

# بحار الأنوار

## BIHAR AL-ANWAAR

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**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>asws</sup>**

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Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad  
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## CHAPTER 91 – SUMMARY OF HIS<sup>asws</sup> VIRTUES, AND IN IT IS A LOT FROM THE TEXTS

1- ج، الإحتجاج قَالَ سَلِيمُ بْنُ قَيْسٍ حَدَّثَنِي سَلْمَانُ وَ الْمِقْدَادُ وَ حَدَّثَنِيهِ بَعْدَ ذَلِكَ أَبُو دَرٍّ ثُمَّ سَمِعْتُهُ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالُوا إِنَّ رَجُلًا فَاحَرَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَقَالَ رَسُولُ اللَّهِ لَمَّا سَمِعَ بِهِ لِعَلِيٍّ ع فَاحِرَ الْعَرَبِ فَأَنْتَ فِيهِمْ أَكْرَمُهُمْ ابْنَ عَمِّهِ وَ أَكْرَمُهُمْ صِهْرًا وَ أَكْرَمُهُمْ نَفْسًا وَ أَكْرَمُهُمْ زَوْجَةً وَ أَكْرَمُهُمْ أَخًا وَ أَكْرَمُهُمْ عَمًّا وَ أَكْرَمُهُمْ وُلَدًا

(The book) 'Al Ihtijaj' –

Suleym Bin Qays said, 'It is narrated to me by Salman<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and it was narrated afterwards by Abu Zarr<sup>ra</sup>, then I heard it from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, they (all) said, 'A man prided over Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, so Rasool-Allah<sup>saww</sup> said when he<sup>saww</sup> heard it: 'The Arabs are priding and you<sup>asws</sup> are among them the most prestigious of them as the son<sup>asws</sup> of an uncle<sup>asws</sup>, and their most prestigious as a son-in-law, and their most prestigious as a self, and their most prestigious as a husband, and as their most prestigious as a brother, and their most prestigious as an uncle<sup>asws</sup>, and their most prestigious as a son<sup>asws</sup>.

وَ أَكْرَمُهُمْ حِلْمًا وَ أَكْرَمُهُمْ عِلْمًا وَ أَكْرَمُهُمْ سِلْمًا وَ أَكْرَمُهُمْ عَنَاءً بِنَفْسِكَ وَ مَا لَكَ وَ أَنْتَ أَفْرُوهُمْ لِكِتَابِ اللَّهِ وَ أَعْلَمُهُمْ بِسُنَّتِي وَ أَشَجَعُهُمْ لِقَاءَ وَ أَجْوَدُهُمْ كَمَا وَ أَزْهَدُهُمْ فِي الدُّنْيَا وَ أَشَدَّهُمْ اجْتِهَادًا وَ أَحْسَنُهُمْ خُلُقًا وَ أَصْدَقُهُمْ لِسَانًا وَ أَحَبَّهُمْ إِلَى اللَّهِ وَ إِلَيَّ

And (you<sup>asws</sup> are) mightiest of them in forbearance, and most abundant of them in knowledge, and their most ahead in being a Muslim, and their mightiest in being needless with yourself<sup>asws</sup>. And what is it to you<sup>asws</sup>, and you<sup>asws</sup> are their most reading of the Book of Allah<sup>azwj</sup>, and their most learned with my<sup>saww</sup> Sunnah, and their bravest in meeting (in battle), and their most generous of hand, and their most ascetic in the world, and their most intense in striving, and their best in manners, and their most truthful of tongue, and their most beloved to Allah<sup>azwj</sup> and to me<sup>saww</sup>.

وَ سَتَبَقِي بَعْدِي ثَلَاثِينَ سَنَةً نَعْبُدُ اللَّهَ وَ نَصْبِرُ عَلَى ظُلْمِ قُرَيْشٍ لَكَ ثُمَّ يُجَاهِدُهُمْ فِي سَبِيلِ اللَّهِ إِذَا وَجَدْتَ أَعْوَانًا فَتُقَاتِلْ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتَ مَعِيَ عَلَى تَنْزِيلِهِ ثُمَّ تُقْتَلُ شَهِيدًا تُخْضَبُ لِحْيَتُكَ مِنْ دَمِ رَأْسِكَ قَاتِلُكَ بَعْدِلُ عَاقِرِ النَّاقَةِ فِي الْبُعْضِ إِلَى اللَّهِ وَ الْبُعْدِ مِنْهُ.

And you<sup>asws</sup> shall remain after me<sup>saww</sup> for thirty years, and you<sup>asws</sup> will worship Allah<sup>azwj</sup> and be patient upon the injustices of Quraysh to you<sup>asws</sup>. Then you<sup>asws</sup> will fight them in the Way of Allah<sup>azwj</sup> when you<sup>asws</sup> do find supporters. You<sup>asws</sup> will fight upon the interpretation of the Quran like you<sup>asws</sup> have fought alongside me<sup>saww</sup> upon its Revelation. Then you<sup>asws</sup> will be killed as a martyr. Your<sup>asws</sup> beard will be dyed from the blood of your<sup>asws</sup> head. Your<sup>asws</sup> killer would equate with the slayer of the she-camel in the hatred to Allah<sup>azwj</sup> and the remoteness from Him<sup>azwj</sup>.<sup>1</sup>

2- ج، الإحتجاج قَالَ سَلِيمُ بْنُ قَيْسٍ سَأَلَ رَجُلٌ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَقَالَ لَهُ وَ أَنَا أَسْمَعُ أَحْبَرِي بِأَفْضَلِ مَنْقَبَةٍ لَكَ قَالَ مَا أَنْزَلَ اللَّهُ فِي كِتَابِهِ قَالَ وَ مَا أَنْزَلَ فِيكَ

<sup>1</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 1

(The book) 'Al-Ihtijaj' –

'Suleym Bin Qays said, 'A man asked Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He said to him<sup>asws</sup> and I was listening, 'Inform me with the most superior of the virtues for you<sup>asws</sup>'. He<sup>asws</sup> said: 'What Allah<sup>azwj</sup> has Revealed in His<sup>azwj</sup> Book regarding you<sup>asws</sup>?'

قَالَ أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يَتْلُوهُ شَاهِدٌ مِنْهُ قَالَ أَنَا الشَّاهِدُ مِنْ رَسُولِ اللَّهِ ص وَ قَوْلُهُ وَ يَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيداً  
بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ إِنِّي عِنْدَهُ عِلْمُ الْكِتَابِ

He<sup>asws</sup> said: **So the one who was upon a clear Proof from his Lord, and a witness from him recites it [11:17].** He<sup>azwj</sup> Said that I<sup>asws</sup> am the witness from Rasool-Allah<sup>saww</sup>. And His<sup>azwj</sup> Words: **And those who are committing Kufr are saying, 'He has not been Sent'. Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43].** It is I<sup>asws</sup> who is meant as the one with whom is knowledge of the Book'.

فَلَمْ يَدْعُ شَيْئاً أَنْزَلَهُ اللَّهُ فِيهِ إِلَّا ذَكَرَهُ مِثْلَ قَوْلِهِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُعِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ وَ قَوْلِهِ أَطِيعُوا  
اللَّهِ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ غَيْرَ ذَلِكَ

He<sup>asws</sup> did not leave out anything Allah<sup>azwj</sup> had Revealed regarding him<sup>asws</sup>, except he<sup>asws</sup> mentioned it, like His<sup>azwj</sup> Words: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55];** and His<sup>azwj</sup> Words: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59],** and other than that.

قَالَ قُلْتُ فَأَخْبِرْنِي بِأَفْضَلِ مَنْقَبَةٍ لَكَ مِنْ رَسُولِ اللَّهِ ص

He (the man) said, 'I said, 'Inform me with the most superior virtue for you<sup>asws</sup> from Rasool-Allah<sup>saww</sup>'.

فَقَالَ نَصَبُهُ إِنِّي يَوْمَ عَدِيرٍ حُمِّ فَقَامَ لِي بِالْوَلَايَةِ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ قَوْلُهُ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

He<sup>asws</sup> said: 'His<sup>saww</sup> nominating me<sup>asws</sup> on the day of Ghadeer Khumm. He<sup>saww</sup> stood for me<sup>asws</sup> with the Wilayah by the Command of Allah<sup>azwj</sup> Mighty and Majestic, and his<sup>saww</sup> words: 'You<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>, except surely there is no Prophet<sup>as</sup> after me<sup>saww</sup>'.

وَ سَافَرْتُ مَعَ رَسُولِ اللَّهِ ص لَيْسَ لَهُ خَادِمٌ غَيْرِي وَ كَانَ لَهُ لِحَافٌ لَيْسَ لَهُ لِحَافٌ غَيْرُهُ وَ مَعَهُ عَائِشَةُ وَ كَانَ رَسُولُ اللَّهِ ص يَنَامُ بَيْنِي وَ بَيْنَ عَائِشَةَ لَيْسَ عَلَيْنَا ثَلَاثِينَ لِحَافٌ غَيْرُهُ

And I<sup>asws</sup> travelled with Rasool-Allah<sup>saww</sup>, there wasn't any servant for him<sup>saww</sup> apart from me<sup>asws</sup>, and there was a fear for him<sup>saww</sup>, there wasn't any fear for him<sup>saww</sup> apart from it, and with him<sup>saww</sup> was Ayesha; and Rasool-Allah<sup>saww</sup> was sleeping between me<sup>asws</sup> and Ayesha, there wasn't any quilt upon us three apart from it.

فَإِذَا قَامَ إِلَى صَلَاةِ اللَّيْلِ يُحِطُّ بِيَدِهِ الْيَحَافَ مِنْ وَسْطِهِ بَيْتِي وَ بَيْنَ عَائِشَةَ حَتَّى يَمَسَّ الْيَحَافُ الْفُرْشَ الَّذِي تَحْتَنَا فَأَخَذْتَنِي الْحُمَى لَيْلَةً فَأَسْهَرْتَنِي فَسَهَرَ رَسُولُ اللَّهِ ص لِسَهْرِي

Then he<sup>saww</sup> stood to pray the night Salat, moving aside the quilt by his<sup>saww</sup> hand from his<sup>saww</sup> middle, between me<sup>asws</sup> and Ayesha, until the quilt touched the spread which was beneath us. The fever seized me<sup>asws</sup> at night and kept me<sup>asws</sup> awake, and Rasool-Allah<sup>saww</sup> stayed awake to my<sup>asws</sup> staying awake.

فَبَاتَ لَيْلَةً بَيْنِي وَ بَيْنَ مُصَلَّاهُ يُصَلِّي مَا قَدَّرَ لَهُ ثُمَّ يَأْتِينِي وَ يَسْأَلُنِي وَ يَنْظُرُ إِلَيَّ فَلَمْ يَزَلْ ذَلِكَ ذَلِكَ حَتَّى أَصْبَحَ فَلَمَّا صَلَّى بِأَصْحَابِهِ الْعَدَاةَ قَالَ اللَّهُمَّ اشْفِ عَلَيَّ وَ عَافِهِ فَإِنَّهُ أَسْهَرَنِي اللَّيْلَةَ مِمَّا بِهِ

He<sup>saww</sup> spent the night between me<sup>asws</sup> and the prayer mat, praying Salat whatever had been Determined for him. Then he<sup>saww</sup> would come to me<sup>asws</sup> and ask me<sup>asws</sup> and look at me<sup>asws</sup>. That did not cease to be his<sup>saww</sup> etiquette until morning. When he<sup>saww</sup> had prayed the morning Salat with his<sup>saww</sup> companions, he<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Heal Ali<sup>asws</sup> and Cure him<sup>asws</sup>, for he<sup>asws</sup> has kept me<sup>saww</sup> awake at night from what is with him<sup>asws</sup>'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص بِمَسْمَعٍ مِنْ أَصْحَابِهِ أُبَشِّرُ يَا عَلِيُّ قُلْتُ بِشَرِّكَ اللَّهُ بِخَيْرٍ يَا رَسُولَ اللَّهِ وَ جَعَلَنِي فِدَاكَ

Then Rasool-Allah<sup>saww</sup> said, within the listening of his<sup>saww</sup> companions: 'Receive glad tidings, O Ali<sup>asws</sup>!' I<sup>asws</sup> said: 'May Allah<sup>azwj</sup> Give you<sup>saww</sup> glad tidings with goodness, O Rasool-Allah<sup>saww</sup> and Make me<sup>asws</sup> to be sacrificed for you<sup>asws</sup>'.

قَالَ إِنِّي لَمْ أَسْأَلِ اللَّهَ اللَّيْلَةَ شَيْئاً إِلَّا أَعْطَانِيهِ وَ لَمْ أَسْأَلْهُ لِنَفْسِي شَيْئاً إِلَّا سَأَلْتُ لَكَ مِثْلَهُ وَ إِنِّي دَعَوْتُ اللَّهَ أَنْ يُوَاحِي بَيْنِي وَ بَيْنَكَ فَفَعَلَ وَ سَأَلْتُهُ أَنْ يَجْعَلَكَ وَلِيَّ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ فَفَعَلَ

He<sup>saww</sup> said: 'I<sup>saww</sup> did not ask Allah<sup>azwj</sup> for anything tonight except He<sup>azwj</sup> Gave it to me<sup>saww</sup>, and I<sup>saww</sup> did not ask anything for myself<sup>saww</sup> except I<sup>saww</sup> asked for you<sup>asws</sup> the like of it, and I<sup>asws</sup> asked Him<sup>azwj</sup> to establish brotherhood between me<sup>saww</sup> and you<sup>asws</sup>, and He<sup>azwj</sup> Did so, and I<sup>saww</sup> asked him<sup>asws</sup> to Make you<sup>asws</sup> a guardian of every Momin and Momina and He<sup>azwj</sup> Did so'.

فَقَالَ رَجُلَانِ أَحَدُهُمَا لِصَاحِبِهِ أَرَأَيْتَ مَا سَأَلَ قَوْلَ اللَّهِ لَصَاعٍ مِنْ تَمْرٍ خَيْرٌ مِمَّا سَأَلَ وَ لَوْ كَانَ سَأَلَ رَبَّهُ أَنْ يُنَزَّلَ عَلَيْهِ مَلَكاً يُعِينُهُ عَلَى عَدُوِّهِ أَوْ يُنَزَّلَ عَلَيْهِ كَنْزاً يَنْفَعُهُ وَ أَصْحَابُهُ فَإِنَّ بِهِمْ حَاجَةً كَانَ خَيْراً مِمَّا سَأَلَ وَ مَا دَعَا عَلِيّاً قَطُّ إِلَى خَيْرٍ إِلَّا اسْتَجِيبَ لَهُ.

There were two men, one of them said to his companion, 'What is your view of what he<sup>saww</sup> asked? By Allah<sup>azwj</sup>! A Sa'a (unit of measurement) of dates is better than what he<sup>saww</sup> asked his<sup>saww</sup> Lord<sup>azwj</sup>, and if only he<sup>saww</sup> had asked his<sup>saww</sup> Lord<sup>azwj</sup> to Send down an Angel to support him<sup>saww</sup> against his<sup>saww</sup> enemies, or Send down a treasure for him<sup>saww</sup>, he<sup>saww</sup> and his<sup>saww</sup> companions would have benefited by it, for there is need with them, it would have been better than what he<sup>saww</sup> has asked, and he<sup>saww</sup> has not supplicated for Ali<sup>asws</sup> at all of any goodness, except it would be Answered for him<sup>saww</sup>'.<sup>2</sup>

<sup>2</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 2

3- مع، معاني الأخبار أبي عن المؤدّب عن أحمد بن عليّ عن الثّقفيّ عن الحَكَمِ بنِ سَلِيمَانَ عن يَحْيَى بنِ يَعْلَى الأَسَلَمِيِّ عن الحُسَيْنِ بنِ زَيْدِ الحَرَزِيِّ عن شَدَادِ البَصْرِيِّ عن عَطَاءِ بنِ أَبِي رِيَّاحٍ عن أنسِ بنِ مالِكٍ قالَ قالَ رَسولُ اللهِ ص لَمَّا عَرَجَ بي إِلى السَّمَاءِ إِذَا أَنَا بِأَسْطَوَانَةٍ أَصْلُهَا مِنْ فِضَّةٍ بَيْضَاءَ وَ وَسَطُهَا مِنْ يَاقُوتَةٍ وَ زَبَرْجَدٍ وَ أَغْلَاهَا ذَهَبَةٌ حَمْرَاءُ فُكُلْتُ يَا جِبْرَائِيلُ مَا هَذِهِ

(The book) 'Ma'any Al Akhbar' – My father, from Al Muwaddib, from Ahmad Bin Ali, from Al Saqafi, from Al Hakam Bin Suleyman, from Yahya Bin Ya'la Al Aslami, from Al Husayn Bin Zayd Al Kharzy, from Shaddad Al Basry, from Ata'a Bin Abu Riyah, from Anas Bin Malik (a well-known fabricator) who said,

'Rasool-Allah<sup>saww</sup> said: 'When there was an ascension with me<sup>saww</sup> to the sky, there I<sup>saww</sup> was with a pillar, its base was of white silver, and its middle was of ruby and emeralds, and its top was of red gold. I<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>! What is this?'

فَقَالَ هَذَا دِينُكَ أَبْيَضٌ وَاضِحٌ مُضِيٌّ فُكُلْتُ وَ مَا هَذَا وَسَطُهَا قَالَ الْجِهَادُ فُكُلْتُ فَمَا هَذِهِ الذَّهَبَةُ الحَمْرَاءُ قَالَ الهِجْرَةُ وَ لِدَلِّكَ عَلَا إِيمَانٌ عَلَيَّ عَلَى إِيمَانِ كُلِّ مُؤْمِنٍ.

He<sup>as</sup> said: 'This is your religion, bright, clear, illuminated'. I<sup>saww</sup> said: 'And what is this, its middle?' He<sup>as</sup> said: 'The Jihad'. I<sup>saww</sup> said: 'So what is this red gold?' He<sup>as</sup> said: 'The emigration, and for that it, the Eman of Ali<sup>asws</sup> is high over the Eman of every Momin".<sup>3</sup>

4- ما، الأماالي للشيخ الطوسي المفضيد عن أحمد بن الوليد عن أبيه عن سعد بن أيوب بن نوح عن صفوان بن أبي عثماني عن أبي عبد الله جعفر بن محمد ع قال: إذا كان يوم القيامة نادى مناد من بطنان العرش أين خليفة الله في أرضه فيقوم داود النبي ع فيأتي النداء من عند الله عز وجل لسننا إليك أردنا وإن كنت لله تعالى خليفة

(The book) 'Al Amaali' of the sheyk Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Sa'ad, from Ayoub Bin Nuh, from Safwan, from Aban Bin Usman,

'From Abu Abdullah Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'When it will be the Day of Qiyamah, a caller will call out from interior of the Throne: 'Where is the caliph of Allah<sup>azwj</sup> in His<sup>azwj</sup> earth?' The Prophet<sup>as</sup> Dawood<sup>as</sup> would stand up. The call would come from the Presence of Allah<sup>azwj</sup> Mighty and Majestic: "We<sup>azwj</sup> do not Mean you<sup>as</sup>, and even though you<sup>as</sup> were a caliph of Allah<sup>azwj</sup> the Exalted!"

ثم ينادي ثانية أين خليفة الله في أرضه فيقوم أمير المؤمنين علي بن أبي طالب ع - فيأتي النداء من قبل الله عز وجل يا معشر الخلق هذا علي بن أبي طالب خليفة الله في أرضه و حجته على عباده فمن تعلق بحبله في دار الدنيا فليتعلق بحبله في هذا اليوم يستضيء بنوره و ليبيعه إلى الدرجات العلى من الجنات

Then he will call a second time: 'Where is the caliph of Allah<sup>azwj</sup> in His<sup>azwj</sup> earth?' Amir Al-Momineen<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> would stand, and a call would come from the Direction of Allah<sup>azwj</sup> Mighty and Majestic: 'O community of creatures! This is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, caliph of Allah<sup>azwj</sup> in His<sup>azwj</sup> earth, and His<sup>azwj</sup> Divine Authority upon His<sup>azwj</sup> servants! The one who had adhered with his<sup>asws</sup> rope in the world, the let him attach with his<sup>asws</sup> rope during this Day, to be illuminated by his<sup>asws</sup> Noor, and let him follow him<sup>asws</sup> to the lofty ranks of the Gardens!'

<sup>3</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 3

قَالَ فَيَقُومُ النَّاسُ الَّذِينَ قَدْ تَعَلَّقُوا بِحَبْلِهِ فِي الدُّنْيَا فَيَتَّبِعُونَهُ إِلَى الْجَنَّةِ ثُمَّ يَأْتِي النَّدَاءُ مِنْ عِنْدِ اللَّهِ جَلَّ جَلَالُهُ أَلَا مَنْ اتَّبَعْتُمْ بِإِمَامٍ فِي دَارِ الدُّنْيَا فَلْيَتَّبِعْهُ إِلَى حَيْثُ يَذْهَبُ بِهِ

He<sup>asws</sup> said: ‘The people would stand, those who had adhered with his<sup>asws</sup> rope in the world, and they would follow him<sup>asws</sup> to the Paradise. Then the call will come from the Presence of Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty: “Indeed! One who was led by an imam (leader) in the house of the world, let him follow him wherever he goes with him!”

فَحِينَئِذٍ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ وَ قَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَّبِعُ اللَّهُ مِمَّا كَانُوا يَكْفُرُونَ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ .

At that time, **those who were followed shall disavow from those who followed (them), and they see the Punishment, and the reasons are cut off with them [2:166] And those who followed shall say: ‘If only there was a return for us, we would disavow from them just as they are disavowing from us. Like that, Allah will Show their deeds to them as regrets upon them, and they will not be exiting from the Fire [2:167]’**.<sup>4</sup>

5- لي، الأماالي للصدوق ابن إدريس عن أبيه عن ابن هاشم عن محمد بن سينان عن أبي الجارود عن ابن جنيب عن ابن عباس قال قال رسول الله ص ولاية علي بن أبي طالب ولاية الله و حبه عبادة الله و اتباعه فريضة الله و أوليائه أولياء الله و أعداؤه أعداء الله و حربه حرب الله و سلمه سلم الله عز و جل.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Idrees, from his father, from Ibn Hashim, from Muhammad Bin Sinan, from Abu Al Jaroud, from Ibn Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah<sup>saww</sup> said: ‘The Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is Wilayah of Allah<sup>azwj</sup>, and loving him<sup>asws</sup> is worship of Allah<sup>azwj</sup>, and following him<sup>asws</sup> is an Obligation from Allah<sup>azwj</sup>, and his<sup>asws</sup> friends are friends of Allah<sup>azwj</sup>, and his<sup>asws</sup> enemies are enemies of Allah<sup>azwj</sup>, and his<sup>asws</sup> war is war of Allah<sup>azwj</sup>, and his<sup>asws</sup> peace is peace of Allah<sup>azwj</sup> Mighty and Majestic’.<sup>5</sup>

6- لي، الأماالي للصدوق ابن البرقي عن أبيه عن جدّه عن سليمان بن مفضل عن موسى بن جعفر عن آبائه عن أمير المؤمنين صلوات الله عليهم قال: دخلت على رسول الله ص و هو في مسجد فباء و عنده نفر من أصحابه فلما بصر بي هلل وجهه و تبسم حتى نظرت إلى بياض أسنانه تبرق

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Barqy, from his father, from his grandfather, from Suleyman Bin Muqbil,

‘From Musa<sup>asws</sup> Bin Ja’far<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Amir Al Momineen<sup>asws</sup> having said: ‘I<sup>asws</sup> entered to see Rasool-Allah<sup>saww</sup> and he<sup>saww</sup> was in Masjid Quba, and there were a number of his<sup>saww</sup> companions with him<sup>saww</sup>. When he<sup>saww</sup> sighted me<sup>asws</sup>, his<sup>saww</sup> face rejoiced and he<sup>saww</sup> smiled until I<sup>asws</sup> looked at the whiteness of his<sup>saww</sup> teeth flashing.

ثم قال إني يا علي إني يا علي فما زال يُدنيني حتى ألقى فخذي بفخذه ثم أقبل على أصحابه فقال: معاشر أصحابي أقبلت إليكم الرحمة بإقبال علي أخي إليكم

<sup>4</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 4

<sup>5</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 5

Then he<sup>saww</sup> said: ‘To me<sup>saww</sup>, O Aliasws! To me<sup>saww</sup>, O Aliasws!’ He<sup>saww</sup> did not ceased to draw me<sup>asws</sup> closer until my<sup>asws</sup> thigh stuck to his<sup>saww</sup> thigh, then he<sup>saww</sup> faced towards his<sup>saww</sup> companions and said: ‘Community of my<sup>saww</sup> companions! The mercy has come to you all by the coming of my<sup>saww</sup> brother<sup>asws</sup> Aliasws to you!

مَعَاشِرَ أَصْحَابِي إِنَّ عَلَيَّ مِثِّي وَأَنَا مِنْ عَلِيٍّ رُوحُهُ مِنْ رُوحِي وَطِينَتُهُ مِنْ طِينَتِي وَهُوَ أَخِي وَوَصِيِّي وَخَلِيفَتِي عَلَى أُمَّتِي فِي حَيَاتِي وَبَعْدَ مَوْتِي مَنْ أَطَاعَهُ أَطَاعَنِي وَمَنْ وَافَقَهُ وَافَقَنِي وَمَنْ خَالَفَهُ خَالَفَنِي.

Community of my<sup>saww</sup> companions! Aliasws is from me<sup>saww</sup> and I<sup>saww</sup> am from Aliasws. His<sup>asws</sup> soul is from my<sup>saww</sup> soul, and his<sup>saww</sup> clay is from my<sup>saww</sup> clay, and he<sup>asws</sup> is my<sup>saww</sup> brother<sup>asws</sup>, and my<sup>saww</sup> successor<sup>asws</sup>, and my<sup>saww</sup> caliph upon my<sup>saww</sup> community during my<sup>saww</sup> lifetime and after my<sup>saww</sup> death. One obeying him<sup>asws</sup> has obeyed me<sup>saww</sup>, and one loyal to him<sup>asws</sup> has been loyal to me<sup>saww</sup>, and one opposing him<sup>asws</sup> has opposed me<sup>asws</sup>’.<sup>6</sup>

7- لي، الأمايلي للصدوق حمزة العلوي عن علي عن أبيه عن ابن مَعْبُدٍ عَنِ ابْنِ خَالِدٍ عَنِ الرِّضَا عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَنْتَ أَخِي وَوَزِيرِي وَصَاحِبُ لَوَائِي فِي الدُّنْيَا وَالْآخِرَةِ وَأَنْتَ صَاحِبُ حَوْضِي مَنْ أَحَبَّكَ أَحَبَّنِي وَمَنْ أَبْغَضَكَ أَبْغَضَنِي.

(The book) ‘Al Amaali’ of Al Sadouq – Hamza Al Alawy, from Ali, from his father, from Ibn Ma’bad, from Ibn Khalid,

‘From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said; ‘O Aliasws! You<sup>asws</sup> are my<sup>saww</sup> brother<sup>asws</sup>, and my<sup>saww</sup> Vizier, and bearer of my<sup>saww</sup> flag in the world and the Hereafter, and you<sup>asws</sup> are in charge of my<sup>saww</sup> Fountain. One loving you<sup>asws</sup> loves me<sup>saww</sup>, and one hating you<sup>asws</sup> hates me<sup>saww</sup>’.<sup>7</sup>

8- لي، الأمايلي للصدوق أحمد بن محمد بن حمدان عن محمد بن عبد الرحمن الصفار عن محمد بن عيسى الدامغاني عن يحيى بن المغيرة عن جرير عن الأعمش عن عطية عن أبي سعيد الخدري قال قال رسول الله ص لَيْلَةَ أُسْرِي بِي إِلَى السَّمَاءِ أَخَذَ جَبْرَائِيلُ بِيَدِي فَأَدْخَلَنِي الْجَنَّةَ وَأَجْلَسَنِي عَلَى دُرُّوِكٍ مِنْ دَرَانِيكِ الْجَنَّةِ

(The book) ‘Al Amaali’ of Al Sadouq – Ahmad Bin Muhammad Bin Hamdan, from Muhammad Bin Abdul Rahman Al Saffar, from Muhammad Bin Isa Al Dam’any, from Yahya Bin Al Mugheira, from Jareer, from Al Amsh, from Atiyah, from Abu Saeed Al Khudri who said,

‘Rasool-Allah<sup>saww</sup> said: ‘The night there was an ascension with me<sup>saww</sup> to the sky, Jibraeel<sup>as</sup> held my<sup>saww</sup> hand and entered me<sup>saww</sup> into the Paradise and seated me<sup>saww</sup> upon a ride from the rides of Paradise.

فَتَأَوَّلَنِي سَفَرَجَلَةً فَأَنْفَلَمْتُ بِيضْفَيْنٍ فَخَرَجَتْ مِنْهَا حَوْرَاءُ كَأَنَّ أَشْفَارَ عَيْنَيْهَا مَقَادِيمَ النُّشُورِ فَقَالَتْ السَّلَامُ عَلَيْكَ يَا أَحْمَدُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ

He<sup>as</sup> gave me<sup>saww</sup> a quince, so I<sup>saww</sup> split it in two halves, and a Hourie came out from it. Her eyes in front were like an eagle. She said, ‘The greetings be unto you, O Ahmad<sup>saww</sup>! The greetings be unto you<sup>saww</sup>, O Rasool-Allah<sup>azwj</sup>! The greetings be unto you<sup>saww</sup>, O Muhammad<sup>saww</sup>!’

<sup>6</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 6

<sup>7</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 7



فَقُلْتُ مَنْ أَنْتِ يَرْحَمُكَ اللهُ قَالَتْ أَنَا الرَّاضِيَةُ الْمَرْضِيَّةُ خَلَقَنِي الْجَبَّارُ مِنْ ثَلَاثَةِ أَنْوَاعٍ أَسْفَلِي مِنَ الْمِسْكِ وَ أَعْلَى مِنَ الْكَافُورِ وَ وَسْطِي مِنَ الْعَنْبَرِ وَ عُجْنْتُ بِمَاءِ الْحَيَوَانَ قَالَ الْجَلِيلُ كُنِّي فَكُنْتُ خُلِفْتُ لِابْنِ عَمِّكَ وَ وَصِيَّتِكَ وَ وَزِيرِكَ عَلِيٍّ بْنِ أَبِي طَالِبٍ.

I<sup>saww</sup> said: 'Who are you? May Allah<sup>azwj</sup> have Mercy on you!' She said, 'I am the pleasing, the pleased. The Subduer has Created me from three types. My lower part is from Musk, and my top part is from camphor, and my middle is from Al-Anbar, and I was kneaded with water of (river) Al-Haywaan. The Majestic Said: "Be!" And I came into being. I have been Created for the son<sup>asws</sup> your<sup>saww</sup> uncle<sup>as</sup>, and your<sup>saww</sup> successor<sup>asws</sup>, and your<sup>saww</sup> Vizier Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'<sup>8</sup>.

9- لي، الأماالي للصدوق أبي عن سعدٍ عن عبادِ بنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ عُمَرَ بْنِ الْحَارِثِ عَنْ عِمْرَانَ بْنِ مَيْمَنٍ عَنْ أَبِي سُخَيْلَةَ قَالَ: أَتَيْتُ أَبَا ذَرٍّ رَحِمَهُ اللهُ عَلَيْهِ فَمُلْتُ يَا أَبَا ذَرٍّ إِنِّي قَدْ رَأَيْتُ اخْتِلَافاً فَمَاذَا تَأْمُرُنِي

(The book) 'Al Amaali' of Al Sadouq – 'My father, from Sa'ad Bin Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father Suleyman Al Daylami, from Umar Bin Al Haris, from Imran Bin Meesam, from Abu Sukheylan who said,

'I went to Abu Zarr<sup>ra</sup>, may Allah<sup>azwj</sup> have Mercy upon him<sup>ra</sup>, and I said, 'O Abu Zarr<sup>ra</sup>! I have seen differing, so what is that you<sup>ra</sup> would instruct me?'

قَالَ عَلَيْكَ بِمَاتَيْنِ الْمُصَلَّتَيْنِ كِتَابِ اللهِ وَ الشَّيْخِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ص يَقُولُ هَذَا أَوَّلُ مَنْ آمَنَ بِي وَ أَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ وَ هُوَ الصِّدِّيقُ الْأَكْبَرُ وَ هُوَ الْفَارُوقُ الَّذِي يُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ.

He<sup>ra</sup> said: 'Upon you is to be with these two things – the Book of Allah<sup>azwj</sup> and the Sheykh Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, for I<sup>ra</sup> have heard Rasool-Allah<sup>saww</sup> saying: 'This is the first one to believe in me<sup>saww</sup>, and the first one to shake my<sup>saww</sup> hand on the Day of Qiyamah, and he<sup>asws</sup> is the greatest truthful, and he<sup>asws</sup> is the distinguisher who distinguishes between the truth and the falsehood''<sup>9</sup>.

10- لي، الأماالي للصدوق ابنُ الوليدِ عن الصَّفَّارِ عَنِ ابْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَامِرِ بْنِ مَعْقِلٍ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ لِي يَا أَبَا حَمَزَةَ لَا تَضَعُوا عَلَيَّ دُونَ مَا وَضَعَهُ اللهُ وَ لَا تَرْفَعُوا عَلَيَّ فَوْقَ مَا رَفَعَهُ اللهُ كَفَى بَعَلِيَّ أَنْ يُقَاتِلَ أَهْلَ الْكُرَّةِ وَ أَنْ يُزَوِّجَ أَهْلَ الْجَنَّةِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ali Bin Al Hakam, from Aamir Bin Ma'qil, from Al Sumali,

'From Abu Ja'far<sup>asws</sup>, he (the narrator) said, 'He<sup>asws</sup> said to me: 'O Abu Hamza! Do not place Ali<sup>asws</sup> below what Allah<sup>azwj</sup> has Placed him<sup>asws</sup>, nor raise Ali<sup>asws</sup> above what Allah<sup>azwj</sup> has Raised him<sup>asws</sup>. It suffices with Ali<sup>asws</sup> that he<sup>asws</sup> fought the people of the time and he<sup>asws</sup> will get the people of the Paradise to be married''<sup>10</sup>.

<sup>8</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 8

<sup>9</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 9

<sup>10</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 10

11- لي، الأماالي للصدوق الطالقاني عن الحسن بن عليّ العبدي عن أحمد بن عبد الله الجارودي عن محمد بن عبد الله عن أبي الجارود عن أبي الهيثم عن أنس بن مالك قال قال رسول الله ص إن الله تبارك و تعالی يبعث أناساً وجوههم من نور على كراسي من نور عليهم ثياب من نور في ظل العرش بمنزلة الأنبياء و ليسوا بالأنبياء و بمنزلة الشهداء و ليسوا بالشهداء

(The book) 'Al Amaali' of Al Sadouq – Al Talaqany, from Al Hassan Bin Ali Al Abdy, from Ahmad Bin Abdullah Al Jaroudy, from Muhammad Bin Abdullah, from Abu Al Jaroud, from Abu Al Haysam, from Anas Bin Malik (well-known fabricator) who said,

'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Blessed and Exalted will Resurrect some people, their faces would be from light, being upon chairs of light, upon them would be clothes of light, being in the shade of the Throne at the status of the Prophets<sup>as</sup>, and they wouldn't be Prophets<sup>as</sup>, and at the status of martyrs, and they wouldn't be martyrs'.

فَقَالَ رَجُلٌ أَنَا مِنْهُمْ يَا رَسُولَ اللَّهِ قَالَ لَا قَالَ آخَرُ أَنَا مِنْهُمْ يَا رَسُولَ اللَّهِ قَالَ لَا قِيلَ مِنْ هُم يَا رَسُولَ اللَّهِ قَالَ فَوَضَعَ يَدَهُ عَلَى رَأْسِ عَلِيٍّ وَ قَالَ هَذَا وَ شِيعَتُهُ.

A man said, 'Will I be from them, O Rasool-Allah<sup>saww</sup>?' He<sup>saww</sup> said: 'No'. Another said, 'Will I be from them, O Rasool-Allah<sup>saww</sup>?' He<sup>saww</sup> said: 'No'. It was said, 'Who are they, O Rasool-Allah<sup>saww</sup>?' He<sup>saww</sup> placed his<sup>saww</sup> hand upon the head of Ali<sup>asws</sup> and said: 'This one and his<sup>asws</sup> Shias''<sup>11</sup>.

12- لي، الأماالي للصدوق عبد الله بن محمد الصائغ عن محمد بن عيسى الوسفندي عن أبيه عن إبراهيم بن ديزيل عن الحكم بن سليمان عن علي بن هاشم عن مطير بن ميمون عن أنس عن سلمان رضي الله عنه أنه سمع نبي الله ص يقول إن أخي و وزيري و خير من أخلفه بعدي علي بن أبي طالب.

(The book) 'Al Amaali' of Al Sadouq – 'Abdullah Bin Muhammad Al Sa'ig, from Muhammad Bin Isa Al Wasqandy, from his father, from Ibrahim Bin Dezeel, from Al Hakam Bin Suleyman, from Ali Bin Hashim, from Mutays Bin Maymoun, from Anas (well-known fabricator),

'Salman Al-Farsi<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, he<sup>ra</sup> heard the Prophet<sup>saww</sup> of Allah<sup>azwj</sup> Saying: 'My<sup>saww</sup> brother, and my<sup>saww</sup> Vizier, and best of the one I<sup>saww</sup> leave behind after me<sup>saww</sup>, is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'<sup>12</sup>.

13- لي، الأماالي للصدوق المكتتب عن الحسن بن عليّ العبدي عن الهيثم بن عبد الله عن المأمون عن الرشيد عن المهدي عن المنصور عن أبيه عن جدّه عن ابن عباس قال: قال رسول الله ص لعليّ ع أنت واري.

(The book) 'Al Amaali' of Al Sadouq – Al Mukattib, from Al Hassan Bin Ali Al Adawy, from Al Haysam Bin Abdullah, from Al Mamoun, from Al Rasheed, from Al Mahdy, from Al Mansour, from his father, from his grandfather, from Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'You<sup>asws</sup> are my<sup>saww</sup> inheritor''<sup>13</sup>.

<sup>11</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 11

<sup>12</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 12

<sup>13</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 13

14- لي، الأماالي للصدوق ابن إدريس عن أبيه عن الأشعري عن ابن هاشم عن عمرو بن عثمان عن محمد بن عذافر عن أبي حمزة عن علي بن الخور [الخزوري] عن القاسم بن أبي سعيد قال: أتت فاطمة ع النبي ص فدكرت عنده ضعف الحال

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Al Ash'ary, from Ibn Hashim, from Amro Bin Usman, from Muhammad Bin Uzafir, from Abu Hamza, from Ali Bin Al Kharour, from Al Qasim Bin Abu Saeed who said,

'(Syeda) Fatima<sup>asws</sup> came to the Prophet<sup>saww</sup> and mentioned the weak (financial) state in his<sup>saww</sup> presence.

فَقَالَ لَهَا مَا تَدْرِينَ مَا مَنَزِلَةُ عَلِيِّ عِنْدِي كَفَانِي أَمْرِي وَ هُوَ ابْنُ اثْنَيْ عَشْرَةَ سَنَةً وَ صَرَبَ بَيْنَ يَدَيَّ بِالسَّيْفِ وَ هُوَ ابْنُ سِتِّ عَشْرَةَ سَنَةً وَ قَتَلَ الْأَبْطَالَ وَ هُوَ ابْنُ تِسْعِ عَشْرَةَ سَنَةً وَ فَزَحَّ هُمُومِي وَ هُوَ ابْنُ عَشْرِينَ سَنَةً وَ رَفَعَ بَابَ حَيْبَرَ وَ هُوَ ابْنُ اثْنَتَيْنِ وَ عَشْرِينَ سَنَةً وَ كَانَ لَا يُرْفَعُهُ خَمْسُونَ رَجُلًا قَالَ

He<sup>saww</sup> said to her<sup>asws</sup>: 'Do you<sup>asws</sup> not know what is the status of Ali<sup>asws</sup> with me<sup>saww</sup>? He<sup>asws</sup> sufficed me<sup>saww</sup> of my<sup>saww</sup> affairs when he<sup>asws</sup> was twelve years old, and he<sup>asws</sup> struck with the sword in front of me<sup>saww</sup> and he was sixteen years old, and he<sup>asws</sup> killed the heroes and he<sup>asws</sup> was nineteen years old, and he<sup>asws</sup> relieved my<sup>saww</sup> worries and he<sup>asws</sup> was twenty years old, and he<sup>asws</sup> raised the door of Khyber and he<sup>asws</sup> was twenty-two years old, and even fifty men would not lift it'.

فَأَشْرَقَ لَوْنُ فَاطِمَةَ ع وَ لَمْ تَقِرَّ قَدَمَاهُ حَتَّى أَتَتْ عَلِيًّا ع فَأَخْبَرَتْهُ فَقَالَ كَيْفَ لَوْ حَدَّثْتُكَ بِفَضْلِ اللَّهِ عَلَيَّ كُلِّهِ.

The colour of (Syeda) Fatima<sup>asws</sup> shone, and her<sup>asws</sup> feet could not settle until she<sup>asws</sup> informed Ali<sup>asws</sup>. He<sup>asws</sup> said: 'How would it be if he<sup>saww</sup> had narrated to you<sup>asws</sup> with the Grace of Allah<sup>azwj</sup> upon me<sup>asws</sup>, all of it!'14

15- لي، الأماالي للصدوق أبي عن الحميري عن ابن عيسى عن أبيه عن يونس عن منصور الصيقل عن الصادق عن آباءه ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ عَهَدَ إِلَيَّ رَبِّي فِي عَلِيٍّ ثَلَاثَ كَلِمَاتٍ فَقَالَ يَا مُحَمَّدُ فُلْتُ لَبَيْكَ رَبِّي فَقَالَ إِنَّ عَلِيًّا إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ يَغْسُوبُ الْمُؤْمِنِينَ.

(The book) 'Al Amaali' of Al Sadouq – My father, from Al Himeyri, from Ibn Isa, from his father, from Yunus, from Mansour Al Sayqal,

'From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'When there was an ascension with me<sup>saww</sup> to the sky, my<sup>saww</sup> Lord<sup>azwj</sup> Covenanted to me<sup>saww</sup> three phrases regarding Ali<sup>asws</sup>. He<sup>azwj</sup> Said: "O Muhammad<sup>saww</sup>!" I<sup>saww</sup> said: 'At Your<sup>azwj</sup> service my<sup>saww</sup> Lord<sup>azwj</sup>!' He<sup>azwj</sup> Said: 'Ali<sup>asws</sup> is Imam<sup>asws</sup> of the pious, and guide of the resplendent, and leader of the Momineen!'15

16- لي، الأماالي للصدوق ابن موسى عن ابن زكريا القطان عن ابن حبيب عن عمر بن عبد الله عن الحسن بن الحسين بن عاصم عن عيسى بن عبد الله العلوي عن أبيه عن جدّه عن علي ع قَالَ حَدَّثَنِي سَلْمَانُ الْمُخَبَّرُ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَا أَبَا الْحَسَنِ فَلَمَّا أَقْبَلْتُ أَنْتَ وَ أَنَا عِنْدَ رَسُولِ اللَّهِ ص إِلَّا قَالَ يَا سَلْمَانُ هَذَا وَ حِزْبُهُ هُمُ الْمُفْلِحُونَ يَوْمَ الْقِيَامَةِ.

14 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 14

15 Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 15

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Umar Bin Abdullah, from Al Hassan Bin Al Husayn Bin Aasim, from Isa Bin Abdullah Al Alawy, from his father, from his grandfather,

'From Ali<sup>asws</sup> having said: 'Salman<sup>ra</sup> the good, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup> said, 'O Abu Al Hassan<sup>asws</sup>! When you<sup>asws</sup> came and I<sup>ra</sup> was in the presence of Rasool-Allah<sup>saww</sup>, he<sup>saww</sup> only said: 'O Salman<sup>ra</sup>! This one and his<sup>asws</sup> party, they will be the successful ones on the Day of Qiyamah''.<sup>16</sup>

17- لي، الأماالي للصدوق ابن موسى عن ابن زكريا عن ابن حبيب عن عبد الرحيم بن علي الجبلي عن الحسن بن نصر عن عمر بن طلحة عن أسباط بن نصر عن سماط [سماك] بن حرب عن سعيد بن جبير قال: أتيت عبد الله بن عباس فقلت له يا ابن عم رسول الله إني جئتك أسألك عن علي بن أبي طالب و اختلاف الناس فيه

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Ibn Zakariya, from Ibn Habeeb, from Abdul Raheem Bin Ali Al Jabali, from Al Hassan Bin Nazar, from Umar Bin Talha, from Asbat Bin Nazar, from Samat Bin Harb, from Saeed Bin Jubeyr who said,

'I came to Abdullah Bin Abbas and said to him, 'O son of an uncle of Rasool-Allah<sup>saww</sup>! I have come to you to ask you about Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and the differing of the people regarding him<sup>asws</sup>'.

