseer Al Qummi – Khalid, from Ibn Mahboub, from Muhammad Bin Yasaar, from Abu Malik Al Asady, from Ismail Al Jufy –

²⁸⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 29

²⁸¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 30 a

ص دَاتِ يَوْمٍ وَ هُوَ رَاكِبٌ وَ خَرَجَ عَلَيَّ عَ وَ هُوَ يَمْشِي فَقَالَ لَهُ يَا أَبَا الْحَسَنِ إِنَّمَا أَنْ تَرْكَبَ وَ إِنَّمَا أَنْ تَنْصَرِفَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي أَنْ تَرْكَبَ إِذَا رَكَبْتُ وَ تَمْشِي إِذَا مَشَيْتُ وَ تَجْلِسَ إِذَا جَلَسْتَ إِلَّا أَنْ يَكُونَ خَدًّا مِنْ حُدُودِ اللَّهِ لَا بُدَّ لَكَ مِنَ الْقِيَامِ وَ الْفُعُودِ فِيهِ

(The book) 'Al Amaali' of Al Sadouq, (and) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Barqy, from his father, from his grandfather, from his father Muhammad Bin Khalid, from Sahl Bin Al Marzuban, from Muhammad Bin Mansour, from Abdullah Bin Ja'far, from Muhammad Bin Al Fayz Bin Al Mukhtar, from his father,

'From Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Rasool-Allah^{saww} went out one day and he^{saww} was riding, and Ali^{asws} came out and he^{asws} was walking. He^{saww} said to him^{asws}: 'O Abu Al-Hassan^{asws}! Either you^{asws} ride (as well) or you^{asws} leave, for Allah^{azwj} Mighty and Majestic has Commanded me^{saww} to ride when you^{asws} are riding, and walk when you^{asws} are walking, and sit when you^{asws} are sitting, unless there happens to be a legal penalty from legal penalties there is no escape for you^{asws} from the standing and the sitting regarding it.

وَ مَا أَكْرَمَنِي اللَّهُ بِكَرَامَةٍ إِلَّا وَ قَدْ أَكْرَمَكَ بِمِثْلِهَا وَ حَصَّنِي بِالنُّبُوَّةِ وَ الرِّسَالَةِ وَ جَعَلَكَ وَلِيِّي فِي ذَلِكَ تَقُومُ فِي حُدُودِهِ وَ فِي صَعْبِ أُمُورِهِ

And Allah^{azwj} has Honoured me with honour except and He^{azwj} has Honoured you^{asws} with the like of it and Specialised me^{saww} with the Prophet-hood and the Message, and Made you^{asws} my^{saww} guardian regarding that. You^{asws} shall stand regarding His^{azwj} legal penalties and regarding His^{azwj} difficult matters.

وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا مَا آمَنَ بِي مِنْ أَنْكَرِكَ وَ لَا أَقَرَّ بِي مِنْ جَحْدِكَ وَ لَا آمَنَ بِاللَّهِ مِنْ كُفْرِكَ وَ إِنَّ فَضْلِي لَكَ لَفَضْلُ اللَّهِ وَ هُوَ قَوْلُ رَبِّي عَزَّ وَ جَلَّ قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبَدِّلْكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

By the One^{azwj} Who Sent Muhammad^{saww} with the truth as a Prophet^{saww}! He does not believe in me^{saww} one who denies you^{asws}, nor does he acknowledge with me^{saww} one who rejects you^{asws}, nor does he believe in Allah^{azwj} one disbelieving in you^{asws}, and that your^{asws} merit is from my^{saww} merit, and my^{saww} merit is for you^{asws} due to the Grace of Allah^{azwj}, and it is the Word of my^{saww} Lord^{azwj} Mighty and Majestic: **Say: 'By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they are amassing [10:58].**

فَفَضْلُ اللَّهِ نُبُوَّةُ نَبِيِّكُمْ وَ رَحْمَتُهُ وَ لِيَّةُ عَلِيِّ بْنِ أَبِي طَالِبٍ فَبَدِّلْكَ قَالَ بِالنُّبُوَّةِ وَ الْوَلَايَةِ فَلْيَفْرَحُوا يَعْنِي الشَّيْبَةَ هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ يَعْنِي مُخَالَفَتِهِمْ مِنَ الْأَهْلِ وَ الْمَالِ وَ الْوَلَدِ فِي دَارِ الدُّنْيَا

The Grace of Allah^{azwj} is Prophet-hood of your Prophet^{saww}, and His^{azwj} Mercy is Wilayah of Ali^{asws} Bin Abu Talib^{asws}, **so it is by that**, with the Prophet-hood and the Wilayah - **let them be rejoicing**. – i.e., the Shias - **It is better than what they** – the adversaries - **are amassing [10:58]**, of the families, and the wealth, and the sons in the house of the world.

وَ اللَّهُ يَا عَلِيُّ مَا خُلِّفْتَ إِلَّا لِتُعْبَدَ رُبُّكَ وَ لِيُعْرَفَ بِكَ مَعَالِمُ الدِّينِ وَ يُصَلِّحَ بِكَ دَارِسُ السَّبِيلِ وَ لَقَدْ صَلَّ مِنْ صَلَّا عَنْكَ وَ لَنْ يَهْتَدِيَ إِلَى اللَّهِ عَزَّ وَ جَلَّ مَنْ لَمْ يَهْتَدِ إِلَيْكَ وَ إِلَى وَ لَاتَيْتِكَ وَ هُوَ قَوْلُ رَبِّي عَزَّ وَ جَلَّ وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى يَعْنِي إِلَى وَ لَاتَيْتِكَ

By Allah^{azwj}, O Ali^{asws}! You^{asws} have been Created except for worshipping your^{asws} Lord^{azwj}, and for the matters of the religion to be understood through you^{asws}, and the lessons of the

way to be corrected by you^{asws}; and he has strayed, one straying away from you^{asws}, and he will never be guided to Allah^{azwj} Mighty and Majestic, one who is not guided to you^{asws} and to your^{asws} Wilayah, and it is the Word of my^{saww} Lord^{azwj} Mighty and Majestic: ***And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]*** – meaning to your^{asws} Wilayah.

وَلَقَدْ أَمَرْنَا رَبِّي تَبَارَكَ وَتَعَالَى أَنْ أَفْتَرِضَ مِنْ حَقِّكَ مَا أَفْتَرَضُهُ مِنْ حَقِّي وَإِنَّ حَقَّكَ لَمَفْرُوضٌ عَلَيَّ مَنْ أَمَنَ بِي وَ لَوْلَاكَ لَمْ يُعْرِفْ جِزْبُ اللَّهِ وَ بِكَ يُعْرِفُ عَدُوُّ اللَّهِ وَ مَنْ لَمْ يَلْقَهُ بِوَلَايَتِكَ لَمْ يَلْقَهُ بِشَيْءٍ ۝

And my^{saww} Lord^{azwj} Blessed and Exalted has Commanded me that I^{saww} should obligate from your^{asws} rights what He^{azwj} has Obligated from my^{saww} rights, and that your^{asws} rights are Obligated upon the one believing in me^{saww}, and had it not been for you^{asws}, the party of Allah^{azwj} would not be recognised, and by you^{asws} the enemies of Allah^{azwj} are recognised, and one who does not meet Him^{azwj} with your^{asws} Wilayah does not meet Him^{azwj} with anything.

وَلَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ إِلَيَّ بِأُيُهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ بَعْثِي فِي وَلَايَتِكَ يَا عَلِيُّ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ لَوْ لَمْ أَبْلِغْ مَا أُمِرْتُ بِهِ مِنْ وَلَايَتِكَ لَحَبِطَ عَمَلِي

And Allah^{azwj} Mighty and Majestic has Revealed to me^{saww}: ***O you Rasool! Deliver what has been Revealed unto you from your Lord;*** - meaning regarding your^{asws} Wilayah, O Ali^{asws} - ***and if you don't do so, then you have not delivered His Message, [5:67]***, and if I^{saww} do not deliver of your^{asws} Wilayah what I^{saww} am Commanded with, my^{saww} work would be nullified.

وَ مَنْ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ بَعِيرٍ وَلَايَتِكَ فَقَدْ حَبِطَ عَمَلُهُ وَعَدَا يُنَجِّزُ لِي وَ مَا أَقُولُ إِلَّا قَوْلَ رَبِّي تَبَارَكَ وَ تَعَالَى وَ إِنَّ الَّذِي أَقُولُ لَمِنَ اللَّهِ عَزَّ وَ جَلَّ أَنْزَلَهُ فِيكَ.

And one who meets Allah^{azwj} Mighty and Majestic without your^{asws} Wilayah, so his work would be nullified (as well), being a Promise having been fulfilled for me^{asws}, and I^{saww} am not saying except the words of my^{saww} Lord^{azwj} Blessed and Exalted, and that which I^{saww} am saying is from Allah^{azwj} Mighty and Majestic, He^{azwj} Revealed regarding you^{asws}.²⁸⁵

34- لي، الأمالي للصدوق العطار عن أبيه عن ابن بريد عن ابن أبي عمير عن ابن عميرة عن أشعث بن سوار عن الأحنف بن قيس عن أبي ذر الغفاري قال: كُنَّا ذَاتَ يَوْمٍ عِنْدَ رَسُولِ اللَّهِ ص فِي مَسْجِدِ قُبَاءَ وَ نَحْنُ نَقَرُّ مِنْ أَصْحَابِهِ إِذْ قَالَ مَعَاشِرَ أَصْحَابِي يَدْخُلُ عَلَيْكُمْ مِنْ هَذَا الْبَابِ رَجُلٌ هُوَ أَمِيرُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُسْلِمِينَ

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from his father, from Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Aameyra, from Ash'as Bin Sawwar, from Al Ahnaf Bin Qays,

'From Abu Zarr Al-Ghifari^{ra} having said, 'One day we were in the presence of Rasool-Allah^{saww} in Masjid Quba, and we were a number of his^{saww} companions, when he^{saww} said: 'Community of my^{saww} companions! A man will enter from this door, he^{asws} is Emir of the Momineen, and Imam^{asws} of the Muslims''.

²⁸⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 33

قَالَ فَتَطَرُوا وَ كُنْتُ فِيمَنْ نَظَرَ فَإِذَا نَحْنُ بِعَلِيِّ بْنِ أَبِي طَالِبٍ ع قَدْ طَلَعَ فَقَامَ النَّبِيُّ ص فَاسْتَقْبَلَهُ وَ عَانَقَهُ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ وَ جَاءَ بِهِ حَتَّى أَجْلَسَهُ إِلَى جَانِبِهِ

He^{ra} said: 'They looked, and I^{ra} was from the ones who looked, and there, we were with Ali^{asws} Bin Abu Talib^{asws} having emerged. The Prophet^{saww} stood up and welcomed him^{asws}, and hugged him^{asws}, and kissed what is between his^{asws} eyes, and came with him^{asws} until he^{saww} seated him^{asws} his^{saww} side.

ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ الْكَرِيمِ فَقَالَ هَذَا إِمَامُكُمْ مِنْ بَعْدِي طَاعَتُهُ طَاعَتِي وَ مَعْصِيَتُهُ مَعْصِيَتِي وَ طَاعَتِي طَاعَةُ اللَّهِ وَ مَعْصِيَتِي مَعْصِيَةُ اللَّهِ عَزَّ وَ جَلَّ.

Then he^{saww} turned to us by his^{saww} honourable face. He^{saww} said: 'This is your Imam^{asws} from after me^{saww}. Obeying him^{asws} is obeying me^{saww}, and disobeying him^{asws} is disobeying me^{saww}, and obeying me^{saww} is obedience to Allah^{azwj}, and disobeying me^{saww} is disobedience to Allah^{azwj} Mighty and Majestic'.²⁸⁶

35- لي، الأماالي للصدوق ابن إدريس عن أبيه عن محمد بن عبد الجبار عن الأزدي عن إسماعيل بن الفضل عن أبيه عن الثمالي عن ابن جبير عن ابن عباس قال قال رسول الله ص إن الله تبارك و تعالى أوحى إلي أني جاعل لي من أمتي أحبا و وارثا و خليفه و وصيا فقلت يا رب من هو فأوحى إلي عز و جلا يا محمد إنني إمام أمتك و حجتني عليها بعدك

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Muhammad Bin Abdul Jabbar, from Al Azdy, from Ismail Bin Al-Fazl, from his father, from Al Sumali, from Ibn Jubeyr, from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'Allah^{azwj} Blessed and Exalted Revealed to me^{saww} that He^{azwj} would be Making for me^{saww}, from my^{saww} community, a brother^{asws} and a Vizier. I^{saww} said: 'O Lord^{azwj}! Who is he^{asws}? The Mighty and Majestic Revealed to me^{saww}: "O Muhammad^{saww}! He^{asws} is Imam^{asws} of your^{saww} community, and My^{saww} Divine Authority upon it after you^{saww}!"

فقلت يا رب من هو فأوحى إلي عز و جلا يا محمد ذلك من أمتي و يُبني ذلك المُجاهد في سبيلي و المُقاتل لناكثي عهدِي و القاسطين في حُكمي و المارقين من ديني ذلك وليي حقا زوج ابنتك و أبو ولدك علي بن أبي طالب.

I^{saww} said: 'O Lord^{azwj}! Who is he^{asws}? The Mighty and Majestic Revealed to me^{saww}: "O Muhammad^{saww}! That is one^{asws} I^{saww} Love him^{asws} and he^{asws} loves Me^{azwj}. That is the fighter in My^{azwj} Way, and the one to fight against the breakers of my^{saww} Pact, and the deviants regarding my^{saww} decisions, and the renegades from My^{azwj} religion. That is My^{azwj} friend truly, husband of your^{saww} daughter^{asws}, father^{asws} of your^{saww} (grand) sons^{asws}, Ali^{asws} Bin Abu Talib^{asws}'.²⁸⁷

36- لي، الأماالي للصدوق القطان عن ابن زكريا عن ابن حبيب عن ابن مفلول عن عبد الله بن صالح عن أبي عوانة عن أبي بشر عن ابن جبير عن عائشة قالت سمعت رسول الله ص يقول أنا سيد الأولين و الآخرين و علي بن أبي طالب ع سيد الوصيين و هو أخي و وارثي و وزيري و خليفتي على أمتي و ولايته فریضة و اتباعه فضيلة و محبته إلى الله و سبيله

(The book) 'Al Amaali' of Al Sadouq – Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from Abdullah Bin Salih, from Abu Awanah, from Abu Bashir, from Ibn Jubeyr, from Ayesha who said,

²⁸⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 34

²⁸⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 35

'I heard Rasool-Allah^{saww} saying: 'Is^{saww} am chef of the formers ones and the latter ones, and Ali^{asws} Bin Abu Talib^{asws} is chief of the successors^{asws}, and he^{asws} is my^{saww} brother, and my^{saww} inheritor, and my^{saww} Vizier, and my^{saww} caliph upon my^{saww} community, and his^{asws} Wilayah is an Obligation, and following him^{asws} is a merit, and loving him^{asws} is a means to Allah^{azwj}.

فَحِرْزُهُ جِزْبُ اللَّهِ وَ شِبَعُهُ أَنْصَارُ اللَّهِ وَ أَوْلِيَاؤُهُ أَوْلِيَاءُ اللَّهِ وَ أَعْدَاؤُهُ أَعْدَاءُ اللَّهِ وَ هُوَ إِمَامُ الْمُسْلِمِينَ وَ مَوْلَى الْمُؤْمِنِينَ وَ أَمِيرُهُمْ بَعْدِي.

His^{asws} party is party of Allah^{azwj}, and his^{asws} Shias are helpers of Allah^{azwj}, and his^{asws} friends are friends of Allah^{azwj}, and his^{asws} enemies are enemies of Allah^{azwj}, and he^{asws} is Imam^{asws} of the Muslims, and Master^{asws} of the Momineen, and their Emir (commander) after me^{saww}” .288

37- لي، الأماالي للصدوق ماجيلويه عن عمه عن أحمد بن هلال عن البرنطي عن أنان عن زُرارة و إسماعيل بن عبّاد القصري عن سليمان الجعفي عن أبي عبد الله الصادق ع قال: لَبْلَبَةُ أُسْرِي بِالنَّبِيِّ ص وَ انْتَهَى إِلَى حَيْثُ أَرَادَ اللَّهُ تَبَارَكَ وَ تَعَالَى تَاجَاهُ رَبُّهُ جَلَّ جَلَالُهُ فَلَمَّا أَنْ هَبَطَ إِلَى السَّمَاءِ الرَّابِعَةِ نَادَاهُ يَا مُحَمَّدُ قَالَ لَبْنَيْكَ

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from his uncle, from Ahmad Bin Hllal, from Al Bazanty, from Aban, from Zurara and Ismail Bin Abbad al Qasry, from Suleyman Al Jufy,

'From Abu Abdullah Al-Sadiq^{asws} having said: 'On the night of the ascension with the Prophet^{saww}, and he^{saww} ended up to where Allah^{azwj} Blessed and Exalted Wanted, his^{saww} Lord^{azwj} Majestic is His^{azwj} Majesty Whispered to him^{saww}. When he^{saww} descended to the fourth sky, He^{azwj} Said to him^{saww}: "O Muhammad^{saww}!" He^{saww} said; 'At Your^{azwj} service!'

قَالَ لَهُ مِنَ اخْتَرْتَ مِنْ أُمَّتِكَ يَكُونُ مِنْ بَعْدِكَ لَكَ خَلِيفَةٌ قَالَ اخْتَرْتُ لِي ذَلِكَ فَتَكُونُ أَنْتَ الْمُخْتَارَ لِي فَقَالَ لَهُ اخْتَرْتُ لَكَ خَيْرَتَكَ عَلَيَّ بِنِ أَبِي طَالِبٍ.

He^{azwj} Said: "Whom have you^{saww} chosen for your^{saww} community to be the caliph for you^{saww} from after you^{saww}?" He^{saww} said: "You^{azwj} Choose that for me^{saww}, so You^{azwj} Happen to be the Chooser for me^{saww}". He^{azwj} Said: "I^{azwj} Choose for you^{saww}, your^{saww} choice, Ali^{asws} Bin Abu Talib^{asws}!" .289

38- لي، الأماالي للصدوق ابن المتوكّل عن السعدآبادي عن البرقي عن أبيه عن محمد بن سينان عن أبي الجارود عن القاسم بن الوليد عن شيخ من ثَمَالَةَ قَالَ: دَخَلْتُ عَلَى امْرَأَةٍ مِنْ تَمِيمٍ عَجُوزٍ كَبِيرَةٍ وَ هِيَ تُحَدِّثُ النَّاسَ فَقُلْتُ لَهَا يَرْحَمُكَ اللَّهُ حَدِيثِي فِي بَعْضِ فَصَائِلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ ع قَالَ أَحَدَيْتُكَ وَ هَذَا شَيْخٌ كَمَا تَرَى بَيْنَ يَدَيَّ نَائِمٌ فَقُلْتُ لَهَا وَ مَنْ هَذَا فَقَالَتْ أَبُو الْحَمْرَاءِ حَدِثْ رَسُولَ اللَّهِ ص

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkal, from Al Sa'ad Abady, from Al Barqy, from his father, from Muhammad Bin Sinan, from Abu Al Jaroud, from Al Qasim Bin Al Waleed, from a sheykh from Sumalah who said,

'I entered to see an old, aged woman of Tameem, and she was narrating to the people. I said to her, 'May Allah^{azwj} have Mercy on you! Narrated to me regarding some of the merits of Amir Al-Momineen Ali^{asws}'. She said, 'I shall narrate to you, and this sheykh is like what you see sleeping in front of me'. I said to her, 'And who is this?' She said, 'Abu Al-Hamra'a, a servant of Rasool-Allah^{saww}'.

²⁸⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 36

²⁸⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 37

فَجَلَسْتُ إِلَيْهِ فَلَمَّا سَمِعَ حِسِّي اسْتَوَى جَالِسًا فَقَالَ مَهْ فَقُلْتُ رَحِمَكَ اللَّهُ حَدَّثَنِي بِمَا رَأَيْتَ مِنْ رَسُولِ اللَّهِ ص يَصْنَعُهُ بَعْلِي ع فَإِنَّ اللَّهَ يَسْأَلُكَ عَنْهُ فَقَالَ عَلَى الْخَبِيرِ وَقَعْتَ أَمَا مَا رَأَيْتَ النَّبِيَّ ص يَصْنَعُهُ بَعْلِي ع فَإِنَّهُ قَالَ لِي ذَاتَ يَوْمٍ يَا أَبَا الْحَمْرَاءِ انْطَلِقْ فَأَدْعُ لِي مِائَةً مِنَ الْعَرَبِ وَخَمْسِينَ رَجُلًا مِنَ الْعَجَمِ وَثَلَاثِينَ رَجُلًا مِنَ الْقِبْطِ وَعِشْرِينَ رَجُلًا مِنَ الْحَبَشَةِ فَأَتَيْتُ بِهِمْ

I sat to him. When he felt my presence, he sat upright and said, 'Shh!' I said, 'May Allah^{azwj} have Mercy on you! Narrate to me with what you saw from Rasool-Allah^{saww} doing with Ali^{asws}, for Allah^{azwj} will Question you about it'. He said, 'To the Informed I fall. As for what I saw the Prophet^{saww} dealing with Ali^{asws}, he^{saww} said to me one day: 'O Abu Al-Hamra'a! Go and call one hundred from the Arabs and fifty men from the non-Arabs, and thirty men from the Coptics, and then from the Ethiopians!' I came with them.

فَقَامَ رَسُولُ اللَّهِ ص فَصَفَّ الْعَرَبَ ثُمَّ صَفَّ الْعَجَمَ خَلْفَ الْعَرَبِ وَ صَفَّ الْقِبْطَ خَلْفَ الْعَجَمِ وَ صَفَّ الْحَبَشَةَ خَلْفَ الْقِبْطِ ثُمَّ قَامَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ مَجَّدَ اللَّهَ بِتَمَجِيدٍ لَمْ يَسْمَعْ الْخَلَائِقُ بِمِثْلِهِ

Rasool-Allah^{saww} stood up and placed the Arabs in a row, then a row of the non-Arabs behind the Arabs, and a row of the Coptics behind the non-Arabs, and a row of the Ethiopians behind the Coptics. Then he^{saww} stood, praised Allah^{azwj} and extolled upon Him^{azwj}, and glorified Allah^{azwj} with such praise the people had not heard the like of it.

ثُمَّ قَالَ يَا مَعْشَرَ الْعَرَبِ وَ الْعَجَمِ وَ الْقِبْطِ وَ الْحَبَشَةِ أَقْرَبُكُمْ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ فَقَالُوا نَعَمْ فَقَالَ اللَّهُمَّ اشْهَدْ حَتَّى قَالُوا ثَلَاثًا

Then he^{saww} said: 'O community of the Arabs, and the non-Arabs, and the Coptics, and the Ethiopians! Do you acknowledge with the testimony that there is no god except Allah^{azwj} Alone, there is no associate for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}?' They said, 'Yes!' He^{saww} said: 'O Allah^{azwj}, be Witness!' – until he^{saww} said it thrice.

فَقَالَ فِي الثَّالِثَةِ أَقْرَبُكُمْ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ وَ وِلِيُّ أَمْرِهِمْ مِنْ بَعْدِي فَقَالُوا اللَّهُمَّ نَعَمْ فَقَالَ اللَّهُمَّ اشْهَدْ حَتَّى قَالُوا ثَلَاثًا

He^{saww} said during the third: 'Do you acknowledge with the testimony that there is no god except Allah^{azwj} and that Muhammad^{saww} is His^{azwj} servant, and His^{azwj} Rasool^{asws}, and that Ali^{asws} Bin Abu Talib^{asws}, Emir of the Momineen, and guardian of their affairs from after me^{saww}?' They said, 'O Allah^{azwj}, yes!' He^{saww} said: 'O Allah, be Witness!' – until he^{saww} said it thrice.

ثُمَّ قَالَ لِعَلِيَّ ع يَا أَبَا الْحَسَنِ انْطَلِقْ فَأْتِنِي بِصَحِيفَةٍ وَ دَوَاةٍ فَدَفَعَهَا إِلَيَّ بِنِ أَبِي طَالِبٍ ع وَ قَالَ أَكْتُبْ فَقَالَ وَ مَا أَكْتُبُ قَالَ أَكْتُبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَقَرْتُ بِهِ الْعَرَبَ وَ الْعَجَمَ وَ الْقِبْطَ وَ الْحَبَشَةَ أَقْرَبُوا بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ وَ وِلِيُّ أَمْرِهِمْ مِنْ بَعْدِي

Then he^{saww} said to Ali^{asws}: 'O Abu Al-Hassan^{asws}! Go and come to me^{saww} with a paper and ink. He^{saww} then handed it to Ali^{asws} Bin Abu Talib^{asws} and said: 'Write!' He^{asws} said: 'And what shall I^{asws} write?' He^{saww} said: 'Write, In the Name of Allah^{azwj} the Beneficent, the Merciful. This is what is acknowledged with by the Arabs, and the non-Arabs, and the Coptics, and the

Ethiopians. They acknowledge with the testimony that there is no god except Allah^{azwj}, and that Muhammad^{saww} is His^{azwj} servants, and His^{azwj} Rasool^{saww}, and that Ali^{asws} Bin Abu Talib^{asws} is Emir of the Momineen and guardian from after me^{saww}”.

ثُمَّ حَتَمَ الصَّحِيفَةَ وَ دَفَعَهَا إِلَى عَلِيٍّ عَ فَمَا رَأَيْتُهَا إِلَى السَّاعَةِ فَعُلْتُ رَحِمَكَ اللَّهُ زِدْنِي فَقَالَ نَعَمْ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ص يَوْمَ عَرَفَةَ وَ هُوَ آخِذٌ بِيَدِ عَلِيٍّ ع فَقَالَ يَا مَعْشَرَ الْخَلَائِقِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَاهَى بِكُمْ فِي هَذَا الْيَوْمِ لِيَغْفِرَ لَكُمْ عَامَّةً

Then he^{saww} sealed the paper and handed it to Ali^{asws}, and I have not seen it until now’. I said, ‘May Allah^{azwj} have Mercy on you, increase for me!’ He said, ‘Yes. Rasool-Allah^{saww} came out to us on the day of Arafaat, and he^{saww} was holding a hand of Ali^{asws}. He^{saww} said: ‘O community of people! Allah^{azwj} Blessed and Exalted Boasts with you during this day for Him^{azwj} for generally Forgive for you all’.

ثُمَّ انْتَهَتْ إِلَى عَلِيٍّ ع فَقَالَ لَهُ وَ غَفَرَ لَكَ يَا عَلِيُّ حَاصَةً وَ قَالَ ص يَا عَلِيُّ اذُنٌ مِثِّي فِدَانًا مِنْهُ فَقَالَ إِنَّ السَّعِيدَ حَقَّ السَّعِيدِ مَنْ أَحْبَبَكَ وَ أَطَاعَكَ وَ إِنَّ الشَّقِيَّ كُلَّ الشَّقِيَّ مَنْ عَادَاكَ وَ نَصَبَ لَكَ وَ أَبْغَضَكَ

Then he^{saww} turned towards Ali^{asws} and said to him^{asws}: ‘And Forgive for you^{asws}, O Ali^{asws}, in particular’. And he^{saww} said: ‘O Ali^{asws}! Come near me^{saww}’. He^{asws} went near to him^{saww}. He^{saww} said: ‘The fortunate as is right of being fortunate is one who loves you^{asws} and obeys you^{asws}, and the wretched of all wretched is one who is inimical to you^{asws} and is hostile to you^{asws} and hates to you^{asws}’.

يَا عَلِيُّ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُكَ يَا عَلِيُّ مَنْ حَارَبَكَ فَقَدْ حَارَبَنِي وَ مَنْ حَارَبَنِي فَقَدْ حَارَبَ اللَّهَ عَزَّ وَ جَلَّ يَا عَلِيُّ مَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي وَ مَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهَ وَ أَنْعَسَ اللَّهُ جَدَّهُ وَ أَدْخَلَهُ نَارَ جَهَنَّمَ.

O Ali^{asws}! He is lying, the one who claims that he loves me^{saww}, and he is hating you^{asws}. O Ali^{asws}! One warring you^{asws} so he is at war against me^{saww}, and one warring me^{saww}, so he is at war against Allah^{azwj} Mighty and Majestic. O Ali^{asws}! One who hates you^{asws}, so he has hated me^{saww}, and one hating me^{saww} so he has hated Allah^{azwj}, and Allah^{azwj} would Annihilate his efforts and Enter him into the Fire of Hell”.²⁹⁰

39- لي، الأمايلي للصدوق الطالقاني عن أحمد الهمداني عن المنذر بن محمد عن جعفر بن إسماعيل عن عبد الله بن الفضل عن الثمالي عن ابن جبير عن ابن عباس قال قال رسول الله ص من أنكر إمامة علي بعدى كان كمن أنكر نبوتي في حياتي و من أنكر نبوتي كان كمن أنكر ربي عزي و جل.

(The book) ‘Al Amaali’ of Al Sadouq – Al Talaqany, from Ahmad Al Hamdany, from Al Munzir Bin Muhammad, from Ja’far Bin Ismail, from Abdullah Bin Al Fazl, from Al Sumali, from Ibn Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah^{saww} said: ‘One denying the Imamate of Ali^{asws} after me^{saww} is like the one who denies my^{saww} Prophet-hood during my^{saww} lifetime, and one who denies my^{saww} Prophet-hood would be like the one denying the Lordship of my^{saww} Lord^{azwj} Mighty and Majestic”.²⁹¹

²⁹⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 38

²⁹¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 39

40- لي، الأماي للصدوق ابن مسرور عن محمد الحميري عن أبيه عن ابن يزيد عن الحسن بن علي بن فضال عن أبي الحسن علي بن موسى الرضا عن أبيه عن آتائه ع قال قال رسول الله ص عليّ مبيّ وأنا من عليّ قاتل الله من قاتل عليّاً لعن الله من خالف عليّاً إمام الخليفة بعدي

(The book) 'Al Amaali' of Al Sadouq – Ibn Masrouq, from Muhammad Al Himeyri, from his father, from Ibn Yazeed, from Al Hassan Bin Ali Bin Fazzal,

'From Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Ali^{asws} from me^{saww} and I^{saww} am from Ali^{asws}. May Allah^{azwj} Fight the one fighting Ali^{asws}! May Allah^{azwj} Curse the one opposing Ali^{asws}. Ali^{asws} is Imam^{asws} of the people after me^{saww}.

مَنْ تَقَدَّمَ عَلِيّاً فَقَدْ تَقَدَّمَ عَلَيَّ وَ مَنْ فَارَقَهُ فَقَدْ فَارَقَنِي وَ مَنْ آتَرَ عَلِيّاً فَقَدْ آتَرَ عَلَيَّ أَنَا سَلِّمْ لِمَنْ سَلَّمَ وَ حَزَبٌ لِمَنْ حَازَبَهُ وَ وُلِيٌّ لِمَنْ وَالَاهُ وَ عَدُوٌّ لِمَنْ عَادَاهُ.

One who goes ahead of Ali^{asws} so he has gone ahead of me^{saww}, and one separates from him^{asws} so he has separated from me^{saww}, and one who prefers (himself) upon him^{asws} so he has preferred over me^{saww}. I^{saww} am at peace to the one being at peace to him^{asws}, and at war to the one warring him^{asws}, and a friend to the one befriending him^{asws}, and an enemy to the one being inimical to him^{asws}' . 292

41- ب، قرب الإسناد محمد بن عيسى عن القداح عن جعفر بن محمد عن أبيه ع قال: وَقَفَ النَّبِيُّ بِمَرْجٍ ثُمَّ قَالَ اللَّهُمَّ إِنَّ عَبْدَكَ مُوسَى دَعَاكَ فَاسْتَجَبْتَ لَهُ وَ أَلْقَيْتَ عَلَيْهِ حَبَّةً مِنْكَ وَ طَلَبَ مِنْكَ أَنْ تَشْرَحَ لَهُ صَدْرَهُ وَ تُبَيِّرَ لَهُ أَمْرَهُ وَ تَجْعَلَ لَهُ وَزيراً مِنْ أَهْلِهِ وَ تَجِلَّ الْعُقْدَةَ مِنْ لِسَانِهِ

(The book) 'Qurb Al Asnaad' – Muhammad Bin Isa, from Al Qaddah,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'The Prophet^{saww} stood at an elevated place, then said: 'O Allah^{azwj} Your^{azwj} servant Musa^{as} supplicated to You^{azwj}, so You^{azwj} Answered to him^{as}, and Cast love from You^{azwj} upon him^{as}, and he^{as} sought from You^{azwj} to Expand his^{as} chest for him^{as} and to Ease his^{as} affairs for him, and Made a Vizier to be for him^{as} from his^{as} family, and to Loosen the know of his^{as} tongue.

وَ أَنَا أَسْأَلُكَ بِمَا سَأَلْتَ عَبْدَكَ مُوسَى أَنْ تَشْرَحَ لِي صَدْرِي وَ تُبَيِّرَ لِي أَمْرِي وَ تَجْعَلَ لِي وَزيراً مِنْ أَهْلِي عَلِيّاً أَحْي.

And I^{saww} ask You^{azwj} what Your^{azwj} servant Musa^{as} had asked You^{azwj}, that You^{azwj} Expand my^{saww} chest for me^{saww}, and Ease my^{saww} affairs for Me^{azwj}, and Make a Vizier to be for me^{saww} from my^{saww} family^{asws}, Ali^{asws}, my^{saww} brother^{asws}' . 293

42- ن، عيون أخبار الرضا عليه السلام علي بن عيسى المجاور في مسجد الكوفة عن إسماعيل بن عليّ الدعبلبي عن أبيه عن الرضا عن آتائه ع قال: إِنَّ رَسُولَ اللَّهِ ص تَلَا هَذِهِ آيَةَ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَ أَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمْ الْفَائِزُونَ فَقَالَ ص أَصْحَابُ الْجَنَّةِ مَنْ أَطَاعَنِي وَ سَلَّمَ لِعَلِيٍّ بِنِ أَبِي طَالِبٍ ع بَعْدِي وَ أَقْرَبَ يَوْلَايَتِهِ وَ أَصْحَابُ النَّارِ مَنْ سَخَطَ الْوَلَايَةَ وَ نَقَضَ الْعَهْدَ وَ قَاتَلَهُ بَعْدِي.

(The book) 'Uyoon Akhbar Al Reza^{asws} – Ali Bin Isa Al Mujawir in Masjid Al Kufa, from Ismail Bin Ali Al Deobaly, from his father,

292 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 40

293 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 41

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} recited this Verse: **They are not equal, the inmates of the Fire and the dwellers of the Garden - the dwellers of the Garden are the victorious [59:20]**. He^{saww} said: 'Dwellers of the Garden are the ones obeying me^{saww} and submit to Ali^{asws} Bin Abu Talib^{asws} after me^{saww} and acknowledge his^{asws} Wilayah, and the Inmates of the Fire are the ones discontent with his^{asws} Wilayah, and break the pact and fight him^{asws} after me^{saww}'.²⁹⁴

43- ما، الأماالي للشيخ الطوسي المفيد عن محمد بن الحسين البصير عن محمد بن إسماعيل الحاسب عن سليمان بن أحمد الواسطي عن أحمد بن إدريس عن نصر بن نصير البخراني عن أبيه عن جابر بن عبد الله الأنصاري قال قال رسول الله ص أئبها الناس اتقوا الله و استمعوا قالوا لمن السمع و الطاعة بعدك يا رسول الله قال لأخي و ابن عمي و وصيي علي بن أبي طالب

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Al-Husayn Al Baseer, from Muhammad Bin Ismail Al Khasib, from Suleyman Bin Ahmad Al Wasity, from Ahmad Bin Idrees, from Nasr Bin Nuseyr Al Bahrary, from his father, from Jabir Bin Abdullah Al Ansary who said,

'Rasool-Allah^{saww} said: 'O you people! Fear Allah^{azwj} and listen!' They said, 'To whom should be listen and obey after you^{saww}, O Rasool-Allah^{saww}! He^{saww} said: 'To my^{saww} brother^{asws} and son^{asws} of my^{saww} uncle^{as} and my^{saww} successor^{asws} Ali^{asws} Bin Abu Talib^{asws}'.

قال جابر بن عبد الله فعصوه و الله و خالفوا أمره و حملوا عليه السيف.

Jabir Bin Abdullah said, 'By Allah^{azwj}! They disobeyed him^{asws} and opposed him^{asws} and carried the swords against him^{asws}'.²⁹⁵

44- ما، الأماالي للشيخ الطوسي المفيد عن ابن قولويه عن أبيه عن سعد بن ابن عيسى عن ابن معروف عن محمد بن سينان عن طلحة بن زيد عن جعفر بن محمد الصادق عن أبيه عن جده ع قال قال رسول الله ص ما قبض الله نبياً حتى أمره أن يوصي إلى عشيرته من عصبته و أمرني أن أوصي فقلت إلى من يا رب

(The book) 'Al Amaali' of the sheykh al Tusi – Al Mufeed, from Ibn Qawlawiyah, from his father, from Sa'ad, from Ibn Isa, from Ibn Marouf, from Muhammad Bin Sinan, from Talha Bin Zayd,

'From Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} did not Cause any Prophet^{as} to pass away until He^{azwj} Command him^{as} to bequeath to his^{as} clan from his^{as} family, and Commanded me^{saww} that I^{saww} bequeath'. I^{saww} said: 'To whom, O Lord^{azwj}?'

فقال أوص يا محمد إلى ابن عمك علي بن أبي طالب فإني قد أنبئته في الكتب السالفة و كتبت فيها أنه وصيك و على ذلك أخذت ميثاق الخلائق و موثيق أنبيائي و رسلي أخذت موثيقهم لي بالربوبية و لك يا محمد بالنبوة و لعلني بن أبي طالب بالولاية.

He^{azwj} Said: "Bequeath, O Muhammad^{saww}, to the son^{asws} of your^{saww} uncle^{as}, Ali^{asws} Bin Abu Talib^{asws}, for I^{azwj} have Affirmed him^{asws} in the previous Books, and have Written in these that he^{asws} is your^{saww} successor^{asws}, and upon that I^{azwj} Took the Covenant of the creatures, and Covenant of My^{azwj} Prophets^{as} and My^{azwj} Rasools^{as}. I^{azwj} Took the Covenant of them^{as} for

²⁹⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 42

²⁹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 43

Me^{azwj} with the Lordship, and for you^{saww}, O Muhammad^{saww}, with the Prophet-hood, and for Ali^{asws} Bin Abu Talib^{asws} with the Wilayah”²⁹⁶

45- ن، عيون أخبار الرضا عليه السلام الحافظ عن الحسن بن علي الممتنع عن خندان بن المختار عن محمد البرقي عن أبي جعفر الثاني عن أبيه عن جدّه موسى ع عن الأجلح عن ابن بُرَيْدَةَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ص قَالَ: عَلِيٌّ إِمَامٌ كُلِّ مُؤْمِنٍ مِنْ بَعْدِي.

(The book) ‘Uyoon Akhbar Al Reza^{asws}’ – Al Hafiz, from Al Hassan Bin Ali Al Mumattie, from Hamdan Bin Al Mukhrrar, from Muhammad Al Barqy,

‘From Abu Ja’far^{asws} the 2nd, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} Musa^{asws}, from Al-Ajla’a, from Ibn Bureyda, from his father, that the Prophet^{saww} said: ‘Ali^{asws} is Imam^{asws} of every Momin from after me^{saww}’²⁹⁷

46- ن، عيون أخبار الرضا عليه السلام حمزة العلوي عن علي عن أبيه عن ياسر الخادم عن الرضا عن آبائه عن الحسين بن علي ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ يَا عَلِيُّ أَنْتَ حُجَّةُ اللَّهِ وَ أَنْتَ بَابُ اللَّهِ وَ أَنْتَ الطَّرِيقُ إِلَى اللَّهِ وَ أَنْتَ النَّبَأُ الْعَظِيمُ وَ أَنْتَ الصِّرَاطُ الْمُسْتَقِيمُ وَ أَنْتَ الْمَثَلُ الْأَعْلَى

(The book) ‘Uyoon Akhbar Al Reza^{asws}’ – Hamza Al Alawy, from Ali, from his father, from Yasser Al Khadim,

‘From Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Al-Husayn^{asws} Bin Ali^{asws} having said: ‘Rasool-Allah^{saww} said to Ali^{asws}: ‘O Ali^{asws}! You^{asws} are a Divine Authority of Allah^{azwj}, and you^{asws} are a door of Allah^{azwj}, and you^{asws} are the road to Allah^{azwj}, and you^{asws} are the Magnificent News, and you^{asws} are the Straight Path, and you^{asws} are the Lofty Example.

يَا عَلِيُّ أَنْتَ إِمَامُ الْمُسْلِمِينَ وَ أَمِيرُ الْمُؤْمِنِينَ وَ خَيْرُ الْوَصِيِّينَ وَ سَيِّدُ الصِّدِّيقِينَ يَا عَلِيُّ أَنْتَ الْفَارُوقُ الْأَعْظَمُ وَ أَنْتَ الصِّدِّيقُ الْأَكْبَرُ يَا عَلِيُّ أَنْتَ خَلِيفَتِي عَلَى أُمَّتِي وَ أَنْتَ قَاضِي دِينِي وَ أَنْتَ مُنْجِرُ عِبَادِي

O Ali^{asws}! You^{asws} are Imam^{asws} of the Muslims, and Emir of the Momineen, and best of the successors^{asws}, and chief of the truthful. O Ali^{asws}! You^{asws} are the great distinguisher, and you^{asws} are the greatest truthful. O Ali^{asws}! You^{saww} are my^{saww} caliph upon my^{saww} community, and you^{asws} are the payer of my^{saww} debts, and you^{asws} are fulfiller of my^{saww} promises.

يَا عَلِيُّ أَنْتَ الْمَظْلُومُ بَعْدِي يَا عَلِيُّ أَنْتَ الْمَفَارِقُ بَعْدِي يَا عَلِيُّ أَنْتَ الْمَهْجُورُ بَعْدِي أَشْهَدُ اللَّهُ تَعَالَى وَ مَنْ خَصَرَ مِنْ أُمَّتِي أَنَّ جِزْبَكَ جِزْبِي وَ جِزْبِي جِزْبُ اللَّهِ وَ أَنَّ جِزْبَ أَعْدَائِكَ جِزْبُ الشَّيْطَانِ.

O Ali^{asws}! You^{asws} are the oppressed after me^{saww}. O Ali^{asws}! You^{asws} are the distinguisher after me^{saww}. O Ali^{asws}! You^{asws} are the forsaken after me^{saww}. I^{saww} testify to Allah^{azwj} the Exalted, and the ones present from my^{saww} community that your^{asws} party is my^{saww} party, and my^{saww} party is party of Allah^{azwj}, and the party of your^{asws} enemies is the party of Satan^{la}”²⁹⁸

²⁹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 44

²⁹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 45

²⁹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 46

47- ن، عيون أخبار الرضا عليه السلام ماجيلوييه و أحمد بن علي بن إبراهيم و الهمداني جميعاً عن علي بن أبيه عن ابن معبد عن ابن خالد عن الرضا عن آتائه ص قال قال رسول الله ص لكل أمة صديق و فاروق و صديق هذه الأمة و فاروقها علي بن أبي طالب إن علياً سفينة نجاتها و نابت حطتها إنّه يوشعها و شمعونها و ذو قرنيها

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Majaylawiya and Ahmad Bin Ali Bin Ibrahim and Al Hamdany, altogether 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} said: 'From every community there is a truthful and a distinguisher, and the truthful of this community and its distinguisher is Ali^{asws} Bin Abu Talib^{asws}. Ali^{asws} is a ship of its salvation, and its door of Hitta. He^{asws} is its Yoshua^{as}, and its Shamoun^{as}, and the one with its reins.

معاشر الناس إن علياً خليفة الله و خليفتي عليكم بعدي و إنّه لأمرير المؤمنين و خير الوصيين من نازعه فقد نازعني و من ظلمه فقد ظلمني و من غالبه فقد غلبني و من برّه فقد برني و من جفاه فقد جفاني

Community of people! Ali^{asws} is a caliph of Allah^{azwj} and my^{saww} caliph upon you all after me^{saww}, and he^{asws} is Emir^{as} of the Momineen, and best of the successors^{as}. One contending him^{as} has contended me^{saww} and one oppressing him^{asws} so he has oppressed me^{saww}, and one overcoming him^{asws} so he has overcome me^{saww}, and one being righteous with him^{asws}, so he has been righteous with me, and one being disloyal with him^{asws} had been disloyal with me^{saww};

و من عاداه فقد عاداني و من ولاه فقد والاني و ذلك أنه أخي و وزير و مخلوق من طينتي و كنت أنا و إياه نوراً واحداً.

And one being inimical to him^{asws} has been inimical to me^{saww}, and one befriending him^{asws} has befriended me^{saww}, and that is because he^{asws} is my^{saww} brother^{asws}, and my^{saww} Vizier, and having been Created from my^{saww} essence, and I^{saww} and him^{asws} are one Noor".²⁹⁹

48- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آتائه ع قال قال النبي ص يا علي أنت نوري ذمتي و أنت خليفتي على أمتي.

(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: 'O Ali^{asws}! You^{asws} shall fulfil my^{saww} responsibilities, and you^{asws} are my^{saww} caliph upon my^{saww} community".³⁰⁰

49- ن، عيون أخبار الرضا عليه السلام بهذا الإسناد عن الحسين بن علي ع عن فاطمة بنت رسول الله قالت قال رسول الله ص لعلي ع من كنت وليه فعلي وليه و من كنت إمامه فعلي إمامه.

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – By this chain from Al-Husayn^{asws} Bin Ali^{asws}, from (Syeda) Fatima^{asws} daughter^{asws} of Rasool-Allah^{saww}, she^{asws} said: 'Rasool-Allah^{saww} said for Ali^{asws}: 'One I^{saww} was his^{saww} commander so Ali^{asws} is his commander, and one whose Imam^{saww} I^{saww} was, so Ali^{asws} is his Imam^{asws}".³⁰¹

²⁹⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 47

³⁰⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 48

³⁰¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 49

50- ل، الخصال الحسن بن علي السكوني عن محمد بن عبد الله الحضرمي عن القاسم بن زكريا عن إسحاق بن منصور عن جعفر الأحمر عن أمي الصيرفي عن أبي كثير الأنصاري عن عبد الله بن أسعد بن زرارة قال قال رسول الله ص أسرى بي ربي فأوحى إلي في علي بثلاث أنه إمام المتقين و سيد الوصيين و قائد العر المحجلين.

(The book) 'Al-Khisaal' – Al Hassan Bin Ali Al Sakuny, from Muhammad Bin Abdullah Al Hazramy, from Al Qasim Bin Zakariya, from Is'haq Bin Mansour, from Ja'far Al Ahmar, from Umayya Al Sayrafi, from Abu Kaseer Al Ansari, from Abdullah Bin As'ad Bin Zurara who said,

'Rasool-Allah^{saww} said: 'My^{saww} Lord^{azwj} Ascended me^{saww} and Revealed to me^{saww} regarding Ali^{asws} with three (virtues) – he^{asws} is Imam^{asws} of the pious, and chief of the successors^{as}, and guide of the resplendent'.³⁰²

51- جاء المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيد عن الجعابي عن عبد الله بن محمد بن سعيد عن أحمد بن عيسى بن الحسن الجرمي عن نصر بن حماد عن عمرو بن شمر عن جابر الجعفي عن أبي جعفر محمد بن علي الباقر ع عن جابر بن عبد الله الأنصاري قال قال رسول الله ص إن جبرئيل نزل علي و قال إن الله يأمرك أن تقوم بتفضيل علي بن أبي طالب خطيباً على أصحابك ليبلغوا من بعدهم ذلك عنك و يأمر جميع الملائكة أن يسمع ما تذكره و الله يوحى إليك يا محمد أن من خالفك في أمره فله النار و من أطاعك فله الجنة

(The books) 'Al Majalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Abdullah Bin Muhammad Bin Saeed, from Ahmad Bin Isa Bin Al Hassan Jarmy, from Nasr Bin Hammad, from Amro Bin Shimr, from Jabir Al Jufy,

'From Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws}, from Jabir Bin Abdullah Al-Ansari who said: 'Rasool-Allah^{saww} said: 'Jibraeel^{as} descended unto me^{saww} and said: 'Allah^{azwj} Commands you^{saww} to stand with the merits of Ali^{asws} Bin Abu Talib^{asws} addressing to your^{saww} companions to preach to the ones after them on your^{saww} behalf, and He^{azwj} Commanded with the entirety of the Angels to listen to what you^{saww} mention, and Allah^{azwj} Reveals to you^{saww}, O Muhammad^{saww}, that the ones opposing you^{saww} regarding his^{asws} matter, for him would be the Fire, and one who obeys you, for him is the Paradise'.

فَأَمَرَ النَّبِيُّ مِنْ مُنَادِيًا فَنَادَى الصَّلَاةَ جَامِعَةً فَاجْتَمَعَ النَّاسُ وَ حَرَجَ حَتَّى عَلَا الْمِنْبَرَ فَكَانَ أَوَّلَ مَا تَكَلَّمَ بِهِ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Prophet^{saww} ordered a caller to call for the congregational Salat. So, the people gathered, and he^{saww} came out until he^{saww} ascended on top of the pulpit. The first of what he^{saww} spoke with was: 'I^{saww} seek Refuge with Allah^{azwj} from the Satan^{la} the Pelted. In the Name of Allah^{azwj} the Beneficent, the Merciful'.

ثُمَّ قَالَ أَيُّهَا النَّاسُ أَنَا الْبَشِيرُ وَ أَنَا النَّذِيرُ وَ أَنَا النَّبِيُّ الْأُمِّيُّ إِلَيَّ مُبَلِّغُكُمْ عَنِ اللَّهِ عَزَّ وَ جَلَّ فِي أَمْرِ رَجُلٍ حُمَهُ مِنْ لَحْمِي وَ دَمُهُ مِنْ دَمِي وَ هُوَ عَيْبَةُ الْعِلْمِ وَ هُوَ الَّذِي انْتَجَبَهُ اللَّهُ مِنْ هَذِهِ الْأُمَّةِ وَ اصْطَفَاهُ وَ هَدَاهُ وَ تَوَلَّاهُ

Then he^{saww} said: 'O you people! I^{saww} am the giver of glad tidings and I^{saww} am the warner, and I^{saww} am the Ummy Prophet^{saww} (from Makkah)! I^{saww} am preaching to you all on behalf of Allah^{azwj} Mighty and Majestic regarding the matter of a man^{asws}, his^{asws} flesh is from my^{saww} flesh, and his^{asws} blood is from my^{saww} blood, and he^{asws} is a receptacle of the

³⁰² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 50

knowledge, and he^{asws} is the one Allah^{azwj} has Selected from this community, and Chose him^{asws}, and Guided him^{asws}, and Befriended him^{asws}.

وَ خَلَقَنِي وَ إِيَّاهُ وَ فَضَّلَنِي بِالرِّسَالَةِ وَ فَضَّلَهُ بِالرِّبَالِغِ عَنِّي وَ جَعَلَنِي مَدِينَةَ الْعِلْمِ وَ جَعَلَهُ الْبَابَ وَ جَعَلَهُ خَازِنَ الْعِلْمِ وَ الْمُقْتَبَسَ مِنْهُ الْأَحْكَامَ وَ حَصَّهُ بِالْوَصِيَّةِ وَ أَبَانَ أَمْرَهُ وَ خَوَّفَ مِنْ عِدَاوَتِهِ وَ أَرْزَلَفَ مِنْ وَالَاهُ وَ عَفَّرَ لِشَيْعَتِهِ وَ أَمَرَ النَّاسَ جَمِيعاً بِطَاعَتِهِ

And He^{azwj} Created me^{saww} and him^{asws}, and Graced me^{saww} and Graced him^{asws} with preaching on my^{saww} behalf, and Made me^{saww} the city of knowledge and Made him^{asws} the door (of it), and Made him^{asws} the treasurer of knowledge, and the attainer of the rulings from it; and He^{azwj} Specialised him^{asws} with the successorship and Explained his^{asws} matter and Frightened from being inimical to him^{asws} and Drew closer the ones befriending him^{asws}, and Forgave for his^{asws} Shias, and Commanded the people in their entirety with obeying him^{asws}.

وَ إِنَّهُ عَزَّ وَ جَلَّ يَقُولُ مَنْ عَادَاهُ عَادَانِي وَ مَنْ وَالَاهُ وَالَانِي وَ مَنْ نَاصَبَهُ نَاصَبَنِي وَ مَنْ خَالَفَهُ خَالَفَنِي وَ مَنْ عَصَاهُ عَصَانِي وَ مَنْ آذَاهُ آذَانِي وَ مَنْ أَبْغَضَهُ أَبْغَضَنِي وَ مَنْ أَحَبَّهُ أَحَبَّنِي وَ مَنْ أَرَادَهُ أَرَادَنِي وَ مَنْ كَادَهُ كَادَنِي وَ مَنْ نَصَرَهُ نَصَرَنِي

And the Mighty and Majestic is Saying: "One being inimical to him^{asws} is inimical to Me^{azwj}, and one befriending him^{asws} befriends Me^{azwj}, and one hostile to him^{asws} is hostile to Me^{azwj}, and one opposing him^{asws} opposes Me^{azwj}, and one disobeying him^{asws} disobeys Me^{azwj}, and one hurting him^{asws} hurts Me^{azwj}, and one hating him^{asws} hates Me^{azwj}, and one loving him^{asws} loves Me^{azwj}, and one rejecting him^{asws} rejects Me^{azwj}, and one plotting against him^{asws} plots against Me^{azwj}, and one helping him^{asws} helps Me^{azwj}!"

يَا أَيُّهَا النَّاسُ اسْمَعُوا مَا أَمَرْتُكُمْ بِهِ وَ أَطِيعُواهُ فَإِنِّي أَخَوِّفُكُمْ عِقَابَ اللَّهِ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُخَضَّراً وَ مَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَ بَيْنَهُ أَمَداً بَعِيداً وَ يُخَذِّرُكُمْ اللَّهُ نَفْسَهُ

O you people! Listen to what I^{saww} am ordering you all about him^{asws}, and obey him^{asws} for I^{saww} am frightening you of the Punishment of Allah^{azwj} ***On the Day every soul shall find what it has done of good to be present and what it has done of evil. It will wish that between it and him there was a long duration; and Allah Cautions you all Himself; [3:30]***'.

ثُمَّ أَخَذَ بِيَدِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ مَعَاشِرَ النَّاسِ هَذَا مَوْلَى الْمُؤْمِنِينَ وَ حُجَّةُ اللَّهِ عَلَى الْخَلْقِ أَجْمَعِينَ وَ الْمُجَاهِدُ لِلْكَافِرِينَ اللَّهُمَّ إِنِّي قَدْ بَلَّغْتُ وَ هُمْ عِبَادُكَ وَ أَنْتَ الْقَادِرُ عَلَى صَلَاحِهِمْ فَأَصْلِحْهُمْ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ أَسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ

Then he^{saww} grabbed a hand of Ali Amir Al-Momineen^{asws} and said: 'Community of people! This is a Master of the Momineen, and Divine Authority of Allah^{azwj} upon the creatures in their entirety, and the fighter against the Kafirs! O Allah^{azwj}! I^{saww} have delivered, and they are Your^{azwj} servants, and You^{azwj} are the Able upon Correcting them by Your^{azwj} Mercy, O most Merciful of the merciful ones. I^{saww} seek Forgiveness of Allah^{azwj} for me^{saww} and for you all!'

ثُمَّ نَزَلَ عَنِ الْمِنْبَرِ فَأَتَاهُ جَبْرِئِيلُ ع فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُفَرِّغُكَ السَّلَامَ وَ يَقُولُ لَكَ جَزَاكَ اللَّهُ عَنْ تَبْلِيغِكَ خَيْراً فَقَدْ بَلَّغْتَ رِسَالَاتِ رَبِّكَ وَ نَصَحْتَ لِأُمَّتِكَ وَ أَرْضَيْتَ الْمُؤْمِنِينَ وَ أَرْعَمْتَ الْكَافِرِينَ

Then he^{saww} descended from the pulpit. Jibraeel^{as} came to him^{saww} and said: 'O Muhammad^{saww}! Allah^{azwj} Mighty and Majestic Conveys the Greetings to you^{asws} and Says to you^{saww} that Allah^{azwj} will Recompense you^{saww} goodly for your^{saww} preaching, for you^{saww} have delivered the Message of your^{saww} Lord^{azwj}, and advised your^{saww} community, and pleased the Momineen, and rubbed the noses of the Kafirs.

يَا مُحَمَّدُ إِنَّ ابْنَ عَمِّكَ مُبْتَلَىٰ وَ مُبْتَلَىٰ بِهِ يَا مُحَمَّدُ فَلَنْ فِي كُلِّ أَوْقَاتِكَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

O Muhammad^{saww}! The son^{asws} of your^{saww} uncle^{as} will be Tried and Tried with it. O Muhammad^{saww}! Say during all your^{saww} timings: **The Praise is for Allah the Lord of the worlds [1:2]: And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]**".³⁰³

52- ماء، الأماالي للشيخ الطوسي المفيد عن مُحَمَّدِ بْنِ الْحُسَيْنِ الْمُقَرَّبِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ الْمَرْزُبَانِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ الْحَنْفِيِّ عَنِ يَحْيَى بْنِ هَاشِمٍ عَنِ عَمْرٍو بْنِ شَمْرَةَ عَنِ حَمَّادِ عَنِ أَبِي الرُّبَيْعِ عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ بْنِ حَرَامٍ [حِزَامٍ] قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ص فَقُلْتُ يَا رَسُولَ اللَّهِ مَنْ وَصِيكَ قَالَ وَ أَمْسَكَ عَنِّي عَشْرًا لَا يُجِيبُنِي ثُمَّ قَالَ يَا جَابِرُ أَلَا أُخْبِرُكَ عَمَّا سَأَلْتَنِي فَقُلْتُ بَأَيِّ أَتَتْ وَ أُمِّي أَمْ وَ اللَّهُ لَقَدْ سَكَتَ عَنِّي حَتَّى ظَنَنْتُ أَنَّكَ وَجَدْتَ عَلَيَّ

(The book) 'Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Al-Husayn Al Muqry, from Al-Husayn Bin Al Marzabani, from Ja'far Bin Muhammad Al Hanafy, from Yahya Bin Hashim, from Amro Bin Shimir, from Hammad, from Abu Al Zubeyr, from Jabir Bin Abdullah Bin Hizam who said,

'I came to Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! Who is your^{saww} successor^{asws}?' But he^{saww} withheld from me for ten (days) not answering me. Then he^{saww} said: 'O Jabir! Shall I^{saww} inform you what you have asked me^{saww} about?' I said, 'May my father and my mother be (sacrificed) for you^{saww}! By Allah^{azwj}, you^{saww} have been silent from me until I thought you^{saww} have found (something) against me'.

فَقَالَ مَا وَجَدْتَ عَلَيْكَ يَا جَابِرُ وَ لَكِنْ كُنْتُ أَنْتَظِرُ مَا يَأْتِينِي مِنَ السَّمَاءِ فَأَتَانِي جَبْرَائِيلُ ع فَقَالَ يَا مُحَمَّدُ رَبُّكَ يَقُولُ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَصِيكَ وَ خَلِيفَتُكَ عَلَى أَهْلِكَ وَ الدَّائِدُ عَن حَوْضِكَ وَ هُوَ صَاحِبُ لَوَائِكَ يَتَقَدَّمُكَ إِلَى الْجَنَّةِ

He^{saww} said: 'I^{saww} have not found (anything) against you, O Jabir, but I^{saww} was awaiting what would come to me^{saww} from the sky. Jibraeel^{as} came to me^{saww} and said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Says: "Ali^{asws} Bin Abu Talib^{asws} is your^{saww} successor^{asws}, and your^{saww} caliph upon your^{saww} family and your^{saww} community, and the impeder (of the enemies) from your^{saww} Fountain, and he^{asws} is the bearer of your^{saww} flag, going ahead of you^{saww} to the Paradise!'".

فَقُلْتُ يَا نَبِيَّ اللَّهِ أَرَأَيْتَ مَنْ لَا يُؤْمِنُ بِحَدِّ أَقْنَتُهُ قَالَ نَعَمْ يَا جَابِرُ مَا وَضِعَ هَذَا الْمَوْضِعُ إِلَّا لِإِبْرَاهِيمَ عَلَيْهِ فَصَمٌّ بَابِعَهُ كَانَ مَعِيَ غَدَاً وَ مَنْ خَالَفَهُ لَمْ يَرِدْ عَلَيَّ الْحَوْضَ أَبَدًا.

I said, 'O Prophet^{saww} of Allah^{azwj}! What is your^{saww} view of the one who does not believe in this, shall I kill him?' He^{saww} said: 'Yes, O Jabir! This subject has not been placed except for

³⁰³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 51

him^{asws} to be pledge to upon it. So, the one who pledges to him^{asws} would be with me^{saww} tomorrow, and one opposing him^{asws} will not return to me^{saww} at the Fountain, ever!”³⁰⁴

53- ما، الأماالي للشيخ الطوسي المفيّد عن ابن قولويه عن أبيه عن سعد عن أبي الجوزاء عن ابن علوان عن زيد بن عليّ عن أبيه عن أمير المؤمنين ع قال قال رسول الله ص يا عليّ إنّ الله تعالى أمرني أن أتخذك أحاً و وصياً فأنت أخي و وصيّي و خليفتي على أهلي في حياتي و بعد موتي

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawiyah, from his father, from Sa’ad, from Abu Al Jowza’a, from Ibn Ulwan,

‘From Zayd Bin Ali^{asws} (Bin Al-Husayn^{asws}), from his forefathers^{asws}, from Amir Al-Momineen^{asws} having said: ‘Rasool-Allah^{saww} said: ‘O Ali^{asws}! Allah^{azwj} the Exalted Commanded me^{saww} that I^{saww} take you^{asws} as a brother^{asws} and a successor^{asws}. So, you^{asws} are my^{saww} brother^{asws}, and my^{saww} successor^{asws}, and my^{saww} caliph upon my^{saww} family during my^{saww} lifetime and after my^{saww} death.

مَنْ تَبِعَكَ فَقَدْ تَبَعَنِي وَ مَنْ تَخَلَّفَ عَنْكَ فَقَدْ تَخَلَّفَ عَنِّي وَ مَنْ كَفَرَ بِكَ فَقَدْ كَفَرَ بِي وَ مَنْ ظَلَمَكَ فَقَدْ ظَلَمَنِي يَا عَلِيُّ أَنْتَ مِنِّي وَ أَنَا مِنْكَ يَا عَلِيُّ لَوْ لَا أَنْتَ لَمَا قُوتِلَ أَهْلُ النَّهْرِ

One following you^{asws} has followed me^{saww}, and one staying behind from you^{asws} has stayed behind from me^{saww}, and one committing Kufr with you^{asws} has committed Kufr with me^{saww}, and one oppressing you^{asws} has oppressed me^{saww}. O Ali^{asws}! You^{asws} are from me^{saww} and I^{saww} am from you^{asws}. O Ali^{asws}! Had it not been for you^{asws}, the people of the river (Al-Nahrwan) would not be fought against’.

قَالَ فُلْتُ يَا رَسُولَ اللَّهِ وَ مَنْ أَهْلُ النَّهْرِ قَالَ قَوْمٌ يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَةِ.

He^{asws} said: ‘I^{asws} said: ‘O Rasool-Allah^{saww}! And who are people of the river?’ He^{saww} said: ‘A group shooting off from Al-Islam like what the arrow shoots out from the archer’”³⁰⁵

54- ما، الأماالي للشيخ الطوسي المفيّد عن الجعافي عن عليّ بن سعيد المنقري عن عبد الرحمن بن محمد بن أبي هاشم عن يحيى بن الحسين عن ابن طريف عن ابن نبتة عن سلمان الفارسي قال سمعت رسول الله يقول يا معاشر المهاجرين والأنصار أ لا أدلكم على ما إن تمسكتم به كن تصلوا بعدي أبداً قالوا بلى يا رسول الله

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ali Bin Saeed Al Minqary, from Abdul Rahman Bin Muhammad Bin Abu Hashim, from Yahya Bin Al-Husayn, from Ibn Tareyf, from Ibn Nubata,

‘From Salman Al-Farsi^{ra} who said, ‘I^{ra} heard Rasool-Allah^{saww} saying: ‘O community of the Emigrants and Helpers! Shall I^{saww} point you all upon what if you were to adhere with it, you will never stray after me^{saww}, ever?’ They said, ‘Yes, O Rasool-Allah^{saww}!’

قَالَ هَذَا عَلِيُّ أَخِي وَ وَرِثِي وَ وَرِثِي وَ خَلِيفَتِي إِمَامِكُمْ فَأَحِبُّوهُ حُبِّي وَ أَكْرَمُوهُ لِكِرَامَتِي فَإِنَّ جَبْرَيْلَ أَمَرَنِي أَنْ أَقُولَ لَكُمْ مَا قُلْتُ.

³⁰⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 52

³⁰⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 53

He^{saww} said: ‘Ali^{asws} is my^{saww} brother^{asws}, and my^{saww} Vizier, and my^{saww} inheritor, and my^{saww} caliph. He^{asws} is your Imam^{asws} so love him for my^{saww} love, and honour him^{asws} for my^{saww} honour, for Jibraeel^{as} instructed me^{saww} to be saying to you all what I^{saww} said’.³⁰⁶

55- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عُقْدَةَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَلِيٍّ عَنِ عَقَّانَ عَنِ حُسَيْنِ بْنِ عَطِيَّةَ عَنِ سَعَادِ بْنِ عَبْدِ اللَّهِ بْنِ عَطَاءٍ عَنِ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: بَعَثَ رَسُولُ اللَّهِ ص عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَ خَالِدُ بْنُ الْوَلِيدِ كُلُّ وَاحِدٍ مِنْهُمَا وَحْدَهُ وَ جَمَعَهُمَا فَقَالَ إِذَا اجْتَمَعْتُمَا فَعَلَيْكُمْ عَلِيٌّ قَالَ فَأَخَذْنَا بِيَمِينِ أَوْ بَسَاراً

(The book) ‘Al Amaali’ – of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Al Hassan Bin Ali Bin Affan, from Husayn Bin Atiya, from Sa’ad Bin Abdullah Bin Ata’a, from Abdullah Bin Bureyda, from his father who said,

‘Rasool-Allah^{saww}, Ali^{asws} Bin Abu Talib^{asws} and Khalid Bin Al-Waleed, each one of them along, and he^{saww} gathered them. He^{saww} said: ‘When you are both together, then upon you is Ali^{asws}!’ They took to right and left.

قَالَ فَأَخَذَ عَلِيٌّ فَأُبْعَدَ فَأَصَابَ شَيْئاً فَأَخَذَ جَارِيَةً مِنَ الْخُمْسِ قَالَ بُرَيْدَةُ وَ كُنْتُ مِنْ أَشَدِّ النَّاسِ بُغْضاً لِعَلِيٍّ ع وَ قَدْ عَلِمَ ذَلِكَ خَالِدُ بْنُ الْوَلِيدِ فَأَتَى رَجُلٌ خَالِداً فَأَخْبَرَهُ أَنَّهُ أَخَذَ جَارِيَةً مِنَ الْخُمْسِ ثُمَّ جَاءَ آخَرَ ثُمَّ تَتَابَعَتِ الْأَخْبَارُ عَلَى ذَلِكَ

He (the narrator) said, ‘Ali^{asws} took a benefit and he attained something. He^{asws} took a girl from the Khums. Bureyda said, ‘And I was of intense hatred to Ali^{asws}, and Khalid Bin Al-Waleed knew that. A man came to Khalid and informed him that he^{asws} had taken a girl from the Khums. Then another one came. Then the news was consecutive upon that.

فَدَعَانِي خَالِدٌ فَقَالَ يَا بُرَيْدَةُ قَدْ عَرَفْتُ الَّذِي صَنَعَ فَانْطَلِقْ بِكِتَابِي هَذَا إِلَى رَسُولِ اللَّهِ ص فَأَخْبِرْهُ وَ كَتَبَ إِلَيْهِ فَاَنْطَلَقْتُ بِكِتَابِهِ حَتَّى دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص فَأَخَذَ الْكِتَابَ فَأَمْسَكَهُ بِشِمَالِهِ

Khalid called me and said, ‘O Bureyda! You have recognised that which he^{asws} has done, so go with this letter of mine to Rasool-Allah^{saww} and inform him^{saww}. And he wrote to him^{saww}. So, I went with his letter until I entered to see Rasool-Allah^{saww}. He^{saww} took the letter and withheld it in his^{saww} left hand.

وَ كَانَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ لَا يَكْتُوبُ وَ لَا يَقْرَأُ وَ كُنْتُ رَجُلًا إِذَا تَكَلَّمْتُ طَأَطْتُ رَأْسِي حَتَّى أَفْرَعُ مِنْ حَاجَتِي فَطَأَطْتُ وَ تَكَلَّمْتُ فَوَقَعْتُ فِي عَلِيٍّ حَتَّى فَرَعْتُ ثُمَّ رَفَعْتُ رَأْسِي فَرَأَيْتُ رَسُولَ اللَّهِ ص قَدْ غَضِبَ غَضَبًا لَمْ أَرَهُ غَضِبَ مِثْلَهُ قَطُّ إِلَّا يَوْمَ فُرَيْطَةَ وَ النَّصْبِ

And it happened just as Allah^{azwj} Mighty and Majestic has Said, he^{saww} neither writes nor reads (from his^{saww} own self), and I was such a man, whenever I spoke, I would lower my head until I would be free from my need. So, I lowered my head and spoke, and I fell into backbiting until I was free. Then I raised my heard and I saw Rasool-Allah^{saww} having been angered with (severe) anger, I had not seen him^{saww} angered like it, at all except on the day of (clans of) Qureyza and Al-Nazeer.

فَنَظَرَ إِلَيَّ فَقَالَ يَا بُرَيْدَةُ إِنَّ عَلِيًّا وَ لِيُكْمُ بَعْدِي فَأَحَبَّ عَلِيًّا فَإِنَّمَا يَفْعَلُ مَا يُؤْمَرُ

³⁰⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 54

He^{saww} looked at me and said: ‘O Bureyda! Ali^{asws} is your guardian after me^{saww}, so love Ali^{asws}, for rather he^{asws} does whatever he^{asws} is Commanded’.

قَالَ فَمَنْتُ وَ مَا أَخَذُ مِنَ النَّاسِ أَحَبَّ إِلَيَّ مِنْهُ وَ قَالَ عَبْدُ اللَّهِ بْنُ عَطَاءٍ حَدَّثْتُ بِذَلِكَ أَنَا حَارِثُ بْنُ سُؤَيْدِ بْنِ عَفْلَةَ فَقَالَ كَتَمَكَ عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ
بَعْضَ الْحَدِيثِ إِنَّ رَسُولَ اللَّهِ ص قَالَ أ نَأْفَقْتُ بَعْدِي يَا بُرَيْدَةَ.

He (the narrator) said, ‘I stood up and there was no one more beloved to me than him^{asws}. And Abdullah Bin Ata’a said, ‘I narrate that to Haris Bin Suweyd Bin Gafala. He said, ‘Abdullah Bin Bureyda has concealed part of the Hadeeth. Rasool-Allah^{saww} had said: ‘Will you be a hypocrite after me^{saww}, O Bureyda?’³⁰⁷

56- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنِ الْمُظَفَّرِ بْنِ مُحَمَّدِ بْنِ الْبَلْخِيِّ عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ عَنْ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ
عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَهْدٌ إِلَيَّ عَهْدًا فَقُلْتُ يَا رَبِّ بَيْنَهُ لِي قَالَ اسْمِعْ قُلْتُ
سَمِعْتُ

(The book) ‘Amaali’ of the sheykh Al Tusi – Al Mufeed, from al Muzaffar Bin Muhammad Al Balkhy, from Muhammad Bin Jubeyr, from Isa, from Mukhawwal Bin Ibrahim, from Abdul Rahman Bin Al Aswad, from Muhammad Bin Ubeydullah, from Umar Bin Ali,

‘From Abu Ja’far^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Pacted a Pact to me^{saww}. I^{saww} said: ‘O Lord^{azwj}! Explain it to me^{saww}’. He^{saww} said: “Listen!” I^{saww} said: ‘I^{saww} am listening’.

قَالَ يَا مُحَمَّدُ إِنَّ عَلِيًّا زَانَهُ الْهُدَى بَعْدَكَ وَ إِمَامٌ أَوْلِيَانِي وَ نُورٌ مِنْ أَطَاعَنِي وَ هُوَ الْكَلِمَةُ الَّتِي أَلَزَمَهَا اللَّهُ الْمُتَّقِينَ فَمَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُ فَقَدْ
أَبْغَضَنِي فَبَيِّنْهُ بِذَلِكَ.

He^{azwj} Said: “O Muhammad^{saww}! Ali^{asws} is the flag of guidance after you^{saww}, and Imam^{asws} of My^{azwj} friends, and Noor (for) ones obeying Me^{azwj}, and he^{asws} is the word which Allah^{azwj} has Necessitated the pious. So, the one loving him^{asws} has loved Me^{azwj} and one hating him^{asws} has hated Me^{azwj}. Give him^{asws} the glad tidings of that!”³⁰⁸

57- ما، الأماالي للشيخ الطوسي أَبُو مَنْصُورِ الشُّكْرِيِّ عَنْ جَدِّهِ عَلِيِّ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ الْعَبَّاسِ عَنْ مَهْدِيِّ بْنِ بَحْجِيِّ عَنْ عَبْدِ الرَّزَّاقِ
عَنْ أَبِيهِ عَنْ مِينَا عَنِ ابْنِ مَسْعُودٍ قَالَ لَبِئَةَ لِلْحَسَنِ قَالَ لِي رَسُولُ اللَّهِ ص يَا ابْنَ مَسْعُودٍ نَعِيتَ إِلَيَّ نَفْسِي فَقُلْتُ اسْتَخْلِفْ يَا رَسُولَ اللَّهِ قَالَ مَنْ قُلْتُ
أَبَا بَكْرٍ فَأَعْرَضَ عَنِّي

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Mansour Al Sukry, from his grandfather Ali Bin Umar, from Abdullah Bin Ahmad Bin Al Abbas, from Mahdy Bin Yahya, from Abdul Razzaq, from his father, from Meyna, from Ibn Masoud who said,

‘One night I said to Al-Hassan, ‘Rasool-Allah^{saww} said to me: ‘O Ibn Masoud! I^{saww} have been Given the news of my^{saww} own death’. I said, ‘Choose a caliph, O Rasool-Allah^{saww}!’ He^{saww} said: ‘Who?’ I said, ‘Abu Bakr’. He^{saww} turned his^{saww} face away from me.

³⁰⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 55

³⁰⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 56

ثُمَّ قَالَ يَا ابْنَ مَسْعُودٍ نَعَيْتُ إِلَيَّ نَفْسِي فُلْتُ اسْتَخْلِفَ قَالَ مَنْ فُلْتُ عُمَرَ فَأَعْرَضَ عَنِّي

Then he^{saww} said: 'O Ibn Masoud! I^{saww} have been Given news of my^{saww} own death'. I said, 'Choose a caliph'. He^{saww} said: 'Who?' I said, 'Umar'. He^{saww} turned his^{saww} face away from me'.

ثُمَّ قَالَ يَا ابْنَ مَسْعُودٍ نَعَيْتُ إِلَيَّ نَفْسِي فُلْتُ اسْتَخْلِفَ قَالَ مَنْ فُلْتُ عَلِيًّا قَالَ أَمَا إِنَّ أَطَاعُوهُ دَخَلُوا الْجَنَّةَ أَجْمَعُونَ أَكْتَعُونَ.

Then he^{saww} said: 'O Ibn Masoud! I^{saww} have been Given the news of my^{saww} own death'. I said, 'Choose a caliph'. He^{saww} said: 'Who?' I said, 'Ali^{asws}'. He^{saww} said: 'But, if they were to obey him^{asws} they would enter the Paradise in their entirety, gathered"³⁰⁹.

58- ما، الأماالي للشيخ الطوسي بإسناد أخِي دَعِيْلٍ عَنِ الرِّضَا عَنِ آبَائِهِ عَنِ عَلِيٍّ ع عَنِ النَّبِيِّ ص أَنَّهُ تَلَا هَذِهِ الْآيَةَ فَأَوْلَيْكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ قِيلَ يَا رَسُولَ اللَّهِ مَنْ أَصْحَابُ النَّارِ

(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 Ali^{asws}, from the Prophet^{saww} having recited this Verse: **and they are the inmates of the Fire. They would be eternally in it [3:116]**. It was said, 'O Rasool-Allah^{saww}! Who are the inmates of the Fire?'

قَالَ مَنْ قَاتَلَ عَلِيًّا بَعْدِي فَأَوْلَيْكَ أَصْحَابُ النَّارِ مَعَ الْكُفَّارِ فَقَدْ كَفَرُوا بِالْحَقِّ لَمَّا جَاءَهُمْ أَلَا وَإِنَّ عَلِيًّا بَضْعَةٌ مِنِّي فَمَنْ حَارَبَهُ فَقَدْ حَارَبَنِي وَ أَسْخَطَ رَبِّي

He^{saww} said: 'Ones who fight against Ali^{asws} after me^{saww}, they would be inmates of the Fire along with the Kafirs, for they would have committed Kufr with the truth when it came to them. Indeed! And Ali^{asws} is a part of me^{saww}, so the one battling him^{asws} battles me^{saww} and Angered my^{saww} Lord^{azwj}'.

ثُمَّ دَعَا عَلِيًّا فَقَالَ يَا عَلِيُّ حَرْبُكَ حَرْبِي وَ سَلْمُكَ سَلْمِي وَ أَنْتَ الْعَلَمُ فِيمَا بَيْنِي وَ بَيْنَ أُمَّتِي بَعْدِي.

Then he^{saww} called Ali^{asws} and said: 'O Ali^{asws}! Your^{asws} war is my^{saww} war and your^{asws} peace is my^{saww} peace, and you^{asws} are the flag among what is between me^{saww} and my^{saww} community after me^{saww}"³¹⁰.

59- ما، الأماالي للشيخ الطوسي عَلِيُّ بْنُ شَيْبَلٍ عَنْ ظَفَرِ بْنِ حُمْدُونَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْأَصَمِ عَنْ زُرْعَةَ عَنِ الْمُقْصَلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ جَعَلَ عَلِيًّا عَلَمًا بَيْنَهُ وَ بَيْنَ خَلْقِهِ لَيْسَ بَيْنَهُمْ عِلْمٌ عَزَبَهُ فَمَنْ أَقَرَّ بِوَلَايَتِهِ كَانَ مُؤْمِنًا وَ مَنْ جَحَدَهَا كَانَ كَافِرًا وَ مَنْ جَهَلَهُ كَانَ ضَالًّا وَ مَنْ نَصَبَ مَعَهُ كَانَ مُشْرِكًا وَ مَنْ جَاءَ بِوَلَايَتِهِ دَخَلَ الْجَنَّةَ وَ مَنْ أَنْكَرَهَا دَخَلَ النَّارَ.

(The book) 'Al Amaali' of the sheykh al Tusi – Ali Bin Shibl, from Zafar Bin Hamdoun, from Ibrahim Bin Is'haq, from Muhammad Bin Al Husayn, from Asamm, from Zur'ah, from Al Mufazzal,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Make Ali^{asws} to be a flag between Him^{azwj} and His^{azwj} creatures, there isn't any (other) flag between them apart from him^{asws}. So, the one who acknowledges with his^{asws} Wilayah would be a Momin and one who rejects it would be

³⁰⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 57

³¹⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 58

a Kafir, and one who ignores him^{asws} would be a strayer, and one who installs (anyone else) with him^{asws} would be a Mushrik (associator), and one come with his^{asws} Wilayah would enter the Paradise, and one denying it would enter the Fire”.³¹¹

60- ما، الأماي للشيخ الطوسي المفيء عن الحسن بن حمزة العلوي عن نصر بن أحمد الزراري عن سهل عن محمد بن الوليد عن سفيان بن عيينة عن الزكزي بن الربيع عن الحسين بن قبيصة عن جابر الأنصاري قال: حطبتا النبي ص فقال في حطبتيه من آمن بي و صدقني فليتول علياً بعدي فإن ولايته ولايتي و ولايتي ولايته الله

(The book) ‘Al Amali’ of the sheykh Al Tusi – Al Mufeed, from Al Hassan Bin Hamza Al Alawy, from Nasr Bin Ahmad al Zurary, from Sahl, from Muhammad Bin Al Waleed, from Sufyan Bin Uyayna, from Al Rukeyn Bin Al Rabie, from Al Husayn Bin Qabeesa, from Jabir Al Ansary who said,

‘The Prophet^{saww} addressed us. He^{saww} said in his^{saww} sermon: ‘One who believes in me^{as} and ratifies me^{saww}, let him befriend Ali^{asws} after me^{saww}, for his^{asws} Wilayah is my^{saww} Wilayah, and my^{saww} Wilayah is Wilayah of Allah^{azwj}.

أمر عهده إبي ربي و أمري أن أبلغكموه ألا هل بلغت فقالوا نشهد أنك قد بلغت

My^{saww} Lord^{azwj} Commanded His^{azwj} Pact to me^{saww} that I^{saww} should deliver it to you all. Indeed! Have I^{azwj} delivered?’ They said, ‘We testify that you^{saww} have delivered’.

قال أما إنكم تقولون نشهد أنك قد بلغت و إن منكم لمن يناعه حقه و يحمل الناس على كتيبه قالوا يا رسول الله صلى الله عليك سبهم لنا

He^{saww} said: ‘But (although) you are saying, ‘We testify that you^{saww} have delivered’, and from you there is one who would snatch his^{asws} rights and carry the people upon his shoulder’. They said, ‘O Rasool-Allah^{saww}, May Allah^{azwj} Send Salawaat upon you^{saww}! Name them to us’.

قال أمرت بالإعراض عنهم و كفى بالمرء منكماً ما يجد لعل في نفسه.

He^{saww} said: ‘I^{saww} am Commanded with turning away from them, and it suffices with the person from you what he finds for Ali^{asws} within himself’.³¹²

61- ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن جعفر الزراري عن محمد بن عيسى القيسي عن إسحاق بن يزيد الطائي عن هاشم بن يزيد عن أبي سعيد التيمي قال سمعت أبا ثابت مؤلى أبي ذر يقول سمعت أبا سلمة تقول سمعت رسول الله ص في مرضه الذي قبض فيه يقول و قد امتلأت الحجرة من أصحابه أيها الناس يوشك أن أقبض قبضاً سريعاً فينطلق بي و قد قدمتم إنيكم القول معذرة إنيكم

(The book) ‘Al Amaali’ of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Muhammad Bin Ja’far Al Razzaz, from Muhammad Bin Isa al Qaysi, from Is’haq Bin Yazeed Al Taie, from Hashim Bin Yazeed, from Abu Sa’aed Al Taymi who said,

‘I heard Abu Sabit, a slave of Abu Zarr^{ra} saying, ‘I heard Umm Salama^{ra} saying: ‘I^{ra} heard Rasool-Allah^{saww} during his^{saww} illness in which he^{saww} passed away, saying, and the room

³¹¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 59

³¹² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 60

was full of his^{saww} companions: ‘O you people! There is no doubt that I^{saww} will be dying soon, so walk with me^{saww} and the word has preceded to you all as an excuse to you.

أَلَا إِنِّي مُخَلِّفٌ فِيكُمْ كِتَابَ رَبِّي عَزَّ وَجَلَّ وَ عِزَّتِي أَهْلَ بَيْتِي ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ عَ فَرَفَعَهَا فَقَالَ هَذَا عَلِيٌّ مَعَ الْقُرْآنِ وَ الْقُرْآنُ مَعَ عَلِيٍّ خَلِيفَتَانِ بَصِيرَانِ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلِيَّ الْحَوْضَ فَأَتَاهُمَا مَا ذَا حُلِفَتْ فِيهِمَا.

Indeed! I^{saww} am leaving behind among you all the Book of my^{saww} Lord^{azwj} Mighty and Majestic, and my^{saww} family, People^{asws} of my^{saww} Household’. Then he^{saww} held a hand of Ali^{asws} and raised it. He^{saww} said; ‘This Ali^{asws} is with the Quran and the Quran is with Ali^{asws}, being two caliphs (replacements), insightful. They will not separate until they return to me^{saww} at the Fountain and I^{saww} shall ask them both, what you dealt with regarding them’.³¹³

62- ما، الأماالي للشيخ الطوسي بهذا الإسناد عن إسحاق عن سعد بن طريف عن عطية بن سعد عن مخلدج الدهلي فكان في وفد قومه إلى النبي ص تلا هذه الآية لا يستوي أصحاب النار و أصحاب الجنة أصحاب الجنة هم الفائزون قال فقلنا يا رسول الله من أصحاب الجنة

(The book) ‘Al Amaali’ of the sheykh Al Tusi, by this chain from Is’haq, from Sa’ad Bin Tareyf, from Atiya Bin Sa’ad, from Makhdouj Al Zuhly,

‘He was among a delegation of his people to the Prophet^{saww} (and) he^{saww} recited this Verse: ***They are not equal, the inmates of the Fire and the dwellers of the Garden - the dwellers of the Garden are the victorious [59:20].*** We said, ‘O Rasool-Allah^{saww}! Who are the dwellers of the Garden?’

قَالَ مَنْ أَطَاعَنِي وَ سَلَّمَ لِهَذَا مِنْ بَعْدِي قَالَ وَ أَخَذَ رَسُولُ اللَّهِ ص بِكَفِّ عَلِيٍّ وَ هُوَ يَوْمئِذٍ إِلَى جَنْبِهِ فَرَفَعَهَا فَقَالَ أَلَا إِنَّ عَلِيًّا مِنِّي وَ أَنَا مِنْهُ فَمَنْ حَادَهُ فَقَدْ حَادَنِي وَ مَنْ حَادَنِي أَسْحَطَ اللَّهُ عَزَّ وَجَلَّ

He^{saww} said: ‘One obeying me^{asws} and submitting to this one from after me^{saww}’ – and Rasool-Allah^{saww} grabbed a hand of Ali^{asws}, and one that day he^{asws} was to his^{saww} side, and raised it. He^{saww} said: ‘Indeed! Ali^{asws} is from me^{saww} and I^{saww} am from him^{asws}. The one threatening him^{asws} threatens me^{as}, and one threatening me^{saww} Angers Allah^{azwj} Mighty and Majestic’.

ثُمَّ قَالَ يَا عَلِيُّ حَرْبُكَ حَرْبِي وَ سَلْمُكَ سَلْمِي وَ أَنْتَ الْعَلَمُ بَيْنِي وَ بَيْنَ أُمَّتِي

Then he^{saww} said: ‘O Ali^{asws}! Your^{asws} war is my^{saww} war and your^{asws} peace is my^{saww} peace, and you are the flag between me^{saww} and my^{saww} community’.

قَالَ عَطِيَّةُ فَدَخَلْتُ عَلَى زَيْدِ بْنِ أَرْقَمٍ مَنزِلَهُ فَذَكَرْتُ لَهُ حَدِيثَ مَخْلُوجِ بْنِ يَرِيدَ قَالَ مَا ظَنَنْتُ أَنَّهُ بَقِيَ مِمَّنْ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ هَذَا عِبْرِي أَشْهَدُ لَقَدْ حَدَّثَنِي رَسُولُ اللَّهِ ص ثُمَّ قَالَ لَقَدْ حَادَهُ رِجَالٌ سَمِعُوا رَسُولَ اللَّهِ قَوْلَهُ هَذَا وَ قَدْ وَرَدُوا.

Atiya said, ‘I entered to see Zayd Bin Arqam in his house, and I mentioned to him a Hadeeth of Makhdouj Bin Yazeed. He said, ‘I don’t think anyone remained, from the ones who heard Rasool-Allah^{saww} saying this, apart from me. I testify Rasool-Allah^{saww} had narrated to me’.

³¹³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 61

Then he said, ‘Some men had threatened him (when) they heard these words of Rasool-Allah^{saww}, and they returned’³¹⁴.

63- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن جعفر الفزاري عن الحشاب عن محمد بن المثنى عن زرعة عن المفضل عن الصادق عن أبيه ع قال قال رسول الله ص إن الله عز وجل نصب علياً علماً بينه وبين خلقه فمن عرفه كان مؤمناً ومن أنكره كان كافراً ومن جهله كان ضالاً ومن عدل بينه وبين غيره كان مشركاً ومن جاء بولايته دخل الجنة ومن جاء بعداوتيه دخل النار.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Jafar Al Fazary, from Al Khashab, from Muhammad Bin Al Musanna, from Zur’ah, from Al Mufazzal,

‘From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Mighty and Majestic Installed Ali^{asws} as a flag between Him^{azwj} and His^{azwj} creatures, so the one recognising him^{asws} would be a Momin, and one denying him^{asws} would be a Kafir, and one ignoring him^{asws} would be a strayer, and one equating between him^{asws} and someone else would be a Mushrik (associator), and one coming with his^{asws} Wilayah would enter the Paradise and one coming with his^{asws} enmity would enter the Fire’³¹⁵.

64- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن علي بن شاذان عن الحسين بن محمد بن عبد الواحد عن حسن بن حسين عن يحيى بن يعلى عن عمر بن موسى عن زيد بن علي عن أبيه عن علي ع عن النبي ص أنه قال له يا علي أما إنك المبتلى والمبتلى بك أما إنك الهادي من أتبعك ومن خالف طريقك فقد ضل يوم القيامة.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Ali Bin Shazan, from Al Hassan Bin Muhammad Bin Abdul Wahid, from Hassan Bin Husayn, from Yahya Bin Ya’la, from Umar Bin Musa,

‘From Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}), from his^{asws} forefathers^{asws}, from Ali^{asws}, from the Prophet^{saww} having said to Ali^{asws}: ‘O Ali^{asws}! As for you^{asws}, there would be a Trial and a Trial with you^{asws}. You^{asws} are the guide of the ones following you^{asws}, and ones differing to your^{asws} path would stray on the Day of Qiyamah’³¹⁶.

65- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن القاسم بن زكريا عن الحسين بن نصر بن مزاحم عن إبراهيم بن الحكم بن ظهير عن أبيه عن منصور بن سبؤر الترمي [البرهمي] عن عبد الله بن بريدة عن أبيه بريدة بن حصيب الأسلمي قال قال رسول الله ص عهد لي ربي تعالى عهداً فقلت يا رب بينه لي فقال يا محمد اسمع علي راية الهدى وإمام أوليائي ونور من أطاعني وهو الكلمة التي أرفئها المتيقن فمن أحبته فقد أحبني ومن أبغضه فقد أبغضني فبئره بذلك

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Al Qasim Bin Zakariya, from Husayn Bin Nasr Bin Muzahim, from Ibrahim Bin Al Hakam Bin Zuhey, from his father, from Mansour Bin Sabour Al Tarjamy, from Abdullah Bin Bureyda, from his father Bureyda Bin Huseyb Al Aslami who said,

‘My^{saww} Lord^{azwj} the Exalted Made a Pact to me^{saww}, so I^{saww} said; ‘O Lord^{azwj}! Explain it to me^{saww}’. He^{azwj} Said: “O Muhammad^{saww}! Listen. Ali^{asws} is the flag of guidance, and Imam^{asws} of My^{azwj} friends, and Noor of the ones obeying Me^{azwj}, and he^{asws} is the word which I^{azwj}

³¹⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 62

³¹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 63

³¹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 64

Necessitated for the pious. One loving him^{asws} has loved Me^{azwj} and one hating him^{asws} has hated Me^{azwj}. So, give him^{asws} glad tidings with that!”

قَالَ فُلْتُ أَجَلَ قَلْبِهِ وَ اجْعَلْ رِبْعَةَ الْإِيمَانِ فِي قَلْبِهِ قَالَ فَقَدْ فَعَلْتُ ثُمَّ قَالَ إِنَّي مُسْتَخِصُّهُ بِبَلَاءٍ لَمْ يُصِبْ أَحَدًا مِنْ أُمَّتِي

He^{saww} said: ‘I^{saww} said: ‘Polish his^{asws} heart and Make the nourishment of the Eman to be in his^{asws} heart’. He^{azwj} Said: “I^{azwj} have already Done so!” Then He^{azwj} Said: ‘I^{azwj} shall be Particularising him^{asws} with afflictions I^{azwj} had not Afflicted anyone from My^{azwj} community!”

قَالَ فُلْتُ أَخِي وَ صَاحِبِي قَالَ ذَلِكَ مِمَّا قَدْ سَبَقَ مِنِّي إِنَّهُ مُبْتَلَى وَ مُبْتَلَى بِهِ.

He^{saww} said: ‘I^{saww} said: ‘My^{saww} brother^{asws} and my^{saww} companion!’ He^{azwj} Said: “That is from what has preceded from Me^{azwj}. He^{asws} will be Tried and Tried with it!”³¹⁷

66- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الله بن أبي ياسين عن محمد بن عبد الرحمن بن كامل عن علي بن جعفر الأحمر عن يحيى بن يعلى عن عمارة بن زريق عن أبي إسحاق عن زياد بن مطرف عن زيد بن أرقم قال قال رسول الله ص من أحب أن يحيا حياتي و يموت موتي و يدخل الجنة التي وعدني ربي فليتبوأ علياً بعدي فإنه لن يخرجكم من هدى و لا يدخلكم في ردى.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abdullah bin Abu Yaseen, from Muhammad Bin Abdul Rahman Bin Kamil, from Ali Bin Ja’far Al Ahmar, from Yahya Bin Ya’la, from Ammar Bin Zureyq, from Abu Is’haq, from Ziyad Bin Mutrif, from Zayd Bin Arqam who said,

‘Rasool-Allah^{saww} said: ‘One who loved to live my^{saww} life and die my^{saww} expiry, and enter the Paradise which my^{saww} Lord^{azwj} has Promised me^{saww}, then let him befriend Ali^{asws} after me^{saww}, for he^{asws} will never exit you from guidance not enter you into a ruination”^{.318}

67- مع، معاني الأخبار الحافظ عن عبد الله بن محمد بن سعيد عن أبيه عن عبد الرحمن بن قيس عن عطية عن أبي سعيد قال قال النبي ص علي إمام كل مؤمن بعدي.

(The book) ‘Ma’any Al Akhbar’ – Al Hafiz, from Abdullah Bin Muhammad Bin Saeed, from his father, from Abdul Rahman Bin Qays, from Atiya, from Abu Saeed who said,

‘The Prophet^{saww} said: ‘Ali^{asws} is Imam^{asws} of every Momin and Momina after me^{saww}”^{.319}

68- مع، معاني الأخبار ماجيلويه عن عمه عن البرقي عن أبيه عن خلف بن حماد عن أبي الحسن العبدي عن الأعمش عن عباية بن ربعي عن عبد الله بن عباس قال قال رسول الله ص من أحب أن يتمسك بالغرزة الوثقى التي لا انفصام لها فليتمسك بولاية أخي و وصيي علي بن أبي طالب فإنه لا يهلك من أحبه و تولاه و لا ينجو من أبغضه و عاداه.

(The book) ‘Ma’any Al Akhbar’ – Majaylawiya, from his uncle, from Al Barqy, from his father, from Khalaf Bin Hammad, from Abu Al Hassan Al Abdy, from Al Amsh, from Abayah Bin Rabie, from Abdullah Bin Abbas who said,

³¹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 65

³¹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 66

³¹⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 67

‘Rasool-Allah^{sawww} said: ‘One who loved to adhere to the firmest handhold which there is no crack for it, then let him adhere with the Wilayah of my^{sawww} brother^{asws} and successor Ali^{asws} Bin Abu Talib^{asws}, for the one loving him^{asws} will not destroy the one loving him^{asws} and befriending him^{asws}, he^{asws} will not rescue the one hating him^{asws} and being inimical to him^{asws}’ .320

69- شف، كشف اليقين مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ شَادَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ عَمْرٍو بْنِ أَبِي الْمُقْدَامِ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ بَشِيرًا مَا اسْتَقَرَّ الْكُرْسِيُّ وَ الْعَرْشُ وَ لَا دَارَ الْفَلَكَ وَ لَا قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَّا بِأَنْ تُحِبَّ عَلَيْهَا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ

(The book) ‘Kashf al Yaqeen’ – Muhammad Bin Ahmad Bin Al Hassan Bin Shazan, from Muhammad Bin Abdullah Bin Ubeydullah, from Muhammad Bin Al Qasim, from Abbad Bin Yaqoub, from Amro Bin Abu Al Muqdam, from his, from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah^{sawww} said: ‘By the One^{azwj} Who Sent me^{sawww} with the truth as a giver of glad tidings! Neither the Chair, nor the Throne, nor the rotations of the planets were settled, nor were the skies and the earth established, except by there being written upon it: “There is no god except Allah^{azwj}, Muhammad^{sawww} is Rasool^{sawww} of Allah^{azwj}, Ali^{asws} is Emir of the Momineen”.

وَ إِنَّ اللَّهَ تَعَالَى لَمَّا عَرَجَ بِي إِلَى السَّمَاءِ وَ اخْتَصَّنِي اللَّطِيفُ بِبَدَائِهِ قَالَ يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّي وَ سَعْدَيْكَ

And when Allah^{azwj} the Exalted Ascended me^{sawww} to the sky and the Subtle Specialised me^{sawww} with His^{azwj} call, He^{azwj} Said: “O Muhammad^{sawww}!” I^{sawww} said: ‘At Your^{azwj} service my^{sawww} Lord^{azwj} and Your^{azwj} assistance!’

قَالَ أَنَا الْمُحْمُودُ وَ أَنْتَ مُحَمَّدٌ شَقَقْتُ اسْمَكَ مِنْ اسْمِي وَ فَضَّلْتُكَ عَلَيَّ جَمِيعَ بَرِيَّتِي فَأَنْصِبُ أَحَاكَ عَلِيًّا عَلِمًا لِعِبَادِي يَهْدِيهِمْ إِلَى دِينِي

He^{azwj} Said: “I^{azwj} am ‘Al-Mahmoud’ (the most praised one) and you^{sawww} are ‘Mahmoud’ (the praised one), and you^{sawww} Muhammad^{sawww}, I^{azwj} Derived your^{sawww} name from My^{azwj} Name and Merited you^{sawww} over entirety of My^{azwj} Created beings. So, install Ali^{asws} are a flag for My^{azwj} servants to guide them to My^{azwj} religion!

يَا مُحَمَّدُ إِنِّي قَدْ جَعَلْتُ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ فَمَنْ تَأَمَّرَ عَلَيْهِ لَعْنَتُهُ وَ مَنْ خَالَفَهُ عَذَابُهُ وَ مَنْ أَطَاعَهُ قَرْنَتُهُ

O Muhammad^{sawww}! I^{azwj} have Made Ali^{asws} as Emir of the Momineen, so the one who governs upon him^{asws}, I^{azwj} shall Curse him, and one opposing him^{asws}, I^{azwj} shall Punish him, and one obeying him^{asws}, I^{azwj} shall Draw him near!

يَا مُحَمَّدُ إِنِّي قَدْ جَعَلْتُ عَلِيًّا إِمَامَ الْمُسْلِمِينَ فَمَنْ تَقَدَّمَ عَلَيْهِ أَخْرَجْتُهُ وَ مَنْ عَصَاهُ أَسْجَنْتُهُ إِنَّ عَلِيًّا سَيِّدَ الْوَصِيِّينَ وَ قَائِدَ الْغُرِّ الْمُحْجَلِينَ وَ حُجَّتِي عَلَى الْخَلِيقَةِ أَجْمَعِينَ.

O Muhammad^{sawww}! I^{azwj} have Made Ali^{asws} as Imam^{asws} of the Muslims, so the one who goes ahead of him^{asws}, I^{azwj} shall Disgrace him, and one disobeying him^{asws}, I^{azwj} shall Imprison him.

320 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 68

Surely, Ali^{asws} is chief of the successors^{as}, and guide of the resplendent, and My^{azwj} Divine Authority upon the creatures in their entirety!”³²¹

70- شف، كشف اليقين نقلنا من نسخة عتيقة من كتب المخالفين بإسناده عن مولانا علي ع ما هذا لفظه هاتوا من سيع رسول الله ص يقول ما أقول لكم وكأني معه الآن و هو يقول في بيت أم سلمة ذلك فقال لها رسول الله ص فافتحي

(The book) ‘Kashf Al Yaqeen’ – We copied from a copy of Uteyba, from the book of the adversaries,

‘By his chain from our Master^{asws} Ali^{asws}, what are these wordings: ‘Bring forth the ones who heard Rasool-Allah^{saww} saying what I^{asws} am saying to you, and it is as if I^{asws} am with him^{saww} now and he^{saww} is saying that in the house of Umm Salama^{ra}. Rasool-Allah^{saww} said to her^{ra}: ‘Stand up and open the door!’

فَقَالَتْ يَا رَسُولَ اللَّهِ مِنْ هَذَا الَّذِي بَلَغَ مِنْ حَظِّهِ مَا أَفْتَحُ لَهُ الْبَابَ وَ قَدْ نَزَلَ فِيْنَا قُرْآنٌ بِالْأَمْسِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ إِذَا سَأَلْتُمُوهُنَّ مَتَاعاً فَسئَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ فَمَنْ هَذَا الَّذِي بَلَغَ مِنْ حَظِّهِ أَنْ أَسْتَقْبِلَهُ بِمَخَاسِينِي وَ مَعَاصِمِي

She^{ra} said, ‘O Rasool-Allah^{saww}! Who is this one whose importance has reached such that I^{ra} should open the door for him^{asws}, and the Quran was Revealed regarding us yesterday, Allah^{azwj} Mighty and Majestic is Saying: **And when you ask them (wives of Rasool-Allah) for any chattels, then ask them from behind a curtain, [33:53].** So, who is this one whose importance is such that I^{ra} should welcome him^{asws} with my^{ra} goodness and happiness?’

فَقَالَ كَهَيْئَةِ الْمُغْضَبِ يَا أُمَّ سَلَمَةَ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ فُؤْمِي فَافْتَحِي الْبَابَ فَإِنَّ بِالْبَابِ رَجُلًا لَيْسَ بِالْحَرِيقِ وَ لَا بِالنَّرِقِ يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولَهُ

He^{saww} said, as if he^{saww} was angry: ‘O Umm Salama^{ra}! **one who obeys the Rasool, so he has obeyed Allah [4:80]**’. She^{ra} stood up and opened the door, and at the door was a man who is neither with the lies nor with the vanities. He^{asws} loves Allah^{azwj} and His^{azwj} Rasool^{saww}, and Allah^{azwj} and His^{azwj} Rasool^{saww} love him^{asws}.

يَا أُمَّ سَلَمَةَ إِنَّهُ أَحَدٌ بَعْضَادَتِي الْبَابَ لَيْسَ بِفَتَّاحِ الْبَابِ وَ لَا بِدَاخِلِ الدَّارِ حَتَّى يَغِيْبَ عَنْهُ الْوُطِيُّ إِِنْ شَاءَ اللَّهُ تَعَالَى فَفَافْتَحِي الْبَابَ وَ إِذَا سَأَلْتُمُوهُنَّ مَتَاعاً فَسئَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ فَمَنْ هَذَا الَّذِي بَلَغَ مِنْ حَظِّهِ أَنْ أَسْتَقْبِلَهُ بِمَخَاسِينِي وَ مَعَاصِمِي

O Umm Salama^{ra}! He^{asws} will be holding the frame of the door, neither opening the door nor entering the house until the opener disappears from him^{asws}, if Allah^{azwj} the Exalted so Desires’. Umm Salama^{ra} stood up and walk towards the door and she was not certain who was at the door apart from that she^{ra} had memorised the attributes and the description, and she^{ra} was saying, ‘Congratulations! Congratulations to a man who loves Allah^{azwj} and His^{azwj} Rasool^{saww}, and Allah^{azwj} and His^{azwj} Rasool^{saww} love him^{asws}!’

فَفَتَحَتِ الْبَابَ فَأَخَذَتْ بَعْضَادَتِي الْبَابَ فَلَمْ أَزَلْ قَائِمًا حَتَّى غَابَ الْوُطِيُّ إِذْ فَدَخَلْتُ أُمَّ سَلَمَةَ خَدْرَهَا وَ دَخَلْتُ فَسَلَّمْتُ عَلَى رَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ ص يَا أُمَّ سَلَمَةَ هَلْ تَعْرِفِينِي قَالَ نَعَمْ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَ هَنِيئًا لَهُ

³²¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 69

She^{ra} opened the door and grabbed the two frames of the doors, and he^{asws} did not cease to be standing at the door until the opened had disappeared. Umm Salama^{ra} entered her^{ra} room, and he^{asws} entered and greeted unto Rasool-Allah^{saww}. Rasool-Allah^{saww} said: 'O Umm Salama^{ra}! Do you^{ra} recognise him^{asws}?' She^{ra} said, 'Yes, this is Ali^{asws} Bin Abu Talib^{asws}, and congratulations to him^{asws}'.

قَالَ صَدَقْتَ يَا أُمَّ سَلَمَةَ بَلْ هُنَّيْنَا لَهُ هَذَا لَحْمُهُ مِنْ لَحْمِي وَ دَمُهُ مِنْ دَمِي وَ هُوَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى شَدَّ بِهِ أَزْرِي إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

He^{saww} said: 'You^{ra} speak the truth, O Umm Salama^{ra}! But, congratulations are for him^{asws}. This one, his^{asws} flesh is from my^{saww} flesh, and his^{asws} blood is from my^{saww} flesh, and he^{asws} is from me^{saww} at the status of Haroun^{as} from Musa^{as}. My^{saww} back is strengthened by him^{asws}, except there is no Prophet^{saww} after me^{saww}.

يَا أُمَّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلَيَّ مِنْ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ عِنْدَهُ عِلْمُ الدِّينِ وَ هُوَ الْوَصِيُّ عَلَى الْأُمَمَاتِ مِنْ أَهْلِ بَيْتِي وَ الْخَلِيفَةُ عَلَى الْأَخْيَاءِ مِنْ أُمَّتِي فِي الدُّنْيَا وَ قَرِينِي فِي الْآخِرَةِ وَ مَعِي فِي الْمَلَأِ الْأَعْلَى

O Umm Salama^{ra}! Listen and be a witness! This Ali^{asws} Bin Abu Talib^{asws} is Emir of the Momineen, and chief of the Muslims, and in his^{asws} possession is the knowledge of religion, and he^{asws} is the successor^{asws} upon the deceased from the People^{asws} of my^{saww} Household, and the caliph upon the living ones from my^{saww} community. He^{asws} is my^{saww} brother^{asws} in the world and my^{saww} pair in the Hereafter, and he^{asws} will be with me^{saww} in the high assembly.

اشْهَدِي عَلَيَّ يَا أُمَّ سَلَمَةَ أَنَّهُ صَاحِبُ حَوْضِي يَدُودُ عَنِّي كَمَا يَدُودُ الرَّاعِي عَنِ الْحَوْضِ

Be my^{saww} witness, O Umm Salama^{ra}! He^{asws} will be in charge of my^{saww} Fountain, impeding (enemies) away from me^{saww} like what the shepherd tends to impede from the fountain.

اشْهَدِي يَا أُمَّ سَلَمَةَ أَنَّهُ قَرِينِي فِي الْآخِرَةِ وَ قُرَّةُ عَيْنِي وَ تَمَرَّةُ قَلْبِي اشْهَدِي أَنَّ زَوْجَتَهُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ

Be my^{saww} witness, O Umm Salama^{ra}! He^{asws} is my^{saww} pair in the Hereafter and delight of my^{saww} eyes, and fruit of my^{saww} heart. Be my^{saww} witness! His^{asws} wife is chieftess of women of the worlds.

يَا أُمَّ سَلَمَةَ إِنِّي عَلَى الْمِيزَانِ يَوْمَ الْقِيَامَةِ وَ إِنَّهُ عَلَى نَاقَةٍ مِنْ نَوَاقِ الْجَنَّةِ تُسَمَّى مُحْتَوِيَةٌ تُرَاجِمُنِي بِرُكَايِمِهَا لَا يُرَاجِمُنِي غَيْرُهَا

O Umm Salama^{ra}! I^{saww} would be at the Scale (Al-Buraq) on the Day of Qiyamah, and he^{asws} would be upon a she-camel from the camels of the Paradise named as 'Makhtawiya'. No one would challenge me^{saww} for its rein, not drawing me^{saww} nearer apart from it.

اشْهَدِي يَا أُمَّ سَلَمَةَ أَنَّهُ سَيِّمَاتِلُ بَعْدِي النَّكِيثِينَ وَ الْمَارِقِينَ وَ الْقَاسِطِينَ وَ أَنَّهُ يُقْتَلُ شَيْطَانَ الرَّذْهَةِ وَ أَنَّهُ يُقْتَلُ شَهِيداً أَوْ يُقَدَّمُ عَلَيَّ حَبِيباً طَرِيّاً.

Be my^{saww} witness, O Umm Salama^{ra}! He^{asws} will be fighting after me^{saww}, the allegiance-breakers, and the renegades, and the deviants, and he^{asws} will kill the Satan^{la} the 'Zul Saday', and he^{asws} would be killed a martyr, or he^{asws} would arrive to me^{saww} alive, cheerful".³²²

71- شف، كشف البقین الحسن بن محمد بن الفرزدق عن محمد بن أبي هارون عن مخلول بن إبراهيم عن يحيى بن عبد الله بن الحسن عن أبيه عن جدّه عن عليّ ع قال: لما خطب أبو بكر قام أئمة بن كعب يوم الجمعة وكان أول يوم من شهر رمضان فقال يا معشر المهاجرين الذين هاجروا و اتبعوا موضة الرمن و اتقى الله عليهم في القرآن

(The book) 'Kashf Al Yaqeen' – Al Hassan Bin Muhammad Bin Al Farazdaq, from Muhammad Bin Abu Haroun, from Mukhawwal Bin Ibrahim, from Yahya Bin Abdullah Bin Al Hassan, from his father, from his grandfather,

'From Ali^{asws} having said: 'When Abu Bakr addressed, Ubay Bin Ka'ab stood up on the day of Friday, and it was the first day from the month of Ramazan. He said, 'O community of Emigrants, those who have emigrated and are pursuing Pleasure of the Beneficent and Allah^{azwj} Praised upon them in the Quran!

و يا معشر الأنصار الذين تبوءوا الدار و الإيمان و يا من اتقى الله عليهم في القرآن تعاشيتهم أم نسيتم أم بدلتم أم غيبرتم أم حدلتم أم عجزتم

O community of Helpers, those who held on to the house (of the Hereafter) and the Eman. And ones whom Allah^{azwj} has Praised upon them in the Quran! Are you pretending to forget or have you forgotten, or did you replace, or change, or abandoned, or are unable?

أ لستم تعلمون أن رسول الله قام فينا مقاماً أقام لنا علياً فقال من كنت مولاه فعلي مولاه و من كنت نبيه فهداً أميره أ

Aren't you knowing that Rasool-Allah^{saww} had stood among us in a place establishing Ali^{asws} for us, so he^{saww} said: 'One whose Master I^{saww} was so Ali^{asws} is his Master, and one whose Prophet^{saww} I^{saww} was, so this (Ali^{asws}) is his^{asws} Emir?

و لستم تعلمون أن رسول الله قال يا علي أنت مبي بمنزلة هارون من موسى طاعتك واجبة على من بعدي

And aren't you knowing that Rasool-Allah^{saww} said: 'O Ali^{asws}! You^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as}. Obeying you^{asws} is obligatory upon the ones after me^{saww}'?

أ و لستم تعلمون أن رسول الله قال أوصيكم بأهل بيتي خيراً فقد موهم و لا تقدموهم و أمرهم و لا تأمروا عليهم

And aren't you knowing that Rasool-Allah^{saww} said: 'I^{saww} bequeath you all to be good with People^{asws} of my^{saww} Household? So, place them^{asws} ahead and do not be ahead of them^{asws}, and make them rulers and do not rule upon them^{asws}'?

أ و لستم تعلمون أن رسول الله قال أهل بيتي الأئمة من بعدي

And aren't you knowing that Rasool-Allah^{saww} said: 'People^{asws} of my^{saww} Household are the Imams^{asws} from after me^{saww}'?

³²² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 70

أَوْ لَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ قَالَ أَهْلُ بَيْتِي مَنَارُ الْهُدَى وَالْمَذَلُّونَ عَلَى اللَّهِ

And aren't you knowing that Rasool-Allah^{saww} said: 'People^{asws} of my^{saww} Household are the minarets of guidance and the pointers to Allah^{azwj}?'

أَوْ لَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ قَالَ يَا عَلِيُّ أَنْتَ الْهَادِي لِمَنْ ضَلَّ أَوْ لَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ قَالَ عَلِيُّ الْمُحْيِي لِسُنَّتِي وَ مُعَلِّمُ أُمَّتِي وَالْقَائِمُ بِحُجَّتِي وَ حِزْبُ مَنْ أَخْلَفُ بَعْدِي وَ سَيِّدُ أَهْلِ بَيْتِي وَ أَحَبُّ النَّاسِ إِلَيَّ طَاعَتُهُ مِنْ بَعْدِي كَطَاعَتِي عَلَى أُمَّتِي

And aren't you knowing that Rasool-Allah^{saww} said: 'Ali^{asws} is the reviver of my^{saww} Sunnah, and teacher of my^{saww} community, and the established of my^{saww} arguments, and best of the one I^{saww} leave behind after me^{saww}, and chief of the People^{asws} of my^{saww} Household, and the most beloved of the people to me^{saww}. Upon my^{saww} community, obeying him^{asws} from after me^{saww} is like obeying me^{saww}?'

أَوْ لَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ لَمْ يُؤَلِّ عَلَى عَلِيٍّ أَحَدًا مِنْكُمْ وَ وَلَاهٌ فِي كُلِّ غَيْبَةٍ عَلَيْكُمْ

And aren't you knowing that Rasool-Allah^{saww} did place anyone of you in charge upon Ali^{asws}, and placed him^{asws} upon you all during every absence?

أَوْ لَسْتُمْ تَعْلَمُونَ أَنَّهُمَا كَانَ مِنْزِلَتُهُمَا وَاحِدًا وَ أَمْرُهُمَا وَاحِدًا

Or aren't you knowing that both of them^{asws}, their^{asws} status was one, and their matter was one?

وَ لَسْتُمْ تَعْلَمُونَ أَنَّهُ قَالَ إِذَا غَيْبْتُ عَنْكُمْ خَلَفْتُ فِيكُمْ عَلِيًّا فَقَدْ خَلَفْتُ فِيكُمْ رَجُلًا كَنَفْسِي

And aren't you knowing that he^{saww} said: 'Whenever I^{saww} was absent from you, I^{saww} had left Ali^{asws} behind among you all, so I^{saww} have left behind among you a man^{asws} like myself^{saww}?'

أَوْ لَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ جَمَعَنَا قَبْلَ مَوْتِهِ فِي بَيْتِ ابْنَتِهِ فَاطِمَةَ ع فَقَالَ لَنَا إِنَّ اللَّهَ أَوْحَى إِلَيَّ مُوسَى أَنْ اتَّخِذْ أَحَاً مِنْ أَهْلِكَ وَ أَجْعَلْهُ نَبِيًّا وَ أَجْعَلْ أَهْلَهُ لَكَ وَ لِدًا وَ أَطَهِّرْهُمْ مِنَ الْآفَاتِ وَ أَخْلَعْهُمْ مِنَ الدُّنُوبِ

And aren't you knowing that Rasool-Allah^{saww} had gathered us before his^{saww} expiry in the house of his^{saww} daughter (Syeda) Fatima^{asws}? He^{saww} said to us: 'Allah^{azwj} Revealed to Musa^{as}: "Take a brother from your^{as} family and I^{azwj} shall Make him to be a Prophet^{as}, I^{azwj} shall Make his^{as} family to be sons for you^{as}, and Purify then from the afflictions, and Vacate them from the sins!"

فَاتَّخَذَ مُوسَى هَارُونَ وَ وُلْدَهُ وَ كَانُوا أَيْمَةً بَنِي إِسْرَائِيلَ مِنْ بَعْدِهِ وَ الَّذِينَ يَحِلُّ لَهُمْ فِي مَسَاجِدِهِمْ مَا يَحِلُّ لِمُوسَى أَلَا وَ إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَيَّ أَنْ اتَّخِذْ عَلِيًّا أَحَاً كَمُوسَى اتَّخَذَ هَارُونَ أَحَاً وَ اتَّخَذَ وُلْدَهُ وَ لِدًا كَمَا اتَّخَذَ وُلْدَ هَارُونَ وَ لِدًا فَقَدْ طَهَّرْتُهُمْ كَمَا طَهَّرَ وُلْدَ هَارُونَ

So, Musa^{as} took Haroun^{as} and his^{as} sons^{as}, they^{as} were the Imams of the children of Israel from after him^{saww}, and the ones He^{azwj} Permitted for them^{as} in their Masjids whatever was Permissible for Musa^{as}. Indeed! And Allah^{azwj} the Exalted has Revealed to me^{saww}: "Take Ali^{asws} as a brother^{asws} like Musa^{as} took Haroun^{as} as a brother^{as}, and take his^{asws} sons^{asws} as

(my^{saww}) sons^{asws} like what he^{as} had taken sons^{as} of Haroun^{as} as his^{as} sons^{as}. So, I^{azwj} have Purified them^{asws} like what I^{azwj} had Purified the sons^{as} of Haroun^{as}.

أَلَا وَإِلَيَّ حَسْمَتُكَ بِكَ النَّبِيِّينَ فَلَا نَبِيَّ بَعْدَكَ

Indeed! And I^{azwj} have Ended the Prophets^{as} with you^{saww}, so there will not be any Prophet^{as} after you^{saww}!”

وَكُنْتُ عِنْدَ رَسُولِ اللَّهِ يَوْمًا فَأَلْفَيْتُهُ يُكَلِّمُ رَجُلًا أَسْمَعُ كَلَامَهُ وَ لَا أَرَى وَجْهَهُ فَقَالَ فِيمَا يُخَاطِبُهُ يَا مُحَمَّدُ مَا أَنْصَحُكَ لَكَ وَ لِأُمَّتِكَ وَ أَعْلَمُهُ بِسُنَّتِكَ فَقَالَ رَسُولُ اللَّهِ أَ فَتَرَى أُمَّتِي تَنْفَادُ لَهُ بَعْدَ وَفَاتِي

And I was in the presence of Rasool-Allah^{saww} one day and I found him^{saww} speaking to a man, I heard his speech but did not see his face. He said among what he addressed him^{saww}: ‘O Muhammad^{saww}! What I am advising to you^{saww} and to your^{saww} community and teach him^{asws} your^{saww} Sunnah’. Rasool-Allah^{saww} said: ‘Do you see my^{saww} community being let to him^{asws} after my^{saww} expiry?’

فَقَالَ يَا مُحَمَّدُ تَتَّبِعُهُ مِنْ أُمَّتِكَ أَتْرَاهَا وَ يُخَالِفُ عَلَيْهِ مِنْ أُمَّتِكَ فَجَارَهَا وَ كَذَلِكَ أَوْصِيَاءُ النَّبِيِّينَ مِنْ قَبْلُ

He said: ‘O Muhammad^{saww}! From your^{saww} community, its righteous ones would follow him^{asws}, and from your^{saww} community, its immoral ones would oppose him^{asws}, and like that were the successors^{as} of the Prophets^{as} from before.

يَا مُحَمَّدُ إِنَّ مُوسَى بْنَ عِمْرَانَ أَوْصَى إِلَى يُوْشَعَ بْنِ نُونٍ وَ كَانَ أَعْلَمَ بَنِي إِسْرَائِيلَ وَ أَحْوَفَهُمْ لِلَّهِ وَ أَطْوَعَهُمْ لَهُ فَأَمَرَهُ اللَّهُ أَنْ يَتَّخِذَهُ وَصِيًّا كَمَا اتَّخَذَتْ عَلِيًّا وَصِيًّا وَ كَمَا أَمَرْتَ بِذَلِكَ

O Muhammad^{saww}! Musa^{as} Bin Imran^{as} bequeathed to Joshua^{as} Bin Noon^{as}, and he^{as} was the most learned of the children of Israel, and their most fearful of Allah^{azwj}, and their most obedient to Him^{azwj}. So, Allah^{azwj} Commanded him^{as} to take him^{as} as successor^{as} like what I^{saww} am taking Ali^{asws} as successor^{asws}, and like what I^{azwj} am Commanded with that.

فَسَخَطَ بَنُو إِسْرَائِيلَ سِبْطُ مُوسَى حَاصَةً فَلَعْنُوهُ وَ شَتَمُوهُ وَ عَنَفُوهُ وَ وَضَعُوا لَهُ أَمْرَهُ فَإِنْ أَحَدَتْ أُمَّتُكَ كَسَنَنْ بَنِي إِسْرَائِيلَ كَذَبُوا وَصِيَّكَ وَ جَحَدُوا أَمْرَهُ وَ تَبَدُّوا خِلَافَتَهُ وَ غَالَطُوا فِي عِلْمِهِ

The children of Israel angered the grandson^{as} of Musa^{as} in particular. They cursed him^{as}, and reviled him^{as}, and violated him^{as}, and wasted his^{as} matters for him^{as}. Surely your^{saww} community will be taking like the ways of the children of Israel. They will belie your^{saww} successor^{asws}, and reject his^{asws} matters, and reject his^{asws} caliphate, and wronged him^{asws} in his^{asws} knowledge”.

فَقُلْتُ يَا رَسُولَ اللَّهِ مَنْ هَذَا قَالَ هَذَا مَلَكٌ مِنْ مَلَائِكَةِ رَبِّي يُنَبِّئُ أَنَّ أُمَّتِي تُخْتَلِفُ عَلَى أَخِي وَ وَصِيِّي عَلَيَّ بْنِ أَبِي طَالِبٍ وَ إِلَيَّ أَوْصِيكَ يَا أَبِي بُوَصِيٍّ إِنَّ أُمَّتَ حَفِظَتْهَا لَمْ تَزَلْ بِخَيْرٍ

I said, ‘O Rasool-Allah^{saww}! Who is this?’ He^{saww} said: ‘This is an Angel from the Angels of my^{saww} Lord^{azwj} informing me^{saww} that my^{saww} community will be differing upon my^{saww}

brother^{asws}, and my^{saww} successor Ali^{asws} Bin Abu Talib^{asws}. And I^{saww} am bequeathing to you, O Ubayy, with a bequest that if you were to preserve it, you will not cease to be with good.

يَا أُبَيُّ عَلَيْنِكَ بِعَلِيٍّ فَإِنَّهُ الْهَادِي الْمَهْدِيُّ النَّاصِحُ لِأُمَّتِي الْمُخَيِّبُ لِسُنَّتِي وَهُوَ إِمَامُكُمْ بَعْدِي فَمَنْ رَضِيَ بِذَلِكَ لَقِيَنِي عَلَى مَا فَارَقْتُهُ عَلَيْهِ وَ مَنْ عَصَى وَ
بَدَّلَ لَقِيَنِي نَاكِئاً لِيَبْعَثَنِي عَاصِياً لِأَمْرِي جَاحِداً لِبُرُونِي لَا أَشْفَعُ لَهُ عِنْدَ رَبِّي وَلَا أَسْقِيهِ مِنْ حَوْضِي

O Ubayy! Upon you is to be with Ali^{asws}, for he is the guide, the Guided, the adviser to my^{saww} community, the reviver of my^{saww} Sunnah, and he^{asws} is your Imam^{asws} after me^{saww}. So, the one who is pleased with that would meet me^{saww} upon what I^{saww} had separated him upon, and one who changes and replaces would meet me^{saww} as a breaker of my^{saww} allegiance, usurper of my^{saww} orders, rejector of my^{saww} Prophet-hood. I^{saww} will neither intercede for him in the Presence nor will I^{saww} quench him from my^{saww} Fountain’.

فَقَامَتْ إِلَيْهِ رِجَالُ الْأَنْصَارِ فَقَالُوا اقْعُدْ رَجَمَكَ اللَّهُ فَقَدْ أَدَيْتَ مَا سَمِعْتَ وَ وَفَيْتَ بِعَهْدِكَ.

Men from the Helpers stood up to him and they said, ‘Be seated, may Allah^{azwj} have Mercy on you! You have fulfilled what you had heard and been loyal with your pact’.³²³

72- شف، كشف اليقين من كتاب أبي العلاء الهمداني عن حيدر بن محمد الحسيني عن محمد بن عبد الرشيد الأصفهاني عن الحسن بن أحمد العطار عن أحمد بن محمد بن إسماعيل الفارسي عن فاضل الحطاب عن حجاج بن منهال عن الحسن بن عمران عن شاذان بن العلاء عن عبد العزيز بن عبد الصمد عن مسلم بن خالد المكي عن أبي الزبير عن جابر بن عبد الله الأنصاري قال: سألت رسول الله عن ميلاد علي ع فقال آه أو لقد سألت يا جابر عن خير مولود في شبه المسيح إن الله تبارك و تعالی خلق علياً نوراً من نوري و خلقني نوراً من نوري و كِلَانَا مِنْ نُورٍ وَاحِدٍ

(The book) ‘Kashaf Al Yaqeen’, from the book of Abu Ya’la Al Hamdany, from Haydar Bin Muhammad al Husayni, from Muhammad Bin Abdul Rasheed Al Asfahany, from Al Hassan Bin Ahmad Al Attar, from Ahmad Bin Muhammad Bin Ismail Al Farsi, from Farouq Al Khtani, from Hajjaj Bin Minhal, from al Hassan Bin Imran, from Shazan Bin Al A’ala, from Abdul Aziz Bin Abdul Samad, from Muslim Bin Khalid Al Makky, from Abu Al Zayd, from Jabir Bin Abdullah Al Ansari,

‘I asked Rasool-Allah^{saww} about the birth of Ali^{asws}. He^{saww} said: ‘Aah! Aash! You have asked, O Jabir, about the best new-born in his^{asws} resembling the Messiah^{as}. Allah^{azwj} Blessed and Exalted Created Ali^{asws} as a Noor from my^{saww} Noor, and Created me^{saww} as a Noor from His^{azwj} Noor, and both of us^{asws} are from one Noor’.

ثُمَّ سَرَحَ صَ مَبْدَأَ وِلَادَةِ عَلِيٍّ ع وَ أَنَّ رَجُلًا كَانَ يُسَمَّى الْمُرِّمَ فِي ذَلِكَ الزَّمَانِ قَدْ عَبَدَ اللَّهَ مِائَتَيْ سَنَةٍ وَ سَبْعِينَ سَنَةً أَسْكَنَ اللَّهُ عَزَّ وَ جَلَّ فِي قَلْبِهِ الْحِكْمَةَ وَ أَهْمَهُ مُحْسِنَ طَاعَةِ رَبِّهِ وَ أَنَّهُ بَشَّرَ أَبَا طَالِبٍ بِمَا هَذَا لَفْظُهُ أَبَشِّرْ يَا هَذَا بِأَنَّ الْعَلِيَّ الْأَعْلَى الْأَعْلَى الْهَمِّي إِيَّاهُ فِيهِ بِشَارُكَ

Then he^{saww} explained the beginning of the birth of Ali^{asws}: ‘And there was a man called Al-Mubram during that time. He had worshipped Allah^{azwj} for two hundred and seventy years. Allah^{azwj} Mighty and Majestic Settled the wisdom in his heart and Inspired him with excelled obedience to his Lord^{azwj}, and he gave glad tidings to Abu Talib^{asws} with what are these wordings, ‘Receive glad tidings, O you^{as}, that the most Exalted has Inspired me with an Inspiration Giving you^{as} glad tidings in it’.

³²³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 71

قَالَ أَبُو طَالِبٍ وَ مَا هُوَ قَالَ يُؤَلِّدُ مِنْ ظَهْرِكَ وَلَدٌ هُوَ وَلِيُّ اللَّهِ عَزَّ وَ جَلَّ وَ إِمَامٌ الْمُتَّقِينَ وَ وَصِي رَسُولِ رَبِّ الْعَالَمِينَ فَإِنْ أَنْتَ أَدْرَكْتَ ذَلِكَ الْوَلَدَ فَأَقْرِئْهُ مِنِّي السَّلَامَ وَ قُلْ لَهُ إِنَّ الْمُبْرَمَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ بِهِ يَتِمُّ النَّبُوءَةُ وَ بَعَلِي يَتِمُّ الْوَصِيَّةُ.

Abu Talib^{asws} said: ‘And what is it?’ He said, ‘A son^{asws} would be given to you^{as} from your^{as} lineage. He^{asws} is a friend of Allah^{azwj} Mighty and Majestic, and Imam^{asws} of the pious, and successor^{asws} of Rasool^{saww} of Lord^{azwj} of the worlds. So, if you^{as} were to come across that child, then convey to him^{asws} the greetings from me and say to him, ‘Al-Mubram conveys the greetings to you and says to you^{asws}, ‘I testify that there is no god except Allah^{azwj}, and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}. By him^{saww} the Prophet-hood ends and with him^{asws} the successorship ends’’.³²⁴

73- شف، كشف اليقين أحمد بن مَرْدَوَيْهِ فِي كِتَابِ الْمَنَاقِبِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرٍ عَنْ أَبِيهِ عَنِ الرَّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّكَ سَيِّدُ الْمُسْلِمِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ يَعْشُوبُ الْمُؤْمِنِينَ.

(The book) ‘Kashf Al Yaqeen’ – Ahmad Bin Mardawayh, in the book ‘Al Manaqib’, from Muhammad Bin Abdullah Bin Al Husayn, from Abdullah Bin Ahmad Bin Aamir, from his father,

‘From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘O Ali^{asws}! You^{asws} are chief of the Muslims, and Imam^{asws} of the pious, and guide of the resplendent, and leader of the Momineen’’.³²⁵

74- شف، كشف اليقين مِنْ كِتَابِ مُخْتَصَرِ الْأَرْبَعِينَ لِيُوسُفَ بْنِ أَحْمَدَ الْبَغْدَادِيِّ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّكَ سَيِّدُ الْمُسْلِمِينَ وَ يَعْشُوبُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ.

(The book) ‘Kashf Al Yaqeen’, from the book ‘Mukhtasar Al Arbaeen’ of Yusuf Bin Ahmad Al Baghdady, by his chain, said,

‘Rasool-Allah^{saww} said: ‘O Ali^{asws}! You^{asws} are chief of the Muslims, and leader of the Momineen, and Imam^{asws} of the pious, and guide of the resplendent’’.³²⁶

75- شف، كشف اليقين مِنْ كِتَابِ أَسْمَاءِ مَوْلَانَا عَلِيِّ ع قَالَ حَدَّثَنَا أَبُو حَمَزَةَ وَ جَعْفَرُ بْنُ سُلَيْمَانَ وَ مَسْلَمَةُ بْنُ عَبْدِ الْمَلِكِ وَ أَحْمَدُ بْنُ عَبْدِ اللَّهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ قَالُوا حَدَّثَنَا دَاوُدُ بْنُ سُلَيْمَانَ قَالَ حَدَّثَنِي الرَّضَا ع قَالَ قَالَ رَسُولُ اللَّهِ ص فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ نَدْعُوا كُلَّ أَنَسٍ بِإِمَامِهِمْ

(The book) ‘Kashf Al Yaqeen’, from the book ‘Asma’a Mawlana Ali^{asws}’, he said, ‘It is narrated to us by Abu Hamza, and Ja’far Bin Suleyman, and Maslama Bin Abdul Malik, and Ahmad Bin Abdullah, and Ali Bin Muhammad. They said, ‘It is narrated to us by Daqood Bin Suleyman who said,

‘It is narrated to me by Al-Reza^{asws} who said, ‘Rasool-Allah^{saww} said regarding Words of Allah^{azwj} Mighty and Majestic: **On the Day (of Qiyamah), We will be Calling every human being with their Imam [17:71].**

قَالَ يَدْعُونَ بِإِمَامِ زَمَانِهِمْ وَ كِتَابِ رَبِّهِمْ وَ سُنَّةِ نَبِيِّهِمْ وَ قَالَ يَا عَلِيُّ إِنَّكَ سَيِّدُ الْمُسْلِمِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ يَعْشُوبُ الْمُؤْمِنِينَ.

³²⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 72

³²⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 73

³²⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 74

He^{saww} said: ‘They will be called by the Imam of their time, and the Book of their Lord^{azwj}, and Sunnah of their Prophet^{as}’. And he^{saww} said: ‘O Ali^{asws}! You^{asws} are chief of the Muslims, and Imam^{asws} of the pious, and guide of the resplendent, and leader of the Momineen’³²⁷.

76- شف، كشف اليقين الحافظ مُحَمَّدُ بْنُ أَحْمَدَ التَّطَرِّيُّ مِنْ كِتَابِهِ عَنِ الْحَسَنِ بْنِ أَحْمَدَ الْمُعَرِّي عَنِ عَلِيِّ بْنِ شَجَاعٍ عَنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنِ مُحَمَّدِ بْنِ جَعْفَرِ الْكُوَيْنِيِّ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَرْمَكِيِّ عَنِ عَلِيِّ بْنِ عُثْمَانَ عَنِ مُحَمَّدِ بْنِ الْقُرَاتِ عَنِ ثَابِتِ بْنِ دِينَارٍ عَنِ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَصِيَّيَّ وَ إِمَامُ أُمَّتِي وَ خَلِيفَتِي عَلَيَّهَا بَعْدِي وَ مِنْ وُلْدِهِ الْقَائِمُ الْمُنْتَظَرُ الَّذِي يَمْلَأُ اللَّهُ بِهِ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مِلْتُمْ جَوْرًا وَ ظُلْمًا

(The book) ‘Kashf al Yaqeen’ – Al Hafiz Muhammad Bin Ahmad Al Bazanty, from his book, from al Hassan Bin Ahmad Al Muqry, from Ali Bin Shuja’a, from Ali Bin Muhammad Bin Ali, from Al Hassan Bin Ibrahim, from Muhammad Bin Ja’far Al Kufy, from Muhammad Bin Ismail Al Barmakky, from Ali Bin Usman, from Muhammad Bin Al Furaat, from Sabir Bin Dinar, from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah^{saww} said: ‘Ali^{asws} Bin Abu Talib^{asws} is my^{saww} successor^{asws}, and Imam^{asws} of my^{saww} community, and my^{saww} caliph upon it after me^{saww}, and from his^{asws} sons^{asws} is Al-Qaim^{asws}, the awaited one by whom Allah^{azwj} will Fill the earth with fairness and justice like what it would have been filled with tyranny and injustice.

وَ الَّذِي بَعَثَنِي بِالْحَقِّ بَشِيرًا وَ نَذِيرًا إِنَّ النَّبَاتَيْنِ عَلَى الْقَوْلِ بِهِ فِي زَمَانٍ غَيْبَتِهِ لَأَعَزُّ مِنَ الْكِبْرِيَّتِ الْأَحْمَرِ

By the One^{azwj} Who Sent me^{saww} with the truth as giver of glad tidings and as a warner! The ones affirmed upon the word with him^{asws} during the time of his^{asws} occultation would be dearer than the red sulphur’.

فَقَامَ إِلَيْهِ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ فَقَالَ يَا رَسُولَ اللَّهِ وَ لِلْقَائِمِ مِنْ وُلْدِكَ غَيْبَةٌ قَالَ إِي وَ رَبِّي وَ لِيُمَخِّصَ اللَّهُ الَّذِينَ آمَنُوا وَ يَمْحَقَ الْكَافِرِينَ

Jabir Bin Abdullah Al-Ansari stood up to him^{saww} and said, ‘O Rasool-Allah^{saww}! And there would be an occultation for Al Qaim^{asws} from your^{saww} sons^{asws}?’ Yes, by my^{saww} Lord^{azwj}! **And for Allah to Examine those who are believing and Obliterate the Kafirs [3:141].**

يَا جَابِرُ إِنَّ هَذَا أَمْرٌ مِنْ أَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ سِرٌّ مِنْ سِرِّ اللَّهِ عِلْمُهُ مَطْوِيٌّ عَنِ عِبَادِ اللَّهِ إِيَّاكَ وَ الشَّكُّ فِيهِ فَإِنَّ الشَّكَّ فِي أَمْرِ اللَّهِ عَزَّ وَ جَلَّ كُفْرٌ.

O Jabir! This is a Command from the Commands of Allah^{azwj} Mighty and Majestic, and a Secret from the Secrets of Allah^{azwj}. His^{azwj} Knowledge is folded away from the servants of Allah^{azwj}. Beware of doubting in it, for the doubting in a Command of Allah^{azwj} Mighty and Majestic is Kufir’³²⁸.

77- شف، كشف اليقين من كتاب كفاية الطالب عن مُحَمَّدِ بْنِ هَبِةَ اللَّهِ الْقَاضِي عَنِ أَبِي الْقَاسِمِ الْحَافِظِ عَنِ أَبِي الْقَاسِمِ السَّمَرَقَنْدِيِّ عَنِ أَبِي الْقَاسِمِ بْنِ مَسْعَدَةَ عَنِ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو الْفَارِسِيِّ عَنِ أَبِي أَحْمَدَ بْنِ عَدِيٍّ عَنِ عَلِيِّ بْنِ سَعِيدِ بْنِ بَشِيرٍ عَنِ عَبْدِ اللَّهِ بْنِ ذَاهِرٍ عَنِ أَبِيهِ عَنِ الْأَعْمَشِ عَنِ عَبَّادَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَتَكُونُ فِتْنَةٌ فَمَنْ أَدْرَكَهَا مِنْكُمْ فَعَلَيْهِ بِحَصَلَتَيْنِ كِتَابَ اللَّهِ تَعَالَى وَ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص وَ هُوَ آخِذٌ بِيَدِ عَلِيٍّ ع وَ هُوَ يَقُولُ هَذَا أَوَّلُ مَنْ آمَنَ بِي وَ أَوَّلُ مَنْ يُصَافِحُنِي وَ هُوَ فَارُوقُ هَذِهِ الْأُمَّةِ يُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ هُوَ يَعْشُوبُ الْمُؤْمِنِينَ وَ الْمَالَ يَعْشُوبُ الظُّلْمَةَ وَ هُوَ الصِّدِّيقُ الْأَكْبَرُ وَ هُوَ بَابِي الَّذِي أُوتِيَ مِنْهُ وَ هُوَ خَلِيفَتِي مِنْ بَعْدِي.

³²⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 75

³²⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 76

(The book) 'Kashf al Yaqeen', from the book 'Kifayat Al Talib' from Muhammad Bin Hibbatullah the judge, from Abu Al Qasim the memoriser, from Abu Al Qasim Al Samarqandy, from Abu Al Qasim Bin Mas'adah, from Abdul Rahman Bin Amro al Farsi, from Abu Ahmad Bin Abdy, from Ali Bin Saeed Bin Bashir, from Abdullah Bin Dahir, from his father, from Al Amsh, from Abayah, from Ibn Abbas who said,

'Fitna will be occurring, so the one from you who comes across it, upon him is to be with two things – Book of Allah^{azwj} and Ali Bin Abu Talib^{asws}, for I have heard Rasool-Allah^{saww}, and he^{saww} was holding a hand of Ali^{asws}, and he^{saww} was saying: 'This is the first one to believe in me^{saww}, and would be the first one to shake my^{saww} hands, and he^{asws} is the distinguisher of this community. He^{asws} will differentiate between the truth and the falsehood, and he^{asws} is leader of the Momineen and the wealth is leader of the oppressors, and he^{asws} is the greatest truthful, and he^{asws} is the door |^{saww} can be accessed from, and he^{asws} my^{saww} caliph from after me^{saww}'.³²⁹

78- شي، تفسير العياشي عن أنس بن مالك قال: قال رسول الله لي يا أنس اسكب لي وضوءاً قال فعمدت فسكبت للنبي وضوءاً فأعلمته فخرج فتوضأ ثم عاد إلى البيت إلى مجلسه ثم رفع رأسه إلي فقال يا أنس أول من يدخل علينا أمير المؤمنين و سيد المسلمين و قائد العر المحجلين

Tafseer Al Ayyashi, from Anas Bin Malik (well-known fabricator) who said,

'Rasool-Allah^{saww} said to me: 'O Anas! Scoop (water) for me^{saww} for Wud'u'. So I deliberated and scooped (water) for the Prophet^{saww} for Wud'u, and let him^{saww} know. He^{saww} came out to perform Wud'u. Then he^{saww} returned to the house to his^{saww} seat. Then he^{saww} raised his^{saww} head towards me and said: 'O Anas! The first one to enter is Emir Al-Momineen, and chief of the Muslims, and guide of the resplendent'.

قال أنس فقلت بني و بين نفسي اللهم اجعله رجلاً من قومي قال فإذا أنا بباب الدار يُرْعَفُ فخرجته ففتحت فإذا علي بن أبي طالب ع قد دخل فتمسكتي فرأيت رسول الله ص حين رآه وثب على قدميه مستبشراً فلم يزل قائماً و علي يتمسكتي حتى دخل عليه البيت فاعتنقه رسول الله ص

Anas said, 'I said between me and myself, 'O Allah^{azwj}! Make it to be a man from my People!' I heard a knock on the door, so I opened and there was Ali^{asws} Bin Abu Talib^{asws}. He^{asws} entered and walked, and I saw Rasool-Allah^{saww} when he^{saww} saw him^{asws}, leaping up to his^{saww} feet smiling. He^{saww} did not cease to be standing and Ali^{asws} walked until he^{asws} entered the house to him^{saww}, and Rasool-Allah^{saww} hugged him^{asws}.

فرايت رسول الله ص يمسح بوجهه و يمسح به وجه علي و يمسح عن وجه علي بوجهه فيمسح به وجهه يعني وجه نفسه فقال له علي ع يا رسول الله لقد صنعت بي اليوم شيئاً ما صنعت بي قط

I saw Rasool-Allah^{saww} wiping his^{saww} own face with his^{saww} hand and wiped the face of Ali^{asws} with his^{saww} hand, and he^{saww} wipe from the face of Ali^{asws} with his^{saww} hand, his^{saww} face, meaning his^{saww} own face. Ali^{asws} said to him^{saww}: 'O Rasool-Allah^{saww}! You^{saww} have done with me^{asws} today what you^{saww} have not done with be at all!'

فقال رسول الله ص و ما بمنعني و أنت وصي و خليفتي و الذي بيني هم ما يحتفلون فيه بعدي و سمعهم نوتني.

Rasool-Allah^{saww} said: ‘And what prevents me^{saww} and you^{asws} are my^{saww} successor^{asws} and my^{saww} caliph, and the one who will explain to them whatever they are differing in after me^{saww}, and make them listen to my^{saww} Prophet-hood?’³³⁰

79- جاء المجلس للمفيد عمر بن محمد الصيرفي عن العباس بن المغيرة عن أحمد بن منصور عن عبد الرزاق عن أبيه عن مينا مؤلى عبد الرحمن بن عوف عن عبد الله بن مسعود قال: خرجنا مع رسول الله ص ليلة وفد الجرن قال فحط على ثم ذهب فلما رجع تنفس وقال نعيث إلى نفسي يا ابن مسعود فقلت استخلف يا رسول الله قال من قلت أبا بكر

(The book) ‘Al Majaalis’ of Al Mufeed – Umar Bin Muhammad Al Sayrafi, from Al Abbas Bin Al Mugheira, from Ahmad Bin Mansour, from Abdul Razzaq, from his father, from Meyna, a slave of Abdul Rahman Bin Awf, from Abdullah Bin Masoud who said,

‘We went out with Rasool-Allah^{saww} on the night of the delegation of the Jinn. He^{saww} descended at Ula (valley), then went. When he^{saww} returned, he^{saww} sighed and said: ‘I^{saww} have been Given news of my^{saww} own death, O Ibn Masoud!’ I said, ‘Choose a caliph, O Rasool-Allah^{saww}!’ He^{saww} said: ‘Who?’ I said, ‘Abu Bakr’.

قال فمشى ساعة ثم تنفس وقال نعيث إلى نفسي يا ابن مسعود فقلت استخلف يا رسول الله قال من قلت عمر فسكت

He (the narrator) said, ‘He^{saww} walked for a while then sighed and said: ‘I^{saww} have been Given news of my^{saww} own death, O Ibn Masoud!’ I said, ‘Choose a caliph, O Rasool-Allah^{saww}!’ He^{saww} said: ‘Who?’ I said, ‘Umar’. He^{saww} was silent.

ثم مشى ساعة و تنفس وقال نعيث إلى نفسي يا ابن مسعود فقلت استخلف يا رسول الله قال من قلت عثمان فسكت

Then he^{saww} walked for a while then sighed and said: ‘I^{saww} have been Given news of my^{saww} own death, O Ibn Masoud!’ I said, ‘Choose a caliph, O Rasool-Allah^{saww}!’ He^{saww} said: ‘Who?’ I said, ‘Usman’. He^{saww} was silent.

ثم مشى ساعة فقال نعيث إلى نفسي يا ابن مسعود فقلت استخلف يا رسول الله قال من قلت علي بن أبي طالب فتتنفس ثم قال والذي نفسي بيده لئن أطاعوه ليدخلن الجنة أجمعين أكتنعين.

Then he^{saww} walked for a while then sighed and said: ‘I^{saww} have been Given news of my^{saww} own death, O Ibn Masoud!’ I said, ‘Choose a caliph, O Rasool-Allah^{saww}!’ He^{saww} said: ‘Who?’ I said, ‘Ali Bin Abu Talib^{asws}’. He^{saww} sighed, then said: ‘By the One^{azwj} in Whose Hand is my^{saww} soul! If they were to obey him^{asws}, he^{asws} would enter them into the Paradise in their entirety altogether’³³¹.

80- جاء المجلس للمفيد محمد بن عمران المرزباني عن عبد الله بن محمد عن عبد الله بن أحمد بن محمد بن حنبل عن محمد بن يحيى بن أبي شيبه عن عبيد الله بن موسى عن فطر الإسكاف قال قال رسول الله ص إن أخي و وزير و خليفتي في أهلي و خير من أترك بعدي يقضي ديني و ينجز وعدي علي بن أبي طالب.

³³⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 78

³³¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 79

(The book) 'Al Majaalis' of Al Mufeed – Muhammad Bin Imran al Marzabani, from Abdullah Bin Muhammad, from Abdullah Bin Ahmad Bin Muhammad Bin Hanbal, from Muhammad Bin Yahya Bin Abu Shayba, from Ubeydullah Bin Musa, from Fitr Al Iskaf who said,

'Rasool-Allah^{saww} said: 'My^{saww} Vizier and my^{saww} caliph among my^{saww} family, and best of the ones I^{saww} leave behind after me^{saww}, paying off my^{saww} debts and fulfilling my^{saww} promises, is Ali^{asws} Bin Abu Talib^{asws}' .³³²

81- مع، معاني الأخبار أبي عن محمد بن القاسم عن محمد بن علي الفرشي عن أبي الربيع الزهراني عن جرير عن ليث عن مجاهد عن ابن عباس قال قال رسول الله ص لما أنزل الله تبارك وتعالى وأوفوا بعهدي أوف بعهدكم والله لقد خرج آدم من الدنيا وقد عاهد على الوفاء لوأله شيث فما وني له ولقد خرج نوح من الدنيا وقد عاهد قومه على الوفاء لوصيه سام فما وفته أمته

(The book) 'Ma'any Al Akhbar' – My father, from Muhammad Bin al Qasim, from Muhammad Bin Ali Al Qureyshi, from Abu Al Rabie, from Jareer, from Lays, from Mujahid, from Ibn Abbas who said,

'Rasool-Allah^{saww} said when Allah^{azwj} Blessed and Exalted Revealed: **and fulfil My Covenant, I will Fulfil My Covenant with you; [2:40]:** 'By Allah^{azwj}! Adam^{as} had exited from the world and he^{as} made a pact upon the loyalty with his^{as} son^{as} Shees^{as}, but they were not loyal to him^{as}. And Noah^{as} exited from the world and he^{saww} had made a pact to him^{as} people upon the loyalty for his^{as} successor^{as} Saam^{as}, but his^{as} community were not loyal.

و لقد خرج إبراهيم من الدنيا وعاهد قومه على الوفاء لوصيه إسماعيل فما وفته أمته ولقد خرج موسى من الدنيا وعاهد قومه على الوفاء لوصيه يوشع بن نون فما وفته أمته ولقد رُفِعَ عيسى بن مريم إلى السماء وقد عاهد قومه على الوفاء لوصيه شمعون بن حنون الصفا فما وفته أمته

And Ibrahim^{as} had exited from the world and made a pact to his^{as} people upon the loyalty for his^{as} successor^{as} Ismail^{as}, but his^{as} community were not loyal. And Musa^{as} had exited from the world and made a pact to his^{as} people upon the loyalty for his^{as} successor^{as} Yoshua Bin Noon^{as}, but his^{as} community were not loyal. And Isa^{as} Bin Maryam^{as} was raised to the sky and he^{as} made a pact to his^{as} people upon the loyalty for his^{as} successor^{as} Shamoun Bin Hamoun Al-Saffa^{as}, but his^{saww} community were not loyal.

و إني مفارقتكم عن قريب و خارج من بين أظهركم وقد عهدت إلى أمتي في عهد علي بن أبي طالب وإنها لراكبة سنن من قبلها من الأمم في مخالفة وصبي وعصيانه ألا وإني مجدّد عليكم عهدي في علي فمن نكث فإنما ينكث على نفسه ومن أوفى بما عاهد عليه الله فسنؤتيه أجراً عظيماً

And I^{saww} am to separate from you all very soon and exit from your midst, and I^{saww} am making a pact to my^{saww} community regarding a covenant of Ali^{asws} Bin Abu Talib^{asws}, and it is riding upon the way of the communities before regarding the leaving of a successor^{as} and him^{as} being disobeyed. Indeed! And I^{saww} am renewing my^{saww} pact upon you all regarding Ali^{asws}: **So the one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10].**

يا أيها الناس إن علياً إمامكم من بعدي وخليفتي عليكم وهو وصيي وزيري وأخي وناصري وزوج ابنتي وأبو ولدي وصاحب شفاعتي و خوضي ولوائي

³³² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 80

O you people! Ali^{asws} is your Imam^{asws} from after me^{saww}, and my^{saww} caliph upon you, and he^{asws} is my^{saww} successor^{asws}, and my^{saww} Vizier, and my^{saww} brother^{asws}, and my^{saww} helper, and husband of my^{saww} daughter, and father^{asws} of my^{saww} (grand) sons^{asws}, and in charge of my^{saww} intercession and my^{saww} Fountain and my^{saww} flag.

مَنْ أَنْكَرَهُ فَقَدْ أَنْكَرَنِي وَمَنْ أَنْكَرَنِي فَقَدْ أَنْكَرَ اللَّهَ عَزَّ وَجَلَّ وَمَنْ أَقَرَّ بِإِمَامَتِهِ فَقَدْ أَقَرَّ بِبُنُوتِي وَمَنْ أَقَرَّ بِبُنُوتِي فَقَدْ أَقَرَّ بِوَحْدَانِيَةِ اللَّهِ عَزَّ وَجَلَّ

One denying him^{asws} has denied me^{saww}, and one denying me^{saww} has denied Allah^{azwj} Mighty and Majestic, and one acknowledging with his^{asws} Imamate has acknowledged with my^{saww} Prophet-hood, and one acknowledging with my^{saww} Prophet-hood has acknowledge with the Oneness of Allah^{azwj} Mighty and Majestic.

أَيُّهَا النَّاسُ مَنْ عَصَى عَلِيًّا فَقَدْ عَصَانِي وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ عَزَّ وَجَلَّ وَمَنْ أَطَاعَ عَلِيًّا فَقَدْ أَطَاعَنِي وَمَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ عَزَّ وَجَلَّ

O you people! One disobeying Ali^{asws} has disobeyed me^{saww}, and one disobeying me^{saww} has disobeyed Allah^{azwj} Mighty and Majestic, and one obeying Ali^{asws} has obeyed me^{saww}, and one obeying me^{saww} has obeyed Allah^{azwj} Mighty and Majestic.

أَيُّهَا النَّاسُ مَنْ رَدَّ عَلَيَّ فِي قَوْلٍ أَوْ فِعْلٍ فَقَدْ رَدَّ عَلَيَّ وَمَنْ رَدَّ عَلَيَّ فَقَدْ رَدَّ عَلَيَّ اللَّهُ فَوْقَ عَرْشِهِ

O you people! One rebutting against Ali^{asws} in a word or deed, so he has rebutted against me^{saww}, and one rebutting against me^{as} has rebutted against Allah^{azwj} above His^{azwj} Throne.

أَيُّهَا النَّاسُ مَنْ اخْتَارَ مِنْكُمْ عَلِيَّ عَلَيْهِ إِيمَانًا فَقَدْ اخْتَارَ عَلِيَّ نَبِيًّا وَمَنْ اخْتَارَ عَلِيَّ نَبِيًّا فَقَدْ اخْتَارَ عَلَيَّ اللَّهَ عَزَّ وَجَلَّ رَبًّا

O you people! One from you choosing an imam to be upon Ali^{asws}, so he has chosen a prophet to be upon me^{saww}, and one choosing a prophet upon me^{saww}, so he has chosen a lord upon Allah^{azwj} Mighty and Majestic.

يَا أَيُّهَا النَّاسُ إِنَّ عَلِيًّا سَيِّدُ الْوَصِيِّينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَ مَوْلَى الْمُؤْمِنِينَ وَ لِيَّهُ وَ لِيَّي وَ لِيَّ اللَّهِ وَ عَدُوُّهُ عَدُوِّي وَ عَدُوِّي عَدُوُّ اللَّهِ عَزَّ وَجَلَّ

O you people! Ali^{asws} is chief of the successors^{as}, and guide of the resplendent, and Master of the Momineen. His^{asws} friend is my^{saww} friend, and my^{saww} friend is a friend of Allah^{azwj}. And his^{asws} enemy is my^{saww} enemy, and my^{saww} enemy is an enemy of Allah^{azwj} Mighty and Majestic.

أَيُّهَا النَّاسُ أَوْفُوا بِعَهْدِ اللَّهِ فِي عَلِيٍّ يَوْمَ لَكُمْ بِالْجَنَّةِ يَوْمَ الْقِيَامَةِ.

O you people! Be loyal with the Pact of Allah^{azwj} regarding Ali^{asws}, He^{azwj} be loyal to you all with the Paradise on the Day of Qiyamah".³³³

82- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن هارون بن حميد عن محمد بن حميد عن جرير بن أشعث بن إسحاق عن جعفر بن أبي المغيرة عن ابن جبير عن ابن عباس قال: كنت مع معاوية وقد نزل بيدي طوى فجاهه سعد بن أبي وقاص فسلم عليه فقال معاوية يا أهل الشام هذا سعد وهو صديق لي قال فطأطأ القوم رؤوسهم وسبوا علياً فبكى سعد فقال له معاوية ما الذي أبكاك

³³³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 81

(The book) 'Al Amaali' of the sheykh al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Haroun Bin Humeid, from Muhammad Bin Humeid, from Jareer Bin Ash'as Bin Is'haq, from Ja'far Bin Al Mugheira, from Ibn Jubeyr, from Ibn Abbas who said,

'I was with Muawiya and he had descended at Zi-Tuwa, and Sa'ad Bin Abu Waqas (a well-known enemy of Ahl Al-Bayt^{asws}) came to him and greeted him. Muawiya said, 'O people of Syria! This is Sa'ad, and he is a friend of Ali^{asws}!' The people will lower their head and used obscene vulgarities for Ali^{asws}. So, Sa'ad wept. Muawiya said to him, 'What is that which makes you cry?'

قَالَ وَ لَمْ لَا أَبْكِي لِرَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص يُسَبُّ عِنْدَكَ وَ لَا أَسْتَطِيعُ أَنْ أُغَيِّرَ وَ قَدْ كَانَ فِي عَلِيٍّ خِصَالٌ لِأَنَّ تَكُونَ فِي وَاحِدَةٍ مِنْهُنَّ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَ مَا فِيهَا

He said, 'And why should I not cry for a man from the companions of Rasool-Allah^{saww} (when) he is being reviled in your presence and I am not able to change (the situation)? And there have been such qualities regarding Ali^{asws}, if even one of these were to be for me, it would have been more beloved to me that the world and whatever is in it.

أَخَذَهَا أَنَّ رَجُلًا كَانَ بِالْيَمَنِ فَجَاءَ عَلِيًّا بِنُ أَبِي طَالِبٍ ع فَقَالَ لِأَشْكُونَكَ إِلَى رَسُولِ اللَّهِ فَقَدِمَ عَلَى رَسُولِ اللَّهِ ص فَسَأَلَهُ عَنْ عَلِيٍّ فَمَسَّنَا عَلَيْهِ فَقَالَ ص أَنْشَدُكَ بِاللَّهِ الَّذِي أَنْزَلَ عَلَيَّ الْكِتَابَ وَ اخْتَصَّنِي بِالرِّسَالَةِ أ عَنْ سَخَطِ تَقُولُ مَا تَقُولُ فِي عَلِيٍّ قَالَ نَعَمْ يَا رَسُولَ اللَّهِ

One of these is that a man was at Al-Yemen and Ali Bin Abu Talib^{asws} came. He said, 'I shall complain about you^{asws} to Rasool-Allah^{saww}'. He arrived to Rasool-Allah^{saww} and he^{saww} asked him about Ali^{asws}. He was hateful upon him^{asws}. He^{saww} said: 'I^{saww} adjure you with Allah^{azwj} Who Sent the Book upon me^{saww} and Specialised me^{saww} with the Message! Is it out of anger you are saying what you are saying regarding Ali^{asws}?'. He said, 'Yes, O Rasool-Allah^{saww}!'

قَالَ أ لَا تَعْلَمُ أَبِي أُولَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالَ بَلَى قَالَ فَمَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّْ مَوْلَاهُ

He^{saww} said: 'Don't you know that I^{saww} am foremost with the Momineen than their own selves?' He said, 'Yes'. He^{saww} said: 'The one whose Master I^{saww} was, so Ali^{asws} is his Master'.

وَ الثَّانِيَةُ أَنَّهُ بَعَثَ يَوْمَ خَيْبَرَ عُمَرَ بْنَ الْخَطَّابِ إِلَى الْقِتَالِ فَهَزَمَ وَ أَصْحَابُهُ فَقَالَ ص لِأَعْطَيْتَ عَدَا الرَّايَةَ إِنْسَانًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ

And the second is that he^{saww} had sent Umar Bin Al-Khattab on the day of Khyber to the battlefield, be he and his companions were defeated. He^{saww} said: 'Tomorrow morning I^{saww} shall give the flag to such a person, he^{asws} loves Allah^{azwj} and His^{azwj} Rasool^{saww}, and Allah^{azwj} and His^{azwj} Rasool^{saww} love him^{asws}'.

فَعَدَا الْمُسْلِمُونَ وَ عَلِيٌّ ع أَرْمَدُ فَدَعَاَهُ فَقَالَ خُذِ الرَّايَةَ فَقَالَ ع يَا رَسُولَ اللَّهِ إِنَّ عَيْنِي كَمَا تَرَى فَتَقَلَّ فِيهَا فَفَاقَمَ فَأَخَذَ الرَّايَةَ ثُمَّ مَضَى بِهَا حَتَّى فَتَحَ اللَّهُ عَلَيْهِ

The morning came to the Muslims and Ali^{asws} had sore eyes. He^{saww} called him^{asws} and said: 'Take the flag!' He^{asws} said: 'O Rasool-Allah^{saww}! My^{asws} eyes are like what you^{asws} can see'. So, he^{saww} applied saliva in it (and was cured). He^{asws} stood up and took the flag then went with it until Allah^{azwj} Granted victory to him^{asws}.

وَ الثَّالِثَةُ خَلَّفَهُ فِي بَعْضِ مَعَازِيهِ فَقَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ خَلَّفْتَنِي مَعَ النِّسَاءِ وَ الصِّبْيَانِ فَقَالَ رَسُولُ اللَّهِ ص أ مَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

And the third, he^{saww} 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: ‘Are you not pleased that you^{as} happen to be from me^{saww} at the status of Haroun^{as} from Musa^{as}, except surely there will be no Prophet^{as} after me^{saww}?’

وَ الرَّابِعَةُ سَدَّ الْأَبْوَابِ فِي الْمَسْجِدِ إِلَّا بَابَ عَلِيٍّ

And the fourth is closure of the doors in the Masjid except the door of Ali^{asws}.

وَ الْخَامِسَةُ نَزَلَتْ هَذِهِ الْآيَةُ إِذَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً فَدَعَا النَّبِيُّ ص عَلِيًّا وَ حَسَنًا وَ حُسَيْنًا وَ فَاطِمَةَ ع فَقَالَ اللَّهُمَّ هَذِهِ أَهْلِي فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً.

And the fifth, this Verse was Revealed: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].** The Prophet^{saww} called Ali^{asws}, and Hassan^{asws}, and Husayn^{asws}, and (Syeda) Fatima^{asws}. He^{saww} said: ‘O Allah^{azwj}! They^{asws} are my^{saww} family, so Keep the uncleanness away from them^{asws} and Purify them with a purification”’.³³⁴

83- ع، علل الشرائع عبدُ الله بنُ مُحَمَّد بنِ عَبْدِ الْوَهَّابِ عَنْ مَنْصُورِ بنِ عَبْدِ اللَّهِ الْأَصْبَهَانِيِّ عَنْ عَلِيِّ بنِ عَبْدِ اللَّهِ الإسْكَندَرَانِيِّ عَنْ سَعْدِ بنِ عُثْمَانَ عَنْ مُحَمَّدِ بنِ أَبِي الْقَاسِمِ عَنْ عَبَّادِ بنِ يَعْقُوبَ عَنْ عَلِيِّ بنِ هَاشِمِ عَنْ نَاصِحِ عَنْ عَبْدِ اللَّهِ عَنْ سِمَاكِ بنِ حَرْبٍ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ قَالَ سَلْمَانَ يَا نَبِيَّ اللَّهِ إِنَّ لِكُلِّ نَبِيٍّ وَصِيًّا فَصِيًّا فَصِيَّا فَصِيَّا قَالَ فَسَكَتَ عَنِّي فَلَمَّا كَانَ بَعْدَ رَأْيِي مِنْ بَعِيدٍ فَقَالَ يَا سَلْمَانُ قُلْتُ لَبَيْكَ وَ أَسْرَعْتُ إِلَيْهِ

(The book) ‘Illal Al Sharaia’ – Abdullah Bin Muhammad Bin Abdul Wahhab, from Mansour Bin Abdullah Al Asbahany, from Ali Bin Abdullah Al Iskandarany, from Sa’ad Bin Usman, from Muhammad Bin Abu Al Qasim, from Abbad Bin Yaquob, from Ali Bin Hashim, from Nasih, from Abdullah, from Simak Bin Harb, from Abu Saeed Al Khudari who said,

‘Salman^{ra} said, ‘O Prophet^{saww} of Allah^{azwj}! For every Prophet^{saww} there has been a successor^{as}, so who is your^{saww} successor^{asws}?’ He^{saww} was silent from me^{ra}. When it was afterwards, he^{saww} saw me^{ra} from far. He^{saww} said: ‘O Salman^{ra}! I^{ra} said, ‘At your^{saww} service!’, and I^{ra} hurried towards him^{saww}.

فَقَالَ تَعْلَمُ مَنْ كَانَ وَصِيَّي مُوسَى قُلْتُ يُوشَعَ بنُ نُونٍ ثُمَّ قَالَ ذَلِكَ لِأَنَّهُ يَوْمَئِذٍ خَيْرُهُمْ وَ أَعْلَمُهُمْ ثُمَّ قَالَ وَ إِنِّي أَشْهَدُ الْيَوْمَ أَنَّ عَلِيًّا خَيْرُهُمْ وَ أَفْضَلُهُمْ وَ هُوَ وَ لِيَّي وَ وَصِيَّي وَ وَارِثِي.

He^{saww} said: ‘Do you^{ra} know who the successor was of Musa^{as}?’ I^{ra} said, ‘Yoshua Bin Noon^{as}’. Then he^{saww} said: ‘That is because on that day he^{as} was their best and their most learned’.

³³⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 82

Then he^{saww} said: 'And I^{saww} testify that today Ali^{asws} is their best and their superior, and he^{asws} is my^{saww} guardian, and my^{saww} successor^{asws}, and my^{saww} inheritor'.³³⁵

84- يد، التوحيد مُحَمَّدُ بْنُ إِبرَاهِيمَ بْنِ إِسْحَاقَ الْفَارِسِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُنِيحٍ عَنْ أَحْمَدَ بْنِ جَعْفَرِ الْعُقَيْلِيِّ عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ الْبَلْخِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ الْحَزَاعِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْأَزْهَرِيِّ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ فِي بَعْضِ خُطْبِهِ مِنَ الَّذِي خَصَّرَ سَجَتَ الْفَارِسِيِّ وَ هُوَ يُكَلِّمُ رَسُولَ اللَّهِ فَقَالَ الْقَوْمُ مَا خَصَّرَهُ مِنَّا أَحَدٌ

(The book) 'Al Tawheed' – Muhammad Bin Ibrahim Bin Is'haq Al Farsi, from Ahmad Bin Muhammad Bin Rumeeh, from Ahmad Bin Ja'far Al Uqeyli, from Ahmad Bin Ali Al Balkhy, from Muhammad Bin Ali Al Khuzaie, from Abdullah Bin Ja'far Al Azhary, from his father,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws}, from his^{asws} forefathers^{asws} having said: 'Amir Al-Momineen^{asws} said in one of his^{asws} sermons: 'Who was present with Sajat the Persian and he was speaking to Rasool-Allah^{saww}?' The people said, 'No one from us was present'.

فَقَالَ عَلِيُّ ع لَكِنِّي كُنْتُ مَعَهُ وَ قَدْ جَاءَهُ سَجَتَ وَ كَانَ رَجُلًا مِنْ مُلُوكِ فَارِسَ وَ كَانَ ذَرِيًّا فَقَالَ لَهُ يَا مُحَمَّدُ إِلَى مَا تَدْعُو

Ali^{asws} said: 'But, I^{asws} was with him^{saww} and Sajat came, and he was a man from the kings of Persia, and he was a man of sharp character. He said to him^{saww}, 'O Muhammad^{saww}! What are you^{saww} calling to?'

فَقَالَ أَدْعُو إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ قُلْتُ أَنَا أَيْضًا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

He^{saww} said: 'I^{saww} am calling to the testimony that there is no god except Allah^{azwj} Alone, there is no associate for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}'. And I^{asws} said: 'And I^{asws} as well testify that there is no god except Allah^{azwj} and Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}'.

فَقَالَ يَا مُحَمَّدُ مَنْ هَذَا قَالَ هَذَا خَيْرٌ أَهْلِي وَ أَقْرَبُ الْخَلْقِ مِنِّي لِحَمِيٍّ مِنْ لَحْمِي وَ دَمُهُ مِنْ دَمِي وَ رُوحُهُ مِنْ رُوحِي وَ هُوَ الْوَزِيرُ مِنِّي فِي حَيَاتِي وَ الْحَلِيفَةُ بَعْدَ وَفَاتِي كَمَا كَانَ هَارُونُ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي فَاسْمَعْ لَهُ وَ أَطِعْ فَإِنَّهُ عَلَى الْحَقِّ ثُمَّ سَمَّاهُ عَبْدَ اللَّهِ.