فقال ابن عباس يا ابن جبير جئتني تسألني عن خير خلق الله من الأمة بعد محمد نبي الله جئتني تسألني عن رجل كانت له ثلاثة آلاف منقبة في ليلة واحدة و هي ليلة القربة يا ابن جبير جئتني تسألني عن وصي رسول الله و وزيره و خليفته و صاحب خوضه و لوائه و شفاعته

Ibn Abbas said, 'O son of Jubeyr! You have come to me to ask me about best of the creation of Allah<sup>azwj</sup> after Muhammad<sup>saww</sup>, Prophet<sup>saww</sup> of Allah<sup>azwj</sup>. You have come to me to ask me about a man<sup>asws</sup> who had three thousand virtues for him<sup>saww</sup> in one night, and it is the night of the kindred. O son of Jubeyr! You have come to me to ask me about the successor<sup>asws</sup> of Rasool-Allah<sup>saww</sup> and his<sup>saww</sup> Vizier, and his<sup>saww</sup> caliph, and one in charge of his<sup>saww</sup> Fountain, and his<sup>saww</sup> flag, and his<sup>saww</sup> intercession.

و الذي نفس ابن عباس بيده لو كانت بحر الدنيا مداداً و الأشجار أقلاماً و أهلها كتّاباً فكتبوا مناقب علي بن أبي طالب و فضائله من يوم خلق الله عز و جل الدنيا إلى أن يفنيها ما بلغوا معشار ما آتاه الله تبارك و تعال.

By the One<sup>azwj</sup> in Whose Hand is the soul of Ibn Abbas! Even if the oceans of the world were ink, and the trees as pens, and its inhabitants as scribes, and they were to write the virtues of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and his<sup>asws</sup> merits, from the day Allah<sup>azwj</sup> Mighty and Majestic Created the world up to its annihilation, they would not ever reach a tenth of what Allah<sup>azwj</sup> Blessed and Exalted has Given him<sup>asws</sup>'.<sup>17</sup>

18- ما، الأماالي للشيخ الطوسي ابن الصلت عن ابن عفة عن أحمد بن يحيى عن عبيد الله بن موسى عن فطر عن أنس قال قال رسول الله ص إن أخي و وزيره و وصيي في أهلي علي بن أبي طالب.

<sup>16</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 16

<sup>17</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 17

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Ahmad Bin Yahya, from Ubeydullah Bin Musa, from Fitr, from Anas (well-known fabricator) who said,

'Rasool-Allah<sup>saww</sup> said: 'My<sup>saww</sup> brother, and my<sup>saww</sup> Vizier, and my<sup>saww</sup> successor<sup>asws</sup> regarding my<sup>saww</sup> family, is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>18</sup>

19- ل، الخصال أحمد بن محمد بن إسحاق الدينوري عن محمد بن عبد الحميد الفرقاتي عن أحمد بن بدليل عن مفضل بن صالح عن سماك بن حرب عن عكرمة عن ابن عباس قال: كان لعلي ع أربع مناقب لم يسبقه إليها عربي كان أول من صلى مع رسول الله ص وكان صاحب رأيته في كل زحف وأهزم الناس يوم المهراس وثبت هو وعسله وأدخله قبره.

(The book) 'Al Khisaal' – Ahmad Bin Muhammad Bin Is'haq Al Deynawari, from Muhammad Bin Abdul Hameed Al Furqany, from Ahmad Bin Budeyl, from Mufazzal Bin Salih, from Budeyl, from Mufazzal Bin Salih, from Simak Bin Harab, from Ikrimah (Bin Abu Jahl<sup>a</sup>), from Ibn Abbas who said,

'There were four virtues for Ali<sup>asws</sup>, no Arab preceded him<sup>asws</sup> to it. He was the first one to pray Salat with Rasool-Allah<sup>saww</sup>, and he<sup>asws</sup> was bearer of his<sup>saww</sup> flag during every march, and the people were defeated during the day of 'Al-Mihras' (Ohad), while he<sup>asws</sup> was steadfast, and he<sup>asws</sup> washed him<sup>saww</sup> and placed him<sup>saww</sup> into his<sup>saww</sup> grave'.<sup>19</sup>

20- ل، الخصال أحمد بن محمد بن إسحاق عن عبد الله بن صالح البخاري عن يعقوب بن حميد عن سفيان بن عيينة عن أبي نجيح عن أبيه عن زبيدة الحرسي أنه ذكر علياً عند معاوية وعنده سعد بن أبي وقاص فقال له سعد تذكر علياً أما إن له مناقب أربع لأن تكون لي واحدة منها أحب إلي من كذا وكذا وذكر حمير التميمي

(The book) 'Al Khisaal' – Ahmad Bin Muhammad Bin Is'haq, from Abdullah Bin Salih Al Bukhari, from Yaqoub Bin Humeid, from Sufyan Bin Uyayna, from Abu Najeeh, from his father, from Rabie Al Harsy,

'Ali<sup>asws</sup> was mentioned in the presence of Muawiya, and with him was Sa'ad Bin Abu Waqas. Sa'ad said to him, 'You are mentioning Ali<sup>asws</sup>. There are four virtues for him<sup>asws</sup>, even if one of these were to be for me, it would have been more beloved to me than such and such', and he mentioned a red camel.

قوله لأعطين الراية غداً وقوله أنت مبي بمنزلة هارون من موسى وقوله من كنت مولاه فعلي مولاه ونسي سعد الرابعة.

'His<sup>saww</sup> words: 'I<sup>saww</sup> shall give the flag tomorrow' (at Khyber), and his<sup>saww</sup> words: 'You<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>' (after Tabuk), and his<sup>saww</sup> words: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master<sup>asws</sup>' – and Sa'ad forgot the fourth'.<sup>20</sup>

21- ل، الخصال أبو العباس الفضل بن الفضل الكندي عن محمد بن الضحاک عن مجاهد النبال عن سليمان بن فرحان عن عبد الله بن أبي سليمان عن محمد بن عبد الرحمن عن ابن أبي سليمان عن عطيبة عن أبي سعيد الخدري عن النبي ص قال: أعطيت في علي خمساً أما واحدة فيؤاري عورتي وأما الثانية فيقضي ديني وأما الثالثة فهو متكاً لي يوم القيامة في طول الموقف وأما الرابعة فهو عذبي على عقر حوضي وأما الخامسة فإني لا أخاف عليه أن يرجع كافراً بعد إيمان ولا زانياً بعد إحصان.

<sup>18</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 18

<sup>19</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 19

<sup>20</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 20

(The book) 'Al Khisaal' – Abu Al Abbas Al Fazl Bin Al Fazl Al Kindy, from Muhammad Bin Al Zahhak, from Mujahid Al Nabal, from Suleyman Bin Farhan, from Abdullah Bin Abu Suleyman, from Muhammad Bin Abdul Rahman, from Ibn Abu Suleyman, from Atiyya, from Abu Saeed Al Khudri,

'From the Prophet<sup>saww</sup> having said: 'I<sup>saww</sup> have been given five regarding Ali<sup>asws</sup>. As for the first, he<sup>asws</sup> will cover my<sup>saww</sup> bareness, and as for the second he<sup>asws</sup> will pay off my<sup>saww</sup> debts, and as for the third he<sup>asws</sup> will be a reliance for me<sup>saww</sup> on the Day of Qiyamah during the long pausing, and as for the fourth he<sup>asws</sup> will assist me<sup>saww</sup> upon the administration of my<sup>saww</sup> Fountain, and as for the fifth, I<sup>saww</sup> do not fear upon him<sup>asws</sup> that he<sup>asws</sup> would return to be a Kafir after Eman, nor as an adulterer after chastity".<sup>21</sup>

22- ل، الخصال الحسين بن أحمد الأستربادي العدل عن جدّه عن محمد بن أحمد الجرجاني عن إسماعيل بن أبان عن زافر بن سليمان عن إسرائيل عن عبد الله بن شريك العامري عن الحارث بن ثعلبة قال: قلت لسعد أ شهدت شيئاً من مناقب عليّ ع قال نعم شهدت له أربع مناقب و الخامسة قد شهدتها لأن يكون لي واحدة منهن أحب إليّ من حمر النعم

(The book) 'Al-Khisaal' – Al Husayn Bin Ahmad Al Astartabady Al Adl, from his grandfather, from Muhammad Bin Ahmad Al Jurhany, from Ismail Bin Aban, from Zafir Bin Suleyman, from Israil, from Abdullah Bin Shareek Al Aamiry, from Al Haris Bin Sa'alba who said,

'I said to Sa'ad, 'Have you witnessed anything from the virtues of Ali<sup>asws</sup>?' He said, 'Yes, I have witnessed four virtues being for him, and the fifth I have witnessed it, even if one of these were to be for me, it would have been more beloved to me than the red camel.

بَعَثَ رَسُولُ اللَّهِ ص أَبَا بَكْرٍ بِبِرَاءَةٍ ثُمَّ أُرْسِلَ عَلِيًّا فَأَخَذَهَا مِنْهُ فَرَجَعَ أَبُو بَكْرٍ فَقَالَ يَا رَسُولَ اللَّهِ أ نَزَلَ فِيَّ شَيْءٌ قَالَ لَا إِنَّهُ لَا يَبْلُغُ عَنِّي إِلَّا رَجُلًا مِنِّي

Rasool-Allah<sup>saww</sup> send Abu Bakr with (Surah) Bara'a, then sent Ali<sup>asws</sup> and took it back from him. Abu Bakr returned and said, 'O Rasool-Allah<sup>saww</sup>! Has anything been Revealed regarding me?' He<sup>saww</sup> said: 'No. No one should deliver it on my<sup>saww</sup> behalf except a man from me<sup>saww</sup>'.

وَ سَدَّ رَسُولُ اللَّهِ ص أَبْوَابَ كَانَتْ فِي الْمَسْجِدِ وَ تَرَكَ بَابَ عَلِيٍّ فَقَالُوا سَدَدْتَ الْأَبْوَابَ وَ تَرَكَتَ بَابَهُ فَقَالَ مَا أَنَا سَدَدْتُهُ وَ لَا أَنَا تَرَكَتُهُ

And Rasool-Allah<sup>saww</sup> closed down the doors which were in the Masjid and left the door of Ali<sup>asws</sup> (open). They said, 'You<sup>saww</sup> have closed the doors and left his<sup>asws</sup> door!' He<sup>saww</sup> said: 'It was not I<sup>saww</sup> who closed them nor did I<sup>saww</sup> leave it'.

قَالَ وَ بَعَثَ رَسُولُ اللَّهِ ص عُمَرَ بْنَ الْخَطَّابِ وَ رَجُلًا آخَرَ إِلَى خَيْبَرَ فَرَجَعَا مُنْهَرَمَيْنِ فَقَالَ النَّبِيُّ ص لِأَعْطَيْتِ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ فِي ثَنَاءٍ كَثِيرٍ قَالَ فَتَعَرَّضَ لَهَا عُبَيْرٌ وَاحِدٌ فَدَعَا عَلِيًّا ع فَأَعْطَاهُ الرَّايَةَ فَلَمْ يَرْجِعْ حَتَّى فَتَحَ اللَّهُ لَهُ

He said, 'And Rasool-Allah<sup>saww</sup> sent Umar Bin Al-Khattab and another man to Khyber. They both returned defeated. The Prophet<sup>saww</sup> said: 'I<sup>saww</sup> shall give the flag to a man who loves Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> love him<sup>asws</sup>', among a lot of praise. More than one (person) presented for it, but he<sup>asws</sup> called Ali<sup>asws</sup> and gave him<sup>asws</sup> the flag. He<sup>asws</sup> did not return until Granted victory to him<sup>asws</sup>.

<sup>21</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 21

وَالرَّابِعَةُ يَوْمَ غَدِيرِ خُمٍّ أَخَذَ رَسُولُ اللَّهِ ص يَدَ عَلِيٍّ ع فَرَفَعَهَا حَتَّى رُئِيَ بَيَاضُ آبَاطِهِمَا فَقَالَ النَّبِيُّ ص أَلَسْتُ أَوْلَى بِكُمْ مِنْ أَنْفُسِكُمْ قَالُوا بَلَى قَالَ فَمَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

And the fourth was on the day of Ghadeer Khumm. Rasool-Allah<sup>sawww</sup> held a hand of Ali<sup>asws</sup> and raised it until the whiteness of his<sup>sawww</sup> armpits were seen. The Prophet<sup>sawww</sup> said: 'Am I<sup>sawww</sup> not foremost with you all than your own selves?' They said, 'Yes'. He<sup>sawww</sup> said: 'So, the one whose Master I<sup>sawww</sup> was, so Ali<sup>asws</sup> is his Master.

وَالْخَامِسَةُ خَلَفَهُ رَسُولُ اللَّهِ ص فِي أَهْلِهِ ثُمَّ لَحِقَ بِهِ فَقَالَ لَهُ أَنْتَ لَهْ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

And the fifth, Rasool-Allah<sup>sawww</sup> had left him<sup>asws</sup> behind among his<sup>sawww</sup> family, then he<sup>asws</sup> joined with him<sup>sawww</sup>. He<sup>sawww</sup> said to him<sup>asws</sup>: 'You<sup>asws</sup> are from me<sup>sawww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>, except surely there is no Prophet<sup>sawww</sup> after me<sup>sawww</sup>'.<sup>22</sup>

23- ل، الخصال الأشناني عن جده عن محمد بن العفّار عن عبد الله بن صالح عن إسرائيل عن حكيم بن جبيرة عن مجاهد عن عبد الله بن شداد عن ابن عباس قال: كانت لعليّ ع ثمانين عشرة منقبة لو لم يكن له إلا واحدة لتجأ ولقد كانت له ثلاث عشرة منقبة لم تكن لأحد في هذه الأمة.

(The book) 'Al Khisaal' – Al Ashnany, from his grandfather, from Muhammad Bin Al Gaffar, from Abdullah Bin Salih, from Israil, from Hakeem Bin Jubeyr, from Mujahid, from Abdullah Bin Shaddad, from Ibn Abbas who said,

'There were eighteen virtues for Ali<sup>asws</sup>, even if there did not happen to be for him<sup>asws</sup> except one, he<sup>asws</sup> would have attained salvation. And there were thirteen virtues for him<sup>asws</sup> which did not happen to be for anyone in this community'.<sup>23</sup>

24- سن، المحاسن أبي عن ابن أبي عمير عن بعض رجاله قال قال أبو سعيد الخدري كنت مع النبي ص بمكة إذ ورد عليه أعزبي طویل القامة عظيم الهامة مختزمت بكساء وملتحف بعباء فطوائف قد تنكب قوساً له وكنانة فقال للنبي ص يا محمد أين علي بن أبي طالب من قلبك

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, from one of his men who said, 'Abu Saeed Al Khudri said,

'I was with the Prophet<sup>sawww</sup> at Makkah when a Bedouin arrived to him, being of tall standing and large stature, covered by a cloak and wrapped in a shawl. He said to the Prophet<sup>sawww</sup>, 'O Muhammad<sup>sawww</sup>! Where is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> from your<sup>sawww</sup> heart?'

فبكى رسول الله ص بكاءً شديداً حتى ابتلت وختناه من دموعه وألصق خده بالأرض ثم وثب كالمفعلت من عقابه وأخذ بقائمة المنبر ثم قال يا أعزبي والدي فلق الحبة وبرأ النسمة وسطح الأرض على وجه الماء لقد سألتني عن سيد كل أبيض وأسود وأول من صام وزكى وتصدق وصلى القبلتين وبايع البيعتين وهاجر الهجرتين وحمل الرابتين وفتح بدرأ وحنين [حنيناً] ثم لم يعص الله طرفة عين

Rasool-Allah<sup>sawww</sup> cried with intense crying to the extent that his<sup>sawww</sup> two cheeks were dampened from his<sup>sawww</sup> tears, and he<sup>sawww</sup> adhered his<sup>sawww</sup> cheeks with the ground, then leapt up like someone out of his mind, and grabbed a pillar of the pulpit, then said: 'O Bedouin! By the One<sup>azwj</sup> Who Split the Seed and Formed the person and flattened the earth upon the surface of the water! You have asked me<sup>sawww</sup> about a chief of every white and black, and the

<sup>22</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 22

<sup>23</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 23

first one to Fast, and give Zakat, and charity, and he<sup>asws</sup> prayed to two Qiblahs, and pledged two allegiances, and emigrated the two emigrations, and carrier of the two flags, and was victorious at Badr and Hunayn, then did not disobey Allah<sup>azwj</sup> for the blink of an eye.

قَالَ فَغَابَ الْأَعْرَابِيُّ مِنْ بَيْنِ يَدَيْ رَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ ص لِأَبِي سَعِيدٍ يَا أَخَا جُهَيْنَةَ هَلْ عَرَفْتَ مَنْ كَانَ يُخَاطِبُنِي فِي ابْنِ عَتَبَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

He (the narrator) said, 'The Bedouin disappeared from in front of Rasool-Allah<sup>saww</sup>. Rasool-Allah<sup>saww</sup> said to Abu Saeed: 'O brother of Juheyne! Did you recognise the one who had addressed me<sup>asws</sup> regarding the son<sup>asws</sup> of my<sup>saww</sup> uncle<sup>as</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He said, 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> are more knowing'.

قَالَ كَانَ وَاللَّهِ جَبْرِيْلُ هَبَطَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ لِيَأْخُذَ عَهْدَكُمْ وَ مَوَائِمَكُمْ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع.

He<sup>saww</sup> said: 'By Allah<sup>azwj</sup>! Jibraeel<sup>as</sup> had come down from the sky to the earth to take their pacts and their covenants for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>24</sup>

25- صح، صحيفة الرضا عليه السلام عن الرضا عن أبيه ع قال: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع يَا عَلِيُّ إِنَّكَ سَيِّدُ الْمُسْلِمِينَ وَ يُعْسُوبُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ.

(The book) 'Saheefa Al-Reza<sup>asws</sup>', from Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! You<sup>asws</sup> are chief of the Muslims, and leader of the Momineen, and Imam<sup>asws</sup> of the pious, and guide of the resplendent''.<sup>25</sup>

26- شف، كشف اليقين أحمد بن مرزويه عن أحمد بن محمد الحياطي عن الحضير بن أبان عن أبي هديئة إبراهيم عن أنس بن مالك قال قال رسول الله ص الجنة مشتاقه إلى أربعة من أمتي فهبت أن أسأله من هم فأنتيت أبا بكر فقلت له إن النبي ص قال إن الجنة تشتاق إلى أربعة من أمتي فأسأله من هم فقال أخاف أن لا أكون منهم فيعيرني به بنو تميم

(The book) 'Kashf Al Yaqeen' – Ahmad Bin Mardawayh, from Ahmad Bin Muhammad Al Khayyat, from Al Khazir Bin Aban, from Abu Hadiya Ibrahim, from Anas Bin Malik (well-known fabricator) who said,

'Rasool-Allah<sup>saww</sup> said: 'The Paradise is yearning for four of my<sup>saww</sup> community. I was scared of asking him<sup>saww</sup> who they were, so I went to Abu Bakr and said to him, 'The Prophet<sup>saww</sup> said that the Paradise is yearning for four of my<sup>saww</sup> community, so ask him<sup>saww</sup> who they are'. He said, 'I fear that I may not be from them, so the clan of Taym will fault me with it'.

فَأْتَيْتُ عُمَرَ فقلت له مثل ذلك فقال أخاف أن لا أكون منهم فإعيرني به بنو أمية

I went to Umar and said to him similar to that. He said, 'I fear that I may not happen to be from them, so the clan of Aday would fault me with it'. I went to Usman and said to him similar to that. He said, 'I fear I may not happen to be from them, so the clan of Umayya would fault me with it'.

<sup>24</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 24

<sup>25</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 25



فَأْتَيْتُ عَلِيًّا عَ وَهُوَ فِي نَاضِحٍ لَهُ فَقُلْتُ لَهُ إِنَّ النَّبِيَّ ص قَالَ إِنَّ الْجَنَّةَ مُشْتَاةٌ إِلَى أَرْبَعَةٍ مِنْ أُمَّتِي فَاسْأَلْهُ مَنْ هُمْ

I went to Ali<sup>asws</sup> and he<sup>asws</sup> was in a watering trough of his<sup>asws</sup>. I said to him<sup>asws</sup>, 'The Prophet<sup>saww</sup> said: 'The Paradise is yearning to four of my<sup>saww</sup> community, so ask him<sup>asws</sup> who they are'.

فَقَالَ وَ اللَّهِ لَأَسْأَلَنَّهُ فَإِنْ كُنْتُ مِنْهُمْ لَأُحَدِّثَنَّ اللَّهُ عَزَّ وَجَلَّ وَ إِنْ لَمْ أَكُنْ مِنْهُمْ لَأَسْأَلَنَّ اللَّهَ أَنْ يُجْعَلَنِي مِنْهُمْ وَ أَوْدَهُمْ

He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! I<sup>asws</sup> will ask him<sup>saww</sup>. If I<sup>asws</sup> was from them, then I<sup>asws</sup> praise Allah<sup>azwj</sup> Mighty and Majestic, and if I<sup>asws</sup> do not happen to be from them, I<sup>asws</sup> shall ask Allah<sup>azwj</sup> to Make me<sup>asws</sup> to be from them, and I<sup>asws</sup> would love them'.

فَجَاءَ وَ جِئْتُ مَعَهُ إِلَى النَّبِيِّ ص فَدَخَلْنَا عَلَى النَّبِيِّ ص وَ رَأْسُهُ فِي حَجْرِ دَحِيَّةِ الْكَلْبِيِّ فَلَمَّا رَأَاهُ دَحِيَّةُ قَامَ إِلَيْهِ وَ سَلَّمَ عَلَيْهِ وَ قَالَ لِحُدِّ بِرَأْسِ ابْنِ عَمِّكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَأَنْتَ أَحَقُّ بِهِ مِنِّي

He<sup>asws</sup> went and I went with him<sup>asws</sup> to the Prophet<sup>saww</sup>. We entered to see the Prophet<sup>saww</sup> and his<sup>saww</sup> head was in a lap of Dahiya Al-Kalby. When Dahiya saw him<sup>asws</sup>, he stood to him<sup>asws</sup> and greeted unto him<sup>asws</sup>, and said, 'Take the head of the son<sup>saww</sup> of your<sup>asws</sup> uncle<sup>as</sup>, O Amir Al Momineen<sup>asws</sup>, for you<sup>asws</sup> are more rightful with it than I<sup>asws</sup> am'.

فَأَسْتَيْقِظُ النَّبِيُّ ص وَ رَأْسُهُ فِي حَجْرِ عَلِيِّ ع فَقَالَ لَهُ يَا أَبَا الْحَسَنِ مَا جِئْتُنَا إِلَّا فِي حَاجَةٍ قَالَ بَأبِي وَ أُمِّي يَا رَسُولَ اللَّهِ دَخَلْتُ وَ رَأْسُكَ فِي حَجْرِ دَحِيَّةِ الْكَلْبِيِّ فَقَامَ إِلَيَّ وَ سَلَّمَ عَلَيَّ وَ قَالَ لِحُدِّ بِرَأْسِ ابْنِ عَمِّكَ إِلَيْكَ فَأَنْتَ أَحَقُّ بِهِ مِنِّي يَا أَمِيرَ الْمُؤْمِنِينَ

The Prophet<sup>saww</sup> woke up and his<sup>saww</sup> head was in a lap of Ali<sup>asws</sup>. He<sup>saww</sup> said to him<sup>asws</sup>: 'O Abu Al-Hassan<sup>asws</sup>! You two have not come except for a need?' He<sup>asws</sup> said: 'By my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup>, O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> entered and your<sup>saww</sup> head was in a lap of Dahiya Al-Kalby. He<sup>asws</sup> stood to me<sup>asws</sup> and greeted unto me<sup>asws</sup> and said: 'Take the head of the son<sup>saww</sup> of your<sup>asws</sup> uncle<sup>as</sup> to you<sup>asws</sup>, for you<sup>asws</sup> are more rightful with it than me, O Amir Al-Momineen<sup>asws</sup>!'

فَقَالَ لَهُ النَّبِيُّ ص فَهَلْ عَرَفْتَهُ فَقَالَ هُوَ دَحِيَّةُ الْكَلْبِيِّ فَقَالَ لَهُ ذَلِكَ جِبْرَائِيلُ فَقَالَ لَهُ بَأبِي وَ أُمِّي يَا رَسُولَ اللَّهِ أَعْلَمَنِي أَنْسَ أَنَّكَ قُلْتَ إِنَّ الْجَنَّةَ مُشْتَاةٌ إِلَى أَرْبَعَةٍ مِنْ أُمَّتِي فَمَنْ هُمْ

The Prophet<sup>saww</sup> said to him<sup>asws</sup>: 'Did you<sup>asws</sup> recognise him?' He<sup>asws</sup> said: 'He is Dahiya Al-Kalby'. He<sup>saww</sup> said: 'That is Jibraeel<sup>as</sup>'. He<sup>asws</sup> said to him<sup>saww</sup>: 'By my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup>, O Rasool-Allah<sup>saww</sup>! Anas let me<sup>asws</sup> know that you<sup>saww</sup> said: The Paradise is yearning to four from my<sup>saww</sup> community', so who are they?'

فَأَوْمَأَ إِلَيْهِ بِيَدِهِ فَقَالَ أَنْتَ وَ اللَّهُ أَوْلَهُمْ أَنْتَ وَ اللَّهُ أَوْلَهُمْ أَنْتَ وَ اللَّهُ أَوْلَهُمْ ثَلَاثًا فَقَالَ لَهُ بَأبِي وَ أُمِّي فَمَنْ الثَّلَاثَةُ فَقَالَ لَهُ الْمِثْدَادُ وَ سَلْمَانُ وَ أَبُو دَرٍّ.

He<sup>saww</sup> indicted by his<sup>saww</sup> hand towards him<sup>asws</sup> and said: 'You<sup>asws</sup>, by Allah<sup>azwj</sup> are first of them! You<sup>asws</sup>, by Allah<sup>azwj</sup> are first of them! You<sup>asws</sup>, by Allah<sup>azwj</sup> are first of them!' – thrice.

He<sup>asws</sup> said to him<sup>saww</sup>: ‘By my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup>! Who are the (other) three?’  
He<sup>saww</sup> said to him<sup>asws</sup>: ‘Al-Miqdad<sup>ra</sup>, and Salman<sup>ra</sup>, and Abu Zarr<sup>ra</sup>’.<sup>26</sup>

27- شف، كشف اليقين أبو بكر الخوارزمي عن أبي المظفر عبد الملِك بن علي عن أحمد بن عمر المقرئ عن عاصم بن حسين بن محمد بن عبد الواحد بن محمد بن عبد الله عن أحمد بن سعيد عن محمد بن أحمد بن الحسين عن حزيمة بن ماهان عن عيسى بن يونس عن الأعمش عن ابن جبير عن ابن عباس قال قال رسول الله ص يأتي الناس يوم القيامة وقتاً ما فيه ركبت إلا نحن أربعة فقال العباس بن عبد المطلب عمه فذاك أبي و أمي و من هؤلاء الأربعة

(The book) ‘Kashf Al-Yaqeen’ – Abu Bakr Al Khawarizmi, from Abu Al Muzaffar Abdul Malik Bin Ali, from Ahmad Bin Umar Al Muqry, from Aasim Bin Husayn Bin Muhammad, from Al Wahid Bin Muhammad Bin Abdullah, from Ahmad Bin Saeed, from Muhammad Bin Ahmad Bin Al Husayn, from Khuzeyma Bin Mahan, from Isa Bin Yunus, from Al Amsh, from Ibn Jubeyr, from Ibn Abbas who said,

‘There will come a time upon the people on the Day of Qiyamah there will not be any rider in it except four’. Al-Abbas son of Abdul Muttalib<sup>asws</sup>, his<sup>saww</sup> uncle said, ‘May my father and my mother be sacrificed for you<sup>saww</sup>! Who are these four?’

قال أنا على البراق و أخي صالح على ناقه الله التي عمرها قومه و عمي حمزة أسد الله على ناقتي العضاء و أخي علي بن أبي طالب على ناقه من نوق الجنة

He<sup>saww</sup> said: ‘I<sup>saww</sup> would be upon Al-Buraq, and my<sup>saww</sup> brother<sup>as</sup> Salih would be upon a she-camel of Allah<sup>azwj</sup> which his<sup>as</sup> people had slayed, and my<sup>saww</sup> uncle<sup>as</sup> Hamza<sup>asws</sup>, lion of Allah<sup>azwj</sup> would be upon my<sup>saww</sup> she-camel Al-Azba’a, and my<sup>saww</sup> brother Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> would be upon a she-camel from the she-camels of Paradise.

مدبجة الجنين عليه خلتان خضراوان من كسوة الرحمن على رأسه تاج من نور لذلك التاج سبعون ألف ركن على كل ركن ياقوتة حمراء نضيء للركب مسيرة ثلاثة أيام و بيده لواء الحمد

There will be brocade on the two sides (of the camel), upon him<sup>asws</sup> would be two garments from the clothing of the Beneficent, upon his<sup>asws</sup> head would be a crown of light. For that crown are seventy thousand corners, upon each corner being red rubies illuminating for the rider to a travel distance of three days, and in his<sup>asws</sup> hand would be the flag of praise.

ينادي لا إله إلا الله محمد رسول الله فتقول الخلائق من هذا نبي مرسل ملك مقرب حامل عرش

He<sup>asws</sup> will call out: ‘There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>. The people would say, ‘Who is this? A Messenger<sup>as</sup> Prophet<sup>as</sup>, an Angel of Proximity, and bearer of the Throne?’

فينادي من بطنان العرش ليس بملك مقرب و لا نبي مرسل و لا حامل عرش هذا علي بن أبي طالب وصي رسول رب العالمين و أمير المؤمنين و قائد العر المحجلين في جنات النعيم.

A caller will call out from the interior of the Throne: ‘He<sup>asws</sup> is neither an Angel of Proximity, nor a Messenger<sup>as</sup> Prophet<sup>as</sup>, nor a bearer of the Throne! This is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,

<sup>26</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 26

successor<sup>asws</sup> of Rasool<sup>saww</sup> of Lord<sup>azwj</sup> of the worlds, and Emir of the Momineen, and guide of the resplendent, in Gardens of bliss”.<sup>27</sup>

28- شف، كشف اليقين مَوْفُقُ بُنِّ مُحَمَّدِ الْمَكِّيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ هِلَالِ بْنِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ هَارُونَ الْهَاشِمِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادِ النَّخَعِيِّ عَنْ مُحَمَّدِ بْنِ فَضَيْلِ بْنِ غَزْوَانَ عَنْ غَالِبِ الْجُهَيْمِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ عَلِيُّ ع قَالَ النَّبِيُّ ص لَمَّا أُشْرِيَ بِي إِلَى السَّمَاءِ ثُمَّ مِنَ السَّمَاءِ إِلَى سِدْرَةِ الْمُنْتَهَى وَقَفْتُ بَيْنَ يَدَيْ رَبِّي عَزَّ وَ جَلَّ

(The book) ‘Kashf Al Yaqeen’ – Muwaffaq Bin Muhammad Al Makky, from Muhammad Bin Al Husayn Bin Ali, from Muhammad Bin Muhammad Bin Abdul Aziz, from Hilar Bin Muhammad Bin Ja’far Bin Muhammad Bin Umar, from Muhammad Bin Haroun Al Hashimy, from Muhammad Bin Ziyad Al Nakhaie, from Muhammad Bin Fuzeyl Bin Gazwan, from Ghalib Al Juhnny,

‘From Abu Ja’far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> having said: ‘Ali<sup>asws</sup> said: ‘The Prophet<sup>saww</sup> said: ‘When there was an ascension with me<sup>saww</sup> to the sky, then from the sky to Sidrat Al-Muntaha, I<sup>saww</sup> paused in front of my<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic.

فَقَالَ لِي يَا مُحَمَّدُ فُلْتُ لَكِنَّكَ وَ سَعْدِيكَ فَقَالَ قَدْ بَلَوْتُ خَلْقِي فَأَبْهَمُ وَجَدْتُ أَطْوَعَ لَكَ قَالَ فُلْتُ رَبِّ عَلِيًّا

He<sup>azwj</sup> Said to me<sup>asws</sup>: “O Muhammad<sup>saww</sup>!” I<sup>saww</sup> said: ‘At Your<sup>azwj</sup> service and Your<sup>azwj</sup> assistance!’ He<sup>azwj</sup> said: ‘You<sup>saww</sup> have tested My<sup>azwj</sup> creatures, so which of them did you<sup>saww</sup> find to be most obedient to you<sup>saww</sup>?’ I<sup>saww</sup> said: ‘Lord<sup>azwj</sup>, Ali<sup>asws</sup>!’

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَهَلِ اتَّخَذْتَ لِنَفْسِكَ خَلِيفَةً يُؤَدِّي عَنْكَ وَ يُعَلِّمُ عِبَادِي مِنْ كِتَابِي مَا لَا يَعْلَمُونَ قَالَ فُلْتُ اخْتَرْتُ لِي فَإِنَّ خَيْرَتَكَ خَيْرَتِي

He<sup>azwj</sup> Said: “You<sup>saww</sup> speak the truth, O Muhammad<sup>saww</sup>! Have you<sup>saww</sup> taken a caliph for yourself<sup>saww</sup>, to officiate on your<sup>saww</sup> behalf, and teach My<sup>azwj</sup> servants what they are not knowing?” I<sup>saww</sup> said: ‘Choose for me<sup>saww</sup>, for Your<sup>azwj</sup> Choice is my<sup>saww</sup> choice’.

قَالَ قَدْ اخْتَرْتُ لَكَ عَلِيًّا فَاتَّخِذْهُ لِنَفْسِكَ خَلِيفَةً وَ وَصِيًّا وَ نَحْلُتُهُ عَلَمِي وَ حِلْمِي وَ هُوَ أَمِيرُ الْمُؤْمِنِينَ حَقًّا لَمْ يَنْلُهَا أَحَدٌ قَبْلَهُ وَ لَيْسَتْ لِأَحَدٍ بَعْدَهُ

He<sup>azwj</sup> Said: ‘I<sup>azwj</sup> have Chosen Ali<sup>asws</sup> for you<sup>saww</sup>, so take him<sup>asws</sup> as a caliph for yourself<sup>saww</sup>, and a successor<sup>asws</sup>, and I<sup>azwj</sup> have Given him<sup>asws</sup> My<sup>azwj</sup> Knowledge and My<sup>azwj</sup> Wisdom, and he<sup>asws</sup> is Emir of the Momineen truly. No one has taken it before him<sup>asws</sup> and it isn’t for anyone after him<sup>asws</sup>.

يَا مُحَمَّدُ عَلِيُّ رَايَةُ الْهُدَى وَ إِمَامٌ مِنْ أَطَاعَنِي وَ نُورٌ أَوْلِيَانِي وَ هِيَ الْكَلِمَةُ الَّتِي أَلْزَمْتُهَا الْمُتَّقِينَ مَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي فَبَشِّرْهُ بِذَلِكَ يَا مُحَمَّدُ

O Muhammad<sup>saww</sup>! Ali<sup>asws</sup> is the flag of guidance, and Imam<sup>asws</sup> of the ones obeying Me<sup>azwj</sup>, and Noor of My<sup>azwj</sup> friends, and it is the Word which I<sup>azwj</sup> have Necessitated for the pious. One who loves him<sup>asws</sup>, so he has love Me<sup>azwj</sup>, and one who hates him<sup>asws</sup>, so he has hated Me<sup>azwj</sup>. So, give him<sup>asws</sup> the glad tidings of that, O Muhammad<sup>saww</sup>!

<sup>27</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 27

فَقَالَ النَّبِيُّ ص فُلْتُ رَبِّي فَقَدْ بَشَّرْتُهُ فَقَالَ عَلِيُّ ع أَنَا عَبْدُ اللَّهِ وَ فِي قَبْضَتِهِ إِنْ يُعَابِنِي فَبِدُونِي لَمْ يَطْلُمْنِي شَيْئاً وَ إِنْ نِيَمَ لِي وَعَدِي فَأَلَّهِ مَوْلَايَ

The Prophet<sup>saww</sup> said: ‘I<sup>saww</sup> said: ‘My<sup>saww</sup> Lord<sup>azwj</sup>! I<sup>saww</sup> have given him<sup>asws</sup> the glad tidings’. Ali<sup>asws</sup> said: ‘I<sup>asws</sup> am a servant of Allah<sup>azwj</sup> and in His<sup>azwj</sup> Grip. If He<sup>azwj</sup> Punishes me<sup>asws</sup> it would be due to my<sup>asws</sup> sins. He<sup>azwj</sup> will not be unjust to me<sup>asws</sup> of anything. And if He<sup>azwj</sup> Completes my<sup>asws</sup> promise for me<sup>asws</sup>, so Allah<sup>azwj</sup> is my<sup>asws</sup> Master’.

قَالَ ص فُلْتُ اللَّهُمَّ اجْلُ قَلْبُهُ وَ اجْعَلْ رَبِيعَةَ الْإِيمَانِ بِهِ قَالَ قَدْ فَعَلْتُ ذَلِكَ بِهِ يَا مُحَمَّدُ غَيْرَ أَبِي مُحْتَصُهُ بِشَيْءٍ مِنَ الْبَلَاءِ لَمْ أَحْصَ بِهِ أَحَدًا مِنْ أَوْلِيَائِي

He<sup>saww</sup> said: ‘I<sup>saww</sup> said: ‘O Allah<sup>azwj</sup>! Polish his<sup>asws</sup> heart and Make the Eman to be nourished by it’. He<sup>azwj</sup> Said: “I<sup>azwj</sup> have Done that with him<sup>asws</sup>, O Muhammad<sup>saww</sup>, apart from that I<sup>azwj</sup> have Specialised him<sup>asws</sup> with something from the afflictions I<sup>azwj</sup> have not Specialised anyone of My<sup>azwj</sup> friends from it!”

قَالَ فُلْتُ رَبِّي أَخِي وَ صَاحِبِي قَالَ قَدْ سَبَقَ فِي عِلْمِي أَنَّهُ مُبْتَلَى لَوْ لَا عَلِيٌّ لَمْ يُعْرِفْ حَزْبِي وَ لَا أَوْلِيَائِي وَ لَا أَوْلِيَاءَ رَسُولِي.

He<sup>saww</sup> said: ‘I<sup>saww</sup> said: ‘My<sup>saww</sup> Lord<sup>azwj</sup>! (He<sup>asws</sup> is) my<sup>saww</sup> brother<sup>asws</sup> and my<sup>saww</sup> companion!’ He<sup>azwj</sup> Said: “It has preceded in My<sup>azwj</sup> Knowledge that he<sup>asws</sup> will be Tried. Had it not been for Ali<sup>asws</sup>, My<sup>saww</sup> party would not be recognised, nor My<sup>azwj</sup> friends, nor friends of My<sup>azwj</sup> Rasool<sup>saww</sup>!”<sup>28</sup>

29- شف، كشف اليقين مَوْفَقُ بِنِ أَحْمَدَ الْمَكِّيِّ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمُقْرِي عَنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْحَافِظِ عَنِ أَحْمَدَ بْنِ جَعْفَرِ الشَّامِيِّ عَنِ مُحَمَّدِ بْنِ حَرِيزٍ عَنِ عَبْدِ اللَّهِ بْنِ دَاهِرٍ عَنِ أَبِي دَاهِرٍ يَحْتَجِي الْمُقْرِي عَنِ الْأَعْمَشِ عَنِ عَبَّاسِ بْنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ لِحُمَيْدٍ مِنْ لَحْمِي وَ دَمُهُ مِنْ دَمِي وَ هُوَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي

(The book) ‘Kashf Al Yaqeen’ – Muwaffaq Bin Ahmad Al Makky, from Al Hassan Bin Ahmad Al Muqry, from Ahmad Bin Abdullah Al Hafiz, from Ahmad Bin Ja’far Al Shamy, from Muhammad Bin Hareyz, from Abdullah Bin Dahir, from Abu Dahir Yahya Al Muqry, from Al Amsh, from Abayah, from Ibn Abbas who said,

‘Rasool-Allah<sup>saww</sup> said: ‘This is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>! His<sup>asws</sup> flesh is from my<sup>saww</sup> flesh, and his<sup>asws</sup> blood is from my<sup>saww</sup> blood, and he<sup>asws</sup> is from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup> apart from that there is no Prophet<sup>saww</sup> after me<sup>saww</sup>’.

وَ قَالَ يَا أُمَّ سَلَمَةَ اشْهَدِي وَ اسْمَعِي هَذَا عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ عَيْنُهُ عَلِيمِي وَ بَابِي الَّذِي أُوتِيَ مِنْهُ أَخِي فِي الدِّينِ وَ خَلْدِي فِي الْآخِرَةِ وَ مَعِي فِي السَّنَامِ الْأَعْلَى.

And he<sup>saww</sup> said: ‘O Umm Salama<sup>ra</sup>! Be witness! This Ali<sup>asws</sup> is Emir of the Momineen, and chief of the Muslims, and receptacle of my<sup>saww</sup> knowledge, and my<sup>saww</sup> door which I<sup>saww</sup> can be accessed from. He<sup>asws</sup> is my<sup>asws</sup> brother<sup>asws</sup> in the religion, and of my<sup>saww</sup> equal rank in the Hereafter, and he<sup>asws</sup> will be with me<sup>saww</sup> in the lofty peaks’.<sup>29</sup>

30- شف، كشف اليقين مُحَمَّدُ بْنُ النَّجَّارِ عَنِ الْمُبَارَكِ بْنِ أَبِي الْأَزْهَرِ عَنِ أَبِي الْعَلَاءِ الْهَمْدَانِيِّ وَ عَنِ عَبْدِ الْوَهَّابِ بْنِ عَلِيٍّ عَنِ أَبِي الْعَلَاءِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمُقْرِي عَنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْحَافِظِ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيٍّ عَنِ مُحَمَّدِ بْنِ عُمَانَ بْنِ أَبِي شَيْبَةَ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ مَيْمُونٍ عَنِ عَلِيٍّ

<sup>28</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 28

<sup>29</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 29

بْنِ عَبَّاسٍ عَنِ الْحَارِثِ بْنِ حَصِيْرَةَ عَنِ الْقَاسِمِ بْنِ حَيْدَرٍ عَنِ أَنَسِ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا أَنَسُ اسْكُبْ لِي وَضُوءاً ثُمَّ قَامَ فَصَلَّى رُكْعَتَيْنِ ثُمَّ قَالَ يَا أَنَسُ أَوَّلُ مَنْ يَدْخُلُ مِنْ هَذَا الْبَابِ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَ خَاتَمُ الْوَصِيِّينَ

(The book) 'Kashf Al Yaqeen' – Muhammad Bin Al Najjar, from Al Mubarak Bin Abu Al Azhar, from Abu Al A'ala Al Hamdany, and from Abdul Wahab Bin Ali, from Abu Al A'ala, from Al Hassan Bin Ahmad Al Muqry, from Ahmad Bin Abdullah Al Hafiz, from Muhammad Bin Ahmad Bin Ali, from Muhammad Bin Usman Bin Abu Shayba, from Ibrahim Bin Muhammad Bin Maymoun, from Ali Bin Abbas, from Al Haris Bin Haseyra, from Al Qasim Bin Haydar, from Anas (well-known fabricator) who said,

'Rasool-Allah<sup>saww</sup> said: 'Scoop for me<sup>saww</sup> (water for performing) wud'u'. Then he<sup>saww</sup> stood and prayed two cycles Salat, then said: 'O Anas! The first one to enter from this door is Emir of the Momineen, and chief of the Muslims, and guide of the resplendent, and seal of the successors<sup>as</sup>'.

قَالَ قُلْتُ اللَّهُمَّ اجْعَلْهُ رَجُلًا مِنَ الْأَنْصَارِ وَ كَتَمْتُهُ إِذْ جَاءَ عَلِيٌّ ع فَقَالَ مَنْ هَذَا يَا أَنَسُ فَقُلْتُ عَلِيٌّ ع فَقَامَ مُسْتَبْشِرًا فَاعْتَنَقَهُ ثُمَّ جَعَلَ يَسْخَعُ عِرْقَ وَجْهِهِ عَلَيَّ وَجْهِهِ وَ يَسْخَعُ عِرْقَ وَجْهِ عَلِيٍّ عَلَيَّ وَجْهِهِ

He (Anas) said, 'I said, 'O Allah<sup>azwj</sup>! Make him to be a man from the Helpers', and I concealed when Ali<sup>asws</sup> came. He<sup>saww</sup> said: 'Who is this, O Anas?' I said, 'Ali<sup>asws</sup>'. He<sup>saww</sup> stood up smiling and hugged him<sup>asws</sup>, then went on to wipe the sweat of his<sup>saww</sup> face upon his<sup>asws</sup> face, and wiping the sweat of Ali<sup>asws</sup> upon his<sup>saww</sup> face'.

فَقَالَ يَا رَسُولَ اللَّهِ لَقَدْ رَأَيْتُكَ صَنَعْتَ شَيْئاً مَا صَنَعْتَ بِي قَبْلَ قَالَ وَ مَا يَنْعِي وَ أَنْتَ تُؤَدِّي عَنِّي وَ تُسَمِّعُهُمْ صَوْتِي وَ تُبَيِّنُ لِي مَا اخْتَلَفُوا فِيهِ مِنْ بَعْدِي.

He<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> have seen you<sup>saww</sup> do something you<sup>saww</sup> have not done with me<sup>asws</sup> before'. He<sup>saww</sup> said: 'And what prevents me<sup>saww</sup>, and you<sup>asws</sup> are the officiator on my<sup>saww</sup> behalf, and you<sup>asws</sup> will make them hear my<sup>saww</sup> voice, and clarify for them whatever they are differing in, from after me<sup>saww</sup>'.<sup>30</sup>

31- شف، كشف اليقين مسعود بن ناصر بن أبي زياد عن أحمد بن محمد بن أحمد البراز عن الحسين بن هارون بن محمد بن أحمد بن محمد بن سعيد بن محمد بن محمد بن علي الشروطي قال حدثنا أبو الحسين محمد بن عمر و أبو عبد الله الحسين بن مروان بن محمد و أبو محمد عبد الله بن محمد القاضي قالوا أخبرنا أحمد بن محمد بن سعيد عن محمد بن الفضل بن إبراهيم عن أبيه عن مثنى بن القاسم الحضرمي عن هلال بن أيوب الصيرفي عن أبي كثير الأنصاري عن عبد الله بن أسعد بن زرارة عن أبيه قال قال رسول الله ص من كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

(The book) 'Kashf Al Yaqeen' – Masoud Bin Nasir Bin Abu Zayd, from Ahmad Bin Muhammad Bin Ahmad Al Bazzaz, from Al Husayn Bin Haroun Bin Muhammad, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Muhammad Bin Ali Al Sharouty who said, 'It is narrated to us by Abu Al Husayn Muhammad Bin Umar, and Abu Abdullah Al Husayn Bin Marwan Bin Muhammad, and Abu Muhammad Abdullah Bin Muhammad the judge. They said, 'It is informed to us by Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Al Fazl Bin Ibrahim, from his father, from Musanna Bin Al Qasim Al Hazramy, from Hilal Bin Ayoub Al Sayrafi, from Abu Kaseer Al Ansari, from Abdullah Bin As'ad Bin Zurara, from his father who said,

'Rasool-Allah<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master'.

<sup>30</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 30

فَهَذَا آخِرُ حَدِيثِ الْبَزَّازِ وَ زَادَ الشُّرُوطِيُّ فِي رَوَايَاتِهِ وَ قَالَ رَسُولُ اللَّهِ ص أَوْحِيَ إِلَيَّ فِي عَلَيٍّ ثَلَاثٌ أَنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ.

This is the last Hadeeth of Al-Bazzaz, and there is an addition by Al-Shuruty in his report, 'And Rasool-Allah<sup>saww</sup> said: 'Three (things) have been Revealed to me<sup>saww</sup> regarding Ali<sup>asws</sup> – he<sup>asws</sup> is Emir of the Momineen, and chief of the Muslims, and guide of the resplendent''<sup>31</sup>

32- شف، كشف اليقين علي بن محمد القزويني عن محمد بن الحسين عن ابن محبوب عن أبي حمزة الثمالي عن أبي إسحاق عن أبي بشر الغفاري عن أنس بن مالك قال: كنتُ خادمًا لرسول الله ص وكانت ليلة أم حبيبة بنت أبي سفيان فأتيت رسول الله ص بوضوء فقال يا أنس يدخل عليك من هذا الباب أمير المؤمنين و خير الوصيين أقدم الناس سلماً و أكثر الناس حِلماً و أزعج الناس حِلماً

(The book) 'Kashf Al Yaqeen' – Ali Bin Muhammad Al Qazwiny, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Abu Hamza Al Sumali, from Abu Is'haq, from Abu Bishr Al Ghifary, from Anas Bin Malik (well-known fabricator),

'I was a servant of Rasool-Allah<sup>saww</sup>, and it was a night of Umm Habeeba daughter of Abu Sufyan. I came to Rasool-Allah<sup>saww</sup> with (water for performing) wud'u. He<sup>saww</sup> said: 'O Anas! There will be entering to you from this door, Emir of the Momineen, and best of the successors<sup>as</sup>, the most advance of the people in becoming a Muslim, and most of the people of wisdom, and most outweighing of the people in forbearance'.

فُلْتُ اللَّهُمَّ اجْعَلْهُ مِنْ قَوْمِي فَلَمْ أَلْبَثُ أَنْ دَخَلَ عَلَيَّ بِنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ مِنَ الْبَابِ وَ رَسُولُ اللَّهِ يَتَوَضَّأُ وَ يَرُدُّ الْمَاءَ عَلَى وَجْهِ عَلَيٍّ حَتَّى امْتَلَأَتْ عَيْنَاهُ مِنَ الْمَاءِ

I said, 'O Allah<sup>azwj</sup>! Make him to be from my people!' It was not long before Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> entered from the door, and Rasool-Allah<sup>saww</sup> was performing wud'u, and he<sup>saww</sup> returned the water upon the face of Ali<sup>asws</sup> until his<sup>asws</sup> eyes were filled from the water.

فَقَالَ لِرَسُولِ اللَّهِ ص هَلْ حَدَّثَ فِيَّ حَدَّثَ قَالَ رَسُولُ اللَّهِ ص مَا حَدَّثَ فِيكَ يَا عَلِيُّ إِلَّا خَيْرٌ يَا عَلِيُّ أَنَا مِنْكَ وَ أَنْتَ مِنِّي تُؤَدِّي عَنِّي وَ تَفِي بِدِمَّتِي وَ تَغْسِلُنِي وَ تُوَارِي فِي حُدَيْي وَ تُسْمِعُ النَّاسَ عَنِّي وَ تُبَيِّنُ لَهُمْ مِنْ بَعْدِي

He<sup>asws</sup> said to Rasool-Allah<sup>saww</sup>: 'Has anything newly occurred regarding me<sup>asws</sup>?' Rasool-Allah<sup>saww</sup> said: 'Nothing has newly occurred regarding you<sup>asws</sup>, O Ali<sup>asws</sup>, except good. O Ali<sup>asws</sup>! I<sup>saww</sup> am from you<sup>asws</sup> and you<sup>asws</sup> are from me<sup>saww</sup>. You<sup>asws</sup> shall officiate on my<sup>saww</sup> behalf, and fulfil my<sup>saww</sup> responsibilities, and wash me<sup>saww</sup>, and cover me<sup>saww</sup> in my<sup>saww</sup> grave, and make the people hear on my<sup>saww</sup> behalf, and clarify for them from after me<sup>saww</sup>'.

فَقَالَ لَهُ عَلِيُّ يَا رَسُولَ اللَّهِ أَوْ مَا بَلَّغْتَ قَالَ بَلَى تُبَيِّنُ لَهُمْ مَا يَخْتَلِفُونَ فِيهِ بَعْدِي.

Ali<sup>asws</sup> said to him<sup>saww</sup>: 'O Rasool-Allah<sup>saww</sup>! Or wouldn't you<sup>saww</sup> have already delivered?' He<sup>saww</sup> said: 'Yes, but you<sup>asws</sup> will clarify for them whatever they are differing in, after me<sup>saww</sup>'<sup>32</sup>

<sup>31</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 31

<sup>32</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 32



The Prophet<sup>saww</sup> said to her<sup>asws</sup>: 'Are you<sup>asws</sup> not pleased, O Fatima<sup>asws</sup>, that I<sup>saww</sup> have got you<sup>asws</sup> married to their most advanced in being a Muslim, and the most abundant of them in knowledge? And Allah<sup>azwj</sup> the Exalted Noticed to the people of the earth with a Notification, and Chose your<sup>asws</sup> father<sup>saww</sup> from them, and Made him a Prophet<sup>saww</sup>; and He<sup>azwj</sup> Noticed secondly and Chose your<sup>asws</sup> husband from them, and Made him<sup>asws</sup> a successor<sup>asws</sup>.

وَ أَوْحَى اللَّهُ إِلَيَّ أَنْ أَنْكِحَكَ إِيَّاهُ أَمَا عَلِمْتِ يَا فَاطِمَةُ أَنَّكَ لِكِرَامَةِ اللَّهِ إِيَّاكَ زَوْجِكَ أَعْظَمَهُمْ حِلْمًا وَ أَكْثَرَهُمْ عِلْمًا وَ أَوَدَمَهُمْ سَلْمًا فَصَحَّكَتِ فَاطِمَةُ  
ع وَ اسْتَبَشَّرَتْ

And Allah<sup>azwj</sup> had Revealed to me<sup>saww</sup> that I<sup>saww</sup> should get you<sup>asws</sup> married to him<sup>asws</sup>. Don't you<sup>asws</sup> know, O Fatima<sup>asws</sup>, you<sup>asws</sup> were married to him<sup>asws</sup> due to the prestige of Allah<sup>azwj</sup>? He<sup>asws</sup> is their mightiest in wisdom, and most abundant of them in knowledge, and their most advanced in being a Muslim'. (Syeda) Fatima<sup>asws</sup> laughed and rejoiced.

فَقَالَ رَسُولُ اللَّهِ ص يَا فَاطِمَةُ إِنَّ لِعَلِيٍّ ثَمَانِيَةَ أَضْرَاسٍ قَوَاعِصٍ لَمْ يَجْعَلِ اللَّهُ لِأَحَدٍ مِنَ الْأُولَىٰ وَ الْآخِرِينَ مِثْلَهَا هُوَ أَحْسَنُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَيْسَ ذَلِكَ لِأَحَدٍ مِنَ النَّاسِ وَ أَنْتِ يَا فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ زَوْجَتُهُ وَ سِبْطُ الرَّحْمَةِ سِبْطَايَ وَ لُدُّهُ وَ أَحْوَهُ الْمُرْتَضَىٰ بِالْجَنَّاخِينَ فِي الْجَنَّةِ يَطِيرُ مَعَ الْمَلَائِكَةِ حَيْثُ يَشَاءُ

Rasool-Allah<sup>saww</sup> said: 'O Fatima<sup>asws</sup>! Ali<sup>asws</sup> has eight cutting teeth (a metaphor). Allah<sup>azwj</sup> has not Made it to be for anyone from the formers ones and the latter ones, like it. He<sup>asws</sup> is my<sup>saww</sup> brother<sup>asws</sup> in the world and the Hereafter, and that isn't for anyone from the people; and you<sup>asws</sup> Fatima<sup>asws</sup>, chieftess of the women of Paradise, are his<sup>asws</sup> wife, and the two chiefs of mercy, my<sup>saww</sup> two grandsons<sup>asws</sup>, are his<sup>asws</sup> sons<sup>asws</sup>, and his<sup>asws</sup> brother<sup>as</sup> is adorned with the two wings in the Paradise, flying with the Angels wherever he so desires to.

وَ عِنْدَهُ عِلْمُ الْأُولَىٰ وَ الْآخِرِينَ وَ هُوَ أَوَّلُ مَنْ آمَنَ بِي وَ آخِرُ النَّاسِ عَهْدًا بِي وَ هُوَ وَصِيِّي وَ وَارِثُ الْوَصِيِّينَ.

And with him<sup>asws</sup> is knowledge of the former ones and the latter ones, and he<sup>asws</sup> is the first one to believe in me<sup>saww</sup>, and last of the people to have a pact with me<sup>saww</sup>, and he<sup>asws</sup> is my<sup>saww</sup> successor<sup>asws</sup> and inheritor of the successors<sup>asws</sup>.<sup>34</sup>

35- شا، الإرشاد رَوَى مُحَمَّدُ بْنُ أَيُّمَنَ عَنْ أَبِي خَازِمٍ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ إِنَّكَ تُخَاصِمُ فَتُخَصِمُ بِسَبْعِ خِصَالٍ لَيْسَ لِأَحَدٍ مِثْلُهُنَّ أَنْتِ أَوَّلُ الْمُؤْمِنِينَ مَعِيَ إِيمَانًا وَ أَعْظَمُهُمْ جِهَادًا وَ أَعْلَمُهُمْ بِأَيَّامِ اللَّهِ وَ أَوْفَاهُمْ بِعَهْدِ اللَّهِ وَ أَرْأَفُهُمْ بِالرَّعِيَّةِ وَ أَقْسَمُهُمْ بِالسُّوِيَّةِ وَ أَعْظَمُهُمْ عِنْدَ اللَّهِ مَرْيَّةً.

(The book) 'Al Irshad' – It is reported by Muhammad Bin Ayman, from Abu Hazim a slave of Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: 'O Ali<sup>asws</sup>! You<sup>asws</sup> will be disputed with, so you<sup>asws</sup> should dispute by seven characteristics the like of which aren't for anyone else. You<sup>asws</sup> are first of the Momineen with me<sup>asws</sup> in Eman, and their mightiest in Jihad, and their most learned with the days of Allah<sup>azwj</sup>, and their most loyal with the pact of Allah<sup>azwj</sup>, and

<sup>34</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 34



their kindest with the citizens, and their fairest in distributions, and their greatest with the privileges in the Presence of Allah<sup>azwj</sup>”<sup>35</sup>.

36- شف، كشف اليقين عن أبي جعفر بن بابويه برجال المخالفين رويناه من كتابه كتاب أخبار الزهراء عن محمد بن الحسن بن سعيد عن فرات بن إبراهيم عن محمد بن علي الهمداني عن أبي الحسن بن خلف بن موسى عن عبد الأعلى الصنعاني عن عبد الرزاق عن معمر عن أبي يحيى عن مجاهد عن ابن عباس قال: لما زوج رسول الله ص علياً فاطمة ع تحدثن نساء قريش و غيرهن و غيرهنما و قلن زوجك رسول الله من عائل لا مال له

(The book) ‘Kashf Al Yaqeen’ – from Abu Ja’far Bin Babuwayh, by men from the adversaries reporting from his book, the book ‘Akhbar Al-Zahra<sup>asws</sup>’, from Muhammad Bin Al Hassan Bin Saeed, from Furat Bin Ibrahim, from Muhamad Bin Ali Al Hamdany, from Abu Al hassan Bin Khalaf Bin Musa, from Abdul A’ala Al Sanany, from Abdul Razzaq, from Ma’mar, from Abu Yahya, from Mujahid, from Ibn Abbas who said,

‘When Rasool-Allah<sup>saww</sup> got Ali<sup>asws</sup> married to (Syeda) Fatima<sup>asws</sup>, the women of Quraysh and other discussed and shamed her<sup>asws</sup> and said, ‘Rasool-Allah<sup>saww</sup> got you<sup>asws</sup> married to such a husband, there is no wealth for him<sup>asws</sup>’.

فَقَالَ لَهَا رَسُولُ اللَّهِ ص يَا فَاطِمَةُ أَمَا تَرْضَيْنَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى اطَّلَعَ إِطْلَاعَةً إِلَى الْأَرْضِ فَاخْتَارَ مِنْهَا رَجُلَيْنِ أَحَدُهُمَا أَبِيكَ وَ الْآخَرُ بَعْلُكَ

Rasool-Allah<sup>saww</sup> said to her<sup>asws</sup>: ‘O Fatima<sup>asws</sup>! Are you<sup>asws</sup> pleased that Allah<sup>azwj</sup> Blessed and Exalted Noticed a Notice to the earth and Chose two men from it, one of them being your<sup>saww</sup> father<sup>saww</sup>, and the other, your<sup>asws</sup> husband<sup>asws</sup>’.

يَا فَاطِمَةُ كُنْتُ أَنَا وَ عَلِيٌّ نُورًا بَيْنَ يَدَيْ اللَّهِ مُطْبَعَيْنِ مِنْ قَبْلِ أَنْ يَخْلُقَ اللَّهُ آدَمَ ع بِأَرْبَعَةِ عَشَرَ أَلْفَ عَامٍ فَلَمَّا خَلَقَ آدَمَ قَسَمَ ذَلِكَ النُّورَ جُزْءَيْنِ جُزْءٌ أَنَا وَ جُزْءٌ عَلِيٌّ

O Fatima<sup>asws</sup>! I<sup>saww</sup> Ali<sup>asws</sup> were both Noors in front of Allah<sup>azwj</sup> from before He<sup>azwj</sup> Created Adam<sup>as</sup> by fourteen thousand years. When He<sup>azwj</sup> Created Adam<sup>as</sup>, Divided that Noor in two segments – a segment being me<sup>saww</sup> and a segment being Ali<sup>asws</sup>’.

ثُمَّ إِنَّ قُرَيْشًا تَكَلَّمَتْ فِي ذَلِكَ وَ فَشَا الْحَبْرُ فَبَلَغَ النَّبِيَّ ص فَأَمَرَ بِأَلَا فَجَمَعَ النَّاسَ وَ حَرَجَ إِلَى مَسْجِدِهِ وَ رَفَعَ مِئْبَرَهُ يُحَدِّثُ النَّاسَ بِمَا حَصَّهُ اللَّهُ تَعَالَى مِنَ الْكِرَامَةِ وَ بِمَا حَصَّ بِهِ عَلِيًّا وَ فَاطِمَةَ ع

Then Quraysh spoke regarding that and spread the news. It reached the Prophet<sup>saww</sup>, so he<sup>saww</sup> instructed Bilal to gather the people, and he<sup>saww</sup> went out to his<sup>saww</sup> Masjid and ascended his<sup>saww</sup> pulpit to narrate to the people what Allah<sup>azwj</sup> the Exalted has Specialised him<sup>saww</sup> of the prestige and what He<sup>azwj</sup> had Specialised Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup> with.

فَقَالَ يَا مَعْشَرَ النَّاسِ إِنَّهُ بَلَغَنِي مَقَالَتُكُمْ وَ إِنِّي مُحَدِّثُكُمْ حَدِيثًا فَعُوهُ وَ احْفَظُوهُ مِنِّي وَ اسْمَعُوهُ فَإِنِّي مُخْبِرُكُمْ بِمَا حَصَّ اللَّهُ بِهِ أَهْلَ الْبَيْتِ وَ بِمَا حَصَّ بِهِ عَلِيًّا مِنَ الْفَضْلِ وَ الْكِرَامَةِ وَ فَضَّلَهُ عَلَيْكُمْ فَلَا تُخَالِفُوهُ فَتَنْقَلِبُوا عَلَيَّ أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَيَّ عَقِبِيهِ فَلَنْ يَصُرَّ اللَّهُ شَيْئًا وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

He<sup>saww</sup> said: ‘O community of people! Your talk has reached me<sup>saww</sup> and I<sup>saww</sup> am narrating to you all a Hadeeth, so retain it and memorise it from me<sup>saww</sup>, and listen to it, for I<sup>saww</sup> shall inform you of what Allah<sup>azwj</sup> has Specialised the People<sup>asws</sup> of the Household with, and what He<sup>azwj</sup> has Specialised Ali<sup>asws</sup> with, from the merits and the prestige, and He<sup>azwj</sup> has Preferred

<sup>35</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 35

him<sup>asws</sup> over you all, for do not oppose him<sup>asws</sup>, for you will be overturned upon your heels: **And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144].**

مَعَاشِرَ النَّاسِ إِنَّ اللَّهَ قَدِ اخْتَارَنِي مِنْ خَلْقِهِ فَبِعَنِّي إِلَيْكُمْ رَسُولًا وَ اخْتَارَ لِي عَلِيًّا خَلِيفَةً وَ وَصِيًّا

Community of people! Allah<sup>azwj</sup> has Chosen me<sup>saww</sup> from His<sup>azwj</sup> creation and Sent me<sup>saww</sup> to you all as a Messenger<sup>saww</sup>, and Chose Ali<sup>asws</sup> for me<sup>saww</sup> as a caliph and a successor<sup>asws</sup>.

مَعَاشِرَ النَّاسِ إِنِّي لَمَّا أُسْرِي بِي إِلَى السَّمَاءِ وَ تَخَلَّفَ عَنِّي جَمِيعٌ مَنْ كَانَ مَعِيَ مِنْ مَلَائِكَةِ السَّمَاوَاتِ وَ جِبْرَائِيلَ وَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ وَصَلْتُ إِلَى حُجُبِ رَبِّي دَخَلْتُ سَبْعِينَ أَلْفَ حِجَابٍ بَيْنَ كُلِّ حِجَابٍ إِلَى حِجَابٍ مِنْ حُجُبِ الْعِزَّةِ وَ الْقُدْرَةِ وَ الْبَهَاءِ وَ الْكِرَامَةِ وَ الْكِبْرِيَاءِ وَ الْعُظْمَةِ وَ النُّورِ وَ الظُّلْمَةِ وَ الْوَقَارِ حَتَّى وَصَلْتُ إِلَى حِجَابِ الْجَلَالِ

Community of people! Surely, when there was an ascension with me<sup>saww</sup> to the sky, and entirety of the ones who were with me<sup>saww</sup> stayed behind from me<sup>saww</sup>, from the Angels of the skies, and Jibraeel<sup>as</sup>, and the Angels of Proximity, and I<sup>saww</sup> arrived to the veils of my<sup>saww</sup> Lord<sup>azwj</sup>, I<sup>saww</sup> entered into seventy thousand veils. There was a veil between each veil to a veil – from the veils of Might, and Power, and Glory, and Prestige, and Greatness, and Magnificence, and light, and darkness, and Dignity, until I<sup>saww</sup> arrived to the veils of the Majesty.

فَتَاجِئْتُ رَبِّي تَبَارَكَ وَ تَعَالَى وَ قُمْتُ بَيْنَ يَدَيْهِ وَ تَقَدَّمْتُ إِلَيْهِ عَزَّ ذِكْرُهُ بِمَا أَحَبَّهُ وَ أَمَرَنِي بِمَا أَرَادَ لَمْ أَسْأَلْهُ لِنَفْسِي شَيْئًا فِي عَلَيٍّ إِلَّا أَعْطَانِي وَ وَعَدَنِي الشَّفَاعَةَ فِي شِبَعَتِهِ وَ أَوْلِيَائِهِ

My<sup>saww</sup> Lord<sup>azwj</sup> Blessed and Exalted Whispered to me<sup>saww</sup> and I<sup>saww</sup> stood in front of Him<sup>azwj</sup>, and He<sup>azwj</sup>, Mighty is His<sup>azwj</sup> Mention, Advanced to me<sup>saww</sup> what I<sup>saww</sup> love and Commanded me<sup>saww</sup> with what He<sup>azwj</sup> Wanted. I<sup>saww</sup> did not ask Him<sup>azwj</sup> anything for myself<sup>saww</sup> regarding Ali<sup>asws</sup>, except He<sup>azwj</sup> Granted it to me<sup>saww</sup>, and Promised me<sup>saww</sup> the Intercession regarding his<sup>asws</sup> Shias and his<sup>asws</sup> friends.

ثُمَّ قَالَ لِي الْجَلِيلُ جَلَّ جَلَالُهُ يَا مُحَمَّدُ مَنْ تُحِبُّ مِنْ خَلْقِي قُلْتُ أَحِبُّ الَّذِي تُحِبُّ أَنْتَ يَا رَبِّي

Then the Sublime, Majestic is His<sup>azwj</sup> Majesty Said: “O Muhammad<sup>saww</sup>! Whom do you<sup>saww</sup> love (most), from My<sup>azwj</sup> creatures?” I<sup>saww</sup> said: ‘I<sup>saww</sup> love the one whom You<sup>azwj</sup> love, O my<sup>saww</sup> Lord<sup>azwj</sup>!’

فَقَالَ لِي جَلَّ جَلَالُهُ فَأَجَبْتُ عَلَيًّا فَإِنِّي أُحِبُّهُ وَ أُحِبُّ مَنْ يُحِبُّهُ فَخَرَزْتُ لِلَّهِ سَاجِدًا مُسَبِّحًا شَاكِرًا لِرَبِّي تَبَارَكَ وَ تَعَالَى

He<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty Said to me<sup>saww</sup>: “I<sup>azwj</sup> Love Ali<sup>asws</sup> and Love the one loving him<sup>asws</sup>!” I<sup>saww</sup> fell in Sajdah to Allah<sup>azwj</sup>, glorifying, thanking to my<sup>saww</sup> Lord<sup>azwj</sup> Blessed and Exalted.

فَقَالَ لِي يَا مُحَمَّدُ عَلَيٌّ وَلِيِّي وَ خَيْرَتِي بَعْدَكَ مِنْ خَلْقِي اخْتَرْتَهُ لَكَ أَحَا وَ وَصِيًّا وَ وَزِيرًا وَ صَفِيًّا وَ خَلِيفَةً وَ نَاصِرًا لَكَ عَلَى أَعْدَائِي

He<sup>azwj</sup> Said to me<sup>saww</sup>: “O Muhammad<sup>saww</sup>! Ali<sup>asws</sup> is My<sup>azwj</sup> friend, and My<sup>azwj</sup> Choice after you<sup>saww</sup>, from My<sup>azwj</sup> creatures. I<sup>azwj</sup> have Chosen him<sup>asws</sup> for you<sup>saww</sup> as a brother, and a

successor<sup>asws</sup>, and a Vizier, and an elite, and a caliph, and a helper for you<sup>saww</sup> against My<sup>azwj</sup> enemies.

يَا مُحَمَّدُ وَعَرِّي وَ جَلَالِي لَا يُنَاوِي عَلِيًّا جَبَّارٌ إِلَّا قَصَمْتُهُ وَ لَا يُقَاتِلُ عَلِيًّا عَدُوٌّ مِنْ أَعْدَائِي إِلَّا هَزَمْتُهُ وَ أَبَدْتُهُ

O Muhammad<sup>saww</sup>! By My<sup>azwj</sup> Might and My<sup>azwj</sup> Majesty! No tyrant will attack Ali<sup>asws</sup> except I<sup>azwj</sup> will Break him, nor will any enemy from My<sup>azwj</sup> enemies fight Ali<sup>asws</sup> except I<sup>azwj</sup> will Defeat him and Distance him.

يَا مُحَمَّدُ إِنِّي اطَّلَعْتُ عَلَى فُلُوبِ عِبَادِي فَوَجَدْتُ عَلِيًّا أَنْصَحَ خَلْقِي لَكَ وَ أَطْوَعَهُمْ لَكَ فَاتَّخِذْهُ أَخًا وَ خَلِيفَةً وَ وَصِيًّا وَ زَوْجَ ابْنَتِكَ فَإِنِّي سَأَهَبُ لَكُمَا غُلَامَيْنِ طَيِّبَيْنِ طَاهِرَيْنِ تَقِيَيْنِ نَقِيَيْنِ

O Muhammad<sup>saww</sup>! I<sup>azwj</sup> Noticed upon the hearts of My<sup>azwj</sup> servants and I<sup>azwj</sup> Found Ali<sup>asws</sup> to be the most advising to you<sup>saww</sup> from My<sup>azwj</sup> creatures, and their most obedience to you<sup>saww</sup>, so take him<sup>asws</sup> as a brother, and a caliph, and a successor, and get your<sup>saww</sup> daughter<sup>asws</sup> married to him<sup>asws</sup>, for I<sup>azwj</sup> shall be Gifting two boys<sup>asws</sup> to them<sup>asws</sup>, good, clean, pious, pure.

فَبِي حَلْفُ وَ عَلَى نَفْسِي حَمَمْتُ أَنَّهُ لَا يَتَوَلَّى عَلِيًّا وَ زَوْجَتَهُ وَ ذُرِّيَّتَهُمَا أَحَدٌ مِنْ خَلْقِي إِلَّا رَفَعْتُ لِرِوَاءِهِ إِلَى قَائِمَةِ عَرْشِي وَ جَنَّتِي وَ بُجُوحَةِ كِرَامَتِي وَ سَعَيْتُهُ مِنْ حَظِيرَةِ قُدْسِي

I<sup>azwj</sup> Vow by Myself<sup>azwj</sup>, and have Decreed upon Myself<sup>azwj</sup> that no one from My<sup>azwj</sup> creatures will befriend Ali<sup>asws</sup>, and his<sup>asws</sup> wife<sup>asws</sup>, and their<sup>asws</sup> offspring, except I<sup>azwj</sup> will Raise his flag to the Base of My<sup>azwj</sup> Throne and My<sup>azwj</sup> Paradise, and the luxuries of My<sup>azwj</sup> Prestige, and Quench him from an enclosure of My<sup>azwj</sup> Holiness.

وَ لَا يُعَادِبُهُمْ أَحَدٌ وَ يُعَدِلُ عَنْ وَلَا يَبْهَمُ يَا مُحَمَّدُ إِلَّا سَلَبْتُهُ وَدِّي وَ بَاعَدْتُهُ مِنْ قُرْبِي وَ صَاعَقْتُ عَلَيْهِمْ عَدَابِي وَ لَعْنَتِي

And no one will be inimical to them<sup>asws</sup> and turn away from their<sup>asws</sup> Wilayah, O Muhammad<sup>saww</sup>, except I<sup>azwj</sup> shall Confiscate My<sup>azwj</sup> Cordiality and Distance him from My<sup>azwj</sup> nearness, and Multiply My<sup>azwj</sup> Punishment upon the and My<sup>azwj</sup> Curse.

يَا مُحَمَّدُ إِنَّكَ رَسُولِي إِلَى جَمِيعِ خَلْقِي وَ إِنَّ عَلِيًّا وَلِيِّي وَ أَمِيرُ الْمُؤْمِنِينَ وَ عَلَى ذَلِكَ أَخَذْتُ مِيثَاقَ مَلَائِكَتِي وَ أَنْبِيَائِي وَ جَمِيعِ خَلْقِي مِنْ قَبْلِ أَنْ أَخْلُقَ خَلْقًا فِي سَمَائِي وَ أَرْضِي حَبَّةً مِثِّي لَكَ يَا مُحَمَّدُ وَ لِعَلِيٍّ وَ لَوْلَدِكُمَا وَ لِمَنْ أَحَبَّكُمَا وَ كَانَ مِنْ شِيعَتِكُمَا وَ لِذَلِكَ خَلَقْتُهُ مِنْ طِينَتِكُمَا

O Muhammad<sup>saww</sup>! You<sup>saww</sup> are My<sup>azwj</sup> Rasool<sup>saww</sup> to the entirety of My<sup>azwj</sup> creatures, and that Ali<sup>asws</sup> is My<sup>azwj</sup> friend, and Emir of the Momineen, and upon that I<sup>azwj</sup> have Taken the Covenant of My<sup>azwj</sup> Angels and My<sup>azwj</sup> Prophets<sup>as</sup> and entirety of My<sup>azwj</sup> creatures, from before I<sup>azwj</sup> Created any creature in My<sup>azwj</sup> sky and My<sup>azwj</sup> earth, being Love from Me<sup>azwj</sup> for you<sup>saww</sup>, O Muhammad<sup>saww</sup> and for Ali<sup>asws</sup>, and for your<sup>asws</sup> two sons<sup>asws</sup>, and for the one loving you<sup>asws</sup> both, and he<sup>asws</sup> would be from your<sup>asws</sup> Shias, and for that I<sup>azwj</sup> have Created him from your<sup>asws</sup> clays!"

فَقُلْتُ لِهَيِّ وَ سَيِّدِي فَاجْمَعِ الْأُمَّةَ عَلَيْهِ فَأَبَى عَلِيٌّ وَ قَالَ يَا مُحَمَّدُ إِنَّهُ الْمُنْتَلَى وَ الْمُنْتَلَى بِهِ وَ إِنِّي جَعَلْتُكُمْ مِجَنَّةً لَخَلْقِي أَمْنَجُنْ بِكُمْ جَمِيعَ عِبَادِي وَ خَلْقِي فِي سَمَائِي وَ أَرْضِي وَ مَا فِيهِنَّ

I<sup>saww</sup> said: 'My<sup>saww</sup> God<sup>azwj</sup> and my<sup>saww</sup> Master<sup>azwj</sup>! Unite the community upon him<sup>asws</sup>'. He<sup>azwj</sup> Refused to me<sup>saww</sup> and Said: 'O Muhammad<sup>saww</sup>! He<sup>asws</sup> will be Tried and Tried with it, and I<sup>azwj</sup> shall Make you all a Test for My<sup>azwj</sup> creatures. I<sup>azwj</sup> shall Test the entirety of My<sup>azwj</sup> servants by you<sup>asws</sup>, and also My<sup>azwj</sup> creatures in My<sup>azwj</sup> sky and My<sup>azwj</sup> earth and whatever is in these.

لَأُكْمِلَ الثَّوَابَ لِمَنْ أَطَاعَنِي فِيكُمْ وَ أَجَلَ عَذَابِي وَ لَعْنَتِي عَلَى مَنْ خَالَفَنِي فِيكُمْ وَ عَصَانِي وَ بِكُمْ أُمِيرُ الْحَيْثِ مِنَ الطَّيِّبِ

I<sup>azwj</sup> shall Perfect the Rewards for the one obeying Me<sup>azwj</sup> regarding you<sup>asws</sup>, and Release My<sup>azwj</sup> Punishment and My<sup>azwj</sup> Curses upon the one opposing Me<sup>azwj</sup> regarding you<sup>asws</sup>, and disobeys Me<sup>azwj</sup>. And by you<sup>asws</sup>, I<sup>azwj</sup> shall Distinguish the wicked from the good.

يَا مُحَمَّدُ وَ عِزِّي وَ جَلَالِي لَوْلَاكَ لَمَا خَلَقْتُ آدَمَ وَ لَوْ لَا عَلِيٍّ مَا خَلَقْتُ الْجَنَّةَ لِأَنَّ بِكُمْ أَجْرِي الْعِبَادَ يَوْمَ الْمَعَادِ بِالثَّوَابِ وَ الْعِقَابِ وَ بِلِأْتِمَّةٍ مِنْ وَلَدِهِ أَنْتَقِمَ مِنْ أَعْدَائِي فِي دَارِ الدُّنْيَا ثُمَّ إِلَيَّ الْمَصِيرُ لِلْعِبَادِ وَ الْمَعَادِ

O Muhammad<sup>saww</sup>! By My<sup>azwj</sup> Might and My<sup>azwj</sup> Majesty! Had it not been for you<sup>saww</sup>, I<sup>azwj</sup> would not have Created Adam<sup>as</sup>, and had it not been for Ali<sup>asws</sup>, I<sup>azwj</sup> not have Created the Paradise, because I<sup>azwj</sup> shall be Recompensing the servants through you<sup>asws</sup> on the Day of Return, with the Rewards and the Punishments; and through Ali<sup>asws</sup> and the Imams<sup>asws</sup> from his<sup>asws</sup> sons<sup>asws</sup>, I<sup>azwj</sup> shall Avenge from My<sup>azwj</sup> enemies in the house of the world, then to Me<sup>azwj</sup> is the destination of the servants, and the return.

وَ أَحْكَمَكُمَا فِي جَنَّتِي وَ نَارِي فَلَا يَدْخُلُ الْجَنَّةَ لَكُمَا عُدُوٌّ وَ لَا يَدْخُلُ النَّارَ لَكُمَا وِيٌّ وَ بِذَلِكَ أَقْسَمْتُ عَلَى نَفْسِي

I<sup>azwj</sup> shall Make both of you<sup>asws</sup> as judged regarding My<sup>azwj</sup> Paradise and My<sup>azwj</sup> fire. So, no one will enter the Paradise being an enemy to you<sup>asws</sup>, nor enter the Fire while being a friend to you<sup>asws</sup> both, and with that I<sup>azwj</sup> have Sworn upon Myself<sup>azwj</sup>!"

ثُمَّ انصرفت فجعلت لا أخرج من حجاب من حجب ربي ذي الجلال والإكرام إلا سمعت البداء من ورائي يا محمد قدّم علياً يا محمد استخلف علياً يا محمد أوص إلى عليّ يا محمد وأخ علياً يا محمد أحب من يحب علياً يا محمد استوص بعليّ و شيعته خيراً

Then I<sup>azwj</sup> left and did not exit from any veil from the veils of my<sup>saww</sup> Lord<sup>azwj</sup>, with the Majesty and Honour, except I<sup>saww</sup> heard the call from behind me<sup>saww</sup>: "O Muhammad<sup>saww</sup>! Place Ali<sup>asws</sup> forward! O Muhammad<sup>saww</sup>! Make Ali<sup>asws</sup> the caliph! O Muhammad<sup>saww</sup>! Bequeath to Ali<sup>asws</sup>! O Muhammad<sup>saww</sup>! Establish brotherhood with Ali<sup>asws</sup>! O Muhammad<sup>saww</sup>! Love the one who loves Ali<sup>asws</sup>! O Muhammad<sup>saww</sup>! Enjoin goodness with Ali<sup>asws</sup> and his<sup>asws</sup> Shias!"

فَلَمَّا وَصَلْتُ إِلَى الْمَلَائِكَةِ جَعَلُوا يُهَيِّئُونِي فِي السَّمَاوَاتِ وَ يَقُولُونَ هَيْبَةً لَكَ يَا رَسُولَ اللَّهِ بِكَرَامَةِ اللَّهِ لَكَ وَ لِعَلِيٍّ

When I<sup>saww</sup> arrive to the Angels, they went on to congratulate me<sup>saww</sup> in the skies and saying: 'Congratulations to you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>, with the Prestige of Allah<sup>azwj</sup> for you<sup>saww</sup> and for Ali<sup>asws</sup>!'

مَعَاشِرَ النَّاسِ عَلَيَّ أَحَبِّي فِي الدُّنْيَا وَ الْآخِرَةِ وَ وَصِيِّي وَ أَمِيرِي عَلَى سِرِّي وَ سِرِّ رَبِّ الْعَالَمِينَ وَ وَزِيرِي وَ خَلِيفَتِي عَلَيْكُمْ فِي حَيَاتِي وَ بَعْدَ وَفَاتِي لَا يَتَقَدَّمُهُ أَحَدٌ غَيْرِي وَ خَيْرٌ مَنْ أُخْلِفَ بَعْدِي

Community of people! Ali<sup>asws</sup> is my<sup>saww</sup> brother<sup>asws</sup> in the world and the Hereafter, and my<sup>saww</sup> successor<sup>asws</sup>, and my<sup>saww</sup> trustee upon my<sup>saww</sup> secrets, and Secrets of Lord<sup>azwj</sup> of the worlds, and my<sup>saww</sup> Vizier, and my<sup>saww</sup> caliph upon you all during my<sup>saww</sup> lifetime and after my<sup>saww</sup> expiry. No one will be ahead of him<sup>asws</sup> apart from me<sup>saww</sup>, and he<sup>asws</sup> is the best of the ones I<sup>saww</sup> leave behind after me<sup>saww</sup>.

وَلَقَدْ أَعْلَمَنِي رَبِّي تَبَارَكَ وَتَعَالَى أَنَّهُ سَيِّدُ الْمُسْلِمِينَ وَ إِمَامُ الْمُتَّقِينَ وَ أَمِيرُ الْمُؤْمِنِينَ وَ وَارِثِي وَ وَارِثُ النَّبِيِّينَ وَ وَصِيُّ رَسُولِ رَبِّ الْعَالَمِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ مِنْ شِيعَتِهِ وَ أَهْلِ وَوَلَايَتِهِ إِلَى جَنَّاتِ النَّعِيمِ بِأَمْرِ رَبِّ الْعَالَمِينَ

And my<sup>saww</sup> Lord<sup>azwj</sup> Blessed and Exalted has Let me<sup>saww</sup> know that he<sup>asws</sup> is chief of the Muslims, and Imam<sup>asws</sup> of the pious, and Emir of the Momineen, and my<sup>saww</sup> inheritor of the Prophets<sup>as</sup>, and successor<sup>asws</sup> of the Rasool<sup>saww</sup> of Lord<sup>azwj</sup> of the worlds, and guide of the resplendent from his<sup>asws</sup> Shias, and people of his<sup>asws</sup> Wilayah would be to the Gardens of bliss by the Command of Lord<sup>azwj</sup> of the worlds.

يَبْعَثُهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَقَامًا مَحْمُودًا يَغِيظُهُ بِهِ الْأَوَّلُونَ وَ الْآخِرُونَ بِيَدِهِ [لِوَاثِي] لِوَاءِ الْحَمْدِ يَسِيرُ بِهِ أَمَامِي وَ تَحْتَهُ آدَمُ وَ جَمِيعُ مَنْ وُلِدَ مِنَ النَّبِيِّينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ إِلَى جَنَّاتِ النَّعِيمِ

Allah<sup>azwj</sup> would Resurrect him<sup>asws</sup> on the Day of Qiyamah in the praiseworthy position (Maqam Mahmood). The former ones and the latter ones would be envying him<sup>asws</sup>. My<sup>saww</sup> flag, the flag of Praise, would be in his<sup>asws</sup> hand. He<sup>asws</sup> will travel with it in front of me<sup>saww</sup>, and under it would be Adam<sup>as</sup> and entirety of the children of the Prophets, and the martyrs, and the righteous, to the Gardens of bliss.

حَتْمًا مِنَ اللَّهِ مَحْتَمًا مِنْ رَبِّ الْعَالَمِينَ وَعَدَّ وَعَدَنِيهِ رَبِّي فِيهِ وَ لَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَ أَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ.

It is a matter Ordained from Lord<sup>azwj</sup> of the worlds, a Promise He<sup>azwj</sup> my<sup>saww</sup> Lord<sup>azwj</sup> has Promised regarding him<sup>asws</sup>, and He<sup>azwj</sup> will never Break His<sup>azwj</sup> Promise, and I<sup>saww</sup>, upon that, am from the witnesses".<sup>36</sup>

37- شف، كشف اليفين من كتاب محمد بن علي النطري عن الحسن بن أحمد المقرئ عن أحمد بن عبد الله عن محمد بن عمر بن غالب عن محمد بن أبي خزيمة عن عباد بن يعقوب الرواجني عن محمد بن موسى بن عثمان الحضرمي عن الأعمش عن مجاهد عن ابن عباس قال قال رسول الله ص ما أنزل الله عز وجل آية يا أيها الذين آمنوا إلا و علي رأسها وأمرها.

(The book) 'Kashf Al Yaqeen' – From the book of Muhammad Bin Ali Al Nazari, from Al Hassan Bin Ahmad Al Muqry, from Ahmad Bin Abdullah, from Muhammad Bin Umar Bin Ghalib, from Muhammad Bin Abu Khaysama, from Abbad Bin Yaquob Al Rawwakhiny, from Muhammad Bin Musa Bin Usman Al Hazramy, from Al Amsh, from Mujahid, from Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic has not Revealed any Verse as: 'O you those who believe!', except and Ali<sup>asws</sup> is their head and their Emir".<sup>37</sup>

<sup>36</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 36

<sup>37</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 37



41- شف، كشف اليقين من كتاب الخصائص عن أبي علي الحَدَّادِ عَنْ أَبِي نُعَيْمٍ عَنْ عُمَرَ بْنِ أَحْمَدَ الْقَاضِي [القاضي] عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ يُوسُفَ بْنِ أَبِي إِسْحَاقَ عَنْ أَبِيهِ عَنِ الشَّعْبِيِّ قَالَ حَدَّثَنَا عَلِيُّ ع قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص مَرْحَباً بِسَيِّدِ الْمُسْلِمِينَ وَ إِمَامِ الْمُتَّقِينَ فَقِيلَ لِعَلِيِّ ع فَأَيُّ شَيْءٍ كَانَ مِنْ شُكْرِكَ قَالَ حَدَّثَ اللَّهُ عَلِيَّ مَا آتَانِي وَ سَأَلْتُهُ الشُّكْرَ عَلَيَّ مَا أَوْلَانِي وَ أَنْ يَزِيدَ فِيمَا أَعْطَانِي.

(The book) 'Kashf Al Yaqeen', from the book 'Al Khasaais', from Abu Ali Al Haddad, from Abu Nueym, from Umar Bin Ahmad Al Qazany, from Ali Bin Al Abbas, from Ahmad Bin Yahya, from Al Hassan, from Ibrahim Bin Yusuf Bin Abu Is'haq, from father, from Al Shaby who said,

'Ali<sup>asws</sup> narrated to us: 'Rasool-Allah<sup>saww</sup> said to me<sup>asws</sup>: 'Welcome to chief of the Muslims, and Imam<sup>asws</sup> of the pious''. It was said to Ali<sup>asws</sup>, 'So which thing happened from your<sup>asws</sup> gratefulness?' He<sup>asws</sup> said: 'I<sup>asws</sup> praised Allah<sup>azwj</sup> upon what He<sup>azwj</sup> had Given me<sup>asws</sup>, and asked Him<sup>azwj</sup> of the thanking upon what He<sup>azwj</sup> had Made me<sup>asws</sup> to be foremost, and that He<sup>azwj</sup> should Increase in what He<sup>azwj</sup> had Given me<sup>asws</sup>''.<sup>41</sup>

42- شف، كشف اليقين أحمد بن مَرْدَوَيْهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ الْحَصْبِيِّ الْعُقَيْلِيِّ عَنْ يَحْيَى بْنِ الْعَلَاءِ عَنْ هِلَالِ بْنِ أَبِي مُحَمَّدٍ الْوَزَّانِ عَنْ عَبْدِ اللَّهِ بْنِ أَسْعَدَ بْنِ زُرَّارَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوْجِي إِلَيَّ فِي عَلِيٍّ ثَلَاثَ أَنْتَهُ سَيِّدُ الْمُسْلِمِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرَى الْمُحَجَّلِينَ.