He said, 'O Muhammad^{saww}! Who is this one^{asws}?' He^{saww} said: 'This is best of my^{saww} family, and nearest of the people from me^{saww}. His^{asws} flesh is from my^{saww} flesh, and his^{asws} blood is from my^{saww} blood, and his^{asws} soul is from my^{saww} soul, and he^{asws} is the Vizier from me^{saww} during my^{saww} lifetime and the caliph after my^{saww} expiry, like what Haroun^{as} was from Musa^{as}, except surely there will be no Prophet^{as} after me^{saww}. So, listen to him^{asws} and obey him^{asws}, for he^{asws} is upon the truth'. Then he^{saww} named him as 'Abdullah'.³³⁶

85- ير، بصائر الدرجات عَمْرَانُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ عَيْسَى بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أَبِيهِ أُمِّ سَلَمَةَ قَالَتْ أَقْعَدَ رَسُولُ اللَّهِ عَلِيًّا فِي بَيْتِي ثُمَّ دَعَا بِجِلْدِ شَاةٍ فَكَتَبَ فِيهِ حَتَّى مَلَأَ أَكْرَاعَهُ ثُمَّ دَفَعَهُ إِلَيَّ وَ قَالَ مَنْ جَاءَكَ مِنْ بَعْدِي بِأَيَّةٍ كَذَا وَ كَذَا فَادْفَعِيهِ إِلَيْهِ

³³⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 83

³³⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 84

(The book) 'Basaair Al Darajaat' - Imran Bin Musa, from Muhammad Bin Al Husayn, from Muhammad bin Abdullah Bin Zurara, from Isa bin Ubeydullah, from his father, from his grandfather, from Umar Bin Abu Salma,

'From his mother^{ra} Umm Salma^{ra} having said: 'Rasool-Allah^{saww} made Ali^{asws} to be seated in my^{ra} house, then called for a sheep skin and wrote in it until it had been filled. Then he^{saww} handed it to me^{ra} and said: 'One who comes to you^{ra} from after me^{saww} with such and such sign, then hand it over to him'.

فَأَقَامَتْ أُمُّ سَلَمَةَ حَتَّى تُوِيَ رَسُولُ اللَّهِ صَ وَ وِلي أَبُو بَكْرٍ أَمَرَ النَّاسَ بَعَثَنِي فَقَالَتْ أَذْهَبُ وَ أَنْظُرُ مَا صَنَعَ هَذَا الرَّجُلُ فَجِئْتُ فَجَلَسْتُ فِي النَّاسِ حَتَّى حَطَبَ أَبُو بَكْرٍ ثُمَّ نَزَلَ فَدَخَلَ بَيْتَهُ فَجِئْتُ فَأَخْبَرْتُهَا

Umm Salma^{ra} waited until Rasool-Allah^{saww} passed away and Abu Bakr became the ruler commanding the people. She^{ra} sent me and said: 'Go and look at what this man is doing'. So I went and sat down among the people until Abu Bakr addressed, then descended and entered his house. I came and informed her^{ra}.

فَأَقَامَتْ حَتَّى إِذَا وِلي عُمَرُ بَعَثَنِي فَصَنَعَ مِثْلَ مَا صَنَعَ صَاحِبُهُ فَجِئْتُ فَأَخْبَرْتُهَا

She^{ra} waited until when Umar became the ruler. She^{ra} sent me and he did what his companion had done. I came and informed her^{ra}. Then she^{ra} waited until Usman became the ruler and sent me, and he did what his two companions had done. I informed her^{ra}.

ثُمَّ أَقَامَتْ حَتَّى وِلي عُثْمَانُ فَبَعَثَنِي فَصَنَعَ كَمَا صَنَعَ صَاحِبَاهُ فَأَخْبَرْتُهَا ثُمَّ أَقَامَتْ حَتَّى وِلي عَلِيٌّ فَأَرْسَلَنِي فَقَالَتْ أَنْظُرْ مَا يَصْنَعُ هَذَا الرَّجُلُ فَجِئْتُ فَجَلَسْتُ فِي الْمَسْجِدِ فَلَمَّا حَطَبَ عَلِيٌّ عَ نَزَلَ فَرَأَيْتُ فِي النَّاسِ فَقَالَ أَذْهَبُ فَاسْتَأْذِنُ عَلَى أُمِّكَ قَالَ فَخَرَجْتُ حَتَّى جِئْتُهَا فَأَخْبَرْتُهَا وَ قُلْتُ قَالَ لِي اسْتَأْذِنُ عَلَى أُمِّكَ وَ هُوَ خَلْفِي يُرِيدُكَ قَالَتْ وَ أَنَا وَ اللَّهُ أُرِيدُهُ

Then she^{ra} waited until Ali^{asws} became the ruler, so she^{ra} sent me and said: 'Look at what this man^{asws} is doing'. I went and sat in the Masjid. When Ali^{asws} had addressed, he^{asws} descended and saw me among the people. He^{asws} said: 'Go and get permission to your mother^{ra}'. I went out until I came to her^{ra} and informed her^{ra}, and I said, 'He^{asws} said to me: 'Seek permission for me^{asws} to see your mother^{ra}', and he^{asws} is behind me^{asws}, intending you^{ra}'. She^{ra} said: 'And I^{ra}, by Allah^{azwj}, am intending him^{asws}'.

فَاسْتَأْذِنْتُ عَلِيًّا فَدَخَلَ فَقَالَ أَغْطِينِي الْكِتَابَ الَّذِي دَفَعْتَ إِلَيْكَ بِأَيِّهِ كَذَا وَ كَذَا كَأَنِّي أَنْظُرُ إِلَى أُمَّتِي حَتَّى قَامَتْ إِلَيَّ تَابُوتٌ لَهَا فِي جَوْفِهِ تَابُوتٌ لَهَا صَغِيرٌ فَاسْتَخْرَجْتُ مِنْ جَوْفِهِ كِتَابًا فَدَفَعْتُهُ إِلَى عَلِيٍّ عَ ثُمَّ قَالَتْ لِي أُمِّي يَا نَبِيَّ الرَّزْمَةَ فَلَا وَ اللَّهُ وَ مَا رَأَيْتُ بَعْدَ نَبِيِّكَ إِمَامًا غَيْرَهُ.

She^{ra} permitted Ali^{asws} and he^{asws} entered and said: 'Give me^{asws} the letter which was handed over to you^{ra} with such and such signs. It is as if I am looking at my mother^{ra} until she^{ra} stood up to go to a trunk of her^{ra} having a small box inside it and brought out a letter from inside it and handed it over to Ali^{asws}, then my mother^{ra} said to me: 'O my^{ra} son! Stick with him^{asws} for by Allah^{azwj}, I^{ra} do not see any Imam after your Prophet^{saww} apart from him^{asws}'.³³⁷

³³⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 85

86- ص، قصص الأنبياء عليهم السلام الصدوق عن الطالقاني عن أحمد بن محمد بن رُميح عن أحمد بن جعفر عن أحمد بن علي عن محمد بن علي الحزاعي عن عبد الله بن جعفر عن أبيه عن الصادق عن أبيه ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مِنَ الَّذِي حَضَرَ سَجَتَ الْفَارِسِيِّ وَ هُوَ يُكَلِّمُ رَسُولَ اللَّهِ فَقَالَ الْقَوْمُ مَا حَضَرَهُ مِنَّا أَحَدٌ

(The book) 'Qasas Al Anbiya^{as}' of Al Sadouq – From Al Talaqany, from Ahmad Bin Muhammad Bin Rumeeh, from Ahmad Bin Ja'far, from Ahmad Bin Ali, from Muhammad Bin Al Khuzae, from Abdullah Bin Ja'far, from his father,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Who is the one who was present with Sajat the Persian and he was speaking to Rasool-Allah^{saww}?' The people said, 'No one from us was present'.

فَقَالَ عَلِيُّ ع لَكِنِّي كُنْتُ مَعَهُ وَ قَدْ جَاءَهُ سَجَتُ وَ كَانَ رَجُلًا مِنْ مُلُوكِ فَارِسَ وَ كَانَ دربا [درباً] فَقَالَ يَا مُحَمَّدُ أَيْنَ اللَّهُ قَالَ هُوَ فِي كُلِّ مَكَانٍ وَ رُبُّنَا لَا يُوصَفُ بِمَكَانٍ وَ لَا يُرْوَى بَلْ لَمْ يَزَلْ بِلَا مَكَانٍ وَ لَا يَزَالُ

Ali^{asws} said: 'But, I^{asws} was present with him^{saww} and Sajat had come to him^{saww}, and he was a man from the kings of Persian, and he was of sharp character. He said, 'O Muhammad^{saww}! Where is Allah^{azwj}?' He^{saww} said: 'He^{azwj} is in every place, and our Lord^{azwj} cannot be described with a place, nor does He^{azwj} move, but He^{azwj} does not cease to be without a place, nor does He^{azwj} decline'.

قَالَ يَا مُحَمَّدُ إِنَّكَ لَتَصِفُ رَبًّا عَظِيمًا بِلَا كَيْفٍ فَكَيْفَ لِي أَنْ أَعْلَمَ أَنَّهُ أُرْسِلَكَ

He said, 'O Muhammad^{saww}! You^{saww} are describing a Lord^{azwj} as being All-knowing, Mighty, without 'how' (qualitative state), so who can it be for me to know that He^{azwj} Sent you^{saww}?'

فَلَمْ يَبْقَ بِحَضْرَتِنَا ذَلِكَ الْيَوْمَ حَجْرٌ وَ لَا مَدْرٌ وَ لَا جَبَلٌ وَ لَا شَجَرٌ إِلَّا قَالَ مَكَانَهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ قُلْتُ لَهُ أَيْضًا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

On that day, there neither remain any stone, nor mountain, nor tree in our presence, except it said in its place, 'I testify that there is no god except Allah^{azwj} Alone, there is no associate for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}'. And I^{asws} said to him as well: 'I^{asws} testify that there is no god except Allah^{azwj}, and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}'.

فَقَالَ يَا مُحَمَّدُ مَنْ هَذَا قَالَ هُوَ خَيْرُ أَهْلِي وَ أَقْرَبُ الْخَلْقِ مِنِّي حَمِيٍّ مِنْ حَمِيٍّ وَ دُمُهُ مِنْ دَمِي وَ رُوحُهُ مِنْ رُوحِي وَ هُوَ الْوَزِيرُ مِنِّي فِي حَيَاتِي وَ الْخَلِيفَةُ بَعْدَ وَفَاتِي كَمَا كَانَ هَارُونُ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي فَاسْتَمَعَ لَهُ وَ أَطَعُ فَإِنَّهُ عَلَى الْحَقِّ ثُمَّ سَمَّاهُ عَبْدَ اللَّهِ.

He said, 'O Muhammad^{saww}! Who is this?' He^{saww} said: 'He^{asws} is best of my^{saww} family, and closest of the people from me^{saww}. His^{asws} flesh is from my^{saww} flesh, and his^{asws} blood is from my^{saww} blood, and his^{asws} soul is from my^{saww} soul, and he^{asws} is the Vizier from me^{saww} during my^{saww} lifetime and the caliph after my^{saww} expiry, like what Haroun^{as} was from Musa^{as},

except surely there is no Prophet^{as} after me^{saww}. So, listen to him^{asws} and obey, for he^{asws} is upon the truth'. Then he^{saww} named him as 'Abdullah'".³³⁸

87- شف، كشف اليقين أحمد بن محمد بن عثمان الصديقي عن المنذر بن محمد بن أحمد بن موسى الخزاز عن بليد بن سليمان أبي إدريس عن جابر عن محمد بن علي عن أنس بن مالك قال: بينا أنا عند رسول الله ص إذ قال الآن يدخل سيد المسلمين وأميير المؤمنين وخير الوصيين وأولى الناس بالبين إذا طلع علي بن أبي طالب ع

(The book) 'Kashf al Yaqeen' – Ahmad Bin Mardawayh, from Ahmad Bin Muhammad Bin Usman Al Saydalani, from Al Munzir Bin Muhammad, from Ahmad Bin Musa Al Khazzaz, from Baleyd Bin Suleyman Abu Idrees, from Jabir, from Muhammad Bin Ali, from Anas Bin Malik (well-known fabricator) who said,

'While I was in the presence of Rasool-Allah^{saww} when he^{saww} said: 'Just now chief of the Muslims, and Emir of the Momineen, and best of the successors^{as}, and foremost of the people with the Prophets^{as}, shall enter'. Then Ali^{asws} Bin Abu Talib^{asws} emerged.

فأخذ رسول الله ص بمسح العرق من جبهته ووجهه ومسح به وجه علي بن أبي طالب ع ومسح العرق من وجه علي ومسح به وجهه فقال له علي ع يا رسول الله نزل في شيء

Rasool-Allah^{saww} took to wiping the swear from his^{saww} forehead and his^{saww} face, and wiped his^{saww} face with the face of Ali^{asws} Bin Abu Talib^{asws}, and wiped the swear from the face of Ali^{asws}, and wiped his^{saww} face with his^{asws}. Ali^{asws} said to him^{saww}: 'O Rasool-Allah^{saww}! Has anything been Revealed regarding me^{asws}?'

قال أما ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي أنت أخي ووزيري وخير من أخلف بعدي

He^{saww} said: 'Are you^{asws} not pleased that you^{asws} happen from me^{saww} at the status of Haroun^{as} from Musa^{as}, except surely there will be no Prophet^{as} after me^{saww}? You^{asws} are my^{saww} brother^{asws}, and my^{saww} Vizier, and best of the ones I^{saww} am leaving behind after me^{saww}.

تفضي ديني وتنجز وعدي وتبين لهم ما احتلوا فيه من بعدي وتعلمهم من تأويل القرآن ما لم يعلموا وبجاهدكم على التزويل.

You^{asws} will pay off my^{saww} debts, and fulfil my^{saww} promises, and explain to them whatever they are differing in from after me^{asws}, and you^{asws} will teach them from the interpretation of the Quran what they are not knowing, and you^{asws} will fight them upon the interpretation like what I^{saww} have fought upon the Revelation".³³⁹

88- شف، كشف اليقين بالأسانيد إلى محمد بن شهر يار الخازن عن محمد بن هارون التلعكبري عن والده عن محمد بن أحمد بن الحسن بن شاذان عن نوح بن أحمد بن الحسن عن إبراهيم بن أحمد بن أبي حصين عن جده عن يحيى بن عبد الحميد عن ميسرة بن الربيع عن سليمان الأعمش عن جعفر بن محمد عن أبيه عن علي بن الحسن عن أبيه ع قال حدثني أمير المؤمنين ع قال قال رسول الله ص يا علي أنت أمير المؤمنين وإمام المتقين يا علي أنت سيد الوصيين وأرى علم النبيين وخير الصديقين وأفضل السابقين

³³⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 86

³³⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 87

(The book) 'Kashf Al Yaqeen – By the chains to Muhammad Bin Shahriyar Al Khazin, from Muhammad Bin Haroun Al Talakbari, from his father, from Muhammad Bin Ahmad Bin Al Hassan Bin Shazan, from Noah Bin Ahmad Bin Al Hassan, from Ibrahim Bin Ahmad Bin Abu Husayn, from his grandfather, from Yahya Bin Abdul Hameen, from Maysara Bin Al Rabie, from Suleyman Al Amsh,

'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: 'Amir Al-Momineen^{asws} narrated to me^{asws} saying: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! You^{asws} are Emir of the Momineen, and Imam^{asws} of the pious. O Ali^{asws}! You^{asws} are chief of the successors^{as}, and inheritor of knowledge of the Prophets^{as}, and best of the truthful, and superior of the foremost ones.

يَا عَلِيُّ أَنْتَ رَوْحُ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ خَلِيفَةُ خَيْرِ الْمُرْسَلِينَ يَا عَلِيُّ أَنْتَ مَوْلَى الْمُؤْمِنِينَ وَ الْحُجَّةُ بَعْدِي عَلَى النَّاسِ أَجْمَعِينَ اسْتَوْجَبَ الْجَنَّةَ مَنْ تَوَلَّاكَ
وَ اسْتَحَقَّ دُخُولَ النَّارِ مَنْ عَادَاكَ

O Ali^{asws}! You^{asws} are husband of chieftess of the women of the worlds, and caliph of best of the Messengers^{as}. O Ali^{asws}! You^{asws} are Master of the Momineen, and the Divine Authority after me^{saww} upon the people in their entirety. The Paradise is obligated for the one befriending you^{asws} and the entry into the Fire is deserving for the one being inimical to you^{asws}.

يَا عَلِيُّ وَ الَّذِي بَعَثَنِي بِالنَّبُوءَةِ وَ اصْطَفَانِي عَلَى جَمِيعِ الْبَرِيَّةِ لَوْ أَنَّ عَبْدًا عَبَدَ اللَّهَ أَلْفَ عَامٍ مَا قَبِلَ ذَلِكَ مِنْهُ إِلَّا بِوَلَايَتِكَ وَ وِلَايَةِ الْأَيْمَةِ مِنْ وُلْدِكَ بِذَلِكَ
أَخْبَرَنِي جَبْرِئِيلُ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَ مَنْ شَاءَ فَلْيُكْفُرْ.

O Ali^{asws}! By the One^{azwj} Who Sent me^{saww} with the Prophet-hood and Chose me^{saww} over entirety of the Created beings! If a servant were to worship Allah^{azwj} for a thousand years, that would not be Accepted from him except being with your^{asws} Wilayah, and Wilayah of the Imams^{asws} from your^{asws} sons^{asws}. Jibraeel^{as} informed me^{saww} with that ***So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve***. [18:29]"³⁴⁰

89- قب، المناقب لابن شهر آشوب عَبْدُ اللَّهِ بْنُ التَّحِيْرِ عَنِ النَّبِيِّ ص عَلِيُّ أَوْلَى بِالْمُؤْمِنِينَ بَعْدِي.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abdullah Bin Al Takhayur,

'From the Prophet^{saww}: 'Ali^{asws} is foremost with the Momineen after me^{saww}'³⁴¹.

90- جاء المجلس للمفيد المَرْزُبَانِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى الْمَكِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ سَعْدِ الْأَنْصَارِيِّ عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ يَعْلَى بْنِ مُرَّةَ عَنْ أَبِيهِ عَنْ جَدِّهِ يَعْلى قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ أَنْتَ وَوَيْ النَّاسِ مِنْ بَعْدِي فَمَنْ أَطَاعَكَ فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاكَ فَقَدْ عَصَانِي.

(The book) 'Al Majaalis' of Al Mufeed – Al Marzabany, from Ahmad Bin Muhammad Bin Isa Al Makky, from Abdullah Bin Ahmad Bin Hanbal, from Abdul Rahman Bin Salih, from Muhammad Bin Sa'ad Al Ansary, from Umar Bin Abdullah Bin Ya'la Bin Murrah, from his father, from his grandfather Ya'la who said,

³⁴⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 88

³⁴¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 89

'I heard Rasool-Allah^{sawww} saying to Ali^{asws} Bin Abu Talib^{asws}: 'O Ali^{asws}! You^{asws} are the guardian of the people from after me^{sawww}. So, the one who obeys you, he has obeyed me^{sawww}, and one disobeying you^{asws} has disobeyed me^{sawww}'.³⁴²

91- جاء المجلس للمفيد الكاتب عن الزعفراني عن الثقفيني عن عثمان بن أبي شيبة عن عمرو بن ميمون عن جعفر بن محمد عن أبيه عن جده ع قال: قال أمير المؤمنين ع على منبر الكوفة أيها الناس إنه كان لي من رسول الله ص عشر خصال هن أحب إلي مما طلعت عليه الشمس

(The book) 'Al Majaalis of Al Mufeed – Al Katib, from Al Zafrany, from Al Saqafi, from usman Bin Abu Shayba, from Amro Bin Maymoun,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Amir Al-Momineen^{asws} said upon the pulpit of Al-Kufa: 'O you people! There were ten qualities for me^{asws} from Rasool-Allah^{azwj} which are more beloved to me^{sawww} than whatever the sun emerges upon.

قال لي رسول الله ص يا علي أنت أخي في الدنيا والآخرة وأنت أقرب الخلق إلي يوم القيامة في الموقف بين يدي الجبار ومنزلك في الجنة مواجئه منزلي كما يتواجه منزل الإخوان في الله عز وجل

Rasool-Allah^{sawww} said to me^{asws}: 'O Ali^{asws}! You^{asws} are my^{sawww} brother^{asws} in the world and the Hereafter; and you^{asws} will be the closest of the people to me^{sawww} on the Day of Al-Qiyamah in the pausing station in front of the Subduer; and your^{asws} house in the Paradise would be facing my^{sawww} house like what the houses of the brethren for the Sake of Allah^{azwj} Mighty and Majestic would face;

و أنت الوارث عتي و أنت الوصي من بعدي في عداي و أمري و أنت الحافظ لي في أهلي عند غيبي و أنت الإمام لأمتي و القائم بالقسط في رعيي و أنت وليي و وليي ولي الله و عدوك عدوي و عدوي عدو الله.

And you^{asws} are the inheritor from me^{sawww}; and you^{asws} are the successor^{asws} from after me^{sawww} regarding my^{sawww} fulfilments and my^{sawww} matters; and you^{asws} are the protector for me^{sawww} regarding my^{sawww} family during my^{sawww} absence; and you^{asws} are the Imam^{asws} of my^{sawww} community and the one standing with the fairness among my^{sawww} citizens; and you^{asws} are my^{sawww} friend and the friend of Allah^{azwj}, and your^{asws} enemies are my^{sawww} enemies and my^{sawww} enemies are enemies of Allah^{azwj}'.³⁴³

92- فض، كتاب الروضة عن الأعمش رفعه إلى أبي ذر رحمه الله قال قال رسول الله ص من نازع علياً في الخلافة بعدي فهو كافر و قد حارب الله و رسوله و من شك في علي فهو كافر.

The book 'Al Rawza', from Al Amsh raising it to,

'Abu Zarr^{ra} having said, 'Rasool-Allah^{sawww} said: 'One who contends Ali^{asws} regarding the caliphate after me^{sawww}, so he is a Kafir, and he has warred Allah^{azwj} and His^{azwj} Rasool^{sawww}, and one doubting in Ali^{asws}, so he is a Kafir'.³⁴⁴

³⁴² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 90

³⁴³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 91

³⁴⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 92

93- فض، كتاب الروضة عن عبد الله بن محمد بن علي العلوي يرفعه إلى الثقات عن سلام الجعفي عن أبي جعفر عن أبي بزة عن النبي ص قال إن الله تعالى عهد إلي في علي عهداً فقلت يا رب بينه لي قال إن علياً راية الهدى وإمام أوليائي ونور من أطاعني وهو الكلمة التي التزم بها المؤمنون من أحببته فقد أحببني ومن أطاعه فقد أطاعني ومن أبغضه فقد أبغضني فبشره بذلك

(The book) 'Al Rawza' – From Abdullah Bin Muhammad Bin Ali Al Alawy, raising it to Al Siqat, from Sallam Al Jufy, from Abu Ja'far, from Abu Barzah,

'From the Prophet^{saww} having said: 'Allah^{azwj} the Exalted made a Pact to me^{saww} regarding Ali^{asws} a Pact. I^{saww} said: 'O Lord^{azwj}! Explain it to me^{saww}'. He^{azwj}! Said: "Ali^{asws} is the flag of guidance, and Imam^{asws} of My^{azwj} friends, and Noor for the ones obeying Me^{azwj}, and he^{asws} is the word which I^{azwj} have Necessitated with for the pious. One loving him^{asws} has loved Me^{azwj}, and one obeying him^{asws} has obeyed Me^{azwj}, and one hating him^{asws} has hated Me^{azwj}, so give him the glad tidings with that!"

فَلَمَّا سَمِعَ عَلِيُّ ع ذَلِكَ قَالَ أَنَا عَبْدُ اللَّهِ وَ فِي قَبْضَتِهِ فَإِن يُعَذِّبَنِي فَبِدُونِي لَمْ يَظْلِمْنِي وَإِن يُمِمْ أَلَدِي بَشَرَنِي بِهِ فَاللَّهُ أَوْلَىٰ بِهِ مِنِّي وَ هُوَ أَهْلُهُ وَ مَعْدِنُهُ

When Ali^{asws} heard that, he^{asws} said: 'I^{asws} am a servant of Allah^{azwj} and in His^{azwj} Grip. So, if He^{azwj} were to Punish me^{asws}, it would be due to my^{asws} sin, not being unjust to me^{asws}, and if He^{azwj} were to Complete that which He^{azwj} has Given me^{asws} glad tidings with, then Allah^{azwj} is Foremost with it than I^{asws} am, and He^{azwj} is its rightful and its Mine'.

قَالَ فَقَالَ النَّبِيُّ ص اللَّهُمَّ أَجْلِ قَلْبِهِ وَ اجْعَلْ رِبْعَهُ الْإِيمَانَ بِكَ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ يَا مُحَمَّدُ إِنِّي جَعَلْتُ ذَلِكَ

He (the narrator) said, 'The Prophet^{saww} said: 'O Allah^{azwj}! Polish his^{asws} heart and Make it nourish the Eman with You^{azwj}'. Allah^{azwj} Mighty and Majestic Said: "O Muhammad^{saww}! I^{azwj} shall Make that to be so!"

تَمَّ إِنَّ اللَّهَ تَعَالَىٰ عَهْدَ إِلَيَّ أَيُّ مَخْتَصُّهُ مِنَ الْبَلَاءِ مَا لَمْ أَخْتَصَّ بِهِ أَحَدًا مِنْ أَصْحَابِكَ فَقُلْتُ يَا رَبِّ أَخِي وَ جَنَاحِي فَقَالَ جَلَّ جَلَالُهُ إِنَّ هَذَا أَمْرٌ قَدْ سَبَقَ إِنَّهُ مُبْتَلَىٰ بِهِ وَ مُبْتَلَىٰ.

Then Allah^{azwj} the Exalted Made a Pact to me^{saww}: 'I^{azwj} shall Particularise him^{asws} from the affliction what I^{azwj} have not Particularised anyone of your^{saww} companions with it'. I^{saww} said: 'O Lord^{azwj}! My^{saww} brother^{asws}, and my^{saww} wing!' The Majestic is His^{azwj} Majesty Said: 'This is a matter which has preceded that he^{asws} will be Tried with it and Tried!'"³⁴⁵

94- فض، كتاب الروضة يل، الفضائل لابن شاذان بالإسناد عن أنس بن مالك قال: بينما نحن بين يدي رسول الله ص إذ قال الساعة يدخل عليكم من الباب رجل هو سيد الوصيين وقائد العر المحجلين وقبلة العارفين ويعسوب الدين ونور المؤمنين ووارث علم النبيين

(The books) 'Al Rowza' (and) 'Al Fazaail' of Ibn Shazaan by the chain from Anas Bin Malik (well-known fabricator) having said,

'While we were in front of Rasool-Allah^{saww} when he^{saww} said: 'Just now a man will enter from the door, he^{asws} is chief of the successors^{asws}, and guide of the resplendent, and

³⁴⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 93

direction of the spiritualists, and leader of the religion, and Noor of the Momineen, and inheritor of knowledge of the Prophets^{as'}.

قَالَ قُلْتُ اللَّهُمَّ اجْعَلْهُ مِنَ الْأَنْصَارِ فَإِذَا بِهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ قَدْ أَقْبَلَ.

He (Anas) said, 'I said, 'O Allah^{azwj}! Make him to be from the Helpers!', but there, I was with Ali^{asws} Bin Abu Talib^{asws} who had come''³⁴⁶

95- كَشَفَ، كَشَفَ الْعَمَةَ عَنْ أَنَسٍ بِمَا حَرَّجَهُ الْمُحَدِّثُ الْحَنْبَلِيُّ قَالَ: كُنْتُ جَالِسًا مَعَ النَّبِيِّ ص إِذْ أَقْبَلَ عَلِيٌّ ع فَقَالَ النَّبِيُّ ص أَنَا وَ هَذَا حُجَّةُ اللَّهِ عَلَى خَلْقِهِ.

(The book) 'Kashf Al Ghumma' – From Anas (well-known fabricator), from what the narrator Al Hanbali has extracted, he said,

'I was seated with the Prophet^{saww} when Ali^{asws} came. The Prophet^{saww} said: 'I^{saww} and this one^{asws} are Divine Authorities of Allah^{azwj} upon His^{azwj} creatures''³⁴⁷

وَرُوي أَنَّ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ لِعَلِيِّ ع أَشْهَدُ لَكَ بِالْوِلَايَةِ وَالْإِحَاءِ وَ زَادَ الْحُكْمَ وَالْوَصِيَّةَ.

And it is reported that Abu Zarr^{ra} said to Ali^{asws}, 'I^{ra} testify with the Wilayah being for you^{asws}, and the brother-hood (with Rasool-Allah^{saww}), and a provision of the judgments, and the bequest (of Rasool-Allah^{saww})''³⁴⁸

وَمِنْ كِفَايَةِ الطَّالِبِ عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوْصِي مَنْ آمَنَ بِي وَ صَدَّقَنِي بِوِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ مَنْ تَوَلَّاهُ فَقَدْ تَوَلَّانِي وَ مَنْ تَوَلَّانِي فَقَدْ تَوَلَّى اللَّهَ عَزَّ وَ جَلَّ.

And from (the book) 'Kifayat Al Talib' – From Ammar Bin Yasser who said,

'Rasool-Allah^{saww} said: 'I^{saww} bequeath to the ones believing in me^{saww} and ratifying me^{saww}, to be with the Wilayah of Ali^{asws} Bin Abu Talib^{asws}. One befriending him^{asws} has befriended me^{saww}, and one befriending me^{saww} has befriended Allah^{azwj} Mighty and Majestic''³⁴⁹

96- بَشَاءَ، بِشَارَةَ الْمُصْطَفَى بِالْإِسْنَادِ عَنِ الصَّدُوقِ عَنْ مَا جِيلَوْنِهِ عَنْ عَمِّهِ عَنِ الْكُوَيْبِيِّ عَنْ عَلِيِّ بْنِ عَثْمَانَ عَنْ مُحَمَّدِ بْنِ الْفُرَاتِ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَلِيفَةُ اللَّهِ وَ خَلِيفَتِي وَ حُجَّةُ اللَّهِ وَ حُجَّتِي وَ بَابُ اللَّهِ وَ بَابِي وَ صَفِيُّ اللَّهِ وَ صَفِيَّتِي وَ حَبِيبُ اللَّهِ وَ حَبِيبِي وَ خَلِيلُ اللَّهِ وَ خَلِيلِي وَ سَيِّفُ اللَّهِ وَ سَيِّفِي وَ هُوَ أَحْيِي وَ صَاحِبِي وَ وَزِيرِي وَ وَصِيِّي

(The book) 'Basharaat Al Mustafa^{saww}' – By the chain from Al Sadouq, from Majaylawiya, from his uncle, from Al Kufy, from Ali Bin usman, from Muhammad Bin Al Furaat,

'From Muhammad^{asws} Bin Ali Al-Baqir^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Rasool-Allah^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws} is the Caliph of Allah^{azwj} and my^{saww} Caliph, and a Divine Authority of Allah^{azwj} and my^{saww} Divine Authority, and a Door of

³⁴⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 94

³⁴⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 95 a

³⁴⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 95 b

³⁴⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 95 c

Allah^{azwj} and my^{saww} door, and an Elite of Allah^{azwj} and my^{saww} elite, and the Beloved of Allah^{azwj} and my^{saww} beloved, and a Friend of Allah^{azwj} and my^{saww} friend, and a Sword of Allah^{azwj} and my^{saww} sword, and he^{asws} is my brother, and my^{saww} companions, and my Vizier, and my^{saww} successor^{asws}.

مُحِبُّهُ حُبِّي وَ مُبْغِضُهُ مُبْغِضِي وَ وَلِيُّهُ وَلِيِّي وَ عَدُوُّهُ عَدُوِّي وَ حَزْبُهُ حَزْبِي وَ سَلْمُهُ سَلْمِي وَ قَوْلُهُ قَوْلِي وَ أَمْرُهُ أَمْرِي وَ زَوْجَتُهُ ابْنَتِي وَ وُلْدُهُ وُلْدِي وَ هُوَ سَيِّدُ الْوَصِيِّينَ وَ خَيْرُ أُمَّتِي أَجْمَعِينَ.

He who loves Him^{asws} loves me^{saww} , and his^{asws} hater is my^{saww} hater, and his^{asws} friend is my^{saww} friend, and his^{asws} enemy is my^{saww} enemy, and with his^{asws} enemy is my^{saww} war and his^{asws} peace is my^{saww} peace, and his^{asws} words are my^{saww} words, and his^{asws} orders are my^{saww} orders, and I^{saww} married him^{asws} to my^{saww} daughter^{asws}, and his^{asws} sons^{asws} are my^{saww} sons^{asws}, and he^{asws} is the Chief of the successors^{asws}, and the best one of my^{saww} community altogether³⁵⁰.

97- فض، كتاب الروضة يل، الفضائل لابن شاذان بالإسناد يرفعه إلى ابن عمر قال: قال رسول الله ص ذات يوم على منبره و قد أقام علياً على جانبه و خط يده اليمنى على يده حتى بان بياض إنطيهما و قال أئمة الناس ألا إن الله ربي و ربكم و محمد نبيكم و الإسلام دينكم و علي هاديكم و هو وصي و خليفتي من بعدي

The books 'Al Rowza' (and) 'Al Fazaail' of Ibn Shazaan, by the chain raising it to Ibn Umar who said,

'One day Rasool-Allah^{saww} said upon his^{saww} pulpit, and he^{saww} had stood Ali^{asws} to his^{saww} side and placed his^{saww} right hand upon his^{asws} hand until the whiteness of his^{saww} armpits (outfit) appeared, and he^{saww} said: 'O you people! Indeed! Allah^{azwj} is my^{saww} Lord^{azwj} and your Lord^{azwj}, and Muhammad^{saww} is your Prophet^{saww}, and the Al-Islam is your religion, and Ali^{asws} is your guide, and he^{asws} is my^{saww} successor^{asws} and my^{saww} caliph from after me^{saww}'.

ثم قال يا أبا ذر علي أخي و أميني على وحي ربي و ما أعطاني ربي فضيلة إلا و قد خصص علياً بمثلها يا أبا ذر لن يعقل الله لعبده قرصاً إلا يثبت علي بن أبي طالب

Then he^{saww} said: 'O Abu Zarr^{ra}! Ali^{asws} is my^{saww} brother^{asws}, and my^{saww} trustee upon Revelation of my^{saww} Lord^{azwj}, and my^{saww} Lord^{azwj} has not Given me^{saww} any merit except and He^{azwj} has Specialised Ali^{asws} with the like of it. O Abu Zarr^{ra}! Allah^{azwj} will never Accept any Obligatory deed of a servant except by his having the love of Ali^{asws} Bin Abu Talib^{asws}.

يا أبا ذر لَمَا أُسْرِي بِي إِلَى السَّمَاءِ انْتَهَيْتُ إِلَى الْعَرْشِ فَإِذَا أَنَا بِحِجَابٍ مِنَ الزَّبَرَجَدِ الْأَخْضَرِ وَ إِذَا مُنَادٍ يُنَادِي يَا مُحَمَّدُ ارْزُقِ الْحِجَابَ فَرَفَعْتُهُ وَ إِذَا أَنَا بِمَلِكٍ وَ الدُّنْيَا بَيْنَ عَيْنَيْهِ وَ بَيْنَ يَدَيْهِ لَوْحٌ يَنْظُرُ فِيهِ

O Abu Zarr^{ra}! When there was an ascension with me^{saww} to the sky, I^{saww} ended to the Throne, and there I^{saww} was with Veils of green emeralds, and there was a caller calling out: 'O Muhammad^{saww}! Raise the veil'. I^{saww} raised it and there I^{saww} was with an Angel and the world was in front of his eyes, and in front of him was a tablet he was looking into it.

³⁵⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 96

فَقُلْتُ حَبِيبِي جِبْرَائِيلُ مَا هَذَا الْمَلَكُ الَّذِي لَمْ أَرِ فِي مَلَائِكَةِ رَبِّي مُلَكًا أَعْظَمَ مِنْهُ خَلْقَةً قَالَ يَا مُحَمَّدُ سَلِّمْ عَلَيْهِ فَإِنَّهُ عِزْرَائِيلُ مَلَكُ الْمَوْتِ فَقُلْتُ السَّلَامُ عَلَيْكَ يَا حَبِيبِي مَلَكُ الْمَوْتِ فَقَالَ وَ عَلَيْكَ السَّلَامُ يَا خَاتَمَ النَّبِيِّينَ كَيْفَ ابْنُ عَمِّكَ عَلِيُّ بْنُ أَبِي طَالِبٍ

I said, 'My^{saww} beloved Jibraeel^{as}! What is this Angel which I^{saww} have not seen among the Angels of my^{saww} Lord^{azwj} any larger than him in physique?' He^{as} said: 'O Muhammad^{saww}! Greet unto him, for he is Izraeel^{as}, Angel of death'. I^{saww} said: 'The greetings be unto you^{as}, O my^{saww} beloved Angel of death!' He^{as} said, 'And upon you^{saww} be the greetings, O last of the Prophets^{as}! How is the son^{asws} of your^{saww} uncle^{as}, Ali^{asws} Bin Abu Talib^{asws}?'

فَقُلْتُ حَبِيبِي مَلَكُ الْمَوْتِ أَ تَعْرِفُهُ فَقَالَ كَيْفَ لَا أَعْرِفُهُ يَا مُحَمَّدُ وَ الَّذِي بَعَثَكَ بِأَلْحَقِّ نَبِيًّا وَ اصْطَفَاكَ رَسُولًا إِلَيَّ أَعْرِفُ ابْنَ عَمِّكَ وَ صَبِيًّا كَمَا أَعْرِفُكَ نَبِيًّا

I^{saww} said: 'My^{saww} beloved Angel of death! Do you^{as} know him^{asws}?' He^{as} said: 'How can I^{as} not know him^{asws}, O Muhammad^{saww}? By the One^{azwj} Who Sent you^{saww} with the truth as a Prophet^{saww} and Chose you^{saww} as a Rasool^{saww}! I^{as} recognise the son^{asws} of your^{saww} uncle as a successor^{asws}, like what I^{as} recognise you^{saww} as a Prophet^{saww}.

وَ كَيْفَ لَا يَكُونُ ذَلِكَ وَ قَدْ وَكَّلَنِي اللَّهُ بِقَبْضِ أَرْوَاحِ الْخَلَائِقِ مَا خَلَا رُوحَكَ وَ رُوحَ ابْنِ عَمِّكَ عَلِيٍّ فَإِنَّ اللَّهَ يَتَوَلَّاهُمَا بِمَشِيئَتِهِ كَيْفَ يَشَاءُ وَ يَخْتَارُ.

And how can that not happen to be so, and Allah^{azwj} has Allocated me^{as} with capturing the souls of the creatures apart from your^{saww} soul and soul of the son^{asws} of your^{saww} uncle^{as}, Ali^{asws}, for Allah^{azwj} is in Charge of them both by His^{azwj} Desires however He^{azwj} so Desires and Chooses".³⁵¹

98- كشف، كشف الغمة من كتاب الأربعة للحافظ أبي بكر محمد بن أبي نصر عن عطاء عن أنس قال قال رسول الله ص أنا و علي حجة الله على عباده.

(The book) 'Kashf Al Ghumma', from the book 'Al Arbaeen' of Al Hafeez – Abu bakr Muhammad Bin Abu Basr, from Ata'a, from Anas (well-known fabricator) who said,

'Rasool-Allah^{saww} said: 'I^{saww} and Ali^{asws} are Divine Authorities of Allah^{azwj} upon His^{azwj} servants".³⁵²

وَ مِنْ كِفَايَةِ الطَّالِبِ عَنْ حَدِيثِ بْنِ الْيَمَانِ قَالَ: قَالُوا يَا رَسُولَ اللَّهِ أ لَا تَسْتَخْلِفُ عَلِيًّا قَالَ إِنْ تَوَلَّوْا عَلِيًّا جَدُّوهُ هَادِيًا مَهْدِيًّا يَسْأَلُكُمْ بِكُمْ الطَّرِيقَ الْمُسْتَقِيمَ.

And from (the book) 'Kifayat Al Talib' – From Huzeefa Bin Al Yaman who said,

'They said, 'O Rasool-Allah^{saww}! Will you^{saww} not make Ali^{asws} as caliph?' He^{saww} said: 'If you were to make Ali^{asws} your ruler, you will find him^{asws} a guide, Guided. He^{asws} will travel with you all the straight path".³⁵³

³⁵¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 97

³⁵² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 98 a

³⁵³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 98 b

99- بشار، بشارة المصطفى مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ النَّيْسَابُورِيِّ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْحَافِظِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِيهِ عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ وَ مُحَمَّدِ بْنِ يَحْيَى الْخُنَعِمِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ أَبِيهِ عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ وَ انْتَهَيْتُ بِي إِلَى حُجْبِ الثُّورِ كَلَّمَنِي رَبِّي جَلَّ جَلَالُهُ وَ قَالَ لِي يَا مُحَمَّدُ بَلِّغْ عَلَيَّ مِنْ أَبِي طَالِبٍ مِنِّي السَّلَامَ وَ أَعْلِمْهُ أَنَّهُ حُجَّتِي بَعْدَكَ عَلَى خَلْقِي بِهِ أَسْقِي الْعِبَادَ الْعَيْثَ وَ بِهِ أَدْفَعُ عَنْهُمْ الشُّوْءَ وَ بِهِ أَخْتَجُّ عَلَيْهِمْ يَوْمَ يَلْقَوْنِي

(The book) 'Basharat Al-Mustafa^{saww}' – Muhammad Bin Abdul Wahhab, from Muhammad Bin Ahmad Al Neshapury, from Ahmad Bin Al Husayn Al Hafiz, from Muhammad Bin Ahmad, from his father, from Muhammad Bin Al Husayn, from Al Saffar, from Ahmad Bin Muhammad, from his father, from Ali Bin Al Mugheira, and Muhammad Bin Yahya Al Khas'amy, from Muhammad Bin Bahloul,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} having said: 'My^{asws} father Al-Husayn^{asws} Bin Ali^{asws} said, 'Rasool-Allah^{saww} said: 'When I^{saww} was Ascended with to the sky and was ended with to the Veils of Light, my^{saww} Lord^{azwj}, Majestic is His^{azwj} Majesty Spoke to me^{saww} and Said to me^{saww}: "O Muhammad^{saww}! Deliver the Greetings from Me^{azwj} to Ali^{asws} Bin Abu Talib^{asws} and let him^{asws} know that he^{asws} is My^{azwj} Divine Authority upon My^{azwj} creatures after you^{saww}, and by him^{asws} the servants would be quenched by the rain, and by him^{asws} the evil would be repelled from them, and by him^{asws} I^{azwj} shall Argue against them on the Day they Meet Me^{azwj}.

فَأَيَّاهُ فَلْيَطِيعُوا وَ لِأَمْرِهِ فَلْيَأْتَمِرُوا وَ عَنْ نَهْيِهِ فَلْيَنْتَهُوا أَجْعَلُهُمْ عِنْدِي فِي مَقْعَدِ صِدْقِي وَ أُبَيِّحُ لَهُمْ جَنَّاتِي وَ إِنْ لَا يَفْعَلُوا أَسْكَنْتُهُمْ نَارِي مَعَ الْأَشْقِيَاءِ مِنْ أَعْدَائِي ثُمَّ لَا أُنَابِلِي.

Therefore, let them obey him^{asws}, and to his^{asws} orders they should be enjoining, and from his^{asws} forbiddances they should be forbidding. I^{azwj} shall Make them to be in a truthful sitting and for them I^{azwj} shall Permit My Gardens; and if they do not do so, I^{azwj} shall Settle them in My^{azwj} Fire along with the unfortunate ones from My^{azwj} servants, then I^{azwj} will not Care"³⁵⁴.

100- بشار، بشارة المصطفى مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّيْسَابُورِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ الْبَلْخِيِّ عَنْ مُحَمَّدِ بْنِ عَوْفٍ عَنِ الْحُسَيْنِ بْنِ مُبِيرٍ عَنْ أَحْمَدَ بْنِ عَامِرٍ عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ الْخُنَظَلِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْحَطَّابِ عَنْ عَلِيِّ بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ عُيَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِي عُيَيْدَةَ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ عَنْ أَبِيهِ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوْصِي مَنْ آمَنَ بِي وَ صَدَّقَنِي بِوَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ

(The book) 'Basharat Al-Mustafa^{saww}' – Muhammad Bin Abdul Wahab Al Razy, from Muhammad Bin Ahmad Al Neshapuri, from Al Hassan Bin Muhammad Al Balkhy, from Muhamamd Bin Awf, from Al Hassan Bin Muneer, from Ahmad Bin Aamir, from Muhammad Bin Idrees Al Hanzali, from Abdul Aziz Bin Al Khattab, from Ali Bin Al Qasim, from Ali Bin Ubeydfullah Bin Abu Rafie,

'From Abu Ubeyda Muhammad Bin Ammar Bin Yasser^{ra}, from his father Ammar Bin Yasser^{ra}, may Allah^{azwj} be Pleased from him^{ra} having said, 'Rasool-Allah^{saww} said: 'I^{saww} bequeath to the one believing in me^{saww} and ratifies me^{saww} to be with the Wilayah of Ali^{asws} Bin Abu Talib^{asws}.

³⁵⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 99

فَمَنْ تَوَلَّاهُ فَقَدْ تَوَلَّانِي وَمَنْ تَوَلَّانِي فَقَدْ تَوَلَّى اللَّهَ عَزَّ وَجَلَّ وَمَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي فَقَدْ أَحَبَّ اللَّهَ عَزَّ وَجَلَّ وَمَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهَ عَزَّ وَجَلَّ وَمَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهَ عَزَّ وَجَلَّ.

The one who befriends him^{asws} has befriended me^{saww}, and one befriending me^{saww} has befriended Allah^{azwj} Mighty and Majestic, and one loving him^{asws} has loved me^{saww}, and one loving me^{saww} has loved Allah^{azwj} Mighty and Majestic, and one hating him^{asws} has hated me^{saww}, and one hating me^{saww} has hated Allah^{azwj} Mighty and Majestic".³⁵⁵

101- بشا، بشارة المصطفى والدي و عمارة بن ياسر و ولده سعد جميعاً عن إبراهيم بن نصر الجرجاني عن محمد بن حمزة الحسيني عن الحسين بن بابويه عن أخيه الصدوق أبي جعفر بن بابويه عن علي بن عيسى المجاور عن إسماعيل بن زرين ابن أخي دعبل عن أبيه عن علي بن موسى الرضا عن أبيه ع قال قال رسول الله ص يا علي أنت المظلوم بعدي فويل لمن فآلكك و طوبى لمن قاتل معك

(The book) 'Basharat Al-Mustafa^{saww}' – My father and Ammar Bin Yasser^{ra}, and sons of Sa'ad, altogether from Ibrahim Bin Nasr Al Jurjany, from Al Saeed the ascetic Muhammad Bin Hamza Al Husayni, from Abu Abdullah Al Husayn Bin Ali Bin Babuwayh, from Abu Al Hassan Ali Bin Isa Al Mjuawir in Masjid Al Kufa, from Ismail Bin Razeen, cousin of Deobel Al Kuzai'e, from his father who said,

'From Ali^{asws} Bin Musa Al-Reza^{asws} narrated to me saying: 'My^{asws} father^{asws} Musa Bin Ja'far^{asws} narrated to me^{asws}, from his^{asws} father Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad Bin Ali^{asws} having said: 'My^{asws} father^{asws} Al-Husayn Bin Ali^{asws} narrated to me^{asws} saying: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! You^{asws} would be oppressed after me^{saww}, so woe be unto the one who fights against you^{asws} and beatitude for the one who fights alongside you^{asws}.

يا علي أنت الذي تنطق بكلامي و تتكلم بلساني بعدي فويل لمن رد عليك و طوبى لمن قبل كلامك

O Ali^{asws}! You^{asws} are the one who speaks with my^{saww} speech and would be speaking by my^{saww} tongue after me^{saww}. Woe be unto the one responding against you and beatitude for the one who accepts your^{asws} speech.

يا علي أنت سيد هذه الأمة بعدي و أنت إمامها و خليفتي عليها من فارقت فارقتي يوم القيامة و من كان معك كان معي يوم القيامة

O Ali^{asws}! You are the chief of this community after me^{saww}, and you^{asws} are its Imam^{asws} and my^{saww} Caliph upon it. And the one separates from you^{asws} would be separate from me^{saww} on the 'Day of Qiyamah, and the one who was with you^{asws} would be with me^{saww} on the 'Day of Qiyamah.

يا علي أنت أول من آمن بي و صدقتني و أول من أعانني على أمري و جاهد معي عدوي و أنت أول من صلى معي و الناس يؤمئذ في غفلة الجهالة

O Ali^{asws}! You are the first one to believe in me^{saww} and ratify me^{saww}, and the first one who assisted me^{saww} upon my^{saww} affairs, and fought with me^{saww} against my^{saww} enemies, and you are the first one who prayed *Salat* with me^{saww}, and the people in those days were in heedlessness of the pre-Islamic period.

³⁵⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 100

يَا عَلِيُّ أَنْتَ أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ مَعِيَ وَ أَنْتَ أَوَّلُ مَنْ يُبْعَثُ مَعِيَ وَ أَنْتَ أَوَّلُ مَنْ يَجُوزُ الصِّرَاطَ مَعِيَ وَ إِنَّ رَبِّي جَلَّ جَلَالُهُ أَقْسَمَ بِعِزَّتِهِ لَا يَجُوزُ عَقَبَةَ الصِّرَاطِ إِلَّا مَنْ مَعَهُ بَرَاءَةٌ يَوْلَايَتِكَ وَ وِلَايَةِ الْأَئِمَّةِ مِنْ وُلْدِكَ

O Ali^{asws}! You^{asws} would be the first one for whom the earth would cleave with me^{saww}, and you^{asws} would be the first one to be Resurrected with me^{saww}, and you^{asws} would be the first one to cross the Bridge with me^{saww}. And my^{saww} Lord^{azwj}, Majestic is His^{azwj} Majesty Swore by His^{azwj} Mighty that one shall cross the obstacle of the Bridge except the one who had a clearance for him with your^{asws} Wilayah and the Wilayah of the Imams^{asws} from after you^{asws}.

وَ أَنْتَ أَوَّلُ مَنْ يَرِدُ حَوْضِي تَسْقِي مِنْهُ أَوْلِيَاءَكَ وَ تَدُودُ عَنْهُ أَعْدَاءَكَ وَ أَنْتَ صَاحِبِي إِذَا قُمْتُ الْمَقَامَ الْمَحْمُودَ تَشْفَعُ لِمُحِبِّينَا فَتَشْفَعُ فِيهِمْ وَ أَنْتَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ وَ بِيَدِكَ لُؤَائِي وَ هُوَ لُؤَاءُ الْحَمْدِ وَ هُوَ سَبْعُونَ شِقَّةً الشَّقَّةُ مِنْهُ أَوْسَعُ مِنَ الشَّمْسِ وَ الْقَمَرِ

And you^{asws} would be the first one to return to my^{saww} Fountain to quench your^{asws} friends from it, and defend it from your^{asws} enemies. And you^{asws} would be my^{saww} companion when I^{saww} stand at *Al-Maqaam Al-Mahmoud*, interceding for those who love us^{asws} from among them. And you^{asws} would be the first one to enter the Paradise, and in your^{asws} hand would be the Flag of Praise, and it is of seventy compartments, each of the compartment from it being more extensive than the sun and the moon.

وَ أَنْتَ صَاحِبُ شَجَرَةِ طُوبَى فِي الْجَنَّةِ أَصْلُهَا فِي دَارِكَ وَ أَغْصَانُهَا فِي دُورِ شِيعَتِكَ وَ مُحِبِّيكِ.

And you^{asws} would be the owner of the tree of Tooba in the Paradise, its roots being in your^{asws} house and its branches being in the houses of your^{asws} Shias and those that love you^{asws}”³⁵⁶

102- بشاء، بشارة المصطفى الحسن بن الحسين عن عمه عن أبيه الحسن بن علي عن عمه عن أبيه عن خالد بن حماد عن أبي الحسن العبدي عن الأعمش عن عباية بن ربعي عن ابن عباس قال قال رسول الله ص إن الله تعالى فضّلني بالنبوّة و فضّل عليّاً بالإمامة و أمرني أن أزوجه ابنتي فهو أب ولدي و غاسل جثتي و قاضي ديني و وليه وليي و عدوه عدوي.

(The book) ‘Bashaarat Al Mustafa^{saww}’ – Al Hassan Bin Al Husayn, from his uncle, from his father Al Hassan, from his uncle Al Sadouq, from Majaylawiya, from his uncle, from Al Barqy, from his father, from Khalid Bin Hammad, from Abu Al Hassan Al Abdy, from Al Amsh, from Abayah Bin Rabie, from Ibn Abbas who said,

‘Allah^{azwj} the Exalted Graced me^{saww} with the Prophet-hood and Graced Ali^{asws} with the Imamate and Commanded me^{saww} to get my^{saww} daughter^{asws} married to him^{asws}. So, he^{asws} father^{asws} of my^{saww} (grand) sons^{asws}, and washer of my^{saww} corpse, and payer of my^{saww} debts; and his^{asws} friend is my^{saww} friend and his^{asws} enemy is my^{saww} enemy”³⁵⁷

103- فر، تفسير فرات بن إبراهيم إبراهيم بن أحمد بن عمر الهمداني موعناً عن أسماء بنت عميس قالت كان رسول الله ص واقفاً بمكة مستقبلاً يتبهر مستديراً جراءً و هو يقول إني أقول اليوم كما قال العبد الصالح موسى بن عمران عليه الصلاة و السلام

Tafseer Furaat Bin Ibrahim – Ibrahim Bin Ahmad Bin Umar Al Hamdany, transmitting from Asma Bint Umeys who said,

³⁵⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 101

³⁵⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 102

'Rasool-Allah^{saww} was standing at Makkah, facing (mount) Subeyr, contemplating at (mount) Hira and he^{saww} was saying: 'Today I^{saww} am saying like what the righteous servant Musa^{as} Bin Imran^{as}, the Salawaat and the greeting be upon him^{as}, had said.

أَسْأَلُكَ اللَّهُمَّ أَنْ تَشْرَحَ لِي صَدْرِي وَ تُبَيِّرَ لِي أَمْرِي وَ اجْعَلْ لِي وَزيراً مِنْ أَهْلِي عَلَيَّ بِنِ أَبِي طَالِبٍ أَحْيٍ اشْدُدْ بِهِ أَرْزِي وَ اشْرِكْهُ فِي أَمْرِي كَيْ تُسَبِّحَكَ كَثِيراً وَ تَذْكُرَكَ كَثِيراً إِنَّكَ كُنْتَ بِنَا بَصِيراً.

O Allah^{azwj}! I^{saww} ask You^{azwj} to Expand my^{saww} chest for me^{saww}, and Ease my^{saww} affairs for me^{saww} **And Make a Vizier to be for me from my family [20:29]**, Ali Bin Abu Talib^{asws}, **Strengthen my back by him [20:31] And associate him in my matter [20:32] So that we may Glorify You abundantly [20:33] And remember You a lot [20:34] Surely, You were always Insightful with us [20:35]**".³⁵⁸

104- فر، تفسير فرات بن إبراهيم علي بن الحسين موعظاً عن جعفر بن محمد ع قال: مكث جبرئيل أربعين يوماً لم ينزل على النبي ص فقال يا رب قد اشتد شوقني إلى نبيك ص فأذن لي

Tafseer Furaat Bin Ibrahim – Ali Bin Al Husayn transmitting,

'From Ja'far^{asws} Bin Muhammad^{asws} having said: 'Jibraeel^{as} remained for forty days not descending unto the Prophet^{saww}. So, he^{as} said: 'My^{as} desire to see Your^{azwj} has intensified, so Give Permission to me'.

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ وَ قَالَ يَا جِبْرَائِيلُ اهْبِطْ إِلَى حَبِيبِي وَ نَبِيِّي فَأَقْرِئْهُ مِنِّي السَّلَامَ وَ أَخْبِرْهُ أَنِّي خَصَصْتُهُ بِالنُّبُوَّةِ وَ فَضَّلْتُهُ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَ أَقْرَأْتُهُ وَصِيَّتَهُ مِنِّي السَّلَامَ وَ أَخْبِرْهُ أَنِّي خَصَصْتُهُ بِالْوَصِيَّةِ وَ فَضَّلْتُهُ عَلَى جَمِيعِ الْأَوْصِيَاءِ

Allah^{azwj} the Exalted Revealed to him^{as} and Said: "O Jibraeel^{as}! Go down to My^{azwj} beloved and convey to him^{saww} the Greetings from Me^{azwj} and inform him^{saww} I^{azwj} have Specialised him^{saww} with the Prophet-hood, and have Merited him^{saww} over entirety of the Prophets^{as}, and convey the Greetings from Me^{azwj} to his^{saww} successor, and inform him^{asws} that I^{azwj} have Specialised him^{asws} with the successorship and have Merited him^{asws} upon entirety of the successors^{as}!"

قَالَ فَهَبَطَ جِبْرَائِيلُ عَلَى النَّبِيِّ ص فَكَانَ إِذَا هَبَطَ وَضِعَتْ لَهُ وَسَادَةٌ مِنْ أَدَمٍ حَشْوُهَا لَيْفٌ فَجَلَسَ بَيْنَ يَدَيْ النَّبِيِّ ص

He^{asws} said: 'So, Jibraeel^{as} descended unto the Prophet^{saww}, and it was so that whenever he^{as} would come down, he^{saww} would place a pillow of skin filled with fibre for him^{saww}, so he^{as} would sit in front of the Prophet^{saww}.

فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى يُفَرِّغُكَ السَّلَامَ وَ يُخْبِرُكَ أَنَّهُ خَصَّكَ بِالنُّبُوَّةِ وَ فَضَّلَكَ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَ يَقْرَأُ وَصِيَّتَكَ السَّلَامَ وَ يُخْبِرُكَ أَنَّهُ خَصَّكَ بِالْوَصِيَّةِ وَ فَضَّلَهُ عَلَى جَمِيعِ الْأَوْصِيَاءِ

He^{as} said: 'O Muhammad^{saww}! Allah^{azwj} the Exalted Conveys the Greetings and Informs you^{saww} that He^{azwj} has Specialised you^{saww} with the Prophet-hood and has Merited you^{saww} upon entirety of the Prophets^{as}, and convey the greetings to your^{saww} successor^{asws}, and

³⁵⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 103

He^{azwj} Informs you^{saww} that He^{azwj} has Specialised him^{asws} with the successorship, and has Merited upon entirety of the successors^{as}'.

قَالَ فَبَعَثَ النَّبِيُّ ص فَدَعَاهُ فَأَخْبَرَهُ بِمَا قَالَ جِبْرِئِيلُ قَالَ فَبَكَى عَلَيَّ ع بُكَاءً شَدِيداً ثُمَّ قَالَ أَسْأَلُ اللَّهَ أَنْ لَا يَسْلُبَنِي دِينِي وَ لَا يَنْزِعَ مِنِّي كِرَامَتَهُ وَ أَنْ يُعْطِيَنِي مَا وَعَدَنِي

He^{asws} said: 'The Prophet^{saww} sent a message and called him^{asws}. He^{saww} informed him^{asws} with what Jibraeel^{as} had said. Ali^{asws} cried with intense crying, then said: 'I^{asws} ask Allah^{azwj} not to Confiscate my^{asws} religion, nor Remove His^{azwj} Prestige from me^{asws}, and to Give me^{asws} what He^{azwj} has Promised me^{asws}'.

فَقَالَ جِبْرِئِيلُ يَا مُحَمَّدُ حَقِيقٌ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ عَلِيّاً وَ لَا أَحَدًا تَوَلَّاهُ فَقَالَ النَّبِيُّ ص يَا جِبْرِئِيلُ عَلَى مَا كَانَ مِنْهُمْ أَوْ كُلُّهُمْ نَاجٍ

Jibraeel^{as} said: 'O Muhammad^{saww}! There is a right upon Allah^{azwj} that He^{azwj} does not Punish Ali^{asws} nor anyone befriending him^{asws}'. The Prophet^{saww} said: 'O Jibraeel^{as}! (Based) upon what would have happened from them, or would all of them attain salvation?'

فَقَالَ جِبْرِئِيلُ يَا مُحَمَّدُ نَجَا مَنْ تَوَلَّى شَيْئاً بِشَيْبٍ وَ نَجَا شَيْبٌ بِأَدَمَ وَ نَجَا آدَمُ بِاللَّهِ وَ نَجَا مَنْ تَوَلَّى سَاماً بِسَامٍ وَ نَجَا سَامٌ بِنُوحٍ وَ نَجَا نُوحٌ بِاللَّهِ

Jibraeel^{as} said: 'O Muhammad^{saww}! The ones befriending Shees^{as} attained salvation through Shees^{as} and Shees^{as} attained salvation through Adam^{as}, and Adam^{as} attained salvation through Allah^{azwj}. And the ones befriending Saam^{as} attained salvation through Saam^{as}, and Saam^{as} attained salvation through Noah^{as}, and Noah^{as} attained salvation through Allah^{azwj}.

وَ نَجَا مَنْ تَوَلَّى أَصْفَ بِأَصْفَ وَ نَجَا أَصْفٌ بِسُلَيْمَانَ وَ نَجَا سُلَيْمَانُ بِاللَّهِ وَ نَجَا مَنْ تَوَلَّى يُوْشَعَ بِيُوْشَعَ وَ نَجَا يُوْشَعٌ بِمُوسَى وَ نَجَا مُوسَى بِاللَّهِ

And the ones befriending Aasif^{as} attained salvation through Aasif^{as}, and Aasif^{as} attained salvation through Suleyman^{as}, and Suleyman^{as} attained salvation through Allah^{azwj}. And the ones befriending Yoshua^{as} attained salvation through Yoshua^{as}, and Yoshua^{as} attained salvation through Musa^{as}, and Musa^{as} attained salvation through Allah^{azwj}.

وَ نَجَا مَنْ تَوَلَّى شَمْعُونَ بِشَمْعُونَ وَ نَجَا شَمْعُونُ بِعِيسَى وَ نَجَا عِيسَى بِاللَّهِ

And the ones befriending Shamoun^{as} attained salvation through Shamoun^{as}, and Shamoun^{as} attained salvation through Isa^{as}, and Isa^{as} attained salvation through Allah^{azwj}.

وَ نَجَا مَنْ تَوَلَّى عَلِيّاً بِعَلِيٍّ وَ نَجَا عَلِيٌّ بِكَ وَ نُجُوتَ أَنْتَ بِاللَّهِ وَ إِنَّمَا كُلُّ شَيْءٍ بِاللَّهِ وَ إِنَّ الْمَلَائِكَةَ وَ الْحَفَظَةَ لَيُفْخِرُونَ عَلَى جَمِيعِ الْمَلَائِكَةِ لِصُحْبَتِهَا إِيَّاهُ

And the ones befriending Ali^{asws} shall attain salvation through Ali^{asws}, and Ali^{asws} will attain salvation through you^{saww}, and you^{saww} through Allah^{azwj}. And rather, all things are due to Allah^{azwj}, and that the Angels, and the recorders are rejoicing upon entirety of the Angels due to their accompanying him^{asws}'.

قَالَ فَجَلَسَ عَلَيَّ ع وَ يَسْمَعُ كَلَامَ جِبْرِئِيلَ وَ لَا يَرَى شَخْصَهُ

He^{asws} said: 'Alj^{asws} sat down and listened to the talk of Jibraeel^{as} and he^{asws} did not see his^{as} person'.

قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ مَا الَّذِي كَانَ مِنْ حَدِيثِهِمْ إِذَا اجْتَمَعُوا

He (the narrator) said, 'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! What is that which happened from their discussion when they had gathered?'

قَالَ ذَكَرَ اللَّهُ تَعَالَى فَلَمْ تَبْلُغْ عَظَمَتَهُ ثُمَّ ذَكَرُوا فَضْلَ مُحَمَّدٍ ص وَ مَا أَعْطَاهُ اللَّهُ مِنْ عِلْمِهِ وَ قَلَّدَهُ مِنْ رِسَالَتِهِ ثُمَّ ذَكَرُوا أَمْرَ شِيعَتِنَا وَ الدُّعَاءَ لَهُمْ وَ حَتَمَهُمْ بِالْحَمْدِ وَ النَّبَاءَ عَلَى اللَّهِ

He^{asws} said: 'Mention of Allah^{azwj} the Exalted but did not reach His^{azwj} Magnificence. Then they discussed merits of Muhammad^{saww} and what Allah^{azwj} had Given him^{saww} from His^{azwj} Knowledge and Collared him^{saww} from His^{azwj} Message. Then they mentioned the matter of our^{asws} Shias and supplicated for them, and their ending was with the Praise and extolling upon Allah^{azwj}'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ يَا أَبَا عَبْدِ اللَّهِ ع وَ إِنَّ الْمَلَائِكَةَ لَتَعْرِفُنَا

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}, O Abu Abdullah^{asws}! And the Angels are seeking Forgiveness for us?'

قَالَ سُبْحَانَ اللَّهِ وَ كَيْفَ لَا يَعْرِفُونَكُمْ وَ قَدْ وُكِّلُوا بِالدُّعَاءِ لَكُمْ وَ الْمَلَائِكَةُ خَافِينَ مِنْ حُزْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا مَا اسْتَغْفَرْتُمْ إِلَّا لَكُمْ دُونَ هَذَا الْعَالَمِ.

He^{asws} said: 'Glory be to Allah^{azwj}! And how can they not be recognising you all and they have been Allocated with supplicating for you, and the **Angels surrounding the Throne Glorifying with the Praise of their Lord, [39:75] and are seeking Forgiveness for those who believe, [40:7]**. They do not seek Forgiveness except for you (Shias) besides this world".³⁵⁹

105- فر، تفسير فرات بن إبراهيم جعفر بن أحمد بن يوسف مضعناً عن أبي جعفر ع قال: كان رسول الله ص لا يزال يخرج لهم حديثاً في فضل وصيه حتى نزلت عليه هذه السورة فاحتج عليهم علانية حين أعلم رسول الله ص بموته و نعيته إليه نفسه

Tafseer Furaat Bin Ibrahim – Ja'far Bin Ahmad Bin Yusuf transmitting,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} did not cease to bring out to them Ahadeeth regarding merits of his^{saww} successor^{asws} until this Chapter (Al-Inshirah) was Revealed to him^{saww}. So, he^{saww} argued upon them openly when Rasool-Allah^{saww} came to know of his^{saww} (approaching) death, and news of his^{saww} death was Given to him^{saww}.

فَقَالَ إِذَا فَرَعْتَ فَأَنْصَبْ يَقُولُ إِذَا فَرَعْتَ مِنْ نُبُوتِكَ فَأَنْصَبْ عَلَيَّ مِنْ بَعْدِكَ وَ عَلَيَّ وَ صِيكَ فَأَعْلِمُهُمْ فَضْلَهُ عَلَانِيَةً

He^{azwj} Said: **'So when you are free, then nominate [94:7]**. He^{saww} Said: "When you^{as} are free from your^{saww} Prophet-hood, then nominate Ali^{asws} from after you^{asws} from after you^{saww}, and Ali^{asws} is your^{saww} successor^{asws}, so let them know of his^{asws} merits openly!"

فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ وَ قَالَ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نَصَرَهُ وَ اُخْذْ مَنْ خَذَلَهُ ثَلَاثَ مَرَّاتٍ

So, he^{saww} said: 'One whose Master I^{saww} was, so this Ali^{asws} is his Master!' And he^{saww} said: 'O Allah^{azwj}! Befriend the ones befriending him^{asws} and be inimical to the ones being inimical to him^{asws}, and Help the ones helping him^{asws}, and Abandon the ones abandoning him^{asws}' – three times.

وَ كَانَ قَبْلَ ذَلِكَ إِذَا يُرَاوِدُ النَّاسَ بِفَضْلِ عَلِيٍّ بِالْتَّعْرِيفِ فَقَالَ أُنْعَثْ رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ لَيْسَ بِفَرَارٍ يُعْرَضُ وَ قَدْ كَانَ يَنْعَثُ غَيْرَهُ فَيَرْجِعُ يُجِبُّ أَصْحَابَهُ وَ يُجِبُّونَهُ وَ يَقُولُ إِنَّهُ لَيْسَ مِثْلَ غَيْرِهِ مِمَّنْ رَجَعَ يُجِبُّ أَصْحَابَهُ وَ يُجِبُّونَهُ

And it was so before that, rather he^{saww} used to court the people with the merits of Ali^{asws} indirectly. He^{saww} said: 'I^{saww} shall send a man who loves Allah^{azwj} and His^{azwj} Rasool^{saww}, and Allah^{azwj} and His^{azwj} Rasool^{saww} love him^{asws}. He^{asws} isn't with the fleeing', displaying it (his^{asws} merits indirectly), and he^{saww} had already sent someone else (before) and he had returned blaming his companions of cowardice and they were blaming him for cowardice, and he^{saww} was saying that he^{asws} isn't like someone else who had returned blaming his companions of cowardice and they were blaming him for cowardice.

وَ قَالَ قَبْلَ ذَلِكَ عَلِيٌّ سَيِّدُ الْمُسْلِمِينَ وَ قَالَ عَلِيٌّ بِنُ أَبِي طَالِبٍ عَمُودُ الْإِيمَانِ وَ هُوَ يَضْرِبُ النَّاسَ مِنْ بَعْدِي عَلَى الْحَقِّ وَ عَلِيٌّ مَعَ الْحَقِّ مَا زَالَ عَلِيٌّ وَ الْحَقُّ مَعَهُ فَكَانَ حَقُّهُ الْوَصِيَّةَ الَّتِي جُعِلَتْ لَهُ الْإِسْمُ الْأَكْبَرُ وَ مِيرَاثُ الْعِلْمِ.

And he^{saww} had said before: 'Ali^{asws} is chief of the Muslims'; and had said: 'Ali^{asws} Bin Abu Talib^{asws} is a pillar of the Eman, and he^{asws} will be striking the people after me^{saww}, upon the truth'; and: 'Ali is with the truth (right). It will not cease to be, Ali^{asws} and the truth (right) being with him^{asws}'. His^{asws} right is the successorship which the Greatest Name was Made to be for him^{asws}, and the inheritance of knowledge".³⁶⁰

106- فر، تفسير فرات بن إبراهيم علي بن الحسين معنعنا عن أسماء بنت عميس قالت رأيت رسول الله ص بإزاء نبيرو وهو يقول أشرف نبيرو أشرف نبيرو اللهم إني أسألك ما سألك أخي موسى أن تشرح لي صدري و أن تيسر لي أمري و أن تحل عقدة من لساني بفقهوا قولي و اجعل لي وزيراً من أهلي علي أخي اشد به أزر و أشركه في أمري كي نستحك كثيراً و نذكرك كثيراً إنك كنت بنا بصيراً.

Tafseer Furaat Bin Ibrahim – Ali Bin Al Husayn transmitting from Asma Bint Umeys who said,

'I saw Rasool-Allah^{saww} facing (mount) Subeyr and he^{saww} was saying: 'Shine (mount) Subeyr! Shine (mount) Subeyr! O Allah^{azwj}! I^{saww} ask You^{azwj} of what my^{saww} brother^{as} Musa^{as} had asked that You^{azwj} Expand my^{saww} chest for me^{saww} and Ease my^{saww} affairs for me^{saww}, and that You^{azwj} **Loosen the knot from my tongue [20:27] (That) they may understand my speech [20:28] And Make a Vizier to be for me from my family [20:29],** Ali^{asws} my^{saww} brother^{asws}, **Strengthen my back by him [20:31] And associate him in my matter [20:32] So**

³⁶⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 105

that we may Glorify You abundantly [20:33] And remember You a lot [20:34] Surely, You were always Insightful with us [20:35]”.³⁶¹

107- يَف، الطرائف ابْنُ الْمَغَازِلِيِّ عَنِ أَنَسٍ وَغَيْرِهِ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ص فَأَتَى عَلِيًّا مُقْبِلًا فَقَالَ ص أَنَا وَ هَذَا حُجَّةٌ عَلَيَّ يَوْمَ الْقِيَامَةِ.

(The book) ‘Al Taraiif’ of Ibn Al Maghazili, from Anas (well-known fabricator), and someone else who said,

‘I was in the presence of the Prophet^{saww} and Ali^{asws} came facing. He^{saww} said: ‘I^{saww} and this one, are Divine Authorities upon my^{saww} community on the Day of Qiyamah’”.³⁶²

108- يَف، الطرائف بِإِسْنَادِهِ إِلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا دَعْوَةُ أَبِي إِبْرَاهِيمَ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ صِرْتَ دَعْوَةَ أَبِيكَ إِبْرَاهِيمَ

(The book) ‘Al Taraaif’ – By his chain to Abdullah Bin Masoud who said,

‘Rasool-Allah^{saww} said: ‘I^{saww} am (an Answered) supplication of my^{saww} father^{as} Ibrahim^{as}’. We said, ‘Rasool-Allah^{saww}! How did you^{saww} come to be (an Answered) supplication of your^{saww} father^{as} Ibrahim^{as}?’

قَالَ أَوْحَى اللَّهُ تَعَالَى إِلَى إِبْرَاهِيمَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا فَاسْتَحَفَّ إِبْرَاهِيمَ الْفَرْحُ قَالَ يَا رَبِّ وَ مِنْ ذُرِّيَّتِي أَيْمَةٌ مِثْلِي فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ أَنْ يَا إِبْرَاهِيمَ إِنِّي لَا أُعْطِيكَ عَهْدًا لَا أَفِي بِهِ

Allah^{azwj} the Exalted Revealed to Ibrahim^{as}: **“I will Make you an Imam for the people” [2:124]**. The happiness made Ibrahim^{as} feel light. He^{as} said: ‘O Lord^{azwj}! And from my^{as} offspring there would be Imams^{as} like me^{as}?’ Allah^{azwj} the Exalted Revealed to him^{as}: “O Ibrahim^{as}! I^{azwj} do not Give you^{as} a Pact I^{azwj} will not Fulfil!”

قَالَ يَا رَبِّ مَا الْعَهْدُ الَّذِي لَا تَفِي بِهِ قَالَ لَا أُعْطِيكَ الظَّالِمَ [إِظْلَامٍ] مِنْ ذُرِّيَّتِكَ عَهْدًا

He^{as} said: ‘O Lord^{azwj}! What is the Pact which You^{azwj} will not Fulfil it?’ He^{azwj} Said: “I^{azwj} will not Give you^{as} a Pact for the unjust ones from your^{as} offspring!”

قَالَ إِبْرَاهِيمُ عِنْدَهَا يَا رَبِّ وَ مِنَ الظَّالِمِ مِنْ ذُرِّيَّتِي قَالَ لَهُ مَنْ يَسْجُدُ لِلصَّمَمِ مِنْ ذُوِي يَعْْبُدُهَا

Ibrahim^{as} said: ‘O Lord^{azwj}! And who are the unjust ones from my^{as} offspring?’ He^{azwj} Said to him^{as}: “One doing Sajdah to the idol, besides Me^{azwj}, worshipping it!”

قَالَ إِبْرَاهِيمُ عِنْدَ ذَلِكَ وَ اجْتَنِبِي وَ بَيْتِي أَنْ نَعْبُدَ الْأَصْنَامَ رَبِّ إِنَّمَنْ أَضَلَّنَ كَثِيرًا مِنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَ مَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ

Ibrahim^{as} said during that: **and Keep me and my sons away from worshipping the idols [14:35] Lord! Surely these have strayed many of the people! So the one who follows me, then he is from me, and one who disobeys me, then You are Forgiving, Merciful [14:36]**.

³⁶¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 106

³⁶² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 107

فَقَالَ النَّبِيُّ ص فَانْتَهَتْ الدَّعْوَةُ إِلَيَّ وَ إِلَى عَلِيِّ لَمْ يَسْجُدْ أَحَدُنَا لِصَنَمٍ فَطُفْتُ فَأَتَخَذَنِي نَبِيًّا وَ اتَّخَذَ عَلِيًّا وَصِيًّا.

The Prophet^{saww} said: 'The supplication ended to me^{saww} and to Ali^{asws}. Not one of us^{asws} prostrated to an idol at all. So, He^{azwj} Took me^{saww} as a Prophet^{saww} and Took Ali^{asws} as a successor^{asws}'.³⁶³

109- ابنُ المَغَازِلِيِّ مِنْ عِدَّةِ طُرُقٍ بِأَسَانِيدِهَا وَ مَعْنَاهَا وَاحِدٌ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّكَ سَيِّدُ الْمُسْلِمِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ يَعْشُوبُ الْمُؤْمِنِينَ.

Ibn Al Maghazily, from a number of ways, by their chain, and its meaning is one,

'Rasool-Allah^{saww} said: 'O Ali^{asws}! You^{asws} are chief of the Muslims, and Imam^{asws} of the pious, and guide of the resplendent, and leader of the Momineen''.³⁶⁴

110- يف، الطرائف مُسْنَدُ أَحْمَدَ بِإِسْنَادِهِ إِلَى أَسْمَاءَ بِنْتِ عَمِيْسٍ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ اللَّهُمَّ إِنِّي أَقُولُ كَمَا قَالَ أَخِي مُوسَى اللَّهُمَّ اجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي عَلِيًّا اشْدُدْ بِهِ أَرْزِي وَ أَشْرِكُهُ فِي أَمْرِي كَيْ نُسَبِّحَكَ كَثِيرًا وَ نَذْكُرَكَ كَثِيرًا إِنَّكَ كُنْتَ بِنَا بَصِيرًا.

(The books) 'Al Taraaif', (and) 'Musnad' of Ahmad, by his chain to Asma Bint Umeys who said,

'I heard Rasool-Allah^{saww} saying: 'O Allah^{azwj}! I^{saww} am saying like what my^{saww} brother^{as} Musa^{as} had said. O Allah^{azwj}! **And Make a Vizier to be for me from my family [20:29], Ali^{asws}, Strengthen my back by him [20:31] And associate him in my matter [20:32] So that we may Glorify You abundantly [20:33] And remember You a lot [20:34] Surely, You were always Insightful with us [20:35]'**.³⁶⁵

111- مد، العمدة مِنْ تَفْسِيرِ التَّغْلِيْبِيِّ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ قَالَ أَخْبَرَنِي الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ شَيْبٍ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ عَلِيٍّ بْنِ هَاشِمٍ عَنْ صَبَّاحِ الْمُزَنِّيِّ عَنْ زَكَرِيَّا بْنِ مَيْسَرَةَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: لَمَّا نَزَلَتْ وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ جَمَعَ رَسُولُ اللَّهِ ص بَنِي عَبْدِ الْمُطَّلِبِ وَ هُمْ يَوْمئِذٍ أَرْبَعُونَ رَجُلًا الرَّجُلُ مِنْهُمْ يَأْكُلُ الْمُسِنَّةَ وَ يَشْرَبُ الْعَسْنَ فَأَمَرَ عَلِيًّا أَنْ يَدْخُلَ شَاةً فَأَدَمَهَا

(The book) 'Al Amdah', from (the book) 'Tafseer Al Sa'lyb in the interpretation of Words of the Exalted: **And warn your kindred, the near ones! [26:214]**. He said, 'I was informed by al Husayn Bin Muhammad Bin Al Husayn, from Musa Bin Muhammad, from Al Hassan Bin Ali Bin Shabeeb, from Abbad Bin Yaqoub, from Ali Bin Hashim, from Sabbah Al Muzanny, from Zakariya Bin Maysara, from Abu Is'haq, from Al Bara'a who said,

'When this Verse was Revealed: **And warn your kindred, the near ones! [26:214]**, Rasool-Allah^{saww} gathered the sons of Abdul Muttalib^{asws}, and on that day, they were forty men. From them were ones who could eat the three-year old sheep and drink the water-skin. He^{saww} instructed Ali^{asws} to slaughter a sheep and cook it.

ثُمَّ قَالَ ادْنُوا بِسْمِ اللَّهِ فَدَنَا الْقَوْمُ فَأَكَلُوا حَتَّى صَدَرُوا ثُمَّ دَعَا بِقَعْبٍ مِنْ لَبَنٍ فَجَرَعَ مِنْهُ جُرْعَةً ثُمَّ قَالَ لَهُمْ اشْرَبُوا بِسْمِ اللَّهِ فَشَرَبُوا حَتَّى رَوُوا

³⁶³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 108

³⁶⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 109

³⁶⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 110

Then he^{saww} said: 'Approach in the Name of Allah^{azwj}!' The people came nearer and ate until they were satiated. Then he^{saww} called for a cup of milk and gave out potions from it, then said to him: 'Drink in the Name of Allah^{azwj}!' They drank until they were saturated.

فَبَدَرَهُمْ أَبُو هَبِّ فَقَالَ هَذَا مَا سَحَرَكُمْ بِهِ الرَّجُلُ فَسَكَتَ النَّبِيُّ ص يَوْمَئِذٍ فَلَمْ يَتَكَلَّمْ ثُمَّ دَعَاهُمْ مِنَ الْعَدِ عَلَى مِثْلِ ذَلِكَ الطَّعَامِ وَ الشَّرَابِ ثُمَّ أَنْدَرَهُمْ رَسُولُ اللَّهِ ص فَقَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ أَنَا النَّذِيرُ إِلَيْكُمْ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ الْبَشِيرُ لِمَا لَمْ يَجِيءْ بِهِ أَحَدٌ جِئْتُكُمْ بِالْدُّنْيَا وَ الْآخِرَةِ فَاسْلُمُوا وَ أَطِيعُونِي عْتَدُوا

Abu Lahab^{la} rushed saying, 'This is what the man^{saww} has bewitched you all with!' The Prophet^{saww} was silent on that day and did not speak. Then he^{saww} invited them the next day upon the like of that food and drink. Then Rasool-Allah^{saww} warned them. He^{saww} said: 'O sons of Abdul Muttalib^{asws}! I^{saww} am the warner to you all from Allah^{azwj} Mighty and Majestic, and the giver of glad tidings of what no one has come with. I^{saww} have come to you all with the world and the Hereafter, so submit and obey me^{saww}, you will be guided.

وَ مَنْ يُؤَاجِبْنِي وَ يُؤَازِرُنِي وَ يَكُونُ وَلِيِّ وَ وَصِيِّ بَعْدِي وَ خَلِيفَتِي فِي أَهْلِي وَ يَفْضِي دِينِي

And who will be my^{saww} brother, and my^{saww} Vizier, and be my^{saww} friend, and my^{saww} successor^{asws} after me^{saww} and my^{saww} caliph among my^{saww} family, and pay off my^{saww} debts?'

فَسَكَتَ الْقَوْمُ وَ أَعَادَ ذَلِكَ ثَلَاثًا كُلُّ ذَلِكَ يَسْكُتُ الْقَوْمُ وَ يَقُولُ عَلِيٌّ أَنَا فَقَالَ أَنْتَ فَقَامَ الْقَوْمُ وَ هُمْ يَقُولُونَ لِأَبِي طَالِبٍ أَطِيعِ ابْنَكَ فَقَدْ أَمَرَ عَلَيْكَ.

The people were silent, and he^{saww} repeated that thrice, during all that the people were silent, and Ali^{asws} was saying: 'I^{asws}!' So, he^{saww} said: 'You^{asws}!' The people arose and they were saying to Abu Talib^{asws}, 'Obey your^{as} son^{asws}, so he^{asws} has been made to govern upon you^{as}'.³⁶⁶

112- قب، المناقب لابن شهر آشوب أبو بكر الشيرازي فيما نزل من القرآن في أمير المؤمنين ع عن مقاتل عن عطاء في قوله تعالى و لقد آتينا موسى الكتاب كان في التوراة يا موسى إني اخترتك و اخترت لك و زيرا هو أخوك يعني هارون لأبيك و أنك كما اخترت لمحمد إنا هو أخوه و وزيره و وصيه و الخليفة من بعده

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Bakr Al Shirazi in (the book) 'Ma Nazal Min Al Quran Fi Amir Al-Momineen^{asws}' – From Muqatil, from Ata'a,

'Regarding Words of the Exalted: **And We had Given Musa the Book, perhaps they would be rightly Guided [23:49]**. It was in the Torah: "O Musa^{as}! I^{azwj} have Chosen you^{saww} and have Chosen a Vizier for you^{as}. He^{as} is your^{as} brother^{as}, meaning Haroun^{as}, (brother) to your^{as} father^{as} and mother^{as}, like what I^{azwj} shall Choose Elia for Muhammad^{saww}. He^{asws} is his^{saww} brother and his^{saww} Vizier, and his^{saww} successor^{asws}, and the caliph from after him^{saww}.

طوبى لكما من أخوين و طوبى لكما من أخوين إنا أبو السبطين الحسن و الحسين و محسن الثالث من ولده كما جعلت لأخيك هارون شيرا [شبرا] و شيرا و مبشرا [مَشِيرًا].

³⁶⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 111

Beatitude is for you^{asws} both from two brothers^{as}, and beatitude for them^{as} both from two brothers^{asws}. Elia^{asws} is father of the two chiefs, Al-Hassan^{asws} and Al-Husayn^{asws}, and Mohsin^{asws}, the third from his^{asws} sons^{asws}, like what I^{azwj} Made for your^{as} brother Haroun^{as}, Shabbar and Shabbir, and Mubashar (Mushabbir)".³⁶⁷

و فِي مَا نَزَلَ مِنَ الْقُرْآنِ فِي أَمِيرِ الْمُؤْمِنِينَ عَ تَصْنِيفِ أَبِي نُعَيْمِ الْأَصْفَهَانِيِّ وَ حَصَائِصِ الْعُلُوِيَّةِ عَنِ النَّظْمِيِّ مَا رَوَى شُعْبَةُ بْنُ الْحَكَمِ عَنِ ابْنِ عَبَّاسٍ قَالَ:
أَخَذَ النَّبِيُّ صَ وَ نَحْنُ بِمَكَّةَ بِيَدِي وَ يَدِ عَلِيٍّ فَصَعِدَ بِنَا إِلَى نَبِيرٍ ثُمَّ صَلَّى بِنَا أَرْبَعَ رَكَعَاتٍ ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ إِنَّ مُوسَى بْنَ عِمْرَانَ سَأَلَكَ
وَ أَنَا مُحَمَّدٌ نَبِيُّكَ

And in (the book) 'Ma Nazal Min Al Quran Fi Amir Al-Momineen^{asws}' – compile by Abu Nueym Al Asfahani, and (the book) 'Khasaais Al Alawiya', from Al Natanzy, what is reported by Sho'ba Bin Al Hakam, from Ibn Abbas who said,

'The Prophet^{saww} held my hand and a hand of Ali^{asws}, and we were at Makkah, and climbed with us to (mount) Subeyr. Then he^{saww} prayed four Cycles Salat with us, then raised his^{saww} head towards the sky. He^{saww}: 'O Allah^{azwj}! Musa^{as} Bin Imran^{as} had asked You^{azwj} and I^{saww} am Muhammad^{saww}, Your^{azwj} Prophet^{saww}.

أَسْأَلُكَ أَنْ تَشْرَحَ لِي صَدْرِي وَ تُبَسِّرَ أَمْرِي وَ تَحُلَّ عُقْدَةً مِنْ لِسَانِي لِيُفْقَهُ قَوْلِي وَ اجْعَلْ لِي وَزيراً مِنْ أَهْلِي عَلَيَّ بْنَ أَبِي طَالِبٍ أَحْيٍ اشْدُدْ بِهِ أَرْزِي وَ
أَشْرِكُهُ فِي أَمْرِي

I^{saww} am asking You^{azwj} to Expand my^{saww} chest for me^{saww}, and to Ease my^{saww} affairs, and Loosen the knot from 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^{asws}, **Strengthen my back by him [20:31] And associate him in my matter [20:32]**'.

قَالَ ابْنُ عَبَّاسٍ فَسَمِعْتُ مُنَادِيًا يُنَادِي يَا أَحْمَدُ قَدْ أُوتَيْتَ مَا سَأَلْتَ.

Ibn Abbas said, 'I heard a caller calling out: "O Ahmad^{saww}! You^{saww} have been Given what you^{saww} asked for!"'³⁶⁸

و فِي رِوَايَةٍ وَ اجْعَلْ لِي وَزيراً مِنْ أَهْلِي عَلَيَّ بْنَ أَبِي طَالِبٍ أَحْيٍ اشْدُدْ بِهِ أَرْزِي الْآيَاتِ.

And in a report, 'And Make a Vizier to be for me^{saww} from my^{saww} family, Ali^{asws} Bin Abu Talib^{asws}, my^{saww} brother^{asws}, strengthening my^{saww} back with him^{asws} – the Verse"³⁶⁹

تَفْسِيرُ الْقَطَّانِ وَ وَكَيْعُ بْنُ الْجَرَّاحِ وَ عَطَاءُ الْخُرَّاسَانِيِّ وَ أَحْمَدُ فِي الْفَضَائِلِ أَنَّهُ قَالَ ابْنُ عَبَّاسٍ سَمِعْتُ أَسْمَاءَ بِنْتُ عُمَيْسٍ تَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ
اللَّهُمَّ إِنِّي أَقُولُ كَمَا قَالَ مُوسَى بْنُ عِمْرَانَ اللَّهُمَّ اجْعَلْ لِي وَزيراً مِنْ أَهْلِي يَكُونُ لِي صِهْرًا وَ خَتَنًا.

Tafseer Al Qattan, and Wakie Bin Al Jarrah, and Ata'a Al Khurasani, and Ahmad Bin Al Fazaail, 'Ibn Abbas said, 'I heard Asma Bint Umeyr saying,

³⁶⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 112 a

³⁶⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 112 b

³⁶⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 112 c

‘O Allah^{azwj!} I^{saww} am saying like what Musa Bin Imran^{as} had said. O Allah^{azwj!} **Make a Vizier to be for me from my family [20:29]**, to be an in-law for me^{saww} and a son-in-law’.³⁷⁰

السَّمْعَائِيُّ فِي فَضَائِلِ الصَّحَابَةِ بِالإِسْنَادِ عَنْ مَطَرٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص إِنَّ خَلِيلِي وَ وَزِيرِي وَ خَلِيفَتِي فِي أَهْلِي وَ خَيْرٌ مِنْ أَثْرِكُ بَعْدِي مَنْ يُنْجِزُ مَوْعِدِي وَ يَقْضِي دَيْنِي عَلَيَّ بِنُ أَبِي طَالِبٍ.

Al Sam’any in (the book) ‘Fazaail Al Sahaba’, by the chain from Matar, from Anas (well-known fabricator) who said,

‘Rasool-Allah^{saww} said: ‘My^{saww} friend, and my^{saww} Vizier, and my^{saww} caliph among my^{saww} family, and best of the ones I^{saww} am leaving behind after me^{saww}, one who will fulfil my^{saww} promises, and pay off my^{saww} debts, is Ali^{asws} Bin Abu Talib^{asws}’.³⁷¹

وَ فِي أَمَالِي أَبِي الصَّلْتِ الْأَهْوَاذِيِّ بِالإِسْنَادِ عَنْ أَنَسٍ قَالَ النَّبِيُّ ص إِنَّ أَخِي وَ وَزِيرِي وَ وَصِيي وَ خَلِيفَتِي فِي أَهْلِي عَلَيَّ بِنُ أَبِي طَالِبٍ.

And in (the book) ‘Amaali’ – Abu Al Salt Al Ahwazy, by the chain from Anas (well-known fabricator),

‘The Prophet^{saww} said: ‘My^{saww} brother^{asws}, and my^{saww} Vizier, and my^{saww} successor^{asws}, and my^{saww} caliph among my^{saww} family, is Ali^{asws} Bin Abu Talib^{asws}’.³⁷²

وَ فِي خَيْرِ أَنْتَ الْإِمَامُ بَعْدِي وَ الْأَمِيرُ وَ أَنْتَ الصَّاحِبُ لِي وَ الْوَزِيرُ وَ مَا لَكَ فِي أُمَّتِي مِنْ نَظِيرٍ.

And in a Hadeeth: ‘You^{asws} are the Imam^{asws} after me^{saww}, and the Emir (commander), and you^{asws} are the companion for me^{saww}, and the Vizier, and there is no match for you^{asws} in my^{saww} community’.³⁷³

113- مد، العمدة بالإِسْنَادِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنْ أَسْوَدَ بْنِ عَامِرٍ عَنْ شَرِيكِ عَنِ الْأَعْمَشِ عَنِ الْمِنْهَالِ عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ الْأَسَدِيِّ عَنْ عَلِيٍّ ع قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ جَمَعَ النَّبِيُّ ص أَهْلَ بَيْتِهِ فَاجْتَمَعَ ثَلَاثُونَ فَأَكَلُوا وَ شَرِبُوا ثَلَاثًا ثُمَّ قَالَ لَهُمْ مَنْ يَضْمَنُ عَنِّي دَيْنِي وَ مَوَاعِيدِي وَ يَكُونُ خَلِيفَتِي وَ يَكُونُ مَعِي فِي الْجَنَّةِ

(The book) ‘Al Amdah’ – By the chain from Abdullah Bin Ahmad, from his father, from Aswad Bin Aamir, from Shareek, from Al Amsh, from Al Minhal, from Abbad Bin Abdullah Al Asady,

‘From Ali^{asws}: **‘And warn your kindred, the near ones! [26:214]**, the Prophet^{saww} gathered his^{saww} family members. So, thirty (men) gathered and they ate and drank for three days. Then he^{saww} said to them: ‘Who will take the responsibility from me^{saww} of my^{saww} debts, and my^{saww} promises, and be my^{saww} caliph, and be with me^{saww} in the Paradise?’

فَقَالَ رَجُلٌ لَمْ يُسَمِّهِ شَرِيكَ يَا رَسُولَ اللَّهِ أَنْتَ كُنْتَ نَجِدُ مَنْ يَقُومُ بِمَدَا قَالَ ثُمَّ قَالَ الْآخِرُ يَعْزُضُ ذَلِكَ عَلَى أَهْلِ بَيْتِهِ فَقَالَ عَلِيُّ ع أَنَا قَالَ أَنْتَ.

³⁷⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 112 d

³⁷¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 112 e

³⁷² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 112 f

³⁷³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 112 g

A man whom Sharee (the narrator) did not name, said: ‘O Rasool-Allah^{saww}! You^{saww} will find someone who would stand with this?’ Then another one objecting that upon his^{saww} family. Ali^{asws} said: ‘I^{asws} will!’ He^{saww} said: ‘You^{asws}!’³⁷⁴

وَ بِالْإِسْنَادِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ عَبْدِ الْمَلِكِ الْحِمَايِيِّ عَنْ شَرِيكِ مِثْلَهُ وَ زَادَ فِي آخِرِهِ قَالَ رَسُولُ اللَّهِ ص عَلِيُّ يَفْضِي دِينِي عَنِّي وَ يُنْجِزُ مَوَاعِيدِي.

And by the chain from Abdullah Bin Ahmad, from his father, from Yahya Bin Abdul Malik Al Himmany, from Shareek – similar to it, and there is an addition in its end, ‘Rasool-Allah^{saww} said: ‘Ali^{asws} will pay off my^{saww} debts on my^{saww} behalf, and fulfil my^{saww} promises’.³⁷⁵

114- مد، العمدة من مناقب ابن المغازلي عن محمد بن أحمد بن سهل عن علي بن منصور عن علي بن محمد الشمشاطي عن الحسن بن علي بن زكريا عن أحمد بن أبي المقدام العجلي عن الفضل بن عياض عن ثور بن يزيد عن خالد بن معدان عن زاذان عن سلمان قال سمعت حبيبي محمداً رسول الله ص يقول كنت أنا وعلي نوراً بين يدي الله عز وجل يستبح الله ذلك النور و يقدره قبل أن يخلق الله آدم بأربعة عشر ألف عام فلم نزل في شيء واحد حتى افترقنا في صلبي عبد المطلب فبي النبوة و بي علي الخلافة.

(The book) ‘Al Amdah’, from (the book) ‘Manaqib’ of Ibn Al Maghazily, from Muhammad Bin Ahmad Bin Sahl, from Ali Bin Mansour, from Ali Bin Muhammad al Shimsaty, from Al Hassan Bin Ali Bin Zakariya, from Ahmad Bin Abu Al Midqam Al Ijaly, from Al Fuzeyl Bin Iyaz, from Zowr Bin Yazeed, from Khalid Bin Ma’dan, from Zazan,

‘From Salman^{ra} having said, ‘I^{ra} heard my^{ra} beloved Muhammad^{saww} Rasool-Allah^{saww} saying: ‘I^{saww} and Ali^{asws} were one Noor in front of Allah^{azwj} Mighty and Majestic. That Noor was glorifying Allah^{azwj} and extolling His^{azwj} Holiness before Allah^{azwj} Created Adam^{as} by fourteen thousand years. We^{asws} did not cease to be in one thing until we^{asws} separated in the Sulb of Abdul Muttalib^{asws}. So, in me^{saww} is the Prophet-hood and in Ali^{asws} is the caliphate’.³⁷⁶

115- مد، العمدة من مناقب ابن المغازلي عن أبي نصر الطحان عن أبي الفرج الحنوطي عن عبد الحميد بن موسى عن محمد بن أحمد بن سعيد عن محمد بن حميد الرازي عن سلم بن الفضل عن أبي إسحاق عن شريك عن أبي ربيعة الإيادي عن عبد الله بن بريدة قال قال رسول الله ص لكل نبي وصي و وارث و إن وصيي و واري علي بن أبي طالب.

(The book) ‘Al Amdah’, from (the book) ‘Manaqib’ of Ibn Al Maghazily, from Abu Nasr Al Tahhan, from Abu Al Faraj Al Hanouty, from Abdul Hameed Bin Musa, from Muhammad Bin Ahmad Bin Saeed, from Muhammad Humeyd Al Razy, from Salam Bin Al Fazl, from Abu Is’haq, from Shareek, from Abu Rabie Al Iyadi, from Abdullah Bin Bureyda who said,

‘Rasool-Allah^{saww} said: ‘For every Prophet^{as} there is a successor^{as} and an inheritor, and my^{saww} successor^{asws} and my^{saww} inheritor is Ali^{asws} Bin Abu Talib^{asws}’.³⁷⁷

وَ عَنْهُ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ يَا عَلِيُّ إِنَّكَ سَيِّدُ الْمُسْلِمِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَ يَعْمُوبُ الْمُؤْمِنِينَ.

And from him, by his chain who said,

³⁷⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 113 a

³⁷⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 113 b

³⁷⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 114

³⁷⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 115 a

‘Rasool-Allah^{saww} said: ‘O Ali^{asws}! You^{asws} are chief of the Muslims, and Imam^{asws} of the pious, and guide of the resplendent, and leader of the Momineen’’.³⁷⁸

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَبِي النَّبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَسْلَمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدِ الْحَافِظِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْأَحْمَرِ عَنْ هِلَالِ الصَّوَّافِ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ أَوْ كَثِيرِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ أَحْطَبَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَسْعَدَ بْنِ زُرَّارَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا كَانَ لَيْلَةَ أُسْرِي بِي إِلَى السَّمَاءِ إِذَا قَصَّرَ أَحْمَرٌ مِنْ يَأْفُوتَةِ حَمْرَاءَ يَتَلَأَلُ نُورًا فَأُوحِيَ إِلَيَّ فِي عَلِيٍّ عَ أَنَّهُ سَيِّدُ الْمُسْلِمِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْغُرِّ الْمُحْجَلِينَ.

And from him, from Muhammad Bin Ali Bin Al Bayie, from Abdullah Bin Aslam, from Ahmad Bin Muhammad Bin Saeed Al Hafiz, from Muhammad Bin Ismail Bin Is'haq, from Muhammad Bin Udeys, from Ja'far Al Ahmar, from Hilal Al Sawwaf, from Abdullah Bin Kaseer, or Kaseer Bin Abdullah, from Ibn Al Akhtab, from Muhammad bin Abdul Rahman, from As'ad Bin Zurara, from his father who said,

‘Rasool-Allah^{saww} said: ‘When it was the night there was an ascension with me^{saww} to the sky, there was a castle of red ruby of shining light. He^{azwj} Revealed to me^{saww} regarding Ali^{asws} that he^{asws} is chief of the Muslims, and Imam^{asws} of the pious, and guide of the resplendent’’.³⁷⁹

116- مد، العمدة بإسناده إلى عبد الله بن أحمد بن حنبل عن أبيه عن وكيع عن الأعمش عن سعيد بن عبد الله بن ابن بريدة عن أبيه بريدة أنه مر على مجلس وهم يتألون من علي ع فوقف عليهم وقال إنه كان في نفسي على علي شيء وكان خالد بن الوليد كذلك فبعثني رسول الله ص في سرية عليها علي فأصبنا سبياً فأخذ علي جارية من الخمس لنفسه فقال خالد بن الوليد ذونك

(The book) ‘Al Amdah’ – By his chain to Abdullah Bin Ahmad Bin Hanbal, from his father, from Wakie, from Al Amsh, from Saeed Bin Uabdah, from Ibn Bureyda, from his father Bureyda,

‘He passed by a gathering they were backbiting Ali^{asws}. He stood to them and said, ‘There was something within me against Ali^{asws}, and Khalid Bin Al-Waleed was like that. Rasool-Allah^{saww} sent me in a battalion, upon it was Ali^{asws} (as commander). We captured some captives. Ali^{asws} took a girl from the Khums, for himself^{asws}. Khalid Bin Al-Waleed said, ‘It is beneath you^{asws}’.

قَالَ فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ ص فَعُلْتُ أَحَدَهُ بِمَا كَانَ ثُمَّ قُلْتُ إِنَّ عَلِيًّا أَخَذَ جَارِيَةً مِنَ الْخُمْسِ وَ كُنْتُ رَجُلًا مِكَبَابًا فَرَفَعْتُ رَأْسِي فَإِذَا وَجْهُ رَسُولِ اللَّهِ ص قَدْ تَغَيَّرَ فَقَالَ مَنْ كُنْتُ وَلِيَّةَ فَعَلِيٍّ وَلِيُّهُ.

He (the narrator) said, ‘When we arrived to the Prophet^{saww}, I said narrating to him^{saww} with what had happened. Then I said, ‘Ali^{asws} has taken a girl from the Khums’, and I used to be a man speaking with a lowered head I raised my head, and there, the face of Rasool-Allah^{saww} had changed (out of anger). He^{saww} said: ‘One whose commander I^{saww} was, so Ali^{asws} is his commander’’.³⁸⁰

³⁷⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 115 b

³⁷⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 115 c

³⁸⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 116 a

و بِالْإِسْنَادِ عَنْ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عُبَادَةَ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ عَابِسٍ عَنِ الْخَارِثِ بْنِ حَصِيرَةَ عَنِ الْقَاسِمِ قَالَ سَمِعْتُ رَجُلًا مِنْ خَنَعِمٍ يَقُولُ سَمِعْتُ أَسْمَاءَ بِنْتَ عُمَيْسٍ تَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ اللَّهُمَّ إِنِّي أَقُولُ كَمَا قَالَ أَخِي مُوسَى اللَّهُمَّ اجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي عَلِيًّا أَشَدُّ بِهِ أَرْزِي وَ أَشْرِكُهُ فِي أَمْرِي كَيْ نُسَبِّحَكَ كَثِيرًا وَ نَذْكُرَكَ كَثِيرًا إِنَّكَ كُنْتَ بِنَا بَصِيرًا.

And by the chain from Abdullah, from his father, from Abdullah Bin Aamir, from Ubadah Bin Yaquob, from Ali Bin Abbas, from Al Haris Bin Haseyra, from Al Qasim who said, 'I heard a man from Khas'am saying, 'I heard Asma Bint Umeys saying,

'I heard Rasool-Allah^{saww} saying: 'I^{saww} am saying like what my^{saww} brother^{as} Musa^{as} had said. O Allah^{azwj}! **Make a Vizier to be for me from my family [20:29], Ali^{asws}, Strengthen my back by him [20:31] And associate him in my matter [20:32] So that we may Glorify You abundantly [20:33] And remember You a lot [20:34] Surely, You were always Insightful with us [20:35]'**.³⁸¹

117- مد، العمدة من مناقب ابن المغازلي عن أبي نصر الطحان عن أبي الفرج أحمد بن علي الخنوطي عن محمد بن إسحاق السوسي و إبراهيم بن عبد السلام عن علي بن المثنى عن عبد الله بن موسى بن أبي مطر عن أنس قال: كنت عند النبي ص فأتى علي فمبلا فقال أنا و هذا حجة على أمتي يوم القيامة.

(The book) 'Al Amdah', from (the book) 'Manaqib' of Ibn Al Maghazily, from Abu Nasr Al tahhan, from Abu Al Faraj Ahmad Bin Ali Al Hanouty, from Muhammad Bin Is'haq Al Sowsy, and Ibrahim Bin Abdul Salaman, from Ali Bin Al Moana, from Abdullah Bin Musa Bin Abu Matar, from Anas (well-known fabricator) who said,

'I was in the presence of the Prophet^{saww} and Ali^{asws} came facing. He^{saww} said: 'I^{saww} and this would be Divine Authorities upon my^{saww} community on the Day of Qiyamah''.³⁸²

و عنه عن إبراهيم بن عسان عن الحسن بن أحمد عن أبيه أحمد بن عامر الطائي عن علي بن موسى الرضا عن آباءه ع عن علي ع قال: قال رسول الله ص لولاك ما عرف المؤمنون بعدي.

And from him, from Ibrahim Bin Gassan, from Al-Hassan Bin Ahmad, from his father Ahmad Bin Aamir Al Taie,

'From Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww}: 'Had it not been for you^{asws}, the Momineen would not be recognised after me^{saww}''.³⁸³

و عنه عن الحسن بن أحمد بن موسى عن هلال بن محمد الحفار عن إسماعيل بن علي بن زرين عن أبيه عن دغيل بن علي عن شعبة بن الحجاج عن أبي الساج عن ابن عباس قال قال رسول الله ص أتاني جبرئيل يذرك من الجنة فجلست عليه فلما صرت بين يدي ربي كلمني و ناجاني فما علمت شيئا إلا علمته عليا فهو باب مدينة علمي

And from him, from Al-Hassan Bin Ahmad Bin Musa, from Hilal Bin Muhammad Al Haffar, from Ismail Bin Ali Bin Razeyn, from his father, from Deobel Bin Ali, from Sho'ba Bin Al Hajjaj, from Abu Al Nassaj, from Ibn Abbas who said,

³⁸¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 116 b

³⁸² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 117 a

³⁸³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 117 b

'Rasool-Allah^{saww} said: 'Jibraeel^{as} came to me^{saww} with a ride from the Paradise. I^{saww} sat upon it. When I^{saww} came to be in front of my^{saww} Lord^{azwj}, He^{azwj} Spoke to me^{saww} and Conversed with me^{saww}. He^{azwj} did not Teach me^{saww} anything except I^{saww} taught it to Ali^{asws}. So, he is a door of the city of my^{saww} knowledge'.

ثُمَّ دَعَاهُ إِلَيْهِ فَقَالَ يَا عَلِيُّ سَلِّمْكَ سَلِّمْكَ سَلِّمْكَ وَ حَزْبِكَ حَزْبِي وَ أَنْتَ الْعَلَمُ فِيمَا بَيْنِي وَ بَيْنَ أُمَّتِي بَعْدِي.

Then he^{saww} called him^{asws} to himself^{saww}. He^{saww} said: 'O Ali^{asws}! Your^{asws} peace is my^{saww} peace and your^{asws} war is my^{saww} war, and you^{asws} are the flag among what is between me^{saww} and my^{saww} community after me^{asws}'³⁸⁴.

118- أَقُولُ رَوَى ابْنُ الْأَثِيرِ فِي جَامِعِ الْأُصُولِ، مِنْ صَحِيحِ التِّرْمِذِيِّ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ص جَيْشاً وَ اسْتَعْمَلَ عَلَيْهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَمَضَى فِي السَّرِيَّةِ فَأَصَابَ جَارِيَةً فَأَنْكَرُوا عَلَيْهِ وَ تَعَاقَدَ أَرْبَعَةٌ مِنْ أَصْحَابِ النَّبِيِّ ص فَقَالُوا إِذَا لَقِينَا رَسُولَ اللَّهِ ص أَخْبِرْنَا بِمَا صَنَعَ عَلِيٌّ

I (Majlisi) am saying, 'It is reported by Ibn al Aseer in (the book) 'Jamie Al Usool', from (the book) 'Saheeh Al Tirmizi', from Imran Bin Huseyn who said,

'Rasool-Allah^{saww} sent an army and utilised Ali^{asws} Bin Abu Talib^{asws} (as commander) upon them. He^{asws} went in the battalion until he^{asws} attained a girl (captive). They denied it upon him^{asws}. And four from the companions of the Prophet^{as} made an agreement upon it, they said, 'When we meet Rasool-Allah^{saww}, we shall inform him^{asws} with what Ali^{asws} has done'.

وَ كَانَ الْمُسْلِمُونَ إِذَا رَجَعُوا مِنْ سَفَرٍ بَدَّوْهُ بِرَسُولِ اللَّهِ ص فَسَلَّمُوا عَلَيْهِ ثُمَّ انْصَرَفُوا إِلَى رِحَالِهِمْ فَلَمَّا قَدِمَتِ السَّرِيَّةُ فَسَلَّمُوا عَلَى رَسُولِ اللَّهِ ص فَقَامَ أَحَدُ الْأَرْبَعَةِ فَقَالَ يَا رَسُولَ اللَّهِ أَلَمْ تَرَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ صَنَعَ كَذَا وَ كَذَا فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ

And it was so that whenever the Muslims returned from a journey, they would begin with (visiting) Rasool-Allah^{saww}. They would greet unto him^{saww}, then they would leave to their belongings. When the battalion arrive, they greeted unto Rasool-Allah^{saww}. One of the four stood up and said, 'O Rasool-Allah^{saww}! Do you^{saww} not see Ali^{asws} Bin Abu Talib^{asws} has done such and such?' But Rasool-Allah^{saww} turned away from him.

ثُمَّ قَامَ الثَّانِي فَقَالَ مِثْلَ مَقَالَتِهِ فَأَعْرَضَ عَنْهُ ثُمَّ قَامَ الرَّابِعُ فَقَالَ مِثْلَ مَا قَالُوا

Then the second one stood up and said like his words. But he^{saww} turned away from him. Then the third stood up and said like his words, and he^{saww} turned away from him. Then the fourth stood up and said what they had said.

فَأَقْبَلَ إِلَيْهِمْ رَسُولُ اللَّهِ ص وَ الْعَضْبُ يُعْرِفُ فِي وَجْهِهِ فَقَالَ مَا تُرِيدُونَ مِنْ عَلِيٍّ مَا تُرِيدُونَ مِنْ عَلِيٍّ مَا تُرِيدُونَ مِنْ عَلِيٍّ إِنَّ عَلِيًّا مِنِّي وَ أَنَا مِنْهُ وَ هُوَ وَ لِي كُلِّ مُؤْمِنٍ بَعْدِي.

Rasool-Allah^{saww} faced towards them and the anger was recognised in his^{saww} face. He^{saww} said: 'What are you wanting from Ali^{asws}? What are you wanting from Ali^{asws}? What are you

³⁸⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 117 c

wanting from Ali^{asws}? Ali^{asws} is from me^{asws} and I^{saww} am from him^{asws}, and he^{asws} is guardian of every Momin after me^{saww}”³⁸⁵

وَرُوِيَ مِنْهُ أَيْضاً عَنْ حُبَيْشِ بْنِ جُنَادَةَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: عَلِيٌّ مِنِّي وَأَنَا مِنْ عَلِيٍّ لَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ عَلِيٌّ.

And it is reported from him as well, from Hubeysh Bin Junadah,

‘Rasool-Allah^{saww} said: ‘Ali^{asws} is from me^{saww} and I^{saww} am from Ali^{asws}! No one will fulfil it on my^{saww} behalf except I^{saww} or Ali^{asws}’³⁸⁶

119- مد، العمدة من مناقب ابن المغازلي عن أحمد بن موسى الغندجاني عن هلال بن محمد عن إسماعيل بن علي عن عبد الغفار بن جعفر عن جرير عن الأعمش عن إبراهيم التيمي عن أبيه عن أبي ذر الغفاري قال قال رسول الله ص من ناصب علياً للخلافة بغدي فهو كافر قد حارب الله ورسوله و من شك في علي فهو كافر.

(The book) ‘Al Amdah’, from (the book) ‘Ibn Al Mghazily’, from Ahmad Bin Musa Al Ghandijani, from Hllal Bin Muhammad Bin Ismail Bin Ali, from Abdul Ghaffar Bin Ja’far, from Jareer, from Al Amsh, from Ibrahim Al Tameemi, from his father,

‘From Abu Zarr Al-Ghifari^{ra} who said, ‘Rasool-Allah^{saww} said: ‘One who opposes Ali^{asws} for the caliphate after me^{saww}, he is a Kafir who has warred Allah^{azwj} and His^{azwj} Rasool^{saww}, and one who doubts in Ali^{asws}, he is a Kafir’³⁸⁷

120- أقول روى ابن شيرويه في الفردوس، عن سلمان الفارسي عن النبي ص قال: خلقت أنا و علي من نور واحد قبل أن يخلق الله آدم بأربعة آلاف عام فلما خلق آدم ركب ذلك النور في ضلبه فلم نزل في شيء واحد حتى افترقنا في ضلب عبد المطلب ففني النبوة و في علي الخلافة.

I (Majlisi) am saying, ‘It is reported by Ibn Sheyrawiya in (the book) ‘Al Firdows’,

‘From Salman Al-Farsi^{ra}, from the Prophet^{saww} having said: ‘I^{saww} and Ali^{asws} were Created from one Noor before Allah^{azwj} Created Adam^{as} by four thousand years. When Adam^{as} was Created, that Noor was installed into his^{as} Sulb. So, we^{asws} did not cease to be in one thing until we^{asws} separated in the Sulb of Abdul Muttalib^{asws}. So, in me^{saww} is the Prophet-hood and in Ali^{asws} is the caliphate’³⁸⁸

121- قب، المناقب لابن شهر آشوب جليته الأولياء و فضائل السمعاني و كتاب الطبراني و النطنزي بالإسناد عن عبد الرحمن بن أبي ليلى عن الحسن بن علي قال قال رسول الله ص ادعوا إلي سيد العرب يعني علياً فقالت عائشة أ لست سيد العرب قال أنا سيد ولد آدم و علي سيد العرب

(The books) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Hilyat Al Awliya’, and ‘Fazaail’ of Al Sam’any, and the book of Al Tabrani and Al Natanzy, by the chain from Abdul Rahman Bin Abu Layli,

‘From Al-Hassan Bin Ali^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Call to me^{as} chief of the Arabs, meaning Ali^{asws}’. Ayesha said, ‘Aren’t you^{saww} chief of the Arabs?’ He^{saww} said: ‘I^{saww} am chief of the children of Adam^{as}, and Ali^{asws} is chief of the Arabs’.

³⁸⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 118 a

³⁸⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 118 b

³⁸⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 119

³⁸⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 120

فَلَمَّا جَاءَ أَرْسَلَ إِلَى الْأَنْصَارِ فَقَالَ مَعَاشِرَ الْأَنْصَارِ أَذَلُّكُمْ عَلَى مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضَلُّوا بَعْدِي قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ هَذَا عَلَيَّ فَأَجْبُوهُ لِحَبِي وَ أَكْرَمُوهُ لِكْرَامَتِي فَإِنَّ جَبْرَيْلَ أَمَرَنِي بِالَّذِي قُلْتُ لَكُمْ عَنِ اللَّهِ عَزَّ وَ جَلَّ.

When he^{asws} came, he^{saww} sent for the Helpers and said: ‘Community of the Helpers! Shall I^{saww} point you upon what, if you were to adhere with it, you will never stray?’ They said, ‘Yes, O Rasool-Allah^{saww}!’ He^{saww} said: ‘This is Ali^{asws}, so love him^{asws} to my^{saww} love, and honour him^{asws} for my^{saww} honour, for Jibraeel^{as} has instructed me with that which I^{saww} am saying to you all on behalf of Allah^{azwj} Mighty and Majestic’.³⁸⁹

وَرَوَاهُ أَبُو بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَائِشَةَ فِي كِتَابِ السُّؤْدُدِ وَ فِي رِوَايَةٍ فَقَالَتْ عَائِشَةُ وَ مَا السَّيِّدُ قَالَ مَنْ افْتَرَضَتْ طَاعَتُهُ كَمَا افْتَرَضَتْ طَاعَتِي.

And it is reported by Abu Bishr, from Saeed Bin Jubeyr, from Ayesha in ‘Kitab al Soudud’, and in a report,

‘Ayesha said, ‘And what is the chief?’ He^{saww} said: ‘One, obedience to him^{asws} is obligatory like what is obligated to obey me^{saww}’.³⁹⁰

أَبُو حَنِيفَةَ بِإِسْنَادٍ لَهُ إِلَى أُمِّ هَانِيَةَ قَالَ النَّبِيُّ ص لِعَلِيٍّ أَنْتَ سَيِّدُ النَّاسِ فِي الدُّنْيَا وَ سَيِّدُ النَّاسِ فِي الْآخِرَةِ.

Abu Haneefa, by a chain of his to Umm Hany,

‘The Prophet^{saww} said to Ali^{asws}: ‘You^{asws} are chief of the people in the world and chief of the people in the Hereafter’.³⁹¹

122- كُنْتُ الْكَرَاجِكِيِّ، حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدٍ الصَّبْرِيُّ وَ كَانَ مُشْتَهَرًا بِالْعِنَادِ لِأَلِ مُحَمَّدٍ وَ الْمُخَالَفَةِ لَهُمْ عَنْ مُحَمَّدِ بْنِ عُمَرَ الْجَعْفَرِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَزِيدَ بْنِ سُلَيْمَانَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي أَنَانَ عَنْ أَبِي مَرْيَمَ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص رَبِّي لَا إِمَارَةَ لِي مَعَهُ وَ أَنَا رَسُولُ رَبِّي وَ لَا إِمَارَةَ مَعِي وَ عَلَيٌّ وَ لِي مَنْ كُنْتُ وَ لِيهِ وَ لَا إِمَارَةَ مَعَهُ.

(The book) ‘Kunz’ of Al Karajaky’ – It is narrated to me by Al-Husayn Bin Muhammad Al Sayrafi, and he was notorious to being inimical to the Progeny^{asws} of Muhammad^{saww} and being adversarial to them^{asws}, from Muhammad Bin Umar Al Jiany, from Muhammad Bin Muhammad Bin Suleyman, from Ahmad Bin Muhammad Bin Yazeed Bin Suleyman, from Ismail Bin Aban, from Abu Maryam, from Ata’a, from Ibn Abbas who said,

‘Rasool-Allah^{saww} said: ‘My^{saww} Lord^{azwj}, there is no governance for me^{saww} with Him^{azwj}, and I^{saww} am a Rasool^{saww} of my^{saww} Lord^{azwj}, and there is no governance (for anyone else) with me^{saww}, and Ali^{asws} is a commander of the ones I^{saww} was a commander of, and there is no governance (for anyone else) with him^{asws}’.³⁹²

123- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَادَانَ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مَتَّوْبِهِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَلِيِّ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ فُرَاتٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَلِيُّ بْنُ أَبِي طَالِبٍ خَلِيفَةُ اللَّهِ وَ خَلِيفَتِي وَ حُجَّةُ اللَّهِ وَ حُجَّتِي وَ تَابُ اللَّهِ وَ تَابِي وَ صَفِيُّ اللَّهِ وَ صَفِيَّتِي وَ حَبِيبُ اللَّهِ وَ حَبِيبِي

³⁸⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 121 a

³⁹⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 121 b

³⁹¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 121 c

³⁹² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 122

And from him, from Muhammad Bin Ahmad Bin Shazan, from Ali Bin Ahmad Bin Mutaway, from Ali Bin Muhammad, from Ahmad Bin Muhammad, from Muhammad Bin Ali, from Ali Bin Usman, from Muhammad Bin Furat, from Muhammad Bin Ali, from his father,

‘From Al-Husayn^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Ali^{asws} Bin Abu Talib^{asws} is a caliph of Allah^{azwj} and my^{saww} caliph, and Divine Authority of Allah^{azwj} and my^{saww} (appointed) Divine Authority, and Door of Allah^{azwj} and my^{saww} door, and Elite of Allah^{azwj} and my^{saww} elite, and Beloved of Allah^{azwj} and my^{saww} beloved, and Friend of Allah^{azwj} and my^{saww} beloved;

وَ خَلِيلُ اللَّهِ وَ خَلِيلِي وَ سَيْفُ اللَّهِ وَ سَيْفِي وَ هُوَ أَحْيِي وَ صَاحِبِي وَ وَزِيرِي وَ وَصِيِّي

And he^{asws} is a Friend of Allah^{azwj} and my^{saww} friend, and Sword of Allah^{azwj} and my^{saww} sword, and he^{asws} is my^{saww} brother^{asws}, and my^{saww} companion, and my^{saww} Vizier, and my^{saww} successor^{asws}.

مُحِبُّهُ مُحِبِّي وَ مُبْغِضُهُ مُبْغِضِي وَ وَلِيُّهُ وَ لِيِّي وَ عَدُوُّهُ عَدُوِّي وَ زَوْجَتُهُ ابْنَتِي وَ وُلْدُهُ وَ وُلْدِي وَ حَرْبُهُ حَرْبِي وَ قَوْلُهُ قَوْلِي وَ أَمْرُهُ أَمْرِي وَ هُوَ سَيِّدُ الْوَصِيِّينَ وَ خَيْرُ أُمَّتِي.

One loving him^{asws} is loving me^{saww}, and one hating him^{asws} is hating me^{saww}, and his^{asws} friend is my^{saww} friend, and his^{asws} enemy is my^{saww} enemy, and he^{asws} is husband of my^{saww} daughter^{asws}, and his^{asws} children are my^{saww} children, and his^{asws} party is my^{saww} party, and his^{asws} word is my^{saww} word, and his^{asws} order is my^{saww} order, and he^{asws} is chief of the successors^{asws} and best of my^{saww} community”³⁹³.

124- وَ مِنْهُ، عَنِ ابْنِ شَادَانَ عَنْ خَالِ أُمِّهِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ فُلَوَيْهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ أَبِي الْفَضْلِ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ فَرَضَ عَلَيْكُمْ طَاعَتِي وَ تَهَاتَمْتُ عَنْ مَعْصِيَتِي وَ أَوْجَبَ عَلَيْكُمْ آتِيَاءَ أَمْرِي وَ فَرَضَ عَلَيْكُمْ مِنْ طَاعَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ بَعْدِي كَمَا فَرَضَ عَلَيْكُمْ مِنْ طَاعَتِي وَ تَهَاتَمْتُ عَنْ مَعْصِيَتِي

And from him, from Ibn Shazan, from a maternal uncle of his mother Ja'far Bin Muhammad Bin Qawlaway, from Ali Bin Al-Husayn, from Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad, from Muhammad Bin Al-Fuzeyl, from Abu Hamza Al-Sumali,

‘From Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws}, from Amir Al-Momineen^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} has Obligated upon you all to obey me^{saww}, and has Forbidden you from disobeying me^{saww}, and has Obligated upon you to follow my^{saww} orders and Obligated upon you to obey Ali^{asws} Bin Abu Talib^{asws} after me^{saww}, like what He^{azwj} has Obligated upon you to obey me^{saww} and Forbidden you from disobeying me^{saww}.

وَ جَعَلَهُ أَحْيِي وَ وَزِيرِي وَ وَصِيِّي وَ وَارِثِي وَ هُوَ مِنِّي وَ أَنَا مِنْهُ حُبُّهُ إِيمَانٌ وَ بُغْضُهُ كُفْرٌ وَ مُحِبُّهُ مُحِبِّي وَ مُبْغِضُهُ مُبْغِضِي وَ هُوَ مَوْلَى مَنْ أَنَا مَوْلَاهُ وَ أَنَا مَوْلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ وَ أَنَا وَ هُوَ أَبَوَا هَذِهِ الْأُمَّةِ.

And He^{azwj} has Made him^{asws} my^{saww} brother^{asws}, and my^{saww} successor^{asws}, and my^{saww} inheritor, and he^{asws} is from me^{saww} and I^{saww} am from him^{asws}. Loving him^{asws} is Eman and hating him^{asws} is Kufr, and one loving him^{asws} is loving me^{saww} and his^{asws} hater is my^{saww}

³⁹³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 123

hater, and he^{asws} is Master of the one I^{saww} am a Master of, and I^{saww} am Master of every Muslim man and Muslim woman, and I^{saww} and him^{asws} are two fathers^{asws} of this community”.³⁹⁴

125- وَ مِنْهُ، عَنِ ابْنِ شَازَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ مُحَمَّدٍ رَضِيَ اللَّهُ عَنْهُ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ زِيَادِ بْنِ الْمُنْذِرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا أَطَلَّتِ الْحُضْرَاءُ وَ مَا أَقَلَّتِ الْعَبْرَاءُ بَعْدِي أَفْضَلَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ص وَ إِنَّهُ إِمَامٌ أُمَّتِي وَ أَمِيرُهُمَا وَ إِنَّهُ لَوْصِيِّي وَ خَلِيفَتِي عَلَيْهَا

And from him, from Ibn Shazan, from Ahmad Bin Muhammad Bin Muhammad, from Muhammad Bin Ja'far, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ziyad Bin Al Munzir, from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah^{saww} said: ‘Neither has the green (sky) shaded, nor has the dust (ground) carried anyone after me^{saww} more superior than Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is Imam^{asws} of my^{saww} community, and its commander, and he is my^{saww} successor^{asws}, and my^{saww} caliph upon it.

مَنْ أَفْتَدَى بِهِ بَعْدِي اهْتَدَى وَ مَنْ اهْتَدَى بِغَيْرِهِ ضَلَّ وَ عَوَى إِلَيَّ أَنَا النَّبِيُّ الْمُصْطَفَى مَا أَنْطَقَ بِقَضَلٍ عَلَيَّ مِنْ أَبِي طَالِبٍ عَنِ الْهُوَى إِنْ هُوَ إِلَّا وَحْيِي يُوحَى نَزَلَ بِهِ الرُّوحُ الْمُجْتَبَى عَنِ الذِّبِّي لَهَ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَى.

One being led by him^{asws} after me^{saww} would be guided, and one guided by others would stray. Surely, I^{saww} am the Chosen Prophet^{saww}! I^{saww} do not speak with the merits of Ali^{asws} Bin Abu Talib^{asws} from a whim. It is not, except a Revelation having been Revealed the selected Spirit (Jibraeel^{as}) has descended with, from the One^{azwj}, **For Him is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the soil [20:6]**.³⁹⁵

126- وَ مِنْهُ، عَنِ ابْنِ شَازَانَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ مُرَّةَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَاصِمِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمَالِكِ بْنِ أَبِي الشَّوَارِبِ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ الضُّبَعِيِّ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ قَالَ: سُئِلَ سَلْمَانُ الْفَارِسِيُّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلَيْكُمْ بِعَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنَّهُ مَوْلَاكُمْ فَأَجِبُوهُ وَ كَبِّرُوهُ فَاتَّبِعُوهُ وَ عَالِمُكُمْ فَأَكْرَمُوهُ وَ قَائِدُكُمْ إِلَى الْجَنَّةِ فَعَزِّرُوهُ

And from it, from Ibn Shazan, from Muhammad Bin Muhammad Bin Murrah, from Al-Hassan Bin Ali Al Aasimy, from Muhammad Bin Abdul Malik Bin Abu Al Shawarib, from Ja'far Bin Suleyman Al Zubaie, from Sa'ad Bin Tareyf, from Al Asbagh who said,

‘Salman Al-Farsi^{ra} was asked about Ali^{asws} Bin Abu Talib^{asws}. He^{ra} said, ‘I^{ra} heard Rasool-Allah^{saww} saying: ‘Upon you all is to be with Ali^{asws} Bin Abu Talib^{asws}, for he^{asws} is your Master. So, love him^{asws} and he^{asws} will make you greater, follow him^{asws} and he^{asws} will teach you, honour him^{asws} and he^{asws} will lead you to the Paradise, therefore revere him^{asws}.

وَ إِذَا دَعَاكُمْ فَأَجِيبُوهُ وَ إِذَا أَمَرَكُمْ فَأَطِيعُوهُ أَحِبُّوهُ لِحُبِّي وَ أَكْرَمُوهُ لِكِرَامَتِي مَا قُلْتُ لَكُمْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَّا مَا أَمَرَنِي بِهِ رَبِّي.

³⁹⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 124

³⁹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 125

And whenever he^{asws} calls you, answer him^{asws}, and whenever he^{asws} orders you^{asws}, obey him^{asws}. Love him^{asws} for my^{saww} love and honour him^{asws} for my^{saww} honour. I^{asws} am not saying to you^{asws} regarding Ali^{asws} except what my^{saww} Lord^{azwj} has Commanded me^{saww}”.³⁹⁶

127- قب، المناقب لابن شهر آشوب تفسيري أبي عبيدة و علي بن حرب الطائي قال عبد الله بن مسعود الخلفاء أربعة آدم إني جاعل في الأرض خليفته و داود يا داود إنا جعلناك خليفته في الأرض يعني بيت المقدس و هارون قال موسى اخلفني في قومي

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Tafseers of Abu Ubeyda and Ali Bin Harb Al Taie, ‘Abdullah Bin Masoud said,

‘The caliphs are four – Adam^{as}: **I am going to Make a Caliph in the earth. [2:30]**; and Dawood^{as}: **“O Dawood! Surely, We Made you a Caliph in the earth, [38:26]**, meaning Bayt Al Maqdis; and Haroun^{as}. Musa^{as} said: **‘Be my Caliph among my people [7:142]**.

و علي و عبد الله الذين آمنوا منكم و عملوا الصالحات يعني علينا ليستخلفنهم في الأرض كما استخلف الذين من قبلهم آدم و داود و هارون و ليمنكنهم لهم دينهم الذي ارتضى لهم يعني الإسلام و ليبدلنهم من بعد خوفهم أمنا يعني أهل مكة يعبدوني لا يشركون بي شيئاً و من كفر بعد ذلك بولاية علي بن أبي طالب فأولئك هم الفاسقون يعني العصاة لله و لرسوله.

And Ali^{asws}: **Allah Promises those of you who believe and do righteous deeds** – meaning Ali^{asws} - **that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them,** - Adam^{as}, and Dawood^{as}, and Haroun^{as} - **and He will Establish their Religion for them which He Approves for them,** - meaning Al Islam - **and He will Exchange for them from afterwards, their fear into security** – meaning the people of Makkah - **Worship Me and do not associate anything with Me! And one who commits Kufr after that,** - with the Wilayah of Ali^{asws} Bin Abu Talib^{asws} - **so these ones, they are the transgressors [24:55]** – meaning the ones disobedient to Allah^{azwj} and to His^{azwj} Rasool^{saww}”.³⁹⁷

و قال أمير المؤمنين ع من لم يقل إني رابع الخلفاء فعليه لعنة الله ثم ذكر نحو هذا المعنى.

And Amir Al-Momineen^{asws} said: ‘One who does not say I^{asws} am the fourth caliph, so upon him is Curse of Allah^{azwj}’. Then he^{asws} mentioned approximate to this meaning”.³⁹⁸

أبو عبد الله ع إذا كان يوم القيامة يُودي أين خليفته الله في أرضه فيقوم داود فيقال لسنأ أردناك و إن كنت خليفته الله في أرضه

Abu Abdullah^{asws} said: ‘When it will be the Day of Qiyamah, there would be a call: “Where is the caliph of Allah^{azwj} in His^{azwj} earth?’ Dawood^{as} would stand. It would be said: ‘We did not intend you^{as}, and even though you^{as} are a caliph of Allah^{azwj} in His^{azwj} earth!’

فيقوم أمير المؤمنين ع فيأني البداء يا معشر الخلائق هذا علي بن أبي طالب خليفته الله في أرضه و حجتته على عباده فمن تعلق بحبله في دار الدنيا فليتعلق بحبله في هذا اليوم ليستضيء بنوره و يُشيعه إلى الجنة.

³⁹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 126

³⁹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 127 a

³⁹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 127 b

Amir Al-Momineen^{asws} would stand, so a call would come: ‘O community of creatures! This is Ali^{asws} Bin Abu Talib^{asws}, caliph in His^{azwj} earth, and Divine Authority upon His^{azwj} servants! The one who held on to his^{asws} rope in the house of the world, let him hold on to his^{asws} rope during this Day, to be illuminated by his^{asws} Noor, and he^{asws} will escort him to the Paradise!’³⁹⁹

مُعْجَمُ الطَّبْرَانِيِّ، عَنْ عَلِيِّمِ الْجُهَنِيِّ وَ فِي أَحْبَارِ أَهْلِ الْبَيْتِ ع عَنْ أَسْعَدَ بْنِ زُرَّارَةَ عَنِ النَّبِيِّ ص قَالَ: لَيْلَةَ أُسْرَى فِي رَبِّي فَأَوْحَى إِلَيَّ فِي عَلِيٍّ بِقَلَابٍ أَنَّهُ إِمَامُ الْمُتَّقِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ.

(The book) ‘Ma’jam al Tareeq’ – From Aleem Al Juhny,

‘And in the Ahadeeth of People^{asws} of the Household, from As’ad Bin Zurara, from the Prophet^{saww} having said: ‘On the night my^{saww} Lord^{azwj} Ascended me^{saww}, He^{azwj} Revealed to me^{saww} three (things) regarding Ali^{asws} – He^{asws} is Imam^{asws} of the pious, and chief of the Muslims, and guide of the resplendent’⁴⁰⁰

وَ فِي رِوَايَةِ أَبِي الصَّلْتِ الْأَهْوَاذِيِّ يَا عَلِيُّ إِنَّكَ سَيِّدُ الْمُسْلِمِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَ يَعْشُوبُ الْمُؤْمِنِينَ.

And in a report of Abu Al-Salt Al-Ahwazy: ‘(He^{saww} said): ‘O Ali^{asws}! You^{asws} are chief of the Muslims, and Imam^{asws} of the pious, and guide of the resplendent, and leader of the Momineen’⁴⁰¹.

يُوسُفُ الْفَطَّانُ فِي تَفْسِيرِهِ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ قَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ دَعَا اللَّهُ عَزَّ وَ جَلَّ أَيْمَةَ الْهُدَى وَ مَصَابِيحَ الدُّجَى وَ أَعْلَامَ التَّقَى أَمِيرَ الْمُؤْمِنِينَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع

Yusuf Al Qattan in his Tafseer, from Sho’ba, from Qatadah, from Saeed Bin Jubeyr, from Ibn Abbas,

‘Regarding Words of the Exalted: **On the Day (of Judgment), We will be Calling every human being with their Imam. [17:71]**, he said, ‘When it will be the Day of Qiyamah, Allah^{azwj} Mighty and Majestic will Call the Imams^{asws} of guidance, and lamps for the darkness, and flags of piety – Amir Al-Momineen^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}.

تُمْ يُقَالُ لَهُمْ جُوزُوا الصِّرَاطَ أَنْتُمْ وَ شَبِعْتُمْ وَ ادْخُلُوا الْجَنَّةَ بَعِيرٍ حِسَابٍ تُمْ يَدْعُو أَيْمَةَ الْفُسُوقِ قَالَ وَ اللَّهُ يَزِيدُ مِنْهُمْ فَيُقَالُ لَهُ خُذْ بِيَدِ شَبِيعَتِكَ إِلَى النَّارِ بَعِيرٍ حِسَابٍ.

Then it would be said to them^{asws}: ‘Cross over the Bridge, you^{asws} and your^{asws} Shias and enter the Paradise without any Reckoning!’ Then the imams of mischief would be called. By Allah^{azwj}! Yazeed^{la} will be from them. It would be said to him^{la}, ‘Take the hands of your adherent to the Fire without Reckoning!’⁴⁰²

أَنْبَاءُ الْحَافِظِ أَبُو الْعَلَاءِ بِإِسْنَادِهِ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي رَبِيعَةَ عَنْ أَبِي بُرَيْدَةَ عَنْ أَبِيهِ قَالَ النَّبِيُّ ص لِكُلِّ نَبِيٍّ وَصِيٌّ وَ وَارِثٌ وَ إِنَّ عَلِيًّا وَصِيٌّ وَ وَارِثِي.

³⁹⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 127 c

⁴⁰⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 127 d

⁴⁰¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 127 e

⁴⁰² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 127 f

Al Hafiz Abu Al A'ala informed me by his chain, from Shareek Bin Abdullah, from Abu Rabie, from Abu Bureyda, from his father,

'The Prophet^{saww} said: 'For every Prophet^{as} there is a successor^{as} and an inheritor, and Ali^{asws} is my^{saww} successor^{asws} and my^{saww} inheritor''.⁴⁰³

فَصَائِلُ الصَّحَابَةِ عَنْ أَحْمَدَ عَنْ زَيْدِ بْنِ أَبِي أَوْفَى قَالَ ص فِي خَيْرٍ وَ أَنْتَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ أَنْتَ أَجِي وَ وَارِثِي

(The book) 'Fazaail Al Sahaba' – From Ahmad, from Zayd Bin Abu Awf,

'He^{saww} said in a Hadeeth: '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^{saww} are my^{saww} brother^{asws}, and my^{saww} inheritor'.

قَالَ وَ مَا أَرِثُ مِنْكَ يَا رَسُولَ اللَّهِ قَالَ مَا وَرِثَ الْأَنْبِيَاءُ قَبْلِي قَالَ وَ مَا وَرِثَ الْأَنْبِيَاءُ قَبْلَكَ قَالَ كِتَابَ اللَّهِ وَ سُنَّةَ نَبِيِّهِ.

He^{asws} said: 'And what will I^{asws} inherit from you^{saww}, O Rasool-Allah^{saww}? He^{saww} said: 'What the Prophets^{as} before me^{saww} inherited'. He^{asws} said: 'And what did the Prophets^{as} before you^{saww} inherit?' He^{saww} said: 'Book of Allah^{azwj} and Sunnah of His^{azwj} Prophet^{saww}'.⁴⁰⁴

زُرَّارَةُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَرِثَ عَلِيٌّ ع عِلْمَ رَسُولِ اللَّهِ ص وَ وَرِثَتْ فَاطِمَةُ ع تَرْكَتَهُ.

Zurara, from Abu Ja'far^{asws} having said: 'Ali^{asws} inherited the knowledge of Rasool-Allah^{saww} and (Syeda) Fatima^{asws} inherited his^{saww} belongings''.⁴⁰⁵

وَ الْحَبِيرُ الْمَشْهُورُ أَنْتَ وَارِثُ عِلْمِ الْأَوَّلِينَ وَ الْآخِرِينَ.

And the famous Hadeeth: 'You^{asws} are inheritor of knowledge of the former ones and the latter ones''.⁴⁰⁶

128- يَف، الطرائف ابن المَعَارِظِ بِإِسْنَادِهِ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ نَاصَبَ عَلِيًّا عَلَى الْخِلَافَةِ بَعْدِي فَهُوَ كَافِرٌ وَ قَدْ حَازَبَ اللَّهُ وَ رَسُولَهُ وَ مَنْ شَكَّ فِي عَلِيٍّ فَهُوَ كَافِرٌ.

(The book) 'Al Taraaif' – Ibn Al Maghazili, by his chain,

'From Abu Zarr^{ra}, may Allah^{azwj} be Pleased from him^{ra}, said, 'Rasool-Allah^{saww}: 'One who opposes Ali^{asws} upon the caliphate after me^{saww}, so he is a Kafir, and he would have warred Allah^{azwj} and His^{azwj} Rasool^{saww}, and one who doubts in Ali^{asws}, he is a Kafir''.⁴⁰⁷

⁴⁰³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 127 g

⁴⁰⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 127 h

⁴⁰⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 127 i

⁴⁰⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 127 j

⁴⁰⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 128

129- ثواب الأعمال أبي عن سعد بن الربيع عن علي بن عبد الله عن موسى بن سعيد عن عبد الله بن القاسم عن المفضل بن عمر عن أبي عبد الله ع قال قال أبو جعفر ع إن الله تبارك و تعالی جعل علياً علماً بينه و بين خلقه ليس بينهم و بينه علم غيره فمن تبعه كان مؤمناً و من جحدته كان كافراً و من شك فيه كان مشركاً.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad. From Al Barqy, from Ali Bin Abdullah, from Musa Bin Saeed, from Abdullah Bin Al Qasim, from Al Mufazzal Bin Umar,

'From Abu Abdullah^{asws} having said: 'Abu Ja'far^{asws} said: 'Allah^{azwj} Blessed and Exalted Made Ali^{asws} to be a flag between Him^{azwj} and His^{azwj} creatures. There isn't any flag between Him^{azwj} and them apart from him^{asws}. So, the one who follows him^{asws} would be a Momin, and one rejecting him^{asws} would be a Kafir, and one who doubts in him^{asws} would be a Mushrik (associator)".⁴⁰⁸

130- ما، الأمالي للشيخ الطوسي المفيض عن الكاتب عن الرضا عن الثقفيني عن عثمان بن أبي شيبة عن عمرو بن ميمون عن جعفر بن محمد عن أبيه عن جدّه ع قال: قال أمير المؤمنين علي بن أبي طالب ع على منبر الكوفة أيها الناس إنه كان لي من رسول الله عشر خصال لهن أحب إليّ مما طلعت عليه الشمس

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Katib, from Al Zafrany, from Al Saqafy, from usman Bin Abu Shayba, from Amro Bin Maymoun,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} said upon the pulpit of Al-Kufa: 'O you people! There have been ten qualities for me^{asws} from Rasool-Allah^{saww}. These are more beloved than what the sun emerges upon.

قال لي رسول الله ص يا علي أنت أخي في الدنيا و الآخرة و أنت أقرب الخلائق إليّ يوم القيامة في الموقف بين يدي الجبار و منزلتك في الجنة مواجّه منزلي كما يتواجه منازل الإخوان في الله عزّ و جلّ

Rasool-Allah^{saww} said to me^{asws}: 'O Ali^{asws}! You^{asws} are my^{saww} brother^{asws} in the world and the Hereafter!'; and: 'You^{asws} would be the closest of the people to me^{saww} on the Day of Qiyamah in the pausing station in front of the Subduer!'; and: 'Your^{asws} house in the Paradise would be facing my^{saww} house like what the houses of the brethren for the Sake of Allah^{azwj} Mighty and Majestic would be facing each other!'

و أنت الوارث مني و أنت الوصي من بعدي في عدايتي و أسرتي و أنت الحافظ لي في أهلي عند غيبي و أنت الإمام لأمتي و أنت القائم بالقيامة في رعيّتي و أنت وليّ و وليّ الله و عدوك عدويّ و عدويّ عدو الله.

And: 'You^{asws} are the inheritor from me^{saww}!'; and: 'You^{asws} are the successor^{asws} from after me^{saww} regarding my^{saww} commitments and my^{saww} family!'; and: 'You^{asws} are the protector for me^{saww} regarding my^{saww} family during my^{saww} absence!'; and: 'You^{asws} are the Imam^{asws} of my^{saww} community!'; and: 'You^{asws} are the one to stand with the fairness among my^{saww}

⁴⁰⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 129

citizens!'; and: 'You^{asws} are 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}!' 409

131- يف، الطرائف من كتاب شواهد التنزيل بإسناده إلى عبد الله بن عباس في قوله و اتقوا فتنة لا تصيبن الذين ظلموا منكم خاصة و اعلموا أن الله شديد العقاب قال لما نزلت هذه الآية قال النبي ص من ظلم علياً مقعدي هذا بعد وفاتي فكأنما جحد نبوتي و نبوة الأنبياء قبلي.

(The book) 'Al Taraaif', from the book Shawahid Al Tanzeel, by his chain to Abdullah Bin Abbas,

'Regarding His^{azwj} Words: **And fear a Fitna (strife) which may not affect (only) those of you who are unjust in particular; and know that Allah is Severe of the Punishment [8:25]**, he said, 'When this Verse was Revealed, the Prophet^{saww} said: 'One who oppresses Ali^{asws} of this seat of mine^{saww} after my^{saww} expiry, he has rather rejected my^{saww} Prophet-hood, and Prophet-hood of the Prophets^{as} before me^{saww}' 410

و من كتاب أبي عبد الله محمد بن علي السراج في تأويل هذه الآية بإسناده إلى عبد الله بن مسعود أنه قال: قال النبي ص يا ابن مسعود إنه قد نزلت علي آية و اتقوا فتنة الآية و أنا مستودعها فكن لما أقول وإعياً و عني له مؤدياً من ظلم علياً مجلسي هذا كمن جحد نبوتي و نبوة من كان قبلي

And from the book of my father Abdullah Muhammad Bin Ali Al Sarraj, in the interpretation of this Verse, by his chain to Abdullah Bin Masoud having said,

'The Prophet^{saww} said: 'O Ibn Masoud! A Verse has been Revealed unto me^{saww}: **And fear a Fitna (strife) [8:25]** – Verse, and I^{saww} am entrusting it, so be a retainer of what I^{saww} am saying and a fulfiller of it from me^{saww}. One oppressing Ali^{asws} for this seat of mine^{asws} is like the one rejecting my^{saww} Prophet-hood, and Prophet-hood of the ones who were before me^{saww}'.

فقال له الراوي يا أبا عبد الرحمن أ سمعت هذا من رسول الله قال نعم قال قلت فكيف وليت الظالمين قال لا جرم جئت عفوية عملي و ذلك أي لم أستأذن إمامي كما استأذنه جندب و عمارة و سلمان و أنا أستغفر الله ربي و أثوب إليه.

The reporter said to him, 'O Abu Abdul Rahman! Have you heard this from Rasool-Allah^{saww}?' He said, 'Yes'. He said, 'I said, 'So, how come your befriended the oppressors?' He said, 'There is no doubt I shall be Punished for my deeds, and that is because I had not sought permission of my Imam^{asws} like what he^{asws} had permitted to Jundab (Abu Zarr^{ra}), and Ammar^{ra}, and Salman^{ra}; and I seek Forgiveness of Allah^{azwj}, my Lord^{azwj}, and I repent to Him^{azwj}' 411

132- قب، المناقب لابن شهر آشوب تاريخ الخطيب و الإحن و المحن روى أنس أنه نظر النبي ص إلى علي ع فقال أنا و هذا حجة الله على خلقه.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Tareekh Al Khateeb', and 'Al Ihan Wa Al Mihan' – It is reported by Anas (well-known fabricator),

409 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 130

410 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 131 a

411 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 131 b

‘The Prophet^{saww} looked at Ali^{asws} and he^{saww} said: ‘I^{saww} and this are Divine Authorities of Allah^{azwj} upon His^{azwj} creatures’’.⁴¹²

الْفِرْدَوْسُ عَنِ الدِّيلَمِيِّ قَالَ ص أَنَا وَ عَلِيٌّ حُجَّةُ اللَّهِ عَلَى عِبَادِهِ.

(The book) ‘Al-Firdows’, from Al-Daylami, ‘He^{saww} said: ‘I^{saww} and Ali^{asws} are Divine Authorities of Allah^{azwj} upon His^{azwj} servants’’.⁴¹³

أَقُولُ قَالَ عَبْدُ الْحَمِيدِ بْنِ أَبِي الْحَدِيدِ فِي شَرْحِ نَهْجِ الْبَلَاغَةِ رَوَى ابْنُ عَبَّاسٍ قَالَ: دَخَلْتُ عَلَى عُمَرَ فِي أَوَّلِ خِلَافَتِهِ وَ قَدْ أُلْقِيَ لَهُ صَاعٌ مِنْ تَمْرٍ عَلَى خَصْفَةٍ فَدَعَانِي إِلَى الْأَكْلِ فَأَكَلْتُ تَمْرَةً وَاحِدَةً وَ أَقْبَلَ يَأْكُلُ حَتَّى أَتَى عَلَيْهِ ثُمَّ شَرِبَ مِنْ بَجْرَةٍ كَانَ عِنْدَهُ وَ اسْتَلْقَى عَلَيَّ مِرْقَةً لَهُ وَ طَفِقَ بِحَمْدِ اللَّهِ يُكْرِرُ ذَلِكَ ثُمَّ قَالَ مِنْ أَيْنَ جِئْتَ يَا عَبْدَ اللَّهِ

I (Majlisi) am saying, ‘Abdul Hameed Bin Abu Al Hadeed said in the commentary of (the book) ‘Nahj Al Balagah’ – It is reported by Ibn Abbas who said,

‘I entered to see Umar during the beginning of his caliphate and a Sa’a of dates had been cast to him upon a basket. He called me to eating, so I ate one date and he went on eating until (satiating) came to him, then he drank from a pot which was with him, and he lied down upon a pillow case of his, and he began praising Allah^{azwj}, repeating that. Then he said, ‘Where have you come from, O servant of Allah^{azwj}?’

فُلْتُ مِنَ الْمَسْجِدِ قَالَ كَيْفَ خَلَّفْتَ بَنِي عَمَّتِكَ فَطَنَنْتُهُ يَعْني عَبْدَ اللَّهِ بْنِ جَعْفَرٍ فُلْتُ خَلَّفْتُهُ يَلْعَبُ مَعَ أَوْلَادِهِ قَالَ لَمْ أَعْنِ ذَلِكَ إِنَّمَا عَنَيْتُ عَظِيمَكُمْ أَهْلَ الْبَيْتِ فُلْتُ خَلَّفْتُهُ بِمَتْعٍ بِالْعَرَبِ عَلَى نَحِيَلَاتٍ مِنْ فِدَانٍ وَ يَقْرَأُ الْقُرْآنَ

I said, ‘From the Masjid’. He said, ‘How have you left behind the son^{asws} of your uncle^{as}?’ I thought he meant Abdullah son of Ja’far^{as}. I said, ‘I left him playing with his friends’. He said, ‘I do not mean that. But rather, I meant your great one, of People^{asws} of the Household’. I said, ‘I left him^{asws} watering upon the trees from drawing the bucket of the well, and he^{asws} was reciting the Quran’.

قَالَ يَا عَبْدَ اللَّهِ عَلَيْكَ دِمَاءُ الْبُذُنِ إِنْ كَتَمْتَنِيهَا هَلْ بَقِيَ فِي نَفْسِهِ شَيْءٌ مِنْ أَمْرِ الْخِلَافَةِ فُلْتُ نَعَمْ قَالَ أَيْزُعُومُ أَنَّ رَسُولَ اللَّهِ نَصَّ عَلَيْهِ فُلْتُ نَعَمْ وَ أَزِيدُكَ سَأَلْتُ أَبِي عَمَّا يَدْعِيهِ فَقَالَ صَدَقَ

He said, ‘O servant of Allah^{azwj}! Upon you would be blood of the camel if you were to conceal it. Does there remain anything within himself from the matter of the caliphate?’ I said, ‘Yes’. He said, ‘Does he^{asws} (still) claim that Rasool-Allah^{saww} texted upon him^{asws} (the caliphate)?’ I said, ‘Yes, and I shall add for you. I had asked my father about what he^{asws} claimed, so he said, ‘He^{asws} speaks the truth’.

فَقَالَ عُمَرُ لَقَدْ كَانَ مِنْ رَسُولِ اللَّهِ ص فِي أَمْرِهِ ذَرْوٌ مِنْ قَوْلٍ لَا يُبْنَى حُجَّةٌ وَ لَا يَنْطَعُ عُذْرًا وَ لَقَدْ كَانَ يَرِيعُ فِي أَمْرِهِ وَفْتًا مَا وَ لَقَدْ أَرَادَ فِي مَرَضِهِ أَنْ يُصْرَحَ بِاسْمِهِ فَمَنْعَتْهُ مِنْ ذَلِكَ إِشْفَاقًا وَ حَيْطَةً عَلَى الْإِسْلَامِ

⁴¹² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 132 a

⁴¹³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 132 b

Umar said, 'There had happened from Rasool-Allah^{saww} regarding his^{asws} matter, clumsy words, no proof can be established, nor excuse cut off, and he^{saww} had been pushing regarding his^{asws} matter and he^{saww} had wanted to declare his^{asws} name during his^{saww} illness, but I prevented him^{saww} from that, fearing, and a precaution upon Al-Islam.

لَا وَ رَبِّ هَذِهِ الْبَيْتَةِ لَا يُجْتَمِعُ عَلَيْهِ قُرَيْشٌ أَبَدًا وَ لَوْ وَلِيَهَا لَا تَنْفَضَتْ عَلَيْهِ الْعَرَبُ مِنْ أَفْطَارِهَا فَعَلِمَ رَسُولُ اللَّهِ ص أَبِي عَلِمْتُ مَا فِي نَفْسِهِ فَأَمْسَكَ وَ أَبِي اللَّهُ إِلَّا إِنْضَاءَ مَا حَتَمَ.

No, by the Lord^{azwj} of the Monument (Kabah)! Quraysh will not unite upon him^{asws}, ever! And if he^{asws} had overseen it (caliphate), the Arabs from its horizons would have broken (allegiances) upon him^{asws}. So, Rasool-Allah^{saww} knew that I knew what was within himself^{saww}. So, he^{saww} withheld, and Allah^{azwj} Refused, except continuation of what was inevitable".⁴¹⁴

133- ما، الأماالي للشيخ الطوسي المفيدي عن أحمد بن الوليد عن سعيد بن عبد الله بن موسى عن محمد بن عبد الرحمن العزمي عن المعلی بن هلال عن الكلبي عن أبي صالح عن ابن عباس قال سمعت رسول الله ص يقول أعطاني الله تعالى حساً و أعطى علياً حساً 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 السماء و الحجب حتى نظرت إلى و نظرت إليه

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from Saeed Bin Abdullah Bin Musa, from Muhammad Bin Abdul Rahman Al Arzamy, from Al Moalla Bin Hilal, from Al Kalby, from Abu Salih, from Ibn Abbas who said,

'I heard Rasool-Allah^{saww} saying: 'Allah^{azwj} the Exalted Gave me^{saww} five (things) and Gave Ali^{asws} five. He^{azwj} Gave me^{saww} the comprehensive speech, and Gave Ali^{asws} comprehensive 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 gateways of the sky and the Veils until he^{asws} looked at me^{saww} and I^{saww} looked at him^{asws}'.

قَالَ ثُمَّ بَكَى رَسُولُ اللَّهِ ص فَقُلْتُ لَهُ مَا يُبْكِيكَ فِدَاكَ أَبِي وَ أُمِّي فَقَالَ يَا ابْنَ عَبَّاسٍ إِنَّ أَوَّلَ مَا كَلَّمَنِي بِهِ أَنْ قَالَ يَا مُحَمَّدُ انْظُرْ تَحْتِكَ فَتَنَظَّرْتُ إِلَى الْحُجُبِ قَدْ انْحَرَقَتْ وَ إِلَى أَبْوَابِ السَّمَاءِ قَدْ فُتِحَتْ وَ تَنَظَّرْتُ إِلَى عَلِيِّ وَ هُوَ رَافِعٌ رَأْسَهُ إِلَيَّ فَكَلَّمَنِي وَ كَلَّمَنِي وَ كَلَّمَنِي رَبِّي عَزَّ وَ جَلَّ

He (the narrator) said, 'Then Rasool-Allah^{saww} wept. I said to him^{saww}, 'What makes you^{saww} cry? May my father and my mother be sacrificed for you^{asws}!' He^{saww} said: 'O Ibn Abbas! The first of what He^{azwj} Spoke with is that He^{azwj} Said: "O Muhammad^{saww}! look below!" I^{saww} looked to the Veils and these had been torn, and to the gateways of the sky which had been 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} Spoke to me^{saww}'.

فَقُلْتُ يَا رَسُولَ اللَّهِ بِمَ كَلَّمَكِ رَبُّكَ قَالَ قَالَ لِي يَا مُحَمَّدُ إِنِّي جَعَلْتُ عَلِيًّا وَصِيًّاكَ وَ وَزِيرًا وَ خَلِيفَتَكَ مِنْ بَعْدِكَ فَأَعْلَمُهُ فَهَا هُوَ يَسْمَعُ كَلَامَكَ فَأَعْلَمْتُهُ وَ أَنَا بَيْنَ يَدَيْ رَبِّي عَزَّ وَ جَلَّ

⁴¹⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 132 c

I said, 'O Rasool-Allah^{saww}! What did your^{saww} Lord^{azwj} Speak to you^{asws} 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} caliph from after you^{saww}, so let him^{asws} known, for there he^{asws} is, listening to your^{saww} speech'. I^{saww} let him^{asws} know and I^{saww} was in front of my^{saww} Lord^{azwj} Mighty and Majestic.

فَقَالَ لِي قَدْ قِيلَتْ وَ أَطَعْتُ فَأَمَرَ اللَّهُ الْمَلَائِكَةَ أَنْ تُسَلِّمَ عَلَيَّ فَفَعَلَتْ فَرَدَّ عَلَيْهِمُ السَّلَامَ وَ رَأَيْتُ الْمَلَائِكَةَ يَتَبَاشَرُونَ بِهِ وَ مَا مَرَزْتُ بِمَلَائِكَةٍ مِنْ مَلَائِكَةِ السَّمَاءِ إِلَّا هَتُّوَنِي وَ قَالُوا لِي يَا مُحَمَّدُ وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ دَخَلَ السُّرُورُ عَلَى جَمِيعِ الْمَلَائِكَةِ بِاسْتِخْلَافِ اللَّهِ عَزَّ وَ جَلَّ لَكَ ابْنَ عَمِّكَ

He^{asws} said to me^{saww}: 'I^{asws} have accepted and obeyed!' Allah^{azwj} Commanded the Angels to greet unto him^{asws}. They did so, and he^{asws} responded the greeting unto them. And I^{saww} saw the Angels rejoicing with it, and I^{saww} did not pass by any Angel from the Angels of the sky except they congratulated me^{saww} and said to me^{saww}: 'O Muhammad^{saww}! By the One^{azwj} Who Sent you^{saww} with the truth! The happiness has entered upon entirety of the Angels due to Allah^{azwj} Mighty and Majestic Making the son^{asws} of your^{saww} uncle^{as} the caliph for you^{saww}'.

وَ رَأَيْتُ حَمَلَةَ الْعَرْشِ قَدْ نَكَسُوا رُؤُوسَهُمْ إِلَى الْأَرْضِ فَقُلْتُ يَا جِبْرِيْلُ لِمَ نَكَسَ حَمَلَةَ الْعَرْشِ رُؤُوسَهُمْ فَقَالَ يَا مُحَمَّدُ مَا مِنْ مَلَكٍ مِنَ الْمَلَائِكَةِ إِلَّا وَ قَدْ نَظَرَ إِلَى وَجْهِ عَلِيِّ بْنِ أَبِي طَالِبٍ اسْتَبِشَاراً بِهِ مَا خَلَا حَمَلَةَ الْعَرْشِ فَانْتَادُوا اللَّهَ عَزَّ وَ جَلَّ فِي هَذِهِ السَّاعَةِ فَأَذِنَ لَهُمْ أَنْ يَنْظُرُوا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ فَنَظَرُوا إِلَيْهِ

And I^{saww} saw bearers of the Throne to have lowered their heads towards the earth. I^{saww} said: 'O Jibraeel^{as}! Why are the bearers of the Throne lowering their heads?' He^{as} said: 'O Muhammad^{saww}! There is no Angel from the Angels except and he has looked at the face of Ali^{asws} Bin Abu Talib^{asws} smiling with him^{asws}, apart from bearers of the Throne. They sought Permission of Allah^{azwj} Mighty and Majestic during this time and He^{azwj} Permitted for them to look at Ali^{asws} Bin Abu Talib^{asws}, so they looked at him^{asws}'.

فَلَمَّا هَبَطْتُ جَعَلْتُ أُخْبِرُهُ بِذَلِكَ وَ هُوَ يُخْبِرُنِي بِهِ فَعَلِمْتُ أَنِّي لَمْ أَطَأْ مَوْطِئاً إِلَّا وَ قَدْ كُشِفَ لِعَلِيِّ عَنْهُ حَتَّى نَظَرَ إِلَيْهِ

When I^{saww} descended, I^{saww} went to inform him^{asws} with that, and he^{asws} informed me^{saww} with it, so I^{saww} came to know that I^{saww} did not tread any place except and it had been uncovered for Ali^{asws} from it until he^{asws} looked at it'.

قَالَ ابْنُ عَبَّاسٍ قُلْتُ يَا رَسُولَ اللَّهِ أَوْصِنِي فَقَالَ عَلِيُّكَ بِمَوَدَّةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَا يَقْبَلُ اللَّهُ مِنْ عَبْدٍ حَسَنَةً حَتَّى يَسْأَلَهُ عَنْ حُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ هُوَ تَعَالَى أَعْلَمُ فَإِنْ جَاءَهُ بِوَلَايَتِهِ قَبْلَ عَمَلِهِ عَلَى مَا كَانَ مِنْهُ وَ إِنْ لَمْ يَأْتِ بِوَلَايَتِهِ لَمْ يَسْأَلَهُ عَنْ شَيْءٍ ثُمَّ أَمَرَ بِهِ إِلَى النَّارِ

Ibn Abbas said, 'I said, 'O Rasool-Allah^{saww}, bequeath!' He^{saww} said: 'Upon you with 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} will not Accept any good deed from a servant until He^{azwj} Questions him about the love for Ali^{asws} Bin Abu Talib^{asws}, and although He^{azwj} the Exalted is more Knowing. So, if he has come with his^{asws} Wilayah, He^{azwj} will Accept his deed upon what had happened from him, and if he does not come with his^{asws} Wilayah, He^{azwj} will not Question him about anything, then will Command with him to the Fire.

يَا ابْنَ عَبَّاسٍ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنْ النَّارَ لِأَشَدُّ غَضَباً عَلَى مُبْعِضِ عَلِيِّ مِنْهَا عَلَى مَنْ زَعَمَ أَنَّ لِلَّهِ وَلِئاً

O Ibn Abbas! By the One^{azwj} Who Sent me^{saww} with the truth as a Prophet^{saww}! The Fire would be of severer wrath upon the hater of Ali^{asws} than upon the one claiming that there is a son for Allah^{azwj}.

يَا ابْنَ عَبَّاسٍ لَوْ أَنَّ الْمَلَائِكَةَ الْمُقَرَّبِينَ وَالْأَنْبِيَاءَ الْمُرْسَلِينَ اجْتَمَعُوا عَلَى بُغْضِهِ وَ لَنْ يَفْعَلُوا لَعَدَّيْكُمْ اللَّهُ بِالنَّارِ قُلْتُ يَا رَسُولَ اللَّهِ وَ هَلْ يُبْغِضُهُ أَحَدٌ

O Ibn Abbas! Even if the Angels of Proximity and the Messenger Prophets^{as} were to unite upon hating him^{asws}, and they will never do so, Allah^{azwj} will Punish them with the Fire'. I said, 'O Rasool-Allah^{saww}! And does anyone hate him^{asws}?'

قَالَ يَا ابْنَ عَبَّاسٍ نَعَمْ يُبْغِضُهُ قَوْمٌ يَذْكُرُونَ أَحْمَمَ مِنْ أُمَّتِي لَمْ يَجْعَلِ اللَّهُ لَهُمْ فِي الْإِسْلَامِ نَصِيباً

Ibn Abbas said, 'Yes. A people would hate him^{asws} mentioning that they are from my^{saww} community, Allah^{azwj} will not Make a share to be for them in Al-Islam.

يَا ابْنَ عَبَّاسٍ إِنَّ مِنْ عَلامَةٍ يُبْغِضُهُمْ لَهُ تَفْضِيلُهُمْ مَنْ هُوَ دُونَهُ عَلَيْهِ وَ الَّذِي بَعَثَ اللَّهُ نَبِيّاً أَكْرَمَ عَلَيْهِ مِنِّي وَ لَا وَصِيّاً أَكْرَمَ عَلَيْهِ مِنِّي وَصِيِّي عَلَيَّ

O Ibn Abbas! From a sin of their hatred for him^{asws} is their preferring someone who is below him^{asws}, to be upon him^{asws}. By the One^{azwj} Who Sent me^{saww} with the truth! Allah^{azwj} did not Send any Prophet^{saww} more Prestigious to Him^{azwj} than me^{saww}, nor any successor^{asws} more Prestigious to Him^{azwj} than my^{saww} successor^{asws} Ali^{asws}.

قَالَ ابْنُ عَبَّاسٍ فَلَمْ أَزَلْ كَمَا أَمَرَنِي رَسُولُ اللَّهِ ص وَ أَوْصَانِي بِمَوَدَّتِهِ وَ إِنَّهُ لَأَكْبَرُ عَلَيَّ عِنْدِي

Ibn Abbas said, 'So I did not cease to be like what Rasool-Allah^{saww} had instructed me, and he^{saww} had bequeathed me to be with his^{asws} cordiality, and it is the greatest of my deeds in my view'.

قَالَ ابْنُ عَبَّاسٍ ثُمَّ مَضَى مِنَ الزَّيْمَانِ مَا مَضَى وَ حَضَرَتْ رَسُولَ اللَّهِ الْوَفَاءُ حَضْرَتُهُ فَقُلْتُ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ قَدْ دَنَا أَجْلُكَ فَمَا تَأْمُرُنِي فَقَالَ يَا ابْنَ عَبَّاسٍ خَالَفَ مَنْ خَالَفَ عَلِيّاً وَ لَا تَكُونَنَّ لَهُ ظَهيراً وَ لَا وَلِيّاً قُلْتُ يَا رَسُولَ اللَّهِ فَلِمَ لَا تَأْمُرُ النَّاسَ بِتَرْكِ مُحَالَفَتِهِ

Ibn Abbas said, 'Then the time passed what passed, and the expiry presence to Rasool-Allah^{saww}. I said, 'May my father and my mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}! Your^{saww} death has approached, so what are you^{saww} instructing me?' He^{saww} said: 'O Ibn Abbas! Oppose the one opposing Ali^{asws} and do not become a backer for him, nor a friend'. I said, 'O Rasool-Allah^{saww}! Why are you^{saww} not ordering the people with leaving opposition to him^{asws}?'

قَالَ فَبَكَى ص حَتَّى أُعْجِبَ عَلَيْهِ ثُمَّ قَالَ يَا ابْنَ عَبَّاسٍ سَبَقَ فِيهِمْ عِلْمُ رَبِّي وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً لَا يُخْرِجُ أَحَدٌ مِّنْ خَالَفَهُ وَ أَنْكَرَ حَقَّهُ مِنَ الدُّنْيَا حَتَّى يُعْزِرَ اللَّهُ تَعَالَى مَا بِهِ مِنْ نِعْمَةٍ

He (Ibn Abbas) said, 'He^{saww} wept until there was fainting upon him^{saww}, then he^{saww} said: 'O Ibn Abbas! The Knowledge of my^{saww} Lord^{azwj} has preceded regarding that. By the One^{azwj} Who Sent me^{saww} with the truth as a Prophet^{saww}! He will not exit from the world, anyone

from the ones opposing him^{asws} and denying his^{asws} rights, until Allah^{azwj} the Exalted Changes the Bounty what is with him.

يَا ابْنَ عَبَّاسٍ إِذَا أَرَدْتَ أَنْ تُلْقَى اللَّهَ وَ هُوَ عِنْدَكَ رَاضٍ فَاسْأَلْهُ طَرِيقَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ مِنْ مَعَهُ حَيْثُ مَالَ وَ اِرْضَ بِهِ إِمَاماً وَ عَادِ مَنْ عَادَهُ وَ وَآلِ مَنْ وَآلَهُ

O Ibn Abbas! If you want to meet Allah^{azwj} and He^{azwj} is Pleased from you, then travel the path of Ali^{asws} Bin Abu Talib^{asws}, and incline with him^{asws} wherever he^{asws} inclines, and be pleased with him^{asws} as an Imam^{asws}, and be inimical to the one inimical to him^{asws}, and befriend the one befriend him^{asws}.

يَا ابْنَ عَبَّاسٍ احْذَرُ أَنْ يَدْخُلَكَ شَكٌّ فِيهِ فَإِنَّ الشَّكَّ فِي عَلِيٍّ كُفْرٌ بِاللَّهِ تَعَالَى.

O Ibn Abbas! Beware from a doubt regarding him^{asws} entering you, for the doubt regarding Ali^{asws} is Kufr with Allah^{azwj} the Exalted”⁴¹⁵.