(The book) 'Kashf Al Yaqeen' – Ahmad Bin Mardawayh, from Muhammad Bin Abdul Rahman, from Muhammad Bin Ayoub, from Umar Bin Al Husayn Al Uqeyli, from Yahya Bin Al A'ala, from Hilal Bin Abu Humeyd Al Wazzan, from Abdullah Bin As'ad Bin Zurara, from his father who said,

'Rasool-Allah<sup>saww</sup> said: 'Three matters were Revealed to me<sup>saww</sup> regarding Ali<sup>asws</sup> – He<sup>asws</sup> is chief of the Muslims, and Imam<sup>asws</sup> of the pious, and guide of the resplendent'''.<sup>42</sup>

43- شف، كشف اليقين من حَظِّ جَدِّي وَرَأَى بِنِ أَبِي فِرَاسٍ مِمَّا حَكَاهُ فِي مَجْمُوعِهِ اللَّطِيفِ عَنْ نَاطِرِ الْحِلَّةِ ابْنِ الْحَدَّادِ عَمَّا انْتَقَاهُ مِنْ تَارِيخِ الْحَطِيبِ وَ كَانَ ابْنُ الْحَدَّادِ حَنْبَلِيًّا يَرْفَعُهُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا فِي الْبِيَامَةِ رَاكِبٌ غَيْرُنَا نَحْنُ أَرْبَعَةٌ فَقَالَ لَهُ عَمُّهُ الْعَبَّاسُ وَ مَنْ هُمْ يَا رَسُولَ اللَّهِ

(The book) 'Kashf Al Yaqeen' – From the handwriting of my grandfather Warram Bin Abu Firas, from what he narrated in his collection 'Al Lateef', from Nazir Al Hillah Ibn Al Haddad, from what I picked up from the history by Al Khateeb, and Ibn Al Haddad was a Hanbali (sect), raising it, from Ja'far Bin Rabie, from Ikrimah (Bin Abu Jahl<sup>a</sup>), from Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said: 'There will be no rider during Al-Qiyamah apart from us four'. His<sup>saww</sup> uncle Al-Abbas said to him<sup>saww</sup>, 'And who are they, O Rasool-Allah<sup>saww</sup>?'

فَقَالَ أَمَّا أَنَا فَعَلَى الْبُرَاقِ وَ وَصَفَهَا وَحُجَّتُهَا كَوَجْهِ الْإِنْسَانِ وَ خَدَّهَا كَخَدِّ الْفَرَسِ وَ عُرْفُهَا مِنْ لَوْلُ مَسْمُوطٍ وَ أَدْنَاهَا زَبْرَجَدَتَانِ خَضِرَاوَانِ وَ عَيْنَاهَا مِثْلُ كَوْكَبِ الزُّهْرَةِ وَ وَصَفَهَا بِوَصْفِ طَوِيلٍ

He<sup>saww</sup> said: 'As for I<sup>saww</sup>, I<sup>saww</sup> would be upon Al-Buraq' – and he<sup>saww</sup> described it (saying): 'Its face is like the face of a human being, and its cheeks are like the cheeks of a horse, and its

<sup>41</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 41

<sup>42</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 42

mane is of scalded pearls, and its ears are two green emeralds, and its eyes are like the bright star’ – and he<sup>saww</sup> described it in a long description.

قَالَ الْعَبَّاسُ وَ مَنْ يَا رَسُولَ اللَّهِ قَالَ وَ أَخِي صَالِحٌ عَلَى نَاقَةِ اللَّهِ وَ سُفْيَاهَا الَّتِي عَقَرَهَا قَوْمُهُ

Al Abbas said, ‘And who (else), O Rasool-Allah<sup>saww</sup>?’ He<sup>saww</sup> said: ‘And my<sup>saww</sup> brother<sup>as</sup> Salih<sup>as</sup> would be upon **‘(It is) a she-camel of Allah, and quench it’ [91:13]**, which his<sup>as</sup> people had hamstrung’.

قَالَ الْعَبَّاسُ وَ مَنْ يَا رَسُولَ اللَّهِ قَالَ وَ عَمِّي حَمْرَةٌ أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِهِ سَيِّدُ الشُّهَدَاءِ عَلَى نَاقَتِي الْعَضْبَاءِ

Al-Abbas said, ‘And who (else), O Rasool-Allah<sup>saww</sup>?’ He<sup>saww</sup> said: ‘And my<sup>saww</sup> uncle<sup>as</sup> Hamza<sup>asws</sup>, lion of Allah<sup>azwj</sup> and lion of His<sup>azwj</sup> Rasool<sup>saww</sup>, chief of the martyrs, would be upon my<sup>saww</sup> camel (called) Al-Azba’a’.

قَالَ الْعَبَّاسُ وَ مَنْ يَا رَسُولَ اللَّهِ قَالَ وَ أَخِي عَلِيٌّ عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ زَمَانِهَا مِنْ لُؤْلُؤِ رَطْبٍ عَلَيْهَا مَحْمِلٌ مِنْ يَاقُوتٍ أَحْمَرَ قُضْبَانُهَا مِنَ الدَّرِّ الْأَبْيَضِ عَلَى رَأْسِهِ تَاجٌ مِنْ نُورٍ لِذَلِكَ التَّاجِ سَبْعُونَ رُكْنًا مَا مِنْ رُكْنٍ إِلَّا وَ فِيهِ يَاقُوتَةٌ حَمْرَاءُ نُضِيءُ لِلرَّاكِبِ الْمُحِثِ

Al-Abbas said, ‘And who (else), O Rasool-Allah<sup>saww</sup>?’ He<sup>saww</sup> said: ‘And my<sup>saww</sup> brother<sup>asws</sup> Ali<sup>asws</sup> would be upon a camel from the camels of Paradise. Its reins are of wet pearls, its carriage is of red ruby, and its planks are of white gems. Upon his<sup>asws</sup> head would be a crown of light. For that crown there are seventy corners. There is no corner except and in it is a red ruby illuminating the way for the rider.

عَلَيْهِ خَلْتَانِ خَضْرَاوَانِ وَ يَدِيهِ لَوَاءُ الْحَمْدِ وَ هُوَ يُنَادِي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Upon him<sup>asws</sup> would be two garments and in his<sup>asws</sup> hand would be the flag of Praise, and he<sup>asws</sup> will be calling out: ‘I<sup>asws</sup> testify that there is no god except Allah<sup>azwj</sup>, and Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>!’

يَقُولُ الْخَلَائِقُ مَا هَذَا إِلَّا نَبِيٌّ مُرْسَلٌ أَوْ مَلَكٌ مُقَرَّبٌ أَوْ حَامِلٌ عَرْشِ فَيْئَادِي مُنَادٍ مِنْ بَطْنَانِ الْعَرْشِ لَيْسَ هَذَا مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا حَامِلٌ عَرْشِ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَصِيُّ رَسُولِ رَبِّ الْعَالَمِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ.

The creatures would be saying, ‘This is not except either a Messenger<sup>as</sup> Prophet<sup>as</sup>, or an Angel of Proximity, or a bearer of the Throne’. A caller will call out from interior of the Throne: ‘This is neither an Angel of Proximity, nor a Messenger<sup>as</sup> Prophet<sup>saww</sup>, nor a bearer of the Throne! This is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, successor<sup>asws</sup> of Rasool<sup>saww</sup> of Lord<sup>azwj</sup> of the worlds, and Imam<sup>asws</sup> of the pious, and guide of the resplendent’’.<sup>43</sup>

44- شف، كشف اليقين من كتاب أبي الحسين السَّابِقَةِ عَنْ عَمْرَانَ بْنِ عَبْدِ الرَّحِيمِ عَنْ إِسْحَاقَ بْنِ بَشْرِ عَنْ عَبْدِ اللَّهِ بْنِ هَبِيعَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ عَنْ مُسْلِمِ بْنِ يَسَارٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع أَنْتَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ.

<sup>43</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 43



(The book) 'Kashf Al Yaqeen', from the book of Abu Al Hassan Al Nasaba, from Imran Bin Abdul Raheem, from Is'haq Bin Bishr, from Abdullah Bin Lahiya, from Abdul Rahman Bin Ziyad, from Muslim Bin Yasser, from Jabir Bin Abdullah who said,

'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'You<sup>asws</sup> are Imam<sup>asws</sup> of the pious, and guide of the resplendent''.<sup>44</sup>

45- شف، كشف اليقين من كتاب كفاية الطالب عن عبد العزيز بن محمد بن الحسن بن علي بن الحسن الشافعي عن أبي القاسم الإسماعيلي عن حمزة بن يوسف عن عبد الله بن عدي عن محمد بن أحمد بن هلال عن محمد بن يحيى بن ضريس عن عيسى بن عبد الله العلوي عن أبيه عن علي ع قال قال رسول الله ص علي يعسوب المؤمنين و المأل يعسوب المنافقين.

(The book) 'Kashf Al Yaqeen', from the book 'Kifayat Al Talib' – From Abdul Aziz Bin Muhammad Bin Al Hassan, from Ali Bin Al Hassan Al Shafie, from Abu Al Qasim Al Ismaili, from Hamza Bin Yusuf, from Abdullah Bin Aday, from Muhammad Bin Ahmad Bin Hilal, from Muhammad Bin Yahya Bin Zureys, from Isa Bin Abdullah Al Alawy, from his forefathers,

'From Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Ali<sup>asws</sup> is leader of the Momineen, and the wealth is leader of the hypocrites''.<sup>45</sup>

46- شف، كشف اليقين من كتاب علي بن محمد الطيب عن إبراهيم بن عسان عن الحسن بن أحمد عن عبد الله بن أبي عامر الطائي عن أحمد بن عامر عن الرضا عن أبيه ع قال قال رسول الله ص يا علي إنك سيد المسلمين و إمام المتقين و قائد الغر المحجلين و يعسوب الدين.

(The book) 'Kashf Al Yaqeen', from the book of Ali Bin Muhammad Al Tayyib, from Ibrahim Bin Gassan, from Al Hassan Bin Ahmad, from Abdullah Bin Abu Aamir Al Taie, from Ahmad Bin Aamir,

'From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! You<sup>asws</sup> are chief of the Muslims, and Imam<sup>asws</sup> of the pious, and guide of the resplendent, and leader of the religion''.<sup>46</sup>

47- شف، كشف اليقين أحمد بن مذكويه عن أحمد بن إسحاق عن أحمد بن عمرو بن الضحاک عن محمد بن ضريس عن عيسى بن عبد الله بن محمد بن عمر عن أبيه عن أبيه عن جدّه عن علي ع قال قال رسول الله ص علي يعسوب المؤمنين و المأل يعسوب المنافقين.

(The book) 'Kashf Al Yaqeen' – Ahmad Bin Mardawayh, from Ahmad Bin Is'haq, from Ahmad Bin Amro Bin Al Zahhak, from Muhammad Bin Zureys, from Isa Bin Abdullah Bin Muhammad Bin Umar, from his father, from his father, from his grandfather,

'From Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Ali<sup>asws</sup> is leader of the Momineen, and the wealth is leader of the hypocrites''.<sup>47</sup>

48- شف، كشف اليقين من كتاب أبي الحسين النسابة عن محمد بن صالح بن عبد السلام بن صالح عن علي بن هاشم عن محمد بن عبد الله بن أبي رافع عن أبيه عن جدّه عن أبي دّر قال: سمعت النبي ص يقول لعلي ع أنت أول من يصافحني يوم القيامة و أنت يعسوب المؤمنين.

<sup>44</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 44

<sup>45</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 45

<sup>46</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 46

<sup>47</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 47

(The book) 'Kashaf Al Yaqeen', from the book of Abu Al Husayn Al Nasaba, from Muhammad Bin Salih, from Abdul Salam Bin Salih, from Ali Bin Hashim, from Muhammad Bin Abdullah Bin Abu Rafie, from his father, from his grandfather,

'From Abu Zarr<sup>ra</sup> having said, 'I<sup>ra</sup> heard the Prophet<sup>sawww</sup> saying to Ali<sup>asws</sup>: 'You<sup>asws</sup> will be the first one to shake my<sup>sawww</sup> hand on the Day of Qiyamah, and you<sup>asws</sup> are leader of the Momineen<sup>asws</sup>'.<sup>48</sup>

49- ل، الخصال فِي وَصِيَّةِ النَّبِيِّ ص لِعَلِيِّ ع يَا عَلِيُّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَعْطَانِي فِيكَ سَبْعَ خِصَالٍ أَنْتَ أَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرَ مَعِيَ وَ أَنْتَ أَوَّلُ مَنْ يَقِفُ عَلَى الصِّرَاطِ مَعِيَ وَ أَنْتَ أَوَّلُ مَنْ يُكْسَى إِذَا كُسِيَ وَ يَخْتَارُ إِذَا حَيِّثُ وَ أَنْتَ أَوَّلُ مَنْ يَشْرَبُ مَعِيَ مِنَ الرَّحِيقِ الْمَخْتُومِ الَّذِي خَتَامُهُ مِسْكَ.

(The book) 'Al Khisaal' –

'In a bequest of the Prophet<sup>sawww</sup> to Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! Allah<sup>azwj</sup> Blessed and Exalted has Given me<sup>sawww</sup> seven characteristics regarding you<sup>asws</sup>. You<sup>asws</sup> will be the first one the grave would be split asunder from him<sup>asws</sup> along with me<sup>sawww</sup>, and you<sup>asws</sup> will be the first one to pause at the Bridge with me<sup>sawww</sup>, and you will be the first one to be clothed, when I<sup>sawww</sup> am clothed, and Revived when I<sup>sawww</sup> am Revived, and you<sup>asws</sup> will be the first one to settle with me<sup>sawww</sup> in Illiyen, and you<sup>asws</sup> will be the first one to drink with me<sup>sawww</sup> from the sealed nectar (Al-Raheeq Al-Makhtum) the sealing of which is musk''.<sup>49</sup>

50- ل، الخصال أَبِي عَنِ الْمُؤَدَّبِ عَنْ أَحْمَدَ الْأَصْبَهَانِيِّ عَنِ الثَّقَفِيِّ عَنْ جَعْفَرَ بْنِ الْحَسَنِ الْعَبْسِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ السَّلْمِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ عَنْ جَابِرِ الْأَنْصَارِيِّ قَالَ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ [إِنَّ] فِي عَلِيٍّ خِصَالًا لَوْ كَانَتْ وَاحِدَةً مِنْهُمْ فِي جَمِيعِ النَّاسِ لَأَكْتَفَوْا بِهَا فَضْلًا

(The book) 'Al Khisaal' – My father, from Al Muwaddab, from Ahmad Al Asbahany, from Al Saqafy, from Ja'far Bin Al Hassan Al Absy, from Muhammad Bin Ali Al Sulamy, from Abdullah Bin Muhammad Bin Aqeel, from Jabir Al Ansari who said,

'I have heard Rasool-Allah<sup>sawww</sup> saying: 'Regarding Ali<sup>asws</sup> there such characteristics, even if one of these were to be in entirety of the 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

His<sup>sawww</sup> words: 'One whose Master I<sup>sawww</sup> was, so Ali<sup>asws</sup> is his Master'; and his<sup>sawww</sup> words: 'Ali<sup>asws</sup> is from me<sup>sawww</sup> like Haroun<sup>as</sup> from Musa<sup>as</sup>'; and his<sup>sawww</sup> words: 'Ali<sup>asws</sup> is from me<sup>as</sup> and I<sup>sawww</sup> am from him<sup>asws</sup>'; and his<sup>sawww</sup> words: 'Ali<sup>asws</sup> is from me<sup>sawww</sup> like my<sup>sawww</sup> soul. Obeying him<sup>asws</sup> is obeying me<sup>sawww</sup>, and disobeying him<sup>asws</sup> is disobeying me<sup>sawww</sup>;

وَ قَوْلُهُ ص حَرَبٌ عَلِيٍّ حَرَبُ اللَّهِ وَ سَلْمٌ عَلِيٍّ سَلْمُ اللَّهِ وَ قَوْلُهُ ص وَ إِيُّ عَلِيٍّ وَ إِيُّ اللَّهِ وَ عَدُوُّ عَلِيٍّ عَدُوُّ اللَّهِ وَ قَوْلُهُ ص عَلِيٌّ حُجَّةُ اللَّهِ وَ خَلِيفَتُهُ عَلِيٌّ عِبَادَهُ وَ قَوْلُهُ ص حُبُّ عَلِيٍّ إِيْمَانٌ وَ بُغْضُهُ كُفْرٌ

<sup>48</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 48

<sup>49</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 49

And his<sup>saww</sup> words: 'War of Ali<sup>asws</sup> is war of Allah<sup>azwj</sup> and peace of Ali<sup>asws</sup> is peace of Allah<sup>azwj</sup>'; and his<sup>saww</sup> words: 'A friend of Ali<sup>asws</sup> is a friend of Allah<sup>azwj</sup>, and an enemy of Ali<sup>asws</sup> is an enemy of Allah<sup>azwj</sup>'; and his<sup>saww</sup> words: 'Ali<sup>asws</sup> is a Divine Authority of Allah<sup>azwj</sup> and His<sup>azwj</sup> caliph upon His<sup>azwj</sup> servants'; and his<sup>saww</sup> words: 'Having love of Ali<sup>asws</sup> is Eman, and hating him<sup>asws</sup> is Kufr';

وَ قَوْلُهُ صِ حِزْبِ عَلِيِّ حِزْبِ اللَّهِ وَ حِزْبُ أَعْدَائِهِ حِزْبُ الشَّيْطَانِ وَ قَوْلُهُ صِ عَلِيٍّ مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلِيَّ الْحَوْضَ وَ قَوْلُهُ صِ عَلِيٍّ قَسِيمِ الْجَنَّةِ وَ النَّارِ وَ قَوْلُهُ صِ مَنْ فَارَقَ عَلِيًّا فَقَدْ فَارَقَنِي وَ مَنْ فَارَقَنِي فَقَدْ فَارَقَ اللَّهَ عَزَّ وَ جَلَّ وَ قَوْلُهُ صِ شِبَعُهُ عَلِيٍّ هُمْ الْمَائِزُونَ يَوْمَ الْقِيَامَةِ.

And his<sup>saww</sup> words: Party of Ali<sup>asws</sup> is party of Allah<sup>azwj</sup>, and party of his<sup>asws</sup> enemies is party of Satan<sup>la'</sup>; and his<sup>saww</sup> words: 'Ali<sup>asws</sup> is with the truth and the truth is with Ali<sup>asws</sup>. They will not separate until they return to me<sup>saww</sup> at the Fountain'; and his<sup>saww</sup> words: 'Ali<sup>asws</sup> is distributor of the Paradise and the Fire'; and his<sup>saww</sup> words: 'One who separates from Ali<sup>asws</sup> has separated from me<sup>saww</sup>, and one separating from me<sup>saww</sup> has separated from Allah<sup>azwj</sup> Mighty and Majestic'; and his<sup>saww</sup> words: 'Shias of Ali<sup>asws</sup>, they will be the successful ones on the Day of Qiyamah'.<sup>50</sup>

51- ن، عيون أخبار الرضا عليه السلام بإسناد الثلاثة عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِذَا كَانَ يَوْمَ الْقِيَامَةِ كُنْتَ أَنْتَ وَ وُلْدُكَ عَلَى خَيْلٍ بُلْبُلٍ مُتَوَجِّعِينَ بِالْدَّرِّ وَ الْيَافُوتِ فَيَأْمُرُ اللَّهُ بِكُمْ إِلَى الْجَنَّةِ وَ النَّاسُ يَنْظُرُونَ.

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – By the three chains from Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! When it will be the Day of Qiyamah, you<sup>asws</sup> and your<sup>asws</sup> sons<sup>asws</sup> would be upon spotted horses, crowned with the gems and rubies. Allah<sup>azwj</sup> will Command with you all to the Paradise, and the people would be looking on''.<sup>51</sup>

وَ بِحَدِّ إِسْنَادٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ لَوْلَاكَ لَمَا عُرِفَ الْمُؤْمِنُونَ بَعْدِي.

And by this chain, said, 'Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Had it not been for you<sup>asws</sup>, the Momineen would not be recognised after me<sup>asws</sup>'.<sup>52</sup>

52- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا وَ هَذَا يُعْنِي عَلِيًّا يَوْمَ الْقِيَامَةِ كَهَاتَيْنِ وَ ضَمَّ بَيْنَ إِصْبَعَيْهِ وَ شَبَعْتُنَا مَعَنَا وَ مَنْ أَعَانَ مَطْلُومَنَا كَذَلِكَ.

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – By a chain of Al-Tameemi, from Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'I<sup>asws</sup> and this one, meaning Ali<sup>asws</sup>, would be like these two on the Day of Qiyamah' – and he<sup>saww</sup> pressed between his<sup>saww</sup> fingers – 'And our<sup>asws</sup> Shias would be with us<sup>asws</sup>, and the one who assisted our<sup>asws</sup> oppressed ones would be like that''.<sup>53</sup>

وَ بِحَدِّ إِسْنَادٍ قَالَ: قَالَ النَّبِيُّ ص لِعَلِيٍّ ع أَنْتَ مِيٍّ وَ أَنَا مِنْكَ.

<sup>50</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 50

<sup>51</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 51 a

<sup>52</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 51 b

<sup>53</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 52 a

And by this chain, said, 'The Prophet<sup>saww</sup> said to Ali<sup>asws</sup>: 'You<sup>asws</sup> are from me<sup>saww</sup> and I<sup>asws</sup> am from you<sup>asws</sup>'.<sup>54</sup>

وَجَدْنَا الْإِسْنَادَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَرَى عَوْرَتِي عَيْرٌ عَلَيَّ وَلَا يُبْعِضُهُ إِلَّا كَافِرٌ.

And by this chain, said, 'The Prophet<sup>saww</sup> said: 'No one can see my<sup>saww</sup> bareness apart from Ali<sup>asws</sup>, and no one will hate him<sup>asws</sup> except a Kafir'.<sup>55</sup>

وَجَدْنَا الْإِسْنَادَ قَالَ قَالَ عَلِيُّ ع دَعَا لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْدِ قَلْبَهُ وَاشْرَحْ صَدْرَهُ وَتَبِّثْ لِسَانَهُ وَ قِهِ الْحَرَّ وَالْبَرْدَ.

And by this chain, said, 'Ali<sup>asws</sup> said: 'The Prophet<sup>saww</sup> called for me<sup>asws</sup> and said: 'O Allah<sup>azwj</sup>! Guide his<sup>asws</sup> heart, and Expand his<sup>asws</sup> chest, and Affirm his<sup>asws</sup> tongue, and Save him<sup>asws</sup> from the heat and the cold'.<sup>56</sup>

وَجَدْنَا الْإِسْنَادَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤَدِّي عَنِّي إِلَّا عَلِيُّ وَلَا يُفْضِي عِدَائِي إِلَّا عَلِيُّ.

And by this chain, said, 'The Prophet<sup>saww</sup> said: 'No one will deliver on my<sup>saww</sup> behalf except Ali<sup>asws</sup>, nor fulfil my<sup>saww</sup> promises except Ali<sup>asws</sup>'.<sup>57</sup>

وَجَدْنَا الْإِسْنَادَ قَالَ ص خَيْرُ إِخْوَانِي عَلِيُّ.

And by the chain, he<sup>saww</sup> said: 'Best of my<sup>saww</sup> brethren is Ali<sup>asws</sup>'.<sup>58</sup>

وَجَدْنَا الْإِسْنَادَ عَنْ عَلِيٍّ ع قَالَ: قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا سَلَكَتَ طَرِيقاً وَلَا فَجَأاً إِلَّا سَلَكَ الشَّيْطَانُ عَيْرَ طَرِيقِكَ وَ فِجْأِكَ.

And by this chain, from Ali<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> said to me<sup>asws</sup>: 'You<sup>asws</sup> will not travel a path nor a site except the Satan<sup>la</sup> would travel other than your<sup>asws</sup> path and other than your<sup>asws</sup> site'.<sup>59</sup>

وَجَدْنَا الْإِسْنَادَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفْتُ عَلِيًّا كَفِّي.

And by this chain, said, 'The Prophet<sup>saww</sup> said: 'Palm of Ali<sup>asws</sup> is my<sup>saww</sup> palm'.<sup>60</sup>

وَجَدْنَا الْإِسْنَادَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ع الْجَنَّةُ تَشْتَاكُ إِلَيْكَ وَ إِلَى عَمَّارٍ وَ سَلْمَانَ وَ أَبِي ذَرٍّ وَ الْمِقْدَادِ.

And by this chain, said, 'The Prophet<sup>saww</sup> said to Ali<sup>asws</sup>: 'The Paradise is yearning for you<sup>asws</sup>, and for Ammar<sup>ra</sup>, and Salman<sup>ra</sup>, and Abu Zarr<sup>ra</sup> and Al-Miqdad<sup>ra</sup>'.<sup>61</sup>

<sup>54</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 52 b

<sup>55</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 52 c

<sup>56</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 52 d

<sup>57</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 52 e

<sup>58</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 52 f

<sup>59</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 52 g

<sup>60</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 52 h

<sup>61</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 52 i

وَبِحَدِّ إِسْنَادٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْتَ يَا عَلِيُّ فِي الْجَنَّةِ وَأَنْتَ ذُو قَرْنَيْهَا.

And by this chain, said, 'The Prophet<sup>saww</sup> said: 'You<sup>asws</sup>, O Ali<sup>asws</sup>, would be in the Paradise, and you<sup>asws</sup> will be with its reins''<sup>62</sup>.

وَبِحَدِّ إِسْنَادٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي وَأُكْرَهُ لَكَ مَا أُكْرَهُ لَهَا.

And by this chain, said, 'The Prophet<sup>saww</sup> said to Ali<sup>asws</sup>: 'I<sup>saww</sup> love for you<sup>asws</sup> what I<sup>saww</sup> love for myself<sup>saww</sup>, and I<sup>saww</sup> dislike for you<sup>asws</sup> what I<sup>saww</sup> dislike for it (myself<sup>saww</sup>)''<sup>63</sup>.

53- ما، الأماالي للشيخ الطوسي المفيد عن الجعابي عن أحمد بن سعيد عن العباس بن بكر عن محمد بن زكريا عن كثير بن طارق عن زيد بن علي عن أبيه عن جده ع قال: قال رسول الله ص لعلبي أنت يا علي وأصحابك في الجنة أنت يا علي وأتباعك في الجنة.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ahmad Bin Saeed, from Al Abbas Bin Bakr, from Muhammad Bin Zakariya, from Kaseer Bin Taariq,

'From Zayd son of Ali<sup>asws</sup> (Bin Al-Husayn<sup>asws</sup>), from his father<sup>asws</sup>, from his grandfather<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'You<sup>asws</sup>, O Ali<sup>asws</sup>, and your<sup>asws</sup> companions would be in the Paradise. You<sup>asws</sup>, O Ali<sup>asws</sup>, and your<sup>asws</sup> followers would be in the Paradise''<sup>64</sup>.

54- ما، الأماالي للشيخ الطوسي المفيد عن محمد بن أحمد المنصوري عن محمود بن محمد عن أحمد بن محمد بن يزيد عن إسماعيل بن أبان عن الأعمش عن المنهال عن زاذان عن سلمان رضي الله عنه قال: بعثنا رسول الله ص للتصيح للمسلمين ثم لعلبي بن أبي طالب ع والمؤالاة له.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Ahmad Al Mansoury, from Mahmoud Bin Muhammad, from Ahmad Bin Muhammad Bin Yazeed, from Ismail Bin Aban, from Al Amsh, from Al Minhal, from Zazan,

'From Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup> having said, 'Rasool-Allah<sup>saww</sup> sent us to advise the Muslims, then to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and the Wilayah for him<sup>asws</sup>'<sup>65</sup>.

55- ما، الأماالي للشيخ الطوسي المفيد عن المرزقي عن محمد بن صالح عن عبد الأعلى بن واصل عن مخلول بن إبراهيم عن علي بن خروار [خزوري] عن ابن نباتة عن عمارة بن ياسر قال: قال رسول الله ص لعلبي يا علي إن الله قد زينك بزينة لم يزين العباد بزينة أحب إلى الله منها

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Maraghy, from Muhammad Bin Salih, from Abdul A'ala Bin Wasil, from Mukhawwal Bin Ibrahim, from Ali Bin Kharour, from Ibn Nubata,

'From Ammar Bin Yasser<sup>ra</sup> having said: 'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! Allah<sup>azwj</sup> has Adorned you<sup>asws</sup> with such adornments, He<sup>azwj</sup> has not Adorned the servants with adornments more beloved to Allah<sup>azwj</sup> than these.

زَيْنَكَ بِالرُّهْدِ فِي الدُّنْيَا وَجَعَلَكَ لَا تَرُزَأُ مِنْهَا شَيْئاً وَلَا تَرُزَأُ مِنْكَ شَيْئاً وَوَهَبَ لَكَ حُبَّ الْمَسَاكِينِ فَجَعَلَكَ تَرْضَى بِهِمْ أَتْبَاعاً وَ يَرْضُونَ بِكَ إِمَاماً

<sup>62</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 52 j

<sup>63</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 52 k

<sup>64</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 53

<sup>65</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 54

He<sup>azwj</sup> Adorned you<sup>asws</sup> with ascetism in the world, and Made you<sup>asws</sup> not be deficient of anything from it, nor was anything reduced from you<sup>asws</sup>; and He<sup>azwj</sup> Gifted to you love of the poor, so He<sup>azwj</sup> Made you<sup>asws</sup> to be pleased with them and they are pleased with you<sup>asws</sup> as an Imam<sup>asws</sup>.

فَطُوبَى لِمَنْ أَحَبَّكَ وَ صَدَقَ فِيكَ وَ وِيْلًا لِمَنْ أَبْغَضَكَ وَ كَذَبَ عَلَيْكَ فَأَمَّا مَنْ أَحَبَّكَ وَ صَدَقَ فِيكَ فَأُولَئِكَ جِيرَانُكَ فِي دَارِكَ وَ شُرَكَاءُكَ فِي جَنَّتِكَ وَ أَمَّا مَنْ أَبْغَضَكَ وَ كَذَبَ عَلَيْكَ فَحَقُّ عَلَى اللَّهِ أَنْ يُوقِفَهُ مَوْقِفَ الْكٰذِبِينَ.

Beatitude is for one who loves you<sup>asws</sup>, and ratifies regarding you<sup>asws</sup>, and woe be for one hating you<sup>asws</sup> and belies upon you<sup>asws</sup>. As for the one loving you<sup>asws</sup> and ratifies regarding you<sup>asws</sup>, they would be your<sup>asws</sup> neighbours in your<sup>asws</sup> house, and your<sup>asws</sup> associates in your<sup>asws</sup> Garden; and as for the one hating you<sup>asws</sup> and lies upon you<sup>asws</sup>, there would be a right for Allah<sup>azwj</sup> that He<sup>azwj</sup> Pauses him in the pausing of the liars".<sup>66</sup>

56- ما، الأمايلي للشيخ الطوسي المفيد عن أحمد بن محمد الصولي عن محمد بن الحسين الطائي عن محمد بن الحسن بن جعفر الأصبغي عن أبيه عن جدّه عن يعقوب بن الفضل عن شريك بن عبد الرحمن عن أبيه قال قال رسول الله ص أُعْطِيَتْ فِي عَلِيٍّ تِسْعًا ثَلَاثًا فِي الدُّنْيَا وَ ثَلَاثًا فِي الآخِرَةِ وَ اتَّئْتَنِي أَرْجُوهُمَا لَهُ وَ وَاحِدَةً أَخَافُهَا عَلَيْهِ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Muhammad Al Sowly, from Muhammad Bin Al Husayn Al Taie, from Muhammad Bin Al Hassan Bin Ja'far Al Asbaghy, from his father, from his grandfather, from Yaqoub Bin Al Fazl, from Shareek Bin Abdul Rahman, from his father who said,

'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> have been Given nine regarding Ali<sup>asws</sup>, three in the world, and three in the Hereafter, and two I<sup>saww</sup> am hoping for him<sup>asws</sup>, and one I<sup>saww</sup> fear upon him<sup>asws</sup>.

فَأَمَّا الثَّلَاثُ الَّتِي فِي الدُّنْيَا فَسَائِرُ عَوْرَتِي وَ الْقَائِمُ بِأَمْرِ أَهْلِي وَ وَصِيِّي فِيهِمْ

As for the three which are in the world, he<sup>asws</sup> will be the concealer of my<sup>saww</sup> bareness, and the one standing with the affairs of my<sup>saww</sup> family, and my<sup>saww</sup> successor<sup>asws</sup> among them.

وَ أَمَّا الثَّلَاثُ الَّتِي فِي الآخِرَةِ فَإِنِّي أُعْطِي يَوْمَ الْقِيَامَةِ لِوَاءِ الْحَمْدِ فَأُدْفَعُهُ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ يَحْمِلُهُ عَنِّي وَ أُعْتَمِدُ عَلَيْهِ فِي مَقَامِ الشَّفَاعَةِ وَ يُعِينُنِي عَلَى حَلِّ مَقَاتِيحِ الْجَنَّةِ

And as for the three which are in the Hereafter, so I<sup>saww</sup> will be Given the flag of Praise on the Day of Qiyamah, and I<sup>asws</sup> will hand it to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He<sup>asws</sup> will carry it on my<sup>saww</sup> behalf, and I<sup>saww</sup> shall rely upon him<sup>asws</sup> in the position of intercession, and he<sup>asws</sup> will assist me<sup>saww</sup> upon carrying the keys of Paradise.

وَ أَمَّا الثَّلَاثُ الَّتِي فِي الآخِرَةِ فَإِنَّهُ لَا يَرْجِعُ مِنْ بَعْدِي ضَالًّا وَ لَا كَافِرًا وَ أَمَّا الَّتِي أَخَافُهَا عَلَيْهِ فَعَدْرُ فُرَيْشٍ بِهِ مِنْ بَعْدِي.

<sup>66</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 55

And as for those to I<sup>saww</sup> am hoping for him<sup>asws</sup>, so he<sup>asws</sup> will not return to straying from after me<sup>saww</sup>, nor as a Kafir. And as for that which I<sup>saww</sup> fear upon him<sup>asws</sup>, it is the treachery of Quraysh with him<sup>asws</sup>, from after me<sup>saww</sup>".<sup>67</sup>

57- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنْ مُحَمَّدِ بْنِ عُمَانَ الصَّبْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْعَلَّافِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبِ الدِّينَوْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْبَلَوِيِّ عَنْ عُمَارَةَ بْنِ زَيْدٍ عَنْ بَكْرِ بْنِ حَارِثَةَ الرَّهْرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ عَلِيًّا يُنْشِدُ وَرَسُولُ اللَّهِ ص يَسْمَعُ

أَنَا أَحُو الْمُصْطَفَى لَا شَكَّ فِي نَسَبِي  
جَدِّي وَ جَدُّ رَسُولِ اللَّهِ مُنْقَرِدٌ  
فَالْحَمْدُ لِلَّهِ شُكْرًا لَا شَرِيكَ لَهُ  
مَعَهُ زَيْبٌ وَ سِبْطَاهُ هُمَا وَلَدِي  
وَ فَاطِمَةُ زَوْجَتِي لَا قَوْلَ ذِي فَئِدٍ  
أَبْرُ بِالْعَبْدِ وَ الْبَاقِي بِأَلَا أَمْدٍ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Usman Al Sayrafi, from Muhammad Bin Abdullah Al Allaf, from Muhammad Bin Yaqoub Al Deynawary, from Abdullah Bin Muhammad Al Balawy, from Umarah Bin Zayd, from Bakr Bin Haris Al Zuhry, from Abdul Rahman Bin Ka'ab Bin Malik, from Jabir Bin Abdullah who said,

'I heard Ali<sup>asws</sup> prosing (a poem), and Rasool-Allah<sup>saww</sup> was listening: 'I<sup>asws</sup> am the brother<sup>asws</sup> of Al-Mustafa<sup>saww</sup>, there is no doubt in my<sup>asws</sup> lineage. I<sup>asws</sup> was nourished with him<sup>saww</sup>, and his<sup>saww</sup> two grandsons<sup>asws</sup>, they<sup>asws</sup> are my<sup>asws</sup> sons<sup>asws</sup>. My<sup>asws</sup> grandfather<sup>as</sup> and grandfather<sup>as</sup> of Rasool-Allah<sup>saww</sup> are one individual, and (Syeda) Fatima<sup>asws</sup> is my<sup>asws</sup> wife<sup>asws</sup>. I<sup>asws</sup> am not saying with depletion (of merits). The Praise is for Allah<sup>azwj</sup>, thanking, there being no associate for Him<sup>azwj</sup>, Kind with the servants, and the remainder are without longevity''.

قَالَ فَابْتَسَمَ رَسُولُ اللَّهِ ص وَ قَالَ صَدَقْتَ يَا عَلِيُّ.

He (the narrator) said, 'Rasool-Allah<sup>saww</sup> smiled and said: 'You<sup>asws</sup> speak the truth, O Ali<sup>asws</sup>''.<sup>68</sup>

58- ما، الأماالي للشيخ الطوسي الحَقَّارُ عَنِ الْجَعْفَرِيِّ عَنِ عَلِيِّ بْنِ أَحْمَدَ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَلِيُّ يَعْشُوبُ الْمُؤْمِنِينَ وَ الْمَالُ يَعْشُوبُ الْمُتَأَفِّقِينَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Haffar, from Al Jiany, from Ali Bin Ahmad, from Abbad Bin Yaqoub, from Isa Bin Abdullah, from his father, from his grandfather,

'From Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Ali<sup>asws</sup> is leader of the Momineen, and the wealth is leader of the hypocrites''.<sup>69</sup>

59- ما، الأماالي للشيخ الطوسي ابْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ الْبَحْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ عَنْ يَزِيدَ بْنِ هَارُونَ عَنْ فَطْرِ قَالَ سَمِعْتُ بَعْضَ أَصْحَابِ النَّبِيِّ ص لَقَدْ كَانَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ مِنَ السَّوَابِقِ مَا لَوْ أَنَّ سَابِقَةً مِنْهَا بَيَّنَّ الْحَلَالِيقَ لَوَسِعَتْهُمْ خَيْرًا.

<sup>67</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 56

<sup>68</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 57

<sup>69</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 58

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Makhlad, from Muhammad Bin Amro Bin Al Bakhtari, from Muhammad Bin Abdul Malik, from Yazeed Bin Haroun, from Fitr who said,

'I heard one of the companions of the Prophet<sup>saww</sup>, 'For Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup>, there were precedents, and if one precedence from these were to be for (all) the people, it would be capacious for them in goodness'.<sup>70</sup>

60- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن الحسن بن موسى بن خلف عن جعفر بن محمد بن فضل عن عبد الله بن موسى العنسي عن طلحة بن خير المكي عن المطلب بن عبد الله عن مصعب بن عبد الرحمن بن عوف عن أبيه قال: لما افتتح النبي ص مكة انصرف إلى الطائف يعني إلى حنين فحاصرهم ثم إلى عشرة أو سبع عشرة فلم يفتحها ثم أوغل روحة أو غدوة ثم نزل ثم هجر

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al Hassan Bin Musa Bin Khalaf, from Ja'far Bin Muhammad Bin Fazl, from Abdullah Bin Musa Al Absy, from Talha Bin Khayr Al Makky, from Al Muttalib Bin Abdullah, from Mus'ab Bin Abdul Rahman Bin Awf, from his father who said,

'When the Prophet<sup>saww</sup> conquered Makkah, he<sup>saww</sup> left to go to Al-Taif, meaning to (Battle of) Hunayn. He<sup>saww</sup> besieged them, then up to ten or seventeen (days), but could not conquer it. Then they were stealthy or careful. Then they descended, then fled.

فَقَالَ أَيُّهَا النَّاسُ إِنِّي لَكُمْ قَرِطٌ وَإِنَّ مَوْعِدَكُمْ الْحَوْضُ وَأَوْصِيكُمْ بِعِزَّتِي خَيْرًا

He<sup>saww</sup> said: 'O you people! I<sup>saww</sup> shall be over-indulgent to you all and your appointment is as the Fountain, and I<sup>saww</sup> bequeath you to be good to my<sup>saww</sup> family'.

ثُمَّ قَالَ وَاللَّيْ نَفْسِي بِيَدِهِ لَتَقْبِلُنَّ الصَّلَاةَ وَ لَتُؤْتِينَ الزَّكَاةَ أَوْ لَأُبْعَثَنَّ إِلَيْكُمْ رَجُلًا مِنِّي أَوْ كَنَفْسِي فَلْيَضْرِبَنَّ أَعْنَاقَ مُقَاتِلَيْكُمْ وَ لَيْسَبِينَ دَرَارِيَكُمْ

Then he<sup>saww</sup> said: 'By the One<sup>azwj</sup> in Whose hand is my<sup>saww</sup> soul! Either you will establish the Salat and give the Zakaat, or I<sup>saww</sup> will be sending to you a man from me<sup>saww</sup>, or like myself<sup>saww</sup>, so let him<sup>asws</sup> strike off the necks of your fighters, and let him<sup>asws</sup> capture your offspring'.

فَرَأَى أَنَّهُ يَعْنِي أَبَا بَكْرٍ أَوْ عُمَرَ فَأَخَذَ بِيَدِ عَلِيٍّ ع فَقَالَ هُوَ هَذَا

Some people viewed that he<sup>saww</sup> had meant Abu Bakr or Umar, so he<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> and said: 'He<sup>asws</sup> is this one!'

قَالَ الْمُطَّلِبُ بْنُ عَبْدِ اللَّهِ فَقُلْتُ لِمُصْعَبِ بْنِ عَبْدِ الرَّحْمَنِ فَمَا حَمَلَ أَبَاكَ عَلَيَّ مَا صَنَعَ قَالَ أَنَا وَاللَّهِ أَعْجَبُ مِنْ ذَلِكَ.

Al-Muttalib Bin Abdullah (a narrator) said, 'I said to Mus'ab Bin Abdul Rahman (a narrator), 'What was the state of your father upon what he<sup>saww</sup> did?' He said, 'By Allah<sup>azwj</sup>! I am more surprised from that'.<sup>71</sup>

<sup>70</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 59

<sup>71</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 60



61- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن إسحاق بن فروخ عن محمد بن عثمان بن كرامة في مسند عبدي الله بن موسى عن محمد بن أحمد بن عبد الله الضري عن يوسف بن سعيد بن مسلم عن عبدي الله بن موسى عن علي بن خير عن المطلب بن عبد الله عن مصعب بن عبد الرحمن عن أبيه مثله.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Is'haq Bin Faroukh, from Muhammad Bin Usman Bin Karamah, in 'Musnad' of Ubeydullah Bin Musa, from Muhammad Bin Ahmad Bin Abdullah Al Zareer, from Yusuf Bin Saeed Bin Muslim, from Ubeydullah Bin Musa, from Ali Bin Khays, from Al Muttalib Bin Abdullah, from Mus'ab Bin Abdul Rahman, from his father – similar to it".<sup>72</sup>

62- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن إبراهيم بن حفص عن عبدي بن الهيثم عن عبدي بن صهيب عن جعفر بن محمد عن أبيه عن جابر بن عبد الله الأنصاري قال: لما أوقع و إنما قال فرغ رسول الله ص من هوازن سار حتى نزل الطائف فحصر أهل و آياماً فسأله القوم أن يبرح منهم ليقدّم عليه وفدهم فيشترط له و يشترطون لأنفسهم

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ibrahim Bin Hafs, from Ubeyd Bin Al Haysam, from Abbad Bin Suheyb,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from Jabir Bin Abdullah Al-Ansari who said, 'When it was the event', or perhaps said. '(When) Rasool-Allah<sup>saww</sup> was free from Hawazin, he<sup>saww</sup> travelled until he<sup>saww</sup> descended at Al-Taif, and he<sup>saww</sup> besieged the people of Wakh for days. The people asked him<sup>saww</sup> to depart from them, for their delegation to come to him<sup>saww</sup>, and they would stipulate conditions to him<sup>saww</sup>, and stipulate conditions for themselves.

فسار ص حتى نزل مكة فقدم عليه نفر منهم بإسلام قومهم و لم ينجع القوم له بالصلاة و لا الركاة فقال إنه لا خير في دين لا ركوع فيه و لا سجود أما و الذي نفسي بيده لتقيم الصلاة و لتؤثر الركاة أو لأبعثن إليكم رجلاً هو متي كنفسي فليضرب أعناق مقاتليهم و ليسبي ذراريهم هو هذا و أخذ بيد علي ع فأشاهها

He<sup>saww</sup> travelled until he<sup>saww</sup> descended at Makkah. A number of people from them arrived to him<sup>saww</sup> with Al Islam of their people and the people and did not agree with the Salat, nor the Zakaat. He<sup>saww</sup> said: 'There is no good in a religion there is neither any 'Ruk'u nor Sajdah in it. But, by the One<sup>azwj</sup> in Whose Hand is my<sup>saww</sup> soul! You will establish the Salat and give the Zakat, or I<sup>saww</sup> will sent a man to you. He<sup>asws</sup> would be from me<sup>saww</sup> like myself<sup>saww</sup>, so let him<sup>asws</sup> strike off the necks of your fighters and capture your offspring. He<sup>asws</sup> is this one' – and he<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> and raised it.