134- نَجْحٌ، نَجْحٌ، نَجْحٌ الْبَلَاغَةُ وَ مِنْ كَلَامِهِ ع لِيَعْضِ أَصْحَابِهِ وَ قَدْ سَأَلَهُ كَيْفَ دَفَعْتُمْ قَوْمَكُمْ عَنْ هَذَا الْمَقَامِ وَ أَنْتُمْ أَحَقُّ بِهِ فَقَالَ يَا أَخَا بَنِي أَسَدٍ إِنَّكَ لَقَلْبُ الْوَضِيِّنِ تُرْسِلُ فِي غَيْرِ سَدِّ وَ لَكَ بَعْدَ ذِمَامَةِ الصَّهْرِ وَ حَقُّ الْمَسْأَلَةِ وَ قَدْ اسْتَعْلَمْتَ فَأَعْلَمْ

(The book) ‘Nahj Al-Balagah’ – And from a speech of his^{asws} to one of his^{asws} companions, and he has asked him^{asws}, ‘How come your^{asws} people have repelled you from this position and you^{asws} are more rightful with it?’ He^{asws} said: ‘O brother of the clan of Asad! Your girth is loose and you have fastened it the wrong way, and for you is the responsibility of in-law kinship and the right of asking, and you have sought to know, so know.

أَمَّا الْإِسْتِيْدَادُ عَلَيْنَا بِهَذَا الْمَقَامِ وَ نَحْنُ الْأَعْلَوْنَ نَسَباً وَ الْأَشْدُونَ بِالرَّسُولِ نَوْطاً فَإِنَّهَا كَانَتْ أَثَرَةً شَحَّتْ عَلَيْهَا نُفُوسُ قَوْمٍ وَ سَحَّتْ عَنْهَا نُفُوسُ آخَرِينَ وَ الْحُكْمُ لِلَّهِ وَ الْمَعْوَدُ إِلَيْهِ يَوْمَ الْقِيَامَةِ

وَ دَعَّ عَنْكَ نَهْباً صَبِيحَ فِي حَجْرَاتِهِ وَ لَكِنَّ حَدِيثاً مَا حَدِيثِ الرَّوَاجِلِ

As for the tyranny upon us for this position, and although we are the higher in lineage, and stronger in relationship to the Rasool^{saww}, it was misappropriation by the greed of the souls of a group and anger of other souls about it, and the Judge is Allah^{azwj}, and the appointment is to Him^{azwj} on the Day of Qiyamah. *And leave the hue and cry regarding its devastation but narrate what transpired with the riding camels.*

وَ هَلُمَّ الْخَطْبُ فِي ابْنِ أَبِي سُفْيَانَ فَلَقَدْ أَضْحَكَنِي الدَّهْرُ بَعْدَ إِتْكَائِهِ وَ لَا غَرَوَ وَ اللَّهُ فَيَا لَهُ خَطْباً يَسْتَفْرِغُ الْعَجَبَ وَ يُكْثِرُ الْأَوْدَ حَاوِلَ الْقَوْمِ إِطْقَاءَ نُورِ اللَّهِ مِنْ مِصْبَاحِهِ وَ سَدَّ قَوَارِهِ مِنْ يَنْبُوعِهِ وَ جَدَحُوا بَيْنِي وَ بَيْنَهُمْ شِرْباً وَ يَبِئْسَ

Come and consider regarding the son of Abu Sufyan, for the times have made me^{asws} laugh after making me^{asws} cry, and there is no wonder. By Allah^{azwj}! So, how much is the error surpassing the wonderment, and the people have frequented trying to extinguish the Noor

⁴¹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 133

of Allah^{azwj} from its lamp and blocking the fountain from its source, and have polluted the clean drink between me^{asws} and them.

فَإِنْ تَرْتَفِعْ عَنَّا وَ عَنْهُمْ حُرِّ الْبُلُوى أَجْمَلُهُمْ مِنَ الْحَقِّ عَلَى مَحْضِهِ وَ إِنْ تُكُنِ الْأُخْرى فَلَا تَذْهَبِ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ.

So, if the afflictions of the Trial were to be raised from us and them, I^{asws} would carry them upon the pure truth, and if the other happens, **therefore your soul should not go to regret upon them. Surely, Allah is a Knower of what they are doing [35:8]**⁴¹⁶.

⁴¹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 61 H 134

CHAPTER 62 – REGARDING WHAT ALLAH^{azwj} TRIED AMIR AL-MOMINEEN^{asws} WITH DURING HIS^{asws} LIFETIME AND AFTER HIS^{asws} EXPIRY

1- ل، الخصال أبي و ابن الوليد معاً عن سعد عن أحمد بن الحسين بن سعيد عن جعفر بن محمد التوفلي عن يعقوب بن الرائد قال قال أبو عبد الله جعفر بن أحمد بن محمد بن عيسى بن محمد بن علي بن عبد الله بن جعفر بن أبي طالب قال حدثنا يعقوب بن عبد الله الكوفي عن موسى بن عبيد عن عمرو بن أبي المقدام عن أبي إسحاق عن الحارث عن محمد بن الحنفية و عمرو بن أبي المقدام عن جابر الجعفي

(The book) 'Al Khisaal' – My father, and Ibn Al Waleed, both together from Sa'ad, from Ahmad Bin Al-Husayn Bin Saeed, from Ja'far Bin Muhammad Al Nowfali, from Yaqoub Bin Al Rai'd who said, 'Abu Abdullah Ja'far Bin Ahmad Bin Muhammad Bin Isa Bin Muhammad Bin Abdullah, so of Ja'far Bin Abu Talib^{asws} who said, 'It is narrated to us by Yaqoub Bin Abdullah Al Kufy, from Musa Bin Ubeyd, from Amro Bin Abu Al Miqdam, from Abu Is'haq, from Al Haris, from Muhammad Bin Al Kanafiyya, and Amro Bin Abu Al Miqdam, from Jaber Al Jufy,

عن أبي جعفر ع قال: أتى رأس اليهود علي بن أبي طالب أمير المؤمنين ع عند منصرفه من وقعة النهروان و هو جالس في مسجد الكوفة فقال يا أمير المؤمنين إني أريد أن أسألك عن أشياء لا تعلمها إلا نبي أو وصي نبي قال سل عما بدا لك يا أبا اليهود

'From Abu Ja'far^{asws} having said: 'A chief of the Jews came to Ali^{asws} Bin Abu Talib Amir Al-Momineen^{asws} during his^{asws} leaving from the event of Al-Nahrwan, and he^{asws} was seated in the Masjid of Al-Kufa. He said, 'O Amir Al-Momineen^{asws}! I want to ask you^{asws} about things no one would know these except a Prophet^{as} or a successor^{as} of a Prophet^{as}'. He^{asws} said: 'Ask about whatever comes to you, O brother Jew!'

قال إننا نجد في الكتاب أن الله عز و جل إذا بعث نبياً أوحى إليه أن يتخذ من أهل بيته من يقوم بأمر أمته من بعده و أن يعهد إليهم فيه عهداً يُتدى عليه و يُعمل به في أمته من بعده

He said, 'We find in the Book that Allah^{azwj} Mighty and Majestic, whenever He^{azwj} Sent a Prophet^{as}, Revealed to him^{as} to take from his family members, one who would stand with the affairs of his^{as} community from after him^{as}, and the he^{as} makes a pact to them a pact regarding him^{saww} to be taken upon him^{as}, and he^{asws} would work with it in his^{as} community from after him^{as}.

و أن الله عز و جل يمتحن الأوصياء في حياة الأنبياء و يمتحنهم بعد وفاتهم بعد وفاتهم من مرة و إلى ما يصير آخر أمر الأوصياء إذا رضي محنتهم

And Allah^{azwj} Mighty and Majestic Tested the successors^{as} during the lifetime of the Prophets^{as} and Tested them after their^{as} expiry. So, inform me, how many times the successors^{as} were Tested by Allah^{azwj} during the lifetime of the Prophets^{as}, and how many times did He^{azwj} Test them^{as} after their^{as} expiry, and to what has the matter of the successors^{as} come to, when He^{azwj} was Pleased with their^{as} Test?'

فقال له علي ع و الله الذي لا إله غيره الذي فلق البحر لبي إسرائيل و أنزل التوراة على موسى لئن أخبرتك بحقي عما سأل عنه لتقرن به قال نعم

Ali^{asws} said to him: 'By the One^{azwj} Who, there is no god apart from Him^{azwj} Who Split the sea for the children of Israel, the Revealed the Torah upon Musa^{as}. If I^{asws} were to inform you with truth about what you are asking of, will you acknowledge with it'. He said, 'Yes'.

قَالَ وَ الَّذِي فَلقَ الْبَحْرَ لِيَنِي إِسْرَائِيلَ وَ أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى لِيُنْ أَعْجَبْتُكَ لَتُسَلِّمَنَّ قَالَ نَعَمْ

He^{asws} said: 'By the One^{azwj} Who Split the sea for the children of Israel and Revealed the Torah unto Musa^{as}! If I^{asws} were to answer you, will you be a Muslim?' He said, 'Yes'.

فَقَالَ لَهُ عَلِيٌّ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَمْتَحِنُ الْأَوْصِيَاءَ فِي حَيَاةِ الْأَنْبِيَاءِ فِي سَبْعَةِ مَوَاطِنَ لِيَبْتَلِيَ طَاعَتَهُمْ فَإِذَا رَضِيَ طَاعَتَهُمْ وَ مَحْتَتَهُمْ أَمَرَ الْأَنْبِيَاءَ أَنْ يَتَّخِذُوهُمْ أَوْلِيَاءَ فِي حَيَاتِهِمْ وَ أَوْصِيَاءَ بَعْدَ وَفَاتِهِمْ وَ يَصِيرُ طَاعَةُ الْأَوْصِيَاءِ فِي أَعْنَاقِ الْأُمَّمِ مِمَّنْ يَقُولُ بِطَاعَةِ الْأَنْبِيَاءِ ع

Ali^{asws} said to him: 'Allah^{azwj} Mighty and Majestic Tests the successors^{as} during the lifetime of the Prophets^{as} in seven places to test their^{as} obedience. When He^{azwj} is Pleased with their obedience and their Test, Commands the Prophets to take them^{as} as guardians^{as} during their^{as} lifetimes, and as successors^{as} after their^{as} expiry, and the obedience to the successors^{as} comes to be in the necks of the communities, from the ones speaking with the obedience of the Prophets^{as}.

مِمَّنْ يَمْتَحِنُ الْأَوْصِيَاءَ بَعْدَ وَفَاتِهِ الْأَنْبِيَاءِ فِي سَبْعَةِ مَوَاطِنَ لِيَبْلُو صَبْرَهُمْ فَإِذَا رَضِيَ مَحْتَتَهُمْ حَتَمَ لَهُمُ بِالْسَّعَادَةِ لِيُلْحَقَهُمْ بِالْأَنْبِيَاءِ وَ قَدْ أَكْمَلَ لَهُمُ السَّعَادَةَ

Then He^{azwj} Tests the successors^{as} after the expiry of the Prophets^{as} in seven places to see their patience. When He^{azwj} is Pleased with their^{as} patience, Ends for them^{as} with the good fortune for them^{as} to join up with the Prophets^{as}, and He^{azwj} Perfects the good fortune for them'.

قَالَ لَهُ رَأْسُ الْيَهُودِ صَدَقْتَ يَا أَمِيرَ الْمُؤْمِنِينَ فَأَخْبِرْنِي كَيْمَ امْتَحَنَكَ اللَّهُ فِي حَيَاةِ مُحَمَّدٍ ص مِنْ مَرَّةٍ وَ كَيْمَ امْتَحَنَكَ بَعْدَ وَفَاتِهِ مِنْ مَرَّةٍ وَ إِلَى مَا يَصِيرُ آخِرُ أَمْرِكَ

The chief of Jews said to him^{asws}, 'You^{asws} speak the truth, O Amir Al-Momineen^{asws}! Inform me, how many times did Allah^{azwj} Test you^{asws} during the lifetime of Muhammad^{sawww}, and how many times did He^{azwj} Test you^{asws} after his^{sawww} expiry, and to what has the end of your^{asws} matter come to?'

فَأَخَذَ عَلِيٌّ ع بِيَدِهِ وَ قَالَ امْهَضْ بِنَا أَنْبِيَاكَ بِذَلِكَ يَا أَخَا الْيَهُودِ فَقَامَ إِلَيْهِ جَمَاعَةٌ مِنْ أَصْحَابِهِ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ أَنْبِيْنَا بِذَلِكَ مَعَهُ فَقَالَ لِي أَخَافُ أَنْ لَا تَحْتَمِلُهُ قُلُوبُكُمْ قَالُوا وَ لِمَ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لِأُمُورٍ بَدَتْ لِي مِنْ كَثِيرٍ مِنْكُمْ

Ali^{asws} grabbed his hand and said: 'Get up with us, I^{asws} shall inform you with that, O brother Jew!' A group of his^{asws} companions stood up to him^{asws} and said, 'O Amir Al-Momineen^{asws}! Inform us with that along with him'. He^{asws} said: 'I^{asws} fear that your heart would not be able to bear it'. They said, 'And why is that so, O Amir Al-Momineen^{asws}?'. He^{asws} said: 'Due to matter which had appeared to me^{asws} from most of you'.

فَقَامَ إِلَيْهِ الْأَشْتَرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْبِيْنَا بِذَلِكَ فَوَاللَّهِ إِنَّا لَنَعْلَمُ أَنَّ مَا عَلَى ظَهْرِ الْأَرْضِ وَصِيٌّ نَبِيِّ سِوَاكَ وَ إِنَّا لَنَعْلَمُ أَنَّ اللَّهَ لَا يَبْعَثُ بَعْدَ نَبِيِّنَا نَبِيًّا سِوَاهُ وَ إِنَّا طَاعَتَكَ لَفِي أَعْنَاقِنَا مَوْصُولَةً بِطَاعَةِ نَبِيِّنَا

Al-Ashtar stood up to him^{asws} and said, 'O Amir Al-Momineen^{asws}! Inform us with that, for by Allah^{azwj}! We do know that there is no other successor^{asws} of the Prophet^{saww} besides you^{asws}, and we know that Allah^{azwj} will not be Sending any Prophet^{as} after our Prophet^{saww}, and that obedience to you^{asws} is in our necks, connected with obedience to our Prophet^{saww}'.

فَجَلَسَ عَلَيَّ عَ وَ أَقْبَلَ عَلَيَّ الْيَهُودِيَّ فَقَالَ لَهُ يَا أَخَا الْيَهُودِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ اِمْتَحَنَنِي فِي حَيَاةِ نَبِيِّنَا مُحَمَّدٍ ص فِي سَبْعَةِ مَوَاطِنَ فَوَجَدَنِي فِيهِمْ مِنْ غَيْرِ تَرْكِيَةٍ لِنَفْسِي بِنِعْمَةِ اللَّهِ لَهُ مُطِيعاً قَالَ وَ فِيهِمْ وَ فِيهِمْ يَا أَمِيرَ الْمُؤْمِنِينَ

Ali^{asws} sat down and faced towards the Jew and said to him: 'O brother Jew! Allah^{azwj} Mighty and Majestic Tested me^{asws} during the lifetime of our Prophet^{saww} Muhammad^{saww} in seven places, and He^{azwj} Found me during these to be from the ones without acclamation for myself^{asws} by the Favour of Allah^{azwj}, being (totally) obedient to him^{saww}'. He said, 'And regarding what? And regarding what, O Amir Al-Momineen^{asws}?'

قَالَ أَمَا أَوْلَهُنَّ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَيَّ نَبِيَّنا وَ حَمَلَهُ الرِّسَالَةَ وَ أَنَا أَخَذْتُ أَهْلَ بَيْتِي سِنًا أَعْدَمُهُ فِي بَيْتِهِ وَ أَسْعَى بَيْنَ يَدَيْهِ فِي أَمْرِهِ

He^{asws} said: 'As for the first of these, Allah^{azwj} Mighty and Majestic Revealed to our Prophet^{saww} and Loaded him^{saww} with the Message, and I^{asws} was the youngest of my^{asws} family, serving him^{asws} in his^{saww} house, and striving in front of him^{asws} regarding his^{saww} matter.

فَدَعَا صَغِيرَ بَنِي عَبْدِ الْمُطَّلِبِ وَ كَبِيرَهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّهُ رَسُولُ اللَّهِ فَاثْتَمَعُوا مِنْ ذَلِكَ وَ أَنْكَرُوهُ عَلَيْهِ وَ هَجَرُوهُ وَ نَابَدُوهُ وَ اغْتَرَلُوهُ وَ اجْتَنَبُوهُ وَ سَائِرَ النَّاسِ مُفْضِينَ لَهُ وَ مُبْغِضِينَ وَ مُخَالَفِينَ عَلَيْهِ قَدْ اسْتَعْظَمُوا مَا أَوْرَدَهُ عَلَيْهِمْ بِمَا لَمْ يَجْتَمِلُهُ قُلُوبُهُمْ وَ تَذَرِكُهُ عَفْوُهُمْ

He^{saww} invited the young of the sons of Abdul Muttalib^{asws} and their elders to the testimony that there is no god except Allah^{azwj}, and he^{saww} is a Rasool^{saww} of Allah^{azwj}. But they refused from that and denied it upon him^{saww}, and they fled from him^{saww}, and opposed him^{saww}, and isolated him^{saww}, and shunned him^{asws}, while the rest of the people were hurting him^{saww} and hating him^{asws} and opposing to him^{saww}. It had been grievous what he^{saww} had referred upon them from what their hearts could not tolerate, and their intellects could not realise.

فَأَجْبَتْ رَسُولَ اللَّهِ وَ خِدْيَ إِلَى مَا دَعَا إِلَيْهِ مُسْرِعاً مُطِيعاً مُوقِناً لَمْ يَتَخَالَفْنِي فِي ذَلِكَ شَكٌّ فَمَكَّنْتَنَا بِذَلِكَ ثَلَاثَ حِجَجٍ وَ مَا عَلَيَّ وَجْهَ الْأَرْضِ خَلَقَ يُصَلِّي أَوْ يَشْهَدُ لِرَسُولِ اللَّهِ بِمَا آتَاهُ اللَّهُ عَزَّ وَ جَلَّ ابْنَةَ حُوَيْلِدٍ رَحِمَهَا اللَّهُ وَ قَدْ فَعَلَ

So, I^{asws} answered to Rasool-Allah^{saww}, alone, to what he^{saww} had called to, quickly, obediently, convinced. No doubt had come to me^{asws}. We^{asws} both remain with that for three years, and there was no creature upon the surface of the earth praying Salat, or testifying for Rasool-Allah^{saww} with what Allah^{azwj} had Given him^{saww}, apart from me^{asws}, and apart from the daughter^{as} of Khuwaylid, may Allah^{azwj} have Mercy on her, and He^{azwj} has Done so'.

ثُمَّ أَقْبَلَ أَمِيرَ الْمُؤْمِنِينَ عَ عَلَيَّ أَصْحَابِهِ فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ

Then Amir Al-Momineen^{asws} faced towards his^{asws} companions and said: 'Wasn't it like that?' They said, 'Yes, O Amir Al-Momineen^{asws}!'

فَقَالَ ع وَ أَمَا النَّاتِيَةُ يَا أَخَا الْيَهُودِ فَإِنَّ قُرَيْشًا لَمْ تَزَلْ تَحْتَمِلُ الْأَرَاءَ وَ تَعْمَلُ الْحِيلَ فِي قَتْلِ النَّبِيِّ ص حَتَّى كَانَ آخِرُ مَا اجْتَمَعَتْ فِي ذَلِكَ يَوْمِ الدَّارِ دَارِ النَّدْوَةِ وَ إِبْلِيسُ الْمَلْعُونُ حَاضِرٌ فِي صُورَةِ أَعْوَرَ تَقِيْفٍ

He^{asws} said: 'And as for the second, O brother Jew! Qureysh did not cease to opine views and work the plots in killing the Prophet^{sawww} until when it was the last of what they had gathered during that day in the house of consultation, and Iblees^{la} the Accursed was present in the image of Awr Saqeef (Al-Mugheira Bin Sho'ba Al-Saqafi).

فَلَمْ تَزَلْ تَضْرِبُ أَمْرَهَا ظَهْرًا لِيَطْنِ حَتَّى اجْتَمَعَتْ آرَأُهَا عَلَى أَنْ يَنْتَدِبَ مِنْ كُلِّ فِجْدٍ مِنْ قُرَيْشٍ رَجُلٌ ثُمَّ يَأْخُذُ كُلُّ رَجُلٍ مِنْهُمْ سَيْفَهُ ثُمَّ يَأْتِي النَّبِيَّ ص وَ هُوَ نَائِمٌ عَلَى فِرَاشِهِ فَيَضْرِبُونَهُ جَمِيعًا بِأَسْيَافِهِمْ ضَرْبَةً رَجُلٍ وَاحِدٍ فَيَقْتُلُونَهُ فَإِذَا قَتَلُوهُ مَنَعَتْ قُرَيْشٌ رِجَالَهَا وَ لَمْ تُسَلِّمْهَا فَيَمْضِي دَمُهُ هَدْرًا

He^{la} did not cease to strike their affairs to even it until he^{la} united their views upon that they should deputise one man from every tribe of Qureysh, then each man from them would take his sword, then go to the Prophet^{sawww} while he^{sawww} is sleeping upon his^{sawww} bed, and they would all strike him^{sawww} together with their sword with the strike of one man, and they would kill him^{sawww}. So, when they have killed him^{sawww}, Qureysh would refuse their men and not submit them, so his^{sawww} wergild would be wasted.

فَهَبَطَ جِبْرَائِيلُ ع عَلَى النَّبِيِّ ص فَأَنْبَأَهُ بِذَلِكَ وَ أَحْبَرَهُ بِاللَّيْلَةِ الَّتِي يَجْتَمِعُونَ فِيهَا وَ السَّاعَةَ الَّتِي يَأْتُونَ فِرَاشَهُ فِيهَا وَ أَمَرَهُ بِالْخُرُوجِ فِي الْوَقْتِ الَّذِي خَرَجَ فِيهِ إِلَى الْعَارِ فَأَحْبَرَنِي رَسُولُ اللَّهِ ص بِالْحَبَرِ وَ أَمَرَنِي أَنْ أَصْطَجِعَ فِي مَضْجَعِهِ وَ أَقْبَهُ بِنَفْسِي

Jibraeel^{as} descended unto the Prophet^{sawww} and gave him^{sawww} the news of that and informed him^{sawww} with the night which they would be uniting in, and the time which they would be coming to his^{sawww} bed in, and he^{as} instructed him^{asws} with the going out during the time which he^{sawww} went out in, to the cave. Rasool-Allah^{sawww} informed me^{asws} with the news and instructed me^{asws} to lie down in his^{sawww} lying place, and I^{asws} saved him^{sawww} with myself^{asws}.

فَأَسْرَعْتُ إِلَى ذَلِكَ مُطِيعًا لَهُ مَسْرُورًا لِنَفْسِي بَأَنْ أَقْتَلَ دُونَهُ فَمَضَى لِرُجُوعِهِ وَ اصْطَجَعْتُ فِي مَضْجَعِهِ وَ أَقْبَلْتُ رِجَالَ قُرَيْشٍ مُوقِنَةً فِي أَنْفُسِهَا أَنْ تَقْتُلَ النَّبِيَّ ص فَلَمَّا اسْتَوَى بِي وَ بِيَمِ الْبَيْتِ الَّذِي أَنَا فِيهِ نَاهَضْتُهُمْ بِسَيْفِي فَدَفَعْتُهُمْ عَنْ نَفْسِي بِمَا قَدْ عَلِمَهُ اللَّهُ وَ النَّاسُ

I^{asws} hurried to that obedient to him^{sawww}, joyful for myself^{asws} that I^{asws} would be killed instead of him^{sawww}. He^{sawww} went to his^{sawww} direction and I^{asws} lied down in his^{sawww} lying place, and the men of Qureysh came convinced within themselves that the Prophet^{sawww} would be killed. When it was filled with me^{asws} and them, the house which I^{asws} was in, I^{asws} got up with my^{asws} sword and repelled them from myself due to what Allah^{azwj} had Taught him^{asws}, and (of) the people'.

ثُمَّ أَقْبَلَ عَلَيَّ أَصْحَابِي فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ

Then he^{asws} turned towards his^{asws} companions and said: 'Wasn't it like that?' They said, 'Yes, O Amir Al-Momineen^{asws}!'

فَقَالَ ع وَ أَمَا النَّاتِيَةُ يَا أَخَا الْيَهُودِ فَإِنَّ ابْنِي رَبِيعَةَ وَ ابْنِ عُنْبَةَ كَانُوا فُرْسَانَ قُرَيْشٍ دَعَا إِلَى الْبِرَارِ يَوْمَ بَدْرٍ فَلَمْ يَبْرُزْ لَهُمْ خَلْقٌ مِنْ قُرَيْشٍ فَأَهْضَيْتُ رَسُولَ اللَّهِ ص مَعَ صَاحِبَيْ رَضِي اللَّهُ عَنْهُمَا وَ قَدْ فَعَلَ وَ أَنَا أَحَدُ أَصْحَابِي سِنًا وَ أَقْلَهُمْ لِلْحَزْبِ بَحْرَةَ

He^{asws} said: 'And as for the third, O brother Jew! The two sons of Rabie (Shayba and Utba), and a son of Utba (Waleed) were horsemen. They called to the duel on the day of Badr, but no man from Qureysh went to duel them. Rasool-Allah^{saww} got me^{asws} up with my^{asws} two companions (Hamza^{asws} and Ubeydullah Bin Al-Haris), may Allah^{azwj} be Pleased with them^{ra} both, and I^{asws} was the youngest of my^{asws} two companions, and the least experienced of them for the war.

فَقَتَلَ اللَّهُ عَزَّ وَجَلَّ بِيَدِي وَوَلِيداً وَشَيْبَةَ سِوَى مَنْ قَتَلْتُ مِنْ جَحَاجِحَةٍ فُرَيْشٍ فِي ذَلِكَ الْيَوْمِ وَ سِوَى مَنْ أَسْرَتْ وَ كَانَ مِنِّي أَكْثَرُ مِمَّا كَانَ مِنْ أَصْحَابِي
وَ اسْتَشْهَدَ ابْنُ عَمِّي فِي ذَلِكَ الْيَوْمِ رَحْمَةُ اللَّهِ عَلَيْهِ

Allah^{azwj} Mighty and Majestic Killed Waleed and Shayba by my^{asws} hands besides the ones I^{asws} killed from the heroes of Qureysh during that day, and besides the ones I^{asws} captured, and there was more from me^{asws} than my^{asws} companions, and a son of my^{asws} uncle was martyred during that day, may Allah^{azwj} have Mercy upon him'.

ثُمَّ التَّفَّتْ إِلَى أَصْحَابِهِ فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ

Then he^{asws} turned towards his^{asws} companions and said: 'Wasn't it like that?' They said, 'Yes, O Amir Al-Momineen^{asws}!'

فَقَالَ عَلِيُّ ع وَ أَمَّا الرَّابِعَةُ يَا أَحَا الْيَهُودِ فَإِنَّ أَهْلَ مَكَّةَ أَقْبَلُوا إِلَيْنَا عَلَى بَكْرَةَ أَبِيهِمْ قَدْ اسْتَحَاشُوا مِنْ يَلِيهِمْ مِنْ قِبَائِلِ الْعَرَبِ وَ فُرَيْشٍ طَالِبِينَ بِنَارِ
مُشْرِكِي فُرَيْشٍ فِي يَوْمِ بَدْرٍ فَهَبَطَ جَبْرِئِيلُ عَلَى النَّبِيِّ ص فَأَنْبَأَهُ بِذَلِكَ

Ali^{asws} said: 'And as for the fourth, O brother Jew! The people of Makkah came to us upon avenging their fathers. They had answered the ones from the Arab tribes, and Qureysh were following the rest of the Qureysh Polytheists during the day of Badr. Jibraeel^{as} descended unto the Prophet^{saww} and gave him^{saww} the news of that.

فَدَهَبَ النَّبِيُّ ص وَ عَشِكَرَ بِأَصْحَابِهِ فِي سَدِّ أَحَدٍ وَ أَقْبَلَ الْمُشْرِكُونَ إِلَيْنَا فَحَمَلُوا عَلَيْنَا حَمْلَةً رَجُلٍ وَاحِدٍ وَ اسْتَشْهَدَ مِنَ الْمُسْلِمِينَ مَنْ اسْتَشْهَدَ وَ كَانَ
مِنْ بَقِي مَا كَانَ مِنَ الْهَزِيمَةِ وَ بَقِيَتْ مَعَ رَسُولِ اللَّهِ ص وَ مَضَى الْمُهَاجِرُونَ وَ الْأَنْصَارُ إِلَى مَنَازِلِهِمْ مِنَ الْمَدِينَةِ كُلِّ يَقُولُ قُتِلَ النَّبِيُّ وَ قُتِلَ أَصْحَابُهُ

The Prophet^{saww} went and the army of his^{saww} companions in blocking Ohad, and the Polytheists came towards us and attacked upon us - the attack of one man, and there were martyred from the Muslims the ones who were martyred, and it happened from the ones remaining what happened, of the defeat, and I^{asws} remained with Rasool-Allah^{saww}. And the Emigrants and the Helpers went to their houses from Al-Medina, all saying, 'The Prophet^{saww} is killed, and his^{saww} companions have been killed!'

ثُمَّ ضَرَبَ اللَّهُ عَزَّ وَجَلَّ وَجْهَ الْمُشْرِكِينَ وَ قَدْ جُرِحَتْ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص تِسْعاً وَ سَبْعِينَ جَرْحَةً مِنْهَا هَذِهِ وَ هَذِهِ ثُمَّ أَلْقَى رِدَاءَهُ وَ أَمَرَ يَدَهُ عَلَى
جِرَاحَاتِهِ وَ كَانَ مِنِّي فِي ذَلِكَ مَا عَلَى اللَّهِ عَزَّ وَجَلَّ ثَوَابُهُ إِنْ شَاءَ اللَّهُ

Then Allah^{azwj} Struck the faces of the Polytheists, and I^{asws} was injured in front of Rasool-Allah^{saww} with around seventy injuries, from these is this and this!' Then he^{saww} cast his^{saww} cloak and passed his^{saww} hand upon his^{saww} injuries, and it happened from me^{saww} during that what, its Reward is upon Allah^{azwj} Mighty and Majestic, if Allah^{azwj} so Desires'.

ثُمَّ انْتَفَتَ إِلَى أَصْحَابِهِ فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ

Then he^{asws} turned to his^{asws} companions and said: 'Wasn't it like that?' They said, 'Yes, O Amir Al-Momineen^{asws}!'

وَ أَمَّا الْخَامِسَةُ يَا أَمَّا الْيَهُودَ فَإِنَّ قُرَيْشًا وَالْعَرَبَ بَجَعَتْ وَ عَقَدَتْ بَيْنَهَا عَقْدًا وَ مِيثَاقًا لَا تَرْجِعُ مِنْ وَجْهَهَا حَتَّى تَقْتُلَ رَسُولَ اللَّهِ ص وَ تَقْتُلَنَا مَعَهُ
مَعَاشِرَ بَنِي عَبْدِ الْمُطَّلِبِ ثُمَّ أَقْبَلَتْ بِحَدِيثِهَا وَ حَدِيدِهَا حَتَّى أَنَاخَتْ عَلَيْنَا بِالْمَدِينَةِ وَانْفَقَتْ بِأَنْفُسِهَا فِيمَا تَوَجَّهَتْ لَهُ

And as for the fifth, O brother Jew! Qureysh and the Arabs had united and agreed between them a pact and a covenant that they would not return from their direction until Rasool-Allah^{sawww} is killed, and we are killed with him^{sawww}, the community of sons of Abdul Muttalib^{asws}. Then they came with their blades and their iron until they knelt (their camels) upon us at Al-Medina, trusting with themselves among what they had diverted for.

فَهَبَطَ جِبْرِئِيلُ عَلَى النَّبِيِّ ص فَأَنْبَأَهُ بِذَلِكَ فَخَنَّدَقَ عَلَى نَفْسِهِ وَ مَنْ مَعَهُ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَقَدِمَتْ قُرَيْشٌ فَأَقَامَتْ عَلَى الْخُنْدَقِ مُحَاصِرَةً لَنَا تَرَى
فِي أَنْفُسِهَا الْقُوَّةَ وَ فِينَا الضَّعْفَ تُرْعِدُ وَ تُبْرِقُ وَ رَسُولُ اللَّهِ ص يَدْعُوهَا إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ يُنَاشِدُهَا بِالْقَرَابَةِ وَ الرَّحِمِ

Jibraeel^{as} descended unto the Prophet^{sawww} and gave him^{sawww} the news, so he^{sawww} dug a ditch around himself^{sawww} and the ones with him^{sawww} from the Emigrants and the Helpers. Qureysh arrived and paused at the ditch surrounding us, seeing the strength in themselves and the weakness in us. There was thunder and lightning, and Rasool-Allah^{sawww} was calling them to Allah^{azwj} Mighty and Majestic and adjuring them with the relationship and the kinship.

فَقَاتَى وَ لَا يَرِيدُهَا ذَلِكَ إِلَّا عُنْتًا وَ فَارِسُهَا وَ فَارِسُ الْعَرَبِ يَوْمَئِذٍ عَمْرُو بْنُ عَبْدِ وَدِّ يَهْدِي كَالْبُعِيرِ الْمُعْتَلِمِ يَدْعُو إِلَى الْبِرَارِ وَ يَرْجُزُ وَ يَخْطِرُ بِرُجْحِهِ مَرَّةً وَ
بِسَيْفِهِ مَرَّةً لَا يُقْدِمُ عَلَيْهِ مُقْدِمٌ وَ لَا يَطْمَعُ فِيهِ طَامِعٌ وَ لَا حِمِيَّةٌ تُحِبُّهُ وَ لَا بَصِيرَةٌ تُشَجِّعُهُ

But they refused, and that did not increase them except in obstinacy. And their knight, and knight of the Arabs on that day was Amro Bin Abd Wudd, rolling down like the strong camel, calling to the duel, and he was reciting war poems and scratching the ground with his spear at times, and by his sword at times. No one of the vanguard advanced towards him, nor did any coveting one covet regarding him, nor any brave had valour against him, nor was any sight encouraged to him.

فَأَهْضَمَنِي إِلَيْهِ رَسُولُ اللَّهِ ص وَ عَمَّ مَنِي بِيَدِهِ وَ أَعْطَانِي سَيْفَهُ هَذَا وَ ضَرَبَ بِيَدِهِ إِلَى ذِي الْقَقَارِ فَخَرَجْتُ إِلَيْهِ وَ نِسَاءُ أَهْلِ الْمَدِينَةِ بَوَالِكِ إِشْقَاقًا عَلَيَّ مِنْ
ابْنِ عَبْدِ وَدِّ فَقَتَلَهُ اللَّهُ عَزَّ وَ جَلَّ بِيَدِي وَ الْعَرَبُ لَا تَعُدُّ لَهَا فَارِسًا غَيْرَهُ وَ ضَرَبَنِي هَذِهِ الضَّرْبَةَ وَ أَوْمَأَ بِيَدِهِ إِلَى هَامَتِهِ فَهَزَمَ اللَّهُ قُرَيْشًا وَ الْعَرَبَ بِذَلِكَ وَ بِمَا
كَانَ مِنِّي فِيهِمْ مِنَ التَّكَايَةِ

Rasool-Allah^{sawww} got me^{asws} up to him, and turbaned me^{asws} with his^{sawww} own hands, and gave me^{asws} this sword of his^{sawww} – and he^{asws} struck his^{asws} hand towards Zulfiqar. 'So, I^{asws} went out towards him, and the womenfolk of Al-Medina wailed fearing upon me^{asws} from Ibn Abd Wudd. Allah^{azwj} Mighty and Majestic Killed him by my^{asws} hands, and the Arabs did not used to count any knight for it apart from him, and he struck me this strike' – and he^{asws} gestured by his^{asws} hand to his^{asws} skull. Allah^{azwj} Defeated Qureysh and the Arabs with that, and due to what offensive had happened from me^{asws}.

ثُمَّ انْتَفَتَ إِلَى أَصْحَابِهِ فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ

Then he^{asws} turned towards his^{asws} companions and said: 'Wasn't it like that?' They said, 'Yes, O Amir Al-Momineen^{asws}!'

فَقَالَ ع وَ أَمَّا السَّادِسَةُ يَا أَخَا الْيَهُودِ فَإِنَّا وَرَدْنَا مَعَ رَسُولِ اللَّهِ مَدِينَةَ أَصْحَابِكَ حَبِيرَ عَلَى رِجَالٍ مِنَ الْيَهُودِ وَ فُرْسَانَهَا مِنْ قُرَيْشٍ وَ غَيْرِهَا فَتَلَقَوْنَا بِأَمْتَالِ الْجِبَالِ مِنَ الْحَبْلِ وَ الرِّجَالِ وَ السِّلَاحِ وَ هُمْ فِي أَمْنٍ دَارٍ وَ أَكْثَرَ عَدَدٍ كُلِّ بُنَادِي وَ يَدْعُو وَ يُبَادِرُ إِلَى الْقِتَالِ فَلَمْ يَبْزُرْ إِلَيْهِمْ مِنْ أَصْحَابِي أَحَدٌ إِلَّا قَتَلُوهُ

He^{asws} said: 'As for the sixth, O brother Jew! We arrived with Rasool-Allah^{saww} to a city of your companions at Khyber, being upon men from the Jews and their cavalry from Qureysh and other. They met us like the mountain from the cavalry, and the weaponry, and they were in an impregnable house, and were more in number. All were shouting and calling to the battle, but no one from my^{asws} companions duelled to them except they killed him.

حَتَّى إِذَا احْمَرَّتِ الْحَدَقُ وَ دُعِبْتُ إِلَى التَّزَالِ وَ أَهَمَّتْ كُلَّ امْرِئٍ نَفْسُهُ وَ انْتَفَتَ بَعْضُ أَصْحَابِي إِلَى بَعْضٍ وَ كُلٌّ يَقُولُ يَا أَبَا الْحَسَنِ انْحَضْ فَأَخْضَنِي رَسُولُ اللَّهِ ص إِلَى دَارِهِمْ فَلَمْ يَبْزُرْ إِلَيَّ مِنْهُمْ أَحَدٌ إِلَّا قَتَلْتُهُ وَ لَا يَثْبُثُ لِي فَارِسٌ إِلَّا طَحَنْتُهُ

Until when the plains were reddened, and I^{asws} was called to the duel, and every person was concerned for himself, and some of my^{asws} companions turned to others and all were saying, 'O Abu Al-Hassan^{asws}! Get up!' Rasool-Allah^{saww} got me^{asws} up to their house (fortress). But no one from them duelled to me^{asws} except I^{asws} killed him, nor could any knight be affirmed to me except I^{asws} crushed him.

ثُمَّ شَدَدْتُ عَلَيْهِمْ شِدَّةَ اللَّيْلِ عَلَى فَرَسِيَّتِهِ حَتَّى أَذْخَلْتُهُمْ جَوْفَ مَدِينَتِهِمْ مُسَدِّدًا عَلَيْهِمْ فَانْتَلَعْتُ بَابَ حِصْنِهِمْ بِيَدِي حَتَّى دَخَلْتُ عَلَيْهِمْ مَدِينَتَهُمْ وَ خَدِي أَقْتُلُ مَنْ يَطْهَرُ فِيهَا مِنْ رِجَالِهَا وَ أَسْبِي مَنْ أَجِدُ مِنْ نِسَائِهَا حَتَّى افْتَتَحْتُهَا وَ خَدِي وَ لَمْ يَكُنْ لِي فِيهَا مُعَاوَنٌ إِلَّا اللَّهُ وَ خَدَهُ

Then I^{asws} intensified against them with the intensity of the lion upon its prey until I made them enter inside their fortress with defeat upon them. I^{asws} uprooted the gate of their fortress with my^{asws} hands until I^{asws} entered to them in their fortress alone. I^{asws} killed the ones who appeared in it, from their men, and I^{asws} captured the ones I^{asws} found, from their women, until I^{asws} conquered it alone, and there did not happen to be for me^{asws} in it any helpers Except Allah^{azwj} Alone'.

ثُمَّ انْتَفَتَ إِلَى أَصْحَابِهِ فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ

Then he^{asws} turned towards his^{asws} companions and said: 'Wasn't it like that?' They said, 'Yes, O Amir Al-Momineen^{asws}!'

فَقَالَ وَ أَمَّا السَّابِعَةُ يَا أَخَا الْيَهُودِ فَإِنَّ رَسُولَ اللَّهِ ص لَمَّا تَوَجَّهَ لِفَتْحِ مَكَّةَ أَحَبَّ أَنْ يُعَذِرَ إِلَيْهِمْ وَ يَدْعُوهُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ آخِرًا كَمَا دَعَاهُمْ أَوَّلًا فَكَتَبَ إِلَيْهِمْ كِتَابًا يُحَذِّرُهُمْ فِيهِ وَ يُنذِرُهُمْ عَذَابَ اللَّهِ وَ يَعْهَدُهُمُ الصَّفْحَ وَ يُبَيِّنُهُمْ مَغْفِرَةَ رَبِّهِمْ وَ نَسَخَ هُمْ فِي آخِرِهِ سُورَةَ بَرَاءَةِ لِنَفَرٍ عَلَيْهِمْ

He^{asws} said: 'And as for the seventh, O brother Jew! When Rasool-Allah^{saww} wanted to conquer Makkah, loved to give an excuse to them and call them to Allah^{azwj} Mighty and Majestic, at the end like what he^{saww} had called them in the beginning. He^{saww} wrote a letter to them cautioning them in it and warning them of the Punishment of Allah^{azwj}, and pledging

to them of the pardon, and making them wish for the Forgiveness of their Lord, and copied for them in its end, Surah Bara'at to be recited to them.

ثُمَّ عَرَضَ عَلَى جَمِيعِ أَصْحَابِهِ الْمُضِيِّ بِهِ فُكُلَهُمْ يَرَى التَّنَاقُلَ فِيهِ فَلَمَّا رَأَى ذَلِكَ نَدَبَ مِنْهُمْ رَجُلًا فَوَجَّهَهُ بِهِ فَأَتَاهُ- جِبْرَائِيلُ ع فَقَالَ يَا مُحَمَّدُ لَا يُؤَدِّي عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلًا مِنْكَ فَأَنْبَأَنِي رَسُولُ اللَّهِ ص بِذَلِكَ وَوَجَّهَنِي بِكِتَابِهِ وَرَسُولِهِ إِلَى مَكَّةَ

Then he^{saww} present unto entirety of his^{saww} companion to go with it, but all of them showed the sluggishness. When he^{saww} saw that he^{saww} delegated a man from them and sent him with it. Jibraeel^{as} came to him^{saww} and said: 'O Muhammad^{saww}! No one should deliver it on your^{saww} behalf except you^{saww} or a man from you^{saww}'. Rasool-Allah^{saww} gave me^{asws} the news of that and diverted me^{asws} his^{saww} letter to Makkah.

فَأَتَيْتُ مَكَّةَ وَ أَهْلَهَا مَنْ قَدْ عَرَفْتُمْ لَيْسَ مِنْهُمْ أَحَدٌ إِلَّا وَ لَوْ قَدَرَ أَنْ يَضَعَ عَلَى كُلِّ جَبَلٍ مِنِّي إِزْبًا لَفَعَلَ وَ لَوْ أَنَّ يَبْدُلُ فِي ذَلِكَ نَفْسَهُ وَ أَهْلَهُ وَ وُلْدَهُ وَ مَالَهُ فَبَلَّغْتُهُمْ رَسُولَةَ النَّبِيِّ ص وَ قَرَأْتُ عَلَيْهِمْ كِتَابَهُ

I^{asws} came to Makkah and its people, one I^{asws} had known them. There wasn't anyone from them except and if he had been able to place pieces of me^{asws} upon every mountain, he would have done so, and even if had to exerted regarding that his own self and his family, and his children, and his wealth. I^{asws} delivered to them the message of the Prophet^{saww} and read out to them his^{saww} letter.

فُكُلُهُمْ يَلْقَانِي بِالتَّهْدِيدِ وَ الوَعِيدِ وَ يُبَدِي إِلَيَّ البَعْضَاءَ وَ يُظْهِرُ الشَّحْنَاءَ مِنْ رِجَالِهِمْ وَ نِسَائِهِمْ فَكَانَ فِي ذَلِكَ مَا قَدْ رَأَيْتُمْ

All of them met me^{asws} with the frightening and the threats, and manifested the hatred towards me^{asws}, and they revealed the malice from their men and their women. So, it happened during that what you have seen'.

ثُمَّ اتَّفَقَتْ عَ إِلَى أَصْحَابِهِ فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ: ثُمَّ اتَّفَقَتْ عَ إِلَى أَصْحَابِهِ فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ:

Then he^{asws} turned towards his^{asws} companions and said: 'Wasn't it like that?' They said, 'O Amir Al-Momineen^{asws}!'

فَقَالَ عَ يَا أَخَا الْيَهُودِ هَذِهِ الْمَوَاطِئُ الَّتِي امْتَحَنَنِي فِيهَا رَبِّي عَزَّ وَ جَلَّ مَعَ نَبِيِّهِ ص فَوَجَدَنِي فِيهَا كُلِّهَا بِمَنِّهِ مُطِيعًا لَيْسَ لِأَحَدٍ فِيهَا مِثْلُ الَّذِي لِي وَ لَوْ شِئْتُ لَوَصَفْتُ ذَلِكَ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ نَهَى عَنِ التَّرَكُّبِ

He^{asws} said: 'O brother Jew! These are the place which I^{asws} was Tested in them by my^{asws} Lord^{azwj} Mighty and Majestic with His^{azwj} Prophet^{saww}, and He^{azwj} Found me^{asws}, in all of these, obedient by His^{azwj} Conferment. There isn't for anyone else like that which is for me^{asws}, and if I^{asws} so desire, I^{asws} would clarify that, but Allah^{azwj} Mighty and Majestic has Forbidden from the self-priding'.

فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ صَدَقْتَ وَ اللَّهُ لَقَدْ أَعْطَاكَ اللَّهُ عَزَّ وَ جَلَّ الْفَضِيلَةَ بِالْقَرَابَةِ مِنْ نَبِيِّنَا وَ أَسْعَدَكَ بِأَنْ جَعَلَكَ أَخَاهُ تَنْزِيلُ مِنْهُ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

They said, 'O Amir Al-Momineen^{asws}! By Allah^{azwj}, you^{asws} have spoken the truth. Allah^{azwj} Mighty and Majestic has Given you^{asws} the merit with kinship from our Prophet^{saww}, and

Made you^{asws} fortunate by Making you^{asws} his^{saww} brother^{asws}, being status from him^{saww} to be at the status of Haroun^{as} from Musa^{as}.

وَفَضَّلَكَ بِالْمَوَاقِفِ الَّتِي بَاشَرْتَهَا وَ الْأَحْوَالِ الَّتِي رَكِبْتَهَا وَ دَخَرَ لَكَ الِذِي دَكَّرْتَ وَ أَكْثَرَ مِنْهُ بِمَا لَمْ تَذْكُرْهُ وَ بِمَا لَيْسَ لِأَحَدٍ مِنَ الْمُسْلِمِينَ مِثْلَهُ يَقُولُ ذَلِكَ مَنْ شَهِدَكَ مِنَّا مَعَ نَبِيِّنَا وَ مَنْ شَهِدَكَ بَعْدَهُ

And He^{azwj} Graced you^{asws} with the positions which He^{azwj} Gave the glad tidings of these, and the situations which you^{asws} were involved in, and has Treasured for you^{asws} that which you^{asws} mentioned, and more from Him^{azwj} than what you^{asws} did not mention, and from what there isn't anyone from the Muslims like it. He is saying that, one from us who attended with our Prophet^{saww}, and ones who attended you^{asws} after him^{saww}.

فَأَخْبَرْنَا يَا أَمِيرَ الْمُؤْمِنِينَ مَا امْتَحَنَكَ اللَّهُ عَزَّ وَ جَلَّ بِهِ بَعْدَ نَبِيِّنَا فَاحْتَمَلْتَهُ وَ صَبَرْتَ عَلَيْهِ فَلَوْ شِئْنَا أَنْ نَصِفَ ذَلِكَ لَوْصَفْنَاهُ عِلْمًا مِنَّا بِهِ وَ ظُهُورًا مِنَّا عَلَيْهِ إِلَّا أَنَّا حُبُّ أَنْ نَسْمَعَ مِنْكَ ذَلِكَ كَمَا سَمِعْنَا مِنْكَ مَا امْتَحَنَكَ اللَّهُ بِهِ فِي حَيَاتِهِ فَأَطَعْتَهُ فِيهِ

Inform us, O Amir Al-Momineen^{asws}! What has Allah^{azwj} Mighty and Majestic Tested you^{asws} with after our Prophet^{saww}, so you^{asws} endured it and were patient upon it? If we so desire to describe that, we would describe it out of our knowledge from us with it, and it would be revealed from us upon it, except that we would love to listen to that from you^{asws}, like what we heard from you^{asws}, what Allah^{azwj} had Tested you^{asws} with during his^{saww} lifetime, so you^{asws} obeyed Him^{azwj} during it'.

فَقَالَ ع يَا أَخَا الْيَهُودِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ امْتَحَنَنِي بَعْدَ وَفَاةِ نَبِيِّهِ ص فِي سَبْعَةِ مَوَاطِنَ فَوَجَدَنِي فِيهِمْ مِنْ غَيْرِ تَرْكِيَةٍ لِنَفْسِي بِمِثِّهِ وَ نِعْمَتِهِ صَبُورًا

He^{asws} said: 'O brother Jew! Allah^{azwj} Mighty and Majestic Tested me^{asws} after the expiry of His^{azwj} Prophet^{saww} in seven places, and Found me^{asws} in these from without self-priding with His^{azwj} Conferment and His^{azwj} Favour, as being patient.

أَمَّا أَوْلَاهُ يَا أَخَا الْيَهُودِ فَإِنَّهُ لَمْ يَكُنْ لِي خَاصَّةً دُونَ الْمُسْلِمِينَ عَامَّةً أَحَدٌ أَنَسُ بِهِ أَوْ أَعْتَمِدُ عَلَيْهِ أَوْ أَسْتَنِيْمُ إِلَيْهِ أَوْ أَتَقَرَّبُ بِهِ غَيْرَ رَسُولِ اللَّهِ هُوَ رَبَّائِي صَغِيرًا وَ بَوَائِي كَبِيرًا وَ كَفَائِي الْعَيْلَةَ وَ جَبْرِي مِنَ الْيَتَمِ وَ أَعْنَائِي عَنِ الطَّلَبِ وَ وَقَائِي الْمَكْسَبِ وَ عَالِي لِي النَّفْسِ وَ الْوَلَدِ وَ الْأَهْلِ

As for the first of these, O brother Jew! There was no one special for me besides the general Muslims, anyone I^{asws} could comfort with, or rely upon, or draw closer with, apart from Rasool-Allah^{saww}. He^{saww} raised me^{asws} when I^{asws} was young, and settled me^{asws} when I^{asws} was older, and sufficed me^{asws} of needs, and saved me^{asws} from the orphanacy, and made me^{asws} needless from the seeking, and saved me^{asws} of the earning, and raised for me^{asws}, the self, and the children, and the family.

هَذَا فِي تَصَارِيفِ أَمْرِ الدُّنْيَا مَعَ مَا حَصَّنِي بِهِ مِنَ الدَّرَجَاتِ الَّتِي قَادَتْنِي إِلَى مَعَالِي الحُظُوءِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فَتَزَلَّ بِي مِنْ وَفَاةِ رَسُولِ اللَّهِ ص مَا لَمْ أَكُنْ أَظُنُّ الْجِبَالَ لَوْ حَمَلْتُهُ عَنْوَةً كَانَتْ تَنْهَضُ بِهِ

This was in the expenditure of the affairs of the world, along with what he^{saww} had particularised me^{asws} with, of the ranks which guided me to the loftiness of opportunity in the Presence of Allah^{azwj} Mighty and Majestic. There befell with me^{asws}, from the expiry of Rasool-Allah^{saww}, what I^{asws} had not even thought, even if the mountain had been loaded with it, it could not have got up with it.

فَرَأَيْتُ النَّاسَ مِنْ أَهْلِ بَيْتِي مَا بَيْنَ جَارِعٍ لَا يَمْلِكُ جَزَعَهُ وَلَا يَضْبُطُ نَفْسَهُ وَلَا يَقْوَى عَلَى حَمْلِ فَادِحٍ مَا نَزَلَ بِهِ فَذُ أَذْهَبَ الْجُرْعُ صَبْرَهُ وَأَذْهَلَ عَقْلَهُ وَ حَالَ بَيْنَهُ وَ بَيْنَ الْفَهْمِ وَ الْإِفْهَامِ وَ الْقَوْلِ وَ الْإِسْتِمَاعِ وَ سَاوَرَ النَّاسَ مِنْ عَيْرِ بَنِي عَبْدِ الْمُطَّلِبِ بَيْنَ مُعَرِّ يَأْمُرُ بِالصَّبْرِ وَ بَيْنَ مُسَاعِدِ نَاكِ لِيُكَاتِبَهُمْ جَارِعٍ لِحَزَعِهِمْ

I saw the people from my^{asws} family members being what is between anxiety and not being able to control the panic, nor adjusting the self, nor being strong upon bearing the enormity of what had befallen with him. The panic had down away his patience, and his mind had gone, and there was a barrier between him and the understanding, and the understandings, and making others understand, and the speaking, and the listening, while the people other than the clan of Abdul Muttalib^{asws} were between consoling and instructing with the patience, and between assisting, crying to their crying, panicking to their panic.

وَ حَمَلْتُ نَفْسِي عَلَى الصَّبْرِ عِنْدَ وَقَاتِهِ بَلْزُومِ الصَّمْتِ وَ الْإِسْتِعَالَ بِمَا أَمَرَنِي بِهِ مِنْ تَجْهِيزِهِ وَ تَغْسِيلِهِ وَ تَحْنِيطِهِ وَ تَكْفِينِهِ وَ الصَّلَاةَ عَلَيْهِ وَ وَضْعِهِ فِي حُفْرَتِهِ وَ جَمَعَ كِتَابَ اللَّهِ وَ عَهْدَهُ إِلَى خَلْقِهِ

And I^{asws} carried myself^{asws} upon the patience at his^{saww} expiry, by sticking to the silence and the pre-occupation with what he^{saww} had instructed me^{asws} with, from preparing him^{saww}, and washing him^{saww}, and embalming him^{saww}, and enshrouding him, and the Salat upon him^{saww}, and placing him^{saww} in his^{saww} grave, and collecting the Book of Allah^{azwj}, and his^{saww} pact to His^{azwj} creatures.

لَا يَشْعَلْنِي عَنْ ذَلِكَ بَادِرُ دَمْعَةٍ وَلَا هَائِجُ زَفْرَةٍ وَلَا لَادِغُ حُرْقَةٍ وَلَا جَزِيلُ مُصِيبَةٍ حَتَّى أَدْبِثَ فِي ذَلِكَ الْحَقَّ الْوَاجِبَ لِلَّهِ عَزَّ وَ جَلَّ وَ لِرَسُولِهِ ص عَلَيَّ وَ بَلَعْتُ مِنْهُ الَّذِي أَمَرَنِي بِهِ وَ احْتَمَلْتُهُ صَابِرًا مُحْتَسِبًا

Neither was I^{asws} pre-occupied from that by the rolling of tears, nor by the raging exhalations (sighs), nor the heartburn, nor the plentiful calamities, until I^{asws} had fulfilled the right regarding that as Obligated upon me^{asws} for the Sake of Allah^{azwj} Mighty and Majestic and for His^{azwj} Rasool^{saww}, and I^{asws} did reach from it that which he^{saww} had instructed me^{saww} with, and I^{asws} endured it patiently, in anticipation (of the Rewards)'.
 ثُمَّ التفتت ع إلى أصحابه فقال أ ليس كذلك قالوا بلى يا أمير المؤمنين

Then he^{asws} turned towards his^{asws} companions and said: 'Wasn't it like that? They said, 'Yes, O Amir Al-Momineen^{asws}!'

فَقَالَ ع وَ أَمَّا الثَّانِيَةُ يَا أَحَا الْيَهُودِ فَإِنَّ رَسُولَ اللَّهِ ص أَمَرَنِي فِي حَيَاتِهِ عَلَى جَمِيعِ أُمَّتِهِ وَ أَخَذَ عَلَى جَمِيعِ مَنْ حَضَرَهُ مِنْهُمْ الْبَيْعَةَ وَ السَّمْعَ وَ الطَّاعَةَ لِأَمْرِي وَ أَمَرَهُمْ أَنْ يُبَيِّعَ الشَّاهِدُ الْعَائِبَ ذَلِكَ

He^{asws} said: 'And as for the second, O brother Jew! Rasool-Allah^{saww} had given me^{asws} the command upon entirety of his^{saww} community, and he^{saww} had taken the allegiance upon entirety of the ones from them who were present, and for the listening and the obedience to my^{asws} orders, and he^{saww} ordered them that the attendees should deliver that to the absentees.

فَكُنْتُ الْمُؤَدِّيَ إِلَيْهِمْ عَنْ رَسُولِ اللَّهِ ص أَمْرُهُ إِذَا حَضَرْتُهُ وَالْأَمِيرَ عَلَى مَنْ حَضَرَنِي مِنْهُمْ إِذَا فَارَقْتُهُ لَا تَحْتَلِجُ فِي نَفْسِي مُنَازَعَةً أَحَدٍ مِنَ الْخَلْقِ لِي فِي شَيْءٍ مِنَ الْأَمْرِ فِي حَيَاةِ النَّبِيِّ ص وَلَا بَعْدَ وَفَاتِهِ

So, I^{asws} used to fulfil to them on behalf of Rasool-Allah^{saww}, his^{saww} instructions when I^{asws} was present, and being the commander upon the ones present with me^{asws} when I^{asws} separated from him^{saww}. It did not occur within myself that anyone from the people would snatch away from me^{asws} anything which was for me^{asws}, from the command during the lifetime of the Prophet^{saww}, nor after his^{saww} expiry.

ثُمَّ أَمَرَ رَسُولُ اللَّهِ ص بِتَوْجِيهِ الْجَيْشِ الَّذِي وَجَّهَهُ مَعَ أُسَامَةَ بْنِ زَيْدٍ عِنْدَ الَّذِي أَخَذَتْ اللَّهُ بِهِ مِنَ الْمَرْضَى الَّذِي تَوَفَّاهُ فِيهِ فَلَمْ يَدَعْ النَّبِيُّ ص أَحَدًا مِنْ أَقْبَاءِ الْعَرَبِ وَلَا مِنْ الْأَوْسِ وَالْمُزَنَجِ وَغَيْرِهِمْ مِنْ سَائِرِ النَّاسِ يَمُنُّ بِحَافٍ عَلَى نَفْسِهِ وَمُنَازَعَةٍ وَلَا أَحَدًا يَمُنُّ بِرَأْيِ بَعْضِ الْبَعْضَاءِ يَمُنُّ قَدْ وَتَرْتُهُ بِقَتْلِ أَبِيهِ أَوْ أَخِيهِ أَوْ حَمِيمِهِ إِلَّا وَجَّهَهُ فِي ذَلِكَ الْجَيْشِ

Then Rasool-Allah^{saww} ordered with dispatching the army which he^{saww} sent with Usama Bin Zayd during the illness which Allah^{azwj} Brought about with him^{saww} in which he^{saww} expired. He^{saww} did not leave anyone from the sons of the Arabs, nor from (the tribes of) Al-Aws and Al-Khazraj, and others from the rest of the people, from the ones he^{saww} feared upon breaking it (his^{saww} pact), and contending it, nor anyone from the ones he^{saww} with as being with the eye of hatred, from the ones I^{asws} had enraged by killing his father, or his brother, or his friend, except he^{saww} sent him in that army.

وَلَا مِنْ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالْمُسْلِمِينَ وَغَيْرِهِمْ وَالْمُؤَلَّفَةَ قُلُوبُهُمْ وَالْمُنَافِقِينَ لِتَضْمُونِ قُلُوبِ مَنْ يَبْقَى مَعِي بِحَضْرَتِهِ وَلَا يَقُولُ قَائِلٌ شَيْئًا مِمَّا أَكْرَهْتُهُ وَلَا يَدْفَعُنِي دَافِعٌ مِنَ الْوَلَايَةِ وَالْقِيَامِ بِأَمْرِ رَعِيَّتِهِ مِنْ بَعْدِهِ

Nor (did he^{saww} leave anyone) from the Emigrants and the Helpers, and the Muslims and others, and the inclined of hearts, and the hypocrites, to clear the hearts of the ones who had remained with me^{asws} in his^{saww} presence, and lest a speaker might say something from what I^{asws} disliked, nor could a repeller push me^{asws} away from the governance and the standing with the affairs of his^{saww} citizens, from after him^{saww}.

ثُمَّ كَانَ آخِرَ مَا تَكَلَّمَ بِهِ فِي شَيْءٍ مِنْ أَمْرِ أُمَّتِهِ أَنْ يَمْضِيَ جَيْشُ أُسَامَةَ وَلَا يَحْتَلِفَ عَنْهُ أَحَدٌ يَمُنُّ أَنْهَضَ مَعَهُ وَتَقَدَّمَ فِي ذَلِكَ أَشَدَّ التَّقَدُّمِ وَأَوْعَزَ فِيهِ أَبْلَغَ الْإِبْعَازِ وَ أَكَّدَ فِيهِ أَكْثَرَ التَّأَكِيدِ

Then it was the last of what he^{saww} spoke with regarding anything from the affairs of his^{saww} community, that he^{saww} sent the army of Usama and no one should stay behind from it, from the ones who had got up with him, and that they should advance in that with intense advancing, and he^{saww} preached regarding it the far-reaching preaching, and emphasised regarding it the most emphatic of emphasis.

فَلَمْ أَشْعُرْ بَعْدَ أَنْ فُيِّضَ النَّبِيُّ ص إِلَّا بِرِجَالٍ مِنْ بَعْثِ أُسَامَةَ بْنِ زَيْدٍ وَ أَهْلِ عَسْكَرِهِ قَدْ تَرَكُوا مَرَكَزَهُمْ وَ أَخْلَوْا بِمَوَاضِعِهِمْ وَ خَالَفُوا أَمْرَ رَسُولِ اللَّهِ ص فِيمَا أَنْهَضَهُمْ لَهُ وَ أَمَرَهُمْ بِهِ وَ تَقَدَّمَ إِلَيْهِمْ مِنْ مَلَازِمَةِ أَمِيرِهِمْ وَ السَّيْرِ مَعَهُ تَحْتَ لَوَائِهِ حَتَّى يُنْفَذَ لَوَجْهِهِ الَّذِي أَنْفَذَهُ إِلَيْهِ

I^{asws} was not aware, after the passing away of the Prophet^{saww}, except that with the men in the detachment of Usama Bin Zayd and the people of his army, there were ones who had left their position and vacated their places, and had opposed the order of Rasool-Allah^{saww}

regarding what he^{saww} had sent them for, and had instructed them with, and advanced to them the sticking with their commander, and the travelling with him under his flag until he departs to his direction which he had been dispatched to.

فَخَلَفُوا أَمِيرَهُمْ مُقِيمًا فِي عَسْكَرِهِ وَ أَقْبَلُوا يَتَبَادَرُونَ عَلَى الْحَبْلِ رِضًا إِلَى حَلِ عُقْدَةِ عَقْدَهَا اللَّهُ عَزَّ وَ جَلَّ لِي وَ رَسُولُهُ فِي أَعْنَاقِهِمْ فَخَلَوْهَا وَ عَهْدِ عَاهَدُوا
اللَّهُ وَ رَسُولَهُ فَتَكَثَرُوا وَ عَقَدُوا لِأَنْفُسِهِمْ عُقْدًا صَحَّتْ بِهِ أَصْوَاهُهُمْ وَ اخْتَصَّتْ بِهِ آرَائُهُمْ مِنْ غَيْرِ مُنَاطَرَةٍ لِأَحَدٍ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ أَوْ مُشَارَكَةٍ فِي رَأْيٍ
أَوْ اسْتِقَالَةٍ لِمَا فِي أَعْنَاقِهِمْ مِنْ بَيْعَتِي

But they opposed their commander of staying in his army, and they came back rushing upon the horses, hastening too loosen the pact Allah^{azwj} Mighty and Majestic and His^{azwj} Rasool^{saww} had tied for me^{asws} in their necks. They untied it, and the pact which Allah^{azwj} and His^{azwj} Rasool^{saww} had tied, they broke it and they made a pact for themselves clamouring their voices with it and chose their opinions from without any consideration for anyone of us sons of Abdul Muttalib^{asws}, and participating in an opinion or uprooting for what was in their necks of my^{asws} allegiance.

فَعَلُوا ذَلِكَ وَ أَنَا بِرَسُولِ اللَّهِ مَشْغُولٌ وَ يَتَجَهَّزُونَ عَنْ سَائِرِ الْأَشْيَاءِ مَصْدُودٌ فَإِنَّهُ كَانَ أَهْمَهَا وَ أَحَقُّ مَا بُدِئَ بِهِ مِنْهَا فَكَانَ هَذَا يَا أَخَا الْيَهُودِ أَفْحَجَ مَا وَرَدَ
عَلَيَّ قَلْبِي مَعَ الَّذِي أَنَا فِيهِ مِنْ عَظِيمِ الرَّزِيَّةِ وَ فَاجِعِ الْمُصِيبَةِ وَ فَقَدِ مَنْ لَا خَلْفَ مِنْهُ إِلَّا اللَّهُ تَبَارَكَ وَ تَعَالَى فَصَبْرَتْ عَلَيْهَا إِذْ أَنْتَ بَعْدَ أُخْتِهَا عَلَيَّ
تَقَارُبًا وَ سُرْعَةً اتِّصَالًا

They did that while I^{asws} was with Rasool-Allah^{saww}, and preparing him^{saww}, pre-occupied from rest of the things, cut off, for it was its most important and more rightful than what they had begun with. So, this, O brother Jew, is an injury what arrived to my^{asws} heart along with what I^{asws} was in, from the mighty calamity, and the catastrophic difficulty, and the loss of the one^{saww} there is no replacement from him^{saww}, except Allah^{azwj} Blessed and Exalted. I^{asws} was patient upon it when there came its counterpart upon its near, and quick in its connection’.

ثُمَّ انْتَفَتَّ عَ إِلَى أَصْحَابِهِ فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ

Then he^{asws} turned towards his^{asws} companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen^{asws}!’

فَقَالَ ع وَ أَمَّا الثَّالِثَةُ يَا أَخَا الْيَهُودِ فَإِنَّ الْقَائِمَ بَعْدَ النَّبِيِّ ص كَانَ يَلْقَانِي مُعْتَذِرًا فِي كُلِّ أَيَّامِهِ وَ يُلْبِسُ غَيْرَهُ مَا ارْتَكَبَهُ مِنْ أَخْذِ حَقِّي وَ نَقْضِ بَيْعَتِي وَ
يَسْأَلُنِي تَحْلِيلَهُ فَكُنْتُ أَقُولُ تَنْقُضِي أَيَّامَهُ ثُمَّ يَرْجِعُ إِلَيَّ حَقِّي الَّذِي جَعَلَهُ اللَّهُ لِي عَفْوًا هَبِيئًا مِنْ غَيْرِ أَنْ أُحْدِثَ فِي الْإِسْلَامِ مَعَ خُدُونِهِ وَ قُرْبِ عَهْدِهِ
بِالْجَاهِلِيَّةِ حَدَثًا فِي طَلَبِ حَقِّي بِمَنَازَعَةٍ لَعَلَّ فُلَانًا يَقُولُ فِيهَا نَعَمْ وَ فُلَانًا يَقُولُ لَا

He^{asws} said: ‘And as for the third, O brother Jew! The one standing after the Prophet^{saww} (Abu Bakr) met me^{asws} offering excuses during all of his days, blaming another (Umar) of what he had perpetrated, from taking my^{asws} rights and breaking my^{asws} allegiance, and asking me^{asws} for untying it. I^{asws} was saying: ‘Let his days terminate, then my^{asws} right would be returned to me^{asws}, that which Allah^{azwj} had Made it to be for me^{asws}, fully, wholesomely, from without there being any innovations in Al-Islam with its occurrences, and the nearness of its era with the pre-Islamic period, and seeking my^{asws} snatched rights, lest so and so would be saying regarding it, ‘Yes’, and so and so would be saying, ‘No’.

فَيَقُولُ ذَلِكَ مِنَ الْقَوْلِ إِلَى الْفِعْلِ وَ جَمَاعَةً مِنْ خَوَاصِّ أَصْحَابِ مُحَمَّدٍ ص أَعْرَفُهُمْ بِالتُّصْحِ لِلَّهِ وَ لِرَسُولِهِ وَ لِكِتَابِهِ وَ دِينِهِ الْإِسْلَامِ يَأْتُونِي عَوْدًا وَ بَدَاءً وَ عَلَانِيَةً وَ سِرًّا فَيَدْعُونِي إِلَى أَخْذِ حَقِّي وَ يَبْدُلُونَ أَنْفُسَهُمْ فِي نَصْرَتِي لِيُؤَدُّوا إِلَيَّ بِذَلِكَ بَيْعَتِي فِي أَعْنَاقِهِمْ

But that turned on its head, from the word to the deed, and a group from the special ones of the companions of Muhammad^{sawww}, well-known with the advising for the Sake of Allah^{azwj} and to His^{azwj} Rasool^{sawww}, and of His^{azwj} book, and His^{azwj} religion Al-Islam. They came to me^{asws} repeatedly and initiating, and openly and secretly. They called me^{asws} to take back my^{asws} rights and they would be exerting themselves in helping me^{asws}, to deliver that to me^{asws} by that, to my^{asws} allegiance (which was) in their necks.

فَأَقُولُ رُوَيْدًا وَ صَبْرًا قَلِيلًا لَعَلَّ اللَّهَ يَأْتِينِي بِذَلِكَ عَفْوًا بِلَا مُنَازَعَةٍ وَ لَا إِزَاقَةَ الدِّمَاءِ فَقَدِ ارْتَابَ كَثِيرٌ مِنَ النَّاسِ بَعْدَ وَفَاةِ النَّبِيِّ ص وَ طَمِعَ فِي الْأَمْرِ بَعْدَهُ مَنْ لَيْسَ لَهُ بِأَهْلٍ فَقَالَ كُلُّ قَوْمٍ مَنَّا أَمِيرٌ وَ مَا طَمِعَ الْفَائِلُونَ فِي ذَلِكَ إِلَّا لِتَنَاوُلِ غَيْرِي الْأَمْرَ

I^{asws} said: 'Gently and patiently for a little while, perhaps Allah^{azwj} would Bring me^{asws} that fully without any contention, nor with spillage of any blood. And a lot of people had reneged after the expiry of the Prophet^{sawww} and coveted regarding the command after him^{sawww}, ones who were not rightful for it. Every people said, 'There should be a commander from us', and the speakers did not covet regarding that except to oppose others of the command, apart from me^{asws}.

فَلَمَّا دَنَتْ وَفَاةُ الْقَائِمِ وَ انْقَضَتْ أَيَّامُهُ صَبَرَ الْأَمْرَ بَعْدَهُ لِصَاحِبِهِ فَكَانَتْ هَذِهِ أُحْتِ أُمَّتُهَا وَ مَحَلُّهَا مِنِّي مِثْلَ مَحَلِّهَا وَ أَخَذَا مِنِّي مَا جَعَلَهُ اللَّهُ لِي فَاجْتَمَعَ إِلَيَّ مِنْ أَصْحَابِ مُحَمَّدٍ ص مَنْ مَضَى رَحْمَةَ اللَّهِ وَ مَنْ بَقِيَ مِنْ أُمَّتِ اللَّهِ مِنَ اجْتِمَاعِ فَقَالُوا لِي فِيهَا مِثْلَ الَّذِي قَالُوا فِي أُحْتِهَا

When the death of the standing one (Abu Bakr) approached and termination of his days, the command came to be to his companion (Umar). So, this was a counterpart of its counterpart, and its place from me^{asws} was like its place, and it had been taken from me^{asws} what Allah^{azwj} had Made it to be for me^{asws}. So, there gathered to me^{asws}, from the companions of Muhammad^{sawww}, ones died, may Allah^{azwj} have Mercy on them, and ones remaining, from the ones Allah^{azwj} had Delayed from the uniting. They said to me^{asws} regarding it like that which they had said during its counterpart.

فَلَمْ يَغْدُ قَوْلِي الثَّانِي قَوْلِي الْأَوَّلِ صَبْرًا وَ احْتِسَابًا وَ يَقِينًا وَ إِشْفَاقًا مِنْ أَنْ تَفْتَنَ عَصْبَةُ تَأْلَفُهُمْ رَسُولُ اللَّهِ ص بِاللَّيْنِ مَرَّةً وَ بِالشَّدَةِ أُخْرَى وَ بِالْبَدْلِ مَرَّةً وَ بِالسَّيْفِ أُخْرَى حَتَّى لَقَدْ كَانَ مِنْ تَأْلَفِهِ لَهُمْ

But I^{asws} did not repeat my^{asws} words secondly, my^{asws} first words out of patience and anticipation, and conviction and fearing from the annihilation of the band which Rasool-Allah^{sawww} had compiled, at times with leniency and at other times with severity, and at another time with the warning, and another time with the sword, until it had happened from the compilation for them.

أَنَّ كَانَ النَّاسُ فِي الْكَرِّ وَ الْفِرَارِ وَ الشَّبَعِ وَ الرِّبِّ وَ اللَّيْسِ وَ الْوِطَاءِ وَ الدَّنَارِ وَ نَحْنُ أَهْلُ بَيْتِ مُحَمَّدٍ ص لَا سُفُوفَ لِيُبُونَنَا وَ لَا أَبْوَابَ وَ لَا سُتُورَ إِلَّا الْجُرَائِدَ وَ مَا أَشْبَهَهَا وَ لَا وِطَاءَ لَنَا وَ لَا دِنَارَ عَلَيْنَا

Even though the people were in the refinements and the escapism, and the satiation and the saturation, and the clothing and the carpets, and the quilts, while we, People^{asws} of the

Household of Muhammad^{saww}, there were no ceilings to our houses, nor any doors, nor curtains except the sticks and what resembles it, nor were there any carpets for us, nor any quilts upon us.

وَ يَتَدَاوُلُ النَّوْبَ الْوَاحِدَ فِي الصَّلَاةِ أَحْتَرْنَا وَ تَطْوِي اللَّيَالِي وَ الْأَيَّامَ جُوعاً عَامَّتْنَا وَ رُبَّمَا أَنَاثْنَا الشَّيْءُ بِمَا أَفَاءَهُ اللَّهُ عَلَيْنَا وَ صَبْرَهُ لَنَا خَاصَّةً دُونَ غَيْرِنَا وَ نَحْنُ عَلَى مَا وَصَفْتُ مِنْ حَالِنَا فَيُؤْتِرُ بِهِ رَسُولُ اللَّهِ صَ أَرْبَابَ الْبَيْعِ وَ الْأَمْوَالِ تَأَلَّفَا مِنْهُ هُمْ

And most of us were rotating the one cloth during the Salat and folding it at night, and the generality of us were with hungry days, and sometime the thing would come to us from what Allah^{azwj} had Legalised upon us and Made it to be for us in particular besides others, and we were upon what I^{asws} have described of our state. Rasool-Allah^{saww} preferred (others) with the bounties and the wealth, to inclination from him^{saww} to them.

فَكُنْتُ أَحَقَّ مَنْ لَمْ يُفَرِّقْ هَذِهِ الْعُصْبَةَ الَّتِي أَلْفَهَا رَسُولُ اللَّهِ صَ وَ لَمْ يَجْعَلْهَا عَلَى الْخَطِّ الَّتِي لَا خَلَاصَ لَهَا مِنْهَا دُونَ بُلُوعِهَا أَوْ فَنَاءِ أَجَالِهَا لِأَنِّي لَوْ نَصَبْتُ نَفْسِي فَدَعَوْتُهُمْ إِلَى نُصْرَتِي كَانُوا مَعِي وَ فِي أَمْرِي عَلَى أَحَدٍ مِنْزِلَتَيْنِ إِمَّا مُتَّبِعٌ مُقَاتِلٌ وَ إِمَّا مُقْتُولٌ إِنْ لَمْ يَتَّبِعِ الْجَمِيعَ وَ إِمَّا حَازِلٌ يَكْفُرُ بِخِذْلَانِهِ إِنْ قَصَرَ فِي نُصْرَتِي أَوْ أَمْسَكَ عَنِ طَاعَتِي

I^{asws} was the most rightful one of not dividing this band which Rasool-Allah^{saww} had compiled, and did not carry it upon the difficulties which there was end for it from it, besides delivering it or ending its term, because if I^{asws} had installed myself^{asws} and called them to help me^{asws}, it would have been from me^{asws} and regarding my^{asws} matter, upon one of the two characteristics. Either the fighters be obedient or be killed if all of them could not follow, or the abandoner committing Kufr by his abandonment if he were deficient in helping me^{asws}, or by withholding from obeying me^{asws}.

وَ قَدْ عَلِمَ أَنِّي مِنْهُ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى يَخْلُ بِه فِي مُخَالَفَتِي وَ الْإِمْسَاكِ عَنِ نُصْرَتِي مَا أَحَلَّ قَوْمَ مُوسَى بِأَنْفُسِهِمْ فِي مُخَالَفَةِ هَارُونَ وَ تَرْكِ طَاعَتِهِ

And it had been known that I^{asws} was from him^{saww} at the status of Haroun^{as} from Musa^{as}, releasing by it, opposition to me^{asws} and the holding back from helping me^{asws}, what was released by the people of Musa^{as} by themselves opposing Haroun^{as} and leaving obedience to him^{as}.

وَ رَأَيْتُ جَرَّعَ الْعُصَصِ وَ رَدَّ أَنْفَاسِ الصُّعْدَاءِ وَ لُزُومَ الصَّبْرِ حَتَّى يَفْتَحَ اللَّهُ أَوْ يَقْضِي بِمَا أَحَبَّ أُرِيدَ لِي فِي حَظِّي وَ أَرْزُقَ بِالْعَصَابَةِ الَّتِي وَصَفْتُ أَمْرَهُمْ وَ كَانَ أَمْرُ اللَّهِ قَدْرًا مُقْدُورًا

And I^{asws} viewed swallowing of the rage and holding the sighs, and being with the patience until Allah^{azwj} either Opens (a way) or Decrees with what I^{asws} love Increasing for me^{asws} in my^{asws} share (in the Hereafter), and I^{asws} was kind with the band whose affairs I^{asws} have described, **and the Command of Allah was a Decree Ordained [33:38].**

وَ لَوْ لَمْ أَتَّقِ هَذِهِ الْحَالَةَ يَا أَخَا الْيَهُودِ لَمْ تَلْبَثُ حَقِّي لَكُنْتُ أَوَّلِي مَنْ طَلَبَهُ لِعِلْمٍ مَنْ مَضَى مِنْ أَصْحَابِ رَسُولِ اللَّهِ وَ مَنْ بَحَضْرَتِكَ مِنْهُمْ بِأَنِّي كُنْتُ أَكْثَرَ عَدَدًا وَ أَعَزَّ عَشِيرَةً وَ أَمْنَعُ رِجَالًا وَ أَطْوَعُ أَمْرًا وَ أَوْضَحُ حُجَّةً وَ أَكْثَرَ فِي هَذَا الدِّينِ مَنَاقِبَ وَ آثَارًا لِسَوَابِقِي وَ قَرَانِي وَ وَرَائِي فَضْلًا عَنِ اسْتِحْقَاقِي ذَلِكَ بِالْوَصِيَّةِ الَّتِي لَا تَخْرُجُ لِلْعِبَادِ مِنْهَا وَ الْبَيْعَةُ الْمُتَقَدِّمَةُ فِي أَعْنَاقِهِمْ مِمَّنْ تَنَاوَلَهَا

And if I^{asws} had not feared this state, O brother Jew, then sought my^{asws} rights, I^{asws} would have been foremost with the ones seeking it, for the ones past from the companions of Rasool-Allah^{saww} and the ones from them present with you, to know that I^{asws} was with most numbers, and mightier clan, and more defending men, and more obedient men, and clearer argument, with most virtues and impact in this religion, due to my^{asws} precedence, and my^{asws} kinship, and my^{asws} inheritance, being a superiority from my^{asws} deserving that with the successorship which there is no way out for the servants from it, and the preceding allegiance being in their necks, than the ones who had grabbed it.

وَلَقَدْ فُيْضَ مُحَمَّدٌ صَ وَإِنَّ وِلَايَةَ الْأُمَّةِ فِي يَدِهِ وَ فِي بَيْتِهِ لَا فِي يَدِ الْأُولَى [الَّذِينَ] تَنَاوَلُوهَا وَ لَا فِي بُيُوتِهَا وَ لِأَهْلِ بَيْتِهِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً أَوْلَى بِالْأَمْرِ مِنْ بَعْدِهِ مِنْ غَيْرِهِمْ فِي جَمِيعِ الْمَخْصَالِ

And Muhammad^{saww} had passed away, and the governance of the community was in his^{saww} hands not in the hands of those who had grabbed it, nor in their households, and it was for People^{asws} of his^{saww} Household, those Allah^{azwj} had Kept the uncleanness away from them and Purified them^{asws} with a Purification, were foremost with the command from after him^{asws} than others were, in entirety of the qualities’.

ثُمَّ التَفَّتْ عَ إِلَى أَصْحَابِهِ فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ:

Then he^{asws} turned towards his^{asws} companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen^{asws}!’

فَقَالَ عَ وَ أَمَّا الرَّابِعَةُ يَا أَخَا الْيَهُودِ فَإِنَّ الْقَائِمَ بَعْدَ صَاحِبِهِ كَانَ يُشَاوِرُنِي فِي مَوَارِدِ الْأُمُورِ فَيُصَدِّدُهَا عَنْ أَمْرِي وَ يُنَاطِرُنِي فِي غَوَامِضِهَا فَيُصَيِّبُهَا عَنْ رَأْيِي لَا أَعْلَمُ أَحَدًا وَ لَا يَعْلَمُهُ أَصْحَابِي يُنَاطِرُهُ فِي ذَلِكَ غَيْرِي وَ لَا يَطْمَعُ فِي الْأَمْرِ بَعْدَهُ سِوَايَ

He^{asws} said: ‘And as for the fourth, O brother Jew! The one standing after his companion (Umar) consulted me^{asws} in the matters referred and he issued orders from my^{asws} orders, and made me^{asws} look into its depths, and implemented these from my^{asws} view. He did not let anyone know, nor did he let my^{asws} companions know of his considering it regarding that, apart from me^{asws}, nor did anyone covet regarding the command after him besides me^{asws}.

فَلَمَّا أَنْ أَتَتْهُ مَبِيتُهُ عَلَى فَجَاءَهُ بِلَا مَرَضٍ كَانَ قَبْلَهُ وَ لَا أَمْرٍ كَانَ أَمْضَاهُ فِي صِحَّةٍ مِنْ بَدَنِهِ لَمْ أَشْكُ أَنِّي قَدِ اسْتَرْجَعْتُ حَقِّي فِي عَافِيَةِ بِالْمَنْزِلَةِ الَّتِي كُنْتُ أَطْلُبُهَا وَ الْعَاقِبَةَ الَّتِي كُنْتُ أَلْتَمِسُهَا وَ إِنَّ اللَّهَ سَيَأْتِي بِذَلِكَ عَلَيَّ أَحْسَنَ مَا رَجَوْتُ وَ أَفْضَلَ مَا أَمَلْتُ

When death came to him upon suddenness, without any illness having happened before it, nor any matter he had implemented during the health of his body, I^{asws} had not doubt that my^{asws} right would return in consequence due to the status which I^{asws} had sought, and well-being with which I^{asws} had sought it, and that Allah^{azwj} would be Bringing that upon an excellence what I^{asws} had wished for and more superior than what I^{asws} had hoped for.

فَكَانَ مِنْ فِعْلِهِ أَنْ حَيَّمَ أَمْرَهُ بِأَنْ سَمَى قَوْمًا أَنَا سَادِسُهُمْ وَ لَمْ يَسْتَوْ فِي بَوَاحِدٍ مِنْهُمْ وَ لَا ذَكَرَ لِي حَالًا فِي وَرَاثَةِ الرَّسُولِ وَ لَا قَرَابَةٍ وَ لَا صِهْرٍ وَ لَا نَسَبٍ وَ لَا لِيُوَاحِدٍ مِنْهُمْ مِثْلُ سَابِقَةٍ مِنْ سِوَابِقِي وَ لَا أَتْرُ مِنْ أَثَارِي وَ صَيَّرَهَا شُورَى بَيْنَنَا وَ صَيَّرَ ابْنَهُ فِيهَا حَاكِمًا عَلَيْنَا وَ أَمْرُهُ أَنْ يَضْرِبَ أَعْنَاقَ النَّفَرِ السَّيِّئَةِ الَّذِينَ صَيَّرَ الْأَمْرَ فِيهِمْ إِنْ لَمْ يُنْفِدُوا أَمْرَهُ

But it happened from his deed, that he ended his life by naming a group, I^{asws} being their sixth, and not one of them was equal to me^{asws}, nor was there any mention for me^{asws} any situation regarding inheritance of the Rasool^{saww}, nor any kinship, nor in-law-ship, nor lineage, nor was there any precedence for anyone one of them like my precedence, nor any impact from (like) my^{asws} impact, and he made it to be a consultation between us, and made his son to be a judge upon us, and ordered him to strike off the necks of the six persons, those the commands comes to be among them, if they do not implement his orders.

وَ كَفَى بِالصَّبْرِ عَلَى هَذَا يَا أَخَا الْيَهُودِ صَبْرًا فَمَكَتَ الْقَوْمُ أَيَّامَهُمْ كُلُّ يَنْطَبُ لِنَفْسِهِ وَ أَنَا مُسَبِّحٌ عَنْ أَنْ سَأَلُونِي عَنْ أَمْرِي فَتَأَخَّرْتُمْ فِي أَيَّامِي وَ أَيَّامِهِمْ وَ أَنَارِي وَ أَنَارِهِمْ وَ أَوْصَحْتُ لَهُمْ مَا لَمْ يَجْهَلُوهُ مِنْ وُجُوهِ اسْتِحْقَاقِي لَهَا دُونَهُمْ وَ ذَكَرْتُمْ عَهْدَ رَسُولِ اللَّهِ إِلَيْهِمْ وَ تَأَكِيدَ مَا أَكَّدَهُ مِنَ الْبَيْعَةِ لِي فِي أَغْنَاقِهِمْ

And I^{asws} restrained with the patience upon this, O brother Jew, with a patience! The group remained for their days, each one addressing for himself, and I^{asws} was withholding from them to ask me^{asws} about my^{asws} matter. I^{asws} debated them regarding my^{asws} days and their days, and my^{asws} impacts and their impacts, and I^{asws} clarified to them what they were not ignorant of, from faces (people) taking me^{asws} lightly for it besides them, and I^{asws} reminded them the pact of Rasool-Allah^{saww} to them, and his^{saww} emphasis of what he^{saww} had tied, of the allegiance to me^{asws} in their necks.

دَعَاؤُهُمْ حُبَّ الْإِمَارَةِ وَ بَسْطُ الْأَيْدِي وَ الْأَلْسُنِ فِي الْأَمْرِ وَ النَّهْيِ وَ الرُّكُوعِ إِلَى الدُّنْيَا وَ الْإِقْتِدَاءِ بِالْمَاصِبِينَ قَبْلَهُمْ إِلَى تَنَاوُلِ مَا لَمْ يَجْعَلِ اللَّهُ لَهُمْ فِئَادًا خَلَوْتْ بِالْوَاحِدِ ذَكَرْتُهُ أَيَّامَ اللَّهِ وَ حَدَّثْتُهُ مَا هُوَ قَادِمٌ عَلَيْهِ وَ صَائِرٌ إِلَيْهِ التَّمَسُّ بِمِي شَرْطًا أَنْ أُصَيِّرَهَا لَهُ بَعْدِي

The love of the governance called them and they extended the hands and the tongues regarding the ordering and the forbidding, and the inclining towards the world, and being led by the past ones before them to grab what Allah^{azwj} had not Made it to be for them. When I^{asws} was alone with one, I^{asws} reminded him of the days of Allah^{azwj} and cautioned him^{asws} of what he was proceeding to, and coming to, seeking the conditions from me^{asws} if I^{asws} would make it to be for him after me^{asws}.

فَلَمَّا لَمْ يَجِدُوا عِنْدِي إِلَّا الْمَحْجَةَ الْبَيْضَاءَ وَ الْحَمْلَ عَلَى كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ وَصِيَّةِ الرَّسُولِ وَ إِعْطَاءِ كُلِّ امْرِئٍ مِنْهُمْ مَا جَعَلَهُ اللَّهُ لَهُ وَ مَعَهُ مَا لَمْ يَجْعَلِ اللَّهُ لَهُ أَزْهَلَهَا عَنِّي إِلَى ابْنِ عَمَّانَ رَجُلًا لَمْ يَسْتَوِ بِهِ وَ يَوَاحِدٍ مِمَّنْ حَضَرَهُ حَالَ قَطِّ فُضْلًا عَمَّنْ دُونَهُمْ لَا يَبْتَدِرُ الَّتِي هِيَ سَنَامٌ فَحَرِيمٌ وَ لَا غَيْرُهَا مِنَ الْمَائِرِ الَّتِي أَكْرَمَ اللَّهُ بِهَا رَسُولَهُ وَ مَنْ اخْتَصَّهُ مَعَهُ مِنْ أَهْلِ بَيْتِهِ

When they could not find with me^{asws} except for the clear argument and the carrying upon the Book of Allah^{azwj} Mighty and Majestic, and bequest of the Rasool^{saww}, and giving every man from them what Allah^{azwj} had Made it to be for him, and forbidding what Allah^{azwj} has not Made to be for him, they removed it away from me^{asws} to Ibn Affan, being a man who could not be equated with even one of the ones present, in any state at all, any merit from the ones besides them, nor turning to that which is peak of their pride, nor anything else from the impacts which Allah^{azwj} had Honoured His^{azwj} Rasool^{saww} with it, and the ones from his^{saww} family Specialised with him^{saww}.

لَمْ يَأْتِ إِلَّا بِمَا جَعَلَهُ اللَّهُ لَهُمْ مِنْ بَيْعَةِ رَسُولِهِ وَ تَبَعِهِمْ وَ تَبَعُوا عَلَى أَغْنَائِهِمْ وَ أَحَالَ بَعْضُهُمْ عَلَى بَعْضٍ كُلُّ يَلُومُ نَفْسَهُ وَ يَلُومُ أَصْحَابَهُ ثُمَّ لَمْ تَطَّلِ الْأَيَّامُ بِالْمُسْتَبَدِّ بِالْأَمْرِ ابْنَ عَمَّانَ حَتَّى أَكْفَرُوا وَ تَبَرَّؤُوا مِنْهُ وَ مَشَى إِلَى أَصْحَابِهِ خَاصَّةً وَ سَائِرِ أَصْحَابِ رَسُولِ اللَّهِ ص عَلَى هَذِهِ يَسْتَقْبِلُهُمْ مِنْ بَيْعَتِهِ وَ يَثُوبُ إِلَى اللَّهِ مِنْ قَلْبَتِهِ

Then I^{asws} don't know, the group came to the evening from that day of theirs until their regret appeared, and they turned back upon their heels, and they turned against each other, each one blaming his companions. Then days were not prolonged with the tyranny, with the command of Ibn Affan, until they declared him a Kafir and disavowed from him, and walked to his companions in particular and rest of the companions of Rasool-Allah^{saww} upon this, uprooting them from his allegiance and repenting to Allah^{azwj} from its error.

فَكَانَتْ هَذِهِ يَا أَخَا الْيَهُودِ أَكْبَرَ مِنْ أُخْتَيْهَا وَ أَفْطَعَ وَ أُخْرَى أَنْ لَا يُصَبِّرَ عَلَيْهَا فَنَالَنِي مِنْهَا الَّذِي لَا يُبْلَغُ وَصْفُهُ وَ لَا يُجَدُّ وَفْتُهُ وَ لَمْ يَكُنْ عِنْدِي فِيهَا إِلَّا الصَّبْرُ عَلَى مَا أَمْضُ وَ أَبْلَغُ مِنْهَا

O brother Jew! This was greater than its counterpart and more terrible, and another is that one cannot be patient upon it, and I^{asws} was affected from it by that which its description cannot be reached, nor its timing be limited, and there did not happen to be with me^{asws} regarding it except the patience upon what had passed, and more reaching than it.

وَ لَقَدْ أَنَا نِي الْبَاقُونَ مِنَ السِّنَّةِ مِنْ يَوْمِهِمْ كُلِّ رَاجِعٌ عَمَّا كَانَ رَكِبَ مِنِّي يَسْأَلُنِي خَلْعَ ابْنِ عَفَّانَ وَ الْوُثُوبَ عَلَيْهِ وَ أَخَذَ حَقِّي وَ يُؤْتِينِي صَفْقَتَهُ وَ بَيْعَتَهُ عَلَى الْمَوْتِ تَحْتِ رَأْيِي أَوْ يَرُدُّ اللَّهُ عَزَّ وَ جَلَّ عَلَيَّ حَقِّي

And the remainder of the six had come to me^{asws} on their very day, retracting from what they had perpetrated from me^{asws}, asking me^{asws} to vacate Ibn Affan and the pouncing upon him, and take my^{asws} right, and they would give me^{asws} its handshake and its allegiance upon the death beneath my^{asws} flag, or Allah^{azwj} Mighty and Majestic Returns my^{asws} right to me^{asws}.

فَوَ اللَّهُ يَا أَخَا الْيَهُودِ مَا مَنَعَنِي إِلَّا الَّذِي مَنَعَنِي مِنْ أُخْتَيْهَا قَبْلَهَا وَ رَأَيْتُ الْإِنْفَاءَ عَلَى مَنْ بَقِيَ مِنَ الطَّائِفَةِ أَهْجَحَ لِي وَ أَنَسَ لِقَائِي مِنْ فَنَائِهَا وَ عَلِمْتُ أَنِّي إِنْ حَمَلْتُهَا عَلَى دَعْوَةِ الْمَوْتِ رَكِبْتُهَا

By Allah^{azwj}, O brother Jew! Nothing prevented me^{asws} except that which had prevented me^{asws} from its counterpart before it, and I^{asws} view the survival upon the ones who had remained from the party as being more cheering for me^{asws} and more comforting for my^{asws} heart than its annihilation, and I^{asws} knew I^{asws} had to bear riding it upon the invitation of death.

فَأَمَّا نَفْسِي فَقَدْ عَلِمَ مَنْ حَضَرَ بِمَنْ تُرَى وَ مَنْ غَابَ مِنْ أَصْحَابِ مُحَمَّدٍ ص أَنَّ الْمَوْتَ عِنْدِي بِمَنْزِلَةِ الشَّرْبَةِ الْبَارِدَةِ فِي الْيَوْمِ الشَّدِيدِ الْحَرِّ مِنْ ذِي الْعَطَشِ الصَّدَى وَ لَقَدْ كُنْتُ عَاهَدْتُ اللَّهَ عَزَّ وَ جَلَّ وَ رَسُولَهُ أَنَا وَ عَمِّي حَمْزَةَ وَ أَخِي جَعْفَرُ وَ ابْنُ عَمِّي عُبَيْدَةَ عَلَى أَمْرٍ وَفِينَا بِهِ لِلَّهِ عَزَّ وَ جَلَّ وَ لِرَسُولِهِ

As for myself^{asws}, the ones present, from the ones you see, and the ones from the companions of Muhammad^{saww} absent had known that the death in my^{asws} view is at the status of the cool drink during the day of severe heat is from the one with killer thirst, and I^{asws} had vowed to Allah^{azwj} Mighty and Majestic and His^{azwj} Rasool^{saww}, I^{asws} and my^{asws} uncle^{as} Hamza^{asws}, and my^{asws} brother^{as} Ja'far^{as}, and the son of my^{asws} uncle Ubeyda, upon a matter we were loyal with it for Allah^{azwj} Mighty and Majestic and for His^{azwj} Rasool^{saww}.

فَتَقَدَّمَنِي أَصْحَابِي وَتَخَلَّفْتُ بَعْدَهُمْ لِمَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ فَأَنْزَلَ اللَّهُ فِيْنَا مِنَ الْمُؤْمِنِينَ رِجَالًا صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَجْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا حَزْرَةَ وَ جَعْفَرَ وَ عُبَيْدَةَ وَ أَنَا وَ اللَّهُ الْمُنْتَظِرُ يَا أَخَا الْيَهُودِ وَمَا بَدَّلْتُ تَبْدِيلًا

My^{asws} companions went ahead of me^{asws} (to the Paradise) and I^{asws} stayed behind after them of what Allah^{azwj} Mighty and Majestic had Wanted, so Allah^{azwj} Revealed regarding us: ***From the Momineen there are men who ratified what they made a pact with Allah upon. So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23]*** – Hamza^{asws}, and Ja'far^{asws}, and Ubeyda and I^{asws}, by Allah^{azwj}, and the one who awaits, O brother Jew, and I^{asws} did not change with any alteration.

وَ مَا سَكَتَنِي عَنْ أَبِي عَفَّانٍ وَ حَتَّىٰ عَلَى الْإِمْسَاكِ إِلَّا أَبِي عَرَفْتُ مِنْ أَحْلَاقِهِ فِيمَا احْتَبَرْتُ مِنْهُ بِمَا لَنْ يَدَعُهُ حَتَّىٰ يَسْتَدْعِيَ الْأَبَاعِدَ إِلَىٰ قَتْلِهِ وَ خَلْعِهِ فَضَّلًا عَنِ الْأَقَارِبِ وَ أَنَا فِي عَزْلَةٍ

And nothing kept me^{asws} quiet from the Ibn Affan and urged me^{asws} upon the withholding except I^{asws} recognised from his manners among what I^{asws} had experienced from him that he will never leave it until it calls for his being killed and it was the extras from the relatives who vacated him, and I^{asws} was in isolation.

فَصَبْرْتُ حَتَّىٰ كَانَ ذَلِكَ لَمْ أَنْطِقْ فِيهِ بِحَرْفٍ مِنْ لَا وَ لَا نَعَمْ ثُمَّ أَتَانِي الْمَوْمُ وَ أَنَا عَلِمَ اللَّهُ كَارَهُ لِمَعْرِفَتِي بِمَا تَطَاعَمُوا بِهِ مِنْ اغْتِيَالِهِ الْأَمْوَالِ وَ الْمَرْحِ فِي الْأَرْضِ وَ عَلِمَهُمْ بِأَنَّ تِلْكَ لَيْسَتْ لَهُمْ عِنْدِي وَ شَدِيدٌ عَادَةٌ مُنْتَزِعَةٌ فَلَمَّا لَمْ يَجِدُوا عِنْدِي تَعَلَّلُوا الْأَعَالِيلَ

I was patient until that happened, not speaking during it with a single word, neither a 'no', nor a 'yes'. Then the people came to me^{asws} and I^{asws} knew Allah^{azwj} had Disliked it due to my^{asws} recognition of what they were greedy with it from his seizure of the wealth and having fun in the earth, and their knowledge that, that wouldn't be for them in my^{asws} presence, and the severe (evil) habits would be taken away. When they did not find it in my^{asws} presence, they inflicted the afflictions'.

ثُمَّ التَّمَّتْ عَ إِلَىٰ أَصْحَابِهِ فَقَالَ أَلَيْسَ كَذَلِكَ فَقَالُوا بَلَىٰ يَا أَمِيرَ الْمُؤْمِنِينَ

Then he^{asws} turned towards his^{asws} companions and said: 'Wasn't it like that?' They said, 'Yes, O Amir Al-Momineen^{asws}!'

فَقَالَ ع وَ أَمَّا الْخَامِسَةُ يَا أَخَا الْيَهُودِ فَإِنَّ الْمُنَابِعِينَ لِي لَمَّا لَمْ يَطْمَعُوا فِي تِلْكَ مِنِّي وَثَبُوا بِالْمَرْأَةِ عَلَيَّ وَ أَنَا وَلِيُّ أَمْرِهَا وَ الْوَصِيُّ عَلَيْهَا فَحَمَلُوهَا عَلَى الْجَمَلِ وَ شَدُّوهَا عَلَى الرَّحَالِ وَ أَقْبَلُوا بِهَا تَخِطُ الْقِيَابِ وَ تَقَطُّعُ الْبَرَارِيِّ وَ تَنْبِخُ عَلَيْهَا كِلَابُ الْحَوَابِ وَ تَنْظَهُرُ لَهُمْ عَلَامَاتُ النَّدَمِ فِي كُلِّ سَاعَةٍ وَ عِنْدَ كُلِّ حَالٍ فِي غُصْبَةٍ

He^{asws} said: 'And as for the fifth, O brother Jew! My^{asws} followers, when they were greedy regarding that from me^{asws}, they (Talha and Al-Zubeyr) pounced with the woman (Ayesha) upon me^{asws}, and I^{asws} was the Master of their command, and the successor^{asws} upon it. They carried her upon the came and they tied it upon the men and came with her blundering in confusion and cutting through the wilderness, and there was a rebuke upon her by the dogs of Al-Hawaab (barking at her), and the signs of regret appeared for them during every hour, and at every situation in the group.

قَدْ بَايَعُونِي ثَانِيَةً بَعْدَ بَيْعَتِهِمُ الْأُولَى فِي حَيَاةِ النَّبِيِّ ص حَتَّى أَتَتْ أَهْلَ بَلَدِهِ فَصِيرَةَ أَيْدِيهِمْ طَوِيلَةً لِحَاهِمُ قَلِيلَةً عُظْمُهُمْ عَازِيَةً آرَأُوهُمْ حَيْرَانَ بَدُوًّا وَ وَرَادَ بَحْرٍ فَأَخْرَجْتُهُمْ بِحِطُّونَ بِسُيُوفِهِمْ مِنْ غَيْرِ عِلْمٍ وَ يَرْمُونَ بِسَهَامِهِمْ بِغَيْرِ فَهْمٍ

They had pledged allegiance to me^{asws} for the second time after their having pledged the first during the lifetime of the Prophet^{sawww}, until they came to the people of a city of short hands, long beards, little intellect, having one view, neighbours of Bedouins, and by the sea. They expelled them by the striking of their swords from without any knowledge, and they were striking with their swords without any understanding.

فَوَقَفْتُ مِنْ أَمْرِهِمْ عَلَى اثْنَتَيْنِ كِلْتَاهُمَا فِي مَحَلَّةِ الْمَكْرُوهِ يَمِّنَ إِنْ كَفَفْتُ لَمْ يَرْجِعْ وَ لَمْ يَعْثَلْ وَ إِنْ أَقَمْتُ كُنْتُ قَدْ صِرْتُ إِلَى الْبَيْتِ كَرِهْتُ فَقَدَّمْتُ الْحِجَّةَ بِالْإِعْدَارِ وَ الْإِنْدَارِ وَ دَعَوْتُ الْمَرْأَةَ إِلَى الرُّجُوعِ إِلَى بَيْتِهَا وَ الْقَوْمَ الَّذِينَ حَمَلُوهَا عَلَى الْوَفَاءِ بِيَعْتِهِمْ لِي وَ التَّرَكُّ لِنَفْسِهِمْ عَهْدَ اللَّهِ عَزَّ وَ جَلَّ فِيَّ

I^{asws} paused from their matter upon two (decisions), both being in the disliked place, from either I^{asws} restrain, and they do not return and do not understand, and I^{asws} should make a stand. I^{asws} had come to (a decision) which I^{asws} disliked, so I^{asws} advanced the arguments with the (opportunity) with the excusing, and the warning, and I^{asws} called the woman (Ayesha) to return to her house, and the people those who had carried her, to be loyal with their allegiance to me^{asws} and leaving breaking the Pact of Allah^{azwj} Mighty and Majestic regarding me^{asws}.

وَ أَعْطَيْتُهُمْ مِنْ نَفْسِي كُلِّ الَّذِي قَدَرْتُ عَلَيْهِ وَ نَاطَرْتُ بَعْضَهُمْ فَرَجَعَ وَ دَكَّرْتُ فَذَكَرْتُ ثُمَّ أَقْبَلْتُ عَلَى النَّاسِ يَمِثِلُ ذَلِكَ فَلَمْ يَزِدُوا إِلَّا جَهْلًا وَ تَمَادِيًا وَ غَبًا فَلَمَّا أَبَوْا إِلَّا هِيَ رَكِبَتْهَا مِنْهُمْ فَكَانَتْ عَلَيْهِمُ الدَّبْرَةُ وَ بِحِمِّ الْهَرَبِيَّةِ وَ هُمْ الْحَسْرَةُ وَ فِيهِمُ الْقَنَاءُ وَ الْقَتْلُ

And I^{asws} gave them from myself^{asws}, all that which I^{asws} was able upon, and I^{asws} debated one of them (Al-Zubeyr), so he returned, and reminded, so he remembered. Then I^{asws} faced towards the people with the like of that, but they did not increase except in ignorance, and obstinacy and error. When they refused except that it (battle) will be perpetrated from them, so the turning back happened upon them and the defeat with them, and the regret was for them, and among them was the annihilation and the killing.

وَ حَمَلْتُ نَفْسِي عَلَى الَّذِي لَمْ أَجِدْ مِنْهَا بُدًّا وَ لَمْ يَسْعَنِ إِذْ فَعَلْتُ ذَلِكَ وَ أَظْهَرْتُهَ آخِرًا مِثْلَ الَّذِي وَسِعَنِي مِنْهُ أَوَّلًا مِنَ الْإِعْضَاءِ وَ الْإِمْسَاكِ وَ رَأَيْتُنِي إِنْ أَمْسَكْتُ كُنْتُ مُعِينًا لَهُمْ عَلَيَّ بِإِمْسَاكِي عَلَى مَا صَارُوا إِلَيْهِ وَ طَمِعُوا فِيهِ مِنْ تَنَاوُلِ الْأَطْرَافِ وَ سَفَاكِ الدِّمَاءِ وَ قَتْلِ الرَّعِيَّةِ وَ تَحْكِيمِ النِّسَاءِ التَّوَاقِصِ الْعُقُولِ

And I carried myself upon that which I^{asws} could not find any escape from it, and there was no leeway for me^{asws} when I^{asws} did that, and I^{asws} manifested it at the end like that which there was leeway for me^{asws} from it at the beginning, from overlooking, and the withholding. And I^{asws} view that if I^{asws} were to withhold, I^{asws} would be assisting to them against me^{asws} due to my^{asws} holding back, upon what they had come to and coveted regarding it, from grabbing the ends and spilling the blood, and killing the citizens, and getting the decisions by the women, ones of deficient intellect.

وَ الْمُحْطُوظِ عَلَى كُلِّ حَالٍ كَعَادَةِ بَنِي الْأَصْنَفِ وَ مَنْ مَضَى مِنْ مُلُوكِ سَبَا وَ الْأُمَمِ الْحَالِيَةِ فَاصْبِرْ إِلَى مَا كَرِهْتُ أَوَّلًا [وَ] آخِرًا وَ أَهْمْتُ الْمَرْأَةَ وَ جُنْدَهَا يَفْعَلُونَ مَا وَصَفْتُ بَيْنَ الْقَرِيقَيْنِ مِنَ النَّاسِ وَ لَمْ أَهْجُمْ عَلَى الْأَمْرِ إِلَّا بَعْدَ مَا قَدَّمْتُ وَ أَحْرُتُ وَ تَأَثَّبْتُ وَ رَاجَعْتُ وَ أَرْسَلْتُ وَ سَافَرْتُ وَ أَعْدَرْتُ وَ أَنْذَرْتُ وَ أَعْطَيْتُ الْقَوْمَ كُلَّ شَيْءٍ التَّمَسُّوهُ بَعْدَ أَنْ أَعْرَضْتُ عَلَيْهِمْ كُلَّ شَيْءٍ لَمْ يَلْتَمِسُوهُ

And the shares were upon all states, like the number of the clan of Al-Asfar and the ones past from the kings of Saba, and the past communities. So, I^{asws} was patient upon what I^{asws} disliked at the beginning and end, and I^{asws} tolerated the woman (Ayesha) and her army doing what they did between the two parties of the people, and I^{asws} did not attack upon the matter except after having sent ahead, and delayed, and waited, and returned, and sent messages, and ambassadors, and excused, and warned, and gave the people all things they had sought after having displayed to them all things they could not seek.

فَلَمَّا أَبَوْا إِلَّا تِلْكَ أَفْذَمْتُ عَلَيْهَا فَلَبَّغَ اللَّهُ بِي وَبِحِمِّ مَا أَرَادَ وَكَانَ لِي عَلَيْهِمْ بِمَا كَانَ مِنِّي إِلَيْهِمْ شَهِيداً

When they refused except that (battle), I^{asws} advanced upon her and Allah^{azwj} Reached with me^{asws} and them what He^{azwj} Wanted, and He^{azwj} was a Witness for me^{asws} upon them with what had happened from me^{asws} to them’.

ثُمَّ التَفَّتْ إِلَى أَصْحَابِهِ فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ:

Then he^{asws} turned towards his^{asws} companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen^{asws}!’

فَقَالَ ع وَ أَمَّا السَّادِسَةُ يَا أَخَا الْيَهُودِ فَتَحَكِيمُهُمْ وَ مُحَارَبَةُ ابْنِ أَكَلَةَ الْأَكْبَادِ وَ هُوَ طَلِيبُ بْنُ طَلِيبٍ مُعَانِدٌ لِلَّهِ عَزَّ وَ جَلَّ وَ لِرَسُولِهِ وَ الْمُؤْمِنِينَ مُنْذُ بَعَثَ اللَّهُ مُحَمَّدًا ص إِلَى أَنْ فَتَحَ اللَّهُ عَلَيْهِ مَكَّةَ عَنُودَةً فَأَخَذَتْ بَيْعَتَهُ وَ بَيْعَةُ أَبِيهِ لِي مَعَهُ فِي ذَلِكَ الْيَوْمِ وَ فِي ثَلَاثَةِ مَوَاطِنَ بَعْدَهُ

He^{asws} said: ‘And as for the sixth, O brother Jew! They went for arbitration and war of the son (Muawiya) of the liver eater (Hinda), and he was a freed slave son of a freed slave (at the conquest of Makkah), inimical to Allah^{azwj} Mighty and Majestic and to His^{azwj} Rasool^{saww}, and the Momineen, since Allah^{azwj} Sent Muhammad^{saww} until Allah^{azwj} Granted the conquest of Makkah to him^{saww} by force. He^{saww} took his allegiance and the allegiance of his father for me^{asws} along with his during that day, and in three places after it.

وَ أَبُوهُ بِالْأَمْسِ أَوَّلُ مَنْ سَلَّمَ عَلَيَّ بِأَمْرَةِ الْمُؤْمِنِينَ وَ جَعَلَ يُحْتَنِي عَلَى النُّهُوضِ فِي أَخَذِ حَقِّي مِنَ الْمَاضِيَيْنِ قَبْلِي وَ يُجِدُّ لِي بَيْعَتَهُ كُلَّمَا أَتَانِي

And his father, yesterday, was the first one to greet unto me^{asws} as ‘Amir Al-Momineen’, and went on to incite me^{asws} upon getting up in taking my^{asws} right from the past (caliphs) before me^{asws}, and renewed his allegiance to me^{asws} every time he came to me^{asws}.

وَ أَعْجَبَ الْعَجَبِ أَنَّهُ لَمَّا رَأَى رَبِّي تَبَارَكَ وَ تَعَالَى قَدْ رَدَّ إِلَيَّ حَقِّي وَ أَقْرَهُ فِي مَعْدِنِهِ وَ انْقَطَعَ طَمَعُهُ أَنْ يَصِيرَ فِي دِينِ اللَّهِ رَابِعاً وَ فِي أَمَانَةِ حِمْلَانَا حَاكِماً كَرَّ عَلَى الْعَاصِي بْنِ الْعَاصِ فَاسْتَمَالَهُ فَمَالَ إِلَيْهِ ثُمَّ أَقْبَلَ بِهِ بَعْدَ إِذْ أَطْمَعَهُ مِصْرَ

And wonder of all wonders! When he saw my^{asws} Lord^{azwj} to have Returned my^{asws} right to me^{asws} and Settled it in my^{asws} Mine, and his greed was cut off that it has come to me^{asws} fourthly in the religion of Allah^{azwj}, and regarding an entrustment I^{asws} am carrying it as a judge, he went to the disobedient son of Al-Aas, and used him. He inclined towards him, then came with him afterwards when he made him greedy for Egypt.

وَ حَرَامٌ عَلَيْهِ أَنْ يَأْخُذَ مِنَ الْفِيءِ دُونَ قِسْمِهِ دِرْهَمًا وَ حَرَامٌ عَلَى الرَّاعِي إِبْصَالَ دِرْهَمٍ إِلَيْهِ فَوْقَ حَقِّهِ فَأَقْبَلَ بِحُطِّ الْبِلَادِ بِالظُّلْمِ وَ يَطْوُهَا بِالْعَشْمِ فَمَنْ بَايَعَهُ أَرْضَاهُ وَ مَنْ خَالَفَهُ نَاوَاهُ

And it is Prohibited upon him that he should be taking from the war booty a single Dirham besides his right, and it is Prohibited upon the caretaker that he sends a single Dirham to him above his right. So, he came ruining the cities with the injustice and treading it with the darkness. So, the one pledging to him, he pleased him, and one opposing him, he distanced him.

ثُمَّ تَوَجَّهَ إِلَيَّ نَاكِيًا عَلَيْنَا مُعِيرًا فِي الْبِلَادِ شَرْقًا وَغَرْبًا وَبَيْنًا وَشِمَالًا وَ الْأَنْبَاءُ تَأْتِيَنِي وَ الْأَخْبَارُ تَرُدُّ عَلَيَّ بِدَلِكِ فَأَتَانِي أَعُورٌ ثَقِيفٍ فَأَشَارَ عَلَيَّ أَنْ أَوْلِيَهُ الْبِلَادَ الَّتِي هُوَ بِهَا لِأَدَارِيهِ بِمَا أَوْلِيَهُ مِنْهَا

Then he diverted him to me^{asws}, breaking (allegiance) upon us, changing the cities, east and west, right and left, and the informers came to me^{asws} and the news was referred to me^{asws} with that. Al-Awr Saqeef came to me^{asws} and indicated to me^{asws} that I^{asws} should make him a governor of the city which he was at to administer it with what I^{asws} would make him a governor of it.

وَ فِي الَّذِي أَشَارَ بِهِ الرَّأْيِ فِي أَمْرِ الدُّنْيَا لَوْ وَجَدْتُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فِي تَوَلِّيَتِهِ لِي مَخْرَجًا وَ أَصَبْتُ لِنَفْسِي فِي ذَلِكَ عُذْرًا فَأَعْلَمْتُ الرَّأْيِ فِي ذَلِكَ وَ شَاوَرْتُ مَنْ أَتَيْتُ بِنَصِيحَتِهِ لِلَّهِ عَزَّ وَ جَلَّ وَ لِرَسُولِهِ وَ لِي وَ لِلْمُؤْمِنِينَ

And among that which he indicated with was the view regarding the matters of the world, if I^{asws} could find in the Presence of Allah^{azwj} Mighty and Majestic in making him the governor for it, a way out, and if I^{asws} could have found an excuse for myself^{asws} regarding that, I^{asws} would have known the view regarding that and would have consulted the one I^{asws} trusted his advice for the Sake of Allah^{azwj} Mighty and Majestic and for His^{azwj} Rasool^{saww}, and for me^{asws}, and for the Momineen.

فَكَانَ رَأْيُهُ فِي ابْنِ آكَلَةِ الْأَكْبَادِ كَرَاهِي بِنَهَانِي عَنْ تَوَلِّيَتِهِ وَ يُحَدِّثُنِي أَنْ أُدْخَلَ فِي أَمْرِ الْمُسْلِمِينَ يَدَهُ وَ لَمْ يَكُنِ اللَّهُ لِيْرَانِي أَنْتَجِدُ الْمُضْلِيْنَ عَضُدًا فَوَجَّهْتُ إِلَيْهِ أَحَا بَجِيلَةٍ مَرَّةً وَ أَحَا الْأَشْعَرِيْنَ مَرَّةً كِلَاهُمَا رَكَنَ إِلَى الدُّنْيَا وَ تَابَعَ هَوَاهُ فِيمَا أَرْضَاهُ

His view regarding the son (Muawiya) of the liver-eater (Hinda) was like my^{asws} view, forbidding me^{asws} from making him the governor and cautioning me^{asws} to enter his hand in the affairs of the Muslims, and Allah^{azwj} was not going to See me^{asws} taking the strayers as a support. So, I^{asws} diverted to him a brother of Bajeela once, and brother of Al-Ashareyn once. Each of them inclined to the world and pursued his whims in what pleased him.

فَلَمَّا لَمْ أَرَهُ يَزِدَادُ فِيمَا انْتَهَكَ مِنْ مَحَارِمِ اللَّهِ إِلَّا تَمَادِيًا شَاوَرْتُ مَنْ مَعِيَ مِنْ أَصْحَابِ مُحَمَّدٍ ص الْبَدْرِيِّينَ وَ الَّذِينَ ارْتَضَى اللَّهُ عَزَّ وَ جَلَّ أَمْرَهُمْ وَ رَضِيَ عَنْهُمْ بَعْدَ بَعْثِهِمْ وَ غَيْرِهِمْ مِنْ صُلَحَاءِ الْمُسْلِمِينَ وَ التَّابِعِينَ

When I^{asws} did not see him, except increasing in what violates from the Sanctities of Allah^{azwj} persistently, I^{asws} consulted the one from the companions of Muhammad^{saww} with me, the participants of Badr, and that which Pleases Allah^{azwj} Mighty and Majestic, I^{asws} instructed them, and was pleased with them after their allegiance, and others from the reconcilers of the Muslims, and the followers.

فَكُلُّ يُوَافِقُ رَأْيَهُ رَأْيِي فِي غَزْوِهِ وَ مُحَارَبَتِهِ وَ مَنَعِهِ بِمَا نَالَتْ يَدُهُ وَ إِلَيَّ مَهَضْتُ إِلَيْهِ بِأَصْحَابِي أَنْفِدُ إِلَيْهِ مِنْ كُلِّ مَوْضِعٍ كُنْتِي وَ أُوَجِّهُ إِلَيْهِ رُسُلِي أَدْعُوهُ إِلَى الرُّجُوعِ عَمَّا هُوَ فِيهِ وَ الدُّخُولِ فِيمَا فِيهِ النَّاسُ مَعِيَ

All views were harmonious with my^{asws} view in battling him, and warring him, and prevent him from what his hands had grabbed, and I^{asws} got up to him with my^{asws} companions, sending my^{asws} letter to him from every place and I^{asws} diverted my^{asws} messengers to him, calling him to return from what he was in, and the entering into what the people were in with me^{asws}.

فَكَتَبَ يَتَحَكَّمُ عَلَيَّ وَ يَتَمَتَّى عَلَيَّ الْأَمَانِيِّ وَ يَشْتَرِطُ عَلَيَّ شَرْطاً لَا يَرْضَاهَا اللَّهُ عَزَّ وَ جَلَّ وَ رَسُولُهُ وَ لَا الْمُسْلِمُونَ وَ يَشْتَرِطُ فِي بَعْضِهَا أَنْ أَدْفَعَ إِلَيْهِ أَقْوَاماً مِنْ أَصْحَابِ مُحَمَّدٍ ص أَبْرَاراً فِيهِمْ عَمَّارُ بْنُ يَاسِرٍ

He wrote over-ruling upon me^{asws} and wishing upon me^{asws} the hopes, and stipulating conditions upon me^{asws}, Allah^{azwj} Mighty and Majestic and His^{azwj} Rasool^{saww} were not pleased with it, nor were the Muslims, and he stipulated in part of it that I^{asws} should hand over to him a group from the righteous companions of Muhammad^{saww}, among them being Ammar Bin Yasser^{ra}.

وَ أَيْنَ مِثْلَ عَمَّارٍ وَ اللَّهُ لَقَدْ رَأَيْتَنَا مَعَ النَّبِيِّ وَ مَا تَقَدَّمْنَا حَمْسَةً إِلَّا كَانَ سَادِسُهُمْ وَ لَا أَرْبَعَةً إِلَّا كَانَ حَامِسُهُمْ اشْتَرِطَ دَفْعَهُمْ إِلَيْهِ لِيَقْتُلَهُمْ وَ يَصَلِّيَهُمْ وَ انْتَحَلَ دَمَ عُثْمَانَ

And where is the like of Ammar^{ra}? By Allah^{azwj}! We had him seen with the Prophet^{saww}, and we had not sent ahead five, except he^{ra} was their sixth, nor four except he^{ra} was their fifth. He stipulated that I^{asws} should hand over to him for him to kill them and crucify them. And he arrogated for the blood of Usman.

وَ لَعَنَهُ اللَّهُ مَا أَلْبَّ عَلَى عُثْمَانَ وَ لَا جَمَعَ النَّاسَ عَلَى قَتْلِهِ إِلَّا هُوَ وَ أَشْبَاهُهُ مِنْ أَهْلِ بَيْتِهِ أَعْصَانُ الشَّجَرَةِ الْمَلْعُونَةِ فِي الْقُرْآنِ فَلَمَّا لَمْ أُجِبْ إِلَى مَا اشْتَرِطَ مِنْ ذَلِكَ كَرَّ مُسْتَعْلِياً فِي نَفْسِهِ بِطُغْيَانِهِ وَ بَغْيِهِ بِحَمِيرٍ لَا عُقُولَ لَهُمْ وَ لَا بَصَائِرَ فَمَوَّهَهُمْ أَمراً فَاتَّبَعُوهُ وَ أَعْطَاهُمْ مِنَ الدُّنْيَا مَا أَمَانَهُمْ بِهِ إِلَيْهِ

By the Life (Eternity) of Allah^{azwj}! No one spoilt upon Usman nor did the people unite upon killing him except him and his like, from the family members of the branches of the Accursed tree (clan of Umayya) in the Quran. When I^{asws} did not respond to what he had stipulated from that, he repeated being arrogant within himself - with his tyranny and his rebellion with donkey having no intellect for them nor any insight. He adorned a matter for them, and they followed him, and he gave them from the world what they had been wishing with to him.

فَتَاجِرْنَاهُمْ وَ حَاكَمْنَاهُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ بَعْدَ الْإِغْدَارِ وَ الْإِنْدَارِ فَلَمَّا لَمْ يَزِدْهُ ذَلِكَ إِلَّا تَمَادِياً وَ بَغْياً لَقِينَاهُ بِعَادَةِ اللَّهِ الَّتِي عَوَّدَنَا مِنَ النَّصْرِ عَلَى أَعْدَائِهِ وَ عَدُونَا وَ رَأَيْتُ رَسُولَ اللَّهِ ص بِأَيْدِينَا

We left their Recompense and their Judgment to Allah^{azwj} Mighty and Majestic, after the opportunity of the excuses and the warning. When that did not increase him except persistence and rebellion, we met him with the Custom of Allah^{azwj} which He^{azwj} had Accustomed us with, from the Help against His^{azwj} enemies and our enemies, and the flag of Rasool-Allah^{saww} was in our hands.

لَمْ يَزَلِ اللَّهُ تَبَارَكَ وَ تَعَالَى يُفْلِكُ حِزْبَ الشَّيْطَانِ بِمَا حَتَّى يَقْضِيَ الْمَوْتَ عَلَيْهِ وَ هُوَ مُعَلِّمٌ رَايَاتِ أَبِيهِ الَّتِي لَمْ أَزَلْ أَقَاتِلُهَا مَعَ رَسُولِ اللَّهِ ص فِي كُلِّ الْمَوَاطِنِ فَلَمْ يَجِدْ مِنَ الْمَوْتِ مُنْجِئاً إِلَّا الْهَرَبَ فَزَكَبَ فَرَسَهُ وَ قَلْبَ رَايَتِهِ لَا يَدْرِي كَيْفَ يَحْتَالُ

Allah^{azwj} Blessed and Exalted did not cease Breaking the party of Satan^{la} by it until He^{azwj} Decreed the death upon him, and he was a teacher of the standards of his father (Abu Sufyan) which I^{asws} will not cease fighting them alongside Rasool-Allah^{saww} in every place. But he could not find any rescue from the death, except the war. He rode his horse and overturned his flag, not knowing how to deceive.

فَأَسْتَعَانَ بِرَأْيِ ابْنِ الْعَاصِ فَأَشَارَ إِلَيْهِ بِإِظْهَارِ الْمَصَاحِفِ وَ رَفَعَهَا عَلَى الْأَعْلَامِ وَ الدُّعَاءِ إِلَى مَا فِيهَا وَ قَالَ إِنَّ ابْنَ أَبِي طَالِبٍ وَ حِزْبَهُ أَهْلُ بَصَائِرٍ وَ رَحْمَةٍ وَ بَقِيَا وَ قَدْ دَعَوْتُكَ إِلَى كِتَابِ اللَّهِ أَوْلَا وَ هُمْ مُجِيبُونَكَ إِلَيْهِ آخِرًا

He was assisted by the flag of Ibn Al-Aas. He indicated to him with manifesting the Qurans and raising them upon the flags and the calling to what was in it, and he said, 'Ali^{asws} Bin Abu Talib^{asws} and his^{asws} party of people of insight and Mercy and conviction, and he has called you to the Book of Allah^{azwj} in the beginning and they are answering you to it at the end'.

فَأَطَاعَهُ فِيمَا أَشَارَ بِهِ عَلَيْهِ إِذْ رَأَى أَنَّهُ لَا مَنَجَى لَهُ مِنَ الْقَتْلِ أَوْ الْهَرَبِ غَيْرَهُ فَرَفَعَ الْمَصَاحِفَ يَدْعُو إِلَى مَا فِيهَا بِرِزْمِهِ فَمَالَتْ إِلَى الْمَصَاحِفِ قُلُوبُ مَنْ بَقِيَ مِنْ أَصْحَابِي بَعْدَ فَنَاءِ خِيَارِهِمْ وَ جَهْدِهِمْ فِي جِهَادِ أَعْدَاءِ اللَّهِ وَ أَعْدَائِهِمْ عَلَى بَصَائِرِهِمْ

They obeyed him in what he had indicated with upon it, when he (Muawiya) saw that there is no rescue for him from being killed or the war changing it. So, he raised the Quran calling to whatever was in it, by his claim. So there inclined to it, the hearts of the ones from my^{asws} companions who had remained after the annihilation of their good ones, and their struggle in fighting against the enemies of Allah^{azwj} and their enemies upon their insights.

فَطَنُوا أَنَّ ابْنَ آكِلَةَ الْأَكْبَادِ لَهُ الْوَفَاءُ بِمَا دَعَا إِلَيْهِ فَأَصْعَوْا إِلَى دَعْوَتِهِ وَ أَقْبَلُوا بِأَجْمَعِهِمْ فِي إِجَابَتِهِ فَأَعْلَمْتُهُمْ أَنَّ ذَلِكَ مِنْهُ مَكْرٌ وَ مِنْ ابْنِ الْعَاصِ مَعَهُ وَ إِهْمَا إِلَى التَّكْثِ أَقْرَبُ مِنْهُمَا إِلَى الْوَفَاءِ

They thought that the son (Muawiya) of the liver-eater (Hinda), there was loyalty for him with what he was calling to. So, they listened intently to his call and accepted in their entirety in answering him. I^{asws} told them that it was a plot from him and from Ibn Al-Aas with him, and they were both closer to the allegiance-breaking than they were to the loyalty.

فَلَمْ يَقْبَلُوا قَوْلِي وَ لَمْ يُطِيعُوا أَمْرِي وَ أَبَوْا إِلَّا إِجَابَتَهُ كَرِهَتْ أَمْ هَوَيْتْ شَيْئًا أَوْ أَبَيْتْ حَتَّى أَخَذَ بَعْضُهُمْ يَقُولُ لِبَعْضٍ إِنْ لَمْ يَفْعَلْ فَالْحُفُوهُ بِابْنِ عَقَانَ وَ ادْفَعُوهُ إِلَى ابْنِ هِنْدٍ بِرِزْمَتِهِ فَجَهَدْتُ عَلِيمَ اللَّهِ جَهْدِي

But they did not accept my^{asws} words and did not obey my^{asws} orders, and they refused except to answer him, whether I^{asws} disliked or liked, desired or refused, to the extent that I^{asws} heard some of them saying, 'If he^{asws} does not accept, the I will join him^{asws} with Ibn Affan and hand him^{asws} over to the son of Hinda wholly'.

وَ لَمْ أَدْعُ عَلَةً فِي نَفْسِي إِلَّا بَلَّغْتَهَا فِي أَنْ يُخْلُونِي وَ رَأَيْتُ فَلَمْ يَفْعَلُوا وَ رَاوَدْتُهُمْ عَلَى الصِّرِّ عَلَى مِثْدَارِ فُؤَادِ النَّاقَةِ أَوْ رُكْضَةِ الْفَرَسِ فَلَمْ يُجِيبُوا مَا خَلَا هَذَا السَّبِيحَ وَ أَوْمَأَ بِيَدِهِ إِلَى الْأَشْتَرِ وَ عُصْبَةَ مِنْ أَهْلِ بَنِي

And I^{asws} did not leave any reason within myself except I^{asws} delivered it if they were to vacate me^{asws} and my^{asws} views. But they did not do so and I^{asws} had to follow them upon the

patience upon a measurement of the hiccups of a camel or sprinting of the horse. But they did not respond apart from this sheykh' – and he^{asws} gestured by his^{asws} hand towards Al-Ashtar, 'And his party from my^{asws} family members.

فَوَ اللَّهِ مَا مَنَعَنِي أَنْ أَمْضِيَ عَلَى بَصِيرَتِي إِلَّا خَافَهُ أَنْ يُقْتَلَ هَذَا وَ أَوْماً يَبْدِيهِ إِلَى الْحَسَنِ وَ الْحُسَيْنِ عَ فَيَنْقَطِعَ نَسْلُ رَسُولِ اللَّهِ وَ ذُرِّيَّتُهُ مِنْ أُمَّتِهِ وَ خَافَهُ أَنْ يُقْتَلَ هَذَا وَ هَذَا وَ أَوْماً يَبْدِيهِ إِلَى عَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ رَضِيَ اللَّهُ عَنْهُمَا

By Allah^{azwj}! Nothing prevented me^{asws} from going upon my^{asws} insight except fear that these two would be killed' – and he^{asws} gestured by his^{asws} hands towards Al-Hassan^{asws} and Al-Husayn^{asws}, 'So the lineage of Rasool-Allah^{saww} and his^{saww} offspring from his^{saww} community would be terminated, and fear that this one and this one would be killed' – and he^{asws} gestured by his^{asws} hand towards Abdullah^{as} son of Ja'far^{as}, and Muhammad Bin Al-Hanafiyya, may Allah^{azwj} be Pleased from them.

فَإِنِّي أَعْلَمُ لَوْ لَا مَكَانِي لَمْ يَقِفَا ذَلِكَ الْمُؤَقَفَ فَلِذَلِكَ صَبَرْتُ عَلَى مَا أَرَادَ الْقَوْمُ مَعَ مَا سَبَقَ فِيهِ مِنْ عِلْمِ اللَّهِ عَزَّ وَ جَلَّ فَلَمَّا رَغَبْنَا عَنِ الْقَوْمِ سُبُوقَنَا تَحَكُّمُوا فِي الْأُمُورِ وَ تَخَيَّرُوا الْأَحْكَامَ وَ الْأَرَءَاءَ وَ تَرَكُوا الْمَصَاحِفَ وَ مَا دَعَوْا إِلَيْهِ مِنْ حُكْمِ الْقُرْآنِ وَ مَا كُنْتُ أُحْكِمُ فِي دِينِ اللَّهِ أَحَدًا إِذْ كَانَ التَّحْكِيمُ فِي ذَلِكَ الْخَطَأِ الَّذِي لَا شَكَّ فِيهِ وَ لَا امْتِرَاءَ

I^{asws} know, had it not been for my^{asws} place, they could not have stood in that place. Therefore, due to that, I^{asws} was patient upon what the people wanted along with what had preceded regarding it from the Knowledge of Allah^{azwj} Mighty and Majestic. When we raised the swords aware from the people, they arbitrated in the affairs and they chose the judgements and the views, and they neglected the Qurans and what they had been calling to, from the Judgment of the Quran. And I^{asws} had never judged anyone in the religion of Allah^{azwj} when the judgment in that was the mistake which there is no doubt in it, nor any bitterness.

فَلَمَّا أَبَوْا إِلَّا ذَلِكَ أَرَدْتُ أَنْ أُحْكِمَ رَجُلًا مِنْ أَهْلِ بَيْتِي أَوْ رَجُلًا مِنْ أَرْضِي رَأَيْتُهُ وَ عَقَلُهُ وَ اتَّقَى بِنَصِيحَتِهِ وَ مَوَدَّتِهِ وَ دِينِهِ وَ أَقْبَلْتُ لَا أُسْتَمِي أَحَدًا إِلَّا ائْتَمَعَ مِنْهُ ابْنُ هِنْدٍ وَ لَا أَدْعُوهُ إِلَى شَيْءٍ مِنَ الْحَقِّ إِلَّا أَذْبَرَ عَنْهُ وَ أَقْبَلَ ابْنُ هِنْدٍ يُسَوِّمُنَا عَسْفًا وَ مَا ذَلِكَ إِلَّا بِاتِّبَاعِ أَصْحَابِي لَهُ عَلَى ذَلِكَ

When they refused except that, I^{asws} wanted to appoint as judge, a man from my^{asws} family or a man from the ones I^{asws} was pleased with his view and his intellect, and trusted with his advice, and his cordiality, and his religion, and I^{asws} did not go on to name anyone except the son of Hinda refused from it, nor did I^{asws} call to anything from the truth except he turned around from it, and the son of Hinda went on to equating us arbitrarily, and that was not except with my^{asws} companions following him (instead) upon that.

فَلَمَّا أَبَوْا إِلَّا غَلَبَتِي عَلَى التَّحْكُمِ تَبَرَّأْتُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْهُمْ وَ فَوَّضْتُ ذَلِكَ إِلَيْهِمْ فَقَلَّدُوهُ امْرَأً فَخَدَعَهُ ابْنُ الْعَاصِ خَدِيعَةً ظَهَرَتْ فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا وَ أَظْهَرَ الْمَخْدُوعَ عَلَيْهَا نَدْمًا

When they refused except to overcome me^{asws} upon the arbitration, I^{asws} disavowed to Allah^{azwj} Mighty and Majestic from them, and I^{asws} delegated that to them. They collared it to a man (Abu Musa Al-Ashari), and Ibn Al-Aas deceived him with a deception which appeared in the east of the earth and its west, and the deceived one manifested regret upon it'.

ثُمَّ أَقْبَلَ عَ عَلَى أَصْحَابِهِ فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ:

Then he^{asws} faced towards his^{asws} companions and said: 'Wasn't it like that?' They said, 'Yes, O Amir Al-Momineen^{asws}!'

فَقَالَ عَ وَ أَمَّا السَّابِعَةُ يَا أَخَا الْيَهُودِ فَإِنَّ رَسُولَ اللَّهِ ص كَانَ عَهْدَ إِلَيَّ أَنْ أَقَاتِلَ فِي آخِرِ الزَّمَانِ مِنْ أَيَّامِي قَوْمًا مِنْ أَصْحَابِي يَصُومُونَ النَّهَارَ وَ يُؤْمُونَ اللَّيْلَ وَ يَتْلُونَ الْكِتَابَ يَخْتَلِفُونَ بِخِلَافِهِمْ عَلَيَّ وَ مُحَارَبَتِهِمْ إِيَّايَ مِنَ الدِّينِ مُرُوقِ السَّهْمِ مِنَ الرَّمِيَةِ فِيهِمْ دُو الثُّدَيَّةِ يُحْتَمُّ لِي بِعُقْلِهِمْ بِالسَّعَادَةِ

He^{asws} said: 'As for the seventh, O brother Jew! Rasool-Allah^{saww} had given a pact to me^{asws} that I^{asws} would fight at the end of times from my^{asws} days, a group of my^{asws} companions who would be fighting the days and standing (for Salat) at night, and reciting the Book, deviating due to their opposition to me^{asws} and their warring me^{asws}, shooting off from the religion the shooting off of the arrow from the archer, from them would be Zul Sadayya. It would end for me^{asws} with the good fortune, by killing them.

فَلَمَّا انْصَرَفْتُ إِلَى مَوْضِعِي هَذَا يَعْنِي بَعْدَ الْحُكْمَيْنِ أَقْبَلَ بَعْضُ الْقَوْمِ عَلَيَّ بَعْضٌ بِاللَّيْمَةِ فِيمَا صَارُوا إِلَيْهِ مِنْ تَحْكِيمِ الْحُكَمَاءِ فَلَمْ يَجِدُوا لِأَنْفُسِهِمْ مِنْ ذَلِكَ مَخْرَجًا إِلَّا أَنْ قَالُوا كَانَ يُنْبَغِي لِأَمِيرِنَا أَنْ لَا يُتَابِعَ مَنْ أخطأَ وَ أَنْ يَقْضِيَ بِحَقِيقَةِ رَأْيِهِ عَلَيَّ قَتْلَ نَفْسِهِ وَ قَتْلَ مَنْ خَالَفَهُ مِنَّا فَقَدْ كَفَرَ بِمَتَابَعَتِهِ إِيَّانَا وَ طَاعَتِهِ لَنَا فِي الْخَطَاءِ وَ أَحْلَلْنَا بِذَلِكَ قَتْلَهُ وَ سَفَكَ دَمِهِ

When I^{asws} to go to this place of mine^{asws}, meaning, after the arbitration, some of the people came upon others with the blaming regarding what they had come to, from the appointment of the judges for the arbitration. But they could not find any way out for themselves from that except that they said, 'It would be more appropriate for our affairs if we do not follow the one who errs and that he^{asws} should decree the reality of his view upon killing himself^{asws} and killing the ones from us opposing him^{asws}. He^{asws} has committed Kufr by his^{asws} following us and his^{asws} obedience to us in the error, and due to that it is Permissible for us to kill him^{asws} and shed his^{asws} blood'.

فَتَجَمَّعُوا عَلَيَّ ذَلِكَ وَ خَرَجُوا رَاكِبِينَ رُءُوسَهُمْ يُنَادُونَ بِأَعْلَى أَصْوَاتِهِمْ لَا حُكْمَ إِلَّا لِلَّهِ ثُمَّ تَفَرَّقُوا فِرْقَةً بِالْحَيْلَةِ وَ أُخْرَى بِحُرُورَاءَ وَ أُخْرَى رَاكِبَةً رَأْسَهَا تَحْبِطُ الْأَرْضَ شَرِقًا حَتَّى عَبَّرَتْ دِجْلَةَ فَلَمْ تَمُرْ بِمُسْلِمٍ إِلَّا ائْتَحَنَتْهُ فَمَنْ تَابَعَهَا اسْتَحْيَيْتُهُ وَ مَنْ خَالَفَهَا قَتَلْتُهُ

They united upon that and came out riding. Their chiefs were calling out at the top of their voices: 'There is no judgment except for Allah^{azwj}!' Then they separated into a sect at Al-Nakheela, and another one at Haroura, and another rode with their chief ruining the eastern land until they crossed over the (river) Dajlah (Tigris). They did not pass by any Muslim except they tested him. The one who followed them, they let him live, and one who opposed them, they killed him.

فَخَرَجْتُ إِلَى الْأُولِيِّينَ وَاحِدَةً بَعْدَ أُخْرَى أَدْعُوهُمْ إِلَى طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ وَ الرَّجُوعِ إِلَيْهِ فَأَبَيْنَا إِلَّا السَّيْفَ لَا يَقْنَعُهَا غَيْرُ ذَلِكَ فَلَمَّا أَعْيَتِ الْحَيْلَةَ فِيهِمَا خَاكَمْتُهُمَا إِلَى اللَّهِ عَزَّ وَ جَلَّ فَفَقَلَ اللَّهُ هَذِهِ وَ هَذِهِ

I^{asws} went out to the first ones, one after another, calling them to obey Allah^{azwj} Mighty and Majestic, and the returning to Him^{azwj}. But they refused, except the sword, not being content with other than that. When I^{asws} had exhausted all means regarding them, I^{asws} judged them to Allah^{azwj} Mighty and Majestic. Allah^{azwj} Killed these, and those.

وَكَانُوا يَا أَخَا الْيَهُودِ لَوْ لَا مَا فَعَلُوا لَكَانُوا رُكْنًا قَوِيًّا وَ سَدًّا مَنِيعًا فَأَبَى اللَّهُ إِلَّا مَا صَارُوا إِلَيْهِ ثُمَّ كَتَبَتْ إِلَى الْفِرْقَةِ الثَّالِثَةِ وَ وَجَّهَتْ رُسُلِي تَتْرَى وَ كَانُوا مِنْ جُلَّةِ أَصْحَابِي وَ أَهْلِ التَّعَبُّدِ مِنْهُمْ وَ الرُّهْدِ فِي الدُّنْيَا فَأَبَتْ إِلَّا اتِّبَاعَ أُخْتَيْهَا وَ الْإِحْتِدَاءَ عَلَيَّ مِثْلَيْهَا وَ شَرَعَتْ فِي قَتْلِ مَنْ خَالَفَهَا مِنَ الْمُسْلِمِينَ وَ تَتَابَعَتْ إِلَيَّ الْأَخْبَارُ بِفِعْلِهِمْ

And O brother Jew! And if they had not done that, they would have been a strong cornerstone, and a solid defence, but Allah^{azwj} Refused except what they came to. Then I^{asws} wrote to the third sect, and I^{asws} sent my^{asws} messengers, one after another, and they were from my^{asws} majestic companions and people from worship from them and ascetism in the world. But they refused, except following their counterparts and taking upon their example, and they began in killing the ones from the Muslims opposing them, and the news of their deeds kept coming to me^{asws}.

فَخَرَجْتُ حَتَّى قَطَعْتُ إِلَيْهِمْ دِجْلَةَ أَوْجُهُ السُّفْرَاءِ وَ النَّصْحَاءِ وَ أَطْلُبُ الْعُنْبِي بِجُهْدِي بَعْدًا مَرَّةً وَ بَعْدًا مَرَّةً وَ أَوْمَأُ بِيَدِهِ إِلَى الْأَشْتَرِ وَ الْأَحْتَفِ بْنِ قَيْسٍ وَ سَعِيدِ بْنِ قَيْسِ الْأَرْحَبِيِّ وَ الْأَشْعَثِ بْنِ قَيْسِ الْكِنْدِيِّ

I^{asws} went out until I cut across (river) Dajlah (Tigris) to them. I^{asws} sent to them ambassadors and advisers, and I^{asws} sought the threshold for my^{asws} hard work by this one at times, and by this one at times’ – and he^{asws} gestured by his^{asws} hand towards Al-Ashtar, and Al-Ahtaf Bin Qays, and Saeed Bin Qays Al-Arhaby, and Al-Ash’as Bin Qays Al-Kindy.

فَلَمَّا أَبَوْا إِلَّا تِلْكَ رَكْبَتُهَا مِنْهُمْ فَقَتَلَهُمُ اللَّهُ يَا أَخَا الْيَهُودِ عَنْ آخِرِهِمْ وَ هُمْ أَرْبَعَةُ آلَافٍ أَوْ يَزِيدُونَ حَتَّى لَمْ يُفَلِّتْ مِنْهُمْ مَخْبِرٌ فَاسْتَخْرَجْتُ ذَا الْقُدَيْتَةِ مِنْ قَتْلَاهُمْ بِحَضْرَةِ مَنْ تَرَى لَهُ تَدْيٍ كَنْدِي الْمَرْأَةِ

When they refused except that which they perpetrated from them, Allah^{azwj} Killed them, O brother Jew, to their last one, and they were four thousand or more until no informant from them could escape. I^{asws} brought out Zul Sadayya from their slain in the presence of the ones you see. There was a breast for him like the breast of a woman’.

ثُمَّ انْتَفَتَّ عَ إِلَى أَصْحَابِي فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ

Then he^{asws} faced towards his^{asws} companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen^{asws}!’

فَقَالَ عَ قَدْ وَفَيْتُ سَبْعًا وَ سَبْعًا يَا أَخَا الْيَهُودِ وَ بَقِيَتِ الْأُخْرَى وَ أَوْشِكُ بِمَا فَكَانَ قَدْ فَبَكَى أَصْحَابُ عَلِيٍّ عَ وَ بَكَى رَأْسُ الْيَهُودِ وَ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا بِالْأُخْرَى

He^{asws} said: ‘I^{asws} have fulfilled seven and seven, O brother Jews, and there still remains another, and there is no doubt in it’. The companions of Ali^{asws} wept, and the chief of the Jews wept, and they said, ‘O Amir Al-Momineen^{asws}! Inform us with the other’.

فَقَالَ الْأُخْرَى أَنْ تُحْضَبَ هَذِهِ وَ أَوْمَأُ بِيَدِهِ إِلَى حَيْبِهِ مِنْ هَذِهِ وَ أَوْمَأُ بِيَدِهِ إِلَى هَامَتِهِ قَالَ وَ ارْتَفَعَتْ أَصْوَاتُ النَّاسِ فِي الْمَسْجِدِ الْجَامِعِ بِالضَّجِّ وَ الْبُكَاءِ حَتَّى لَمْ يَبْقَ بِالْكُوفَةِ دَارٌ إِلَّا خَرَجَ أَهْلُهَا فَرِعًا

He^{asws} said: ‘The other is that this will be dyed’ – and he^{asws} gestured by his^{asws} hand to his^{asws} beard – ‘From this’ – and he^{asws} gestured by his^{asws} hand to his^{asws} skull. He said, and

the voices of the people were raised in the central Masjid with the noise and the wailing until there did not remain any house in Al-Kufa except its inhabitants came out in alarm.

وَأَسْلَمَ رَأْسُ الْيَهُودِ عَلَى يَدَيْ عَلِيِّ ع مِنْ سَاعَتِهِ وَ لَمْ يَزَلْ مُقِيمًا حَتَّى قُتِلَ أَمِيرُ الْمُؤْمِنِينَ ع وَ أُخِذَ ابْنُ مُلْجَمٍ لَعْنَهُ اللَّهُ فَأَقْبَلَ رَأْسَ الْيَهُودِ حَتَّى وَقَفَ عَلَى الْحَسَنِ ع وَ النَّاسُ حَوْلَهُ وَ ابْنُ مُلْجَمٍ لَعْنَهُ اللَّهُ بَيْنَ يَدَيْهِ

And the chief of the Jews became a Muslim at the hands of Ali^{asws} at that time, and he did not cease to stay until Amir Al-Momineen^{asws} was killed, and Ibn Muljam^{la}, may Allah^{azwj} Curse him^{la} was seized. The chief of the Jews came until he paused at Al-Hassan^{asws}, and the people were around him, and Ibn Muljam^{la}, may Allah^{azwj} Curse him^{la} was in front of him^{asws}.

فَقَالَ لَهُ يَا أَبَا مُحَمَّدٍ أَفْتَلَهُ قَتَلَهُ اللَّهُ فَإِنِّي رَأَيْتُ فِي الْكُتُبِ الَّتِي أَنْزَلْتُ عَلَى مُوسَى ع أَنَّ هَذَا أَعْظَمُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ جُرْمًا مِنْ ابْنِ آدَمَ قَاتِلِ أَخِيهِ وَ مِنْ الْقُدَّارِ عَاقِرِ نَاقَةِ سَمُودَ.

He said to him^{asws}, 'O Abu Muhammad^{asws}, kill him^{la}! May Allah^{azwj} Kill him^{la}, for I have seen in the Books which Allah^{azwj} Revealed unto Musa^{as} that this one is more grievous in the Presence of Allah^{azwj} Mighty and Majestic, of a crime, than the son^{la} of Adam^{as} who killed his^{la} brother^{as}, and (more grievous) that Qadar^{la}, slayer of the she-camel of Samood⁴¹⁷'.

⁴¹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 62 H 1

CHAPTER 63 – MISCELLANEOUS

1 عم، إعلام الوری: قَدْ ثَبِتَ بِالْبَدَلَةِ الْقَاطِعَةِ وَجُوبِ الْإِيمَانَةِ فِي كُلِّ زَمَانٍ لِكُونِهَا لُطْفًا فِي فِعْلِ الْوَاجِبَاتِ وَ الْإِجْتِنَابِ عَنِ الْمُنْكَرَاتِ فَإِنَّمَا نَعْلَمُ حُرُورَهُ أَنَّ عِنْدَ وَجُوبِ الرَّئِيسِ السَّهْبِ يَكْفُرُ الصَّلَاحُ مِنَ النَّاسِ وَ يَقِلُّ النَّسَاءُ وَ عِنْدَ عَدَمِهِ يَكْفُرُ الْعَسَادُ وَ يَقِلُّ الصَّلَاحُ مِنْهُمْ بَلْ يَجِبُ ذَلِكَ عِنْدَ ضَعْفِ أَمْرِ مَعَ وَجُوبِ عَيْبِهِ وَ ثَبِتَ أَيْضًا وَجُوبُ كَوْنِهِ مَحْضُومًا مَطْطُوعًا عَلَى عِصْمَتِهِ لِأَنَّ سَهْبَةَ الْحَاجَةِ إِلَى هَذَا الرَّئِيسِ هِيَ اِزْتِنَافُ الْعِصْمَةِ عَنِ النَّاسِ وَ جَوَازُ فِعْلِ الْقَبِيحِ مِنْهُمْ فَإِن كَانَ هُوَ غَيْرَ مَحْضُومٍ وَجِبَ أَنْ يَكُونَ مُخْتَارًا إِلَى الرَّئِيسِ آخَرَ لِأَنَّ عِلَّةَ الْحَاجَةِ إِلَيْهِ قَائِمَةٌ فِيهِ وَ الْكَلَامُ فِي رِيسِيهِ كَالْكَلَامِ فِيهِ فَيُؤَدِّي إِلَى وَجُوبِ مَا لَا يَخَافُ لَهُ مِنَ الْأَيْقَةِ أَوْ الْإِنْتِهَاءِ إِلَى إِمَامٍ مَحْضُومٍ وَ هُوَ الْمَطْطُوبُ إِذَا ثَبِتَ وَجُوبُ عِصْمَةِ الْإِمَامِ وَ الْعِصْمَةُ لَا يُحْكَمُ مَعْرِفَتُهَا إِلَّا بِإِعْلَامِ اللَّهِ سُبْحَانَهُ الْعَالِمِ بِالْغُرَائِبِ وَ الْعِصْمَاتِ وَ لَا طَرِيقَ إِلَى ذَلِكَ سِوَاكَ فَيَجِبُ النَّصُّ مِنَ اللَّهِ تَعَالَى عَلَيْهِ عَلَى لِسَانِ نَبِيِّ مُؤَيَّدٍ بِالْمُعْجَزَاتِ أَوْ إِظْهَارِ مُعْجَزٍ دَالٍّ عَلَى إِمَامَتِهِ وَ إِذَا ثَبِتَ هَذِهِ الْجُمْلَةُ الْقَرِيبَةُ الَّتِي لَا يَخْتَارُ فِيهَا إِلَى تَدْقِيقِ كَثِيرٍ سَبَدْنَا أَسْوَاقَ الْأُمَّةِ بَعْدَ وَفَاةِ النَّبِيِّ ص فَوَجَدْنَا لَهُمْ اِخْتِلَافًا فِي الْإِمَامِ بَعْدَهُ عَلَى أَقْوَالٍ ثَلَاثَةٍ فَقَالَتِ الشَّيْخَةُ الْإِمَامِ بَعْدَهُ أَمِيرَ الْمُؤْمِنِينَ ع بِالنَّصِّ عَلَى إِمَامَتِهِ وَ قَالَتِ الْعَبَّاسِيَّةُ الْإِمَامِ بَعْدَهُ الْعَبَّاسُ بِالنَّصِّ أَوْ الْبِيرَاتِ وَ قَالَ الْبَاقُونَ مِنَ الْأُمَّةِ الْإِمَامِ بَعْدَهُ أَبُو بَكْرٍ وَ سَمَكَ مِنْ قَالَ بِإِمَامَةِ أَبِي بَكْرٍ وَ الْعَبَّاسُ أَعْجَبُوا عَلَى أَنَّهَا لَمْ يَكُونُوا مَطْطُوعًا عَلَى عِصْمَتَيْهِمَا فَخَرَجْنَا بِذَلِكَ مِنَ الْإِمَامَةِ لِمَا قَدَّمَ نَحْنُ فَوَجِبَ أَنْ يَكُونَ الْإِمَامُ بَعْدَهُ أَمِيرَ الْمُؤْمِنِينَ ع بِالنَّصِّ الْمُنَاصِلِ مِنْ سَهْبَةِ اللَّهِ سُبْحَانَهُ عَلَيْهِ وَ الْإِشَارَةِ إِلَيْهِ وَ إِلَّا كَانَ الْحَقُّ خَارِجًا عَنْ أَقْوَالِ جَمِيعِ الْأُمَّةِ وَ ذَلِكَ عَرِضٌ بِجَانِبِ الْإِتِّفَاقِ بَيْنَنَا وَ بَيْنَ خُلَائِفَتِنَا وَ هَذَا هُوَ الدَّلِيلُ الْعَقْلِيُّ عَلَى كَوْنِهِ مَحْضُومًا عَلَيْهِ وَ أَمَّا الْأَدِلَّةُ السَّمْعِيَّةُ عَلَى ذَلِكَ فَتَقَدُّ اسْتَوْفَانَا أَسْحَابَنَا رَضِيَ اللَّهُ عَنْهُمْ قَدِيمًا وَ حَدِيثًا فِي كُتُبِهِمْ لَا سِوَمَا مَا ذَكَرَهُ سَيِّدُنَا الْأَجَلُ الْمُعْتَصِمُ عِلْمُ الْهَدْيِ دُرِّ الْمُتَحَدِّثِينَ فَكُنَّ اللَّهُ رُوحَهُ التَّوْبَةَ فِي كِتَابِ الشَّافِعِيِّ فِي الْإِمَامَةِ فَتَقَدُّ اسْتَوْفَى عَلَى الْأَمَدِ وَ غَارَ فِي ذَلِكَ وَ أَنْجَدَ وَ صَوَّبَ وَ صَدَقَ وَ بَلَغَ غَايَةَ الْإِسْتِيفَاءِ وَ الْإِسْتِغْنَاءِ وَ أَجَابَ عَنْ شُبُهَةِ الْمُخَالِفِينَ الَّتِي عَوَّلُوا عَلَى اعْتِمَادِهَا وَ اجْتِهَادِهَا فِي إِيرَادِهَا أَحْسَنَ اللَّهُ عَنِ الدِّينِ وَ كَافَّةَ الْمُؤْمِنِينَ بِجَوَابِهِ وَ نَحْنُ نَذَكُرُ الْكَلَامَ فِي ذَلِكَ عَلَى سَبِيلِ الْإِخْتِصَارِ وَ الْإِجْمَالِ ذُونَ الْبَسْطِ وَ الْإِحْتِمَالِ فَنَعْمُ عَلَى الَّذِي يَدُلُّ عَلَى أَنَّ النَّبِيَّ ص نَصَّ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع بِالْإِمَامَةِ بَعْدَهُ بِمَا فَصَّلَ وَ دَلَّ عَلَى فَرْضِ طَاعَتِهِ عَلَى كُلِّ مُنْكَلَفٍ فَبَعَثْنَا أَعْدَهُمَا يَرْجِعُ إِلَى الْعَمَلِ وَ إِنْ كَانَ يَدُ كُلِّ فِيهِ أَيْضًا الْقَوْلُ وَ الْآخَرُ يَرْجِعُ إِلَى الْقَوْلِ فَأَمَّا النَّصُّ الدَّلَالُ عَلَى إِمَامَتِهِ بِالْعَمَلِ وَ الْقَوْلِ فَهُوَ أَمْعَالُ بَيْنَنَا مِنَ الْمَبِينَةِ لِأَمِيرِ الْمُؤْمِنِينَ مِنْ جَمِيعِ الْأُمَّةِ الدَّلَالَةُ عَلَى اسْتِخْفَائِهِ الْعَظِيمِ وَ الْإِحْتِلَالِ وَ التَّكْدِيمِ الَّتِي لَمْ تَحْضُرْهَا لِأَحَدٍ سِوَاهُ وَ ذَلِكَ بِمَقَالِ إِتْكَارِهِ ابْتِغَاءَ الرَّهَاءِ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ وَ مَوَاطِنِهِ إِيَّاهُ بِنَفْسِهِ وَ أَنَّهُ لَمْ يَنْدَبْهُ لِأَمْرِ مِثْمٌ وَ لَا بَعَثَهُ فِي جَيْشٍ قَطُّ إِلَى آخِرِ عُمْرِهِ إِلَّا كَانَ هُوَ الْوَالِيَّ عَلَيْهِ الْمُنْدَمُّ فِيهِ وَ لَمْ يُوَلِّ عَلَيْهِ أَحَدًا مِنْ أَصْحَابِهِ وَ أَقْرَبِيهِ وَ أَنَّهُ لَمْ يَنْبَغِ عَلَيْهِ شَيْئًا مِنْ أَمْرِهِ مَعَ طَوْلِ صُحْبَتِهِ إِيَّاهُ وَ لَا أَنْكَرَ مِنْهُ فِعْلًا وَ لَا اسْتَبْطَأَهُ وَ لَا اسْتَرْادَهُ فِي صَغِيرٍ مِنَ الْأُمُورِ وَ لَا كَبِيرٍ هَذَا مَعَ كَثْرَةِ مَا عَاتَبَ سِوَاهُ مِنْ أَصْحَابِهِ إِنَّمَا تَصَرَّفَ بِهَا وَ إِنَّمَا تَلَوَّمَا وَ أَمَّا مَا يَجْرِي فِي هَذِهِ الْأَنْعَالِ مِنَ الْأَقْوَالِ الْعَادِرَةِ عَنْهُ مِنَ الدَّلَالَةِ عَلَى تَمَيُّزِهِ عَنْ سِوَاهِ الْمُنْبَغَةِ عَنْ كَمَالِ عِصْمَتِهِ وَ عُلُوِّ رُتْبَتِهِ فَكَثِيرَةٌ

مِنْهَا قَوْلُهُ يَوْمَ أُحُدٍ وَ قَدِ اهْتَمَزَ النَّاسُ وَ بَقِيَ عَلِيٌّ ع يُثَامِلُ الْقَوْمَ حَتَّى قَضَى جَمْعُهُمْ وَ اهْتَمَزُوا فَقَالَ جَبْرِئِيلُ إِنَّ هَذِهِ لَهِيَ الْمَوْاسَاةُ فَقَالَ ص لِجَبْرِئِيلَ عَلِيٌّ مِيٌّ وَ أَنَا مِنْهُ فَقَالَ جَبْرِئِيلُ وَ أَنَا مِنْكُمْ.

From these are his^{saww} words on the day of Ohad, and the people (Muslims) had been defeated, and Ali^{asws} remained fighting until their crowd had dispersed and were defeated. Jibraeel^{as} said: 'This, it is the consolation!' He^{saww} said to Jibraeel^{as}: 'Ali^{asws} is from me^{saww} and I^{saww} am from him^{asws}'. Jibraeel^{as} said: 'And I^{as} from both of you^{asws}'⁴¹⁸

فَأَجْرَاهُ يَجْرِي نَفْسِهِ كَمَا جَعَلَهُ اللَّهُ سُبْحَانَهُ نَفْسَ النَّبِيِّ فِي آيَةِ الْمُبَاهَلَةِ يَقُولُهُ وَ أَنْفَسْنَا

And it flows the flow of his^{saww} self. Allah^{azwj} the Glorious Made him^{asws} to be the self of the Prophet^{saww} in the Verse of the Imprecation: **and ourselves [3:61]**.⁴¹⁹

⁴¹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 63 H 1 a

⁴¹⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 63 H 1 b

وَمِنْهَا قَوْلُهُ ص لِبُرَيْدَةَ يَا بُرَيْدَةُ لَا تُبْعِضْ عَلَيَّ فَإِنَّهُ مِنِّي وَ أَنَا مِنْهُ إِنَّ النَّاسَ خُلِقُوا مِنْ أَشْجَارٍ شَتَّى وَ خُلِقْتُ أَنَا وَ عَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ.

And from these are his^{saww} words to Bureyda: ‘O Bureyda! Do not hate Ali^{asws}, for he^{asws} is from me^{saww} and I^{saww} am from him^{asws}. The people are Created from various trees while I^{saww} and Ali^{asws} have been Created from one tree’.⁴²⁰

وَمِنْهَا قَوْلُهُ ص عَلِيٌّ مَعَ الْحَقِّ وَ الْحَقُّ مَعَ عَلِيٍّ يَدُورُ حَيْثُمَا دَارَ.

And from these are his^{saww} words: ‘Ali^{asws} is with the truth and the truth is with Ali^{asws}, turning wherever he^{asws} turns’.⁴²¹

وَمِنْهَا مَا اشْتَهَرَتْ بِهِ الرَّوَايَةُ مِنْ حَدِيثِ الطَّائِرِ وَ قَوْلُهُ ص اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَا أَكْلُ مَعِي مِنْ هَذَا الطَّائِرِ فَجَاءَ عَلِيٌّ ع.

And from these is what is the famous report from the Hadeeth of the bird, and his^{saww} words: ‘O Allah^{azwj}! Bring me^{saww} the most beloved of Your^{azwj} creatures to You^{azwj} to eat with me^{saww} from this bird’. So, Ali^{asws} came’.⁴²²

وَمِنْهَا قَوْلُهُ ص لِابْنَتَيْهِ الرَّهْزَاءِ لَمَّا عَبَّرَتْهَا نِسَاءُ قُرَيْشٍ بِفَقْرِ عَلِيٍّ أ مَا تَرْضَيْنَ يَا فَاطِمَةُ أَنِّي زَوَّجْتُكَ أَقْدَمَهُمْ سِلْمًا وَ أَكْثَرَهُمْ عِلْمًا

And from these are his^{saww} words to his^{saww} daughter^{asws} Al-Zahra^{asws}, when the women of Qureysh prided over her^{asws} with the poverty of Ali^{asws}: ‘Are you^{asws} not pleased, O Fatima^{asws}, that I^{saww} have got you^{asws} married to the most advanced of them in being a Muslim, and most knowledgeable of them?’

إِنَّ اللَّهَ عَزَّ وَ جَلَّ اطَّلَعَ إِلَى أَهْلِ الْأَرْضِ اطِّلَاعَةً فَاخْتَارَ مِنْهُمْ أَبَاكَ فَجَعَلَهُ نَبِيًّا وَ اطَّلَعَ عَلَيْهِمْ ثَانِيَةً فَاخْتَارَ مِنْهُمْ بَعْلَكَ فَجَعَلَهُ وَصِيًّا وَ أَوْحَى إِلَيَّ أَنْ أَنْكِحَكَ

Allah^{azwj} Mighty and Majestic Considered the people of the earth with a Consideration and Chose your^{asws} father^{saww} from them, and Made him^{saww} a Prophet^{saww}, and He^{azwj} considered them secondly and Chose from them your^{asws} husband, and Revealed to me^{saww} that I^{saww} should get you^{asws} married to him^{asws}.

أ مَا عَلِمْتَ يَا فَاطِمَةُ أَنَّكَ بِكَرَامَةِ اللَّهِ إِثَّاكَ زَوَّجْتُكَ أَعْظَمَهُمْ حِلْمًا وَ أَكْثَرَهُمْ عِلْمًا وَ أَقْدَمَهُمْ سِلْمًا

Do you^{asws} not know, O Fatima^{asws}, that you^{asws} are with the Prestige of Allah^{azwj}? Your^{asws} husband is their mightiest in wisdom, and most abundant of them in knowledge, and their most advanced in being a Muslim’.

فَضَحِكْتَ فَاطِمَةُ ع وَ اسْتَبْشَرْتَ فَقَالَ رَسُولُ اللَّهِ ص يَا فَاطِمَةُ إِنَّ لِعَلِيٍّ ثَمَانِيَةَ أَضْرَاسٍ قَوَاطِعَ لَمْ يُجْعَلْ لِأَحَدٍ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ هُوَ أَخِي فِي الدُّنْيَا وَ الْآخِرَةِ لَيْسَ ذَلِكَ لِغَيْرِهِ مِنَ النَّاسِ وَ أَنْتِ يَا فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ زَوْجَتُهُ

⁴²⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 63 H 1 c

⁴²¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 63 H 1 d

⁴²² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 63 H 1 e

(Syeda) Fatima^{asws} laughed and smiled. Rasool-Allah^{saww} said: ‘O Fatima^{asws}! There are eight cutting teeth (dimensions) for Ali^{asws}, not having been Made to be for anyone from the former ones and the latter ones. He^{asws} is my^{saww} brother^{asws} in the world and the Hereafter. That isn’t for anyone else from the people, and you^{asws} Fatima^{asws}, chieftess of the women of the people of the Paradise, are his^{asws} wife^{asws}.

وَ سَبَطَا الرَّحْمَةَ سَبْطَايَ وَ لُدَّهُ وَ أَحْوَهُ الْمُرَيْنُ بِالْجَنَّاخَيْنِ فِي الْجَنَّةِ يَطِيرُ مَعَ الْمَلَائِكَةِ حَيْثُ يَشَاءُ وَ عِنْدَهُ عِلْمُ الْأَوَّلِينَ وَ الْآخِرِينَ وَ هُوَ أَوَّلُ مَنْ آمَنَ بِي وَ آخِرُ النَّاسِ عَهْدًا بِي وَ هُوَ وَصِيِّي وَ وَارِثُ الْوَصِيَّيْنِ.

And two chiefs of Mercy and my^{saww} two grandsons^{asws}, are his^{asws} sons^{asws}, and his^{asws} brother^{as} is adorned with the two wings in the Paradise. He^{as} flies with these with the Angels wherever he^{as} so desires, and with him^{asws} (Ali^{asws}) is knowledge of the former ones and the latter ones, and he^{asws} is the first one to believe in me^{saww}, and the last of the people of a pact with me^{saww}, and he^{asws} is my^{saww} successor^{asws}, and inheritor of the successors^{as}.⁴²³

وَ مِنْهَا قَوْلُهُ ص فِيهِ أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا فَمَنْ أَرَادَ الْعِلْمَ فَلْيَأْتِ الْبَابَ.

And from these are his^{saww} words regarding him^{asws}: ‘I^{saww} am the city of knowledge and Ali^{asws} is its gate. So, the one who wants the knowledge, then let him come to the gate’.⁴²⁴

وَ مَا رَوَاهُ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ص اسْتَدْعَى عَلِيًّا ع فَحَلَا بِهِ فَلَمَّا خَرَجَ إِلَيْنَا سَأَلْنَا مَا الَّذِي عَاهَدَ إِلَيْكَ قَالَ عَلَّمَنِي أَلْفَ بَابٍ مِنَ الْعِلْمِ فُتِّحَ لِي بِكُلِّ بَابٍ أَلْفُ بَابٍ.

And what is reported by Abdullah Bin Masoud, ‘Rasool-Allah^{saww} summoned Ali^{asws} and isolated with him^{asws}. When he^{asws} came out to us, we asked him^{saww}, ‘What is that which he^{saww} pacted to you^{asws}?’ He^{asws} said: ‘He^{saww} taught me^{asws} a thousand doors of knowledge, there opened up for me^{asws}, with every door, a thousand doors’.⁴²⁵

وَ مِنْهَا أَنَّهُ ص جَعَلَ مَحَبَّتَهُ عِلْمًا عَلَى الْإِيمَانِ وَ بُغْضَهُ عِلْمًا عَلَى الْبَغْضِ بِقَوْلِهِ فِيهِ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

And from these is that he^{saww} made his^{asws} love to be a flag upon the Eman and his^{asws} hatred as a flag upon the hypocrisy by his^{saww} words regarding him^{asws}: ‘No one will love you^{asws} except a Momin nor hate you^{asws} except a hypocrite’.⁴²⁶

وَ مِنْهَا أَنَّهُ ص جَعَلَ وَلايَتَهُ عِلْمًا عَلَى طَيْبِ الْمُؤَلِّدِ وَ عَدَاوَتَهُ عِلْمًا عَلَى خُبْنِ الْمُؤَلِّدِ بِقَوْلِهِ بُورُوا أَوْلَادَكُمْ بِحُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ فَمَنْ أَحَبَّهُ فَاعْلَمُوا أَنَّهُ لِرِشْدَةٍ وَ مَنْ أَبْغَضَهُ فَاعْلَمُوا أَنَّهُ لِعَيْتٍ - رَوَاهُ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ عَنْهُ.

And from these is that he^{saww} made his^{asws} Wilayah to be a flag upon goodness of the birth, and his^{asws} enmity to be a flag upon the wicked birth, by his^{saww} words: ‘Test your children with the love of Ali^{asws} Bin Abu Talib^{asws}. So, the one who loves him^{asws}, then know that he is

⁴²³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 63 H 1 f

⁴²⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 63 H g

⁴²⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 63 H 1 h

⁴²⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 63 H 1 i

of righteous guidance, and one who hates him^{asws}, then know that he is for error' – it is reported by Jabir Bin Abdullah Al-Ansari, from him^{saww}.⁴²⁷

وَرَوَى عَنْهُ أَبُو جَعْفَرٍ الْبَاقِرِ ع قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ أَلَا أَسْرُكَ أَلَا أَمْنُخُكَ أَلَا أَبِئْرُكَ فَقَالَ بَلَى يَا رَسُولَ اللَّهِ

And it is report from him, Abu Ja'far Al-Baqir^{asws} having said: 'I^{asws} heard Rasool-Allah^{saww} said to Ali^{asws}: 'Shall I^{saww} cheer you^{asws}? Shall I^{saww} test you^{asws}? Shall I^{saww} give you glad tidings?' He^{asws} said: 'Yes, O Rasool-Allah^{saww}!'

قَالَ خَلِيفَتُ أَنَا وَ أَنْتَ مِنْ طِينَةٍ وَاحِدَةٍ فَفَضَّلْتُ مِنْهَا فَضْلَةً فَخَلَقَ اللَّهُ مِنْهَا شِيعَتَنَا فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ دُعِيَ النَّاسُ بِأَسْمَاءِ أُمَّهَاتِهِمْ سِوَى شِيعَتِنَا فَإِنَّهُمْ يُدْعَوْنَ بِأَسْمَاءِ آبَائِهِمْ لِطَيْبِ مَوْلِدِهِمْ.

He^{saww} said: 'I^{saww} and you^{asws} have been Created from one clay. There remained remnant from it, so Allah^{azwj} Created our^{asws} Shias from it. When it will be the Day of Qiyamah, the people would be called by the names of their mothers besides our^{asws} Shias, for they would be called with the names of their fathers, due to the goodness of their birth".⁴²⁸

وَرَوَى عَنْ جَابِرٍ أَنَّهُ كَانَ يَدُورُ فِي سِكَكِ الْأَنْصَارِ وَ يَقُولُ عَلِيُّ خَيْرُ الْبَشَرِ فَمَنْ أَبَى فَقَدْ كَفَرَ مَعَاشِرَ الْأَنْصَارِ بُوَرُوا أَوْلَادَكُمْ بِحُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَمَنْ أَبَى فَانظُرُوا فِي شَأْنِ أُمِّهِ.

And it is reported from Jabir that he used to go around in the markets of the Helpers and saying: 'Ali^{asws} is best of the person, so the one who refuse, so he has committed kufr. Community of Helpers! Test your children with the love of Ali^{asws} Bin Abu Talib^{asws}, so the one who refuses, then investigate the affair of his mother".⁴²⁹

وَرَوَى ابْنُ عَبَّاسٍ أَنَّ النَّبِيَّ ص قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ دُعِيَ النَّاسُ كُلُّهُمْ بِأَسْمَاءِ أُمَّهَاتِهِمْ مَا خَلَا شِيعَتَنَا فَإِنَّهُمْ يُدْعَوْنَ بِأَسْمَاءِ آبَائِهِمْ لِطَيْبِ مَوْلِدِهِمْ.

And it is reported by Ibn Abbas that the Prophet^{saww} said: 'When it will be the Day of Qiyamah, the people, all of them would be called by the names of their mothers, apart from our^{asws} Shias, for they would be called by the names of their fathers due to the goodness of their birth".⁴³⁰

وَ مِنْهَا أَنَّهُ جَعَلَهُ وَ شِيعَتَهُ الْفَائِزِينَ بِقَوْلِهِ رَوَاهُ أَنَسُ بْنُ مَالِكٍ عَنْهُ ص يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ وَ لَا عَذَابَ ثُمَّ التَّقَتْ إِلَى عَلِيِّ ع فَقَالَ هُمْ شِيعَتُكَ وَ أَنْتَ إِمَامُهُمْ.

And from these is that he^{saww} made him^{asws} and his^{asws} Shias as the winners, by his^{saww} words reported by Anas Bin Malik (well-known fabricator), from him^{saww}: 'Seventy thousand from my^{saww} community would be entering the Paradise without any Reckoning being upon them,

⁴²⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 63 H 1j

⁴²⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 63 H 1k

⁴²⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 63 H 1l

⁴³⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 63 H 1m

nor any Punishment'. Then he^{saww} turned towards Ali^{asws} and said: 'They are your^{asws} Shias and you^{asws} are their Imam^{asws}'.⁴³¹

وَمِنْهَا أَنَّهُ صَدَّ الْأَبْوَابَ فِي الْمَسْجِدِ إِلَّا بَابَهُ عَزَّ وَجَلَّ قَالَ: **رَوَى أَبُو رَافِعٍ قَالَ: خَطَبَ النَّبِيُّ ص فَقَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَعَالَى أَمَرَ مُوسَى بْنِ عِمْرَانَ أَنْ يَبْنِيَ مَسْجِدًا طَاهِرًا لَا يَسْكُنُهُ إِلَّا هُوَ وَهَارُونَ وَابْنَا هَارُونَ شَبْرٌ وَشَبِيرٌ**

And from these is the closure of the doors in the Masjid except his^{asws} door. It is reported by Abu Rafie who said, 'The Prophet^{saww} addressed saying: 'O you people! Allah^{azwj} the Exalted Commanded Musa^{as} Bin Imran^{as} that he^{as} should build a clean Masjid. No one should dwell in it except he^{as} and Haroun^{as}, and two sons^{as} of Haroun^{as}, Shabbar^{as} and Shabbir^{as}.

وَ إِنَّ اللَّهَ أَمَرَنِي أَنْ أُنْبِي مَسْجِدًا لَا يَسْكُنُهُ إِلَّا أَنَا وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ سُدُّوا هَذِهِ الْأَبْوَابَ إِلَّا بَابَ عَلِيٍّ

And Allah^{azwj} has Commanded me^{saww} that I^{saww} should built a Masjid. No one can dwell in it except I^{saww} and Ali^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}. Closed down (all) these doors except the door of Ali^{asws}!

فَمَخْرَجَ حَمْرَةَ بَيْكِي فَقَالَ يَا رَسُولَ اللَّهِ أَخْرَجْتَ عَمَّكَ وَ أَسْكَنْتَ ابْنَ عَمِّكَ فَقَالَ مَا أَنَا أَخْرَجْتُكَ وَ أَسْكَنْتُهُ وَ لَكِنَّ اللَّهَ أَسْكَنَهُ فَقَالَ بَعْضُ الصَّحَابَةِ وَ قِيلَ هُوَ أَبُو بَكْرٍ دَعَا لِي كُوَّةً أَنْظُرُ فِيهَا قَالَ لَا وَ لَا رَأْسَ لِإِثْرَةٍ.

Hamza^{asws} came out crying. He^{as} said, 'O Rasool-Allah^{saww}! You^{saww} are expelling your^{saww} uncle^{as} and are settling the son^{asws} of your^{saww} uncle^{as}?' He^{saww} said: 'It was not I^{saww} who expelled you^{as} and settled him^{asws}, but Allah^{azwj} Settled him^{asws}'. One of the companions said, and it is said it was Abu Bakr, 'Leave a hole for me to look into it'. He^{saww} said: 'No, and not even the eyes of a needle!'⁴³²

وَ رَوَى زَيْدُ بْنُ أَرْقَمٍ عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: **سَدَّ رَسُولُ اللَّهِ ص الْأَبْوَابَ إِلَّا بَابَ عَلِيٍّ.**

And it is reported by Zayd Bin Arqam, from Sa'ad Bin Abu Waqas who said, 'Rasool-Allah^{saww} closed the doors except door of Ali^{asws}'.⁴³³

وَ إِلَى هَذَا أَشَارَ السَّيِّدُ الْحَمِيرِيُّ فِي فَصِيحَتِهِ السُّلْطَانِيَّةِ

**طَهَّرَ بِطَيْبَةٍ لِلرَّسُولِ مُصْطَبٍ
مَشَاهِدُ ابْنِ مُجَيْبَا وَ ابْنِ أُمِّ يُجَنْبِ**

**صَهْرُ النَّبِيِّ وَ جَارُهُ فِي مَسْجِدِهِ
سَيِّدَانِ فِيهِ حَلِيَّةٌ خَيْرٌ مُدَّتَيْهِمْ**

وَ أَمَّا مَا ذَكَرْتَاهُ مِنَ الْأَمْعَالِ وَ الْأَقْوَالِ الطَّاهِرَةِ الَّتِي جَاءَتْ بِهَا الْأَخْبَارُ الْمُتَطَاهِرَةُ وَ لَا يُجَالِثُ فِيهَا وَبِي وَ لَا عَدُوٌّ كَثِيرَةٌ يَطُولُ الْكِتَابُ بِدَرْجَتِهَا وَ إِنَّمَا شَهِدَتْ هَذِهِ الْأَفْعَالُ وَ الْأَقْوَالُ بِاسْتِغْنَائِهِ عَنِ الْإِمَامَةِ وَ دَلَّتْ عَلَى أَنَّهُ عَ أَصْحَابُ عَمَامِ الرُّسُولِ وَ أَوْلَى بِالْإِمَامَةِ وَ الْوَلَايَةِ مِنْ سِوَاهَا إِذَا دَلَّتْ عَلَى الْفَضْلِ الْأَكْبَرِ وَ الْإِسْتِغْنَاءِ عَنِ الدَّرَجَةِ وَ كَمَالِ الْمُرْتَبَةِ عَلَيْهِمْ ضَرُورَةٌ أَمَّا أَوْلَى الْأَسْبَابِ وَ الْوَصَالَتِ إِلَى أَشْرَفِ الْوَلَايَاتِ لِأَنَّ الطَّاهِرَ فِي الْعَمَلِ أَنَّهُ مَنْ كَانَ أَمْرًا فَضْلًا وَ أَجَلَ شَأْنًا وَ أَعْلَى فِي الدِّينِ مَكَانًا فَهُوَ أَوْلَى بِالْمَقَامِ وَ أَصْحَابُ الْعَمَلِ وَ الْإِمَامَةِ وَ خِلَافَةِ الرُّسُولِ هِيَ أَعْلَى مَنَابِلِ الدِّينِ بَعْدَ النَّبِيِّ فَمَنْ كَانَ أَجَلَ قَدْرًا فِي الدِّينِ وَ الْفَضْلَ وَ أَشْرَفَ عَلَى الْبَيْتِ وَ أَنْبِئْتُ قَدَمًا وَ أَوْفَرُ حَطْلًا فِيهِ فَهُوَ أَوْلَى بِهَا وَ مَنْ دَلَّ عَلَى ذَلِكَ مِنْ خَالِيهِ

⁴³¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 63 H 1n

⁴³² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 63 H 1o

⁴³³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 63 H 1p

دَلَّ عَلَى إِيمَانِهِ وَ لِأَنَّ الْعَادَةَ قَدْ جَرَتْ فِيمَنْ يُرْسَخُ بِاللَّيْلِ الْوَلَايَاتِ وَ يُؤَهَّلُ لِعَظِيمِ الدَّرَجَاتِ أَنْ يُصْنَعَ بِهِ بَعْضُ مَا تَعَدَّمَ دُخْرُهُ يُبَيِّنُ ذَلِكَ أَنَّ بَعْضَ الْمَلُوكِ لَوْ تَابَعَ بَيْنَ أَعْمَالٍ وَ أَعْوَالٍ فِي بَعْضِ أَسْحَابِهِ طَوَّلَ عُمْرِهِ وَ وَلا يَجِدُ نَدْلًا عَلَى فَضْلِ شَدِيدٍ وَ قُرْبٍ مِنْهُ فِي الْعَوْدَةِ وَ الْفَعَالِصَةِ وَ الْإِتِّحَادِ لَكَانَ عِنْدَ أَرْبَابِ الْعَادَاتِ بِمَنْزِلَةِ الْأَفْعَالِ مُرْسَخًا لَهُ لِأَفْضَلِ الْمَنَابِلِ وَ أَعْلَى الْمَرَاتِبِ بَعْدَهُ وَ دَلَّ عَلَى اسْتِعْتَابِهِ لِذَلِكَ وَ قَدْ قَالَ قَوْمٌ مِنْ أَسْحَابِنَا إِنَّ دَلَالََةَ الْعَمَلِ رَمَّا كَانَتْ أَكْثَرَ مِنْ دَلَالََةِ الْقَوْلِ لِأَنَّهَا أَبْعَدُ مِنَ الشُّبْهِهِ وَ أَوْضَحُ فِي الْكَلِمَةِ مِنْ حَيْثُ إِنَّ مَا يَنْفَعُ بِالْعَمَلِ لَا يَدْخُلُهُ الْمَجَازُ وَ لَا يَحْتَمِلُ الْقَاوِيلَ وَ أَمَّا الْقَوْلُ فَيَحْتَمِلُ حُرُوبًا مِنَ الْقَاوِيلِ وَ يَدْخُلُهُ الْمَجَازُ.

2 يف، الطرائف: وَ إِنِّي لَأَسْتَظْرِفُ مِنَ الْأَنْبِيَةِ الْمَذَاهِبِ إِفْدَائَهُمْ تَارَةً عَلَى تَرْكِ الْعَمَلِ بِوَصَايَا نَبِيِّهِ مُحَمَّدٍ ص الَّذِي تَضَعَتْهَا أَحْبَابُهُمُ الْعَبِيدُ الْعَامَّةُ دُخْرًا بَعْضُهَا وَ إِفْدَائَهُمْ تَارَةً أُخْرَى عَلَى تَفْصِيحِ دُخْرِ نَبِيِّهِمْ ص فِيمَا نَسَبُوهُ صَلَواتِ اللَّهِ عَلَيْهِ وَ آلِهِ إِلَى إِهْمَالِ رَجَبِيهِ وَ أَنَّهُ تُؤَيِّدُ وَ تَرْكُهُ بِئْسَ وَصِيَّةً بِالْكَلِمَةِ

وَ قَدْ رَوَى مُسْلِمٌ فِي صَحِيحِهِ فِي الْجُزْءِ الثَّالِثِ مِنَ الْأَجْزَاءِ السَّنَةِ فِي الثَّلَاثِ الْأَخِيرِ مِنْهُ فِي كِتَابِ الْفَرَائِضِ بِإِسْنَادِهِ إِلَى ابْنِ شِهَابٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص قَالَ: مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ نَيْبِثٌ ثَلَاثَ لَيَالٍ إِلَّا وَ وصِيئته عنده مكتوبة.

And it has been reported by Muslim in his (book) ‘Saheeh’ in the third volume from part six in the last third from it, in the book of Obligations, by his chain to Ibn Shihab, from his father who heard Rasool-Allah^{saww} saying: ‘There is no right of a Muslim person having anything for him to bequeath in a house for three nights, except and he should have his bequest written out, with him’⁴³⁴.

وَ رَوَى نَحْوَهُ ذَلِكَ مِنْ عِدَّةٍ طَرَفٍ فَكَيفَ تَثْبِيهِ الْعَمَلُ أَنَّ النَّبِيَّ ص مِنْ يَثُولُ مَا لَا يَفْعَلُ وَ قَدْ تَضَمَّنَ كِتَابُ اللَّهِ تَعَالَى أَنَّ تَأْمُرُونَ النَّاسَ بِالْبِرِّ وَ تَنْهَوْنَ عَنْهُمْ وَ أَنْتُمْ تَقُولُونَ الْكَيْفَ أَفَلَا تَعْقِلُونَ وَ قَالَ اللَّهُ تَعَالَى عَمَّنْ هُوَ ذُو نَفْسٍ مُجَسَّدٍ مِنَ الْأَنْبِيَاءِ وَ مَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَكُمُ عَنْهُ فَكَيْفَ يَأْتُرُ نَيْبُثًا ص بِالْوَصِيَّةِ وَ لَوْ فِي الشَّيْءِ الْبَسِيفِ وَ يَتْرُكُهَا هُوَ فِي الْأَمْرِ الْكَبِيرِ وَ الْجَمِّ الْعَظِيمِ لَا سِيَّمًا وَ قَدْ رَوَى أَنَّ اللَّهَ تَعَالَى عَزَّ وَ جَلَّ مَا يَخْدُثُ فِي أُمَّةٍ مِنَ الْأَخْتِلَافِ الْعَظِيمِ وَ سَيِّئِي أَحْبَابِهِمْ بِبَعْضِ ذَلِكَ فِي هَذَا الْكِتَابِ إِنْ شَاءَ اللَّهُ تَعَالَى مَا فَكَّرْنَا تَقْتَضِي صِفَاتِ السِّيَّاسَةِ الْمَرْصُومَةِ وَ عُمُومِ الرَّحْمَةِ الْإِلَهِيَّةِ وَ ثُبُوتِ الشَّفَقَةِ الْمَحْمَدِيَّةِ وَ كَيْفَ يُصَدِّقُ عَاقِلٌ أَوْ جَاهِلٌ أَنَّ مُحَمَّدًا ص يَتْرُكُ الْأُمَّةَ بِأَسْرَعِهَا كَبِيرًا وَ صَغِيرًا غَنِيَّةً وَ فَقِيرًا عَالِيَةً وَ جَاهِلَةً فِي ظُلْمَةِ الْمَيْوَةِ وَ الْإِهْمَالِ وَ الْعَضَلِ وَ لَعْدُ أَعَادَهُ اللَّهُ مِنْ هَذِهِ الْحَالِ وَ لَعْدُ نَسَبُوهُ إِلَى غَيْرِ صِفَاتِهِ الشَّرِيفَةِ وَ مَا عَزَفُوا أَوْ عَزَفُوا وَ جَحَلُوا مَعْرُوفَ ذَاتِهِ الْمُعْظَمَةِ الْمُبِينَةَ وَ مِنَ الْمَوَادِثِ الَّتِي حَدَّثَتْ بِطَرِيقِ ذَلِكَ الْقَوْلِ وَ بِطَرِيقِ يَلُومُ الْأَنْبِيَةَ الْمَذَاهِبِ فِي الْإِمَامَةِ بِالْإِخْتِيَارِ مِنْ بَعْضِ الْأُمَّةِ أَنَّ النَّاسَ لَعَنُوا أَوْلَادًا دَفَعُ بَنِي هَاشِمٍ عَنْ مَعْرِفَتِهِمْ وَ مَنَامِ نَبِيِّهِمْ وَ إِطْرَاحِ وَصَايَا النَّبِيِّ ص مِنْ بِيَمٍ تَعَصَّبَ قَوْمٌ لِأَلِ حَرْبٍ وَ بَنِي أُمَيَّةٍ وَ اخْتَارُوا مِنْهُمْ حُلَفَاءَ وَ بَاتَمُرُوهُمْ وَ تَأَمَّلُوا فِي ذَلِكَ عَلَى مَنْ جَعَلَ الْإِلَافَةَ بِالْإِخْتِيَارِ فَكَانَ ذَلِكَ أَيْضًا سَبَبَ وَصُولِ الْإِلَافَةِ إِلَى مُعَاوِيَةَ الَّذِي قَاتَلَ خَلِيفَةَ الْمُسْلِمِينَ وَ وَصِيَّ رَسُولِ رَبِّ الْعَالَمِينَ وَ قَاتَلَ وَجْهَ بَنِي هَاشِمٍ وَ الصَّحَابَةَ وَ التَّابِعِينَ وَ فَعَلَ مَا فَعَلَ وَ كَانَ ذَلِكَ أَيْضًا سَبَبَ وَصُولِ الْإِلَافَةِ إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ الَّذِي قَتَلَ فِي أَوَّلِ خِلَافَتِهِ الْمُسَيِّئَ بْنَ عَلِيٍّ وَ ابْنَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ص وَ لَعْدُ رَسُولِ اللَّهِ وَ أَحَدَ سَيِّدِي شَبَابِ أَهْلِ الْبَيْتِ وَ قَدْ تَعَدَّمَ فِي رِوَايَاتِهِمْ مِنْ كُتُبِهِمُ الصِّحَاحِ بَعْضُ مَا أَتَبَّوْهُ مِنْ وَصَايَا النَّبِيِّ ص فِيهِ وَ فِي أَحْبَابِهِ وَ أُبْيِهِ وَ تَعْظِيمِ اللَّهِ لَهُمْ وَ دَلَالِيهِ عَلَيْهِمْ مَا لَا حَاجَةَ إِلَى تَكَرُّرِهِ وَ بَلَّغَ يَزِيدُ بْنُ مُعَاوِيَةَ إِلَى مَنْعِ الْمُسْلِمِينَ عَ وَ حَرْبِهِ عَلَى يَدِ عُمَرَ بْنِ سَعْدٍ مِنْ شَرْبِ مَاءِ الْفَرَازِ وَ قَتْلِ حَوَاصِيهِ وَ جَمَاعَةٍ مِنْ أَهْلِ بَيْتِهِ ثُمَّ قَتَلَهُ عَ بَعْدَهُ وَ نَسَبَ رِسَالَهُ وَ سَلَبَ عِيَالَهُ وَ حَمَلَ رَأْسَهُ عَلَى رِمَاحِ أَهْلِ الْإِسْلَامِ وَ سَيَّرَ حَزْمَ رَسُولِ اللَّهِ مِنَ الْعِرَاقِ إِلَى الشَّامِ عَلَى الْأَفْتَابِ مَكْشُوفَاتِ الْوُجُوهِ بَيْنَ الْأَعْدَاءِ وَ بَيْنَ أَهْلِ الْإِتِّتَابِ وَ أَتْبَعَ يَزِيدُ ذَلِكَ بِتَهْجِ مَدِينَةِ الرَّسُولِ ص

في مسند أبي هريرة و غيره أن النبي ص لعن من يحدث في المدينة حدثاً و جعلها حراماً.

And in (the book) ‘Musnad’ – Abu Hureyra (well-known fabricator) and others, ‘The Prophet^{saww} cursed the one who innovated an innovation in Al-Medina and made it to be prohibited’.

⁴³⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 63 H 2

وَكَانَ ذَلِكَ النَّهْبَ عَلَى يَدِ مُسْلِمِ بْنِ عُقْبَةَ نَائِبِهِ الَّذِي نَعَدَهُ إِلَيْهِمْ وَ سَبَى أَهْلَ الْمَدِينَةِ وَ بَايَعَهُمْ عَلَى أَنْعَمَ عَيْبِدُ قَيْسَ بْنِ لَيْرِيدَ بْنِ مُعَاوِيَةَ وَ أَبَاحَهَا ثَلَاثَةَ أَيَّامٍ حَتَّى دَخَرَ جَمَاعَةً مِنْ أَصْحَابِ التَّوَارِيخِ أَنَّهُ وُلِدَ مِنْهُمْ فِي تِلْكَ الْمُدَّةِ أَرْبَعَةُ آلَافٍ مَوْلُودٍ لَا يُعْرَفُ لَهُمْ أَبٌ وَ كَانَ فِي الْمَدِينَةِ وَ مَوْتُهُ بَنِي هَاشِمٍ وَ الصَّحَابَةَ وَ التَّابِعِينَ وَ حَرَمُ خَلْفِي عَظِيمٍ مِنَ الْمُسْلِمِينَ وَ اتَّبَعَ يَرِيدُ ذَلِكَ فِي وَصِيَّتِهِ لِمُسْلِمِ بْنِ عُقْبَةَ بِإِنْفَادِ الْمُصْطَبِ بْنِ عُمَرَ الشُّكْرِيِّ لِبَيْتَالِ عَبْدِ اللَّهِ بْنِ الرَّبِيعِ بِمَكَّةَ فَوَسَّى الْكُتَيْبَةَ بِحِرْقِ الْحَيْضِ وَ الْمَجَارَةِ وَ هَتَكَ حُرْمَةَ حَرَمِ اللَّهِ تَعَالَى وَ حَرَمَ رَمُولِهِ حَسْرَةً وَ تَجَاوَزَ بِالْفَسَادِ فِي الْعَيْتَادِ وَ الْبِلَادِ وَ كَانَ ذَلِكَ الْإِحْتِيَارَ سَبَبَ وَ حُصُولِ الْخِلَافَةِ إِلَى شُعْبَةَ بَنِي أُمَيَّةَ وَ إِلَى هَرَبِ بَنِي هَاشِمٍ مِنْهُمْ خَوْفًا عَلَى أَنْفُسِهِمْ وَ إِلَى قَتْلِ الصَّالِحِينَ وَ الْأَخْيَارِ وَ إِلَى إِخْتِيَاءِ سُنَنِ الْمَجَارَةِ وَ الْأَشْرَارِ حَتَّى وَصَلَ الْأَمْرُ إِلَى خِلَافَةِ الْوَلِيدِ بْنِ يَرِيدِ الرَّبِيعِيِّ الَّذِي تَعَالَى يَوْمًا مِنَ الْمُصْطَفِ فَحَرَجَ وَ اسْتَمْتَعُوا وَ خَابَ كُلُّ بَيْتَارٍ عَيْبِدُ قَيْسَ فَرَمَى الْمُصْطَفِ مِنْ يَدِهِ وَ أَمَرَ أَنْ يُجْعَلَ هَدَفًا وَ رَمَاهُ بِالرُّشْمَابِ وَ أَنْشَدَ نَطْمًا

فَهَا أَنَا ذَلِكَ بَيْتَارٍ عَيْبِدُ

فَعَلَّ يَا رَبِّ مَرَّتِي الْوَلِيدُ

مُحَمَّدُ بْنُ بَيْتَارٍ عَيْبِدُ

إِذَا مَا سَمِعْتَ رَبَّكَ يَوْمَ حَشِيرٍ

وَ لَوْ كَانَ الْمُسْلِمُونَ قَدْ فَتَحُوا بِإِحْتِيَارِ اللَّهِ تَعَالَى وَ رَمُولِهِ لَهُمْ وَ مَا نَصَّ النَّبِيُّ حَسْرَةً مِنْ تَغْيِيرِ الْخِلَافَةِ فِي عِزَّتِهِ مَا وَقَعَ هَذَا الْكُلُّ وَ الْإِحْتِيَالَافُ فِي أَمْرِهِ وَ شَرِيعَتِهِ أَقُولُ لَيْسَ شَأْنُنَا فِي هَذَا الْكِتَابِ ذِكْرُ الدَّلَائِلِ الْعَقْلِيَّةِ وَ الْبَيِّنَاتِ الْحَقِيقِيَّةِ وَ الْمَوْثُوقِ فِيهَا نَمَسَ أَرَادَ ذَلِكَ فَلْيَرْجِعْ إِلَى كِتَابِ الشَّيْبَانِيِّ وَ تَقْرِيبِ الْمَعَارِفِ وَ عَرَبِيَّهَا مِمَّا هُوَ مَوْضُوعٌ لِذَلِكَ وَ نَحْنُ بِمَعْنَى اللَّهِ قَدْ أَوْرَدْنَا مِنَ الْأَخْبَارِ مَا فِي عَشْرِ مِنْ أَعْيَانِهِ كِتَابِيَّةً لَيْسَ أَرَادَ اللَّهُ هِدَايَتَهُ وَ اللَّهُ الْمُؤْتِقُ لِكُلِّ حَذْرٍ.

باب 64 ثواب ذكر فضائله و النظر إليها و استماعها و أن النظر إليه و إلى الأئمة من ولده ص عبادة

CHAPTER 64 – REWARDS OF MENTIONING HIS^{asws} MERITS, AND THE LOOKING AT THESE AND LISTENING TO THESE , AND THAT THE LOOKING AT HIM^{asws} AND TO THE IMAMS^{asws} FROM HIS^{asws} SONS^{asws} IS (AN ACT OF) WORSHIP

1- ما، الأماالي للشيخ الطوسي الحفاز عن عيسى بن موسى الهاشمي عن أبي بكر بن المرزبان عن محمد بن موسى القرشي عن إبراهيم بن سعيد الجعفي عن عبد الله البجلي عن شعبة عن قتادة عن حميد بن عبد الرحمن عن أبي سعيد الخدري عن عمران بن حصين قال قال رسول الله ص النظر إلى وجه علي بن أبي طالب عبادة.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Haffar, from Isa Bin Musa Al Hashimi, from Abu Bakr Bin Al Marzuban, from Muhammad Bin Musa Al Qurshy, from Ibrahim Bin Saeed Al Juany, from Abdullah Bin Al Bajali, from Sho'nba, from Qatadah, from Humejd Bin Abdul Rahman, from Abu Saeed Al Khudri, from Imran Bin Husayn who said,

'Rasool-Allah^{saww} said: 'The looking at the face of Ali^{asws} Bin Abu Talib^{asws} is (an act of) worship".⁴³⁵

2- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن جعفر الرزاز عن أيوب بن نوح عن صفوان بن يحيى عن العلاء عن محمد بن الصادق عن آتائه عن علي صلوات الله عليه قال قال رسول الله ص النظر إلى العالم عبادة و النظر إلى الإمام المُسبب عبادة و النظر إلى الوالدين برأفة و رحمة عبادة و النظر إلى الأخ تودة في الله عز و جل عبادة.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Ja'far Al Razaz, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Al A'la, from Muhammad,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'The looking at the scholar (Imam^{asws}) is (an act of) worship, and the looking at the equitable Imam^{asws} is (an act of) worship, and the looking at the parents with kindness and mercy is (an act of) worship, and the looking at the brother being cordial to him for the Sake of Allah^{azwj} Mighty and Majestic is (an act of) worship".⁴³⁶

3- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن معاذ بن سعيد عن أحمد بن المنذر عن عبد الوهاب بن همام عن أبيه همام بن نافع عن همام بن مثنى عن حجر المذري قال: قدمت مكة و بها أبو ذر جندب بن جنادة و قدِم في ذلك العام عُمر بن الخطاب حاجاً و معه طائفة من المهاجرين و الأنصار فيهم علي بن أبي طالب ع

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Muaz Bin Saeed, from Ahmad Bin Al Munzir, from Abdul Wahhab Bin Hammam, from his father Hammam Bin Nafie, from Hammam Bin Munie, from Hujr Al Muzry who said,

⁴³⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 64 H 1

⁴³⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 64 H 2

'I arrived at Makkah and Abu Zarr Jundab Bin Junada^{ra} was there, and in that year Umar Bin Al-Khattab arrived as a pilgrim, and with him was a party of the Emigrants and the Helpers, among them was Ali^{asws} Bin Abu Talib^{asws}.

فَبَيْنَا أَنَا فِي الْمَسْجِدِ الْحَرَامِ مَعَ أَبِي ذَرٍّ جَالِسٍ إِذْ مَرَّ بِنَا عَلِيٌّ وَ وَقَفَ يُصَلِّي بِإِزَائِنَا فَرَمَاهُ أَبُو ذَرٍّ بِبَصَرِهِ فَعُلْتُ رَحِمَكَ اللَّهُ يَا أَبَا ذَرٍّ إِنَّكَ لَتَنْظُرُ إِلَى عَلِيٍّ
عَ فَمَا تُفْلِعُ عَنْهُ

While I was seated in the Sacred Masjid with Abu Zarr^{ra} when Ali^{asws} passed by us and he^{asws} paused to pray Salat by our side. Abu Zarr^{ra} shot a glance at him^{asws}. I said, 'May Allah^{azwj} have Mercy on you^{ra}, O Abu Zarr^{ra}! You^{ra} looked at Ali^{asws}, and you^{ra} did not take (your^{ra} eyes) away from him^{asws}?'

قَالَ إِنِّي أَفْعَلُ ذَلِكَ فَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ النَّظْرُ إِلَى عَلِيٍّ بِنِ أَبِي طَالِبٍ عِبَادَةٌ وَ النَّظْرُ إِلَى الْوَالِدَيْنِ بِرَأْفَةٍ وَ رَحْمَةٍ عِبَادَةٌ وَ النَّظْرُ فِي الصَّحِيفَةِ
يَعْنِي صَحِيفَةَ الْقُرْآنِ عِبَادَةٌ وَ النَّظْرُ إِلَى الْكَعْبَةِ عِبَادَةٌ.

He^{ra} said, 'I^{ra} (tend to) do that for I^{ra} have heard Rasool-Allah^{saww} saying: 'The looking at Ali^{asws} Bin Abu Talib^{asws} is (an act of) worship, and the looking at the parents with kindness and mercy is (an act of) worship, and the looking into the Parchment, meaning Parchment of the Quran, is (an act of) worship, and the looking at the Kabah is (an act of) worship''⁴³⁷.

4- لي، الأمايلي للصدوق الطالقاني عن الجلودي عن الجوهري عن ابن عمار عن أبيه عن الصادق عن آتائه ع قال قال رسول الله ص إن الله تعالى
جعل لأخي علي بن أبي طالب ع فضائل لا تحصى عددها غير من ذكر فضيلة من فضائله مقرأ بها غفر الله له ما تقدم من ذنبه و ما تأخر و لو
وآق القيامة بدنوب الثقلين

(The book) 'Al Amaali' of Al Sadouq – Al Talaqani, from Al Jaloudy, from Al Jowhary, from Ibn Umarah, from his father,

'From Al-Sadiq^{asws}, from his forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} the Exalted Made such merits to be for my^{saww} brother Ali^{asws} Bin Abu Talib^{asws}, their number cannot be counted for others. The one who mentions a merit from his^{asws} merits, acknowledging with it, Allah^{azwj} would Forgive for him whatever had preceded from his sins and whatever would be delayed, and even if he were to arrive on the Day of Qiyamah with sins of the 'Saqalayn' (all the human beings and Jinn).

وَ مَنْ كَتَبَ فَضِيلَةً مِنْ فَضَائِلِ عَلِيٍّ بِنِ أَبِي طَالِبٍ ع لَمْ تَزَلِ الْمَلَائِكَةُ تَسْتَغْفِرُ لَهُ مَا بَقِيَ لِيَتْلِكَ الْكِتَابَةَ رَسْمٌ وَ مَنْ اسْتَمَعَ إِلَى فَضِيلَةٍ مِنْ فَضَائِلِهِ غَفَرَ اللَّهُ
لَهُ الذُّنُوبَ الَّتِي اكْتَسَبَهَا بِالِاسْتِمَاعِ وَ مَنْ نَظَرَ إِلَى كِتَابِهِ فِي فَضَائِلِهِ غَفَرَ اللَّهُ لَهُ الذُّنُوبَ الَّتِي اكْتَسَبَهَا بِالنَّظْرِ

And one who writes a merit from the merits of Ali^{asws} Bin Abu Talib^{asws}, the Angels would not cease seeking Forgiveness for him for as long as that writing remains written; and the one who listens to a merit from his^{asws} merits, Allah^{azwj} would Forgive for him the sins which had earned by the listening; and one who look at his book regarding his^{asws} merits, Allah^{azwj} would Forgive for him the sins which he had earned by the looking'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص النَّظْرُ إِلَى عَلِيٍّ بِنِ أَبِي طَالِبٍ ع عِبَادَةٌ وَ ذِكْرُهُ عِبَادَةٌ وَ لَا يُقْبَلُ إِيمَانُ عَبْدٍ إِلَّا بِوَلَايَتِهِ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِ.

⁴³⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 64 H 3

Then Rasool-Allah^{saww} said: 'The looking at Ali^{asws} Bin Abu Talib^{asws} is (an act of) worship, and mentioning him^{asws} is (an act of) worship, and the Eman of a servant will not be Accepted except being with his^{asws} Wilayah and the disavowing from his^{asws} enemies'.⁴³⁸

عَنْ أَحْطَبِ حُوَارِيٍّ وَ رَوَى عَنْهُ بِإِسْنَادِهِ إِلَى ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ أَنَّ الرِّيَاضَ أَقْلَامٌ وَ الْبَحْرَ مِدَادٌ وَ الْجِنَّ حُسَابٌ وَ الْإِنْسَ كُتَّابٌ مَا أَحْصَا فَضَائِلَ عَلِيِّ بْنِ أَبِي طَالِبٍ.

From the sermon of Al Khuwarizmi, and it is reported from him by his chain to Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'Even if the gardens were to be pens (pencils), and the oceans were to be ink, and the Jinn were to be counters, and the human beings were the writers, they would not (be able to) enumerate the merits of Ali^{asws} Bin Abu Talib^{asws}'.⁴³⁹

5- لي، الأمايلي للصدوق مُحَمَّدُ بْنُ الْقَاسِمِ الْأَسْتَرَابَادِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ أَحْمَدَ بْنِ هَارُونَ عَنْ عَمَّارِ بْنِ رَبِيعٍ عَنْ يَزِيدَ بْنِ هَارُونَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ص جَاءَهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَمَا رَأَيْتَ فَلَانًا رَكِبَ الْبَحْرَ بِبِضَاعَةٍ يَسِيرَةٍ وَ خَرَجَ إِلَى الصِّينِ فَأَسْرَعَ الْكَرَّةَ وَ أَغْطَمَ الْعَنِيمَةَ حَتَّى قَدَّ حَسَدَهُ أَهْلَ وُدِّهِ وَ أَوْسَعَ قَرَائِيهِ وَ جِيرَانِهِ

(The book) 'Al Amaali' of Al Sadouq – Muhammad Bin Al Qasim Al Astarabady, from Abdul Malik Bin Ahmad Bin Haroun, from Ammar Bin Raja'a, from Yazeed Bin Haroun, from Muhamad Bin Amro, from Abu Salama, from Abu Hureyra (well-known fabricator),

'A man came to Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! Did you^{saww} not see so and so who sailed the sea with little merchandise and went out to China, and how quickly was the return, and enormous was the profit until the people of his cordiality envied him and he was generous upon his kindred and his neighbours!'

فَقَالَ رَسُولُ اللَّهِ ص إِنَّ مَالَ الدُّنْيَا كُلَّمَا اِزْدَادَ كَثْرَةً وَ عِظْمًا اِزْدَادَ صَاحِبُهُ بَلَاءً فَلَا تَعْتَبِرُوا أَصْحَابَ الْأَمْوَالِ إِلَّا بِمَنْ جَادَ بِمَالِهِ فِي سَبِيلِ اللَّهِ وَ لَكِنَّ أَلَا أُخْبِرُكُمْ بِمَنْ هُوَ أَقْلٌ مِنْ صَاحِبِكُمْ بِبِضَاعَةٍ وَ أَسْرَعُ مِنْهُ كَرَّةً وَ أَغْطَمُ مِنْهُ عَنِيمَةً وَ مَا أَعَدَّ لَهُ مِنَ الْخَيْرَاتِ مَحْفُوظٌ لَهُ فِي خَزَائِنِ عَرْشِ الرَّحْمَنِ

Rasool-Allah^{saww} said: 'The wealth of the world, every time it increases in number and largeness, increases its owner in afflictions, therefore do not pursue the owners of the wealth except from the one being generous with his wealth in the Way of Allah^{azwj}. But, I^{saww} shall I^{saww} inform you of the one who is of even less merchandise than your companion (the trader), and quicker than him of return, and of larger profit than him, and there is not count for him of the charitable donations, treasured for him among the treasures of the Beneficent?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ص انظُرُوا إِلَى هَذَا الْمُشْبِلِ إِلَيْكُمْ فَتَنْظُرْنَا فَإِذَا رَجُلٌ مِنَ الْأَنْصَارِ رَثَّ الْهَيْبَةَ فَقَالَ رَسُولُ اللَّهِ ص إِنَّ هَذَا لَقَدْ صَعِدَ لَهُ فِي هَذَا الْيَوْمِ إِلَى الْعُلُوِّ مِنَ الْخَيْرَاتِ وَ الطَّاعَاتِ مَا لَوْ قُسِمَ عَلَى جَمِيعِ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِ لَكَانَ نَصِيبَ أَقْلِهِمْ مِنْهُ غُفْرَانٌ ذُنُوبِهِ وَ وُجُوبَ الْجَنَّةِ لَهُ

They said, 'Yes, O Rasool-Allah^{saww}!' Rasool-Allah^{saww} said: 'Look at this one coming towards you' – and there was a man from the Helpers of the bushy beard. Rasool-Allah^{saww} said:

⁴³⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 64 H 4 a

⁴³⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 64 H 4 b

‘There has ascended for him during this day to the loftiness, from the charitable donations and the (acts of) obedience, what if it was to be divided upon entirety of the inhabitants of the skies and the earth, a share of their least one would be a Forgiveness of his sins, and obligate the Paradise for him.

قَالُوا يَا رَسُولَ اللَّهِ فَقَالَ سَلُوهُ يُخْبِرُكُمْ عَمَّا صَنَعَ فِي هَذَا الْيَوْمِ فَأَقْبَلَ عَلَيْهِ أَصْحَابُ رَسُولِ اللَّهِ صَ وَ قَالُوا لَهُ هَنِيئاً لَكَ مَا بَشَّرَكَ بِهِ رَسُولُ اللَّهِ صَ فَمَا دَا صَنَعْتَ فِي يَوْمِكَ هَذَا حَتَّى كُتِبَ لَكَ مَا كُتِبَ

They said, ‘Due to what would that be so, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Ask him, he will inform you about what he has done during this day’. The companions of Rasool-Allah^{saww} came to him and said to him, ‘Congratulations to you of what Rasool-Allah^{saww} has given you the glad tidings with! What have you done during this day of yours, until it has been written for what has been written?’

فَقَالَ الرَّجُلُ مَا أَعْلَمُ أَيَّ صَنَعْتُ شَيْئاً غَيْرَ أَيَّ خَرَجْتُ مِنْ بَيْتِي وَ أَرَدْتُ حَاجَةً كُنْتُ أُبْتَاطُ عَنْهَا فَحَشِيتُ أَنْ تُكُونَ فَاتَنَّنِي فَقُلْتُ فِي نَفْسِي لِأَعْتَاضِرَ مِنْهَا النَّظَرَ إِلَى وَجْهِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ فَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صَ يَقُولُ النَّظَرُ إِلَى وَجْهِ عَلِيِّ عِبَادَةٌ

The man said, ‘I do not know of having done anything apart from I went out from my house and wanted a need which I had delayed from it, and I feared that it would be lost from me. I said within myself, ‘Instead of it I shall look at the face of Ali^{asws} Bin Abu Talib^{asws}, for I have heard Rasool-Allah^{saww} saying: ‘The looking at the face of Ali^{asws} is (an act of) worship’.

فَقَالَ رَسُولُ اللَّهِ صَ إِي وَ اللَّهُ عِبَادَةٌ وَ أَيُّ عِبَادَةٍ إِنَّكَ يَا عَبْدَ اللَّهِ دَهَبْتَ تَبْتَعِي أَنْ تَكْتَسِبَ دِينَراً لِعُوتِ عِيَالِكَ فَفَاتَكَ ذَلِكَ فَاعْتَضَتْ مِنْهُ النَّظَرَ إِلَى وَجْهِ عَلِيِّ وَ أَنْتَ لَهُ مُحِبٌّ وَ لِفَضْلِهِ مُعْتَمِدٌ وَ ذَلِكَ خَيْرٌ لَكَ مِنْ أَنْ لَوْ كَانَتْ الدُّنْيَا كُلُّهَا لَكَ دَهَبَةً حَمْرَاءَ فَأَنْفَقْتَهَا فِي سَبِيلِ اللَّهِ وَ لَتَشْفَعَنَّ بِعَدَدِ كُلِّ نَفْسٍ تَنْفَسْتَهُ فِي مَصِيرِكَ إِلَيْهِ فِي أَلْفِ رَقْمَةٍ يُغْنِيهِمُ اللَّهُ مِنَ النَّارِ بِشَفَاعَتِكَ.

Rasool-Allah^{saww} said: ‘Yes, by Allah^{azwj}, (it is) worship, and yes (it is) worship. O servant of Allah^{azwj}! You went seeking to earn a Dinar for the subsistence of your dependants, but that was lost from you, so you, in exchange from it, looked at the face of Ali^{asws}, and you are one who loves him^{asws}, and are a believer of his^{asws} merits, and that is better for you that if the world, all of it, were to be for you, as red gold, and you spend it in the Way of Allah^{azwj}, and you will be interceding for the number of breaths you breathed in your going to him^{asws}, among a thousand necks Allah^{azwj} would Free them from the Fire due to your intercession!’⁴⁴⁰

6- قب، المناقب لابن شهر آشوب الحطيب في الأزهريين عن عمران بن الحصين و الرخشيري في ربيع الأبرار عن عبد الرزاق عن معمر عن الزهري عن عروة عن عائشة و السمعاني في الرسالة القوامية عن عمر بن الخطاب عن الحذري و يوسف بن موسى القطان عن وكيع عن مالك بن أنس عن الزهري عن أنس عن عمر بن الخطاب و اللفظ لعائشة قالت كان أبو بكر يديم النظر إلى علي ع فقبل له في ذلك فقالت سمعت رسول الله ص يقول النظر إلى علي عِبَادَةٌ.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) Al Khateeb in (the book) Al Arbaeen’, from Imran Bin Al-Husayn and Al Zamakhshary in (the book) ‘Rabie Al Abrar’, from Abdul Razzaq, from Ma’mar, from Al Zuhry, from Urwah, from Ayesha (well-known fabricator), and Al Sam’any in (the book) ‘Risalat al Qiwamiya’, from

⁴⁴⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 64 H 5

Umar Bin Al Khattab, from Al Khudry, and Yusuf Bin Musa Al Qattan, from Wakie, from Malik Bin Anas, from Al Zuhry, from Anas (well-known fabricator), from Umar Bin Al Khattab, and the wording are of Ayesha who said,

‘Abu Bakr used to constantly look at Ali^{asws}. It was said to him regarding that, so he said, ‘I heard Rasool-Allah^{saww} saying: ‘The looking at Ali^{asws} is (an act of) worship’’.⁴⁴¹

الإِبَانَةُ عَنِ ابْنِ بَطَّةَ رَوَى أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: رَأَيْتُ مُعَاذًا يُدِيمُ النَّظَرَ إِلَى وَجْهِ عَلِيٍّ عَ فَعُلْتُ لَهُ إِنَّكَ تُدِيمُ النَّظَرَ إِلَيْهِ كَأَنَّكَ لَمْ تَرَهُ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ النَّظَرَ إِلَى وَجْهِ عَلِيٍّ بِنِ أَبِي طَالِبٍ عِبَادَةٌ.

(The book) ‘Al Ibanah’ - From Ibn Battah, It is reported by Abu Salih, from Abu Hureyra (well-known fabricator) who said,

‘I saw Muaz constantly looking at the face of Ali^{asws}. I said to him, ‘You are constantly looking at him^{asws} as if you have not seen him^{asws} (for a long time)’. He said, ‘I heard Rasool-Allah^{saww} saying: ‘The looking to the face of Ali^{asws} Bin Abu Talib^{asws} is (an act of) worship’’.⁴⁴²

وَهُوَ فِي أَكْثَرِ الرِّوَايَاتِ وَ فِي رِوَايَاتِ عَمَّارٍ وَ مُعَاذٍ وَ عَائِشَةَ عَنِ النَّبِيِّ ص النَّظَرَ إِلَى عَلِيٍّ بِنِ أَبِي طَالِبٍ عِبَادَةٌ وَ ذِكْرُهُ عِبَادَةٌ وَ لَا يُقْبَلُ إِيمَانٌ عِنْدِي إِلَّا بِوَلَايَتِهِ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِ.

And it is in a lot of reports, and in the reports of Ammar^{ra} and Muaz, and Ayesha (well-known fabricator),

‘From the Prophet^{saww} having said: ‘The looking at Ali^{asws} Bin Abu Talib^{asws} is (an act of) worship, and mentioning him^{asws} is (an act of) worship, and the Eman of a servant will not be Accepted except being with his^{asws} Wilayah, and the disavowing from his^{asws} enemy’’.⁴⁴³

شِيرَوِيهِ فِي الْفِرْدَوْسِ قَالَتْ عَائِشَةُ قَالَتْ النَّبِيُّ ص ذَكَرَ عَلِيٍّ عِبَادَةٌ.

Shirawiya in (the book) ‘Al-Firdows’, ‘Ayesha said, ‘Mentioning Ali^{asws} is (an act of) worship’’.⁴⁴⁴

الْحَرْكُوشِيُّ فِي شَرْفِ النَّبِيِّ ص أَنَّهُ كَانَ النَّاسُ يُصَلُّونَ وَ أَبُو ذَرٍّ يَنْظُرُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ فَعَبِلَ لَهُ فِي ذَلِكَ فَقَالَ رَسُولُ اللَّهِ ص يَقُولُ النَّظَرَ إِلَى عَلِيٍّ بِنِ أَبِي طَالِبٍ عِبَادَةٌ وَ النَّظَرَ إِلَى الْوَالِدَيْنِ بِرَأْفَةٍ وَ رَحْمَةٍ عِبَادَةٌ وَ النَّظَرَ فِي الْمُصْحَفِ عِبَادَةٌ وَ النَّظَرَ إِلَى الْكَعْبَةِ عِبَادَةٌ.

Al-Kharkowshi in (the book) ‘Sharf Al-Nabi^{saww}’ – ‘It was such that the people were praying Salat and Abu Zarr^{ra} was looking at Amir Al-Momineen^{asws}. It was said to him^{ra} regarding that, he^{ra} said, ‘I^{ra} heard Rasool-Allah^{saww} saying: ‘The looking at Ali^{asws} Bin Abu Talib^{asws} is (an act of) worship, and the looking at the parents with kindness and mercy is (an act of) worship, and the looking into the Parchment (Quran) is (an act of) worship, and the looking to the Kabah is (an act of) worship’’.⁴⁴⁵

أَبُو ذَرٍّ قَالَ النَّبِيُّ ص مَثَلُ عَلِيٍّ فِيكُمْ أَوْ قَالَ فِي هَذِهِ الْأُمَّةِ كَمَثَلِ الْكَعْبَةِ الْمَسْتَوْرَةِ النَّظَرَ إِلَيْهَا عِبَادَةٌ وَ الْحُجُّ إِلَيْهَا فَرِيضَةٌ.

⁴⁴¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 64 H 6 a

⁴⁴² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 64 H 6 b

⁴⁴³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 64 H 6 c

⁴⁴⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 64 H 6 d

⁴⁴⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 64 H 6 e

Abu Zarr^{ra} said, ‘The Prophet^{saww} said: ‘An example of Ali^{asws} among you all’ – or said: ‘In this community, is like an example of the curtained Kabah. The looking at it is (an act of) worship, and the Hajj to it is an Obligation’’.⁴⁴⁶

7- يل، الفضائل لابن شاذان فض، كتاب الروضة بالإسناد يرفعه عن أم المؤمنين أم سلمة رضي الله عنها أنها قالت سمعت رسول الله ص يقول ما قوم اجتمعوا يذكرون فضل علي بن أبي طالب إلا هبطت عليهم ملائكة السماء حتى تحف بهم

(The book) ‘Al Fazaail’ if Ibn Shazan, (and) ‘Kitab Al Rowza’, by the chain raising it,

‘From Mother of the Momineen, Umm Salama^{ra}, may Allah^{azwj} be Pleased from her^{ra} having said, ‘I heard Rasool-Allah^{saww} saying: ‘There is no group gathering, mentioning merits of Ali^{asws} Bin Abu Talib^{asws} except, the Angels of the sky descend unto them until they surround them.

فإذا تفرقوا عرجت الملائكة إلى السماء فيقول لهم الملائكة إنا نشم من رايحتكم ما لا نشم من الملائكة فلم تر رائحة أطيب منها فيقولون كنا عند قوم يذكرون محمداً وأهل بيته فعلق فينا من ريحهم فتعطرنا

When they disperse, the Angels ascend to the sky, so the (other) Angels say to them, ‘We can smell from your aromas what we cannot smell from the (other) Angels, and we have not observed any smell more aromatic than it!’ They said, ‘We were in the presence of a people mentioning Muhammad^{saww} and People^{asws} of his^{saww} Household, so there became attached in us from their aromas, so we go perfumed’.

فيقولون اهبطوا بنا إليهم فيقولون تفرقوا و مضى كل واحد منهم إلى منزله فيقولون اهبطوا بنا حتى نتعطر بذلك المكان.

They said, ‘Come down with us to go to them’. They said, ‘They have already dispersed, and each one has gone to his house’. They said, ‘Come down with us until we get perfumed with that place (of gathering)’’.⁴⁴⁷

8- بشاء، بشارة المصطفى علي بن الحسين الرازي عن الحسين بن محمد الحلواني عن الشريف المرتضى علي بن الحسين الموسوي عن أبيه الحسين بن موسى عن أبيه موسى بن محمد بن موسى عن أبيه محمد بن موسى عن أبيه جعفر عن آبائه ع عن جابر بن عبد الله قال: قال رسول الله ص زئبوا بحالكم بذكر علي بن أبي طالب.

(The book) ‘Bashaarat Al Mustafa^{saww}’ – Ali Bin Al-Husayn Al Razy, from Al-Husayn Bin Muhammad al Hulwany, from Al Shareef Al Murtaza, Ali Bin Al-Husayn Al Musawy, from his father Al-Husayn Bin Musa, from his father Musa Bin Muhammad, from his father Muhammad Bin Musa, from his father Musa Bin Ibrahim,

‘From Ibrahim son of Musa^{asws}, from his father Musa^{asws} Bin Ja’far^{asws}, from his^{asws} forefathers^{asws}, from Jabir Bin Abdullah having said, ‘Rasool-Allah^{saww} said: ‘Adorn your gatherings with the mention of Ali^{asws} Bin Abu Talib^{asws}’’.⁴⁴⁸

9- مد، العمدة من مناقب ابن المغازلي عن أحمد بن المظفر العطار عن عبد العزيز بن محمد بن عثمان عن محمد بن علي بن معمر عن حمدان بن المعافى عن وكيع عن هشام بن عروة عن أبيه عن عائشة قالت قال رسول الله ص ذكر علي عباداً.

⁴⁴⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 64 H 6 f

⁴⁴⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 64 H 7

⁴⁴⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 64 H 8

(The book) 'Al Amdah' – From Ibn Al Maghazi, from Ahmad Bin Al Muzaffar Al Attar, from Abdul Aziz Bin Muhammad Bin Usman, from Muhammad Bin Ali Bin Ma'mar, from Hamdan Bin Al Muafy, from Wakie, from Hisham Bin Urwah, from his father, from Ayesha (well-known fabricator) said,

'Rasool-Allah^{saww} said: 'Mention of Ali^{asws} is (an act of) worship''.⁴⁴⁹

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَبْدِ الْوَهَّابِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْعَلَوِيِّ الْعَدَلِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحَدَّادِ عَنِ مُحَمَّدِ بْنِ يُوسُفَ عَنْ عَبْدِ الْحَمِيدِ بْنِ يَحْيَى عَنْ سَوَّارِ بْنِ مُصْعَبٍ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّظَرُ إِلَى عَلِيٍّ عِبَادَةٌ.

And from him, from Muhammad Bin Ahmad Bin Abdul Wahhab, from Al-Husayn Bin Muhammad Al Alawy Al Adl, from Ahmad Bin Muhammad Al Haddad, from Muhammad Bin Yunus, from Abdul Hameen Bin Yahya, from Sawwar Bin Mus'ab, from Al Kalby, from Abu Salih, from Abu Hureyra (well-known fabricator), from Muaz Bin Jabal who said,

'Rasool-Allah^{saww} said: 'The looking at Ali^{asws} is (an act of) worship''.⁴⁵⁰

الرُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ رَأَيْتُ أَبَا بَكْرٍ يُكَيِّرُ النَّظَرَ إِلَى وَجْهِ عَلِيٍّ فَقُلْتُ يَا أَبَتِ أَرَأَيْكَ تُكَيِّرُ النَّظَرَ إِلَى وَجْهِ عَلِيٍّ فَقَالَ يَا بُنَيَّةَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ النَّظَرُ إِلَى وَجْهِ عَلِيٍّ عِبَادَةٌ.

Al Zuhry, from Urwah, from Ayesha (well-known fabricator), said,

'I saw Abu Bakr looking at the face of Ali^{asws}, so I said, 'O father! I see you frequently looking at the face of Ali^{asws}!' He said, 'O daughter! I heard Rasool-Allah^{saww} saying: 'The looking at the face of Ali^{asws} is (an act of) worship''.⁴⁵¹

وَعَنْهُ عَنْ عَبْدِ الْوَهَّابِ بْنِ مُحَمَّدِ بْنِ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عِمْرَانَ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي الْعَوْفِ الرَّهْرِيِّ عَنْ كَثِيرِ بْنِ هِشَامٍ عَنْ جَعْفَرِ بْنِ بُرْقَانَ قَالَ: بَلَغَنِي أَنَّ عَائِشَةَ كَانَتْ تَقُولُ زَيْتُوا بِمَجَالِسِكُمْ بِذِكْرِ عَلِيٍّ ع.

And from him, from Abdul Wahhab Bin Muhammad Bin Musa, from Abdullah Bin Muhammad Bin Ahmad, from Imran Bin Al Bakhtari, from Abu Al Awf Al Zuhry, from Kaseer Bin Hisham, from Ja'far Bin Burqan who said,

'It reached me that Ayesha used to say, 'Adorn your gathering with the mention of Ali^{asws}'.⁴⁵²

⁴⁴⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 64 H 9 a

⁴⁵⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 64 H 9 b

⁴⁵¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 64 H 9 c

⁴⁵² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 64 H 9 d

باب 65 أنه صلوات الله عليه سبق الناس في الإسلام و الإيمان و البيعة و الصلوات زمانا و رتبة و أنه الصديق و الفاروق و فيه كثير من النصوص و المناقب

CHAPTER 65 – HE^{asws} PRECEDED THE PEOPLE IN AL-ISLAM, AND THE EMAN, AND THE ALLEGIANCE, AND THE SALAT FOR A TIME, AND RANK, AND HE^{asws} IS THE TRUTHFUL, AND THE DISTINGUISHER, AND IN IT ARE A LOT OF TEXTS AND THE VIRTUES

1- قب، المناقب لابن شهر آشوب أبو عبد الله المرزباني و أبو نعيم الأصفهاني في كتابيهما فيما نزل من القرآن في علي ع و التطزي في الخصائص عن الكلبي عن أبي صالح عن ابن عباس و روى أصحابنا عن الباقر ع في قوله تعالى و اركعوا مع الرَّاكِعِينَ نزلت في رسول الله ص و علي بن أبي طالب ع و هما أول من صلى و ركع.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Abdullah Al Marzbany and Abu Nueym Al Asfahani in their book 'Fi Ma Nazal Min Al Quran Fi Ali^{asws}', and Al Natanzi in (the book) 'Al Khasaais', from Al Kalby, from Abu Salih, from Ibn Abbas, and our companions have reported it,

'From Al-Baqir^{asws} regarding Words of the Exalted: **and perform Ruku with the Ruku performers [2:43]**: 'It was Revealed regarding Rasool-Allah^{saww} and Ali^{asws} Bin Abu Talib^{asws}, they^{asws} were both the first ones to pray Salat''⁴⁵³

المرزباني عن الكلبي عن أبي صالح عن ابن عباس في قوله و الذين آمنوا و عملوا الصالحات أولئك أصحاب الجنة هم فيها خالدون نزلت في علي خاصة و هو أول مؤمن و أول مصلٍ بعد النبي ص.

Al Marzabani, from Al Kalby, from Abu Salih, from Ibn Abbas,

'Regarding His^{azwj} Words: **And those who are believing and doing righteous deeds, they are the dwellers of the Paradise; they would be in it eternally [2:82]**, 'It was Revealed regarding Ali^{asws} in particular, and he^{asws} is the first Momin and first one to pray Salat after the Prophet^{saww}'⁴⁵⁴

تفسير السدي عن قتادة عن عطاء عن ابن عباس في قوله تعالى إن ربك يعلم أنك تقوم أدنى من ثلثي الليل و نصفه و ثلثه و طائفة من الذين معك فأول من صلى مع رسول الله ص علي بن أبي طالب ع.

Tafseer Al Sudy, from Qatadah, from Ata'a, from Ibn Abbas,

'Regarding Words of the Exalted: **Surely, your Lord knows that you stand (in Salat) nearly two-thirds of the night, and half of it, and a third of it, and (so do) a group of those who**

⁴⁵³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 a

⁴⁵⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 b

are with you [73:20], ‘The first one to pray Salat with Rasool-Allah^{saww} is Ali^{asws} Bin Abu Talib^{asws}’.⁴⁵⁵

تَفْسِيرُ الْفُطَّانِ عَنْ وَكَيْعٍ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ يَا أَيُّهَا الْمُدَّثِّرُ يَغْنِي مُحَمَّدًا اذْثُرَ بِنَبِيِّهِ ثُمَّ فَأَنْذِرْ أَيُّ فَصَلٍّ وَ اذْعُ عَلِيَّ بْنَ أَبِي طَالِبٍ إِلَى الصَّلَاةِ مَعَكَ وَ رَبِّكَ فَكَبَّرَ بِمَا تَقُولُ عَبْدَهُ الْأَوْثَانَ.

Tafseer Al Qattan, from Wakie, from Sufyan, from Al Sudy, from Abu Salih, from Ibn Abbas,

‘Regarding His^{azwj} Words: **O you Al-Muddasir! (the covered one) [74:1]**, ‘It means Muhammad^{saww} covering with his^{saww} cloth, **Arise, so warn (others) [74:2]** – i.e. pray Salat and call Ali^{asws} Bin Abu Talib^{asws} to the Salat with you^{saww}, **And your Lord, so exclaim His Greatness [74:3]**, from what the idol worshippers are saying’.⁴⁵⁶

تَفْسِيرُ يَعْقُوبَ بْنِ سُفْيَانَ قَالَ حَدَّثَنَا أَبُو بَكْرِ الْحَمِيدِيُّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ ابْنِ أَبِي النَّجَّاحِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ فِي خَيْرٍ يَذْكُرُ فِيهِ كَيْفِيَّةَ بَعَثَةِ النَّبِيِّ ص ثُمَّ قَالَ قَالَ بَيْنَا رَسُولُ اللَّهِ فَائِمٌ يُصَلِّي مَعَ خَدِيجَةَ إِذْ طَلَعَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ لَهُ مَا هَذَا يَا مُحَمَّدُ قَالَ هَذَا دِينُ اللَّهِ فَأَمِنَ بِهِ وَ صَدَّقَهُ

Tafseer Yaqoub Bin Sufyan, he said, ‘It is narrated to us by Abu Bakr Al Hameydi, from Sufyan Bin Uyayna, from Ibn Abu Al Bajeeh, from Mujahid, from Ibn Abbas,

‘In a Hadeeth mentioned in it the mode of the Sending of the Prophet^{saww}. Then he said, ‘While Rasool-Allah^{saww} was standing praying Salat with (Syeda) Khadeeja^{asws}, when Ali^{asws} Bin Abu Talib^{asws} emerged. He^{asws} said to him^{saww}: ‘What is this, O Muhammad^{saww}?’ He^{saww} said: ‘This is the religion of Allah^{azwj}, so believe in it and ratify it’.

ثُمَّ كَانَا يُصَلِّيَانِ وَ يَرْكَعَانِ وَ يَسْجُدَانِ فَأَبْصَرَهُمَا أَهْلُ مَكَّةَ فَفَسَّخَا الْخَبْرَ فِيهِمْ أَنَّ مُحَمَّدًا قَدْ جُنَّ فَتَزَلَّ ن وَ الْقَلَمُ وَ مَا يَسْطُرُونَ مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ.

Then they^{asws} were both praying Salat and performing Ruk’u and Sajdah. The people of Makkah saw them^{asws} and the news spread among them that Muhammad^{saww} had become insane. So, it was Revealed: **Noon and the Pen, and what they will be writing! [68:1] You are not, by the Favour of your Lord, insane! [68:2]**’.⁴⁵⁷

شَرَفُ النَّبِيِّ عَنِ الْمُتَوَكُّشِيِّ قَالَ: وَ جَاءَ جِبْرَائِيلُ بِأَعْلَى مَكَّةَ وَ عَلَّمَهُ الصَّلَاةَ فَانْفَجَرَتْ مِنَ الْوَادِي عَيْنٌ حَتَّى تَوَضَّأَ جِبْرَائِيلُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص وَ تَعَلَّمَ رَسُولُ اللَّهِ ص مِنْهُ الطَّهَارَةَ ثُمَّ أَمَرَ بِهِ عَلِيًّا ع.

(The book) ‘Sharaf Al Nabi^{saww}’ – From Al Kharkowshi who said,

‘And Jibraeel^{as} came at the top of Makkah and taught him^{saww} the Salat, and a spring burst forth from the valley until Jibraeel^{as} performed Wu’du in front of Rasool-Allah^{saww} and taught Rasool-Allah^{azwj} the cleanliness from it. Then he^{saww} instructed Ali^{asws} with it’.⁴⁵⁸

⁴⁵⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 c

⁴⁵⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 d

⁴⁵⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 e

⁴⁵⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 f

تاريخ [تاريخاً] الطَّبْرِيِّ وَ الْبَلَاذُرِيِّ وَ جَامِعِ التِّرْمِذِيِّ وَ إِبَانَةَ الْعُكْبَرِيِّ وَ فِرْدَوْسَ الدَّيْلَمِيِّ وَ أَحَادِيثَ أَبِي بَكْرٍ بْنِ مَالِكٍ وَ فَضَائِلَ الصَّحَابَةِ عَنِ الرَّعْفَرِيِّ
عَنْ يَزِيدَ بْنِ هَارُونَ عَنْ شُعْبَةَ عَنْ عَمْرٍو بْنِ مُرَّةَ عَنْ أَبِي حَمْرَةَ عَنْ زَيْدِ بْنِ أَرْقَمَ وَ مُسْنَدَ أَحْمَدَ عَنْ عَمْرٍو بْنِ مَيْمُونٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ صَلَّى مَعِيَ عَلَيَّ.

(The books) ‘Tareekh’ of Al Tabari, and Al Balazuri, and ‘Jamie’ of Al Tirmizi, and ‘Ibanah’ of Al Ukbari, and ‘Firdows’ of Al Daylami, and Ahadeeth of Abu Bakr Bin Malik, and ‘Fazaail’ of Al Sahaba, from Al Zafrani, from Yazeed Bin Haroun, from Sho’ba, from Amro Bin Murrah, from Abu Hamza, from Zayd Bin Arqam, and Musnad of Ahmad, from Amro Bin Maymoun, from Ibn Abbas who said,

‘The Prophet^{saww} said: ‘The first one to pray Salat with me^{saww} was Ali^{asws}’.⁴⁵⁹

تَارِيحُ النَّسَوِيِّ قَالَ زَيْدُ بْنُ أَرْقَمٍ أَوَّلُ مَنْ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Tareekh of Al Nasawy – Zayd Bin Arqam said, ‘The first one to pray Salat with Rasool-Allah^{saww} was Ali^{asws}’.⁴⁶⁰

جَامِعُ التِّرْمِذِيِّ وَ مُسْنَدُ أَبِي يَعْلَى الْمُؤَصِّلِيِّ عَنْ أَنَسٍ وَ تَارِيحُ الطَّبْرِيِّ عَنْ جَابِرٍ قَالَ بُعِثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْثَلَاثَاءِ.

(The book) ‘Jamie’ of Al Tirmizi, and ‘Musnad’ of Abu Ya’la Al Mowsily, from Anas (well known fabricator), and ‘Tareekh’ of Al Tabari, from Jabir who said,

‘The Prophet^{saww} was Sent on the day of Monday and Ali^{asws} prayed Salat on the day of Tuesday’.⁴⁶¹

أَبُو يُوسُفَ النَّسَوِيُّ فِي الْمَعْرِفَةِ وَ أَبُو الْقَاسِمِ عَبْدِ الْعَزِيزِ بْنُ إِسْحَاقَ فِي أَحْبَابِ أَبِي رَافِعٍ مِنْ عِشْرِينَ طَرِيقاً عَنْ أَبِي رَافِعٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْثَلَاثَاءِ وَ
صَلَّتْ خَدِيجَةُ آخِرَ يَوْمِ الْإِثْنَيْنِ وَ صَلَّى عَلَيَّ يَوْمَ الْثَلَاثَاءِ مِنَ الْعَدِ.

Abu Yusuf Al Nasawy in (the book) ‘Al Ma’rifa’, and Abu Al Qasim Abdul Aziz Bin Is’haq in Ahadeeth of Abu Rafie from twenty ways, from Abu Rafie,

‘The Prophet^{saww} prayed Salat on the day of Monday and Khadeeja^{asws} prayed at the end of the day of Monday, and Ali^{asws} prayed Salat on the day of Tuesday from the morning’.⁴⁶²

أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِ الْعُسْتَرَةِ وَ فِي فَضَائِلِ أَيْضاً وَ النَّسَوِيُّ فِي الْمَعْرِفَةِ وَ التِّرْمِذِيُّ فِي الْجَامِعِ وَ ابْنُ بَطَّةَ فِي الْإِبَانَةِ رَوَى عَلِيُّ بْنُ الْجَعْدِ عَنْ شُعْبَةَ عَنْ
سَلْمَةَ بْنِ كُهَيْلٍ عَنْ حَبَّةَ الْغُرَيْبِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ أَنَا أَوَّلُ مَنْ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Ahmad Bin Hanbal in (the book) ‘Musnad Al Ashara’, and in (the book) ‘Al Fazaail’ as well, and Al Nasawy in (the book) ‘Al Marifa’, and Al Tirmizi in (the book) ‘Al Jamie’, and Ibn Battah in ‘Al Ibanah’ – It is reported by Ali Bin Al Ja’ad, from Sho’ba, from Salama Bin Kuheyl, from Habbat Al Urny who said,

‘I heard Ali^{asws} saying: ‘I^{asws} am the first one to pray Salat with Rasool-Allah^{saww}’.⁴⁶³

⁴⁵⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 g

⁴⁶⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 h

⁴⁶¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 i

⁴⁶² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 j

⁴⁶³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 k

ابن حنبلٍ في مُسنَدِ العِشْرَةِ وَ فِي فَصَائِلِ الصَّحَابَةِ أَيْضاً عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنِ حَبَّةِ العُرَيْبِيِّ فِي خَبَرٍ طَوِيلٍ أَنَّهُ قَالَ عَلِيُّ عَ اللَّهُمَّ لَا أَعْتَرِفُ أَنَّ عَبْدًا مِنْ هَذِهِ الْأُمَّةِ عَبَدَكَ قَبْلِي عَيْرَ نَبِيِّكَ ثَلَاثَ مَرَّاتٍ الحَبَرِ.

Ibn Hanbal in (the book) ‘Musnad Al Ashara’, and in (the book) ‘Fazaail Al Sahaba’ as well, from Salama Bin Kuheyl, from Habbat Al Urny in a lengthy Hadeeth,

‘Ali^{asws} said: ‘O Allah^{azwj}! I^{asws} do not acknowledge that any servant from this community worshipped You^{azwj} before me^{asws} apart from Your^{azwj} Prophet^{saww}’ – three times - the Hadeeth”⁴⁶⁴.

وَ فِي مُسْنَدِ أَبِي يَعْلَى مَا أَعْلَمَ أَحَدًا مِنْ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا عَبْدَ اللَّهِ عَيْرِي الحَبَرِ.

And in (the book) ‘Musnad’ of Abu Ya’la – ‘I^{asws} do not know of anyone from this community, after its Prophet^{saww}, to have worshipped Allah^{azwj}, apart from me^{asws}’ – the Hadeeth”⁴⁶⁵.

الحُسَيْنُ بْنُ عَلِيٍّ عَ فِي قَوْلِهِ تَرَاهُمْ رُكَّعًا سُجَّدًا نَزَلَتْ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ.

Al-Husayn Bin Ali^{asws}, regarding His^{azwj} Words: **You will see them in Ruku and Sajdah [48:29]:** ‘It was Revealed regarding Ali^{asws} Bin Abu Talib^{asws}’⁴⁶⁶.

وَ رَوَى جَمَاعَةٌ أَنَّهُ نَزَلَ فِيهِ الدِّينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ.

And it is reported by a group – It was Revealed regarding him^{asws}: **those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]**”⁴⁶⁷.

تَفْسِيرُ الطَّنَانِ قَالَ ابْنُ مَسْعُودٍ قَالَ عَلِيُّ عَ يَا رَسُولَ اللَّهِ مَا أَقُولُ فِي السُّجُودِ فِي الصَّلَاةِ فَتَنَزَلَ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى قَالَ فَمَا أَقُولُ فِي الرُّكُوعِ فَتَنَزَلَ فَسَبَّحَ بِاسْمِ رَبِّكَ الْعَظِيمِ

Tafseer Al Qattan – Ibn Masoud said,

‘Ali^{asws} said: ‘O Rasool-Allah^{saww}! What should I^{asws} be saying while performing Sajdah in the Salat?’ So, it was Revealed: **Glorify the Name of your Lord, the Most Exalted [87:1]**. He^{asws} said: ‘So, what should I^{asws} be saying during the Ruk’u?’ So, it was Revealed: **Therefore, Glorify the Name of your Lord, the Magnificent [56:74]**.

فَكَانَ أَوَّلَ مَنْ قَالَ ذَلِكَ وَ أَنَّهُ صَلَّى قَبْلَ النَّاسِ كُلِّهِمْ سَبْعَ سِنِينَ وَ أَشْهُرًا مَعَ النَّبِيِّ صَ وَ صَلَّى مَعَ الْمُسْلِمِينَ أَرْبَعَ عَشْرَةَ سَنَةً وَ بَعْدَ النَّبِيِّ ثَلَاثِينَ سَنَةً.

Thus, he^{asws} was the first one to say that, and he^{asws} prayed Salat before the people did, all of them, for seven years and (some) months along with Rasool-Allah^{saww}, and he^{asws} prayed Salat with the Muslims for fourteen years, and after the Prophet^{saww}, for thirty years”⁴⁶⁸.

⁴⁶⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 l

⁴⁶⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 m

⁴⁶⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 n

⁴⁶⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 o

⁴⁶⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 p

ابنُ فَيَاضٍ فِي شَرْحِ الْأَخْبَارِ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْمَلَائِكَةُ عَلَيْهِ وَعَلَى عَليِّ بْنِ أَبِي طَالِبٍ سَبْعَ سِنِينَ وَ ذَلِكَ أَنَّهُ لَمْ يُؤْمَرْ بِدَعْوَى قَبْلَهُ وَ ذَلِكَ قَوْلُ اللَّهِ الَّذِينَ يُحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ.

Ibn Fayazi in (the book) 'Sharah Al Akhbar' – From Abu Ayoub Al Ansari who said,

'I heard the Prophet^{saww} saying: 'The Angels sent Salawaat upon me^{saww} and upon Ali^{asws} Bin Abu Talib^{asws} for seven years, and that is because (no one) from males had believed before him^{asws}, and that is the Word of Allah^{azwj}: **Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness [40:7]** – for the ones in the earth".⁴⁶⁹

وَ فِي رِوَايَةِ زِيَادِ بْنِ الْمُنْذِرِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع لَقَدْ مَكَثَتِ الْمَلَائِكَةُ سَبْعِينَ لَيْلَةً لَا تَسْتَغْفِرُونَ إِلَّا لِرَسُولِ اللَّهِ ص وَ لِي وَ فِينَا نَزَلَتْ وَ الْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا إِلَى قَوْلِهِ الْحَكِيمِ.

And in a report of Ziyad Bin Al Munzir, from Muhammad Bin Ali,

'From Amir Al-Momineen^{asws}: 'The Angels remained for seven year not seeking Forgiveness except for Rasool-Allah^{saww} and for me^{asws}, and regarding us^{asws} was Revealed: **Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe, 'Our Lord! [40:7]** – up to His^{azwj} Words: **the Wise [40:8]**".⁴⁷⁰

وَ رَوَى جَمَاعَةٌ عَنْ أَنَسِ وَ أَبِي أَيُّوبَ وَ رَوَى شَيْرَوَيْهُ فِي الْفِرْدَوْسِ عَنْ جَابِرٍ قَالُوا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْمَلَائِكَةُ عَلَيْهِ وَعَلَى عَليِّ بْنِ أَبِي طَالِبٍ سَبْعَ سِنِينَ قَبْلَ النَّاسِ وَ ذَلِكَ أَنَّهُ كَانَ يُصَلِّي وَ لَا يُصَلِّي مَعَنَا غَيْرُنَا.

And it is reported by a group, from Anas (well-known fabricator), and Abu Ayoub, and it is reported by Sheyrawiya in (the book) 'Al Firdows', from Jabir, they said,

'The Prophet^{saww} said: 'The Angels had sent Salawaat upon me^{saww} and upon Ali^{asws} Bin Abu Talib^{asws}, for seven years before the people, and that is because he^{asws} was praying Salat and no one was praying Salat apart from us^{asws}'.⁴⁷¹

وَ فِي رِوَايَةٍ لَمْ يُصَلِّ فِيهَا غَيْرِي وَ غَيْرُهُ.

And in a report: 'No one prayed during it apart from me^{saww} and him^{asws}'.⁴⁷²

وَ فِي رِوَايَةٍ لَمْ يُصَلِّ مَعِي رَجُلٌ غَيْرُهُ.

And in a report, 'No man prayed with me^{saww} apart from him^{asws}'.⁴⁷³

سَمِعْتُ ابْنَ مَاجَةَ وَ تَفْسِيرَ الثَّعْلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ أَنَّ عَلِيًّا صَلَّى مُسْتَحْفِيًّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعَ سِنِينَ وَ أَشْهُرًا.

⁴⁶⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 q

⁴⁷⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 s

⁴⁷¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 t

⁴⁷² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 u

⁴⁷³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 v

(The book) ‘Sunan’ of Ibn Maja, and Tafseer of Sa’alby, from Abdullah Bin Abu Rafie, from his father,

‘Ali^{asws} prayed Salat in concealment along with the Prophet^{saww} for seven years and (some) months’⁴⁷⁴.

تَارِيحُ الطَّبْرِيِّ وَ ابْنُ مَاجَةَ قَالَ عَبَّادُ بْنُ عَبْدِ اللَّهِ سَمِعْتُ عَلِيًّا يَقُولُ أَنَا عَبْدُ اللَّهِ وَ أُوهُرُ رَسُولِ اللَّهِ ص وَ أَنَا الصِّدِّيقُ الْأَكْبَرُ لَا يُفْهَمُ بَعْدِي إِلَّا كَاذِبٌ مُفْتَرٍ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ص سَبْعَ سِنِينَ.

(The book) ‘Tareekh Al-Tabari’, and (the book ‘Sunan’) of Ibn Maja – ‘I heard Ali^{asws} saying: ‘I^{asws} am a servant of Allah^{azwj}, and brother^{asws} of Rasool-Allah^{saww}, and I^{asws} am the greatest truthful, and no one will be saying it after me^{asws} except a fabricating liar. I^{asws} prayed Salat with Rasool-Allah^{saww} for seven years (before the people did)’⁴⁷⁵.

مُسْنَدُ أَبِي يَحْيَى قَالَ حَبَّةُ الْعَرِينِيُّ قَالَ عَلِيٌّ ع صَلَّيْتُ قَبْلَ أَنْ يُصَلِّيَ النَّاسُ سَبْعًا.

(The books) ‘Musnad’ of Ahmad and Abu Ya’la, ‘Habbat Al Arny said,

‘Ali^{asws} said: ‘I^{asws} prayed Salat the people did, by seven (years)’⁴⁷⁶.

و قد روينا عن الشيرازي ما رواه عن ابن عباس في قوله وَ السَّابِقُونَ الْأَوَّلُونَ نزلت في أمير المؤمنين ع سبق الناس كلهم بالإيمان و صلى القبلتين و بايع البيعتين.

And it has been reported to us by al Shirazi what is reported from Ibn Abbas,

‘Regarding His^{azwj} Words: **And the foremost, the first ones [9:100]**, ‘It was Revealed regarding Amir Al-Momineen^{asws}. He^{asws} preceded the people, all of them, with the Eman, and he^{asws} prayed to two Qiblahs, and pledged two allegiances’⁴⁷⁷.

تَارِيحُ الطَّبْرِيِّ بِثَلَاثَةِ طُرُقٍ وَ إِبَانَةُ الْعُكْبَرِيِّ مِنْ أَرْبَعَةِ طُرُقٍ وَ كِتَابُ الْمُبَعَّثِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ وَ التَّارِيحُ [تَارِيحُ] النَّسَوِيِّ وَ تَفْسِيرُ التَّغْلِيغِيِّ وَ كِتَابُ الْمَاوَرِدِيِّ وَ مُسْنَدُ أَبِي يَحْيَى الْمَوْصِلِيِّ وَ يَحْيَى بْنُ مَعِينٍ وَ كِتَابُ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ زِيَادِ النَّيْسَابُورِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ بِأَسَانِيدِهِمْ عَنِ ابْنِ مَسْعُودٍ وَ عَلْقَمَةَ الْبَجَلِيِّ وَ إِسْمَاعِيلَ بْنِ إِيَّاسَ بْنِ عَفِيفٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ كُلَّ وَاحِدٍ مِنْهُمْ قَالَ:

(The book) ‘Tareekh Al Tabari’ – By three ways, and (the book) ‘Ibanah’ of Al Akbari from four ways, and the book ‘Al Mab’as’ – From Muhammad Bin Is’haq, and (the book) ‘Tareekh’ of Al Nasawy, and (the book) ‘Tafseer’ of Al Sa’alby, the book ‘Al Mawardi’, and (the book) ‘Musnad’ of Abu Ya’la Al Mowsily, and Yahya Bin Maeen, and the book of Abu Abdullah Muhammad Bin Ziyad Al Neshapuri, from Abdullah Bin Ahmad Bin Hanval, by their chain from Ibn Masoud, and Alqamah Al Bajali, and Ismail Bin Iyas Bin Afeef, from his father, from his grandfather, each one of them said,

رَأَى عَفِيفٌ أُوهُرُ الْأَشْعَثِ بْنِ قَيْسِ الْكِنْدِيِّ شَابًا يُصَلِّي ثُمَّ جَاءَ غُلَامٌ فَقَامَ عَنْ يَمِينِهِ ثُمَّ جَاءَتْ امْرَأَةٌ فَقَامَتْ حَلْفَهُمَا فَقَالَ لِلْعَبَّاسِ هَذَا أَمْرٌ عَظِيمٌ قَالَ وَبِحُكِّ هَذَا مُحَمَّدٌ وَ هَذَا عَلِيٌّ وَ هَذِهِ حَلِيبَةُ إِبْنِ أَبِي هَذَا حَدَّثَنِي أَنَّ رَبَّهُ رَبَّ السَّمَاوَاتِ وَ الْأَرْضِ أَمَرَ بِحَدِّ الدِّينِ وَ اللَّهُ مَا عَلَى ظَهْرِ الْأَرْضِ عَلَى هَذَا الدِّينِ غَيْرُ هَؤُلَاءِ الثَّلَاثَةِ.

⁴⁷⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 w

⁴⁷⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 x

⁴⁷⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 y

⁴⁷⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 z

‘Afeef, brother of Al-Ash’as Bin Qays Al-Kindy, saw a youth, praying Salat. Then a boy came, and he stood on his right. Then a woman came, and she stood behind them both. He said to Al-Abash, ‘This is a mighty matter!’ He said, ‘Woe be unto you! This is Muhammad^{saww}, and this is Ali^{asws}, and this is (Syeda) Khadeeja^{asws}. The cousin of this (Ali^{asws}) narrated to me that his^{saww} Lord^{azwj} is Lord^{azwj} of the skies and the earth. The matter of this religion, by Allah^{azwj}, there is no one upon the surface of the earth being upon this religion apart from these three’’⁴⁷⁸.

و فِي كِتَابِ النَّسَوِيِّ أَنَّهُ كَانَ يَقُولُ بَعْدَ إِسْلَامِهِ لَوْ كُنْتُ أَسْلَمْتُ يَوْمَئِذٍ كُنْتُ ثَانِيًا مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ.

And in the book of Al-Nasawy – ‘He was saying after his becoming a Muslim, ‘If I had become a Muslim on that day, I would have been second with Ali^{asws} Bin Abu Talib^{asws}’’⁴⁷⁹.

و فِي رِوَايَةِ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَفِيفٍ قَالَ: فَلَمَّا خَرَجْتُ مِنْ مَكَّةَ إِذَا أَنَا بِشَابٍّ جَمِيلٍ عَلَى فَرَسٍ فَقَالَ يَا عَفِيفُ مَا رَأَيْتَ فِي سَفَرِكَ هَذَا فَقَصَصْتُ عَلَيْهِ فَقَالَ لَقَدْ صَدَقَكَ الْعَبَّاسُ وَاللَّهِ إِنَّ دِينَهُ لَحَيْرٌ الْأَذْيَانِ وَإِنَّ أُمَّتَهُ أَفْضَلُ الْأُمَمِ

And in a report of Muhammad Bin Is’haq, from Afeef who said,

‘When I went out from Makkah, I was with a handsome youth upon a horse. He said, ‘O Afeef! What did you see in this journey of yours?’ I narrated the story to him. He said, ‘Al-Abbas has ratified you. By Allah^{azwj}! His^{saww} religion is best of the religions, and his^{saww} community is the superior community’.

فُلْتُ فَلَمَنِ الْأَمْرُ مِنْ بَعْدِهِ قَالَ لِأَبْنِ عَمِيهِ وَ حَتَنِيهِ عَلَى بَنِيهِ يَا عَفِيفُ الْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ يَمْتَعُهُ حَقُّهُ.

I said, ‘For whom would be the command after him^{saww}?’ He said, ‘For the son^{asws} of his^{saww} uncle^{as} and his^{saww} son-in-law upon his^{saww} daughter^{asws}. O Afeef! The woe of all woes is for the one preventing him^{asws} his^{asws} right’’⁴⁸⁰.

ابْنُ قَبَائِضٍ فِي شَرْحِ الْأَخْبَارِ عَنْ أَبِي الْجَهَّافِ عَنْ رَجُلٍ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ فِي حَيْرٍ هَجَمَ عَلَى رَسُولِ اللَّهِ ص يَغْنِي أَبَا طَالِبٍ وَ نَحْنُ سَاجِدَانِ قَالَ أ فَعَلْتُمَاهَا ثُمَّ أَحَدٌ يَبْدِي فَقَالَ أَنْظِرْ كَيْفَ تَنْصُرُهُ وَ جَعَلَ يُرْعِئُنِي فِي ذَلِكَ وَ يُحْضِي عَلَيْهِ الْحَبْرَ.

Ibn Fayyaz in (the book) ‘Sharah Al Akhbar’ – From Abu Al Jahhaf, from a man,

‘Amir Al-Momineen^{asws} said in a Hadeeth: ‘Abu Talib^{asws} came suddenly to Rasool-Allah^{saww} while we^{asws} were performing Sajdah. He^{as} said: ‘So you^{asws} are both doing it?’ Then he^{as} grabbed my^{asws} hand and said, ‘Look how you^{asws} can help him^{saww}’, and went on inciting me^{asws} regarding that, and urging me^{asws} upon it’ – the Hadeeth’’⁴⁸¹.

و فِي كِتَابِ الشَّيْخِ الرَّازِيِّ أَنَّ النَّبِيَّ ص لَمَّا نَزَلَ الْوَحْيُ عَلَيْهِ أَتَى الْمَسْجِدَ الْحَرَامَ وَ قَامَ يُصَلِّي فِيهِ فَاجْتَاَزَ بِهِ عَلِيُّ وَ كَانَ ابْنُ تَشَعٍ سِينِينَ فَنَادَاهُ يَا عَلِيُّ إِنِّي أَقْبِلُ فَأَقْبَلْ إِلَيْهِ مُلْتَبِئًا قَالَ إِنِّي رَسُولُ اللَّهِ إِلَيْكَ خَاصَّةً وَ إِلَى الْخَلْقِ عَامَّةً تَعَالَ يَا عَلِيُّ فَفَفْتُ عَنْ يَمِينِي وَ صَلَّيْتُ مَعِي

⁴⁷⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 z a

⁴⁷⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 z b

⁴⁸⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 z c

⁴⁸¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 z d

And in the book of Al-Shirazi – The Prophet^{saww}, when the Revelation descended unto him^{saww}, came to the Sacred Masjid, and he^{saww} stood to pray Salat in it. Ali^{asws} passed by him^{saww}, and he^{asws} was a boy of nine years. He^{saww} called out to him^{asws}: ‘O Ali^{asws}, come to me^{saww}!’ He^{asws} came to him^{saww} playfully. He^{saww} said: ‘I^{saww} am a Rasool^{saww} of Allah^{azwj} to you^{asws} in particular, and to the people generally. Come, O Ali^{asws}, and stand on my^{saww} right and pray Salat with me^{saww}’.

فَقَالَ يَا رَسُولَ اللَّهِ حَتَّى أَمْضِيَ وَ اسْتَأْذِنَ أَبَا طَالِبٍ وَالِدِي قَالَ أَذْهَبُ فَإِنَّهُ سَيَأْذُنُ لَكَ فَانْطَلَقَ يَسْتَأْذِنُ فِي اتِّبَاعِهِ فَقَالَ يَا وَلَدِي تَعْلَمُ أَنَّ مُحَمَّدًا وَاللَّهِ
أَمِيرٌ مُنْذُ كَانَ امْضِ وَ اتَّبِعْهُ تَرْتُدُّ وَ تُفْلِحُ وَ تَشْهَدُ

He^{asws} said: ‘O Rasool-Allah^{saww}! Until (after) I^{asws} go and seek permission of Abu Talib^{asws}, my^{asws} father^{as}’. He^{saww} said: ‘Go, for he^{as} will be giving you^{asws} permission’. He^{asws} went and sought permission in following him^{saww}. He^{as} said: ‘O my^{as} son^{asws}! By Allah^{azwj}, Muhammad^{saww} is trustworthy since he^{saww} existed. Go and follow him^{saww}, you^{asws} will be rightly guided, and be successful, and testify’.

فَأَتَى عَلِيٌّ وَ رَسُولَ اللَّهِ فَاتَمَّ بِصَلَاتِهِ فِي الْمَسْجِدِ فَقَامَ عَنْ يَمِينِهِ يُصَلِّي مَعَهُ فَاجْتَاَزَ بِهِمَا أَبُو طَالِبٍ وَ هُمَا يُصَلِّيَانِ فَقَالَ يَا مُحَمَّدُ مَا تَصْنَعُ

Ali^{asws} came, and Rasool-Allah^{saww} was standing praying Salat in the Masjid. He^{asws} stood on his^{saww} right, praying Salat with him^{saww}. Abu Talib^{asws} passed by them^{asws}, and they^{asws} were praying Salat. He^{as} said: ‘O Muhammad^{saww}! What are you^{saww} doing?’

قَالَ أَعْبُدُ إِلَهَ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَعِيَ أَخِي عَلِيٌّ يَعْْبُدُ مَا أَعْبُدُ يَا عَمَّ وَ أَنَا أَدْعُوكَ إِلَى عِبَادَةِ اللَّهِ الْوَاحِدِ الْقَهَّارِ فَضَحِكَ أَبُو طَالِبٍ حَتَّى بَدَتْ
نَوَاجِدُهُ وَ أَنْشَأَ يَقُولُ

وَ اللَّهُ لَنْ يَصِلُوا إِلَيْكَ بِجَمْعِهِمْ - حَتَّى أُغَيَّبَ فِي التُّرَابِ دَفِينًا

الْأَنْبِيَاءِ.

He^{saww} said: ‘I^{saww} am worshipping the God^{azwj} of the skies and the earth, and with me^{saww} is my^{saww} brother^{asws} Ali^{asws}, worshipping the One^{azwj} I^{saww} worship, and I^{saww} am calling to the worship of Allah^{azwj}, the One, the Subduer!’ Abu Talib^{asws} smiled until his^{as} front teeth were manifested, and he^{as} prosed the couplet: ‘By Allah^{azwj}! They will never (be able to) arrive to you^{saww}, in their entirety, until I^{as} disappeared in the soil, buried!’⁴⁸²

تَارِيحُ الطَّبَرِيِّ وَ كِتَابُ مُحَمَّدِ بْنِ إِسْحَاقَ أَنَّ النَّبِيَّ ص كَانَ إِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى شِعَابِ مَكَّةَ وَ خَرَجَ مَعَهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع مُسْتَخْفِيًا مِنْ
قَوْمِهِ فَيُصَلِّيَانِ الصَّلَوَاتِ فِيهَا فَإِذَا أَمْسَبَا رَجَعَا فَمَكَثَا كَذَلِكَ زَمَانًا.

(The book) ‘Tareekh’ of Al Tabari, and the book of Muhammad Bin Is’haq,

‘The Prophet^{saww}, whenever the (time for) the Salat, would go out to the youths of Makkah, and Ali^{asws} Bin Abu Talib^{asws} would go out with him^{saww}, hiding from his^{saww} people. They^{asws}

⁴⁸² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 z e

would both be praying the Salat during it. And when it was evening, they^{asws} would return. They^{asws} remained like that for a time”⁴⁸³.

ثُمَّ رَوَى الثَّغَلْبِيُّ مَعَهُمَا أَنَّ أَبَا طَالِبٍ رَأَى النَّبِيَّ صَ وَ عَلِيًّا يُصَلِّيَانِ فَمَسَّأَلَ عَنْ ذَلِكَ فَأَخْبَرَهُ النَّبِيُّ صَ أَنَّ هَذَا دِينُ اللَّهِ وَ دِينُ مَلَائِكَتِهِ وَ دِينُ رُسُلِهِ وَ دِينُ
أَبِينَا إِبْرَاهِيمَ فِي كَلَامٍ لَهُ

Then it is reported by Al Sa'alby, transmitting,

‘Abu Talib^{asws} saw the Prophet^{saww} and Ali^{asws} praying Salat. He^{as} asked about that. The Prophet^{saww} informed him^{as}, that this is the religion of Allah^{azwj} and religion of His^{azwj} Angels, and religion of His^{azwj} Rasool^{saww}, and religion of our father^{as} Ibrahim^{as}’ – in a speech of his^{saww}.

فَقَالَ عَلِيُّ يَا أَبَتِ آمَنْتُ بِاللَّهِ وَ بِرَسُولِهِ وَ صَدَّقْتُهُ بِمَا جَاءَ بِهِ وَ صَلَّيْتُ مَعَهُ لِلَّهِ فَقَالَ لَهُ أَمَا إِنَّهُ لَا يَدْعُو إِلَّا إِلَىٰ خَيْرٍ فَالْزَمَهُ.

Ali^{asws} said: ‘O father^{as}! I^{asws} believe in Allah^{azwj} and His^{azwj} Rasool^{saww} and ratify him^{saww} with whatever he^{saww} has come with, and I^{asws} have prayed Salat with him^{saww}, to Allah^{azwj}’. He^{as} said to him^{asws}: ‘But, he^{saww} will not call to anything except good, so stick with him^{saww}’⁴⁸⁴.

2- ضه، روضة الواعظين قب، المناقب لابن شهر آشوب الصادق ع قَالَ: أَوَّلُ جَمَاعَةٍ كَانَتْ أَنَّ رَسُولَ اللَّهِ ص كَانَ يُصَلِّي وَ أَمِيرُ الْمُؤْمِنِينَ ع مَعَهُ إِذْ
مَرَّ أَبُو طَالِبٍ ع بِهِ وَ جَعَفَرٌ مَعَهُ فَقَالَ يَا بُنَيَّ صَلِّ جَنَاحَ ابْنِ عَمِّكَ

(The books) ‘Rowzat Al Waizeen’, (and) ‘Al Manaqib’ of Ibn Shehr Ashub,

‘Al-Sadiq^{asws} said: ‘The first congregation which took place, Rasool-Allah^{saww} was praying Salat and Amir Al-Momineen^{asws} was with him^{saww}, when Abu Talib^{asws} passed by him^{saww} and Ja’far^{as} was with him^{as}. He^{as} said: ‘O my^{as} son^{as}! Connect the wing of the son^{saww} of your^{as} uncle^{as}!’

فَلَمَّا أَحَسَّ بِهِ رَسُولُ اللَّهِ ص تَقَدَّمَ هُمَا وَ انْصَرَفَ أَبُو طَالِبٍ مَسْرُوراً وَ هُوَ يَقُولُ

إِنَّ عَلِيًّا وَ جَعْفَرًا ثِقَتِي - عِنْدَ مَلِيعِ الزَّمَانِ وَ الْكُرْبِ -
وَ اللَّهُ لَا أَخْذُلُ النَّبِيَّ وَ لَا - يَخْذُلُهُ مِنْ بَنِي ذُو حَسْبٍ -
أَجْعَلُهُمَا غُرْزَةَ الْعَدَى وَ إِذَا - أَتْرَكَ مَيْتًا أُمَّيَّ إِلَى حَسْبِي -
لَا تَخْذُلَا وَ انْصُرَا ابْنَ عَمِّكُمَا - أَخِي لِأُمِّي مِنْ بَيْنِهِمْ وَ أَبِي

When Rasool-Allah^{saww} was sensed him^{as}, he^{saww} moved ahead of them both, and Abu Talib^{asws} left cheerful and he^{as} was saying: ‘Surely Ali^{asws} and Ja’far^{as} are my^{saww} trusted ones during the troubles of the time and the distress. By Allah^{azwj}! Neither will I^{as} abandon the Prophet^{saww} nor will anyone of my^{as} sons^{as} with the affiliations, abandon him^{asws}. I^{as} shall make them^{as} both exposed to the enemies, and when I^{as} am left for dead, I^{as} wish to be

⁴⁸³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 z f

⁴⁸⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 1 z g

sufficed that you^{as} will both not abandon and will help your^{as} uncle^{saww}, my^{as} brother^{saww} to my^{as} mother^{as} from between them, and I^{as}'''.⁴⁸⁵

3- شي، تفسير العياشي عن ابن مسكان عن بعض أصحابه عن أبي جعفر ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أُمَّتِي غُرِضَ عَلَيَّ فِي الْمِيثَاقِ فَكَانَ أَوَّلَ مَنْ آمَنَ بِي عَلَيَّ وَ هُوَ أَوَّلَ مَنْ صَدَّقَنِي حِينَ بُعِثْتُ وَ هُوَ الصِّدِّيقُ الْأَكْبَرُ وَ الْفَارُوقُ يُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ.

Tafseer Al Ayyashi – From Ibn Muskan, from one of his companions,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘My^{saww} community was presented to me^{saww} during the Covenant, so the first to believe in me^{saww} was Ali^{asws}, and he^{asws} would be the first one to shake my^{saww} hand when he^{asws} is Resurrected, and he^{asws} is the greatest truthful, and the distinguisher distinguishing between the truth and the falsehood’’.⁴⁸⁶

4- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن صالح بن أحمد الفيراطي و محمد بن قاسم المحاربي عن محمد بن تميم الوراق عن جعفر بن محمد بن حكيم عن إبراهيم بن عبد الحميد عن ربيعة بن مصقلة بن عبد الله بن حونعة بن حمزة العبدي عن أبيه عن جده عبد الله قال: قَدِمْنَا وَفَدَّ عَبْدُ الْقَيْسِ فِي إِمَارَةِ عُمَرَ بْنِ الْمُطَّابِ فَسَأَلَهُ رَجُلَانِ مِنَّا عَنْ طَلَاقِ الْأُمَّةِ فَقَامَ مَعَهَا وَ قَالَ انْطَلِقَا فَبَجَاءَ إِلَى خَلْقَةٍ فِيهَا أَصْلَعُ فَقَالَ يَا أَصْلَعُ كَمْ طَلَاقِ الْأُمَّةِ قَالَ فَأَشَارَ بِأَصْبُعَيْهِ هَكَذَا يَعْنِي اثْنَتَيْنِ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Salih Bin Ahmad Al Qeyraty, and Muhammad Bin Qasim Al Muhariby, from Muhammad Bin Tasneem Al Warraq, from Ja’far Bin Muhammad Bin Hakeem, from Ibrahim Bin Abdul Hameed, from Raqabah Bin Masqalah Bin Abdullah Bin Khowna’a Bin Hamza Al Abdy, from his father, from his grandfather Abdullah who said,

‘A delegation of Abdul Qays arrived to us during the emirate of Umar Bin Al-Khattab. Two men from us asked him about the divorce of the community. He stood up with them both and said, ‘Let us go to the circle in which is the short-haired one (Ali^{asws}). He said, ‘O short-haired one! How man divorces are there for the community?’ He^{asws} indicated by his^{asws} fingers like this, meaning two.

قَالَ فَانْتَفَتَ عُمَرُ إِلَى الرَّجُلَيْنِ فَقَالَ طَلَاقُهَا اثْنَتَانِ فَقَالَ لَهُ أَحَدُهُمَا سُبْحَانَ اللَّهِ جِنَّتَكَ وَ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ فَسَأَلْنَاكَ فَجِئْتَ إِلَى رَجُلٍ وَ اللَّهُ مَا كَلَّمَكَ فَقَالَ عُمَرُ وَتِلْكَ أَ تَدْرِي مَنْ هَذَا هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ سَمِعْتُ النَّبِيَّ ص يَقُولُ لَوْ أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ وَضِعْنَا فِي كِفَّةٍ وَ وَضِعَ إِيْمَانُ عَلِيٍّ فِي كِفَّةٍ لَرَجَحَ إِيْمَانُ عَلِيٍّ.

He (the narrator) said, ‘Umar turned towards the two men and said, ‘Its divorces are two’. One of them said to him, ‘Glory be to Allah^{azwj}! We came to you, and you are commander of the faithful, and we asked you, but you came to a (another) man. By Allah^{azwj}! I will not speak to you’. Umar said, ‘Woe be unto you! Do you know who this is? This is Ali^{asws} Bin Abu Talib^{asws}. I heard the Prophet^{saww} saying: ‘Even if the skies and the earth were to be placed in a hand (of a scale), and the Eman of Ali^{asws} in (the other) hand, the Eman of Ali^{asws} would outweigh’.⁴⁸⁷

⁴⁸⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 2

⁴⁸⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 3

⁴⁸⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 4

5- ج، الإحتجاج بالإسناد إلى أبي مُحَمَّدٍ العَشْكَرِيِّ عَنِ آبَائِهِ عَنِ عَلِيِّ ع قَالَ: كُنْتُ أَوَّلَ النَّاسِ إِسْلَامًا بَعَثَ يَوْمَ الْإِنْتِنِ وَ صَلَّى مَعَهُ يَوْمَ الثَّلَاثَاءِ وَ بَقِيَتْ مَعَهُ أَصْلِحِي سَبْعَ سِنِينَ حَتَّى دَخَلَ نَفَرٌ فِي الْإِسْلَامِ الْخَيْرِ.

(The book) ‘Al-Ihtijaj’ – By the chain to Abu Muhammad Al-Askari^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: ‘I^{asws} was the first of the people in being a Muslim. I^{asws} shall be Resurrected of the day of Monday, and I^{asws} prayed with him^{saww} on the day of Tuesday, and remain praying Salat for seven years until a number entered into Al-Islam’ – the Hadeeth”.⁴⁸⁸

6- ل، الخصال ابن بُنْدَارٍ عَنِ مَسْعَدَةَ بْنِ أَسْمَعٍ عَنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنِ عَبْدِ اللَّهِ بْنِ مُوسَى عَنِ إِسْرَائِيلَ عَنِ أَبِي إِسْحَاقَ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنِ عَبَادَةَ بْنِ عَبْدِ اللَّهِ عَنِ عَلِيِّ ع قَالَ أَنَا عَبْدُ اللَّهِ وَ أَحُو رَسُولِهِ وَ أَنَا الصِّدِّيقُ الْأَكْبَرُ لَا يَقُولُهَا بَعْدِي إِلَّا كَذَّابٌ صَلَّى قَبْلَ النَّاسِ بِسَبْعِ سِنِينَ.

(The book) ‘Al Khisaa’ of Ibn Bundar, from Mas’adah Bin Asma, from Ibrahim Bin Is’haq, from Abdullah Bin Musa, from Israil, from Abu Is’haq, from Al Minhal Bin Amro, from Ubadah Bin Abdullah,

‘From Ali^{asws} having said: ‘I^{asws} am a servant of Allah^{azwj}, and brother^{asws} of His^{azwj} Rasool^{saww}, and I^{asws} am the greatest truthful. No one will say it after me^{asws} except a liar. I^{asws} prayed Salat before the people did, by seven years”.⁴⁸⁹

7- ل، الخصال قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي جَوَابِ الْيَهُودِيِّ الَّذِي سَأَلَ عَمَّا فِيهِ مِنْ خِصَالِ الْأَوْصِيَاءِ يَا أَخَا الْيَهُودِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ امْتَحَنَنِي فِي حَيَاةِ نَبِيِّنَا مُحَمَّدٍ ص فِي سَبْعَةِ مَوَاطِنَ فَوَجَدَنِي فِيهِمْ مِنْ غَيْرِ تَرْكِبَةٍ لِنَفْسِي بِنِعْمَةِ اللَّهِ لَهُ مُطِيعاً

(The book) ‘Al-Khisaa’ – Amir Al-Momineen^{asws} said in answering the Jew who had asked about what qualities of the Prophets^{as} were there in him^{asws}: ‘O brother Jew! Allah^{azwj} Mighty and Majestic Tested me^{asws} during the lifetime of our Prophet^{saww} Muhammad^{saww} in seven places, and He^{azwj} Found me^{asws} in these to be from without self-pride for myself^{asws} by the Favour of Allah^{azwj}, as being obedient to him^{saww}’.

قَالَ وَ فِيهِ وَ فِيهِ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, ‘And in what and in what, O Amir Al-Momineen^{asws}!’

قَالَ أَمَّا أَوْلَاهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَيَّ نَبِيْنَا وَ حَمَلَهُ الرِّسَالَةَ وَ أَنَا أَخَذْتُ أَهْلَ بَيْتِي سِنًا أَعْدَمُهُ فِي بَيْتِهِ وَ أَسْعَى بَيْنَ يَدَيْهِ فِي أَمْرِهِ

He^{asws} said: ‘As for its first, Allah^{azwj} Mighty and Majestic Revealed to our Prophet^{saww} and Loaded him^{saww} with the Message, and I^{asws} was the youngest of my^{asws} family members, serving him^{saww} in his^{saww} house, and striving in front of him^{saww} in his^{saww} affairs.

فَدَعَا صَغِيرَ بَيْتِي عَبْدَ الْمُطَلِّبِ وَ كَبِيرَهُمْ إِلَى الْإِسْلَامِ وَ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّهُ رَسُولُ اللَّهِ فَامْتَنَعُوا مِنْ ذَلِكَ وَ أَنْكَرُوهُ عَلَيْهِ وَ هَجَرُوهُ وَ نَابَدُوهُ وَ اعْتَرَلُوهُ وَ اجْتَنَبُوهُ وَ سَائِرُ النَّاسِ مُفْصِلِينَ لَهُ وَ مُخَالِفِينَ عَلَيْهِ قَدْ اسْتَعْظَمُوا مَا أَوْرَدَهُ عَلَيْهِمْ بِمَا لَمْ يَحْتَمِلْهُ قُلُوبُهُمْ وَ تَدْرِكُهُ عُقُوبُهُمْ

He^{saww} called the young ones of the clan of Abdul Muttalib^{asws} and their elders to the Al-Islam, and the testimony that there is no god except Allah^{azwj} and he^{saww} is Rasool^{saww} of

⁴⁸⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 5

⁴⁸⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 6

Allah^{azwj}. But they refused from that and denied it upon him^{saww}, and fled from him^{asws}, and rejected him^{saww}, and isolated him^{saww}, and shunned him^{saww}, and the rest of the people were repressive to him^{asws} and opposing against him^{saww}. It had been grievous what had been referred to them from what their hearts could not tolerate, and their intellects could not realise.

فَأَجَبْتُ رَسُولَ اللَّهِ وَخَدِي إِلَى مَا دَعَا إِلَيْهِ مُسْرِعاً مُطِيعاً مُوقِناً لَمْ يَتَخَالَفْنِي فِي ذَلِكَ شَكٌّ فَمَكَّنْنَا بِذَلِكَ ثَلَاثَ حَجَجٍ وَ مَا عَلَيَّ وَجْهَ الْأَرْضِ خَلْقٌ يُصَلِّي أَوْ يَشْهَدُ لِرَسُولِ اللَّهِ صَ بِمَا آتَاهُ اللَّهُ عَزَّي وَ عَزَّزَ ابْنَةَ خُوَيْلِدٍ رَحِمَهَا اللَّهُ وَ قَدْ فَعَلَ

I^{asws} answered Rasool-Allah^{saww} alone, to what he^{saww} had called me^{asws} to, quickly, obediently, convinced, no doubt having entered me^{asws} regarding that. We^{asws} remained with that for three Hajj (years), and there was no creature upon the surface of the earth praying Salat or testifying for Rasool-Allah^{saww} with what Allah^{azwj} had Given him^{saww}, apart from me^{asws} and the daughter^{as} of Khuwaylid, may Allah^{azwj} have Mercy on her^{as}, and He^{azwj} has Done so’.

ثُمَّ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ عَ عَلَيَّ أَصْحَابِهِ فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ.

Then Amir Al-Momineen^{asws} faced towards his^{asws} companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen^{asws}!’⁴⁹⁰

8- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آتائه ع قَالَ قَالَ النَّبِيُّ ص عَلَيَّ أَوَّلَ مَنْ اتَّبَعَنِي وَ هُوَ أَوَّلَ مَنْ يُصَافِحُهُ الْحَقُّ.

(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: ‘Ali^{asws} is the first one to follow me^{saww}, and he^{asws} is the first one to shake hands with the truth (a metaphor about the peak of Conferment on the Day of Qiyamah)’⁴⁹¹

9- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عثمة عن محمد بن أحمد بن الحسن القطواني عن محمد بن شداد عن محمد بن عبيد الله عن أبي عبد الله عن أبي سحيلة قال: حججت أنا و سلمان فترزنا بأبي دَرٍ فكننا عنده ما شاء الله فلما حان منا خفوق قلت يا أبا دَرٍ إني أرى أموراً قد حدثت و إني خائف أن يكون في الناس اختلاف فإن كان ذلك فما تأمرني

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Muhammad Bin Ahmad Bin Al-Hassan Al Qatwany, from Muharrad Bin Shaddad, from Muhammad Ubeydullah, from Abu Abdullah, from Abu Sukheyla who said,

‘I and Salman Al-Farsi^{ra} performed Hajj. We lodged with Abu Zarr^{ra}, and we were with him^{ra} for as long as Allah^{azwj} so Desired. When the time of departure came, I said, ‘O Abu Zarr^{ra}! I see matters to have been innovated and I fear that the differing would happen among the people. So, if that were to happen, what are you^{ra} instructing me?’

قَالَ الرَّمَّ كِتَابَ اللَّهِ وَ عَلَيَّ بَنَ أَبِي طَالِبٍ وَ أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلَيَّ أَوَّلَ مَنْ آمَنَ بِي وَ أَوَّلَ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ وَ هُوَ الصَّادِقُ الْأَكْبَرُ وَ هُوَ الْفَارُوقُ يُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ.

⁴⁹⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 7

⁴⁹¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 8

He^{ra} said, ‘Stick to the Book of Allah^{azwj} and Ali^{asws} Bin Abu Talib^{asws}, and I^{ra} testify that I^{ra} heard Rasool-Allah^{saww} saying: ‘Ali^{asws} is the first one to believe in him^{saww}, and the first one to shake my^{saww} hand on the Day of Qiyamah, and he^{asws} is the greatest truthful, and he^{asws} is the distinguisher, distinguishing between the truth and the falsehood’^{.492}

10- شف، كشف اليقين من كتاب الفضائل لعثمان بن أحمد المعروف بابن السمك عن الحسين عن أبي حاتم الرازي عن أبي بلال بن محمد الأشعري عن عيسى بن محمد الفرشي عن سعيد بن جمال عن أبي أسيد الأسدي عن أبي سخيثة التميمي قال: خرجنا حجاجاً مع سلمان الفارسي فلما انتهينا إلى الرحبة ملث إلى أبي دَرٍ فقعدنا إليه فبينما هو يحدثنا إذ قال إنه ستكون فتنة فإن أدرتكم فاعليكم ما بيننا كتاب الله عز وجل و علي بن أبي طالب رضوان الله عليه

(The book) ‘Kashf Al Yaqeen’, from the book ‘Al Fazaail’ of Usman Bin Ahmad, well known as Ibn Al Sammak, from Al-Husayn, from Abu Hatim Al Razy, from Abu Bilal Bin Muhammad Al Ashary, from Isa Bin Muhammad Al Qureysh, from Saeed Bin Jammal, from Abu Aseyd, from Abu Sukheyln Al Numeyri who said,

‘We went out to perform Hajj with Salman Al-Farsi^{ra}. When we ended to Al-Rahba, I inclined (went) to Abu Zarr^{ra}. We sat to him^{ra} and he^{ra} was narrating to us, when he^{ra} said, ‘Fitna will be occurring, so if you were to come across it, then upon you is to be with two – Book of Allah^{azwj} Mighty and Majestic, and Ali^{asws} Bin Abu Talib^{asws}, may the Pleasure of Allah^{azwj} be upon him^{asws}.

فإني رأيت رسول الله ص أخذ بيده وهو يقول هذا أول من آمن بي وهو أول من يصافحني يوم القيامة وهو يعسوب المؤمنين والمال يعسوب الظلمة وهو الصديق الأكبر وهو الفأوق بين الحق والباطل.

I^{ra} saw Rasool-Allah^{saww} holding his^{asws} hand and he^{saww} was saying: ‘This is the first one to believe in me^{saww}, and he^{asws} will be the first one to shake my^{saww} hand on the Day of Qiyamah, and he^{asws} is leader of the Momineen, and the wealth is leader of the oppressors, and he^{asws} is the greatest truthful, and he^{asws} is the distinguisher between the truth and the falsehood’^{.493}

شا، الإرشاد محمد بن الحسين المقرئ عن محمد بن أبي الثلج عن أبي محمد النوفلي عن محمد بن عبد الحميد عن عمرو بن عبد الغفار عن إبراهيم بن حسان عن أبي عبد الله مؤلفي ليني هاشم عن أبي سخيثة مثله وفيه خرجت أنا وعمارة حاجين.

(The book) ‘Al Irshad’ – Muhammad Bin Al-Husayn Al Muqry, from Muhammad Bin Abu Salj, from Abu Muhammad Al Nowfali, from Muhammad Bin Abdul Hameed, from Amro Bin Abdul Gaffar, from Ibrahim Bin Hassan, from Abu Abdullah, a slave of the clan of Hashim^{as}, from Abu Sukheyln – similar to it, and in it is: ‘I and Ammar^{ra} went out for Hajj’^{.494}

11- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عفة عن أحمد بن الحسين عن إسماعيل بن عامر عن كامل بن العلاء عن عامر بن السمي عن سلمة بن كهيل عن أبي صادق عن عليم عن سلمان قال: إن أول هذه الأمة ووداً على رسول الله ص أولها إسلاماً علي بن أبي طالب.

‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Al-Husayn, from Ismail Bin Aamir, from Kamil Bin Al A’ala, from Aamir Bin Al Simt, from Salamah Bin Kuheyl, from Abu Sadiq, from Uleym,

⁴⁹² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 9

⁴⁹³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 10 a

⁴⁹⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 10 b

‘From Salman^{ra} having said, ‘The first one of this community to arrive to Rasool-Allah^{azwj} is the first to be a Muslim, Ali^{asws} Bin Abu Talib^{asws}’ .⁴⁹⁵

12- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عُقْدَةَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى الْجَعْفِيِّ عَنْ جَابِرِ بْنِ الْحُرِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَيْمُونٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ أَوَّلُ مَنْ آمَنَ بِرَسُولِ اللَّهِ مِنَ الرِّجَالِ عَلِيُّ وَ مِنَ النِّسَاءِ خَدِيجَةُ رَضَوَانُ اللَّهُ عَلَيْهِمْ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Muhammad Bin Yahya Al Jufy, from Jabir Bin Al Hurr, from Abdul Rahman Bin Maymoun, from his father who said,

‘I heard Ibn Abbas said, ‘The first one to believe in Rasool-Allah^{azwj}, from the men, is Ali^{asws} Bin Abu Talib^{asws}, and from the women is (Syeda) Khadeeja^{asws}, may Allah^{azwj} be Pleased upon them^{asws}’ .⁴⁹⁶

13- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ عَنْ يَحْيَى بْنِ سَلَمَةَ عَنْ أَبِيهِ عَنِ الْبَاقِرِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ أَبُو مُوسَى عَلِيُّ أَوَّلُ مَنْ أَسْلَمَ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Yahya, from Yahya Bin Abdul Hameed, from Yahya Bin Salama, from his father,

‘From Al-Baqir^{asws}, from Ibn Abbas who said, ‘Abu Musa said, ‘Ali^{asws} is the first one to be Muslim’ .⁴⁹⁷

أَقُولُ قَدْ مَرَّ فِي بَابِ التُّصُوصِ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنِ الرِّضَا عَنِ آبَائِهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِمْ أَنَّهُ قَالَ: لِكُلِّ أُمَّةٍ صِدِّيقٌ وَ فَارُوقٌ وَ صِدِّيقٌ هَذِهِ الْأُمَّةِ وَ فَارُوقُهَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

I (Majlisi) am saying, ‘It has passed in the chapter of texts, from Al-Husayn Bin Khalid,

‘From Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from the Prophet^{saww} having said: ‘For every community is a truthful and a distinguisher, and the truthful of this community and its distinguisher is Ali^{asws} Bin Abu Talib^{asws}’ .⁴⁹⁸

14- لي، الأماالي للصدوق الأهمدائي عن علي بن إبراهيم عن جعفر بن سلمة عن التقي عن أحمد بن عمران عن الحسن بن عبد الله عن خالد بن عيسى الأنصاري عن عبد الرحمن بن أبي ليلى رفته قال: قال رسول الله ص الصديقون ثلاثة حبيب النجار مؤمن آل ياسين الذي يقول اتبعوا المرسلين اتبعوا من لا يستلکم أجراً و هم مهتدون و خرقيل [حرقيل] مؤمن آل فرعون و علي بن أبي طالب و هو أفضلهم.

(The book) ‘Al Amaali’ of Al Sadouq – Al Hamdany, from Ali Bin Ibrahim, from Ja’far Bin Salamah, from Al Saqafy, from Ahmad Bin Imran, from Al-Hassan Bin Abdullah, from Khalid Bin Isa Al Ansary, from Abdul Rahman Bin Abu Layli, raising it, said,

‘Rasool-Allah^{saww} said: ‘The truthful are three – Habeeb the carpenter, Momin of the people of Yaseen who said, ‘**O people! Follow the Rasools! [36:20] Follow ones who do not ask you**

⁴⁹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 11

⁴⁹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 12

⁴⁹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 13 a

⁴⁹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 13 b

for a recompense, and they are the Guided ones [36:21], and Hizkeel, Momin of the people of Pharaoh^{la}, and Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is their superior”.⁴⁹⁹

15- ما، الأماالي للشيخ الطوسي المفيض عن أحمد بن محمد الصولي عن زكريا بن يحيى الساجي عن إسماعيل بن موسى السدي عن محمد بن سعيد عن فضيل بن مزروع عن أبي سخيطة عن أبي ذرٍّ و سلمان رضي الله عنهما قالا أخذ رسول الله ص بيد علي بن أبي طالب ع فقال هذا أول من آمن بي و أول من يضافيحي يوم القيامة و هو الصديق الأكبر و فاروق هذه الأمة و يغسوب المؤمنين.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Muhammad Al Saqly, from Zakariya Bin Yahya Al Saji, from Ismail Bin Musa Al Sudy, from Muhammad Bin Saeed, from Fuzeyl Bin Marzouq, from Abu Sukheyla,

‘From Abu Zarr^{ra}, and Salman^{ra}, may Allah^{azwj} be Pleased from them^{asws}, said, ‘Rasool-Allah^{saww} held a hand of Ali^{asws} Bin Abu Talib^{asws} and said: ‘The first one to believe in me^{saww} and the first one to shake my^{saww} hand on the Day of Qiyamah, and he^{asws} is the greatest truthful, and distinguisher of this community, and leader of the Momineen”.

⁵⁰⁰

16- شف، كشف اليقين من تفسير الحافظ محمد بن مؤمن الشيرازي بإسناده عن قتادة عن الحسن بن ابن عباس و الذين آمنوا يعني صدقوا بالله أنه واحد علي و حمزة بن عبد المطلب و جعفر الطيار أوليك هم الصديقون قال صديق هذه الأمة أمير المؤمنين و هو الصديق الأكبر و الفاروق الأعظم الحبر.

(The book) ‘Kashf Al Yaqeen’, from Tafseer of Al Hafiz Muhammad Bin Momin Al Shirazi, by his chain from Qatadah, from Hassan, from Ibn Abbas,

‘**And those who believe** – meaning they ratified with Allah^{azwj} that He^{azwj} is One – Ali^{asws}, and Hamza^{asws} Bin Abdul Muttalib^{asws}, and Ja’far Al-Tayyar^{asws}, **they are the truthful [57:19]**. He said, ‘The truthful of this community is Amir Al-Momineen^{asws}, and he^{asws} is the greatest truthful, and the mighty distributor’ – the Hadeeth”.

⁵⁰¹

17- شف، كشف اليقين من كتاب الحافظ أحمد بن مزدويه عن محمد بن إبراهيم بن الفضل عن أحمد بن عمرو بن عبد الخالق عن عبد بن يعقوب عن علي بن هاشم عن محمد بن عبد الله بن أبي رافع عن أبي ذرٍّ أنه سمع رسول الله ص يقول لعلي أنت أول من يضافيحي يوم القيامة و أنت الصديق الأكبر و أنت الفاروق تفرق بين الحق و الباطل و أنت يغسوب المؤمنين و المال يغسوب الكفرة.

(The book) ‘Kashf Al Yaqeen’, from the book of Al Hafiz – Ahmad Bin Mardaway, from Muhammad Bin Ibrahim Bin Al Fazl, from Ahmad Bin Amro Bin Abdul Khaliq, from Abbad Bin Yaquob, from Ali Bin Hashim, from Muhammad Bin Abdullah Bin Abu Rafie,

‘From Abu Zarr^{ra} having heard Rasool-Allah^{saww} saying to Ali^{asws}: ‘You^{asws} will be the first one to shake my^{saww} hand on the Day of Qiyamah, and you^{asws} are the greatest truthful, and you^{asws} are the distinguisher distinguishing between the truth and the falsehood, and you^{asws} are leader of the Momineen and the wealth is leader of the Kafirs”.

⁵⁰²

⁴⁹⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 14

⁵⁰⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 15

⁵⁰¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 16

⁵⁰² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 17

18- شف، كشف اليقين ابنُ مَرْدَوَيْهِ عَنْ سُلَيْمَانَ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ دَاهِرٍ عَنْ أَبِيهِ عَنِ الْأَعْمَشِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَتَكُونُ فِتْنَةٌ فَإِنْ أَدْرَكَهَا أَحَدٌ مِنْكُمْ فَعَلَيْهِ بِحَصَلَتَيْنِ كِتَابِ اللَّهِ وَعَلَيْهِ بِنِ أَبِي طَالِبٍ ع فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ وَهُوَ آخِذٌ بِيَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ هَذَا أَوَّلُ مَنْ آمَنَ بِي وَ أَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ وَ هُوَ فَارُوقُ هَذِهِ الْأُمَّةِ يُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ هُوَ يَعْسُوبُ الْمُؤْمِنِينَ وَ الْمَالُ يَعْسُوبُ الظَّلَمَةَ وَ هُوَ الصِّدِّيقُ الْأَكْبَرُ وَ هُوَ بَابِي الَّذِي أُوتِيَ مِنْهُ.

(The book) 'Kashf Al Yaqeen' – Ibn Mardawayh, from Suleyman Bin Ahmad, from Abdullah Bin Dahir, from his father, from Al Amsh, from Abaya Al Asady, from Ibn Abbas who said,

'Fitna will be occurring, so if any one of you were to come across it, then upon him is to be with two things – Book of Allah^{azwj} and Ali^{asws} Bin Abu Talib^{asws}, for I^{ra} have heard Rasool-Allah^{sawww} saying, and he^{sawww} was holding a hand of Ali^{asws} Bin Abu Talib^{asws}: 'This is the first one to believe in me^{sawww}, and will be the first one to shake my^{sawww} hand on the Day of Qiyamah, and he^{asws} is the distinguisher of this community, distinguishing between the truth and the falsehood, and he^{asws} is leader of the Momineen, and the wealth is the leader of the oppressors, and he^{asws} is the greatest truthful, and he^{asws} is my^{sawww} door which I^{sawww} can be accessed from it'⁵⁰³.

19- شف، كشف اليقين من كتاب عتيق تاريخه سنة ثمان و ثمانين هجرية قال حدثنا عبد الله بن جعفر الزهري عن أبيه عن جعفر بن محمد عن أبيه عن جدّه ع ثم قال ما هذا لفظه و أنا كنت معه يوم قال يأتي تسع نفر من حضر موت فيسلم منهم ستة و لا يسلم منهم ثلاثة فوقع في قلوب كثير من كلامه ما شاء الله أن يقع فقلت أنا صدق الله و رسوله هو كما قلت يا رسول الله

(The book) 'Kashf Al Yaqeen', from the book of Ateeq, his history of the year eighty-eight Hijrah, he said, 'It is narrated to us by Abdullah Bin Ja'far Al Zuhry, from his father,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}. Then he said, what are these wordings, 'And I (Ali^{asws}) was with him (Rasool-Allah^{sawww}) on the day nine persons came from Hazramaut (Yemen). Six of them became Muslims and three of them did not become Muslims. There occurred in the hearts, a lot of his^{sawww} speech, whatever Allah^{azwj} so Desired to occur, so I said, 'I hereby ratify Allah^{azwj} and His^{azwj} Rasool^{sawww}. He^{azwj} is like what you^{sawww} say, O Rasool-Allah^{sawww}!'

فَقَالَ أَنْتَ الصِّدِّيقُ الْأَكْبَرُ وَ يَعْسُوبُ الْمُؤْمِنِينَ وَ إِمَامُهُمْ وَ تَرَى مَا أَرَى وَ تَعْلَمُ مَا أَعْلَمُ وَ أَنْتَ أَوَّلُ الْمُؤْمِنِينَ إِيمَانًا وَ كَذَلِكَ خَلَقَكَ اللَّهُ وَ نَزَعَ مِنْكَ الشَّكَّ وَ الضَّلَالَ فَأَنْتَ الْهَادِي الثَّانِي وَ الْوَزِيرُ الصَّادِقُ

He^{sawww} said: 'You^{asws} are the greatest truthful, and leader of the Momineen, and their Imam^{asws}, and you view what I^{sawww} view, and you^{asws} know what I^{sawww} know, and you^{asws} are the first of the Momineen in Eman, and like that Allah^{azwj} has Created you, and Removed the doubt from you^{asws}, and the straying, so you^{asws} are the second guide and the truthful Vizier'.

فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ قَعَدَ فِي مَجْلِسِهِ ذَلِكَ وَ أَنَا عَنْ يَمِينِهِ إِذْ أَقْبَلَ التَّسْعَةُ رَهْطٍ مِنْ حَضْرَمَوْتٍ حَتَّى دَنَوْا مِنَ النَّبِيِّ ص وَ سَلَّمُوا فَرَدَّ عَلَيْهِمُ السَّلَامَ وَ قَالُوا يَا مُحَمَّدُ اعْرِضْ عَلَيْنَا الْإِسْلَامَ فَاسَلَمَ مِنْهُمْ سِتَّةً وَ لَمْ يُسَلِّمِ الثَّلَاثَةَ فَانْتَصَرُوا

When it was morning, Rasool-Allah^{sawww} in that gathering of his^{sawww}, and I^{asws} was on his^{sawww} right, when a group of nine came from Hazramaut (Yemen), until they were near from the

⁵⁰³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 18

Prophet^{saww}, and they greeted. He^{saww} responded the greeting unto them, and they said, 'O Muhammad^{saww}! Present Al-Islam to us'. Six of them became Muslims, and three did not become Muslims. Then they (converts) left.

فَقَالَ النَّبِيُّ ص لِلثَّلَاثَةِ أَمَا أَنْتَ يَا فُلَانُ فَسَتَمُوتُ بِصَاعِقَةٍ مِنَ السَّمَاءِ وَ أَمَا أَنْتَ يَا فُلَانُ فَسَيَضْرِبُكَ أَفْعَى فِي مَوْضِعِ كَذَا وَ كَذَا وَ أَمَا أَنْتَ يَا فُلَانُ
فَإِنَّكَ تَخْرُجُ فِي طَلَبِ مَا شِئْتَ وَ إِيلِ لَكَ فَيَسْتَقْبِلُكَ نَاسٌ مِنْ كَذَا فَيَقْتُلُونَكَ

The Prophet^{saww} said to the three: 'As for you, O so and so, you will be dying by a thunderbolt from the sky, and as for you, O so and so, you will be struck a snake in such and such a place, and as for you, O so and so, you will be going out in seeking livelihood along with your camel, and some people from such and such would meet you, and they will be killing you'.

فَوَقَعَ فِي قُلُوبِ الَّذِينَ أَسْلَمُوا فَرَجَعُوا إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُمْ مَا فَعَلَ أَصْحَابُكُمْ الثَّلَاثَةُ الَّذِينَ تَوَلَّوْا عَنِ الْإِسْلَامِ وَ لَمْ يُسَلِّمُوا

Something occurred in the hearts of those who had become Muslims, so they returned to Rasool-Allah^{saww}. He^{saww} said to them: 'What happen to your companions, the three, those who turned around from Al-Islam and did not become Muslims?'

فَقَالُوا وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا مَا جَاوَزُوا مِمَّا قُلْتَ وَ كَلِّ مَاتَ بِمَا قُلْتَ وَ إِنَّا جِئْنَاكَ لِنُجَدِّدَ الْإِسْلَامَ وَ نَشْهَدَ أَنَّكَ رَسُولُ اللَّهِ وَ أَنَّكَ الْأَمِينُ عَلَى
الْأَحْيَاءِ وَ الْأَمْوَاتِ بَعْدَ هَذَا وَ هَذِهِ.

They said, 'By the One^{azwj} Who Sent you^{saww} with the truth as a Prophet^{saww}! They did not exceed from what you^{saww} had said, and each one died with what you^{saww} had said he would, and we came back to you^{saww} in order to renew Al-Islam and we testify that you^{saww} are a Rasool^{saww} of Allah^{azwj}, and you^{saww} are the trustworthy upon the living and the dead after this, and these (prophecies)''⁵⁰⁴

20- شف، كشف اليقين من الكتاب المذكور عن أبي إسحاق الهمداني عن عمرو بن ميمون عن ابن مسعود أنه قال: بينما نحن جلوس ذات يوم
بباب رسول الله ص نتنظر خروجه إلينا إذ خرج فقمنا له تفضيماً و تعظيماً و فينا علي بن أبي طالب ع فقام فيمن قام فأخذ النبي بيده فقال يا علي
إني أحاجك

(The book) 'Kashf Al Yaqeen', from the mentioned book, from Abu Is'haq Al Hamdani, from Amro Bin Maymoun, from Ibn Masoud having said,

'While we were seated one day at the door of Rasool-Allah^{saww} awaiting his^{saww} coming out to us, when he^{saww} did come out. We stood up and revered, and among us was Ali^{asws} Bin Abu Talib^{asws}. He^{asws} (also) stood up among the ones standing, but the Prophet^{saww} grabbed his^{asws} hand and said: 'O Ali^{asws}! I^{saww} give you^{asws} my^{saww} arguments'.

فَدَمَعَتْ عَيْنَاهُ وَ قَالَ يَا رَسُولَ اللَّهِ لِي فِيهِمْ تَحَاجِّي وَ قَدْ تَعَلَّمْتُ مِنْكَ لِي فِي شَيْءٍ قَطُّ

⁵⁰⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 19

His^{asws} eyes were filled with tears and he^{asws} said: 'O Rasool-Allah^{saww}! Regarding what are you^{saww} giving me^{asws} the arguments, and you^{asws} have known I^{asws} have not faulted you^{saww} regarding anything at all!'

قَالَ أَحَاجُّكَ بِالْبُيُوتَةِ وَتُحَاجُّ النَّاسَ مِنْ بَعْدِي بِإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الْقِسْمَةِ بِالسَّوِيَّةِ وَ إِقَامَةِ الْحُدُودِ

He^{saww} said: 'I^{saww} shall give you^{asws} arguments for the Prophet-hood, and you^{asws} argue the people from after me^{saww}, with establishing the Salat, and giving the Zakat, and enjoining the good and forbidding from the evil, and the fair distribution, and establishing the legal penalties'.

ثُمَّ قَالَ النَّبِيُّ ص هَذَا أَوَّلُ مَنْ آمَنَ بِي وَ أَوَّلُ مَنْ صَدَّقَنِي وَ هُوَ الصِّدِّيقُ الْأَكْبَرُ وَ هُوَ الْقَارِئُ الْأَكْبَرُ الَّذِي يُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ هُوَ يَعْسُوبُ الْمُؤْمِنِينَ وَ ضِيَاءٌ فِي ظُلْمَةِ الضَّلَالِ.

Then the Prophet^{saww} said: 'This is the first one to believe in me^{saww}, and the first one to ratify me^{saww}, and he^{asws} is the greatest truthful, and he^{asws} is the great differentiator who distinguishes between the truth and the falsehood, and he^{asws} is leader of the Momineen, and illumination in the darkness of the straying'.⁵⁰⁵

21- قب، المناقب لابن شهر آشوب علي بن الجعد عن شعبة عن قتادة عن الحسن عن ابن عباس في قوله تعالى و الذين آمنوا بالله و أرسله أولئك هم الصديقون قال صديق هذه الأمة علي بن أبي طالب ع هو الصديق الأكبر و القاروق الأعظم

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Ali Bin Al Ja'ad, from Shu'ba, from Qatadah, from Al-Hassan, from Ibn Abbas,

'Regarding Words of the Exalted: **And those who believe in Allah and His Rasool, they are the truthful [57:19]**. He said, 'The truthful of this community is Ali^{asws} Bin Abu Talib^{asws}. He^{asws} is the greatest truthful and the mighty distinguisher'.

ثُمَّ قَالَ وَ الشُّهَدَاءُ عِنْدَ رَبِّهِمْ قَالَ ابْنُ عَبَّاسٍ وَ هُمُ عَلِيُّ وَ حَمَزَةُ وَ جَعْفَرُ فَهُمْ صِدِّيقُونَ وَ هُمُ شُهَدَاءُ الرُّسُلِ عَلَى أُمَّهِمْ إِنَّهُمْ قَدْ بَلَّغُوا الرِّسَالََةَ

Then He^{azwj} Said: **and the martyrs in the Presence of their Lord**. Ibn Abbas said, 'And they are Ali^{asws}, and Hamza^{asws}, and Ja'far^{asws}. They^{as} are the truthful, and they^{as} are the witnesses of the Rasool^{saww} upon their^{as} communities. They had delivered the Message'.

ثُمَّ قَالَ هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ عَلَى التَّصَدِيقِ بِالْبُيُوتَةِ وَ نُورُهُمْ عَلَى الصِّرَاطِ.

For them would be their Recompense – in the Presence of their Lord^{azwj} upon the ratification with the Prophet-hood, **and their Light. [57:19]** – upon the Bridge".⁵⁰⁶

مَالِكُ بْنُ أَنَسٍ عَنْ سَمِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ مَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ يَعْنِي مُحَمَّدًا وَ الصِّدِّيقِينَ يَعْنِي عَلِيًّا وَ كَانَ أَوَّلُ مَنْ صَدَّقَهُ وَ الشُّهَدَاءُ يَعْنِي عَلِيًّا وَ جَعْفَرًا وَ حَمَزَةَ وَ الْحُسَيْنَ ع

Malik Bin Anas, from Sumayya, from Abu Salih, from Ibn Abbas,

⁵⁰⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 20

⁵⁰⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 21 a

‘Regarding Words of the Exalted: **And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets [4:69]** – meaning Muhammad^{saww} - **and the Truthful** – meaning Ali^{asws}, and he^{asws} was the one who ratified him^{saww} - **and the Martyrs [4:69]** – meaning Ali^{asws}, and Ja’far^{asws}, and Hamza^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}.

النَّبِيُّونَ كُلُّهُمْ صِدِّيقُونَ وَ لَيْسَ كُلُّ صِدِّيقٍ نَبِيًّا وَ الصِّدِّيقُونَ كُلُّهُمْ صَالِحُونَ وَ لَيْسَ كُلُّ صَالِحٍ صِدِّيقاً وَ لَا كُلُّ صِدِّيقٍ شَهِيدٌ وَ قَدْ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع صِدِّيقاً شَهِيداً صَالِحاً فَاسْتَحَقَّ مَا فِي الْآيَتَيْنِ مِنْ وَصْفِ سِوَى النَّبِيِّ.

The Prophets^{as}, all of them^{as} are truthful, and every truthful isn’t a Prophet^{as}; and the truthful, all of them are righteous, and every righteous one isn’t a truthful; nor is every truthful a martyr. And Amir Al-Momineen^{asws} was a truthful, a martyr, a righteous, so he^{asws} is rightful of what is in the two Verses, from the description, besides the Prophet-hood”.⁵⁰⁷

وَ كَانَ أَبُو ذَرٍّ مُجَدِّثٌ شَيْئاً فَكَذَّبُوهُ فَقَالَ النَّبِيُّ ص مَا أَطَلَّتِ الْخُضْرَاءُ الْخَبَرَ فَدَخَلَ وَفَتِنَدِي عَلَيَّ ع فَقَالَ ص أَلَا إِنَّ هَذَا الرَّجُلَ الْمُضِلَّ فَإِنَّهُ الصِّدِّيقُ الْأَكْبَرُ وَ الْفَارُوقُ الْأَعْظَمُ.

And Abu Zarr^{ra} was narrating something, but they belied him^{ra}. The Prophet^{saww} said: ‘Neither has the green (sky) shaded...’ – the Hadeeth. At that time, Ali^{asws} entered, so he^{saww} said: ‘Indeed! This man coming, he^{asws} is the greatest truthful and the mighty distinguisher”.⁵⁰⁸

ابْنُ بَطَّةٍ فِي الْإِنَانَةِ وَ أَحْمَدُ فِي الْفَضَائِلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ وَ شَيْبَوَيْهِ فِي الْفَرْدَوْسِ عَنْ دَاوُدَ بْنِ بِلَالٍ قَالَ النَّبِيُّ ص الصِّدِّيقُونَ ثَلَاثَةٌ عَلَيٌّ بِنُ أَبِي طَالِبٍ وَ حَبِيبُ النَّجَّارِ وَ مُؤْمِنُ آلِ فِرْعَوْنَ يَعْنِي خُرَيْقِلَ [حِرْقِيلَ].

Ibn Battah in (the book) ‘Al Ibanah’, and Ahmad in (the book) ‘Al Fazaail’, from Abdul Rahman Bin Abu Layli, from his father, and Sheyrawiya in (the book) ‘Al Firdows’, from Dawood Bin Bilal,

‘The Prophet^{saww} said: ‘The truthful are three – Ali Bin Abu Talib^{asws}, and Habeeb Al-Najjar, and Momin of the people of Pharaoh^{la} – meaning Hizkeel”.⁵⁰⁹

وَ فِي رِوَايَةٍ وَ عَلَيٌّ بِنُ أَبِي طَالِبٍ وَ هُوَ أَفْضَلُهُمْ.

And in a report: ‘And Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is their superior”.⁵¹⁰

وَ ذَكَرَ أَمِيرُ الْمُؤْمِنِينَ مِرَاراً أَنَا الصِّدِّيقُ الْأَكْبَرُ وَ الْفَارُوقُ الْأَعْظَمُ.

And Amir Al-Momineen^{asws} had mentioned repeatedly: ‘I^{asws} am the greatest truthful, and the mighty distinguisher”.⁵¹¹

⁵⁰⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 21 b

⁵⁰⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 21 c

⁵⁰⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 21 d

⁵¹⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 21 e

⁵¹¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 21 e

ابن عَبَّاسٍ عَنِ النَّبِيِّ ص أَنَّ عَلِيًّا صَدِيقُ هَذِهِ الْأُمَّةِ وَ فَارُوقُهَا وَ مُحَدِّثُهَا وَ إِنَّهُ هَارُوقُهَا وَ يُوشَعُهَا وَ آصَفُهَا وَ سَمِعُوهَا إِنَّهُ بَابُ حِطَّتِهَا وَ سَفِينَةُ نَجَاتِهَا إِنَّهُ طَالُوتُهَا وَ دُو قَرَّتِيهَا.

Ibn Abbas,

‘From the Prophet^{sawww}: ‘Ali^{asws} is the truthful of this community, and its distinguisher, and its narrator, and he^{asws} is its Haroun^{as}, and its Yoshua^{as}, and its Aasif^{as}, and its Shamoun^{as}. He^{asws} is the door of Hitta, and the ship of its salvation. He^{asws} is its Talut and one with its reins’⁵¹²

كَعَبْتِ الْحَبْرُ إِنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنَ سَلَامٍ قَبْلَ أَنْ يُسْلِمَ يَا مُحَمَّدُ مَا اسْمُ عَلِيٍّ فِيكُمْ قَالَ عِنْدَنَا الصِّدِّيقُ الْأَكْبَرُ

Ka’ab Al-Habr asked Abdullah Bin Salam, before he became a Muslim, ‘O Muhammad^{sawww}! What is the name of Ali^{asws} among you?’ He^{sawww} said: ‘With us, it is ‘The greatest truthful’.

فَقَالَ عَبْدُ اللَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ إِنَّا لَنَجِدُ فِي التَّوْرَةِ مُحَمَّدًا نَبِيَّ الرَّحْمَةِ وَ عَلِيًّا مُقِيمَ الْحُجَّةِ أَنَشَدَ

أَوَّلُ مَنْ صَدَّقَ بِهِ- وَ هُوَ مُجَلِّي كَرِيمِهِ

Abdullah said, ‘I testify that there is no god except Allah^{azwj}, and I testify that Muhammad^{sawww} is Rasool-Allah^{sawww}. We do find in the Torah, ‘Muhammad^{sawww} is the Prophet^{sawww} of mercy and Ali^{asws} is establisher of the proof’. I prose, ‘The first one to ratify him^{sawww}, and he^{asws} is the remover of his^{sawww} distress’⁵¹³

الْحَسَنُ عَنْ أَبِي لَيْلَى الْعِفَارِيِّ قَالَ رَسُولُ اللَّهِ ص سَتَكُونُ مِنْ بَعْدِي فِتْنَةٌ فَإِذَا كَانَ كَذَلِكَ فَالْزُمُوا عَلِيًّا بْنِ أَبِي طَالِبٍ فَإِنَّهُ الْفَارُوقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ اسْتَخْرَجَهُ شَيْرَوَيْه فِي الْفِرْدَوْسِ.

Al-Hassan, from Abu Layli Al Ghifari who said,

‘Rasool-Allah^{sawww} said: ‘Fitna will be occurring after me^{sawww}, so when it is like that, then stick with Ali^{asws} Bin Abu Talib^{asws}, for he^{asws} is the distinguisher between the truth and the falsehood’ – it is extracted by Sheyrawiyah in (the book) ‘Al-Firdows’⁵¹⁴

22- بَشَاءَ بَشَارَةِ الْمُصْطَفَى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ سَعِيدِ بْنِ مُحَمَّدِ بْنِ الْوَاعِظِ عَنْ عَلِيٍّ بْنِ أَحْمَدَ الْجَرَجَانِيِّ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ الْمَعْقِلِيِّ عَنْ إِبرَاهِيمَ بْنِ سَلِيمَانَ عَنْ إِسْحَاقَ بْنِ بِشْرِ عَنْ خَالِدِ بْنِ الْحَارِثِ عَنْ عَوْفِ بْنِ الْحَسَنِ عَنْ أَبِي لَيْلَى الْعِفَارِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ سَتَكُونُ مِنْ بَعْدِي فِتْنَةٌ فَإِذَا كَانَ ذَلِكَ فَالْزُمُوا عَلِيًّا بْنِ أَبِي طَالِبٍ فَإِنَّهُ أَوَّلُ مَنْ يَزَالِي وَ أَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ وَ هُوَ الصِّدِّيقُ الْأَكْبَرُ وَ هُوَ فَارُوقُ هَذِهِ الْأُمَّةِ يَفْرُقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ هُوَ يَعْشُوبُ الْمُؤْمِنِينَ وَ الْمَالُ يَعْشُوبُ الْمُتَنَافِقِينَ.

(The book) ‘Bashaarat Al Mustafa^{sawww}’ – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Saeed Bin Muhammad Al Wa’iz, from Ali Bin Ahmad Al Jarjany, from Muhammad Bin Yaqoub Al Ma’qily, from Ibrahim Bin Suleyman, from Is’haq Bin Bishr, from Khalid Bin Al Haris, from Awf, from Al-Hassan, from Abu Layli Ghifary who said,

⁵¹² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 21 f

⁵¹³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 21 g

⁵¹⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 21 h

'I heard Rasool-Allah^{saww} saying: 'Fitna will be occurring from after me^{saww}, so when that happens, then stick to Ali^{asws} Bin Abu Talib^{asws}, for he^{asws} will be the first one to see me^{saww}, and the first one to shake my^{saww} hand on the Day of Qiyamah, and he^{asws} is the greatest truthful, and he^{asws} is the distinguisher of this community, distinguishing between the truth and the falsehood, and he^{asws} is leader of the Momineen, and the wealth is leader of the hypocrites".⁵¹⁵

23 قب، المناقب لابن شهر آشوب: كَانَ لِلنَّبِيِّ ص بَيْعَةٌ عَامَّةٌ وَ بَيْعَةٌ خَاصَّةٌ فَالْخَاصَّةُ بَيْعَةُ الْحَيِّ وَ لَمْ يَكُنْ لِلْإِنْسِ فِيهَا نَصِيبٌ وَ بَيْعَةُ الْأَنْصَارِ وَ لَمْ يَكُنْ لِلْمُهَاجِرِينَ فِيهَا نَصِيبٌ وَ بَيْعَةُ الْعَشِيرَةِ ابْتِدَاءً وَ بَيْعَةُ الْغَدِيرِ انْتِهَاءً وَ قَدْ تَفَرَّدَ عَلِيُّ ع بِهَمَا وَ أَحَدَ بِطَرَفَيْهِمَا

(The book) 'Al-Manaqib of Ibn Shehr Ashub – For the Prophet^{saww} was a general allegiance and a special allegiance, and he^{saww} particularised is for the Jinn, and there did not happen to be any share in it for the human beings, and allegiance of the Helpers, and there did not happen to be any share in it for the Emigrants, and allegiance of the clan initially, and allegiance of Al-Ghadeer at the end, and he^{saww} had individualised Ali^{asws} with these and taken with its ends.

وَ أَمَّا الْبَيْعَةُ الْعَامَّةُ فَهِيَ بَيْعَةُ الشَّجَرَةِ وَ هِيَ سَمْرَةٌ أَوْ أَرَاكٌ عِنْدَ بَغْرِ الْحُدَيْبِيَّةِ وَ يُقَالُ لَهَا بَيْعَةُ الرِّضْوَانِ لِقَوْلِهِ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ وَ الْمَوْضِعِ [الْمَوْضِعُ] مَجْهُولٌ وَ الشَّجَرَةُ مَفْقُودَةٌ فَيُقَالُ إِنَّهَا بِرَوْحَاءَ فَلَا يُدْرَى أَوْ رَوْحَاءَ مَكَّةَ عِنْدَ الْحَمَامِ أَوْ رَوْحَاءَ فِي طَرِيقِهَا

And as for the general allegiance, it is the allegiance at the tree, and it is (tree of) 'Samurah' or 'Arak' at the well of Al-Hudaybiyya, and it is called 'Allegiance of the Pleasure' due to His^{azwj} Words: **Allah was Pleased from the Momineen [48:18]**, and the place was unknown, and the tree is lost, so it was said, 'It is at Rawha'. It is not known whether it is at Rawha of Makkah at the bathhouse, or Rawha in its road.

وَ قَالُوا الشَّجَرَةُ دَهَبَتْ السُّيُولُ بِهَا وَ قَدْ سَبَقَ أَمِيرُ الْمُؤْمِنِينَ ع الصَّحَابَةَ كُلَّهُمْ فِي هَذِهِ الْبَيْعَةِ أَيْضاً بِأَشْيَاءَ مِنْهَا أَنَّهُ كَانَ مِنَ السَّابِقِينَ فِيهِ

And they said, 'The tree, it was swept away by the floods, and Amir Al-Momineen^{asws} had preceded the companions, all of them, in this allegiance as well, by things from it, he^{asws} was from the preceding ones during it".⁵¹⁶ (A comment)

ذَكَرَ أَبُو بَكْرٍ الشَّيرَازِيُّ فِي كِتَابِهِ عَنْ جَابِرِ الْأَنْصَارِيِّ أَنَّ أَوَّلَ مَنْ قَامَ لِلْبَيْعَةِ أَمِيرُ الْمُؤْمِنِينَ ع ثُمَّ أَبُو سِنَانٍ عَبْدُ اللَّهِ بْنُ وَهَبِ الْأَسَدِيِّ ثُمَّ سَلْمَانُ الْفَارِسِيُّ.

It is mentioned by Abu Bakr Al Shirazi in his book, from Jabir Al Ansari,

'The first one to stand for the allegiance was Amir Al-Momineen^{asws}, then Abu Sinan Abdullah Bin Wahab Al-Asady, then Salman Al-Farsi^{ra}".⁵¹⁷

وَ فِي أَحْبَابِ اللَّيْثِ أَنَّ أَوَّلَ مَنْ بَايَعَ عَمَّاؤَ بَعْغِي بَعْدَ عَلِيٍّ.

⁵¹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 22

⁵¹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 23 a

⁵¹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 23 b

And in the Hadeeth of Al-Lays, 'The first one to pledge allegiance was Ammar^{ra}, meaning after Ali^{asws}' .⁵¹⁸

وَرَوَى جَمِيعاً عَنْ جَابِرِ الْأَنْصَارِيِّ أَنَّهُ قَالَ: بَايَعْنَا رَسُولَ اللَّهِ ص عَلَى الْمَوْتِ.

And it is reported by all, from Jabir Al-Ansari having said, 'We pledged to Rasool-Allah^{saww} upon the death'' .⁵¹⁹

وَ فِي مَعْرِفَةِ النَّسَوِيِّ أَنَّهُ سُئِلَ سَلَمَةُ عَلَى أَبِي شَيْءٍ كُنْتُمْ تُبَايِعُونَ تَحْتَ الشَّجَرَةِ قَالَ عَلَى الْمَوْتِ.

And in (the book) 'Ma'arifa' of Al Nasawy – 'Salman^{ra} was asked, 'Upon which thing did you all pledge under the tree?' He^{ra} said, 'Upon the death'' .⁵²⁰

وَ فِي أَحَادِيثِ الْبَصْرِيِّينَ عَنْ أَحْمَدَ قَالَ أَحْمَدُ بْنُ يَسَارٍ إِنَّ أَهْلَ الْحُدَيْبِيَّةِ بَايَعُوا رَسُولَ اللَّهِ ص عَلَى أَنْ لَا يَفْرُوا.

And in Ahadeeth of Al-Basreyn, from Ahmad, 'Ahmad Bin Yasaar said, 'The people of Al-Hudeybiya pledged to Rasool-Allah^{saww} upon that they would not flee'' .⁵²¹

وَ قَالَ ابْنُ عَبَّاسٍ أَخَذَ النَّبِيُّ ص تَحْتَ شَجَرَةِ السَّمُرَةِ بِيَعْنَهُمْ عَلَى أَنْ لَا يَفْرُوا.

And Ibn Abbas said, 'The Prophet^{saww} took their allegiances beneath the tree upon that they would not flee'' .⁵²²

وَ رَوَى الْحَافِظُ بْنُ مَرْذُوقِهِ فِي كِتَابِهِ بِثَلَاثَةِ طُرُقٍ عَنِ الْحُسَيْنِ بْنِ زَيْدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ أَشْهَدُ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: لَمَّا جَاءَتْ الْأَنْصَارُ تَبَايَعُ رَسُولَ اللَّهِ ص عَلَى الْعَقْبَةِ قَالَ قُمْ يَا عَلِيُّ

And it is reported by Al Hafiz Bin Mardawayh in his book, by three ways,

'From Al-Husayn Bin Zayd son of Ali^{asws} Bin Al-Husayn^{asws}, from Ja'far^{asws} Bin Muhammad^{asws} having said: 'I^{asws} testify that my^{asws} father^{asws} narrated to me^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Al-Husayn^{asws} Bin Ali^{asws} having said: 'When the Helpers came to pledge allegiance to Rasool-Allah^{azwj} at Al-Aqabah, he^{saww} said: 'Stand, O Ali^{asws}!'

فَقَالَ عَلِيُّ عَلَى مَا أَبَايَعُهُمْ يَا رَسُولَ اللَّهِ قَالَ عَلَى أَنْ يُطَاعَ اللَّهُ فَلَا يُعْصَى وَ عَلَى أَنْ يَمْنَعُوا رَسُولَ اللَّهِ وَ أَهْلَ بَيْتِهِ وَ دُرَّتَيْتَهُ مِمَّا يَمْنَعُونَ مِنْهُ أَنْفُسَهُمْ وَ دَرَارَتَهُمْ.

Ali^{asws} said: 'Upon what should I^{asws} take their allegiances, O Rasool-Allah^{saww}? He^{saww} said: 'Upon, that they would obey Allah^{azwj} and not disobey, and upon that they would defend

⁵¹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 23 c

⁵¹⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 23 d

⁵²⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 23 e

⁵²¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 23 f

⁵²² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 23 g

Rasool-Allah^{saww} and People^{asws} of his^{saww} Household and his^{saww} offspring, from what they defend themselves and their offspring from".⁵²³

ذَكَرَ أَحْمَدُ فِي الْفُضَائِلِ عَنْ حَبَّةِ الْعُرَيْنِيِّ وَ عَنِ ابْنِ عَبَّاسٍ وَ عَنِ الزُّهْرِيِّ أَنَّ كَاتِبَ الْكِتَابِ يَوْمَ الْحُدَيْبِيَّةِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

It is mentioned by Ahmad in (the book) 'Al Fazaail', from Habbat Urny, and from Ibn Abbas, and from Al Zuhry,

'The scribe of the letter on the day of Al-Hudaybiyya was Ali^{asws} Bin Abu Talib^{asws}'.⁵²⁴

وَ ذَكَرَ الطَّبْرِيُّ فِي تَارِيخِهِ بِإِسْنَادِهِ عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنْ قَيْسِ النَّخَعِيِّ وَ ذَكَرَ الْقَطَّانُ وَ وَكَيْعٌ وَ التَّوْرِيُّ وَ السُّدِّيُّ وَ مُجَاهِدٌ فِي تَفْسِيرِهِمْ عَنِ ابْنِ عَبَّاسٍ فِي حَبْرٍ طَوِيلٍ أَنَّ النَّبِيَّ ص قَالَ: مَا كَتَبْتُ يَا عَلِيُّ حَرْفًا إِلَّا وَ جِبْرَائِيلُ يَنْظُرُ إِلَيْكَ وَ يَفْرَحُ وَ يَسْتَبْشِرُ بِكَ.

And Al Tabari mentioned in his history, by his chain, from Al Bara'a Bin Aazib, from Qays Al Nakhaie, and it is mentioned by Al Qattan, and Wakie, and Al Sowry, and Al Sudy, and Mujahid in their Tafseers, from Ibn Abbas in a lengthy Hadeeth,

'The Prophet^{saww} said: 'You^{asws} did not write a (single) letter except and Jibraeel^{as} was looking at you^{asws} and rejoicing and smiling at you^{asws}'.⁵²⁵

وَ أَمَّا بَيْعَةُ الْعَشِيرَةِ - قَالَ النَّبِيُّ ص بُعِثْتُ إِلَى أَهْلِ بَيْتِي حَاصَةً وَ إِلَى النَّاسِ عَامَّةً وَ قَدْ كَانَ بَعْدَ مَبْعِثِهِ بِثَلَاثِ سِنِينَ

And as for allegiance of the kindred, the Prophet^{saww} said: 'I^{saww} have been Sent to my^{saww} family in particular, and to the people in general' and it happened three years after His^{azwj} being Sent.

عَلَى مَا ذَكَرَهُ الطَّبْرِيُّ فِي تَارِيخِهِ وَ الْحَرْثُوشِيُّ فِي تَفْسِيرِهِ وَ مُحَمَّدُ بْنُ إِسْحَاقَ فِي كِتَابِهِ عَنْ أَبِي مَالِكٍ عَنِ ابْنِ عَبَّاسٍ وَ عَنِ ابْنِ جُبَيْرٍ أَنَّهُ لَمَّا نَزَلَ قَوْلُهُ وَ أَنْذَرَ عَشِيرَتَكَ الْأَقْرَبِينَ جَمَعَ رَسُولُ اللَّهِ ص بَنِي هَاشِمٍ وَ هُمُ يَوْمَئِذٍ أَرْبَعُونَ رَجُلًا وَ أَمَرَ عَلِيًّا أَنْ يُنْضِجَ رَجُلًا شَاةً وَ حَبْرَ كُفْمٍ صَاعًا مِنْ طَعَامٍ وَ جَاءَ بِعَسِيٍّ مِنْ لَبَنٍ ثُمَّ جَعَلَ يُدْخِلُ إِلَيْهِ عَشْرَةَ عَشْرَةَ حَتَّى شَبِعُوا وَ إِنَّ مِنْهُمْ لَمَنْ يَأْكُلُ الْجُدْعَةَ وَ يَشْرَبُ الْفَرْقَ.

Upon what is mentioned by Tabari in his history, and Al Kharowshi in his Tafseer, and Muhammad Bin Is'haq in his book, from Abu Malik, from Ibn Abbas, and from Ibn Jubeyr,

'When His^{azwj} Words were Revealed: **And warn your kindred, the near ones! [26:214]**, Rasool-Allah^{saww} gathered the Clan of Hashim^{as}, and on that day they were forty men, and he^{saww} instructed Ali^{asws} to cook a leg of lamb and bread for them, being four handfuls of food, and he^{asws} came with a jug of milk. Then they came entering to it, ten by ten, until they were satiated, and although from them were ones who could eat a (whole) shoulder of lamb and drink a jug".⁵²⁶

وَ فِي رِوَايَةٍ مُفَاتِلٍ عَنِ الصَّخَّالِكِ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: وَ قَدْ رَأَيْتُمْ هَذِهِ الْآيَةَ مَا رَأَيْتُمْ.

⁵²³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 23 h

⁵²⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 23 i

⁵²⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 23 j

⁵²⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 23 k

And in a report of Muqatil, from Al-Zahhak, from Ibn Abbas having said, ‘And you have seen these signs what you have seen’.⁵²⁷

و فِي رِوَايَةِ الْبَرَاءِ بْنِ عَازِبٍ وَ ابْنِ عَبَّاسٍ أَنَّهُ بَدَرَهُمْ أَبُو هَلْبٍ فَقَالَ هَذَا مَا سَحَرَكُم بِهِ الرَّجُلُ ثُمَّ قَالَ لَهُمُ النَّبِيُّ صِ إِلَى الْبَيْضِ وَالْأَسْوَدِ وَالْأَبْيَضِ وَالْأَخْرَجِ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَنْذِرَ عَشِيرَتِي الْأَقْرَبِينَ وَ إِلَيَّ لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئاً إِلَّا أَنْ تَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ

And in a report of Al Bara’a Bin Aazib and Ibn Abbas,

‘Abu Lahab^{la} rushed them saying, ‘This is what the man^{saww} has bewitched you all with’. The Prophet^{saww} said to them: ‘I^{saww} have been Sent to the black and the white and the red. Allah^{azwj} has Commanded me^{saww} to warn my^{saww} near of kin, and I^{saww} cannot control anything for you all from Allah^{azwj} except that you should be saying, ‘There is no god except Allah^{azwj}’.

فَقَالَ أَبُو هَلْبٍ أ هَذَا دَعَوْتَنَا ثُمَّ تَفَرَّقُوا عَنْهُ فَتَرَلْتُ تَبَّتْ يَدَا أَبِي هَلْبٍ وَ تَبَّتْ

Abu Lahab^{la} said, ‘Is it for this you^{saww} have called us?’ Then they dispersed from him^{saww}. It was Revealed: **May both the hands of Abu Lahab perish, and (so would) he! [111:1].**

ثُمَّ دَعَاهُمْ دَعْوَةً ثَانِيَةً وَ أَطْعَمَهُمْ وَ سَقَاهُمْ ثُمَّ قَالَ لَهُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ أَطِيعُونِي تَكُونُوا مُلُوكَ الْأَرْضِ وَ حُكَّامَهَا وَ مَا بَعَثَ اللَّهُ نَبِيّاً إِلَّا جَعَلَ لَهُ وَصِيّاً أَحْماً وَ وَزيراً فَأَيُّكُمْ يَكُونُ أَخِي وَ وَزِيرِي وَ وَصِيِّي وَ وَارِثِي وَ قَاضِي دِينِي.

Then he^{saww} called them for a second time and fed them and quenched them. Then he^{saww} said to them: ‘O clan of Abdul Muttalib^{asws}! Obey me^{saww}, you will become kings of the earth, and their rulers, and Allah^{azwj} did not Send any Prophet^{as} except He^{azwj} Made a successor^{as} to be for him^{as}, a brother, a Vizier. Which one of you would happen to be my^{saww} brother, and my^{saww} Vizier, and my^{saww} successor, and my^{saww} inheritor, and payer of my^{saww} debts.

وَ فِي رِوَايَةِ الطَّبْرِيِّ عَنِ ابْنِ جُبَيْرٍ وَ ابْنِ عَبَّاسٍ فَأَيُّكُمْ يُؤَارِثُنِي عَلَى هَذَا الْأَمْرِ عَلَى أَنْ يَكُونَ أَخِي وَ وَصِيِّي وَ خَلِيفَتِي فِيكُمْ فَأَحْجَمَ الْقَوْمُ.

And in a report of Al Tabari, from Ibn Jubeyr, and Ibn Abbas,

‘Which one of you would support me^{saww} upon this matter, upon that he would be my^{saww} brother, and my^{saww} successor, and my^{saww} caliph among you all?’ The people recoiled’.⁵²⁸

وَ فِي رِوَايَةِ أَبِي بَكْرٍ الشَّيْبَانِيِّ عَنْ مُقَاتِلٍ عَنِ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ وَ فِي مُسْنَدِ الْعَشْرَةِ وَ فَضَائِلِ الصَّحَابَةِ عَنْ أَحْمَدَ بِإِسْنَادِهِ عَنْ رَبِيعَةَ بِنِ نَاجِدٍ عَنْ عَلِيٍّ ع فَأَيُّكُمْ يُبَايِعُنِي عَلَى أَنْ يَكُونَ أَخِي وَ صَاحِبِي فَلَمْ يَنْعَمْ إِلَيْهِ أَحَدٌ وَ كَانَ عَلِيٌّ أَصْعَرَ الْقَوْمِ يُعْمَلُ أَنَا فَقَالَ فِي الثَّلَاثَةِ أَجَلٍ وَ ضَرَبَ بِيَدِهِ عَلَى يَدِ [يَدَيْ] أَمِيرِ الْمُؤْمِنِينَ.

And in a report of Abu Bakr Al Shirazi, from Muqatil, from Al Zahhak, from Ibn Abbas, and in (the book) ‘Musnad Al Ashra’, and (the book) ‘Fazaail Al Sahaba’, from Ahmad by his chain, from Rabie Bin Nahid,

‘From Ali^{asws}: (He^{saww} said): ‘Which one of you would pledge to me^{saww} upon that he would be my^{saww} brother, and my^{saww} companion?’ But no one stood up to him^{saww}, and Ali^{asws} was

⁵²⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 23 I

⁵²⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 23 m

the youngest of the people, saying, 'I^{asws} will!' He^{saww} said during the third: 'Yes!', and he^{saww} struck his^{as} hand upon the hand of Amir Al-Momineen^{asws}'.⁵²⁹

وَ فِي تَفْسِيرِ الْمُتَكُوِّسِيِّ عَنِ ابْنِ عَبَّاسٍ وَ ابْنِ جُبَيْرٍ وَ أَبِي مَالِكٍ وَ فِي تَفْسِيرِ الثَّعْلَبِيِّ عَنِ الزُّبَيْرِ بْنِ عَازِبٍ فَقَالَ عَلِيٌّ ع وَ هُوَ أَصْغَرُ الْقَوْمِ أَنَا يَا رَسُولَ اللَّهِ فَقَالَ أَنْتَ فَلِذَلِكَ كَانَ وَصِيَّهُ قَالُوا فَقَامَ الْقَوْمُ وَ هُمْ يَقُولُونَ لِأَبِي طَالِبٍ أَطِيعِ ابْنَكَ فَقَدْ أَمَرَ عَلَيْكَ.

And in the Tafseer of Kharkowsy – From Ibn Abbas, and Ibn Jubeyr, and Abu Malik, and in Tafseer of Sa'alby, from Al Bara'a Bin Aazib,

'Ali^{asws} said, and he^{asws} was youngest of the people: 'I^{asws} will, O Rasool-Allah^{saww}!' He^{saww} said: '(It is) you^{asws}!' So, for that, he^{asws} was his^{saww} successor^{asws}. The people stood up and they were saying to Abu Talib^{asws}, 'Obey your^{as} son^{asws}', for he^{asws} had been made a governor over you^{as}'.⁵³⁰

وَ مِنْ تَارِيخِ الطَّبْرِيِّ فَأَحْجَمَ الْقَوْمُ فَقَالَ عَلِيٌّ أَنَا يَا نَبِيَّ اللَّهِ أَكُونُ وَ زِيرِكَ عَلَيْهِ فَأَخَذَ بِرَقَبَتِي ثُمَّ قَالَ هَذَا أَخِي وَ وَصِيِّي وَ خَلِيفَتِي فِيكُمْ فَاسْمَعُوا لَهُ وَ أَطِيعُوا

And from the book 'Tareekh' of Tabari – The people recoiled. Ali^{asws} said: 'I^{asws} will, O Prophet^{saww} of Allah^{azwj}! I^{asws} will become your^{saww} Vizier upon it'. He^{saww} grabbed my^{asws} neck, then said: 'This is my^{saww} brother, and my^{saww} successor, and my^{saww} caliph among you, therefore listen to him^{asws} and obey!'

قَالَ فَقَامَ الْقَوْمُ يَضْحَكُونَ فَيَقُولُونَ لِأَبِي طَالِبٍ قَدْ أَمَرَ أَنْ تَسْمَعَ لِابْنِكَ وَ تُطِيعَ.

He (the historian) said, 'The people stood up laughing (mocking), and they were saying to Abu Talib^{asws}, 'He^{saww} has ordered that you^{as} listen to your^{as} son^{asws} and obey!''⁵³¹

وَ فِي رِوَايَةِ الْحَارِثِ بْنِ نَوْفَلٍ وَ أَبِي زَانِعٍ وَ عَبَّادِ بْنِ عَبْدِ اللَّهِ الْأَسَدِيِّ عَنِ عَلِيٍّ ع فَقُلْتُ أَنَا يَا رَسُولَ اللَّهِ قَالَ أَنْتَ وَ أَدْنَابِي إِلَيْهِ وَ تَقَلَّ بِي فِيَّ فَقَامُوا يَتَضَاخَكُونَ وَ يَقُولُونَ بِئْسَ مَا حَبَا ابْنَ عَمَّتِهِ إِذِ اتَّبَعَهُ وَ صَدَّقَهُ.