فلما صار القوم إلى قومهم بالطائف أخبروهم بما سمعوا من رسول الله ص فأقروا له بالصلاة و أقرؤا له بما شرط عليهم

When the group came to their people at Al-Taif, they informed them with what they had heard from Rasool-Allah<sup>saww</sup>. They acknowledged to him<sup>saww</sup> with the Salat and acknowledged to him<sup>saww</sup> with what had been stipulated upon them.

فقال ص ما استعصى علي أهل مملكة و لا أمة إلا رميتهم بهم الله عز و جل قالوا يا رسول الله و ما سئهم الله قال علي بن أبي طالب ما بعثتني في سرية إلا رأيت جبرئيل عن يمينه و ميكائيل عن يساره و ملكاً أمامه و صحابة تطله حتى يعطي الله عز و جل حبيي النصر و الظفر.

<sup>72</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 61

He<sup>saww</sup> said: ‘No people of a realm have been difficult upon me<sup>saww</sup>, nor any community except I<sup>saww</sup> shot at them with an arrow of Allah<sup>azwj</sup> Mighty and Majestic’. They said, ‘O Rasool-Allah<sup>saww</sup>! And what is an arrow of Allah<sup>azwj</sup>?’ He<sup>saww</sup> said: ‘Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. I<sup>saww</sup> have not sent him in a battalion except I<sup>saww</sup> saw Jibraeel<sup>as</sup> being on his<sup>asws</sup> right, and Mikaeel<sup>as</sup> on his<sup>asws</sup> left, and an Angel in front of him<sup>asws</sup>, and a cloud shading him<sup>asws</sup>, until Allah<sup>azwj</sup> Mighty and Majestic Gave my<sup>saww</sup> beloved the Help and the victory’.<sup>73</sup>

63- جاء المجالس للمفيد الجعافي عن علي بن إسماعيل عن محمد بن خلف عن الحسين الأشقر عن قيس بن الربيع عن أبيه عن عبد الرحمن بن أبي ليلى عن الحسين بن علي ع قال قال رسول الله ص يا أنس ادع لي سيد العرب فقال يا رسول الله أ لست سيد العرب قال أنا سيد ولد آدم و علي سيد العرب

(The book) ‘Al Majaalis’ of Al Mufeed – Al Jiany, from Ali Bin Ismail, from Muhammad Bin Khalaf, from Husayn Al Ashqar, from Qays Bin Al Rabie, from his father, from Abdul Al Rahman Bin Abu Layli,

‘From Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘O Anas! Call chief of the Arabs to me<sup>saww</sup>!’ He said, ‘O Rasool-Allah<sup>saww</sup>! Aren’t you<sup>saww</sup> chief of the Arabs?’ He<sup>saww</sup> said: ‘I<sup>saww</sup> am chief of the children of Adam<sup>as</sup>, and Ali<sup>asws</sup> is chief of the Arabs’.

فَدَعَا عَلِيًّا فَلَمَّا جَاءَ عَلِيٌّ ع قَالَ يَا أَنَسُ ادْعُ لِي الْأَنْصَارَ فَجَاءُوا فَقَالَ النَّبِيُّ ص يَا مَعْشَرَ الْأَنْصَارِ هَذَا عَلِيٌّ سَيِّدُ الْعَرَبِ فَأَجِبُوهُ لِحُبِّي وَ أَكْرَمُوهُ لِكِرَامَتِي فَإِنَّ جِبْرَائِيلَ أَخْبَرَنِي عَنِ اللَّهِ جَلَّ وَ عَزَّ مَا أَقُولُ لَكُمْ.

He called Ali<sup>asws</sup>. When Ali<sup>asws</sup> came, he<sup>saww</sup> said: ‘O Anas! Call the Helpers to me<sup>saww</sup>!’ They came. The Prophet<sup>saww</sup> said: ‘O community of Helpers! This Ali<sup>asws</sup> is chief of the Arabs, so love him<sup>asws</sup> for my<sup>saww</sup> love, and honour him<sup>asws</sup> for my<sup>saww</sup> honour, for Jibraeel<sup>as</sup> has informed me<sup>saww</sup> from Allah<sup>azwj</sup> Mighty and Majestic, what I<sup>saww</sup> am saying to you all’.<sup>74</sup>

64- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن أحمد بن أبي مسيح عن أبي المعتمر عبد العزيز بن محمد بن عبد الله بن معاذ عن أبيه و عمه عن معاذ و عبيد الله ابني عبد الله عن عتهما يزيد بن الأصم قال: قدم سفيان بن شجرة العامري بالمدينة فاستأذن على خالتي ميمونة بنت الحارث زوج النبي ص و كنت عندها فقالت ائذن للرجل فدخل فقالت من أين أقبل الرجل قال من الكوفة قالت فمن أي القبائل أنت قال من بني عامر

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Ahmad Bin Abu Maseeh, from Abu Al Mo’tamar Abdul Aziz Bin Muhammad Bin Abdullah Bin Muaw, from his father, and his uncle, from Muaz and Ubeydullah, two sons of Abdullah, from their uncle Yazeed Bin Al Asamma who said,

‘Safeer Bin Shajarah Al-Aamir arrived at Al-Medina and sought permission to see my maternal aunt Maymuna Bin Al-Haris, wife of the Prophet<sup>saww</sup>, and I was with her. She said, ‘There is permission for the man’. He entered. She said, ‘Where is the man coming from?’ He said, ‘From Al-Kufa’. She said, ‘From which tribe are you?’ He said, ‘From the clan of Aamir’.

قَالَتْ حُيَيْبٌ ازْدَدُ قُرْبًا فَمَا أَقْدَمَكَ قَالَ يَا أُمَّ الْمُؤْمِنِينَ رَهْبْتُ أَنْ تَكْسِبَنِي الْفِتْنَةُ لِمَا رَأَيْتُ مِنَ اخْتِلَافِ النَّاسِ فَخَرَجْتُ فَقَالَتْ هَلْ كُنْتَ بَايَعْتَ عَلِيًّا قَالَ نَعَمْ قَالَتْ فَارْجِعْ فَلَا تَزُلْ عَنْ صَفِيهِ فَوَ اللَّهُ مَا ضَلَّ وَ مَا ضَلَّ بِهِ

<sup>73</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 62

<sup>74</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 63

Revival increases the nearness. What have you come for?’ He said, ‘O mother of the believers! I was frightened that the Fitna (strife) would compel me when I saw the differing of the people, so I went out’. She said, ‘Did you pledge allegiance to Ali<sup>asws</sup>?’ He said, ‘Yes’. She said, ‘Then return and do not slip from his<sup>asws</sup> character. By Allah<sup>azwj</sup>! He<sup>asws</sup> will not stray and you will not stray with him<sup>asws</sup>’.

فَقَالَ يَا أُمَّةَ فَهَلْ أَنْتَ مُخَدِّتِي فِي عَلِيٍّ عَ بِحَدِيثِ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ص قَالَتْ اللَّهُمَّ نَعَمْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلِيُّ آيَةُ الْحَقِّ وَ زَايَةُ الْهُدَى عَلِيُّ سَيْفُ اللَّهِ يُسَلُّهُ عَلَى الْكُفَّارِ وَ الْمُنَافِقِينَ فَمَنْ أَحَبَّهُ فَبِحَبِّي أُحِبُّهُ وَ مَنْ أَبْغَضَهُ فَبِبْغْضِي أَبْغَضُهُ أَلَا وَ مَنْ أَبْغَضَنِي أَوْ أَبْغَضَ عَلِيًّا لَقِيَ اللَّهَ عَزَّ وَ جَلَّ وَ لَا حُجَّةَ لَهُ.

He said, ‘O mother! Can you narrate to me a Hadeeth regarding Ali<sup>asws</sup> you have heard from Rasool-Allah<sup>saww</sup>?’ She said, ‘O Allah<sup>azwj</sup>! Yes, I heard Rasool-Allah<sup>saww</sup> saying: ‘Ali<sup>asws</sup> is a sign of truth, and the flag of guidance. Ali<sup>asws</sup> is sword of Allah<sup>azwj</sup> unsheathed to the Kafirs and the hypocrites. So, the one who loves him<sup>asws</sup>, so by my<sup>saww</sup> love, I<sup>saww</sup> shall love him, and one hating him<sup>asws</sup>, so with my<sup>saww</sup> hatred I<sup>saww</sup> will hate him. Indeed! And the one who hates me<sup>saww</sup> or hates Ali<sup>asws</sup> would meet Allah<sup>azwj</sup> Mighty and Majestic and there will be no argument for him (to present)’’.<sup>75</sup>

65- ما، الأماالي للشيخ الطوسي الحفَّارُ عَنِ الْجَعْفَرِيِّ عَنِ سَعِيدِ بْنِ عَبْدِ اللَّهِ الْأَنْبَارِيِّ عَنِ خَلْفِ بْنِ دُرُسْتِ عَنِ الْقَاسِمِ بْنِ هَارُونَ عَنِ سَهْلِ بْنِ شَفِيَّانَ عَنِ هَمَّامٍ عَنِ قَتَادَةَ عَنِ أَنَسِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا غُرِحَ بِي إِلَى السَّمَاءِ دَنَوْتُ مِنْ رَبِّي عَزَّ وَ جَلَّ حَتَّى كَانَتْ بَيْنِي وَ بَيْنَهُ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

(The book) ‘Al Amaali’ of the sheykh of Al Tusi – Al Haffar, from Al Jiany, from Saeed Bin Abdullah Al Anbary, from Khalaf Bin Dorost, from Al Qasim Bin Haroun, from Shal Bin Sufyan, from Hammam, from Qatadah, from Anas (well-known fabricator) who said,

‘Rasool-Allah<sup>saww</sup>: ‘When there was an ascension with me<sup>saww</sup> to the sky, I<sup>saww</sup> went closer to my<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic until there was between me<sup>saww</sup> and Him<sup>azwj</sup> (a distance of) two bows, or less.

فَقَالَ يَا مُحَمَّدُ مَنْ نُحِبُّ مِنَ الْخَلْقِ فُلْتُ يَا رَبِّ عَلِيًّا قَالَ النَّوْفِثُ يَا مُحَمَّدُ فَالْتَفْتُ عَنْ يَسَارِي فَإِذَا عَلِيٌّ بِنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ.

He<sup>azwj</sup> Said: “O Muhammad<sup>saww</sup>! Whom from the people do you<sup>saww</sup> love?” I<sup>saww</sup> said: ‘O Lord<sup>azwj</sup>, Ali<sup>asws</sup>!’ He<sup>azwj</sup> Said: “Turn around, O Muhammad<sup>saww</sup>!” I<sup>saww</sup> turned to my<sup>saww</sup> left and there was Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’’.<sup>76</sup>

66- ما، الأماالي للشيخ الطوسي ابْنُ الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنِ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكْرِيَّا عَنِ إِسْمَاعِيلَ بْنِ أَبَانَ عَنِ عَبْدِ اللَّهِ بْنِ مُسْلِمِ الْمَلَائِيِّ عَنِ الْأَجْلَحِ عَنِ أَبِي الرُّبَيْرِ عَنِ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ص دَعَا عَلِيًّا وَ هُوَ مُحَاصِرُ الطَّائِفِ فَكَانَ الْقَوْمُ اسْتَشْرَفُوا لِذَلِكَ وَ قَالُوا لَقَدْ طَالَ نَجْوَاكَ لَهُ مِنْذُ الْيَوْمِ فَقَالَ مَا أَنَا أَنْتَجِيئُهُ وَ لَكِنَّ اللَّهَ أَنْتَجَاهُ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Ahad Bin Yahya Bin Zakariya, from Ismail Bin Aban, from Abdullah Bin Muslim Al Mulaie, from Al Ajla’a, from Abu Al Zubeyr, from Jabir,

<sup>75</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 64

<sup>76</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 65

‘Rasool-Allah<sup>saww</sup> called Ali<sup>asws</sup> and he<sup>asws</sup> was besieging Al-Taif. The people were overlooking at that and said, ‘Your<sup>saww</sup> whispering to him<sup>asws</sup> has been prolonged today’. He<sup>saww</sup> said: ‘It was not I<sup>saww</sup> who whispered to him<sup>asws</sup>, but Allah<sup>azwj</sup> was Whispering to him<sup>asws</sup>’.<sup>77</sup>

67- قب، المناقب لابن شهر آشوب الفضائل عن العكبري قال عبد الله بن شداد بن الهاد قال ابن عباس كان لعلي ع ثمانين عسرة منقبة ما كانت لأحد في هذه الأمة مثلها.

(The books) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Al Fazaal’ from Al Ukbari – Abdullah Bin Shaddad Bin Al Haad said, ‘Ibn Abbas said,

‘There were eighteen virtues which were not for anyone in this community, like these’.<sup>78</sup>

ابن بطّة في الإبانة عن عبد الرزاق عن أبيه قال: فضّل علي بن أبي طالب على أصحاب رسول الله ص مائة منقبة و شاركهم في مناقبهم.

Ibn Battah in (the book) ‘Al Ibanah’, from Abdul Razzaq, from his father who said,

‘Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is merited over the companions of Rasool-Allah<sup>saww</sup> by one hundred virtues, and he<sup>asws</sup> participated with them in their virtues’.<sup>79</sup>

68- جاء، المجلس للمفيد ما، الأماالي للشيخ الطوسي المفيد عن أحمد بن الوليد عن أبيه عن سعد بن ابن عيسى عن بكر بن صالح عن الحسن بن علي عن عبد الله بن إبراهيم قال حدثني الحسين بن زيد عن جعفر بن محمد عن أبيه عن جدّه ع قال قال رسول الله ص لقا أسري بي إلى السماء و انتهيت إلى سدره المنتهى نوديت يا محمد استوص بعلي خيرا فإنه سيّد المسلمين و إمام المتقين و قائد الغر المحجلين يوم القيامة.

(The book) ‘Al Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Ahmad Al Waleed, from his father, from Sa’ad, from Ibn Isa, from Bakr Bin Salih, from Al Hassan Bin Ali, from Abdullah Bin Ibrahim who said, ‘It is narrated to me by Al Husayn Bin Zayd,

‘From Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘When there was ascension with me<sup>saww</sup> to the sky and I<sup>saww</sup> ended to Sidrat Al-Muntaha, I<sup>saww</sup> was Called out at: “O Muhammad<sup>saww</sup>! Bequeath goodly with Ali<sup>asws</sup> for he<sup>asws</sup> is chief of the Muslims, and Imam<sup>asws</sup> of the pious, and guide of the resplendent on the Day of Qiyamah’.<sup>80</sup>

69- ل، الخصال أبي عن سعد بن ابن يزيد عن ابن أبي عمير عن إبراهيم الكرخي عن محمد بن مسلم عن أبي حمزة الثمالي عن الحسن بن عطية عن زيد بن أرقم قال: قال رسول الله ص لعلي أعطيت فيك تسع خصائل ثلاث في الدنيا و ثلاث في الآخرة و اثنتان لك و واحدة أخافها عليك

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Ibrahim Al Karkhy, from Muhammad Bin Muslim, from Abu Hamza Al Sumali, from Al hassan Bin Atiyya, from Zayd Bin Arqam who said,

‘Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: ‘I<sup>saww</sup> have been Given nine characteristics regarding you<sup>asws</sup> – three are in the world, and three in the Hereafter, and two are for you and one I<sup>saww</sup> fear upon you<sup>asws</sup>’.

<sup>77</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 66

<sup>78</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 67 a

<sup>79</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 67 b

<sup>80</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 68

وَأَمَّا الثَّلَاثُ الَّتِي فِي الدُّنْيَا فَإِنَّكَ وَصِيِّي وَ خَلِيفَتِي فِي أَهْلِي وَ قَاضِي دِينِي وَ أَمَّا الثَّلَاثُ الَّتِي فِي الْآخِرَةِ فَإِنِّي أُعْطِيَ لِيُؤَاءِ الْحَمْدَ فَأَجْعَلُهُ فِي يَدِكَ وَ آدَمَ وَ دُرَيْتَهُ تَحْتَ لِيُؤَاءِي وَ تُعِينُنِي عَلَى مَفَاتِيحِ الْجَنَّةِ وَ أَحْكَمَكَ فِي شَفَاعَتِي لِمَنْ أُحِبُّنَا

And as for the three which are in the world – you<sup>asws</sup> are my<sup>saww</sup> successor<sup>asws</sup>, and my<sup>saww</sup> caliph, and payer of my<sup>saww</sup> debts. And as for the three which are in the Hereafter – I<sup>saww</sup> will be Given the flag of Praise, and I<sup>saww</sup> will make it to be in your<sup>asws</sup> hand, and Adam<sup>as</sup> and his<sup>as</sup> offspring would be under my<sup>saww</sup> flag, and you<sup>asws</sup> will assist me<sup>saww</sup> upon the keys of Paradise, and I<sup>saww</sup> shall make you<sup>asws</sup> judge regarding my<sup>saww</sup> intercession for the ones I<sup>saww</sup> love.

وَأَمَّا الثَّلَاثُ لَكَ فَإِنَّكَ لَمْ تَرْجِعْ بَعْدِي كَافِرًا وَ لَا ضَالًّا وَ أَمَّا الَّتِي أَخَافُهَا عَلَيْكَ فَعَدْرَةُ قُرَيْشٍ بِكَ بَعْدِي يَا عَلِيُّ.

And as for the two (which are) for you<sup>asws</sup> – you<sup>asws</sup> will not return to be a Kafir after me<sup>saww</sup>, nor stray. And as for that which I<sup>saww</sup> fear upon you<sup>asws</sup> – treachery of Quraysh with you<sup>asws</sup> after me<sup>saww</sup>, O Ali<sup>asws</sup>!<sup>81</sup>

70- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن جعفر بن محمد بن عبد الله الموسوي عن عبيد الله بن يحيى عن ابن أبي عمير عن ابن رباب عن أبي بصير عن أبي عبد الله عن أبيه عن علي ع قال: قال لي رسول الله ص يا علي إنه لما أُسري بي إلى السماء تلقني الملائكة بالمشازات في كل سماء حتى لقيني جبرئيل ع في محفل من الملائكة فقال لو اجتمعت أئمتك على حب علي ما خلق الله عز وجل النار

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Bin Abdullah Al Mowsawi, from Ubeydullah Bin Nahyak, from Ibn Abu Umeyr, from Ibn Raib, from Abu Baseer,

'From Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said to me<sup>asws</sup>: 'O Ali<sup>asws</sup>! When there was an ascension with me<sup>saww</sup> to the sky, the Angels met me<sup>saww</sup> with the glad tidings in every sky, until Jibraeel<sup>as</sup> met me<sup>saww</sup> in an assembly of the Angels. He<sup>as</sup> said: 'If your<sup>saww</sup> community had united upon the love of Ali<sup>asws</sup>, Allah<sup>azwj</sup> Mighty and Majestic would not have Created the Fire'.

يا علي إن الله تبارك و تعالی أشهدك معي في سبعة مواطن حتى أنست بك أما أول ذلك فليته أُسري بي إلى السماء قال لي جبرئيل ع أين أخوك يا محمد فقلت خلفته ورائي فقال ادع الله عز وجل فليأتك به

O Ali<sup>asws</sup>! Allah<sup>azwj</sup> Blessed and Exalted Kept you<sup>asws</sup> as witness with me<sup>saww</sup> in seven places, until I<sup>saww</sup> was comforted with you<sup>asws</sup>. As for the first of that, it was the night I<sup>saww</sup> was ascended to the sky. Jibraeel<sup>as</sup> said to me<sup>saww</sup>: 'Where is your<sup>saww</sup> brother<sup>asws</sup>, O Muhammad<sup>saww</sup>?' I<sup>saww</sup> said: 'I<sup>saww</sup> have left him<sup>asws</sup> behind me<sup>saww</sup>. He<sup>as</sup> said: 'Supplicate to Allah<sup>azwj</sup> Mighty and Majestic to Bring him<sup>asws</sup> to you<sup>saww</sup>'.

فَدَعَوْتُ اللَّهَ عَزَّ وَ جَلَّ فَإِذَا مِثَالُكَ مَعِي وَ إِذَا الْمَلَائِكَةُ وَوُفُؤًا صُفُوفًا فَعَلْتُ يَا جَبْرَائِيلُ مَنْ هَؤُلَاءِ قَالَ هَؤُلَاءِ الَّذِينَ يُبَاهِي اللَّهُ عَزَّ وَ جَلَّ بِكُمْ يَوْمَ الْقِيَامَةِ فَدَنَوْتُ فَتَنَطَّقْتُ بِمَا كَانَ وَ بِمَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ

I<sup>saww</sup> supplicated to Allah<sup>azwj</sup> Mighty and Majestic, and there was your<sup>asws</sup> resemblance with me<sup>saww</sup>, and the Angels were standing in rows. I<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>! Who are they?' He<sup>as</sup> said: 'They are those Allah<sup>azwj</sup> will Boast with them on the Day of Qiyamah'. I<sup>saww</sup> went

<sup>81</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 69

closer, and you<sup>asws</sup> spoke with what had happened and with what would be happening up to the Day of Qiyamah”.

وَالثَّانِيَةَ حِينَ أُسْرِيَ بِي إِلَى ذِي الْعَرْشِ عَزَّ وَجَلَّ قَالَ جِبْرَائِيلُ عَ أَيَّنَ أَحْوَكُ يَا مُحَمَّدُ فَمُتُّ حَلْفَتُهُ وَرَأَيْتِي فَقَالَ ادْعُ اللَّهَ عَزَّ وَجَلَّ فَإِذَا مِثْلَكَ مَعِيَ وَ كُشِطَ لِي عَنْ سَبْعِ سَمَاوَاتٍ حَتَّى رَأَيْتُ سُكَّانَهَا وَ عُمَارَهَا وَ مَوْضِعَ كُلِّ مَلَكٍ مِنْهَا

And the second is when there was an ascension with me<sup>saww</sup> to the One<sup>azwj</sup> with the Throne, Mighty and Majestic. Jibraeel<sup>as</sup> said: ‘Where is your<sup>saww</sup> brother<sup>asws</sup>, O Muhammad<sup>saww</sup>!’ I<sup>saww</sup> said: ‘I<sup>saww</sup> have left him<sup>asws</sup> behind me<sup>saww</sup>’. He<sup>saww</sup> said: ‘Suppliated to Allah<sup>azwj</sup> Mighty and Majestic’. (I<sup>saww</sup> did), and there was your<sup>asws</sup> resemblance with me<sup>saww</sup>, and there was uncovered for me<sup>saww</sup> from seven skies until I<sup>saww</sup> saw their dwellers, and their buildings, and the place of every Angel from these.

وَالثَّلَاثَةَ حِينَ بُعِثْتُ إِلَى الْحَقِّ فَقَالَ لِي جِبْرَائِيلُ عَ أَيَّنَ أَحْوَكُ فَمُتُّ حَلْفَتُهُ وَرَأَيْتِي فَقَالَ ادْعُ اللَّهَ عَزَّ وَجَلَّ فَلَبَّائِكَ بِهِ فَدَعَاكَ اللَّهُ عَزَّ وَجَلَّ فَإِذَا أَنْتَ مَعِيَ فَمَا قُلْتُ لَهُمْ شَيْئاً وَ لَا رُدُّوا عَلَيَّ شَيْئاً إِلَّا سَمِعْتُهُ وَ وَعَبَّيْتُهُ

And the third is when I<sup>saww</sup> was sent to the Jinn. Jibraeel<sup>as</sup> said to me<sup>saww</sup>: ‘Where is your<sup>saww</sup> brother<sup>asws</sup>?’ I<sup>saww</sup> said: ‘I<sup>saww</sup> have left him<sup>asws</sup> behind my<sup>saww</sup> back’. He<sup>as</sup> said: ‘Suppliate to Allah<sup>azwj</sup> Mighty and Majestic to Bring him<sup>asws</sup> to you<sup>saww</sup>’. I<sup>saww</sup> suppliated to Allah<sup>azwj</sup> Mighty and Majestic, there you<sup>asws</sup> were with me<sup>saww</sup>. So, I<sup>saww</sup> did not say anything to them nor did they respond anything to me<sup>saww</sup> except you<sup>asws</sup> heard it and witnessed it.

وَالرَّابِعَةَ حُصِّصْنَا بِلَيْلَةِ الْقَدْرِ وَ أَنْتَ مَعِيَ فِيهَا وَ لَيْسَتْ لِأَحَدٍ غَيْرِنَا

And the fourth, we<sup>asws</sup> are particularised with Laylat Al-Qadr and you<sup>asws</sup> with me<sup>saww</sup> during it, and it isn’t for anyone apart from us<sup>asws</sup>.

وَالْخَامِسَةَ نَاجَيْتُ اللَّهَ عَزَّ وَجَلَّ وَ مِثْلَكَ مَعِيَ فَسَأَلْتُ فِيكَ فَأَجَابَنِي إِلَيْهَا إِلَّا النَّبُوَّةَ فَإِنَّهُ قَالَ حَصَّصْتُهَا بِكَ وَ حَتَمْتُهَا بِكَ

And the fifth, I<sup>saww</sup> whispered to Allah<sup>azwj</sup> Mighty and Majestic and your<sup>asws</sup> resemblance was with me<sup>saww</sup>. I<sup>saww</sup> asked regarding you<sup>asws</sup> and He<sup>azwj</sup> Answered me<sup>saww</sup> to it, except the Prophet-hood, for He<sup>azwj</sup> Said: ‘I<sup>azwj</sup> have Specialised it with you<sup>saww</sup> and have Ended it with you<sup>asws</sup>’.

وَالسَّادِسَةَ لَمَّا طُفْتُ بِالْبَيْتِ الْمَعْمُورِ كَانَ مِثْلَكَ مَعِيَ

And the sixth is when I<sup>saww</sup> performed Tawaaf with Bayt Al-Mamour, your<sup>asws</sup> resemblance was with me<sup>saww</sup>.

وَالسَّابِعَةَ هَلَاكَ الْأَحْزَابِ عَلَى يَدَيَّ وَ أَنْتَ مَعِيَ

And the seventh, the groups of enemies were destroyed upon my<sup>saww</sup> hands, and you<sup>asws</sup> were with me<sup>saww</sup>.

يَا عَلِيُّ إِنَّ اللَّهَ أَشْرَفَ إِلَى الدُّنْيَا فَاخْتَارَنِي عَلَى رِجَالِ الْعَالَمِينَ ثُمَّ أَطَّلَعَ النَّائِيَةَ فَاخْتَارَكَ عَلَى رِجَالِ الْعَالَمِينَ ثُمَّ أَطَّلَعَ النَّالِيَةَ فَاخْتَارَ فَاطِمَةَ عَلَى نِسَاءِ الْعَالَمِينَ ثُمَّ أَطَّلَعَ الرَّابِعَةَ فَاخْتَارَ الْحُسَيْنَ وَالْحُسَيْنَ - وَالْأَيْمَةَ مِنْ وُلْدَيْهِمَا عَلَى رِجَالِ الْعَالَمِينَ

O Ali<sup>asws</sup>! Allah<sup>azwj</sup> Considered to the world and Chose me<sup>sawww</sup> over the men of the worlds. Then He<sup>azwj</sup> Noticed secondly and Chose you<sup>asws</sup> over the men of the worlds. Then He<sup>azwj</sup> Noticed thirdly and Chose (Syeda) Fatima<sup>asws</sup> over the women of the worlds. Then He<sup>azwj</sup> Notice fourthly and Chose Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and the Imams<sup>asws</sup> from their<sup>asws</sup> sons<sup>asws</sup> over the men of the worlds.

يَا عَلِيُّ إِنِّي رَأَيْتُ اسْمَكَ مَقْرُونًا بِاسْمِي فِي أَرْبَعَةِ مَوَاطِنَ فَأَنْبَسْتُ بِالنَّظَرِ إِلَيْهِ إِنِّي لَمَّا بَلَغْتُ بَيْتَ الْمَقْدِسِ فِي مَعَارِجِي إِلَى السَّمَاءِ وَجَدْتُ عَلَى صَخْرَتِهَا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَيَّدْتُهُ بِوَزِيرِهِ وَ نَصَرْتُهُ بِهِ فَقُلْتُ يَا جَبْرِئِيلُ وَمَنْ وَزِيرِي فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ

O Ali<sup>asws</sup>! I<sup>sawww</sup> saw your<sup>asws</sup> name paired with my<sup>sawww</sup> name in four places, and I<sup>sawww</sup> was comforted by looking at it. When I<sup>sawww</sup> reached Bayt Al-Maqdis during my<sup>sawww</sup> ascension to the sky, I<sup>sawww</sup> found (written) upon its rock: "There is no god except Allah<sup>azwj</sup>, Muhammad<sup>sawww</sup> is Rasool<sup>sawww</sup> of Allah<sup>azwj</sup>. I<sup>sawww</sup> have Aided him<sup>sawww</sup> with his<sup>sawww</sup> Vizier and Helped him<sup>sawww</sup> by him<sup>asws</sup>". I<sup>sawww</sup> said, 'O Jibraeel<sup>as</sup>! And who is my<sup>sawww</sup> Vizier?' He<sup>as</sup> said: 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.

فَلَمَّا انْتَهَيْتُ إِلَى سِدْرَةِ الْمُنْتَهَى وَجَدْتُ مَكْتُوبًا عَلَيْهَا لَا إِلَهَ إِلَّا اللَّهُ أَنَا وَخِدِي وَ مُحَمَّدٌ صَفُوتِي مِنْ خَلْقِي أَيَّدْتُهُ بِوَزِيرِهِ وَ نَصَرْتُهُ بِهِ فَقُلْتُ يَا جَبْرِئِيلُ وَمَنْ وَزِيرِي فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ

When I<sup>sawww</sup> ended to Sidrat Al-Muntaha, I<sup>sawww</sup> found written upon it: "There is no god except Allah<sup>azwj</sup>. I<sup>azwj</sup> am Alone, and Muhammad<sup>sawww</sup> is My<sup>azwj</sup> elite from My<sup>azwj</sup> creatures. I<sup>sawww</sup> have Assisted him<sup>sawww</sup> by his<sup>sawww</sup> Vizier and Helped him<sup>sawww</sup> by him<sup>asws</sup>'. I<sup>sawww</sup> said: 'O Jibraeel<sup>as</sup>! Who is my<sup>sawww</sup> Vizier?' He<sup>as</sup> said: 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.

فَلَمَّا جَاوَزْتُ السِّدْرَةَ وَ انْتَهَيْتُ إِلَى عَرْشِ رَبِّ الْعَالَمِينَ وَجَدْتُ مَكْتُوبًا عَلَى قَائِمَةِ مِنَ الْعَرْشِ لَا إِلَهَ إِلَّا اللَّهُ أَنَا وَخِدِي مُحَمَّدٌ حَبِيبِي وَ صَفُوتِي مِنْ خَلْقِي أَيَّدْتُهُ بِوَزِيرِهِ وَ أَحْبَبَهُ وَ نَصَرْتُهُ بِهِ

When I<sup>as</sup> crossed past Al-Sidrat and ended to the Throne of Lord<sup>azwj</sup> of the worlds, I<sup>as</sup> found written upon a pillar from its pillars of the Throne: "There is no god except Allah<sup>azwj</sup>. I<sup>azwj</sup> am Alone, Muhammad<sup>sawww</sup> is My<sup>azwj</sup> Beloved and My<sup>azwj</sup> elite from My<sup>azwj</sup> creatures. I<sup>azwj</sup> have Assisted him<sup>sawww</sup> by his<sup>sawww</sup> Vizier and Helped him<sup>sawww</sup> by him<sup>asws</sup>".

يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْطَانِي فِيكَ سَبْعَ خِصَالٍ أَنْتَ أَوَّلُ مَنْ يَنْشَقُّ الْقَبْرَ عَنْهُ مَعِي وَ أَنْتَ أَوَّلُ مَنْ يَقِفُ مَعِي عَلَى الصِّرَاطِ فَتَقُولُ لِلنَّارِ خُذِي هَذَا فَهُوَ لَكَ وَ دَرِي هَذَا فَلَيْسَ هُوَ لَكَ

O Ali<sup>asws</sup>! Allah<sup>azwj</sup> Mighty and Majestic has Given me<sup>sawww</sup> seven characteristics regarding you<sup>asws</sup>. You<sup>asws</sup> are the first one, the grave would be split from him, along with me<sup>sawww</sup>; and you<sup>asws</sup> will be the first one to pause with me<sup>sawww</sup> at the Bridge, and you<sup>asws</sup> will say to the Fire: 'Take this one, for he is for you, and leave this one, he isn't for you!'

وَ أَنْتَ أَوَّلُ مَنْ يُكْسَى إِذَا كُسِيَ وَ يَخِينَا إِذَا حَيِيَتْ وَ أَنْتَ أَوَّلُ مَنْ يَقِفُ مَعِي عَنِ يَمِينِ الْعَرْشِ وَ أَوَّلُ مَنْ يُفْرِعُ مَعِي بَابَ الْجَنَّةِ وَ أَوَّلُ مَنْ يَسْكُنُ مَعِي عَلَيْهِنَّ وَ أَوَّلُ مَنْ يَشْرَبُ مَعِي مِنَ الرَّحِيقِ الْمَخْتُومِ الَّذِي خَتَامُهُ مِسْكٌ وَ فِي ذَلِكَ فَلَيْسَ نَافَسِ الْمُتَنَافِسِينَ.

And you<sup>asws</sup> will be the first one to be clothed when I<sup>saww</sup> will be clothed and Revived when I<sup>saww</sup> am Revived. And you<sup>asws</sup> will be the first one to pause with me<sup>saww</sup> on the right of the Throne, and the first one to knock the door of Paradise with me<sup>saww</sup>, and the first one to settle with me<sup>saww</sup> in Illiyeen, and the first one drink with me<sup>saww</sup> from the sealed nectar which ***Its sealing being of musk, and regarding that, so let the aspiring ones aspire [83:26]***".<sup>82</sup>

71- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنْ أَبِي حَفْصٍ الْأَعْمَشِيِّ قَالَ قَالَ الْكَلْبِيُّ مَا أَشَدَّ مَا سَمِعْتُ فِي مَنَاقِبِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قُلْتُ حَدَّثَنِي مُوسَى بْنُ طَرِيفٍ - عَنْ عُبَايَةَ قَالَ سَمِعْتُ عَلِيًّا يَقُولُ أَنَا قَسِيمُ النَّارِ

(The book) 'Basaair Al Darajaat' - Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Usman Bin Saeed, from Abu Hafs Al A'ash, who said,

'Al-Kalby said, 'What is the most severe of what you have heard regarding the virtues of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>?' I said, 'Musa Bin Tareyf narrated to me saying, 'I heard Ali<sup>asws</sup> saying: 'I<sup>asws</sup> am the distributor of the Fire'.

فَقَالَ الْكَلْبِيُّ عِنْدِي أَكْبَرُ مِمَّا عِنْدَكَ أَعْطَى رَسُولُ اللَّهِ ص عَلِيًّا كِتَابًا فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَ أَسْمَاءُ أَهْلِ النَّارِ.

Al-Kalby said, 'With me is greater than what is with you. Rasool-Allah<sup>saww</sup> gave Ali<sup>asws</sup> a book wherein were names of the inhabitants of the Paradise and names of the inhabitants of the Fire"<sup>83</sup>.

72- ما، الأماالي للشيخ الطوسي أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الصَّلْتِ عَنِ ابْنِ عُفْدَةَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ هَارُونَ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا عَنْ كَثِيرِ بْنِ طَارِقٍ مِنْ وُلْدِ قَنْبَرٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ أَعْطَى النَّبِيُّ ص عَلِيًّا ع خَاتَمًا لِيَنْقُشَ عَلَيْهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ فَأَخَذَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَأَعْطَاهُ النَّقَّاشَ فَقَالَ لَهُ انْقُشْ عَلَيْهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ فَتَقَشَّ النَّقَّاشُ فَأَخْطَأَتْ يَدُهُ فَتَقَشَّ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ

(The book) 'Al Amaali' of the sheykh Al Sadouq – Ahmad Bin Muhammad Bin Al Salt, from Ibn Uqdah, from Muhammad Bin Isa Bin Haroun, from Muhammad Bin Zakariyya, from KAseer Bin Taariq, from a son of Qanbar,

'From Zayd son of Ali<sup>asws</sup> (Bin Al-Husayn<sup>asws</sup>), from his father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> gave a ring to Ali<sup>asws</sup> to be engraved upon it: "Muhammad Bin Abdullah". Amir Al-Momineen<sup>asws</sup> took it and gave it to the engraver. He<sup>asws</sup> said to him: 'Engrave upon it: "Muhammad Bin Abdullah". The engraver engraved and his hand made a mistake, and he engraved upon it: "Muhammad Rasool-Allah".

فَجَاءَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ مَا فَعَلَ الْخَاتَمُ فَقَالَ هُوَ ذَا فَأَخَذَهُ وَ نَظَرَ إِلَى نَقْشِهِ فَقَالَ مَا أَمَرْتُكَ بِحَذَا قَالَ صَدَقْتَ وَ لَكِنْ يَدِي أَخْطَأَتْ

Amir Al-Momineen<sup>asws</sup> came and said: 'What happened with the ring?' He said, 'It is there!' He<sup>asws</sup> took it and looked at its engraving. He<sup>asws</sup> said: 'I<sup>asws</sup> did not instruct you with this!' He said, 'You<sup>asws</sup> speak the truth, but my hand erred'.

فَجَاءَ بِهِ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ مَا نَقَشَ النَّقَّاشُ مَا أَمَرْتُ بِهِ وَ ذَكَرَ أَنَّ يَدَهُ أَخْطَأَتْ فَأَخَذَ النَّبِيُّ ص وَ نَظَرَ إِلَيْهِ فَقَالَ يَا عَلِيُّ أَنَا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ وَ أَنَا مُحَمَّدٌ رَسُولُ اللَّهِ وَ نَحْنُ بِهِ

<sup>82</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 70

<sup>83</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 71



He<sup>asws</sup> came with it to Rasool-Allah<sup>saww</sup> and said: ‘O Rasool-Allah<sup>saww</sup>! The engraver did not engrave what I<sup>asws</sup> had instructed him with, and he mentioned that his hand erred’. The Prophet<sup>saww</sup> took the ring and looked at it and said: ‘O Ali<sup>asws</sup>! I<sup>saww</sup> am Muhammad<sup>saww</sup> Bin Abdullah<sup>as</sup>, and I<sup>saww</sup> am Muhammad<sup>saww</sup> Rasool-Allah<sup>saww</sup>’, and he<sup>saww</sup> wore it.

فَلَمَّا أَصْبَحَ النَّبِيُّ ص نَظَرَ إِلَى خَاتَمِهِ فَإِذَا تَحْتَهُ مَنْمُوشٌ عَلِيٌّ وَلِيُّ اللَّهِ فَتَعَجَّبَ مِنْ ذَلِكَ النَّبِيُّ ص فَجَاءَ جِبْرَائِيلُ ع فَقَالَ يَا جِبْرَائِيلُ كَانَ كَذَا وَ كَذَا فَقَالَ يَا مُحَمَّدُ كَتَبْتَ مَا أَرَدْتُ وَ كَتَبْنَا مَا أَرَدْنَا.

When it was morning, the Prophet<sup>saww</sup> looked at his<sup>saww</sup> ring, and there, under it was inscribed: ‘Ali<sup>asws</sup> is Guardian of Allah<sup>azwj</sup>’. The Prophet<sup>saww</sup> was surprised from that. Jibraeel<sup>as</sup> came. He<sup>saww</sup> said: ‘O Jibraeel<sup>as</sup>! It used to be such and such!’ He<sup>as</sup> said: ‘O Muhammad<sup>saww</sup>! You<sup>saww</sup> wrote what you<sup>saww</sup> wanted, and we wrote what we wanted’.<sup>84</sup>

73- ير، بصائر الدرجات إبراهيم بن هاشم عن البرقي عن ابن سنان وغيره عن عبد الله بن سنان قال قال أبو عبد الله ع قال رسول الله ص لقد أسرى بي ربي فأوحى إلي من وراء الحجاب ما أوحى وكلمني فكان مما كلمني أن قال يا محمد علي الأول وعلي الآخر والظاهر والباطن وهو بكل شيء عليم

(The book) ‘Basaair Al Darajaat’ - Ibrahim Bin Hashim, from Al Barqy, from Ibn Sinan, and someone else from Abdullah Bin Sinan who said,

‘Abu Abdullah<sup>asws</sup> said: ‘Rasool-Allah<sup>saww</sup> said: ‘My<sup>saww</sup> Lord<sup>azwj</sup> had ascended me<sup>asws</sup> and Revealed to me<sup>saww</sup> from behind the veil what He<sup>azwj</sup> Revealed, and Spoke to me<sup>saww</sup>. It was from what He<sup>azwj</sup> Spoke to me is that He<sup>azwj</sup> Said: “O Muhammad<sup>saww</sup>! Ali<sup>asws</sup> is the first and Ali<sup>asws</sup> is the last **and He is a Knower of all things [2:29]!**”

فَقَالَ يَا رَبِّ أَلَيْسَ ذَلِكَ أَنْتَ

He<sup>saww</sup> said: ‘O Lord<sup>azwj</sup>! Aren’t You<sup>azwj</sup> that? Aren’t You<sup>azwj</sup> that?’

قَالَ فَقَالَ يَا مُحَمَّدُ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He<sup>saww</sup> said: ‘He<sup>azwj</sup> Said: “I<sup>asws</sup> am Allah<sup>azwj</sup>. There is no god except I<sup>azwj</sup>, **the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23].**

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لِي الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لِي مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِينَ وَأَنَا الْعَزِيزُ الْحَكِيمُ

Surely, I<sup>azwj</sup> am Allah<sup>azwj</sup>. There is no god except I<sup>azwj</sup>, **the Creator, the Maker, the Fashioner. His are the most Beautiful Names. [59:24].** For Him<sup>azwj</sup> are the ones in the skies and the earths, and I<sup>azwj</sup> am the Mighty, the Wise!

يَا مُحَمَّدُ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْأَوَّلُ وَ لَا شَيْءَ قَبْلِي وَ أَنَا الْآخِرُ فَلَا شَيْءَ بَعْدِي وَ أَنَا الظَّاهِرُ فَلَا شَيْءَ فَوْقِي وَ أَنَا الْبَاطِنُ فَلَا شَيْءَ تَحْتِي وَ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا بِكُلِّ شَيْءٍ عَلِيمٌ

<sup>84</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 72

O Muhammad<sup>saww</sup>! I<sup>azwj</sup> am Allah<sup>azwj</sup>. There is no god except I<sup>azwj</sup>, the First, and there was nothing before Me<sup>azwj</sup>, and I<sup>azwj</sup> am the last, so there will be nothing after Me<sup>azwj</sup>, and I<sup>azwj</sup> am the apparent, so there is nothing above Me<sup>azwj</sup>, and I<sup>azwj</sup> am the hidden, so there is nothing beneath Me<sup>azwj</sup>, and I<sup>azwj</sup> am Allah<sup>azwj</sup>. There is no god except I<sup>azwj</sup>, **a Knower of all things [2:29].**

يَا مُحَمَّدُ عَلِيُّ الْأَوَّلُ أَوَّلُ مَنْ أَحَدَ مِيثَاقِي مِنَ الْأَيْمَةِ يَا مُحَمَّدُ عَلِيُّ الْآخِرُ آخِرُ مَنْ أَقْبَضَ رُوحَهُ مِنَ الْأَيْمَةِ وَ هُوَ الدَّابَّةُ الَّتِي تُكَلِّمُهُمْ

O Muhammad<sup>saww</sup>! Ali<sup>asws</sup> is the first, the first one<sup>asws</sup> from the Imams<sup>asws</sup> take My<sup>azwj</sup> covenant. O Muhammad<sup>saww</sup>! Ali<sup>asws</sup> is the last, the one<sup>asws</sup> from the Imams<sup>asws</sup> to pass away, and it is the walker which will speak to them.

يَا مُحَمَّدُ عَلِيُّ الظَّاهِرُ أَظْهَرُ عَلَيْهِ جَمِيعَ مَا أَوْصَيْتُهُ إِلَيْكَ لَيْسَ لَكَ أَنْ تُكْتُمَ مِنْهُ شَيْئاً

O Muhammad<sup>saww</sup>! Ali<sup>asws</sup> is the apparent, it is apparent upon him<sup>asws</sup> the entirety of what I<sup>azwj</sup> have Bequeathed to you<sup>saww</sup>. It isn't for you<sup>saww</sup> to conceal anything from him<sup>asws</sup>.

يَا مُحَمَّدُ عَلِيُّ الْبَاطِنِ أَبْطَنَتْهُ سِرِّي الَّذِي أَسْرَرْتُهُ إِلَيْكَ فَلَيْسَ فِيمَا بَيْنِي وَ بَيْنَكَ سِرٌّ أَزْوِيهِ يَا مُحَمَّدُ عَنْ عَلِيٍّ مَا خَلَقْتَ مِنْ خَلَالٍ أَوْ حَرَامٍ عَلَيَّ عَلَيْهِ بِهِ.