And in a report of Al Haris Bin Nowfal, and Abu Rafie, and Abbad Bin Abdullah Al Asady,

'From Ali^{asws}: 'I^{asws} said: 'I^{asws} will, O Rasool-Allah^{saww}!' He^{saww} said: 'You^{asws}!', and he^{saww} drew me^{asws} closer to him^{saww} and applied saliva in my^{asws} mouth. They stood up laughing (mocking) and saying, 'Evil is how he^{saww} loves the son^{asws} of his^{saww} uncle, when he^{asws} follows him^{saww} and ratifies him^{saww}'.⁵³²

تَارِيخُ الطَّبْرِيِّ عَنِ رِبْعَةَ بْنِ نَاجِدٍ أَنَّ رَجُلًا قَالَ لِعَلِيٍّ يَا أَمِيرَ الْمُؤْمِنِينَ بِمَ وَرَثْتَ ابْنَ عَمَّتِكَ دُونَ عَمَّتِكَ

(The book) 'Tareekh' of Al Tabari – From Rabie Bin Najid,

'A man said to Ali^{asws}, 'O Amir Al-Momineen^{asws}! Due to what you^{asws} inherited the son^{saww} of your^{asws} uncle^{as}, instead of your^{asws} uncle (inheriting him^{saww})?'

⁵²⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 23 n

⁵³⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 23 o

⁵³¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 23 p

⁵³² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 23 q

فَقَالَ ع بَعْدَ كَلَامٍ ذَكَرَ فِيهِ حَدِيثَ الدَّعْوَةِ فَلَمْ يَثْمُ إِلَيْهِ وَ كُنْتُ مِنْ أَصْغَرِ الْقَوْمِ قَالَ فَقَالَ اجْلِسْ ثُمَّ قَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ أَقَوْمٌ إِلَيْهِ فَيَسْئَلُونَ لِي اجْلِسْ حَتَّى كَانِ فِي الثَّالِثَةِ ضَرَبَ بِيَدِهِ عَلَى يَدِي قَالَ فَبَدَلَكَ وَرَثْتُ ابْنَ عَمِّي دُونَ عَمِّي.

He^{asws} said after a speech, mentioning in it the Hadeeth of the invitation: ‘But no one stood up to him^{saww}, and I^{asws} was from the youngest of the people. He^{saww} said: ‘Be seated!’ Then he^{saww} said that thrice, during all that I^{asws} was standing to him^{saww}, and he^{saww} was saying to me^{asws}: ‘Be seated!’, until it was during the third, he^{asws} struck his^{saww} hand upon my^{asws} hand. Therefore, due to that, I^{asws} inherited the son^{saww} of my^{asws} uncle^{as}, instead of my^{asws} uncle (inheriting him^{saww})’.⁵³³

و فِي حَدِيثِ أَبِي رَافِعٍ أَنَّهُ قَالَ أَبُو بَكْرٍ لِلْعَبَّاسِ أَنْشُدْكَ اللَّهُ تَعَلَّمَ أَنَّ رَسُولَ اللَّهِ ص جَمَعَكُمْ وَ قَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنَّهُ لَمْ يَبْعَثِ اللَّهُ نَبِيًّا إِلَّا جَعَلَ لَهُ مِنْ أَهْلِهِ وَزِيْرًا وَ أَحَاً وَ وَصِيًّا وَ خَلِيْفَةً فِي أَهْلِهِ فَمَنْ يَثْمُ مِنْكُمْ يُبَايِعُنِي عَلَى أَنْ يَكُوْنَ أَخِي وَ وَزِيْرِي وَ وَارِثِي وَ وَصِيِّي وَ خَلِيْفَتِي فِي أَهْلِي فَبَايَعُهُ عَلَيَّ عَلَى مَا شَرَطَ لَهُ.

And in a Hadeeth of Abu Rafie,

‘Abu Bakr said to Al-Abbas, ‘I adjure you of Allah^{azwj}! Do you know that Rasool-Allah^{saww} gathered you all and said: ‘O Clan of Abdul Muttalib^{asws}! Allah^{azwj} did not Send any Prophet^{as} except He^{azwj} Made to be for him^{as}, from his^{as} family, a Vizier, and a brother, and a successor, and a caliph among his^{as} family? So, who from you will stand up to pledge allegiance to me^{saww} upon that he would be my^{saww} brother, and my^{saww} Vizier, and my^{saww} inheritor, and my^{saww} successor, and my^{saww} caliph among my^{saww} family? So, Ali^{asws} pledge upon what had been stipulated to him^{asws}?’⁵³⁴

24- فر، تفسير فرات بن إبراهيم الحسيني بن محمد بن محمد بن مصعب البجلي موعناً عن علي بن أبي طالب قال: لما نزلت هذه الآية و أنذر عشيرتكَ الأقرين دعاني رسول الله ص فقال يا علي إن الله أمرني أن أنذر عشيرتي الأقرين فضمت بذلك ذرعاً و عرفت أبي متى أبادتهم بهذا الأمر أرى منهم ما أكره

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Muhammad Bin Mus’ab Al Bajaly, transmitting,

‘From Ali^{asws} Bin Abu Talib^{asws} having said: ‘When this Verse was Revealed: **And warn your kindred, the near ones! [26:214]**, Rasool-Allah^{saww} called me^{asws} and said: ‘O Ali^{asws}! Allah^{azwj} has Commanded me^{saww} to warn my^{saww} near of kind, so prepare a meal of a forearm (of a sheep) and drink, when I^{saww} begin the matter with them. I^{saww} see from them what I^{saww} dislike.

فَصَمْتُ حَتَّى جَاءَنِي جِبْرَائِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ إِنْ لَا تَفْعَلْ مَا تُؤْمَرُ بِهِ يُعَذِّبُكَ رَبُّكَ فَاصْنَعْ لَنَا صَاعاً مِنْ طَعَامٍ وَ اجْعَلْ عَلَيْهِ رِجْلَ شَاةٍ وَ ائْتِنَا عَساً مِنْ لَبَنٍ وَ اجْمَعْ لِي بَنِي عَبْدِ الْمُطَّلِبِ حَتَّى أُعَلِّمَهُمْ وَ أُبَلِّغَهُمْ مَا أُمِرْتُ بِهِ

I^{saww} was silent until Jibraeel^{as} came to me^{saww} and said: ‘O Muhammad^{saww}! You^{saww}, if you^{saww} do not do what you^{saww} have been Commanded with, your^{saww} Lord^{azwj} will Punish you^{saww}’. So, prepare found handfuls of food and make a leg of a sheep to be upon it, and fill

⁵³³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 23 r

⁵³⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 23 s

up a jug of milk for us, and gather the Clan of Abdul Muttalib^{asws} for me^{saww} until I^{saww} let them know and deliver to them what I^{saww} have been Commanded with’.

فَفَعَلْتُ مَا أَمَرَنِي بِهِ ثُمَّ دَعَوْتُهُمْ لَهُ وَ هُمْ يَوْمَئِذٍ أَرْبَعُونَ رَجُلًا يَرِيدُونَ أَوْ يَنْفُصُونَ فِيهِمْ أَغْمَامُهُ أَبُو طَالِبٍ وَ حَمْزَةُ وَ الْعَبَّاسُ وَ أَبُو هَبٍ فَلَمَّا اجْتَمَعُوا إِلَيْهِ دَعَا بِالطَّعَامِ الَّذِي صَنَعْتُ لَهُمْ فَجِئْنَا بِهِ فَلَمَّا وَضَعْتُهُ تَنَاوَلَ رَسُولُ اللَّهِ جَذْرَةَ لَحْمٍ فَشَقَّهَا بِأَسْنَانِهِ ثُمَّ أَلْقَاهَا فِي نَوَاحِي الصَّخْفَةِ ثُمَّ قَالَ خُذُوا بِسْمِ اللَّهِ

I^{asws} did what he^{saww} had instructed me^{asws} with, then I^{asws} invited them to him^{saww}, and on that day they were forty men, more or less, among them being their uncle^{as} Abu Talib^{asws}, and Hamza^{asws}, and Al-Abbas, and Abu Lahab^{la}. When they had gathered to him^{saww}, he^{saww} called for the meal which had been prepared for them and it was brought to us. When it was placed, Rasool-Allah^{saww} took a morsel of meat and tore it with his^{saww} teeth, then cast it in a corner of the tray, then said: ‘Take, in the Name of Allah^{azwj}!’

فَأَكَلَ الْقَوْمَ حَتَّى مَا لَهُمْ بَشِيءٌ مِنْ حَاجَةٍ وَ لَا أَرَى إِلَّا مَوَاضِعَ أَيْدِيهِمْ وَ ائِمَّ الَّذِي نَفَسَ عَلَيَّ بِيَدِهِ إِنْ كَانَ الرَّجُلُ الْوَاحِدُ مِنْهُمْ لَيَأْكُلُ مِثْلَ مَا قَدَّمْتُ لِجَمِيعِهِمْ

The people ate until there was no need for them of anything and I^{asws} could not see except the place of their hands, and I^{asws} swear the One^{azwj} in Whose Hand is my^{asws} soul, even though one man from them could have eaten the like of what had been advanced to all of them.

ثُمَّ قَالَ اسْقِ الْقَوْمَ فَجِئْتُهُمْ بِذَلِكَ الْعَسِ فَشَرِبُوا مِنْهُ حَتَّى رَوُوا جَمِيعاً وَ ائِمَّ اللَّهُ إِنْ كَانَ الرَّجُلُ الْوَاحِدُ مِنْهُمْ يَشْرَبُ مِثْلَهُ

Then he^{saww} said: ‘Quench the people!’ So, I^{asws} came with that jug, and they drank from it until they were all saturated, and I^{asws} swear by Allah^{azwj}, and even though one man from them could have drunk the like of it.

فَلَمَّا أَرَادَ رَسُولُ اللَّهِ ص أَنْ يُكَلِّمَهُمْ بَدَرَهُمْ أَبُو هَبٍ إِلَى الْكَلَامِ فَقَالَ لَهْدٌ مَا سَحَرْتُمْ صَاحِبِكُمْ فَتَفَرَّقَ الْقَوْمُ وَ لَمْ يُكَلِّمَهُمُ النَّبِيُّ ص فَقَالَ الْعَدَّ يَا عَلِيُّ إِنَّ هَذَا الرَّجُلَ قَدْ سَبَقَنِي إِلَى مَا سَمِعْتَ فَتَفَرَّقَ الْقَوْمُ قَبْلَ أَنْ أُكَلِّمَهُمْ فَأَعَدَّ لَنَا مِنَ الطَّعَامِ مِثْلَ مَا صَنَعْتَ ثُمَّ اجْمَعُهُمْ لِي

When Rasool-Allah^{saww} wanted to speak to them, Abu Lahab^{la} rushed them to the speech. He^{la} said, ‘It is the limit of what your companion^{saww} has bewitched you!’ The people dispersed and the Prophet^{saww} could not speak to them. He^{saww} said the next morning: ‘O Ali^{asws}! This man^{la} had preceded me^{saww} to what you^{asws} heard, and the people dispersed before I^{saww} could speak to them. So, prepare for us the meal like what you^{asws} had prepared, then gather them to me^{saww}’.

فَفَعَلْتُ ثُمَّ جَمَعْتُهُمْ لَهُ ثُمَّ دَعَا بِالطَّعَامِ فَفَرَّئْتُهُ لَهُمْ فَفَعَلَ كَمَا فَعَلَ بِالْأَمْسِ وَ أَكَلُوا حَتَّى مَا لَهُمْ بَشِيءٌ مِنْ حَاجَةٍ ثُمَّ قَالَ اسْقِهِمْ فَأَتَيْتُهُمْ بِذَلِكَ الْعَسِ فَشَرِبُوا حَتَّى رَوُوا مِنْهُ جَمِيعاً ثُمَّ تَكَلَّمَ رَسُولُ اللَّهِ ص

I^{asws} did so, then gathered them to him^{saww}. Then he^{saww} called for the meal and drew it closer to them. He^{saww} did like what he^{saww} had done the day before, and they ate until there was no need for them for anything. Then he^{saww} said: ‘Quench them!’ So, I^{asws} followed them up with that jug, and they drank until there were saturated from it. Then Rasool-Allah^{saww} spoke.

فَقَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنِّي وَاللَّهِ مَا أَعْلَمُ شَابًا فِي الْعَرَبِ جَاءَ قَوْمَهُ بِأَفْضَلٍ مِمَّا جِئْتُمْكُمْ بِهِ إِنِّي قَدْ جِئْتُمْكُمْ بِخَيْرِ الدُّنْيَا وَالْآخِرَةِ وَ قَدْ أَمَرَنِي اللَّهُ تَبَارَكَ وَ تَعَالَى أَنْ أَدْعُوَكُمْ فَأَيُّكُمْ يُؤَازِرُنِي عَلَى أَمْرِي عَلَى أَنْ يَكُونَ أَخِي وَ وَصِيِّي وَ خَلِيفَتِي فِيكُمْ فَأَحْجِمِ الْقَوْمَ عَنْهَا جَمِيعاً

He^{saww} said: ‘O Clan of Abdul Muttalib^{asws}! By Allah^{azwj}, I^{saww} do not know of any youth from the Arabs who had come to his people with anything superior to what I^{saww} have come to you all with. I^{saww} have come to you with news of the world and the Hereafter; and Allah^{azwj} Blessed and Exalted has Commanded me^{saww} to call you all. So, which one of you would support me^{saww} upon my^{saww} matter, upon that he would be my^{saww} brother, and my^{saww} successor, and my^{saww} caliph among you all?’ The people recoiled from it, all of them.

قَالَ قُلْتُ وَ إِنِّي لَأَخَذْتُهُمْ سِنّاً وَ أَرْمَضْتُهُمْ عَيْناً وَ أَغْظَمْتُهُمْ بَطْناً وَ أَحْمَشْتُهُمْ سَاقاً قُلْتُ أَنَا يَا نَبِيَّ اللَّهِ أَكُونُ وَزِيرَكَ عَلَيْهِ فَأَخَذَ بِرِقَبَتِي ثُمَّ قَالَ هَذَا أَخِي وَ وَصِيِّي وَ خَلِيفَتِي فِيكُمْ فَاسْتَمَعُوا لَهُ وَ أَطِيعُوا

He^{asws} said: ‘I^{asws} said, and I^{asws} was youngest of them in age, and warmest of them in eyes, and largest of them in wisdom, and thinnest of them in legs, I^{asws} said: ‘I^{asws} will, O Prophet^{saww} of Allah^{azwj}! I^{asws} shall be your^{saww} Vizier upon it’. He^{saww} grabbed my^{asws} neck, then said: ‘This is my^{saww} brother, and my^{saww} successor, and my^{saww} caliph among you, therefore listen to him^{asws} and obey!’

فَقَامَ الْقَوْمُ يَضْحَكُونَ وَ يَقُولُونَ لِأَبِي طَالِبٍ قَدْ أَمَرَكَ أَنْ تَسْمَعَ لِعَلِيٍّ وَ تُطِيعَ.

The people stood up laughing and saying to Abu Talib^{asws}, ‘He^{saww} has ordered you^{as} to listen to Ali^{asws} and obey!’⁵³⁵

25- فر، تفسير فرات بن إبراهيم أبو القاسم العلويُّ مُعْتَمِناً عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَ السَّابِقُونَ السَّابِقُونَ أَوْلِيَاكَ الْمُتَّقُونَ قَالَ سَابِقُ هَذِهِ الْأُمَّةِ أَمِيرُ الْمُؤْمِنِينَ.

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alawy, transmitting,

‘From Ibn Abbas regarding His^{azwj} Words: **And the foremost are the foremost [56:10]**, he said, ‘The foremost of this community is Amir Al-Momineen^{asws}’.⁵³⁶

26- فر، تفسير فرات بن إبراهيم الحسينيُّ بْنُ سَعِيدٍ مُعْتَمِناً عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَعَالَى ثَلَاثَةٌ مِنَ الْأَوَّلِينَ وَ ثَلَاثَةٌ مِنَ الْآخِرِينَ قَالَ ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ابْنُ آدَمَ الْمُثْتُولُ وَ مُؤْمِنُ آلِ فِرْعَوْنَ وَ حَبِيبُ النَّجَّارِ مُؤْمِنُ آلِ يَاسِينَ وَ ثَلَاثَةٌ مِنَ الْآخِرِينَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Saeed, transmitting,

‘From Ja’far^{asws} Bin Muhammad^{asws}, he (the narrator) said, ‘I asked him^{asws} about Words of Allah^{azwj} the Exalted: **A group from the former ones [56:39] And a group from the latter ones [56:40]**. He^{asws} said: ‘A group from the former ones – the killed son of Adam^{as}, and the

⁵³⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 24

⁵³⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 25

Momin of people of Pharaoh^{la}, and Habeeb the carpenter, and Momin of the people of Yaseen; and a group from the latter ones is Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}’⁵³⁷.

27- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ عَيْسَى الدِّهْقَانُ مُعْتَمِناً عَنِ ابْنِ عَبَّاسٍ قَالَ: قَوْلُهُ تَعَالَى رَبَّنَا اغْفِرْ لَنَا وَ لِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ قَالَ هُمْ ثَلَاثَةٌ نَفَرٌ مُؤْمِنٌ آلِ فِرْعَوْنَ وَ حَبِيبِ النَّجَّارِ صَاحِبِ مَدِينَةِ الْأَنْطَاكِيَّةِ وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ.

Tafseer Furaat Bin Ibrahim – Muhammad Bin Isa al Dahqan, transmitting,

‘From Ibn Abbas who said regarding Words of the Exalted: **‘Our Lord! Forgive us and our brethren who preceded us with the Eman, [59:10]**, he said, ‘They are three persons – Momin of people of Pharaoh^{la}, and Habeeb the carpenter, governor of the city of Antioch, and Ali^{asws} Bin Abu Talib^{asws}’⁵³⁸.

28- ما، الأماالي للشيخ الطوسي ابن الصلت عن ابن عُمْدَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ قَالَ هَذَا كِتَابُ جَدِّي عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ فَقَرَأْتُ فِيهِ أَخْبَرَنِي عَلِيُّ بْنُ مُوسَى أَبُو الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع أَنَّ عَلِيًّا أَوَّلُ مَنْ أَسْلَمَ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Ubeydullah Bin Ali who said, ‘This is a book of my grandfather Ubeydullah Bin Ali, and I read in it,

‘I was informed by Ali^{asws} Bin Musa Abu Al-Hassan^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} Ja’far Bin Muhammad^{asws}, from his^{asws} forefathers^{asws}: ‘Ali^{asws} is the first one to be a Muslim’⁵³⁹.

29- ما، الأماالي للشيخ الطوسي جماعة عن أبي الْمُفَضَّلِ عَنْ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ فِي هَذِهِ الْآيَةِ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً قَالَ أَسْلَمَتِ الْمَلَائِكَةُ فِي السَّمَاوَاتِ وَ الْمُؤْمِنُونَ فِي الْأَرْضِ طَوْعاً أَوْلَهُمْ وَ سَابِقُهُمْ مِنْ هَذِهِ الْأُمَّةِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ لِكُلِّ أُمَّةٍ سَابِقٌ

(The book) ‘Al Amaali’ of the sheykh al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Abdul Aziz, from Ali Bin Muhammad Bin Suleyman, from his father, from Muhammad Bin Awn Bin Abdullah Bin Al Haris, from his father,

‘From Ibn Abbas regarding this Verse, **And to Him submit the ones is in the skies and the earth, willingly and unwillingly, [3:83]**. He said, ‘The Angels submitted in the skies, and the Momineen (did so) in the earth willingly, and from this community, Ali^{asws} Bin Abu Talib^{asws} preceded them, and for every community there is a preceding one.

وَ أَسْلَمَ الْمُنَافِقُونَ كَرْهاً وَ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع أَوَّلَ الْأُمَّةِ إِسْلَاماً وَ أَوْلَهُمْ مِنْ رَسُولِ اللَّهِ لِلْمُشْرِكِينَ قِتَالاً وَ قَاتَلَ مِنْ بَعْدِهِ الْمُنَافِقِينَ وَ مَنْ أَسْلَمَ كَرْهاً.

And the hypocrites submitting unwillingly, and Ali^{asws} Bin Abu Talib^{asws} was the first of the community in being a Muslim, and its first from Rasool-Allah^{saww} to battle the Polytheists,

⁵³⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 26

⁵³⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 27

⁵³⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 28

and he^{asws} fought the hypocrites from after him^{saww} and the ones who had submitted unwillingly”.⁵⁴⁰

30- ير، بصائر الدرجات أحمد بن محمد بن الحسن بن علي بن نعمان بن ابن مسكان عن عبد الرحيم الفصير عن أبي جعفر ع قال قال رسول الله ص إن أمتي غرصت علي عند الميثاق وكان أول من آمن بي و صدقني علي ع وكان أول من آمن بي و صدقني حين بعثت فهو الصديق الأكبر.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Numan, from Ibn Muskan, from Abdul Raheem,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘My^{saww} community was presented unto me^{saww} during the Covenant, and the first one to believe in me^{saww} and ratify me^{saww} was Ali^{asws}, and he^{asws} was the first one to believe in me^{saww}, and ratify me^{saww} when I^{saww} was Sent. Thus he^{asws} is the greatest truthful (ratifier)’’.⁵⁴¹

31- شا، الإرشاد أبو حفص عمر بن محمد الصيرفي عن محمد بن أبي النّج عن أحمد بن القاسم عن سهل بن صالح عن عبد الصمد عن أنس بن مالك قال قال رسول الله ص صلت الملائكة علي وعلى علي سبع سنين و ذلك أنه لم يرفع إلى السماء شهادة أن لا إله إلا الله و أبي محمد رسول الله إلا مي و من علي.

(The book) ‘Al Irshad’ – Abu Hafs Umar Bin Muhammad Al Sayrafi, from Muhammad Bin Abu Al Salj, from Ahmad Bin Al Qasim, from Sahl Bin Salih, from Abbad Bin Abul Samad, from Anas Bin Malik (well-known fabricator) who said,

‘Rasool-Allah^{saww} said: ‘The Angels sent Salawaat upon me^{asws} and upon Ali^{asws} Bin Abu Talib^{asws} for seven years, and that is because the testimony that there is no god except Allah^{azwj} and that I^{saww} Muhammad^{saww} am Rasool^{saww} of Allah^{azwj}, had not been raised to the sky except from me^{saww} and from Ali^{asws}’’.⁵⁴²

32- شا، الإرشاد بالإسناد عن أحمد بن القاسم عن إسحاق بن نوح بن قيس عن سليمان بن علي الهاشمي قال سمعت معاذاً العدويّة يقول سمعت علي بن أبي طالب ع يقول علي منبر البصرة أنا الصديق الأكبر آمنت قبل أن يؤمن أبو بكر و أسلمت قبل أن يسلم.

(The book) ‘Al Irshad’ – By the chain from Ahmad Bin Al Qasim, from Is’haq, from Nuh Bin Qays, from Suleyman Bin Ali Al Hashimy who said, ‘I heard Muazah Al Adawiya saying,

‘I heard Ali^{asws} Bin Abu Talib^{asws} saying upon the pulpit of Al-Basra: ‘I^{asws} am the greatest truthful. I believed before Abu Bakr believed, and I became a Muslims before he became a Muslim’’.⁵⁴³

33- شف، كشف اليقين أحمد بن محمد بن مروان عن كتابه عن أحمد بن محمد بن عاصم عن عمران بن عبد الرحيم عن عبد السلام بن صالح عن علي بن هاشم بن البريد عن محمد بن عبد الله بن عبيد الله بن أبي رافع عن أبيه عن جده عن أبي ذر رضي الله عنه أنه قال: سمعت النبي يقول لعلي ع أنت أول من آمن بي و صدقني و أنت أول من يصفيني يوم القيامة و أنت الصديق الأكبر و أنت الفاروق الذي يفرق بين الحق و الباطل و أنت يعسوب المؤمنين و المال يعسوب الظلمة.

⁵⁴⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 29

⁵⁴¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 30

⁵⁴² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 31

⁵⁴³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 32

(The book) 'Kashaf Al Yaqeen' – Ahmad Bin Mardawayh from his book, from Ahmad Bin Muhammad Bin Aasim, from Imran Bin Abdul Raheem, from Abdul Salam Bin Salih, from Ali Bin Hashim Bin Bareed, from Muhammad Bin Abdullah Bin Ubeydullah Bin Abu Rafie, from his father, from his grandfather,

'From Abu Zarr^{ra}, may Allah^{azwj} be Pleased from him^{ra}, said, 'I heard the Prophet^{saww} saying to Ali^{asws}: 'You^{asws} are the first one to believe in me^{saww} and ratify me^{saww}, and you^{asws} will be the first one to shake my^{saww} hand on the Day of Qiyamah, and you^{asws} are the greatest truthful, and you^{asws} are the distinguisher who distinguishes between the truth and the falsehood, and you^{asws} are leader of the Momineen and the wealth is leader of the oppressors''⁵⁴⁴

34- كشف اليقين من كتاب المناقب لمحمد بن يوسف القراء عن محمد بن علي المقرئ عن الحسين بن الحسن عن علي بن هاشم مثله و فيه و المال يعسوب الكفار.

(The book) 'Kashf Al Yaqeen', from the book 'Al Manaqib' of Muhammad Bin Yusuf Al Fara'a, from Muhammad Bin Ali Al Muqry, from Al-Husayn Bin Al-Hassan Bin Ali Bin Hashim – similar to it, and in it: 'And the wealth is leader of the Kafirs''⁵⁴⁵

كشف اليقين من كتاب عتيق في المناقب عن الحكم بن سليمان عن علي بن هاشم مثله و فيه المال يعسوب الكافرين.

(The book 'Kashaf Al Yaqeen', from the book of Ateeq in 'Al Manaqeeb', from Al Hakam Bin Suleyman, from Ali Bin Hashim – similar to it, and in it is, 'The wealth is leader of the Kafirs''⁵⁴⁶

35- قب، المناقب لابن شهر آشوب: استفاضت الرواية أن أول من أسلم علي ثم خديجة ثم جعفر ثم زيد ثم أبو ذر ثم عمرو بن عبسة السلمي ثم خالد بن سعيد بن العاص ثم سمية أم عمار ثم عبيدة بن الحارث ثم حمزة ثم خباب بن الأرت ثم سلمان ثم المقداد ثم عمار ثم عبد الله بن مسعود في جماعة

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – 'The reports are excessive that the first one to become a Muslim was Ali^{asws}, then (Syeda) Khadeeja^{asws}, then Ja'far^{asws}, then Zayd, then Abu Zarr^{ra}, then Amro Bin Anbasa Al-Salamy, then Khalid Bin Saeed Bin Al-Aas, then Sumayya mother of Ammar, the Ubeyda Bin Al-Haris, then Hamza^{asws}, then Khabbab Bin Al-Ars, then Salman^{ra}, then Al-Miqdad^{ra}, then Ammar^{ra}, the Abdullah Bin Masoud among that group.

ثم أبو بكر و عثمان و طلحة و الزبير و سعد بن أبي وقاص و عبد الرحمن بن عوف و سعيد بن زيد و صهيب و بلال تاريخ الطبري إن عمر أسلم بعد خمسة و أربعين رجلا و إحدى و عشرين امرأة

Then Abu Bakr, and Usman, and Talha, an Al-Zubeyr, and Sa'ad Bin Abu Waqas, and Abdul Rahman Bin Awf, and Saeed Bin Zayd, and Saheyb, and Bilal. In the history of Al-Tabari, Umar became Muslim after forty-five men and twenty-one women''⁵⁴⁷ (This is not a Hadith)

أنساب الصحابة عن الطبري التاريخي و المعارف عن القتيبي إن أول من أسلم خديجة ثم علي ثم زيد ثم أبو بكر.

⁵⁴⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 33

⁵⁴⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 34 a

⁵⁴⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 34 b

⁵⁴⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 a

The list of the companions from the history of Al-Tabari, and Al-Ma'arif, from Al-Qataby, 'The first one to be Muslims was Khadeeja^{asws}, then Ali^{asws}, then Zayd, then Abu Bakr.⁵⁴⁸ (This is not a Hadith)

روى أبو ذرعة الدمشقي و أبو إسحاق الثعلبي في كتابيهما أنه قال أبو بكر يا أسفى على ساعة تقدمني فيها علي بن أبي طالب ع فلو سبقته لكان لي سابقة الإسلام.

It is reported by Abu Zar'a and Abu Is'haq Al-Sa'alby in their books, 'Abu Bakr said, 'O my regret upon the time in which Ali Bin Abu Talib^{asws} preceded me. Had I preceded him^{asws}, it would have been a precedence for me to Al-Islam (to pride)'.⁵⁴⁹ (This is not a Hadith)

تاريخ الطبري فتأده عن سالم بن أبي الجعد عن محمد بن سعد بن أبي وقاص قال: قلت لأبي أكان أبو بكر أولكم إسلاماً فقال لا و لقد أسلم قبله أكثر من خمسين رجلاً و لكن كان أفضلنا إسلاماً.

Tareekh of Al Tabari – Qatada, from Salim Bin Abu Al Ja'ad, from Muhammad Bin Sa'ad Bin Abu Waqas who said,

'I said to my father, 'Wasn't Abu Bakr the first of you all to Islam?' He said, 'No, and more than fifty Muslims had become Muslims before him, but he as our superior in Islam'.⁵⁵⁰ (This is not a Hadith)

و قال عثمان لأبي المؤمنين ع إنك إن ترئصت بي فقد ترئصت بمن هو خير مني و منك قال و من هو خير مني قال أبو بكر و عمر فقال كذبت أنا خير منك و منهما عبدت الله قبلكم و عبدته بعدكم.

And Usman said to Amir Al-Momineen^{asws}, 'You^{asws}, if you^{asws} are waiting for me, so you had waited for the ones who were better than me and you^{asws}'. He^{asws} said: 'And who is better than me^{asws}? He said, 'Abu Bakr and Umar'. He^{asws} said: 'You are lying! I^{asws} am better than you and them both. I^{asws} worshipped Allah^{azwj} before you all and will worship Him^{azwj} after you'.⁵⁵¹

فأما شعر حسان بأن أبا بكر أول من أسلم فهو شاعر و عباده لعلبي ظاهر و أما روايته أبي هريرة فهو من الحاذلين و قد ضربته عمر بالدرة لكثرة روايته و قال إنه كذوب و أما روايته إبراهيم النخعي فإنه ناصبي جداً تخلف عن الحسين ع و خرج مع ابن الأشعث في جيش عبيد الله بن زياد إلى خراسان و كان يقول لا خير إلا في التبيد الصلب و أما الروايات في أن علياً أول الناس إسلاماً فقد صنف فيه كتب منها

As for the poem of Hasaan (Bin Sabit) that Abu Bakr is the first one to be Muslim, so he is a poet and his enmity towards Ali^{asws} is apparent. And as for the report of Abu Hureyra, he is from the abandoners (of Ali^{asws}), and Umar had hit him with the whip due to the frequency of his reports and had said that he is lying. And as for the report of Ibrahim Al-Nakhaie, so he is a Nasibi (Hostile one), severely opposed about Al-Husayn^{asws}, and he had gone out with Ibn Al-Ash'as in an army of Ubeydullah Bin Ziyad to Khorasan, and he was saying, 'There is

⁵⁴⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 b

⁵⁴⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 c

⁵⁵⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 d

⁵⁵¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 e

no good except in the solid Nabeez (drink). And as for the reports regarding that Ali^{asws} is first in Islam, so books have been written regarding it, from it”.⁵⁵² (This is not a Hadith)

مَا رَوَاهُ الشُّدِّيُّ عَنْ أَبِي مَالِكٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَ السَّابِقُونَ السَّابِقُونَ أَوْلَئِكَ الْمُتَرَبُّونَ فَقَالَ سَابِقُ هَذِهِ الْأُمَّةِ عَلِيُّ بْنُ أَبِي طَالِبٍ.

What is reported by Al Sudy, from Ibn Malik, from Ibn Abbas,

‘Regarding His^{azwj} Words: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**. He said, ‘The preceding one of this community is Ali^{asws} Bin Abu Talib^{asws}’.⁵⁵³

مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ أَنَّهَا نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ عَ سَبَقَ وَ اللَّهُ كُلُّ أَهْلِ الْإِيمَانِ إِلَى الْإِيمَانِ ثُمَّ قَالَ وَ السَّابِقُونَ كَذَلِكَ يَسْبِقُ الْعِبَادَ يَوْمَ الْقِيَامَةِ إِلَى الْجَنَّةِ.

Malik Bin Anas, from Abu Salih, from Ibn Abbas,

‘It was Revealed regarding Amir Al-Momineen^{asws}. By Allah^{azwj}! He^{asws} preceded every people of Eman to the Eman’. Then he said, ‘And the foremost are like that. He^{asws} will be foremost of the servants on the Day of Qiyamah to the Paradise’.⁵⁵⁴

كِتَابُ أَبِي بَكْرٍ الشَّيرَازِيِّ مَالِكُ بْنُ أَنَسٍ عَنْ سُمَيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: وَ السَّابِقُونَ الْأَوْلُونَ نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ عَ سَبَقَ النَّاسَ كُلَّهُمْ بِالْإِيمَانِ وَ صَلَّى إِلَى الْقِبْلَتَيْنِ وَ بَايَعَ الْبَيْعَتَيْنِ بَيْعَةَ بَدْرٍ وَ بَيْعَةَ الرِّضْوَانِ وَ هَاجَرَ أَهْجَرَتَيْنِ مَعَ جَعْفَرٍ مِنْ مَكَّةَ إِلَى الْحَبَشَةِ وَ مِنَ الْحَبَشَةِ إِلَى الْمَدِينَةِ.

The book of Abu Bakr Al Shirazi – Malik Bin Anas, from Sumayya, from Abu Salih, from Ibn Abbas who said,

‘**And the foremost, the first ones [9:100]**, was Revealed regarding Amir Al-Momineen^{asws}. He^{asws} preceded the people, all of them, with the Eman, and he^{asws} prayed Salat to two Qiblahs, and pledged two allegiances – allegiance of Badr and allegiance of the Pleasure (Hudaybiyya), and he^{asws} emigrated two emigrations – with Ja’far^{as} from Makkah to Ethiopia, and from Ethiopia to Al-Medina’.

و روي عن جماعة من المفسرين: أنها نزلت في علي ع: و قد ذكر في خمسة عشر كتابا فيما نزل في أمير المؤمنين بل في أكثر التفاسير: أنه ما أنزل الله تعالى في القرآن آية يا أَيُّهَا الَّذِينَ آمَنُوا إِلا و علي أميرها لأنه أول الناس إسلاما

And it has been reported from a group of the interpreters that it was Revealed regarding Ali^{asws}. And it has been mentioned in fifteen books regarding what has been Revealed regarding Amir Al-Momineen^{asws}, but in most Tafseers, ‘Allah^{azwj} the Exalted has not Revealed in the Quran any Verse as: ‘O you those who believe!’, except and Ali^{asws} is their commander’, because he^{asws} is first of the people to be Muslim’.⁵⁵⁵

النَّطَنِيُّ فِي الْخَصَائِصِ الْعُلَوِيَّةِ بِالْإِسْنَادِ عَنْ إِبرَاهِيمَ بْنِ إِسْمَاعِيلَ عَنِ الْمَأْمُونِ عَنِ الرَّشِيدِ عَنِ الْمَهْدِيِّ عَنِ الْمَنْصُورِ عَنِ جَدِّهِ عَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَنْتَ أَوَّلُ الْمُسْلِمِينَ إِسْلَاماً وَ أَوَّلُ الْمُؤْمِنِينَ إِيمَاناً.

⁵⁵² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 f

⁵⁵³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 g

⁵⁵⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 h

⁵⁵⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 i

Al Natanzy in (the book) 'Al Khasaais Al Alawiya' – By the chain from Ibrahim Bin Ismail, from Al Mamoun, from Al Rasheed, from Al Mahdy, from Al Mansour, from his grandfather, from Ibn Abbas who said,

'I heard Umar Bin Al-Khattab saying, 'Rasool-Allah^{saww} said: 'O Ali^{asws}! You^{asws} are first of the Muslims in Islam, and the first of the Momineen in Eman''^{.556}

أَبُو يُوسُفَ النَّسَوِيُّ فِي الْمَعْرِفَةِ وَ التَّارِيخِ رَوَى السُّدِّيُّ عَنْ أَبِي مَالِكٍ عَنِ ابْنِ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ ص عَلِيٌّ أَوَّلُ مَنْ آمَنَ بِي وَ صَدَّقَنِي.

Abu Yusuf Al Nasawy in (the books) 'Al Ma'arifa', and 'Al Tareekh' – It is reported by Al Sudy, from Abu Malik, from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'Ali^{asws} is the first one to believe in me^{saww} and ratify me^{saww}''^{.557}

أَبُو نُعَيْمٍ فِي حَلِيَةِ الْأَوْلِيَاءِ وَ النَّظَرِي فِي الْخُصَائِصِ بِالإِسْنَادِ عَنِ الْخُدْرِيِّ أَنَّ النَّبِيَّ ص قَالَ لِعَلِيٍّ ع وَ صَرَبَ يَدَهُ بَيْنَ كَتِفَيْهِ يَا عَلِيُّ سَبْعَ خِصَالٍ لَا يُحَاجُّكَ فِيهَا أَحَدٌ يَوْمَ الْقِيَامَةِ أَنْتَ أَوَّلُ الْمُؤْمِنِينَ بِاللَّهِ إِيمَانًا وَ أَوْفَاهُمْ بِعَهْدِ اللَّهِ وَ أَفْوَمُهُمْ بِأَمْرِ اللَّهِ وَ أَرَأْفَهُمْ بِالرَّعِيَّةِ وَ أَكْفَمُهُمْ بِالسُّوِيَّةِ وَ أَكْلَمُهُمْ بِالْقَضِيَّةِ وَ أَعْظَمُهُمْ مَرَّةً يَوْمَ الْقِيَامَةِ.

Abu Nueym in (the book) 'Al Hilyat Al Awliya', and Al Natanzy in (the book) 'Al Khasaais', by the chain from Al Khudri,

'The Prophet^{saww} said to Ali^{asws} and struck his^{saww} hand between his^{asws} shoulders: 'O Ali^{asws}! There are seven qualities you^{asws} cannot be argued with by anyone regarding these on the Day of Qiyamah. You^{asws} are first of the believers in Allah^{azwj} in Eman, and most loyal of them with the Pact of Allah^{azwj}, and straightest of them with the Command of Allah^{azwj}, and kindest of them with the citizens, and fairest of them with the distribution, and most learned of them with the judging, and mightiest of them in privileges on the Day of Qiyamah''^{.558}

أَرْزَعِينُ الْخَطِيبِ بِإِسْنَادِهِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ وَ فَضَائِلُ أَحْمَدَ وَ كَشَفُ الثَّغَلِيِّ بِإِسْنَادِهِمْ إِلَى عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ قَالَا قَالَ النَّبِيُّ ص إِنَّ سُبْحَانَ الْأُمَّةِ ثَلَاثَةٌ لَمْ يَكْفُرُوا طَرْفَةَ عَيْنٍ عَلِيٌّ بِنُ أَبِي طَالِبٍ وَ صَاحِبُ يَاسِينَ وَ مُؤْمِنُ آلِ فِرْعَوْنَ فَهُمْ الصِّدِّيقُونَ وَ عَلِيٌّ أَفْضَلُهُمْ.

(The book) 'Al Arbaeen' of Al Khateeb, by his chain from Mujahid, from Ibn Abbas, and (the book) 'Fazaail' of Ahmad, and (the book) 'Kashaf' of Sa'alby, by their chains to Abdul Rahman Bin Abu Layli, from his father who both said,

'The Prophet^{saww} said: 'The preceding ones of the community are three, not having committed Kufr for the blink of an eye – Ali^{asws} Bin Abu Talib^{asws}, and companion of Yaseen, and Momin of people of Pharaoh^{la}. They are the truthful and Ali^{asws} is their superior''^{.559}

فِرْدَوْسُ الدَّلِيلِيِّ قَالَ أَبُو بَكْرٍ قَالَ رَسُولُ اللَّهِ ص ثَلَاثَةٌ مِنَ الْأَوْلِيَاءِ وَ ثَلَاثَةٌ مِنَ الْآخِرِينَ هُمَا مِنْ هَذِهِ الْأُمَّةِ.

⁵⁵⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 j

⁵⁵⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 k

⁵⁵⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 l

⁵⁵⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 m

(The book) 'Firdows' of Al-Daylami – Abu Bakr said, 'Rasool-Allah^{saww} said: **'A group from the former ones [56:39] And a group from the latter ones [56:40]** are both from this community'.⁵⁶⁰

مُحَمَّدُ بْنُ فُرَاتٍ عَنِ الصَّادِقِ ع فِي هَذِهِ الْآيَةِ ثَلَاثَةٌ مِنَ الْأُولَى ابْنُ آدَمَ الْمُقْتُولُ وَ مُؤْمِنُ آلِ فِرْعَوْنَ وَ قَلِيلٌ مِنَ الْآخِرِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

Muhammad Bin Furaat,

'From Al-Sadiq^{asws} regarding this Verse: **A group from the former ones [56:39]** : 'The killed son of Adam^{as}, and Momin of people of Pharaoh^{la}, **And a group from the latter ones [56:40]** – Ali^{asws} Bin Abu Talib^{asws}'.⁵⁶¹

شَرَفُ النَّبِيِّ عَنِ الْخُرَّكُوشِيِّ أَنَّهُ أَخَذَ النَّبِيَّ ص بِيَدِ عَلِيٍّ ع فَقَالَ أَلَا إِنَّ هَذَا أَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ وَ هَذَا الصِّدِّيقُ الْأَكْبَرُ وَ هَذَا فَارُوقُ هَذِهِ الْأُمَّةِ يُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ هَذَا يَعْسُوبُ الْمُسْلِمِينَ وَ الْمَالُ يَعْسُوبُ الظَّالِمِينَ.

(The book) 'Sharaf Al-Nabi^{saww}' – From Al-Kharkowshi - 'The Prophet^{saww} held a hand of Ali^{asws} and said: 'Indeed! This will be the first one to shake my^{saww} hand on the Day of Qiyamah, and this is the greatest truthful, and this is the distinguisher of this community distinguishing between the truth and the falsehood, and this is leader of the Muslims and wealth is leader of the unjust ones!'⁵⁶²

جَامِعُ التِّرْمِذِيِّ وَ إِبَانَةُ الْعُكْبَرِيِّ وَ تَارِيخِي [تَارِيخًا] الْحَطِيبِ وَ الطَّرَبِيِّ أَنَّهُ قَالَ زَيْدُ بْنُ أَرْقَمَ وَ عَلْنِيمُ الْكِنْدِيُّ أَوَّلُ مَنْ أَسْلَمَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

(The books) 'Jamie' of Al Tirmizi, and 'Ibanah' of Al Akbari, and 'Tareekh' of Al Khateed and Al Tabari – Zayd Bin Arqam and Uleyam Al Kindi said, 'The first one to be Muslim is Ali^{asws} Bin Abu Talib^{asws}'.⁵⁶³

مُحَمَّدُ بْنُ سَعْدٍ فِي كِتَابِ الطَّبَقَاتِ وَ أَحْمَدُ فِي الْمُسْنَدِ قَالَ ابْنُ عَبَّاسٍ أَوَّلُ مَنْ أَسْلَمَ بَعْدَ حَدِيثِ عَلِيٍّ.

Muhammad Bin Sa'ad in the book 'Al Tabaqaat', and Ahmad in 'Al Musnad' – Ibn Abbas said, 'The first one to be Muslim after (Syeda) Khadeeja^{asws} was Ali^{asws}'.⁵⁶⁴

تَارِيخُ الطَّرَبِيِّ وَ أَرْبَعِينَ الْخَوَارِزْمِيِّ قَالَ مُحَمَّدُ بْنُ إِسْحَاقَ: أَوَّلُ ذَكَرٍ آمَنَ بِرَسُولِ اللَّهِ ص وَ صَلَّى مَعَهُ وَ صَدَّقَهُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ عَلِيٌّ.

(The books) 'Tareekh' of Al Tabari, and 'Arbaeen' of Al Khawarizmi – Muhammad Bin Is'haq said, 'The first male to believe in Rasool-Allah^{saww}, and pray Salat with him^{saww}, and ratify him^{saww} with what he^{saww} had come with from the Presence of Allah^{azwj}, was Ali^{asws}'.⁵⁶⁵

مَرْوَانَ وَ عَبْدَ الرَّحْمَنِ التَّمِيمِيَّ فَالَا مَكَتَ الْإِسْلَامُ سَبْعَ سِنِينَ لَيْسَ فِيهِ إِلَّا ثَلَاثَةٌ رَسُولُ اللَّهِ وَ حَدِيثُهُ وَ عَلِيٌّ.

⁵⁶⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 n

⁵⁶¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 o

⁵⁶² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 p

⁵⁶³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 q

⁵⁶⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 r

⁵⁶⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 s

Marwan and Abdul Rahman Al Tameemi both said, 'Al-Islam remained for seven years, there wasn't anyone in it except three – Rasool-Allah^{saww}, and (Syeda) Khadeeja^{asws} and Ali^{asws}'.⁵⁶⁶

فَصَائِلُ الصَّحَابَةِ عَنِ الْعُكْبَرِيِّ وَ أَحْمَدُ بْنُ حَنْبَلٍ قَالَ عَبَّادُ بْنُ عَبْدِ اللَّهِ قَالَ عَلِيٌّ أَسْلَمْتُ قَبْلَ النَّاسِ بِسَبْعِ سِنِينَ.

(The book) 'Fazaail Al Sahaba' – From Al-Akbari, and Ahmad Bin Hanbal, 'Abbad Bin Abdullah said, 'Ali^{asws} said: 'I^{asws} became Muslim before the people did by seven years'.⁵⁶⁷

كِتَابُ ابْنِ مَرْذُوقِهِ الْأَصْفَهَائِيِّ وَ الْمُظَفَّرِ السَّمْعَائِيِّ وَ أَمَالِي سَهْلِ بْنِ عَبْدِ اللَّهِ الْمُرُوزِيِّ عَنْ أَبِي ذَرٍّ وَ أَنَسٍ وَ اللَّفْظُ لِأَبِي ذَرٍّ أَنَّهُ قَالَ النَّبِيُّ ص إِنَّ الْمَلَائِكَةَ صَلَّتْ عَلَيَّ وَ عَلَيَّ سَبْعَ سِنِينَ قَبْلَ أَنْ يُسَلِّمَ بَشَرًا.

The book of Ibn Mardawayh Al Asfahani, and Al Muzaffar Al Sam'any, and 'Amaali' of Sahl Bin Abdullah Al Marouzy, from Abu Zarr^{ra}, and Anas (well-known fabricator), and the wordings are of Abu Zarr^{ra}, 'The Prophet^{saww} said: 'The Angels sent Salawaat upon me^{asws} and upon Ali^{asws} for seven years before any mortal had become a Muslim'.⁵⁶⁸

تَارِيخُ بَعْدَادَ وَ الرِّسَالَةُ الْقَوْمِيَّةُ وَ مُسْنَدُ الْمُؤَصِّلِيِّ وَ خَصَائِصُ النَّظَرِيِّ أَنَّهُ قَالَ حَبَّةُ الْعُرَيْبِيُّ قَالَ عَلِيٌّ ع بُعِثَ النَّبِيُّ ص يَوْمَ الْإِثْنَيْنِ وَ أَسْلَمْتُ يَوْمَ الثَّلَاثَاءِ.

(The books) 'Tareekh Baghdad', and 'Al Risalah' of Al Qiwamiya, and 'Musnad' of Al Mowsily, and 'Khasaais' of Al Natanzy – Habbat al Urny said, 'Ali^{asws} said: 'The Prophet^{saww} was Sent on the day Monday, and I^{asws} became Muslim on the day of Tuesday'.⁵⁶⁹

تَارِيخُ الطَّبْرِيِّ وَ تَفْسِيرُ التَّلْغَيْبِيِّ أَنَّهُ قَالَ مُحَمَّدُ بْنُ الْمُنْكَدِرِ وَ رِبْعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ وَ أَبُو حَازِمٍ الْمَدِينِيُّ وَ مُحَمَّدُ بْنُ السَّائِبِ الْكَلْبِيُّ وَ قَتَادَةُ وَ مُجَاهِدٌ وَ ابْنُ عَبَّاسٍ وَ جَابِرُ بْنُ عَبْدِ اللَّهِ وَ زَيْدُ بْنُ أَرْقَمٍ وَ عَمْرُو بْنُ مُرَّةٍ وَ شُعْبَةُ بْنُ الْحُجَّاجِ عَلِيٌّ أَوَّلُ مَنْ أَسْلَمَ.

(The books) 'Tareekh' of Al Tabari, and Tafseer of Al Sa'alby – Muhammad Bin Al Munkadir, and Rabie Bin Abu Abdul Rahman, and Abu Jazim Al Madany, and Muhammad Bin Al Saib Al Kalby, and Qatadah, and Mujahid, and Ibn Abbas, and Jabir Bin Abdullah, and Zayd Bin Arqam, and Amro Bin Murrah, and Sho'ba Bin Al Hajjaj, 'Ali^{asws} is the first one to be Muslim'.⁵⁷⁰

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع

صَدَّقْتُهُ وَ جَمِيعَ النَّاسِ فِي بُهْمٍ- مِنَ الضَّلَالَةِ وَ الْإِشْرَاكِ وَ النَّكَدِ-

And Amir Al-Momineen^{asws} said (prosed): 'I^{asws} ratified him^{saww} while entirety of the people were immersed in the straying, and the association (Shirk), and the little good'.⁵⁷¹

قَوْلُهُ ص إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ لَوْ كَانَ لَكُنْتُهُ.

⁵⁶⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 t

⁵⁶⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 u

⁵⁶⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 v

⁵⁶⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 w

⁵⁷⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 x

⁵⁷¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 y

His^{saww} words: ‘Except, surely there will be no Prophet^{as} after me^{saww}, and if there had been, you^{asws} would have been him’.⁵⁷²

تُفْسِيرُ قَتَادَةَ وَ كِتَابُ الشَّيْخِ الرَّازِيِّ رَوَى ابْنُ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: وَ اللَّهُ مَا مِنْ عَبْدٍ آمَنَ بِاللَّهِ إِلَّا وَ قَدْ عَبَدَ الصَّنَمَ فَقَالَ وَ هُوَ الْعَفْوُ لِمَنْ تَابَ مِنْ عِبَادَةِ الْأَصْنَامِ إِلَّا عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَإِنَّهُ آمَنَ بِاللَّهِ مِنْ غَيْرِ أَنْ يَكُونَ عَبَدَ صَنَمًا

Tafseer of Qatadah and the book of Al Shirazi – It is reported by Ibn Jubeyr, from Ibn Abbas who said,

‘By Allah^{azwj}! There is no servant who believed in Allah^{azwj} except and he had worshipped the idol, and He^{azwj} is the Forgiving to the one from His^{azwj} worshipping the idols and repents, except Ali^{asws} Bin Abu Talib^{asws}, for he^{asws} believed in Allah^{azwj} from without having worshipped any idol.

فَدَلِكَ قَوْلُهُ وَ هُوَ الْعَفْوُ الْوَدُودُ يَعْنِي الْمَحَبَّ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع إِذْ آمَنَ بِهِ مِنْ غَيْرِ شِرْكَ.

That is His^{azwj} Word: **And He is the Forgiving, the Loving [85:14]** – meaning Loving to Ali^{asws} Bin Abu Talib^{asws} when he^{asws} believed in Him^{azwj} from without having committed Shirk’.⁵⁷³

سُفْيَانُ الثَّوْرِيُّ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ الَّذِينَ آمَنُوا يَا مُحَمَّدُ الَّذِينَ صَدَّقُوا بِالتَّوْحِيدِ قَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ وَ لَمْ يَلْبَسُوا إِيمَانَهُمْ بِظُلْمٍ أَيْ وَ لَمْ يَخْلُطُوا نَظِيرَهَا لَمْ تَلْبَسُوا الْحَقَّ بِالْبَاطِلِ يَعْنِي الشِّرْكَ لِقَوْلِهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Sufyan Al Sowri, from Mansour, from Mujahid, from Ibn Abbas,

‘Regarding His^{azwj} Words: **Those who are believing** – O Muhammad^{saww}! Those who are ratifying you^{asws} with the Tawheed (Oneness), he^{asws} is Amir Al-Momineen^{asws}, **and are not mixing their Eman with injustice. [6:82]** – I.e., and they are not mixing with its peer, **Why are you clothing the Truth with the falsehood [3:71]** – meaning the Shirk, due to His^{azwj} Words: **surely, the association (Shirk) is a gross injustice [31:13]**’.

قَالَ ابْنُ عَبَّاسٍ وَ اللَّهُ مَا مِنْ أَحَدٍ إِلَّا أَسْلَمَ بَعْدَ شِرْكَ مَا خَلَا أَمِيرَ الْمُؤْمِنِينَ أَوْلِيكَ لَهُمُ الْأَمْنُ وَ هُمْ مُهْتَدُونَ يَعْنِي عَلِيًّا.

Ibn Abbas said, ‘By Allah^{azwj}! The is no one except he became Muslim after having committed Shirk, apart from Amir Al-Momineen^{asws}, **They, for them is the security, and they are the Guided ones’ [6:82]** – meaning Ali^{asws}’.⁵⁷⁴

الْكَافِي أَبُو بَصِيرٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع أَهْمَا قَالَا إِنَّ النَّاسَ لَمَّا كَذَّبُوا بِرَسُولِ اللَّهِ ص هَمَّ اللَّهُ تَبَارَكَ وَ تَعَالَى بِخَلَاكِ أَهْلِ الْأَرْضِ إِلَّا عَلِيًّا فَمَا سِوَاهُ يَقُولُهُ فَمَنْ قَتَلَ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٌ ثُمَّ بَدَأَ لَهُ فَرَجَمَ الْمُؤْمِنِينَ ثُمَّ قَالَ لِتَبِيَّهِ ص وَ دَكَّرَ فَإِنَّ الدِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ.

(The book) ‘Al Kafi’ – Abu Baseer,

‘From Abu Ja’far^{asws} and Abu Abdullah^{asws} they^{asws} both said: ‘When the people belied Rasool-Allah^{saww}, Allah^{azwj} Blessed and Exalted Decided to Destroy the people of the earth except for Ali^{asws} and no one else, by His^{azwj} Statement: **So turn away from them, for you are**

⁵⁷² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 z

⁵⁷³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 z a

⁵⁷⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 z b

not with a blame [51:54]. Then Changed (His^{azwj} Decision) for them, so He^{azwj} was Merciful to the Momineen. Then He^{azwj} Said to His^{azwj} Prophet^{saww}: **And continue to remind, for surely the Zikr benefits the Momineen [51:55]**.⁵⁷⁵

وَقَدْ رَوَى الْمُخَالِفُ وَ الْمُؤَالِفُ عَنْ طُرُقٍ مُخْتَلِفَةٍ مِنْهَا عَنْ أَبِي صَبْرَةَ وَ مَصْفَقَةَ بْنِ عَبْدِ اللَّهِ عَنْ عَمْرِ بْنِ الْحَطَّابِ عَنِ النَّبِيِّ ص قَالَ: لَوْ وُزِنَ إِيمَانُ عَلِيٍّ بِإِيمَانِ أُمَّتِي وَ فِي رِوَايَةٍ وَ إِيمَانُ أُمَّتِي لَرَجَحَ إِيمَانُ عَلِيٍّ عَلَى إِيمَانِ أُمَّتِي إِلَى يَوْمِ الْقِيَامَةِ.

And it has been reported by the adversaries and the compilers, from different ways, from it is from Abu Sabrah and Maslaqa Bin Abdullah, from Umar Bin Al Khattab,

‘From the Prophet^{saww} having said: ‘If the Eman of Ali^{asws} was to be weight (against) the Eman of my^{saww} community’, and in a report, ‘And the Eman of my^{saww} community, the Eman of Ali^{asws} would outweigh upon the Eman of my^{saww} community up to the Day of Qiyamah’.⁵⁷⁶

وَ سَمِعَ أَبُو رَجَاءٍ الْعُطَارِدِيُّ قَوْمًا يَسْتُبُونَ عَلِيًّا فَقَالَ: مَهْلًا وَبَلْكُمْ أَسْتُبُونَ أَحَا رَسُولَ اللَّهِ ص وَ ابْنَ عَمِّهِ وَ أَوَّلَ مَنْ صَدَّقَهُ وَ آمَنَ بِهِ وَ اللَّهُ لَمُقَامٌ عَلِيٍّ مَعَ رَسُولِ اللَّهِ ص سَاعَةً مِنْ نَحَارٍ خَيْرٌ مِنْ أَعْمَارِكُمْ بِأَجْمَعِهَا.

And Abu Raja’a heard a group reviling Ali^{asws}, so he said, ‘Shh, no! Woe be unto you all! Are you reviling the brother^{asws} of Rasool-Allah^{saww} and son^{asws} of his^{saww} uncle^{as}, and the first one to ratify him^{asws} and believe in him^{saww}? By Allah^{azwj}! The staying of Ali^{asws} with Rasool-Allah^{saww} for an hour of a day is better than all your ages altogether’.⁵⁷⁷

الْبَيْهَقِيُّ فِي كِتَابِ التُّرُوقِ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ مُحَمَّدٍ عَنْ أَنَسِ بْنِ مَالِكٍ فِي قَوْلِهِ تَعَالَى إِنَّ الَّذِينَ آمَنُوا نَزَلَتْ فِي عَلِيٍّ ع صَدَقَ وَ هُوَ أَوَّلَ النَّاسِ بِرَسُولِ اللَّهِ ص الْحَبْر.

Al Shirazi in the book ‘Al Nuzoul’ – From Malik Bin Anas, from Humeyd, from Anas Bin Malik (well-known fabricator),

‘Regarding Words of the Exalted: “Those who believe!” were Revealed regarding Ali^{asws}. He^{asws} ratified and he^{asws} was first of the people with Rasool-Allah^{saww} – the Hadeeth’.⁵⁷⁸

الْوَاهِدِيُّ فِي أَسْبَابِ نُزُولِ الْقُرْآنِ فِي قَوْلِهِ أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ نَزَلَتْ فِي حَمْرَةَ وَ عَلِيٍّ قَوْلًا لِلْقَابِسِيَّةِ فُلُوهُمْ أَبُو هَبٍ وَ أَوْلَادُهُ.

Al-Wahidy in (the book) ‘Asbaab Al-Nuzool Al-Quran’ – regarding His^{azwj} Words: **So the one whose heart Allah Expands for Islam, he is upon a Light from his Lord.** – was Revealed regarding Hamza^{asws} and Ali^{asws}, **Therefore woe be (unto them) for the harshness in their hearts [39:22]** – Abu Lahab^{la} and his^{la} children’.⁵⁷⁹

الْبَاقِرُ ع فِي قَوْلِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ عَلِيٌّ بِنُ أَبِي طَالِبٍ.

⁵⁷⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 z c

⁵⁷⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 z d

⁵⁷⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 z e

⁵⁷⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 z f

⁵⁷⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 z g

Al Baqir^{asws} regarding His^{azwj} Words: **O you who believe! Do not be taking the Kafirs as friends from besides the Momineen; [4:144]** – Ali^{asws} Bin Abu Talib^{asws}’ .580

وَعَنْهُ ع فِي قَوْلِهِ الَّذِينَ يَتَّبِعُونَ أَهْمَ مُلَافُوا رَجِيمٍ وَأَهْمَ إِلَيْهِ رَاجِعُونَ نَزَلَتْ فِي عَلِيٍّ وَعُثْمَانَ بْنِ مَطْعُونٍ وَعَمَّارٍ وَأَصْحَابِ لُثَمٍ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ نَزَلَتْ فِي عَلِيٍّ وَهُوَ أَوَّلُ مُؤْمِنٍ وَأَوَّلُ مُصَلٍّ.

And from him^{asws} regarding His^{azwj} Words: **Those who are thinking that they would be meeting their Lord, and they would be returning to Him [2:46]**, were Revealed regarding Ali^{asws}, and Usman Bin-Mazoun, and Ammar^{ra}, and companions of theirs: **And those who are believing and doing righteous deeds, they are the dwellers of the Paradise; [2:82]**, were Revealed regarding Ali^{asws}, and he^{asws} is the first Momin and the first one to pray Salat’ .581

رَوَاهُ الْفَلَكَيُّ فِي إِبَانَةِ مَا فِي التَّنْزِيلِ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ وَعَنْهُ ع فِي قَوْلِهِ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ نَزَلَتْ فِي عَلِيٍّ لِأَنَّهُ أَوَّلُ مَنْ سَمِعَ وَالْمَيِّتُ الْوَلِيدُ بْنُ عُقْبَةَ.

It is reported by Al Falky in (the book) ‘Ibanah Ma Fi Al Tanzeel’ – From Al Kalby, from Abu Salih, from Ibn Abbas,

‘From him^{asws} regarding His^{azwj} Words: **But rather, they would respond, those who are listening; and (as for) the dead, Allah would Resurrect them, then to Him they would be returning [6:36]** was Revealed regarding Ali^{asws}, because he^{asws} is the first one to listen, and the ‘dead’ (is a reference to) Al-Waleed Bin Uqbah’ .582

وَعَنْهُ ع فِي قَوْلِهِ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَإِنَّمَا أُمِيرُ الْمُؤْمِنِينَ ع.

And from him^{asws} regarding His^{azwj} Words: **But rather, the word of the Momineen when they are invited to Allah [24:51]** – The meaning with the Verse is Amir Al-Momineen^{asws}’ .583

الشَّيْرَازِيُّ فِي تَرْوِيلِ الْقُرْآنِ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ وَالْوَاحِدِيِّ فِي الْأَسْبَابِ وَ التُّرُولِ وَ فِي الْوَسِيطِ أَيْضاً عَنْ ابْنِ أَبِي لَيْلَى عَنْ حَكَمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ وَ الْحَطِيبِ فِي تَارِيخِهِ عَنْ نُوحِ بْنِ خَلْفٍ وَ ابْنِ بَطَّةَ فِي الْإِبَانَةِ وَ أَحْمَدُ فِي الْفَضَائِلِ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ

Al Shirazi in (the book) ‘Nuzool Al Quran’, from Ata’a, from Ibn Abbas, and Al Wahidi in (the book) ‘Al Asbaab Wa Al Nuzool’, and in (the book) ‘Al Waseet’ as well, from Ibn Abu Layli, from Hakam, from Saeed Bin Jubeyr, from Ibn Abbas, and Al Khateeb in his book ‘Tareekh’, from Nuh Bin Khalaf, and Ibn Battah in (the book) ‘Al Ibanah’, and Ahmad in (the book) Al Fazaail, from Al Kalby, from Abu Salih, from Ibn Abbas;

وَ النَّظَنْزِيُّ فِي الْخُصَائِصِ عَنْ أَنَسٍ وَ الْفَشْرِيُّ فِي تَفْسِيرِهِ وَ الرَّجَّاحُ فِي مَعَانِيهِ وَ النَّعَلِيُّ فِي تَفْسِيرِهِ وَ أَبُو نُعَيْمٍ فِيمَا نَزَلَ مِنَ الْقُرْآنِ فِي عَلِيٍّ ع عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ وَ عَنِ ابْنِ هُبَيْرَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي الْعَالِيَةِ عَنْ عِكْرَمَةَ وَ عَنْ أَبِي عُبَيْدَةَ عَنْ يُونُسَ

And Al Natanzy in (the book) ‘Al Khasaais’, from Anas (well-known fabricator), and Al Qusheyri in his Tafseer, and Al Zajjaj in his (book) ‘Ma’any’, and Al Sa’alby in his Tafseer, and Abu Nueym in (the book) Fi Ma Nazal Min Al Quran Fi Ali^{asws}, from Al Kalby, from Abu Salih, and from Ibn Lahiya, from Amro Bin Dinar, from Abu Al Aaliya, from Ikrimah, and from Abu Ubeyda, from Yunus;

580 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 z h

581 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 z i

582 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 z j

583 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 z k

عَنْ أَبِي عَمْرٍو عَنْ مُجَاهِدٍ كُلِّهِمْ عَنْ ابْنِ عَبَّاسٍ وَ قَدْ رَوَى صَاحِبُ الْأَعْيَانِ وَ صَاحِبُ تَاجِ الرَّاجِمِ عَنِ ابْنِ جُبَيْرٍ وَ ابْنِ عَبَّاسٍ وَ قَتَادَةَ وَ رُوِيَ

From Abu Amro, from Mujahid, all of them from Ibn Abbas, and it has been reported by the author of (the book) 'Al Aghany', and author of (the book) 'Taj Al Tarajim', from Ibn Jubeyr, and Ibn Abbas, and Qatadah, and it is reported,

عَنِ الْبَاقِرِ ع وَ اللَّفْظُ لَهُ أَنَّهُ قَالَ الْوَلِيدُ بْنُ عُقَيْبَةَ لِعَلِيِّ ع أَنَا أَحَدُ مَنْكَ سِنَانًا وَ أُبْسَطُ لِسَانًا وَ أَفْلَأُ حَشَوًا لِلْكَيْبِيَّةِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَيْسَ كَمَا قُلْتَ يَا فَاسِقُ وَ فِي رَوَايَاتٍ كَثِيرَةٍ اسْكُتَ فِيمَا أَنْتَ فَاسِقٌ

'From Al-Baqir^{asws} and the wordings of his^{asws}: 'Al-Waleed Bin Uqba said to Ali^{asws}, 'I am sharper than you^{asws} of blades (swords), and more eloquent of tongue, and more filling for the battalion'. Amir Al-Momineen^{asws} said: 'It isn't like what you are saying, of mischief-maker!' And in a lot of reports: 'Be quiet, for rather you are a mischief-maker'.

فَنَزَلَتْ الْآيَاتُ أَمْ مَنْ كَانَ مُؤْمِنًا عَلِيُّ بْنُ أَبِي طَالِبٍ كَمَنْ كَانَ فَاسِقًا الْوَلِيدُ لَا يَسْتَوُونَ أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ الْآيَةُ أَنْزَلَتْ فِي عَلِيٍّ وَ أَمَّا الَّذِينَ فَسَقُوا أَنْزَلَتْ فِي الْوَلِيدِ.

The Verses were Revealed: **Is the one who was a Momin – Ali^{asws} Bin Abu Talib^{asws} - like the one who was a transgressor? – Al-Waleed: They are not equal! [32:18] As for those who believe and do righteous deeds, [32:19] - the Verse was Revealed regarding Ali^{asws} - And as for those who transgress, [32:20] – was Revealed regarding Al-Waleed**".⁵⁸⁴

تَفْسِيرُ يُوسُفَ بْنِ مُوسَى الْقَطَّانِ وَ وَكَيْعِ بْنِ الْجُرَّاحِ وَ عَطَاءِ الْخُرَّاسَانِيِّ أَنَّهُ قَالَ ابْنُ عَبَّاسٍ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا صَدَقُوا بِاللَّهِ وَ رَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا بَعْضِي لَمْ يَشْكُوا فِي إِيْمَانِهِمْ نَزَلَتْ فِي عَلِيٍّ وَ جَعْفَرٍ وَ حَمْزَةَ وَ جَاهِدُوا الْأَعْدَاءَ فِي سَبِيلِ اللَّهِ فِي طَاعَتِهِ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ أَوْلِيَاءُ هُمُ الصَّادِقُونَ فِي إِيْمَانِهِمْ فَشَهِدَ اللَّهُ لَهُمُ بِالصِّدْقِ وَ الْوَفَاءِ.

Tafseer Yusuf Bin Musa Al Qattan and Wakie Bin Al Jarrah, and Ata'a Al Khurasany having said, 'Ibn Abbas said,

'But rather, the Momineen are those who believe in – ratify - Allah and His Rasool, then they do not doubt, - meaning they do not doubt their Eman. It was Revealed regarding Ali^{asws}, and Ja'far^{asws}, and Hamza^{asws} - **and they strive** – against the enemies - **with their wealth and their selves in the Way of Allah** – in his^{asws} obedience - **Those, they are the truthful [49:15]** – in their Eman. So, Allah^{azwj} Testified for them with the truthfulness and the loyalty".⁵⁸⁵

قَالَ الضَّحَّاكُ قَالَ ابْنُ عَبَّاسٍ فِي قَوْلِهِ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَ جَاهِدُوا بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ دَهَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بِشَرْفِهَا.

Al Zahhak said, 'Ibn Abbas said,

⁵⁸⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 z l

⁵⁸⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 z m

‘Regarding His^{azwj} Words: **those who believe in Allah and His Rasool, then they do not doubt, and they strive with their wealth and their selves in the Way of Allah. [49:15],** ‘Ali^{asws} Bin Abu Talib^{asws} went with its nobility’.⁵⁸⁶

وَرُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: مَا بَيْنَهُمَا قَوْلَ ع فَأَيُّ صَلَاةٍ هَذَا مِنْ صَلَاتِهِ وَصِيَامِهِ بَعْدَ صِيَامِهِ لَمَّا بَيْنَهُمَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ.

And it is reported from the Prophet^{saww}. Two men had established brotherhood, and one of them died before his companion. The Prophet^{saww} prayed Salat upon him. Then the other one died. The people made a resemblance between the two. He^{asws} said: ‘Where can be the Salat of his from his Salat and his Fasts, and after his Fasting due to what was between them two were like what is between the sky and the earth’.⁵⁸⁷

36- شي، تفسير العياشي عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سئِلَ أَمِيرَ الْمُؤْمِنِينَ ص أَخْبَرَنَا بِأَفْضَلِ مَنَاقِبِكَ

Tafseer Al Ayyashi – From Abu Baseer,

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} was asked, ‘Inform us with the most superior of your^{asws} virtues’.

قَالَ نَعَمْ كُنْتُ أَنَا وَعَبَّاسٌ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ فِي الْمَسْجِدِ الْحَرَامِ قَالَ عُثْمَانُ بْنُ أَبِي شَيْبَةَ أَعْطَانِي رَسُولُ اللَّهِ الْحِزَانَةَ يَعْني مَفَاتِيحَ الْكَعْبَةِ وَ قَالَ الْعَبَّاسُ أَعْطَانِي رَسُولُ اللَّهِ ص السَّقَايَةَ وَ هِيَ زَمْزَمُ وَ لَمْ يُؤْتِكَ شَيْئاً يَا عَلِيُّ

He^{asws} said: ‘Yes. I^{asws} and Abbas and Usman Bin Abu Shayba were in the Sacred Masjid. Usman Bin Abu Shayba said, ‘Rasool-Allah^{saww} had given me the treasure, meaning keys of the Kabah’. And Al-Abbas said, ‘Rasool-Allah^{saww} has given me the quenching (the pilgrims), and it is Zamzam, and he^{saww} did not give you^{asws} anything, O Ali^{asws}!’

قَالَ فَأَنْزَلَ اللَّهُ أ جَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ.

He (Abu Abdullah^{asws}) said: ‘So, Allah^{azwj} Revealed: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; [9:19]**’.⁵⁸⁸

37- شي، تفسير العياشي عَنْ أَبِي بصيرٍ عَنْ أَحَدِهِمَا فِي قَوْلِ اللَّهِ أ جَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ قَالَ نَزَلَتْ فِي عَلِيٍّ وَ حَمْرَةَ وَ جَعْفَرَ وَ الْعَبَّاسِ وَ شَيْبَةَ إِتْمَمَ فَخَرُوا فِي السَّقَايَةِ وَ أَنْزَلَ اللَّهُ أ جَعَلْتُمْ سِقَايَةَ الْحَاجِّ إِلَى قَوْلِهِ وَ الْيَوْمِ الْآخِرِ الْآيَةَ

Tafseer Al Ayyashi – From Abu Baseer,

‘From one of the two (5th or 6th Imam^{asws}) regarding Words of Allah^{azwj}: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid [9:19].** He^{asws} said: ‘It was Revealed regarding Ali^{asws}, and Hamza^{asws}, and Ja’far^{asws}, and Al-Abbas, and Shayba.

⁵⁸⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 z n

⁵⁸⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 35 z o

⁵⁸⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 36

They had prided regarding the quenching (of the pilgrims), and Allah^{azwj} Revealed: **Are you considering the quencher of the pilgrims** – up to His^{azwj} Words: **and the Last Day [9:19]** – the Verse.

فَكَانَ عَلِيٌّ وَ حَمَزَةٌ وَ جَعْفَرٌ وَ الْعَبَّاسُ عَ الَّذِينَ آمَنُوا بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ.

Ali^{asws}, and Hamza^{asws}, and Ja'far^{asws}, and Al-Abbas are the ones who believed in Allah^{azwj} and the Last Day, and they fought in the Way of Allah^{azwj}, **They are not equal in the Presence of Allah; [9:19]**.⁵⁸⁹

38- ضه، روضة الواعظين قَالَ عَيْسَى بْنُ سَوَادِ بْنِ الْجَعْدِ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ وَ رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ وَ أَبُو حَازِمٍ وَ الْكَلْبِيُّ قَالُوا عَلِيٌّ أَوَّلُ مَنْ أَسْلَمَ.

(The book) 'Rowzat Al Waizeen' – Isa Bin Sawad Bin Al Ja'ad said, 'It is narrated to me by Muhammad Bin Al Munkadir, and Ravie Bin Abu Abdul Rehman, and Abu Hazim Al Kalby who said,

'Ali^{asws} is the first one to be Muslim'.⁵⁹⁰

قَالَ الْكَلْبِيُّ وَ هُوَ ابْنُ تِسْعِ سِنِينَ. وَ قَالَ مُحَمَّدُ بْنُ إِسْحَاقَ كَانَ أَوَّلُ ذَكَرٍ آمَنَ بِرَسُولِ اللَّهِ مَعَهُ وَ صَدَقَهُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَ هُوَ يَوْمَئِذٍ ابْنُ عَشْرِ سِنِينَ وَ كَذَلِكَ قَالَ مُجَاهِدٌ.

And Al-Kalby said, 'And he^{asws} was nine years old'. And Muhammad Bin Is'haq said, 'The first male to believe in Rasool-Allah^{saww} with him^{saww}, and ratify him^{saww} with whatever he^{saww} had come with from the Presence of Allah^{azwj}, is Ali^{asws} Bin Abu Talib^{asws}, and on that day he^{asws} was a boy of ten years old'. And Mujahid (also) said like that".⁵⁹¹

وَ قَالَ جَابِرٌ بَعَثَ النَّبِيُّ ص يَوْمَ الْإِنْتِنِ وَ صَلَّى عَلَيَّ ع يَوْمَ الثَّلَاثَاءِ.

And Jabir said, 'The Prophet^{saww} was Sent on the day of Monday, and Ali^{asws} prayed Salat on the day of Tuesday".⁵⁹²

قَالَ مُحَمَّدُ بْنُ إِسْحَاقَ وَ كَانَ مِمَّا أَنْعَمَ اللَّهُ تَعَالَى بِهِ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ كَانَ فِي حَجْرِ رَسُولِ اللَّهِ ص قَبْلَ الْإِسْلَامِ فَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ عَنْ مُجَاهِدِ بْنِ جُبَيْرٍ قَالَ كَانَ مِنْ نِعْمَةِ اللَّهِ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ مَا صَنَعَ اللَّهُ لَهُ وَ أَرَادَهُ بِهِ مِنَ الْخَيْرِ أَنَّ قُرَيْشًا أَصَابَتْهُمْ أَزْمَةٌ شَدِيدَةٌ وَ كَانَ أَبُو طَالِبٍ ذَا عِيَالٍ كَثِيرٍ

Muhammad Bin Is'haq – And it was from what Allah^{azwj} the Exalted had Conferred with upon Ali^{asws} Bin Abu Talib^{asws} that he was in a chamber of Rasool-Allah^{saww} before Al-Islam, and Abdullah Bin Abu Najeer narrated to me from Mujahid Bin Jubeyr who said, 'It was from the Favour of Allah^{azwj} upon Ali^{asws} Bin Abu Talib^{asws}, and What Allah^{azwj} had Done for him^{asws}, and Wanted the good to be for him^{asws}, is that Qureysh had been afflicted with severe drought, and Abu Talib^{asws} was with many dependants.

⁵⁸⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 37

⁵⁹⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 38 a

⁵⁹¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 38 b

⁵⁹² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 38 c

فَقَالَ رَسُولُ اللَّهِ ص لِعَبَّاسٍ عَمَّهِ وَكَانَ مِنْ أَسْتِ بْنِ هَاشِمٍ يَا عَبَّاسُ إِنَّ أَخَاكَ أَبَا طَالِبٍ كَثِيرُ الْعِيَالِ وَ قَدْ أَصَابَ النَّاسَ مَا تَرَى مِنْ هَذِهِ الْأُزْمَةِ فَاطْلُقْ بِنَا فَلْنُخَفِّفَ عَنْهُ مِنْ عِيَالِهِ أَخُذْ مِنْ بَنِيهِ رَجُلًا وَ تَأْخُذْ أَنْتَ رَجُلًا فَتُكْفِيهِمَا عَنْهُ

Rasool-Allah^{saww} said to his^{saww} uncle Al-Abbas, and he was from the oldest of the Clan of Hashim^{as}: 'O Abbas! Your brother^{as} Abu Talib^{asws} has many dependants, and the people are afflicted from this drought with what you can see, so let us go and lighten from his^{as} dependants. I^{saww} shall take a man from his^{as} sons and you take a man, so we can suffice them on his^{as} behalf'.

قَالَ الْعَبَّاسُ نَعَمْ فَاطْلُقْنَا حَتَّى آتِيَا أَبَا طَالِبٍ فَقَالَا إِنَّا نُرِيدُ أَنْ نُخَفِّفَ عَنْكَ مِنْ عِيَالِكَ حَتَّى يَنْكَشِفَ عَنِ النَّاسِ مَا هُمْ فِيهِ فَقَالَ لَهُمَا أَبُو طَالِبٍ إِنَّ تَرَكْتُمَا لِي عَقِيلاً فَاصْنَعَا مَا شِئْتُمَا

Al-Abbas said, 'Yes'. They went until they came to Abu Talib^{asws} and they said, 'We intend to lighten from you^{as} (some burden) of your^{as} dependants until it is removed from the people what (predicament) they are in'. Abu Talib^{asws} said to them: 'If you could leave Aqeel to be for me^{as}, then you can do whatever you so desire to'.

فَأَخَذَ رَسُولُ اللَّهِ ص عَلِيًّا وَ صَمَّهَ إِلَيْهِ وَ أَخَذَ عَبَّاسٌ جَعْفَرًا فَضَمَّهُ إِلَيْهِ فَلَمْ يَزَلْ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع مَعَ رَسُولِ اللَّهِ ص حَتَّى بَعَثَهُ نَبِيًّا وَ اتَّبَعَهُ عَلِيٌّ فَآمَنَ بِهِ وَ صَدَّقَهُ وَ لَمْ يَزَلْ جَعْفَرٌ عِنْدَ الْعَبَّاسِ حَتَّى أَسْلَمَ وَ اسْتَعْتَى عَنْهُ.

Rasool-Allah^{saww} took Ali^{asws} and hugged him^{asws} to him^{saww}, and Abbas took Ja'far^{as} and hugged him^{as} to him. So, Ali^{asws} Bin Abu Talib^{asws} did not cease to be with Rasool-Allah^{saww} until he^{saww} was Sent as a Prophet^{saww} and Ali^{asws} followed him^{saww}. He^{asws} believed him^{saww}, and ratified him^{saww}, and Ja'far^{as} did not cease to be with Al-Abbas until he^{as} became a Muslim and was needless from him^{as}".⁵⁹³

كشَف، كَشَفَ الغَمَةَ أَبُو المُوَيْدِ بِإِسْنَادِهِ عَن مُحَمَّدِ بْنِ إِسْحَاقَ مِثْلَهُ ثُمَّ قَالَ وَ القِصَّةُ مشهُورَةٌ.

(The book) 'Kashf Al Ghumma' O Abu Al Muwayyid, by his chain from Muhammad Bin Is'haq – similar to it, then he said, 'And the story is well-known'.⁵⁹⁴

39- ضه، روضة الواعظين عَن أَبِي الحَسَنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَنَيْفِ المَدَائِنِيِّ قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا أَبَا الحَسَنِ إِنَّ لِي فَضَائِلَ كَثِيرَةً كَانَ أَبِي سَيِّدًا فِي الجَاهِلِيَّةِ وَ صِرْتُ مَلِكًا فِي الإِسْلَامِ وَ أَنَا صِهْرُ رَسُولِ اللَّهِ وَ خَالَ الْمُؤْمِنِينَ وَ كَاتِبَ الوَحْيِ

(The book) 'Rowzat Al Waizeen' – From Abu Al Hassan Ali Bin Abdullah Bin Abu Sayf Al Madainy who said,

'Muawiya wrote to Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, 'O Abu Al-Hassan^{asws}! There are a lot of merits for me. My father was a chief during the pre-Islamic period, and I became a king during Al-Islam, and I am an in-law of Rasool-Allah^{saww}, and a maternal uncle of the Momineen, and a scribe of the Revelation'.

فَلَمَّا قَرَأَ أَمِيرُ الْمُؤْمِنِينَ ع كِتَابَهُ قَالَ أ بِالْفَضَائِلِ يَفْخَرُ عَلَيَّ ابْنُ أِكْلَةَ الأَكْبَادِ يَا غُلَامُ اكْتُبْ

⁵⁹³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 38 d

⁵⁹⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 38 e

When Amir Al-Momineen^{asws} read his letter, he^{asws} said: 'Is it by the merits that the son of the liver-eater (Hinda) priding upon me^{asws}? O boy, write!'

وَ أَقْلَى عَلَيْهِ عَلِيٌّ ع

مُحَمَّدُ النَّبِيِّ أَحْيَى وَ صَهْرِي
وَ جَعْفَرُ الَّذِي بُضِجِي وَ مُنْسِي-
وَ بِنْتُ مُحَمَّدٍ سَكَنِي وَ عِرْسِي-
وَ سِبْطُ أَحْمَدَ وَ لَدَايَ مِنْهَا-
وَ حَمْرَةُ سَيِّدِ الشُّهَدَاءِ عَمِّي-
يَطِيرُ مَعَ الْمَلَائِكَةِ ابْنُ أُمِّي-
مَشُوبٌ لِحَمَّتْهَا بِدَمِي وَ لَحْمِي-
فَمَنْ مِنْكُمْ لَهُ سَهْمٌ كَسَهْمِي

And Ali^{asws} dictated to him (a poem): 'Muhammad^{saww} the Prophet^{saww} is my^{asws} father-in-law, and Hamza^{asws} chief of the martyrs is my^{asws} uncle^{as}, and Ja'far^{as} the one who, morning and evening, is flying with the Angels, is son^{as} of my^{asws} uncle^{as}, and daughter^{asws} of Muhammad^{saww} is my^{asws} co-dweller and my^{asws} bride, her^{asws} flesh is blended with my^{asws} blood and my^{asws} flesh, and two grandsons^{asws} of Ahmad^{saww} are my^{asws} two sons^{asws} from her^{asws}. So, who is there from you having a share like my^{asws} share?

سَنَفْتُكُمْ إِلَى الْإِسْلَامِ طَرًّا-
وَ أُوجِبُ لِي وَ لَائِنَهُ عَلَيْكُمْ-
فَوَيْلٌ لِمَنْ وَ يَلِ ثَمَّ وَ يَلِ
عُلَامًا مَا بَلَغَتْ أَوَانَ حُلْمِي-
رَسُولُ اللَّهِ يَوْمَ غَدِيرِ حُجْمِ
لَمَنْ يَلْقَى إِلَهًا غَدًا بِظُلْمِي.

^{asws} have preceded you all to Al-Islam wholly as a boy, not even having reached the time of my^{asws} adulthood, and his^{saww} Wilayah was obligated for me^{asws} upon you all by Rasool-Allah^{saww} on the day of Ghadeer Khumm. So, woe, then woe, then woe be for the one meeting his God tomorrow having been unjust to me^{asws}.

فَلَمَّا قَرَأَهُ مُعَاوِيَةُ قَالَ مَرَّتُهُ يَا عُلَامُ لَا يَقْرَأَهُ أَهْلُ الشَّامِ فَيَمِيلُونَ نَحْوَ ابْنِ أَبِي طَالِبٍ.

When Muawiya read it, he said, 'Tear it up, O boy! The People of Syria should not read it, for they would be inclining towards the son^{asws} of Abu Talib^{asws}.'⁵⁹⁵

أَقُولُ رَوَى صَاحِبُ الدِّيَوَانِ تِلْكَ الْأَبْيَاتِ وَ زَادَ بَعْدَهَا

وَ أَوْصَانِي النَّبِيُّ عَلَى الْاِحْتِيَارِ
أَلَا مَنْ شَاءَ فَلْيُؤْمِنْ بِهَذَا
أَنَا الْبَطْلُ الَّذِي لَمْ يُنْكَرُوهُ
لَأُمَّتِهِ رَضَى مِنْكُمْ بِحُكْمِي
وَ إِلَّا فَلَيْمُتْ كَمَدًا بِعَمِ
لِيَوْمِ كَرِيحَةٍ وَ لِيَوْمِ سَلَمِ.

I (Majlisi) am saying, 'It is reported by the author of 'Al-Diwaan', these couplets, and there is an addition after it: 'And the Prophet^{saww} bequeathed to me^{asws} upon the Trials of his^{saww} community, being pleased from you with my^{asws} judgments. Indeed! One who so desires, let

⁵⁹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 39 a

him believe in this, or else let him die battered with sorrow. *I^{asws} am the hero who they cannot deny, for a day of abhorrence and for a day of peace*".⁵⁹⁶

40- كَشَفَ، كَشَفَ الْغَمَةَ مِنْ مَنَاقِبِ ابْنِ الْمَغَازِلِيِّ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فِي قَوْلِهِ تَعَالَى وَ السَّابِقُونَ السَّابِقُونَ قَالَ سَبَقَ يُوشَعَ بْنَ نُونٍ إِلَى مُوسَى وَ سَبَقَ صَاحِبُ آلِ يَاسِينَ إِلَى عِيسَى وَ سَبَقَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ ص وَ هُوَ أَفْضَلُهُمْ.

(The book) 'Kashf Al Ghumma', from (the book) 'Manaqib' of Ibn Al Maghazili, from Ibn Abbas,

'Regarding Words of the Exalted: **And the foremost are the foremost [56:10]**. He said, 'Yoshua Bin Noun preceded to Musa^{asws}, and the companion of people of Yaseen preceded to Isa^{as}, and Ali^{asws} Bin Abu Talib^{asws} preceded to Muhammad^{saww} Bin Abdullah^{as}, and he^{asws} is their superior".⁵⁹⁷

وَ مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ عُمَرَ بْنِ عَبَّادَةَ عَنْ عَبْدِ اللَّهِ قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ أَنَا عَبْدُ اللَّهِ وَ أَحُو رَسُولِهِ وَ أَنَا الصِّدِّيقُ الْأَكْبَرُ لَا يَقُولُهَا بَعْدِي إِلَّا كَاذِبٌ مُفْتَرٍ وَ لَقَدْ صَلَّيْتُ قَبْلَ النَّاسِ بِسَبْعِ سِنِينَ.

And from (the book) 'Musnad' of Ahmad Bin Hanbal, from Umar Bin Ubadah, from Abdullah who said,

'I heard Ali^{asws} Bin Abu Talib^{asws} saying: 'I^{asws} am a servant of Allah^{azwj}, and brother^{asws} of His^{azwj} Rasool^{saww}, and I^{asws} am the greatest truthful. No one will say it after me^{asws} except a fabricating liar, and I^{asws} had prayed Salat before the people by seven years".⁵⁹⁸

وَ قَالَ أَبُو الْمُؤَيَّدِ بَحْدَا الْإِسْنَادِ عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ أَوَّلَ النَّاسِ يُرُودُ عَلَيَّ الْحَوْضَ يَوْمَ الْقِيَامَةِ أَوْلَهُمْ إِسْلَامًا عَلِيُّ بْنُ أَبِي طَالِبٍ.

And Abu Al Muwayyid said by this chain,

'From Salman^{ra}, may Allah^{azwj} be Pleased from him^{ra}, said, 'I^{ra} heard the Prophet^{saww} saying: 'The first of the people to arrive unto me^{saww} at the Fountain on the Day of Qiyamah, is their first in Islam, Ali^{asws} Bin Abu Talib^{asws}".⁵⁹⁹

وَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص صَلَّيْتُ الْمَلَائِكَةَ عَلَيَّ وَ عَلَى عَلِيٍّ سَبْعَ سِنِينَ قَبْلَ وَ لَمْ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ لَمْ يَكُنْ مَعِيَ مِنَ الرِّجَالِ غَيْرُهُ.

And from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'The Angels sent Salawaat upon me^{saww} and upon Ali^{asws} for seven years'. It was said, 'And why is that so, O Rasool-Allah^{saww}? He^{saww} said: 'There did not happen to be with me^{asws} from the men, anyone apart from him^{asws}".⁶⁰⁰

وَ فِي رَوَايَةٍ مِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ أَيْضًا قَالَ: صَلَّيْتُ الْمَلَائِكَةَ عَلَيَّ وَ عَلَى عَلِيٍّ سَبْعَ سِنِينَ وَ ذَلِكَ أَنَّهُ لَمْ يَرْتَفِعْ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ إِلَى السَّمَاءِ إِلَّا مِنِّي وَ مِنْ عَلِيٍّ.

⁵⁹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 39 b

⁵⁹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 40 a

⁵⁹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 40 b

⁵⁹⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 40 c

⁶⁰⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 40 d

And in a report from (the book) 'Manaqib' of Al Khawarizmi as well,

'He^{saww} said: 'The Angels sent Salawaat upon me^{asws} and upon Ali^{asws} for seven years, and that is because the testimony that there is no god except Allah^{azwj} was not raised to the sky except from me^{saww} and from Ali^{asws}'.⁶⁰¹

وَقَدْ أُوْرِدَهُ الطَّبْرِيُّ صَاحِبُ الْخُصَائِصِ وَقَالَ إِلَّا مِنْهُ وَمَعِيَ وَنُقِلَتْ مِنْ كِتَابِ الْيُؤَاقِبِ لِأَبِي عُمَرَ الرَّاهِدِ عَنْ لَيْلَى الْعِفَارِيَّةِ قَالَتْ كُنْتُ امْرَأَةً أُخْرُجُ مَعَ رَسُولِ اللَّهِ ص أَداوي الْجُرْحَى فَلَمَّا كَانَ يَوْمَ الْجَمَلِ أَقْبَلْتُ مَعَ عَلِيٍّ ع فَلَمَّا فَرَغَ دَخَلْتُ عَلَى زَيْنَبَ عَشِيَّةً فَمَلَّتُ حَدِيثِي هَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ ص فِي هَذَا الرَّجُلِ شَيْئاً

And Al Tabari has referred the author of (the book) 'Al Khasaa'is' and said, 'Only from him and from me, and I have copied from the book 'Al Yawaqee't' of Abu Umar Al Zahid, from Layli Al Ghifariya who said,

'I was a woman. I had gone out with Rasool-Allah^{azwj} to treat the injured. When it was the day of (battle of) the camel, I came with Ali^{asws}. When I was free, I entered to see Zaynab one evening and I said, 'Narrated to me, have you heard from Rasool-Allah^{saww} anything regarding this man (Ali^{asws})?'

قَالَتْ نَعَمْ دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص وَهُوَ وَعَائِشَةُ عَلَى فِرَاشٍ وَعَلَيْهِمَا قَطِيعَةٌ فَأَتَى عَلِيٌّ فَأَقَعَى كَجِلْسَةِ الْأَعْرَابِيِّ فَقَالَ رَسُولُ اللَّهِ ص إِنَّ هَذَا أَوَّلُ النَّاسِ إِيمَانًا وَ أَوَّلُ النَّاسِ لِقَاءَ لِي يَوْمَ الْقِيَامَةِ وَ آخِرُ النَّاسِ لِي عَهْدًا عِنْدَ الْمَوْتِ.

She said, 'Yes. I had entered to see Rasool-Allah^{saww}, and he^{saww} and Ayesha were upon a bed, and upon them was a quilt. Ali^{asws} came and sat down like the sitting of the Bedouin. Rasool-Allah^{saww} said: 'This is the first of the people in Eman, and will be first of the people to meet me^{saww} on the Day of Qiyamah, and last of the people with a pact for me at the time of death''.⁶⁰²

وَعَنْهُ عَنِ ابْنِ عَبَّاسٍ قَالَ: نَظَرَ عَلِيٌّ ع فِي وُجُوهِ النَّاسِ فَقَالَ إِنِّي لِأَخُو رَسُولِ اللَّهِ وَ وَزِيرُهُ وَ لَقَدْ عَلِمْتُمْ أَيُّيَ أَوْلَاكُمْ إِيمَانًا بِاللَّهِ عَزَّ وَ جَلَّ وَ رَسُولِهِ ثُمَّ دَخَلْتُمْ بَعْدِي فِي الْإِسْلَامِ رَسُولًا رَسُولًا وَ إِنِّي لِأَبْنُ عَمِّ رَسُولِ اللَّهِ ص وَ أَحُوهُ وَ شَرِيكُهُ فِي نَسَبِهِ وَ أَبُو وُلْدِهِ وَ زَوْجُ سَيِّدَةِ وُلْدِهِ وَ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ

And from him, from Ibn Abbas who said,

'Ali^{asws} looked at the faces of the people and said: 'I^{asws} am the brother^{asws} of Rasool-Allah^{saww} and his^{saww} Vizier, and you have known that I^{asws} your first one of Eman with Allah^{azwj} Mighty and Majestic and His^{azwj} Rasool^{saww}. Then you entered into Al-Islam after me^{asws}, slowly, gently, and I^{asws} am the son^{asws} of an uncle^{as} of Rasool-Allah^{saww}, and his^{saww} brother^{asws}, and his^{saww} associate in his^{saww} lineage, and father^{asws} of his^{saww} (grand) sons^{asws}, and husband of chieftess of his^{saww} children and chieftess of women of the worlds.

وَ لَقَدْ عَرَفْتُمْ أَنَا مَا خَرَجْنَا مَعَ رَسُولِ اللَّهِ ص مَخْرَجًا قَطُّ إِلَّا رَجَعْنَا وَ أَنَا أَحَبُّكُمْ إِلَيْهِ وَ أَوْثَقُكُمْ فِي نَفْسِهِ وَ أَشَدُّكُمْ نِكَايَةً لِلْعَدُوِّ وَ أَثَرًا فِي الْعَدُوِّ وَ لَقَدْ رَأَيْتُمْ بَعْتَهُ إِيَّايَ بِرَاءَةً وَ وَقَفْتُمْ لِي يَوْمَ غَدِيرِ حِمٍّ وَ قِيَامَةَ إِيَّايَ مَعَهُ وَ رَفَعَهُ بِيَدِي

And you have known that we did not go out with Rasool-Allah^{saww} in any journey except we returned and I^{asws} was the most beloved to him^{saww}, and most trusting within himself^{saww},

⁶⁰¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 40 e

⁶⁰² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 40 f

and the most severe of punishing to his^{saww} enemies, and impact among the enemies; and you have seen his^{saww} sending me^{asws} with (Surah) Bara'at and his^{saww} standing for me^{asws} during the day of Ghadeer Khumm, and his^{saww} making me^{asws} standing with him^{saww} and raising my^{asws} hand.

وَلَقَدْ أَخَى بَيْنَ الْمُسْلِمِينَ فَمَا اخْتَارَ لِنَفْسِهِ أَحَدًا غَيْرِي وَ لَقَدْ قَالَ لِي أَنْتَ أَخِي وَ أَنَا أَحْوَكُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَقَدْ أَخْرَجَ النَّاسَ مِنَ الْمَسْجِدِ وَ تَرَكَنِي وَ لَقَدْ قَالَ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

And he^{saww} had established brotherhood between the Muslims, so he^{as} did not choose anyone for himself^{saww}, and he^{saww} had said to me^{asws}: 'You^{asws} are my^{saww} brother^{asws} and I^{saww} am your^{asws} brother^{saww} in the world and the Hereafter; and he^{saww} had expelled the people from the Masjid and left me^{asws}, and he^{saww} had said: 'You^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as} except surely there is no Prophet^{saww} after me^{saww}'.⁶⁰³

وَ مِنْهُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لِعَلِيٍّ عَ أَرْبَعُ خِصَالٍ لَيْسَ لِأَحَدٍ مِنَ النَّاسِ غَيْرُهُ وَ هُوَ أَوَّلُ عَرَبِيٍّ وَ عَجَمِيٍّ صَلَّى مَعَ رَسُولِ اللَّهِ ص وَ هُوَ الَّذِي كَانَ لِوَأُوهُ مَعَهُ فِي كُلِّ رَحْفٍ وَ هُوَ الَّذِي صَبَرَ مَعَهُ يَوْمَ الْمِهْرَاسِ وَ هُوَ الَّذِي غَسَلَهُ وَ أَدْخَلَهُ قَبْرَهُ ص.

And from him, from Ibn Abbas having said for Ali^{asws}, 'There are four qualities which aren't for anyone from the people apart from him^{asws}. He^{asws} is the first of the Arabs and non-Arabs; he^{asws} prayed Salat with Rasool-Allah^{saww}; and he^{asws} is the one, his^{saww} flag was with him^{asws} during every (army) march; and he^{asws} is the one who was patient with him^{saww} on the day of Al-Mihras (battle of Ohad); and he^{asws} is the one who washed him^{saww} and entered him^{saww} into his^{saww} grave'.⁶⁰⁴

وَ نُقِلَتْ مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ عَلِيٍّ عَ أَنَّهُ قَالَ: اللَّهُمَّ إِنِّي لَا أَعْرِفُ أَنَّ عَبْدًا لَكَ مِنْ هَذِهِ الْأُمَّةِ عَبْدَكَ قَبْلِي غَيْرَ نَبِيِّكَ ثَلَاثَ مَرَّاتٍ لَقَدْ صَلَّيْتُ قَبْلَ أَنْ يُصَلِّيَ النَّاسُ سُبْعًا.

And it is copied from (the book) 'Musnad' of Ahmad Bin Hanbal,

'From Ali^{asws} having said: 'O Allah^{azwj}! I^{asws} do not know of any servant of Yours^{azwj} from this community having worshipped You^{azwj} apart from Your^{azwj} Prophet^{saww}' – three times. 'I^{asws} had prayed Salat before the people prayed, by seven (years)'.⁶⁰⁵

وَ مِنْهُ عَنِ حَبَّةِ الْعَرَبِيِّ قَالَ سَمِعْتُ عَلِيًّا عَ يَقُولُ أَنَا أَوَّلُ مَنْ صَلَّى مَعَ رَسُولِ اللَّهِ ص.

And from him, from Habbat Al Urny who said,

'I heard Ali^{asws} saying: 'I^{asws} am the first one to pray Salat with Rasool-Allah^{saww}'.⁶⁰⁶

وَ مِنْ مُسْنَدِ أَحْمَدَ عَنْ عَمْرٍو بْنِ مَيْمُونٍ قَالَ: إِنِّي لَجَالِسٍ إِلَى ابْنِ عَبَّاسٍ إِذَا أَتَاهُ تَسَعَةً زَهَطٍ قَالُوا يَا ابْنَ عَبَّاسٍ إِمَا أَنْ تَقُومَ مَعَنَا وَ إِمَا أَنْ تَخْلُونَا يَا هَؤُلَاءِ فَقَالَ ابْنُ عَبَّاسٍ بَلْ أَقُومُ مَعَكُمْ قَالَ وَ هُوَ يَوْمَئِذٍ صَاحِبٌ لَمْ يَغْمَ

⁶⁰³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 40 g

⁶⁰⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 40 h

⁶⁰⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 40 i

⁶⁰⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 40 j

And from the book 'Musnad' of Ahmad, from Amro Bin Maymoun who said,

'I was seated to Ibn Abbas when a group of nine came and they said, 'O Ibn Abbas! Either you stand with us or these (people) leave vacate for us'. Ibn Abbas said, 'But, I shall be standing with you'. And on that day, he was healthy, not having gone blind.

قَالَ فَابْتَدَهُوا فَتَحَدَّثُوا فَلَا نَدْرِي مَا قَالُوا فَجَاءَ يَنْفُضُ تَوْبَهُ وَ هُوَ يَقُولُ أَفٍّ وَ تُفٍّ وَقَعُوا فِي رَجُلٍ لَهُ عَشْرٌ وَقَعُوا فِي رَجُلٍ قَالَ لَهُ النَّبِيُّ ص لِأَبْعَثَنَّ رَجُلًا لَا يُخْرِجُهُ اللَّهُ أَبَدًا يُحِبُّ اللَّهَ وَ رَسُولَهُ

He (the narrator) said, 'They initiated him and narrated, and we do not know what they said. He came shaking his clothes and he was saying, 'Uff and Tuff! They have fallen regarding a man having ten (merits) for him^{asws}, and they have fallen regarding a man the Prophet^{saww} had said for him^{asws}: 'I^{saww} shall be sending a man Allah^{azwj} will not Let to be disgraced, ever. He loves Allah^{azwj} and His^{azwj} Rasool^{saww}'.

قَالَ فَاسْتَشْرَفَ لَهَا مِنْ اسْتَشْرَفَ قَالَ أَيْنَ عَلِيٌّ قَالُوا هُوَ فِي الرَّحْلِ يَطْحَنُ قَالَ وَ مَا كَانَ أَحَدُكُمْ يَطْحَنُ

He (Ibn Abbas) said, 'So, there overlooked for it the ones who overlooked. He^{saww} said: 'Where is Ali^{asws}?'. They said, 'He^{asws} is among the riding animals, grinding (flour)'. He^{saww} said: 'And one of you could not grind?'

قَالَ فَمَجَاءَ وَ هُوَ أَرْمَدٌ لَا يَكَادُ أَنْ يُبْصِرَ قَالَ فَتَفَتَّ فِي عَيْنَيْهِ ثُمَّ هَزَّ الرَّايَةَ ثَلَاثًا فَأَعْطَاهَا إِيَّاهُ فَجَاءَ بِصَفِيَّةَ بِنْتِ حُثَيْبٍ

He (Ibn Abbas) said, 'He^{asws} came and he^{asws} had sore eyes, could hardly see. He^{saww} applied his^{saww} saliva in his^{asws} eyes, then shook the flag thrice and gave it to him^{asws}. He^{asws} came with Safiyya Bin Huyay (as captive)'.

قَالَ ثُمَّ بَعَثَ فَلَانًا بِسُورَةِ التَّوْبَةِ فَبَعَثَ عَلِيًّا خَلْفَهُ فَأَخَذَهَا مِنْهُ قَالَ لَا يَذْهَبُ بِهَا إِلَّا رَجُلٌ هُوَ مِنِّي وَ أَنَا مِنْهُ

He (Ibn Abbas) said, 'Then he sent so and so (Abu Bakr) with Surah Tawbah, then he^{saww} sent Ali^{asws} behind him, and he^{asws} took it from him. He^{saww} said: 'No one shall go with it except a man who is from me^{saww} and I^{saww} am from him^{asws}'.

قَالَ وَ قَالَ لِيَنِّي عَمِّهِ أُيُوكُمْ يُوَالِيَنِّي فِي الدُّنْيَا وَ الْآخِرَةِ قَالَ وَ عَلِيٌّ جَالِسٌ مَعَهُمْ فَأَبَوْا فَقَالَ عَلِيٌّ ع أَنَا أُوَالِيكَ فِي الدُّنْيَا وَ الْآخِرَةِ قَالَ فَتَرَكَهُ

He (Ibn Abbas) said, 'And he^{saww} said to the Clan of his^{saww} uncle (Hashim^{as}): 'Which one of you will be my^{saww} 'Wali' (guardian) in the world and the Hereafter?' And Ali^{asws} was seated with them. They refused, so Ali^{asws} said: 'I^{asws} shall be your^{saww} guardian in the world and the Hereafter'. He^{saww} neglected him^{asws}.

ثُمَّ أَقْبَلَ عَلَى رَجُلٍ مِنْهُمْ فَقَالَ أُيُوكُمْ يُوَالِيَنِّي فِي الدُّنْيَا وَ الْآخِرَةِ فَأَبَوْا قَالَ فَقَالَ عَلِيٌّ ع أَنَا أُوَالِيكَ فِي الدُّنْيَا وَ الْآخِرَةِ فَقَالَ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَ الْآخِرَةِ

Then he^{saww} faced towards a man from them and said: 'Which one of you would be my^{saww} guardian in the world and the Hereafter?' They refused. Ali^{asws} said: 'I^{asws} will be your^{saww} guardian in the world and the Hereafter'. He^{saww} said: 'You^{asws} are my^{saww} guardian in the world and the Hereafter'.

قَالَ وَكَانَ أَوَّلَ مَنْ أَسْلَمَ مِنَ النَّاسِ بَعْدَ خَدِيجَةَ

He (Ibn Abbas) said, 'And he^{asws} was the first one from the people to be a Muslim after (Syeda) Khadeeja^{asws}'.

قَالَ وَ أَخَذَ رَسُولُ اللَّهِ ص ثَوْبَهُ فَوَضَعَهُ عَلَى عَلِيٍّ وَ فَاطِمَةَ وَ حَسَنٍ وَ حُسَيْنٍ ص فَقَالَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمُ تَطْهِيراً

He (Ibn Abbas) said, 'And Rasool-Allah^{saww} took his^{saww} cloth and placed it upon Ali^{asws}, and Fatima^{asws}, and Hassan^{asws} and Husayn^{asws}, and he^{saww} said: ***'But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]'***.

قَالَ وَ شَرَى عَلِيٌّ نَفْسَهُ لَيْسَ ثَوْبَ النَّبِيِّ ص ثُمَّ نَامَ مَكَانَهُ قَالَ وَ كَانَ الْمُشْرِكُونَ يَزْمُونَ رَسُولَ اللَّهِ فَجَاءَ أَبُو بَكْرٍ وَ عَلِيٌّ نَائِمٌ وَ أَبُو بَكْرٍ يَحْسَبُ أَنَّهُ نَبِيُّ اللَّهِ قَالَ فَقَالَ لَهُ عَلِيٌّ إِنَّ نَبِيَّ اللَّهِ قَدْ انْطَلَقَ نَحْوَ بَيْرِ مَيْمُونٍ فَأَذْرِكُهُ فَأَنْطَلِقَ أَبُو بَكْرٍ فَدَخَلَ مَعَهُ الْعَارِ

He (Ibn Abbas) said, 'And Ali^{asws} sold his^{asws} self by wearing the cloth of the Prophet^{saww}, then slept in his^{saww} place. And on that day the Polytheists were aiming for Rasool-Allah^{saww}. Abu Bakr came and Ali^{asws} was sleeping, and Abu Bakr reckoned that he^{asws} was with the Prophet^{saww} of Allah^{azwj}. Ali^{asws} said to him: 'The Prophet^{saww} of Allah^{azwj} has gone towards the well of Maymoun, so catch up with him^{saww}'. So, Abu Bakr went and entered the cave with him^{saww}'.

قَالَ وَ جَعَلَ عَلِيٌّ يُزْمَى بِالْحِجَارَةِ كَمَا كَانَ يُزْمَى رَسُولُ اللَّهِ ص وَ هُوَ يَتَضَوَّرُ قَدْ لَفَّ رَأْسَهُ فِي الثَّوْبِ لَا يُخْرِجُهُ حَتَّى أَصْبَحَ ثُمَّ كَشَفَ عَنْ رَأْسِهِ فَقَالُوا إِنَّكَ لِلَّيْمِ كَانَ صَاحِبُكَ تَزْمِيهِ لَا يَتَضَوَّرُ وَ أَنْتَ تَتَضَوَّرُ وَ قَدْ اسْتَنْكَرْنَا ذَلِكَ

He (Ibn Abbas) said, 'And Ali^{asws} went on to be pelted with the stone like what Rasool-Allah^{saww} had been pelted, and he^{asws} was writhing in pain, having covered his^{asws} head in the cloth, not bringing it out until morning. Then he^{asws} uncovered from his^{asws} head. They said, 'You^{asws} are in pain. Your^{asws} companion^{saww}, we used to pelt him^{saww}, he^{saww} was not writhing, and you^{asws} are writhing, and we have disliked that'.

قَالَ وَ خَرَجَ النَّاسُ فِي عَزَاةِ تَبُوكَ قَالَ فَقَالَ لَهُ عَلِيٌّ ع أَخْرُجْ مَعَكَ فَقَالَ لَهُ نَبِيُّ اللَّهِ لَا فَبَكَى عَلِيٌّ ع فَقَالَ لَهُ أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّكَ لَسْتَ بِنَبِيِّ لَا يَنْبَغِي أَنْ أَذْهَبَ إِلَّا وَ أَنْتَ خَلِيفَتِي

He (Ibn Abbas) said, 'And the people went out in the military expedition of Tabuk. Ali^{asws} said to him^{saww}, 'I^{asws} shall go out with you^{saww}'. The Prophet^{saww} of Allah^{azwj} said to him^{asws}: 'No'. Ali^{asws} wept'. He^{saww} said to him^{asws}: 'Are you^{asws} not pleased that you^{asws} happen to be from me^{saww} at the status of Haroun^{as} from Musa^{as} except you^{asws} aren't a Prophet^{as}, nor is it appropriate that I^{saww} should go away except and you^{asws} should be my^{saww} caliph'.

قَالَ وَ قَالَ لَهُ رَسُولُ اللَّهِ ص أَنْتَ وَلِيِّ فِي كُلِّ مُؤْمِنٍ مِنْ بَعْدِي

He (Ibn Abbas) said, 'And Rasool-Allah^{saww} said to him^{asws}: 'You^{asws} are my^{saww} guardian regarding every Momin from after me^{saww}'.

قَالَ وَ سَدَّ أَبْوَابَ الْمَسْجِدِ غَيْرَ بَابِ عَلِيٍّ ع قَالَ فَيَدْخُلُ الْمَسْجِدَ جُنْبًا وَ هُوَ طَرِيقُهُ لَيْسَ لَهُ طَرِيقٌ غَيْرُهُ

He (Ibn Abbas) said, 'And he^{saww} closed the doors of the Masjid apart from the door of Ali^{asws}. So, he^{asws} could have entered the Masjid with under Junab (conditions of men have), and it was in his^{asws} way, there was not any way for him^{asws} apart from it.

قَالَ وَ قَالَ ص مَنْ كُنْتُ مَوْلَاهُ فَإِنَّ مَوْلَاهُ عَلِيٌّ

He (Ibn Abbas) said, 'And he^{saww} said: 'One whose Master I^{saww} was, so Ali^{asws} is his Master'.

قَالَ وَ أَخْبَرَنَا اللَّهُ عَزَّ وَ جَلَّ أَنَّهُ قَدْ رَضِيَ عَنْهُمْ عَنْ أَصْحَابِ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ هَلْ حَدَّثْنَا أَحَدٌ أَنَّهُ سَخِطَ عَلَيْهِمْ بَعْدُ.

He (Ibn Abbas) said, 'And Allah^{azwj} Mighty and Majestic has Informed us that He^{azwj} had been Pleased from them, from the companions of the tree (Al-Hudaybiyya), and He^{azwj} Knew what was in their hearts. Has anyone narrated that He^{azwj} was Wrathful upon them afterwards?'⁶⁰⁷

وَ مِنَ الْمُسْتَدِّ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَوَّلُ مَنْ صَلَّى مَعَ النَّبِيِّ ص بَعْدَ حُدَيْبِيَّةٍ عَلِيٌّ ع وَ قَالَ مَرَّةً أَسْلَمَ.

And from (the book) 'Al-Musnad', from Ibn Abbas having said, 'The first one to pray Salat with the Prophet^{saww}, after (Syeda) Khadeeja^{asws}, was Ali^{asws}'. And he said, 'Once he^{asws} had become Muslim''⁶⁰⁸

قَالَ أَبُو الْمُؤَيَّبِ وَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص السُّبْقُ ثَلَاثَةٌ فَالسَّابِقُ إِلَى مُوسَى يُوشَعَ بْنِ نُونٍ وَ السَّابِقُ إِلَى عِيسَى صَاحِبُ يَسَ وَ السَّابِقُ إِلَى مُحَمَّدٍ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع.

Abu Al Muwayyid said, 'And from Ibn Abbas,

'Rasool-Allah^{saww} said: 'The preceding ones are three. The one preceding to Musa^{as} was Yoshua Bin Noun^{as}, and the one preceding to Isa^{as} was companion of Yaseen, and the one preceding to Muhammad^{saww}, was Ali^{asws} Bin Abu Talib^{asws}'⁶⁰⁹

وَ مِنَ الْمَنَاقِبِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: إِنَّ أَوَّلَ شَيْءٍ عَلِمْتُهُ مِنْ أَمْرِ رَسُولِ اللَّهِ ص قَدِمْتُ مَكَّةَ فِي عُمُومَةٍ لِي فَأَرَشَدُونَا إِلَى الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَانْتَهَيْنَا إِلَيْهِ وَ هُوَ جَالِسٌ إِلَى مَنْ تَمَّ فَجَلَسْنَا إِلَيْهِ فَبَيْنَا نَحْنُ عِنْدَهُ إِذْ أَقْبَلَ رَجُلٌ مِنْ بَابِ الصَّفَا

And from (the book) 'Al Manaqib' – from Abdullah Bin Masoud who said,

'The first thing I learn from the matter of Rasool-Allah^{saww}, I arrived at Makkah among uncles of mine. We were guided to Al-Abbas son of Abdul Muttalib^{asws}. We ended up to him and he was seated to the ones he was. Then we sat to him. While we were in his presence when a man came from the door of Al-Safa.

⁶⁰⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 40 k

⁶⁰⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 40 l

⁶⁰⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 40 m

تَعْلُوهُ حُمْرٌ وَ لَهُ وَفْرَةٌ جَعْدَةٌ إِلَى أَنْصَافِ أُذُنَيْهِ أَقْنَى الْأَنْفِ بَرَأَى الشَّانِيَا أَدْعَجَ الْعَيْنَيْنِ كَثُ اللَّحْيَةِ دَقِيقُ الْمَسْرُوبَةِ شَثْنُ الْكَمَّيْنِ حَسَنُ الْوَجْهِ مَعَهُ مُرَاهِقٌ أَوْ مُحْتَلِمٌ تَقْفُوهُ امْرَأَةٌ قَدْ سَتَرَتْ مَحَاسِنَهَا حَتَّى قَصَدُوا نَحْوَ الْحَجَرِ

His complexion was reddish, and for him were curly hair up to the middle of his ears, curved nose, bright faced, dark black eyes, bushy beard, thin line of hair on his chest, thick palms, handsome face. There was a boy with him, or adolescent. A woman was standing, having veiled her beauty until they aimed towards the (Black) stone.

فَأَسْتَلَمَهُ ثُمَّ اسْتَلَمَهُ الْعُلَامُ ثُمَّ اسْتَلَمَتْهُ الْمَرْأَةُ ثُمَّ طَافَ بِالْبَيْتِ سَبْعًا وَالْعُلَامُ وَالْمَرْأَةُ يَطُوفَانِ مَعَهُ

He kissed it, then the boy kissed it, then the woman kissed it. Then he performed Tawaaf of the House (Kabah) seven (circuits), and the boy and the woman were performing Tawaaf along with him.

فَقُلْنَا يَا أَبَا الْفَضْلِ إِنَّ هَذَا الدِّينَ لَمْ نَكُنْ نَعْرِفُهُ فَيَكُنْ أَوْ شَيْءٌ حَدَثَ

We said, 'O Abu Al-Fazl! This is the religion we do not happen to recognise it to be among you all, or is it something new?'

قَالَ هَذَا ابْنُ أُخِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَالْعُلَامُ عَلِيُّ بْنُ أَبِي طَالِبٍ وَالْمَرْأَةُ امْرَأَتُهُ حَدِيجَةُ بِنْتُ حُوَيْلِدٍ مَا عَلَى وَجْهِ الْأَرْضِ أَحَدٌ يَعْبُدُ اللَّهَ تَعَالَى بِهَذَا الدِّينِ إِلَّا هَؤُلَاءِ الثَّلَاثَةُ.

He said, 'This is the son^{saww} of my brother^{as}, Muhammad^{saww} son^{saww} of Abdullah^{as}, and the boy is Ali^{asws} Bin Abu Talib^{asws}, and the woman^{as} is his^{saww} wife^{as}, Khadeeja^{asws} daughter^{as} of Khuwaylid. There is no one upon the surface of the earth worshipping Allah^{azwj} the Exalted with this religion except them three".⁶¹⁰

وَ مِثْلُهُ عَنِ عَفِيفِ الْكِنْدِيِّ قَالَ: كُنْتُ امْرَأً تَاجِرًا فَقَدِمْتُ الْحَجَّ فَأَتَيْتُ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ لِأَتْبَاعٍ مِنْهُ بَعْضَ التَّجَارَةِ وَ كَانَ امْرَأً تَاجِرًا فَوَّ اللَّهُ إِلَيَّ لَعِنْدَهُ بِي إِذْ خَرَجَ رَجُلٌ مِنْ حَبَاءٍ قَرِيبٍ مِنْهُ فَتَنَظَرَ إِلَى الشَّمْسِ فَلَمَّا رَأَاهَا قَدْ مَالَتْ قَامَ يُصَلِّي

And similar to is from Afeef Al Kindi who said,

'I was a businessman, and I arrived for the Hajj. I went to al Abbas son of Abdul Muttalib^{asws} to sell to him part of the merchandise, and he was a businessman. By Allah^{azwj}! I was in his presence at Mina when a man went out from a tent nearby from him. He looked at the sun. When he saw it to face inclined, he stood to pray Salat.

قَالَ ثُمَّ خَرَجَتْ امْرَأَةٌ مِنَ الْحَبَاءِ الَّذِي خَرَجَ ذَلِكَ الرَّجُلُ مِنْهُ فَقَامَتْ خَلْفَهُ فَصَلَّتْ ثُمَّ خَرَجَ غُلَامٌ حِينَ رَاهِقَ الْخُلْمَ مِنْ ذَلِكَ الْحَبَاءِ فَقَامَ مَعَهُ فَصَلَّى

He (the narrator) said, 'Then a woman came out from the tent which that man had come out from. She stood behind him and prayed Salat. Then a boy came out when he had approached puberty from that tent. He stood with him praying Salat.

⁶¹⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 40 n

قَالَ فَعُلْتُ لِلْعَبَّاسِ مَنْ هَذَا يَا عَبَّاسُ قَالَ هَذَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ ابْنُ أَخِي قَالَ فَعُلْتُ مَنْ هَذِهِ الْمَرْأَةُ قَالَ امْرَأَتُهُ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ
قَالَ فَعُلْتُ مَنْ هَذَا الْفَتَى قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ابْنُ عَمِّهِ ع

He (the narrator) said, 'I said to Al-Abbas, 'Who is this, O Abbas?' He said, 'This is Muhammad^{saww} Bin Abdullah^{as} Bin Abdul Muttalib^{asws}, son^{saww} of my brother^{as}'. I said, 'Who is this woman?' He said, 'His^{saww} wife^{as} Khadeeja^{asws}, daughter of Khuwaylid'. I said, 'Who is this youth?' He said, 'Ali^{asws} Bin Abu Talib^{asws}, son^{asws} of his^{saww} uncle^{as}'.

قَالَ فَعُلْتُ لَهُ مَا هَذَا الَّذِي يَصْنَعُ قَالَ يُصَلِّي وَهُوَ يَزْعُمُ أَنَّهُ نَبِيٌّ وَ لَمْ يَسْبِعْهُ عَلَى أَمْرِهِ إِلَّا امْرَأَتُهُ وَ ابْنُ عَمِّهِ هَذَا الْفَتَى وَ هُوَ يَزْعُمُ أَنَّهُ سَمِعْتُهُ عَلَيْهِ كُنُوزُ
كِسْرَى وَ قَيْصَرَ

He (the narrator) said, 'I said, 'What is this which he^{saww} is doing?' He said, 'He^{saww} is praying Salat, and he^{saww} claims he^{saww} is a Prophet^{saww}, and no one is following him^{as} upon his^{saww} matter except his^{saww} wife and son^{asws} of his^{saww} uncle^{as}, this youth, and he^{saww} claims there will be opened up for him^{saww}, treasures of Chosroe and Caesar'.

وَ كَانَ غَفِيفًا وَ هُوَ ابْنُ عَمِّ الْأَشْعَثِ بْنِ قَيْسٍ يَقُولُ بَعْدَ ذَلِكَ وَ قَدْ أَسْلَمَ وَ حَسَنَ إِسْلَامُهُ لَوْ كَانَ اللَّهُ رَزَقَنِي الْإِسْلَامَ يَوْمَئِذٍ فَأَكُونَ ثَانِيًا مَعَ عَلِيٍّ ع.

And Afeef (the narrator) was saying, and he was a son of an uncle of Al Ash'as Bin Qays, saying after that, and he had become a Muslim and his Islam was good, 'If only Allah^{azwj} had Graced me Al-Islam on that day, I would have been second with Ali^{asws}'⁶¹¹

و قد رواه بطوله أحمد بن حنبل في مسنده نقلته من الذي اختاره و جمعه عز الدين المحدث و تمامه من الخصائص بعد قوله: ثم استقبل الركن و رفع يديه فكبر و قام الغلام و رفع يديه و كبر و رفعت المرأة يديها و كبرت و ركع و ركعا و سجد و سجدا و قنت و قنتا فرأينا شيئا لم نعرفه أ و شيء حدث بمكة فأنكرنا ذلك و أقبلنا على العباس فقلنا يا أبا الفضل الحديث بتمامه.

And it has been reported in its length by Ahmad Ban Hanbal in his (book) 'Musnad', copied from the one who chose it and it was collected by the honour of the religion, the narrator, and its complete (version) is from (the book) 'Al Khasaa'is' –

'After his words, 'Then he faced towards the corner (of the Kabah) and raised his hands and exclaimed Takbeer, and the boy stood and raised his hands and exclaimed Takbeer, and the woman raised her hands and exclaimed Takbeer, and performed Ruk'u, and Ruk'u, and Sajdah, and Sajdah, and Qunoot, and Qunoot. We had seen something we did not understand or something new in Makkah. So, we disliked that, and we faced towards Al-Abbas and we said, 'O Abu Al Fazl!' – the Hadeeth in its complete (form)''⁶¹²

41- كشف، كشف الغمة من مناقب الخوارزمي عن زيد بن أرقم قال: أول من صلى مع النبي ص علي بن أبي طالب ع.

(The book) 'Kashaf Al Ghumma', from (the book) 'Manaqib' of Al Khawarizmy, from Zayd Bin Arqam who said,

'The first one to pray Salat with the Prophet^{saww} is Ali^{asws} Bin Abu Talib^{asws}'⁶¹³.

⁶¹¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 40 o

⁶¹² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 40 p

⁶¹³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 41 a

وَمِنْهُ عَنْ أَبِي رَافِعٍ قَالَ: صَلَّى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَدِيجَةَ آخِرَ يَوْمِ الْإِثْنَيْنِ وَ صَلَّى عَلَيَّ يَوْمَ الثَّلَاثَاءِ مِنَ الْعَدِ وَ صَلَّى مُسْتَخْفِيًا قَبْلَ أَنْ يُصَلِّيَ مَعَ النَّبِيِّ سَبْعَ سِنِينَ وَ أَشْهُرًا.

And from him, from Abu Rafie who said,

‘The Prophet^{saww} prayed Salat and beginning of the day of Monday, and (Syeda) Khadeeja^{asws} prayed Salat at the end of the day of Tuesday, and Ali^{asws} prayed on the day of Wednesday from the morning, and he^{asws} had prayed in concealment before he^{asws} prayed with the Prophet^{saww} (openly) for seven months and (some) months’.⁶¹⁴

قال الخوارزمي هذا الحديث إن صح فتأويله صلى مع النبي ص قبل جماعة تأخر إسلامهم لا أنه صلى سبع سنين قبل عبد الرحمن بن عوف و عثمان و سعد بن أبي وقاص و طلحة و الزبير فإن المدة بين إسلام هؤلاء و إسلام علي ع لا تمتد إلى هذه الغاية عند أصحاب السير و التواريخ كلهم.

Al-Khawarizmi said, ‘This Hadeeth, its correct interpretation is that he^{asws} prayed Salat with the Prophet^{saww} before a group whose being Muslim was delayed, not that he^{asws} prayed for seven years before Abdul Rahman Bin Awf, and Usman, and Sa’ad Bin Abu Waqas, and Talha, and Al-Zubeyr, for the period between the Islam of theirs and Islam of Ali^{asws} cannot be extended to this peak with the companions of the Seerah and the histories, all of them’.⁶¹⁵

وَ بَحَّدَا الْإِسْنَادِ عَنْ عُرْوَةَ قَالَ: أَسْلَمَ عَلِيٌّ ع وَ هُوَ ابْنُ ثَمَانَ سِنِينَ.

And by this chain from Urwah who said, ‘Ali^{asws} became a Muslim and he^{asws} was a boy of eight years’.⁶¹⁶

عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيِّ ع إِنَّكَ أَوَّلُ الْمُؤْمِنِينَ مَعِيَ إِيمَانًا وَ أَعْلَمُهُمْ بِآيَاتِ اللَّهِ وَ أَوْفَاهُمْ بِعَهْدِ اللَّهِ وَ أَرَأَيْتُمْ بِالرَّعِيَّةِ وَ أَقْسَمُهُمْ بِالسَّوِيَّةِ وَ أَعْظَمُهُمْ عِنْدَ اللَّهِ مَرْتَبَةً.

From Umar, ‘Rasool-Allah^{saww} said to Ali^{asws}: ‘You^{asws} are the first of the Momineen with me^{saww} in Eman, and most learned of them with the Verses of Allah^{azwj}, and most fulfilling of them with the Pact of Allah^{azwj}, and kindest of them with the citizens, and fairest of them in distribution, and of the most magnificent rank in the Presence of Allah^{azwj}’.⁶¹⁷

وَ بِمَا أَخْرَجَهُ الْمَدْكُورُ مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ مِنْ حَدِيثِ مَعْقِلِ بْنِ يَسَارٍ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لِفَاطِمَةَ ع أَلَا تَرْضَيْنِ أَيْ زَوْجَتِكَ أَقْدَمَ أُمَّتِي سَلْمًا وَ أَكْثَرَهُمْ عِلْمًا وَ أَعْظَمَهُمْ جِلْمًا.

And from the (above) mentioned extracted it from (the book) ‘Musnad’ of Ahmad Bin Hanbal, from a Hadeeth of Ma’qil Bin Yasaar,

⁶¹⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 41 b

⁶¹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 41 c

⁶¹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 41 d

⁶¹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 41 e

‘The Prophet^{saww} said to (Syeda) Fatima^{asws}: ‘Are you not pleased and I^{saww} had got you^{asws} to the most advanced of my^{saww} community in being a Muslim, and most abundant of them in knowledge, and mightiest of them in wisdom’’.⁶¹⁸

وَ مِنْ تَفْسِيرِ النَّعَلِيِّ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى وَ السَّابِقُونَ الْأَوْلُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ قَالَ النَّعَلِيُّ قَدْ اتَّفَقَتِ الْعُلَمَاءُ أَنَّ أَوَّلَ مَنْ آمَنَ بَعْدَ حَدِيثِهِ مِنَ الدُّكُورِ يَرْسُولُ اللَّهُ ص عَلِيٌّ بِنُ أَبِي طَالِبٍ ع

And from Tafseer Al-Sa'alby in the interpretation of Words of the Exalted: **And the foremost, the first ones from the Emigrants and the Helpers, [9:100]**. Al-Sa'alby said, ‘The scholars are agreed upon that the first one from the males to believe after Khadeeja^{asws}, in Rasool-Allah^{saww}, was Ali^{asws} Bin Abu Talib^{asws}. (This is not a Hadith)

وَ هُوَ قَوْلُ ابْنِ عَبَّاسٍ وَ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ وَ زَيْدِ بْنِ أَرْقَمٍ وَ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَ رِبِيعَةَ الرَّأْيِ وَ أَبِي الْجَارُودِ وَ الْمُزَنِّيَّ وَ قَالَ الْكَلْبِيُّ أَسْلَمَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ ع إِلَى رَسُولِ اللَّهِ وَ هُوَ ابْنُ تِسْعِ سِنِينَ.

And it is the word of Ibn Abbas, and Jabir Bin Abdullah Al-Ansari, and Zayd Bin Arqam, and Muhammad Bin Munkadir, and Rabie Al-Raie, and Abu Al-Jaroud, and Al-Muzny, and Al-Kalby said, ‘Amir Al-Momineen^{asws} became a Muslim to Rasool-Allah^{saww} and he^{asws} was a boy of nine years’’.⁶¹⁹

وَ مِنَ الْخُصَائِصِ لِلنَّطَنْزِيِّ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص نَزَلَتْ عَلَيَّ النَّبِيُّ يَوْمَ الْإِثْنَيْنِ وَ صَلَّى عَلَيَّ مَعِيَ يَوْمَ الثَّلَاثَاءِ.

And from (the book) ‘Al Khasaais’ of Al Natanzay,

‘From Ali^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The Prophet-hood was Revealed unto me^{saww} on the day of Monday, and Ali^{asws} prayed Salat with me^{saww} on the day of Tuesday’’.⁶²⁰

وَ مِنَ الْخُصَائِصِ فِي قَوْلِهِ وَ ارْكَعُوا مَعَ الرَّكَعِينَ قَالَ إِنَّمَا نَزَلَتْ فِي النَّبِيِّ وَ عَلَيَّ خَاصَّةً لِأَنَّهُمَا أَوَّلُ مَنْ صَلَّى وَ رَكَعَ.

And from ‘Al-Khasaais’ – Regarding His^{azwj} Words: **and perform Ruku with the Ruku performers [2:43]**. He said, ‘But rather it was Revealed regarding the Prophet^{saww} and Ali^{asws} in particular, because they^{asws} both were the first ones to pray Salat and perform Ruk’u’’.⁶²¹

وَ مِنْ كِتَابِ الْخُصَائِصِ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ وَ هُوَ يَقُولُ كُنُفُوا عَنْ ذِكْرِ عَلِيٍّ بِنِ أَبِي طَالِبٍ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ فِي عَلِيٍّ ثَلَاثَ خِصَالٍ وَدِدْتُ أَنْ يَكُونَ لِي وَاحِدَةٌ مِنْهُنَّ فَوَاحِدَةٌ مِنْهُنَّ أَحَبُّ إِلَيَّ بِمَا طَلَعَتْ عَلَيْهِ الشَّمْسُ

And from the book ‘Al Khasaais’ –

From Al-Abbas son of Abdul Muttalib^{asws} who said, ‘I heard Umar Bin Al-Khattab, and he was saying, ‘Stop from mentioning (badly) Ali^{asws} Bin Abu Talib^{asws}, for I have heard Rasool-

⁶¹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 41 f

⁶¹⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 41 g

⁶²⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 41 h

⁶²¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 41 i

Allah^{saww} saying three qualities regarding Ali^{asws}, I would love it if even one of these were to be for me, it would have been more beloved to me that whatever the sun emerges upon.

كُنْتُ أَنَا وَ أَبُو بَكْرٍ وَ أَبُو عُبَيْدَةَ بْنُ الْجُرَّاحِ وَ نَفَرٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص إِذْ صَرَبَ النَّبِيُّ ص عَلَى كَتِفِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ يَا عَلِيُّ أَنْتَ أَوَّلُ الْمُسْلِمِينَ إِسْلَامًا وَ أَنْتَ أَوَّلُ الْمُؤْمِنِينَ إِيمَانًا وَ أَنْتَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى كَذَبَ يَا عَلِيُّ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُكَ.

I, and Abu Bakr, and Ubeyda Bin Al-Jarrah, and several companions of Rasool-Allah^{saww} were present when the Prophet^{saww} struck upon a shoulder of Ali^{asws} Bin Abu Talib^{asws} and said: ‘O Ali^{asws}! You^{asws} are the first of the Muslims in Islam, and you^{asws} are the first of the Momineen in Eman, and you^{asws} are from me^{saww} at the status of Haroun^{as} and Musa^{as}. He is lying, O Ali^{asws}, one who claims that he loves me^{saww} and he hates you^{asws}’.⁶²²

وَ مِنْ تَفْسِيرِ ابْنِ الْجَحَّامِ فِي قَوْلِهِ تَعَالَى وَ مَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمُ الْآيَةُ قَالَ قَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ هَلْ نَقْدِرُ أَنْ نَزُورَكَ فِي الْجَنَّةِ كُلَّمَا أَرَدْنَا قَالَ يَا عَلِيُّ إِنَّ لِكُلِّ نَبِيٍّ رَفِيقًا أَوَّلَ مَنْ أَسْلَمَ مِنْ أُمَّتِهِ

And from Tafseer of Ibn Al Jahaam –

‘And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours [4:69] – the Verse. He said, ‘Ali^{asws} said: ‘O Rasool-Allah^{saww}! Would we be able to visit you^{saww} in the Paradise whenever we want?’ He^{saww} said: ‘O Ali^{asws}! For every Prophet^{as} there is a friend, the first one from his^{as} community to submit’.

فَنَزَلَتْ هَذِهِ الْآيَةُ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمُ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنٌ أَوْلِيكَ رَفِيقًا فَدَعَا رَسُولُ اللَّهِ ص عَلِيًّا فَقَالَ لَهُ إِنَّ اللَّهَ قَدْ أَنْزَلَ بَيَانَ مَا سَأَلْتَ فَجَعَلَكَ رَفِيقِي لِأَنَّكَ أَوَّلَ مَنْ أَسْلَمَ وَ أَنْتَ الصِّدِّيقُ الْأَكْبَرُ.

So, it was Revealed: **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]**. Rasool-Allah^{saww} called Ali^{asws} and he^{saww} said to him^{asws}: ‘Allah^{azwj} has Revealed the explanation of what you^{asws} have asked. He^{azwj} has Made you^{asws} to be my^{saww} friend, because you^{asws} are the first one to be a Muslim, and you^{asws} are the greatest truthful’.⁶²³

وَ مِنْ كِتَابِ الْمُسْتَشْرِيدِ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُ هَذِهِ الْأُمَّةِ بَعْدِي أَوْلَهَا إِسْلَامًا عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

And from the book ‘Al-Mustarshid’, from Salman Al-Farsi^{ra} having said, ‘Rasool-Allah^{saww} said: ‘The best of this community after me^{saww}, is its first one to be Muslim, Ali^{asws} Bin Abu Talib^{asws}’.⁶²⁴

42- كَشَفَ، كَشَفَ الْغَمَةَ مِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ عَنْ مَنْصُورِ بْنِ رَبِيعِ بْنِ خِرَاشٍ قَالَ قَالَ عَلِيُّ اجْتَمَعَتْ قُرَيْشٌ إِلَى النَّبِيِّ ص وَ فِيهِمْ سُهَيْلُ بْنُ عَمْرٍو فَقَالُوا يَا مُحَمَّدُ أَرِقَاؤُنَا نَزَلُوا بِكَ فَارْدُدْهُمْ عَلَيْنَا

(The book) ‘Kashf Al Ghumma’, from (the book) ‘Manaqib’ of Al Khawarizmi, from Mansour Bin Rabie Bin Kharash who said,

⁶²² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 41 j

⁶²³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 41 k

⁶²⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 41 l

'Ali^{asws} said: 'Qureysh gathered to the Prophet^{saww}, and among them was Suheyl Bin Amro. They said, 'O Muhammad^{saww}! Our slaves have joined up with you^{saww}, so return them to us'.

فَغَضِبَ النَّبِيُّ ص حَتَّى رُمِيَ الْعَضْبُ فِي وَجْهِهِ ثُمَّ قَالَ لَتَنْتَهُمْ يَا مَعْشَرَ قُرَيْشٍ أَوْ لَيَبْعَثَنَّ اللَّهُ عَلَيْكُمْ رَجُلًا مِنْكُمْ ائْتَحَى اللَّهُ قَلْبَهُ لِلْإِيمَانِ يَضْرِبُ رِقَابَكُمْ عَلَى الدِّينِ

The Prophet^{saww} was angered to the extent that the anger was seen in his^{saww} face, then he^{saww} said: 'O community of Qureysh! Either you will desist or else Allah^{azwj} will Send a man from you, Allah^{azwj} has Tested his heart for the Eman. He will strike your necks upon the religion!'

قِيلَ يَا رَسُولَ اللَّهِ أَبُو بَكْرٍ قَالَ لَا قَبِيلَ عُمَرُ قَالَ لَا لَكِنَّهُ حَاصِفُ النَّعْلِ الَّذِي فِي الْحِجْرَةِ

It was said, 'O Rasool-Allah^{saww}! Abu Bakr?' He^{saww} said: 'No'. It was said, 'Umar?' He^{saww} said: 'No, but the repairer of the slipper in the room'.

قَالَ فَاسْتَفْطَعَ النَّاسُ ذَلِكَ مِنْ عَلِيٍّ ع فَقَالَ أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَا تَكْذِبُوا عَلِيَّ فَإِنَّهُ مَنْ كَذَبَ عَلِيَّ مُتَعَدِّدًا بَلَغَ النَّارَ.

He (The narrator) said, 'The people cut that off from Ali^{asws}. But I have heard Rasool-Allah^{saww} saying: 'Do not belie upon me^{saww}, for the one who lies upon me^{saww} deliberately would reach the Fire''.⁶²⁵

وَمِنْهُ قَالَ عَلِيٌّ ع قَالَ لِي رَسُولُ اللَّهِ ص يَوْمَ فَتَحْتَ خَيْبَرَ لَوْ لَا أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عِيسَى بْنِ مَرْيَمَ لَقُلْتُ الْيَوْمَ فِيكَ مَقَالًا لَا تَمُرُّ عَلَى مَلَاٍ مِنَ الْمُسْلِمِينَ إِلَّا أَخَذُوا مِنْ تُرَابِ رِجْلَيْكَ وَفَضْلِ طَهْوَرِكَ يَسْتَشْفُونَ بِهِ

And from him,

'Ali^{asws} said: 'Rasool-Allah^{saww} said to me^{asws} on the day I^{asws} conquered Khyber: 'Had it not been that a group from my^{saww} community might be saying what the Christians have said regarding Isa^{as} Bin Maryam^{as}, I^{saww} say regarding you^{asws} today such words, you^{asws} would not pass by any gathering of the Muslims except they would take the dust from your^{asws} feet and remnants of your (water of) your^{asws} cleansing (Wud'u) to be healed by it.

وَ لَكِنَّ حَسْبَكَ أَنْ تَكُونَ مِنِّي وَ أَنَا مِنْكَ تَرْتُبِي وَ أَرْتُكَ وَ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ أَنْتَ تُؤَدِّي دِينِي وَ تُقَاتِلُ عَلَيَّ سُنِّي وَ أَنْتَ فِي الْآخِرَةِ أَقْرَبُ النَّاسِ مِنِّي وَ إِنَّكَ غَدًا عَلَى الْحَوْضِ خَلِيفَتِي تَدُودُ عَنْهُ الْمُنَافِقِينَ

But it should suffice you^{asws} that you^{asws} happen to be from me^{saww} and I^{saww} from you^{asws}. You^{asws} will inherit me^{saww} and I^{saww} shall inherit you^{asws}, and you^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as}, except surely there is no Prophet^{as} after me^{saww}, and you^{asws} shall pay off my^{saww} debts, and fight upon my^{saww} Sunnah, and in the Hereafter you^{asws} will be closest of the people from me^{saww}, and tomorrow you^{asws} will be at the Fountain as my^{saww} caliph, impeding the hypocrites from it;

⁶²⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 42 a

وَ أَنْتَ أَوَّلُ مَنْ يَرُدُّ عَلَيَّ الْخَوْضَ وَ أَنْتَ أَوَّلُ دَاخِلِي الْجَنَّةِ مِنْ أُمَّتِي وَ إِنَّ شَيْعَتَكَ عَلَى مَنَابِرٍ مِنْ نُورٍ رَوَاءَ مَرْوِيُونَ [مَرْوِيِينَ] مُبَيَّضَةً وَجُوهُهُمْ حَوْلِي أَشْفَعُ لَهُمْ فَيَكُونُونَ عِدَاءً فِي الْجَنَّةِ جِيرَانِي وَ إِنَّ عَدُوَّكَ عِدَاءً ظِمَاءً مُظْمَئُونَ مُسَوَّدَةً وَجُوهُهُمْ مُفْحَمُونَ

And you^{asws} will be the first one to return to me^{saww} at the Fountain, and you^{asws} will be the first one from my^{saww} community to enter the Paradise, and your^{asws} Shias will be upon pulpits of Noor, saturated, remaining saturated, brightened of faces around me^{saww}. I^{saww} shall intercede for them and tomorrow they will happen to be in the Paradise as my^{saww} neighbours, while your^{asws} enemies tomorrow would be thirsty, remaining thirsty, darkened of faces, muted.

حَرْبُكَ حَرْبِي وَ سَلْمُكَ سَلْمِي وَ سِرُّكَ سِرِّي وَ عَلَانِيَتُكَ عَلَانِيَتِي وَ سِرِّيَّةُ صَدْرِكَ كَسِرِّيَّةِ صَدْرِي وَ أَنْتَ بَابُ عِلْمِي وَ إِنَّ وُلْدَكَ وُلْدِي وَ لَحْمَكَ لَحْمِي وَ دَمَكَ دَمِي

Your^{asws} war is my^{saww} war, and your^{asws} peace is my^{saww} peace, and your^{asws} secret is my^{saww} secret, and your^{asws} announcement is my^{saww} announcement, and secrets of your^{asws} chest are secrets of my^{saww} chest; and you^{asws} are the door of my^{saww} knowledge, and your^{asws} children are my^{saww} children, and your^{asws} flesh is my^{saww} flesh, and your^{asws} blood is my^{saww} blood.

وَ إِنَّ الْحَقَّ مَعَكَ وَ الْحَقُّ عَلَى لِسَانِكَ وَ فِي قَلْبِكَ وَ بَيْنَ عَيْنَيْكَ وَ الْإِيمَانَ مُخَالِطُ لَحْمِكَ وَ دَمَكَ كَمَا خَالِطَ لَحْمِي وَ دَمِي

And the truth is with you^{asws} and the truth is upon your^{asws} tongue, and in your 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.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي أَنْ أُبَشِّرَكَ أَنَّكَ وَ عِيْرَتُكَ فِي الْجَنَّةِ وَ أَنَّ عَدُوَّكَ فِي النَّارِ لَا يَرُدُّ عَلَيَّ الْخَوْضَ مُبْعِضٌ لَكَ وَ لَا يَغِيبُ عَنْهُ حُبُّ لَكَ

And Allah^{azwj} Mighty and Majestic Commanded me^{saww} to give you^{asws} the glad tidings that you^{asws} and your^{asws} family would be in the Paradise, and that your^{asws} enemies would be in the Fire. He will not return to me^{saww} at the Fountain, a hater of yours^{asws}, nor will he be absent from it, one loving you^{asws}.

قَالَ قَالَ عَلِيٌّ عَ فَحَزْرْتُ لِلَّهِ سُبْحَانَهُ وَ تَعَالَى سَاجِدًا وَ حَمْدُهُ عَلَى مَا أَنْعَمَ بِهِ عَلَيَّ مِنَ الْإِسْلَامِ وَ الْقُرْآنِ وَ حَبِّبَنِي إِلَى خَاتَمِ النَّبِيِّينَ وَ سَيِّدِ الْمُرْسَلِينَ.

He (the narrator) said, 'Ali^{asws} said: 'So, I^{asws} fell to Allah^{azwj} performing Sajdah to Him^{asws}, Glorious and Exalted, praising Him^{azwj} in the Sajdah upon what He^{azwj} had Favoured upon me^{asws}, from the Al-Islam, and the Quran, and Him^{azwj} having Made me^{asws} to be beloved to last of the Prophets^{as}, and chief of the Messengers''⁶²⁶

وَ مِنْهُ قَالَ بَلَغَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ أَنَّ قَوْمًا تَنَفَّصُوا عَلَيَّ بِنِ أَبِي طَالِبٍ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَيَّ النَّبِيِّ صَ وَ ذَكَرَ عَلِيًّا وَ فَضْلَهُ وَ سَابَقْتَهُ

And from him, he said,

⁶²⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 42 b

'It reached (the caliph) Umar Bin Abdul Aziz that a group were derogating Ali^{asws} Bin Abu Talib^{asws}. He ascended the pulpit, praised Allah^{azwj} and extolled upon Him^{azwj}, and sent Salawaat upon the Prophet^{saww}, and mentioned Ali^{asws} and his^{asws} merits and his^{asws} precedence.

ثُمَّ قَالَ حَدَّثَنِي عِرَاكُ بْنُ مَالِكِ الْغِفَارِيِّ عَنْ أُمِّ سَلَمَةَ قَالَتْ بَيْنَا رَسُولُ اللَّهِ ص عِنْدِي إِذْ أَتَاهُ جِبْرَائِيلُ فَنَادَاهُ فَتَبَسَّمَ رَسُولُ اللَّهِ ص ضَاحِكًا فَلَمَّا سُرِّي عَنْهُ قُلْتُ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ مَا أَضْحَكَكَ

Then he said, 'It is narrated to me by Irak Bin Malik Al-Ghifari, from Umm Salama^{ra} who said, 'While Rasool-Allah^{saww} was in my^{ra} presence when Jibraeel^{as} came to him^{saww}, whispering to him^{saww}. Rasool-Allah^{saww} smiled, laughing. When it declined from him^{saww}, I^{ra} said, 'May my^{ra} father and my^{ra} mother be (sacrificed for) you^{saww}, O Rasool-Allah^{saww}! What made you^{saww} laugh?'

فَقَالَ أَخْبَرَنِي جِبْرَائِيلُ أَنَّهُ مَرَّ بَعَلِي ع وَ هُوَ يَزْعَى دُودًا لَهُ وَ هُوَ نَائِمٌ قَدْ أَبْدَى بَعْضَ جَسَدِهِ قَالَ فَرَدَدْتُ عَلَيْهِ ثَوْبَهُ فَوَجَدْتُ بَرْدَ إِيمَانِهِ قَدْ وَصَلَ إِلَى قَلْبِي.

He^{saww} said: 'Jibraeel^{as} informed me^{saww} that he^{as} had passed by Ali^{asws} and he^{asws} was tending a camel of his^{asws}, and he^{asws} had fallen asleep, and part of his^{asws} body had been manifested. He^{as} said: 'So I^{as} return his^{asws} cloth upon him^{asws} and I^{as} found the coolness of his^{asws} Eman to have connected to my^{as} heart"⁶²⁷.

وَ مِنْهُ عَنْ فَخْرِ خَوَارِزْمِ أَبِي الْقَاسِمِ مُحَمَّدِ بْنِ عُمَرَ الرَّحْمَنِيِّ عَنْ رَجَالِهِ قَالَ: جَاءَ رَجُلَانِ إِلَى عُمَرَ فَقَالَا لَهُ مَا تَرَى فِي طَلَاقِ الْأَمَةِ فَقَامَ إِلَى حَلْقَةٍ فِيهَا رَجُلٌ أَصْلَعٌ فَقَالَ مَا تَرَى فِي طَلَاقِ الْأَمَةِ فَقَالَ اثْنَتَانِ فَالْتَفَتَ إِلَيْهِمَا فَقَالَ اثْنَتَانِ

And from him, from Fakhr Khwarizm Abu Al Qasim Mahmoud Bin Umar Al Zamakhshari, from his men who said, '

'Two men came to Umar and they said to him, 'What is your view regarding divorce of the community?' He stood up a circle wherein was a short-haired man and said, 'What is your^{asws} view regarding divorce of the community?' He^{asws} said: 'Two!' He turned towards them and said, 'Two'.

فَقَالَ لَهُ أَحَدُهُمَا جِئْنَاكَ وَ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ فَسَأَلْنَاكَ عَنْ طَلَاقِ الْأَمَةِ فَجِئْتَ إِلَى رَجُلٍ فَسَأَلْتَهُ فَوَ اللَّهُ مَا كَلَّمَكَ

One of them said, 'We came to you, and you are the commander of the faithful. We asked you about divorce of the community, so you went to a man and asked him. By Allah^{azwj}! I will not speak to you!'

فَقَالَ عُمَرُ وَبِئْسَ مَا تَدْرِي مَنْ هَذَا هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَوْ أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ وَضِعَتْ فِي كِفَّةٍ وَ وَضِعَ إِيمَانُ عَلِيٍّ لَرَجَحَ إِيمَانُ عَلِيٍّ.

Umar said, 'Woe be unto you! Do you know who this is? This is Ali^{asws} Bin Abu Talib^{asws}. I heard Rasool-Allah^{saww} saying: 'Even if the skies and the earth were to be placed in a hand

⁶²⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 42 c

Allah^{azwj}! Over here there are several people, one of them can eat the sheep and it would barely satisfy him, and drink the urn of Nabeez and it would not saturate him, and the son^{saww} of Abu Kabsha has gathered us upon a leg of sheep and a jug of drink, and he^{asws} has satiated us and saturated from it. This, it is the clear sorcery!

قَالَ ثُمَّ دَعَاهُمْ فَقَالَ لَهُمْ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَمَرَنِي أَنْ أُنذِرَ عَشِيرَتِي الْأَقْرَبِينَ وَرَهْطِي الْمُخْلِصِينَ وَأَنْتُمْ عَشِيرَتِي الْأَقْرَبُونَ وَرَهْطِي الْمُخْلِصُونَ وَإِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا إِلَّا جَعَلَ لَهُ مِنْ أَهْلِهِ أَخًا وَوَارِثًا وَوَزِيرًا وَوَصِيًّا

He (the narrator) said, 'Then he^{saww} called them and said to them: 'Allah^{azwj} Mighty and Majestic has Commanded me^{saww} to warn my^{saww} near of kin, and a group of the sincere ones, and you all are my^{saww} near of kin and my^{saww} group of since ones, and that Allah^{azwj} did not Send any Prophet^{as} except He^{azwj} Made to be from his^{as} family, a brother, and Vizier, and successor.

فَأَيُّكُمْ يَثُومُ يُبَايِعُنِي عَلَى أَنَّهُ أَخِي وَوَزِيرِي وَوَارِثِي دُونَ أَهْلِي وَوَصِيِّي وَخَلِيفَتِي فِي أَهْلِي وَ يَكُونُ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى عَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي

So, which one of you would stand to pledge to me^{saww} upon that he would be my^{saww} brother, and my^{saww} Vizier, and my^{saww} inheritor besides my^{saww} family, and my^{saww} successor, and my^{saww} caliph among my^{saww} family, and he would happen to be from me^{saww} at the status of Haroun^{as} from Musa^{as}, apart from that there will be no Prophet^{as} after me^{saww}?

فَأَسَكَتَ الْقَوْمَ فَقَالَ وَاللَّهِ لَيَقُومَنَّ قَائِمُكُمْ أَوْ لَيَكُونَنَّ فِي عَيْرِكُمْ ثُمَّ لَتَنَدَمَنَّ

The people were silent. He^{saww} said: 'By Allah^{azwj}! Either your standing one will stand, or it would happen to be among others, then you will be regretting'.

قَالَ فَقَامَ عَلِيٌّ ع وَ هُمْ يَنْظُرُونَ إِلَيْهِ كُلُّهُمْ فَبَايَعَهُ وَ أَجَابَهُ إِلَى مَا دَعَاهُ إِلَيْهِ فَقَالَ لَهُ اأَذُنُ مِنِّي فِدَانًا مِنْهُ فَقَالَ لَهُ افْتَحْ فَكَافَتْ فَفَتَحَهُ فَتَمَّتْ فِيهِ مِنْ رِيْقِهِ وَ تَقَلَّ بَيْنَ كَتِفَيْهِ وَ بَيْنَ تَلْدِيئِهِ

He (the narrator) said, 'Ali^{asws} stood up, and they were looking on at him^{asws}, all of them. He^{asws} pledged to him^{saww} and answered him^{saww} to what he^{saww} had called to. He^{saww} said to him^{asws}: 'Come near me^{saww}!' He^{asws} went near him^{saww}. He^{saww} said to him^{asws}: 'Open your^{asws} mouth!' He^{asws} opened it. He^{saww} spat out from his^{saww} saliva and spat between his^{asws} shoulders, and in middle of his^{asws} chest.

فَقَالَ أَبُو هُبَيْرٍ لَبِئْسَ مَا جَزَيْتَ بِهِ ابْنَ عَمِّكَ أَجَابَكَ لِمَا دَعَوْتَهُ إِلَيْهِ فَمَلَأَتْ فَاهُ وَ وَجْهَهُ بُرَاقًا فَقَالَ رَسُولُ اللَّهِ ص بَلْ مَلَأْتَهُ عِلْمًا وَ حِلْمًا وَ فَهْمًا.

Abu Lahab^{la} said, 'Evil is what you^{saww} have recompensed the son^{asws} of your^{saww} uncle^{as}. He^{asws} answered you^{saww} to what you^{saww} had called him^{asws} to, and you^{saww} filled his^{asws} mouth and his^{asws} face with spit?' Rasool-Allah^{saww} said: 'But I^{saww} have filled him with knowledge and wisdom and understanding'.⁶³¹

⁶³¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 43

44- أَقُولُ رَوَى ابْنُ الْأَثِيرِ فِي جَامِعِ الْأُصُولِ مِنْ سُنَنِ أَبِي دَاوُدَ وَ صَحِيحِ التِّرْمِذِيِّ عَنْ عَلِيٍّ ع قَالَ: لَمَّا كَانَ يَوْمُ الْحُدَيْبِيَةِ خَرَجَ إِلَيْنَا نَاسٌ مِنَ الْمُشْرِكِينَ مِنْهُمْ سُهَيْلُ بْنُ عَمْرٍو وَ أَنَسٌ مِنْ رُؤَسَاءِ الْمُشْرِكِينَ فَقَالُوا يَا رَسُولَ اللَّهِ قَدْ خَرَجَ إِلَيْكَ نَاسٌ مِنْ أبنَائِنَا وَ إِخْوَانِنَا وَ أَرْقَانِنَا وَ لَيْسَ هُمْ فِئَةً فِي الدِّينِ وَ إِنَّمَا خَرَجُوا فِرَارًا مِنْ أَمْوَالِنَا وَ ضِيَاعِنَا فَارْزُدْهُمْ إِلَيْنَا فَإِن لَمْ يَكُنْ فِئَةً فِي الدِّينِ سَنُفَوِّهُهُمْ

I (Majlisi) am saying, 'It is reported by Ibn Al Aseer in (the book) 'Jamie Al Usool', from (the book) 'Sunan' of Abu Dawood, and (the book) 'Saheeh' Al Tirmizi,

'From Ali^{asws} having said: 'When it was the day of Al-Hudeybiya, some people from the Polytheists came out to us, from them being Suheyli Bin Amro, and some people from chiefs of the Polytheists. They said, 'O Rasool-Allah^{saww}! Some people from our followers have gone out to you^{saww}, from our sons and our brothers and our slaves, and there isn't any understanding for them regarding the religion, and rather their going out was fleeing from our wealth and our estates. Return them to us, as there is no understanding (for them) regarding the religion, we shall make them understand'.

فَقَالَ رَسُولُ اللَّهِ ص يَا مَعْشَرَ قُرَيْشٍ لَتَنْتَهِيَنَّ أَوْ لَيَبْعَثَنَّ اللَّهُ إِلَيْكُمْ مَنْ يَضْرِبُ رِقَابَكُمْ بِالسَّيْفِ عَلَى الدِّينِ قَدْ ائْتَمَحَنَ اللَّهُ قَلْبَهُ عَلَى الْإِيمَانِ

Rasool-Allah^{saww} said: 'O community of Qureysh! Either you desist or Allah^{azwj} will Send someone to you who will strike off your necks with the sword upon the religion. Allah^{azwj} would have Tested his heart upon the Eman!'

قَالَ أَبُو بَكْرٍ وَ عُمَرُ مَنْ هُوَ يَا رَسُولَ اللَّهِ قَالَ هُوَ خَاصِصُ النَّعْلِ وَ كَانَ قَدْ أُعْطِيَ عَلِيًّا ع نَعْلَهُ يَخْصِفُهَا.

Abu Bakr and Umar said, 'Who is he, O Rasool-Allah^{saww}?' He^{saww} said: 'He is repairer of the slipper' – and he^{saww} had given Ali^{asws} his^{saww} slipper to repair it''⁶³²

وَ رَوَى مِنَ التِّرْمِذِيِّ عَنْ أَنَسٍ قَالَ: بُعِثَ رَسُولُ اللَّهِ ص يَوْمَ الْإِنْتِنِ وَ صَلَّى عَلِيٌّ ع يَوْمَ الثَّلَاثَاءِ.

And it is reported from Al-Tirmizi, from Anas (well-known fabricator) who said, 'Rasool-Allah^{saww} was Sent on the day of Monday and Ali^{asws} prayed Salat on the day of Tuesday''⁶³³

وَ مِنَ التِّرْمِذِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَوَّلُ مَنْ صَلَّى عَلِيٌّ ع.

And from Al-Tirmizi, from Ibn Abbas who said, 'The first one to pray Salat is Ali^{asws}''.

وَ مِنْهُ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: أَوَّلُ مَنْ أَسْلَمَ عَلِيٌّ ع.

And from him, from Zayd Bin Arqam who said, 'The first one to be Muslim was Ali^{asws}''⁶³⁴

45- يَف، الطرائف أحمد بن حنبل في مسنده يرفعه إلى ابن عباس أنه قال: إن علياً أول من أسلم.

(The book) 'Al Taraaif' – Ahmad Bin Hanbal in his (book) 'Musnad', raising it to Ibn Abbas having said,

⁶³² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 44 a

⁶³³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 44 b

⁶³⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 44 c

‘Ali^{asws} is the first one to be Muslim’’.⁶³⁵

وَرَوَاهُ مِنْ عِدَّةِ طُرُقٍ وَ رَوَى ابْنُ الْمَغَازِلِيِّ الشَّافِعِيُّ فِي الْمَنَاقِبِ وَ التَّعْلِيْقِ فِي تَفْسِيرِهِ وَ رَوَى أَيْضاً أَحْمَدُ بْنُ حَنْبَلٍ عَنْ زَيْدِ بْنِ أَرْقَمَ أَنَّهُ قَالَ: أَوَّلُ مَنْ صَلَّى مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَبُو تَالِبٍ.

And it is reported from a number of ways, and it is reported by Ibn Al Maghazili Al Shafie in (the book) ‘Al Manaqib’, and Al Sa’alby’ in his Tafseer, and it is reported as well by Ahmad Bin Hanbal, from Zayd Bin Arqam having said,

‘The first one to pray Salat with the Prophet^{saww} was Ali^{asws} Bin Abu Talib^{asws}’’.⁶³⁶

و رَوَاهُ أَيْضاً التَّعْلِيْقِ وَ ابْنِ الْمَغَازِلِيِّ وَ رَوَى أَيْضاً أَحْمَدُ بْنُ حَنْبَلٍ فِي مَسْنَدِهِ أَنَّ عَلِيّاً صَلَّى مَعَ رَسُولِ اللَّهِ سَبْعَ سِنِينَ قَبْلَ أَنْ يُصَلِّيَ مَعَهُ أَحَدٌ.

And it is reported as well by Al Sa’alby, and Ibn Al Maghazily, and it is reported as well by Ahmad Bin Hanbal in his (book) ‘Musnad’,

‘Ali^{asws} prayed Salat with Rasool-Allah^{azwj} for seven years before anyone else prayed with him^{saww}’’.⁶³⁷

وَ رَوَى ابْنُ الْمَغَازِلِيِّ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ صَلَّتِ الْمَلَائِكَةُ عَلَيَّ وَ عَلَى عَلِيٍّ سَبْعَ سِنِينَ وَ ذَلِكَ أَنَّهُ لَمْ يُصَلِّ مَعِي أَحَدٌ غَيْرُهُ.

And it is reported by Ibn Al Maghazili, from Abu Ayoub Al Ansari who said,

‘Rasool-Allah^{saww} said: ‘The Angels sent Salawaat upon me^{saww} and upon Ali^{asws} for seven years, and that is because no one was praying Salat with me^{saww} apart from him^{asws}’’.⁶³⁸

وَ رَوَاهُ أَيْضاً ابْنُ الْمَغَازِلِيِّ فِي الْمَنَاقِبِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ صَلَّتِ الْمَلَائِكَةُ عَلَيَّ وَ عَلَى عَلِيٍّ سَبْعاً وَ ذَلِكَ أَنَّهُ لَمْ يُرْفَعْ إِلَى السَّمَاءِ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ إِلَّا مِنِّي وَ مِنْهُ.

And it is reported as well by Ibn Al Maghazili in (the book) ‘Al Manaqib’, from Anas Bin Malik (well-known fabricator) who said,

‘I heard Rasool-Allah^{saww} saying: ‘The Angels sent Salawaat upon me^{saww} and upon Ali^{asws} for seven (years), and that is because the testimonies that there is no god except Allah^{azwj} and Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, were not raised to the sky except from me^{saww} and from him^{asws}’’.⁶³⁹

وَ رَوَى التَّعْلِيْقِ فِي تَفْسِيرِهِ أَنَّ أَوَّلَ ذَكَرٍ آمَنَ بِالنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَ صَدَّقَهُ عَلَيْهِ بْنُ أَبِي تَالِبٍ ع قَالَ التَّعْلِيْقِيُّ وَ هُوَ قَوْلُ ابْنِ عَبَّاسٍ وَ جَابِرٍ وَ زَيْدِ بْنِ أَرْقَمَ وَ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَ رَبِيعَةَ الرَّأْيِيِّ وَ أَبِي حَيَّانَ وَ الْمُرَزِيِّ.

And it is reported by Al Sa’alby in his Tafseer,

⁶³⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 45 a

⁶³⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 45 b

⁶³⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 45 c

⁶³⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 45 d

⁶³⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 45 e

‘The first male to believe in the Prophet^{saww} and ratify him^{saww} was Ali^{asws} Bin Abu Talib^{asws}. Al-Sa’alby said, ‘And it is the word of Ibn Abbas, and Jabir, and Zayd Bin Arqam, and Muhammad Bin Munkadir, and Rabie Al-Raie, and Abu Hayyan, and Al-Muzanny’’.⁶⁴⁰

وَرَوَى التَّعَلُّبِيُّ فِي تَفْسِيرِهِ أَنَّ أَبَا طَالِبٍ قَالَ لِعَلِيِّ أَيُّ نَبِيِّ مَا هَذَا الَّذِي الَّذِي أَنْتَ عَلَيْهِ قَالَ يَا أَبَتِ آمَنْتُ بِاللَّهِ وَرَسُولِهِ وَصَدَّقْتُهُ فِيمَا جَاءَ بِهِ وَصَلَّيْتُ مَعَهُ بِاللَّهِ تَعَالَى فَقَالَ لَهُ أَمَا إِنَّ مُحَمَّدًا لَا يَدْعُو إِلَّا إِلَىٰ خَيْرٍ فَالْزَمْنَاهُ.

And it is Al Sa’alby in his Tafseer,

‘Abu Talib^{asws} said to Ali^{asws}, ‘Yes, my^{as} son^{asws}! What is this religion which you^{asws} are upon?’ He^{asws} said: ‘O father^{as}! I^{asws} believe in Allah^{azwj}, and His^{azwj} Rasool^{saww}, and ratify him^{saww} with whatever he^{saww} has come with, and I^{asws} have prayed with him^{saww} to Allah^{azwj} the Exalted’. He^{as} said to him^{asws}: ‘Muhammad^{saww} will not be calling to anything except to good, so stick with him^{saww}’’.⁶⁴¹

وَرَوَى ابْنُ الْمَعَاذِيِّ فِي قَوْلِهِ وَ السَّابِقُونَ الْأَوَّلُونَ عَنِ ابْنِ عَبَّاسٍ قَالَ سَبَقَ يُوشَعَ بْنَ نُونٍ إِلَىٰ مُوسَىٰ وَ صَاحِبُ يَاسِينَ إِلَىٰ عِيسَىٰ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ إِلَىٰ مُحَمَّدٍ ص.

And it is reported by Ibn Al Maghazili –

‘Regarding His^{azwj} Words: **And the foremost, the first ones [9:100]**, from Ibn Abbas who said, ‘Yoshua Bin Noun^{as} preceded to Musa^{as}, and companion of Yaseen to Isa^{as}, and Ali^{asws} Bin Abu Talib Amir Al-Momineen^{asws} to Muhammad^{saww}’’.⁶⁴²

46- يف، الطرائف التَّعَلُّبِيُّ فِي تَفْسِيرِ قَوْلِهِ تَعَالَىٰ وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ يَرْفَعُ الْحَدِيثَ إِلَىٰ الْبَرَاءِ بْنِ عَازِبٍ قَالَ لَمَّا نَزَلَتْ وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ جَمَعَ رَسُولُ اللَّهِ بَنِي عَبْدِ الْمُطَّلِبِ وَ هُمْ يَوْمئِذٍ أَرْبَعُونَ رَجُلًا الرَّجُلُ مِنْهُمْ يَأْكُلُ الْمُسِنَّةَ وَ يَشْرَبُ الْغَسْنَ

(The book) ‘Al Taraaif’ – Al Sa’alby,

‘Regarding the interpretation of Words of the Exalted: **And warn your kindred, the near ones! [26:214]**, raising the Hadeeth to Al-Bara’a Bin Aazib who said, ‘When it was Revealed: **And warn your kindred, the near ones! [26:214]**, Rasool-Allah^{saww} gathered the clan of Abdul Muttalib^{asws}, and on that day they were forty men, the one man from them could eat the sheep and drink the jug.

فَأَمَرَ رَسُولُ اللَّهِ ص أَنْ يُدْخَلَ شَاةٌ فَأَدَمَهَا ثُمَّ قَالَ ادْنُوا بِسْمِ اللَّهِ فَدَنَا الْقَوْمُ عَشْرَةَ عَشْرَةَ فَأَكَلُوا حَتَّىٰ صَدَرُوا ثُمَّ دَعَا بِقَعْبٍ مِنْ لَبَنٍ فَجَرَعَ مِنْهُ جُرْعَةً ثُمَّ قَالَ لَهُمْ اشْرَبُوا بِسْمِ اللَّهِ فَشَرَبُوا حَتَّىٰ رَوُوا

Rasool-Allah^{saww} instructed that a sheep be slaughtered and cooked. Then he^{saww} said: ‘Approach, in the Name of Allah^{azwj}!’ The people approached, ten by ten, and they ate until they were satiated. Then he^{saww} called for the mug of milk. He^{saww} gulped a gulp from it, then said to them: ‘Drink, in the Name of Allah^{azwj}!’ They drank until they were saturated.

⁶⁴⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 45 f

⁶⁴¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 45 g

⁶⁴² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 45 h

فَبَدَرَهُمْ أَبُو هَبٍ فَقَالَ هَذَا مَا سَحَرَكُم بِهِ الرَّجُلُ فَسَكَتَ النَّبِيُّ ص فَلَمْ يَتَكَلَّمْ ثُمَّ دَعَاهُمْ مِنَ الْعَدِ عَلَى مِثْلِ ذَلِكَ الطَّعَامِ وَ الشَّرَابِ

Abu Lahab^{la} rushed them. He^{la} said, 'This is what the man has bewitched you all with!' The Prophet^{saww} was silent, he^{saww} did not speak. Then he^{saww} called them the next day upon like that food and drink.

ثُمَّ أَنْذَرَهُمْ رَسُولُ اللَّهِ ص فَقَالَ يَا نَبِيَّ عَبْدَ الْمُطَّلِبِ إِنِّي أَنَا النَّذِيرُ إِلَيْكُمْ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ الْبَشِيرُ بِمَا لَمْ يَجِيءْ أَحَدٌ بِهِ جِئْتُكُمْ بِالدُّنْيَا وَ الْآخِرَةِ فَأَسْلِمُوا وَ أَطِيعُوا عَهْدُوا وَ مَنْ يُؤَاجِبِي وَ يُؤَازِرِي وَ يَكُونُ وِلِيَّي وَ وَارِثِي وَ وَصِيَّي بَعْدِي وَ خَلِيفَتِي فِي أَهْلِي وَ يَفْضِي ذَنبِي

Then Rasool-Allah^{saww} warned them, he^{saww} said: 'O clan of Abdul Muttalib^{asws}! I^{saww} am the warner to you all from Allah^{azwj} Mighty and Majestic, and the giver of glad tidings of what no one (else) has come with. I^{saww} have come to you with the world and the Hereafter, so become Muslims and obey, you will be guided; and who will be my^{saww} brother, and be my Vizier, and become my^{saww} guardian, and my^{saww} inheritor after me^{saww}, and my^{saww} caliph in my^{saww} family, and pay off my^{saww} debts?'