O Muhammad<sup>saww</sup>! Ali<sup>asws</sup> is the hidden, hiding the secrets which I<sup>azwj</sup> have Divulged to you<sup>saww</sup>, and there aren't any secrets in what is between Me<sup>azwj</sup> and you<sup>saww</sup>, that you<sup>saww</sup> should impeded it from Ali<sup>asws</sup>. Whatever I<sup>azwj</sup> have Created from a Permissible or a Prohibition, Ali<sup>asws</sup> is a knower of it!"<sup>85</sup>

74- جاء المجلس للمفيد مُحَمَّدُ بْنُ الْمُظَفَّرِ عَنْ مُحَمَّدِ بْنِ الْجَرِيرِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ الرَّحْمَنِ الْوَرَّاقِ عَنْ مَعْمَرٍ عَنِ الرَّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: نَظَرَ النَّبِيُّ ص إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَالَ سَيِّدٌ فِي الدُّنْيَا وَ سَيِّدٌ فِي الْآخِرَةِ.

(The book) 'Al Majaalis' of Al Mufeed – Muhammad Bin Al Muzaffar, from Muhammad Bin Al Jareer, from Muhammad Bin Ismail, from Abdul Rahman Al Warraq, from Ma'mar, from Al Zuhry, from Ubeydullah Bin Abdullah Bin Utbah, from Abdullah Bin Abbas who said,

'The Prophet<sup>saww</sup> looked at Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and said: 'A chief in the world and a chief in the Hereafter''<sup>86</sup>

75- جاء المجلس للمفيد عَلِيُّ بْنُ خَالِدٍ الْمَرَاغِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِيهِ عَنْ عَبْدِ بْنِ حُنَيْسِ الْعَبْدِيِّ عَنِ صَبَّاحِ الْمُرَبِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكِ عَنِ الْحَارِثِ بْنِ ثَعْلَبَةَ قَالَ: قَدِمَ رَجُلَانِ يُرِيدَانِ مَكَّةَ وَ الْمَدِينَةَ فِي الْهَلَالِ أَوْ قَبْلَ الْهَلَالِ فَوَجَدَا النَّاسَ نَاجِضِينَ إِلَى الْحَجِّ قَالَ فَخَرَجْنَا مَعَهُمْ فَإِذَا نَحْنُ بِرَكْبٍ فِيهِمْ رَجُلٌ كَانَتْهُ أَمِيرُهُمْ فَانْتَبَدَ مِنْهُمْ فَقَالَ كُونَا عِرَاقِيَيْنِ فَلْنَا نَحْنُ عِرَاقِيَانِ قَالَ كُونُوا كُوفِيِّينَ فَلْنَا كُوفِيُونَ قَالَ مَنْ أَنْتُمَا فَلْنَا مِنْ بَنِي كِنَانَةَ قَالَ مَنْ أَبِي بَنِي كِنَانَةَ فَلْنَا مِنْ بَنِي مَالِكِ بْنِ كِنَانَةَ

(The book) 'Al Majaalis' of Al Mufeed – Ali Bin Khalid Al Maraghy, from Al-Hassan Bin Ali Al Kufy, from Ja'far Bin Muhammad Bin Marwan, from his father, from Ubeyd Bin Khuneys Al Abdy, from Sabbal Al Muzny, from Abdullah Bin Shareek, from Al Haris Bin Sa'alba who said,

<sup>85</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 73

<sup>86</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 74

‘Two men arrived intending Makkah and Al-Medina during the crescent or before the crescent. They found the people getting up to go to Hajj. He said, ‘We went out with them, and there were riders, among them was a man as if he was their commander. He isolated from them. He said, ‘Are you Iraqis?’ We said, ‘We are Iraqis’. He said, ‘Are you Kufians?’ We said, ‘Kufians’. He said, ‘Who are you two from?’ We said, ‘From the clan of Kinana’. He said, ‘From which clan of Kinana?’ We said, ‘From the clan of Malik Bin Kinana’.

قَالَ رَحِبٌ عَلَى رَحِبٍ وَ قُرْبٌ عَلَى قُرْبٍ أَنْشَدُكُمْ بِكُلِّ كِتَابٍ مُنْزَلٍ وَ نَبِيٍّ مُرْسَلٍ أَسَمِعْتُمَا عَلِيَّ بْنَ أَبِي طَالِبٍ عَ يَسُبُّنِي أَوْ يَقُولُ إِنَّهُ مُعَادِيٌّ أَوْ مُقَاتِلِي  
فُلْنَا مَنْ أَنْتَ قَالَ أَنَا سَعْدُ بْنُ أَبِي وَقَّاصٍ

He said, ‘Welcome upon welcome! And nearness upon nearness! I adjure you both with every Revealed Book, and Messenger<sup>as</sup> Prophet<sup>as</sup>! Have you two heard Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> reviling me, or saying he<sup>asws</sup> is inimical, or will be fighting me?’ We said, ‘Who are you?’ He said, ‘I am Sa’ad Bin Abu Waqas’.

فُلْنَا وَ لَكِنِ سَمِعْنَاهُ يَقُولُ اتَّقُوا فِتْنَةَ [الْأُخَيْنِسِ قَالَ] الْكُفَيْنِ سَمِعْتُمَا يُضِيءُ بِاسْمِي قَالَ لَا قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ قَدْ ضَلَلْتَ إِذَا وَ مَا أَنَا مِنَ  
الْمُهْتَدِينَ إِنْ أَنَا قَاتَلْتُهُ بَعْدَ أَرْبَعٍ سَمِعْتُهُمْ مِنْ رَسُولِ اللَّهِ ص لَأَنْ تَكُونَ لِي وَاحِدَةً مِنْهُمْ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَ مَا فِيهَا أَغْمُرُ فِيهَا عُمْرَ نُوحٍ

We said, ‘But we have heard him<sup>asws</sup> saying: ‘Fear Fitna of Al-Ukheynas’. He said, ‘Al Khuneys are many, but have you heard him<sup>asws</sup> being annoyed with my name?’ We said, ‘No’. He said, ‘Allah<sup>azwj</sup> is the Greatest! Allah<sup>azwj</sup> is the Greatest! ***I have strayed, then I would not be from the rightly Guided ones [6:56].*** If I have (God Forbid) oppose him<sup>asws</sup> after four (things) I have heard from Rasool-Allah<sup>saww</sup>, even if one of these were to be for me, it would have been more beloved to me than the world and whatever is in it, living in it the age of Noah<sup>as</sup>’.

فُلْنَا سَمِعْتُهُمْ قَالَ مَا ذَكَرْتُمْ إِلَّا وَ أَنَا أُرِيدُ أَنْ أُسَمِّيَهُمْ بَعَثَ رَسُولُ اللَّهِ ص بِبِرَاءَةِ لِيُنْبَذَ إِلَى الْمُشْرِكِينَ فَلَمَّا سَارَ لَيْلَةً أَوْ بَعْضَ لَيْلَةٍ بَعَثَ عَلِيَّ بْنَ أَبِي طَالِبٍ  
عَ نَحْوَهُ فَقَالَ أَفِيضَ بِرَاءَةَ مِنْهُ وَ ارْزُدْهُ إِلَيَّ

We said, ‘Name these’. He said, ‘I do not remember these except, and I do want to name these. Rasool-Allah<sup>saww</sup> sent with (Surah) Bara’at to be implemented to the Polytheists. When he (Abu Bakr) had travelled for a night or part of a night, he<sup>saww</sup> sent Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> towards him. He<sup>saww</sup> said: ‘Take possession of (Surah) Bara’at from him and return him to me<sup>saww</sup>’.

فَمَضَى إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَ فَقَبِضَ بِرَاءَةَ مِنْهُ وَ رَدَّهُ إِلَى رَسُولِ اللَّهِ ص فَلَمَّا مَثَلَ بَيْنَ يَدَيْهِ بَكَى وَ قَالَ يَا رَسُولَ اللَّهِ أ حَدَّثَ فِي شَيْءٍ أَمْ نَزَلَ فِي قُرْآنٍ

Amir Al-Momineen<sup>asws</sup> went to him and took possession of (Surah) Bara’at from him and returned him to Rasool-Allah<sup>saww</sup>. When he was in front of him<sup>saww</sup>, he cried and said, ‘O Rasool-Allah<sup>saww</sup>! Has anything newly occurred regarding me, or Quran (Verse) Revealed regarding me?’

فَقَالَ رَسُولُ اللَّهِ ص لَمْ يَنْزَلْ فِيكَ قُرْآنٌ لَكِنَّ جِبْرَائِيلَ عَ جَاءَنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ لَا يُؤَدِّي عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ وَ عَلَيَّ مِنِّي وَ أَنَا مِنْ عَلِيٍّ  
وَ لَا يُؤَدِّي عَنِّي إِلَّا عَلِيٌّ

Rasool-Allah<sup>saww</sup> said: ‘Quran has not been Revealed regarding you, but Jibraeel<sup>as</sup> came to me<sup>saww</sup> and said: ‘No one should deliver it on your<sup>saww</sup> behalf except you<sup>saww</sup> or a man from

you<sup>sawww</sup>, and Ali<sup>asws</sup> is from me<sup>sawww</sup> and I<sup>sawww</sup> am from Ali<sup>asws</sup>, and no one should deliver it on my<sup>sawww</sup> behalf except Ali<sup>asws</sup>’

فُلْنَا لَهُ وَ مَا الثَّانِيَةَ قَالَ كُنَّا فِي مَسْجِدِ رَسُولِ اللَّهِ ص وَ آلِ عَلِيٍّ وَ آلِ أَبِي بَكْرٍ وَ آلِ عُمَرَ وَ أَعْمَامِهِ قَالَ فَنُودِيَ فِينَا لَيْلًا اخْرُجُوا مِنَ الْمَسْجِدِ إِلَّا آلَ رَسُولِ اللَّهِ ص وَ آلِ عَلِيٍّ ع

We said to him, ‘And what is the second?’ He said, ‘We used to be in the Masjid of Rasool-Allah<sup>sawww</sup>, and the family of Ali<sup>asws</sup>, and family of Abu Bakr, and family of Umar, and his uncles. One night he<sup>sawww</sup> called out among us: ‘Get out from the Masjid, except the family of Rasool-Allah<sup>sawww</sup> and family of Ali<sup>asws</sup>!’

قَالَ فَخَرَجْنَا نَحْرًا فَلَا عِنَا فَلَمَّا أَصْبَحْنَا أَنَا عُمَةُ حَمْرُهُ فَقَالَ يَا رَسُولَ اللَّهِ أَخْرَجْتَنَا وَ أَسْكَنْتَ هَذَا الْعُلَامَ وَ نَحْنُ عُمُومَتُكَ وَ مَشِيخَةُ أَهْلِكَ فَقَالَ رَسُولُ اللَّهِ ص مَا أَنَا أَخْرَجْتِكُمْ وَ لَا أَنَا أَسْكَنْتُهُ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي بِذَلِكَ

He said, ‘We got out, dragging out belongings. When it was morning, Hamza<sup>asws</sup> came to him<sup>sawww</sup> and said, ‘O Rasool-Allah<sup>sawww</sup>! You<sup>sawww</sup> have expelled us and settled this boy (Ali<sup>asws</sup>), and we are your<sup>sawww</sup> uncles and elders of your<sup>sawww</sup> people’. Rasool-Allah<sup>sawww</sup> said: ‘It was not I<sup>sawww</sup> who expelled you all, nor was it I<sup>sawww</sup> who settled him<sup>asws</sup>, but Allah<sup>azwj</sup> Mighty and Majestic had Commanded me<sup>sawww</sup> with that’.

فُلْنَا لَهُ فَمَا الثَّالِثَةَ قَالَ بَعَثَ رَسُولُ اللَّهِ ص بِرَأَيْتِهِ إِلَى خَيْبَرَ مَعَ أَبِي بَكْرٍ فَرَدَّهَا فَبَعَثَ بِهَا مَعَ عُمَرَ فَرَدَّهَا فَغَضِبَ رَسُولُ اللَّهِ ص وَ قَالَ لِأَعْطِيَنَّ الرَّايَةَ غَدًا رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّ اللَّهَ وَ رَسُولَهُ كَرَارًا غَيْرَ قَرَارٍ لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَى يَدَيْهِ

We said to him (Sa’ad), ‘So what is the third?’ He said, ‘Rasool-Allah<sup>sawww</sup> sent Abu Bakr with his<sup>sawww</sup> flag to Khyber, but he returned it (defeated). He<sup>sawww</sup> sent it with Umar, but he returned it (defeated). So, Rasool-Allah<sup>sawww</sup> was angered and said: ‘I<sup>sawww</sup> shall give the flag tomorrow to a man who loves Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>sawww</sup>, and Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>sawww</sup> love him<sup>asws</sup>. He is a persistent attacker, not a fleer. He will not return until Allah<sup>azwj</sup> Grants victory upon his hands!’

قَالَ فَلَمَّا أَصْبَحْنَا جَثَوْنَا عَلَى الرَّكْبِ فَلَمْ نَرَهُ يَدْعُو أَحَدًا مِنَّا ثُمَّ نَادَى أَبْنُ عَلِيٍّ بِنُ أَبِي طَالِبٍ فَجِيءَ بِهِ وَ هُوَ أَرْمَدُ فَتَقَلَّ فِي عَيْنَيْهِ وَ أَعْطَاهُ الرَّايَةَ فَفَتَحَ اللَّهُ عَلَى يَدَيْهِ

He said, ‘When we came to the morning, we knelt upon the rides, but we did not see him<sup>sawww</sup> call anyone of us. Then he<sup>sawww</sup> called out: ‘Where is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’. They came with him<sup>asws</sup> and he<sup>asws</sup> was with sore eyes. He<sup>sawww</sup> applied his<sup>sawww</sup> saliva in his<sup>asws</sup> eyes and gave him<sup>asws</sup> flag. Allah<sup>azwj</sup> Granted victory upon his<sup>asws</sup> hands’.

فُلْنَا لَهُ فَمَا الرَّابِعَةَ قَالَ إِنَّ رَسُولَ اللَّهِ ص خَرَجَ غَازِيًا إِلَى تَبُوكَ وَ اسْتَخْلَفَ عَلِيًّا عَلَى النَّاسِ فَحَسَدَتْهُ قُرَيْشٌ وَ قَالُوا إِنَّمَا خَلَفَهُ لِكِرَاهِيَةِ صُحْبَتِهِ

We said to him, ‘So, what is the fourth?’ He said, ‘Rasool-Allah<sup>sawww</sup> went out in a military expedition to Tabuk and left Ali<sup>asws</sup> behind (in charge) upon the people. Quraysh envied him<sup>asws</sup> and they said, ‘But rather, he<sup>sawww</sup> has left him<sup>asws</sup> behind due to abhorrence of his<sup>asws</sup> accompaniment’.

قَالَ فَانطَلَقَ فِي أَثَرِهِ حَتَّى لَحِقَهُ فَأَخَذَ بِعِزْرِ نَاقَتِهِ ثُمَّ قَالَ إِنِّي لَتَابِعُكَ قَالَ مَا شَأْنُكَ فَبَكَى وَ قَالَ إِنَّ فُرَيْشًا تَزْعُمُ أَنَّكَ إِنَّمَا خَلَفْتَنِي لِبُغْضِكَ لِي وَ كَرَاهِيَّتِكَ صُحْبَتِي

He said, 'He<sup>asws</sup> went in his<sup>saww</sup> tracks until he<sup>asws</sup> caught up with him<sup>saww</sup>. He<sup>asws</sup> grabbed a rein of his<sup>saww</sup> camel, then said, 'I<sup>asws</sup> shall follow you<sup>saww</sup>'. He<sup>saww</sup> said: 'What is your<sup>asws</sup> concern?' He<sup>asws</sup> wept and said: 'Quraysh are claiming that you<sup>saww</sup> have rather left me<sup>asws</sup> behind due to your<sup>saww</sup> hatred for me<sup>asws</sup> and your<sup>asws</sup> abhorrence of my<sup>asws</sup> accompaniment''.

قَالَ فَأَمَرَ رَسُولُ اللَّهِ ص مُنَادِيَهُ فَنَادَى فِي النَّاسِ ثُمَّ قَالَ أَيُّهَا النَّاسُ أ فَيْكُمْ أَحَدٌ إِلَّا وَ لَهُ مِنْ أَهْلِهِ خَاصَّةٌ قَالُوا أَجَلٌ قَالَ فَإِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَاصَّةٌ أَهْلِي وَ حَبِيبِي إِلَى قَلْبِي

He said, 'Rasool-Allah<sup>saww</sup> instructed his<sup>saww</sup> caller to call out among them people, then said: 'O you people! Is there anyone among you except and there is a special one from his family?' They said, 'Yes'. He<sup>saww</sup> said: 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is a special one of my<sup>saww</sup> family, and my<sup>saww</sup> beloved to my<sup>saww</sup> heart'.

ثُمَّ أَقْبَلَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ أَمَا تَرْضَى أَنْ تَكُونَ مَتِي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي فَقَالَ عَلِيٌّ ع رَضِيْتُ عَنِ اللَّهِ وَ رَسُولِهِ

Then he<sup>saww</sup> turned to Amir Al-Momineen<sup>asws</sup> and said to him<sup>asws</sup>: 'Are you<sup>asws</sup> not pleased that you<sup>asws</sup> happen to be from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup> except, surely there is no Prophet<sup>as</sup> after me<sup>saww</sup>?'. Ali<sup>asws</sup> said: 'I<sup>asws</sup> am pleased from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>'.

ثُمَّ قَالَ سَعْدٌ هَذِهِ أَرْبَعَةٌ وَ إِنْ شِئْتُمْ حَدَّثْتُكُمْ بِخَامِسَةٍ فُلْنَا قَدْ شِئْنَا ذَلِكَ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ ص فِي حَجَّةِ الْوَدَاعِ فَلَمَّا عَادَ نَزَلَ عَلَدِيرَ حِمٍّ وَ أَمَرَ مُنَادِيَهُ فَنَادَى فِي النَّاسِ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نَصَرَهُ وَ ائْتَدِ مَنْ خَدَلَهُ.

Then Sa'ad said, 'These are four, and if you so desire, I can narrate to you with a fifth'. We said, 'We do desire that'. He said, 'We were with Rasool-Allah<sup>saww</sup> in the farewell Hajj. When he<sup>saww</sup> returned, he<sup>saww</sup> descended at Ghadeer Khumm and instructed his<sup>saww</sup> caller to call out among the people: 'One whose Master I<sup>saww</sup> was, so this Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>! Befriend the one befriending him<sup>asws</sup> and be inimical to the one being inimical to him<sup>asws</sup>, and Help the one helping him<sup>asws</sup>, and Abandon the one abandoning him<sup>asws</sup>'<sup>87</sup>.

76- جاء المجلس للمفيد مُحَمَّدُ بْنُ الْحُسَيْنِ الْمُقْرِي عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنْ يَحْيَى بْنِ هَاشِمِ الْعَسَائِي عَنْ إِسْمَاعِيلِ بْنِ عَيَّاشٍ عَنْ مُعَاذِ بْنِ رِفَاعَةَ عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ سَمِعْتُ أَبَا أَمَامَةَ الْبَاهِلِيَّ يَقُولُ وَ اللَّهُ لَا يَمْنَعُنِي مَكَانٌ مُعَاوِيَةَ أَنْ أَقُولَ الْحَقَّ فِي عَلِيٍّ ع سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلِيٌّ أَفْضَلُكُمْ وَ فِي الدِّينِ أَفْقَهُكُمْ وَ بِسُنَّتِي أَبْصَرْتُمْ وَ لِكِتَابِ اللَّهِ أَفْرَوْتُمْ اللَّهُمَّ إِنِّي أَحْبُّ عَلِيًّا فَأَحِبَّهُ.

(The book) 'Al Majaalis' of Al Mufeed – Muhammad Bin Al-Husayn Al Muqry, from Ja'far Bin Abdullah Al Alawy, from Yahya Bin Hashim Al Gassan, from Muaz Bin Rifa'at, from Shahr Bin Hawshab who said, 'I heard Abu Amama Al Bahily saying,

'By Allah<sup>azwj</sup>! The place of Muawiya will not prevent me from saying the truth regarding Ali<sup>asws</sup>. I heard Rasool-Allah<sup>saww</sup> saying: 'Ali<sup>asws</sup> is your superior in the world, the most

<sup>87</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 75

understanding with my<sup>saww</sup> Sunnah, the most insightful of you, and of the Book of Allah<sup>azwj</sup>, the most well-read of you all! O Allah<sup>azwj</sup>! I<sup>saww</sup> love Ali<sup>asws</sup>, so love him<sup>asws</sup>!”<sup>88</sup>

77- جاء، المجلس للمفيد الجعابي عن محمد بن القاسم المخاربي عن إسماعيل بن إسحاق عن محمد بن الحارث عن إبراهيم بن محمد عن مسلم بن الأعمور عن حبة العري عن أبي الهيثم بن التيهان قال قال رسول الله ص إن الله عز وجل خلق الأزواج قبل الأجسام بالفي عام وعلفها بالعرش و أمرها بالتسليم علي والطاعة لي وكان أول من سلم علي وأطاعني من الرجال روح علي بن أبي طالب ع.

(The book) ‘Al Majaalis’ of Al Mufeed Al Jiany, from Muhammad Bin Al Qasim Al Muhariby, from Ismail Bin Is’haq, from Muhammad Bin Al Haris, from Ibrahim Bin Muhammad, from Muslim Bin Al Awr, from Habbat Al Arny, from Abu Al Haysam Bin Al Tihani who said,

‘Rasool-Allah<sup>saww</sup> said ‘Allah<sup>azwj</sup> Mighty and Majestic Created the souls before the bodies by two thousand years, and Suspended these with the Throne, and Commanded them with the submission to Ali<sup>asws</sup> and the obedience to me<sup>saww</sup>, and the first one from the men to submit to me<sup>saww</sup> and obey me<sup>saww</sup> was the soul of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>89</sup>

78- جاء، المجلس للمفيد الكاتب عن الزعفراني عن الثقفيني عن المسعودي عن يحيى بن سالم عن ميسرة عن المنهال بن عمرو عن زر بن حبيش قال: مر علي بن أبي طالب ع على بعلة رسول الله ص و سلمان في مالا فقال سلمان رحمه الله أ لا تفومون تأخذون بحجزته تسألونه فوالذي فلق الحبة وبرأ النسمة لا يجركم بسر نبيكم أحد غيره وإنه لعالم الأرض وزهرها وإليه تسكن ولو قد قدموه لقدم العلم وأنكرتم الناس.

(The book) ‘Al Majaalis’ of Al Mufeed – Al Katin, from Al Zafrany, from Al Saqafy, from Al Masoudy, from Yahya Bin Saalim, from Maysara, from Al Minhal Bin Amro, from Zirr Bin Hubeysh who said,

‘Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> passed by upon a mule of Rasool-Allah<sup>saww</sup>, and Salman<sup>ra</sup> was in an assembly. Salman<sup>ra</sup>, may Allah<sup>azwj</sup> have Mercy on him<sup>ra</sup>, said, ‘Will you not stand and take hold of his<sup>asws</sup> side, to ask him<sup>asws</sup>? By the One<sup>azwj</sup> Who Split the seed and Formed the person! No one can inform you with the secrets of your Prophet<sup>saww</sup> apart from him<sup>asws</sup>, and he<sup>asws</sup> is the knowledgeable one of the earth, and its seam, and to him<sup>asws</sup> you will settle, and if you were to lose him<sup>asws</sup>, you would be losing the knowledge, and the people will deny you’.<sup>90</sup>

79- يل، الفضائل لابن شاذان فض، كتاب الروضة عن ابن عباس قال قال رسول الله ص لَمَّا عَرَجَ بِي إِلَى السَّمَاءِ فَلَمَّا وَصَلْتُ إِلَى السَّمَاءِ الدُّنْيَا قَالَ لِي جِبْرِيلُ ع يَا مُحَمَّدُ صَلِّ بِمَلَائِكَةِ السَّمَاءِ الدُّنْيَا فَقَدْ أَمَرْتُ بِذَلِكَ فَصَلَّيْتُ بِهِمْ وَكَذَلِكَ فِي السَّمَاءِ الثَّانِيَةِ وَالثَّلَاثَةِ

(The books) ‘Al Fazaail’ of Ibn Shehr Shazaan, (and) ‘Kitab al Rawza’ – From Ibn Abbas who said,

‘Rasool-Allah<sup>saww</sup> said: ‘When there was an ascension with me<sup>saww</sup> to the sky, when I<sup>saww</sup> arrived to the sky of the world, Jibraeel<sup>as</sup> said to me<sup>saww</sup>: ‘O Muhammad<sup>saww</sup>! Pray Salat with the Angels of the sky of the world, for you<sup>saww</sup> have been Commanded with that’. I<sup>saww</sup> prayed Salat with them, and like that it was in the second sky, and the third.

فَلَمَّا صَرْتُ فِي السَّمَاءِ الرَّابِعَةِ رَأَيْتُ بِهَا مِائَةَ أَلْفِ نَبِيٍّ وَ أَرْبَعَةَ وَ عِشْرِينَ أَلْفَ نَبِيٍّ فَقَالَ جِبْرِيلُ ع تَقَدَّمَ وَ صَلَّيْتُ بِهِمْ فَعُلْتُ يَا أَخِي جِبْرِيلُ كَيْفَ أَتَقَدَّمُ بِهِمْ وَ فِيهِمْ أَبِي آدَمُ وَ أَبِي إِبْرَاهِيمَ

<sup>88</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 76

<sup>89</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 77

<sup>90</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 78

When I<sup>saww</sup> came to be in the fourth sky, I<sup>saww</sup> saw a hundred and twenty-thousand Prophets<sup>as</sup>. Jibraeel<sup>as</sup> said: 'Proceed and pray Salat with them'. I<sup>saww</sup> said: 'O my<sup>saww</sup> brother<sup>as</sup> Jibraeel<sup>as</sup>! How can I<sup>saww</sup> go ahead of them<sup>as</sup> and among them<sup>as</sup> is my<sup>saww</sup> father<sup>as</sup> Adam<sup>as</sup> and my<sup>saww</sup> father<sup>as</sup> Ibrahim<sup>as</sup>?'

فَقَالَ إِنَّ اللَّهَ تَعَالَى قَدْ أَمَرَكَ أَنْ تُصَلِّيَ بِهِمْ فَإِذَا صَلَّيْتَ بِهِمْ فَاسْأَلْهُمْ بِأَيِّ شَيْءٍ بُعِثُوا فِي وَفْتِهِمْ وَ فِي زَمَانِهِمْ وَ لِمَ نُشِرْتُمْ قَبْلَ أَنْ يُنْفَخَ فِي الصُّورِ فَقَالَ سَمِعًا وَ طَاعَةً لِلَّهِ

He said, 'Allah<sup>azwj</sup> the Exalted has Commanded you<sup>saww</sup> to pray Salat (leading) them<sup>as</sup>. So, when you<sup>saww</sup> have prayed with them<sup>as</sup>, ask them<sup>as</sup>: 'With which thing were they<sup>as</sup> Sent among their<sup>as</sup> people, and in their<sup>as</sup> era, and why have you<sup>as</sup> been Resurrected before the blowing of the Trumpet?' He<sup>saww</sup> said: 'Listening and obedience is to Allah<sup>azwj</sup>'.

ثُمَّ صَلَّى بِالْأَنْبِيَاءِ عَ فَلَمَّا فَرَعُوا مِنْ صَلَاتِهِمْ قَالَ لَهُمْ جِبْرَائِيلُ بِمَ بُعِثْتُمْ وَ لِمَ نُشِرْتُمْ الْآنَ يَا أَنْبِيَاءَ اللَّهِ قَالُوا بِلِسَانٍ وَاحِدٍ بُعِثْنَا وَ نُشِرْنَا لِتَقَرَّرَ لَكَ يَا مُحَمَّدُ بِالنَّبُوءَةِ وَ لِعَلِّي بِنِ أَبِي طَالِبٍ عَ بِالْإِمَامَةِ.

Then he<sup>saww</sup> prayed Salat with the Prophets<sup>as</sup>. When they<sup>as</sup> were free from their<sup>as</sup> Salat, Jibraeel<sup>as</sup> said to them<sup>as</sup>: 'What were you<sup>as</sup> Sent with, and why have you<sup>as</sup> been Resurrected now, O Prophets<sup>as</sup> of Allah<sup>azwj</sup>?' They<sup>as</sup> said with one tongue: 'We<sup>as</sup> were Sent and have been Resurrected to acknowledge to you<sup>saww</sup>, O Muhammad<sup>saww</sup>, with the Prophet-hood, and to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> with the Imamate'.<sup>91</sup>

وَ عَنْ قَيْسِ بْنِ عَطَاءٍ بْنِ رِيَّاحٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَعَا رَسُولُ اللَّهِ صَ ذَاتَ يَوْمٍ فَقَالَ اللَّهُمَّ آتِنِ ابْنَ عَمَّتِي عَلِيَّ عَ

And from Qays Bin Ata'a Bin Riyah, from Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> supplicated one day. He<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Comfort in my<sup>saww</sup> loneliness and be Sympathetic to the son<sup>asws</sup> of my<sup>saww</sup> uncle<sup>as</sup> Ali<sup>asws</sup>!'

فَنَزَلَ جِبْرَائِيلُ عَ وَ قَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ قَدْ فَعَلْتَ مَا سَأَلْتَ وَ أَيَّدْتُكَ بِعَلِيٍّ وَ هُوَ سَيُفِئُ اللَّهُ عَلَى أَعْدَائِي وَ سَيَبْلُغُ دِينُكَ مَا يَبْلُغُ اللَّيْلُ وَ النَّهَارُ.

Jibraeel<sup>as</sup> descended and said: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Conveys the Greetings and Says to you<sup>saww</sup>: "I<sup>azwj</sup> have Done what you<sup>saww</sup> had asked for, and I<sup>saww</sup> shall Assist you<sup>saww</sup> with Ali<sup>asws</sup>, and he<sup>asws</sup> is a sword of Allah<sup>azwj</sup> against My<sup>azwj</sup> enemies, and he<sup>asws</sup> will deliver your<sup>saww</sup> religion for as long as the night and days he<sup>asws</sup> lives to".<sup>92</sup>

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَ يَقُولُ يَوْمَ حُبَيْرٍ لِأَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ وَ اللَّهُ مَا هَبَّتْ صَبَاءٌ لَوْ لَا أَنَّ طَائِفَةً مِنْ أُمَّتِي يَقُولُونَ فِيكَ مَا قَالَتِ النَّصَارَى فِي أَحْيِ الْمَسِيحِ لَقُلْتُ فِيكَ قَوْلًا مَا مَرَزْتُ عَلَى مَالٍ مِنَ الْمُسْلِمِينَ إِلَّا أَحَدُوا الثَّرَابَ مِنْ تَحْتِ قَدَمَيْكَ وَ الْمَاءَ مِنْ قَاضِلِ طُهُورِكَ فَيَسْتَشْفُونَ بِهِ

Ibn Abbas said,

<sup>91</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 79 a

<sup>92</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 79 b

'I heard Rasool-Allah<sup>saww</sup> saying on the day of Khyber to Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: 'By Allah<sup>azwj</sup> Who Sent the Saba (wind). Had it not been that a group of my<sup>saww</sup> community would be saying regarding you<sup>asws</sup> what the Christians said regarding my<sup>saww</sup> brother<sup>as</sup> the Messiah<sup>as</sup>, I<sup>saww</sup> would say such words regarding you<sup>asws</sup>, you<sup>asws</sup> would not have passed by any assembly of the Muslims except they would have taken the soil from under your<sup>asws</sup> feet, and the water from the remnants of your<sup>asws</sup> cleansing (Wud'u), so they would be healed by it.

وَلَكِنَّ حَسْبَكَ أَنْتَ مِنِّي وَ أَنَا مِنْكَ تَرْتُبِي وَ أَرْثُكَ وَ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ أَنَّ حَرْبَكَ حَرْبِي وَ سَلَمَكَ سَلَمِي.

But if suffices you<sup>asws</sup> that you<sup>asws</sup> are from me<sup>saww</sup> and I<sup>saww</sup> am from you<sup>asws</sup>. You<sup>asws</sup> will inherit me<sup>saww</sup> and I<sup>saww</sup> shall inherit you<sup>asws</sup>, and you<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> of Musa<sup>as</sup>, except surely there is no Prophet<sup>as</sup> after me<sup>saww</sup>, and that your<sup>asws</sup> war is my<sup>saww</sup> war and your<sup>asws</sup> peace is my<sup>saww</sup> peace".<sup>93</sup>

80- فض، كتاب الروضة بالإسناد عن عطية قال: إِنَّ رَسُولَ اللَّهِ ص أَنْفَذَ جَيْشاً وَ مَعَهُ عَلِيٌّ ع قَالَ فَأَبْطَأَ عَلَيْهِ قَالَ فَرَفَعَ النَّبِيُّ ص يَدَهُ إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ لَا تُمَيِّنِي حَتَّى تُرِيَنِي وَجْهَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

'Kitab Al Rawza' – By the chain from Atiya who said,

'Rasool-Allah<sup>azwj</sup> enforced an army and Ali<sup>asws</sup> was with it. He<sup>asws</sup> was delayed to him<sup>saww</sup>. The Prophet<sup>saww</sup> raised his<sup>saww</sup> hand towards the sky and said: 'O Allah<sup>azwj</sup>! Do not cause me<sup>saww</sup> to die until You<sup>azwj</sup> Show me<sup>saww</sup> the face of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>94</sup>

وَ هَذَا مَا يَرْفَعُهُ بِالْأَسَانِيدِ عَنْ أَبِي ذَرِّ الْعَفْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَثَلُ عَلِيٍّ فِي هَذِهِ الْأُمَّةِ كَمَثَلِ الْكَعْبَةِ النَّظَرُ إِلَيْهَا عِبَادَةٌ وَ الْحُجُّ إِلَيْهَا فَرِيضَةٌ.

And this is what is raised by the chain,

'From Abu Zarr Al-Ghifary<sup>ra</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'An example of Ali<sup>asws</sup> in this community is like an example of the Kabah. The looking at it is an act of worship and performing the Hajj to it is an Obligation".<sup>95</sup>

وَ بِالْإِسْنَادِ يَرْفَعُهُ عَنْ جَابِرٍ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مَلَكَ عَلِيٍّ بْنِ أَبِي طَالِبٍ لَيَمْتَحِرَانِ عَلَى سَائِرِ الْأَمْثَلِكِ لِكُونِهِمَا مَعَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع لِأَنَّهُمَا لَمْ يَصْعَدَا إِلَى اللَّهِ عَزَّ وَ جَلَّ بِشَيْءٍ يُسْخِطُهُ.

And by the chain, raising it from Jabir having said,

'Rasool-Allah<sup>saww</sup> said: 'The two (recording) Angels of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> are priding over rest of the Angels of their being with Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, because they have not ascended to Allah<sup>azwj</sup> Mighty and Majestic with anything Angering Him<sup>azwj</sup>'.<sup>96</sup>

<sup>93</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 79 c

<sup>94</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 80 a

<sup>95</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 80 b

<sup>96</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 80 c



81- يل، الفضائل لابن شاذان فض، كتاب الروضة و بما رواه ابن مسعود قال: دخلت يوماً على رسول الله ص فقلت يا رسول الله عليك السلام أريني الحق لأنظر إليه

(The book) 'Al Fazaail' of Ibn Shazan, (and) 'Kitab Al Rawza', and from what is reported by Ibn Masoud who said,

'One day I entered to see Rasool-Allah<sup>saww</sup> and said, 'O Rasool-Allah<sup>saww</sup>! Upon you<sup>saww</sup> be the greetings. Show me the truth I can look at it'.

فقال يا عبد الله ليج المخذع فوجئت المخدع و علي بن أبي طالب ع يصلي و هو يقول في سجوده و ركوعه اللهم بحق محمد عبدك اغفر للخاطئين من شيعتي

He<sup>saww</sup> said: 'O Abdullah, enter the room!' I entered into the room and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was praying Salat, and he<sup>asws</sup> was saying in his Sajdah and his<sup>asws</sup> Ruk'u: 'O Allah<sup>azwj</sup>! By the right of Muhammad<sup>saww</sup>, Your<sup>azwj</sup> servant! Forgive the sinners from my<sup>asws</sup> Shias!'

فخرجت حتى اجترت برسول الله ص فرأيتُه يصلي و هو يقول اللهم بحق عبدك اغفر للخاطئين من أمتي

I went out until I joined with Rasool-Allah<sup>saww</sup>, and I saw him<sup>saww</sup>, and he<sup>saww</sup> was saying: 'O Allah<sup>azwj</sup>! By the right of Ali<sup>asws</sup>, Your<sup>saww</sup> servant! Forgive the sinners from my<sup>saww</sup> community'.

قال فأخديني من ذلك الملع العظيم فأوجز النبي ص في صلاته و قال يا ابن مسعود أكفر بعد إيمان فقلت حاشا و كلاً يا رسول الله و لكن رأيت علياً يسأل الله بك و رأيتك تسأل الله بعلي فلا أعلم أيكما أفضل عند الله عز و جل

He (the narrator) said, 'The mighty impatience seized me from that, so the Prophet<sup>saww</sup> shortened in his<sup>saww</sup> Salat and said: 'Where is Ibn Masoud? Are you committing Kufr after Eman?' I said, 'Certainly not, and never, O Rasool-Allah<sup>saww</sup>! But I saw Ali<sup>asws</sup> asking Allah<sup>azwj</sup> through you<sup>saww</sup>, and I saw you<sup>saww</sup> asking Allah<sup>azwj</sup> through Ali<sup>asws</sup>. So, I don't know which one of you<sup>asws</sup> is superior in the Presence of Allah<sup>azwj</sup> Mighty and Majestic'.

قال اجلس يا ابن مسعود فجلست بن يديه فقال لي أعلم أن الله خلقني و علياً من نور قدرته قبل أن يخلق الخلق بالقي عام إذ لا تسبيح و لا تغديس

He<sup>saww</sup> said: 'Be seated, O Ibn Masoud!' I sat down in front of him<sup>saww</sup>. He<sup>saww</sup> said to me: 'Know that Allah<sup>azwj</sup> Created me<sup>saww</sup> and Ali<sup>asws</sup> from the Noor of His<sup>azwj</sup> Power before He<sup>azwj</sup> Created the creatures by two thousand years, when there was neither any glorification nor extolling of Holiness.

ففتق نوري فخلق منه السماوات و الأرضين و أنا و الله أجل من السماوات و الأرضين و فتق نور علي بن أبي طالب فخلق منه العرش و الكرسي و علي بن أبي طالب و الله أفضل من العرش و الكرسي

He<sup>azwj</sup> Split my<sup>saww</sup> Noor and Created from it the skies and the earths, and by Allah<sup>azwj</sup>, I<sup>saww</sup> are more majestic than the skies and the earths. And He<sup>azwj</sup> Split the Noor of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Created from it the Throne and the Chair, and by Allah<sup>azwj</sup>, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is superior to the Throne and the Chair.

وَ فَتَقَّ نُورَ الْحَسَنِ فَخَلَقَ مِنْهُ اللَّوْحَ وَالْقَلَمَ وَالْحُسَيْنُ وَاللَّهُ أَفْضَلُ مِنَ اللَّوْحِ وَالْقَلَمِ

And He<sup>azwj</sup> Split the Noor of Al-Hassan<sup>asws</sup> and Created from it the (Guarded) Tablet and the Pen, and by Allah<sup>azwj</sup>, Al-Hassan<sup>asws</sup> is superior to the Tablet and the Pen.

وَ فَتَقَّ نُورَ الْحُسَيْنِ فَخَلَقَ مِنْهُ الْجَنَانَ وَالْحُورَ الْعَيْنَ وَالْحُسَيْنُ وَاللَّهُ أَفْضَلُ مِنَ الْحُورِ الْعَيْنِ

And He<sup>azwj</sup> Split the Noor of Al-Husayn<sup>asws</sup> and Created from it the Gardens and the Maiden Houries, and by Allah<sup>azwj</sup>, Al-Husayn<sup>asws</sup> is superior to the Maiden Houries.

ثُمَّ أَظْلَمَتِ الْمَشَارِقُ وَالْمَغَارِبُ فَشَكَتِ الْمَلَائِكَةُ إِلَى اللَّهِ تَعَالَى أَنْ يَكْشِفَ عَنْهُمْ تِلْكَ الظُّلْمَةَ فَتَكَلَّمَ اللَّهُ جَلَّ جَلَالُهُ كَلِمَةً فَخَلَقَ مِنْهَا رُوحاً ثُمَّ تَكَلَّمَ بِكَلِمَةٍ فَخَلَقَ مِنْ تِلْكَ الْكَلِمَةِ نُوراً فَأَصَافَ النُّورَ إِلَى تِلْكَ الرُّوحِ وَأَقَامَهَا مَقَامَ الْعَرْشِ

Then the easts and the wests darkened, so the Angels complained to Allah<sup>azwj</sup> the Exalted to remove that darkness from them. Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty, Spoke a Word and Created a spirit from it. Then He<sup>azwj</sup> Spoke a Word and Created a Noor from that Word. He<sup>azwj</sup> Added the Noor to that spirit and Made it stand in the place of the Throne.

فَزَهَرَتِ الْمَشَارِقُ وَالْمَغَارِبُ فَهِيَ فَاطِمَةُ الزُّهْرَاءُ وَ لَذَلِكَ سُمِّيَتْ الزُّهْرَاءُ لِأَنَّ نُورَهَا زَهَرَتْ بِهِ السَّمَاوَاتُ

The easts and the wests blossomed, so she<sup>asws</sup> is (called) Fatima Al-Zahra<sup>asws</sup>, and for that she<sup>asws</sup> is named as 'Al-Zahra' (the blossom), because it was by her<sup>asws</sup> Noor that the skies blossomed.

يَا ابْنَ مَسْعُودٍ إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقُولُ اللَّهُ جَلَّ جَلَالُهُ لِي وَ لِعَلِيِّ - أَدْخِلَا الْجَنَّةَ مَنْ شِئْتُمَا وَ أَدْخِلَا النَّارَ مَنْ شِئْتُمَا وَ ذَلِكَ قَوْلُهُ تَعَالَى أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

O Ibn Masoud! When it will be the Day of Qiyamah, Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty will be Saying to me<sup>saww</sup> and to Ali<sup>asws</sup>: "Both of you<sup>asws</sup> enter into the Paradise the ones you<sup>asws</sup> so desire to, and that is the Word of the Exalted: **Both (of you), throw into Hell every stubborn Kafir! [50:24].**

فَالْكَافِرُ مَنْ جَحَدَ نُبُوَّتِي وَ الْعَبِيدُ مَنْ جَحَدَ بَوْلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ عِتْرَتِهِ وَ الْجَنَّةُ لِشِيعَتِهِ وَ لِمُجِبِّيهِ.

So, the Kafir is the one who rejects my<sup>saww</sup> Prophet-hood, and the stubborn is the one rejecting the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and his<sup>asws</sup> family<sup>asws</sup>, and the Paradise is for his<sup>asws</sup> Shias and for ones loving him<sup>asws</sup>.<sup>97</sup>

82- بل، الفضائل لابن شاذان فض، كتاب الروضة بالإسناد يَرْفَعُهُ إِلَى الْأَصْبَغِ قَالَ: لَمَّا ضُرِبَ أَمِيرُ الْمُؤْمِنِينَ عِضْرَتِي الَّتِي كَانَتْ وَقَائِهِ فِيهَا الْجَمْعَ إِلَيْهِ النَّاسُ بِبَابِ الْقَصْرِ وَ كَانَ يُرَادُ قَتْلُ ابْنِ مُلْجَمٍ لَعَنَهُ اللَّهُ فَخَرَجَ الْحُسَيْنُ عَ فَقَالَ مَعَاشِرَ النَّاسِ إِنَّ أَبِي أَوْصَانِي أَنْ أَتْرُكَ أَمْرَهُ إِلَى وَقَاتِهِ فَإِنْ كَانَ لَهُ الْوَقَاةُ وَ إِلَّا نَظَرَ هُوَ فِي حَقِّي فَأَنْصِرُوا بِرَحْمَتِكُمْ اللَّهُ

(The book) 'Al Fazaail' of Ibn Shazan, (and) 'Kitab Al Rawza' – by the chain, raising it to Al Asbagh who said,

<sup>97</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 81

'When Amir Al-Momineen<sup>asws</sup> was struck the strike, which caused his<sup>asws</sup> expiry during it, the people gathered to him<sup>asws</sup> at the door of the castle, and he<sup>asws</sup> wanted to kill Ibn Muljim<sup>la</sup>. Al-Hassan<sup>asws</sup> came out and said: 'Community of people! My<sup>asws</sup> father<sup>asws</sup> has bequeathed me<sup>asws</sup> that I<sup>asws</sup> should leave his<sup>asws</sup> matter to his<sup>asws</sup> expiry. If the expiry happens for him<sup>asws</sup> (then) kill him<sup>la</sup>, or else he<sup>asws</sup> will looking into his<sup>la</sup> right. So, leave, may Allah<sup>azwj</sup> have Mercy on you all!'