فَسَكَتَ الْقَوْمُ وَ أَعَادَ ذَلِكَ ثَلَاثًا وَ فِي الْكَلِّ يَسْكُتُ الْقَوْمُ وَ يَقُولُ عَلِيٌّ ع أَنَا فَقَالَ أَنْتَ فَقَامَ الْقَوْمُ وَ هُمْ يَقُولُونَ لِأَبِي طَالِبٍ أَطِيعِ ابْنَكَ فَقَدْ أَمَرَ عَلَيْكَ.

The people were silent, and he^{saww} repeated that thrice, and during each (time) the people were silent, and Ali^{asws} was saying: 'I^{asws} will!' He^{saww} said: 'You^{asws}!' The people stood up and they were saying to Abu Talib^{asws}, 'Obey your^{as} son^{asws}, for he^{asws} has been made a commander over you^{as}'.⁶⁴³

47- يف، الطرائف روى أحمد بن حنبل في مسنده يرفع الحديث قال: لما نزلت هذه الآية و أنذر عشيرتك الأقربين جمع النبي ص من أهل بيته فاجتمعوا ثلاثين فأكلوا و شربوا ثلاثاً ثم قال لهم من يضمن عليّ ذنبي و مواعيدي و يكون معي في الجنة و يكون خليفتي

(The book) 'Al Taraaif' – It is reported by Ahmad Bin Hanbal in his (book) 'Musnad', raising the Hadeeth, said,

'When this Verse was Revealed: **And warn your kindred, the near ones! [26:214]**, the Prophet^{saww} gathered from his^{saww} family members, so thirty (of them) gathered, and they ate and drank. Then he^{saww} said to them: 'Who will take the responsibility upon my^{saww} debts, and my^{saww} promises made, and be with me^{saww} in the Paradise, and be my^{saww} caliph?'

فَقَالَ رَجُلٌ لَمْ يُسَمِّهِ شَرِيكَ يَا رَسُولَ اللَّهِ كُنْتُ تَجِدُ مَنْ يَقُومُ بِهَذَا ثُمَّ قَالَ الْآخَرُ يُعْرَضُ ذَلِكَ عَلَى أَهْلِ بَيْتِهِ فَقَالَ عَلِيٌّ ع أَنَا فَقَالَ أَنْتَ.

A man, whom shareek (the narrator) did not mention, said, 'O Rasool-Allah^{saww}! You^{saww} will find someone who would stand with this?' Then another said, 'That is presented to his^{saww} family members'. Ali^{asws} said: 'I^{asws} will!' He^{saww} said: 'You^{asws}!'⁶⁴⁴

48- يف، الطرائف ابن مَرْكُوبِيه بِإِسْنَادِهِ إِلَى عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْنَا عَلَى رَسُولِ اللَّهِ ص فَقُلْنَا مَنْ أَحَبُّ أَصْحَابِكَ إِلَيْكَ فَإِنْ كَانَ أَمْرٌ كُنَّا مَعَهُ وَ إِنْ كَانَ نَائِبَةٌ كُنَّا مِنْ دُونِهِ فَقَالَ هَذَا عَلِيٌّ أَقْدَمُكُمْ سَلَامًا وَ إِسْلَامًا.

⁶⁴³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 46

⁶⁴⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 47

(The book) 'Al Taraaif' – Ibn Mardawayh, by his chain to Abdullah Bin Al Samit,

'From Abu Zarr^{ra}, may Allah^{azwj} be Pleased from him^{ra}, said, 'We entered to see Rasool-Allah^{saww}. We said, 'Who is the most beloved of your^{saww} companions to you^{saww}, so if the matter (death) happens, we would be with him, and if he was a deputy, we would be besides him'. He^{saww} said: 'This is Ali^{asws}, the most advanced of you all in being a Muslim and Islam''.⁶⁴⁵

49- يف، الطرائف التعلّبي في تفسير قوله تعالى و السابغون السابغون أولئك المقربون- عن عبّاد بن عبّاد الله قال سمعت علياً يقول أنا عبّد الله و أحو رسول الله و أنا الصديق الأكرم لا يفوها بعدي إلا كذاب مفرّ صليت قبل الناس بسبع سنين.

(The book) 'Al Taraaif' – Al Sa'alby,

'Regarding the interpretation of Words of the Exalted: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**, from Abbad Bin Abdullah who said, 'I heard Ali^{asws} saying: 'I^{asws} am a servant of Allah^{azwj}, and brother^{asws} of Rasool-Allah^{saww}, and I^{asws} am the greatest truthful, no one will say it after me^{asws} except a fabricating liar. I^{asws} prayed Salat before the people did, by seven years''.⁶⁴⁶

و ذكر أحمد بن يحيى البلاذري و علي بن الحسين الأصفهاني أنّ فريشاً أصابته أزيمة و فخطّ فقال رسول الله ص لعمري حمزة و العباس ألا نحمل نفل أبي طالب في هذا المحل فجاؤا إليه و سألوه أن يدفع إليهم ولده ليكفوه أمرهم

And it is mentioned by Ahmad Bin Yahya Al Balazuri, and Ali Bin Al Husayn Al Asfahany,

'When Qureysh were afflicted by crisis and drought, Rasool-Allah^{saww} said to his^{saww} uncles Hamza^{asws} and Al Abbas: 'Why don't we bear the weight of Abu Talib^{asws} during this difficulty?' They came to him^{as} and asked him^{as} to hand over his^{as} sons to them to suffice him^{as} of their matter.

فقال دعوا لي عقيلاً و خذوا من شئتم و كان شديد الحب لعقيل فأخذ العباس طالياً و أخذ حمزة جعفرأ و أخذ محمد ص علياً و قال لهم قد اخترت من اختاره الله لي عليكم علياً.

He^{as} said: 'Leave Aqeel for me^{as} and take the ones you so desire to' – and he^{as} was of intense love for Aqeel. Al Abbas took Talib, and Hamza^{asws} took Ja'far^{asws}, and Muhammad^{saww} took Ali^{asws}, and said to them: 'I^{saww} have chosen the Choice of Allah^{azwj} for me^{saww} upon you all, Ali^{asws}''.⁶⁴⁷

قوله صلوات الله عليه إني ولدت على الفطرة و سبقت إلى الإيمان و الهجرة.

His^{asws} words: 'I^{asws} was born upon the nature, and I^{asws} preceded to the Eman and the Emigration''.⁶⁴⁸

⁶⁴⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 48

⁶⁴⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 49 a

⁶⁴⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 49 b

⁶⁴⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 49 c

و قال أبو عمر حدثنا أحمد بن محمد قال أخبرنا أحمد بن الفضل قال حدثنا محمد بن جرير قال أخبرنا علي بن عبد الله الدهقان قال أخبرنا محمد بن صالح عن السماك بن الحرب عن عكرمة عن ابن عباس قال لعلي ع أربع خصال ليست لأحد غيره هو أول عربي و عجمي صلى مع رسول الله ص و هو الذي كان لواه معه في كل زحف و هو الذي صبر معه يوم فر عنه و هو الذي غسله و أدخله قبره.

And Abu Umar said, 'It is narrated to us by Ahmad Bin Muhammad who said, 'It is narrated to us by Ahmad Bin Al Fazl who said, 'It is narrated to us by Muhammad Bin Jareer who said, 'It is inform to us by Ali Bin Abdullah Al Dahqan who said, 'It is informed to us by Muhammad Bin Salih, from Al Samak Bin Al Harb, from Ikrimah, from Ibn Abbas who said,

'For Ali^{asws}, there are four qualities which aren't for anyone apart from him. He^{asws} is the first of the Arabs and non-Arabs to have prayed Salat with Rasool-Allah^{saww}, and he^{asws} is the one his^{saww} flag was with him^{asws} during every march (of the army), and he^{asws} is the one who was patient with him^{saww} on the day they fled from him^{saww}, and he^{asws} is the one who washed him^{saww} and inserted him^{saww} into his^{saww} grave".⁶⁴⁹

قال أبو عمر و روي عن سلمان الفارسي أنه قال أول هذه الأمة وروداً على نبيها الحوض أولها إسلاماً علي بن أبي طالب.

Abu Umar said, 'And it is reported from Salman Al-Farsi^{ra} having said, 'The first one of this community to be arriving to its Prophet^{saww} at the Fountain is its first in Islam, Ali Bin Abu Talib^{asws}'.⁶⁵⁰

و قد روي هذا الحديث مرفوعاً عن سلمان إلى النبي ص أنه قال: أول هذه الأمة وروداً على الحوض أولها إسلاماً علي بن أبي طالب.

And this Hadeeth is reported raising, from Salman^{ra} to the Prophet^{saww} having said: 'The first of this community to be arriving to its Prophet^{saww} at the Fountain is its first in Islam, Ali^{asws} Bin Abu Talib^{asws}'.⁶⁵¹

قال أبو عمر فأمّا إسناده المرفوع فإن أحمد بن قاسم حدثنا قال حدثنا قاسم بن أصبغ قال حدثنا الحارث بن أبي أسامة قال حدثنا يحيى بن هاشم قال حدثنا سفيان الثوري عن سلمة بن كهيل عن أبي صادق عن جيش بن المغنم عن عليّ الكندي عن سلمان الفارسي قال قال رسول الله ص أولكم وروداً على الحوض أولكم إسلاماً علي بن أبي طالب.

Abu Umar said, 'As for its raised chain, Ahmad Bin Qasim narrated to us who said, 'It is narrated to us by Qasim Bin Asbag who said, 'It is narrated to us by Al Haris Bin Abu Usama who said, 'It is narrated to us by Yahya Hashim who said, 'It is narrated to us by Sufyan Al Sowry, from Salama Bin Kuheyl, from Abu Sadiq, from Jaysh Bin Al Mo'tama, from Uleym Al Kindy,

'From Salman Al-Farsi^{ra} having said, 'Rasool-Allah^{saww} said: 'The first of you to return to me^{saww} at the Fountain is the first of you in Islam, Ali^{asws} Bin Abu Talib^{asws}'.⁶⁵²

قال أبو عمر و روى أبو داود الطيالسي قال حدثنا ابن عوانة عن أبي بلخ عن عمرو بن ميمون عن ابن عباس أنه قال أول من صلى مع النبي ص بعد خديجة علي بن أبي طالب.

⁶⁴⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 50

⁶⁵⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 51

⁶⁵¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 52

⁶⁵² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 53

Abu Umar said, 'And it is reported by Abu Dawood Al Taylasi who said, 'It is narrated to us by Bin Awana, from Abu Balkj, from Amro Bin Maymoun, from Ibn Abbas having said,

'The first one to pray Salat with the Prophet^{saww} after Khadeeja^{asws}, is Ali^{asws} Bin Abu Talib^{asws}' .⁶⁵³

قال أبو عمر و حدثنا ابن عوانة عن أبي بلخ عن عمرو بن ميمون عن ابن عباس قال كان علي أول من آمن من الناس بعد خديجة.

Abu Umar said, 'And it is narrated to us by Ibn Awana, from Abu Balkh, from Amro Bin Maymoun, from Ibn Abbas who said,

'Ali^{asws} was the first one from the people to believe, after Khadeeja^{asws}' .⁶⁵⁴

قال أبو عمر و حدثنا عبد الوارث قال حدثنا قاسم قال حدثنا أحمد بن زهير قال حدثنا عبد السلام بن صالح قال حدثنا عبد العزيز بن محمد الدراوردي قال حدثنا عمر و مولى عفرة قال سئل محمد بن كعب القرظي عن أول من أسلم علي أم أبو بكر فقال سبحان الله علي أولهما إسلاما و إنما شبه علي الناس لأن عليا أخفى إسلامه من أبي طالب و أسلم أبو بكر فأظهر إسلامه.

Abu Umar said, 'And it is narrated to us by Abdul Waris who said, 'It is narrated to us by Qasim who said, 'It is narrated to us by Ahmad Bin Zuheyr who said, 'It is narrated to us by Abdul Salam Bin Salih who said, 'It is narrated to us by Abdul Aziz Bin Muhammad Al Darouwady who said, 'It is narrated by Umar, and a slave of Afrah who said,

'Muhammad Bin Ka'ab Al-Qarzy was asked about the first one to be a Muslim, was it Ali^{asws} or Abu Bakr. He said, 'Glory be to Allah^{azwj!} Ali^{asws} was the first of the two to become a Muslim, and rather it was made to be confusing upon the people because Ali^{asws} had concealed his^{asws} Islam from Abu Talib^{asws}, and Abu Bakr became a Muslim, so his Islam was apparent' .⁶⁵⁵

ذكر عبد الرزاق في جامعه عن معمر عن قتادة عن الحسين و غيره قالوا أول من أسلم بعد خديجة علي بن أبي طالب ع.

Abdul Razzaq mentioned in his (book) 'Jamie', from Ma'mar, from Qatadah, from Al Husayn and someone else, they said,

'The first one to be a Muslim after Khadeeja^{asws} was Ali^{asws} Bin Abu Talib^{asws}' .⁶⁵⁶

و روى معمر عن عثمان الجزري عن مقسم عن ابن عباس قال أول من أسلم علي بن أبي طالب ع.

And it is reported by Ma'mar, from Usman Al Jazry, from Muqsim, from Ibn Abbas who said,

'The first one to be a Muslim is Ali^{asws} Bin Abu Talib^{asws}' .⁶⁵⁷

قال أبو عمر و روى ابن فضال عن حبة العزبي قال سمعت علياً يقول لقد عبدت الله قبل أن يعبده أحد من هذه الأمة خمس سنين.

⁶⁵³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 54

⁶⁵⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 55

⁶⁵⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 56

⁶⁵⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 57

⁶⁵⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 58

Abu Umar said, 'And it is reported by Ibn Fuzeyl, from Habbat Al Urny who said,

'I heard Ali^{asws} saying: 'I^{asws} have worshipped Allah^{azwj} before anyone from this community did, by five years'.⁶⁵⁸

قَالَ أَبُو عُمَرَ وَ رُوِيَ عَنْ شُعْبَةَ عَنْ سَلْمَةَ بْنِ كُهَيْلٍ عَنْ حَبَّةِ الْعُرْنِيِّ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ أَنَا أَوَّلُ مَنْ صَلَّى مَعَ رَسُولِ اللَّهِ ص.

Abu Umar said, 'And it is reported from Sho'ba, from Salama Bin Kuheyl, from Habbat Al Urny who said,

'I heard Ali^{asws} saying: 'I^{asws} am the first one to have prayed Salat with Rasool-Allah^{saww}'.⁶⁵⁹

قال أبو عمر و قد روى سالم بن أبي الجعد قال قلت لابن الحنفية أبو بكر كان أولهم إسلاما قال لا.

Abu Umar said, 'And it has been reported by Salim Bin Abu Al Ja'ad who said, 'I said to Ibn Al-Hanafiyya, 'Was Abu Bakr the first of them to be a Muslim?' He said, 'No'.⁶⁶⁰

قال أبو عمرو روى الملائمي عن أنس بن مالك قال بعث النبي ص يوم الإثنين و صلى علي يوم الثلاثاء.

Abu Amro said, 'It is reported by Al Malaie, from Anas Bin Malik (well-known fabricator) who said,

'The Prophet^{saww} was Sent on the day of Monday, and Ali^{asws} prayed Salat on the day of Tuesday'.⁶⁶¹

قال أبو عمر و قال زيد بن أرقم أول من آمن بالله بعد رسول الله ص علي بن أبي طالب ع.

Abu Umar said, 'And Zayd Bin Arqam said,

'The first one to believe in Allah^{azwj} after Rasool-Allah^{saww} was Ali^{asws} Bin Abu Talib^{asws}'.⁶⁶²

حدثنا به عبد الوارث قال حدثنا قاسم قال حدثنا أحمد بن زهير قال حدثنا علي بن الجعد قال حدثنا شعبة قال أخبرني عمرو بن مرة قال سمعت أبا حمزة الأنصاري قال سمعت زيد بن أرقم يقول أول من صلى مع رسول الله ص علي بن أبي طالب ع.

It is narrated to us by Abdul Waris who said, 'It is narrated to us by Qasim who said,' It is narrated to us by Ahmad Bin Zuheyr who said, 'It is narrated to us by Ali Bin Al Ja'ad who said, 'It is narrated to us by Shayba who said, 'I am informed by Amro Bin Murrah who said, 'I heard Abu Hamza Al Ansari who said, 'I heard Zayd Bin Arqam saying,

'The first one to pray Salat with Rasool-Allah^{saww} was Ali^{asws} Bin Abu Talib^{asws}'.⁶⁶³

قال أبو عمر و حدثنا أبي قال حدثنا يعقوب بن إبراهيم بن سعد قال حدثنا ابن إسحاق قال حدثنا يحيى بن الأشعث عن إسماعيل بن إياس عن عفيف عن أبيه عن جده قال قدمت الحج فأتيت العباس بن عبد المطلب لأبتاع منه بعض التجارة و كان امرأ تاجرا فو الله إني لعنده بمنى إذ خرج رجل

⁶⁵⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 59

⁶⁵⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 60

⁶⁶⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 61

⁶⁶¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 62

⁶⁶² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 63

⁶⁶³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 64

من خباء قريب منه فنظر إلى الشمس فلما رآها قد مالت قام يصلي ثم خرجت امرأة من ذلك الخباء الذي خرج منه ذلك الرجل فقامت خلفه تصلي ثم خرج غلام حين رهاق الحلم من ذلك الخباء فقام معه

Abu Umar said, 'And it is narrated to us by Yaqoub Bin Ibrahim Bin Sa'ad who said, 'It is narrated to us by Ibn Is'haq who said, 'It is narrated to us by Yahya Bin Al Ash'as, from Ismail Bin Iyas, from Afeef, from his father, from his grandfather who said,

'I arrive for Hajj and I came to Al-Abbas son of Abdul Muttalib^{asws} to buy from him some merchandise, and he was a business-man. By Allah^{azwj}! I was in his presence at Mina when a man came out to the sun from a tent nearby from him. When he^{saww} saw it to have inclined, he stood to pray Salat. Then a woman came out from that tent which that man had come out from. She stood behind him to pray Salat. Then a boy, having reached puberty, came out from that tent. He stood with him.

فقلت للعباس من هذا قال محمد بن عبد الله بن عبد المطلب ابن أخي قلت من هذا المرأة قال امرأته خديجة بنت خويلد قلت من الفتى قال علي بن أبي طالب ابن عمه

I said to Al-Abbas, 'Who is this?' He said, 'Muhammad^{saww}, son^{saww} of Abdullah^{as} son^{as} of Abdul Muttalib^{asws}, son^{saww} of my brother^{as}'. I said, 'Who is this woman?' He said, 'His^{saww} wife Khadeeja^{asws}, daughter^{as} of khuwaylid'. I said, 'Who is the youth?' He said, 'Ali^{asws} Bin Abu Talib^{asws}, son^{asws} of his^{saww} uncle^{as}'.

قلت ما هذا الذي يصنع قال يصلي و يزعم أنه نبي و لم يتبعه إلا امرأته و ابن عمه هذا و يزعم أنه سيفتح على أمته كنوز كسرى و قيصر

I said, 'What is this which he^{saww} is doing?' He said, 'He^{saww} is praying Salat and he^{saww} claims that he^{saww} is a Prophet^{saww}, and no one follows him^{saww} except his^{saww} wife and the son^{asws} of his^{saww} uncle^{as}, and he^{saww} claims that the treasures of Chosroe and Caesar would be opened up to his^{saww} community'.

قال فكان عفيف الكندي يقول و قد أسلم و حسن إسلامه لو كان الله رزقني الإسلام يومئذ فكنت أكون ثانيا مع علي ع.

He (the narrator) said, 'Afeef Al Kindy was saying, and he had become a Muslim, and his Islam was good, 'If only Allah^{azwj} had Graced me Al-Islam on that day, I would have been second with Ali^{asws}'⁶⁶⁴.

قال أبو عمر و لقد قال علي صليت مع رسول الله ص كذا و كذا لا يصلي معه غيري إلا خديجة.

Abu Umar said, 'And Ali^{asws} had said: 'I^{asws} prayed Salat with Rasool-Allah^{saww} for such and such (time), no one was praying with him^{saww} apart from me^{asws}, except Khadeeja^{asws}'⁶⁶⁵.

ذكر الحسن بن علي بن الحلواني في كتاب المعرفة قال حدثنا عبد الله بن صالح قال حدثنا الليث بن سعد عن أبي الأسود محمد بن عبد الرحمن أنه بلغه أن عليا و الزبير أسلما و هما ابنا ثمان سنين كذا يقول أبو الأسود بن عروة.

⁶⁶⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 65

⁶⁶⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 66

It is mentioned by Al Hassan Bin Ali Bin Al Halwany, in the book 'Al Ma'rifa', said, 'It is narrated to us by Abdullah Bin Salih who said, 'It is narrated to us by Al Lays Bin Sa'ad, from Abu Al Aswad Muhammad Bin Abdul Rahman,

'It reached him that Ali^{asws} and Al-Zubeyr had become Muslims and they were both eight years old. Like is what Abu Al-Aswad Bin Urwah said"⁶⁶⁶.

و ذكر أيضا ابن أبي خيثمة عن قتيبة بن سعيد عن الليث بن سعد عن أبي الأسود و ذكره عمر بن شبة عن الخزاعي عن ابن وهب عن الليث عن أبي الأسود قال الليث و هاجرا و هما ابنا ثمان عشرة سنة.

And it is mentioned as well by Ibn Abu Khaysama, from Quteyba Bin Saeed, from Al Lays Bin Sa'ad, from Abu Al Aswad, and it is mentioned by Umar Bin Shabah, from Al Khuzaie, from Ibn Wahab, from Al Lays, from Abu Al Aswad, 'Al Lays said,

'They emigrated and they were both eighteen years old"⁶⁶⁷.

قال أبو عمر و روى الحسن بن علي الحلواني قال أخبرنا عبد الرزاق قال حدثنا معمر عن قتادة عن الحسن قال أسلم و هو ابن خمس عشرة سنة.

Abu Amro said, 'And it is reported by Al Hassan Bin Ali Al Halwany who said, 'We are informed by Abdul Razaq who said, 'It is narrated to us by Ma'amar, from Qatadah, from Al Hassan who said,

'He became a Muslim and he^{asws} was fifteen years old"⁶⁶⁸.

قال أبو عمر و أخبرنا أبو القاسم خلف بن قاسم بن سهل قال حدثنا أبو الحسن علي بن محمد و إسماعيل الطوسي قالوا أخبرنا أبو العباس محمد بن إسحاق بن إبراهيم السراج قال حدثنا محمد بن مسعود قال أخبرنا عبد الرزاق قال أخبرنا معمر عن قتادة عن الحسن قال أسلم علي و هو أول من أسلم و هو ابن خمس عشرة سنة.

Abu Umar said, 'And we are informed by Abu Al Qasim Khalaf Bin Qasim Bin Sahl who said, 'It is narrated to us by Abu Al Hassan Ali Bin Muhammad and Ismail Al Tusi who both said, 'We are informed by Abu Al Abbas Muhammad Bin Is'haq Bin Ibrahim Al Sarraj who said, 'It is narrated to us by Muhammad Bin Masoud who said, 'We are inform by Abdul Razaq who said, 'We are inform by Ma'mar, from Qatadah, from Al Hassan who said,

'Ali^{asws} became a Muslim, and he^{asws} was the first one to become a Muslim, and he was a body of fifteen years"⁶⁶⁹.

قال أبو عمر و قال ابن إسحاق هو أول ذكر أسلم و هو ابن ثلاث عشرة سنة.

Abu Umar said, 'And Ibn Is'haq said, 'He^{asws} is the first male to be a Muslim, and he^{asws} was a boy of thirteen years"⁶⁷⁰.

قال أبو عمر و ذكر عمر بن شبة عن المدائني عن ابن جعدبة عن نافع عن ابن عمر قال أسلم و هو ابن ثلاث عشرة سنة.

⁶⁶⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 67

⁶⁶⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 68

⁶⁶⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 69

⁶⁶⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 70

⁶⁷⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 71

Abu Umar said, 'And it is mentioned by Umar Bin Shabah, from Al Madainy, from Ibn Ja'adbah, from Nafie, from Ibn Umar who said,

'He^{asws} became a Muslim and he^{asws} was a boy of thirteen years".⁶⁷¹

قال و أخبرنا إبراهيم بن المنذر الحزامي قال حدثنا محمد بن طلحة قال حدثني جدي إسحاق بن يحيى بن طلحة قال كان علي بن أبي طالب و الزبير بن العوام و طلحة بن عبيد الله و سعد بن أبي وقاص أعدارا واحدا.

He said, 'And we are informed by Ibrahim Bin Al Manzar Al Hazamy who said, 'It is narrated to us by Muhammad Bin Talha who said, 'It is narrated to me by my grandfather Is'haq Bin Yahya Bin Talha who said,

'Ali Bin Abu Talib^{asws} and Al-Zubeyr Bin Al-Awwam, and Talha Bin Ubeydullah, and Sa'ad Bin Abu Waqas were of one age".⁶⁷²

قال و أخبرنا عبد الله بن محمد بن عبد المؤمن قال حدثنا إسماعيل بن علي الخطيبي قال حدثنا عبد الله بن أحمد بن حنبل قال حدثني أبي قال حدثنا يحيى أبو عمرو قال حدثنا حبان عن معروف عن أبي معشر قال كان علي و طلحة و الزبير في سن واحد.

He said, 'And we are informed by Abdullah Bin Muhammad Bin Abdul Momin who said, 'It is narrated to us by Ismail Bin Ali Al Khataby who said, 'It is narrated to us by Abdullah Bin Ahmad Bin Hanbal who said, 'It is narrated to me by my father who said, 'It is narrated to us by Yahya Abu Amro who said, 'It is narrated to us by Habban, from Marouf, from Abu Ma'shar who said,

'Ali^{asws}, and Talha and Al-Zubeyr were in one age group".⁶⁷³

قال و روى عبد الرزاق عن الحسن و غيره أن أول من أسلم بعد خديجة علي بن أبي طالب و هو ابن خمس عشرة سنة.

He said, 'And it is reported by Abdul Razzaq, from Al Husayn and someone else,

'The first one to be Muslim after Khadeeja^{asws}, is Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} was a boy of fifteen years".⁶⁷⁴

قال أبو عمر و روى أبو زيد عمر بن شبة قال حدثنا شريح بن نعمان قال حدثنا الفرات بن السائب عن ميمون بن مهران عن ابن عمر قال أسلم علي و هو ابن ثلاث عشرة سنة و توفي و هو ابن ثلاث و ستين سنة.

Abu Umar said, 'And it is reported by Abu Zayd Umar Bin Shabah who said, 'It is narrated to us by Shareeh Bin No'man who said, 'It is narrated to us by Al Furaat Bin Al Sa'ib, from Maymoun Bin Mihran, from Ibn Umar who said,

'Ali^{asws} became a Muslim and he^{asws} was a boy of thirteen years, and he^{asws} passed away when he^{asws} was sixty-three years old".⁶⁷⁵

قال غير مرة أنا الصديق الأكبر و الفاروق الأول أسلمت قبل إسلام أبي بكر و صليت قبل صلاته.

⁶⁷¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 72

⁶⁷² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 73

⁶⁷³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 74

⁶⁷⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 75

⁶⁷⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 76

He^{asws} said more than once: 'I^{asws} am the greatest truthful, and the first distinguisher. I^{asws} became Muslim before the Islam of Abu Bakr, and I^{asws} prayed Salat before he prayed Salat'.⁶⁷⁶

قَالَ أَبُو عَمْرٍو وَرُوِينَا مِنْ وُجُوهِ عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ قَالَ حَدَّثَنِي عَمْرُو بْنُ عَبْسَةَ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ص وَهُوَ نَازِلٌ بِعُكَاظٍ فَعُلْتُ يَا رَسُولَ اللَّهِ مَنْ اتَّبَعَكَ عَلَى هَذَا الْأَمْرِ فَقَالَ حُرٌّ وَ عَبْدٌ أَبُو بَكْرٍ وَ بِلَالٌ فَأَسْلَمْتُ عِنْدَ ذَلِكَ وَ ذَكَرَ الْحَدِيثَ.

Abu Amro said, 'And we are reporting from faces, from Abu Umama Al Bahily who said, 'It is narrated to me by Amro Bin Anbasah who said,

'I came to Rasool-Allah^{saww} and he^{asws} had encamped at Ukaz. I said, 'O Rasool-Allah^{saww}! Who is following you^{saww} upon this matter?' He^{saww} said: 'The free, and the slave, Abu Bakr, and Bilal'. So, I became a Muslim at that' – and he mentioned the Hadeeth".⁶⁷⁷

أَخْبَرُونِي عَنْ أَبِي نَضْرَةَ قَالَ أَبْطَأَ عَلِيٌّ ع وَ الزبير عن بيعة أبي بكر قال فلقي أبو بكر عليا فقال له أبطأت عن بيعتي و أنا أسلمت قبلك و لقي الزبير فقال أبطأت عن بيعتي و أنا أسلمت قبلك.

They are reporting from Abu Nazrah who said,

'Ali^{asws} and Al-Zubeyr delayed from pledging allegiance to Abu Bakr. Abu Bakr met Ali^{asws} and said to him^{asws}, 'You^{asws} have delayed from pledging allegiance to me and I became a Muslim before you^{asws} did'. And he met Al-Zubeyr and said, 'You delayed from pledging allegiance to me and I became a Muslim before you did'.⁶⁷⁸

حديث أبي أمامة عن عمر بن عنبسة قال أتيت رسول الله ص أول ما بعث و هو بمكة و هو حينئذ مستخف فقلت من أنت فقال أنا نبي قلت و ما النبي قال رسول الله قلت الله أرسلك قال نعم

A Hadeeth of Abu Umama, from Umar Bin Anbasah who said,

'I came to Rasool-Allah^{saww} at the beginning of his^{saww} being Sent, and he^{saww} was at Makkah, and in those days he^{saww} was in concealment (of religion). I said, 'Who are you^{saww}? He^{saww} said: 'I^{saww} am a Prophet^{saww}'. I said, 'And what is the Prophet^{as}? He^{saww} said: 'A Messenger of Allah^{azwj}'. I said, 'Allah^{azwj} Sent you^{saww}? He^{saww} said: 'Yes'.

قلت له بما أرسلك قال بأن نعبده الله عز وجل و نكسر الأصنام و نوصل الأرحام قلت نعم ما أرسلك به من تبعك على هذا الأمر قال حر و عبد يعني أبا بكر و بلالا و كان عمر يقول لقد رأيتني و أنا رابع الإسلام قال فأسلمت و قلت أبايعك يا رسول الله.

I said to him^{saww}, 'What have you^{saww} been Sent with?' He^{saww} said: 'That we should worship Allah^{azwj} Mighty and Majestic, and break the idols, and connect with the relatives'. I said, 'Yes. What have you^{saww} been Sent with, ones following you^{saww} upon this matter?' He^{saww} said: 'The free and the slave' – meaning Abu Bakr and Bilal. And Umar was saying, 'You

⁶⁷⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 77

⁶⁷⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 78

⁶⁷⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 79

should have seen me, and I was the four to Al-Islam. I became a Muslim and said, 'I pledge to you^{saww}, O Rasool-Allah^{saww}!'⁶⁷⁹

حديث رووه عن منصور عن مجاهد قال إن أول من أظهر الإسلام سبعة رسول الله و أبو بكر و خباب و صهيب و بلال و عمار و سمية.

A Hadeeth reported from Mansour, from Mujahid who said,

'The first one to reveal Al-Islam were seven – Rasool-Allah^{saww}, and Abu Bakr, and Khabab, and Suheyb, and Bilal, and Ammar, and Sumayya'.⁶⁸⁰

P.s. – As you can see Ali^{asws} and Khadeeja^{asws} are not mentioned at all in this and such like. Why has Majlisi taken this in his book, I shall never know.

حديث رووه عن عمرو بن مرة قال ذكرت لإبراهيم النخعي حديثنا فأنكره و قال أبو بكر أول من أسلم.

A Hadeeth reported from Amro Bin Murrah who said,

'A Hadeeth was mentioned to Ibrahim Al-Nakhaie, but he denied it and said, 'Abu Bakr was the first one to be Muslim'.⁶⁸¹

قال الشيخ أدام الله عزه فيقال لهم أما الحديث الأول فإنه رواه أبو نضرة و هذا أبو نضرة مشهور بعداوة أمير المؤمنين ع و أما حديث عمر بن عبسة فإنه من طريق أبي أمامة و لا خلاف أن أبا أمامة كان من المنحرفين عن أمير المؤمنين و المنحرفين عنه و أنه كان في جيش معاوية

Note: - The sheykh, may Allah^{azwj} Make his honour to be permanent, said, 'It can be said to them, 'As for the first Hadeeth, it is reported by Abu Nazrah, and this Abu Nazrah is notorious for his enmity to Amir Al-Momineen^{asws}. And as for the Hadeeth of Umar Bin Anbasa, it is from the way of Abu Umama, and there is no differing that Abu Umama was from the ones deviated away from Amir Al-Momineen^{asws} and ones confused about him^{asws}, and he was in the army of Muawiya'.⁶⁸²

رواه علي بن مسلم الطوسي عن زافر بن سليمان عن الصلت بن بهرام عن الشعبي قال مر علي بن أبي طالب ع و معه أصحابه على أبي بكر فسلم و مضى فقال أبو بكر من سره أن ينظر إلى أول الناس في الإسلام سبقا و أقرب الناس من نبينا رحما و أعظمهم دلالة عليه و أفضلهم فداء عنه بنفسه فلينظر إلى علي بن أبي طالب.

It is reported by Ali Bin Muslim Al Towsy, from Zafir Bin Suleyman, from Al Salt Bin Bahram, from Al Shaby who said,

'Ali^{asws} Bin Abu Talib^{asws} passed by Abu Bakr and with him were his companions. He^{asws} greeted and went by. Abu Bakr said, 'One whom it cheers that he looks at first of the people in Al-Islam of precedence, and closest of the people from our Prophet^{saww}, and their

⁶⁷⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 80

⁶⁸⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 81

⁶⁸¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 82

⁶⁸² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 83

mightiest in pointing upon him^{saww}, and their superior in sacrificing for him^{saww} with his^{asws} self, then let him look at Ali^{asws} Bin Abu Talib^{asws}".⁶⁸³

فَرَوَى عَنْهُ فِي حَدِيثٍ آخَرَ أَنَّهُ قَالَ: أَتَيْتُ النَّبِيَّ ص بِمَاءٍ يُقَالُ لَهُ غُكَاظُ فَمُلْتُ لَهُ يَا رَسُولَ اللَّهِ مَنْ تَابَعَكَ عَلَى هَذَا الْأَمْرِ فَقَالَ مِنْ بَيْنِ حُرِّ وَ عَبْدٍ فَأَقِيمَتِ الصَّلَاةُ فَصَلَّيْتُ خَلْفَهُ أَنَا وَ أَبُو بَكْرٍ وَ بِلَالٌ وَ أَنَا يَوْمَئِذٍ رَابِعُ الْإِسْلَامِ.

It is reported from him in another Hadeeth having said, 'I came to the Prophet^{saww} at a spring called Ukaza and I said to him^{saww}, 'O Rasool-Allah^{saww}! Who is following you^{saww} upon this matter?' He^{saww} said: 'From between the free and the slave'. I established the Salat and prayed behind him^{saww}, I and Abu Bakr, and Bilal, and on that I was the fourth to Al-Islam".⁶⁸⁴

رَوَاهُ أَبُو صَالِحٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ وَ هَذَا إِسْنَادٌ عَلَى ابْنِ عَبَّاسٍ مِنَ الشَّعْبِيِّ لِأَنَّ أَبَا صَالِحٍ مَعْرُوفٌ بِعِكْرِمَةَ وَ عِكْرِمَةُ مَعْرُوفٌ بِابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص صَلَّتِ الْمَلَائِكَةُ عَلَيَّ وَ عَلَى عَلِيٍّ بِنِ أَبِي طَالِبٍ سَبْعَ سِنِينَ قَالُوا وَ لِمَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ لَمْ يَكُنْ مَعِيَ مِنَ الرِّجَالِ غَيْرُهُ.

It is reported by Abu Salih, from Ikrimah, from Ibn Abbas, and these two are more truthful upon Ibn Abbas than Al Shaby because Abu Salih is well known as being with Ikrimah (Bin Abu Jahl^a), and Ikrimah is well known with Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'The Angels sent Salawaat upon me^{saww} and upon Ali^{asws} Bin Abu Talib^{asws} for seven years'. They said, 'And why is that so, O Rasool-Allah^{saww}?' He^{saww} said: 'There did not happen to be with me^{saww} anyone from the man apart from him^{asws}".⁶⁸⁵

وَ مِنْ طَرِيقٍ عَمْرُو بْنُ مَيْمُونٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ مَنْ أَسْلَمَ مِنَ النَّاسِ بَعْدَ خَدِيجَةَ بِنْتُ حُوَيْلِدٍ عَلِيٌّ بِنُ أَبِي طَالِبٍ ص.

And from the way of Amro Bin Maymoun, from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'The first one from the people to be Muslim, after Khadeeja^{asws} daughter^{as} of Khuwaylid was Ali^{asws} Bin Abu Talib^{asws}".⁶⁸⁶

رَوَى ذَلِكَ مِنْهُمْ مَنْ لَا يُتَّهَمُ عَلَيْهِ سَفِيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ وَ أَنْتَهُ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص السُّبَّاقُ أَرْبَعَةٌ سَبَقَ يُوشَعَ بِنُ نُونٍ إِلَى مُوسَى بِنِ عِمْرَانَ وَ صَاحِبُ يَسَ إِلَى عِيسَى بِنِ مَرْيَمَ وَ سَبَقَ عَلِيٌّ بِنُ أَبِي طَالِبٍ إِلَى رَسُولِ اللَّهِ.

That is reported from them by one there is no accusation upon, Sufyan Bin Uyayna, from Ibn Abu Najeeh, from Mujahid, and it is tracked from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'The preceding ones are four – Yoshua Bin Noun^{as} preceded to Musa Bin Imran^{as}, and companion of Yaseen to Isa Bin Maryam^{as}, and Ali^{asws} Bin Abu Talib^{asws} preceded to Rasool-Allah^{saww}".⁶⁸⁷

⁶⁸³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 84

⁶⁸⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 85

⁶⁸⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 86

⁶⁸⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 87

⁶⁸⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 88

فَمِنْ ذَلِكَ الرَّوَايَةِ عَنْ أَمِيرِ الْمُؤْمِنِينَ نَفْسَهُ مِنْ طَرِيقِ سَلْمَةَ بْنِ كُهَيْلٍ عَنْ حَبَّةِ الْعُرَيْبِيِّ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ اللَّهُمَّ لَا أَعْرِفُ عَبْدًا لَكَ عَبْدَكَ مِنْ هَذِهِ الْأُمَّةِ قَبْلِي غَيْرَ نَبِيِّهَا ع قَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ لَقَدْ صَلَّيْتُ قَبْلَ أَنْ يُصَلِّيَ أَحَدٌ سَبْعًا.

From that is the report from Amir Al-Momineen^{asws} himself^{asws}, from the way of Salama Bin Kuheyl, from Habbat Al-Urny who said, 'I heard Ali^{asws} saying: 'O Allah^{azwj}! I^{asws} do not know of any servant of Yours^{azwj} from this community having worshipped You^{azwj} before me^{asws} apart from its Prophet^{saww}'. He^{asws} said that three time, then said: 'I^{asws} have prayed Salat before anyone else had prayed, by seven (years)'.⁶⁸⁸

وَمِنْ طَرِيقِ الْمِنْهَالِ عَنْ عَبَايَةَ الْأَسَدِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: لَقَدْ أَسَلَمْتُ قَبْلَ النَّاسِ بِسَبْعِ سِنِينَ.

And from the way of Al Minhal, from Abaya Al Asady,

'From Amir Al-Momineen^{asws} having said: 'I^{asws} had become a Muslim before the people did, by seven years'.⁶⁸⁹

وَمِنْ طَرِيقِ جَابِرٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْحَضْرَمِيِّ عَنْ عَلِيٍّ ع قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ص ثَلَاثَ سِنِينَ وَ لَمْ يُصَلِّ أَحَدٌ غَيْرِي.

And from the way of Jabir, from Abdullah Bin Yahya Al Hazramy,

'From Ali^{asws} having said: 'I^{asws} prayed Salat with Rasool-Allah^{saww} for three years and no one prayed Salat apart from me^{asws}'.⁶⁹⁰

وَمِنْ طَرِيقِ نُوحِ بْنِ قَيْسِ الطَّاجِيِّ عَنْ سُلَيْمَانَ أَبِي فَاطِمَةَ عَنْ مُعَاذَةَ الْعَدَوِيَّةِ قَالَتْ سَمِعْتُ عَلِيًّا ع يَخْطُبُ عَلَى مِنْبَرِ الْبَصْرَةِ فَسَمِعْتُهُ يَقُولُ أَنَا الصِّدِّيقُ الْأَكْبَرُ آمَنْتُ قَبْلَ أَنْ يُؤْمِنَ أَبُو بَكْرٍ وَ أَسَلَمْتُ قَبْلَ أَنْ يُسَلِمَ.

And from the way of Nuh Bin Qays Al Tahy, from Suleyman Abu Fatima, from Muaza Al Adawiya, she said,

'I heard Ali^{asws} addressing upon the pulpit of Al-Basra. I heard him^{asws} saying: 'I^{asws} am the greatest truthful. I^{asws} believed before Abu Bakr believed, and I^{asws} became a Muslim before he became a Muslim'.⁶⁹¹

وَمِنْ طَرِيقِ عَمْرٍو بْنِ مَرْثَةَ عَنْ أَبِي الْبَحْرِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: صَلَّيْتُ قَبْلَ النَّاسِ بِسَبْعِ سِنِينَ.

And by a way of Amro Bin Murrah, from Abu Al Bakhtari,

'From Amir Al-Momineen^{asws} having said: 'I^{asws} prayed Salat before the people did, by seven years'.⁶⁹²

وَمِنْ طَرِيقِ نُوحِ بْنِ دَرَّاجٍ عَنْ خَالِدِ الْحَقَّافِ قَالَ: أَدْرَكْتُ النَّاسَ وَ هُمْ يَقُولُونَ وَقَعَ بَيْنَ عَلِيٍّ وَ عُثْمَانَ كَلَامٌ فَقَالَ عُثْمَانُ وَ اللَّهُ أَبُو بَكْرٍ وَ عُمَرُ خَيْرٌ مِنْكَ فَقَالَ كَذَبْتَ وَ اللَّهُ لَأَنَا خَيْرٌ مِنْكَ وَ مِنْهُمَا عَبْدْتُ اللَّهَ قَبْلَهُمَا وَ عَبْدْتُ اللَّهَ بَعْدَهُمَا.

⁶⁸⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 89

⁶⁸⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 90

⁶⁹⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 91

⁶⁹¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 92

⁶⁹² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 93

And from a way of Nuh Bin Darraj, from Khalid Al Khaffaf who said,

'I came across some people and they were saying, '(Heated) talk occurred between Ali^{asws} and Usman, so Usman said, 'By Allah^{azwj}! Abu Bakr and Umar were better than you^{asws}!' He^{asws} said: 'You have lied! By Allah^{azwj}, I^{asws} am better than you and them both. I^{asws} worshipped Allah^{azwj} and have worshipped after them (as well)'.⁶⁹³

وَمِنْ طَرِيقِ الْحَارِثِ الْأَعْوَرِ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ اللَّهُمَّ إِنِّي لَا أَعْتَرِفُ لِعَبْدٍ مِنْ عِبَادِكَ عَبْدَكَ قَبْلِي.

And from the way of Al Haris Al Awr who said,

'I heard Amir Al-Momineen^{asws} saying: 'O Allah^{azwj}! I^{asws} do not acknowledge for any servant from Your^{azwj} servants to have worshipped You^{azwj} before I^{asws} did''.⁶⁹⁴

وَقَالَ ع قَبْلَ لَيْلَةِ الْهَرِيرِ يَوْمَ وَهُوَ يُحْرِضُ النَّاسَ عَلَى أَهْلِ الشَّامِ أَنَا أَوَّلُ ذَكَرٍ صَلَّى مَعَ رَسُولِ اللَّهِ ص وَ لَقَدْ رَأَيْتُنِي أَضْرِبُ بِسَيْفِي فِدَامَهُ وَ هُوَ يَقُولُ لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَ لَا فَيْ إِلَّا عَلَيَّ حَيَاتِكَ حَيَاتِي وَ مَوْتِكَ مَوْتِي.

And he^{asws} said one day before 'Laylat Al-Hareer' (during the battle of Siffeen), and he^{asws} was urging the people against the people of Syria: 'I^{asws} am the first male to pray Salat with Rasool-Allah^{saww}, and you have seen me^{asws} strike with my^{asws} sword in front of him^{saww} and he^{saww} was saying: 'There is no sword except Zulfiqar and there is not youth (Momin) except Ali^{asws}! Your^{asws} life is my^{saww} life and your^{asws} death is my^{saww} death''.⁶⁹⁵

وَقَالَ ع وَ قَدْ بَلَغَهُ أَنَّ قَوْمًا يَطْعَنُونَ عَلَيْهِ فِي الْإِحْبَارِ عَنْ رَسُولِ اللَّهِ ص بَعْدَ كَلَامِ خَطْبِهِ بَلَّغَنِي أَنْكُمْ تَقُولُونَ إِنَّ عَلِيًّا يَكْذِبُ فَعَلَى مَنْ أُكْذِبُ أَعَلَى اللَّهِ فَأَنَا أَوَّلُ مَنْ آمَنَ بِهِ وَ عَبْدُهُ وَ وَحْدَهُ أَمْ عَلَى رَسُولِ اللَّهِ فَأَنَا أَوَّلُ مَنْ آمَنَ بِهِ وَ صَدَقَهُ وَ نَصَرَهُ.

And he^{asws} said, and it had reached him^{asws} that a group had been stabbing (by words) against him^{asws} regarding the Ahadeeth from Rasool-Allah^{saww}, after a speech he^{asws} had addressed it: 'It has reached me^{asws} that you are saying that Ali^{asws} is lying. So, upon whom have I^{asws} lied? Is it upon Allah^{azwj}? I^{asws} am the first one to believe in Him^{azwj}, and worship Him^{azwj}, and professed His^{azwj} Oneness. Or is it upon Rasool-Allah^{saww}? I^{asws} am the first one to believe in him^{saww} and ratify him^{saww} and help him^{saww}'.⁶⁹⁶

وَقَالَ ع لَمَّا بَلَغَهُ افْتِخَارُ مُعَاوِيَةَ عِنْدَ أَهْلِ الشَّامِ بِشَعْرَةِ الْمَشْهُورِ الَّذِي يَقُولُ فِيهِ

سَبَقْتُكُمْ إِلَى الْإِسْلَامِ طَرًا- صَغِيرًا مَا بَلَغْتُ أَوَانَ حُلْمِي-

And he^{asws} when it reached him^{asws}, the priding of Muawiya in the presence of the people of Syria, is his^{asws} famous poem in which he^{asws} said: 'I^{asws} preceded you all to Al-Islam wholly when young. I^{asws} had not even reached the time of my^{asws} adulthood''.⁶⁹⁷

⁶⁹³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 94

⁶⁹⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 95

⁶⁹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 96

⁶⁹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 97

⁶⁹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 98

وَمِنْ ذَلِكَ مَا رَوَاهُ أَبُو أَيُّوبَ خَالِدُ بْنُ زَيْدِ الْأَنْصَارِيِّ صَاحِبُ رَسُولِ اللَّهِ ص مِنْ طَرِيقِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ عَنْ أَبِيهِ عَنْ أَبِي أَيُّوبَ قَالَ قَالَ رَسُولُ اللَّهِ ص صَلَّاتِ الْمَلَائِكَةِ عَلَيَّ وَ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ سَبْعَ سِنِينَ وَ ذَلِكَ أَنَّهُ لَمْ يُصَلِّ مَعِيَ رَجُلًا غَيْرَهُ.

And from that is what is reported by Abu Ayoub Khalid Bin Zayd Al Ansari, companion of Rasool-Allah^{saww}, from the way of Abdul Rahman, from his father, from Abu Ayoub who said,

‘Rasool-Allah^{saww} said: ‘The Angels sent Salawaat upon me^{saww} and upon Ali^{asws} Bin Abu Talib^{asws}, by seven years, and that is because no man prayed with me^{saww} apart from him^{asws}’.⁶⁹⁸

وَمِنْ ذَلِكَ مَا رَوَاهُ سَلْمَانُ الْفَارِسِيُّ رَحِمَهُ اللَّهُ عَلَيْهِ مِنْ طَرِيقِ عَلِيِّ بْنِ الْكِنْدِيِّ عَنْ سَلْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوْلَكُمْ وَأَوْلُوا عَلِيَّ الْحَوْضُ وَأَوْلَكُمْ إِسْلَامًا عَلِيُّ بْنُ أَبِي طَالِبٍ.

And from that is what is reported by Salman Al-Farsi^{ra}, may Allah^{azwj} have Mercy on him^{ra}, from the way of Uleym Al-Kindy, from Salman^{ra} who said, ‘Rasool-Allah^{saww} said: ‘The first one of you to arrive to me^{saww} at the Fountain is your first one to Islam, Ali^{asws} Bin Abu Talib^{asws}’.⁶⁹⁹

وَمِنْ ذَلِكَ مَا رَوَاهُ أَبُو ذَرِّ الْعَفَّارِيُّ رَحِمَهُ اللَّهُ عَلَيْهِ مِنْ طَرِيقِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي ذَرِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنْتَ أَوَّلُ مَنْ آمَنَ بِي فِي حَدِيثِ طَوِيلٍ.

And from that is what is reported by Abu Zarr Al-Ghifari^{ra}, may Allah^{azwj} have Mercy upon him^{ra}, from the way of Muhammad Bin Ubeydullah Bin Abu Rafie, from his father, from his grandfather, from Abu Zarr^{ra} having said: ‘I^{ra} heard Rasool-Allah^{saww} said to Ali^{asws} Bin Abu Talib^{asws}: ‘You^{asws} are the first one to believe in me^{saww} – in a lengthy Hadeeth’.⁷⁰⁰

وَ رَوَى أَبُو سُخَيْلَةَ عَنْ أَبِي ذَرِّ أَيْضًا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص وَ هُوَ آخِذٌ بِيَدِ عَلِيِّ ع يَقُولُ أَنْتَ أَوَّلُ مَنْ آمَنَ بِي وَ أَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ.

And it is reported by Abu Sukheydan,

‘From Abu Zarr^{ra} as well, said, ‘I^{ra} heard Rasool-Allah^{saww}, and he^{saww} was holding a hand of Ali^{asws}, saying: ‘You^{asws} are the first one to believe in me^{saww}, and will be the first one to shake my^{saww} hand on the Day of Qiyamah’.⁷⁰¹

وَ قَدْ رَوَاهُ ابْنُ أَبِي رَافِعٍ عَنْ أَبِيهِ أَيْضًا عَنْ أَبِي ذَرِّ قَالَ: أَتَيْتُهُ أَوْدَعُهُ فَقَالَ إِنَّمَا سَتَكُونُ فِتْنَةً فَعَلَيْكَ بِالسَّيِّخِ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ تَسْلِيمِهِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنْتَ أَوَّلُ مَنْ آمَنَ بِي.

And it has been reported by Ibn Abu Rafie, from his father as well,

‘From Abu Zarr^{ra} having said, ‘I came to him^{ra} to console him^{ra}. He^{ra} said: ‘Fitna will be occurring, so upon you is to be with the Sheikh Ali^{asws} Bin Abu Talib^{asws} and submit to

⁶⁹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 99

⁶⁹⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 100

⁷⁰⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 101

⁷⁰¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 102

him^{asws}, for I^{ra} have heard Rasool-Allah^{saww} saying: 'You^{asws} are the first one to believe in me^{asws}'.⁷⁰²

رواه حذيفة بن اليمان رحمة الله عليه من طريق قيس بن مسلم عن ربي بن خراش قال سألت حذيفة بن اليمان عن علي بن أبي طالب ص فقال ذلك أقدم الناس سلما و أرجح الناس حلما.

It is reported by Huzeyfa, from the way of Qays Bin Muslim, from Rabie Bin Kharash who said,

'I asked Huzeyfa Bin Al-Yaman about Ali^{asws} Bin Abu Talib^{asws}. He said, 'That is the most advance of the people in being a Muslim, and the most outweighing of the people in wisdom''.⁷⁰³

رواه جابر بن عبد الله الأنصاري رحمة الله عليه من طريق شريك عن عبد الله بن محمد بن عقيل عن جابر قال بعث رسول الله ص يوم الإثنين و أسلم علي يوم الثلاثاء.

It is reported by Jabir Bin Abdullah Al Ansari, from the way of Shareek, from Abdullah Bin Muhammad Bin Aqeel, from Jabir who said,

'Rasool-Allah^{saww} was Sent on the day of Monday and Ali^{asws} became a Muslim on the day of Tuesday''.⁷⁰⁴

رواه زيد بن أرقم من طريق عمرو بن مرة عن أبي حمزة مولى الأنصار قال سمعت زيد بن أرقم يقول أول من يصلي مع النبي علي بن أبي طالب ع.

It is reported by Zayd Bin Arqam, from the way of Amro Bin Murrah, from Abu Hamza, a slave of the Helpers who said, 'I heard Zayd Bin Arqam saying,

'The first one to pray Salat with the Prophet^{saww} is Ali^{asws} Bin Abu Talib^{asws}'.⁷⁰⁵

رواه زيد بن صوحان العبدي من طريق عبد الله بن هشام عن أبيه عن طريف بن عيسى الغنوي أن زيد بن صوحان خطب في مسجد الكوفة فقال سيروا إلى أمير المؤمنين و سيد المسلمين و أول المؤمنين إيمانا.

It is reported by Zayd Bin Sowhan Al Abdy, from the way of Abdullah Bin Hisham, from his father, from Tareyf, from Isa Al Ghanawy,

'Zayd Bin Sowhan addressed in the Masjid of Al-Kufa. He said, 'Travel to Amir Al-Momineen^{asws}, and chief of the Muslims, and the first of the Momineen in Eman!''⁷⁰⁶

روته أم سلمة زوج النبي ص من طريق مساور الحميري عن أمه قالت قالت أم سلمة و الله لقد أسلم علي بن أبي طالب ع أول الناس و ما كان كافرا في حديث طويل.

⁷⁰² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 103

⁷⁰³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 104

⁷⁰⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 105

⁷⁰⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 106

⁷⁰⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 107

It is reported by Umm Salama^{ra}, wife^{ra} of the Prophet^{sawww}, from the way of Masawir, from his mother who said, 'Umm Salama^{ra} said, 'By Allah^{azwj}! Ali^{asws} Bin Abu Talib^{asws} was first of the people to be a Muslim, and he^{asws} was not a Kafir' – in a lengthy Hadeeth".⁷⁰⁷

وَمِنْ ذَلِكَ مَا رَوَاهُ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ بْنِ عَبْدِ الْمُطَّلِبِ رَحْمَةُ اللَّهِ عَلَيْهِ مِنْ طَرِيقِ أَبِي صَالِحٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص صَلَّتِ الْمَلَائِكَةُ عَلَيَّ وَ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ سَبْعَ سِنِينَ قَالُوا وَ لِمَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ لَمْ يَكُنْ مَعِيَ مِنَ الرِّجَالِ غَيْرُهُ.

And from that is what is reported by Abdullah Bin Abbas son of Abdul Muttalib^{asws}, may Allah^{azwj} be Pleased upon him^{as}, from the way of Abu Salih, from Ikrimah (Bin Abu Jahl^{la}), from Ibn Abbas who said, 'Rasool-Allah^{sawww} said: 'The Angels sent Salawaat upon me^{sawww} and upon Ali^{asws} Bin Abu Talib^{asws} for seven years'. They said, 'And why is that so, 'O Rasool-Allah^{sawww}? He^{sawww} said: 'There did not happen to be with me^{sawww}, anyone from the men apart from him^{asws}'.⁷⁰⁸

رواه قثم بن العباس بن عبد المطلب من طريق قيس بن أبي حازم عن أبي إسحاق قال دخلت على قثم بن العباس فسألته عن علي ع فقال كان أولنا برسول الله ص لحوقا و أشدنا به لصوقا.

It is reported by Qasam Bin Al Abbas, son of Abdul Muttalib^{asws}, from the way of Qays Bin Abu Hazim, from Abu Is'haq who said,

'I entered to see Qasam Bin Al-Abbas and asked him about Ali^{asws}. He said, 'He^{asws} our first one with Rasool-Allah^{sawww} in joining with him^{sawww}, and the most intense in adhering with him^{sawww}'.⁷⁰⁹

رواه مالك الأشتر رحمة الله عليه من طريق الفضل بن أدهم المدني قال سمعت مالك بن الحارث الأشتر في خطبة خطبها بصفين معنا ابن عم نبينا و سيف من سيوف الله علي بن أبي طالب ع صلى مع رسول الله ص صغيرا و لم يسبقه بالصلاة ذكر و جاهد حتى صار شيخا كبيرا.

It is reported by Malik Al-Ashtar, may Allah^{azwj} have Mercy upon him, from the way of Al-Fazl Bin Ad'ham Al-Madany who said, 'I heard Malik Bin Al-Haris Al-Ashtar in a sermon he addressed at Siffeen, 'With us is a son^{asws} of an uncle^{as} of our Prophet^{sawww}, and a sword from the swords of Allah^{azwj}, Ali^{asws} Bin Abu Talib^{asws}. He^{asws} had prayed Salat with Rasool-Allah^{sawww} when young, and no male had preceded him^{asws} with the Salat, and he^{asws} fought until he^{asws} has (now) become an old man'.⁷¹⁰

رواه سعيد بن قيس من طريق مالك بن قدامة الأرحي أن سعيد بن قيس خطب الناس بصفين فقال معنا ابن عم نبينا صدق و صلى صغيرا و جاهد مع نبيكم كبيرا.

And it is reported by Saeed Bin Qays, from the way of Malik Bin Qudama Al Arhy,

⁷⁰⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 108

⁷⁰⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 109

⁷⁰⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 110

⁷¹⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 111

‘Saeed Bin Qays addressed the people at Siffeen. He said, ‘With us is a son^{asws} of an uncle^{as} of our Prophet^{saww}. He^{asws} ratified and prayed Salat when young and fought alongside your Prophet^{saww} when older’’.⁷¹¹

رواه عمرو بن الحمق الخزاعي من طريق عبد الله بن شريك العامري قال قام عمرو بن الحمق بصفين فقال يا أمير المؤمنين أنت ابن عم نبينا و أول المسلمين إيماناً بالله عز و جل.

It is reported by Amro Bin Al Hamaq Al Khuzai, from the way of Abdullah Bin Shareek Al Aamiry who said,

‘Amro Bin Al-Hamaq stood at (battle of) Siffeen and said, ‘O Amir Al-Momineen^{asws}! You^{asws} are the son^{asws} of an uncle^{as} of our Prophet^{saww}, and the first of the Muslims in Eman with Allah^{azwj} Mighty and Majestic’’.⁷¹²

رواه هاشم بن عتبة بن أبي وقاص يوم صفين نجاهد في طاعة الله مع ابن عم رسول الله و أول من آمن بالله و أفقه الناس في دين الله.

It is reported by Hashim Bin Utbah Bin Abu Waqas on the day of (battle of) Siffeen,

‘We are fighting in obedience of Allah^{azwj} along with the son^{asws} of an uncle^{as} of Rasool-Allah^{saww}, and the first one to believe in Allah^{azwj}, and the most understanding of the people in the religion of Allah^{azwj}’’.⁷¹³

رواه محمد بن كعب من طريق عمر مولى غفرة عن محمد بن كعب قال أول من أسلم علي بن أبي طالب ع.

It is reported by Muhammad Bin Ka’ab, from the way of Umar, a slave of Afrah, from Muhammad Bin Ka’ab who said,

‘The first one to be a Muslim is Ali^{asws} Bin Abu Talib^{asws}’’.⁷¹⁴

رواه مالك بن حويرث من طريق مالك بن الحسن بن مالك قال أخبرني أبي عن جدي مالك بن حويرث قال أول من أسلم من الرجال علي بن أبي طالب ع.

It is reported by Malik Bin Huweyris, from the way of Malik Bin Al Hassan Bin Malik who said, ‘My father informed me, from my grandfather Malik Bin Huweyris who said,

‘The first one from the men to be Muslim was Ali^{asws} Bin Abu Talib^{asws}’’.⁷¹⁵

رواه أبو بكر عتيق بن أبي قحافة و عمر بن الخطاب و أنس بن مالك و عمرو بن العاص و أبو موسى الأشعري و الذي رواه أبو بكر من طريق زافر بن سليمان عن الصلت بن بهرام عن الشعبي قال مر علي بن أبي طالب ع على أبي بكر و معه أصحابه فسلم عليهم و مضى فقال أبو بكر من سره أن ينظر إلى أول الناس في الإسلام سبقا و أقرب الناس برسول الله ص قرابة فليتنظر إلى علي بن أبي طالب الحديث.

⁷¹¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 112

⁷¹² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 113

⁷¹³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 114

⁷¹⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 115

⁷¹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 116

It is reported by Abu Bakr Ateeq Bin Abu Qohafa, and Umar Bin Al Khattab, and Anas Bin Malik (well-known fabricator), and Amro Bin Al Aas, and Abu Musa Al Ashari, and the one who narrated it, Abu Bakr, from the way of Zafar Bin Suleyman, from Al Salt Bin Bahram, from Al Shaby who said,

‘Ali^{asws} Bin Abu Talib^{asws} passed by Abu Bakr, and with him were his companions. He^{asws} greeted unto them and went by. Abu Bakr said, ‘One whom it cheers that he looks at the first of the people of Al-Islam in precedence, and closest of the people with Rasool-Allah^{saww} in relationship, then let him look at Ali^{asws} Bin Abu Talib^{asws} – the Hadeeth’.⁷¹⁶

وَأَمَّا عُمَرُ فَإِنَّ أَبَا حَازِمٍ مَوْلَى ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يَقُولُ قَالَ عُمَرُ بْنُ الْخَطَّابِ كُفُّوا عَنِّي بِنِ أَبِي طَالِبٍ فَإِنِّي سَمِعْتُ مِنْ رَسُولِ اللَّهِ ص فِيهِ خِصَالًا قَالَ إِنَّكَ أَوَّلُ الْمُؤْمِنِينَ بَعْدِي إِيمَانًا.

As for Umar, so Abu Hazim, slave of Ibn Abbas said, ‘I heard Abdullah Bin Abbas saying, ‘Umar Bin Al-Khattab said, ‘Refrain from Ali^{asws} Bin Abu Talib^{asws}, for I have heard qualities regarding him^{asws} from Rasool-Allah^{saww}. He^{saww} had said: ‘You^{asws} are first of the Momineen after me^{saww} in Eman’.⁷¹⁷

تَمِيمُ بْنُ جَدِيمِ النَّاحِي قَالَ أَنَا مَعَ أَمِيرِ الْمُؤْمِنِينَ ع بَصْفِينَ إِذْ خَرَجَ عَلَيْهِ عَمْرُو بْنُ الْعَاصِ فَأَرَادَ أَنْ يَكَلِمَهُ فَقَالَ عَمْرُو تَكَلِّمْ فَإِنَّكَ أَوَّلُ مَنْ أَسْلَمَ فَاهْتَدَى وَ وَحْدَ فَصْلِي.

Tameem Bin Hadeem Al Nahy who said,

‘I was with Amir Al-Momineen^{asws} at (battle of) Siffeen, when Amro Bin Al-Aas came out to him. He^{asws} wanted to speak to him. Amro said, ‘Speak, for you^{asws} are the first one to be Muslim, so you^{asws} were guided, and professed Oneness (of Allah^{azwj}) and prayed Salat’.⁷¹⁸

وَمِنْ ذَلِكَ مَا رَوَاهُ أَبُو مُوسَى الْأَشْعَرِيُّ مِنْ طَرِيقِ يَحْيَى بْنِ سَلْمَةَ بْنِ كَهَيْلٍ عَنْ أَبِيهِ سَلْمَةَ عَنْ أَبِي جَعْفَرٍ ع عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ أَبُو مُوسَى الْأَشْعَرِيُّ عَلِيٌّ أَوَّلُ مَنْ أَسْلَمَ.

And from that is what is reported by Abu Musa Al Ashary, from the way of Yahya Bin Salama Bin Kuheyl, from his father Salama,

‘From Abu Ja’far^{asws}, from Ibn Abbas who said, ‘Abu Musa Al-Ashari said, ‘Ali^{asws} was the first one to be Muslim’.⁷¹⁹

وَمِنْ ذَلِكَ مَا رَوَاهُ أَنَسُ بْنُ مَالِكٍ مِنْ طَرِيقِ عَبَّادِ بْنِ عَبْدِ الصَّمَدِ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ قَالَ رَسُولُ اللَّهِ ص لَقَدْ صَلَّتِ الْمَلَائِكَةُ عَلَيَّ وَ عَلَيَّ عَلِيٌّ بْنُ أَبِي طَالِبٍ سَبْعَ سِنِينَ وَ ذَلِكَ أَنَّهُ لَمْ يُرْفَعْ إِلَى السَّمَاءِ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي مُحَمَّدٌ رَسُولُ اللَّهِ إِلَّا مِنِّي وَ مِنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ.

And from that is what is reported by Anas Bin Malik (well-known fabricator), from the way of Abbad Bin Abdul Samad who said, ‘I heard Anas Bin Malik saying,

‘Rasool-Allah^{saww} said: ‘The Angels had sent Salawaat upon me^{saww} and upon Ali^{asws} Bin Abu Talib^{asws} for seven years, and that is because the testimonies that there is no god except

⁷¹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 117

⁷¹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 118

⁷¹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 119

⁷¹⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 120

Allah^{azwj}, and Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, except from me^{asws} and from Ali^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}”.⁷²⁰

وَمِنْ ذَلِكَ مَا رُوِيَ عَنِ الْحُسَيْنِ بْنِ أَبِي الْحُسَيْنِ الْبَصْرِيِّ مِنْ طَرِيقِ قَتَادَةَ بْنِ دِعَامَةَ السَّدُوسِيِّ قَالَ سَمِعْتُ الْحُسَيْنَ يَقُولُ إِنَّ عَلِيًّا ع صَلَّى مَعَ النَّبِيِّ صَلَّى صَ أَوَّلَ النَّاسِ فَقَالَ رَسُولُ اللَّهِ صَلَّى ص صَلَّى الْمَلَائِكَةُ عَلَيَّ وَ عَلَى عَلِيٍّ سَبْعَ سِنِينَ.

And from that is what is reported from Al Hassan Bin Abu Al Hassan Al Basry, from the way of Qatadah Bin Diamah Al Sadousy who said, ‘I heard Al Hassan saying,

‘Ali^{asws} prayed Salat with the Prophet^{saww} as first of the people. Rasool-Allah^{saww} said: ‘The Angels sent Salawaat upon me^{saww} and upon Ali^{asws} for seven years’”.⁷²¹

It is reported from Qatadah, from the way of Saeed Bin Abu Urwah who said,

‘I heard Qatadah saying, ‘The first one from the men to pray Salat was Ali^{asws} Bin Abu Talib^{asws}’”.⁷²²

روي عن قتادة من طريق سعيد بن أبي عروبة قال سمعت قتادة يقول أول من صلى من الرجال علي بن أبي طالب ع.

It is reported from Qatadah, from the way of Saeed Bin Abu Urwah who said, ‘I heard Qatadah saying,

‘The first one from the men to pray Salat was Ali^{asws} Bin Abu Talib^{asws}’”.⁷²³

روي عن أبي إسحاق من طريق يونس بن بكير عن محمد بن إسحاق قال كان أول ذكر آمن و صدق علي بن أبي طالب ع و هو ابن عشر سنين ثم أسلم بعده زيد بن حارثة.

It is reported from Abu Is’haq, from the way of Yunus Bin Bakeyr, from Muhammad Bin Is’haq who said,

‘The first male to believe and ratify is Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} was a boy of ten years old, then Zayd Bin Harisa became a Muslim’”.⁷²⁴

روي عن الحسن بن زيد من طريق إسماعيل بن عبد الله بن أبي يونس قال أخبرني أبي عن الحسن بن زيد أن عليا كان أول ذكر أسلم.

It is reported from Al Hassan Bin Zayd, from the way of Ismail Bin Abdullah Bin Abu Yunus who said, ‘I was informed by my father, from Al Hassan Bin Zayd,

‘Ali^{asws} was the first male to be a Muslim’”.⁷²⁵

علي بن عمرو بن أبي سبرة عن عبد الله بن محمد بن عقيب قال سمعت محمد بن الحنفية يقول في سنة الجحاف حين دخلت سنة إحدى و ثمانين هذه لي خمس و ستون سنة و قد جاوزت سن أبي قلت و كم كان سنه يوم قتل قال ثلاثا و ستين سنة.

⁷²⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 121

⁷²¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 122

⁷²² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 123

⁷²³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 124

⁷²⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 125

⁷²⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 126

Ali Bin Amro Bin Abu Sabrah, from Abdullah Bin Muhammad Bin Aqeel who said, 'I heard Muhammad Bin Al Hanafiyya saying,

'In the year of the flood when this year eighty-one entered, there were sixty-five years for me, and I had exceeded the age of my (late) father^{asws}'. I (the narrator) said, 'How much was his^{asws} age on the day he^{asws} was killed?' He said, 'Sixty-three years'.⁷²⁶

أبو القاسم نعيم قال حدثنا شريك عن أبي إسحاق قال توفي علي ع و هو ابن ثلاث و ستين سنة.

Abu Al Qasim Nueym said, 'It is narrated to us by Shareek, from Abu Is'haq who said,

'Ali^{asws} expired and he^{asws} was sixty-three years old'.⁷²⁷

يحيى بن أبي كثير عن سلمة قال سمعت أبا سعيد الخدري يقول و قد سئل عن سن أمير المؤمنين ص يوم قبض كان قد نيف على الستين.

Yahys Bin Abu Kaseer, from Salama who said, 'I heard Abu Saeed Al-Khudry saying and he had been asked about the age of Amir Al-Momineen^{asws} on the day he^{asws} passed away, 'He^{asws} was more than sixty years old'.⁷²⁸

ابن عائشة من طريق أحمد بن زكريا قال سمعته يقول بعث رسول الله و علي ص ابن عشر سنين و قتل علي و له ثلاث و ستون سنة.

Ibn Ayesha, from the way of Ahmad Bin Zakariya who said, 'I heard him saying,

'Rasool-Allah^{saww} was Sent and Ali^{asws} was a boy of ten years old, and Ali^{asws} was killed and for him^{asws} were sixty-three years'.⁷²⁹

الوليد بن هاشم الفخدي من طريق أبي عبد الله الكواسجي قال أخبرنا الوليد بأسانيد مختلفة أن عليا صلوات الله عليه قتل بالكوفة يوم الجمعة لتسع عشرة ليلة خلت من شهر رمضان سنة أربعين و هو ابن خمس و ستين سنة.

Al Waleed Bin Hashim Al Fakhdamy, from the way of Abu Abdullah Al Kawasakhy who said, 'We are informed by Al Waleed, by various chains,

'Ali^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, was killed at Al-Kufa on the day of Friday on the nineteenth night vacant from a month of Ramazan in the year forty, and he^{asws} was sixty-five years old'.⁷³⁰

عبد الله بن مسعود من طريق عثمان بن المغيرة عن وهب عنه قال إن أول شيء علمته من أمر رسول الله ص أني قدمت مكة فأرشدونا إلى العباس بن عبد المطلب فانتبهنا إليه و هو جالس إلى زمزم فبينما نحن جلوس إذ أقبل رجل من باب الصفا عليه ثوبان أبيضان على يمينه غلام مراهق أو محتلم تتبعه امرأة قد سترت محاسنها حتى قصدوا الحجر

Abdullah Bin Masoud, from the way of Usman Bin Al Mugheira, from Qahab, from him who said,

⁷²⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 127

⁷²⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 128

⁷²⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 129

⁷²⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 130

⁷³⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 131

‘The first thing I learnt from the matter of Rasool-Allah^{saww} was when I arrived at Makkah, and we were guided to Al-Abbas son of Abdul Muttalib^{asws}. So, we ended up to him, and he was seated by Zamzam. While we were seated when a man came from the Al-Safa door having two white clothes upon him. There was a boy on his^{saww} right, almost having reached adulthood, or having reached it. Following him^{saww} was a woman who had veiled her beauty, until they went towards the (Black) Stone.

فاستلمته و الغلام و المرأة ثم طاف بالبيت سبعا و الغلام و المرأة يطوفان معه ثم استقبل الكعبة و قام فرفع يديه و كبر و قام الغلام على يمينه و كبر و قامت المرأة خلفهما فرفعت يديها فكبرت

He kissed it, and so did the boy and the woman. Then he performed Tawaaf, and the boy and the woman performed Tawaaf with him^{saww}. Then he kissed the Kaaba and stood raising his hands, and exclaimed Takbeer, and the boy stood on his right and exclaimed Takbeer, and the woman stood behind them both, raised her hands and exclaimed Takbeer.

فأطال القنوت ثم ركع فركع الغلام و المرأة معه ثم رفع رأسه فأطال القنوت ثم سجد و يصنعان ما صنع

The supplication was prolonged. Then he performed Ruk’u, so the boy performed Ruk’u, and the woman was with him. Then he raised his head, and the supplication was prolonged, then he performed Sajdah, and they both did what he had done.

فلما رأينا شيئا ننكره لا نعرف بمكة أقبلنا على العباس فقلنا يا أبا الفضل إن هذا الدين ما كنا نعرفه قال أجل و الله ما تعرفون هذا قلنا ما نعرف

When we saw something we did not like, we had not known (it being done) at Makkah (before), we faced towards Al-Abbas and we said, ‘O Abu Al-Fazl! This religion, we do not recognise it’. He said, ‘Yes, by Allah^{azwj}, you are not knowing this’. We said, ‘We do not recognise (them)’.

قال هذا ابن أخي محمد بن عبد الله و هذا علي بن أبي طالب و هذه المرأة خديجة بنت خويلد و الله ما على وجه الأرض أحد يعبد الله بهذا الدين إلا هؤلاء الثلاثة.

He said, ‘This is the son^{saww} of my uncle^{as}, Muhammad^{saww}, son^{saww} of Abdullah, and this is Ali^{asws} Bin Abu Talib^{asws}, and this woman is (Syeda) Khadeeja^{asws}, daughter^{as} of Khuwaylid. There is no one upon the surface of the earth worshipping Allah^{azwj} with this religion except the three of them’.⁷³¹

و روى قتادة عن الحسن و غيره قال كان أول من آمن علي بن أبي طالب ع و هو ابن خمس عشرة سنة أو ست عشرة.

And it is reported by Qatadah, from Al Hassan, and some one else who said,

‘The first one to believe is Ali^{asws} Bin Abu Talib^{asws}, and he was a boy of fifteen years old, or sixteen’.⁷³²

⁷³¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 132

⁷³² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 133

و روى شداد بن أوس قال سألت خباب بن الأرت عن إسلام علي بن أبي طالب ع قال أسلم و هو ابن خمس عشرة سنة و لقد رأيته يصلي مع النبي ص و هو يومئذ بالغ مستحكم البلوغ.

And it is reported by Shadad Bin Aws who said,

‘I asked Khabab Bin Al-Ars about Islam of Ali^{asws} Bin Abu Talib^{asws}. He said, ‘He^{asws} became a Muslim and he^{asws} was a boy of fifteen years old, and I had seen him^{asws} praying Salat with the Prophet^{saww}, and on that day he^{asws} had reached strong adulthood’’.⁷³³

و روى علي بن زيد عن أبي نضرة قال أسلم علي ع و هو ابن أربع عشرة سنة و كان له يومئذ ذؤابة يختلف إلى الكتاب.

And it is reported by Ali Bin Zayd, from Abu Nazrah who said,

‘Ali^{asws} became a Muslim, and he^{asws} was a boy of fourteen years old, and on that day, there was a tail (hair lock) for him^{asws} swaying to the shoulder’’.⁷³⁴

و روى عبد الله بن زياد عن محمد بن علي قال أول من آمن بالله علي بن أبي طالب ع و هو ابن إحدى عشرة سنة.

And it is reported by Abdullah Bin Ziyad, from Muhammad Bin Ali who said,

‘The first one to believe in Allah^{azwj} is Ali^{asws} Bin Abu Talib^{asws} and he^{asws} was a boy of eleven years old’’.⁷³⁵

و روى الحسن بن زيد قال أول من أسلم علي بن أبي طالب ع و هو ابن خمس عشرة.

And it is reported by Al Hassan Bin Zayd who said,

‘The first one to be a Muslim was Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} was a boy of fifteen (years old)’’.⁷³⁶

و روى سلمة بن كهيل عن أبيه عن حبة بن جوين العربي قال أسلم علي صلوات الله عليه و كان له ذؤابة يختلف إلى الكتاب.

And it is reported by Salama Bin Kuheyl, from his father, from Habbat Bin Juweyn Al Arny who said,

‘Ali^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, became a Muslim and there was a tail (hair lock) swaying to the shoulders’’.⁷³⁷

HIS^{asws} WORDS:

يقول اللهم إني لا أعرف عبدا لك من هذه الأمة عبدك قبلي.

⁷³³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 134

⁷³⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 135

⁷³⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 136

⁷³⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 137

⁷³⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 138

He^{asws} said: 'O Allah^{azwj}! I^{asws} do not know of any servant of Yours^{azwj} from this community to have worshipped You^{azwj} before me^{asws}'.⁷³⁸

و قوله ع أنا الصديق الأكبر آمنت قبل أن يؤمن أبو بكر و أسلمت قبل أن يسلم.

And his^{asws} words: 'I^{asws} am the greatest truthful. I^{asws} believed before Abu Bakr believed, and I^{asws} became a Muslim before he became a Muslim'.⁷³⁹

و قوله ص لعثمان أنا خير منك و منهما عبدت الله قبلهما و عبدت الله بعدهما.

And his^{asws} words to Usman: 'I^{asws} am better than you and them both (Abu Bakr and Umar). I^{asws} worshipped Allah^{azwj} before they both did, and I^{asws} worshipped Allah^{azwj} after them'.⁷⁴⁰

و قوله أنا أول ذكر صلى.

And his^{asws} words: 'I^{asws} am the first male to pray Salat'.⁷⁴¹

و قوله ص على من أكذب أ على الله فأنا أول من آمن به.

And his^{asws} words: 'Upon whom have I^{asws} lied? Is it upon Allah^{azwj}? But I^{asws} am the first one to believe in Him^{azwj}'.⁷⁴²

في قوله ع

مُحَمَّدُ النَّبِيُّ أَحِي وَ صِنْوِي - وَ حَمْرَةُ سَيِّدُ الشُّهَدَاءِ عَمِّي -
وَ جَعْفَرُ الَّذِي يُضْحِي وَ يُمَسِّي - يَطِيرُ مَعَ الْمَلَائِكَةِ ابْنُ أُمِّي -
وَ بِنْتُ مُحَمَّدٍ سَكْنِي وَ عَرْسِي - مُسَاطُ لَحْمِهَا بِدَمِي وَ لَحْمِي -

In his^{asws} words (poem): 'Muhammad^{saww} the Prophet^{saww} is my^{asws} brother^{saww}, and Hamza^{asws}, chief of the martyrs is my^{asws} uncle^{as}, and Ja'far^{as} who, morning and evening is flying with the Angels, is son^{as} of my^{asws} uncle^{as}, and the daughter^{asws} of Muhammad^{saww} is my^{asws} co-dweller and my^{asws} bride. Her^{asws} flesh is mingled with my^{asws} blood and my^{asws} flesh.

وَ سِبْطُ أَحْمَدَ وَ لَدَايَ مِنْهَا - فَمَنْ فِيكُمْ لَهُ سَهْمٌ كَسَهْمِي -
سَبَقْتُمْ إِلَى الْإِسْلَامِ طَرًّا - عَلَى مَا كَانَ مِنْ عَلَمِي وَ فَهْمِي -
وَ أُوجِبُ لِي الْوَلَاءَ مَعَا عَلَيْكُمْ - خَلِيلِي يَوْمَ دُوحِ غَدِيرِ حُم.

⁷³⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 139

⁷³⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 140

⁷⁴⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 141

⁷⁴¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 142

⁷⁴² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 143

And two grandsons^{asws} of Ahmad^{saww} are my^{asws} two sons^{asws} from her^{asws}. So, who among you has a share for him like my^{asws} share? I^{asws} preceded you all to Al-Islam wholly upon what was from my^{asws} knowledge and my^{asws} understanding, and the friendship is Obligated for me^{asws} together upon you by my^{asws} friend on the day of declaration at Ghadeer Khumm”.⁷⁴³

وَمَا يُؤْتِدُ مَا دَكَرْنَاہُ مَا رَوَاهُ عَبْدُ اللَّهِ بْنُ الْأَسْوَدِ الْبَكْرِيُّ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى يَوْمَ الْإِثْنَيْنِ وَ صَلَّى يَوْمَ الْاِسْتِثْنَاءِ وَ صَلَّى يَوْمَ الْاِسْتِثْنَاءِ فَقَالَ لَهُ النَّبِيُّ ص إِنَّهَا أَمَانَةٌ فَقَالَ عَلِيٌّ ع فَإِنْ كَانَتْ أَمَانَةٌ فَقَدْ أَسْلَمْتُ لَكَ فَصَلَّى مَعَهُ وَ هُوَ ثَابِي يَوْمَ الْبَعْثِ.

And from what supports is what we are mentioning, what is reported by Abdullah Bin Al Aswad Al Nakry, from Muhammad Bin Ubeydullah Bin Abu Rafie, from his father, from his grandfather,

‘Rasool-Allah^{saww} prayed Salat on the day of Monday, and (Syeda) Khadeeja^{asws} prayed with him^{saww}, and he^{saww} called Ali^{asws} to the Salat with him^{saww} on the day of Tuesday. He^{asws} said: ‘Wait for me^{asws} until I^{asws} meet Abu Talib^{asws}’. The Prophet^{saww} said to him^{asws}: ‘It is an entrustment’. Ali^{asws} said: ‘If it was an entrustment, so I^{asws} have submitted to you^{saww}’. He^{asws} prayed with him^{saww} and he^{asws} was the second on the day of the Sending”⁷⁴⁴.

⁷⁴³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 144

⁷⁴⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 65 H 145

CHAPTER 66 – HIS^{asws} PRECEDENCE IN THE EMIGRATION OVER REST OF THE COMPANIONS

1 قب، المناقب لابن شهر آشوب الهجرة و أولها إلى الشعب و هو شعب أبي طالب و عبد المطلب و الإجماع أنهم كانوا بني هاشم و قال الله تعالى فيهم
و السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ.

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

'The Emigration, and its first was to the mountain pass, and it was the mountain pass of Abu Talib^{asws} and Abdul Muttalib^{asws}, and the consensus is that they were the Clan of Hashim, and Allah^{azwj} the Exalted Said regarding them: **And the foremost, the first ones from the Emigrants and the Helpers, [9:100]**'.

و ثانيها هجرة الحبشة في معرفة النسوي قال أمرنا رسول الله ص أن نطلق مع جعفر إلى أرض النجاشي فخرج في اثنين و ثمانين رجلا.

And its second is emigration to Ethiopia – In (the book) 'Ma'arifa' of Al-Nasawy who said, 'Rasool-Allah^{saww} instructed us to go with Ja'far^{as} to the land of Ethiopia. He^{as} went out among eighty-two men''.

الواحدي نزل فيهم إِمَّا يُؤْتَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ حين لم يتركوا دينهم و لما اشتد عليهم الأمر صبروا و هاجروا.

Al-Wahidi, 'It was Revealed regarding them: **But rather, the patient ones would be fulfilled their Recompense without Reckoning' [39:10]**, when they did not neglect their religion and due to what the matters were severe upon them. They were patient and they emigrated''.

و ثالثها للأنصار الأولين و هم العقبيون بإجماع أهل الأثر و كانوا سبعين رجلا و أول من بايع فيه أبو الهيثم بن التيهان

And its third is for the Helpers, the former ones, and they were tormented, by the consensus of the people of the Hadeeth, and they were seventy men, and the first one to pledge allegiance during it was Abu Al-Haysam Bin Al-Tabhan''.

و رابعها للمهاجرين إلى المدينة و السابق فيه مصعب بن عمير و عمار بن ياسر و أبو سلمة المخزومي و عامر بن ربيعة و عبد الله بن جحش و ابن أم مكتوم و بلال و سعد ثم ساروا أرسالا

And its fourth is for the Emigrants to Al-Medina, and the preceding one during it was Mas'ab Bin Umeyr, and Ammar Bin Yasser^{ra}, and Abu Salama Al-Makhzumi, and Aamir Bin Rabie, and Abdullah Bin Kahash, and Ibn Am Maktoum, and Bilal, and Sa'ad. Then they trickled with a trickling (group by group)''.⁷⁴⁵

قال ابن عباس نزل فيهم وَ الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ وَ الَّذِينَ آوَوْا وَ نَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ مَغْفِرَةٌ وَ رِزْقٌ كَرِيمٌ وَ الَّذِينَ آمَنُوا مِنْ بَعْدُ وَ هَاجَرُوا وَ جَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ

⁷⁴⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 66 H 1

Ibn Abbas said, 'It was Revealed regarding them: **And those who are believing and emigrating and fighting in the Way of Allah, and those who are sheltering and helping (them), these ones, they are the true Momineen. For them would be Forgiveness and a Benevolent sustenance [8:74] And those who would believe from afterwards and emigrate and fight alongside you, so they are from you; and the possessors of the relationships, some of them are closer than the others in the Book of Allah. Surely Allah is a Knower of all things [8:75].**

ذكر المؤمنين ثم المهاجرين ثم المجاهدين و فضل عليهم كلهم فقال وَ أُولَ الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ

He^{azwj} Mentioned the Momineen, then the Emigrants, and Merited upon them, all of them. He^{azwj} Said: **and the possessors of the relationships, some of them are closer than the others [8:75].**

فعلي ع سبقهم بالإيمان ثم بالهجرة إلى الشعب ثم بالجهاد ثم سبقهم بعد هذه الثلاثة الرتب بكونه من ذوي الأرحام.

Ali^{asws} preceded them with the Eman, then with the emigration to the mountain pass, then with the Jihad, then he^{asws} preceded them after these three ranks by becoming from the ones with relationships”.

فأما أبو بكر فقد هاجر إلى المدينة إلا أن لعلي مزايا فيها عليه و ذلك أن النبي ص أخرجه مع نفسه أو خرج هو لعله و ترك عليا للمبيت باذلا مهجته فبذل النفس أعظم من الاتقاء على النفس في الهرب إلى الغار

As for Abu Bakr, he had emigrated to Al-Medina except that for Ali^{asws} there is an advantage in it over him, and that is because the Prophet^{saww} had brought him out with himself^{saww}, or he^{saww} had gone out at night and left Ali^{asws} for the spending the night with willingness of his^{asws} excitement. The spending of the self (life) is greater than fearing upon the self during the fleeing to the cave”.⁷⁴⁶

و قد روى أبو المفضل الشيباني بإسناده عن مجاهد قال فخرت عائشة بأبيها و مكانه مع رسول الله في الغار فقال عبد الله بن شداد بن الهاد فأين أنت من علي بن أبي طالب حيث نام في مكانه و هو يرى أنه يقتل فسكنت و لم تحر جوابا.

And it has been reported by Al Mufazzal Al Shaybani, by his chain, from Mujahid who said,

‘Ayesha went out with her father, and his place with Rasool-Allah^{saww} in the cave. Abdullah Bin Shaddad Bin Al-Haad said, ‘So where are you from Ali^{asws} Bin Abu Talib^{asws} when he^{asws} slept in his^{saww} place, and he^{asws} was viewing that he^{asws} would be killed?’ He was silent and did not respond an answer”.⁷⁴⁷

و شتان بين قوله وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ و بين قوله لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا و كان النبي ص معه يقوي قلبه و لم يكن مع علي و هو لم يصبه وجع و علي يرمي بالحجارة و هو محتف في الغار و علي ظاهر للكفار

⁷⁴⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 66 H 2

⁷⁴⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 66 H 3

And the variance between His^{azwj} Words: ***And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants [2:207]***, and His^{azwj} Words (on behalf of Rasool-Allah^{saww}): ***'Do not grieve, surely Allah is with us!' [9:40]***. And the Prophet^{saww} was with him (Abu Bakr) to strengthen his heart, and did not happen to be with Ali^{asws}, and he (Abu Bakr) was not suffering the pain while Ali^{asws} was being pelted with the stones, and he was hidden in the cave while Ali^{asws} was apparent to the Kafirs".

و استخلفه الرسول لرد الودائع لأنه كان أميناً فلما أداها قام على الكعبة فنادى بصوت رفيع يا أيها الناس هل من صاحب أمانة هل من صاحب وصية هل من صاحب عدة له قبل رسول الله فلما لم يأت أحد لحق بالنبي ص.

And the Rasool^{saww} had left him^{asws} behind for the entrustments because he^{saww} was trustworthy. When he^{asws} had paid these, he^{asws} stood upon the Kabah and called out at the top of his voice: 'O you people! Is there any owner of an entrustment? Is there any owner of a bequest? Is there an owner of a debt for him before Rasool-Allah^{saww}?' When no one came, he^{asws} joined up with the Prophet^{saww}".

و كان ذلك دلالة على خلافته و أمانته و شجاعته.

And in that is evidence upon his^{asws} caliphate, and his^{asws} entrustment, and his^{asws} bravery.

و حمل نساء الرسول خلفه بعد ثلاثة أيام و فيهن عائشة فله المنة على أبي بكر بحفظ ولده و لعلي ع المنة عليه في هجرته و علي ذو المحجرتين و الشجاع الباتت بين أربع مائة سيف

And he^{asws} carried the womenfolk of the Rasool-Allah^{saww} behind him^{saww}, after three days, and among them was Ayesha. So, for him^{asws} is a conferment upon Abu Bakr with the protection of his child. And for Ali^{asws} is the conferment upon him regarding the emigration, and Ali^{asws} is with the two emigrations, and the bravery, the prowess between four hundred swords.

و إنما أباته على فراشه ثقة بنجدته فكانوا محمدين به إلى طلوع الفجر ليقتلوه ظاهراً فيذهب دمه بمشاهدة بني هاشم قاتليه من جميع القبائل

And rather his^{asws} spending the night upon his^{saww} bed was confidence in him^{asws}. They were staring at him^{asws} up to the emergence of dawn to kill him^{asws} in plain sight so that his^{saww} blood (wergild) of his^{saww} killers would go, with the witnessing of the Clan of Hashim^{as}, from the entirety of the tribes.

قال ابن عباس فكان من بني عبد شمس عتبة و شيبه ابنا ربيعة بن هشام و أبو سفيان و من بني نوفل طعمة بن عدي و جبير بن مطعم و الحارث بن عامر و من بني عبد الدار النضر بن الحارث و من بني أسد أبو البخترى و زمعة بن الأسود و حكيم بن حزام و من بني مخزوم أبو جهل و من بني سهم نبيه و منبه ابنا الحجاج و من بني جمح أمية بن خلف ممن لا يعد من قريش

Ibn Abbas said, 'From the clan of Abd Shams were Utba and Shayba, two sons of Rabie Bin Hisham, and Abu Sufyan; and from the clan of Nowfal were Tama'a Bin Uday, and Jubeyr Bin Mat'am, and Al-Haris Bin Aamir; and from the clan of Abdul Dar was Al-Nazar Bin Al-Haris; and from the clan of Asad were Abu Al-Bakhtary, and Zam'a Bin Al-Aswad, and Hakeem Bin Hazaam; and from the clan of Makhzum was Abu Jahl^{la}; and from the clan of Sahn were

Nabeeh and Manbah, two sons of Al-Hajjaj; and from the clan of Jamh was Umayya Bin Khalaf, from the ones who cannot be counted from Qureysh”.

و وصى إليه في ماله و أهله و ولده فأنامه منامه و أقامه مقامه و هذا دلالة على أنه وصيه.

And he^{saww} bequeathed to him^{asws} regarding his^{saww} wealth, and his^{saww} family, and his^{asws} children. He^{asws} slept in his^{saww} sleeping place, and he^{saww} made him^{asws} standing his^{saww} place, and this is evidence upon that he^{asws} is his^{saww} successor^{asws}.⁷⁴⁸

تاريخي [تاريخاً] الخطيب و الطبري و تفسير التعلبي و القزويني في قوله و إذ ينكر بك الذين كفروا و القصة مشهورة جاء جبرئيل إلى النبي ص فقال له لا تبث هذه الليلة على فراشك الذي كنت تبث عليه

History of Al Khateeb and Al Tabari, and Tafseer Al Sa'alby and Al Qazwiny -

‘Regarding His^{azwj} Words: **And when those who committed Kufr plotted against you [8:30]**, and the story is well-known. Jibraeel^{as} came to the Prophet^{saww}. He^{as} said to him^{saww}: ‘Do not spend this night upon your^{saww} bed which you^{saww} have been spending the night upon’.

فلما كان العتمة اجتمعوا على بابيه يرضونه فقال لعلي ع تم على فراشي و أتشع يبردي الحضرمي الأخضر و خرج النبي ص قالوا فلما دنوا من علي ع عرفوه فقالوا أين صاحبك فقال لا أدري أ و رقيباً كنت عليه أمرتموه بالخروج فخرج.

When it was the evening, they gathered at his^{saww} door to ambush him^{saww}. He^{saww} said to Ali^{asws}: ‘Sleep upon my^{saww} bed and cover with my^{saww} green cloak’. And the Prophet^{saww} went out. They said when they came near Ali^{asws}, recognising him^{asws}, ‘Where is your^{asws} companion?’ He^{asws} said: ‘I^{asws} don’t know or was I^{asws} supposed to be a watcher over him^{saww}. He^{saww} was Commanded with the going out, so he^{saww} went out’.

أخبار أبي رافع أن النبي ص قال: يا علي إن الله قد أذن لي بالمهجرة و إني أمرت أن تبث على فراشي و إن فرئشاً إذا رأوك لم تعلموا بخروجي.

Hadeeth of Abu Rafie, ‘The Prophet^{saww} said: ‘O Ali^{asws}! Allah^{azwj} has Permitted for me^{saww} with the emigrating, and I^{saww} am instructing you^{asws} to spend the night upon my^{saww} bed, and when the Qureysh see you^{asws}, they would not know of my^{saww} going out’.

الطبري و الخطيب و القزويني و التعلبي و نجى الله رسوله من مكرهم و كان مكر الله تعالى بيات علي على فراشه.

Al-Tabari, and Al-Khateeb, and Al-Qazwiny, and Al-Sa’aly (all said), ‘And Allah^{azwj} Saved His^{azwj} Rasool^{saww} from their plot, and it was from the Plan of Allah^{azwj} the Exalted, Ali^{asws} spending the night upon his^{saww} bed’.⁷⁴⁹

عمار و أبو رافع و هند بن أبي هالة أن أمير المؤمنين ع وثب و شد عليهم بسيفه فأنحازوا عنه.

Ammar, and Abu Rafie, and Hind Bin Abu Halah, ‘Amir Al-Momineen^{asws} leapt up and was severe upon them with his^{asws} sword, so they moved away from him^{asws}’.⁷⁵⁰

⁷⁴⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 66 H 4

⁷⁴⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 66 H 5

مُحَمَّدُ بْنُ سَلَامٍ فِي حَدِيثٍ طَوِيلٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ مَضَى رَسُولُ اللَّهِ وَ اضْطَجَعْتُ فِي مَضْجَعِهِ أَنْتَظِرُ حِيَةَ الْقَوْمِ إِلَيَّ حَتَّى دَخَلُوا عَلَيَّ فَلَمَّا اسْتَوَى بِي وَ يَمِّ الْبَيْتِ تَهَضَّتْ إِلَيْهِمْ بِسَيْفِي فَدَفَعْتُهُمْ عَنْ نَفْسِي بِمَا قَدْ عَلِمَهُ النَّاسُ.

Muhammad Bin Sallam, in a lengthy Hadeeth from Amir Al-Momineen^{asws}: ‘And Rasool-Allah^{saww} went and I^{asws} lied down in his^{saww} sleeping place awaiting the coming of the people to me^{asws}, until they entered to me^{asws}. When the room was filled up with me^{asws} and them, I^{asws} got up to them with my^{asws} sword and repelled them away from myself^{asws} with what the people had known’.

فلما أصبح ع امتنع بأسه و له عشرون سنة و أقام بمكة وحده مراغما لأهلها حتى أدى إلى كل ذي حق حقه.

When it was morning, he^{asws} defend with his^{asws} prowess, and for him^{asws} were twenty years, and he^{asws} stood at Makkah alone, being hated by its people, until he^{asws} had given back to every one with a right, his right’.⁷⁵¹

مُحَمَّدُ الْوَأَقِدِيُّ وَ أَبُو الْفَرَجِ النَّجْدِيُّ وَ أَبُو الْحُسَيْنِ الْبَكْرِيُّ وَ إِسْحَاقُ الطَّبْرَانِيُّ أَنَّ عَلِيًّا ع لَمَّا عَزَمَ عَلَى الْهِجْرَةِ قَالَ لَهُ الْعَبَّاسُ إِنَّ مُحَمَّدًا مَا حَرَجَ إِلَّا خَفِيًّا وَ قَدْ طَلَبْتُهُ فُرَيْشٌ أَشَدَّ طَلَبٍ وَ أَنْتَ تَخْرُجُ جَهَارًا فِي أَنْثٍ وَ هَوَادِجٍ وَ مَالٍ وَ رِجَالٍ وَ نِسَاءٍ تَقْطَعُ بِهِمُ السَّبَابِيبَ وَ التَّعَابَ مِنْ بَيْنِ قَبَائِلِ فُرَيْشٍ مَا أَرَى لَكَ أَنْ تَمْضِيَ إِلَّا فِي حَفَاةٍ حُرَاعَةٍ

Muhammad Al Waqidy (Wahabi imam), and Abu Al Faraj Al Najdy, and Abu Al Hassan Al Nakry, and Is’haq Al Tabari,

‘When Ali^{asws} had determined upon the emigration, Al-Abbas said to him^{asws}, ‘Muhammad^{saww} did not go out except in concealment and Qureysh have sought him with intense seeking, and you^{asws} are going out openly with furniture, and carriages, and wealth, and men, and women, cutting across wilderness with them, and there are greedy ones from between the tribes of Qureysh. I do not see for you^{asws} that you^{asws} should be going except among the guards of (clan of) Khuza’a’.

فَقَالَ عَلِيُّ ع

إِنَّ الْأَمْنِيَّةَ شَرِيَّةٌ مَوْزُودَةٌ-
 إِنَّ ابْنَ أَمْنَةَ النَّبِيِّ مُحَمَّدًا-
 أَنْخِ الرِّمَامَ وَ لَا تَحْفَ مِنْ عَائِقٍ-
 إِلَيَّ بَرِّي وَائِثُّ وَ بِأَحْمَدِ-
 لَا تَجْزَعَنَّ وَ شُدِّ لِلرَّحِيلِ-
 رَجُلٌ صَدُوقٌ قَالَ عَنْ جِبْرِيلَ-
 فَاللَّهُ يُرِيدُهُمْ عَنِ التَّنْكِيلِ-
 وَ سَبِيلُهُ مُتَلَاحِقٌ بِسَبِيلِي-

Ali^{asws} said (in prose): ‘Surely the death is a drink to arrive. You should not panic and be strong for the departure. The son^{saww} of Aamina^{asws} is the Prophet^{saww} Muhammad^{saww}, a truthful man. He^{saww} says on behalf of Jibraeel^{as}. Relax the reins and do not be fearful from an obstacle, for Allah^{azwj} will Guide them away from the danger. I^{asws} am trusting in my^{asws} Lord^{azwj} and in Ahmad^{saww}, and his^{saww} way joins up with my^{asws} way’.

⁷⁵⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 66 H 6

⁷⁵¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 66 H 6

قَالُوا فَكَمَنْ مَهْلَعُ غُلَامٍ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ فِي طَرِيقِهِ بِاللَّيْلِ فَلَمَّا رَأَهُ سَلَّ سَيْفَهُ وَ نَهَضَ إِلَيْهِ فَصَاحَ عَلِيٌّ صَيْحَةً خَرَّ عَلَى وَجْهِهِ وَ جَلَّ لَهُ بِسَيْفِهِ فَلَمَّا أَصْبَحَ تَوَجَّهَ نَحْوَ الْمَدِينَةِ فَلَمَّا شَارَفَ ضَجْنَانَ أَذْرَكَهُ الطُّلُبُ بِمَآئِنَةِ فَوَارِسٍ وَ قَالُوا يَا عَدُوَّ طُنُنْتَ أَنْتَ نَاجٍ بِالنِّسْوَةِ الْقِصَّةِ.

They said, 'Mahla'a, a slave of Hanzala Bin Abu Sufyan was lying down in his^{asws} path at night. When he saw him^{asws}, he unsheathed his sword and got up to him^{asws}. Ali^{asws} shouted such a shout, he fell upon his face, and he^{asws} threatened him with his^{asws} sword. When it was morning, he^{asws} headed towards Al-Medina. When he^{asws} was overlooking (mount) Zajnan, the searchers came across him^{asws} with eighty horsemen, and they said, 'O treacherous one! Do you^{asws} think you^{asws} will be saved by the women?' – the story".⁷⁵²

وكان الله تعالى قد فرض على الصحابة الهجرة و على علي ع المبيت ثم الهجرة. إنه تعالى قد كان امتحنه بمثل ما امتحن به إبراهيم بإسماعيل و عبد المطلب بعبد الله ثم إن التفدية كانت دابة في الشعب

And Allah^{azwj} the Exalted had Obligated the emigrating upon the companions, and upon Ali^{asws} it was spending the night (on the bed of Rasool-Allah^{saww}, then the emigrating. He^{azwj} the Exalted and He^{azwj} had Tested him^{asws} with the like of what He^{azwj} had Tested Ibrahim^{as} with Ismail^{as}, and Abdul Muttalib^{asws} with Abdullah^{as}, then the redemption was an animal in the mountain pass.

فإن كان بات أبو بكر في الغار ثلاث ليال فإن عليا ع بات على فراش النبي ص في الشعب ثلاث سنين و في رواية أربع سنين.

So, if Abu Bakr had spent three night in the cave, then Ali^{asws} had spent a night upon the bed of the Prophet^{saww}, three years in the mountain pass. And in a report, it was four years.⁷⁵³

الْعُكْبَرِيُّ فِي فَصَائِلِ الصَّحَابَةِ وَ الْقُنُجَكِرْدِيِّ فِي سَلْوَةِ الشَّيْبَعَةِ أَنَّ عَلِيًّا ع قَالَ:

وَقَيْتُ بِنَفْسِي خَيْرَ مَنْ وَطِئَ الْحِصَى -	وَ مَنْ طَافَ بِالْبَيْتِ الْعَتِيقِ وَ بِالْحِجْرِ -
مُحَمَّدٌ لَمَّا خَافَ أَنْ يَمْكُرُوا بِهِ -	فَوَقَاهُ رَبِّي ذُو الْجَلَالِ مِنَ الْمَكْرِ -
وَ بَيْتُ أَرْعِيهِمْ وَ مَا يَلْبَثُونِي -	وَ قَدْ صَبَّرْتُ نَفْسِي عَلَى الْقَتْلِ وَ الْأَسْرِ -
وَ بَاتَ رَسُولُ اللَّهِ فِي الْغَارِ آمِنًا -	وَ ذَلِكَ فِي حِفْظِ الْإِلَهِ وَ فِي سِتْرِ -
أَرَدْتُ بِهِ نَظَرَ الْإِلَهِ تَبْتُلًا -	وَ أَصْمَرْتُهُ حَتَّى أُوسَدَ فِي قَبْرِي -

Al Akbari in (the book) 'Fazaal Al Sahaaba', and Al Fanjakbardi in (the book) 'Salwah Al Shia' –

'Ali^{asws} said (a poem): '*I^{asws} paused myself^{asws} with the best of the ones to tread the gravel, and the ones performing Tawaaf of the Ancient House (Kabah) and with the (Black) Stone, Muhammad^{saww}. When there was fear that he^{saww} would be plotted against, so my^{asws} Lord^{azwj} with the Majesty, Saved him^{saww} from the plot. I^{asws} spent the night taking dealing with them, and they were not disguised from me^{asws}, and I^{asws} had been patient with myself^{asws} upon being killed and captured, and Rasool-Allah^{saww} spent the night in the cave, safe, and that was in the Protection of his^{saww} God^{azwj}, and in secrecy. I^{asws} intended by it the*

⁷⁵² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 66 H 7

⁷⁵³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 66 H 8

Consideration (Help) of God I^{asws} am devoted to, and I^{asws} shall kept it in my^{asws} conscience until I^{asws} lied down in my^{asws} grave” .⁷⁵⁴

و قال عبد الحميد بن أبي الحديد في شرح قول أمير المؤمنين ص فلا تبرءوا مني فإني ولدت على الفطرة و سبقت إلى الإيمان و الهجرة.

And Abdul Hameed Bin Abu Al-Hadeed said in commentary, the words of Amir Al-Momineen^{asws}, ‘So do not disavow from me^{asws} for I^{asws} have been born upon the nature, and I^{asws} preceded to the Eman and the emigration” .⁷⁵⁵

فإن قيل كيف قال إنه سبق إلى الهجرة و معلوم أن جماعة من المسلمين هاجروا قبله منهم عثمان بن مظعون و غيره و قد هاجروا في صحبة النبي ص و تخلف علي ع فبات على فراش رسول الله و مكث أياما يرد الودائع التي كانت عنده ثم هاجر بعد ذلك

If it is said, ‘How come he^{asws} said that he^{asws} preceded to the emigration, and it is known that a group of Muslims had emigrated before him^{asws}, from them being Usman Bin Mazoun and others, and they had emigrated in the company of the Prophet^{saww}, and Ali^{asws} stayed behind and spent the night upon the bed of Rasool-Allah^{saww}, and remained for days returning the deposits (entrustments) which were with him^{asws}, then he^{asws} emigrated after that?’

و الجواب أنه لم يقل و سبقت كل الناس و إنما قال و سبقت فقط و لا يدل ذلك على سبقه للناس كافة و لا شبهة أنه سبق معظم المهاجرين إلى الهجرة و لم يهاجر قبله أحد إلا نفر يسير

And the answer is that he^{asws} did not say: ‘And I^{asws} preceded all the people’, and rather he^{asws} said: ‘And I^{asws} preceded’, only, and that does not point upon his^{asws} preceding the people as a whole, nor is there any doubt in him^{asws} having preceded most of the emigrants to the emigrating, and no one emigrated before he^{asws} did except for a small number” .⁷⁵⁶

و روى المدائني في كتاب الأمثال عن المفضل الضبي أن رسول الله ص لما خرج عن مكة يعرض نفسه على قبائل العرب خرج إلى ربيعة و معه علي و أبو بكر.

And it is reported by Al-Madainy in the book ‘Al-Amsaal’, from Al-Mufazzal Al-Zaby, ‘When Rasool-Allah^{saww} went out from Makkah, he^{saww} had exposed himself^{saww} to the Arab tribes, he^{saww} went out to (tribe of) Rabie, and with him^{saww} was Ali^{asws} and Abu Bakr” .

فأما هجرته إلى الطائف فكان معه علي ع و زيد بن حارثة في رواية أبي الحسن المدائني و لم يكن معهم أبو بكر

As for the emigration to Al-Taif, with him^{saww} were Ali^{asws} and Zayd Bin Harisa. In a report of Abu Al Hassan Al-Madainy, ‘And there did not happen to be Abu Bakr with him^{saww}” .⁷⁵⁷

و أما رواية محمد بن إسحاق فإنه قال كان معه زيد بن حارثة وحده و غاب رسول الله ص إلى بني عامر بن صعصعة و إخوانهم من قيس و غيلان و إنه لم يكن معه إلا علي وحده و ذلك عقيب وفاة أبي طالب

⁷⁵⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 66 H 9

⁷⁵⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 66 H 10

⁷⁵⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 66 H 11

⁷⁵⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 66 H 12

And as for the report of Muhammad Bin Is'haq, he said,

'With him^{saww} was Zayd Bin Haris alone, and Rasool-Allah^{saww} had disappeared to the clan of Aamir Bin Sa'sa and their brethren from (clans of) Qays and Gaylan, and there did not happen to be anyone with him^{saww} except Ali^{asws} along, and that was a consequence of the expiry of Abu Talib^{asws}.

أوحى إلى النبي ص اخرج منها فقد مات ناصرك فخرج إلى بني عامر بن صعصعة و معه علي وحده فعرض نفسه عليهم و سألمهم النصره و تلا عليهم القرآن فلم يجيبوه فعاد ع إلى مكة.

It was Revealed to the Prophet^{saww}: "Go out from it, for your^{saww} helper has died!" So, he^{saww} went out to the clan of Aamir Bin Sa'sa and with him^{saww} was Ali^{asws} alone. So, he^{saww} had exposed himself^{saww} to them and asked them for the help, and he^{saww} recited the Quran to them, but they did not answer him^{saww}, so he^{saww} returned to Makkah.

و كانت مدة غيبته في هذه الهجرة عشرة أيام و هي أول هجرة هاجرها ص بنفسه

And the duration of his^{saww} absence during this emigration was of ten days, and it is the first emigration he^{saww} had emigrated by himself^{saww}.

فأما أول هجرة هاجرها أصحابه و لم يهاجر بنفسه فهجرة الحبشة هاجر فيها كثير من أصحابه إلى بلاد الحبشة منهم في البحر جعفر بن أبي طالب فغابوا عنه سنين ثم قدم عليه منهم من سلم و طالت مدته و كان قدوم جعفر عليه عام فتح خيبر

As for the first emigration his^{saww} companions had emigrated, and he^{saww} did not emigrated by himself^{saww}, it is the emigration to Ethiopia. In it were a lot of his^{saww} companions to the country of Ethiopia, from them being Ja'far^{as} Bin Abu Talib^{asws} in the sea. They were absent from him^{saww} for two years. Then the ones who were safe arrived to him^{saww}, and the period was prolonged, and the arrival of Ja'far^{as} to him^{saww} was in the year Khyber was conquered".⁷⁵⁸

فقال ص ما أدري بأيهما أنا أسر بقدوم جعفر أم بفتح خيبر.

He^{saww} said: 'I^{saww} do not know which of the two I^{saww} am happier with, the arrival of Ja'far^{as} or the conquest of Khyber".⁷⁵⁹

⁷⁵⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 66 H 13

⁷⁵⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 66 H 14

باب 67 أنه ع كان أخص الناس بالرسول ص و أحبهم إليه و كيفية معاشرتهما و بيان حاله في حياة الرسول و فيه أنه ع يذكر متى ما ذكر النبي ص

CHAPTER 67 – HE^{asws} WAS THE MOST SPECIAL OF THE PEOPLE TO THE RASOOL^{saww} AND THEIR MOST BELOVED TO HIM^{saww}, AND THE MODE OF THEIR^{asws} INTERACTIONS, AND EXPLANATION OF HIS^{asws} SITUATIONS DURING THE LIFETIME OF THE RASOOL^{saww}, AND IN IT, HE^{asws} IS MENTIONED WHENEVER THE PROPHET^{saww} IS MENTIONED

1- قب، المناقب لابن شهر آشوب كان أبو طالب و فاطمة بنت أسد ربّيات النبي ص و ربّي النبي و حديجة لعلّي صلوات الله عليهن.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – ‘Abu Talib^{asws} and Fatima^{asws} Bint Asad^{as} were caretakers of the Prophet^{saww}, and the Prophet^{saww} and (Syeda) Khadeeja^{asws} were to Ali^{asws}, may the Salawaat of Allah^{azwj} be upon them^{asws}’.⁷⁶⁰

و سيعث مذاكرة أنه لما ولد علي ع لم يفتح عينيه ثلاثة أيام فجاء النبي ص ففتح عينيه و نظر إلى النبي ص فقال حصني بالنظر و خصصته بالعلم.

And I heard a deliberation that when Ali^{asws} was blessed (to parents), he^{asws} did not open his^{asws} eyes for three days. So, the Prophet^{saww} came and he^{asws} opened his^{asws} eyes. He^{saww} said: ‘He^{asws} specialised me^{saww} with the looking and I^{saww} shall specialise him^{asws} with the knowledge’.⁷⁶¹

تاريخي [تاريخاً] الطبري و البلاذري و تفسير [تفسيراً] التعلبي و الواحدي و شرف النبي و أزيين الخوارزمي و درجات محفوظ البستي و معاري محمد بن إسحاق و معرفة أبي يوسف النسوي أنه قال مجاهد كان من نعمة الله على علي بن أبي طالب ع أن قريناً أصابتهم أزمة شديدة و كان أبو طالب ذا عيال كثير فقال رسول الله ص لحمزة و العباس إن أبا طالب كثير العيال و قد أصاب الناس ما تزون من هذه الأزمة فانطلق بنا نحقق من عياله

(The books) ‘Tareekh’ of Al Tabari and Al Balazuri, and Tafseer of Sa’alby and Al Wahidi, and (the book) ‘Sharaf Al Nabi; and ‘Arbaeen’ of Al Khawarizmi, and ‘Darajaat Mahfouz’ of Al Busty, and ‘Magazy’ of Muhammad Bin Is’haq, and ‘Ma’arifa’ of Abu Yusuf Al Nasawy – Mujahid said,

‘It was from the Favour of Allah^{azwj} upon Ali^{asws} Bin Abu Talib^{asws} that Qureysh were afflicted by severe drought, and Abu Talib^{asws} was with a lot of dependants. Rasool-Allah^{saww} said to Hamza^{asws} and Al-Abbas: ‘Abu Talib^{asws} has a lot of dependants and the people are afflicted by what you can see from this drought. Let us go and lighten from his^{as} dependants’.

فدخلوا عليه و طلبوه بذلك فقال إذا تركتم لي عيلاً فافعلوا ما شئتم فبقي عقيلاً عنده إلى أن مات أبو طالب ثم بقي و خده إلى أن أخذ يوم بدر و أخذ حمزة جعفر فلم يزل معه في الجاهلية و الإسلام إلى أن قتل حمزة و أخذ العباس طالياً و كان معه إلى يوم بدر ثم فقد فلم يعرف له خبر

⁷⁶⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 1 a

⁷⁶¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 1 b

They entered to see him^{as} and sought him^{as} with that. He^{as} said: 'If you leave Aqeel to be for me^{as}, then do whatever you so desire'. So, Aqeel remain with him^{as} until Abu Talib^{asws} died, then he remained along until he was seized on the day of (battle of) Badr. And Hamza^{asws} took Ja'far^{asws}, and he^{as} did not cease to be with him^{as} during the pre-Ismail period until Hamza^{asws} was killed. And Al-Abbas took Talib, and he was with him until the day of (battle of) Badr, then he was lost, and no news is known for him.

وَ أَخَذَ رَسُولُ اللَّهِ ص عَلِيًّا وَ هُوَ ابْنُ سِتِّ سِنِينَ كَسَبَهُ يَوْمَ أَخَذَهُ أَبُو طَالِبٍ فَرَيْتُهُ خَدِيجَةَ وَ الْمُصْطَفَى إِلَى أَنْ جَاءَ الْإِسْلَامَ وَ تَرَبَّيْتُهُمَا أَحْسَنُ مِنْ تَرْبِيَةِ أَبِي طَالِبٍ وَ فَاطِمَةَ بِنْتِ أَسَدٍ فَكَانَ مَعَ النَّبِيِّ ص إِلَى أَنْ مَضَى وَ بَقِيَ عَلِيٌّ بَعْدَهُ.

And Rasool-Allah^{saww} took Ali^{asws}, and he^{asws} was a boy of six years, just like his^{saww} age when Abu Talib^{asws} had taken him^{saww}. Khadeeja^{asws} and Al-Mustafa^{saww} raised him^{asws} until the coming of Al-Islam, and their^{asws} care was better than his^{asws} upbringing by Abu Talib^{asws} and Fatima^{asws} Bint Asad^{as}. He^{asws} was with the Prophet^{saww} until he^{saww} passed away and Ali^{asws} remained after him^{saww}".⁷⁶²

وَ فِي رِوَايَةٍ أَنَّ النَّبِيَّ ص قَالَ: اخْتَرْتُ مِنَ اخْتَارَ اللَّهُ لِي عَلَيْكُمْ عَلِيًّا.

And in a report, 'The Prophet^{saww} said: 'I^{saww} have Chosen the one Allah^{azwj} has Chosen for me^{saww} upon you all, Ali^{asws}'.⁷⁶³

وَ ذَكَرَ أَبُو الْقَاسِمِ فِي اخْتِبَارِ أَبِي رَافِعٍ مِنْ ثَلَاثَةِ طُرُقٍ أَنَّ النَّبِيَّ ص حِينَ تَزَوَّجَ خَدِيجَةَ قَالَ لِعَمِّهِ أَبِي طَالِبٍ إِنِّي أُحِبُّ أَنْ تَدْفَعَ إِلَيَّ بَعْضَ وُلْدِكَ يُعِينُنِي عَلَى أَمْرِي وَ يَكْفِينِي وَ أَشْكُرُ لَكَ بَلَاءَكَ عِنْدِي فَقَالَ أَبُو طَالِبٍ لِحَدِّ أَهْلِهِمْ شِئْتُمْ فَأَخَذَ عَلِيًّا ع.

And Abu Al Qasim mentioned in a Hadeeth of Abu Rafie, from three ways,

'When the Prophet^{saww} married (Syeda) Khadeeja^{asws}, he^{saww} said to his^{saww} uncle^{as} Abu Talib^{asws}: 'I^{saww} would love you^{as} to hand over to me^{saww} one of your^{as} sons to assist me^{saww} upon my^{saww} matter, and suffice me^{saww}, and I^{saww} will thank you for your^{as} favour upon me^{saww}'. Abu Talib^{asws} said: 'Take whichever of them you^{saww} so desire'. So, he^{saww} took Ali^{asws}'.⁷⁶⁴

2 قب، المناقب لابن شهرآشوب لقد عمي من قال إن قوله تعالى وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ أَرَادَ بِهِ نَفْسَهُ لِأَنَّ مِنَ الْخَالِ أَنْ يَدْعُو الْإِنْسَانَ نَفْسَهُ فَالْمُرَادُ بِهِ مَنْ يَجْرِي مَجْرَى أَنْفُسَنَا وَ لَوْ لَمْ يَرِدْ عَلِيًّا وَ قَدْ حَمَلَهُ مَعَ نَفْسِهِ لَكَانَ لِلْكَفَّارِ أَنْ يَقُولُوا حَمَلَتْ مِنْ لَمْ نَشْتَرِطْ وَ خَالَفَتْ شَرْطَكَ وَ إِنَّمَا يَكُونُ لِلْكَلامِ مَعْنَى أَنْ يَرِيدَ بِهِ مَجْرَى أَنْفُسَنَا

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – He has been blinded, one who said that the Words of the Exalted: **and ourselves and yourselves, [3:61]**, he^{saww} intended himself^{saww} with it because it is from the impossibilities that the person would call himself^{saww}. So, the intended with it is the one flowing the flow of 'Ourselves', and if he^{saww} did not intend Ali^{asws}, and he^{saww} had brought him^{asws} with himself^{saww}, it would have been for the Kafirs to say, 'You^{saww} have brought someone not stipulated, and you^{saww} has broken your^{saww} own

⁷⁶² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 1 c

⁷⁶³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 1 d

⁷⁶⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 1 e

conditions (set)', and rather the meaning of the speech means that he^{saww} intended the flow of 'Ourselves'.⁷⁶⁵

قَالَ ابْنُ سِيرِينَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَأْتَتْ مِنِّي وَأَنَا مِنْكَ.

Ibn Sirreen – 'The Prophet^{saww} said to Ali^{asws} Bin Abu Talib^{asws}: 'You^{asws} are from me^{saww} and I^{saww} am from you^{asws}'.⁷⁶⁶

فَصَائِلُ السَّمْعَانِي وَ تَارِيخُ الْخَطِيبِ وَ فِرْدَوْسُ الدَّيْلَمِيِّ عَنِ الْبَرَاءِ وَ ابْنِ عَبَّاسٍ وَ اللَّفْظُ لِابْنِ عَبَّاسٍ عَلَيَّ مِنِّي مِثْلُ رَأْسِي مِنْ بَدَنِي.

(The books) 'Fazaail' of Al Sam'any, and 'Tareekh' of Al Khateeb', and 'Firdows' Al Daylami, from Al Bara'a and Ibn Abbas, and the wording is of Ibn Abbas,

'Ali^{asws} is from me^{saww} like my^{saww} is from my^{saww} body'.⁷⁶⁷

وَ قَوْلُهُ أَنْتَ مِنِّي كَرُوحِي مِنْ جَسَدِي.

And his^{saww} words: 'You^{asws} are from me^{saww} like my^{saww} soul is from my^{saww} body'.⁷⁶⁸

وَ قَوْلُهُ أَنْتَ مِنِّي كَالضُّوْءِ مِنَ الضُّوْءِ.

And his^{saww} words: 'You^{asws} are from me^{saww} like the illumination is from the light'.⁷⁶⁹

وَ قَوْلُهُ أَنْتَ زِيْرِي مِنْ قَمِيصِي.

And his^{saww} words: 'You^{asws} are my^{saww} support (stitches) of my^{saww} shirt'.⁷⁶⁹

وَ سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَعْضِ أَصْحَابِهِ فَذَكَرَ فِيهِ فَقَالَ لَهُ قَائِلٌ فَعَلَيَّْ فَقَالَ ص إِنَّمَا سَأَلْتَنِي عَنِ النَّاسِ وَ لَمْ تَسْأَلْنِي عَن نَفْسِي.

And the Prophet^{saww} was asked about one of his^{saww} companions, so he^{saww} mentioned regarding him. A speaker said to him^{saww}, 'So, (what about) Ali^{asws}?'. He^{saww} said: 'But rather you were asking me^{saww} about the people, and you^{saww} were not asking me^{saww} about my^{saww} self'.⁷⁷⁰

الْبُخَارِيُّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَأْتَتْ مِنِّي وَأَنَا مِنْكَ.

(The book) (Saheeh) of Al-Bukhari – 'The Prophet^{saww} said to Ali^{asws}: 'You^{asws} are from me^{saww} and I^{saww} am from you^{asws}'.⁷⁷⁰

فِرْدَوْسُ الدَّيْلَمِيِّ عَنِ عُمَرَ بْنِ الْخَطِّابِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَأْتَتْ مِنِّي وَأَنَا مِنْهُ وَ هُوَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي.

⁷⁶⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 2 a

⁷⁶⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 2 b

⁷⁶⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 2 c

⁷⁶⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 2 d

⁷⁶⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 2 e

⁷⁷⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 2 f

(The book) 'Firdows' of Al-Daylami – From Imran Bin Al-Husayn, 'The Prophet^{saww} said: 'Ali^{asws} is from me^{saww} and I^{saww} am from him^{asws}, and his^{asws} is guardian of every Momin after me^{saww}'.⁷⁷¹

عَبْدُ اللَّهِ بْنُ شَدَّادٍ أَنَّ النَّبِيَّ صَلَّى قَالَ لَوْ فِدِيَ لَتَقِيمَنَّ الصَّلَاةَ وَ تُؤْتِيَنَّ الرِّكَاعَةَ أَوْ لَأُبْعَثَنَّ عَلَيْكُمْ رَجُلًا كُنْفَسِي.

Abdullah Bin Shaddad – 'The Prophet^{saww} said to a delegation: 'Either you establish the Salat and give the Zakaat, or I^{saww} shall be sending to you a man like myself^{saww}'.⁷⁷²

كِتَابُ الْحَدَائِقِ بِإِسْنَادٍ عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى إِذَا أَرَادَ أَنْ يَشْهَرَ عَلِيًّا فِي مَوْطِنٍ أَوْ مَشْهَدٍ عَلَا عَلَى رَاحِلَتِهِ وَ أَمَرَ النَّاسَ أَنْ يَتَخَفَّضُوا دُونَهُ.

The book 'Al Hadaiq, by the chain from Anas (well-known fabricator) who said,

'It so happened that whenever he^{saww} wanted to publicise Ali^{asws} in any place, or attendance, raised him^{asws} upon his^{saww} ride and instructed the people to be humble below him^{asws}'.⁷⁷³

و فِي شَرَفِ الْمُصْطَفَى أَنَّهُ كَانَ لِلنَّبِيِّ صَلَّى عِمَامَةٌ يَعْتَمُ بِهَا يُقَالُ لَهَا السَّحَابُ وَ كَانَ يَلْبَسُهَا فَكَسَاهَا بَعْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ فَكَانَ رِيًّا أَطْلَعَ عَلِيَّ فِيهَا فَيُقَالُ أَتَاكُمْ عَلِيٌّ فِي السَّحَابِ.

And in (the book) 'Sharah Al-Mustafa^{saww}' – There was a turban for the Prophet^{saww} he^{saww} was wearing, it was called 'Al-Sahaab', and he^{saww} would wear it. Afterwards, Ali^{asws} Bin Abu Talib^{asws} was wearing it. Sometimes Ali^{asws} would emerge in it, and it would be said, 'Ali^{asws} is coming to you all in 'Al-Sahaab''.⁷⁷⁴

الْبَاقِرُ عَ حَرَجَ رَسُولُ اللَّهِ صَلَّى صَ دَاتِ يَوْمٍ وَ هُوَ رَاكِبٌ وَ حَرَجَ عَلِيٌّ وَ هُوَ يَمْشِي فَقَالَ النَّبِيُّ صَلَّى صَ إِذَا أَنْ تَرَكَبَ وَ إِذَا أَنْ تَنْصَرِفَ ثُمَّ ذَكَرَ مَنَاقِبَهُ.

Al-Baqir^{asws}: 'One day Rasool-Allah^{saww} went out and he^{saww} was riding, and Ali^{asws} came out and he^{asws} was walking. The Prophet^{saww} said: 'Either you^{asws} ride or you^{asws} leave'. Then he^{asws} mentioned his^{asws} virtues''.⁷⁷⁵

أَبُو رَافِعٍ إِنَّ رَسُولَ اللَّهِ صَلَّى صَ كَانَ إِذَا جَلَسَ ثُمَّ أَرَادَ أَنْ يَقُومَ لَا يَأْخُذُهُ بِيَدِهِ غَيْرُ عَلِيٍّ وَ إِنَّ أَصْحَابَ النَّبِيِّ صَلَّى صَ كَانُوا يَعْرِفُونَ ذَلِكَ لَهُ فَلَا يَأْخُذُ بِيَدِ رَسُولِ اللَّهِ صَلَّى صَ غَيْرُهُ.

Abu Rafie, 'It was so that whenever Rasool-Allah^{saww} sat down, then wanted to stand up, would not hold a hand of anyone apart from Ali^{asws}, and the companions of the Prophet^{saww} were knowing that being for him^{asws}, so no one would hold a hand of Rasool-Allah^{saww} apart from him^{asws}'.⁷⁷⁶

الْجَمَانِي [الْحَمَّانِي] فِي حَدِيثِهِ كَانَ النَّبِيُّ صَلَّى صَ إِذَا جَلَسَ اتَّكَأَ عَلَى عَلِيٍّ.

⁷⁷¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 2 g

⁷⁷² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 2 h

⁷⁷³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 2 i

⁷⁷⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 2 j

⁷⁷⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 2 k

⁷⁷⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 2 l

Al-Himmany in his Hadeeth, 'The Prophet^{saww}, whenever he^{saww} sat down, would lean upon Ali^{asws}'.⁷⁷⁷

3- قب، المناقب لابن شهر آشوب وَ رُوِيَ أَنَّهُ سَافَرَ وَ مَعَهُ عَلِيٌّ ع وَ عَائِشَةُ فَكَانَ النَّبِيُّ ص يَنَامُ بَيْنَهُمَا فِي لِحَافٍ.

(The book) 'Al-Manaqib of Ibn shehr Ashub, and it is reported, 'He^{saww} travelled and with him^{saww} were Ali^{asws} and Ayesha, and the Prophet^{saww} would sleep between the two in a quilt'.⁷⁷⁸

حِلْيَةُ الْأَوْلِيَاءِ وَ مُسْنَدُ أَبِي يَغْلَى عَبْدَ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ عَلِيٍّ ع قَالَ: أَنَا رَسُولُ اللَّهِ ص حَتَّى وَضَعَ رِجْلَهُ بَيْنِي وَ بَيْنَ فَاطِمَةَ.

(The books) 'Al Hilyat Al Awliya', and 'Musnad' of Abu Ya'la Abdul Rahman Bin Abu Layli,

'From Ali^{asws} having said: 'Rasool-Allah^{saww} came to us until he^{saww} placed his^{saww} legs between me^{asws} and (Syeda) Fatima^{asws}'.⁷⁷⁹

أَنَسَابُ الْأَشْرَافِ قَالَ رَجُلٌ لِابْنِ عُمَرَ حَدَّثَنِي عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَالَ: تُرِيدُ أَنْ تَعْلَمَ مَا كَانَتْ مَنَزِلَتُهُ مِنْ رَسُولِ اللَّهِ ص فَانظُرْ إِلَى بَيْتِهِ مِنْ بُيُوتِ رَسُولِ اللَّهِ ص.

(The book) 'Ansaab Al-Ashraaf' – 'A man said to Ibn Umar, 'Narrated to me about Ali^{asws} Bin Abu Talib^{asws}'. He said, 'You want to know what was his^{asws} status from Rasool-Allah^{saww}, then look at his^{asws} house from the houses of Rasool-Allah^{saww}'.⁷⁸⁰

الْبُخَارِيُّ وَ أَبُو بَكْرٍ بْنُ مُزْدَوِيهِ قَالَ ابْنُ عُمَرَ هُوَ ذَلِكَ بَيْتُهُ أَوْسَطُ بُيُوتِ النَّبِيِّ ص.

Al-Bukhari and Abu Bakr Bin Mardawayh, 'Ibn Abbas said, 'He^{asws} is that one, his^{asws} house in the middle of the houses of the Prophet^{saww}'.⁷⁸¹

حَصَائِصُ النَّظَرِيِّ قَالَ ابْنُ عُمَرَ سَأَلَ رَجُلٌ عُمَرَ بْنَ الْخَطَّابِ عَنْ عَلِيٍّ ع فَقَالَ هَذَا مَنَزِلُ رَسُولِ اللَّهِ ص وَ هَذَا مَنَزِلُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع هَذَا الْمَنَزِلُ فِيهِ صَاحِبُهُ.

(The book) 'Khasaais' – Ibn Umar said, 'A man asked Umar Bin Al-Khattab about Ali^{asws}. He said, 'This is the house of Rasool-Allah^{saww} and this is the house of Ali^{asws} Bin Abu Talib^{asws} with this house, in it is its owner'.⁷⁸²

وَ كَانَ النَّبِيُّ ص إِذَا عَطَسَ قَالَ عَلِيٌّ ع رَفَعَ اللَّهُ ذِكْرَكَ يَا رَسُولَ اللَّهِ فَقَالَ النَّبِيُّ ص أَعْلَى اللَّهُ كَعْبِكَ يَا عَلِيُّ

And the Prophet^{saww}, when he^{saww} sneezed, Ali^{asws} said: 'May Allah^{azwj} Raise your^{saww} mention, O Rasool-Allah^{saww}!' The Prophet^{saww} said: 'May Allah^{azwj} Raise your^{asws} nobility, O Ali^{asws}'.

⁷⁷⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 2 m

⁷⁷⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 3 a

⁷⁷⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 3 b

⁷⁸⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 3 c

⁷⁸¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 3 d

⁷⁸² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 3 e

وَ كَانَ النَّبِيُّ ص إِذَا غَضِبَ لَمْ يَجْتَرِئْ أَحَدٌ أَنْ يُكَلِّمَهُ غَيْرَ عَلِيٍّ وَ أَنَاهُ يَوْمًا فَوَجَدَهُ نَائِمًا فَمَا أَيْقَظَهُ.

And the Prophet^{saww}, when he^{saww} got angered, no one had the courage to speak to him^{saww} apart from Ali^{asws}, and one day he^{saww} came to him^{asws} one day and found him^{asws} sleeping, but did not awaken him^{asws}’.⁷⁸³

وَ مِنْ تَحَنُّنِهِ مَا جَاءَ فِي أَمَالِي الطُّوسِيِّ عَنِ ابْنِ مَسْعُودٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ وَ كَفَّهُ فِي كَفِّ عَلِيٍّ وَ هُوَ يُقْبِلُهَا فَقُلْتُ مَا مَنْزِلَةُ عَلِيٍّ مِنْكَ قَالَ مَنْزِلَتِي مِنَ اللَّهِ.

And from his^{saww} compassion on him^{asws} is what has come in (the book) ‘Amaali’ of Al Tusi, from Ibn Masoud who said,

‘I saw Rasool-Allah^{saww} and his^{saww} was in the hand of Ali^{asws}, and he^{saww} was kissing it, so I said, ‘What is your^{saww} status of Ali^{asws} from you^{saww}?’ He^{saww} said: ‘As my^{saww} status is from Allah^{azwj}’’.⁷⁸⁴

وَ حَدَّثَنِي أَبُو الْعَلَاءِ الْهُمْدَانِيُّ بِإِسْنَادِهِ إِلَى عَائِشَةَ قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ ص التَّرَمَّ عَلِيًّا ع وَ قَبَّلَهُ وَ يَقُولُ بِأَبِي الْوَجِيدِ الشَّهِيدِ.

And it is narrated to me by Abu Al A’ala Al Hamdany, by his chain to Ayesha (well-known fabricatress) who said,

‘I saw Rasool-Allah^{saww} stick to Ali^{asws} and kiss him^{asws} and saying: ‘By my^{saww} father^{as}! The one (and only), the martyr! By my^{saww} father^{as}! The one (and only), the martyr!’’⁷⁸⁵

أَبُو بَصِيرٍ فِي حَدِيثِهِ عَنِ الصَّادِقِ ع أَنَّهُ أَخَذَ يَمْسُحُ الْعَرَقَ عَنْ وَجْهِ عَلِيٍّ وَ يَمْسُحُ بِهِ وَجْهَهُ.

Abu Baseer in his Hadeeth from Al-Sadiq^{asws}: ‘He^{saww} took to wiping the swear from the face of Ali^{asws} and wiped his^{saww} face with it’’.⁷⁸⁶

أَبُو الْعَلَاءِ الْعَطَّارُ بِإِسْنَادِهِ إِلَى عَبْدِ خَيْرٍ عَنْ عَلِيٍّ ع قَالَ: أَهْدَيْتَنِي إِلَى النَّبِيِّ ص فَنُوِّمُ مَوْزٍ فَجَعَلَ يُغَيِّبُ الْمَوْزَةَ وَ يُجْعَلُهَا فِي فَمِي فَقَالَ لَهُ قَائِلٌ إِنَّكَ تُحِبُّ عَلِيًّا قَالَ أَوْ مَا عَلِمْتَ أَنَّ عَلِيًّا مِنِّي وَ أَنَا مِنْهُ.

Abu Al A’ala Al Attar, by his chain to Abd Khayr,

‘From Ali^{asws} having said: ‘A bunch of bananas was gifted to the Prophet^{saww}, so he^{saww}. He^{saww} went on to peel the banana and made it to be in my^{asws} mouth. A speaker said to him^{saww}, ‘You^{saww} love Ali^{asws}’. He^{saww} said: ‘And do you not know that Ali^{asws} is from me^{saww} and I^{saww} am from him^{asws}’’.⁷⁸⁷

تَارِيحُ الْمُطِيبِ فَقَدَ رَسُولَ اللَّهِ ص وَ قَتَّ انْصِرَافِهِ مِنْ بَدْرِ فَتَادَتِ الرِّفَاقُ بَعْضُهُمْ بَعْضًا أ فَيَكُمُ رَسُولُ اللَّهِ حَتَّى جَاءَ رَسُولُ اللَّهِ ص وَ مَعَهُ عَلِيٌّ ع فَقَالُوا يَا رَسُولَ اللَّهِ فَقَدْنَاكَ فَقَالَ إِنَّ أَبَا الْحَسَنِ وَجَدَ مَعْصَاً فِي بَطْنِهِ فَتَخَلَّفْتُ مَعَهُ عَلَيْهِ.

⁷⁸³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 3 f

⁷⁸⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 3 g

⁷⁸⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 3 h

⁷⁸⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 3 i

⁷⁸⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 3 j

(The book) 'Tareekh' of Al-Khateeb – 'Rasool-Allah^{saww} was missed at the time of his^{saww} leaving from (battle of) Badr, so the friends called out to each other, 'Is Rasool-Allah^{saww} among you?', until Rasool-Allah^{saww} came and Ali^{asws} was with him^{saww}. They said, 'O Rasool-Allah^{saww}, we missed you^{saww}!' He^{saww} said: 'Abu Al-Hassan^{asws} found pain in his^{asws} belly, so I^{saww} stayed behind with him^{asws}, upon it''⁷⁸⁸

وَرُوي أَنَّهُ جَرَحَ رَأْسَهُ عَمْرُو بْنُ عَبْدِ وِدِّ يَوْمَ الْخُنْدَقِ فَجَاءَ إِلَى رَسُولِ اللَّهِ ص فَشَدَّهُ وَ نَفَثَ فِيهِ قَبْرًا وَ قَالَ أَيْنَ أَكُونُ إِذَا حُضِبَ هَذِهِ مِنْ هَذِهِ.

And it is reported that his^{asws} head was injured by Amro Bin Abd Wudd on the day of (battle of) Khandaq, so he^{asws} came to Rasool-Allah^{azwj}. He^{saww} tied it and blew on it, and he^{asws} was cured and he^{saww} said: 'Where will I^{saww} be when this (your^{asws} beard) is dyed from this^{asws} (your^{asws}) head?'⁷⁸⁹

وَ كَانَ عَلِيٌّ ع يَنَامُ مَعَ النَّبِيِّ ص فِي سَفَرِهِ فَأَسْهَرَتْهُ الْحُمَى لَيْلَةً أَحَدَتْهُ فَسَهَرَ النَّبِيُّ ص لِسَهْرِ عَلِيٍّ ص فَبَاتَ لَيْلَتَهُ بَيْنَهُ وَ بَيْنَ مُصَلَّاهُ يُصَلِّي ثُمَّ يَأْتِيهِ فَيَسْأَلُهُ وَ يَنْظُرُ إِلَيْهِ حَتَّى أَصْبَحَ بِأَصْحَابِهِ الْعِدَّةَ فَقَالَ اللَّهُمَّ اشْفِ عَلِيًّا وَ عَافِهِ فَإِنَّهُ أَسْهَرَنِي اللَّيْلَةَ بِمَا بِهِ.

And Ali^{asws} used to sleep along with the Prophet^{saww} during his^{saww} journey. The fever kept him^{asws} awake at night he^{saww} had taken him^{asws}. The Prophet^{saww} stayed awake. So, he^{saww} spent the night between him^{asws} and his^{saww} prayer mat, praying, then came to him^{asws}, and asked him^{asws}, and looked at him^{asws} until he^{saww} was with his^{saww} companions in the morning. He^{saww} said: 'O Allah^{azwj}! Heal Ali^{asws} and Grant him^{asws} well-being for it has kept me^{saww} awake at night from what was with him^{asws}'⁷⁹⁰

وَ فِي رِوَايَةٍ قُمْ يَا عَلِيُّ فَقَدْ بَرَأْتَ وَ قَالَ مَا سَأَلْتُ رَبِّي شَيْئًا إِلَّا أَعْطَانِيهِ وَ مَا سَأَلْتُ شَيْئًا إِلَّا سَأَلْتُهُ لَكَ.

And in a report, 'Stand, O Ali^{asws}, for you^{asws} are cured!' And he^{saww} said: 'I^{saww} have not asked my^{saww} Lord^{azwj} of anything except He^{azwj} Granted it, and I^{saww} have not asked Him^{azwj} for anything except I^{saww} asked Him^{azwj} for you^{asws}'⁷⁹¹

أَبُو الرُّبَيْرِ عَنْ أَنَسٍ قَالَ: كُنْتُ أَمْشِي خَلْفَ حِمَارِ رَسُولِ اللَّهِ ص وَ هُوَ يُكَلِّمُ الْحِمَارَ وَ الْحِمَارُ يُكَلِّمُهُ وَ هُوَ يُرِيدُ الْعَابَةَ وَ الْعَيْصَةَ فَلَمَّا دَنَا مِنْهُمَا قَالَ اللَّهُمَّ أَرِنِي إِيَّاهُ اللَّهُمَّ أَرِنِي إِيَّاهُ وَ قَالَ فِي الرَّابِعَةِ اللَّهُمَّ أَرِنِي وَجْهَهُ

Abu Al Zubeyr, from Anas (well-known fabricator) who said,

'I was walking behind a donkey of Rasool-Allah^{saww} and he^{saww} was speaking to the donkey, and the donkey was speaking to him^{saww} and it wanted an oasis. When I went near them, he^{saww} said: 'O Allah^{azwj}! Show him^{asws} to me^{saww}! O Allah^{azwj}! Show him^{asws} to me^{saww}!' And he^{saww} said during the fourth: 'Show me^{saww} his^{asws} face'.

فَإِذَا عَلِيٌّ قَدْ حَرَجَ مِنْ بَيْنِ النَّحْلِ فَانْكَبَ عَلَى النَّبِيِّ ص وَ انْكَبَ رَسُولُ اللَّهِ يُقْبَلُهُ الْحَبْرَ-. وَ كَانَ النَّبِيُّ ص يَقُولُ إِذَا لَمْ يَلْقَ عَلِيًّا أَيْنَ حَبِيبِ اللَّهِ وَ حَبِيبِ رَسُولِهِ.

⁷⁸⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 3 k

⁷⁸⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 3 l

⁷⁹⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 3 m

⁷⁹¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 3 n

And there was Ali^{asws} having come out from between the palm trees. He^{asws} devoted to the Prophet^{saww} and Rasool-Allah^{saww} devoted to kissing his^{asws} (forehead)– the Hadeeth’. And the Prophet^{saww} used to say when he^{saww} did not meet Ali^{asws}: ‘Where is the Beloved of Allah^{azwj} and beloved of Rasool-Allah^{saww}?’⁷⁹²

فَصَائِلُ أَحْمَدَ جَابِرُ الْأَنْصَارِيِّ كُنَّا مَعَ النَّبِيِّ صَ عِنْدَ امْرَأَةٍ مِنْ الْأَنْصَارِ فَصَنَعَتْ لَهُ طَعَاماً فَقَالَ النَّبِيُّ صَ يَدْخُلُ عَلَيْكُمْ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَرَأَيْتَ النَّبِيَّ صَ يَدْخُلُ رَأْسَهُ تَحْتَ الْوَادِي وَيَقُولُ اللَّهُمَّ إِنْ شِئْتَ فَخَوِّلْهُ عَلِيّاً فَدَخَلَ عَلِيّاً فَهَنَأَهُ.

(The book) ‘Fazaail’ of Ahmad – Jabir Al-Ansari, ‘We were with the Prophet^{saww} in the presence of a woman from the Helpers, and she had prepared a meal for him^{saww}. The Prophet^{saww} said: ‘A man from the inhabitants of the Paradise will entered to you all’. I saw the Prophet^{saww} inserting his^{saww} head beneath the valley and saying: ‘O Allah^{azwj}! If You^{azwj} so Desire Make it to be Ali^{asws}’. Ali^{asws} entered, and he^{saww} congratulated him^{asws}’.⁷⁹³

جَامِعُ التِّرْمِذِيِّ وَ إِبَانَةُ الْعُكْبَرِيِّ وَ مُسْنَدُ أَحْمَدَ وَ فَصَائِلُهُ وَ كِتَابُ ابْنِ مَرْذُوقِهِ عَنْ أُمِّ عَطِيَّةَ وَ أَبِي هُرَيْرَةَ وَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَ بَعَثَ عَلِيّاً فِي سَرِيَّةٍ قَالَ فَرَأَيْتُهُ رَافِعاً يَدَيْهِ يَقُولُ اللَّهُمَّ لَا تُمَتِّنِي حَتَّى تُرِنِّي عَلِيّاً.

(The books) ‘Jamie’ of Al Tirmizi, and ‘Ibanah’ of Al Akbari, and ‘Musnad’ of Ahmad, and his (book) ‘Fazaail’, and the book of Ibn Mardawayh, from Umm Atiyya, and Abu Hureyra, and Abdul Rahman Bin Abu Layli, from his father,

‘The Prophet^{saww} sent Ali^{asws} in a battalion, and I saw him^{saww} raising his^{saww} hands saying: ‘O Allah^{azwj}! Do not Cause me^{saww} to die unto You^{azwj} Return Ali^{asws} to me^{saww}’.⁷⁹⁴

4- الْأَرْبَعِينَ عَنِ الْخَطِيبِ إِنَّ النَّبِيَّ صَ قَالَ يَوْمَ الْحَنْدَقِ اللَّهُمَّ إِنَّكَ أَحَدْتَ مِنِّي عُيْبَةَ بْنِ الْحَارِثِ يَوْمَ بَدْرٍ وَ حَمْرَةَ بِنِ عَبْدِ الْمُطَّلِبِ يَوْمَ أُحُدٍ وَ هَذَا عَلِيٌّ فَلَا تَدْعُنِي فَرْداً وَ أَنْتَ خَيْرُ الْوَارِثِينَ.

(The book) ‘Al-Arbaeen’ – From Al-Khateeb, ‘The Prophet^{saww} said on the day of (battle of) Al-Khandaq: ‘O Allah^{azwj}! You^{azwj} Took Ubeyda Bin Al-Haris from me^{saww} on the day of (battle of) Badr, and Hamza Bin Abdul Muttalib^{asws} on the day of (battle of) Ohad, and this is Ali^{asws}, so do not Leave me^{saww} to be alone: **and you are the best of the inheritors [21:89]**’.⁷⁹⁵

وَ مِنْ إِفْشَائِهِ الْأَسْرَارَ عَلَيْهِ مَا رَوَى شَيْبَرِيُّ فِي الْفَرْدَوْسِ قَالَ ابْنُ عَبَّاسٍ قَالَ النَّبِيُّ صَ صَاحِبُ سِرِّي عَلِيٌّ بِنُ أَبِي طَالِبٍ ع.

And from his^{saww} disclosure of the secrets upon him^{asws} is what is reported in (the book) ‘Al-Firdows’. Ibn Abbas said, ‘The Prophet^{saww} said: ‘Keeper of my^{saww} secrets is Ali^{asws} Bin Abu Talib^{asws}’.⁷⁹⁶

التِّرْمِذِيُّ فِي الْجَامِعِ وَ أَبُو يَعْلَى فِي الْمُسْنَدِ وَ أَبُو بَكْرٍ بِنُ مَرْذُوقِهِ فِي الْأَمْثَالِ وَ الْخَطِيبُ فِي الْأَرْبَعِينَ وَ السَّمْعَانِيُّ فِي الْفَصَائِلِ مُسْتَنْدِماً إِلَى جَابِرٍ قَالَ: نَاجَى النَّبِيَّ صَ يَوْمَ الطَّائِفِ عَلِيّاً فَأَطَالَ نَجْوَاهُ فَقَالَ أَحَدُ الرَّجُلَيْنِ لِلْآخَرِ لَقَدْ أَطَالَ نَجْوَاهُ مَعَ ابْنِ عَمِيهِ-

⁷⁹² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 3 o

⁷⁹³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 3 p

⁷⁹⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 3 q

⁷⁹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 4 a

⁷⁹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 4 b

Al Tirmizi in (the book) 'Al Jamie', and Abu Ya'la in (the book) 'Musnad', and Abu Bakr Bin Mardawayh in (the book) 'Al Amaali', and Al Khateeb in (the book) 'Al Arbaeen', and Al Sam'any in (the book) 'Al Fazaail', attributing to Jabir who said,

'The Prophet^{saww} whispered to Ali^{asws} on the day of Al-Taif, and his^{saww} whispering was prolonged. One of the two men (Abu Bakr and Umar) said to the other, 'His^{saww} whispering has been prolonged with the son^{asws} of his^{saww} uncle^{as}'.

و فِي رِوَايَةِ التِّرْمِذِيِّ فَقَالَ النَّاسُ لَقَدْ أَطَالَ نَجْوَاهُ فَبَلَغَ ذَلِكَ النَّبِيَّ ص -

And in a report of Al-Tirmizi, 'The people said, 'His^{saww} whispering has been prolonged!' That reached the Prophet^{saww}'.

و فِي رِوَايَةِ غَيْرِهِ أَنَّ رَجُلًا قَالَ أَتُنَاجِيهِ دُونَ مَا فَقَالَ النَّبِيُّ ص مَا أَتُنَجِّبُهُ وَ لَكِنَّ اللَّهَ انْتَجَاهُ ثُمَّ قَالَ التِّرْمِذِيُّ أَيُّ أَمْرٍ رَبِّي أَتُنَجِّجِي مَعَهُ.

And in another report, 'A man said, 'Are you^{saww} whispering to him^{asws} besides us?' The Prophet^{saww} said: 'I^{saww} am not whispering to him^{asws}, but Allah^{azwj} Whispered to him^{asws}'. Then Al-Tirmizi said, 'I.e. it is a Command of my^{saww} Lord^{azwj} that I^{saww} whisper with him^{asws}'⁷⁹⁷.

الْكَلْبِيُّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص فِي حُطْبَةِ الْوَدَاعِ سَمَوْنِي أَذْنَا وَ زَعَمُوا أَنَّهُ لِكثْرَةِ مُلَازِمَتِهِ إِيَّايَ وَ إِقْبَابِي عَلَيْهِ وَ قَبُولِهِ مِنِّي حَتَّى أَنْزَلَ اللَّهُ تَعَالَى وَ مِنْهُمْ الَّذِينَ يُؤَدُّونَ النَّبِيَّ وَ يَقُولُونَ هُوَ أَذُنٌ.

Al Kalby, from Abu Salih, from Ibn Abbas,

'From the Prophet^{saww} during the farewell sermon: 'They are naming me^{saww} as a 'Hearer', and they are claiming that it is due to a lot in serving me^{saww}, and my^{saww} acceptance upon him^{asws}, and his^{asws} accepting from me^{saww}, until Allah^{azwj} the Exalted Revealed: **And from them are those who are hurting the Prophet and they are saying, 'He is (only) a hearer'. [9:61]**'⁷⁹⁸.

وَ دَخَلَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَى رَسُولِ اللَّهِ ص وَ جَلَسَ عِنْدَ يَمِينِهِ فَتَنَاجَى عِنْدَ ذَلِكَ اثْنَانِ فَقَالَ النَّبِيُّ ص لَا يَتَنَاجَى اثْنَانِ دُونَ الثَّلَاثِ فَإِنَّ ذَلِكَ يُؤْذِي الْمُؤْمِنَ

And Amir Al-Momineen^{asws} entered to see Rasool-Allah^{saww} and sat down on his^{saww} right. The two of them whispered to each other during that. The Prophet^{saww} said: 'No two will whisper besides the third, for that hurt the Momin'.

فَنَزَلَ إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَ الْغُدُونِ وَ مَعْصِيَةِ الرَّسُولِ الْآيَةَ وَ قَوْلُهُ تَعَالَى إِنَّمَا التَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَ أَمْرُهُ ع أَنَّ لَا يُفَارِقُهُ عِنْدَ وَقَائِهِ ذِكْرُهُ الدَّارُفُطِيُّ فِي الصَّحِيحِ.

It was Revealed: **When you consult, then do not consult with the sin, and the aggression, and the disobedience to the Rasool, [58:9]** – the Verse. And Words of the Exalted: **But rather, the secret counsels are from the Satan, for him to grieve those who believe,**

⁷⁹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 4 c

⁷⁹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 4 d

[58:10]. And he^{saww} instructed him^{asws} that he^{asws} should not separate during his^{saww} expiry'. It was mentioned by Al-Daraqutny in (the book) 'Al-Saheeh'.⁷⁹⁹

وَالسَّمْعَانِيُّ فِي الْفَضَائِلِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَزَلْ يَحْتَضِنُهُ حَتَّى فُيَضَ بِيَعْنِي عَلِيًّا.

And Al-Sam'any in (the book) 'Al-Fazaail' – 'The Prophet^{saww} did not cease to hug him^{asws}, meaning Ali^{asws}, until he^{saww} passed away'.⁸⁰⁰

الْأَعْمَشُ عَنْ أَبِي سَلَمَةَ الْهَمْدَانِيِّ وَ سَلْمَانَ قَالَ فُيَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجْرِ عَلِيٍّ ع.

Al-Amsh, from Abu Salama Al Hamdany and Salman^{ra} both said, 'Rasool-Allah^{saww} passed away in the lap of Ali^{asws}'.⁸⁰¹

أَبُو بَكْرٍ بْنُ عِيَّاشٍ وَ ابْنُ الْجَحَافِ وَ عُثْمَانُ بْنُ سَعِيدٍ كُلُّهُمْ عَنْ جُمَيْعِ بْنِ عُثْمَرَ عَنْ عَائِشَةَ أُمِّهَا قَالَتْ وَ لَقَدْ سَأَلْتُ نَفْسُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي كَفِّ عَلِيٍّ فَرَدَّهَا إِلَيَّ فِيهِ.

Abu Bakr Bin Ayyash, and Ibn Al Jahhaf, and Usman Bin Saeed, all of them from Jumie Bin Umeys, from Ayesha (well-known fabricatress) who said,

"The (last) breath of Rasool-Allah^{saww} had flowed in the hand of Ali^{asws}, so he^{asws} returned (rubbed) it to his^{saww} face".⁸⁰²

وَ عَنِ الْمُغَيْرَةِ عَنْ أُمِّ مُوسَى عَنْ أُمِّ سَلَمَةَ قَالَتْ وَ الَّذِي أَحْلِفُ بِهِ إِنْ كَانَ عَلِيٌّ لِأَقْرَبِ النَّاسِ عَهْدًا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ كَلَامِ قَالَتْ فَانْكَبَ عَلَيْهِ عَلِيٌّ فَجَعَلَ يُسَاؤُهُ وَ يُنَاجِيهِ.

And from Al-Mugheira, from Umm Musa, from Umm Salama^{ra} having said, 'By the One^{azwj} I^{ra} am swearing by! Surely Ali^{asws} was the closest of the people with a pact with Rasool-Allah^{saww}!' Then she^{ra} mentioned after some speech, she^{ra} said, 'Ali^{asws} devoted to him^{saww}, and he^{saww} went on to divulge secrets to him^{asws} and whispering to him^{asws}'.⁸⁰³

روى التاريخي في تاريخه و الأصفهاني في حليته عن محمد بن الحنفية أن الذي قذفت به مارية هو خصي اسمه مأبور و كان المقوقس أهدها مع الجاريتين إلى النبي ص فبعث رسول الله ص عليا و أمره بقتله فلما رأى عليا و ما يريد به تكشف حتى بين لعلي ع أنه أجب لا شيء معه مما يكون مع الرجال فكف عنه ع.

It is reported by Al Tarikhy and Al Asfahany in his (book) 'Hulyat', from Muhammad Al Hanafiyya,

'The one who was accused with Mariah (the Coptic), he is the eunuch, his name is Ma'bour, and he had been gifted by Muqawqas along with two slave girls to the Prophet^{saww}. Rasool-Allah^{saww} sent Ali^{asws} and ordered him^{asws} to kill him. When he saw Ali^{asws} and what he^{asws} had intended with him, he uncovered until it was manifested to Ali^{asws} that he was

⁷⁹⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 4 e

⁸⁰⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 4 f

⁸⁰¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 4 g

⁸⁰² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 4 h

⁸⁰³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 4 i

castrated, there was nothing with him from what happens to be with the men. So, Ali^{asws} refrained from (killing) him”⁸⁰⁴.

حَلِيَّةُ الْأَوْلِيَاءِ مُحَمَّدُ بْنُ إِسْحَاقَ بِإِسْنَادِهِ فِي خَبَرٍ أَنَّهُ كَانَ ابْنُ عَمِّ لَهَا يُزَوِّجُهَا فَأَنْقَذَ عَلِيًّا لِيَقْتُلَهُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَكُونُ فِي أَمْرِكَ إِذَا أُرْسَلْتَنِي كَالسِّكِّةِ
الْمُخَمَّاتِ

(The book) ‘Hilyat Al Awliya’ – Muhammad Bin Is’haq, by his chain, in a Hadeeth,

‘He was a cousin of hers (Mariah) visiting her, and he^{sawww} had sent Ali^{asws} to kill him. I (Ali^{asws}) said, ‘O Rasool-Allah^{sawww}! I^{asws} tend to be in your^{sawww} orders, whenever you^{sawww} had sent me^{asws}, like the heated knife’.

وَ فِي رِوَايَةٍ كَالْمِسْمَارِ الْمُخَمَّى فِي الْوَبْرِ وَ لَا يُثْبِتُنِي شَيْءٌ حَتَّى أَمْضِيَ لِمَا أُرْسَلْتَنِي بِهِ أَوْ الشَّاهِدُ يَرَى مَا لَا يَرَى الْعَائِبُ

And in a report: ‘Like the heated nail in the fur, not distracted by anything until I^{asws} continue to what you^{sawww} had sent me^{asws} with, or the one present would see what the absentee would not see’.

فَقَالَ بَلِ الشَّاهِدُ قَدْ يَرَى مَا لَا يَرَى الْعَائِبُ فَأَقْبَلْتُ مُوْتِئِحًا السِّيفَ فَوَجَدْتُهُ عِنْدَهَا فَاحْتَرَطْتُ السِّيفَ فَلَمَّا أَقْبَلْتُ نَحْوَهُ عَرَفَ أَنِّي أُرِيدُهُ فَأَتَى خُذْلَةَ فَرَقِي فِيهَا ثُمَّ رَمَى بِنَفْسِهِ عَلَى قَفَاهُ وَ شَعَرَ بِرِجْلَيْهِ فَإِذَا هُوَ أَحْبَبُ أَمْسَحَ مَا لَهُ بِمَا لِلرَّجُلِ قَلِيلًا وَ لَا كَثِيرًا فَأَعْمَدْتُ سِنْفِي ثُمَّ أَتَيْتُ إِلَى النَّبِيِّ ص فَاحْتَرْتُهُ

He^{asws} said: ‘But the one present had seen what the absentee did not see. So, I^{asws} went collaring the sword, and I^{asws} unsheathed the sword. When I^{asws} went near him, he realised I^{asws} wanted (to kill) him, so he went to a palm tree out of fear in it, then he threw himself upon his hands and raised his legs, and there, he was castrated, clear. There wasn’t for him what tends to be for the men, neither little nor more, so I^{asws} sheathed my^{asws} sword, then went to the Prophet^{sawww} and informed him^{sawww}.

فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي بَصُرْتُ عَنَّا أَهْلَ الْبَيْتِ الْإِمِّيَّانَ.

He^{sawww} said: ‘The Praise is for Allah^{azwj} Who Turned away the Test from us^{asws}, People^{asws} of the Household”⁸⁰⁵.

عَنْ ابْنِ بَابَوَيْهِ عَنِ الصَّادِقِ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ فِي آخِرِ احْتِجَاجِهِ عَلَى أَبِي بَكْرٍ بِثَلَاثٍ وَ عِشْرِينَ خِصْلَةً نَشَدْتُكُمْ بِاللَّهِ هَلْ عَلِمْتُمْ أَنَّ عَائِشَةَ قَالَتْ لِرَسُولِ اللَّهِ ص إِنَّ إِبْرَاهِيمَ لَيْسَ مِنْكَ وَ إِنَّهُ مِنْ فُلَانِ الْقَبْطِيِّ فَقَالَ يَا عَلِيُّ فَادْهَبْ فَاقْتُلْهُ فَقُلْتُ يَا رَسُولَ اللَّهِ إِذَا بَعَثْتَنِي أَكُونُ كَالْمِسْمَارِ الْمُخَمَّى فِي الْوَبْرِ لِمَا أَمَرْتَنِي الْمَعْنَى سَوَاءٌ.

From Ibn Babwayh,

‘From Al-Sadiq^{asws}: ‘Amir Al-Momineen^{asws} said at the end of his^{asws} argumentation against Abu Bakr by twenty-three qualities: ‘We^{asws} adjure you all with Allah^{azwj}! Do you know that Ayesha had said to Rasool-Allah^{sawww}, ‘Ibrahim^{as} isn’t from you^{asws}, and he^{asws} is from so and so, the Coptic’. So, he^{sawww} said: ‘O Ali^{asws}! Go and kill him!’ I^{asws} said: ‘O Rasool-Allah^{sawww}!

⁸⁰⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 a

⁸⁰⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 b

Whenever you^{saww} have sent me^{asws}, I^{asws} have been like the heated nail in the fur to what you^{saww} had ordered me^{asws} – the meaning is the same”.⁸⁰⁶

البُخَارِيُّ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ وَكَانَتْ فَاطِمَةُ تَغْسِلُ الدَّمَ عَنْ وَجْهِهِ وَعَلِيٌّ يَأْتِي بِالْمَاءِ يَرْشُهُ فَأَخَذَ حَصِيرًا فَحَرَقَ فَحَسْنَا بِهِ يَغْنِي النَّبِيَّ ص يَوْمَ أُحُدٍ.

Al Bukhari, from Sahl Bin Sa'ad Al Sa'dy,

‘And (Syeda) Fatima^{asws} was washing the blood from his^{saww} face and Ali^{asws} came with the water, sprinkling it. He^{saww} took a straw mat and burnt it and applied it – meaning the Prophet^{saww}, on the day of (battle of) Ohad”.⁸⁰⁷

تَارِيحُ الطَّبْرِيِّ لَمَّا كَانَ مِنْ وَقَعَةِ أُحُدٍ مَا قَدْ كَانَ بَعَثَ النَّبِيُّ ص عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَقَالَ اخْرُجْ فِي آثَارِ الْقَوْمِ فَانظُرْ مَا يَصْنَعُونَ وَ مَاذَا يُرِيدُونَ فِي كَلَامٍ لَهُ

(The book) ‘Tareekh’ of Al-Tabari – When it happened from the event of (Battle of) Ohad what happened, the Prophet^{saww} Sent Ali^{asws} Bin Abu Talib^{asws}. He^{saww} said: ‘Go out in the tracks of the people (enemies) and look at what they are doing and what they are intending’ – in a speech of his^{saww}.

قَالَ عَلِيٌّ ع فَخَرَجْتُ فِي آثَارِ الْقَوْمِ أَنْظُرُ مَا يَصْنَعُونَ فَلَمَّا جَنَبُوا الْخَيْلَ وَ امْتَطَوْا الْإِبِلَ وَ تَوَجَّهُوا إِلَى مَكَّةَ أَقْبَلْتُ أَصِيحُ يَعْنِي بِأَنْصِرَافِهِمْ.

Ali^{asws} said: ‘I^{asws} went out in the tracks of the people (enemies). I looked at what they were doing. When they had kept aside the horses and knelt the camels and they were heading towards Makkah, I^{asws} came back shouting’ – meaning with their leaving”.

يوم الغدير قوله اللهم وال من والاه الخير.

On the day of Al-Ghadeer, his^{saww} words: ‘O Allah^{azwj}! Befriend the one befriending him^{asws} – the Hadeeth”.⁸⁰⁸

و دعا له يوم خيبر اللهم قه الحر و البرد.

And he^{saww} supplicated for him^{asws} on the day of Khyber: ‘O Allah^{azwj}! Save him^{asws} from the heat and the cold”.⁸⁰⁹

و دعا له يوم المباهلة اللهم هؤلاء أهل بيتي و خاصتي فأذهب عنهم الرجس و طهرهم تطهيرا.

And he^{saww} supplicated for him^{asws} on the day of the Imprecation (Mubahila): ‘O Allah^{azwj}! They^{asws} are People^{asws} of my^{saww} Household, and my^{saww} special ones, so Keep away from them^{asws} the uncleanness and Purify them with a Purification”.⁸¹⁰

⁸⁰⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 c

⁸⁰⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 d

⁸⁰⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 e

⁸⁰⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 f

و دعا له ع لما مرض اللهم عافه و اشفه.

And he^{saww} supplicated for him^{asws} when he^{asws} as ill: 'O Allah^{azwj}! Grant him^{asws} well-being and Heal him^{asws}'.⁸¹¹

و قال أبو رافع إن عليا ع كان كاتب النبي ص إلى من عاهد و وادع و إن صحيفة أهل نجران كان هو كاتبها و عهود النبي ص لا توجد قط إلا بخط علي ع.

And Abu Rafie said, 'Ali^{asws} was a scribe of the Prophet^{saww} to the ones he^{saww} made a pact with, and reconciled, and the agreement of the people of Najran happened, he^{asws} was its scribe, and the pacts of the Prophet^{saww} cannot be found at all except in the handwriting of Ali^{asws}'.⁸¹²

و من ذلك ما رواه أبو رافع أن عليا ع كانت له من رسول الله ص ساعة من الليل بعد العتمة لم تكن لأحد غيره.

And from that is what is reported by Abu Rafie, 'Ali^{asws} had for him^{asws}, from Rasool-Allah^{saww}, a time from the night after the darkness (evening), not happening for anyone apart from him^{asws}'.⁸¹³

تاريخ البلاذري أنه كانت لعلي ع دخلة لم تكن لأحد من الناس.

(The book) 'Tareekh' of Al-Balazuri – There was an entry for Ali^{asws} (to see the Prophet^{saww} which did not happen to be for anyone from the people".⁸¹⁴

مُسْنَدُ الْمُؤَصِّلِيِّ عَبْدُ اللَّهِ بْنُ يَحْيَى عَنْ عَلِيٍّ ع قَالَ: كَانَتْ لِي مِنْ رَسُولِ اللَّهِ ص سَاعَةٌ مِنَ السَّحْرِ آتِيَهُ فِيهَا فَكُنْتُ إِذَا أَتَيْتُ اسْتَأْذَنْتُ فَإِنْ وَجَدْتُهُ يُصَلِّي سَبَّحَ فَقُلْتُ أَذْخُلُ.

(The book) 'Musnad' of Al Mowsily – Abdullah Bin Yahya,

'From Ali^{asws} having said: 'There was for me^{asws}, from Rasool-Allah^{saww}, a time from the pre-dawn, I^{asws} went to him^{saww} during it. So, whenever I^{asws} went, I^{asws} would seek permission, and if I^{asws} found him^{asws}, he^{saww} would send Salawaat and say: 'Enter!''⁸¹⁵

مُسْنَدُ أَحْمَدَ وَ سُنُّ ابْنِ مَاجَةَ وَ كِتَابُ أَبِي بَكْرٍ بْنِ عَبَّاشٍ بِأَسَانِيدِهِمْ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْحَضْرَمِيِّ عَنْ عَلِيٍّ ع قَالَ: كَانَ لِي مِنْ رَسُولِ اللَّهِ ص مَدْخَلَانِ مَدْخَلًا [مَدْخَلًا] بِاللَّيْلِ وَ مَدْخَلًا [مَدْخَلًا] بِالنَّهَارِ وَ كُنْتُ إِذَا دَخَلْتُ عَلَيْهِ وَ هُوَ يُصَلِّي تَنْخَنَخُ لِي.