قَالَ فَانصَرَفَ النَّاسُ وَ لَمْ أَنْصَرَفْ فَخَرَجَ ثَانِيَةً وَ قَالَ لِي يَا أَصْبَغُ - أَمَا سَمِعْتَ قَوْلِي عَنْ قَوْلِ أَمِيرِ الْمُؤْمِنِينَ - قُلْتُ بَلَى وَ لَكِنِّي رَأَيْتُ حَالَهُ فَأَحْبَبْتُ أَنْ أَنْظُرَ إِلَيْهِ فَأَسْتَمِعَ مِنْهُ حَدِيثاً فَاسْتَأْذِنُ لِي رَحِمَكَ اللَّهُ

He (the narrator) said, 'The people dispersed but I did not leave. He<sup>asws</sup> came out for a second time and said to me: 'O Asbagh! Did you not hear my<sup>asws</sup> words about the word of Amir Al-Momineen<sup>asws</sup>?' I said, 'Yes, but I saw his<sup>asws</sup> state and I loved to look at him<sup>asws</sup>, so I can hear a Hadeeth from him<sup>asws</sup>, so give permission to me, may Allah<sup>azwj</sup> have Mercy on you<sup>asws</sup>'.

فَدَخَلَ وَ لَمْ يَلْبَثْ أَنْ خَرَجَ فَقَالَ لِي ادْخُلْ فَدَخَلْتُ فَإِذَا أَمِيرُ الْمُؤْمِنِينَ ع مُعَصَّبٌ بِعَصَابَةٍ وَ قَدْ عَلَتْ صُفْرَةٌ وَجْهِهِ عَلَى تِلْكَ الْعَصَابَةِ وَ إِذَا هُوَ يَرْفَعُ فَيَخِذُّهَا وَ يَضَعُ أُخْرَى مِنْ شِدَّةِ الضَّرْبَةِ وَ كَثْرَةِ السَّمِّ

He<sup>asws</sup> entered and it was not long before he<sup>asws</sup> came out and said to me: 'Enter!' I entered and there was Amir Al-Momineen<sup>asws</sup>, bandaged with a bandage, and he<sup>asws</sup> had become ill, his<sup>asws</sup> face having turned yellow, (the effect being) upon that bandage, and there he<sup>asws</sup> was, raising a thigh and placing down the other from the severity of the strike and the abundance of the poison.

فَقَالَ لِي يَا أَصْبَغُ أَمَا سَمِعْتَ قَوْلَ الْحَسَنِ عَنْ قَوْلِي قُلْتُ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ وَ لَكِنِّي رَأَيْتُكَ فِي حَالَةٍ فَأَحْبَبْتُ النَّظَرَ إِلَيْكَ وَ أَنْ أَسْمَعَ مِنْكَ حَدِيثاً

He<sup>asws</sup> said to me: 'O Asbagh! Did you not hear the word of Al-Hassan<sup>asws</sup> about my<sup>asws</sup> word?' I said, 'Yes, O Amir Al-Momineen<sup>asws</sup>, but I saw you<sup>asws</sup> in such a state, I loved to look at you<sup>asws</sup> and hear a Hadeeth from you<sup>asws</sup>'.

فَقَالَ لِي افْعُدْ فَمَا أَرَاكَ تَسْمَعُ مِنِّي حَدِيثاً بَعْدَ يَوْمِكَ هَذَا اَعْلَمْ يَا أَصْبَغُ أَيُّ أَتَيْتُ رَسُولَ اللَّهِ ص عَائِداً كَمَا جِئْتُ السَّاعَةَ فَقَالَ يَا أَبَا الْحَسَنِ اخْرُجْ فَتَادِ فِي النَّاسِ الصَّلَاةَ جَامِعَةً وَ اصْعِدِ الْمِنْبَرَ وَ قُمْ دُونَ مَقَامِي بِمِرْقَاةٍ وَ قُلْ لِلنَّاسِ أَلَا مَنْ عَقَى وَالِدَيْهِ فَلَعَنَهُ اللَّهُ عَلَيْهِ

He<sup>asws</sup> said to me: 'Be seated, for I<sup>asws</sup> do not see you hearing a Hadeeth from me<sup>asws</sup> after this day of yours. Know, O Asbagh! I<sup>asws</sup> came to Rasool-Allah<sup>saww</sup> consoling like you<sup>asws</sup> have come now. He<sup>saww</sup> said: 'O Abu Al-Hassan<sup>asws</sup>! Go out and call out among the people for the congregational Salat and ascend the pulpit and stand below my<sup>saww</sup> place by one step and say to the people: 'Indeed! One who is disloyal to his parent, the Curse of Allah<sup>azwj</sup> is upon him.

أَلَا مَنْ أَبَى مِنْ مَوَالِيهِ فَلَعَنَهُ اللَّهُ عَلَيْهِ أَلَا مَنْ ظَلَمَ أَحَبّاً أُجْرَتَهُ فَلَعَنَهُ اللَّهُ عَلَيْهِ

Indeed! One who absconds from his master, the Curse of Allah<sup>azwj</sup> is upon him. Indeed! One who is unjust to a worker of his wages, the Curse of Allah<sup>azwj</sup> would upon him.

يَا أَصْبَغُ فَفَعَلْتُ مَا أَمَرَنِي بِهِ حَبِيبِي رَسُولُ اللَّهِ ص فَقَامَ مِنْ أَفْصَى الْمَسْجِدِ رَجُلٌ فَقَالَ يَا أَبَا الْحَسَنِ تَكَلَّمْتَ بِثَلَاثِ كَلِمَاتٍ وَأَوْجَزْتَهُنَّ فَاشْرَحَهُنَّ لَنَا فَلَمْ أُرِدْ جَوَاباً حَتَّى أَتَيْتُ رَسُولَ اللَّهِ ص فَقُلْتُ مَا كَانَ مِنَ الرَّجُلِ

O Asbagh! I<sup>asws</sup> did whatever my<sup>asws</sup> beloved Rasool-Allah<sup>saww</sup> had instructed me<sup>asws</sup>. A man from the end of the Masjid stood up and said, 'O Abu Al-Hassan<sup>asws</sup>! You<sup>asws</sup> have spoken with three phrases and segmented these, so explain these to us'. But I<sup>asws</sup> did not respond an answer until I<sup>asws</sup> came to Rasool-Allah<sup>saww</sup> and I<sup>asws</sup> said what had happened from the man'.

قَالَ الْأَصْبَغُ ثُمَّ أَخَذَ عَ يَدِي وَ قَالَ يَا أَصْبَغُ ابْسُطْ يَدَكَ فَبَسَطْتُ يَدِي فَتَنَاوَلَ إِصْبِعاً مِنْ أَصَابِعِ يَدِي وَ قَالَ يَا أَصْبَغُ كَذَا تَنَاوَلَ رَسُولُ اللَّهِ ص إِصْبِعاً مِنْ أَصَابِعِ يَدِي كَمَا تَنَاوَلْتُ إِصْبِعاً مِنْ أَصَابِعِ يَدِكَ

Al-Asbagh said, 'Then he<sup>asws</sup> held my hand and said: 'O Asbagh, extend your hand'. I extended my hand and he<sup>asws</sup> grabbed a finger from the fingers of my hand and said: 'O Asbagh! Like this Rasool-Allah<sup>saww</sup> had held a finger from the fingers of my<sup>asws</sup> hand, like what I<sup>asws</sup> have grabbed a finger from the fingers of your hand.

ثُمَّ قَالَ يَا أَبَا الْحَسَنِ أَلَا وَ إِنِّي وَ أَنْتَ أَبَوَا هَذِهِ الْأُمَّةِ فَمَنْ عَفَّنَا فَلَعْنَةُ اللَّهِ عَلَيْهِ أَلَا وَ إِنِّي وَ أَنْتَ مَوْلَا هَذِهِ الْأُمَّةِ فَعَلَى مَنْ أَبَقَ عَنَّا لَعْنَةُ اللَّهِ أَلَا وَ إِنِّي وَ أَنْتَ أَجِيرَا هَذِهِ الْأُمَّةِ فَمَنْ ظَلَمَنَا أُجْرَتَنَا فَلَعْنَةُ اللَّهِ عَلَيْهِ ثُمَّ قَالَ آمِينَ فُقُلْتُ آمِينَ

Then he<sup>saww</sup> said: 'O Abu Al-Hassan<sup>asws</sup>! Indeed! I<sup>saww</sup> and you<sup>asws</sup> are two fathers<sup>asws</sup> of this community. The one who is disloyal to us, the Curse of Allah<sup>azwj</sup> is upon him. Indeed! I<sup>saww</sup> and you<sup>asws</sup> are two Masters of this community. Upon the one who absconds from us<sup>asws</sup> is the Curse of Allah<sup>azwj</sup>. Indeed! I<sup>saww</sup> and you<sup>asws</sup> are the workers of this community. The one who is unjust to us<sup>asws</sup> of our recompense, the Curse of Allah<sup>azwj</sup> is upon him'. Then he<sup>asws</sup> said: 'Ameen!' I said, 'Ameen!'

قَالَ الْأَصْبَغُ ثُمَّ أَعْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ لِي أَا قَاعِدٌ أَنْتَ يَا أَصْبَغُ فُلْتُ نَعَمْ يَا مَوْلَايَ قَالَ أَزِيدُكَ حَدِيثاً آخَرَ فُلْتُ نَعَمْ زَادَكَ اللَّهُ مِنْ مَزِيدَاتِ الْحَبِيرِ

Al-Asbagh said, 'Then there was unconsciousness upon him. Then he<sup>asws</sup> woke up and said to me: 'Are you still seated, O Asbagh?' I said, 'Yes, O my Master<sup>asws</sup>!' He<sup>asws</sup> said: 'I<sup>asws</sup> shall increase for you with another Hadeeth'. I said, 'Yes, may Allah<sup>azwj</sup> Increase for you<sup>asws</sup> the additional good'.

قَالَ يَا أَصْبَغُ لَقَيْتَنِي رَسُولُ اللَّهِ ص فِي بَعْضِ طُرُقَاتِ الْمَدِينَةِ - وَ أَنَا مَعْمُومٌ قَدْ تَبَيَّنَ الْعَمُ فِي وَجْهِهِ فَقَالَ لِي يَا أَبَا الْحَسَنِ أَرَأَيْكَ مَعْمُوماً أَلَا أَحَدَيْتُكَ بِحَدِيثٍ لَا تَعْنَمُ بَعْدَهُ أَبَداً فُلْتُ نَعَمْ

He<sup>asws</sup> said: 'O Asbagh! Rasool-Allah<sup>saww</sup> met me<sup>asws</sup> in one of the streets of Al Medina, and I<sup>asws</sup> was sad, the sadness had manifested in my<sup>asws</sup> face'. He<sup>saww</sup> said to me<sup>asws</sup>: 'O Abu Al-Hassan<sup>asws</sup>! I<sup>saww</sup> see you<sup>asws</sup> being sad. Shall I<sup>saww</sup> narrate to you<sup>asws</sup> a Hadeeth you will not be sad after it, ever!?' I<sup>asws</sup> said: 'Yes'.

قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَصَبَ اللَّهُ مِنْبَراً يَغْلُو مَنَابِرَ النَّبِيِّينَ وَ الشُّهَدَاءِ ثُمَّ يَأْمُرُنِي اللَّهُ أَصْعَدُ فَوْقَهُ ثُمَّ يَأْمُرُكَ اللَّهُ أَنْ تَصْعَدَ دُونِي بِرِزْقَةٍ ثُمَّ يَأْمُرُ اللَّهُ مَلَائِكَتَيْنِ فَيَجْلِسَانِ دُونَكَ بِرِزْقَةٍ

He<sup>saww</sup> said: 'When it will be the Day of Qiyamah, Allah<sup>azwj</sup> will Install a pulpit higher than the pulpits of the Prophets<sup>as</sup> and the martyrs. Then Allah<sup>azwj</sup> will Command me<sup>saww</sup> to ascend above it. Then Allah<sup>azwj</sup> will Command you<sup>asws</sup> to ascend to lower than me<sup>saww</sup> by a step. Then Allah<sup>azwj</sup> will Command two Angels to be seated lower than you<sup>asws</sup> by a step.

فَإِذَا اسْتَقَلَّلْنَا عَلَى الْمَنْبَرِ لَا يَبْقَى أَحَدٌ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ إِلَّا خَضَرَ فَيُنَادِي الْمَلِكُ الَّذِي دُونَكَ بِمِرْقَاةٍ مَعَاشِرَ النَّاسِ أَلَا مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَمَنْ لَمْ يَعْرِفَنِي فَأَنَا أَعْرِفُهُ بِنَفْسِي أَنَا رِضْوَانُ خَازِنِ الْجَنَّةِ

When we would be settled upon the pulpit, there will not remain anyone from the former ones and the latter ones except he would be present. The Angel who will be below you<sup>asws</sup> by a step would call out: 'Community of people! Indeed, the one who knows me so he has known me, and one who does not know me, so I shall introduce myself to him. I am Rizwaan, keeper of the Gardens.

أَلَا إِنَّ اللَّهَ بِمَنِّهِ وَكَرَمِهِ وَفَضْلِهِ وَجَلَالِهِ أَمَرَنِي أَنْ أَدْفَعَ مَفَاتِيحَ الْجَنَّةِ إِلَى مُحَمَّدٍ وَإِنَّ مُحَمَّدًا أَمَرَنِي أَنْ أَدْفَعَهَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ فَاشْهَدُوا لِي عَلَيْهِ

Indeed! Allah<sup>azwj</sup> has Commanded me by His<sup>azwj</sup> Conferment, and His<sup>azwj</sup> Grace, and His<sup>azwj</sup> Majesty, that I should hand over the keys of Paradise to Muhammad<sup>saww</sup>, and Muhammad<sup>saww</sup> has ordered me to hand these to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. So, be witnesses for me upon it!

ثُمَّ يَقُومُ ذَلِكَ الَّذِي تَحْتَ ذَلِكَ الْمَلِكِ بِمِرْقَاةٍ مُنَادِيًا يُسْمِعُ أَهْلَ الْمَوْقِفِ مَعَاشِرَ النَّاسِ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَمَنْ لَمْ يَعْرِفَنِي فَأَنَا أَعْرِفُهُ بِنَفْسِي أَنَا مَالِكُ خَازِنِ النَّبَرِ

Then that one who is below that Angel by a step would stand and call out, the people of the pausing will hear: 'Community of people! One who knows me, so he has known me, and one who does not know me, so I shall introduce myself to him. I am the Angel, the keeper of the Fires.

أَلَا إِنَّ اللَّهَ بِمَنِّهِ وَكَرَمِهِ وَفَضْلِهِ وَجَلَالِهِ قَدْ أَمَرَنِي أَنْ أَدْفَعَ مَفَاتِيحَ النَّارِ إِلَى مُحَمَّدٍ وَإِنَّ مُحَمَّدًا قَدْ أَمَرَنِي أَنْ أَدْفَعَهَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ فَاشْهَدُوا لِي عَلَيْهِ

Indeed! Allah<sup>azwj</sup> has Commanded me by His<sup>azwj</sup> Conferment, and His<sup>azwj</sup> Grace, and His<sup>azwj</sup> Benevolence, and His<sup>azwj</sup> Majesty, to hand over the keys of the Fire to Muhammad<sup>saww</sup>, and Muhammad<sup>saww</sup> has ordered me to hand these to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. So, be witnesses for me upon it!

فَأَخَذَ مَفَاتِيحَ الْجَنَّةِ وَالنَّبَرِ ثُمَّ قَالَ يَا عَلِيُّ فَتَأْخُذُ بِحُجْرَتِي وَأَهْلُ بَيْتِكَ يَأْخُذُونَ بِحُجْرَتِكَ وَشِعْبَتِكَ يَأْخُذُونَ بِحُجْرَةِ أَهْلِ بَيْتِكَ قَالَ فَصَفَّقْتُ بِكِلْتَا يَدَيْ وَ إِلَى الْجَنَّةِ يَا رَسُولَ اللَّهِ قَالَ إِي وَ رَبِّ الْكَعْبَةِ

asws shall take the keys of the Gardens and the Fires. Then he<sup>saww</sup> will say: 'O Ali<sup>asws</sup>! Grab hold of my<sup>saww</sup> side, and People<sup>asws</sup> of your<sup>asws</sup> Household should hold with your<sup>asws</sup> side, and your<sup>asws</sup> Shias should be holding the side of the People<sup>asws</sup> of your<sup>asws</sup> Household'. So, I<sup>asws</sup> shall clasp with both my<sup>asws</sup> hands and to the Paradise, O Rasool-Allah<sup>saww</sup>? He<sup>saww</sup> said: 'Yes, by the Lord<sup>azwj</sup> of the Kabah'.

قَالَ الْأَصْبَغُ فَلَمْ أَسْمَعْ مِنْ مَوْلَايَ غَيْرَ هَذَيْنِ الْحَدِيثَيْنِ ثُمَّ تُؤَيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ.

Al-Asbagh said, 'I did not hear from my Master<sup>asws</sup> apart from these two Ahadeeth, then he<sup>asws</sup> expired, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup>' .<sup>98</sup>

83- فض، كتاب الروضة بل، الفضائل لابن شاذان بالإسناد يرفعُهُ إِلَى سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ص إِذْ دَخَلَ عَلَيْنَا أَعْرَابِيٌّ فَوَقَّفَ عَلَيْنَا وَ سَلَّمَ فَرَدَدْنَا عَلَيْهِ السَّلَامَ فَقَالَ أَتُكْمُ الْبَدْرُ التَّمَامُ وَ مِصْبَاحُ الظَّلَامِ مُحَمَّدٌ رَسُولُ اللَّهِ الْمَلِكُ الْعَلَامُ أَ هُوَ هَذَا صَبِيحُ الْوَجْهِ فُلْنَا نَعْمَ

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

'Salman Al-Farsi<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>asws</sup> having said: 'We were in the presence of Rasool-Allah<sup>saww</sup> when a Bedouin entered to see us and paused at us, and greeted. We responded the greeting to him. He said, 'Which one of you is the complete full moon, and the lamp for the darkness, Muhammad<sup>saww</sup> Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, the king of scholars? Is he<sup>saww</sup> this one of the bright face?' We said, 'Yes'.

قَالَ النَّبِيُّ ص يَا أَخَا الْعَرَبِ اجْلِسْ فَقَالَ يَا مُحَمَّدُ أَمَنْتُ بِكَ قَبْلَ أَنْ أَرَاكَ وَ صَدَقْتُ بِكَ قَبْلَ أَنْ أَلْقَاكَ عَرَبٌ أَنَّهُ بَلَّغِي عَنْكَ أَمْرٌ قَالَ وَ أَيُّ شَيْءٍ بَلَّغْتُمُ عَنِّي

The Prophet<sup>saww</sup> said: 'O Arab brother, be seated!' He said, 'O Muhammad<sup>saww</sup>! I believed in you<sup>saww</sup> before I even saw you<sup>saww</sup>, and ratified you<sup>saww</sup> before I even met you<sup>asws</sup>, apart from that a matter has reached me from you<sup>saww</sup>'. He<sup>saww</sup> said: 'And which thing has reached you from me<sup>saww</sup>?'

قَالَ دَعَوْتَنَا إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ مُحَمَّدٌ رَسُولُ اللَّهِ فَأَجَبْنَاكَ ثُمَّ دَعَوْتَنَا إِلَى الصَّلَاةِ وَ الرِّكَاتِ وَ الصَّوْمِ وَ الْحَجِّ فَأَجَبْنَاكَ ثُمَّ لَمْ تَرْضَ عَنَّا حَتَّى دَعَوْتَنَا إِلَى مُوَالَاةِ ابْنِ عَمَلِكِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ مَحَبَّتِهِ وَ أَنْتَ فَرَضْتَهُ أَمِ اللَّهُ فَرَضَهُ مِنَ السَّمَاءِ

He said, 'You called us to the testimony that there is no god except Allah<sup>azwj</sup> and you<sup>saww</sup> are Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, so we answered you<sup>saww</sup>. Then you<sup>saww</sup> called us to the Salat, and the Zakat, and the Fasting, and the Hajj, and we answered you<sup>saww</sup>. Then you<sup>saww</sup> were not pleased from us until you<sup>saww</sup> have called us to the Master-ship of the son<sup>asws</sup> of your<sup>saww</sup> uncle Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and loving him<sup>asws</sup>, and have you<sup>saww</sup> obligated it or has Allah<sup>azwj</sup> Obligated it from the sky?'

فَقَالَ النَّبِيُّ ص بَلِ اللَّهُ فَرَضَهُ عَلَى أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِ

The Prophet<sup>saww</sup> said: 'But Allah<sup>azwj</sup> had Obligated it upon the inhabitants of the skies and the earth'.

فَلَمَّا سَمِعَ الْأَعْرَابِيُّ قَالَ سَمِعًا لِلَّهِ وَ طَاعَةً لِمَا أَمَرْتَنَا بِهِ يَا رَسُولَ اللَّهِ فَإِنَّهُ الْحَقُّ مِنْ عِنْدِ رَبِّنَا

When the Bedouin heard he said, 'I listen to Allah<sup>azwj</sup> and obey to whatever you<sup>saww</sup> order us with, O Rasool-Allah<sup>saww</sup>, for it is the truth from the Presence of our Lord<sup>azwj</sup>'.

<sup>98</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 82

قَالَ النَّبِيُّ ص يَا أَخَا الْعَرَبِ أُعْطِيتُ فِي عَلِيٍّ خَمْسَ خِصَالٍ الْوَاحِدَةُ مِنْهُنَّ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا أَلَا أُتَيْتُكَ بِهَا يَا أَخَا الْعَرَبِ قَالَ بَلَى يَا رَسُولَ اللَّهِ

The Prophet<sup>saww</sup> said: 'O Arab brother! I<sup>saww</sup> have been Given five characteristics regarding Ali<sup>asws</sup>, one of these is better than the world and whatever is in it. Shall I<sup>saww</sup> inform you with these, O Arab brother?' He said, 'Yes, O Rasool-Allah<sup>saww</sup>'.

قَالَ كُنْتُ جَالِسًا يَوْمَ بَدْرٍ وَ قَدْ انْقَضَتْ عَنَّا الْعَزَاةُ فَهَبَطَ جِبْرَائِيلُ ع وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ يَا مُحَمَّدُ آيْتٌ عَلَى نَفْسِي وَ أَقْسَمْتُ عَلَى أَبِي لَا أَهْلِمُ حُبَّ عَلِيٍّ بِنِ ابْنِ أَبِي طَالِبٍ إِلَّا مِنْ أَحِبِّبْتُهُ فَمَنْ أَحْبَبْتُهُ أَنَا أَهْمْتُهُ حُبَّ عَلِيٍّ وَ مَنْ أَبْغَضْتُهُ أَهْمْتُهُ بُغْضَ عَلِيٍّ

He<sup>saww</sup> said: 'I<sup>saww</sup> was seated on the day of Badr, and the battle had terminated from us, Jibraeel<sup>as</sup> came down and said: 'Allah<sup>azwj</sup> Mighty and Majestic Conveys the Greeting to you<sup>saww</sup> and Says to you<sup>saww</sup>: "O Muhammad<sup>saww</sup>! I<sup>azwj</sup> have Vowed upon Myself<sup>fazwj</sup> and have Sworn upon Me<sup>azwj</sup> that I<sup>azwj</sup> will not Inspire the love of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> except to the one you<sup>saww</sup> love. So, the one you<sup>saww</sup> love, I<sup>azwj</sup> shall Inspire the love of Ali<sup>asws</sup>, and the who you<sup>saww</sup> hate, I<sup>azwj</sup> shall Inspire to him the hatred of Ali<sup>asws</sup>!"

يَا أَخَا الْعَرَبِ أَلَا أُتَيْتُكَ بِالثَّانِيَةِ قَالَ بَلَى يَا رَسُولَ اللَّهِ

O Arab brother! Shall I<sup>saww</sup> inform you with the second?' He said, 'Yes, O Rasool-Allah<sup>saww</sup>!'

قَالَ كُنْتُ جَالِسًا بَعْدَ مَا فَرَعْتُ مِنْ جَهَارِ عَمِي حَمْرَةَ إِذْ هَبَطَ عَلَيَّ جِبْرَائِيلُ ع وَ قَالَ يَا مُحَمَّدُ اللَّهُ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ قَدْ فَرَضْتُ الصَّلَاةَ وَ وَضَعْتُهَا عَنِ الْمُعْتَلِّ وَ الْمَجْنُونِ وَ الصَّيِّ

He<sup>saww</sup> said: 'I<sup>saww</sup> was seated after having been free from the funeral of my<sup>saww</sup> uncle<sup>as</sup> Hamza<sup>asws</sup>, when Jibraeel<sup>as</sup> came down unto me<sup>saww</sup> and said: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Conveys the Greeting to you<sup>saww</sup> and Says to you<sup>saww</sup>: "I<sup>azwj</sup> have Imposed the Salat and Dropped it from the sick, and the insane, and the child.

وَ فَرَضْتُ الصَّوْمَ وَ وَضَعْتُهِ عَنِ الْمُسَافِرِ وَ فَرَضْتُ الْحَجَّ وَ وَضَعْتُهِ عَنِ الْمُعْتَلِّ وَ فَرَضْتُ الزَّكَاةَ وَ وَضَعْتُهَا عَنِ الْمُعْدِمِ وَ فَرَضْتُ حُبَّ عَلِيٍّ بِنِ أَبِي طَالِبٍ فَفَرَضْتُ مَحَبَّتَهُ عَلَى أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِ فَلَمْ أُعْطِ أَحَدًا رُحْصَتَهُ

And I<sup>azwj</sup> have Imposed the Fasting and Dropped it from the traveller. And I<sup>azwj</sup> have Imposed the Hajj and Dropped it from the sick. And I<sup>saww</sup> have Imposed the Zakat and Dropped it from the poor. And I<sup>azwj</sup> have Imposed the love of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and Imposed his<sup>asws</sup> love upon the inhabitants of the skies and the earth and did not Give anyone any allowance (exceptions)!"

يَا عَرَابِيُّ أَلَا أُتَيْتُكَ بِالثَّلَاثَةِ قَالَ بَلَى يَا رَسُولَ اللَّهِ

O Bedouin! Shall I<sup>saww</sup> inform you with the third?' He said, 'Yes, O Rasool-Allah<sup>saww</sup>!'

قَالَ مَا خَلَقَ اللَّهُ شَيْئًا إِلَّا جَعَلَ لَهُ سَيِّدًا فَالْتَسَّرَ سَيِّدُ الطُّيُورِ وَ النَّوَّرُ سَيِّدُ الْبَهَائِمِ وَ الْأَسَدُ سَيِّدُ الْوُحُوشِ وَ الْجُمُعَةُ سَيِّدُ الْأَيَّامِ وَ رَمَضَانُ سَيِّدُ الشُّهُورِ وَ إِسْرَافِيلُ سَيِّدُ الْمَلَائِكَةِ وَ آدَمُ سَيِّدُ الْبَشَرِ وَ أَنَا سَيِّدُ الْأَنْبِيَاءِ وَ عَلِيٌّ سَيِّدُ الْأَوْصِيَاءِ

He<sup>saww</sup> said: ‘Allah<sup>azwj</sup> has not Created anything except He<sup>azwj</sup> Made a chief to be for it. The eagle is chief of the birds, and bull is chief of the beasts, and the lion is chief of the predators, and the Friday is chief of the days, and Ramazan is chief of the months, and Israfeel<sup>as</sup> is chief of the Angels, and Adam<sup>as</sup> is chief of the mortals, and I<sup>saww</sup> am chief of the Prophets<sup>as</sup> and Ali<sup>asws</sup> is chief of the successors<sup>as</sup>’.

يَا أَرَبَّ الْعَرَبِ أَلَا أَنْتَبُّكَ عَنِ الرَّابِعَةِ قَالَ بَلَى يَا رَسُولَ اللَّهِ

O Arab brother! Shall I<sup>saww</sup> inform you about the fourth?’ He said, ‘Yes, O Rasool-Allah<sup>saww</sup>!’

قَالَ حُبُّ عَلِيِّ بْنِ أَبِي طَالِبٍ شَجَرَةٌ أَصْلُهَا فِي الْجَنَّةِ وَ أَغْصَانُهَا فِي الدُّنْيَا فَمَنْ تَعَلَّقَ عَنْ أُمَّتِي بِعُضْوٍ مِنْ أَغْصَانِهَا أَوْ قَعْنُهَا فِي الْجَنَّةِ وَ بُعْضُ عَلِيِّ بْنِ أَبِي طَالِبٍ شَجَرَةٌ أَصْلُهَا فِي النَّارِ وَ أَغْصَانُهَا فِي الدُّنْيَا فَمَنْ تَعَلَّقَ بِعُضْوٍ مِنْ أَغْصَانِهَا أُدْخِلْتُهُ النَّارَ

He<sup>saww</sup> said: ‘Love of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is a tree, its roots are in the Paradise and its branches are in the world. The one from my<sup>saww</sup> community who adheres with a branch from its branches, it would take him into the Paradise. And hatred of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is such a tree, its roots are in the Fire and its branches are in the world. The one who adheres with a branch from its branches, it would enter him into the Fire’.

يَا أَعْرَابِيُّ أَلَا أَنْتَبُّكَ بِالْحَامِسَةِ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ

O Bedouin! Shall I<sup>saww</sup> inform you with the fifth?’ I said, ‘Yes, O Rasool-Allah<sup>saww</sup>!’

قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُنْصَبُ لِي مِنْبَرٌ عَنِ يَمِينِ الْعَرْشِ ثُمَّ يُنْصَبُ لِإِبْرَاهِيمَ ع مِنْبَرٌ مُخَاذِي مِنْبَرِي عَنْ يَمِينِ الْعَرْشِ ثُمَّ يُؤْتَى بِكُرْسِيِّ عَلِيٍّ مُشْرِفٍ زَاهِرٍ يُعْرَفُ بِكُرْسِيِّ الْكَرَامَةِ فَيُنْصَبُ لِعَلِيِّ بْنِ مِنْبَرِي وَ مِنْبَرِ إِبْرَاهِيمَ ع فَمَا رَأَتْ عَيْنَايَ أَحْسَنَ مِنْ حَبِيبِ بَيْنَ خَلِيلَيْنِ

He<sup>saww</sup> said: ‘When it will be the Day of Qiyamah, a pulpit would be set up for me<sup>saww</sup> on the right of the Throne. Then a pulpit would be set up for Ibrahim<sup>as</sup> parallel to my<sup>saww</sup> pulpit on the right of the Throne. Then they will bring a chair, lofty, noble, blossoming. The honour would be recognised by the chair. It would be set up for Ali<sup>asws</sup> in between my<sup>saww</sup> pulpit and pulpit of Ibrahim<sup>as</sup>. So, my<sup>saww</sup> eyes will not anything more beautiful than a beloved between the two friends.

يَا أَعْرَابِيُّ حُبُّ عَلِيِّ بْنِ أَبِي طَالِبٍ حَقٌّ فَأَجِبْهُ فَإِنَّ اللَّهَ تَعَالَى يُحِبُّ مَنْ يُحِبُّهُ وَ هُوَ مَعِيَ يَوْمَ الْقِيَامَةِ وَ أَنَا وَ إِيَّاهُ فِي قِسْمٍ وَاحِدٍ

O Bedouin! Love of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is a reality, so love him<sup>asws</sup>, for Allah<sup>azwj</sup> the Exalted Loves the one loving him<sup>asws</sup>, and he will be with me<sup>saww</sup> on the Day of Qiyamah, and I<sup>saww</sup> and him would be one segment’.

فَعِنْدَ ذَلِكَ قَالَ سَمْعًا وَ طَاعَةً لِلَّهِ وَ لِرَسُولِهِ وَ لِابْنِ عَمَّتِكَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

At that, he said, ‘Listening and obeying to Allah<sup>azwj</sup> and to His<sup>azwj</sup> Rasool<sup>saww</sup>, and to the son<sup>asws</sup> of your<sup>saww</sup> uncle<sup>as</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>99</sup>

<sup>99</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 83



84- فض، كتاب الروضة يل، الفضائل لابن شاذان بالإسناد عن جابر عن أمير المؤمنين ع قال: خرجت أنا ورسول الله ص إلى صحراء المدينة فلما صرنا في الحدائق بين النخل صاحت نخلة بنخله هذا النبي المصطفى وذا علي المرتضى ثم صاحت ثالثة برابعة هذا موسى وذا هارون ثم صاحت خامسة بسادسة هذا خاتم النبيين وذا خاتم الوصيين

(The books) 'Kitab Al Rawza', (and), 'Al Fazaail' of Ibn Shazaan, from Jabir,

'From Amir Al-Momineen<sup>asws</sup> having said: 'I<sup>asws</sup> and Rasool-Allah<sup>saww</sup> went out to the desert (area) of Al-Medina. When we<sup>asws</sup> came to be the garden between the palm trees, a palm tree shouted to a palm tree, 'This is the Prophet<sup>saww</sup> Al-Mustafa<sup>saww</sup>, and that is Ali<sup>asws</sup> Al-Murtaza<sup>asws</sup>. Then a third one shouted at a fourth: 'This is Musa<sup>as</sup> and that is Haroun<sup>as</sup>. Then a fifth shouted at a sixth, 'This is seal of the Prophets and that is seal of the successors<sup>as</sup>.

فَعِنْدَ ذَلِكَ تَبَسَّمَ النَّبِيُّ ص وَ قَالَ يَا أَبَا الْحَسَنِ أَمَا سَمِعْتَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ مَا تَسْمِي هَذَا النَّخْلَ قُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ قَالَ نُسَمِّيهِ الصَّيْحَانِيَّ لِأَنَّهُمْ صَاخُوا بِفَضْلِي وَ فَضْلِكَ يَا عَلِيُّ.

During that, the Prophet<sup>saww</sup> smiled and said: 'O Abu Al-Hassan<sup>asws</sup>! Did you<sup>asws</sup> not hear?' I<sup>asws</sup> said: 'Yes, I<sup>asws</sup> did, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'What are these palm trees called?' I<sup>asws</sup> said: 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> are more knowing'. He<sup>saww</sup> said: 'They are called 'Al-Sayhany' (The shouters), because they have shouted with my<sup>saww</sup> merit and your<sup>asws</sup> merit, O Ali<sup>asws</sup>!'<sup>100</sup>

85- كشف، كشف الغمة من كتاب كفاية الطالب تأليف محمد بن يوسف الشافعي فإزاءه عليه بإزبل قال أخبرنا عبد اللطيف بن محمد عن محمد بن عبد الباقي عن أحمد بن أحمد بن أحمد الحداد عن الحافظ أبي نعيم عن أبي بكر الطلحي عن محمد بن علي بن رحيمة عن عبد بن سعيد عن محمد بن عثمان بن أبي مجلول عن صالح بن أبي الأسود عن أبي المطهر الرازي عن الأعمش الثقفي عن سلام الجعفي عن أبي بردة قال قال رسول الله ص إن الله عهد إلي عهداً في علي فقلت يا رب بينه لي فقال اسمع فقلت سمعت فقال إن علياً راية الهدى وإمام الأولياء ونور من أطاعني وهو الكلمة التي ألزمتها المتقين من أحبه أحبني ومن أبغضه أبغضني فبشره بذلك

(The book) 'Kashf Al Ghumma', from the book 'Kifayat Al Talib' compiled by Muhammad Bin Yusuf Al Shafie, recited to him at Irbil. He said, 'We are narrated to my Abdul Lateef Bin Muhammad, from Muhammad Bin Abdul Baqy, from Ahmad Bin Ahmad Al Haddad, from Al Hafiz Abu Nueym, from Abu Bakr Al Tahy, from Muhammad Bin Ali Bin Raheem, from Abbad Bin Saeed, from Muhammad Bin Usman Bin Abu Bahlour, from Salih Bin Abu Al Aswad, from Abu Al Mutahhar Al Razy, from Al Amsh Al Saqafy, from Sallam Al Jufy, from Abu Burdah who said,

'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> has Covenanted a Covenant to me<sup>saww</sup> regarding Ali<sup>asws</sup>. I<sup>saww</sup> said: 'O Lord<sup>azwj</sup>! Explain it to me<sup>saww</sup>'. He<sup>azwj</sup> Said: "Listen!" I<sup>saww</sup> said: 'I<sup>asws</sup> am listening'. He<sup>azwj</sup> Said: 'Ali<sup>asws</sup> is the flag of guidance, and Imam<sup>asws</sup> of the friends, and Noor of the ones obeying Me<sup>azwj</sup>, and he<sup>asws</sup> is the word which I<sup>azwj</sup> have Necessitated for the pious. One loving him<sup>asws</sup> loves me<sup>saww</sup> and one hating him<sup>asws</sup> hates me<sup>saww</sup>, so give him<sup>asws</sup> the glad tidings with that'.

فَجَاءَ عَلِيُّ فَبَشَّرْتُهُ فَقَالَ يَا رَسُولَ اللَّهِ أَنَا عَبْدُ اللَّهِ وَ فِي قَبْضَتِي فَإِنْ بُعِدْتَنِي فَبِدُونِي وَ إِنْ يُبِمَ الَّذِي بَشَّرْتَنِي بِهِ فَاللَّهُ أَوْلَى بِي

<sup>100</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 84

Ali<sup>asws</sup> came. He<sup>saww</sup> gave him<sup>asws</sup> glad tidings with that. He<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> am a servant of Allah<sup>azwj</sup> and in His<sup>azwj</sup> Grip. If He<sup>azwj</sup> Punishes me<sup>asws</sup>, it would be due to my<sup>asws</sup> sins, and if He<sup>azwj</sup> were to Complete that which He<sup>azwj</sup> has Given me<sup>asws</sup> glad tidings with, then Allah<sup>azwj</sup> is Foremost with me<sup>asws</sup>'.

قَالَ فَمَلَأْتُ الْجِلَّ قَلْبَهُ وَ اجْعَلْ رِبْعَهُ الْإِيمَانَ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ قَدْ فَعَلْتُ بِهِ ذَلِكَ ثُمَّ إِنَّهُ رَفَعَ إِلَيَّ أَنَّهُ سَيَخْصُهُ مِنَ الْبَلَاءِ بِشَيْءٍ لَمْ يَخْصُ بِهِ أَحَدٌ [أَحَدًا] مِنْ أَصْحَابِي فَمَلَأْتُ يَا رَبِّ أَحْيِي وَ صَاحِبِي فَقَالَ إِنَّ هَذَا شَيْءٌ قَدْ سَبَقَ أَنَّهُ مُبْتَلَى وَ مُبْتَلَى بِهِ.

He<sup>saww</sup> said: 'I<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Polish his<sup>asws</sup> heart and Make it nourish the Eman!' Allah<sup>azwj</sup> Mighty and Majestic Said: 'I<sup>azwj</sup> have Done that with him<sup>asws</sup>, then he<sup>asws</sup> would be Raised to Me<sup>azwj</sup>! He<sup>asws</sup> is to be particularised with something from the afflictions, not one from your<sup>saww</sup> companions!' I<sup>saww</sup> said: 'O Lord<sup>azwj</sup>! My<sup>saww</sup> brother<sup>asws</sup> and my<sup>saww</sup> companion!' He<sup>azwj</sup> Said: "This is a thing which has preceded that he<sup>asws</sup> will be Tried and Tried with it!"<sup>101</sup>

أَخْرَجَهُ الْحَافِظُ فِي الْحَلِيَّةِ وَ مِنْ مَنَاقِبِ الْمُخَوَّزْمِيِّ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ أَنَّ الرِّيَاضَ أَقْلَامٌ وَ الْبَحْرَ مِدَادٌ وَ الْجِنَّ حُسَّابٌ وَ الْإِنْسَ كُتَّابٌ مَا أَحْصَوْا فَضَائِلَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Al Hafiz has extracted it in (the book) 'Al Hilyah', and from (the book) 'Al Khuwarizmi' – From Mujahid, from Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said: 'Even if the gardens were to be pens, and the oceans were ink, and the Jinn as enumerators, and the human beings as scribes, the merits of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> would not be able to be counted".<sup>102</sup>

وَ عَنْهُ مَرْفُوعًا إِلَى ابْنِ عَبَّاسٍ وَ قَدْ قَالَ لَهُ رَجُلٌ سُبْحَانَ اللَّهِ مَا أَكْثَرَ مَنَاقِبَ عَلِيٍّ وَ فَضَائِلُهُ إِلَيَّ لِأَحْسِبُهَا ثَلَاثَةَ آلَافٍ مَنَقِبَةٍ قَالَ ابْنُ عَبَّاسٍ أَوْ لَا تَقُولُ إِنَّمَا إِلَى ثَلَاثِينَ أَلْفًا أَقْرَبُ.

And from him, raising it to Ibn Abbas –

'And a man had said to him, 'Glory be to Allah<sup>azwj</sup>! How much (abundant) are the virtues of Ali<sup>asws</sup> and his<sup>asws</sup> merits. I count these to be three thousand virtues'. Ibn Abbas said, 'Or and didn't you say that these are nearer to thirty thousand?'<sup>103</sup>

وَ بِالْإِسْنَادِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ: لَوْ حَدَّثْتُ بِمَا أَنْزَلْتُ فِي عَلِيٍّ مَا وَطِئَ عَلَى مَوْضِعٍ فِي الْأَرْضِ إِلَّا أُجِدَّ نُرَابُهُ إِلَى الْمَاءِ.

And by the chain,

'From Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, from Ali<sup>asws</sup>, from the Prophet<sup>saww</sup> having said: 'If I<sup>saww</sup> were to narrate with what has been Revealed regarding Ali<sup>asws</sup>, he<sup>asws</sup> would not

<sup>101</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 85 a

<sup>102</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 85 b

<sup>103</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 85 c

tread upon any place in the earth except his<sup>asws</sup> dust would be taken to the water (to be blessed and healed by it)”.<sup>104</sup>

وَمِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ عُمَرَ بْنِ مَيْمُونٍ قَالَ: إِنِّي لَجَالِسٌ إِلَى ابْنِ عَبَّاسٍ إِذَا أَتَاهُ تِسْعَةٌ رَهْطٍ قَالُوا يَا ابْنَ عَبَّاسٍ إِنَّمَا أَنْ تَقُومَ مَعْنَاهُ وَ إِنَّمَا أَنْ تَخْلُونا يَا هَوْلَاءِ

And from (the book) ‘Musnad’ of Ahmad Bin Hanbal, from Umar Bin Maymoun who said,

‘I was seated to Ibn Abbas when a group of nine came to him. They said, ‘O Ibn Abbas! Either you stand to be with us, or you be alone with us from them!’

قَالَ فَقَالَ ابْنُ عَبَّاسٍ بَلْ أَقُومُ مَعَكُمْ

He (the narrator) said, ‘Ibn Abbas said, ‘But, I shall stand with you all’.

قَالَ وَ هُوَ يَوْمَئِذٍ صَحِيحٌ قَبْلَ أَنْ يَعْمَى

He (the narrator) said, ‘And on that day he was healthy before he became blind’.

قَالَ فَابْتَدَؤُوا فَتَحَدَّثُوا فَلَا نَدْرِي مَا قَالُوا

He (the narrator) said, ‘They initiated and narrated, and we do not know what they said’.

قَالَ فَجَاءَ يَنْفُضُ ثَوْبَهُ وَ يَقُولُ أُفٍّ وَ تُفٍّ وَقَعُوا فِي رَجُلٍ لَهُ عَشْرٌ وَقَعُوا فِي رَجُلٍ قَالَ لَهُ النَّبِيُّ ص لَا تَعَنَّ رَجُلًا لَا يُخْرِيه اللهُ أَبَدًا يُحِبُّ اللهُ وَ رَسُولَهُ

He (the narrator) said, ‘He came shaking his clothes and saying, ‘Ugh, and Tuff! They are falling regarding a man having ten (things) for him<sup>asws</sup>. They are falling regarding a man, the Prophet<sup>saww</sup> said for him<sup>asws</sup>: ‘I<sup>saww</sup> be sending a man whom Allah<sup>azwj</sup> will not Disgrace him<sup>asws</sup>, ever! He<sup>asws</sup> loves Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>’.

قَالَ فَاسْتَشْرَفَ لَهَا مَنْ اسْتَشْرَفَ قَالَ أَيْنَ عَلِيٌّ قَالُوا هُوَ فِي الرَّحْلِ يَطْحَنُ قَالَ وَ مَا كَانَ أَحَدُكُمْ يَطْحَنُ

He (Ibn Abbas) said, ‘There presented for it the ones who presented. He<sup>saww</sup> said: ‘Where is Ali<sup>asws</sup>?’ They said, ‘He is the enclosure, grinding (flour)’. He<sup>saww</sup> said: ‘And one of you couldn’t grind?’

قَالَ فَجَاءَ وَ هُوَ أَرْمَدٌ لَا يَكَادُ أَنْ يُبْصِرَ

He (Ibn Abbas) said, ‘He<sup>asws</sup> came and he<sup>asws</sup> had sore eyes, he<sup>asws</sup> could almost not see’.