(The books) 'Musnad' of Ahmad, and 'Sunan' of Ibn Maja, and the book of Abu Bakr Bin Ayyash, by their chains from Abdullah Bin Yahya Al Hazrami,

⁸¹⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 g

⁸¹¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 h

⁸¹² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 i

⁸¹³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 j

⁸¹⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 k

⁸¹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 l

‘From Ali^{asws} having said: ‘There used to be for me^{asws}, from Rasool-Allah^{saww}, two entries – an entry at night and an entry at daytime, and whenever I^{asws} entered to see him^{saww}, and he^{saww} was praying Salat, would clear his^{saww} throat (ahem!) for me^{asws}’.⁸¹⁶

وَقَالَ عَبْدُ الْمُؤْمِنِ الْأَنْصَارِيُّ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ مَنْ كَانَ آتَرَ النَّاسِ عِنْدَ رَسُولِ اللَّهِ ص قَالَ مَا رَأَيْتُ أَحَدًا يَمْنَزِلُهُ عَلَيَّ بِنِ أَبِي طَالِبٍ ع إِذْ كَانَ يَبْعَثُ إِلَيْهِ فِي جَوْفِ اللَّيْلِ فَيَسْتَحْلِي بِهِ حَتَّى يُصْبِحَ هَكَذَا عِنْدَهُ إِلَى أَنْ فَارَقَ الدُّنْيَا.

And Abdul Momin Al Ansari said,

‘I asked Anas Bin Malik (a well-known fabricator), ‘Who was the most impactful of the people in the presence of Rasool-Allah^{saww}?’ He said, ‘I have not seen anyone being at the status of Ali^{asws} Bin Abu Talib^{asws}. If he^{saww} sent for him^{asws} in the middle of the night, he^{saww} would isolate with him^{asws} until morning. Like that it was in his^{saww} presence until he^{saww} separated from the world’.⁸¹⁷

وَمِنْ ذَلِكَ أَنَّهُ قَالَ ص لَا تَجْمَعُوا بَيْنَ اسْمِي وَكُنِّي أَنَا أَبُو الْقَاسِمِ اللَّهُ يُعْطِي وَ أَنَا أَقْسِمُ.

And from that is that he^{saww} said: ‘Do not gather between my^{saww} name and my^{saww} teknonym. I^{saww} am ‘Abu Al-Qasim’. Allah^{azwj} Gives and I^{saww} distribute’.⁸¹⁸

وَ فِي حَدِيثٍ سَمُوا بِاسْمِي وَ كُنُوا بِكُنِّي وَ لَا تَجْمَعُوا بَيْنَهُمَا ثُمَّ إِنَّهُ رَخَّصَ فِي ذَلِكَ لِعَلِيِّ ع وَ لِأَبْنَيْهِ.

And in a Hadeeth, ‘Name by my^{saww} name and teknonym with my^{saww} teknonym, and do not gather between the two’. Then he^{saww} allowed regarding that for Ali^{asws} and for his^{asws} sons^{asws}’.⁸¹⁹

التَّغْلِي فِي تَفْسِيرِهِ وَ السَّمْعَانِي فِي رِسَالَتِهِ وَ ابْنُ الْبَيْع فِي أَصُولِ الْحَدِيثِ وَ أَبُو السَّعَادَاتِ فِي فَصَائِلِ الْعَشْرَةِ وَ الْحَطِيبُ وَ الْبَلَاذْرِيُّ فِي تَارِيخِيهِمَا وَ النَّظْرِيُّ فِي الْخُصَائِصِ بِأَسَانِيدِهِمْ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ وَلَدَكَ غُلَامٌ نَحَلْتُهُ اسْمِي وَ كُنِّي.

Al Sa’alby in his Tafseer, and Al Sam’any in his (book) ‘Risalah’, and Ibn Al Bay’a in (the book) ‘Usool Al Hadeeth’, and Abu Al Sa’daat in (the book) ‘Fazaail Al Ashra’, and Al Khateeb and Al Balazuri in their ‘Tareekh’, and Al Natanzay in (the book) ‘Al Khasaais’, by their chains,

‘From Ali^{asws} having said: ‘Rasool-Allah^{saww} said: ‘If your^{asws} child is a boy, I^{saww} permit for him my^{saww} name and my^{saww} teknonym’.⁸²⁰

وَ فِي رِوَايَةِ السَّمْعَانِيِّ وَ أَحْمَدَ فَسَمَّيَهُ بِاسْمِي وَ كَنِيَهُ بِكُنِّي وَ هُوَ لَهُ رُخْصَةٌ دُونَ النَّاسِ.

And in a report of Al-Sam’any and Ahmad, ‘Name him with my^{saww} name and teknonym him with my^{saww} teknonym’, and it was an allowance for him (Ali^{asws}) besides the people’.⁸²¹

⁸¹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 m

⁸¹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 n

⁸¹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 o

⁸¹⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 p

⁸²⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 q

⁸²¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 r

وَلَمَّا وُلِدَ مُحَمَّدٌ بْنُ الْحَنَفِيَّةِ قَالَ طَلْحَةُ قَدْ جَمَعَ عَلِيٌّ لَوْلَدِهِ بَيْنَ اسْمِ رَسُولِ اللَّهِ وَ كُنْيَتِهِ فَجَاءَ عَلِيٌّ عَ مِنْ يَشْهَدُ لَهُ أَنَّ رَسُولَ اللَّهِ ص رَخَّصَ لِعَلِيٍّ وَخَدَهُ فِي ذَلِكَ وَ حَرَّمَهَا عَلَى أُمَّتِهِ مِنْ بَعْدِهِ.

And when Muhammad Bin Al Hanafiyya was born for him, Talha said,

‘There has gathered for him the name of Rasool-Allah^{saww} and his^{saww} teknonym’. Ali^{asws} came with the ones who testified for him^{asws} that Rasool-Allah^{saww} had allowed for Ali^{asws} alone regarding that and had prohibited that upon his^{saww} community from after him^{saww}’.⁸²²

قَوْلُهُ ص لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ وَاحِدٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يُخْرَجَ رَجُلٌ مِنْ وُلْدِي اسْمُهُ اسْمِي وَ كُنْيَتُهُ كُنْيَتِي.

His^{saww} words: ‘Even if there does not remain from the world except one day, Allah^{azwj} would Prolong that day until there would come out a man from my^{saww} sons^{asws}, his^{asws} name would be my^{saww} name and his^{asws} teknonym would be my^{saww} teknonym’.⁸²³

قَالَ أَنَسٌ بَعَثَ النَّبِيُّ ص عَلِيًّا إِلَى قَوْمٍ عَصَوْهُ فَقَتَلَ الْمُقَاتِلَةَ وَ سَبَى الدَّرِيَّةَ وَ انْصَرَفَ بِهَا فَبَلَغَ النَّبِيَّ ص فُدِّمُوهُ فُتَلِّقَاهُ خَارِجًا مِنَ الْمَدِينَةِ فَلَمَّا لَقِيَهُ اعْتَنَقَهُ وَ قَتَلَ بَيْنَ عَيْنَيْهِ وَ قَالَ يَا بِي وَ أُمِّي مَنْ شَدَّ اللَّهُ بِهِ عَضُدِي كَمَا شَدَّ عَضُدَ مُوسَى بِهَارُونَ.

Anas (well-known fabricator) said,

‘The Prophet^{saww} sent Ali^{asws} to a people who had disobeyed him^{saww}. He^{asws} killed the fighters and captured the offspring and left with them. (News of) his^{asws} arrival reached the Prophet^{saww}, so he^{saww} received him^{asws} outside from Al-Medina. When he^{saww} met him^{asws}, hugged him^{asws} and kissed between his^{asws} eyes and said: ‘By my^{saww} father^{as} and my^{saww} mother^{as}! (You^{asws}) are the one Allah^{azwj} has Strengthen my^{saww} arm with like what He^{azwj} had Strengthened the arm of Musa^{as} by Haroun^{as}’.⁸²⁴

وَ فِي حَدِيثِ جَابِرٍ أَنَّهُ قَالَ لَوْ فُؤِدَ هَوَازِنَ أَمَا وَ الَّذِي نَفْسِي بِيَدِهِ لَيَقِيمَنَّ الصَّلَاةَ وَ لَيُؤْتِيَ الرِّكَاءَةَ أَوْ لَأَبْعَثَنَّ إِلَيْهِمْ رَجُلًا هُوَ مِنِّي كَنَفْسِي فَلَيَضْرِبَنَّ أَعْنَاقَ مُقَاتِلِهِمْ وَ لَيَسْبِيَنَّ ذُرَارِيَهُمْ هُوَ هَذَا وَ أَخَذَ بِيَدِ عَلِيٍّ ع

And in a Hadeeth of Jabir,

‘He^{saww} said to a delegation of (clan of) Hawazin: ‘But, by the One^{azwj} in Whose Hand in my^{saww} soul! You will establish the Salat and give the Zakat, or I^{saww} shall sent a man to them who is from me^{saww} like my^{saww} own self. He^{asws} will strike off the necks of their fighters and capture their offspring. He^{asws} is that one’ – and he^{saww} grabbed a hand of Ali^{asws}.

فَلَمَّا أَقْبَرُوا بِمَا شَرِطَ عَلَيْهِمْ قَالَ مَا اسْتَعْصَى عَلَيَّ أَهْلُ مَمْلَكَةٍ وَ لَا أُمَّةٌ إِلَّا رَمَيْتُهُمْ بِسَهْمِ اللَّهِ عَلَيَّ بِنِ أَبِي طَالِبٍ مَا بَعَثْتُهُ فِي سَرِيَّةٍ إِلَّا رَأَيْتُ جَبْرَيْلَ عَنْ يَمِينِهِ وَ مِيكَائِيلَ عَنْ يَسَارِهِ وَ مَلَكًا أَمَامَهُ وَ سَحَابَةً تُظِلُّهُ حَتَّى يُعْطِيَ اللَّهُ حَبِيبِي النَّصْرَ وَ الظَّفَرَ.

When they had acknowledged with what had been stipulated upon them, he^{saww} said: ‘Neither will a people of a kingdom be insubordinate to me^{saww} nor any community, except

⁸²² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 s

⁸²³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 t

⁸²⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 u

Isaww shall shoot at them with an arrow of Allah^{azwj}, Aliasws Bin Abu Talib^{asws}. Isaww have not sent him^{asws} in any battalion except Isaww saw Jibraeel^{as} on his^{asws} right and Mikaeel^{as} on his^{asws} left, and an Angel in front of him^{asws}, and a cloud shading him^{asws} until Allah^{azwj} Grants to my^{saww} beloved the Help and the victory”.⁸²⁵

وَرَوَى الْحَطِيبُ فِي الْأَرْبَعِينَ خَوْفًا مِنْ ذَلِكَ.

And it is reported by Al-Khateeb in (the book) ‘Al-Arbaeen’ – Approximate from that”.⁸²⁶

عَنْ مُصْعَبِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ قَالَ قَالَ النَّبِيُّ ص لَوْ فُؤِدِ تَقْيِيفِ الْحَبْرِ.

From Mas’ab Bin Abdul Rahman, ‘The Prophet^{saww} said to a delegation of Saqeef’ – the Hadeeth”.⁸²⁷

وَفِي رِوَايَةٍ أَنَّهُ قَالَ مِثْلَ ذَلِكَ لِبَنِي وَلَيْعَةَ ثُمَّ إِنَّهُ ع كَانَ عَيْنِيَّةَ سِرِّهِ.

And in a report, ‘He^{saww} said similar to that to the clan of Walie, then he^{asws} was a receptacle of his^{saww} secrets”.⁸²⁸

رَوَى الْمُؤَفِّقُ الْمَكِّيُّ فِي كِتَابِهِ فِي حَبْرِ طَوِيلٍ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهُ دَخَلَ رَسُولُ اللَّهِ ص وَهُوَ مُخَلَّلٌ أَصَابِعُهُ فِي أَصَابِعِ عَلِيٍّ ع فَقَالَ يَا أُمَّ سَلَمَةَ الْخُرْجِي مِنَ الْبَيْتِ وَأَخْلِيهِ

It is reported by Al Muwaffiq Al Makky in his book, in a lengthy hadeeth,

‘From Umm Salama^{ra}, may Allah^{azwj} Pleased from her^{ra}, ‘Rasool-Allah^{saww} entered and he^{saww} had intertwined his^{saww} fingers in the fingers of Ali^{asws}. He^{saww} said: ‘O Umm Salama^{ra}! Go out from the room and vacate it!’

فَخَرَجْتُ وَ أَقْبَلَا يَتَنَاجَبَانِ بِكَلَامٍ لَا أُدْرِي مَا هُوَ فَأَقْبَلْتُ ثَلَاثَ مَرَّاتٍ فَاسْتَأْذِنُ أَنْ أَلْحَجَّ وَ النَّبِيُّ يَا بِي وَ أَدِنَ فِي الرَّابِعَةِ وَ عَلِيٌّ وَاضِعٌ يَدَيْهِ عَلَى رُكْبَتَيْ رَسُولِ اللَّهِ ص قَدْ أَدْنَى فَاهُ مِنْ أُذُنِ النَّبِيِّ ص وَ فَمُ النَّبِيِّ عَلَى أُذُنِ عَلِيٍّ يَتَسَاوَرَانِ وَ عَلِيٌّ يَقُولُ أَ فَأَمْضِي وَ أَفْعَلُ وَ النَّبِيُّ ص يَقُولُ نَعَمْ

I^{ra} went out and came back. They^{asws} were whispering with a talk I^{ra} did not know what it was. I^{ra} came back three times and sought permission to enter, and the Prophet^{saww} kept refusing, and he^{saww} permitted during the fourth, and Ali^{asws} had placed his^{asws} hands upon the two knees of Rasool-Allah^{saww} and had drawn his^{asws} mouth near to the ear of the Prophet^{saww}, and the mouth of the Prophet^{saww} was upon the ear of Ali^{asws}. They^{asws} were both holding a secret conversation, and Ali^{asws} was saying: ‘Shall I^{asws} go and do so?’ And the Prophet^{saww} was saying: ‘Yes’.

فَقَالَ النَّبِيُّ ص يَا أُمَّ سَلَمَةَ لَا تَلُومِينِي فَإِنَّ جَبْرَيْلَ أَتَانِي مِنَ اللَّهِ يَأْمُرُ أَنْ أُوصِي بِهِ عَلِيًّا مِنْ بَعْدِي وَ كُنْتُ بَيْنَ جَبْرَيْلَ وَ عَلِيٍّ وَ جَبْرَيْلَ عَنْ يَمِينِي فَأَمَرَنِي جَبْرَيْلَ ع أَنْ أَمُرَ عَلِيًّا بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ الْحَبْرِ.

⁸²⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 v

⁸²⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 v

⁸²⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 x

⁸²⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 y

The Prophet^{saww} said: ‘O Umm Salama^{ra}! The Prophet^{saww} said: ‘O Umm Salama^{ra}! Do not blame me^{saww}, for Jibraeel^{as} came to me^{saww} from Allah^{azwj} Commanding that I^{saww} should bequeath with it to Ali^{asws} from after me^{saww}, and I^{saww} was between Jibraeel^{as} and Ali^{asws}, and Jibraeel^{as} was on my^{saww} right. Jibraeel^{as} instructed me^{saww} that I^{saww} should instruct Ali^{asws} with what would be happening up to the Day of Qiyamah’ – the Hadeeth’’.⁸²⁹

وَمِنْ ذَلِكَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَعْلَتَهُ وَبَنَاتَهُ وَبُرْدَهُ وَغَيْرَ ذَلِكَ.

And from that is that the Prophet^{saww} gave him^{asws} his^{saww} armour and entirety of his^{saww} weapons, and his^{saww} sword, and his^{saww} cloak, and other than that’’.⁸³⁰

6- شي، تفسير العياشي عن أبي الجارود عن أبي عبد الله ع في قول الله الَّذِينَ يَلْمُزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ قَالَ ذَهَبَ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ ع فَأَجَرَ نَفْسَهُ عَلَى أَنْ يَسْتَقِي كُلَّ دَلْوٍ يَتَمَرَّ بِحَتَايَاهَا فَجَمَعَ تَمْرًا فَأَتَى بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَابْنُ الرَّحْمَنِ بْنُ عَوْفٍ عَلَى الْبَابِ فَلَمَزَ أَيُّ وَقَعَ فِيهِ

Tafseer Al Ayyashi – From Abu Al Jaroud,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj}: **Those who are taunting the ones from the Momineen who give the charities willingly, [9:79]**, he^{asws} said: ‘Ali Amir Al-Momineen^{asws} went and hired himself^{asws} out to draw water, every bucket for a date of his^{asws} choosing. He^{asws} collected dates and came with these to the prophet^{saww}, and Abdul Rahman Bin Awf was at the door, and he winked, i.e. fell in it.

فَأَنْزَلَتْ هَذِهِ آيَةُ الَّذِينَ يَلْمُزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ إِلَى قَوْلِهِ اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ.

This Verse was Revealed: **Those who are taunting the ones from the Momineen who give the charities willingly, [9:79]** – up to His^{azwj} Words: **Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, Allah will never Forgive them; [9:80]**’’.⁸³¹

7- جاء المجلس للمفيد مُحَمَّدُ بْنُ الْحَسَنِ الْجَوَابِيُّ عَنِ الْمُظَفَّرِ بْنِ جَعْفَرِ الْعَلَوِيِّ عَنِ ابْنِ الْعَبَّاسِ عَنِ أَبِيهِ عَنِ مُحَمَّدِ بْنِ حَاتِمٍ عَنِ سُؤَيْدِ بْنِ سَعِيدٍ عَنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحِيمِ عَنِ ابْنِ مِينَا عَنِ أَبِيهِ عَنِ عَائِشَةَ قَالَتْ جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَسْتَأْذِنُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْذَنَ دَعَاهُ أُخْرَى فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ فَلَمَّا دَخَلَ قَامَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاعْتَنَقَهُ وَقَبَّلَ بَيْنَ عَيْنَيْهِ وَقَالَ يَا أبايَ الْوَحِيدِ السَّهْبِيُّ يَا أبايَ الْوَحِيدِ السَّهْبِيُّ.

(The book) ‘Al Majaalis’ of Al Mufeed – Muhammad Bin Al Hassan Al Jawwany, from Muzaffar Bin Ja’far, from Ibn Ab Ayyash, from his father, from Muhammad Bin Hatim, from Suweyd Bin Saeed, from Muhammad Bin Abdul Raheem, from Ibn Meyna, from his father, from Ayesha (well-known fabricator) who said,

‘Ali^{asws} Bin Abu Talib^{asws} came seeking permission to see the Prophet^{saww}, but he^{saww} did not permit for him^{asws}. So, he^{asws} sought permission another time. The Prophet^{saww} said: ‘Enter, O Ali^{asws}!’ When he^{asws} had entered, Rasool-Allah^{saww} stood up to him^{asws} and hugged him^{asws}

⁸²⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 z

⁸³⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 5 z a

⁸³¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 6

and kissed between his^{asws} eyes and said: 'By my^{saww} father^{as}! The one (and only), the martyr! By my^{saww} father^{as}! The one (and only), the martyr!'"⁸³²

8- عم، إعلام الوری عبَّادُ بْنُ يَعْقُوبَ وَ يَحْيَى بْنُ عَبْدِ الْحَمِيدِ الْحِمَّانِيُّ قَالَا حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عُبَيْدِ اللَّهِ بْنِ أَبِي زَافِعٍ عَنْ جَدِّهِ أَبِي زَافِعٍ قَالَ: إِنَّ رَسُولَ اللَّهِ كَانَ إِذَا جَلَسَ ثُمَّ أَرَادَ أَنْ يَقُومَ لَا يَأْخُذُهُ بِيَدِهِ غَيْرُ عَلِيٍّ وَ إِنَّ أَصْحَابَ النَّبِيِّ ص كَانُوا يَغْرِفُونَ ذَلِكَ لَهُ فَلَا يَأْخُذُ بِيَدِ رَسُولِ اللَّهِ ص أَحَدٌ غَيْرُهُ.

(The book) 'I'lam Al-Wara' – 'Rasool-Allah^{saww}, whenever he^{saww} sat down, then wanted to stand up, would not grab hold of anyone other than Ali^{asws}, and the companions of the Prophet^{saww} were recognising that for him^{asws}, so no one would hold the hand of Rasool-Allah^{saww} apart from him^{asws}'.⁸³³

وَ قَالَ الْحِمَّانِيُّ فِي حَدِيثِهِ كَانَ إِذَا جَلَسَ اتَّكَأَ عَلَى عَلِيٍّ وَ إِذَا قَامَ وَضَعَ يَدَهُ عَلَى عَلِيٍّ ع.

And Al-Himmany said in his Hadeeth, 'When he^{saww} sat down, he^{saww} lean upon Ali^{asws}, and when he^{saww} would stand, would place his^{saww} hand upon Ali^{asws}'.⁸³⁴

9- كشف، كشف الغمة نقلت من الأحاديث التي جمعها العرُّ المحدث زوى المنصور عن أبيه محمد بن علي عن جده علي بن عبد الله بن العباس قال: كنت أنا و أبي العباس بن عبد المطلب رضي الله عنهم جالسين عند رسول الله ص إذ دخل علي بن أبي طالب ع فسلم فرَدَّ عَلَيْهِ رَسُولُ اللَّهِ ص السَّلَامَ وَ بَشَّرَ بِهِ وَ قَامَ إِلَيْهِ وَ اعْتَنَقَهُ وَ قَبَّلَ بَيْنَ عَيْنَيْهِ وَ أَجْلَسَهُ عَنْ يَمِينِهِ

(The book) 'Kashf Al Ghumma' – We copied from the Ahadeeth which were collected by the honourable narrator, reported by Al Mansour, from his father Muhammad Bin Ali, from his grandfather Ali Bin Abdullah Bin Al Abbas who said,

'I and my father Al-Abbas son of Abdul Muttalib^{asws} were seated in the presence of Rasool-Allah^{saww} when Ali^{asws} Bin Abu Talib^{asws} entered. He^{asws} greeted and Rasool-Allah^{saww} responded the greeting to him^{asws} and smiled with him^{asws}, and stood up to him^{asws}, and hugged him^{asws}, and kissed between his^{asws} eyes, and made him^{asws} to be seated on his^{asws} right'.

فَقَالَ الْعَبَّاسُ أُحِبُّ هَذَا يَا رَسُولَ اللَّهِ قَالَ يَا عَمَّ رَسُولَ اللَّهِ وَ اللَّهُ اللَّهُ أَشَدُّ حُبًّا لَهُ مِنِّي إِنَّ اللَّهَ جَعَلَ ذُرِّيَّةَ كُلِّ نَبِيٍّ فِي صُلْبِهِ وَ جَعَلَ ذُرِّيَّتِي فِي صُلْبِ هَذَا.

Al-Abbas said, 'Do you love this one, O Rasool-Allah^{saww}?' He^{saww} said: 'O uncle of Rasool-Allah^{saww}! By Allah^{azwj}, Allah^{azwj} is of more intense Love for him^{asws} than me^{saww}. Allah^{azwj} has Made offspring of every Prophet^{as} to be in his^{as} Sulb and Made my^{saww} offspring to be in the Sulb of this one'.⁸³⁵

وَ مِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنْ أَبِيهِ قَالَ: اجْتَمَعَ عَلِيُّ وَ جَعْفَرُ وَ زَيْدُ بْنُ حَارِثَةَ فَقَالَ جَعْفَرُ أَنَا أَحَبُّكُمْ إِلَى رَسُولِ اللَّهِ ص وَ قَالَ عَلِيُّ أَنَا أَحَبُّكُمْ إِلَى رَسُولِ اللَّهِ ص وَ قَالَ زَيْدُ أَنَا أَحَبُّكُمْ إِلَى رَسُولِ اللَّهِ ص قَالَ فَأَنْطَلِقُوا بِنَا إِلَى رَسُولِ اللَّهِ ص فَسَأَلَهُ

And from (the book) 'Manaqib' of Al Khawarizmy, from Usama Bin Zayd, from his father who said,

⁸³² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 7

⁸³³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 8 a

⁸³⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 8 b

⁸³⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 9 a

'Ali^{asws}, and Ja'far^{as}, and Zayd Bin Harisa gathered. Ja'far^{as} said, 'I^{as} am most beloved of you all to Rasool-Allah^{saww}'. And Ali^{asws} said: 'I^{asws} am most beloved of you all to Rasool-Allah^{saww}'. And Zayd said, 'I am most beloved of you all to Rasool-Allah^{saww}'. He said, 'Let us go to Rasool-Allah^{saww} and ask him^{saww}'.

قَالَ أُسَامَةُ فَاسْتَأْذَنُوا عَلَى رَسُولِ اللَّهِ صَ وَأَنَا عِنْدَهُ قَالَ اخْرُجْ فَإِنَّا نَنْظُرُ مَنْ هَؤُلَاءِ فَخَرَجْتُ ثُمَّ جِئْتُ فَقُلْتُ هَذَا جَعْفَرٌ وَعَلِيٌّ وَزَيْدٌ بَنُ خَارِجَةَ يَسْتَأْذِنُونَ
قَالَ ائْذَنُ لَهُمْ

Usama (the narrator) said, 'They sought permission to see Rasool-Allah^{saww} and I was in his^{saww} presence. He^{saww} said: 'Go out and look who they are'. I went out, then I came and said, 'This is Ja'far^{as}, and Ali^{asws} and Zayd Bin Harisa. They are seeking permission'. He^{saww} said: 'Permit for them'.

فَدَخَلُوا فَقَالُوا يَا رَسُولَ اللَّهِ جِئْنَا نَسْأَلُكَ مَنْ أَحَبُّ النَّاسِ إِلَيْكَ قَالَ فَاطِمَةُ قَالُوا إِنَّمَا نَسْأَلُكَ عَنِ الرِّجَالِ

They entered and said, 'O Rasool-Allah^{saww}! We have come to ask you^{saww}, who is the most beloved of the people to you^{saww}'. He^{saww} said: '(Syeda) Fatima^{asws} is!' They said, 'But rather, we are asking about the men'.

قَالَ أَمَا أَنْتَ يَا جَعْفَرُ فَيُشْبِهُ خَلْقَكَ خَلْقِي وَخُلُقَكَ خُلُقِي وَأَنْتَ آلِي وَمِنْ شَجَرَتِي وَأَمَا أَنْتَ يَا عَلِيُّ فَخَتَنِي وَأَبُو وُلْدِي وَمِثِّي وَآلِي وَأَحَبُّ
الْقَوْمِ إِلَيَّ.

He^{saww} said: 'As for you^{as}, O Ja'far^{as}! Your^{as} physique resembles my^{saww} physique, and your^{as} mannerisms are my^{saww} manners, and you^{as} are of my^{saww} clan, and from my^{saww} (family) tree. And as for you^{asws}, O Ali^{asws}! You^{asws} are my^{saww} son-in-law, and father^{asws} of my^{saww} (grand) sons^{asws}, and are from me^{saww}, and of my^{saww} (family) tree, and the most beloved of the people to me^{saww}'.⁸³⁶

وَقَرِيبٌ مِنْهُ مَا نَقَلْتُهُ مِنْ مُسْنَدِ أَحْمَدَ حِينَ احْتَصَمَ عَلِيُّ وَجَعْفَرٌ وَزَيْدٌ فِي ابْنَةِ حَمْرَةَ وَفَضَى بِهَا لِخَالَتَيْهَا قَالَ لِعَلِيٍّ ع أَنْتَ مِثِّي وَأَنَا مِنْكَ وَقَالَ لَجَعْفَرٍ
أَشْبَهْتَ خَلْقِي وَخُلُقِي وَقَالَ لَزَيْدٍ أَنْتَ أَحْوَنَا وَمَوْلَانَا.

And near it is what I copied from (the book) 'Musnad' of Ahmad,

'When Ali^{asws}, and Ja'far^{as}, and Zayd disputed regarding a daughter of Hamza^{asws} and she was judged with to be for her maternal uncle. He^{saww} said to Ali^{asws}: 'You^{asws} are from me^{saww} and I^{saww} am from you^{asws}'. And he^{saww} said to Ja'far^{as}: 'You^{as} resemble my^{saww} physique and my^{saww} manners'. And he^{saww} said to Zayd: 'You are our brother and our friend''.⁸³⁷

وَمِنْهُ عَن عَائِشَةَ قَالَتْ إِنَّ النَّبِيَّ ص التَّرَمَّ عَلَيَّ وَأَقْبَلَهُ وَيَقُولُ بِأَبِي الْوَحِيدُ الشَّهِيدُ.

And from him, from Ayesha (well-known fabricator) who said,

⁸³⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 9 b

⁸³⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 9 c

‘The Prophet^{saww} grabbed hold of Ali^{asws} and kissed him^{asws} (on forehead) and said: ‘By my^{saww} father^{as}! The one (and only), the martyr!’⁸³⁸

مِنْهُ عَنْ أُمِّ عَطِيَّةَ أَنَّ رَسُولَ اللَّهِ ص بَعَثَ عَلِيًّا فِي سَرِيَّةٍ قَالَتْ فَرَأَيْتُهُ زَافِعًا يَدِيهِ يَقُولُ اللَّهُمَّ لَا تُمْنِي حَتَّى تُرِنِّي عَلِيًّا.

From him, from Umm Atiyya,

‘Rasool-Allah^{saww} sent Ali^{asws} in a battalion. She (the narrator) said, ‘I saw him^{saww} raising his^{saww} hands saying: ‘O Allah^{azwj}! Do not Cause me^{saww} to die until You^{azwj} show me^{saww} Ali^{asws}’⁸³⁹.

و مثله: في كتاب البواقيت لأبي عمر الزاهد حتى تريني وجه علي.

And similar to it is in the book ‘Yawaqit’ of Abu Umar Al-Zahid: ‘Until You^{azwj} Show me^{saww} the face of Ali^{asws}’⁸⁴⁰.

و مِنَ الْمَنَاقِبِ قَالَ وَ أَحْبَبْنَا بِهَذَا الْحَدِيثِ عَلِيًّا الْإِمَامَ الْخَافِظُ سَلِيمَانُ بْنُ إِبْرَاهِيمَ الْأَصْمَهَانِيُّ مَرْفُوعاً إِلَى عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ص وَ هُوَ فِي بَيْتِي لَمَّا خَضِرَهُ الْمَوْتُ ادْعُوا لِي حَبِيبِي فَدَعَوْتُ أَبَا بَكْرٍ فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ص ثُمَّ وَضَعَ رَأْسَهُ ثُمَّ قَالَ ادْعُوا لِي حَبِيبِي

And from ‘Al Manaqib’ who said, ‘And we were informed with this Hadeeth ‘Aaliya’ of the imam, the memoriser Suleyman Bin Ibrahim Al Asfahany, raising to Ayesha (well-known fabricator) who said,

‘Rasool-Allah^{saww} said while he^{saww} was in my house, then the death presented to him^{saww}: ‘Call my^{saww} beloved to me’. I called Abu Bakr. Rasool-Allah^{saww} looked at him, then placed down his^{saww} head. Then he^{saww} said: ‘Call my^{saww} beloved to me^{saww}’.

فَقُلْتُ وَتِلْكَمُ ادْعُوا لَهُ عَلِيٌّ بِنَ أَبِي طَالِبٍ ع فَوَ اللَّهُ مَا يُرِيدُ غَيْرُهُ فَلَمَّا رَأَهُ فَجَحَّ لَهُ التَّوْبَ الَّذِي كَانَ عَلَيْهِ ثُمَّ أَدْخَلَهُ فِيهِ فَلَمْ يَزَلْ يَحْتَضِنُهُ حَتَّى قُبِضَ وَ يَدُهُ عَلَيْهِ.

I said, ‘Woe be unto you all! Call Ali^{asws} Bin Abu Talib^{asws} to him^{saww}. By Allah^{azwj}, he^{saww} does not intend any other than him^{asws}’. When he^{saww} saw him^{asws}, he^{saww} moved away the sheet which was upon him^{saww}, then inserted him^{asws}. He^{saww} did not cease hugging him^{asws} until he^{saww} passed away and his^{saww} hand was upon him^{asws}’⁸⁴¹.

وَ مِنْهُ عَنْ أَبِي بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ذَاتَ يَوْمٍ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَحْبَبَ أَرْبَعَةً مِنْ أَصْحَابِي أَحْبَبَنِي أَنَّهُ يُحِبُّهُمْ قَالَ فَعُلْنَا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ فَإِنَّ مِنْهُمْ عَلِيًّا

And from him, from Abu Bureyda, from his father who said,

‘Rasool-Allah^{saww} said to us one day: ‘Allah^{azwj} has Commanded me^{saww} to love four of my^{saww} companions. He^{azwj} Informed me^{saww} that He^{azwj} Loves them’. We said, ‘Who are they, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Surely Ali^{asws} is from them’.

⁸³⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 9 d

⁸³⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 9 e

⁸⁴⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 9 f

⁸⁴¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 9 g

ثُمَّ ذَكَرَ ذَلِكَ فِي الْيَوْمِ الثَّانِي مِثْلَ مَا قَالَ فِي الْيَوْمِ الْأَوَّلِ فَقُلْنَا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ إِنَّ عَلِيًّا مِنْهُمْ

Then he^{saww} mentioned that during the second day, like what he^{saww} had said during the first. We said, 'Who are they, O Rasool-Allah^{saww}?' He^{saww} said: 'Surely, Ali^{asws} is from them'.

قَالَ مِثْلَ ذَلِكَ فِي الْيَوْمِ الثَّالِثِ فَقُلْنَا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ إِنَّ عَلِيًّا مِنْهُمْ وَ أَبَا ذَرٍّ الْغِفَارِيِّ وَ الْمِقْدَادَ بْنَ الْأَسْوَدِ الْكِنْدِيِّ وَ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُمْ.

He^{saww} said like that during the third day. We said, 'Who are they, O Rasool-Allah^{saww}?' He^{saww} said: 'Surely, Ali^{asws} is from them, and (so is) Abu Zarr Al-Ghifari^{ra}, and Al-Miqdad^{ra} Bin Al-Aswad Al-Kindy, and Salman Al-Farsi^{ra}, may Allah^{azwj} be Pleased from them''⁸⁴²

وَ مِنْهُ عَنْ رَجَالِهِ عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ص لَوْ فِدَى ثَقِيفٍ حِينَ جَاءُوهُ لَتَسْلِمُنَّ أَوْ لَيَبْعَثَنَّ اللَّهُ رَجُلًا مِنِّي أَوْ قَالَ مِثْلَ نَفْسِي فَلَيَضْرِبَنَّ أَعْنَاقَكُمْ وَ لَيَسْبِغَنَّ ذَرَارِيَكُمْ وَ لَيَأْخُذَنَّ أَمْوَالَكُمْ

And from him, from his men, from Al Muttalib Bin Abdullah who said,

'Rasool-Allah^{saww} said to a delegation of Saqeef when they came to him^{saww}: 'Either you will submit (be Muslims) or Allah^{azwj} will Send a man from me^{saww}' – or said: 'Like myself^{saww}, so he^{asws} will strike off your necks and capture your offspring and seize your wealth!'

فَقَالَ عُمَرُ بْنُ الْخَطَّابِ قَوْلَ اللَّهِ مَا تَمَنَيْتُ الْإِمَارَةَ إِلَّا يَوْمَئِذٍ جَعَلْتُ أَنْصِبُ صَدْرِي لَهُ رَجَاءً أَنْ يَقُولَ هُوَ هَذَا قَالَ فَالْتَمَعْتُ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَأَخَذَهُ بِيَدِهِ فَقَالَ هُوَ هَذَا هُوَ هَذَا.

Umar Bin Al-Khattab said, 'By Allah^{azwj}! I did not wish for the governance except on that day. A desire for it was instilled in my chest that he^{saww} would say: 'He is this one (Umar)'. But he^{saww} turned towards Ali^{asws} Bin Abu Talib^{asws}, grabbed his^{asws} hand and said: 'He^{asws} is this one! He^{asws} is this one!''⁸⁴³

وَ مِنْهُ عَنِ ابْنِ عَبَّاسٍ قَالَ: عَلِيٌّ مِنِّي مِثْلُ رَأْسِي مِنْ جَسَدِي.

And from him, from Ibn Abbas, 'He^{saww} said: 'Ali^{asws} is from me^{saww} like my^{saww} head is from my^{saww} body''⁸⁴⁴

وَ مِنْهُ عَنْ سُلَيْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ جَدِّهِ عَنِ عَلِيٍّ ع قَالَ: مَرِضْتُ مَرَضًا فَعَادَنِي رَسُولُ اللَّهِ ص فَدَخَلَ عَلَيَّ وَ أَنَا مُضْطَجِعٌ فَأَتَى إِلَى جُنْبِي ثُمَّ سَجَّانِي بِتَوْبِهِ فَلَمَّا رَأَى قَدْ ضَعُفْتُ قَامَ إِلَى الْمَسْجِدِ

And from him, from Suleyman Bin Abdullah Bin Al Haris, from his grandfather,

'From Ali^{asws} having said: 'I^{asws} was ill with an illness, and Rasool-Allah^{azwj} consoled me^{asws}. He^{saww} entered to see me^{asws} and I^{asws} was lying down. He^{saww} came to my^{asws} side, then

⁸⁴² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 9 h

⁸⁴³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 9 i

⁸⁴⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 9 j

covered me^{asws} with his^{saww} cloth. When he^{saww} saw me^{asws} to have weakened, he^{saww} stood up to go to the Masjid.

فَصَلَّى فَلَمَّا قَضَى صَلَاتَهُ جَاءَ فَرَفَعَ الثَّوْبَ عَنِّي ثُمَّ قَالَ قُمْ يَا عَلِيُّ فَقَدْ بَرَأْتَ فَمُنَّمْتُ كَأَنِّي مَا اشْتَكَيْتُ قَبْلَ ذَلِكَ فَقَالَ صَ مَا سَأَلْتُ رَبِّي عَزَّ وَ جَلَّ شَيْئاً إِلَّا أَعْطَانِي وَ مَا سَأَلْتُ شَيْئاً إِلَّا سَأَلْتُ لَكَ.

He^{saww} prayed Salat. When he^{saww} had fulfilled his^{saww} Salat, he^{saww} came and raised the cloth away from me^{asws}, then said: ‘Stand, O Ali^{asws}, for you^{asws} have been cured’. I^{asws} stood up as if I^{asws} hadn’t had any complaint before that’. He^{saww} said: ‘I^{saww} have not asked my^{saww} Lord^{azwj} Mighty and Majestic for anything except He^{azwj} Granted me^{asws}, and I^{saww} have not asked for anything except I^{saww} have asked for you^{asws} (as well)’.⁸⁴⁵

وَ مِنْهُ عَنِ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَ أَنَا وَ عَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ وَ النَّاسُ مِنْ أَشْجَارٍ شَتَّى.

And from him, from Jabir who said,

‘Rasool-Allah^{saww} said: ‘I^{saww} and Ali^{asws} are from one tree and the people are from various trees’.⁸⁴⁶

وَ مِنْهُ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ عَنْ أَبِي عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ قَالَ: قَالَ رَسُولُ اللَّهِ صَ يَوْمَ الْخَنْدَقِ اللَّهُمَّ إِنَّكَ أَخَذْتَ مِنِّي عُيْبَةً بِنَ الْحَارِثِ يَوْمَ بَدْرٍ وَ حَمْرَةَ بِنَ عَبْدِ الْمُطَّلِبِ يَوْمَ أُحُدٍ وَ هَذَا عَلِيٌّ فَ لا تَذَرْنِي فَرْداً وَ أَنْتَ خَيْرُ الْوَارِثِينَ.

And from him, from Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} having said: ‘Rasool-Allah^{saww} said on the day of (battle of) Al-Khandaq: ‘O Allah^{azwj}! You^{azwj} have Taken from me^{saww} Ubeyda Bin Al-Haris on the day of Badr, and Hamza^{asws} Bin Abdul Muttalib^{asws} on the day of Ohad, and this is Ali^{asws}, so **Do not leave me as an individual, and you are the best of the inheritors [21:89]**’.⁸⁴⁷

وَ مِنْهُ عَنِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَ وَ كَانَتْ أَلْطَفَ نِسَائِهِ وَ أَشَدَّهُنَّ لَهُ حُباً قَالَ وَ كَانَ لَهَا مَوْئِلٌ يَحْتَضِنُهَا وَ رَبَّاهَا وَ كَانَ لا يُصَلِّي صَلَاةً إِلَّا سَبَّ عَلِيّاً وَ شَتَّمَهُ

And from him, from Umm Salama^{ra}, wife^{ra} of the Prophet^{saww}, and she^{ra} was the kindest of his^{saww} wives and the most intense of love for him^{saww}. And there was a slave for her^{ra} who was good to her^{ra} and take care of her^{ra}, and he would not pray any Salat except he would revile Ali^{asws} and insult him^{asws}.

فَقَالَتْ يَا أَبَتِ مَا حَمَلَكَ عَلَى سَبِّ عَلِيٍّ قَالَ لِأَنَّهُ قَتَلَ عُثْمَانَ وَ شَرَكَ فِي دَمِهِ

She^{ra} said, ‘O father! What carries you upon reviling Ali^{asws}?’ He said, ‘Because he^{asws} killed Usman, and participated in (shedding) his blood’.

قَالَتْ أَمَا إِنَّهُ لَوْ لا أَنَّكَ مَوْلَايَ وَ رَبِّيَنِي وَ أَنَّكَ عِنْدِي بِمَنْزِلَةِ وَالِدِي مَا حَدَّثْتُكَ بِسِرِّ رَسُولِ اللَّهِ صَ وَ لَكِنِ اجْلِسْ حَتَّى أُحَدِّثَكَ عَنْ عَلِيٍّ وَ مَا رَأَيْتُهُ

⁸⁴⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 9 k

⁸⁴⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 9 l

⁸⁴⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 9 m

She^{ra} said, 'But, had you not been my^{ra} slave and my^{ra} care-taker, and you^{ra} are in my^{ra} presence at the status of my^{ra} father. I^{ra} will not narrated to you with a secret of Rasool-Allah^{saww}, but be seated until I^{ra} narrate to you about Ali^{asws} and what I^{ra} have seen.

أَقْبَلَ رَسُولُ اللَّهِ ص وَكَانَ يَوْمِي وَإِنَّمَا كَانَ يُصِيبُنِي فِي تِسْعَةِ أَيَّامٍ يَوْمٌ وَاحِدٌ فَدَخَلَ النَّبِيُّ ص وَهُوَ مُحَلَّلٌ أَصَابِعُهُ فِي أَصَابِعِ عَلِيٍّ وَاضِعاً يَدَهُ عَلَيْهِ فَقَالَ يَا أُمَّ سَلَمَةَ اخْرُجِي مِنَ الْبَيْتِ وَأَخْلِيهِ لَنَا

Rasool-Allah^{saww} came, and it was my^{ra} day, and rather it would be mine^{ra}, a day in nine days. The Prophet^{saww} entered and he^{saww} had intertwined his^{saww} fingers in the fingers of Ali^{asws}, placing his^{saww} hand upon his^{asws}. He^{saww} said: 'O Umm Salama^{ra}! Got out from the house and vacate it for us^{asws}'.

فَخَرَجْتُ وَ أَقْبَلَا يَتَنَاجِيَانِ فَأَسْمَعُ الْكَلَامَ وَ لَا أَدْرِي مَا يَقُولَانِ حَتَّى إِذَا قُلْتُ قَدْ انْتَصَفَ النَّهَارُ وَ أَقْبَلْتُ فَقُلْتُ السَّلَامُ عَلَيْكُمْ أَلَيْحَ فَقَالَ النَّبِيُّ ص لَا تَلْجِي وَ ارْجِعِي مَكَانَكَ

I^{ra} went out and they^{asws} both went on to hold a secret conversation. I^{ra} heard the talk and did not know what they^{asws} were saying, until when I^{ra} said (to myself^{ra}), 'It has been half the day', and I^{ra} came back. I^{ra} said, 'The greetings be unto you^{saww}! Can I^{ra} enter?' The Prophet^{saww} said: 'Do not enter and return to your^{ra} place'.

ثُمَّ تَنَاجَى طَوِيلًا حَتَّى قَامَ عَمُودُ الظُّهْرِ فَقُلْتُ ذَهَبَ يَوْمِي وَ شَعَلَهُ عَلَيَّ فَأَقْبَلْتُ أَمَشِي حَتَّى وَقَفْتُ عَلَى الْبَابِ فَقُلْتُ السَّلَامُ عَلَيْكُمْ أَلَيْحَ فَقَالَ النَّبِيُّ ص لَا تَلْجِي

Then they^{asws} both whispered to each other for a long time until the pillars of afternoon were established. I^{ra} said (to myself^{ra}), 'My^{ra} day is gone, and Ali^{asws} has pre-occupied him^{saww}'. So, I^{ra} came back walking until I^{ra} paused at the door. I^{ra} said, 'The greetings be unto you^{saww}! Can I^{ra} enter?' The Prophet^{saww} said: 'Do not enter'.

فَرَجَعْتُ فَجَلَسْتُ مَكَانِي حَتَّى إِذَا قُلْتُ قَدْ زَالَتْ الشَّمْسُ الْآنَ يُخْرِجُ إِلَى الصَّلَاةِ فَيَذْهَبُ يَوْمِي وَ لَمْ أَرْ قَطُّ أَطْوَلَ مِنْهُ فَأَقْبَلْتُ أَمَشِي حَتَّى وَقَفْتُ فَقُلْتُ السَّلَامُ عَلَيْكُمْ أَلَيْحَ فَقَالَ النَّبِيُّ ص نَعَمْ فَلِجِي

So, I^{ra} returned and sat back in my^{ra} place until I^{ra} said (to myself^{ra}), 'The sun has declined now. He^{saww} will be going to the Salat, and my^{ra} day is gone, and I^{ra} have not seen (any day) longer than it, at all'. I^{ra} came walking until I^{ra} paused and said, 'The greetings be unto you^{saww}! Can I^{ra} enter?' The Prophet^{saww} said: 'Yes'. So, I^{ra} entered''.

فَدَخَلْتُ وَ عَلَيَّ وَاضِعٌ يَدَهُ عَلَى رُكْبَتِي رَسُولُ اللَّهِ قَدْ أَذِنَ فَأَهْ مِنْ أَذِنِ النَّبِيِّ ص وَ فَمِ النَّبِيِّ ص عَلَى أَذِنِ عَلِيٍّ يَتَسَارَّانِ وَ عَلَيَّ يَقُولُ أ فَأَمْضِي وَ أَفْعَلُ وَ النَّبِيُّ ص يَقُولُ نَعَمْ فَدَخَلْتُ وَ عَلَيَّ مُعْرِضٌ وَجْهَهُ حَتَّى دَخَلْتُ وَ خَرَجَ

I^{ra} entered, and Ali^{asws} had placed his^{asws} hands upon the knees of Rasool-Allah^{saww}, having drawn his^{asws} mouth near to an ear of the Prophet^{saww}, and the mouth of the Prophet^{saww} was upon an ear of Ali^{asws}, holding a secret conversation, and Ali^{asws} was saying: 'Shall I^{asws} go and do so?' And the Prophet^{saww} was saying: 'Yes', and Ali^{asws} turned his^{asws} face away until I^{ra} had entered, and he^{asws} went out.

فَأَخَذَنِي رَسُولُ اللَّهِ وَ أَعْدَنِي فِي حَجْرِهِ فَالْتَزَمَنِي فَأَصَابَ مِنِّي مَا يُصِيبُ الرَّجُلُ مِنْ أَهْلِهِ مِنَ اللَّطْفِ وَ الْإِعْتِدَارِ ثُمَّ قَالَ يَا أُمَّ سَلَمَةَ لَا تَلُومِينِي فَإِنَّ جِبْرَائِيلَ أَتَانِي مِنَ اللَّهِ يَأْمُرُ أَنْ أُوصِي بِهِ عَلِيًّا بِمَا هُوَ كَائِنٌ بَعْدِي وَ كُنْتُ بَيْنَ جِبْرَائِيلَ وَ عَلِيٍّ ع وَ جِبْرَائِيلَ عَنْ يَمِينِي وَ عَلِيٍّ عَنْ شِمَالِي

Rasool-Allah^{saww} grabbed me^{ra} and seated me^{ra} in his^{saww} lap and hugged me^{ra}. He^{saww} attained from me^{ra} was the man tends to attain from his wife, from the kindness and the apology. Then he^{saww} said: 'O Umm Salama^{ra}! Do not blame me^{saww}, for Jibraeel^{as} came to me^{saww} from Allah^{azwj} Commanding that I^{saww} should bequeath to Ali^{asws} of what is to happen after me^{saww}, and I^{saww} was between Jibraeel^{as} and Ali^{asws}, and Jibraeel^{as} was on my^{saww} right, and Ali^{asws} on my^{saww} left.

فَأَمَرَنِي جِبْرَائِيلُ أَنْ أَمُرَ عَلِيًّا بِمَا هُوَ كَائِنٌ بَعْدِي إِلَى يَوْمِ الْقِيَامَةِ فَأَعْدَرِي وَ لَا تَلُومِينِي إِنَّ اللَّهَ عَزَّ وَ جَلَّ اخْتَارَ مِنْ كُلِّ أُمَّةٍ نَبِيًّا وَ اخْتَارَ لِكُلِّ نَبِيٍّ وَصِيًّا فَأَنَا نَبِيٌّ هَذِهِ الْأُمَّةِ وَ عَلِيٌّ وَصِيِّي فِي عَثْرَتِي وَ أَهْلَ بَيْتِي وَ أُمَّتِي مِنْ بَعْدِي

Jibraeel^{as} instructed me^{saww} to instruct Ali^{asws} with what is to happen after me^{saww} up to the Day of Qiyamah. So, excuse me^{saww} and do not blame me^{saww}. Allah^{azwj} Mighty and Majestic has Chosen a Prophet^{as} from every community and has Chosen a successor^{as} for every Prophet^{as}. I^{saww} am the Prophet^{saww} of this community and Ali^{asws} is my^{saww} successor^{asws} in my^{saww} family, and People^{asws} of my^{saww} Household, and my^{saww} community from after me^{saww}.

فَهَذَا مَا شَهِدْتُ مِنْ عَلِيٍّ الْآنَ يَا أَبَتَاهُ فَسَبِّهُ أَوْ فَدَعُهُ فَأَقْبَلْ أَبُوهَا يُنَاجِي النَّبِيَّ وَ النَّهَارَ اللَّهُمَّ اغْفِرْ لِي مَا جَهِلْتُ مِنْ أَمْرِ عَلِيٍّ فَإِنَّ وَلِيِّي وَ لِيُّ عَلِيٍّ وَ عَدُوِّي عَدُوُّ عَلِيٍّ فَتَابَ الْمَوْلَى تَوْبَةً نَصُوحًا وَ أَقْبَلَ فِيمَا بَقِيَ مِنْ ذَهْرِهِ يَدْعُو اللَّهَ تَعَالَى أَنْ يَغْفِرَ لَهُ.

So, this is what I^{ra} have witnessed from Ali^{asws}. Now, O father, revile him^{asws} or leave him^{asws}'. He^{ra} 'father' went on whispering (to Allah^{azwj}) night and day, 'O Allah^{azwj}! Forgive for me what I had been ignorant of, from the matter of Ali^{asws}. My friend (now) is a friend of Ali^{asws} and my enemy is an enemy of Ali^{asws}'. The slave repented sincerely and for the remainder of his life he went on supplicating to Allah^{azwj} the Exalted that He^{azwj} Forgives to him''⁸⁴⁸

10- فر، تفسير فرات بن إبراهيم الحسيني بن علي بن بريج مضعناً عن أبي أمامة الباهلي قال: كُنَّا ذَاتَ يَوْمٍ عِنْدَ رَسُولِ اللَّهِ ص جُلُوسًا فَجَاءَنَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ اتَّفَقَ مِنْ رَسُولِ اللَّهِ ص قِيَامًا فَلَمَّا رَأَى عَلِيًّا جَلَسَ فَقَالَ يَا ابْنَ أَبِي طَالِبٍ أ تَعْلَمُ لِمَ جَلَسْتُ قَالَ اللَّهُمَّ لَا

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Ali Bin Bazie, transmitting from Abu Umama Al Bahily who said,

'One day we were seated in the presence of Rasool-Allah^{saww}, and Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} came to us and paused by Rasool-Allah^{saww}. He^{saww} started to get up, but when he^{saww} saw Ali^{asws} he^{saww} sat down. He^{saww} said: 'O son^{asws} of Abu Talib^{asws}! Do you^{asws} know why I^{saww} sat down?' He^{asws} said: 'O Allah^{azwj}, no!'

فَقَالَ رَسُولُ اللَّهِ ص خَتَمْتُ أَنَا النَّبِيِّينَ وَ خَتَمْتَ أَنْتَ الْوَصِيِّينَ فَحَقُّ لِلَّهِ أَنْ لَا يَقِفَ مُوسَى بْنُ عِمْرَانَ ع مَوْقِفًا إِلَّا وَقَفَ مَعَهُ يُوشِعُ بُنُ نُونٍ وَ إِنِّي أَقِفْتُ وَ تَوَقَّفْتُ وَ أَسْأَلُ وَ تُسْأَلُ فَأَعِدَّ الْجَوَابَ يَا ابْنَ أَبِي طَالِبٍ فَإِنَّمَا أَنْتَ عُضْوٌ مِنْ أَعْضَائِي تَزُولُ أَيْنَمَا زُلْتُ

Rasool-Allah^{saww} said: 'I^{saww} ended the Prophets^{as} and you^{asws} ended the successors^{as}. There was a Right for Allah^{azwj}, Musa^{as} Bin Imran^{as} should not stand in any place except Joshua^{as}

⁸⁴⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 9 n

Bin Noun^{as} stood with him^{as}, and I^{saww} stood and you^{asws} stood, and I^{saww} shall be Questioned and you^{asws} will be Questioned, so prepare the answer, for rather you^{asws} are an organ from my^{saww} organs, moving wherever I^{saww} move to’.

فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ فَمَا الَّذِي تُسْأَلُ حَتَّى أَهْتَدِيَ فَقَالَ يَا عَلِيُّ مَنْ يَهْدِي اللَّهُ فَلَا مُضِلَّ لَهُ وَ مَنْ يُضِلُّهُ فَلَا هَادِيَ لَهُ لَقَدْ أَخَذَ اللَّهُ مِيثَاقِي وَ مِيثَاقَكَ وَ أَهْلَ مَوَدَّتِكَ وَ شِيعَتِكَ إِلَى يَوْمِ الْقِيَامَةِ فَيُكْفَمُ شَفَاعَتِي

Ali^{asws} said: ‘O Rasool-Allah^{saww}! So, what is that which You^{saww} will be asked until I^{asws} am guided?’ He^{saww} said: ‘O Ali^{asws}! One who is Guided by Allah^{azwj}, there is no strayer for him, and one whom He^{azwj} Lets to stray, there is no guide for him. Allah^{azwj} has Taken my^{saww} Covenant and your^{asws} Covenant, and of the people having your^{asws} cordiality, and your^{asws} Shias up to the Day of Qiyamah. Among you all would be my^{saww} intercession’.

تُمْ قَرَأَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ هُمْ شِيعَتُكَ يَا عَلِيُّ.

Then he^{saww} recited: **But rather, the ones with the understanding will be mindful [13:19].**
‘They are your^{asws} Shias, O Ali^{asws}!’⁸⁴⁹

11- كا، الكافي عليّ عن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قال: إنَّ أميرَ المؤمنين ع اشتكى عينه فعاده النبي ص فإذا هو يصيح فقال له النبي ص أجزعاً أم وجعاً فقال يا رسول الله و ما وجعت و جعاً قط أشد منه

(The book) ‘Al Kafi’ – Ali, from his father, from Al Nowfali, from Al Sakuni,

‘Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} complained about his^{asws} eyes, so the Prophet^{saww} consoled him^{asws}. When he^{asws} shouted, the Prophet^{saww} said to him^{asws}: ‘Are you^{asws} panicking or in pain?’ He^{asws} said: ‘O Rasool-Allah^{azwj}! And I^{asws} have not been pained by any pain more severe than it, at all!’

فَقَالَ يَا عَلِيُّ إِنَّ مَلَكَ الْمَوْتِ إِذَا نَزَلَ لِقَبْضِ رُوحِ الْكَافِرِ نَزَلَ مَعَهُ سَفُودٌ مِنَ النَّارِ فَنَزَعَ رُوحَهُ بِهِ فَتَصِيحُ جَهَنَّمَ فَاسْتَوَى عَلِيُّ ع جَالِساً فَقَالَ يَا رَسُولَ اللَّهِ أَعِدْ عَلَيَّ حَدِيثَكَ فَلَقَدْ أَنْسَانِي وَجَعِي مَا قُلْتُ

O Ali^{asws}! The Angel of death, whenever he descends to capture a soul of the Kafir, descends with a skewer of fire being with him, and Hell shrieks’. Ali^{asws} sat up straight and said: ‘O Rasool-Allah^{saww}! Repeat your^{saww} Hadeeth to me^{asws}, for my^{asws} pain has made me^{asws} forget what you^{saww} had said’.

تُمْ قَالَ هَلْ يُصِيبُ ذَلِكَ أَحَدًا مِنْ أُمَّتِكَ قَالَ نَعَمْ حَاكِمٌ جَائِرٌ وَ آكِلٌ مَالِ الْيَتِيمِ ظُلْمًا وَ شَاهِدٌ زُورٌ.

Then he^{asws} said: ‘Will anyone from your^{saww} community be hit by that?’ He^{saww} said: ‘Yes – a tyrannous ruler, and devourer of the wealth of an orphan unjustly, and a false testifier’.⁸⁵⁰

12- يف، الطرائف أحمد بن حنبل في مسنده بإسناده إلى أم سلمة أنها قالت و الذي أخلف به إن علياً كان أقرب الناس عهداً برسول الله

⁸⁴⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 10

⁸⁵⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 11

(The book) 'Al Taraaif' – Ahmad Bin Hanbal in his (book) 'Musnad', by his chain to,

'Umm Salama^{ra} having said, 'By the One^{azwj} I^{ra} am swearing by! Ali^{asws} was closest of the people in pact with Rasool-Allah^{saww}'.

قَالَتْ لِي سَمِعْتُ رَسُولَ اللَّهِ صَ عَدَاةً بَعْدَ عَدَاةٍ يُعُولُ جَاءَ عَلِيٌّ مِرَاراً قُلْتُ فَاطِمَةُ أَطْنَهُ سَمَانَ بَعَثَهُ فِي حَاجَةٍ قَالَتْ فَجَاءَ بَعْدَ ذَلِكَ قَالَتْ فَطَنَنْتُ أَنَّ لَهُ إِلَيْهِ حَاجَةٌ فَخَرَجْنَا مِنَ الْبَيْتِ فَفَعَدْنَا عِنْدَ الْبَابِ وَ كُنْتُ مِنْ أَدْنَاهُمْ إِلَى الْبَابِ

She^{ra} said, 'I^{ra} had heard Rasool-Allah^{saww} saying, morning after morning: 'Ali^{asws} has come', repeatedly. I^{ra} thought Fatima^{asws} must have sent him^{asws} regarding a need. He^{asws} came after that. I^{ra} thought that there was a need for him^{asws} to him^{saww}. We came out from the house and sat by the door, and I^{ra} was the closest of them to the door.

فَأَكْبَّ عَلَيْهِ عَلِيٌّ عَ فَجَعَلَ يُسَائِرُهُ وَ يُنَاجِيهِ ثُمَّ قُبِضَ رَسُولُ اللَّهِ صَ يَوْمَهُ ذَلِكَ فَكَانَ أَقْرَبَ النَّاسِ بِهِ عَهْدًا.

Ali^{asws} devoted to him^{saww}, and he^{saww} went on holding a secret conversation with him^{asws} and whispering to him^{asws}. Then Rasool-Allah^{saww} passed away during that day of his^{saww}, and he^{asws} was closest of the people of a pact with him^{saww}'.⁸⁵¹

13- يَف، الطرائف ابن مَرْدَوَيْهِ بِإِسْنَادِهِ إِلَى عَلْقَمَةَ وَ الْأُسُودِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَ وَ هُوَ فِي بَيْتِي لَمَّا حَضَرَتْهُ الْمَوْتُ ادْعُوا لِي حَبِيبِي فَدَعَوْتُ أَبَا بَكْرٍ فَتَنَطَّرَ إِلَيْهِ رَسُولُ اللَّهِ صَ ثُمَّ وَضَعَ رَأْسَهُ وَ قَالَ ادْعُوا لِي حَبِيبِي

(The book) 'Al Taraaif' of Ibn Mardawayh, by his chain to Alqamah, and Al Aswad, from Ayesha (well-known fabricator) who said,

'Rasool-Allah^{saww} said while he^{saww} was in my house, when the death presented to him^{asws}: 'Call my^{saww} beloved to me^{saww}!' So, I called Abu Bakr. Rasool-Allah^{saww} looked at him, then placed down his^{saww} head and said: 'Call my^{saww} beloved to me^{saww}!'

فَقُلْتُ وَ يَلِكُمْ ادْعُوا لَهُ عَلِيٌّ بَنَ أَبِي طَالِبٍ عَ فَوَ اللَّهُ مَا يُرِيدُ غَيْرَهُ فَلَمَّا رَأَاهُ فَرَجَّحَ لَهُ النَّوْبَ الَّذِي كَانَ عَلَيْهِ ثُمَّ أَدْخَلَهُ فِيهِ فَلَمْ يَزَلْ يَحْتَضِنُهُ حَتَّى قُبِضَ وَ يَدُهُ عَلَيْهِ.

I said, 'Woe be unto you all! Call Ali^{asws} Bin Abu Talib^{asws} to him^{saww}, for by Allah^{azwj}, he^{saww} does not intend anyone other than him^{asws}!' When he^{saww} saw him, removed the sheet for him^{asws} which had been upon him^{saww}, then included him^{asws} in it. He^{saww} did not cease to hug him^{asws} until he^{saww} passed away, and his^{saww} hand was upon him^{asws}'.⁸⁵²

- وَ رَوَى أَيْضاً هَذَا الْحَدِيثَ جَمَاعَةٌ مِنْ عُلَمَائِهِمْ مِنْهُمْ الطَّبْرِيُّ فِي كِتَابِ الْوَلَايَةِ وَ الدَّارِقُطِيُّ فِي صَحِيحِهِ وَ السَّمْعَانِيُّ فِي الْفَضَائِلِ وَ مُوَقُّفٌ بِنَ أَحْمَدَ حَطِيبِ حَوَارِزْمٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ وَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ وَ عَنْ عَائِشَةَ وَ رَوَى بَعْضُهُمْ فِي الْحَدِيثِ أَنَّ عُمَرَ دَخَلَ عَلَى النَّبِيِّ صَ بَعْدَ دُحُولِ أَبِي بَكْرٍ فَلَمْ يَلْتَقِ النَّبِيَّ صَ وَ فَعَلَ مَعَهُ مِنَ الْإِعْرَاضِ عِنْدَهُ كَمَا فَعَلَ مَعَ أَبِي بَكْرٍ.

And this Hadeeth has been reported as well by a group of their scholars, from them being Al Tabari in the book 'Al Walayah', and Al Daraqtuny in his (book) 'Saheeh', and Al Sam'any in (the book) 'Al Fazaail', and Muwaffaq Bin Ahmad, speaker of Khuwarizm, from Abdullah Bin Abbas, and from Abu Saeed Al Khudri, and from

⁸⁵¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 12

⁸⁵² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 13 a

Abdullah Bin Al Haris, and from Ayesha (well-known fabricator), and it is reported by some of them in the Hadeeth,

‘Umar entered to see the Prophet^{saww} after the entry of Abu Bakr, but the Prophet^{saww} did not turn to him^{saww}, and he^{saww} did with him, from the turning away from him, like what he^{saww} had done with Abu Bakr’⁸⁵³.

14- يف، الطرائف رَوَى أَحْطَبُ خُوَارِزْمٍ عَنِ الْمُهَدَّبِ عَنْ نَصْرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ الْمُقْرِي عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ النَّيْسَابُورِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْبَغْدَادِيِّ عَنْ مُحَمَّدِ بْنِ جَرِيرِ الطَّرِيفِيِّ عَنْ مُحَمَّدِ بْنِ مُهِمِّدِ الرَّازِيِّ عَنِ الْعَلَاءِ بْنِ الْحُسَيْنِ الْهُمْدَانِيِّ عَنْ أَبِي مُحَمَّدٍ لُوطِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص وَ سُئِلَ بِأَيِّ لُغَةٍ خَاطَبَكَ رَبُّكَ لَيْلَةَ الْمِعْرَاجِ

(The book) ‘Al Taraaif’ – It is reported by Akhtab Khuwarizm, from Al Muhaddab, from Nasr Bin Muhammad Bin Ali Al Muqry, from his father, from Abdul Rahman Bin Muhammad Al Neyshapuri, from Muhammad Bin Abdullah Al Baghdadi, from Muhammad Bin Jareer Al Tabari, from Muhammad Bin Humejd Al Razy, from Al Ghala’a Bin Al-Husayn Al Hamdany, from Abu Mikhnaf Lut Bin Yahya, from Abdullah Bin Umar who said,

‘I heard Rasool-Allah^{saww}, and he^{saww} had been asked, ‘In which tone did your^{saww} Lord^{azwj} Address you^{saww} on the night of the ascension?’

قَالَ خَاطَبَنِي بِلُغَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَأَلْهَمَنِي أَنْ قُلْتُ يَا رَبِّ أَنْتَ خَاطَبْتَنِي أَمْ عَلِيٌّ

He^{saww} said: ‘He^{azwj} Addressed me^{saww} in the tone of Ali^{asws} Bin Abu Talib^{asws}. He^{azwj} Inspired me^{saww} to say: ‘O Lord^{azwj}! Is it You^{azwj} who is Addressing me^{saww} or Ali^{asws}?’

قَالَ يَا أَحْمَدُ أَنَا شَيْءٌ لَا كَالْأَشْيَاءِ لَا أَقَاسُ بِالنَّاسِ وَلَا أُوصَفُ بِالشُّبُهَاتِ بِالأَشْيَاءِ خَلَقْتُكَ مِنْ نُورِي وَ خَلَقْتُ عَلِيًّا مِنْ نُورِكَ فَاطَّلَعْتُ عَلَى سَرَائِرِ قَلْبِكَ فَلَمْ أَجِدْ إِلَى قَلْبِكَ أَحَبَّ إِلَيْكَ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَخَاطَبْتُكَ بِلِسَانِهِ كَيْمَا تَطْمَئِنُّ قَلْبُكَ.

He^{azwj} Said: “O Ahmad^{saww}! I^{azwj} am a thing not like the things. I^{azwj} can neither be compared with the people nor can I^{azwj} be described with the resemblances with the things. I^{azwj} Created you^{saww} from My^{azwj} Noor and Created Ali^{asws} from your^{saww} Noor. I^{azwj} Noticed upon the secrets of your^{saww} heart and did not Find anyone more beloved to your^{saww} heart than Ali^{asws} Bin Abu Talib^{asws}, therefore I^{azwj} Addressed you by his^{asws} tongue for contentment of your^{saww} heart!”⁸⁵⁴

15- يف، الطرائف ابْنُ الْمَعَارِظِيِّ فِي مَنَاقِبِهِ بِإِسْنَادِهِ إِلَى عَائِشَةَ أَنَّهُ سُئِلَتْ مَنْ كَانَ أَحَبَّ النَّاسِ إِلَى رَسُولِ اللَّهِ ص قَالَتْ فَاطِمَةُ ع فَقُلْتُ إِنَّمَا سَأَلْتُكَ عَنِ الرِّجَالِ قَالَتْ رَوَّجَهَا وَ مَا يَمْنَعُهُ وَ اللَّهُ إِنْ كَانَ عَلِيٌّ صَوَّامًا قَوَّامًا وَ لَقَدْ سَأَلْتُ نَفْسُ رَسُولِ اللَّهِ ص فِي يَدِهِ فَرَدَّهَا إِلَى فِيهِ.

(The book) ‘Al Taraaif’ – Al Maghazily in his (book) ‘Manaqib’, by his chain to Ayesha (well-known fabricator),

‘I asked, ‘Who was most beloved of the people to Rasool-Allah^{saww}?’ She (Ayesha) said, ‘Fatima^{asws}’. I said, ‘But rather I asked you about the men’. She said, ‘Her^{asws} husband^{asws}, and what prevented him^{saww}? By Allah^{azwj}! Ali^{asws} was a Fasting one, a standing (one praying

⁸⁵³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 13 b

⁸⁵⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 14

Salat at night), and the breath of Rasool-Allah^{saww} had flowed in his^{asws} hand, and he^{asws} rubbed it to his^{saww} face” .⁸⁵⁵

و رُوِيَ أَيْضاً بَعْدَهُ طُرُقٌ مِنْهَا عَنْ أَبِي السَّائِبِ بْنِ يَزِيدَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَرَى مُجَرَّدِي أَوْ عَوْرَتِي إِلَّا عَلَيَّ.

And it is reported as well by a way from these, from Abu Al Sa'ib Bin Yazeed who said,

‘Rasool-Allah^{saww} said: ‘It is not Permissible for a Muslim that he sees my^{saww} bareness or my^{saww} private parts except Ali^{asws}’ .⁸⁵⁶

16- يَف، الطرائف أحمد بن حنبل في مسنده بإسناده إلى ابن سعيد الخدري قال قال رسول الله ص لقد أعطيت في علي خمس خصال هي أحب إلي من الدنيا وما فيها ثم ذكر ثلاثة وقال وأما الرابعة فسائر عورتني ومسلمي إلي ربي.

(The book) ‘Al-Taraaif’ – Ahmad Bin Hanbal in his (book) ‘Musnad’, by his chain to Ibn Saeed Al Khudri who said,

‘Rasool-Allah^{saww} said: ‘I^{saww} have been Given five qualities regarding Ali^{asws} which are more beloved to me^{saww} than the world and whatever is in it’. Then he^{saww} mentioned three, and said: ‘And as for the fourth, he^{asws} shall conceal my^{saww} private parts and submit me^{saww} to my^{saww} Lord^{azwj}’ .⁸⁵⁷

17- الرزسي في مشاريق الأنوار من كتاب المقامات عن عائشة قالت كان رسول الله ص في بيتي إذ طرق الباب فقال قومي فافتحي الباب لأبيك يا عائشة ففمئت وفتحت له فجاء وسلم وجلس فرد السلام ولم يتحرك له

Al Bursy in (the book) ‘Mashariq Al Anwaar’, from the book ‘Al Maqamaat’, from Ayesha (well-known fabricator) who said,

‘Rasool-Allah^{saww} was in my house when the door was knocked upon. He^{saww} said: ‘Arise and open the door for your father, O Ayesha!’ I stood up and opened it for him. He came and greeted and sat down. He^{saww} responded the greeting and did not move for him.

ثم طرق الباب فقال قومي فافتحي الباب لغمر ففمئت وفتحت له وظننت أنه أفضل من أبي فجاء فسلم وجلس فرد عليه ولم يتحرك له

Then the door was knocked upon (again). He^{saww} said: ‘Arise and open the door for Umar!’ I stood up and opened it for him, and I thought that he was superior to my father. He came, greeted, and sat down. He^{saww} responded to him and did not move for him.

فجلس قليلاً وطرق الباب فقال قومي فافتحي الباب لعثمان ففمئت وفتحت فسلم فرد عليه ولم يتحرك له وجلس

He sat for a while, and the door was knocked upon (again). He^{saww} said: ‘Arise and open the door for Usman!’ I stood up and opened. He greeted, and he^{saww} responded (the greeting) to him and did not move for him, and he sat down.

⁸⁵⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 15 a

⁸⁵⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 15 b

⁸⁵⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 16

ثُمَّ طَرَقَ الْبَابُ فَوَثَبَ النَّبِيُّ صَ وَفَتَحَ الْبَابَ إِذَا عَلِيٌّ بِنُ أَبِي طَالِبٍ عَ فَدَخَلَ وَ أَخَذَ بِيَدِهِ وَ أَجْلَسَهُ وَ نَاجَاهُ طَوِيلًا ثُمَّ خَرَجَ وَ تَبِعَهُ إِلَى الْبَابِ

Then the door was knocked upon (again). The Prophet^{sawww} leapt up and opened the door, and there was Ali^{asws} Bin Abu Talib^{asws}. He^{asws} entered, and he^{sawww} grabbed his^{asws} hand and seated him^{asws} and whispered to him^{asws} for a long time. Then he^{asws} went out, and he^{sawww} followed him^{asws} to the door.

فَلَمَّا خَرَجَ قُلْتُ يَا رَسُولَ اللَّهِ دَخَلَ أَبِي فَمَا قُمْتُ لَهُ ثُمَّ جَاءَ عُمَرُ وَ عُثْمَانُ فَلَمْ تُؤَوِّرْهُمَا وَ لَمْ تُقُمْ لَهُمَا ثُمَّ جَاءَ عَلِيٌّ فَوَثَبَتْ إِلَيْهِ فَأَيْمًا وَ فَتَحَتْ لَهُ الْبَابَ
أَنْتَ

When he^{asws} was gone, I said, 'O Rasool-Allah^{sawww}! My father entered, but you^{sawww} did not stand for him, then Umar came, and Usman, but you^{sawww} did not honour them and did not stand for them. Then Ali^{asws} came, so you^{sawww} leapt up to him^{asws} standing and opened the door for him^{asws}, yourself^{sawww}'.

فَقَالَ يَا عَائِشَةُ لَمَّا جَاءَ أَبُوكَ كَانَ جِبْرَائِيلُ بِالْبَابِ وَ هَمَمْتُ أَنْ أَقُومَ فَمَنْعَنِي وَ لَمَّا جَاءَ عَلِيٌّ عَ وَثَبْتُ الْمَلَائِكَةُ تَحْتِصِمُ فِي فَتْحِ الْبَابِ لَهُ فَقُمْتُ فَأَصْلَحْتُ بَيْنَهُمْ وَ فَتَحْتُ الْبَابَ لَهُ وَ أَجْلَسْتُهُ وَ قَرَّبْتُهُ عَنِّي أَمْرَ اللَّهِ

He^{sawww} said: 'O Ayesha! When your father came, Jibraeel^{as} was at the door, and I^{sawww} thought of standing, but he^{as} prevented me^{sawww}. And when Ali^{asws} came, the Angels leapt competing in opening the door for him^{asws}, so I^{sawww} stood up and reconciled between them, and I^{sawww} opened the door for him^{asws}, and seated him^{asws}, and drew him^{asws} closer due to the Command of Allah^{azwj}.

فحدثني [فحديثي] عني هذا الحديث و اعلمني ان من احباه الله متبعاً لسننني عاملاً بكتاب الله مؤالياً لعلي حتى يتوفاه الله لقي الله و لا حساب عليه و كان في الفردوس الاعلى مع النبيين و الصديقين.

Narrate this Hadeeth from me^{sawww} and know that the one whom Allah^{azwj} Causes to live obedient to my^{sawww} Sunnah, working by the Book of Allah^{azwj}, friendly to Ali^{asws} until Allah^{azwj} Causes him to die would meet Allah^{azwj} and there will be no Reckoning upon him, and he would be in the high Al-Firdows along with the Prophets^{as} and the truthful".⁸⁵⁸ (Hadith from non-Shia source)

18- أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ، قَالَ أَبَانُ قَالَ سُلَيْمٌ سَأَلْتُ الْمُقَدَّادَ عَنِ عَلِيٍّ عَ قَالَ كُنَّا نَسَافِرُ مَعَ رَسُولِ اللَّهِ صَ قَبْلَ أَنْ يَأْمُرَ نِسَاءَهُ بِالْحِجَابِ وَ هُوَ يَخْدُمُ رَسُولَ اللَّهِ صَ لَيْسَ لَهُ خَادِمٌ غَيْرُهُ وَ كَانَ لِرَسُولِ اللَّهِ صَ لِحَافٌ لَيْسَ لَهُ لِحَافٌ غَيْرُهُ وَ مَعَهُ عَائِشَةُ فَكَانَ رَسُولُ اللَّهِ صَ يَنَامُ بَيْنَ عَلِيٍّ وَ عَائِشَةَ لَيْسَ عَلَيْهِمْ لِحَافٌ غَيْرُهُ

I (Majlisi) am saying, 'I found in the book of Suleym Bin Qays, 'Abas said, 'Suleym said,

'Al-Miqdad^{ra} was asked about Ali^{asws}. He^{ra} said, 'We were travelling with Rasool-Allah^{sawww} before he^{sawww} had ordered his^{sawww} wives with the veiling, and he^{ra} used to serve Rasool-Allah^{sawww}. There wasn't any servant for him^{sawww} apart from him^{ra}. And there was a quilt for Rasool-Allah^{sawww}, there wasn't any quilt for him^{sawww} apart from it, and Ayesha was with

⁸⁵⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 17

him^{saww}, so Rasool-Allah^{saww} would sleep between Ali^{asws} and Ayesha, there not being any quilt upon them other than it.

فَإِذَا قَامَ رَسُولُ اللَّهِ مِنَ اللَّيْلِ يُصَلِّي حَطَّ بِيَدِهِ اللَّحَافَ مِنْ وَسْطِهِ بَيْنَهُ وَ بَيْنَ عَائِشَةَ حَتَّى يَمَسَّ اللَّحَافُ الْفِرَاشَ الَّذِي تَحْتَهُمْ وَ يَقُومُ رَسُولُ اللَّهِ فَيُصَلِّي

When Rasool-Allah^{saww} stood up at night to pray Salat, he^{saww} moved away the quilt by his^{saww} hand from his^{saww} middle, between him^{saww} and Ayesha, until the quilt touched the bed which was beneath them, and Rasool-Allah^{saww} stood up and prayed Salat.

فَأَخَذَتْ عَلِيًّا عِ الْحُمَّى فَأَسْهَرَتْهُ فَسَهَرَ رَسُولُ اللَّهِ ص بَسَهَرَ فَبَاتَ لَيْلَهُ مَرَّةً يُصَلِّي وَ مَرَّةً يَأْتِي عَلِيًّا عِ يُسَلِّيه وَ يَنْظُرُ إِلَيْهِ حَتَّى أَصْبَحَ فَلَمَّا صَلَّى بِأَصْحَابِهِ الْغَدَاةَ قَالَ اللَّهُمَّ اشْفِ عَلِيًّا وَ عَافِهِ فَإِنَّهُ قَدْ أَسْهَرَنِي بِمَا بِهِ مِنْ الْوَجَعِ

The fever seized Ali^{asws} and kept him^{asws} awake, so Rasool-Allah^{saww} stayed away to his^{asws} staying awake. So, he^{saww} spent his^{saww} night, praying Salat at time and coming to Ali^{asws} at times, asking him^{asws} and looking at him^{asws}, until morning. When he^{saww} had prayed the morning (Salat) with his^{saww} companions, he^{saww} said: 'O Allah^{azwj}! Heal Ali^{asws} and Grant him^{asws} well-being, for it has kept me^{saww} awake from the pain what is with him^{asws}'.

فَعُوْنِي فَمَا كُنَّا نَشِيْطُ مِنْ عَمَلٍ مَا بِهِ مِنْ عِلَّةٍ ثُمَّ قَالَ رَسُولُ اللَّهِ أَنْبِشِرْ يَا أَخِي قَالَ ذَلِكَ وَ أَصْحَابُهُ حَوْلَهُ يَسْمَعُونَ فَقَالَ عَلِيٌّ عِ بَشِّرْكَ اللَّهُ بِخَيْرٍ يَا رَسُولَ اللَّهِ وَ جَعَلَنِي فِدَاكَ

He^{asws} became well as if freed from being tied by the ropes of the illness what was with him^{asws}. Then Rasool-Allah^{saww} said: 'Receive glad tidings, O my^{saww} brother^{asws}!' He^{saww} said that and his^{saww} companions were around him^{saww}, listening. Ali^{asws} said: 'May Allah^{azwj} Give you^{saww} glad tidings with goodness, O Rasool-Allah^{saww} and Make me^{asws} to be sacrificed for you^{saww}'.

قَالَ إِنِّي لَمْ أَسْأَلِ اللَّهَ اللَّيْلَةَ شَيْئاً إِلَّا أَعْطَانِيهِ وَ لَمْ أَسْأَلْ لِنَفْسِي شَيْئاً إِلَّا سَأَلْتُ لَكَ مِثْلَهُ إِنِّي دَعَوْتُ اللَّهَ أَنْ يُؤَاجِي بَنِي وَ بَيْنَكَ فَفَعَلَ وَ سَأَلْتُهُ أَنْ يَجْعَلَكَ وَ لِي كُلِّ مُؤْمِنٍ بَعْدِي فَفَعَلَ

He^{saww} said: 'I^{saww} did not ask Allah^{azwj} for anything tonight except He^{azwj} Granted it, and I^{saww} did not ask anything for myself^{saww} except I^{saww} asked for you^{asws}, similarly. I^{saww} supplicated to Allah^{azwj} to Establish brotherhood between me^{saww} and you^{asws}, so He^{azwj} Did. And I^{saww} asked Him^{azwj} to Make you^{asws} a guardian of every Momin after me^{saww}, so He^{azwj} Did.

وَ سَأَلْتُهُ إِذَا أَلْبَسَنِي ثَوْبَ النَّبُوَّةِ وَ الرِّسَالَةِ أَنْ يُلْبِسَكَ ثَوْبَ الْوَصِيَّةِ وَ الشَّجَاعَةِ فَفَعَلَ وَ سَأَلْتُهُ أَنْ يَجْعَلَكَ وَصِيِّي وَ وَارثِي وَ خَارِجَ عِلْمِي فَفَعَلَ

And I^{saww} asked Him^{azwj} to Clothe me^{saww} with the cloth of Prophet-hood and the Message and to Clothe you^{asws} the cloth of successor-ship and the bravery, so He^{azwj} Did. And I^{saww} asked Him^{azwj} to Make you^{asws} my^{saww} successor^{asws}, and my^{saww} inheritor, and treasurer of my^{saww} knowledge, so He^{azwj} Did.

وَ سَأَلْتُهُ أَقْسِمُ بِاللَّهِ أَنْ يَجْعَلَكَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ أَنْ يَشُدَّ بِكَ أَرْزِي وَ يُشْرِكَكَ فِي أَمْرِي فَفَعَلَ إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي فَرَضِيْتُ وَ سَأَلْتُهُ أَنْ يُرْوَجَكَ ابْنَتِي وَ يَجْعَلَكَ أَبَا وَ لَدِي فَفَعَلَ

And I^{saww} asked Him^{azwj}, I^{saww} swear by Allah^{azwj}, to Make you^{asws} to be from me^{saww} at the status of Haroun^{as} from Musa^{as}, and to Strengthen my^{saww} back with you^{asws}, and Participate you^{saww} in my^{saww} command, so He^{azwj} Did, except there will be no Prophet^{saww} after me^{saww}, and I^{saww} was pleased. And I^{saww} asked Him^{azwj} to Get you^{asws} to be married to my^{saww} daughter^{asws} and Make you^{asws} to be the father^{asws} of my^{saww} (grand) sons^{asws}, so He^{azwj} Did!’

فَقَالَ رَجُلٌ لِصَاحِبِهِ أَرَأَيْتَ مَا سَأَلَ فَوَ اللَّهُ لَوْ سَأَلَ رَبُّهُ أَنْ يُنْزَلَ عَلَيْهِ مَلَكًا يُعِينُهُ عَلَى عَدُوِّهِ أَوْ يَفْتَحَ لَهُ كَنْزًا يُنْفِئُهُ هُوَ وَ أَصْحَابُهُ فَإِنَّ بِهِ حَاجَةً كَانَتْ خَيْرًا لَهُ بِمَا سَأَلَ وَ قَالَ الْآخَرُ وَ اللَّهُ لَصَاحُغٌ مِنْ تَمْرِ خَيْرٌ بِمَا سَأَلَ.

And man said to his companion, ‘Can’t you see what he^{saww} has asked for? By Allah^{azwj}! Had he^{saww} asked his^{saww} Lord^{azwj} to Send down an Angel unto him^{saww} to assist him^{saww} against his^{saww} enemies, or Open up for him^{saww} the treasures, to benefit him^{saww} and his^{saww} companions, for there is a need for it, it would have been better for him^{saww} than what he^{saww} has asked’. And the other one said, ‘By Allah^{azwj}! A Sa’a of dates is better than what he^{saww} has asked for!’⁸⁵⁹

19- ع، علل الشرائع أبو الحسن محمد بن يحيى العلوي عن جده يحيى بن الحسن عن عبد الله بن عبيد الله الطلحي عن أبيه عن ابن هانئ مؤلفي بني مخزوم عن محمد بن إسحاق قال حدثني ابن أبي نجيح عن مجاهد بن جبر أبي الحجاج قال: كان من نعم الله عز وجل على علي بن أبي طالب ع ما صنع الله له و أراد به من الخير

(The book) ‘Al Ilal Al Sharaie’ – Abu Al Hassan Muhammad Bin Yahya Al Alawy, from his grandfather Yahya Bin Al Hassan, from Abdullah Bin Ubeydullah Al Talhy, from his father, from Ibn Haby a slave of the clan of Makhzum, from Muhammad Bin Is’haq who said, ‘It is narrated to me by Ibn Najie, from Mujahid Bin Kabr Abu Al Hajjaj who said,

‘It was from the Favours of Allah^{azwj} Mighty and Majestic upon Ali^{asws} Bin Abu Talib^{asws}, what Allah^{azwj} had Done for him^{asws} and the goodness He^{azwj} Wanted with him^{asws}.

أَنَّ فُرَيْشًا أَصَابَتْهُمْ أَرْزَمَةٌ شَدِيدَةٌ وَ كَانَ أَبُو طَالِبٍ فِي عِيَالٍ كَثِيرٍ فَقَالَ رَسُولُ اللَّهِ ص لِعَمِّهِ الْعَبَّاسِ وَ كَانَ مِنْ أَيْسَرِ بَنِي هَاشِمٍ يَا أَبَا الْفَضْلِ إِنَّ أَحَاكَ أَبَا طَالِبٍ كَثِيرُ الْعِيَالِ وَ قَدْ أَصَابَ النَّاسَ مَا تَرَى مِنْ هَذِهِ الْأَرْزَمَةِ فَانْطَلِقْ بِنَا إِلَيْهِ فَتُخَفِّفَ عَنْهُ عِيَالَهُ أَخُذْ مِنْ بَنِيهِ رَجُلًا وَ تَأْخُذْ رَجُلًا فَتَكْفُلُهُمَا عَنْهُ

Qureysh had been afflicted by severe drought, and Abu Talib^{asws} was with many dependants. Rasool-Allah^{saww} said to his^{saww} uncle Al-Abbas, and he was from the affluent ones of the Clan of Hashim^{as}: ‘O Abu Al-Fazl! Your brother^{as} Abu Talib^{asws} has many dependants, and the people are afflicted with what you can see, from this drought. Come with us to him^{as}, we can lighten his^{as} dependants from him^{as}. I^{saww} shall take a man from his^{as} sons and you take a man, and we shall both suffice them from him^{as}’.

فَقَالَ الْعَبَّاسُ فَمَ فَاَنْطَلَقَا حَتَّى أَتَيَا أَبَا طَالِبٍ فَقَالَا إِنَّا نُرِيدُ أَنْ نُخَفِّفَ عَنْكَ عِيَالَكَ حَتَّى يَنْكَشِفَ عَنِ النَّاسِ مَا هُمْ فِيهِ مِنْ هَذِهِ الْأَرْزَمَةِ فَقَالَ لَهُمَا أَبُو طَالِبٍ إِذَا تَرَكْتُمَا لِي عَقِيلًا فَاصْنَعَا مَا شِئْتُمَا

Al-Abbas said, ‘Arise!’ They both went until they came to Abu Talib^{asws} and said, ‘We want to lighten your^{as} dependants from you^{saww} until it is removed from the people what

⁸⁵⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 18

(predicament) they are in, from this drought'. Abu Talib^{asws} said to them: 'When you leave Aqeel to be for me^{as}, you can do whatever you so desire to'.

فَأَخَذَ رَسُولُ اللَّهِ ص عَلِيًّا عَ وَ أَخَذَ الْعَبَّاسُ جَعْفَرًا فَلَمْ يَزَلْ عَلِيٌّ عَ مَعَ رَسُولِ اللَّهِ ص حَتَّى بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا قَامَنَ بِهِ وَ اتَّبَعَهُ وَ صَدَّقَهُ وَ لَمْ يَزَلْ جَعْفَرٌ مَعَ الْعَبَّاسِ حَتَّى أَسْلَمَ وَ اسْتَعَى عَنَّهُ.

Rasool-Allah^{saww} took Ali^{asws} and Al-Abbas took Ja'far^{as}. So, Ali^{asws} did not cease to be with Rasool-Allah^{saww} until Allah^{azwj} Mighty and Majestic as a Prophet^{saww}, and he^{asws} believed in him^{saww}, and followed him^{saww}, and ratified him^{saww}; and Ja'far^{as} did not cease to be with Al-Abbas until he^{as} became a Muslim and was needless from him^{as}".⁸⁶⁰

20- ما، الأماي للشيخ الطوسي المفيض عن ابن فولويه عن أبي العباسي عن أبيه عن القاسم بن محمد بن محمد بن إسماعيل عن علي بن صالح عن سفيان بن يحيى عن عبد المؤمن الأنصاري عن أبيه عن أنس بن مالك قال: سألته من كان أثر الناس عند رسول الله ص فيما رأيت

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayah, from Abu 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 (well-known fabricator), said,

'I asked him, 'Who was the most impactful of the people in the presence of Rasool-Allah^{saww} among what you have seen?'

قَالَ مَا رَأَيْتُ أَحَدًا يَمْتَرِلِي عَلِيَّ بْنَ أَبِي طَالِبٍ عَ إِذْ كَانَ يَبْعَثُهُ فِي جَوْفِ اللَّيْلِ فَيَسْتَحْلِي بِهِ حَتَّى يُصْبِحَ هَذَا كَانَ لَهُ عِنْدَهُ حَتَّى فَارَقَ الدُّنْيَا

He said, 'I have not seen anyone being at the status of Ali^{asws} Bin Abu Talib^{asws}. Even when he^{saww} had sent for him^{asws} in the middle of the night, he^{saww} would isolate with him^{asws} until morning. That is how it used to be for be for him^{asws} with him^{saww} until he^{saww} separated from the world'.

قَالَ وَ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص وَ هُوَ يَقُولُ يَا أَنَسُ مَحَبُّ عَلِيًّا قُلْتُ يَا رَسُولَ اللَّهِ وَ اللَّهُ إِنِّي لِأَجِبُهُ لِحُبِّكَ إِيَّاهُ

He said, 'And I had 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 love him^{asws} due to your^{saww} love for him^{asws}'.

فَقَالَ أَمَا إِنَّكَ إِذْ أَحْبَبْتَهُ أَحَبَّكَ اللَّهُ وَ إِذْ أَبْغَضْتَهُ أَبْغَضَكَ اللَّهُ وَ إِذْ أَبْغَضَكَ اللَّهُ أَوْجَلَّكَ فِي النَّارِ.

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 Enter you into the Fire"⁸⁶¹

21- ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن يحيى بن علي السدوسي عن محمد بن عبد الجبار عنه عن حماد بن عيسى عن عمر بن أديبة عن أبيان و معاوية بن ريان جميعاً عن شهر بن حوشب عن أبي أمانة الباهلي قال: كنا ذات يوم عند رسول الله جلوساً فأتى علي ع فدخل

⁸⁶⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 19

⁸⁶¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 20

الْمَسْجِدَ وَ قَدْ وَافَقَ مِنْ رَسُولِ اللَّهِ ص قِيَاماً فَلَمَّا رَأَى عَلِيّاً ع جَلَسَ ثُمَّ أَقْبَلَ عَلَيْهِ فَقَالَ يَا أَبَا الْحُسَيْنِ إِنَّكَ أَتَيْتَ وَ وَافَقَ مِنِّي قِيَاماً فَجَلَسْتَ لَكَ أَ فَلَا أُخْبِرُكَ بِبَعْضِ مَا فَضَّلَكَ اللَّهُ بِهِ

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Yahya Bin Ali Al Sadousy, from Muhammad Bin Abdul Jabbar, his uncle, from Hammad Bin Isa, from Umar Bin Uzeyna, from Aban, and Muawiyah Bin Rabban, altogether from Shahr Bin Howshab, from Abu Umama Al Bahily who said,

'One day we were seated in the presence of Rasool-Allah^{saww}, and Ali^{asws} came. He^{asws} entered the Masjid, and he^{asws} had harmonised standing from Rasool-Allah^{saww}. When he^{saww} saw Ali^{asws}, he^{saww} sat back down, then faced towards him^{asws}. He^{saww} said: 'O Abu Al-Hassan^{asws}! You^{asws} came and harmonised the standing from me^{saww}, so I^{saww} sat back down for you^{asws}. Should I^{saww} not inform you^{asws} with part of what Allah^{azwj} had merited you^{asws} with?

أَخْبِرُكَ أَيُّ حَتَمْتُ النَّبِيِّنَ وَ حَتَمْتُ يَا عَلِيُّ الْوَصِيِّينَ وَ حَقٌّ عَلَى اللَّهِ أَنْ لَا يُوقِفَ مُوسَى بْنُ عِمْرَانَ ع مَوْقِفاً إِلَّا وَقَفَ مَعَهُ وَصِيَّهُ يُوشَعَ بْنِ نُونٍ وَ إِيَّيْ أَفِئَةٌ وَ تَوْقَفٌ وَ أَسْأَلُ وَ تُسْأَلُ فَأَعْبِدُ يَا ابْنَ أَبِي طَالِبٍ جَوَاباً فَإِنَّمَا أَنْتَ مِنِّي تَزُولُ أَيُّنَمَا زُلْتُمْ

I^{saww} inform you^{asws} that I^{saww} ended the (line of) Prophets^{as}, and you^{asws}, O Ali^{asws}, ended the (line of) successors^{as}, and there is a right upon Allah^{azwj} that He^{azwj} does not Make Musa^{as} Bin Imran^{as} to stand in a place except He^{azwj} Makes his^{as} successor^{as} Joshua^{as} Bin Noun^{as} to stand with him^{as}, and I^{saww} stand and you^{asws} stand, and I^{asws} will be Questioned and you^{asws} will be Questioned, so prepare an answer, O son^{asws} of Abu Talib^{asws}, for rather you^{asws} are from me^{saww}. You^{asws} move wherever I^{saww} move'.

قَالَ عَلِيُّ ع يَا نَبِيَّ اللَّهِ فَمَا ذَا الَّذِي تُبَيِّنُهُ لِي لِأَهْتَدِي بِهَذَا لِي

Ali^{asws} said: 'O Prophet^{saww} of Allah^{azwj}! So, what is that which you^{saww} are explaining for me^{asws} to be guided by your^{saww} guidance for me^{asws}?'

فَقَالَ يَا عَلِيُّ مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ وَ مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَ إِنَّهُ عَزَّ وَ جَلَّ هَادِيكَ وَ مُعَلِّمَكَ وَ حَقٌّ لَكَ أَنْ تَعْبِيَ لَقَدْ أَخَذَ اللَّهُ مِيثَاقِي وَ مِيثَاقَكَ وَ مِيثَاقَ شِيعَتِكَ وَ أَهْلَ مَوَدَّتِكَ إِلَى يَوْمِ الْقِيَامَةِ فَهُمْ شِيعَتِي وَ دَوُو مَوَدَّتِي وَ هُمْ دَوُو الْأَلْبَابِ

He^{saww} said: 'O Ali^{asws}! One whom Allah^{azwj} Guides, so there is no strayer for him, and one who Allah^{azwj} Lets to stray, there is no guide for him, and surely the Mighty and Majestic has Guided you^{asws} and Taught you^{asws}, and there is a right for you^{asws} that you^{asws} retain. Allah^{azwj} has Taken my^{saww} Covenant and your^{asws} Covenant and Covenant of your^{asws} Shias and people having your^{asws} cordiality, up to the Day of Qiyamah. Thus, they are my^{saww} Shias and with having my^{saww} cordiality, and they are the ones with the understanding.

يَا عَلِيُّ حَقٌّ عَلَى اللَّهِ أَنْ يُنْزِلَهُمْ فِي جَنَّاتِهِ وَ يُسْكِنَهُمْ مَسَاكِينَ الْمُلُوكِ وَ حَقٌّ لَهُمْ أَنْ يَطِيبُوا.

O Ali^{asws}! There is a right upon Allah^{azwj} that He^{azwj} Lodges them in His^{azwj} Gardens, and Settles them in dwellings of the kings, and there is a right for them that they be good".⁸⁶²

⁸⁶² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 21

22- ك، إكمال الدين أبي عن سعد بن ابن عيسى عن علي بن الحكم عن سيف بن عميرة عن داود بن يزيد عن أبي عبد الله ع قال: كان علي مع رسول الله ص في غيبته لم يعلم بها أحد.

(The book) 'Ikmal Al Deen' – My father, from Sa'ad, from Ibn Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Dawood Bin Yazeed,

'From Abu Abdullah^{asws} having said: 'Ali^{asws} was with Rasool-Allah^{azwj} during his^{saww} absence, not letting anyone know of it'.⁸⁶³

23- ضا، فقه الرضا عليه السلام نزوي أن أمير المؤمنين ع كان يقول لرسول الله ص إذا عطس رفع الله ذكركم وقد فعل و كان النبي ص يقول لأمير المؤمنين ع إذا عطس ألقى الله كعبك وقد فعل.

(The book) 'Fiqh Al-Reza^{asws}' – We are reported that Amir Al-Momineen^{asws} said to Rasool-Allah^{saww} when he^{saww} sneezed, 'May Allah^{azwj} Raise your^{saww} mention!' And He^{azwj} had Done so, and the Prophet^{saww} said to Amir Al-Momineen^{asws} when he^{asws} sneezed: 'May Allah^{azwj} Exalt your^{asws} dignity, and He^{azwj} had Done so'.⁸⁶⁴

24- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن الحسين بن حفص الحنظلي عن علي بن محمد بن مروان عن أحمد بن مفضل عن صالح بن أبي الأسود عن أخيه أسنده له عبد الله بن الحسن بن الحسين بن علي رسول الله ص لئلا فلا يضح حتى يعلمه علياً ع و ينزل الوحي تحاراً فلا يمسي حتى يعلمه علياً ع.

(The book) 'Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Al-Husayn Bin Hafs Al Khas'amy, from Ali Bin Muhammad Bin Marwan, from Ahmad Bin Mufazzal, from Salih Bin Abu Al Aswad, from brother, attributed to him by Abdullah Bin Al Hassan Bin Al Hassan who said,

'The Revelation descended unto Rasool-Allah^{saww} at night, so he^{saww} would not wait for the morning until he^{saww} let Ali^{asws} know, and the Revelation descended at daytime, and he^{saww} did not wait for the evening until he^{saww} let Ali^{asws} know'.⁸⁶⁵

25- قب، المناقب لابن شهر آشوب زيد بن علي ع في قوله تعالى و أولوا الأرحام بعضهم أولى ببعض قال ذلك علي بن أبي طالب ع كان مهاجراً ذا رحمة.

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

'Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) regarding Words of the Exalted: **and the possessors of the relationships, some of them are closer than the others [8:75]**, He said, 'That is Ali^{asws} Bin Abu Talib^{asws}. He^{asws} was an emigrant with relationship (kinship from Rasool-Allah^{saww})'.⁸⁶⁶

تفسير جابر بن يزيد عن الإمام أنبت الله تعالى بجدو ولاية علي بن أبي طالب ع لأن علياً كان أولى برسول الله ص من غيره لأنه كان أخوه [أخاه] في الدنيا والآخرة لأنه حاز ميراثه و سلاحه و متاعه و بعلته الشهباء و جميع ما ترك

Tafseer Jabir Bin Yazeed,

⁸⁶³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 22

⁸⁶⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 23

⁸⁶⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 24

⁸⁶⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 25 a

From the Imam^{asws}: 'Allah^{azwj} has Proven the Wilayah of Ali^{asws} Bin Abu Talib^{asws} with this Verse (8:75), because Ali^{asws} was foremost with Rasool-Allah^{saww} than others, because he^{asws} was his^{saww} brother^{asws} in the world and the Hereafter, because he^{asws} took possession of his^{saww} inheritance, and his^{saww} weapons, and his^{saww} chattels, and his^{saww} mule Al-Shahba'a, and entirety of what he^{saww} had left behind.

وَوَرِثَ كِتَابَهُ مِنْ بَعْدِهِ قَالَ اللَّهُ تَعَالَى ثُمَّ أَوْزَنَّا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا وَ هُوَ الْقُرْآنُ كُلُّهُ نَزَلَ عَلَى رَسُولِ اللَّهِ ص وَ كَانَ يُعَلِّمُ النَّاسَ مِنْ بَعْدِ النَّبِيِّ وَ لَمْ يُعَلِّمَهُ أَحَدٌ وَ كَانَ يُسْأَلُ وَ لَا يَسْأَلُ أَحَدًا عَنْ شَيْءٍ مِنْ دِينِ اللَّهِ

And he^{asws} inherited his^{saww} Book from after him^{saww}. Allah^{azwj} the Exalted Said: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]**, and it is the Quran, all of it having been Revealed unto Rasool-Allah^{saww}, and he^{asws} taught the people from after the Prophet^{saww} and no one taught him^{asws}, and he^{asws} was asked and he^{asws} did not ask anyone about anything from the religion of Allah^{azwj}.

وَ إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وُلْدِ إِسْمَاعِيلَ وَ اصْطَفَى قُرَيْشًا مِنْ كِنَانَةَ وَ اصْطَفَى هَاشِمًا مِنْ قُرَيْشٍ وَ لَمْ يَكُنْ لِلْمَشَايخِ فِي الذِّبِي هُوَ صَفْوَةُ الصَّفْوَةِ نَصِيبٌ ثُمَّ إِنَّهُ هَاشِمِيٌّ مِنْ هَاشِمِيِّينَ وَ لَمْ يَكُنْ فِي زَمَانِهِ غَيْرُهُ وَ غَيْرُ أَحْوَيْهِ وَ غَيْرُ ابْنَتِهِ أَبُوهُ أَبُو طَالِبٍ بِنُ عَبْدِ الْمُطَّلِبِ بِنِ هَاشِمٍ أُمُّهُ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمٍ.

And Allah^{azwj} Chose the (tribe of) Kinanah from the children of Ismail^{as}, and Chose Qureysh from the Kinanah, and Chose Hashim^{as} from Qureysh, and there did not happen to be for the elders among the ones who were elites, the elite. Then he^{asws} is a Hashemite from two Hashemites, and there did not happen to be anyone else during his^{asws} time apart from him^{asws} and his^{asws} brothers, and apart from sons of his^{asws} father^{as} Abu Talib Bin Abdul Muttalib Bin Hashim^{as}, his^{asws} mother^{as} Fatima Bint Asad Bin Hashim^{as}'.

وَ فِي حَدِيثٍ أَنَّهُ اخْتَلَفَ [اِحْتَلَطَتْ] أُمُّهُ بِرَسُولِ اللَّهِ إِلَى مَعَدِّ بْنِ عَدْنَانَ [مِنْ] ثَلَاثٍ وَ عَشْرِينَ قَرَابَةً تَتَّصِلُ بِرَسُولِ اللَّهِ ص مِنْ جِهَةِ الْأُمَّهَاتِ وَ لَا أَحَدٌ يُشَارِكُ فِي ذَلِكَ وَ النَّبِيُّ ص ابْنُ عَمَّتِهِ مِنْ وَجْهَيْنِ مِنْ عَبْدِ اللَّهِ وَ مِنْ أَبِي طَالِبٍ

And in a Hadeeth – His^{asws} mother^{as} was mingled with Rasool-Allah^{saww} to Ma'add Bin Adnan from twenty-three relationships connected with Rasool-Allah^{saww} from the direction of the mothers and no one associated in that, and the Prophet^{saww} was a son^{saww} of his^{asws} uncle from two perspectives – from Abdullah^{as} and from Abu Talib^{asws}.

وَ مِنْ اِتِّصَالِ أُمِّهِ بِرَسُولِ اللَّهِ ص مِنْ تِلْكَ الْجِهَاتِ فِي الْأُمَّهَاتِ وَ صَارَ عَلَيٌّ ابْنُهُ مِنْ وَجْهَيْنِ أَوْلَهُمَا أَنَّهُ رَبَّاهُ حَتَّى قَالَتْ فَاطِمَةُ بِنْتُ أَسَدٍ كُنْتُ مَرِيضَةً فَكَانَ مُحَمَّدٌ يُحْضُ عَلَيًّا لِسَانَهُ فِي فِيهِ فَيَرْضَعُ بِإِذْنِ اللَّهِ وَ الثَّانِي أَنَّ حَتَّانَ الرَّجُلِ ابْنُهُ وَ لِهَذَا يُهَنَّأُ الرَّجُلُ إِذَا وُلِدَتْ لَهُ بِنْتُ فَيَقَالُ هُنَاكَ الْحَتَّانُ.

And from the connection of his^{asws} mother with Rasool-Allah^{saww} is from those perspectives, regarding the mothers, and Ali^{asws} came to be his^{saww} son^{asws} from two aspects. The first of these is that he^{saww} took care of him^{asws} until (Syeda) Fatima Bint Asad^{as} said, 'I^{as} was ill, and Muhammad^{saww} gave his^{saww} tongue in his^{asws} mouth, and he^{asws} was fed by the Permission of Allah^{azwj}'; and the second is that a son-in-law of the man is his son, and due to this, the man gets congratulated when a daughter is born for him and it is said, 'Over there is the son-in-law''.⁸⁶⁷

⁸⁶⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 25 b

تَمَجُّجِ الْبَلَاغَةِ وَ قَالَ قَائِلٌ يَا ابْنَ أَبِي طَالِبٍ عَلَى هَذَا الْأَمْرِ لَحْرِصَنَّ ففُئْتُ بَلْ أَنْتُمْ وَاللَّهِ أَحْرَصُ وَأُبْعَدُ وَأَنَا أَحْصُ وَأَقْرَبُ وَإِنَّمَا طَلَبْتُ حَقًّا لِي
وَ أَنْتُمْ تَحُولُونَ بَيْنِي وَ بَيْنَهُ وَ تَضْرِبُونَ وَجْهِي دُونَهُ فَلَمَّا فَرَعْتُهُ بِالْحُجَّةِ فِي الْمَلَأِ الْحَاضِرِينَ هَجَّتْ لَا يَدْرِي مَا يُجِيبُنِي.

(The book) ‘Nahj Al-Balagah’ – And a speaker said, ‘You^{asws}, O son^{asws} of Abu Talib^{asws}, are greedy upon this command’. I^{asws} said: ‘But by Allah^{azwj}, you are greedier and more remote, and I^{asws} am most special and closest (to it). But rather, I^{asws} sought a right for me^{asws} while you were forming barriers between me^{asws} and it and were striking my^{asws} face besides it. When I^{asws} hit him with the answer among the assembly of the ones presence, he was startled, not knowing what to answer me^{asws}’⁸⁶⁸.

26- ص، قصص الأنبياء عليهم السلام الصَّدُوقُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي حَبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زَيْدِ الْكُنَاسِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَيْسَ
تَبْقَى الْأَرْضُ يَا أَبَا خَالِدٍ يَوْمًا وَاحِدًا بَعْدَ حُجَّةِ اللَّهِ عَلَى النَّاسِ مُنْذُ خَلَقَ اللَّهُ آدَمَ ص

(The book) ‘Qasas Al-Anbiya^{as}’ – Al-Sadouq, from his father, from Sa’ad, from Ibn Mahboub, from Hisham Bin Salim, from Yazeed Al Kunasy,

‘From Abu Ja’far^{asws} having said: ‘O Abu Khalid! The earth hasn’t remained even for one day without a Divine Authority of Allah^{azwj} upon the people ever since Allah^{azwj} Created Adam^{as}’.

فُئْتُ أَوْ كَانَ عَلَيَّ بُنُ أَبِي طَالِبٍ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ حُجَّةً مِنَ اللَّهِ وَ رَسُولِهِ إِلَى هَذِهِ الْأُمَّةِ فِي حَيَاةِ النَّبِيِّ ص

I said, ‘Or wasn’t Ali^{asws} Bin Abu Talib^{asws}, upon him^{asws} be the Salawaat and the greetings, a Divine Authority from Allah^{azwj} and His^{azwj} Rasool^{saww} to this community during the lifetime of the Prophet^{saww}?’

قَالَ نَعَمْ وَ كَانَتْ طَاعَتُهُ وَاجِبَةً عَلَى النَّاسِ فِي حَيَاةِ رَسُولِ اللَّهِ ص وَ بَعْدَ وَفَاتِهِ وَ لَكِنَّهُ صَمَّتْ وَ لَمْ يَتَكَلَّمْ مَعَ النَّبِيِّ ص وَ كَانَتْ الطَّاعَةَ لِرَسُولِ اللَّهِ ص
عَلَى أُمَّتِهِ وَ عَلَى عَلِيٍّ مَعَهُمْ فِي خَالِ حَيَاةِ رَسُولِ اللَّهِ ص وَ كَانَ عَلِيٌّ حَكِيمًا عَالِمًا.

He^{asws} said: ‘Yes, and obedience to him^{asws} was Obligatory upon the people during the lifetime of Rasool-Allah^{saww} and after his^{saww} expiry, but he^{asws} was silent and did not speak with the people, and the obedience was for Rasool-Allah^{saww} upon his^{saww} community and upon Ali^{asws} along with them during the state of the lifetime of Rasool-Allah^{saww}, and Ali^{asws} was wise, learned’⁸⁶⁹.

أَقُولُ قَدْ مَرَّ فِي بَابِ كِتَابَةِ أَسْمَائِهِمْ ع عَلَى السَّمَاوَاتِ وَ الْأَرْضِينَ وَ غَيْرِهِمَا عَنِ الْقَاسِمِ بْنِ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِذَا قَالَ أَحَدُكُمْ لَا إِلَهَ إِلَّا
اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَلْيُقَلِّعْ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ وَ لِيُ اللَّهُ.

I (Majlisi) am saying, ‘And it has passed in the chapter on the writing of their^{asws} names upon the skies and the earths, and others – From Al Qasim Bin Muawiya,

⁸⁶⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 25 c

⁸⁶⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 26 a

‘From Abu Abdullah^{asws} having said: ‘Whenever one of you says, ‘There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}’, then let him say, ‘Amir Al-Momineen^{asws} is guardian (from) Allah^{azwj}’’.⁸⁷⁰

27- فض، كتاب الروضة عن ابن عباس قال قال رسول الله ص من قال لا إله إلا الله تفتحت له أبواب السماء و من تلاها بمحمد رسول الله تهلل وحه الحق سبحانه و استبشر بذلك و من تلاها بعلي و لي الله عقر الله له ذنوبه و لو كانت بعدد قطر المطر.

Kitab ‘Al Rowza’ – From Ibn Abbas who said,

‘Rasool-Allah^{saww} said: ‘One who says, ‘There is no god except Allah^{azwj}’, the gates of the sky would be opened up for him, and one who recites it with (the phrase) ‘Muhammad^{saww} is Rasool-Allah^{saww}’, the truth of the Glorious would shine in his face and he would rejoice with that, and one who recites it with (the phrase), ‘Ali^{asws} is guardian (from) Allah^{azwj}’, Allah^{azwj} would Forgive his sins for him, and even if they were the number of the drops of rain’’.⁸⁷¹

28- لي، الأماالي للصدوق ابن المغيرة بإسناده عن السكوني عن الصادق عن آبائه ع قال قال رسول الله ص أحب إخواني إلي علي بن أبي طالب و أحب أعمامي إلي حمزة.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Mugheira, by his chain from Al Sakuny,

‘From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The most beloved of my^{saww} brethren to me^{saww} is Ali^{asws} Bin Abu Talib^{asws}, and the most beloved of my^{saww} uncles to me^{saww}, is Hamza^{asws}’’.⁸⁷²

29- ما، الأماالي للشيخ الطوسي أبو عمرو و ابن الصلت معاً عن ابن عفة عن علي بن الحسن بن عبيد عن إسماعيل بن أبان عن إسحاق بن إبراهيم عن أبي هارون عن أبي سعيد قال قال رسول الله ص علي مني و أنا منه فقال جبرئيل يا محمد و أنا منكم.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro and Ibn Al Salt, both together from Ibn Uqdah, from Ali Bin Al Hassan Bin Ubeyd, from Ismail Bin Aban, from Is’haq Bin Ibrahim, from Abu Haroun, from Abu Saeed who said,

‘Rasool-Allah^{saww} said: ‘Ali^{asws} is from me^{saww} and I^{saww} am from him^{asws}’. So Jibraeel^{as} said: ‘O Muhammad^{saww}! And I^{as} am from you^{asws} both’’.⁸⁷³

30- ما، الأماالي للشيخ الطوسي الحفار عن عبد الله بن محمد عن محمد بن أبي بكر عن أحمد بن محمد بن يزيد عن حسين بن حسن عن قيس بن الربيع عن أبي هاشم الرماني عن مجاهد عن ابن عباس قال: قال رسول الله ص علي مني بمنزلة راسي من بدني.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Haffar, from Abdullah Bin Muhammad, from Muhammad Bin Abu Bakr, from Ahmad Bin Muhammad Bin Yaeed, from Husayn Bin Hassan, from Qays Bin Al Rabie, from Abu Hashim Al Rummany, from Mujahid, from Ibn Abbas who said,

‘Rasool-Allah^{saww} said: ‘Ali^{asws} is from me^{saww} at the status of my^{saww} head from my^{saww} body’’.⁸⁷⁴

⁸⁷⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 26 b

⁸⁷¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 27

⁸⁷² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 28

⁸⁷³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 29

31- ما، الأماالي للشيخ الطوسي الفقيده عن محمد بن أحمد العلوي عن عبد الله بن أبي عن عروة بن محمد بن المثنى عن المعتمر بن سليمان عن أبيه عن أبي محمد عن عبد الله بن مسعود قال: رأيت رسول الله ص وكفه في كف علي بن أبي طالب ع وهو يقبله فقلت يا رسول الله ما منزلة علي منك فقال كمنزلة مني من الله.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Ahmad Al Alaqa, from Abdullah Bin Ubay, from Abu Urwah, from Muhammad Bin Al Musanna, from Al Mo'tamar Bin Suleyman, from his father, from Abu Makhlad, from Abdullah Bin Masoud who said,

'I saw Rasool-Allah^{saww}, and his^{saww} palm was in the palm of Ali^{asws} Bin Abu Talib^{asws} and he^{saww} was kissing it (forehead). I said, 'O Rasool-Allah^{saww}! What is the status of Ali^{asws} from you^{saww}?' He^{saww} said: 'Like my^{saww} status from Allah^{azwj}'⁸⁷⁵.

32- نوح، نوح البلاغة و لقد علم المستحفظون من أصحاب محمد ص أبي لم أزد على الله و على رسوله ساعة قط و لقد واسيته بنفسي في المواطن التي تنكص فيها الأبطال و تتأخر الأقدام بحمد الله بها

(The book) 'Nahj Al-Balagah – 'And the preservers from the companions of Muhammad^{saww} knew that I^{asws} did not rebut against Allah^{azwj} and His^{azwj} Rasool-Allah^{saww} even for a moment at all, and I^{asws} have saved him^{saww} with myself^{asws} in such places the heroes fell short in it, and the feet held back the help. Allah^{azwj} Honoured me^{asws} with it.

و لقد قبض رسول الله ص و إن رأسه لعلى صدري و قد سألت نفسه في كفي فأمرتها على وحيي و لقد وليت غسله ص و الملائكة أعواني فصحت الدائر و الأفنية ملاً يهبط و ملاً يعرج و ما فارقت سعي هينة منهم يصلون عليه حتى وارتناه في صريحي

And Rasool-Allah^{saww} passed away and his^{saww} head was on my^{asws} chest, and his^{saww} breath had flowed upon my^{asws} hand and I^{asws} passed it upon my^{asws} face, and I^{asws} was in charge of washing him^{saww} and the Angels were supporting me^{asws}. The house and the courtyard were packed by the assemblies (of Angels) descending and assemblies ascending, and I^{asws} did not separate my^{asws} ears from their humming. They were praying Salat upon him^{saww} until I^{saww} covered him^{saww} in his^{saww} shrine.

فمن ذا أحق به مني حياً و ميتاً فأنفدوا على بصائرهم و لتصدقن بيئتكم في جهاد عدوكم فوالذي لا إله إلا هو إني لعلى جادة الحق و إنهم لعلى منزلة الباطل أقول ما تسمعون و استغفر الله لي و لكم.

So, who is that more rightful with him^{saww} than me^{asws}, alive and dead? So, depend upon your insights and be sincere in your intentions in fighting your enemies. By the One^{azwj} Who, there is no god except He^{azwj}! I^{asws} am upon the centre path of the truth and they are upon the slips of falsehood. I^{asws} am saying what you are listening, and I^{asws} seek Forgiveness of Allah^{azwj} for me^{asws} and for you all!⁸⁷⁶

33- نوح، نوح البلاغة أنا وضعت بكلكل العرب و كسرت نواجم قرون ربيعة و مضرت و قد علمتم موضعي من رسول الله ص بالقرابة القريبة و المنزلة الحبيصة وضعني في حجره و أنا وليد بضمي إلى صدره و يكفني في فراشه و يمسني جسده و يشمني عرقه و كان بمضغ الشيء ثم يلقميه

⁸⁷⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 30

⁸⁷⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 31

⁸⁷⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 32

(The book) 'Nahj Al-Balagh' – 'I^{asws} had humbled the chests of the Arabs and broken the horns of the (tribes of) Rabie and Muzar, and you have known my^{asws} place from Rasool-Allah^{azwj}, with the kinship and nearness, and the special status. He^{saww} had placed me^{asws} in his^{saww} lap when I^{asws} was born, pressing me^{asws} to his^{saww} chest, and placing me^{asws} in his^{saww} bed touching me^{asws} with his^{saww} body making me^{asws} smell his^{saww} aroma. And he^{saww} would (first) chew the thing (morsel), then he^{saww} would feed it to me^{asws}.

وَمَا وَجَدَ لِي كَذِبَةً فِي قَوْلٍ وَلَا خَطْلَةً فِي فِعْلٍ وَ لَقَدْ قَرَنَ اللَّهُ بِهِ ص مِنْ لَدُنْ كَانَ فَطِيماً أَعْظَمَ مَلِكٍ مِنْ مَلَائِكَتِهِ يَسْئَلُكَ بِهِ طَرِيقَ الْمَكَارِمِ وَ مَحَاسِنِ أَخْلَاقِ الْعَالَمِ لَيْلَهُ وَ نَهَارَهُ وَ لَقَدْ كُنْتُ أَتَّبِعُهُ أَتْبَاعَ الْفَصِيلِ أَتْرَ أُمِّي يَرْفَعُ لِي فِي كُلِّ يَوْمٍ عِلْماً مِنْ أَخْلَاقِهِ وَ يَأْمُرُنِي بِالْإِقْتِدَاءِ بِهِ

And he^{saww} did not find any lies in my^{asws} words nor falsehood in my^{asws} deeds. And Allah^{azwj} had Paired a mighty Angel from the Angels to be with him^{saww} from the time of weaning, travelling with him^{saww} the path of high morals and beautiful manners, as the teacher, during his^{saww} and night and his^{saww} day. And I^{asws} used to follow him^{saww} the following of a young camel being in the tracks of its mother. He^{saww} raised for me^{saww} during every day, a flag from his^{saww} morals and instructed me^{asws} with following it.

وَ لَقَدْ كَانَ يُجَاوِرُ فِي كُلِّ سَنَةٍ بِحِزَاءِ فَأْرَاهُ وَ لَا يَزَاهُ غَيْرِي وَ لَمْ يَجْمَعْ بَيْتٌ وَاحِدٌ يَوْمَئِذٍ فِي الْإِسْلَامِ غَيْرَ رَسُولِ اللَّهِ ص وَ خَدِيجَةَ وَ أَنَا تَالِئُهُمَا أَرَى نُورِي الْوَحْيِي وَ الرِّسَالَةَ وَ أَشْمُ رِيحَ النَّبُوَّةِ

He^{saww} used to take shelter at (mount) Hira during every year, and no one saw him^{saww} apart from me^{asws}, and there were not gathered in Al Islam on that day, even one household, apart from Rasool-Allah^{saww} and (Syeda) Khadeeja^{asws} and I^{asws} was their^{asws} third. I^{asws} saw the Noor of the Revelation and the Message and smelt the aroma of the Prophet-hood.

وَ لَقَدْ سَمِعْتُ رَنَّةَ الشَّيْطَانِ حِينَ نَزَلَ الْوَحْيُ عَلَيَّ ص فَعُلْتُ يَا رَسُولَ اللَّهِ مَا هَذِهِ الرَّئَةُ فَقَالَ هَذَا الشَّيْطَانُ قَدْ آيَسَ مِنْ عِبَادَتِهِ إِنَّكَ تَسْمَعُ مَا أَسْمَعُ وَ تَرَى مَا أَرَى إِلَّا أَنَّكَ لَسْتَ بِنَبِيٍّ وَ لَكِنَّكَ وَزِيرٌ وَ إِنَّكَ لَعَلَى خَيْرٍ

And I^{asws} had heard the snorting of Satan^{la} when the Revelation descended unto him^{saww}, so I^{asws} said: 'O Rasool-Allah^{saww}! What is this snort?' He^{saww} said: 'This is the Satan^{la} having despaired from his^{la} worship. You^{asws} hear what I^{saww} hear and you see what I^{saww} see, except that you^{asws} aren't a Prophet^{saww}, but you^{asws} are a Vizier, and you^{asws} are upon good'.

وَ لَقَدْ كُنْتُ مَعَهُ ص لَمَّا أَتَاهُ الْمَلَأُ مِنْ قُرَيْشٍ فَقَالُوا لَهُ يَا مُحَمَّدُ إِنَّكَ قَدْ ادَّعَيْتَ عَظِيماً لَمْ يَدْعِهِ آبَاؤُكَ وَ لَا أَحَدٌ مِنْ بَنِيكَ وَ نَحْنُ نَسْأَلُكَ أَمراً إِنْ أَجَبْتَنَا إِلَيْهِ وَ أَرَيْتَنَا عَلِمْنَا أَنَّكَ نَبِيٌّ وَ رَسُولٌ وَ إِنْ لَمْ تَفْعَلْ عَلِمْنَا أَنَّكَ سَاحِرٌ كَذَّابٌ

And I^{asws} had been with him^{saww} when the chiefs of Qureysh came to him^{saww}. They said to him^{saww}, 'O Muhammad^{saww}! You^{asws} have made a mighty claim. Neither your^{saww} father^{as} nor anyone from your^{saww} Household has claimed it, and we are asking you^{saww} for a matter, if you^{saww} were to answer us to it and show it to us, we will know that you^{saww} are a Prophet^{saww} and a Rasool^{saww}, and if you do not do so, we will know that you^{saww} are a lying sorcerer'.

فَقَالَ ص لَهُمْ وَ مَا تَسْأَلُونَ قَالُوا تَدْعُونَا لَنَا هَذِهِ الشَّجَرَةَ حَتَّى تَنْقَلِعَ بِعُرْوَتِهَا وَ تَقِفَ بَيْنَ يَدَيْكَ فَقَالَ ص إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ إِنْ فَعَلَ اللَّهُ ذَلِكَ لَكُمْ أَتُؤْمِنُونَ وَ تَشْهَدُونَ بِالْحَقِّ قَالُوا نَعَمْ

He^{saww} said to them: 'And what are you asking for?' They said, 'Call this tree to us until it uproots along with its roots and stand in front of you^{saww}'. He^{saww} said: 'Surely Allah^{azwj} is Able upon all things! And if Allah^{azwj} were to Do that for you, with you believe and testify with the truth?' They said, 'Yes'.

قَالَ فَإِنِّي سَأَرِيكُمْ مَا تَطْلُبُونَ وَإِنِّي لَأَعْلَمُ أَنَّكُمْ لَا تَفِيئُونَ إِلَىٰ خَيْرٍ وَأَنَّ فِيكُمْ مَنْ يُطْرَحُ فِي الْقَلْبِ وَمَنْ يُحْرَبُ الْأَخْرَابَ

He^{saww} said: 'Then I^{saww} shall show you what you are seeking, and I^{saww} know that you will not be standing to any good, and that among you is one who will be thrown into the well, and one who will form the alliances (against me^{saww}).

ثُمَّ قَالَ ص يَا أُتَيْتُهَا الشَّجَرَةُ إِنَّ كُنْتَ تُؤْمِنِينَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَتَعْلَمِينَ أَنِّي رَسُولُ اللَّهِ فَانْقَلِعِي بِعُرْوَتِكَ حَتَّىٰ تَفِي بَيْنَ يَدَيَّ بِإِذْنِ اللَّهِ

Then he^{saww} said: 'O you tree! If you were a believer in Allah^{azwj} and the last Day, and you are knowing that I^{saww} am a Rasool^{saww} of Allah^{azwj}, then uproot with your roots until you pause in front of me^{saww}, by the Permission of Allah^{azwj}!

فَوَالَّذِي بَعَثَهُ بِالْحَقِّ لَأَنْقَلَعَتْ بِعُرْوَتِهَا وَجَاءَتْ وَهِيَ دَوِيٌّ شَدِيدٌ وَ قَصَفَتْ كَقَصْفِ أَجْحَدَةَ الطَّيْرِ حَتَّىٰ وَقَعَتْ بَيْنَ يَدَيَّ رَسُولِ اللَّهِ مُرْفِقَةً وَأَلَمَتْ بِعُضُنِهَا الْأَعْلَىٰ عَلَىٰ رَسُولِ اللَّهِ ص وَبَعْضُ أَعْصَانِهَا عَلَىٰ مَنْكِبِي وَكُنْتُ عَنْ يَمِينِهِ

By the One^{azwj} Who Sent him^{saww} with the truth, it uprooted along with its roots and came over, and for it was a severe noise and flapping like the flapping of the wings of a bird, until it stood in front of Rasool-Allah^{saww}, fluttering (its branches), and it cast its high branches upon Rasool-Allah^{saww} and part of its branches were upon my^{asws} shoulder, and I^{asws} was on his^{saww} right.

فَلَمَّا نَظَرَ الْقَوْمُ إِلَىٰ ذَلِكَ قَالُوا غُلُوبًا وَ اسْتَكْبَارًا فَمَرَّهَا فُلْيَاتِكَ نَصْفُهَا وَ بَيْنِي نَصْفُهَا فَأَمَرَهَا بِذَلِكَ فَأَقْبَلَ إِلَيْهِ نَصْفُهَا كَأَعَجَبِ إِقْبَالِ وَ أَشَدِّهِ دَوِيًّا فَكَادَتْ تَلْتَفِتُ بِرَسُولِ اللَّهِ ص فَقَالُوا كُفْرًا وَ عْتَوْا فَمَرَّ هَذَا الْيَصْفَ فَلْيَرْجِعْ إِلَىٰ نَصْفِهِ كَمَا كَانَ فَأَمَرَهُ فَرْجِعْ

When the people looked at that, they said out of haughtiness and arrogance, 'Order it, so let half of it come to you^{saww} and let half of it remain (where it is)!' He^{saww} ordered it with that, and half of it came to him^{saww} like the welcoming embrace, and severe noise. It was almost touching with Rasool-Allah^{azwj}. They said out of disbelief and insolence, 'Order this half, so let it return to its (other) half like what it was. He^{saww} ordered it, so it returned.

فَقُلْتُ أَنَا لَا إِلَهَ إِلَّا اللَّهُ إِنِّي أَوَّلُ مُؤْمِنٍ بِكَ يَا رَسُولَ اللَّهِ وَ أَوَّلُ مَنْ أَقَرَّ بِأَنَّ الشَّجَرَةَ فَعَلَتْ مَا فَعَلْتَ بِأَمْرِ اللَّهِ تَعَالَىٰ تَصَدِيقًا لِّبُيُوتِكَ وَ إِجْلَالًا لِكَلِمَتِكَ

I^{asws} said: 'There is no god except Allah^{azwj}! I^{asws} am the first believer in you^{saww}, O Rasool-Allah^{saww}, and the first one to acknowledge that the tree had done what it did by a Command of Allah^{azwj} the Exalted, as a ratification of your^{saww} Prophet-hood, and as a respect to your^{saww} words'.

فَقَالَ الْقَوْمُ كُلُّهُمْ نَزَّ سَاحِرٌ كَذَّابٌ عَجِيبُ السِّحْرِ خَفِيفٌ فِيهِ وَ هَلْ يُصَدِّقُكَ فِي أَمْرِكَ إِلَّا مِثْلَ هَذَا يَعْتُونَنِي وَ إِنِّي لَمِنَ قَوْمٍ لَا تَأْخُذُهُمْ فِي اللَّهِ لَوْمَةٌ لَّائِمٍ سِيمَاهُمْ سِيمَاءُ الصِّدِّيقِينَ وَ كَلَامُهُمْ كَلَامُ الْأَبْرَارِ عَمَّاؤُ اللَّيْلِ وَ مَنَارُ النَّهَارِ مُتَمَسِّكُونَ بِحَبْلِ الْقُرْآنِ يُحْيُونَ سُنْنَ اللَّهِ وَ سُنْنَ رَسُولِهِ لَا يَسْتَكْبِرُونَ وَ لَا يَغْلُونَ وَ لَا يَغْلُونَ وَ لَا يُفْسِدُونَ فَلَوْجُهُمْ فِي الْجَنَانِ وَ أَجْسَادُهُمْ فِي الْعَمَلِ.

The people said, all of them, ‘But, he^{saww} is a lying sorcerer, being skilful in it, and would anyone ratify you^{asws} in your^{saww} matter except the like of this one?’ – meaning me^{asws}, and ^{asws} was not from a people taking any blame regarding Allah^{azwj}, of any blamer. Their markings are markings of the truthful, and their speech is the speech of the righteous, being devout at night and minarets during the day, holding fast with the rope of the Quran, reviving the Sunnah of Allah^{azwj} and sunnah of His^{azwj} Rasool^{saww}, neither being arrogant nor haughty, nor exaggerating, nor corrupting their hearts regarding the Gardens and their bodies regarding the deeds’.⁸⁷⁷

روى الطبري في تاريخه قال حدثنا ابن حميد قال حدثنا سلمة قال حدثني محمد بن إسحاق قال حدثني عبد الله بن نجيح عن مجاهد قال كان من نعمة الله عز وجل على علي بن أبي طالب ع وما صنع الله له و أراد به من الخير أن قريشاً أصابتهم أزمة شديدة و ساق الحديث إلى آخر ما مر برواية الصدوق.

It is reported by Tabari in his (book) ‘Tareekh’ who said, ‘It is narrated to us by Ibn Humeyd who said, ‘It is narrated to us by Salmah who said, ‘It is narrated to me by Muhammad Bin Is’haq who said, ‘It is narrated to me by Abdullah Bin Najeeh, from Mujahid who said,

‘It was from the Favours of Allah^{azwj} upon Ali^{asws} Bin Abu Talib^{asws}, And what Allah^{azwj} Did for him^{asws} and Wanted the goodness with him^{asws} is that Qureysh were afflicted by severe drought’ – and he continued the Hadeeth up to the end of what has passed in the report of Al-Sadouq’.⁸⁷⁸

ثُمَّ قَالَ قَالَ الطَّبْرِيُّ ابْنُ هُمَيْدٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى شِعَابِ مَكَّةَ وَ خَرَجَ مَعَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مُسْتَخْفِيًّا مِنْ عَمِّهِ أَبِي طَالِبٍ وَ مِنْ جَمِيعِ أَعْمَامِهِ وَ سَائِرِ قَوْمِهِ فَيُصَلِّيَانِ الصَّلَاةَ فِيهَا فَإِذَا أَمْسَبَا رَجَعَا فَمَكَتَا مَا شَاءَ اللَّهُ أَنْ يَمْكُتَا

Then he said, ‘Al-Tabari said, ‘Ibn Humeyd said, ‘It is narrated to us by Muhammad Bin Is’haq who said, ‘

‘It so happened that Rasool-Allah^{saww}, whenever the Salat presented, went out to the mountain passes of Makkah, and Ali^{asws} Bin Abu Talib^{asws} went out with him^{saww}, in concealment of his^{saww} uncle^{as} Abu Talib^{asws}, and from entirety of his^{saww} uncles, and rest of his^{saww} people. They^{asws} would pray their^{asws} Salats, and when it would be evening, they^{asws} would return. They^{asws} remained (doing like that) for as long as Allah^{azwj} so Desired them^{asws} to remain such.

ثُمَّ إِنَّ أَبَا طَالِبٍ عَتَرَ عَلَيْهِمَا يَوْمًا وَ هُمَا يُصَلِّيَانِ فَقَالَ لِرَسُولِ اللَّهِ ص يَا ابْنَ أَخِي مَا هَذَا الَّذِي أَرَاكَ تَدِينُ بِهِ قَالَ يَا عَمَّ هَذَا دِينُ اللَّهِ وَ دِينُ مَلَائِكَتِهِ وَ دِينُ رُسُلِهِ وَ دِينُ آبَائِنَا إِبْرَاهِيمَ

Then Abu Talib^{asws} followed their^{asws} tracks one day and they^{asws} were both praying Salat. He^{as} said to Rasool-Allah^{saww}: ‘O son^{saww} of my^{as} brother^{as}! What is this which I^{as} see you^{saww} making a religion with it?’ He^{saww} said: ‘O Uncle^{as}! This is the religion of Allah^{azwj} and religion of His^{azwj} Angels, and religion of His^{azwj} Rasool^{saww}, and religion of our^{asws} father^{as} Ibrahim^{as}’.

أَوْ كَمَا قَالَ بَعَثَنِي اللَّهُ بِهِ رَسُولًا إِلَى الْعِبَادِ وَ أَنْتَ يَا عَمَّ أَحَقُّ مَنْ بَدَّلَتْ لَهُ النَّصِيحَةَ وَ دَعَوْتُهُ إِلَى الْهُدَى وَ أَحَقُّ مَنْ أَجَابَنِي إِلَيْهِ وَ أَعَانَنِي عَلَيْهِ

⁸⁷⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 33 a

⁸⁷⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 33 b

Or like what he^{saww} said: ‘Allah^{azwj} has Sent me^{saww} with it as a Rasool^{saww} to the servants, and you^{as}, O uncle^{as}, are the most rightful one I^{saww} exert the advice to him, and call to the guidance, and most rightful of the ones to answer me^{saww} to it, and assist me^{saww} upon it’.

أَوْ كَمَا قَالَ فَقَالَ أَبُو طَالِبٍ يَا ابْنَ أَخِي إِنِّي لَا أَسْتَطِيعُ أَنْ أَفَارِقَ دِينِي وَ دِينَ آبَائِي وَ مَا كَانُوا عَلَيْهِ وَ لَكِنْ لَا يَخْلُصُ إِلَيْكَ شَيْءٌ تَكْرَهُهُ مَا بَقِيَثُ.

Or like what he (the narrator) said: ‘Abu Talib^{asws} said: ‘O son^{saww} of my^{as} brother^{as}! I^{as} am not able to separate from my^{as} religion, and religion of my^{as} forefathers, and what they were upon, but nothing you^{saww} dislike will end up to you^{saww} for as long as I^{as} remain’’.⁸⁷⁹ (a non-Shia source)

قَالَ الطَّبْرِيُّ وَ قَدْ رَوَى هَذَا الْمَدْكُورُونَ أَنَّ أَبَا طَالِبٍ قَالَ لِعَلِيِّ ع يَا بَنِي مَا هَذَا الَّذِي أَنْتَ عَلَيْهِ فَقَالَ يَا أَبَتِ آمَنْتُ بِاللَّهِ وَ بِرَسُولِهِ وَ صَدَّقْتُ بِمَا جَاءَ وَ صَلَّيْتُ لِلَّهِ مَعَهُ

Al-Tabari said, ‘And it has been reported by these mentioned ones,

‘Abu Talib^{asws} said to Ali^{asws}: ‘O my^{as} son^{asws}! What is this which you^{asws} are upon?’ He^{asws} said: ‘O father^{as}! I^{asws} believe in Allah^{azwj}, and in His^{azwj} Rasool^{saww}, and have ratified with whatever he^{saww} has come with, and I^{asws} have prayed Salat to Allah^{azwj} with him^{saww}’.

قَالَ فَزَعَمُوا أَنَّهُ قَالَ لَهُ أَمَا إِنَّهُ لَا يَدْعُو إِلَّا إِلَىٰ خَيْرٍ فَالْتَمِزُهُ.

He (the narrator) said, ‘They claimed that he^{as} said to him^{asws}: ‘But he^{saww} will not be calling except to goodness, so stick with him^{saww}’’.⁸⁸⁰

وَ رَوَى الطَّبْرِيُّ فِي تَارِيخِهِ أَيْضاً قَالَ حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ التِّرْمِذِيُّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى قَالَ أَخْبَرَنَا الْعَلَاءُ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ عَلِيّاً ع يَقُولُ أَنَا عَبْدُ اللَّهِ وَ أَحُو رَسُولِهِ وَ أَنَا الصِّدِّيقُ الْأَكْبَرُ لَا يَقُولُهَا بَعْدِي إِلَّا كَاذِبٌ مُفْتَرٍ صَلَّيْتُ قَبْلَ النَّاسِ سَبْعَ سِنِينَ.

And it is reported by Al-Tabari in his history as well said, ‘It is narrated to us by Ahmad Bin Al-Husayn Al Tirmizi who said, ‘It is narrated to us by Abdullah Bin Musa who said, ‘It is informed to us by Al A’ala, from Al Minhal Bin Amro, from Abbad Bin Abdullah who said,

‘I heard Ali^{asws} saying: ‘I^{asws} am a servant of Allah^{azwj}, and brother^{asws} of His^{azwj} Rasool^{saww}, and I^{asws} am the greatest truthful. No one will say it after me^{asws} except a fabricating liar. I^{asws} prayed Salat before the people did, by seven years’’.⁸⁸¹

وَ فِي غَيْرِ رِوَايَةِ الطَّبْرِيِّ أَنَا الصِّدِّيقُ الْأَكْبَرُ وَ أَنَا الْفَارُوقُ الْأَوَّلُ وَ أَسْلَمْتُ قَبْلَ إِسْلَامِ أَبِي بَكْرٍ وَ صَلَّيْتُ قَبْلَ صَلَاتِهِ سَبْعَ سِنِينَ.

And in another report of Al-Tabari, ‘I^{asws} am the greatest truthful, and I^{asws} am the first distinguisher, and I^{asws} became Muslim before the Islam of Abu Bakr, and I^{asws} prayed Salat before his praying Salat, by seven years’’.⁸⁸²

⁸⁷⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 33 c

⁸⁸⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 33 d

⁸⁸¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 33 e

⁸⁸² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 33 f

وَرَوَى الْمُفَضَّلُ بْنُ الْعَبَّاسِ قَالَ: سَأَلْتُ أَبِي عَنْ وَلَدِ رَسُولِ اللَّهِ الدُّكُورِ أَيُّهُمْ كَانَ رَسُولُ اللَّهِ ص لَهُ أَشَدَّ حُبًّا فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقُلْتُ لَهُ سَأَلْتُكَ عَنْ بَنِيهِ

And it is reported by Al Fazl Bin Al Abbas who said,

‘I asked my father about the male children of Rasool-Allah^{saww}, ‘Which one of them did Rasool-Allah^{saww} have most intense love for him?’ He said, ‘Ali^{asws} Bin Abu Talib^{asws}’. I said to him, ‘I asked you about his^{saww} sons^{asws}’.

فَقَالَ إِنَّهُ كَانَ أَحَبَّ عَلَيْهِ مِنْ بَنِيهِ جَمِيعاً وَ أَرَأَيْتَ مَا رَأَيْتَاهُ زَائِلَهُ يَوْمًا مِنَ الدَّهْرِ مُنْذُ كَانَ طِفْلاً إِلَّا أَنْ يَكُونَ فِي سَفَرٍ لِحَدِيدِيَّةٍ وَ مَا رَأَيْتَاهُ أَبَا أَبْرٍ بَائِنٍ مِنْهُ لِعَلِيٍّ وَ لَا ابْنًا أَطْوَعَ لِأَبٍ مِنْ عَلِيٍّ لَهُ.

He said, ‘He^{asws} was the most beloved to him^{saww} than the entirety of his^{saww} own sons^{asws} and kindest. We have not seen him^{saww} removing him^{asws} any day from the life since he^{asws} was a child, except if he^{saww} happened to be in a journey for Khadeeja^{asws}, and we have not seen any father kinder with a son than he^{saww} was to Ali^{asws}, nor any son more obedient to any father than Ali^{asws} was to him^{saww}’.⁸⁸³

وَرَوَى الْحُسَيْنُ بْنُ زَيْدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ ع قَالَ: سَمِعْتُ زَيْدًا أَبِي يَقُولُ كَانَ رَسُولُ اللَّهِ ص يَمْضَعُ اللَّحْمَةَ وَ التَّمْرَةَ حَتَّى تَلِينَ فَيَجْعَلُهَا فِي فَمِّ عَلِيٍّ وَ هُوَ صَغِيرٌ فِي حَجْرِهِ.

And it is reported by Al-Husayn Bin Zayd son of Ali^{asws} Bin Al-Husayn^{asws} who said, ‘I heard my father Zayd saying, ‘Rasool-Allah^{saww} used to chew the meat and the date until it softened, then would make it to be in the mouth of Ali^{asws}, and he^{asws} was little in his^{saww} lap’.⁸⁸⁴

و روى جبير بن مطعم قال قال أبي لنا و نحن صبيان بمكة أ لا ترون حب هذا الغلام يعني عليا ل محمد و اتباعه له دون أبيه و اللات و العزى لوددت أنه ابني بفتيان بني نوفل جميعا.

And it is reported by Jubeyr Bin Mat’am who said,

‘My father said to us at Makkah and we were children, ‘Are you not seen the love of this boy (meaning Ali^{asws}) for Muhammad^{saww}, and his^{asws} following him^{saww} besides his^{asws} own father^{as}? By Al Laat and Al Uzza (two idols)! I would love it if he^{asws} was my son instead of the youths of the clan of Nowfal in their entirety!’⁸⁸⁵ (This is not a Hadith)

34- ما، الأمالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن معاذ بن سعيد عن محمد بن زكريا المكي عن أبيه عن كثير بن طارق عن مغرور بن خربوذ عن أبي الطفيل عن أبي ذر قال قال رسول الله ص وَ قَدْ قَدِمَ عَلَيْهِ وَ قَدْ أَهْلَ الطَّائِفِ يَا أَهْلَ الطَّائِفِ وَ اللَّهُ لَتَقْبِلَنَّ الصَّلَاةَ وَ لَتَقُوضَنَّ الرِّكَاتَ أَوْ لَا بُعْدَ عَلَيْكُمْ رَجُلًا كَنَفْسِي يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ يَفْضَعُكُمْ بِالسِّيفِ

⁸⁸³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 33 g

⁸⁸⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 33 h

⁸⁸⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 33 i

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Muaz Bin Saeed, from Muhammad Bin Zakariya Al Makky, from his father, from Kaseer Bin Tariq, from Marouf Bin Kharbuz, from Abu Al Tufeyl,

'From Abu Zarr^{ra} who said, 'Rasool-Allah^{saww} said, and there had arrived to him^{saww} a delegation of the people of Al-Ta'if, 'O people of Al-Taif! By Allah^{azwj}, either you will establish the Salat and give the Zakat, or else I^{saww} shall send to you all a man like myself^{saww} who loves Allah^{azwj} and His^{azwj} Rasool^{saww}, and Allah^{azwj} and His^{azwj} Rasool^{saww} love him^{asws}. He^{asws} will kill you with the sword!'

فَتَطَاوَلُوا لَهَا أَصْحَابُ رَسُولِ اللَّهِ ص فَأَخَذَ بِيَدِ عَلِيٍّ ع فَأَشَاهَهَا ثُمَّ قَالَ هُوَ هَذَا فَقَالَ أَبُو بَكْرٍ وَ عُمَرُ مَا رَأَيْنَا كَالْيَوْمِ فِي الْفَضْلِ قَطُّ.

The companions of Rasool-Allah^{saww} elongated (their necks), but he^{saww} took a hand of Ali^{asws} and raised it, then said: 'He^{asws} is this one!' Abu Bakr and Umar said, 'We have not seen a day like today regarding the merit, at all!'⁸⁸⁶

35- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن محمد بن سليمان الباغندي عن هشام بن ناجية عن عطاء بن مسلم عن أزهري بن راشد عن أبي هارون العبدي عن أبي سعيد الخدري أنه ذكر علياً فقال إنه كان من رسول الله ص بمنزلة خاصة و لقد كانت له عليه دخلة لم تكن لأحد من الناس.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Muhammad Bin Suleyman Al Baghandy, from Hisham Bin Najiya, from Ata'a Bin Muslim, from Azhar Bin Rashid, from Abu Haroun Al Abdy, from Abu Saeed Al Khudri,

'Ali^{asws} was mentioned, so he said, 'He^{asws} was from Rasool-Allah^{saww} at the status of the special ones, and there used to be an entry for him^{asws} which did not happen to be for anyone from the people'⁸⁸⁷.

36- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن رجاء بن يحيى عن داود بن القاسم عن عبد الله بن الفضل عن هارون بن عيسى عن بكر بن أبيه محمد بن شعبة عن بكر بن عبد الملك البصري عن علي بن الحسين عن أبيه عن جده قال قال رسول الله ص يا علي خلق الله الناس من أشجار شتى و خلقني و أنت من شجرة واحدة أنا أصلها و أنت فرعها فطوبى لعبد تمسك بأصلها و أكل من فرعها.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Raja'a Bin Yahya, from Dawood Bin Al Qasim, from Abdullah Bin Al fazl, from Haroun Bin Isa, from Bakkar, from his father Muhammad Bin Sho'ba, from Bakr Bin Abdul Malik Al Basry,

'From Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! Allah^{azwj} Created the people from various trees and Created me^{saww} and you^{asws} from one tree. I^{saww} am its roots and you^{asws} are its branches. So, beatitude is for the one servant who adheres with its roots and eats from its branches'⁸⁸⁸.

37 يف،- الطرائف روى أحمد بن حنبل في مسنده أخباراً كثيرة في قول النبي ص عليّ مبي و أنا منه.

⁸⁸⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 34

⁸⁸⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 35

⁸⁸⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 36

(The book) 'Al-Taraaif' – It is reported by Ahmad Bin Hanbal in his (book) 'Musnad' there are a lot of Ahadeeth regarding the Words of the Prophet^{saww}: 'Ali^{asws} is from me^{saww} and I^{saww} am from him^{asws}'⁸⁸⁹.

مِنْهَا عَنْ عَبْدِ اللَّهِ بْنِ حَطِيبٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ فِدَى تَقِيفٍ حِينَ جَاءَهُ لَتَسْلِمَنَّ أَوْ لَا بُعْتَنَّ إِلَيْكُمْ رَجُلًا مِنِّي أَوْ قَالَ مِثْلَ نَفْسِي فَلْيَضْرِبَنَّ أَعْنَاقَكُمْ وَ لَيْسَبِينَ دَرَارِيَكُمْ وَ لَيَأْخُذَنَّ أَمْوَالَكُمْ

From these is from Abdullah Bin Khateeb who said,

'Rasool-Allah^{saww} said to a delegation of Saqeef when they had come to him^{saww}: 'Either you will submit or else I^{saww} shall sent to you a man from me^{saww}' – or said: 'Like myself^{saww}, so he^{asws} will strike off your necks and capture your offspring, and seize your wealth!'

قَالَ عُمَرُ فَوَ اللَّهِ مَا اسْتَهَيْتُ الْإِمَارَةَ إِلَّا يَوْمَئِذٍ فَجَعَلْتُ أَنْصِبُ صَدْرِي لَهُ رَجَاءً أَنْ يَقُولَ هَذَا لِي فَأَلْتَقَتُ إِلَى عَلِيٍّ ع فَأَخَذَ بِيَدِهِ ثُمَّ قَالَ هُوَ هَذَا هُوَ هَذَا مَرَّتَيْنِ.

Umar said, 'By Allah^{azwj}! I did not desire the governance except on that day, and I went on to instil a desire into my chest for it, that he^{saww} would say that this is for me. But he^{saww} turned towards Ali^{asws}, grabbed his^{asws} hand, then said: 'He^{asws} is this one! He^{asws} is this one!' – twice"⁸⁹⁰.

وَ رَوَاهُ أَحْمَدُ بْنُ حَنْبَلٍ أَيْضاً عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ص وَ زَادَ فِيهِ إِنَّ عَلِيًّا مِنِّي وَ أَنَا مِنْهُ وَ هُوَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي.

And it is reported by Ahmad Bin Hanbal as well, from Imran Bin Husayn,

'From the Prophet^{saww}, and there is an addition in it: 'Ali^{asws} is from me^{saww} and I^{saww} am from him^{asws}, and he^{asws} is guardian of every Momin after me^{saww}'⁸⁹¹.

وَ رَوَاهُ أَيْضاً أَحْمَدُ بْنُ حَنْبَلٍ عَنْ حُبَيْبِ بْنِ جُنَادَةَ السَّلُولِيِّ مِنْ طَرِيقَيْنِ يَقُولُ فِي أَحَدِهِمَا عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: عَلِيٌّ مِنِّي وَ أَنَا مِنْهُ لَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ عَلِيٌّ.

And it is reported as sell by Ahmad Bin Hanbal, from Hubeyshi Bin Junadah Al Saluny, from two ways, saying in one of them,

'From the Prophet^{saww} having said: 'Ali^{asws} is from me^{saww} and I^{saww} and from him^{asws}. No one will deliver it on my^{saww} behalf except I^{saww} or Ali^{asws}'⁸⁹².

وَ رَوَاهُ ابْنُ الْمَعْزَلِيِّ بِهَذِهِ الْأَلْفَاظِ وَ رَوَى أَيْضاً أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ عَنْ أَبِي زَافِعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: لَمَّا قَتَلَ عَلِيٌّ ع أَصْحَابَ الْأَلْوَابَةِ يَوْمَ أُخْدِ قَالَ جَبْرِئِيلُ ع يَا رَسُولَ اللَّهِ إِنَّ هَذِهِ لَهِيَ الْمُؤَاسَاةُ فَقَالَ النَّبِيُّ ص إِنَّهُ مِنِّي وَ أَنَا مِنْهُ قَالَ جَبْرِئِيلُ وَ أَنَا مِنْكُمْ يَا رَسُولَ اللَّهِ وَ رَوَاهُ أَيْضاً مِنْ طَرِيقٍ آخَرَ.

⁸⁸⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 37 a

⁸⁹⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 37 b

⁸⁹¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 37 c

⁸⁹² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 37 d

Allah^{azwj}! You are falling with a man who is foremost of the people with you all after me^{saww}” .⁸⁹⁵

و فِي الْحَدِيثِ زِيَادَةٌ أُخْرَى أَنَّ بُرَيْدَةَ قَالَ يَا رَسُولَ اللَّهِ اسْتَغْفِرْ لِي فَقَالَ النَّبِيُّ ص حَتَّى يَأْتِيَ عَلِيٌّ فَلَمَّا جَاءَ عَلِيٌّ طَلَبَ بُرَيْدَةَ أَنْ يَسْتَغْفِرَ لَهُ فَقَالَ النَّبِيُّ ص لِعَلِيٍّ ع إِنَّ تَسْتَغْفِرَ لَهُ أَسْتَغْفِرَ لَهُ فَاسْتَغْفَرَ لَهُ.

And in the Hadeeth there is another addition, ‘Bureyda said, ‘O Rasool-Allah^{saww}! Forgive me’. The Prophet^{saww} said: ‘Not until Ali^{asws} comes’. When Ali^{asws} came, Bureyda sought forgiveness from him^{asws}. The Prophet^{saww} said to Ali^{asws}: ‘Forgive him! Forgive him! Forgive him!’⁸⁹⁶

و فِي الْحَدِيثِ زِيَادَةٌ أُخْرَى أَنَّ بُرَيْدَةَ امْتَنَعَ مِنْ مُبَايَعَةِ أَبِي بَكْرٍ بَعْدَ وَفَاةِ النَّبِيِّ ص وَ تَبِعَ عَلِيًّا لِأَجْلِ مَا كَانَ سَمِعَهُ مِنْ نَصِّ النَّبِيِّ ص بِالْوَلَايَةِ بَعْدَهُ.

And in the Hadeeth, there is another addition – ‘Bureyda refused from pledging allegiance to Abu Bakr after the expiry of the Prophet^{saww}, and followed Ali^{asws} (instead) due to the reason o what he had heard from the text of Rasool-Allah^{saww} of the Wilayah after him^{saww}” .⁸⁹⁷

و رَوَى مُسْعُودُ بْنُ نَاصِرٍ فِي صَحِيحِ السَّجِسْتَانِيِّ رَوَايَةَ بُرَيْدَةَ مِنْ عِدَّةِ طُرُقٍ وَ فِي بَعْضِهَا زِيَادَاتٌ مُهِمَّاتٌ مِنْ ذَلِكَ أَنَّ بُرَيْدَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ص لَمَّا سَمِعَ دَمَّ عَلِيٍّ غَضِبَ غَضَبًا لَمْ أَرَهُ غَضِبَ مِثْلَهُ قَطُّ إِلَّا يَوْمَ فُرْنِطَةَ وَ النَّضِيرِ فَنَظَرَ إِلَيَّ وَ قَالَ يَا بُرَيْدَةُ إِنَّ عَلِيًّا وَلِيُّكُمْ بَعْدِي فَأَحِبِّ عَلِيًّا فَمُتُّ وَ مَا أَحَدٌ مِنَ النَّاسِ أَحَبَّ إِلَيَّ مِنْهُ.

And it is reported by Masoud Bin Nasir in (the book) ‘Saheeh of Al Sijistany’ – It is reported by Bureyda from several ways, and in one of it there are important additions from that,

‘Bureyda said, ‘When Rasool-Allah^{saww} heard a condemnation of Ali^{asws}, he^{saww} was angered with (severe) anger, I had not seen him^{saww} being angry like that at all, except on the day of Qureyza and Al-Nazeer. He^{saww} looked at me and said: ‘O Bureyda! Ali^{asws} is your guardian after me^{saww}, so love Ali^{asws}’. I stood up and there was no one from the people more beloved to me than him^{asws}” .⁸⁹⁸

و مِنْ ذَلِكَ زِيَادَةٌ أُخْرَى قَالَ عَبْدُ اللَّهِ بْنُ عَطَاءٍ حَدَّثَ بِذَلِكَ حَزْبُ بْنُ سُوَيْدِ بْنِ عَفْلَةَ فَقَالَ كَتَمَكَ عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ بَعْضَ الْحَدِيثِ إِنَّ رَسُولَ اللَّهِ ص قَالَ أ نَأْفَقْتُ بَعْدِي يَا بُرَيْدَةُ.

And from that is another addition – ‘Abdullah Bin Ata’a said, ‘It was narrated with that by Harb Bin Suweyd Bin Ghafala. He said, ‘Abdullah Bin Bureyda concealed part of the Hadeeth that Rasool-Allah^{saww} had said: ‘Will you become a hypocrite after me^{saww}, O Bureyda?’⁸⁹⁹

⁸⁹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 37 g

⁸⁹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 37 h

⁸⁹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 37 i

⁸⁹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 37 j

⁸⁹⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 37 k

وَمِنْ ذَلِكَ زِيَادَةٌ أَيْضاً مَعْنَاهَا أَنَّ خَالِدَ بْنَ الْوَلِيدِ أَمَرَ بُرَيْدَةَ فَأَخَذَ كِتَابَهُ يَتْرَأُ عَلَى رَسُولِ اللَّهِ ص وَ يَقَعُ فِي عَلِيٍّ ع [قَالَ يَا بُرَيْدَةُ مَا هَذَا كِتَابُهُ يَتْرَأُ عَلَى رَسُولِ اللَّهِ وَ يَقَعُ فِي عَلِيٍّ ع] قَالَ بُرَيْدَةُ فَجَعَلْتُ أَقْرَأُ وَ أَذْكَرُ عَلِيًّا ع فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ثُمَّ قَالَ يَا بُرَيْدَةُ وَجِئْتُكَ أَمَا عَلِمْتُمْ أَنَّ عَلِيًّا وَلِيُّكُمْ بَغْدِي.

And from that is another addition, transmitted – ‘Khalid Bin Al-Waleed ordered Bureyda, so he took his letter and read it to Rasool-Allah^{sawww}, and he fell regarding Ali^{asws}. Bureyda said, ‘I went on to recite and mention Ali^{asws}, so the face of Rasool-Allah^{sawww} changed, then he^{sawww} said: ‘O Bureyda! Woe be unto you! Do you not know that Ali^{asws} is your guardian after me^{sawww}?’

وَرَوَى الْبُخَارِيُّ فِي صَحِيحِهِ فِي الْجُزْءِ الرَّابِعِ مِنْ أَجْزَاءِ ثَمَانِيَةِ فِي ثَلَاثَةِ الْأَخِيرِ فِي بَابِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: تُوِيَّ رَسُولُ اللَّهِ ص وَ هُوَ عَنْهُ رَاضٍ يَعْنِي عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

And it is reported by Al-Bukhari in his (book) ‘Saheeh’, in the fourth volume from the eight volumes, in the last third, in the chapter of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, ‘Umar Bin Al-Khattab said, ‘Rasool-Allah^{sawww} passed away and he^{sawww} was pleased from him^{asws}’ – meaning, from Ali^{asws} Bin Abu Talib^{asws}’.⁹⁰⁰

وَ قَالَ لَهُ رَسُولُ اللَّهِ ص أَنْتَ مِنِّي وَ أَنَا مِنْكَ.

And Rasool-Allah^{sawww} said to him^{asws}: ‘You^{asws} are from me^{sawww} and I^{sawww} am from you^{asws}’.⁹⁰¹

فَمِنْهَا عَنْ أَبِي جُنَادَةَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: عَلِيٌّ مِنِّي وَ أَنَا مِنْ عَلِيٍّ لَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ عَلِيٌّ.

From it is from Abu Junadah, from Rasool-Allah^{sawww} having said: ‘Ali^{asws} is from me^{sawww} and I^{sawww} am from him^{asws}. No one shall deliver it on my^{sawww} behalf except either I^{sawww} or Ali^{asws}’.⁹⁰²

وَ مِنْ ذَلِكَ مَا رَوَاهُ ابْنُ الْمَغَازِلِيِّ مِنْ عِدَّةِ طُرُقٍ بِأَسَانِيدِهَا فِي كِتَابِهِ بِمَعْنَى وَاحِدٍ فَمِنْهَا قَالَ قَالَ النَّبِيُّ ص عَلِيٌّ مِنِّي مِثْلَ رَأْسِي مِنْ بَدَنِي.

And from that is what is reported by Ibn Al-Mag hazily, from several ways, by their chains in his book, with one meaning. From these is, he said, ‘The Prophet^{sawww} said: ‘Ali^{asws} is from me^{sawww} like my^{sawww} head is from my^{sawww} body’.⁹⁰³

38- مد، العمدة عبد الله بن أحمد بن محمد بن أبي يحيى بن أبي بكر بن آدم عن إسرائيل عن أبي إسحاق عن حنبل بن جنادة وكان قد شهد حجة الوداع قال: قال رسول الله ص عليٌّ مِنِّي وَ أَنَا مِنْهُ وَ لَا يُفْضِي دِينِي إِلَّا أَنَا أَوْ عَلِيٌّ قَالَ ابْنُ آدَمَ لَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ عَلِيٌّ.

(The book) ‘Al Amdah’ – Abdullah Bin Ahmad in (the book) ‘Al Musnad’, from his father, from Yahya Bin Abu Bakr Bin Adam, from Israil, from Abu Is’haq, from Hubeysh Bin Junadah, and he had witnessed the farewell Hajj who said,

⁹⁰⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 37 I

⁹⁰¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 37 m

⁹⁰² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 37 n

⁹⁰³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 37 o

'Rasool-Allah^{saww} said: 'Ali^{asws} is from me^{saww} and I^{saww} am from him^{asws}, and not one will pay off my^{saww} debts except I^{saww} or Ali^{asws}'. He^{saww} said: 'No son of Adam^{as} will deliver on my^{saww} behalf except I^{saww} or Ali^{asws}'.⁹⁰⁴

وَمِنْ مَنَاقِبِ ابْنِ الْمَغَازِلِيِّ عَنْ عَلِيِّ بْنِ عُمَرَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الرَّعْفَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ بُنَائَةَ بْنِ يَزِيدَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ص قَالَ: أَمَا أَنْتَ يَا عَلِيُّ فَحَتِّي وَأَبُو وُلْدِي وَأَنْتَ مِنِّي وَأَنَا مِنْكَ.

And from (the book) 'Manaqib' of Ibn Al Maghazily, from Ali Bin Umar, from his father, from Muhammad Bin Al-Husayn Al Zafrany, from Ahmad Bin Muhammad Bin Muafy, from Muhammad Bin Salamah, from Muhammad Bin Is'haq, from Yazeed Bin Abdullah Bin Muhammad Bin Nubata Bin Yazeed, from his father,

'As for you^{asws}, O Ali^{asws}, are my^{saww} son-in-law, and father^{asws} of my^{saww} (grand) sons^{asws}, and you^{asws} are from me^{saww} and I^{saww} am from you^{asws}'.⁹⁰⁵

39- وَرَوَى ابْنُ الْأَثِيرِ فِي جَامِعِ الْأُصُولِ، عَنِ الْبُخَارِيِّ وَ مُسْلِمٍ بِسَنَدَيْهِمَا عَنِ الرَّبَاوِيِّ بْنِ عَازِبٍ قَالَ: اعْتَمَرَ رَسُولُ اللَّهِ ص فِي ذِي الْقَعْدَةِ فَأَتَى أَهْلَ مَكَّةَ أَنْ يَدْعُوهُ يَدْخُلُ مَكَّةَ حَتَّى قَاضَاهُمْ عَلَى أَنْ يَدْخُلَ مِنَ الْعَامِ الْمُثْبَلِ بَيْنَهُمَا فِيهَا ثَلَاثَةَ أَيَّامٍ

And it is reported by Ibn Al Aseer in (the book) 'Jamie Al Usool', from Al Bukhari and Muslim in their (books) 'Saheeh', from Al Bara'a Bin Aazib who said,

'Rasool-Allah^{saww} (tried to) perform Umrah during Zil Qadah, but the people of Makkah refused to let him^{saww} enter Makkah until they decided upon letting him^{saww} enter from the next years, staying in it for three days.

فَلَمَّا كَتَبُوا الْكِتَابَ كَتَبُوا هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ قَالُوا لَا نَقْبُرُ بِهَا فَلَوْ نَعَلِمُ أَنَّكَ رَسُولُ اللَّهِ مَا مَنَعْنَاكَ وَ لَكِنْ أَنْتَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ فَقَالَ أَنَا رَسُولُ اللَّهِ وَ أَنَا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ

When they had written the agreement, they wrote: 'This is what is decided upon by Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}', they said, 'We do not acknowledge with it. If we knew that you^{saww} are a Rasool^{saww} of Allah^{azwj}, we would not prevent you^{asws}, but you^{saww} are Muhammad^{saww}, son^{saww} of Abdullah^{as}'. He^{saww} said: 'I^{saww} am a Rasool^{saww} of Allah^{azwj} and I^{saww} am Muhammad^{saww} son^{saww} of Abdullah^{as}'.

ثُمَّ قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع امْنَحْ رَسُولُ اللَّهِ قَالَ لَا وَ اللَّهُ لَا أَطُحُّكَ أَبَدًا فَأَخَذَ رَسُولُ اللَّهِ ص وَ لَيْسَ يُحْسِنُ يَكْتُبُ فَكَتَبَ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ لَا يَدْخُلُ مَكَّةَ إِلَّا السَّيْفَ فِي الْقِرَابِ وَ أَنْ لَا يَخْرُجَ مِنْ أَهْلِهَا بِأَحَدٍ إِنْ أَرَادَ أَنْ يَتَّبِعَهُ وَ أَنْ لَا يَمْتَنِعَ مِنْ أَصْحَابِهِ أَحَدًا إِنْ أَرَادَ أَنْ يَتَّبِعَهُ بِهَا

Then he^{saww} said to Ali^{asws} Bin Abu Talib^{asws}: 'Delete (the words) 'Rasool^{saww} of Allah^{azwj}'. He^{asws} said: 'I^{asws} will not delete it, ever!' So, Rasool-Allah^{saww} undertook to write, and he^{saww} was not good in writing, (derogatory remark) and he^{saww} wrote: 'This is what is decided upon by Muhammad^{saww} son^{saww} of Abdullah^{as}, that he^{saww} will not enter Makkah, the weapons, except the sword in the sheath, and he^{saww} will not go out with anyone from its inhabitants, if he intends to follow him, and he^{saww} will not prevent anyone from his^{saww} companions if he intends to stay at it'.

⁹⁰⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 38

⁹⁰⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 39 a

فَلَمَّا دَخَلَهَا وَ مَضَى الْأَجَلَ أَتَوْا عَلِيًّا ع فَقَالُوا قُلْ لِصَاحِبِكَ الْخُرُجَ عَنَّا فَقَدْ مَضَى الْأَجَلَ فَخَرَجَ النَّبِيُّ ص فَتَبِعَتْهُ ابْنَةُ حَمْرَةَ تُنَادِي يَا عَمَّ يَا عَمَّ فَتَنَّاوَلَهَا عَلِيٌّ فَأَخَذَ يَبْدَهَا وَ قَالَ لِفَاطِمَةَ ع دُونَكَ بِنْتُ عَمِّكَ فَحَمَلْتَهَا

When he^{saww} entered it and the term was spent, they came to Ali^{asws} and said, ‘Say to your^{asws} companions to get out from us, for the term has expired’. The Prophet^{saww} went out, and the daughter of Hamza^{asws} came out shouting, ‘O uncle^{saww}! O uncle^{saww}!’ Ali^{asws} grabbed her by her hand and said to Fatima^{asws}: ‘Under you^{asws} is the daughter of your^{asws} uncle^{as}!’ He^{asws} carried her (to Al Medina).

فَاخْتَصَمَ فِيهَا عَلِيٌّ وَ زَيْدٌ وَ جَعْفَرٌ قَالَ عَلِيٌّ أَنَا أَخَذْتُهَا قَالَ الْحُمَيْدِيُّ أَنَا أَحَقُّ بِهَا وَ هِيَ بِنْتُ عَمِّي وَ قَالَ جَعْفَرٌ بِنْتُ عَمِّي وَ خَالَتُهَا فِي بَيْتِي تَحْتِي وَ قَالَ زَيْدٌ بِنْتُ أَخِي

So, there was a dispute regarding her by Ali^{asws}, and Zayd, and Ja’far^{as}. Ali^{asws} said: ‘I^{asws} shall take her’. Al Humeydi said, ‘I am more rightful with her and she is a daughter of my uncle^{as}’. And Ja’far^{asws} said, ‘She is a daughter of my^{as} uncle^{as}, and her maternal aunt is in my^{as} house, under me (as wife)’. And Zayd said, ‘She is a daughter of my brother^{as}’.

فَقَضَى بِهَا النَّبِيُّ ص لِخَالَتِهَا وَ قَالَ الْحَالَةُ بِمَنْزِلَةِ الْأُمِّ وَ قَالَ لِعَلِيٍّ ع أَنْتَ مِثِّي وَ أَنَا مِنْكَ وَ قَالَ لَجَعْفَرٍ أَشْبَهْتَ خَلْقِي وَ خُلُقِي وَ قَالَ لَزَيْدٍ أَنْتَ أَحْوَنُ وَ مَوْلَانَا.

The Prophet^{saww} judged with her to be for her maternal aunt and said: ‘The maternal aunt is at the status of the mother’. And he^{saww} said to Ali^{asws}: ‘You^{asws} are from me^{saww} and I^{saww} am from you^{asws}’. And he^{saww} said to Ja’far^{as}: ‘You^{as} resemble my^{saww} physique and my^{saww} manners’. And he^{saww} said to Zayd: ‘You are our brother, and our slave’.⁹⁰⁶ (Non-Shia Hadith)

أَقُولُ رَوَى صَاحِبُ كِتَابِ الصِّرَاطِ الْمُسْتَقِيمِ عَنِ ابْنِ شَيْرَوَيْهِ فِي الْفِرْدَوْسِ فِي رِوَايَةِ الْخُدْرِيِّ عَلِيٌّ مِثِّي كَخَاتَمِي مِنْ ظَهْرِي مَنْ جَحَدَ مَا بَيْنَ ظَهْرِي مِنْ النَّبُوَّةِ فَقَدْ كَفَرَ.

I (Majlisi) am saying, ‘It is reported by the author of the book ‘Al Siraat Al Mustaqeem’, from Ibn Sheyrawiyah in (the book) ‘Al Firdows’, in a report of Al Khudri,

‘Ali^{asws} is from me^{saww} like my^{saww} seal (of Prophet-hood) from my^{saww} back. One who rejects what is between my^{saww} back of the Prophet-hood, so he has committed Kufr’.⁹⁰⁷

وَ فِي رِوَايَةٍ أُخْرَى عَلِيٌّ مِثِّي مِثْلُ رَأْسِي مِنْ بَدَنِي.

And in another report, ‘Ali^{asws} is from me^{saww} like my^{saww} head is from my^{saww} body’.⁹⁰⁸

40- كَنْزُ الْكِرَاجِكِيِّ، عَنْ أَسَدِ بْنِ إِبْرَاهِيمَ السُّلَمِيِّ عَنْ عَمْرٍو بْنِ عَلِيٍّ الْعَتَكِيِّ عَنْ سَعِيدِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخَضْرَمِيِّ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ عَلِيٍّ بْنِ غَايَسٍ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنِ الْقَاسِمِ بْنِ جُنْدَبٍ عَنْ رَجُلٍ مِنْ خَتَمِ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَ هُوَ

⁹⁰⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 39 b

⁹⁰⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 39 c

⁹⁰⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 39 d

يَقُولُ أَشْرُقُ نَبِيَّ اللَّهِ إِنِّي أَسْأَلُكَ بِمَا سَأَلْتَ بِهِ أَخِي مُوسَى أَنْ تَشْرَحَ لِي صَدْرِي وَ أَنْ تُبَيِّنَ لِي أَمْرِي وَ أَنْ تُخَلِّ عُنْدَهُ مِنْ لِسَانِي يَفْقَهُوا قَوْلِي وَ أَنْ
تَجْعَلَ لِي وَزِيراً مِنْ أَهْلِي عَلِيّاً أَشَدُّ بِهِ أَزْرِي وَ أَشْرُكُهُ فِي أَمْرِي كَيْ نُسَبِّحَكَ كَثِيراً وَ نَذْكُرَكَ كَثِيراً إِنَّكَ كُنْتَ بِنَا بَصِيراً.

(The book) 'Kanz' of Al Karajaky – From Asad Bin Ibrahim Al Sulamy, from Amro Bin Ali Al Atky, from Saeed Bin Muhammad, from Muhammad Bin Abdullah Al Hazramy, from Abbad Bin Yaquoub, from Ali Bi Abbas, from Al Haris Bin Haseyra, from Al Qasim Bin Jundab, from a man from Khas'am, from Asma'a Bint Umeys who said,

'I saw Rasool-Allah^{saww} at (mount) Subeyr and he^{saww} was saying: 'Shine Subeyr! O Allah^{azwj}! I^{saww} ask You^{azwj} with what my^{saww} brother^{as} Musa^{as} had asked for, that You^{azwj} **Expand my chest for me [20:25], And Ease my matter for me [20:26], And Loosen the knot from my tongue [20:27] (That) they may understand my speech [20:28] And Make a Vizier to be for me from my family [20:29] – Ali^{asws}. Strengthen my back by him [20:31] And associate him in my matter [20:32] So that we may Glorify You abundantly [20:33] And remember You a lot [20:34] Surely, You were always Insightful with us [20:35]'**.⁹⁰⁹

41- وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَادَانَ عَنْ مُحَمَّدِ بْنِ سَعِيدِ الْمَعْرُوفِ بِالْذَهْقَانِ عَنِ ابْنِ أَبِي عَفْصَةَ وَ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ عَنْ أَحْمَدَ بْنِ عِيسَى الْعَلَوِيِّ عَنْ حُسَيْنِ بْنِ عَلْوَانَ عَنْ أَبِي خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ص وَ هُوَ فِي بَعْضِ حُجْرَاتِهِ فَاسْتَأْذَنْتُ عَلَيْهِ فَأَذِنَ لِي فَلَمَّا دَخَلْتُ قَالَ لِي يَا عَلِيُّ أَمَا عَلِمْتَ أَنَّ بَيْتِي بَيْتُكَ فَمَا لَكَ تَسْتَأْذِنُ عَلَيَّ

And from him, from Muhammad Bin Ahmad Bin Shazan, from Muhammad Bin Saeed well known as Al Dahqan, from Ibn Abu Uqdah, and from Muhammad Bin Mansour, from Ahmad Bin Isa al Alawy, from Huseyn Bin Ulwan, from Abu Khalid,

'From Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}), from his forefathers^{asws}, from Amir Al-Momineen^{asws} having said: 'I^{asws} entered to see the Prophet^{saww} and he^{saww} was in one of his^{saww} chambers. I^{asws} sought permission to see him^{saww}. He^{saww} permitted for me^{asws}. He^{saww} said to me^{asws}: 'Do you not know that my^{saww} house is your^{asws} house, so it is not for you^{asws} to seek permission to see me^{saww}'.

قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَحْبَبْتُ أَنْ أَفْعَلَ ذَلِكَ قَالَ يَا عَلِيُّ أَحْبَبْتُ مَا أَحَبَّ اللَّهُ وَ أَخَذْتُ بِأَدَابِ اللَّهِ

He (Ali^{asws} said): 'I^{asws} said: 'I^{asws} would love it to do that'. He^{saww} said: 'O Ali^{asws}! I^{saww} love what Allah^{azwj} Loves, and I^{saww} have taken with the Education of Allah^{azwj}.

يَا عَلِيُّ أَمَا عَلِمْتَ أَنَّكَ أَخِي أَمَا عَلِمْتَ أَنَّهُ أَبِي خَالِقِي وَ رَازِقِي أَنْ يَكُونَ لِي سِرٌّ دُونَكَ

O Ali^{asws}! Do you^{asws} not know that you^{asws} are my^{saww} brother^{asws}? Do you^{asws} not know my^{saww} Creator and my^{saww} Sustainer has Refused that there should happen to be a secret for me^{saww} besides you^{asws}?

يَا عَلِيُّ أَنْتَ وَصِيِّي مِنْ بَعْدِي وَ أَنْتَ الْمَطْلُومُ الْمَضْطَهَّدُ بَعْدِي

O Ali^{asws}! You^{asws} are my^{saww} successor^{asws} from after me^{saww}, and you^{asws} are the oppressed, the persecuted after me^{saww}.

⁹⁰⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 39 e

يَا عَلِيُّ النَّابِثُ عَلَيْكَ كَأَلْمُقِيمٍ مَعِيَ وَ مُفَارِقُكَ مُفَارِقِي

O Ali^{asws}! The one steadfast upon you^{asws} is like the stayer with me^{saww}, and one separating from you^{asws} separates from me^{saww}.

يَا عَلِيُّ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُكَ لِأَنَّ اللَّهَ تَعَالَى خَلَقَنِي وَ إِيَّاكَ مِنْ نُورٍ وَاحِدٍ.

O Ali^{asws}! He is lying, one who claims that he loves me^{saww} and he hates you^{asws}, because Allah^{azwj} the Exalted has Created me^{saww} and you^{asws} from one Noor⁹¹⁰.

⁹¹⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 67 H 39 f

CHAPTER 68 – THE BROTHERHOOD AND IN IT IS A LOT OF THE TEXTS

1- مد، العمدة بالإسناد عن عبد الله بن أحمد بن حنبل عن أبي يعلى حمزة بن داود عن سليمان بن ربيع عن كادخ بن ربيعة عن مسعر عن عطية عن جابر قال قال رسول الله ص رأيت على باب الجنة مكتوباً لا إله إلا الله محمد رسول الله عليّ أخوه.

(The book) 'Al Amdah' – By the chain from Abdullah Bin Ahmad Bin Hanbal, from Abu Ya'la Hamza Bin Dawood, from Suleyman Bin Rabie, from Kadikh Bin Rahmat, from Mis'ar, from Atiya, from Kabir who said,

'Rasool-Allah^{saww} said: 'I^{saww} saw written upon a door of the Paradise: 'There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, Ali^{asws} is his^{saww} brother^{asws}'' .⁹¹¹

و بالإسناد عن عبد الله بن أحمد بن إسرائيل عن محمد بن عثمان عن زكريا بن يحيى بن سالم عن أشعث ابن عم حسن بن صالح عن مسعر عن عطية عن جابر الأنصاري قال قال رسول الله ص مكتوب على باب الجنة محمد رسول الله عليّ أخو رسول الله قبل أن يخلق الله السماوات بألفي عام.

And by the chain from Abdullah, from Ahmad Bin Israil, from Muhammad Bin Usman, from Zakariya, from Yahya Bin Salim, from Al Ash'as cousin of Hassan Bin Salih, from Mis'ar, from Atiyya, from Jabir Al Ansari who said,

'Written upon a door of the Paradise is 'Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, Ali^{asws} is brother^{asws} of Rasool-Allah^{saww}', before Allah^{azwj} Created the skies by two thousand years'' .⁹¹²

2- و من كتاب الأربعة عن محمد بن زياد عن يحيى بن العلاء الرازي عن جعفر بن محمد الصادق عن أبيه ع عن ابن عباس قال: نظر عليّ في وجوه الناس فقال إني لأخو رسول الله ص و وزيره و لقد علمتكم أبي أولكم إيماناً بالله تعالى و برسوله ثم دخلتكم بعدي في الإسلام

And from the book 'Al Arbaeen' – Muhammad Bin Ziyad, from Yahya Bin Al A'ala Al Razy,

'From Ja'far Bin Al-Sadiq^{asws}, from his^{asws} father^{asws}, from Ibn Abbas who said, 'Ali^{asws} looked into faces of the people and said: 'I^{asws} am the brother^{asws} of Rasool-Allah^{saww}, and his^{saww} Vizier, and you have known I^{asws} your first in Eman with Allah^{azwj} the Exalted and with His^{azwj} Rasool^{saww}, then you all entered into Al-Islam after me^{asws}.

و أنا ابن عم رسول الله ص و أخوه و شريكه في نسبه و أبو ولدته و زوج ابنته سيدة نساء أهل الجنة

And I^{asws} am a son^{asws} of an uncle^{as} of Rasool-Allah^{saww}, and his^{saww} brother^{asws}, and his^{saww} associate in his^{saww} lineage, and father^{asws} of his^{saww} two (grand) sons^{asws}, and husband of his^{saww} daughter^{asws}, chieftess of the women of the inhabitants of the Paradise.

و لقد عرفتم أننا ما خرجنا مع رسول الله ص مخرجاً إلا رجعنا و أنا أحبكم إليه و أوثقكم في نفسه و أشد نكايته في العدو و أنز و لقد رأيتكم بعته إياي مرأت و وقفته يوم غدير خم و قيامي معه و رفعه بيدي و لقد آخى بين المسلمين فما اختار لنفسه أحداً غيري

⁹¹¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 1 a

⁹¹² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 1 b

And you have known that we did not go out with Rasool-Allah^{saww} in any place except we returned and I^{asws} was the most beloved of you all to him^{saww}, and most trusting within himself^{saww}, and I^{asws} was of the most intense valour among the enemy, and most impactful. And you have seen his^{saww} sending me^{asws} many a time and his^{saww} pausing on the day of Ghadeer and making me^{asws} stand with him^{saww}, and raising my^{asws} hands, and he^{saww} had established brotherhood between the Muslims, but he^{saww} did not choose anyone for himself^{saww} apart from me^{asws}.

وَلَقَدْ قَالَ لِي أَنْتَ أَخِي وَ أَنَا أَحْوَكُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَقَدْ أخرجَ النَّاسَ وَ تَرَكَني وَ لَقَدْ قَالَ لِي أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

And he^{saww} had said to me^{asws}: 'You^{asws} are my^{saww} brother^{asws}, and I^{saww} am your^{asws} brother^{saww}, in the world and the Hereafter, and he^{saww} had expelled the people and left me^{asws} to be, and he^{saww} had said to me^{asws}: 'You^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as} except, surely there is no Prophet^{as} after me^{saww}'.⁹¹³

And from the mentioned book, from Abdullah Bin Tayha, from Jareer Bin Abdullah, from Abu Al Rahim, from Abdullah Bin Amro Bin Al Aas,

'Rasool-Allah^{saww} said during his^{saww} illness: 'Call my^{saww} brother^{asws} Ali^{asws} to me^{saww}!' So, Ali^{asws} was called for him^{saww}. He^{saww} concealed him^{asws} with his^{saww} cloth and devoted to him^{asws}.⁹¹⁴

3- وَ مِنَ الْكِتَابِ الْمَذْكُورِ عَنْ عَبْدِ اللَّهِ بْنِ هَيْبَةَ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي الرَّحْمِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي مَرَضِهِ ادْعُوا لِي أَخِي عَلِيًّا فَدُعِيَ لَهُ عَلَيْهِ فَسْتَرَهُ بِثَوْبِهِ وَ أَكَبَّ عَلَيْهِ فَلَمَّا خَرَجَ مِنْ عِنْدِهِ قِيلَ لَهُ مَا قَالَ لَكَ قَالَ عَلَّمَنِي أَلْفَ بَابٍ يُفْتَحُ مِنْ كُلِّ بَابٍ أَلْفُ بَابٍ.

When he^{asws} came out from his^{saww} presence, it was said to him^{asws}, 'What did he^{saww} said to you^{asws}?' He^{asws} said: 'He^{saww} taught me^{asws} a thousand doors (of knowledge), each door opened up a thousand doors'.⁹¹⁵

رَوَاهُ عَيْسَى بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلْتُ رَبِّي فِيكَ خَمْسًا فَمَنْعَنِي وَاحِدَةً وَ أَعْطَانِي أَرْبَعًا سَأَلْتُهُ أَنْ يَجْمَعَ عَلَيْكَ أُمَّتِي فَأَبَى وَ أَعْطَانِي فِيكَ أَلْفَ بَابٍ مِنْ تَنْشُقُ عَنْهُ الْأَرْضُ يَوْمَ الْقِيَامَةِ وَ أَنْتَ مَعِي وَ مَعِي لِيَوْمِ الْحَمْدِ وَ أَنْتَ تَحْمِلُهُ بَيْنَ يَدَيَّ تَسُوقُ بِهِ الْأُولَى وَ الْآخِرِينَ

It is reported by Isa Bin Abdullah Bin Umar Bin Ali Bin Abu Talib, from his father, from his grandfather,

'From Amir Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} said: 'I^{saww} asked my^{saww} Lord^{azwj} for five, but He^{azwj} Refused me^{saww} one and Gave me^{saww} four. I^{saww} asked Him^{azwj} to unite my^{saww} community upon you^{asws}, but He^{azwj} Refused and Gave me^{saww} regarding you^{asws} that I^{saww} would be the first one the ground would be cleft for me^{saww} on the Day of Qiyamah and you^{asws} will be with me^{saww}, and with me^{saww} would be the flag of Praise, and you^{asws} will carry it in front of me^{saww}, ushering by it the former ones and the latter ones.

⁹¹³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 2 a

⁹¹⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 2 b

⁹¹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 3 a

وَأَعْطَانِي أَنْتَ أَجِي فِي الدُّنْيَا وَالْآخِرَةِ وَأَنَّ بَيْتَكَ مُقَابِلُ بَيْتِي فِي الْجَنَّةِ وَأَعْطَانِي أَنْتَ أَوْلَى بِالْمُؤْمِنِينَ مِنْ بَعْدِي.

And He^{azwj} Gave me^{asws} that you^{asws} will be my^{saww} brother^{asws} in the world and the Hereafter, and that your^{asws} house would be facing my^{saww} house in the Paradise, and Gave me^{saww} that you^{asws} will be foremost with the Momineen from after me^{saww}”⁹¹⁶.

وَرَوَى حَفْصُ بْنُ عُمَرَ بْنِ مَيْمُونٍ قَالَ أَخْبَرَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَ أَنَّ عَلِيًّا عَ قَالَ عَلَيَّ الْمُنْبَرِ بِالْكُوفَةِ أَيُّهَا النَّاسُ إِنَّهُ كَانَتْ لِي مِنْ رَسُولِ اللَّهِ عَشْرُ خِصَالٍ هُنَّ أَحَبُّ إِلَيَّ بِمَا طَلَعَتْ عَلَيْهِ الشَّمْسُ

And it is reported by Hafs Bin Umar Bin Maymoun who said,

‘We are informed by Ja’far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}: ‘Ali^{asws} said upon the pulpit at Al-Kufa: ‘O you people! There were ten qualities for me^{asws} from Rasool-Allah^{saww}, these were more beloved to me^{asws} than whatever the sun emerges upon!

قَالَ لِي يَا عَلِيُّ أَنْتَ أَجِي فِي الدُّنْيَا وَالْآخِرَةِ وَأَنْتَ أَقْرَبُ الْخَلْقِ مِنِّي يَوْمَ الْقِيَامَةِ فِي الْمَوْقِفِ بَيْنَ يَدَيِ الْجَبَّارِ وَ مَنْزِلِكَ فِي الْجَنَّةِ يُوَاجِهُهُ مَنْزِلِي كَمَا يَتَوَاجَهُ مَنْزِلُ الْإِخْوَانِ فِي اللَّهِ وَأَنْتَ الْوَارِثُ مِنِّي وَأَنْتَ الْوَصِيُّ مِنِّي فِي عِدَاتِي وَأَمْرِي وَ فِي كُلِّ غَيْبَةٍ يَغْنِي بِدَلِّكَ حِفْظُهُ فِي أَزْوَاجِهِ.

He^{saww} had said to me^{asws}: ‘You^{asws} are my^{saww} brother in the world and the Hereafter, and you^{asws} will be closest of the people from me^{saww} on the Day of Qiyamah in the pausing in front of the Subduer, and your^{asws} house in the Paradise would be facing my^{saww} house like what the houses of the brethren for the Sake of Allah^{azwj} would be facing, and you are the inheritor from me^{saww}, and you^{asws} are the successor^{asws} from me^{asws} regarding my^{saww} entrustments and my^{saww} affairs, and during every absence’ – meaning by that his^{saww} protection regarding his^{saww} wives”⁹¹⁷.

وَرَوَى كَثِيرٌ مِنْ إِسْمَاعِيلِ بْنِ جُمَيْعٍ عَنْ جُمَيْعِ بْنِ عُمَيْرِ التَّمِيمِيِّ قَالَ: أَتَيْتُ ابْنَ عُمَرَ فَسَأَلْتُهُ عَنْ عَلِيٍّ عَ فَقَالَ هَذَا مَنْزِلُ رَسُولِ اللَّهِ صَ وَ هَذَا مَنْزِلُهُ وَ إِنْ شِئْتُمْ حَدَّثْتُكَ فَلْتُ نَعَمْ

And it is reported by Kaseer Bin Ismail, from Jumie Bin Umeyr Al Tameemi who said,

‘I came to Ibn Umar and asked him about Ali^{asws}. He said, ‘This is the house of Rasool-Allah^{saww} and this is his^{asws} house, and if you like I can narrate to you’. I said, ‘Yes’.

قَالَ أَحَى رَسُولُ اللَّهِ صَ بَيْنَ الْمُهَاجِرِينَ حَتَّى بَقِيَ عَلِيٌّ وَحَدَّهُ فَقَالَ يَا رَسُولَ اللَّهِ أَخْبَيْتَ بَيْنَ الْمُهَاجِرِينَ فَمَنْ أَجِي قَالَ أ مَا تَرْضَى أَنْ تَكُونَ أَجِي فِي الدُّنْيَا وَالْآخِرَةِ قَالَ بَلَى.

He said, ‘Rasool-Allah^{saww} established brotherhood between the Emigrants until there remained Ali^{asws} along. He^{asws} said: ‘O Rasool-Allah^{saww}! You^{saww} established brotherhood between the Emigrants, so who is my^{asws} brother?’ He^{saww} said: ‘Are you not pleased that

⁹¹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 3 b

⁹¹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 3 c

you^{asws} happen to be my^{saww} brother^{asws} in the world and the Hereafter?' He^{asws} said: 'Yes'.⁹¹⁸

4- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أبيه عن جدّه عن إسحاق بن عبد الله بن الحارث عن أبيه عن عبد الله بن العباس قال: لَمَّا نَزَلَتْ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ أَخَى رَسُولُ اللَّهِ ص بَيْنَ الْمُسْلِمِينَ فَأَخَى بَيْنَ أَبِي بَكْرٍ وَ عُمَرَ وَ بَيْنَ عُثْمَانَ وَ عَبْدِ الرَّحْمَنِ وَ بَيْنَ فُلَانٍ وَ فُلَانٍ حَتَّى أَخَى بَيْنَ أَصْحَابِهِ أَجْمَعِهِمْ عَلَى قَدَرِ مَنَازِلِهِمْ ثُمَّ قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنْتَ أَجِي وَ أَنَا أَخُوكَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from his father, from his grandfather, from Is'haq Bin Abdullah Bin Al Haris, from his father, from Abdullah Bin Al Abbas who said,

'When it was Revealed: **But rather, the Momineen are brothers, [49:10]**. Rasool-Allah^{saww} established brotherhood between the Muslims. He^{saww} established brotherhood between Abu Bakr and Umar, and between Usman and Abdul Rahman, and between so and so, and so and so, until he^{saww} had established brotherhood between his^{saww} companions in their entirety, in accordance to their status, then he^{saww} said to Ali^{asws}: 'You^{asws} are my^{saww} brother^{asws} and I^{saww} am your^{asws} brother^{saww}'.⁹¹⁹

5- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أبيه عن إبراهيم بن بشر عن منصور الأسدي عن عمرو بن شمر عن إبراهيم بن عبد الأعلى عن سعد بن حذيفة بن اليمان عن أبيه قال: أَخَى رَسُولُ اللَّهِ ص بَيْنَ الْأَنْصَارِ وَ الْمُهَاجِرِينَ أُخُوَّةَ الدِّينِ فَكَانَ يُؤَاخِي بَيْنَ الرَّجُلِ وَ نَظِيرِهِ ثُمَّ أَخَذَ بِيَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ هَذَا أَخِي

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from his father, from Ibrahim Bin Bishr, from Mansour Al Asady, from Amro Bin Shimr, from Ibrahim Bin Abdul A'ala, from Sa'ad Bin Huzeyfa Bin Al Yaman, from his father who said,

'Rasool-Allah^{saww} established between the Helpers and the Emigrants, brotherhood of the religion, so he^{saww} established brotherhood between the man and his match. Then he^{saww} held a hand of Ali Bin Abu Talib^{asws} and said: 'This is my^{saww} brother^{asws}!'

قَالَ حَذِيفَةُ فَرَسُولُ اللَّهِ سَيِّدُ الْمُسْلِمِينَ وَ إِمَامُ الْمُتَّقِينَ لَيْسَ لَهُ فِي الْأَنْامِ شُبُهَةٌ وَ لَا نَظِيرٌ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع أَخُوهُ.

Huzeyfa said, 'So Rasool-Allah^{saww} is chief of the Muslims and Imam^{saww} of the pious. There isn't anyone from the people resembling him^{saww} nor any match, and Ali^{asws} Bin Abu Talib^{asws} is his^{saww} brother^{asws}'.⁹²⁰

6- لي، الأماالي للصدوق سليمان بن أحمد اللخمي عن الحضرمي عن عباد بن يعقوب عن ثابت بن حماد عن موسى بن صهيب عن عبادة بن نسي عن عبد الله بن أبي أوفى قال: أَخَى رَسُولُ اللَّهِ ص بَيْنَ أَصْحَابِهِ وَ تَرَكَ عَلِيًّا ع فَقَالَ لَهُ أَخِيَّتُ بَيْنَ أَصْحَابِكَ وَ تَرَكَتَنِي

(The book) 'Al Amaali' of Al Sadouq – Suleyman Bin Ahmad Al Lakhmy, from Al Hazramy, from Abbad Bin Yaquoub, from Sabit Bin Hammad, from Musa Bin Suheyb, from Ubadah Bin Nasy, from Abdullah Bin Abu Awfy who said,

⁹¹⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 3 d

⁹¹⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 4

⁹²⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 5

'Rasool-Allah^{saww} established brotherhood between his^{as} companions, and neglected Ali^{asws}. He^{asws} said to him^{saww}: 'You^{saww} established brotherhood between you^{saww} companions and neglected me^{asws}!'

فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ مَا أَخْرَجْتُكَ إِلَّا لِنَفْسِي أَنْتَ أَخِي وَوَصِيِّ وَوَارِثِي

He^{saww} said: 'By the One^{azwj} in Whose Hand is my^{saww} soul! I^{saww} did not delay you^{asws} except for myself^{saww}. You^{asws} are my^{saww} brother^{asws}, and my^{saww} successor^{asws}, and my^{saww} inheritor'.

قَالَ مَا أَرَأَيْتَ مِنْكَ يَا رَسُولَ اللَّهِ قَالَ مَا أَوْزَعْتُ النَّبِيِّونَ قَبْلِي أَوْزَعُوا كِتَابَ رَبِّهِمْ وَ سُنَّةَ نَبِيِّهِمْ وَأَنْتَ وَابْنُكَ مَعِيَ فِي قَصْرِ فِي الْجَنَّةِ.

He^{asws} said: 'And what will I^{asws} inherit from you^{saww}, O Rasool-Allah^{saww}?' He^{saww} said: 'What the Prophets^{as} before me^{saww} inherited. The Book of their^{as} Lord^{azwj} and Sunnah of their^{as} Prophet^{as}, and you^{asws} and your^{asws} two sons^{asws} would be with me^{saww} in my^{saww} castle in the Paradise'.⁹²¹

7- فس، تفسير القمي لَمَّا هَاجَرَ النَّبِيُّ ص وَ أَخِي بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ أَخِي بَيْنَ أَبِي بَكْرٍ وَ عُمَرَ وَ بَيْنَ عُثْمَانَ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ بَيْنَ طَلْحَةَ وَ الزُّبَيْرِ وَ بَيْنَ سَلْمَانَ وَ أَبِي دَرٍّ وَ بَيْنَ الْمُقَدَّادِ وَ عَمَّارٍ وَ تَرَكَ أَمِيرَ الْمُؤْمِنِينَ ع

Tafseer Al Qummi –

'When the Prophet^{saww} emigrated and established brotherhood between the Emigrants and the Helpers, he^{saww} established brotherhood between Abu Bakr and Umar, and between Usman and Abdul Rahman Bin Awf, and between Talha and Al-Zubeyr, and between Salman^{ra} and Abu Zarr^{ra}, and between Al-Miqdad^{ra} and Ammar^{ra}, and he^{saww} neglected Amir Al-Momineen^{asws}.

فَاعْتَمَّ مِنْ ذَلِكَ عَمَّا شَدِيداً وَقَالَ يَا رَسُولَ اللَّهِ بَابِي أَنْتَ وَأُمِّي لَمْ تُؤَخِّرْ بَنِيَّ وَ بَيْنَ أَحَدٍ

So, he^{asws} was saddened by that with severe sadness and said: 'O Rasool-Allah^{saww}! May my^{asws} father^{as} and my^{asws} mother^{as} be (sacrificed) for you^{saww}! You^{saww} did not establish brotherhood between me^{asws} and anyone'.

فَقَالَ يَا عَلِيُّ مَا حَبَسْتُكَ إِلَّا لِنَفْسِي أَمَا تَرْضَى أَنْ تَكُونَ أَخِي وَ أَنَا أَخُوكَ وَأَنْتَ وَوَصِيِّ وَ وَرِثِي وَ خَلِيفَتِي فِي أُمَّتِي تَقْضِي دِينِي وَ تُنَجِّزُ عِدَاتِي وَ تَتَوَلَّى عُسْلِي وَ لَا يَلِيهِ غَيْرُكَ وَأَنْتَ مَعِي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

He^{saww} said: 'O Ali^{asws}! I^{asws} did not withhold you^{asws} except for myself^{saww}. Are you^{asws} not pleased that you^{asws} happen to be my^{saww} brother^{asws}, and I^{saww} am your^{asws} brother^{asws}? And you^{asws} are my^{saww} successor^{asws}, and my^{saww} Vizier, and my^{saww} caliph in my^{saww} community. You^{asws} will pay off my^{saww} debts, and fulfil my^{saww} promises, and be in charge of washing me^{saww} and no one will be in charge of it apart from you^{asws}, and you^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as} except, surely there will be no Prophet^{as} after me^{saww}'.

⁹²¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 6

فَاسْتَبَشَّرَ أَمِيرُ الْمُؤْمِنِينَ ع بِدَلِيلِكَ.

So, Amir Al-Momineen^{asws} rejoiced with that”.⁹²²

8- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه ع قَالَ قَالَ عَلِيٌّ ع أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِهِ لَا يَقُولُهَا بَعْدِي إِلَّا كَذَابٌ.

(The book) ‘Uyoon Akhbar Al-Reza^{asws}) – By a chain of Al-Tameemi, from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: ‘Ali^{asws} said: ‘I^{asws} am a servant of Allah^{azwj}, and brother^{asws} of His^{azwj} Rasool^{saww}. No one will say it after me^{asws} except a liar!’⁹²³

9- ما، الأماي للشيخ الطوسي المفيد عن المرزعي عن عبد الله بن مسلم عن سعيد بن عبد الرحمن عن إسماعيل بن صبيح عن صباح المرزقي عن حكيم بن جبير عن عتبة الهجري عن عمه قال: سَمِعْتُ عَلِيًّا ع عَلَى الْمِنْبَرِ وَ هُوَ يَقُولُ لِأَقْوَلِ الْيَوْمَ قَوْلًا لَمْ يَقُلْهُ أَحَدٌ قَبْلِي وَ لَا يَقُولُهُ أَحَدٌ بَعْدِي إِلَّا كَاذِبٌ أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِ اللَّهِ وَ نَكَحْتُ سَيِّدَةَ نِسَاءِ الْأُمَّةِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Maraghy, from Abdullah Bin Muslim, from Saeed Bin Abdul Rahman, from Ismail Bin Sabeeh, from Sabbah Al Muzanny, from Hakeem Bin Jubeyr, from Uqbah Al Hajary, from his uncle who said,

‘I heard Ali^{asws} upon the pulpit and he^{asws} was saying: ‘I^{asws} shall say such a word today, no one has said it before me^{asws} nor will anyone say it after me^{asws} except a liar! I^{asws} am a servant of Allah^{azwj}, and brother^{asws} of Rasool-Allah^{saww}, and married chieftess of the women of his^{saww} community’”.⁹²⁴

10 قب، المناقب لابن شهرآشوب: صاروا أخوين من ثلاثة أوجه أولها لقوله ع فما زال ينقله من الآباء الأخير الخبز

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – They (Muhammad^{saww} and Ali^{asws}) became two brothers^{asws} from three perspectives. The first of these is due to his^{asws} words: ‘He^{saww} did not cease to be transferred from the best of the best fathers^{as}’.

و الثاني أن فاطمة بنت أسد رنته حتى قال هذه أُمِّي و كان عند أبي طالب من أعز أولاده رياه في صغره و حماه في كبره و نصره باللسان و المال و السيف و الأولاد و الهجرة

And the second is that (Syeda) Fatima Bint Asad^{as} brought him^{saww} up until he^{saww} said: ‘This is my^{saww} mother^{as}’, and he^{saww} was with Abu Talib^{asws} as the dearest of his^{as} children. He^{as} took care when he^{saww} was young and protected him^{saww} when older, and helped him^{saww} with the tongue, and the wealth, and the sword, and the children, and the emigrating.

و الأب أبوان أب ولادة و أب إفادة ثم إن العم والد قوله تعالى حكاية عن يعقوب ما تَعْبُدُونَ مِنْ بَعْدِي الْآيَةِ و إسماعيل كان عمه و قوله تعالى حكاية عن إبراهيم وَ إِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَرَزَّرَ قَالَ الرَّجَاعِ أجمع النسابة أن اسم أبي إبراهيم تارخ

And the fathers are two fathers – Father of the children and father of sacrifice, then the uncle of the child. The Words of the Exalted Tell about Yaqoub^{as}: **‘Who will you be**

⁹²² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 7

⁹²³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 8

⁹²⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 9

worshiping after me’? [2:133] – the Verse. And Ismail^{as} was his^{as} uncle. And Words of the Exalted telling about Ibrahim^{as}: **And when Ibrahim said to his (step) father Azar: [6:74]**. Zajaj said, ‘The lineage experts are united that the name of the father^{as} of Ibrahim^{as} was ‘Tarakh’.

و الثالث آخاه في عدة مواضع يوم بيعة العشيرة حين لم يبايعه أحد بايعه علي على أن يكون له أخا في الدارين

And the third is that he^{saww} had established brotherhood with him^{asws} in several places. On the day of the allegiance of the kindred when no one pledged to him^{saww}, Ali^{asws} pledged to him^{saww} upon that he^{asws} would be his^{saww} brother in the two words.

و قال في مواضع كثيرة منها يوم خير أنت أخي و وصيي.

And he^{saww} had said in many places, from these is the day of Khyber: ‘You^{asws} are my^{saww} brother^{asws} and my^{saww} successor^{asws}’.⁹²⁵

و في يوم المواخاة ما ظهر عند الخاص و العام صحته و قد رواه ابن بطه من ستة طرق.

And regarding the day of brotherhood, what appear as correct in the view of the special (Shias) and the general (Non-Shias), and it is reported by Ibn Battah from six ways: -

و روي أنه كان النبي ص بالنخيلة و حوله سبعمائة و أربعمون رجلاً فنزل جبرئيل ع و قال إن الله تعالى آخى بين الملائكة بيني و بين ميكائيل و بين إسرئيل و بين عزرائيل و بين دزدانيل و بين راحيل فأخى النبي ص بين أصحابه.

(1) - And it is reported that the Prophet^{saww} was at Al-Nakheela, and around him^{saww} were seven hundred and forty men. Jibraeel^{as} descended and said: ‘Allah^{azwj} the Exalted has Established brotherhood between the Angels, between me^{as} and Mikaeel^{as}, and between Israfeel^{as} and Izraeel^{as}, and between Dardaeel^{as} and Raheel^{as}’. So, he^{saww} established brotherhood between his^{saww} companions.

و روى خطيب خوارزم في كتابه بالإسناد عن ابن مسعود قال النبي ص أول من اتخذ علي بن أبي طالب ع أخواً إسرئيل ثم جبرئيل الخبز.

(2) - And it is reported by Khateeb of Khuwarizm in his book, by the chains from Ibn Masoud, ‘The Prophet^{saww} said: ‘The first one to take Ali^{asws} Bin Abu Talib^{asws} as a brother^{asws} was Israfeel^{as}, then Jibraeel^{as} – the Hadeeth.

تاريخ البلاد ديري و السلامي و غيرها عن ابن عباس و غيره لما نزل قوله تعالى إنما المؤمنون إخوة آخى رسول الله ص بين الأشكال و الأمتثال فأخى بين أبي بكر و عمر و بين عثمان و عبد الرحمن و بين سعد بن أبي وقاص و سعيد بن زيد و بين طلحة و الزبير و بين أبي عبيدة و سعد بن معاذ و بين مصعب بن عمير و أبي أيوب الأنصاري و بين أبي ذر و ابن مسعود و بين سلمان و خديفة و بين حمزة و زيد بن حارثة و بين أبي الدرداء و بلال

The history of Al Balazuri and Al Salamy and others, from Ibn Abbas and others,

(3) - ‘When Words of the Exalted: **But rather, the Momineen are brothers, [49:10]** were Revealed, Rasool-Allah^{saww} established brotherhood between the similar ones and the

⁹²⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 10 a

resembling ones. So, he^{saww} established brotherhood between Abu Bakr and Umar, and between Usman and Abdul Rahman, and between Sa'ad Bin Abu Waqas and Saeed Bin Zayd, and between Talha and Al-Zubeyr, and between Abu Ubeyda and Sa'ad Bin Muaz, and between Mus'ab Bin Umar and Abu Ayoub Al-Ansari, and between Abu Zarr^{ra} and Ibn Masoud, and between Salman^{ra} and Huzeyfa, and between Hamza^{asws} and Zayd Bin Haris, and between Abu Al-Darda'a and Bilal;

وَبَيْنَ جَعْفَرِ الطَّيَّارِ وَ مُعَاذِ بْنِ جَبَلٍ وَ بَيْنَ الْمُقَدَّادِ وَ عَمَّارٍ وَ بَيْنَ عَائِشَةَ وَ حَفْصَةَ وَ بَيْنَ زَيْنَبِ بِنْتِ جَحْشٍ وَ مَيْمُونَةَ وَ بَيْنَ أُمِّ سَلَمَةَ وَ صَفِيَّةَ حَتَّى آخَى بَيْنَ أَصْحَابِهِ بِأَجْمَعِهِمْ عَلَى قَدْرِ مَنَازِلِهِمْ ثُمَّ قَالَ أَنْتَ أَخِي وَ أَنَا أَخُوكَ يَا عَلِيُّ.

And between Ja'far Al-Tayyar^{asws} and Muaz Bin Jabal, and between Al-Miqdad^{ra} and Ammar^{ra}, and between Ayesha and Hafsa, and between Zainab Bint Jahash and Maymouna, and between Umm Salama and Safiyya, until he^{saww} had established brotherhood between his^{saww} companions in their entirety in accordance to their status. Then he^{saww} said: 'You^{asws} are my^{saww} brother^{asws} and I^{saww} your^{asws} brother^{saww}, O Ali^{asws}!'

مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ: أَخَى النَّبِيُّ ص بَيْنَ أَصْحَابِهِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ أَخَوَيْنِ أَخَوَيْنِ ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ قَالَ هَذَا أَخِي.

(4) - Muhammad Bin Is'haq said, 'The Prophet^{saww} established between his^{saww} companions from the Emigrants and the Helpers, two brothers, two brothers. Then he^{saww} grabbed a hand of Aliasws Bin Abu Talib^{asws} and said: 'This is my^{saww} brother^{asws}'.

تَارِيخُ الْبَلَادِرِيِّ قَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ آخَيْتَ بَيْنَ أَصْحَابِكَ وَ تَرَكْتَنِي فَقَالَ أَنْتَ أَخِي أَمَا تَرْضَى أَنْ تُدْعَى إِذَا دُعِيَثَ وَ تُكْسَى إِذَا كُسِيَثَ وَ تَدْخُلُ الْجَنَّةَ إِذَا دَخَلْتُ قَالَ بَلَى يَا رَسُولَ اللَّهِ.

(5) - History of Al-Balazuri – 'Ali^{asws} said: 'O Rasool-Allah^{saww}! You^{saww} have established brotherhood between your^{saww} companions and have neglected me^{asws}!' He^{saww} said: 'You^{asws} are my^{saww} brother^{asws}. Are you^{asws} not pleased that you^{asws} will be called when I^{saww} am called, and clothed when I^{saww} am clothed, and enter the Paradise when I^{saww} enter?' He^{asws} said: 'Yes, O Rasool-Allah^{saww}!'

الرِّوَيْدِيُّ وَ السَّمْعَانِيُّ وَ النَّطْنَزِيُّ أَنَّهُ قَالَ ابْنُ عَمَرَ وَ زَيْدُ بْنُ أَبِي أُوَيْسٍ أَخَى رَسُولُ اللَّهِ ص بَيْنَ أَصْحَابِهِ فَجَاءَ عَلِيُّ تَدْمَعُ عَيْنَاهُ فَقَالَ يَا رَسُولَ اللَّهِ آخَيْتَ بَيْنَ أَصْحَابِكَ وَ لَمْ تُؤَاخِ بَنِيَّ وَ بَيْنَ أَحَدٍ فَقَالَ النَّبِيُّ ص أَنْتَ أَخِي فِي الدُّنْيَا وَ الْآخِرَةِ.

Al Tirmizi, and Al Sam'any, and Al Natanzy – 'Ibn Umar and Zayd Bin Abu Awfy said,

(6) - 'Rasool-Allah^{saww} established brotherhood between his^{saww} companions. Aliasws came with tears in his^{asws} eyes. He^{asws} said: 'O Rasool-Allah^{saww}! You^{saww} established brotherhood between your^{saww} companions and did not establish brotherhood between me^{asws} and anyone!' The Prophet^{saww} said: 'You^{asws} are my^{saww} brother^{asws} in the world and the Hereafter''.⁹²⁶

11- قب، المناقب لابن شهر آشوب في فضائل أحمد إنما تركت لك لنفسي أنت أخي و أنا أخوك.

⁹²⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 10 b

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub regarding the merits of Ahmad^{saww}: ‘But rather I^{saww} have left you^{asws} for myself^{saww}. You^{asws} are my^{saww} brother and I^{saww} am your^{asws} brother^{saww}’.⁹²⁷

و فِيهِ بِرَوَايَةِ زَيْدِ بْنِ أَبِي أَوْفَى وَ الَّذِي بَعَثَنِي بِالْحَقِّ مَا أَخْرَجْتُكَ إِلَّا لِنَفْسِي وَ أَنْتَ مَعِي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي الْخَيْرَ .

And in it, by a report of Zayd Bin Abu Awfy, ‘By the One^{azwj} Who Sent me^{saww} with the truth! I^{asws} have not chosen you^{asws} except for myself^{saww}, and you^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as}, except surely there is no Prophet^{saww} after me^{saww}’ – the Hadeeth’.⁹²⁸

الْأَزْبَعِينُ عَنِ الْخَوَارِزْمِيِّ قَالَ أَبُو رَافِعٍ إِنَّ رَسُولَ اللَّهِ ص التَّمَّتْ إِلَى عَلِيٍّ ع فَقَالَ أَنْتَ أَخِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ وَزِيرِي وَ وَارِثِي .

(The book) ‘Al-Arbaeen’, from Al-Khawarizmy – ‘Abu Rafie said, ‘Rasool-Allah^{saww} turned towards Ali^{asws}. He^{saww} said: ‘You^{asws} are my^{saww} brother^{asws} in the world and the Hereafter, and my^{saww} Vizier and my^{saww} inheritor’.⁹²⁹

اعْتَقَادُ أَهْلِ السُّنَّةِ رَوَى مُحَمَّدُ بْنُ زَيْدِ الدُّهْلِيِّ أَنَّ النَّبِيَّ ص لَمَّا أَخَى بَيْنَ الْمُسْلِمِينَ أَخَذَ بِيَدِ عَلِيٍّ فَوَضَعَهَا عَلَى صَدْرِهِ وَ قَالَ يَا عَلِيُّ أَنْتَ مَعِي وَ أَنَا مِنْكَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى الْخَيْرَ .

(The book) ‘Itiqad Ahl Al-Sunnah’ – It is reported by Makhdouj Bin Zayd Al Zuhly, ‘When the Prophet^{saww} established brotherhood between the Muslims, he^{saww} held a hand of Ali^{asws} and placed it upon his^{saww} own chest and said: ‘O Ali^{asws}! You^{asws} are from me^{saww} and I^{saww} am from you^{asws}, (you^{asws} are from me^{saww}) at the status of Haroun^{as} from Musa^{as}’ – the Hadeeth’.⁹³⁰

شَيْخُ السُّنَّةِ الْقَاضِي أَبُو عَمْرٍو بِإِسْنَادِهِ عَنْ شَرِيحِ بْنِ حَبْرٍ أَنَّ عَلِيًّا ع قَالَ: فَأَنَا يَا رَسُولَ اللَّهِ مِنْ أَخِي قَالَ وَ الَّذِي بَعَثَنِي بِالْحَقِّ مَا أَخْرَجْتُكَ إِلَّا لِنَفْسِي وَ أَنْتَ مَعِي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ أَنْتَ أَخِي فِي الدُّنْيَا وَ الْآخِرَةِ .

Sheykh Al Sunnah, the judge Abu Amro, by his chain from Sharjeel, in a Hadeeth,

‘Ali^{asws} said: ‘So, (what about) me^{asws}, O Rasool-Allah^{saww}! Who is my^{asws} brother?’ He^{saww} said: ‘By the One^{azwj} Who Sent me^{saww} with the truth! I^{saww} have not chosen you^{asws} except for myself^{saww}, and you^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as}, except surely there is no Prophet^{saww} after me^{saww}, and you^{asws} are my^{saww} brother^{asws} in the world and the Hereafter’.⁹³¹

وَ فِي فَضَائِلِ الْعَشْرَةِ عَنِ ابْنِ عَبَّاسٍ قَالَ النَّبِيُّ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ نُودِيَ مِنْ بُطْنَانِ الْعَرْشِ يَا مُحَمَّدُ نِعْمَ الْأَبُ أَبُوكَ إِبْرَاهِيمَ وَ نِعْمَ الْأَخُ أَخُوكَ عَلِيُّ بْنُ أَبِي طَالِبٍ .

And in (the book) ‘Fazaail Al Ashara’ – From Ibn Abbas who said,

⁹²⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 11 a

⁹²⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 11 b

⁹²⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 11 c

⁹³⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 11 d

⁹³¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 11 e

‘The Prophet^{saww} said: ‘When it will be the Day of Qiyamah, I^{saww} will be called: ‘O Muhammad^{saww}! Best of the fathers is your^{saww} father^{as} Ibrahim^{as}, and best of the brothers is your^{asws} brother^{asws} Ali^{asws} Bin Abu Talib^{asws}’’.⁹³²

فَصَائِلُ السَّمْعَانِيَّ رَوَى أَبُو الصَّلْتِ الْأَهْوَازِيُّ بِإِسْنَادِهِ عَنِ طَاوُسٍ عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ هَذَا أَخِي وَصَاحِبِي وَمَنْ بَاهَى اللهُ بِهِ مَلَائِكَتَهُ وَمَنْ يَدْخُلُ الْجَنَّةَ بِسَلَامٍ.

(The book) ‘Al Sam’any’ – It is reported by Abu Al Salt Al Ahwazy, by his chain from Tawoos, from Jabir,

‘The Prophet^{saww} saw Ali^{asws} and he^{saww} said: ‘This is my^{saww} brother^{asws} and my^{saww} companion, and the one who Allah^{azwj} Boasts with to His^{azwj} Angels, and the one to enter the Paradise with safety’’.⁹³³

فِرْدَوْسُ الدَّيْلَمِيِّ عَنْ خَدِيفَةَ قَالَتْ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ هَذَا أَخِي وَابْنُ عَمِّي.

(The book) ‘Firdows’ of Al-Daylami – From Huzeyfa who said, ‘The Prophet^{saww} said: ‘Ali^{asws} is my^{saww} brother^{as} and son^{asws} of my^{saww} uncle^{as}’’.⁹³⁴

الْمَنَاقِبُ عَنْ أَبِي إِسْحَاقَ الْعَدَلِيِّ قَالَ أَبُو يَحْيَى مَا جَلَسَ عَلِيُّ عَلَى الْمِنْبَرِ إِلَّا قَالَ أَنَا عَبْدُ اللهِ وَأَخُو رَسُولِ اللهِ لَا يَقُولُهَا بَعْدِي إِلَّا كَذَّابٌ.

(The book) ‘Al-Manaqib’ – From Abu Is’haq Al Adl, ‘Abu Yahya said, ‘Ali^{asws} did not sit upon the pulpit except he^{asws} said: ‘I^{asws} am a servant of Allah^{azwj}, and brother^{asws} of Rasool-Allah^{saww}. No one will say it after me^{asws} except a liar!’’⁹³⁵

الصَّادِقُ ع وَ لَمَّا آخَى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الصَّحَابَةِ وَ تَرَكَ عَلِيًّا فَقَالَ لَهُ فِي ذَلِكَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا أَخْرَجْتُكَ لِنَفْسِي أَنْتَ أَخِي وَ أَنَا أَخُوكَ فِي الدُّنْيَا وَ الْآخِرَةِ

Al-Sadiq^{asws}: ‘And when Rasool-Allah^{saww} established brotherhood between the companions and left out Ali^{asws}, he^{asws} spoke to him^{saww} regarding that. The Prophet^{saww} said to him^{asws}: ‘But rather I^{saww} have chosen you^{asws} for myself^{saww}. You^{asws} are my^{saww} brother and I^{saww} am your^{asws} brother^{saww} in the world and the Hereafter’.

فَبَكَى عَلِيُّ عِنْدَ ذَلِكَ وَ قَالَ

أَقِيكَ بِنَفْسِي أَيُّهَا الْمُصْطَفَى الَّذِي - هَدَانَا بِهِ الرَّحْمَنُ مِنْ عَمَةِ الْجُهْلِ -
وَ أَفْدَيْكَ حَوَائِي وَ مَا قَدَّرَ مُهْجَتِي - لِمَنْ أَنْتَمِي مِنْهُ إِلَى الْقَرَعِ وَ الْأَصْلِ -
وَ مَنْ ضَمَّنِي مُدْخُنْتُ طِفْلاً وَ بَافِعاً - وَ أَنْعَشَنِي بِالْبِرِّ وَ الْعَلِّ وَ النَّهْلِ -

Ali^{asws} wept at that and said (a poem): ‘I^{asws} saved you^{saww} by myself^{asws}, O you^{saww} Chosen one, who the Beneficent has Guided us with from the blindness of ignorance; and I^{asws} shall redeem you^{saww} with my^{asws} loved and in accordance to my^{asws} disposition, to the one I^{asws}

⁹³² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 11 f

⁹³³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 11 g

⁹³⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 11 h

⁹³⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 11 i

belong to the branch and the root (origin); and the one who took my^{asws} responsibility since I^{asws} was a child and adolescent, and refreshed me^{asws} with the righteousness and means and the spring;

وَمَنْ جَدُّهُ جَدِّي وَ مَنْ عَمُّهُ عَمِّي -
وَمَنْ حَيْنَ أَخِي بَيْنَ مَنْ كَانَ حَاضِرًا -
لَكَ الْفَضْلُ إِلَيَّ مَا حَيْثُ لَشَاكِرٌ -
وَ مَنْ أَهْلُهُ أُمِّي وَ مَنْ بَنَتْهُ أَهْلِي -
دَعَانِي وَ أَخَانِي وَ بَيْنَ مَنْ فَضَّلِي -
لِإِتِّمَامِ مَا أَوْلَيْتَ يَا خَاتَمَ الرُّسُلِ

And the one whose grandfather is my^{asws} grandfather, and one whose uncle is my^{asws} uncle, and one whose wife^{as} is (like) my^{as} mother^{as}, and one whose daughter^{asws} is my^{asws} wife^{asws}, and one when he^{saww} established brotherhood between the ones who were present, called me^{asws}, and established brotherhood with me^{asws}, and manifested my^{asws} merits. For you^{saww} is the merit. I^{asws} have lived to be thankful for the completion of what has been done to me^{asws}, O last of the Rasools^{as}!’⁹³⁶

وَرَوَاهُ الْكَرَاجُكِيُّ فِي كُنْزِ الْفَوَائِدِ عَنِ الْقَاضِي أَسَدِ بْنِ إِبْرَاهِيمَ السُّلَمِيِّ عَنْ عَمْرِو بْنِ عَلِيٍّ الْعَتَكِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْمُصَبِّبِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَلَوِيِّ عَنِ الْحَسَنِ بْنِ حَمَزَةَ التُّوفَلِيِّ عَنِ سُلَيْمَانَ بْنِ جَعْفَرِ الْمُهَاشِمِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخِي رَسُولُ اللَّهِ ص بَيْنَ أَصْحَابِهِ فَقُلْتُ يَا رَسُولَ اللَّهِ أَخْبِتُ بَيْنَ أَصْحَابِكَ وَ تَرَكْتَنِي فَرَدًّا لَا أَحَ لِي

And it is reported of Al Karajaky in (the book) ‘Al Kanz Al Fawaid’ – From the judge Asad Bin Ibrahim Al Sulamy, from Amro Bin Ali Al Atky, from Muhammad Bin Ahmad Al Musaysi, from Al Hassan Bin Ali Al Alawy, from Al Hassan Bin Hamza Al Nowfaly, from Suleyman Bin Ja’far Al Hashimy,

‘From Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having said: ‘Rasool-Allah^{saww} established brotherhood between his^{saww} companions, so I^{asws} said: ‘O Rasool-Allah^{saww}! You^{saww} have established brotherhood between your^{saww} companions and have left me^{asws} alone, there being no brother for me^{asws}’.

فَقَالَ إِنَّمَا احْتَرْتُكَ لِنَفْسِي أَنْتَ أَخِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

He^{saww} said: ‘But rather I^{saww} have chosen you^{asws} for myself^{saww}. You^{asws} are my^{saww} brother^{asws} in the world and the Hereafter, and you^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as}’.

فَقُتِمْتُ وَ أَنَا أَبُوكِي مِنَ الْجَدَلِ وَ السُّرُورِ فَأَنْشَأْتُ أَقُولُ أَقِيكَ بِنَفْسِي إِلَى آخِرِ الْأَيَّامِ.

I^{asws} stood up and I^{asws} was weeping from the argument and the happiness, so I^{asws} prosed saying (a poem), ‘I^{asws} saved you^{saww} by myself^{asws}’ – up to the end of the poem’.⁹³⁷

12- قب، المناقب لابن شهر آشوب الفنجكردی فی سلوة الشیعة جابر بن عبد الله الأنصاری قال: سمعت علیاً ع ینشد و رسول الله ص یسمع

أَنَا أَحُو الْمُصْطَفَى لَا شَاكٍ فِي نَسْبِي -
مَعَهُ رَيْثٌ وَ سِبْطَاهُ هُمَا وَلَدِي -

⁹³⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 11 j

⁹³⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 11 k

و فَاطِمَةُ زَوْجَتِي لَا قَوْلَ ذِي فَتْدٍ -
الرَّبُّ بِالْعَبْدِ وَالْبَاقِي بِأَمْرٍ -

جَدِّي وَ جَدُّ رَسُولِ اللَّهِ مُنْقَرِدٌ -
وَ الْحَمْدُ لِلَّهِ شُكْرًا لَا شَرِيكَ لَهُ -

(The book) 'Al Manaqib' of Ibn Shehr Ashub – 'Al Fanjakbardy in (the book) 'Salwah Al Shia' – Jabir Bin Abdullah Al Ansari who said,

'I heard Ali^{asws} prosing, and Rasool-Allah^{saww} listened: '*I^{asws} am a brother^{asws} of Al Mustafa^{saww}, there is no doubt in my^{asws} attribution. I^{asws} was brought up with him^{saww} and his^{saww} two grandsons^{asws}, they^{asws} are my^{asws} sons^{asws}. My^{asws} grandfather and his^{saww} grandfather is one, and Fatim^{asws} is my^{asws} wife^{asws}. This is not a word to be questioned. And the Praise is for Allah^{azwj}, thanking, there being no associate for Him^{azwj}. The righteousness is with the servant and the remainder is without lies*'.

قَالَ فَتَبَسَّمَ رَسُولُ اللَّهِ ص وَ قَالَ صَدَقْتُ .

He (the narrator) said, 'Rasool-Allah^{saww} smiled and said: 'You^{asws} speak the truth!''⁹³⁸

قب، المناقب لابن شهر آشوب محمد بن إسحاق فبقي الناس ما شاء الله يتوارثون في المدينة بعقد الأخوة دون أولي الأرحام و أنزل الله فيهم إن الذين آمنوا و هاجروا و جاهدوا بأموالهم و أنفسهم في سبيل الله و الذين آووا و نصرؤا أوليك بغضهم أولياء بغض و الذين آمنوا و لم يهاجروا ما لكم من ولايتهم من شيء

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Muhammad Bin Is'haq,

'The people remained for as long as Allah^{azwj} so Desired, inheriting each other in Al Medina by the tie of brotherhood, besides the relationships, and Allah^{azwj} Revealed regarding them: ***Surely those who believed and emigrated with their wealth and their selves in the Way of Allah, sheltered and helped (them), they are guardians of each other; and those who believed and did not emigrate, there is nothing for you of their guardianship [8:72].***

و بقي ميراث من لم يهاجر من المؤمنين بمكة على القرابة حتى أنزل الله و الذين آمنوا من بعد و هاجروا و جاهدوا معكم فأوليك منكم و أولوا الأرحام بغضهم أولى بغض فصار الميراث لأهل الأرحام.

And there remained the inheritance of the ones from the Momineen who did not emigrate, being at Makkah. It was upon the relationships until Allah^{azwj} Revealed: ***And those who would believe from afterwards and emigrate and fight alongside you, so they are from you; and the possessors of the relationships, some of them are closer than the others [8:75].*** So, the inheritance came to be for the possessors of relationships''⁹³⁹

تفسير القطان و تفسير وكيع عن سفيان عن الأعمش عن أبي صالح عن ابن عباس أن الناس كانوا يتوارثون بالأخوة فلما نزل قوله تعالى النبي أولى بالمؤمنين من أنفسهم و أزواجه أمهاتهم و أولوا الأرحام بغضهم أولى بغض في كتاب الله من المؤمنين و المهاجرين و هم الذين آخى بينهم النبي ص

Tafseer Al Qatan and Tafseer Wakie, from Sufyan, from Al Amsh, from Abu Salih, from Ibn Abbas,

⁹³⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 12 a

⁹³⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 12 b

‘The people were inheriting each other by the brotherhood. When Words of the Exalted: **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, from the Momineen and the Emigrants, [33:6]**, and they are the ones the Prophet^{sawww} had established brotherhood between them.

ثُمَّ قَالَ النَّبِيُّ ص مَنْ مَاتَ مِنْكُمْ وَعَلَيْهِ دَيْنٌ فَلِيَّ قَضَاؤُهُ وَمَنْ مَاتَ وَتَرَكَ مَالًا فَلِوَرَثَتِهِ فَتَسَحَّ هَذَا الْأَوَّلَ فَصَارَتْ الْمَوَارِيثُ لِلْقَرَابَاتِ الْأَدْنَى فَأَلَدْنِي ثُمَّ قَالَ إِلَّا أَنْ تَفْعَلُوا إِلَى أَوْلِيَائِكُمْ مَعْرُوفًا الْوَصِيَّةُ مِنْ ثُلْثِ مَالِ الْيَتِيمِ

Then the Prophet^{sawww} said: ‘One from you who dies and there is a debt upon him, so it is up to me^{sawww} to pay it off, and one who dies and leaves wealth, it is for his inheritors’. This was abrogated first, and the inheritances came to be for the relatives, the closer so the closer. Then He^{azwj} Said: **except that you should be doing good to your friends. [33:6]** – the bequest from a third of the wealth of the orphans.

فَقَالَ النَّبِيُّ ص عِنْدَ نُزُولِهَا أَلَسْتُ أَوَّلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ أَلَا مَنْ كُنْتُ مَوْلَاهُ فَهَذَا وَلِيُّ اللَّهِ عَلَيَّ بِنِ أَبِي طَالِبٍ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ الدُّعَاءُ أَلَا مَنْ تَرَكَ دِينًا أَوْ صَبِيحَةً فَلِيَّ وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ.

The Prophet^{sawww} said at its Revelation: ‘Am I^{sawww} not foremost with every Momin than his own self?’ They said, ‘Yes, O Rasool-Allah^{sawww}!’ He^{sawww} said: ‘Indeed! One whose Master I^{sawww} was, so this friend of Allah^{azwj}, Ali^{asws} Bin Abu Talib^{asws}, is his Master. O Allah^{azwj}! Befriend the one befriending him^{asws} and be inimical the one being inimical to him^{asws}’ – supplication. ‘Indeed! One who leaves a debt or an estate, it is to me^{sawww}, and one who leaves wealth, it is for his inheritors’⁹⁴⁰.

تَفْسِيرُ جَابِرِ بْنِ يَزِيدَ عَنِ الْإِمَامِ الصَّادِقِ ع قَالَ فِي هَذِهِ الْآيَةِ فَكَانَتْ لِعَلِيٍّ ع مِنْ رَسُولِ اللَّهِ ص الْوَلَايَةُ فِي الدِّينِ وَالْوَلَايَةُ فِي الرَّحِمِ فَهُوَ وَارِثُهُ كَمَا قَالَ أَنْتَ أَحَبُّ إِلَيَّ فِي الدُّنْيَا وَالْآخِرَةِ وَأَنْتَ وَارِثِي.

Tafseer Jabir Bin Yazeed,

‘From Al-Imam Al-Sadiq^{asws} having said regarding this Verse: ‘For Ali^{asws}, from Rasool-Allah^{sawww}, was the Wilayah in the religion, and the Wilayah in the kinship, so he^{asws} inherited him^{sawww} like what he^{sawww} had said: ‘You^{asws} are my^{sawww} brother^{asws} in the world and the Hereafter, and you^{asws} are my^{sawww} inheritor’⁹⁴¹.

السَّمْعَانِيُّ فِي الْفَضَائِلِ عَنِ بُرَيْدَةَ قَالَ النَّبِيُّ ص لِكُلِّ نَبِيٍّ وَصِيٌّ وَوَارِثٌ وَإِنَّ عَلِيًّا وَصِيِّي وَوَارِثِي.

Al Sam’any in (the book) ‘Al Fazaail’, from Bureyda,

‘The Prophet^{sawww} said: ‘For every Prophet^{as} there is a successor^{as} and an inheritor, and Ali^{asws} is my^{sawww} successor^{asws} and my^{sawww} inheritor’⁹⁴².

و قالوا: و أما العباس فلم يرث لقوله تعالى وَ الَّذِينَ آمَنُوا وَ لَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ و بالاتفاق أنه لم يهاجر العباس

⁹⁴⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 13 a

⁹⁴¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 13 b

⁹⁴² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 13 c

And they said, 'And as for Al-Abbas, he did not inherit due to Words of the Exalted: **and those who believed and did not emigrate, there is nothing for you of their guardianship [8:72]**, and it agreed that Al-Abbas did not emigrate.

ابن بطّة في الإبانة أنه قبل لقتم بن العباس بأي شيء ورث علي النبي ص دون العباس قال لأنه كان أشدنا به لصوقاً وأسرعنا به لحوقاً.

Ibn Battah (said) in (the book) 'Al-Ibanah' – It was said to Qasam Bin Al-Abbas, 'By which thing (reason) did Ali^{asws} inherit the Prophet^{saww} besides Al-Abbas?' He said, 'Because he^{asws} was the most intense of us in sticking with him^{saww}, and the quickest of us in joining up with him^{saww}'⁹⁴³

14- قب، المناقب لابن شهر آشوب أَخْبَرَنَا أَبُو طَاهِرٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ غَشْمَةَ [عشمة] الْعَدْلُ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ أَنْتَ أَخِي وَصَاحِبِي.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – 'We are informed by Abu Tahir Ahmad Bin Muhammad Bin Ghashma Al Adl, by his chain from Ibn Abbas who said,

'Rasool-Allah^{saww} said to Ali^{asws}: 'You^{asws} are my^{saww} brother^{asws} and my^{saww} companion''⁹⁴⁴

أَمِيرُ الْمُؤْمِنِينَ ع فِي حُطْبَةِ الْبَصْرَةِ أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِ اللَّهِ وَ أَنَا الصِّدِّيقُ الْأَكْبَرُ وَ الْفَارُوقُ الْأَعْظَمُ لَا يَقُولُهُ غَيْرِي إِلَّا كَذَّابٌ.

Amir Al-Momineen^{asws} (said) in a sermon at Al-Basra: 'I^{asws} am a servant of Allah^{azwj}, and brother^{asws} of Rasool-Allah^{saww}, and I^{asws} am the greatest truthful, and the mighty distinguisher. No one will say it apart from me^{asws} except a liar!'⁹⁴⁵

فَهُوَ عَبْدُ اللَّهِ عَلَى مَعْنَى الْإِفْتِخَارِ كَمَا قَالَ: كَفَى لِي فَخْرًا أَنْ أَكُونَ لَكَ عَبْدًا.

He^{asws} is a servant of Allah^{azwj} upon the meaning of priding, like what he^{asws} said: 'Is suffices for me^{asws} as pride that I^{asws} happen to be a servant of Yours^{azwj}'⁹⁴⁶

15- كِتَابُ الْبَيَانِ، لابن شهر آشوب لَمَّا نَزَلَ قَوْلُهُ تَعَالَى إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ أَخَى النَّبِيُّ ص بَيْنَ الصَّحَابَةِ وَ قَالَ لِعَلِيِّ ع أَنْتَ أَخِي وَ أَنَا أَخُوكَ.

The book 'Al-Bayan' of Ibn Shehr Ashub – 'When Words of the Exalted: **But rather, the Momineen are brothers, [49:10]** were Revealed, the Prophet^{saww} established brotherhood between the companions and said to Ali^{asws}: 'You^{asws} are my^{saww} brother^{asws} and I^{saww} am your^{asws} brother^{saww}'⁹⁴⁷

16- عم، إعلام الوری عن أبي هُرَيْرَةَ فِي حَدِيثٍ طَوِيلٍ أَنَّ رَسُولَ اللَّهِ ص أَخَى بَيْنَ أَصْحَابِهِ وَ بَيْنَ الْأَنْصَارِ وَ الْمُهَاجِرِينَ قَبْدًا بَعَلِيَّ بْنَ أَبِي طَالِبٍ ع فَأَخَذَ بِيَدِهِ وَ قَالَ هَذَا أَخِي.

(The book) 'I'lam Al Wara' – From Abu Hureyra (well-known fabricator), in a lengthy Hadeeth,

⁹⁴³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 13 d

⁹⁴⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 14 a

⁹⁴⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 14 2

⁹⁴⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 14 c

⁹⁴⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 15

‘The Rasool-Allah^{saww} established brotherhood between his^{saww} companions, and between the Helpers and the Emigrants. He^{saww} began with Ali^{asws} Bin Abu Talib^{asws}. He^{saww} held his^{asws} hand and said: ‘This is my^{saww} brother^{asws}!’⁹⁴⁸

و فِي حَبْرٍ آخَرَ أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ.

And in another Hadeeth: ‘You^{asws} are my^{saww} brother^{asws} in the world and the Hereafter’⁹⁴⁹.

17- كَشَفَ، كَشَفَ الغَمَةَ مِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ أَنَّ رَسُولَ اللَّهِ ص أَخِي بَيْنَ الْمُسْلِمِينَ ثُمَّ قَالَ يَا عَلِيُّ أَنْتَ أَخِي وَ أَنْتَ مَعِي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى عَزْرٌ أَنَّهُ لَا نَبِيَّ بَعْدِي

(The book) ‘Kashf Al Ghumma’, from (the book) ‘Manaqib’ of Khawarizmi –

‘Rasool-Allah^{saww} established brotherhood between the Muslims, then said: ‘O Ali^{asws}! You^{asws} are my^{saww} brother^{asws}, and you^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as} apart from that there will surely be no Prophet^{as} after me^{saww}.

أ مَا عَلِمْتَ يَا عَلِيُّ أَنَّ أَوَّلَ مَنْ يُدْعَى بِهِ يَوْمَ الْقِيَامَةِ يُدْعَى بِي قَالَ فَأَقُومُ عَنْ يَمِينِ الْعَرْشِ فِي ظِلِّهِ فَأُكْسَى خُلَّةً خَضْرَاءَ مِنْ حُلَلِ الْجَنَّةِ

Do you^{asws} not know, O Ali^{asws}, that the first one to be called with on the Day of Qiyamah, would be me^{saww}? So, I^{saww} shall stand on the right of the Throne, in its shade, and would be clothed with a green garment from the garments of the Paradise.

أَلَا وَ إِنِّي أَخْبَرْتُكَ يَا عَلِيُّ أَنَّ أُمَّتِي أَوَّلُ الْأُمَّمِ يُحَاسَبُونَ يَوْمَ الْقِيَامَةِ ثُمَّ أَنْتَ أَوَّلُ مَنْ يُدْعَى لِقَرَابَتِكَ مِنِّي وَ مَنْزِلَتِكَ عِنْدِي وَ يُدْفَعُ إِلَيْكَ لَوَائِي وَ هُوَ لَوَاءُ الْحَمْدِ فَتَسِيرُ بِهِ بَيْنَ السَّمَاوَاتَيْنِ

Indeed! And I^{saww} inform you^{asws}, O Ali^{asws}, that my^{saww} community will be the first community to be Reckoned on the Day of Qiyamah. Then you^{asws} will be the first one to be called, due to your^{asws} kinship from me^{saww} and your^{asws} status with me^{saww}, and my^{saww} flag would be handed to you, and it is the flag of Praise. So, you will travel with it between the Chosen ones.

أَدَمُ وَ جَمِيعِ الْخَلْقِ يَسْتَظِلُّونَ بِظِلِّ لَوَائِي يَوْمَ الْقِيَامَةِ وَ طُولُهُ مَسِيرَةُ أَلْفِ سَنَةٍ سِنَانُهُ بِأَثَوْتَةِ حَمْرَاءَ فَضِيئُهُ فَضَّةٌ بَيْضَاءُ رُجُهُ دُرَّةٌ خَضْرَاءُ وَ لَهُ ثَلَاثُ ذَوَائِبَ مِنْ نُورٍ ذُوَابَةٌ فِي الْمَشْرِقِ وَ ذُوَابَةٌ فِي الْمَغْرِبِ وَ الثَّالِثَةُ وَسَطَ الدُّنْيَا

Adam^{as} and entirety of the people would be shading in the shade of my^{saww} flag on the Day of Qiyamah, and 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 gems, and there are three tails of light – a tail in the east, and a tail in the west, and the third in middle of the world.

مَكْتُوبٌ عَلَيْهِ ثَلَاثَةٌ أَشْطُرُ 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

⁹⁴⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 16 a

⁹⁴⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 16 b

Three lines are written upon it. The first is “In the Name of Allah^{azwj} the Beneficent, the Merciful”, and the second is: “The Praise is for Allah^{azwj} Lord^{azwj} of the worlds”, and the third is: “There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}”. The length of each line is a travel distance of a thousand years.

و تَسِيرُ بِلَوَائِي وَ الْحَسَنُ عَنْ يَمِينِكَ وَ الْحُسَيْنُ عَنْ يَسَارِكَ حَتَّى تَقِفَ بَيْنِي وَ بَيْنَ إِبْرَاهِيمَ فِي ظِلِّ الْعَرْشِ

And you^{asws} will travel with my^{saww} flag, and Al-Hassan^{asws} would be on your^{asws} right and Al-Husayn^{asws} on your^{asws} left, until you^{asws} will stop between me^{saww} and Ibrahim^{as} in the shade of the Throne.

ثُمَّ تُكْسَى خُلَّةً خَضْرَاءَ مِنَ الْجَنَّةِ ثُمَّ يُنَادِي مُنَادٍ مِنْ تَحْتِ الْعَرْشِ نَعَمَ الْأَبُ أَبُوكَ إِبْرَاهِيمُ وَ نَعَمَ الْأَخُ أَخُوكَ عَلِيُّ يَا عَلِيُّ إِنَّكَ تُكْسَى إِذَا كُسِيتَ وَ تُدْعَى إِذَا دُعِيتَ وَ تُحْيَا إِذَا حُيِيتَ.

Then you^{asws} will be clothed with 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^{asws} brother^{asws} Ali^{asws}!” Receive glad tidings, O Ali^{asws}! You^{asws} will be clothed when I^{saww} will be clothed, and you^{asws} will be called when I^{saww} am called, and you^{asws} will be Revived when I^{saww} will be Revived”.⁹⁵⁰

وَ مِنْ كِتَابِ الْمُنَاقِبِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ لَحْمُهُ مِنْ لَحْمِي وَ دَمُهُ مِنْ دَمِي وَ هُوَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي.

And from the book ‘Al Manaqib’ – From Ibn Abbas who said,

‘Rasool-Allah^{saww} said: ‘This is Ali^{asws} Bin Abu Talib^{asws}! His^{asws} flesh is from my^{saww} flesh, and his^{asws} blood is from my^{saww} blood, and he^{asws} is from me^{saww} at the status of Haroun^{as} from Musa^{as}, apart from that there is surely be no Prophet^{as} after me^{saww}’.⁹⁵¹

وَ قَالَ: يَا أُمَّ سَلَمَةَ الشَّهَدِي وَ اسْمِعِي هَذَا عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ عَيْنَةُ عَلَمِي وَ بَابِي الَّذِي أُوتِيَ مِنْهُ أَخِي فِي الدُّنْيَا وَ خِدْنِي فِي الْآخِرَةِ وَ مَعِي فِي السَّنَامِ الْأَعْلَى.

And he^{saww} said: ‘O Umm Salama^{ra}! Be witness and listen to me^{saww}! This Ali^{asws} is Emir of the Momineen, and chief of the Muslims, and receptacle of my^{saww} knowledge, and my^{saww} door which I^{saww} can be accessed from. He^{asws} is my^{saww} brother^{asws} in the world and my^{saww} associate in the Hereafter and would be with me^{saww} in the lofty peak”.⁹⁵²

وَ مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ ص أَخَى بَيْنَ أَصْحَابِهِ فَبَقِيَ رَسُولُ اللَّهِ ص وَ أَبُو بَكْرٍ وَ عُمَرُ وَ عَلِيُّ فَأَخَى بَيْنَ أَبِي بَكْرٍ وَ عُمَرَ وَ قَالَ لِعَلِيٍّ ع أَنْتَ أَجِي.

And from (the book) ‘Musnad’ of Ahmad Bin Hanbal, from Saeed Bin Al Musayyan,

⁹⁵⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 17 a

⁹⁵¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 17 b

⁹⁵² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 17 c

'Rasool-Allah^{saww} established brotherhood between his^{saww} companions, and there remain Rasool-Allah^{saww}, and Abu Bakr, and Umar and Ali^{asws}. So, he^{saww} established brotherhood between Abu Bakr and Umar, and he^{saww} said to Ali^{asws}: 'You^{asws} are my^{saww} brother^{asws}'.⁹⁵³

وَ بِالْإِسْنَادِ عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا رَسُولَ اللَّهِ أَخِيَتَ بَيْنَ النَّاسِ وَ تَرَكْتَنِي

And by the chain from Umar Bin Abdullah, from his father, from his grandfather,

'The Prophet^{saww} established brotherhood between the people and neglected Ali^{asws} until he^{asws} remained as their last one, not seeing any brother being for him^{asws}. He^{asws} said: 'O Rasool-Allah^{saww}! You^{saww} have established brotherhood between the people and have left me^{asws} out!'

قَالَ وَ لِمَنْ تَرَانِي تَرَكْتَنِي إِنَّمَا تَرَكْتَنِي لِنَفْسِي أَنْتَ أَخِي وَ أَنَا أَخُوكَ فَإِنْ ذَاكَرَكَ أَحَدٌ فَقُلْ أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِ اللَّهِ لَا يَدْعِيهَا بَعْدَكَ إِلَّا كَذَّابٌ.

He^{saww} said: 'And for whom do you^{asws} see yourself to have been left out for? But rather, I^{saww} have left you^{asws} for myself^{saww}. You^{asws} are my^{saww} brother^{asws} and I^{saww} am your^{asws} brother^{saww}. So, if anyone were to mention you^{asws}, then say: 'I^{asws} am a servant of Allah^{azwj}, and brother^{asws} of Rasool-Allah^{saww}'. No one will claim it after you^{asws} except a liar!''⁹⁵⁴

يف، الطرائف رواه أحمد في مسنده من أكثر من سبعة طرق فمنها عن عمر بن عبد الله عن أبيه عن جده و ذكر مثل ما مر إلى قوله إلا كذاب.

(The book) 'Al-Taraaif' – It is reported by Ahmad in his (book) 'Musnad', from more than six ways. From these is from Umar Bin Abdullah, from his father, from his grandfather, and he mentioned like what has passed to his^{saww} words: 'Except a liar!''⁹⁵⁵

18- كشف، كشف الغمة و بالإسناد عن زَيْدِ بْنِ أَبِي أَوْفَى قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص فَذَكَرْتُ قِصَّةَ مُوَاحَاةِ رَسُولِ اللَّهِ ص فَقَالَ قَالَ عَلِيُّ لَقَدْ ذَهَبَ رُوحِي وَ انْقَطَعَ ظَهْرِي حِينَ رَأَيْتُكَ فَعَلْتَ بِأَصْحَابِكَ مَا فَعَلْتَ غَيْرِي فَإِنْ كَانَ هَذَا مِنْ سَخَطِ عَلِيٍّ فَلَكَ الْعُنْبِي وَ الْكَرَامَةُ

(The book) 'Kashf Al Ghumma' – And by the chains from Zayd Bin Abayy Awfy who said,

'I entered to see Rasool-Allah^{saww}, and the story of the establishment of brotherhood by Rasool-Allah^{saww} was mentioned. He^{saww} said: 'Ali^{asws} said: 'My^{asws} soul has gone and my^{asws} back is broken, when I^{asws} see you^{saww} to have done with your^{saww} companions what you did, apart from me^{asws}. So, if this was from disappointment upon me^{asws}, then for you^{asws} is the threshold and the honouring'.

فَقَالَ رَسُولُ اللَّهِ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ مَا اخْتَرْتَنِي إِلَّا لِنَفْسِي فَأَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ أَنْتَ أَخِي وَ وَزِيرِي وَ وَارِثِي

Rasool-Allah^{saww} said: 'By the One^{azwj} Who Sent me^{saww} with the truth! I^{saww} did not delay you^{asws} except for myself^{saww}. You^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as}

⁹⁵³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 17 d

⁹⁵⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 17 e

⁹⁵⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 17 f

except surely there will be no Prophet^{saww} after me^{saww}, and you^{asws} are my^{saww} brother^{asws}, and my^{saww} Vizier, and my^{saww} inheritor’.

قَالَ قَالَ وَ مَا أَرِثُ مِنْكَ يَا رَسُولَ اللَّهِ قَالَ مَا وَرَثَ الْأَنْبِيَاءُ قَبْلَكَ كِتَابَ اللَّهِ وَ سِنَّةَ نَبِيِّهِمْ وَ أَنْتَ مَعِيَ فِي قَصْرِ فِي الْجَنَّةِ مَعَ ابْنَتِي فَاطِمَةَ وَ أَنْتَ أَخِي وَ زَوْجِي

He (the narrator) said, ‘He^{asws} said: ‘What will I^{asws} inherit from you^{saww}, O Rasool-Allah^{saww}?’ He^{saww} said: ‘What the Prophets^{as} before you^{asws} inherited – Boon of Allah^{azwj} and Sunnah of their^{as} Prophets, and you^{asws} will be in my^{saww} castle in the Paradise along with my^{saww} daughter^{asws} Fatima^{asws}, and you^{asws} will be among my^{saww} friends’.

ثُمَّ تَلَا رَسُولُ اللَّهِ ص إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ الْمُتَحَابِّينَ فِي اللَّهِ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ.

Then Rasool-Allah^{saww} recited: **as brethren upon couches face to face [15:47]**, loving each other for the Sake of Allah^{azwj}, looking at each other’⁹⁵⁶.

وَ بِالْإِسْنَادِ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ أَنَّ عَلِيًّا كَانَ يَقُولُ فِي حَيَاةِ رَسُولِ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ لَأُقَاتِلَنَّ عَلَى مَا قَاتَلَ عَلَيْهِ حَتَّى أَمُوتَ وَ اللَّهُ إِلَيَّ لِأُخُوهُ وَ وَلِيِّهِ وَ ابْنِ عَمِّهِ وَ وَارِثُهُ وَ مَنْ أَحَقُّ بِهِ مِنِّي.

And by the chain from Ikrimah (Bin Abu Jahl^a), from Ibn Abbas,

‘Al^{asws} was saying during the lifetime of Rasool-Allah^{saww}: **‘so if he dies or is killed [3:144]**. I^{asws} shall fight upon what he^{saww} had fought, until I^{asws} die. By Allah^{azwj}! I^{asws} am his^{saww} brother, and his^{asws} friend, and son^{asws} of his^{saww} uncle^{as}, and his^{saww} inheritor, and who is more rightful with him^{saww} than me^{asws}?’⁹⁵⁷

وَ بِالْإِسْنَادِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: طَلَبَنِي رَسُولُ اللَّهِ ص فَوَجَدَنِي فِي حَائِطٍ نَائِمًا فَضَرَبَنِي بِرِجْلِهِ وَ قَالَ قُمْ وَ اللَّهُ لَأَرْضِيَنَّكَ أَنْتَ أَخِي وَ أَبُو وَلَدِي تُقَاتِلُ عَلَيَّ سُنِّي

And by the chain, from Ali^{asws} Bin Abu Talib^{asws} having said: ‘Rasool-Allah^{saww} sought me^{asws} and found me^{asws} asleep in a garden. He^{saww} struck me^{asws} with his^{saww} leg and said: ‘Arise, by Allah^{azwj}! Be pleased, you^{asws} are my^{saww} brother^{asws}, and father^{asws} of my^{saww} (grand) sons^{asws}. You^{asws} will fight being upon my^{saww} Sunnah.

مَنْ مَاتَ عَلَى عَهْدِي فَهُوَ فِي كَنْزِ كَنْفِ اللَّهِ وَ مَنْ مَاتَ عَلَى عَهْدِكَ فَقَدْ فَضَى حُبُّهُ وَ مَنْ مَاتَ يُحِبُّكَ بَعْدَ مَوْتِكَ يُحِبُّهُ اللَّهُ لَهُ بِالْإِيمَانِ مَا طَلَعَتْ شَمْسٌ أَوْ غَرَبَتْ.

One who dies during my^{saww} era, he would be treasured in a Patronage of Allah^{azwj}, and one who dies in your^{asws} era, he has spent his time, and one who dies loving you^{asws} after your^{asws} expiry, Allah^{azwj} will End for him with the security and the Eman for as long as the sun rises and sets’⁹⁵⁸.

⁹⁵⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 18 a

⁹⁵⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 18 b

⁹⁵⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 18 c

وَعَنْ جَابِرٍ مِثْلَهُ وَ فِي آخِرِهِ عَلِيٌّ أَخِي وَ صَاحِبُ لَوَائِي.

And from Jabir – Similar to it, and in its end: ‘Ali^{asws} is my^{saww} brother^{asws} and bearer of my^{saww} flag’.⁹⁵⁹

وَعَنْ عَلِيٍّ ع بِالْإِسْنَادِ قَالَ: جَمَعَ رَسُولُ اللَّهِ ص بَنِي عَبْدِ الْمُطَّلِبِ فِيهِمْ رَهْطٌ يَأْكُلُ الْجُدْعَةَ وَ يَشْرَبُ الْفَرْقَ قَالَ فَصَنَعَ لَهُمْ مَدًّا مِنْ طَعَامٍ فَأَكَلُوا حَتَّى شَبِعُوا قَالَ وَ بَقِيَ الطَّعَامُ كَمَا هُوَ كَأَنَّهُ لَمْ يَمَسَّ ثُمَّ دَعَا يُعْمَرُ فَشَرِبُوا حَتَّى رَوُوا وَ بَقِيَ الشَّرَابُ كَأَنَّهُ لَمْ يُشْرَبْ مِنْهُ وَ لَمْ يَمَسَّ

And from Ali^{asws}, by the chain, said: ‘Rasool-Allah^{saww} gathered the clan of Abdul Muttalib^{asws}, among them was a group who could eat the (whole) shoulder and drink the jug. I^{asws} prepared for them a handful of food and they ate until they were satiated, and the food remained like what it was, as if it had not been touched. Then he^{saww} called for a small mug, and they drank until they were saturated, and the drink remain as if it had not been drunk from and not touched.

فَقَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنِّي بُعِثْتُ إِلَيْكُمْ خَاصَّةً وَ إِلَى النَّاسِ عَامَّةً وَ قَدْ رَأَيْتُمْ مِنْ هَذِهِ الْآيَةِ مَا رَأَيْتُمْ فَأَيُّكُمْ يُبَايِعُنِي عَلَى أَنْ يَكُونَ أَخِي وَ صَاحِبِي

He^{saww} said: ‘O Clan of Abdul Muttalib^{asws}! I^{saww} have been Sent to you in particular, and to the people in general, and you have seen from this miracle what you have seen. So, which one of you will pledge to me^{saww} upon that he would be my^{saww} brother^{asws} and my^{saww} companion?’

قَالَ فَلَمْ يَشْمُ إِلَيْهِ أَحَدٌ فَلَمَّا كَانَ فِي الثَّلَاثَةِ ضَرَبَ بِيَدِهِ عَلَى يَدِي.

He^{asws} said: ‘No one stood to him^{saww}. When it was during the third, he^{saww} struck his^{saww} hand upon my^{asws} hand’.⁹⁶⁰

وَ مِنْ مَنَاقِبِ الْفَقِيهِ أَبِي الْحُسَيْنِ بْنِ الْمَعَازِلِيِّ عَنْ أَنَسٍ قَالَ: لَمَّا كَانَ يَوْمُ الْمُبَاهَلَةِ آخَى النَّبِيُّ ص بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ عَلِيٌّ وَاقِفٌ بِرَأَاهُ وَ يُعْرِفُ مَكَانَهُ وَ لَمْ يُوَخَّ بَيْنَهُ وَ بَيْنَ أَحَدٍ

And from (the book) ‘Manaqib Al Faqeeh’ – Abu Al-Hassan Bin Al Maghazily, from Anas (well-known fabricator) who said,

‘When it was the day of imprecation (Al-Mubahila), he^{saww} established brotherhood between the Emigrants and the Helpers, and Ali^{asws} was standing looking at him^{saww}, and he^{saww} knew his^{asws} place, and he^{saww} did not establish brotherhood between him^{asws} and anyone.

فَانْصَرَفَ عَلِيٌّ بِأَكْبِي الْعَيْنِ فَافْتَقَدَهُ النَّبِيُّ ص فَقَالَ مَا فَعَلَ أَبُو الْحَسَنِ قَالُوا انْصَرَفَ بِأَكْبِي الْعَيْنِ يَا رَسُولَ اللَّهِ قَالَ يَا بَلَالُ اذْهَبْ فَأْتِنِي بِهِ فَمَضَى بِبَلَالٍ إِلَى عَلِيٍّ ع وَ قَدْ دَخَلَ مَنْزِلَهُ بِأَكْبِي الْعَيْنِ

Ali^{asws} left with tearful eyes. The Prophet^{saww} missed him^{asws}. He^{saww} said: ‘What happened to Abu Al-Hassan^{asws}?’ They said, ‘He^{asws} left with tearful eyes, O Rasool-Allah^{saww}!’ He^{saww} said:

⁹⁵⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 18 d

⁹⁶⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 18 e

‘O Bilal! Go and come with him^{asws}!’ So, Bilal went to Ali^{asws}, and he^{asws} had already entered his^{asws} house with tearful eyes.

فَقَالَتْ فَاطِمَةُ عَ مَا يُبْكِيكَ لَا أَبْكِي اللَّهَ عَيْنَيْكَ قَالَ يَا فَاطِمَةُ أَخِي النَّبِيُّ صَ بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ أَنَا وَاقِفٌ تَرَانِي وَ يَعْرِفُ مَكَانِي وَ لَمْ يُوَاخِ بَيْنِي وَ بَيْنَ أَحَدٍ

(Syeda) Fatima^{asws} said: ‘What makes you^{asws} cry? May Allah^{azwj} not Let your^{asws} cry’. He^{asws} said: ‘O Fatima^{asws}! The Prophet^{saww} established brotherhood between the Emigrants and the Helpers, and I^{asws} was standing. He^{saww} saw me^{asws} and knew my^{asws} place and did not establish brotherhood between me and anyone’.

قَالَتْ عَ لَا يَحْزُنُكَ اللَّهُ لَعَلَّهُ إِنَّمَا دَخَرَكَ لِنَفْسِهِ فَقَالَ بِلَالٌ يَا عَلِيُّ أَجِبِ النَّبِيَّ فَأَتَى عَلِيٌّ النَّبِيَّ فَقَالَ النَّبِيُّ مَا يُبْكِيكَ يَا أَبَا الْحَسَنِ

She^{asws} said: ‘May Allah^{azwj} not Grieve you^{asws}! Perhaps he^{saww} has kept you^{asws} aside for himself^{saww}’. Bilal said, ‘O Ali^{asws}! Answer the Prophet^{saww}!’ So, Ali^{asws} came to the Prophet^{saww}. The Prophet^{saww} said: ‘What made you^{asws} cry, O Abu Al-Hassan^{asws}?’

فَقَالَ وَاحْتَبْتُ بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ يَا رَسُولَ اللَّهِ وَ أَنَا وَاقِفٌ تَرَانِي وَ تَعْرِفُ مَكَانِي وَ لَمْ تُوَاخِ بَيْنِي وَ بَيْنَ أَحَدٍ

He^{asws} said: ‘And you^{asws} established brotherhood between the Emigrants and the Helpers, O Rasool-Allah^{saww}, and I^{asws} was standing. You^{saww} saw me^{asws} and knew my^{asws} place and did not establish brotherhood between me^{asws} and anyone’.

قَالَ إِنَّمَا دَخَرْتُكَ لِنَفْسِي أَلَا يَسُرُّكَ أَنْ تَكُونَ أَخَا نَبِيِّكَ قَالَ بَلَى يَا رَسُولَ اللَّهِ أَتَى لِي بِذَلِكَ

He^{saww} said: ‘But rather I^{saww} had held you^{asws} back for myself^{saww}. Does it not cheer you^{asws} that you^{asws} happen to be a brother^{asws} of your^{asws} Prophet^{saww}?’ He^{asws} said: ‘Yes, O Rasool-Allah^{saww}, where is it for me^{asws} with that?’

فَأَخَذَ بِيَدِهِ فَأَرَاهُ الْمِنْبَرَ فَقَالَ اللَّهُمَّ هَذَا مِنِّي وَ أَنَا مِنْهُ أَلَا إِنَّهُ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى أَلَا مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

He^{saww} grabbed his^{asws} hand and raised it to the pulpit and said: ‘O Allah^{azwj}! This one is from me^{saww} and I^{saww} am from him^{asws}! Indeed, he^{asws} is from me^{saww} at the status of Haroun^{as} from Musa^{as}! Indeed, one whose Master I^{saww} was, so this Ali^{asws} is his Master!’

قَالَ فَانصَرَفَ عَلِيٌّ فَرِيرَ الْعَيْنِ فَاتَّبَعَهُ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ بَخِ بَخِ يَا أَبَا الْحَسَنِ أَصْبَحْتَ مَوْلَايَ وَ مَوْلَى كُلِّ مُسْلِمٍ.

He (the narrator) said, ‘Ali^{asws} left delighted of eyes. Umar Bin Al-Khattab followed him^{asws} and said, ‘Congratulations! Congratulations, O Abu Al-Hassan^{asws}! You^{asws} have become my Master and Master of every Muslim’⁹⁶¹.

فض، كتاب الروضة عن أبي الحسين بن المظفر العطار يرفعه إلى حميد الطويل إلى أنس بن مالك مثله و في آخره ثم نزل و قد سرَّ عليُّ بنُ أبي طالبٍ ع فجعل الناس يُبايعونه و عمرُ بنُ الخطابِ يقولُ بَخِ بَخِ لَكَ يَا ابْنَ أَبِي طَالِبٍ أَصْبَحْتَ مَوْلَايَ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ رَوْحَهُ مَنْ يُعَادِيكَ طَالِقَةٌ طَالِقَةٌ طَالِقَةٌ.

⁹⁶¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 18 f

The book 'Al Rowza' – From Abu Al Husayn Bin Al Muzaffar Al Attar, raising it to Humeyd Al Taweel, to Anas Bin Malik (well-known fabricator) – similar to it and in its end,

'Then he^{saww} descended (from the pulpit), and Ali^{asws} Bin Abu Talib^{asws} had been cheered. The people came to pledge to him^{asws} and Umar Bin Al Khattab was saying: 'Congratulations! Congratulations, O son^{asws} of Abu Talib^{asws}! You^{asws} have become my Master and Master of every Momin and Momina. A wife being inimical to you^{asws} is divorced, divorced, divorced!'962

19- كَشَفَ، كَشَفَ الْغَمَةَ ابْنُ الْمُعَاذِيِّ عَنِ زَيْدِ بْنِ أَرْقَمٍ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص فَقَالَ إِنِّي مُوَاحٍ بَيْنَكُمْ كَمَا آخَى اللَّهُ بَيْنَ الْمَلَائِكَةِ

(The book) 'Kashf Al Ghumma' of Ibn Al Maghazily – From Zayd Bin Arqam who said,

'I entered to see Rasool-Allah^{saww}. He^{saww} said: 'I^{saww} shall establish brotherhood between you all like what Allah^{azwj} has Established the brotherhood between the Angels'.

ثُمَّ قَالَ لِعَلِيِّ ع أَنْتَ أَخِي وَ زَيْفِي ثُمَّ تَلَا هَذِهِ الْآيَةَ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ الْأَخْلَاءُ فِي اللَّهِ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ.

Then he^{saww} said to Ali^{asws}: 'You^{asws} are my^{saww} brother^{asws} and my^{saww} friend'. Then he^{saww} recited this Verse: **as brethren upon couches face to face [15:47]**, the brotherhood for the Sake of Allah^{azwj}, looking at each other".963

وَ عَنِ الدَّارِقُطِيِّ يَرْفَعُهُ إِلَى ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ لِعَلِيِّ ع أَنْتَ أَخِي فِي الدُّنْيَا وَ الْآخِرَةِ.

And from Al Daraftuny, raising it to Ibn Umar who said,

'Rasool-Allah^{saww} said to Ali^{asws}: 'You^{asws} are my^{saww} brother^{asws} in the world and the Hereafter".964

وَ بِالْإِسْنَادِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُ إِخْوَانِي عَلِيُّ.

And by the chain from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'Best of my^{saww} brethren is Ali^{asws}".965

وَ بِالْإِسْنَادِ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ ص يَوْمَ الْمُوَاخَاةِ أَنْتَ أَخِي فِي الدُّنْيَا وَ الْآخِرَةِ.

And by the chain from Ibn Umar who said,

'The Prophet^{saww} said to Ali^{asws} on the day of the brotherhood: 'You^{asws} are my^{saww} brother^{asws} in the world and the Hereafter".966

962 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 18 g

963 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 19 a

964 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 19 b

965 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 19 c

966 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 19 d

وَبِإِسْنَادٍ عَنِ خَدِيفَةَ بْنِ الْيَمَانِ قَالَ: أَخَى رَسُولُ اللَّهِ ص بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ كَانَ يُوَخِي بَيْنَ الرَّجُلِ وَ نَظِيرِهِ ثُمَّ أَخَذَ بِيَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ هَذَا أَخِي

And by the chain from Huzeyfa Bin Al Yamani who said,

‘Rasool-Allah^{saww} established brotherhood between the Emigrants and the Helpers. He^{saww} was establishing brotherhood between the man and his match. Then he^{saww} grabbed a hand of Ali^{asws} Bin Abu Talib^{asws} and said: ‘This is my^{saww} brother^{asws}!’

قَالَ خَدِيفَةُ فَرَسُولُ اللَّهِ ص سَيِّدُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُتَّقِينَ وَ رَسُولُ رَبِّ الْعَالَمِينَ الَّذِي لَيْسَ لَهُ شَبِيهَةٌ وَ لَا نَظِيرٌ وَ عَلِيُّ أَحْوَهُ

Huzeyfa said, ‘So, Rasool-Allah^{saww} is chief of the Messengers^{as} and Imam^{asws} of the pious, and Rasool^{saww} of Lord^{azwj} of the worlds who there isn’t any one resembling to him^{saww} nor any match, and Ali^{asws} is his^{saww} match’.⁹⁶⁷

وَبِإِسْنَادٍ عَنِ أَبِي الْحُمْرَاءِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ رَأَيْتُ عَلَى سَاقِ الْعَرْشِ الْأَيْمَنِ أَنَا وَخَدِي لَا إِلَهَ غَيْرِي غَرَسْتُ جَنَّةَ عَدْنٍ بِيَدِي مُحَمَّدٌ صَفْوَتِي أَيَّدْتُهُ بِعَلِيٍّ.

And by the chain from Abu Al Hamra’a who said,

‘I heard Rasool-Allah^{saww} saying: ‘When there was an ascension with me^{saww} to the sky, I^{saww} saw (written) upon the right base of the Throne: “I^{azwj} am Alone. There is no god other than Me^{azwj}. I^{azwj} Planted the Garden of Eden by My^{azwj} Hand. Muhammad^{saww} is My^{azwj} elite. I^{saww} Supported him^{saww} with Ali^{asws}”’.⁹⁶⁸

وَ مِنَ الْجَمْعِ بَيْنَ الصَّحَابِ لِزَيْنِ الْعَبْدَرِيِّ فِي بَابِ مَنَاقِبِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ بِإِسْنَادِ الْمُتَقَدِّمِ مِنْ سُنَنِ أَبِي دَاوُدَ وَ صَحِيحِ الرَّمَذِيِّ عَنِ ابْنِ عَمَرَ قَالَ: لَمَّا أَخَى رَسُولُ اللَّهِ ص بَيْنَ أَصْحَابِهِ جَاءَهُ عَلِيُّ ع تَدْمَعُ عَيْنَاهُ فَقَالَ يَا رَسُولَ اللَّهِ أَخَيْتَ بَيْنَ أَصْحَابِكَ وَ لَمْ تُوَاخِ بَيْنِي وَ بَيْنَ أَحَدٍ

And from (the book) ‘Al Jam’a Bayn Al Sihaah’ of Razeyn Al Abdary, in the chapter of merits of Amir Al Momineen Ali Bin Abu Talib^{asws}, and by the preceding chain from (the book) ‘Sunan’ of Ibn Dawood, and (the book) ‘Saheeh’ of Al Tirmizi, from Ibn Umar who said,

‘When Rasool-Allah^{saww} established brotherhood between his^{saww} companions, Ali^{asws} came to him^{saww} with tearful eyes. He^{asws} said: ‘O Rasool-Allah^{saww}! You^{saww} established brotherhood and did not establish brotherhood between me^{asws} and anyone!’

قَالَ فَسَمِعْتُ النَّبِيَّ ص يَقُولُ أَنْتَ أَخِي فِي الدُّنْيَا وَ الْآخِرَةِ.

He (the narrator) said, ‘I heard the Prophet^{saww} saying: ‘You^{asws} are my^{saww} brother in the world and the Hereafter’.⁹⁶⁹

20- كَشَفَ، كَشَفَ الْعَمَةَ مِنْ كِتَابِ كِفَايَةِ الطَّالِبِ عَنِ الرِّضَا عَنِ آبَائِهِ عَنِ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمَ الْقِيَامَةِ تُودِيَتْ مِنْ بُطْنَانِ الْعَرْشِ نَعَمَ الْأَبُ أَبُوكَ إِتْرَاهِيمُ خَلِيلُ الرَّحْمَنِ وَ نِعَمَ الْأَخُ أَحْوَكُ عَلِيُّ بْنُ أَبِي طَالِبٍ.

⁹⁶⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 19 e

⁹⁶⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 19 f

⁹⁶⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 19 g

(The book) 'Kashf Al Ghumma', from the book 'Kifayat Al Talib',

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'When it will be the Day of Qiyamah, I^{saww} would be called out at from the interior of the Throne: "Best of the fathers^{as} is your^{saww} father^{as} Ibrahim^{as}, the friend of the Beneficent, and best of the brothers is your^{saww} brother Ali^{asws} Bin Abu Talib^{asws}". 970

21- فر، تفسیر فرات بن ابراهیم عن محمد بن ابراهیم بن زكريا معنعنا عن عبد الله بن ابي اوفى قال: خرج النبي ص و نحن في مسجد المدينة فقام و حمد الله تعالى و اثنى عليه فقال لي محمد بن ابي اوفى حديثاً فاحفظوه و عوه و ليحدث من بعدكم

Tafseer Furaat Bin Ibrahim – From Muhammad Bin Ibrahim Bin Zakariya, transmitting from Abdullah Bin Abu Awfy who said,

'The Prophet^{saww} came out, and we were in the Masjid of Al-Medina. He^{saww} stood and praised Allah^{azwj} the Exalted and extolled upon Him^{azwj}. He^{saww} said: 'I^{saww} shall narrated a Hadeeth to you, so preserve it, and retain it, and narrate to the ones after you.

إن الله اصطفى لرسالته من خلقه و ذلك قول الله تعالى الله يصطفي من الملائكة رسلاً و من الناس أسكنهم الجنة و لي مصطفي منكم من أحب أن أصطفيه و أواخي بينكم كما آخى الله بين الملائكة فذكر كلاماً فيه طول

Allah^{azwj} has Chosen me^{saww} from His^{azwj} creatures for His^{azwj} Message, and that is Word of Allah^{azwj} the Exalted: **Allah Chooses messengers from among the Angels and from the people; [22:75]**, Settling them in the Paradise, and I^{saww} am the Chosen one from you all. Who would love that I^{saww} choose him and establish brotherhood between you like what Allah^{azwj} has Established brotherhood between the Angels' – and he^{saww} mentioned a long speech regarding it.

فقال علي بن ابي طالب ع لقد انقطع ظهري و ذهب روعي عند ما صنعت بأصحابك فإن كان من سخطه بك علي فلك العتبي

Ali^{asws} Bin Abu Talib^{asws} said: 'My^{asws} back is broken, and my^{asws} soul has gone at what you^{saww} have done with your^{saww} companion. If it has happened from anger being with you^{saww} upon me^{asws}, then for you^{saww} is the threshold (and the prestige)'.
 فقال رسول الله ص و الذي بعثني بالحق ما أنت مني إلا بمنزلة هارون من موسى إلا أنه لا نبي بعدي و ما أحرثك إلا لتفسي فأنا رسول الله و أنت أخي و وارثي

Rasool-Allah^{saww} said: 'By the One^{azwj} Who Sent me^{saww} with the truth! You^{asws} are not from me^{asws} except at the status of Haroun^{as} from Musa^{as} except, surely there is no Prophet^{as} after me^{asws}, and I^{saww} not delayed you^{asws} except for myself^{saww}. I^{saww} am a Rasool^{saww} of Allah^{azwj} and you^{asws} are my^{saww} brother^{asws} and my^{saww} inheritor'.

قال و ما الذي أرت منك يا رسول الله قال ما ورثت الأنبياء من قبلي قال و ما ورثت الأنبياء من قبلك قال كتاب رجم و سنة نبينهم

He^{asws} said: 'And what is that which I^{asws} will inherit from you^{saww}, O Rasool-Allah^{saww}!' He^{saww} said: 'What the Prophets^{as} from before me^{saww} inherited'. He^{asws} said: 'And what did the

970 Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 20

Prophets^{as} from before you^{saww}, inherit?’ He^{saww} said: ‘Book of their^{as} Lord^{azwj} and Sunnah of their^{as} Prophet^{as}.

أَنْتَ مَعِيَ يَا عَلِيُّ فِي قُصْرِي فِي الْجَنَّةِ مَعَ فَاطِمَةَ بِنْتِي هِيَ زَوْجَتُكَ فِي الدُّنْيَا وَالْآخِرَةِ وَأَنْتَ رَفِيقِي

O Ali^{asws}! You^{asws} will be with me^{saww} in my^{saww} castle in the Paradise with my^{saww} daughter^{asws} Fatima^{asws}. She^{asws} is your^{asws} wife in the world and the Hereafter, and you^{asws} are my^{saww} friend’.

ثُمَّ تَلَا رَسُولُ اللَّهِ ص إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ الْمُتَحَابُّونَ فِي اللَّهِ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ.

Then Rasool-Allah^{saww} recited: **as brethren upon couches face to face [15:47]**, the ones loving each other for the Sake of Allah^{azwj}, looking at each other’⁹⁷¹.

22- يف، الطرائف ابن المغازلي بأسانيده إلى حديثه بن اليمان قال: آخى رسول الله ص بين المهاجرين فكان يواخي بين الرجل و نظيره ثم أخذ بيد علي بن أبي طالب ع فقال هذا أخي

(The book) ‘Al Taraaif’ – Ibn Al Maghazily by his chains to Huzeyfa Bin Al Yamani who said,

‘Rasool-Allah^{saww} established brotherhood between the Emigrants, and he^{saww} was establishing brotherhood between the man and his match. Then he^{saww} grabbed a hand of Ali^{asws} Bin Abu Talib^{asws} and said: ‘This is my^{saww} brother^{asws}!’

قَالَ حَدِيثُهُ فَرَسُولُ اللَّهِ ص سَيِّدُ الْمُرْسَلِينَ وَ إِمَامُ الْمُتَّقِينَ وَ رَسُولُ رَبِّ الْعَالَمِينَ الَّذِي لَيْسَ لَهُ شِبْهُهُ وَ لَا نَظِيرٌ وَ عَلِيُّ أَحُوهُ.

Huzeyfa said, ‘So, Rasool-Allah^{saww} is chief of the Messengers^{as}, and Imam^{saww} of the pious, and Rasool^{saww} of Lord^{azwj} of the world, who there isn’t anyone resembling to him^{saww} nor any match, and Ali^{asws} is his^{saww} brother^{asws}’⁹⁷².

وَ رَوَى ابْنُ الصَّبَّاحِ الْمَالِكِيُّ فِي الْفُصُولِ الْمُهَيَّمَةِ مِنْ مَنَاقِبِ ضِيَاءِ الدِّينِ الْخُوَارِزْمِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا آخَى رَسُولُ اللَّهِ ص بَيْنَ أَصْحَابِهِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ آخَى بَيْنَ أَبِي بَكْرٍ وَ عُمَرَ وَ آخَى بَيْنَ عُثْمَانَ بْنِ عَفَّانَ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ آخَى بَيْنَ طَلْحَةَ وَ الزُّبَيْرِ وَ آخَى بَيْنَ أَبِي دَرِّ الْعَفَّارِيِّ وَ الْمِقْدَادِ وَ لَمْ يُوَاخِ بَيْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ بَيْنَ أَحَدٍ مِنْهُمْ

And it is reported by Ibn Al Sabbag Al Maliky in (the book) ‘Al Fusoul Al Muhimma’, from (the book) ‘Manaqib Ziya’a Al Deen’ of Al Khawarizmi, from Ibn Abbas who said,

‘When Rasool-Allah^{saww} established brotherhood between his^{saww} companions, from the Emigrants and the helpers, he^{saww} established brotherhood between Abu Bakr and Umar, and established brotherhood between Usman Bin Affan and Abdulrahman Bin Awf, and established brotherhood between Talha and Al-Zubeyr, and established brotherhood between Abu Zarr Al-Ghifari^{ra} and Al-Miqdad^{ra}, and did not establish between Ali^{asws} Bin Abu Talib^{asws} and anyone of them.

⁹⁷¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 21

⁹⁷² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 22 a

فَخَرَجَ عَلَيَّ مُغْضَبًا حَتَّى أَتَى جَدْوَلًا مِنَ الْأَرْضِ وَ تَوَسَّدَ دِرَاعَهُ وَ نَامَ فِيهِ تَسْفِي الرِّيحِ عَلَيْهِ فَطَلَبَهُ النَّبِيُّ ص فَوَجَدَهُ عَلَى تِلْكَ الصِّفَةِ فَرَكَّزَهُ بِرِجْلِهِ وَ قَالَ لَهُ فَمَا صَلَّحْتَ أَنْ تَكُونَ إِلَّا أَبَا تُرَابٍ

Ali^{asws} went out disappointed until he^{asws} went to a spring from the earth and used his^{asws} arm as a pilot and slept in it, the wind storming upon him^{asws}. The Prophet^{saww} sought him^{asws} and found him^{asws} being upon that description. He^{saww} nudged him^{asws} with his^{saww} leg and said to him^{asws}: 'Arise, for it is not correct that you^{asws} be except Abu Turab (father of the earth)!

أَعْضِبْتَ جِئْنَ أَخِيثُ بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ لَمْ أُوَاحِ بَيْنَكَ وَ بَيْنَ أَحَدٍ مِنْهُمْ أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي إِلَّا مَنْ أَحْبَبَكَ فَقَدْ حُفَّ بِالْأَمْنِ وَ الْإِيمَانِ وَ مَنْ أَبْغَضَكَ أَمَانَهُ اللَّهُ مِيتَةً جَاهِلِيَّةً.

Were you^{asws} disappointed when I^{saww} established brotherhood between the Emigrants and the Helpers and did not establish brotherhood between you^{asws} and anyone of them? Are you^{asws} not pleased that you^{asws} happen to be from me^{saww} at the status of Haroun^{as} from Musa^{as}, except surely there is no Prophet^{as} after me^{saww}? Indeed! The one who loves you^{asws}, so he has been encircled with the security and the Eman, and the one hating you, Allah^{azwj} would Cause him to die a death of the pre-Islamic period".⁹⁷³

⁹⁷³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 68 H 22 b

CHAPTER 69 – HADEETH OF THE BIRD, AND HE^{asws} IS THE MOST BELOVED OF THE PEOPLE TO ALLAH^{azwj}

1- ج، الإحتجاج جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عَنْ أَبِيهِ عَنْ عَلِيِّ ع قَالَ: كُنْتُ أَنَا وَ رَسُولُ اللَّهِ ص فِي الْمَسْجِدِ بَعْدَ أَنْ صَلَّى الْفَجْرَ ثُمَّ تَهَضُّتُ وَ تَهَضَّتْ مَعَهُ وَ كَانَ إِذَا أَرَادَ أَنْ يَنْتَجِعَ إِلَى مَوْضِعٍ أَعْلَمَنِي بِذَلِكَ فَكَانَ إِذَا أَبْطَأَ فِي الْمَوْضِعِ صِرْتُ إِلَيْهِ لِأَعْرِفَ خَبْرَهُ لِأَنَّهُ لَا يَتَقَارُ قَلْبِي عَلَى فِرَاقِهِ سَاعَةً

(The book) 'Al Ihtijaj' –

Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'I^{asws} and Rasool-Allah^{sawww} were in the Masjid after having prayed Al-Fajr Salat. Then he^{sawww} got up, and I^{asws} got up with him^{sawww}, and it used to be so that whenever he^{sawww} wanted to head to any place, he^{sawww} would let me^{asws} know of that, and whenever he^{sawww} would be delayed in the place, I^{asws} would go to him^{sawww} to know his^{sawww} news, because my^{asws} heart could not be content upon his^{sawww} separation even for a moment.

فَقَالَ لِي أَنَا مُتَّجِعٌ إِلَى بَيْتِ عَائِشَةَ فَمَضَى وَ مَضَيْتُ إِلَى بَيْتِ فَاطِمَةَ ع فَلَمَّ أَزَلْ مَعَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ هِيَ وَ أَنَا مَسْرُورَانِ بِمَا نُمَّ إِلَيَّ تَهَضُّتُ وَ صِرْتُ إِلَى بَابِ عَائِشَةَ فَطَرَقْتُ الْبَابَ فَقَالَتْ لِي عَائِشَةُ مَنْ هَذَا فَعُلْتُ لَهَا أَنَا عَلِيٌّ فَقَالَتْ إِنَّ النَّبِيَّ ص رَاقِدٌ فَأَنْصَرَفْتُ

He^{sawww} said to me^{asws}: 'I^{sawww} am heading to the house of Ayesha'. He^{sawww} went, and I^{asws} went to the house of (Syeda) Fatima^{asws}. I^{asws} did not cease to be with Al-Hassan^{asws} and Al-Husayn^{asws}, and she^{asws} and I^{asws} were cheerful with them^{asws}. Then I^{asws} got up and went to the door of Ayesha. I^{asws} knocked the door. Ayesha said to me, 'Who is this?' I^{asws} to her: 'I^{asws} am Ali^{asws}'. She said, 'The Prophet^{sawww} is lying down!' So, I^{asws} left.

نُمَّ فَعُلْتُ النَّبِيَّ رَاقِدٌ وَ عَائِشَةُ فِي الدَّارِ فَرَجَعْتُ وَ طَرَقْتُ الْبَابَ فَقَالَتْ لِي عَائِشَةُ مَنْ هَذَا فَعُلْتُ لَهَا أَنَا عَلِيٌّ فَقَالَتْ إِنَّ النَّبِيَّ عَلَى حَاجَةٍ فَأَنْتَبَيْتُ مُسْتَحْيِيًّا مِنْ دَقِّي الْبَابَ وَ وَجَدْتُ فِي صَدْرِي مَا لَا أَسْتَطِيعُ عَلَيْهِ صَبْرًا

Then I^{asws} said: 'The Prophet^{sawww} is lying down and Ayesha is in the house. So, I^{asws} returned and knocked the door. Ayesha said to me^{asws}, 'Who is this?' I^{asws} said: 'I^{asws} am Ali^{asws}'. She said, 'The Prophet^{sawww} is upon a need'. So, I^{asws} left in embarrassment from having knocked the door, and I^{asws} found in my^{asws} chest what I^{asws} was not able to be patient upon.

فَرَجَعْتُ مُسْرِعًا فَدَقَقْتُ الْبَابَ دَقًّا عَنِيفًا فَقَالَتْ لِي عَائِشَةُ مَنْ هَذَا فَعُلْتُ أَنَا عَلِيٌّ فَسَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَهَا يَا عَائِشَةُ افْتَحِي لَهُ الْبَابَ فَفَتَحَتْ فَدَخَلْتُ فَقَالَ لِي افْعُدِي يَا أَبَا الْحُسَيْنِ أَحَدَيْتَكَ بِمَا أَنَا فِيهِ أَوْ تُحَدِّثِي بِإِنْطَائِكَ عَنِّي

I^{asws} returned quickly and knocked the door with severe knocking. Ayesha said to me^{asws}, 'Who is this?' I^{asws} said: 'I^{asws} am Ali^{asws}'. I^{asws} heard Rasool-Allah^{sawww} saying to her: 'O Ayesha! Open the door for him^{asws}'. She opened and I entered. He^{sawww} said to me^{asws}: 'Be seated, O Abu Al-Hassan^{asws}, I^{sawww} shall narrated to you^{asws} with what I^{sawww}, or you^{asws} narrate to me^{asws} about your^{asws} being delayed from me^{sawww}'.

فَقُلْتُ يَا رَسُولَ اللَّهِ حَدِّثْنِي فَإِنَّ حَدِيثَكَ أَحْسَنُ فَقَالَ يَا أَبَا الْحَسَنِ كُنْتُ فِي أَمْرِ كَتَمْتُهُ مِنْ أَلَمِ الْجُوعِ فَلَمَّا دَخَلْتُ بَيْتَ عَائِشَةَ وَ أَطَلْتُ الْفُغُودَ لَيْسَ عِنْدَهَا شَيْءٌ تَأْتِي بِهِ مَدَدْتُ يَدِي وَ سَأَلْتُ اللَّهَ الْقَرِيبَ الْمُجِيبَ فَهَبَطَ عَلَيَّ حَبِيبِي جِبْرَائِيلُ ع وَ مَعَهُ هَذَا الطَّيْرُ وَ وَضَعَ إصْبَعَهُ عَلَى طَائِرٍ بَيْنَ يَدَيْهِ

I^{asws} said: 'O Rasool-Allah^{saww}! O Rasool-Allah^{saww}! Narrated to me^{asws}, for your^{saww} Hadeeth is better'. He^{saww} said: 'O Abu Al-Hassan^{asws}! I^{asws} was in a matter I^{saww} had concealed, from the pain of hunger'. When I^{saww} entered the house of Ayesha and the sitting was prolonged, there wasn't anything with her she could come with I^{saww} could extend my^{saww} hand to, and I^{saww} asked Allah^{azwj} for the near answer, so my^{saww} beloved Jibraeel^{as} came down to me^{asws}, and with him^{saww} was this (cooked) bird' – and he^{saww} placed his^{saww} finger upon a (cooked) bird in front of him^{saww}.

فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَيَّ أَنْ آخُذَ هَذَا الطَّيْرَ وَ هُوَ أَطْيَبُ طَعَامٍ فِي الْجَنَّةِ فَأَتَيْتُكَ بِهِ يَا مُحَمَّدُ فَحَمِدْتُ اللَّهَ كَثِيراً وَ عَرَجَ جِبْرَائِيلُ فَرَفَعْتُ يَدِي إِلَى السَّمَاءِ فَقُلْتُ اللَّهُمَّ بَيِّرْ عَبْدًا يُحِبُّكَ وَ يُحِبُّنِي يَأْكُلُ مَعِيَ هَذَا الطَّائِرَ

He (Jibraeel^{as}) said: 'Allah^{azwj} Mighty and Majestic has Revealed to me^{as} to take this bird, and it is the best of foods in the Paradise, and come to you^{saww} with it, O Muhammad^{saww}!' So, I^{saww} praised Allah^{azwj} a lot, and Jibraeel^{as} ascended, so I^{saww} raised my^{saww} hands to the sky and I^{saww} said: 'O Allah^{azwj}! Send a servant who loves You^{azwj} and loves me^{saww}, to eat this bird with me^{saww}'.

فَمَكَثْتُ مَلِيئاً فَلَمْ أَرِ أَحَدًا يَطْرُقُ الْبَابَ فَرَفَعْتُ يَدِي ثُمَّ قُلْتُ اللَّهُمَّ بَيِّرْ عَبْدًا يُحِبُّكَ وَ يُحِبُّنِي وَ أُحِبُّهُ وَ أُحِبُّهُ يَأْكُلُ مَعِيَ هَذَا الطَّائِرَ

I^{saww} remained for a while, but I^{saww} did not see anyone knocking the door. I^{saww} raised my^{saww} hands, then said: 'O Allah^{azwj}! Send a servant who loves You^{azwj} and loves me^{saww}, and You^{azwj} Love him^{asws} and I^{saww} love him^{saww}, to eat this bird with me^{saww}!'

فَسَمِعْتُ طَرَقَكَ لِلْبَابِ وَ ارْتَفَاعَ صَوْتِكَ فَقُلْتُ لِعَائِشَةَ ادْخُلِي عَلَيَّ فَدَخَلَتْ فَلَمْ أَرِ أَحَدًا يَطْرُقُ الْبَابَ فَحَمِدْتُ اللَّهَ كَثِيراً وَ عَرَجَ جِبْرَائِيلُ فَرَفَعْتُ يَدِي إِلَى السَّمَاءِ فَقُلْتُ اللَّهُمَّ بَيِّرْ عَبْدًا يُحِبُّكَ وَ يُحِبُّنِي وَ أُحِبُّهُ وَ أُحِبُّهُ يَأْكُلُ مَعِيَ هَذَا الطَّائِرَ

I^{saww} hear your^{asws} knocking the door and your^{asws} raised voice, so I^{saww} said to Ayesha: 'Let Ali^{asws} enter'. So, you^{asws} entered, and have not ceased to be serving Allah^{azwj} until it reached to me^{saww}, when you^{asws} were loving Allah^{azwj} and loving me^{saww}, and Allah^{azwj} Loves you^{asws} and I^{saww} love you^{asws}. So, eat, O Ali^{asws}!'

فَلَمَّا أَكَلْتُ أَنَا وَ النَّبِيُّ الطَّائِرَ قَالَ لِي يَا عَلِيُّ حَدِّثْنِي

When I^{asws} and the Prophet^{saww} had eaten the bird, he^{saww} said to me^{asws}: 'O Ali^{asws}! Narrate to me^{saww}'.

فَقُلْتُ يَا رَسُولَ اللَّهِ لِمَ أَرَأَيْتَ مُنْذُ فَارَقْتَنَا أَنَا وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ مَسْرُورِينَ جَمِيعاً ثُمَّ تَحَضُّتُ أُرِيدُكَ فَجِئْتُ فَطَرَقْتُ الْبَابَ فَقَالَتْ لِي عَائِشَةُ مَنْ هَذَا فَقُلْتُ لَهَا أَنَا عَلِيُّ فَقَالَتْ إِنَّ النَّبِيَّ ص رَاقِدٌ فَانصَرَفْتُ

I^{asws} said: 'O Rasool-Allah^{saww}! Since I^{asws} separated from you^{saww}, I^{asws} and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} did not cease to be cheerful, altogether. Then I^{asws} got

up intending you^{saww}, so I^{asws} came. I^{asws} knocked the door. Ayesha said to me^{asws}, 'Who is this?' I^{asws} said to her: 'I^{asws} am Ali^{asws}'. She said, 'The Prophet^{saww} is lying down. So, I^{asws} left.

فَلَمَّا صِرْتُ إِلَى الطَّرِيقِ الَّذِي سَلَكَهُ رَجَعْتُ فَمَلْتُ النَّبِيَّ رَاقِدًا وَ عَائِشَةُ فِي الدَّارِ لَا يَكُونُ هَذَا فَجِئْتُ فَطَرَقْتُ الْبَابَ فَقَالَتْ لِي مَنْ هَذَا فَمَلْتُ أَنَا عَلَيَّ
فَقَالَتْ إِنَّ النَّبِيَّ عَلَى حَاجَةٍ فَانصَرَفْتُ مُسْتَحْيِيًا

When I^{asws} came to the road which I^{asws} travelled, I^{asws} returned and said (to myself^{asws}): 'The Prophet^{saww} is lying down and Ayesha is in the house, this cannot be!' So, I^{asws} came and knocked the door. She said to me^{asws}, 'Who is this?' I^{asws} said: 'I^{asws} am Ali^{asws}'. She said, 'The Prophet^{saww} is upon a need'. So, I^{asws} left in embarrassment'.

فَلَمَّا انْتَهَيْتُ إِلَى الْمَوْضِعِ الَّذِي رَجَعْتُ مِنْهُ أَوَّلَ مَرَّةٍ وَجَدْتُ فِي قَلْبِي مَا لَمْ أَسْتَطِعْ عَلَيْهِ صَبْرًا وَ قُلْتُ النَّبِيُّ عَلَى حَاجَةٍ وَ عَائِشَةُ فِي الدَّارِ فَرَجَعْتُ
فَدَقَقْتُ الْبَابَ الدَّقَّ الَّذِي سَمِعْتُهُ يَا رَسُولَ اللَّهِ فَسَمِعْتُكَ يَا رَسُولَ اللَّهِ أَنْتَ تَقُولُ لَهَا ادْخُلِي عَلَيَّ

When I^{asws} ended to the place which I^{asws} had returned from the first time, I^{asws} found in my^{asws} heart what I^{asws} could not be patient upon, and I^{asws} said (to myself^{asws}): 'The Prophet^{saww} is upon a need, and Ayesha is in the house?' So, I^{asws} returned and knocked the door with the knocking which you^{saww} heard, O Rasool-Allah^{saww}! I^{asws} heard you^{saww}, O Rasool-Allah^{saww}, you^{saww} said to her: 'Let Ali^{asws} enter'.

فَقَالَ النَّبِيُّ صَ أَبَيْتُ إِلَّا أَنْ يَكُونَ الْأَمْرُ هَكَذَا يَا حُمَيْرَاءُ مَا حَمَلِكَ عَلَى هَذَا فَقَالَتْ يَا رَسُولَ اللَّهِ اسْتَهَيْتُ أَنْ يَكُونَ أَبِي يَأْكُلُ مِنَ الطَّيْرِ

The Prophet^{saww} said: 'You refused except that the matter should be like this, O Humeyra? What carried you upon (doing) this?' She said, 'O Rasool-Allah^{saww}! I desired that my father should happen to be the one to eat from this bird'.

فَقَالَ لَهَا مَا هُوَ بِأَوْلَ ضِعْفِ بَيْتِكَ وَ بَيْنَ عَلِيٍّ وَ قَدْ وَقَفْتُ عَلَى مَا فِي قَلْبِكَ لِعَلِّيَ إِنَّكَ لَتَقَاتِلِينَنِي فَقَالَتْ يَا رَسُولَ اللَّهِ وَ تَكُونُ النِّسَاءُ يُقَاتِلُنَ الرِّجَالَ

He^{saww} said to her: 'It is not the first grudge between you and Ali^{asws}, and you have stood upon what is in your heart against Ali^{asws}. You will be fighting him^{asws}'. She said, 'O Rasool-Allah^{saww}! And can the women happen to fight the men?'

فَقَالَ لَهَا يَا عَائِشَةُ إِنَّكَ لَتَقَاتِلِينَ عَلِيًّا وَ يَصْحَبُكَ وَ يَدْعُوكَ إِلَى هَذَا تَقَرُّ مِنْ أَصْحَابِي فَيَحْمِلُونَكَ عَلَيْهِ وَ لَيَكُونَنَّ فِي قِتَالِكَ لَهُ أَمْرٌ تَتَحَدَّثُ بِهِ الْأَوْلُونَ
وَ الْأَجْرُونَ وَ عَلَامَةُ ذَلِكَ أَنَّكَ تَرَكِبِينَ الشَّيْطَانَ

He^{saww} said to her: 'O Ayesha! You will be fighting Ali^{asws}, and several my^{saww} companions would be accompanying you and calling you to this. They will carry you upon it, and there shall happen during your fighting him^{asws}, such an event, the former ones and the latter ones would be discussing it, and a sign of that is that you^{asws} will be riding the Satan^{la}.

ثُمَّ تُنْتَلَيْنَ قَبْلَ أَنْ تُبْلَغِي إِلَى الْمَوْضِعِ الَّذِي يُقْصَدُ بِكَ إِلَيْهِ فَتَنْبُحُ عَلَيْكَ كِلَابُ الْحَوَآبِ فَتَسْأَلِينَ الرَّجُوعَ فَيَسْهَدُ عِنْدَكَ فَسَامَهُ أَرْبَعِينَ رَجُلًا مَا هِيَ كِلَابُ
الْحَوَآبِ فَتَصِيرِينَ إِلَى بَلَدٍ أَهْلُهُ أَنْصَارُكَ هُوَ أَبْعَدُ بِلَادٍ عَلَى الْأَرْضِ إِلَى السَّمَاءِ وَ أَقْرَبُهَا إِلَى الْمَاءِ

Then you will be Tried, before you reach to the place which you will be aiming for, and the dogs of Al-Hawaab will bark at you. You will ask for the return, but forty men will testify in

your presence that these are not the dogs of Al-Hawab, so you will arrive to a city whose people will help you. It is the furthest of the cities upon the earth, to the sky, and nearest to the water.

وَلَتَرْجِعِينَ وَ أَنْتَ صَاغِرَةٌ عَيْرٌ بِالْعَةِ إِلَى مَا تُرِيدِينَ وَ يَكُونُ هَذَا الَّذِي يُرَدُّكَ مَعَ مَنْ يَتَّقِي بِهِ مِنْ أَصْحَابِهِ إِنَّهُ لَكَ خَيْرٌ مِنْكَ لَهُ وَ كَيْدَرَتِكَ مَا يَكُونُ الْفِرَاقُ
بَيْنِي وَ بَيْنِكَ فِي الْآخِرَةِ وَ كُلُّ مَنْ فَزَقَ عَلَيَّ بَيْنِي وَ بَيْنَهُ بَعْدَ وَقَاتِي فَفِرَاقُهُ حَاجِزٌ

And you will return while you are belittled, without having reached to what you had wanted, and this is the one who will happen to returned you with someone from his^{asws} companions you trust with. He^{asws} will be better to you than you will be to him^{asws}, and let it be a warning for you, what will be happening, the separation between me^{saww} and you in the Hereafter, and every one Ali^{asws} separates between me^{saww} and him^{asws} (divorce of the wives) after my^{saww} expiry, so his^{asws} (effecting the) separation (divorce) is valid’.

فَقَالَتْ يَا رَسُولَ اللَّهِ لَيْتَنِي مِتُّ قَبْلَ أَنْ يَكُونَ مَا تَعِدُنِي فَقَالَ لَهَا هَيْهَاتَ هَيْهَاتَ وَ الَّذِي نَفْسِي بِيَدِهِ لَيَكُونَنَّ مَا قُلْتُ حَتَّى كَأَنِّي أَرَاهُ

She said, ‘O Rasool-Allah^{saww}! If only I would die before it happens, what you^{saww} are promising me’. He^{saww} said to her: ‘Far be it! Far be it! By the One^{azwj} in Whose Hand is my^{saww} soul! It will be happening whatever I^{saww} said to the extent that it is as if I^{saww} am seeing it!’

ثُمَّ قَالَ لِي قُمْ يَا عَلِيُّ فَقَدْ وَجِبَتْ صَلَاةُ الظُّهْرِ حَتَّى أَمَرَ بِإِلَا بِالْأَذَانِ فَأَذَّنَ بِإِلَالٍ وَ أَقَامَ الصَّلَاةَ وَ صَلَّى وَ صَلَّيْتُ مَعَهُ وَ لَمْ تَزَلْ فِي الْمَسْجِدِ.

Then he^{saww} said to me^{asws}: ‘Arise, O Ali^{asws}, for the Al-Zohr Salat has become Obligatory, until I^{saww} instruct Bilal with (proclaiming) the Azaan’. Bilal proclaimed the Azaan, and Iqaamah of the Salat, and he^{saww} prayed Salat and I^{asws} prayed Salat with him^{saww}, and we^{asws} did not cease to be in the Masjid’.⁹⁷⁴

2- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عُفْدَةَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ يُونُسَ بْنِ عَدِيٍّ عَنْ حَمَّادِ بْنِ الْمُخْتَارِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَهْدَيْ لِرَسُولِ اللَّهِ ص طَائِرٌ فَوَضَعَ بَيْنَ يَدَيْهِ فَقَالَ اللَّهُمَّ اثْنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَا مُكَلِّمِي

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Muhammad Bin Ahmad Bin Al-Hassan, from Yusuf Bin Aday, from Hammad Bin Al Mukhtar, from Abdu Malik Bin Umeyr, from Anas Bin Malik (well known fabricator) who said,

‘A (cooked) bird was gifted to Rasool-Allah^{saww}, so he^{saww} placed it in front of him^{saww} and said: ‘O Allah^{azwj}! Bring to me^{asws} the most Beloved of Your^{azwj} creatures to You^{azwj}, to eat with me^{saww}!’

فَجَاءَ عَلِيُّ ع فَدَقَّ الْبَابَ فَقُلْتُ مَنْ ذَا فَقَالَ أَنَا عَلِيُّ فَقُلْتُ إِنَّ النَّبِيَّ ص عَلَى حَاجَةٍ حَتَّى فَعَلَ ذَلِكَ ثَلَاثًا فَجَاءَ الرَّابِعَةَ فَضْرَبَ الْبَابَ بِرِجْلِهِ فَدَخَلَ
فَقَالَ النَّبِيُّ ص مَا حَبَسَكَ قَالَ قَدْ جِئْتُ ثَلَاثَ مَرَّاتٍ

Ali^{asws} came and knocked the door. I said, ‘Who is that?’ He^{asws} said: ‘I^{asws} am Ali^{asws}!’ I said, ‘The Prophet^{saww} is upon a need’. Until he^{asws} did that three time and came for the fourth time. He^{asws} struck the door by his^{asws} leg and entered. The Prophet^{saww} said: ‘What withheld

⁹⁷⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 1

you^{asws}? He^{asws} said: 'I^{asws} had come three times'. The Prophet^{saww} said (to me): 'What carried you upon that?'

فَقَالَ النَّبِيُّ ص مَا حَمَلَكَ عَلَى ذَلِكَ قَالَ فُلْتُ كُنْتُ أَحِبُّ أَنْ يَكُونَ رَجُلًا مِنْ قَوْمِي.

He (the narrator) said, 'I said, 'I loved it to be a man from my people''.⁹⁷⁵

3- شف، كشف اليقين أحمد بن مَرْدَوَيْهِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ خَلْفٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْكُوفِيِّ عَنْ إِسْمَاعِيلِ بْنِ زِيَادِ الْبَرْزِيِّ عَنْ أَبِي إِدْرِيسَ عَنْ زَافِعٍ مَوْلَى عَائِشَةَ قَالَ: كُنْتُ غُلَامًا أَحْدُمُهَا فُكُنْتُ إِذَا كَانَ رَسُولُ اللَّهِ ص عِنْدَهَا أَكُونُ قَرِيبًا أُعَاطِبُهَا قَالَ فَبَيْنَمَا رَسُولُ اللَّهِ ص عِنْدَهَا ذَاتَ يَوْمٍ إِذْ جَاءَ جَاءٌ فَدَقَّ الْبَابَ قَالَ فَخَرَجْتُ إِلَيْهِ فَإِذَا جَارِيَةٌ مَعَهَا إِنَاءٌ مُعْطَى قَالَ فَرَجَعْتُ إِلَى عَائِشَةَ فَأَخْبَرْتُهَا قَالَتْ أَدْخِلْهَا

(The book) 'Kashf Al Yaqeen' – Ahmad Bin Mardaawayh, from Muhammad Bin Al Qaim Bin Ahmad, from Ahmad Bin Muhammad Bin Suleyman, from Muhammad Bin Ali Bin Khalaf, from Muhammad Bin Al Qasim Al Kufy, from Ismail Bin Ziyad Al Bazzaz, from Abu Idrees, from (Abu) Rafie, a slave of Ayesha who said,

'I was a boy serving her. Whenever Rasool-Allah^{saww} was with her, I would be nearby, serving her. While Rasool-Allah^{saww} was with her one day, when a comer came and knocked the door. I went out to him, and there was a girl having a covered bowl with her. So, I came back to Ayesha and informed her. She said, 'Let her enter'.

فَدَخَلْتُ فَوَضَعْتُهُ بَيْنَ يَدَيْ عَائِشَةَ فَوَضَعَتْهُ عَائِشَةُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص وَ جَعَلَ يَأْكُلُ وَ خَرَجَتِ الْجَارِيَةُ فَقَالَ رَسُولُ اللَّهِ ص لَيْتَ أَمِيرَ الْمُؤْمِنِينَ وَ سَيِّدَ الْمُسْلِمِينَ وَ إِمَامَ الْمُتَّقِينَ عِنْدِي يَأْكُلُ مَعِي

She entered and placed it in front of Ayesha, and Ayesha placed it in front of Rasool-Allah^{saww}, and he^{saww} went on to eat, and the girl went out. Rasool-Allah^{saww} said: 'If only Emir of the Momineen, chief of the Muslims, and Imam^{asws} of the pious would have been with me^{saww}, eating with me^{asws}'.

فَجَاءَ جَاءٌ فَدَقَّ الْبَابَ فَخَرَجْتُ إِلَيْهِ فَإِذَا هُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع قَالَ فَرَجَعْتُ فَقُلْتُ هَذَا عَلِيٌّ فَقَالَ النَّبِيُّ ص أَدْخِلْهُ فَلَمَّا دَخَلَ قَالَ النَّبِيُّ ص مَرْحَبًا وَ أَهْلًا لَقَدْ تَمَنَيْتُكَ مَرَّتَيْنِ حَتَّى لَوْ أُبْطَأْتُ عَلَى لَسَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَأْتِي بِكَ اجْلِسْ مَعِي.

A comer came and knocked the door. I went out to him, and there, it was Ali Bin Abu Talib^{asws}. So, I returned and said, 'This is Ali^{asws}'. The Prophet^{saww} said: 'Let him^{asws} enter'. When he^{asws} had entered, the Prophet^{saww} said: 'Hello and welcome! You^{asws} were prevented twice until if you^{asws} had been delayed to me^{saww} anymore, I^{asws} would have asked Allah^{azwj} Mighty and Majestic to Bring you^{asws}. Be seated and eat with me^{saww}'.⁹⁷⁶

بشأ، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْفَارِسِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حَامِدٍ عَنْ زَيْدِ بْنِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْعَبَّاسِيِّ عَنْ الْحُسَيْنِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ كَثِيرٍ عَنْ إِسْمَاعِيلِ الْبَرْزِيِّ مِثْلَهُ وَ زَادَ فِي آخِرِهِ ثُمَّ قَالَ رَسُولُ اللَّهِ ص قَاتِلِ اللَّهَ مَنْ قَاتَلَكَ وَ عَادَى مَنْ عَادَكَ مَرَّتَيْنِ أَوْ ثَلَاثًا.

⁹⁷⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 2

⁹⁷⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 3 a

(The book) 'Bashaarat Al Mustafa' – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Muhammad Bin Al Qasim Al Farsy, from Abdullah Bin Abu Khamid, from Zayd Bin Muhammad Bin Ja'far, from Muhammad Bin Jafar Al Abbab, from Al-Hassan Bin Suleyman, from Muhammad Bin Kaseer, from Ismail Al Bazzaz – similar to it, and there is an addition in its end, 'Then Rasool-Allah^{saww} said: 'May Allah^{azwj} Fight the one who fights you^{asws}, and be inimical to the one being inimical to you^{asws} – twice or thrice''.⁹⁷⁷

4- وَ جَمَعَ الْحَدِيثَ أَنَّ أَنَسًا نَعَصَبَ بِعَصَابَةٍ فَسُئِلَ عَنْهَا فَقَالَ هَذِهِ دَعْوَةٌ عَلَيَّ قَبْلَ وَ كَيْفَ ذَلِكَ قَالَ أَهْدَيْتَنِي إِلَى رَسُولِ اللَّهِ ص طَائِرٌ مَشْغُولٌ فَقَالَ اللَّهُمَّ إِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَا كُلَّ مَعِيَ هَذَا الطَّيْرَ فَجَاءَ عَلَيَّ ع فَقُلْتُ لَهُ رَسُولُ اللَّهِ ص عَنْكَ مَشْغُولٌ وَ أَحَبِّتُ أَنْ يَكُونَ رَجُلًا مِنْ قَوْمِي

And a summary of the Hadeeth is that Anas was wearing a covering cloth, and he was asked about it. He said, 'This is (due to) a supplication of Ali^{asws}'. It was said, 'And how can that be?' He said, 'A grilled bird was gifted to Rasool-Allah^{saww}, so he^{saww} said: 'O Allah^{azwj}! Bring me^{saww} the most beloved of the people to You^{azwj}, to eat this bird with me^{saww}!' So, Ali^{asws} came. I said, to him^{saww}, 'Rasool-Allah^{saww} is too busy from you^{asws}', and I loved it to be a man from my people'.

فَدَعَا رَسُولُ اللَّهِ ص ثَانِيًا فَجَاءَ عَلَيَّ ع فَقُلْتُ رَسُولُ اللَّهِ ع تَالِيًا فَجَاءَ عَلَيَّ ع فَقُلْتُ رَسُولُ اللَّهِ ص عَنْكَ مَشْغُولٌ

Rasool-Allah^{saww} supplicated for a second time, and Ali^{asws} came. I said, 'Rasool-Allah^{saww} is too busy from you^{asws}'. Rasool-Allah^{saww} supplicated for a third time, and Ali^{asws} came. I said, 'Rasool-Allah^{saww} is too busy from you^{asws}'.

فَرَفَعَ عَلَيَّ صَوْتَهُ وَ قَالَ وَ مَا يَشْغَلُ رَسُولَ اللَّهِ ص عَنِّي وَ سَمِعُهُ رَسُولُ اللَّهِ ص فَقَالَ يَا أَنَسُ مَنْ هَذَا فُلْتُ عَلَيَّ بِنُ أَبِي طَالِبٍ ع قَالَ إِذْذَنْ لَهُ

Ali^{asws} raised his^{asws} voice and said, 'And what is the pre-occupation of Rasool-Allah^{saww} from me^{asws}? – and Rasool-Allah^{saww} heard it. He^{saww} said: 'O Anas! Who is this?' I said, 'Ali Bin Abu Talib^{asws}'. He^{saww} said: 'Permit for him^{asws}'.

فَلَمَّا دَخَلَ قَالَ لَهُ يَا عَلِيُّ إِنِّي قَدْ دَعَوْتُ اللَّهَ ثَلَاثَ مَرَّاتٍ أَنْ يَأْتِيَنِي بِأَحَبِّ خَلْقِهِ إِلَيْهِ وَ إِلَيَّ أَنْ يَأْكُلَ مَعِيَ هَذَا الطَّيْرَ وَ لَوْ لَمْ يَجْعَلْنِي فِي النَّالِيَةِ لَدَعَوْتُ اللَّهَ بِاسْمِكَ أَنْ يَأْتِيَنِي بِكَ

When he^{asws} had entered, said to him^{asws}: 'I^{asws} had supplicated to Allah^{azwj} three times to Bring me^{saww} the most Beloved of His^{azwj} people to Him^{azwj}, to eat this bird with me^{saww}, and if you^{asws} had not come during the third, I^{saww} would have supplicated to Allah^{azwj} with your^{asws} name, that He^{azwj} Brings you^{asws} to me^{saww}'.

فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي قَدْ جِئْتُ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ يَرُدُّنِي أَنَسٌ وَ يَقُولُ رَسُولُ اللَّهِ ع عَنْكَ مَشْغُولٌ

He^{asws} said: 'O Rasool-Allah^{saww}! I^{asws} had come three times, during all that Anas had returned me^{asws} and he was saying, 'Rasool-Allah^{saww} is too busy from you^{asws}'.

فَقَالَ لِي رَسُولُ اللَّهِ ص مَا حَمَلَكَ عَلَيَّ هَذَا فُلْتُ أَحَبِّتُ أَنْ يَكُونَ رَجُلًا مِنْ قَوْمِي فَرَفَعَ عَلَيَّ يَدَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ ارْمِ أَنَسًا بِوَضْحٍ لَا يَسْتُرُهُ مِنَ النَّاسِ.

⁹⁷⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 3 b

Rasool-Allah^{saww} said to me (Anas): ‘What carried you upon (doing) this?’ I said, ‘I loved it to be a man from my people (instead)’. Ali^{asws} raised his^{asws} hands towards the sky and said: ‘O Allah^{azwj}! Afflict Anas with a clear mark he cannot veil it from the people’.⁹⁷⁸

و فِي رِوَايَةٍ لَا تُوَارِيهِ الْعِمَامَةُ ثُمَّ كَشَفَ الْعِمَامَةَ عَنْ رَأْسِهِ فَقَالَ هَذِهِ دَعْوَةٌ عَلَيَّ هَذِهِ دَعْوَةٌ عَلَيَّ.

And in a report: ‘The turban cannot cover it’. Then he (Anas) removed the turban from his head and said, ‘This is (due to) a supplication of Ali^{asws}! This is (due to) a supplication of Ali^{asws}’.⁹⁷⁹

لِي، الْأَمَامِي لِلصَّدُوقِ أَبِي عَنِّ عَلِيٍّ عَنِّ أَبِيهِ عَنِّ أَبِي هُدْبَةَ قَالَ: رَأَيْتُ أَنَسَ بْنَ مَالِكٍ مَعْصُوبًا بِعَصَابَةٍ فَسَأَلْتُهُ عَنْهَا فَقَالَ هِيَ دَعْوَةٌ عَلَيَّ بْنِ أَبِي طَالِبٍ ع فَقُلْتُ لَهُ وَ كَيْفَ كَانَ ذَلِكَ وَ سَأَقُ الْحَدِيثَ مِثْلَ مَا مَرَّ.

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Ali, from his father, from Abu Hudba who said,

‘I saw Anas Bin Malik being bandaged with a band (cloth). I asked him about it. He said, ‘It is (due to) a supplication of Ali^{asws} Bin Abu Talib^{asws}’. I said to him, ‘And how did that happen?’ – and he continued the Hadeeth like what has passed’.⁹⁸⁰

و فِي بَعْضِ النُّسخِ فَلَمَّا كَانَ يَوْمَ الدَّارِ اسْتَشْهَدَنِي عَلِيٌّ ع فَكَتَمْتُهُ فَقُلْتُ إِنِّي أَنْسِيْتُهُ فَرَفَعَ عَلَيَّ يَدَهُ إِلَى آخِرِ الْحَيْثَرِ.

And in one of the copies – ‘When it was the day of the house (consultation), Ali^{asws} got us to bear witness, but I concealed it. I said, ‘I have forgotten it’. So, Ali^{asws} raised his^{asws} hands’ – up to the end of the Hadeeth’.⁹⁸¹

5 – قب، المناقب لابن شهر آشوب: أنه ع كان أحب الخلق إلى الله و إلى رسوله لوجوه منها قوله ص اللهم اتني بأحب الخلق إليك و إلي يأكل معي من هذا الطائر.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – ‘He (Ali^{asws}) was the most beloved of the people to Allah^{azwj} and to His^{azwj} Rasool^{saww} due to (many) aspects. From these is are his^{saww} words: ‘O Allah^{azwj}! Bring me^{saww} the most Beloved of the people to You^{azwj} and to me^{saww}, to eat with me^{saww}, from his bird’.

و منها قوله ص لأعطين الراية غدا رجلا يحب الله و رسوله و يحبه الله و رسوله.

And from these are his^{saww} words: ‘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}’.

و منها ادعوا إلي خليفي فدعوا لفلان و فلان فأعرض.

And from these: ‘Call my^{saww} friend to me^{asws}’. They called so and so (Abu Bakr) and so and so (Umar), but he^{saww} turned his^{saww} face away’.⁹⁸²

⁹⁷⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 4 a

⁹⁷⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 4 b

⁹⁸⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 4 c

⁹⁸¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 4 d

إبانة ابن بطة و فضائل أحمد في خبر عن عكرمة عن ابن عباس قال و لقد عاتب الله أصحاب محمد ص في غير آي من القرآن و ما ذكر عليا إلا بخير و ذلك نحو قوله وَ لَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَ أَنْتُمْ أَذِلَّةٌ وَ قوله تعالى وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ الآية و قوله تعالى في آية المناجاة فَإِذْ لَمْ تَفْعَلُوا وَ تَابَ اللَّهُ عَلَيْكُمْ.

(The book) 'Ibanah' of Ibn Battah, and (the book) 'Fazaail' of Ahmad, in a Hadeeth from Ikrimah (Bin Abu Jahl), from Ibn Abbas who said,

'Allah^{azwj} has Faulted the companions of Muhammad in other (places), i.e. from the Quran, and did not Mention Ali^{asws} except with goodness, and that is around His^{azwj} Words: **When two groups from you had shown cowardice, and Allah was the Guardian of them both, and upon Allah let the Momineen rely [3:122 And Allah Helped you at Badr when you were humble, [3:123];** and Words of the Exalted: **and the day of (battle of) Hunayn when your great numbers fascinated you [9:25]** – the Verse; and Words of the Exalted in the Verse of the imprecation (Mubahila): **So when you did not do so, and Allah Turned to you. [58:13]**'⁹⁸³

البخاري توفي النبي ص و هو عنه راض يعني عن علي ع.

Al-Bukhari: 'The Prophet^{saww} passed away and he^{saww} was pleased from him^{asws}' – meaning Ali^{asws} Bin Abu Talib^{asws}'⁹⁸⁴

6- كشف، كشف الغمة من مناقب الخوارزمي عن أنس قال: كَانَ عِنْدَ النَّبِيِّ ص طَيْرٌ فَقَالَ اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَا كَلِمَةَ مَعِي هَذَا الطَّيْرُ فَجَاءَ عَلِيٌّ ع فَأَكَلَ مَعَهُ.

(The book) 'Kashf Al Ghumma', from (the book) 'Manaqib' of Al Khawarizmi', from Anas (well-known fabricator) who said,

'There was a (cooked) bird with the Prophet^{saww}. He^{saww} said: 'Bring me^{saww} the most beloved of Your^{azwj} creatures to eat this bird with me^{saww}', so Ali^{asws} came and ate with him^{saww}'⁹⁸⁵

وَ مِنْهُ عَنِ ابْنِ عَبَّاسٍ قَالَ: أُتِيَ النَّبِيُّ ص بِطَائِرٍ فَقَالَ اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ فَجَاءَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ اللَّهُمَّ وَالِهِ.

And from him, from Ibn Abbas who said,

'The Prophet^{saww} was brought a (cooked) bird. He^{saww} said: 'Bring me^{saww} the most beloved of Your^{azwj} creatures to You^{azwj}!' Ali^{asws} Bin Abu Talib^{asws} came, and he^{saww} said: 'O Allah^{azwj}! Befriend him^{asws}'⁹⁸⁶

⁹⁸² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 4 e

⁹⁸³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 5 a

⁹⁸⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 5 b

⁹⁸⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 5 c

⁹⁸⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 6

7- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْفَارِسِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حَامِدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ مُدْرِكٍ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ حُسَيْنِ بْنِ مُحَمَّدٍ عَنْ سَلِيمَانَ بْنِ قُرْطٍ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ دَاوُدَ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا جَاءَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ قَالَ لِي يَا عَلِيُّ عَفَاكَ اللَّهُ وَإِلَى مَنْ وَالَاهُ وَ عَادَ مِنْ عَادَاهُ.

(The book) – ‘Bashaarat Al Mustafa^{sawww}’ – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Muhammad Bin Al Qasim Al Farsi, from Abdullah Bin Abu Hamid, from Muhammad Bin Ibrahim Bin Ahmad, from Ahmad Bin Mudrik, from Ibrahim Bin Sa’ad, from Husayn Bin Muhammad, from Suleyman Bin Qurty, from Muhammad Bin Shuayb, from Dawood Bin Ali Bin Abdullah Bin Abbas, from his father, from his grandfather,

‘The Prophet^{sawww} was brought a (cooked) bird. He^{sawww} said: ‘O Allah^{azwj}! Bring me^{sawww} the most beloved of Your^{azwj} creatures to You^{azwj}!’ Ali^{asws} came, so he^{sawww} said: ‘O Allah^{azwj}! Befriend the one befriending him^{asws} and be inimical to the one being inimical to him^{asws}}’.⁹⁸⁷

8- يف، الطرائف أحمدُ بْنُ حَنْبَلٍ فِي مُسْتَدْرَكِهِ يَرْفَعُهُ إِلَى سَفِينَةَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ أَهْدَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَ طَيْرَيْنِ بَيْنَ رَغِيْفَيْنِ فَقَدَّمَتْ إِلَيْهِ الطَّيْرَيْنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِي يَا عَلِيُّ عَفَاكَ اللَّهُ وَإِلَى رَسُولِكَ

(The book) ‘Al Taraiif’ – Ahmad Bin Hanbal in his (book) ‘Musnad’, raising it to Safeena,

‘A slave of Rasool-Allah^{sawww}, ‘A woman from the Helpers gifted to Rasool-Allah^{sawww} two (cooked) birds between two loaves of bread. She forwarded the two birds to him^{sawww}. Rasool-Allah^{sawww} said: ‘O Allah^{azwj}! Bring me^{sawww} the most beloved of Your^{azwj} creatures to You^{azwj} and to Your^{azwj} Rasool^{sawww}!’

فَجَاءَ عَلِيُّ عَفَاكَ اللَّهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا فُلْتُ عَلِيًّا قَالَ افْتَحْ لَهُ فَفَتَحَتْ لَهُ فَأَكَلَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى فِينَا.

Ali^{asws} came and raised his^{asws} voice. Rasool-Allah^{sawww} said: ‘Who is this?’ I said: ‘Ali^{asws}}. He^{sawww} said: ‘Open (the door) for him^{asws}}!’ It was opened for him^{asws}} and he^{asws}} ate with the Prophet^{sawww} until it was finished’.⁹⁸⁸

وَمَا يَدُلُّ عَلَى أَنَّ هَذَا الْمَعْنَى قَدْ تَكَرَّرَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عِدَّةٍ أَطْيَارٍ وَعِدَّةٍ مَجَالِسٍ مَا رَوَاهُ مِنْ غَيْرِ هَذَا الطَّرِيقِ فِي الْجُمُعِ بَيْنَ الصِّحَاحِ السِّتَةِ مِنَ الْجُرُءِ النَّالِثِ فِي بَابِ مَنَاقِبِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ عَفَاكَ اللَّهُ مِنْ صَحِيحِ أَبِي دَاوُدَ وَهُوَ كِتَابُ السُّنَنِ بِإِسْنَادٍ مُتَّصِلٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَ طَائِرٌ قَدْ طَبَخَ لَهُ فَقَالَ اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَا أَكُلُ مَعِيَ فَجَاءَ عَلِيُّ عَفَاكَ اللَّهُ مَعَهُ مِنْهُ.

And from what points upon this meaning has been repeated from the Prophet^{sawww} regarding a number of birds, and a number of gatherings, what is reported from other than this way, in (the book) ‘Al Jam’a Bayn Al Sihah Al Sitta, from the third volume, in a chapter of merits of Amir Al-Momineen Ali^{asws}}, from (the book) ‘Saheeh’ of Abu Dawood, and it is a book of the Sunnah, by a chain connecting from Anas Bin Malik (well-known fabricator) who said,

‘There was a bird with the Prophet^{sawww} which had been cooked for him^{sawww}. He^{sawww} said: ‘O Allah^{azwj}! Bring me^{sawww} the most beloved of the creatures to You^{azwj} to eat with me^{sawww}!’ Ali^{asws}} came and ate with him^{sawww}, from it’.⁹⁸⁹

⁹⁸⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}}, Ch 69 H 7

⁹⁸⁸ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}}, Ch 69 H 8 a

⁹⁸⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}}, Ch 69 H 8 b

وَرَوَاهُ الشَّافِعِيُّ ابْنُ الْمَغَازِلِيِّ فِي كِتَابِهِ مِنْ نَحْوِ أَكْثَرِ مِنْ ثَلَاثِينَ طَرِيقاً فَمِنْهَا مَا يَدُلُّ عَلَى أَنَّ ذَلِكَ قَدْ وَقَعَ مِنَ النَّبِيِّ ص فِي طَائِرٍ آخَرَ قَالَ بِإِسْنَادِهِ عَنِ الرَّبِيعِ بْنِ عَبْدِ عَنِ أَنَسٍ قَالَ: أَهْدَيْتُ إِلَى رَسُولِ اللَّهِ ص طَيْرٌ مَشْوِيٌّ فَلَمَّا وَضِعَ بَيْنَ يَدَيْهِ قَالَ اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ حَتَّى يَأْكُلَ مَعِيَ مِنْ هَذَا الطَّيْرِ

And it is reported by the Shafie Ibn Al Maghazily in his book, from around more than thirty ways. From these is what points upon that which had occurred from the Prophet^{saww} regarding another bird. He said by his chain from Al Zubeyr Bin Aday, from Anas (well known fabricator) who said,

‘A grilled bird was gifted to Rasool-Allah^{saww}. When it was placed in front of him^{saww}, he^{saww} said: ‘O Allah^{azwj}! Bring me^{saww} the most beloved of Your^{azwj} creatures to You^{azwj} until he^{asws} eats with me^{saww} from this bird’.

قَالَ فُقُلْتُ فِي نَفْسِي اللَّهُمَّ اجْعَلْهُ رَجُلًا مِنَ الْأَنْصَارِ قَالَ فَجَاءَ عَلِيٌّ ع فَفَرَعَ الْبَابَ قَرْعًا خَفِيفًا فُقُلْتُ مَنْ هَذَا فَقَالَ عَلِيٌّ فُقُلْتُ إِنَّ رَسُولَ اللَّهِ ص عَلَى حَاجَةٍ فَانصَرَفَ

He (Anas) said, ‘I said within myself, ‘O Allah^{azwj}! Make it to be a man from the Helpers!’ But Ali^{asws} came and knocked the door with a slight knocking. I said, ‘Who is this?’ He^{asws} said: ‘Ali^{asws}’. I said, ‘Rasool-Allah^{saww} is upon a need’. So, he^{asws} left’.

قَالَ فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ ص وَهُوَ يَقُولُ الثَّانِيَةَ اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلَ مَعِيَ مِنْ هَذَا الطَّيْرِ فُقُلْتُ فِي نَفْسِي اللَّهُمَّ اجْعَلْهُ رَجُلًا مِنَ الْأَنْصَارِ

He (Anas) said, ‘I returned to Rasool-Allah^{saww}, and he^{asws} was saying for the second time: ‘O Allah^{azwj}! Bring me^{saww} the most beloved of Your^{azwj} creatures to You^{azwj}, to eat with me^{saww} from this bird!’ I said within myself, ‘O Allah^{azwj}! Make it to be a man from the Helpers!’

قَالَ فَجَاءَ عَلِيٌّ ع فَفَرَعَ الْبَابَ فُقُلْتُ أَمْ أُخْبِرُكَ أَنَّ رَسُولَ اللَّهِ ص عَلَى حَاجَةٍ فَانصَرَفَ فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ ص وَهُوَ يَقُولُ الثَّلَاثَةَ اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلَ مَعِيَ مِنْ هَذَا الطَّيْرِ

(Anas) said, ‘Ali^{asws} came and knocked the door. I said, ‘Did I not inform you^{asws} that Rasool-Allah^{saww} is upon a need?’ So, he^{asws} left and I returned to Rasool-Allah^{saww}, and he^{saww} was saying for the third time: ‘O Allah^{azwj}! Bring me^{saww} the most beloved of Your^{azwj} creatures to You^{azwj} to eat with me^{saww} from this bird!’

قَالَ فَجَاءَ عَلِيٌّ ع فَضْرَبَ الْبَابَ ضَرْبًا شَدِيدًا فَقَالَ رَسُولُ اللَّهِ ص افْتَحْ افْتَحْ افْتَحْ قَالَ فَلَمَّا نَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ص قَالَ اللَّهُمَّ وَ إِلَيَّ اللَّهُمَّ وَ إِلَيَّ قَالَ فَجَلَسَ مَعَ رَسُولِ اللَّهِ ص فَأَكَلَ مَعَهُ مِنَ الطَّيْرِ.

He (Anas) said, ‘Ali^{asws} came and knocked the door with a severe knocking. Rasool-Allah^{saww} said: ‘Open! Open! Open!’ When Rasool-Allah^{saww} looked at him^{asws}, he^{saww} said: ‘O Allah^{azwj}! And (most beloved) to me^{saww}! O Allah^{azwj}! And (most beloved) to me^{saww}!’ He^{asws} sat down with Rasool-Allah^{saww} and ate with him^{saww} from the bird’.⁹⁹⁰

⁹⁹⁰ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 8 c

و فِي بَعْضِ رَوَايَاتِ ابْنِ الْمَغَازِلِيِّ أَنَّ النَّبِيَّ صَلَّى عَلَى مَا أَبْطَأَكَ قَالَ هَذِهِ نَائِلَةٌ وَ يَزُودُنِي أَنَسٌ قَالَ النَّبِيُّ صَلَّى مَا حَمَلَكَ عَلَى مَا صَنَعْتَ قَالَ رَجَوْتُ أَنْ يَكُونَ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ لِي يَا أَنَسُ أَوْ فِي الْأَنْصَارِ خَيْرٌ مِنْ عَلِيٍّ أَوْ فِي الْأَنْصَارِ أَفْضَلُ مِنْ عَلِيٍّ.

And in one of the reports of Ibn Al Maghazily –

‘The Prophet^{saww} said to Ali^{asws}: ‘What delayed you^{asws}?’ He^{asws} said: ‘This is the third time and Anas had returned me^{asws}’. The Prophet^{saww}: ‘O Anas! What carried you upon what you did?’ He said, ‘I wished that it would happen to be a man from the Helpers’. He^{saww} said to me: ‘O Anas! Or is there anyone among the Helpers better than Ali^{asws}? Or is there among the Helpers anyone superior to Ali^{asws}?’⁹⁹¹

9- مد، العمدة من مناقب ابن المغازلي عن أحمد بن محمد بن عبد الوهاب السمسار عن أحمد بن علي الحنوطي عن إسماعيل بن محمد الطيب عن أحمد بن عبد بن المفضل الواسطي عن محمد بن أحمد بن سهل النخوي عن علي بن الحسن الطحان عن محمد بن عثمان المعدل عن أسلم بن سهل البراز عن وهب بن بقمه الواسطي عن إسحاق بن يوسف الأزرق عن عبد الملك بن أبي سليمان عن أنس بن مالك قال: دخلت على محمد بن الحجاج فقال يا أبا حمزة حدثنا عن رسول الله ص حديثاً ليس بينك و بينه فيه أحد فقلت تحدثوا فإن الحديث ذو شجون يجز بعضه بعضاً

(The book) ‘Al Amdah’ – From (the book) ‘Manaqib’ of Ibn Al Maghazily – From Ahmad Bin Muhammad, from Abdul Wahhab Al Simsar, from Ahmad Bin Ali Al Hanouty, from Ismail Bin Muhammad Al Tayyib, from Ahmad Bin Abdu Bin Al Mufazzal Al Wasity, from Muhammad Bin Ahmad Bin Sahl Al Nahwy, from Ali Bin Al-Hassan Al Tahhan, from Muhammad Bin Usman Al Muaddil, from Aslam Bin Sahl Al Bazzaz, from Wahab Bin Baqie Al Wasity, from Is’haq Bin Yusuf Al Azraq, from Abdul Malik Bin Abu Suleyman, from Anas Bin Malik (well-known fabricator) who said,

‘I entered to see Muhammad Bin Al-Hajjaj. He said, ‘O Abu Hamza! Narrated to us a Hadeeth from Rasool-Allah^{saww}, there wasn’t anyone between you and him^{asws} during it’. I said, ‘Narrate, for the Hadeeth is with branches, a part of it flows with a part’.

فَدَكَرَ أَنَسٌ حَدِيثًا عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَالَ لَهُ مُحَمَّدُ بْنُ الْحَجَّاجِ عَنْ أَبِي ثُرَابٍ تُحَدِّثُنَا دَعْنَا مِنْ أَبِي ثُرَابٍ فَعَضِبَ أَنَسٌ وَ قَالَ لِعَلِيٍّ تَقُولُ هَذَا أَمَا وَ اللَّهُ إِذْ قُلْتَ هَذَا فَأَلْحَدْتَنِكَ بِحَدِيثٍ فِيهِ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص

Anas mentioned a Hadeeth about Ali^{asws} Bin Abu Talib^{asws}. Muhammad Bin Al-Hajjaj said to him, ‘You are narrating to us about Abu Turab^{asws}? Leave us away from Abu Turab^{asws}!’ Anas was angered and said, ‘You are saying this for Ali^{asws}? But, by Allah^{azwj}! When you have said this, then I will narrate to you with a Hadeeth regarding him^{asws} I have heard from Rasool-Allah^{saww}.

أُهِدِيَتْ لَهُ ص يَغَاقِبُ فَاكْلَ مِنْهَا وَ فَضَلَتْ فَضْلَةً وَ شَيْءٌ مِنْ حُبْرِ فَلَمَّا أَصْبَحَ أَتَيْتُهُ بِهِ فَقَالَ رَسُولُ اللَّهِ ص ائِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَا كُلَّ مَعِي مِنْ هَذَا الطَّائِرِ

A (cooked) partridge was gifted to him^{saww}, so he^{saww} ate from it and there remained a left-over, and something from the bread. When it was morning, I went to him^{saww}. Rasool-Allah^{saww} said: ‘(O Allah^{azwj})! Bring me^{saww} the most beloved of Your^{azwj} creatures to You^{azwj}, to eat with me^{saww} from this bird’.

⁹⁹¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 8 d

فَجَاءَ رَجُلٌ فَضْرَبَ الْبَابَ فَرَجَحْتُ أَنْ يَكُونَ مِنَ الْأَنْصَارِ فَإِذَا أَنَا بِعَلِيِّ عِ قُلْتُ أَلَيْسَ إِذَا جِئْتُ السَّاعَةَ فَرَجَعْتُ

A man came and knocked the door. I wished that it would happen to be (someone) from the Helpers, but there I was, with Ali^{asws}. I said, 'This isn't the time for coming'. He^{asws} returned.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ إِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَا كُلُّ مَعِي مِنْ هَذَا الطَّائِرِ فَجَاءَ رَجُلٌ فَضْرَبَ الْبَابَ فَإِذَا بِهِ عَلِيُّ عِ فَسَمِعَهُ رَسُولُ اللَّهِ ص فَقَالَ اللَّهُمَّ وَإِلَيَّ اللَّهُمَّ وَإِلَيَّ.

Then Rasool-Allah^{saww} said: 'O Allah^{azwj}! Bring me^{saww} the most beloved of Your^{azwj} creatures to You^{azwj} to eat with me^{saww} from this bird'. A man came and knocked the door, and there I was, with Ali^{asws}. I heard Rasool-Allah^{saww}, he^{saww} said: 'O Allah^{azwj}! And (most beloved) to me^{saww}! And (most beloved) to me^{saww}'.⁹⁹²

أمير المؤمنين ع احتج به في مناقبه يوم الدار فقال أنشدكم الله هل فيكم أحد قال له رسول الله ص اللهم اتني بأحب خلقك إليك يأكل معي من هذا الطائر فجاء أحد غيري قالوا اللهم لا قال اللهم اشهد.

Amir Al-Momineen^{asws} had argued with it as being among his^{asws} virtues, on the day of house (consultation). He^{asws} said: 'I^{asws} adjure you all with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} had said for him: 'O Allah^{azwj}! Bring me^{asws} the most beloved of Your^{azwj} creatures to You^{azwj}, to eat with me^{saww} from this bird!', so no one had come apart from me^{asws}? They said, 'O Allah^{azwj}, no!' He^{asws} said: 'O Allah^{azwj}, be Witness!'⁹⁹³

قول النبي ص علي مع الحق و الحق مع علي يدور حيثما دار.

Words of the Prophet^{saww}: 'Ali^{asws} is with the truth and the truth is with Ali^{asws}, turning wherever he^{asws} turns'.⁹⁹⁴

و رَوَى الْعَلَامَةُ مِنْ كِتَابِ الْمَنَاقِبِ لِابْنِ مَرْذُوقٍ بِإِسْنَادِهِ إِلَى أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْنَا عَلَى رَسُولِ اللَّهِ ص فَقُلْنَا مَنْ أَحَبُّ أَصْحَابِكَ إِلَيْكَ وَ إِنْ كَانَ أَمْرٌ كُنَّا مَعَهُ وَ إِنْ كَانَ نَائِبَةٌ كُنَّا دُونَهُ قَالَ هَذَا عَلِيُّ أَقْدَمُكُمْ سِلْمًا وَ إِسْلَامًا أَنْتَهَى.

And it is reported by the Allamah from the book 'Al Manaqib' of Ibn Mardawayh, by his chain to,

'Abu Zarr^{ra}, may Allah^{azwj} be Pleased from him^{ra}, said, 'We entered to see Rasool-Allah^{saww} and we said, 'Who is the most beloved of your^{saww} companions to you^{saww}, and if a matter happens, we can be with him, and if a difficulty happens, we can be protecting him'. He^{saww} said: 'This Ali^{asws} is your most advanced in submission and in Islam' – end'.⁹⁹⁵

و رَوَى ابْنُ الْأَثِيرِ فِي جَامِعِ الْأُصُولِ مِنْ صَحِيحِ التِّرْمِذِيِّ عَنْ أَنَسٍ قَالَ: كَانَ عِنْدَ رَسُولِ اللَّهِ ص طَيْرٌ فَقَالَ اللَّهُمَّ إِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَا كُلُّ مَعِي هَذَا الطَّيْرُ فَجَاءَ عَلِيُّ عِ فَأَكَلَ مَعَهُ.

And it is reported by Ibn Al Aseer in (the book) 'Jamie Al Usool', from (the book) 'Saheeh' of Al Tirmizi, from Anas (well-known fabricator) who said,

⁹⁹² Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 8 e

⁹⁹³ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 8 f

⁹⁹⁴ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 8 g

⁹⁹⁵ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 8 h

‘There was a (cooked) bird with Rasool-Allah^{saww}. He^{saww} said: ‘O Allah^{azwj}! Bring me^{saww} the most beloved of Your^{azwj} creatures to You^{azwj}, to eat with me^{saww} from this bird!’ So, Ali^{asws} came and ate with him^{saww}’.⁹⁹⁶

وَقَالَ رَزِينٌ قَالَ أَبُو عِيسَى فِي هَذَا الْحَدِيثِ قِصَّةً وَفِي آخِرِهَا أَنَّ أَنَسًا قَالَ لِعَلِيِّ عِ اسْتَغْفِرْ لِي وَ لَكَ عِنْدِي بِشَارَةٌ فَفَعَلَ فَأَخْبَرَهُ بِقَوْلِ رَسُولِ اللَّهِ ص.

And Razeyn said, ‘Abu Isa said regarding this Hadeeth a story, and it its end: ‘Anas said to Ali^{asws}, ‘Seek Forgiveness for me and for you^{asws}, there is glad tiding with me’. He^{asws} did so. He informed him^{asws} with the words of Rasool-Allah^{saww}’.⁹⁹⁷

⁹⁹⁶ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 8 i

⁹⁹⁷ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 8 j