قَالَ فَتَفَتَّ فِي عَيْنِهِ ثُمَّ هَزَّ الرَّايَةَ ثَلَاثًا فَأَعْطَاهَا إِيَّاهُ فَجَاءَ بِصَفِيَّةَ بِنْتِ حُيَيِّ

He (Ibn Abbas) said, ‘He<sup>saww</sup> breathed in his<sup>saww</sup> eye, then shook the flag thrice, then gave it to him<sup>asws</sup>. He<sup>asws</sup> came with Safiya Bint Huyay (as captive)’.

<sup>104</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 85 d

قَالَ ثُمَّ بَعَثَ فَلَانًا بِسُورَةِ التَّوْبَةِ فَبَعَثَ عَلِيًّا عَ خَلْفَهُ فَأَخَذَهَا مِنْهُ وَ 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 Al-Tawbah, and he<sup>saww</sup> sent Ali<sup>asws</sup> behind him and took it away from him and said: 'No one should go with it except a man who is from me<sup>saww</sup> and I<sup>saww</sup> am from him<sup>asws</sup>'.

قَالَ وَ قَالَ لِيَنِّي عَمِّهِ أَيُّكُمْ يُؤَالِيَنِي فِي الدُّنْيَا وَ الْآخِرَةِ

He (Ibn Abbas) said, 'And he<sup>saww</sup> said to the clan of his<sup>saww</sup> uncle<sup>as</sup>: 'Which one of you will be helpful to me<sup>saww</sup> in the world and the Hereafter?'

قَالَ وَ عَلِيٌّ عَ مَعَهُمْ جَالِسٌ فَأَبْنُوا فَقَالَ عَلِيٌّ عَ أَنَا أُؤَالِيَكُ فِي الدُّنْيَا وَ الْآخِرَةِ

He (Ibn Abbas) said, 'And Ali<sup>asws</sup> was seated with them. They refused and Ali<sup>asws</sup> said: 'I<sup>asws</sup> shall be helpful to you<sup>saww</sup> in the world and the Hereafter'.

قَالَ فَتَرَكَهُ ثُمَّ أَقْبَلَ عَلَى رَجُلٍ مِنْهُمْ فَقَالَ أَيُّكُمْ يُؤَالِيَنِي فِي الدُّنْيَا وَ الْآخِرَةِ فَقَالَ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَ الْآخِرَةِ

He (Ibn Abbas) said, 'He<sup>saww</sup> paused from him<sup>asws</sup>. Then he<sup>saww</sup> turned to a man from them and said: 'Which one of you will help me<sup>saww</sup> in the world and the Hereafter?' They refused. Ali<sup>asws</sup> said: 'I<sup>asws</sup> will help you<sup>saww</sup> in the world and the Hereafter'. He<sup>saww</sup> said: 'You<sup>saww</sup> are my<sup>saww</sup> guardian in the world and the Hereafter'.

قَالَ وَ كَانَ عَلِيٌّ عَ أَوَّلَ مَنْ أَسْلَمَ مِنَ النَّاسِ بَعْدَ خَدِيجَةَ

He (Ibn Abbas) said, 'And Ali<sup>asws</sup> was the first one from the people to be a Muslim after (Syeda) Khadeeja<sup>asws</sup>'.

قَالَ وَ أَخَذَ رَسُولُ اللَّهِ صَ ثَوْبَهُ فَوَضَعَهُ عَلَى عَلِيٍّ وَ فَاطِمَةَ وَ حَسَنٍ وَ حُسَيْنٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ فَقَالَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمُ تَطْهِيراً

He (Ibn Abbas) said, 'And Rasool-Allah<sup>saww</sup> took his<sup>saww</sup> cloth and placed it upon Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup>, and Hassan<sup>asws</sup> and Husayn<sup>asws</sup>, may the Salawaat be upon them<sup>asws</sup> all. He<sup>azwj</sup> 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 وَ لَبَسَ ثَوْبَ النَّبِيِّ صَ ثُمَّ نَامَ مَكَانَهُ

He (Ibn Abbas) said, 'And Ali<sup>asws</sup> sold himself<sup>asws</sup> and wore a cloth of the Prophet<sup>saww</sup>, then slept in his<sup>saww</sup> place'.

قَالَ وَ كَانَ الْمُشْرِكُونَ يَزْمُونَ رَسُولَ اللَّهِ صَ فَجَاءَ أَبُو بَكْرٍ وَ عَلِيٌّ عَ نَائِمًا وَ أَبُو بَكْرٍ يَحْسَبُ أَنَّهُ نَبِيُّ اللَّهِ صَ فَقَالَ يَا نَبِيَّ اللَّهِ

He (Ibn Abbas) said, 'And the Polytheists were aiming for Rasool-Allah<sup>saww</sup>. Abu Bakr came and Ali<sup>asws</sup> was sleeping, and Abu Bakr reckoned that he<sup>asws</sup> was the Prophet<sup>saww</sup>. He said, 'O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>!'

قَالَ فَقَالَ لَهُ عَلِيُّ إِنَّ نَبِيَّ اللَّهِ قَدْ انْطَلَقَ نَحْوَ بَيْتِ مَيْمُونٍ فَأَدْرِكُهُ فَأَنْطَلِقَ أَبُو بَكْرٍ فَدَخَلَ مَعَهُ الْغَارَ

He (Ibn Abbas) said, 'Ali<sup>asws</sup> said to him: 'The Prophet<sup>saww</sup> of Allah<sup>azwj</sup> has gone towards the well of Maymoun'. So, Abu Bakr went and entered the cave with him<sup>saww</sup>'.

قَالَ وَ جُعِلَ عَلِيُّ يُرْمَى بِالْحِجَارَةِ كَمَا كَانَ يُرْمَى نَبِيُّ اللَّهِ ص وَ هُوَ يَتَضَوَّرُ قَدْ لَفَّ رَأْسَهُ فِي الثُّوبِ لَا يُخْرِجُهُ حَتَّى أَصْبَحَ ثُمَّ كَشَفَ عَنْ رَأْسِهِ فَقَالُوا إِنَّكَ لَلْيَمِيمِ كَانَ صَاحِبِكَ نُرْمِيهِ وَ لَا يَتَضَوَّرُ وَ أَنْتَ تَتَضَوَّرُ وَ قَدْ اسْتَنْكَرْنَا ذَلِكَ

He (Ibn Abbas) said, 'And Ali<sup>asws</sup> went on to be pelted with the stones like what the Prophet<sup>saww</sup> of Allah<sup>azwj</sup> had been pelted, and he<sup>asws</sup> was writhing (in pain), having covered his<sup>asws</sup> head in the cloth, not bring it out until morning. Then he<sup>asws</sup> uncovered from his<sup>asws</sup> head. They said, 'You<sup>asws</sup> are to blame. We were pelting your<sup>asws</sup> companion, and he<sup>saww</sup> was not writhing and you<sup>asws</sup> are writhing, and we have disliked that''.

قَالَ وَ خَرَجَ بِالنَّاسِ فِي غَزْوَةِ تَبُوكَ

He (Ibn Abbas) said, 'And he<sup>saww</sup> went out with the people regarding the military expedition of Tabuk'.

قَالَ فَقَالَ لَهُ عَلِيُّ أَخْرُجْ مَعَكَ فَقَالَ لَهُ نَبِيُّ اللَّهِ ص لَا فَبَكَى عَلِيُّ ع فَقَالَ لَهُ أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّكَ لَسْتَ مِنِّي لَا يُنْبِئِي أَنْ أَذْهَبَ إِلَّا وَ أَنْتَ خَلِيفَتِي

He (Ibn Abbas) said, 'Ali<sup>asws</sup> said to him<sup>saww</sup>: 'I<sup>asws</sup> shall go out with you<sup>saww</sup>'. The Prophet<sup>saww</sup> of Allah<sup>azwj</sup> said to him<sup>asws</sup>: 'No!' Ali<sup>asws</sup> wept. He<sup>saww</sup> said to him<sup>asws</sup>: 'But are you<sup>asws</sup> not pleased that you<sup>asws</sup> happen to be from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>, except you<sup>asws</sup> aren't a Prophet<sup>as</sup> nor is it appropriate that I<sup>saww</sup> should be going except and you<sup>asws</sup> are my<sup>saww</sup> caliph''.

قَالَ وَ قَالَ لَهُ رَسُولُ اللَّهِ ص أَنْتَ وَ لِي فِي كُلِّ مُؤْمِنٍ مِنْ بَعْدِي

He (Ibn Abbas) said, 'And Rasool-Allah<sup>saww</sup> said to him<sup>asws</sup>: 'You<sup>asws</sup> are my<sup>saww</sup> guardian regarding every Momin from after me<sup>saww</sup>'.

قَالَ وَ سَدَّ أَبْوَابَ الْمَسْجِدِ غَيْرَ بَابِ عَلِيٍّ ع

He (Ibn Abbas) said, 'And the closure of the doors of the Masjid other than the door of Ali<sup>asws</sup>'.

قَالَ فَيَدْخُلُ الْمَسْجِدَ جُنْبًا وَ هُوَ طَرِيقُهُ لَيْسَ لَهُ طَرِيقٌ غَيْرُهُ

He (Ibn Abbas) said, 'He<sup>asws</sup> could entered the Masjid with sexual impurity, and it was his<sup>asws</sup> path, there not being any path for him<sup>asws</sup> other than it.

قَالَ وَ قَالَ ص مَنْ كُنْتُ مَوْلَاهُ فَإِنَّ مَوْلَاهُ عَلِيٌّ ع

And he<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was so Ali<sup>asws</sup> is his Master'.

وَ دَكَرَ أَنَّهُ كَانَ بَدْرِيًّا قُلْتُ وَ هِيَ فَضِيلَةٌ شَارَكَهَا فِيهَا غَيْرُهُ بِمَنْ شَهِدَ بَدْرًا وَ الْبَاقِيَاتُ تَفَرَّدَ بِهِنَّ.

And he mentioned that he was a participant of Badr. I said, 'And it is a merit, others had participated in it with him<sup>asws</sup>, from the ones who had attended Badr, and the remainder, he<sup>asws</sup> had been singled out with these".<sup>105</sup>

مد، العمدة بإسناده إلى المُسنَدِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ حَمَّادٍ عَنْ أَبِي عَوَانَةَ عَنْ أَبِي بَلْحٍ عَنْ عُمَرَ بْنِ مَيْمُونٍ مِثْلَهُ إِلَى قَوْلِهِ فَإِنَّ عَلِيًّا مَوْلَاهُ.

(The book) 'Al-Amdah' – By his chain to 'Al-Musnad', from Abdullah Bin Ahmad, from his father, from Yahya Bin Hammad, from Abu Awnah, from Abu Balh, from Umar Bin Maymoun – Similar to his<sup>saww</sup> words: 'So Ali<sup>asws</sup> is his Master".<sup>106</sup>

فر، تفسير فرات بن إبراهيم عن أحمد بن عيسى و محمد بن الحسين بن علي الخلواني عن أبي عوانة مثله إلى قوله ليس له طريق غيره قال و أخذ بيد علي فقال من كنت مولاه فهذا مولاه اللهم وال من والاه و عاد من عاداه

Tafseer Furaat Bin Ibrahim – From Ahmad Bin Isa and Muhammad Bin Al-Hassan Bin Al Al Hulwany, from Abu Awanah – similar to it up to his words, 'There was no path for him<sup>asws</sup> other than it'.

He (the narrator) said, 'And he<sup>saww</sup> held a hand of Ali<sup>asws</sup> and said: 'One whose Master I<sup>saww</sup> was, so this Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>! Befriend the one befriending him<sup>asws</sup> and be inimical to the one being inimical to him<sup>asws</sup>'.

فَقَالَ ابْنُ عَبَّاسٍ وَ أَحْبَبْنَا اللَّهَ فِي الْقُرْآنِ أَنَّهُ قَدْ رَضِيَ مِنْ أَصْحَابِ الشَّجَرَةِ فَهَلْ حَدَّثَنَا بَعْدَ أَنَّهُ سَخِطَ عَلَيْهِمْ.

Ibn Abbas said, 'And Allah<sup>azwj</sup> has Informed us in the Quran that He<sup>azwj</sup> was Pleased from the companions of the tree (Al-Hudaybiya), so can we narrated afterwards that He<sup>azwj</sup> is Wrathful upon them?"<sup>107</sup>

86- كشف، كشف الغمة من كتاب كفاية الطالب عن أبي علي الكوكبي عن أبي السمري عن عوانة بن الحكم عن أبي صالح قال: ذكر علي بن أبي طالب ع عند عائشة و ابن عباس حاضر فقالت عائشة كان من أكرم رجالنا على رسول الله ص

(The book) 'Kashf Al Ghumma', from the book 'Kifayat Al Talib' – From Abu Al Kowkaby, from Abu Al Samury, from Awanah Bin Al Hakam Bin Abu Salih who said,

'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was mentioned in the presence of Ayesha, and Ibn Abbas was present. Ayesha said, 'He<sup>asws</sup> was from the most honourable of our people to Rasool-Allah<sup>saww</sup>'.

<sup>105</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 85 e

<sup>106</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 85 f

<sup>107</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 85 g

فَقَالَ ابْنُ عَبَّاسٍ وَ أَيُّ شَيْءٍ يَمْنَعُهُ عَنْ ذَلِكَ اصْطَفَاهُ اللَّهُ لِنُصْرَةِ رَسُولِهِ وَ ارْتِضَاءِ رَسُولِ اللَّهِ ص لِإِخْوَتِهِ وَ اخْتَارَهُ لِكَرِيمَتِهِ وَ جَعَلَهُ أَبَا ذُرِّيَّتِهِ وَ وَصِيَّهُ مِنْ بَعْدِهِ

Ibn Abbas said, 'And which thing would prevent him<sup>asws</sup> from that? Allah<sup>azwj</sup> had Chosen him<sup>asws</sup> to help His<sup>azwj</sup> Rasool<sup>saww</sup>, and Rasool-Allah<sup>saww</sup> had selected him for his<sup>saww</sup> brotherhood, and chosen him<sup>asws</sup> for his<sup>asws</sup> benevolent, and made him<sup>asws</sup> the father<sup>asws</sup> of his<sup>saww</sup> offspring, and his<sup>saww</sup> successor<sup>asws</sup> from after him<sup>saww</sup>.

فَإِنْ ابْتَغَيْتَ شَرَفًا فَهُوَ فِي أَكْرَمِ مَنْبَتٍ وَ أَوْزَقِ عُوْدٍ وَ إِنْ أَرَدْتَ إِسْلَامًا فَأَوْفِرْ بِحِطَّةٍ وَ أَجْزَلِ بِنَصِيْبِهِ وَ إِنْ أَرَدْتَ شَجَاعَةً فَبُهْمَةٌ حَرْبٍ وَ قَاضِيَةٌ حَنَمٍ يُصَافِحُ السُّيُوفَ أَنْسَاءً

If you were to seek honour, then he<sup>asws</sup> is the most honourable of growths, and the most leaved of branches, and if you want Islam, then he<sup>asws</sup> is the most plentiful with its share, and the most fulfilling of its portion, and if you want bravery, then he<sup>asws</sup> is the busiest in war, and a decreeing judge shaking the hands of the sword comfortably.

لَا يَجِدُ لِمَوْقِعِهَا حَسًّا وَ لَا يُنْهِنُهُ نَعْنَعَةٌ وَ لَا يَقْلَهُ الْجُمُوعُ اللَّهُ يُنْجِدُهُ وَ جِبْرَائِيلُ يَرْفُدُهُ وَ دَعْوَةُ الرَّسُولِ تَعْصُدُهُ

No hiss can be found for his<sup>asws</sup> location, nor does a stinging keep away from him<sup>asws</sup>, nor can the crowds uproot him<sup>asws</sup>. Allah<sup>azwj</sup> Supports him<sup>asws</sup>, and Jibraeel<sup>as</sup> bolsters him<sup>asws</sup>, and the supplication of the Rasool<sup>saww</sup> aids him<sup>asws</sup>.

أَحَدُ النَّاسِ لِسَانًا وَ أَظْهَرُهُمْ بَيَانًا وَ أَصْدَعُهُمْ بِالصَّوَابِ فِي أَسْرَعِ جَوَابٍ عَظْمُهُ أَقْلٌ مِنْ عَمَلِهِ وَ عَمَلُهُ يَعْجُزُ عَنْهُ أَهْلُ ذَهْرِهِ فَعَلَيْهِ رِضْوَانُ اللَّهِ وَ عَلَى مُبْغِضِيهِ لَعْنَةُ اللَّهِ.

He<sup>asws</sup> has sharpest tongue of the people, and their most manifest in explanation, and the most clarifying of them with the correctness in quick answers. His<sup>asws</sup> preaching is less than his<sup>asws</sup> deeds. The people of his<sup>asws</sup> era are frustrated from him<sup>asws</sup>. Upon him<sup>asws</sup> is the Pleasure of Allah<sup>azwj</sup> and upon his<sup>asws</sup> haters are the Curses of Allah<sup>azwj</sup>.<sup>108</sup>

87- بَشَاءَ، بَشَارَةَ الْمُصْطَفَى الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ عَمِّهِ الصَّدُوقِ عَنِ الْقَطَّانِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حَاتِمٍ عَنْ هَارُونَ بْنِ إِسْحَاقَ عَنْ عُبَيْدَةَ بْنِ سَلَيْمَانَ عَنْ كَامِلِ بْنِ الْعَلَاءِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ أَنْتَ صَاحِبُ حَوْضِي وَ صَاحِبُ لُؤَائِي وَ مُنْجِزُ عِدَائِي وَ حَبِيبُ قَلْبِي وَ وَارِثُ عِلْمِي وَ أَنْتَ مُسْتَوْدَعُ مَوَارِيثِ الْأَنْبِيَاءِ وَ أَنْتَ أَمِيرُنَا اللَّهُ فِي أَرْضِهِ وَ أَنْتَ حُجَّةُ اللَّهِ عَلَى رَعِيَّتِهِ وَ أَنْتَ رُكْنُ الْإِيمَانِ وَ أَنْتَ مُصْبَاحُ الدُّجَى وَ أَنْتَ مَنَارُ الْهُدَى وَ أَنْتَ الْعَلَمُ الْمَرْفُوعُ لِأَهْلِ الدُّنْيَا

(The book) 'Basharat Al Mustafa<sup>saww</sup>' – Al-Hassan Bin Al-Husayn, from Muhammad Bin Al-Hassan, from his father, from his uncle Al Sadouq, from Al Qattan, from Abdul Rahman Bin Abu Hatim, from Haroun Bin Is'haq, from Ubeyda Bin Suleyman, from Kamil Bin Al A'ala, from Habeeb Bin Abu Sabit, from Saeed Bin Jubeyr, from Abdullah Bin Abbas who said,

'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: 'O Ali<sup>asws</sup>! You are the Master (In charge) of my<sup>asws</sup> Fountain, and the bearer of my<sup>saww</sup> flag, and accomplisher of my<sup>saww</sup> promises, and the beloved of my<sup>saww</sup> heart, and the inheritor of my<sup>saww</sup> knowledge, and you are the depository of the inheritances of the Prophets<sup>as</sup>, and you<sup>asws</sup> are the Trustee of Allah<sup>azwj</sup> in

<sup>108</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 86

His<sup>azwj</sup> earth, and you<sup>asws</sup> are the Divine Authority of Allah<sup>azwj</sup> upon His<sup>azwj</sup> citizens, and you<sup>asws</sup> are the anchor of the Eman, and you<sup>asws</sup> are the lantern for the darkness, and you<sup>asws</sup> are the Minaret of Guidance, and you<sup>asws</sup> are the knowledgeable one raised for the people of the world.

مَنْ تَبِعَكَ نَجَا وَمَنْ تَخَلَّفَ عَنْكَ هَلَكَ وَأَنْتَ الطَّرِيقُ الْوَاضِحُ وَأَنْتَ الصِّرَاطُ الْمُسْتَقِيمُ وَأَنْتَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَأَنْتَ يَعْشَوْبُ الْمُؤْمِنِينَ وَأَنْتَ  
مَوْلَى مَنْ أَنَا مَوْلَاهُ وَأَنَا مَوْلَى كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ

The one who follows you<sup>asws</sup> would attain salvation, and the one who stays behind from you<sup>asws</sup> is destroyed, and you<sup>asws</sup> are the clear way, and you<sup>asws</sup> are the Straight Path, and you<sup>asws</sup> are the Guide of the resplendent, and you<sup>asws</sup> are the leader of the Momineen, and you<sup>asws</sup> are the Master of the one whom I<sup>saww</sup> am a Master of, and I<sup>saww</sup> am the Master of every *Momin* and *Momina*.

لَا يُجِيبُكَ إِلَّا طَاهِرُ الْوِلَادَةِ وَمَا عُرِجَ بِي رَبِّي إِلَى السَّمَاءِ قَطُّ وَكَلَّمَنِي رَبِّي إِلَّا قَالَ لِي يَا مُحَمَّدُ أَفَرَأَيْتَ عَلِيًّا مَعِيَ السَّلَامَ وَعَرَفْتَهُ أَنَّهُ إِمَامٌ أَوْلِيَايَ وَ نُورُ أَهْلِ  
طَاعَتِي فَهَيِّبًا لَكَ هَذِهِ الْكِرَامَةَ يَا عَلِيُّ.

None will love you<sup>asws</sup> except the one of pure birth, and my<sup>saww</sup> Lord did not Ascend me<sup>saww</sup> to the sky at all and Spoke to me<sup>saww</sup>, except He<sup>azwj</sup> Said: “O Muhammad<sup>saww</sup>! Convey the Greetings from Me<sup>azwj</sup> to Ali<sup>asws</sup> and Introduce him<sup>asws</sup> that he<sup>asws</sup> is the Imam<sup>asws</sup> of My<sup>azwj</sup> friends, and a Light for the people who obey Me<sup>azwj</sup>. Therefore, congratulations to you<sup>asws</sup> of these prestigious ones, O Ali<sup>asws</sup>!”<sup>109</sup>

88- بشاء، بشارة المصطفى بهذا الإسناد عن الصادق عن محمد بن أحمد الشيباني عن الأسدي عن البرمكي عن عبد الله بن أحمد عن القاسم بن سليمان عن ثابت بن أبي صفية عن سعيد بن علقمة عن أبي سعيد عقيصا عن سيد الشهداء الحسين بن علي بن أبي طالب ع عن سيد الأوصياء أمير المؤمنين علي بن أبي طالب ع قال قال رسول الله ص يا علي أنت أخي وأنا أخوك أنا المصطفى للنبوّة وأنت المجتبي للإمامة وأنا صاحب التّزليل وأنت صاحب التّأويل وأنا وأنت أبوا هذه الأمة

(The book) ‘Basharat Al Mustafa<sup>saww</sup>’ – By this chain, from Al Sadouq, from Muhammad Bin Ahmad Al Shaybani, from Al Asady, from Al Barmakky, from Abdullah Bin Ahmad, from Al Qasim Bin Suleyman, from Sabit Bin Abu Safiya, from Saeed Bin Ilaqah, from Abu Saeed Aqeysa,

‘From chief of the martyrs Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, from chief of the successors<sup>as</sup> Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! You<sup>asws</sup> are my<sup>saww</sup> brother, and I<sup>asws</sup> am your<sup>asws</sup> brother. I<sup>saww</sup> am chosen for the Prophet-hood and you<sup>asws</sup> are nominated for the Imamate, and I<sup>saww</sup> am the owner of the Revelation and you<sup>asws</sup> are the owner of the explanation, and I<sup>saww</sup> and you<sup>asws</sup> are the two fathers of this community.

يَا عَلِيُّ أَنْتَ وَصِيِّي وَ خَلِيفَتِي وَ وَزِيرِي وَ وَارِثِي وَ أَبُو وَ لِدِي شِيعَتُكَ شِيعَتِي وَ أَنْصَارُكَ أَنْصَارِي وَ أَوْلِيَاؤُكَ أَوْلِيَايَ وَ أَعْدَاؤُكَ أَعْدَائِي

O Ali<sup>asws</sup>! You<sup>asws</sup> are my<sup>saww</sup> successor, and my<sup>saww</sup> Caliph, and my<sup>saww</sup> inheritor, and father of my<sup>saww</sup> children. Your<sup>asws</sup> Shias are my<sup>saww</sup> Shias, and your<sup>asws</sup> helpers are my<sup>saww</sup> helpers, and your<sup>asws</sup> friends are my<sup>saww</sup> friends, and your<sup>asws</sup> enemies are my<sup>saww</sup> enemies.

<sup>109</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 87



يَا عَلِيُّ أَنْتَ صَاحِبِي عَلَى الْخَوْضِ عَدَاً وَ أَنْتَ صَاحِبِي فِي الْمَقَامِ الْمَحْمُودِ وَ أَنْتَ صَاحِبُ لِيَا فِي الْأَخِرَةِ كَمَا أَنْتَ صَاحِبُ لِيَا فِي الدُّنْيَا لَقَدْ سَعِدَ مَنْ تَوَلَّاكَ وَ شَقِيَ مَنْ عَادَاكَ وَ إِنَّ الْمَلَائِكَةَ لَتَقْرَبُ إِلَى اللَّهِ تَقَدَّسَ ذِكْرُهُ بِمَحَبَّتِكَ وَ وَلَا تَيْتَكَ وَ اللَّهُ إِنْ أَهْلَ مَوَدَّتَكَ فِي السَّمَاءِ لِأَكْثَرٍ مِنْهُمْ فِي الْأَرْضِ

O Ali<sup>asws</sup>! You<sup>asws</sup> will be my<sup>saww</sup> companion at the Fountain tomorrow, and you<sup>asws</sup> will be my<sup>saww</sup> companions in the place of the Most-Praiseworthy (الْمَقَامِ الْمَحْمُودِ), and you<sup>asws</sup> will be the bearer of my<sup>saww</sup> flag in the Hereafter just as you<sup>asws</sup> are the bearer of my<sup>saww</sup> flag in the world. He is fortunate, the one who befriends you<sup>asws</sup>, and miserable is the one who is inimical to you<sup>asws</sup>, and that the Angels tend to draw closer to Allah<sup>azwj</sup>, Holy is His<sup>azwj</sup> Mention, by having your<sup>asws</sup> love and your<sup>asws</sup> friendship. By Allah<sup>azwj</sup>! There are more people having your<sup>asws</sup> cordiality in the sky than in the earth.

يَا عَلِيُّ أَنْتَ أَمِيرُ أُمَّتِي وَ حُجَّةُ اللَّهِ عَلَيَّهَا بَعْدِي قَوْلُكَ قَوْلِي وَ أَنْتَ أَهْلِي وَ طَاعَتُكَ طَاعَتِي وَ زَجْرُكَ زَجْرِي وَ هَيْبَتُكَ هَيْبَتِي وَ مَعْصِيَتُكَ مَعْصِيَتِي وَ جَزَائُكَ جَزَائِي وَ جَزَائِي جَزَاءُ اللَّهِ وَ مَنْ يَتَوَلَّ اللَّهَ وَ رَسُولَهُ وَ الَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ.

O Ali<sup>asws</sup>! You<sup>asws</sup> are the trustee of my<sup>saww</sup> community and a Divine Authority of Allah<sup>azwj</sup> upon it after me<sup>saww</sup>. Your<sup>asws</sup> words are my<sup>saww</sup> worlds, and your<sup>asws</sup> orders are my<sup>asws</sup> orders, and obedience to you<sup>asws</sup> is obedience to me<sup>saww</sup>, and your<sup>asws</sup> injunctions are my<sup>saww</sup> injunctions, and your<sup>asws</sup> forbiddances are my<sup>saww</sup> forbiddances, and disobedience to you<sup>asws</sup> is disobedience to me<sup>saww</sup>, and your<sup>asws</sup> party is my<sup>saww</sup> party, and my<sup>saww</sup> party is the Party of Allah<sup>azwj</sup>. [5:56] **And whoever takes Allah and His Rasool and those who believe for a Guardian, then surely the party of Allah are they that shall be triumphant**".<sup>110</sup>

89- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى أَبُو جَعْفَرٍ مُحَمَّدُ الْكَرَاجُكِيُّ فِي كِتَابِهِ كَنْزِ الْفَوَائِدِ حَدِيثًا مُسْنَدًا يَرْفَعُهُ إِلَى سَلْمَانَ الْفَارِسِيِّ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ص فِي مَسْجِدِهِ إِذْ جَاءَ أَعْرَابِيٌّ فَسَأَلَهُ عَنْ مَسَائِلَ فِي الْحَجِّ وَ غَيْرِهِ فَلَمَّا أَجَابَهُ قَالَ لَهُ يَا رَسُولَ اللَّهِ إِنْ حَجَّيْتُ قَوْمِي مِمَّنْ شَهِدَ ذَلِكَ مَعَكَ أَخْبَرْنَا أَنَّكَ قُتِمْتَ بِعَلِيِّ بْنِ أَبِي طَالِبٍ ع بَعْدَ قَوْلِكَ مِنَ الْحَجِّ وَ وَقَفْتَهُ بِالشَّجَرَاتِ مِنْ حُمْ

(The book) 'Kanz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahir' – It is reported by Abu Ja'far Muhammad Al Karajaky, in his book 'Janz Al Fawaaid' there is an attributed Hadeeth raising it to,

'Salman Al-Farsi<sup>ra</sup> having said: 'We were in the presence of the Prophet<sup>saww</sup> in his<sup>saww</sup> Masjid when a Bedouin came and asked him<sup>asws</sup> about issues regarding the Hajj and others. When he<sup>saww</sup> has answered him, he said to him<sup>saww</sup>, 'O Rasool-Allah<sup>saww</sup>! My people had performed Hajj, from the ones who had attended that with you<sup>saww</sup>. They informed us that you<sup>saww</sup> stood with Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> after your<sup>saww</sup> return from the Hajj and you<sup>saww</sup> stood him<sup>asws</sup> by the trees of Khumm.

فَأَفْتَرَضْتُ عَلَى الْمُسْلِمِينَ طَاعَتَهُ وَ مَحَبَّتَهُ وَ أُوجِبْتُ عَلَيْهِمْ جَمِيعاً وَ لَا تَيْتَهُ وَ قَدْ أَكْثَرُوا عَلَيْنَا مِنْ ذَلِكَ فَتَبَيَّنَ لَنَا يَا رَسُولَ اللَّهِ أَنَّ ذَلِكَ قَرِيبَةٌ عَلَيْنَا مِنَ الْأَرْضِ لِمَا أَدَّتْهُ الرِّجْمُ وَ الصَّهْرُ مِنْكَ أَمْ مِنَ اللَّهِ افْتَرَضَهُ عَلَيْنَا وَ أُوجِبَهُ مِنَ السَّمَاءِ

You<sup>saww</sup> obligated upon the Muslims to obey him<sup>asws</sup> and loving him<sup>asws</sup> and obligated his<sup>asws</sup> Wilayah upon entirety of them, and they have (talked) at lot upon us of that. So, explain to us, O Rasool-Allah<sup>saww</sup>! Is that an Obligation upon us from the earth, due to his<sup>asws</sup> nearness in relationship and the in-law-ship from you<sup>saww</sup>, or is it from Allah<sup>azwj</sup> having Imposed it upon us and Obligated it from the sky?'

<sup>110</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 88

فَقَالَ النَّبِيُّ ص بَلِ اللَّهُ افْتَرَضَهُ وَ أَوْجَبَهُ مِنَ السَّمَاءِ وَ افْتَرَضَ وَ لَآئِنْتَهُ عَلَى أَهْلِ السَّمَاوَاتِ وَ أَهْلِ الْأَرْضِ جَمِيعاً يَا أَعْرَابِي إِنَّ جَبْرِيْلَ ع هَبَطَ عَلَيَّ يَوْمَ الْأَحْزَابِ وَ قَالَ إِنَّ رَبَّنَا يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنِّي قَدْ افْتَرَضْتُ حُبَّ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ مَوَدَّتَهُ عَلَى أَهْلِ السَّمَاوَاتِ وَ أَهْلِ الْأَرْضِ

The Prophet<sup>saww</sup> said: 'But Allah<sup>azwj</sup> Imposed it and Obligated it from the sky and Imposed his<sup>asws</sup> Wilayah to the inhabitants of the skies and inhabitants of the earth in their entirety. O Bedouin! Jibraeel<sup>as</sup> came down unto me<sup>saww</sup> on the day of the confederates, and he<sup>as</sup> said: 'Your<sup>saww</sup> Lord<sup>azwj</sup> Conveys the Greeting and Says to you<sup>saww</sup>: "I<sup>azwj</sup> have Imposed the love of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and his<sup>asws</sup> cordiality to the inhabitants of the skies and inhabitants of the earth.

فَلَمْ أَغْدِرْ فِي حُبِّهِ أَحَدًا فَمُرَّ أَمَّتَكَ بِحُبِّهِ فَمَنْ أَحَبَّهُ فَبِحُبِّي وَ حُبِّكَ أَجِبُهُ وَ مَنْ أَبْغَضَهُ فَبِغْضِي وَ بَغْضِكَ أَبْغِضُهُ

There is no excuse for anyone in loving him<sup>asws</sup>, so order your<sup>saww</sup> community with loving him<sup>asws</sup>. The one who loves him<sup>asws</sup>, so by My<sup>azwj</sup> Love and your<sup>saww</sup> love, I<sup>azwj</sup> shall Love him. And the one hating him<sup>asws</sup>, so by My<sup>azwj</sup> hatred and your<sup>saww</sup> hatred I<sup>azwj</sup> shall Hate him.

أَمَّا إِنَّهُ مَا أَنْزَلَ اللَّهُ تَعَالَى كِتَابًا وَ لَا خَلَقَ خَلْقًا إِلَّا وَ جَعَلَ لَهُ سَيِّدًا فَالْقُرْآنُ سَيِّدُ الْكُتُبِ الْمُنَزَّلَةِ وَ شَهْرُ رَمَضَانَ سَيِّدُ الشُّهُورِ وَ لَيْلَةُ الْقَدْرِ سَيِّدَةُ اللَّيَالِي وَ الْفِرْدَوْسُ سَيِّدُ الْجَنَّاتِ وَ بَيْتُ اللَّهِ الْحَرَامِ سَيِّدُ الْبِقَاعِ وَ جَبْرِيْلُ ع سَيِّدُ الْمَلَائِكَةِ وَ أَنَا سَيِّدُ الْأَنْبِيَاءِ وَ عَلِيُّ سَيِّدُ الْأَوْصِيَاءِ وَ الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

But surely, Allah<sup>azwj</sup> has not Revealed any Book, nor Created any creature except and He<sup>azwj</sup> Made a chief to be for it. So, the Quran is chief of the Revealed Books, and the month of Ramazan is chief of the months, and Laylat Al Qadr is chief of the nights, and Al Firdows is chief of the Gardens, and the Sacred House of Allah<sup>azwj</sup> (Kabah) is chief of the spots, and Jibraeel<sup>as</sup> is chief of the Angels, and I<sup>saww</sup> am chief of the Prophets, and Ali<sup>asws</sup> is chief of the successors<sup>as</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are two chief of the youths of the inhabitants of Paradise.

وَ لِكُلِّ امْرِئٍ مِنْ عَمَلِهِ سَيِّدٌ وَ حُبِّي وَ حُبَّ عَلِيِّ بْنِ أَبِي طَالِبٍ سَيِّدُ الْأَعْمَالِ وَ مَا تَقَرَّبَ بِهِ الْمُتَقَرِّبُونَ مِنْ طَاعَةِ رَبِّهِمْ

And for every person there is a chief from his deeds, and having my<sup>saww</sup> love and love of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is chief of the deeds, and what the proximity ones have drawn closer with from obeying their Lord<sup>azwj</sup>.

يَا أَعْرَابِي إِذَا كَانَ يَوْمُ الْقِيَامَةِ نُصِبَ لِإِبْرَاهِيمَ مِنْبَرٌ عَنِ الْعَرْشِ وَ نُصِبَ لِي مِنْبَرٌ عَنِ يَسْمَالِ الْعَرْشِ ثُمَّ يُدْعَى بِكُرْسِيِّ عَلٍ يَزْهَرُ نُورًا فَيُنْصَبُ بَيْنَ الْمَنْبَرَيْنِ فَيَكُونُ إِبْرَاهِيمُ عَلَيَّ مِنْبَرَهُ وَ أَنَا عَلَيَّ مِنْبَرِي وَ يَكُونُ أَخِي عَلِيٌّ عَلَيَّ ذَلِكَ الْكُرْسِيُّ فَمَا رَأَيْتُ أَحْسَنَ مِنْهُ حَبِيبًا بَيْنَ حَلِيلَيْنِ

O Bedouin! When it will be the Day of Qiyamah a pulpit would be set up for Ibrahim<sup>as</sup> on the right of the Throne, and a pulpit would be set up for me<sup>saww</sup> on the left of the Throne. Then a chair would be called for, lofty, blossoming light. It would be installed between the two pulpits. Ibrahim<sup>as</sup> would be upon his<sup>as</sup> pulpit, and I<sup>saww</sup> would be upon my<sup>saww</sup> pulpit, and my<sup>saww</sup> brother<sup>asws</sup> would be upon that chair. I<sup>saww</sup> have not seen anything more excellent than it, a beloved being in between two friends.

يَا أَعْرَابِي مَا هَبَطَ عَلَيَّ جَبْرِيْلُ ع إِلَّا وَ سَأَلَنِي عَنْ عَلِيٍّ وَ لَا عُجْرَ إِلَّا وَ قَالَ افْرَأْ عَلَيَّ عَلِيٍّ مِنِّي السَّلَامَ.

O Bedouin! Jibraeel<sup>as</sup> did not come down to me<sup>saww</sup> except and he<sup>as</sup> had asked me<sup>saww</sup> about Ali<sup>asws</sup>, nor ascended except and he<sup>as</sup> had said: 'Convey the greeting to Ali<sup>asws</sup> from me<sup>as</sup>'.<sup>111</sup>

90- كَنْز، كَنْز جَامِعِ الْفَوَائِدِ وَ تَأْوِيلِ الْآيَاتِ الظَّاهِرَةِ رَوَى صَاحِبُ كِتَابِ الْوَأَحِدَةِ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ جُمُهورٍ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ الْأَطْرُوشِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلِ الْأَحْمَسِيِّ عَنْ وَكَيْعِ بْنِ الْجَرَّاحِ عَنِ الْأَعْمَشِ عَنْ مُوَرِّقِ الْعِجْلِيِّ عَنْ أَبِي دَرِّ الْغِفَارِيِّ قَالَ: كُنْتُ جَالِساً عِنْدَ النَّبِيِّ ص دَاتِ يَوْمٍ فِي مَنْزِلِ أُمِّ سَلَمَةَ وَ رَسُولُ اللَّهِ ص يَحْدِثُنِي وَ أَنَا أَسْمَعُ إِذْ دَخَلَ عَلَيَّ بُنُّ أَبِي طَالِبٍ ع فَأَشْرَقَ وَجْهُهُ نُوراً فَرِحاً بِأَخِيهِ وَ ابْنِ عَمَّتِهِ ثُمَّ صَمَّهَ إِلَيْهِ وَ قَبَّلَ بَيْنَ عَيْنَيْهِ

(The books) 'Kanz Jamie Al Fawaa'id', and 'Taweel Al Ayaat Al Zaahira' – It is reported by the author of the book 'Al Wahida', Abu Al-Hassan Ali Bin Muhammad Bin Jamhour, from Al-Hassan Bin Abdullah Al Atroush, from Muhammad Bin Ismail Al Ahmasy, from Wakie Bin Al Jarrah, from Al Amsh, from Muwarraq Al Ijaly,

'From Abu Zarr Al-Ghafari<sup>ra</sup> having said, 'I<sup>ra</sup> was seated in the presence of the Prophet<sup>saww</sup> one day in the house of Umm Salama<sup>ra</sup>, and Rasool-Allah<sup>saww</sup> was narrating to me<sup>ra</sup> and I<sup>ra</sup> was listening, when Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> entered. His<sup>saww</sup> face shone with radiance out of happiness with his<sup>saww</sup> brother<sup>asws</sup> and son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>as</sup>. Then he<sup>saww</sup> hugged him<sup>asws</sup> to him<sup>saww</sup> and kissed between his<sup>asws</sup> eyes.

ثُمَّ التَّقَّتْ إِلَيَّ فَقَالَ يَا أَبَا دَرِّ أ تَعْرِفُ هَذَا الدَّاحِلَ عَلَيْنَا حَقَّ مَعْرِفَتِهِ قَالَ أَبُو دَرِّ فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا أَحْوَكُ وَ ابْنُ عَمَّتِكَ وَ زَوْجُ فَاطِمَةَ الْبُتُولِ وَ أَبُو الْحَسَنِ وَ الْحُسَيْنِ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ

Then he<sup>saww</sup> turned to me<sup>ra</sup> and said: 'O Abu Zarr<sup>ra</sup>! Do you<sup>ra</sup> know this one who entered to us as is the right of knowing him<sup>asws</sup>?' Abu Zarr<sup>ra</sup> said, 'I<sup>ra</sup> said, 'O Rasool-Allah<sup>saww</sup>! This is your<sup>saww</sup> brother<sup>asws</sup> and son<sup>asws</sup> of your<sup>saww</sup> uncle<sup>as</sup>, and husband<sup>asws</sup> of (Syeda) Fatima<sup>asws</sup> the chaste, and father<sup>asws</sup> of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, two chief of the youths of Paradise'.

فَقَالَ رَسُولُ اللَّهِ ص يَا أَبَا دَرِّ هَذَا الْإِمَامُ الْأَزْهَرُ وَ رُمُحُ اللَّهِ الْأَطْوَلُ وَ نَابُ اللَّهِ الْأَكْبَرُ فَمَنْ أَرَادَ اللَّهُ فَلْيَدْخُلِ الْبَابَ

Rasool-Allah<sup>saww</sup> said: 'O Abu Zarr<sup>ra</sup>! This is the radiant Imam<sup>asws</sup>, and the longest spear of Allah<sup>azwj</sup>, and the greatest door of Allah<sup>azwj</sup>. So, the one who intends Allah<sup>azwj</sup>, let him enter the door.

يَا أَبَا دَرِّ هَذَا الْقَائِمُ بِقِسْطِ اللَّهِ وَ الدَّابُّ عَنْ حَرِيمِ اللَّهِ وَ النَّاصِرُ لِدِينِ اللَّهِ وَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ إِنَّ اللَّهَ تَعَالَى لَمْ يَزَلْ يَخْتَجُّ بِهِ عَلَى خَلْقِهِ فِي الْأُمَمِ كُلِّ أُمَّةٍ يَبْعَثُ فِيهَا نَبِيًّا

O Abu Zarr<sup>ra</sup>! This is the one standing with the fairness of Allah<sup>azwj</sup>, and the protector of the sanctities of Allah<sup>azwj</sup> and the helper of the religion of Allah<sup>azwj</sup>, and a Divine Authority of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures. Allah<sup>azwj</sup> did not Cease to Argue by him<sup>asws</sup> upon His<sup>azwj</sup> creatures in the communities, every community Allah<sup>azwj</sup> had Sent a Prophet<sup>saww</sup> in it.

يَا أَبَا دَرِّ إِنَّ اللَّهَ تَعَالَى جَعَلَ عَلَى كُلِّ رَجُلٍ مِنْ أَرْكَانِ عَرْشِهِ سَبْعِينَ أَلْفَ مَلَكٍ لَيْسَ لَهُمْ تَسْبِيحٌ وَ لَا عِبَادَةٌ إِلَّا الدُّعَاءُ لِعَلِيِّ وَ شِبَعَتِهِ وَ الدُّعَاءُ عَلَى أَعْدَائِهِ

<sup>111</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 89

O Abu Zarr<sup>ra</sup>! Allah<sup>azwj</sup> the Exalted has Made seventy thousand Angels to be upon every corner from the corners of His<sup>azwj</sup> Throne. There is neither any glorification nor act of worship for them except the supplicating for Ali<sup>asws</sup> and his<sup>asws</sup> Shias, and the supplicating against his<sup>asws</sup> enemies.

يَا أَبَا ذَرٍّ لَوْ لَا عَلَيَّ مَا بَانَ الْحَقُّ مِنَ الْبَاطِلِ وَ لَا مُؤْمِنٌ مِنَ الْكَافِرِ وَ لَا عَبْدٌ لِلَّهِ لِأَنَّهُ ضَرَبَ رُؤُوسَ الْمُشْرِكِينَ حَتَّى اسْلَمُوا وَ عَبَدُوا اللَّهَ وَ لَوْ لَا ذَلِكَ لَمْ يَكُنْ ثَوَابٌ وَ لَا عِقَابٌ وَ لَا يَسْتُرُهُ مِنَ اللَّهِ سِتْرٌ وَ لَا يَحْجُبُهُ مِنَ اللَّهِ حِجَابٌ وَ هُوَ الْحِجَابُ وَ السِّتْرُ

O Abu Zarr<sup>ra</sup>! Had it not been for Ali<sup>asws</sup> the truth would not be clear from the falsehood, nor a Momin from the Kafir, nor would Allah<sup>azwj</sup> be worshipped, because he<sup>asws</sup> struck the heads of the Polytheists until they became Muslims and worshipped Allah<sup>azwj</sup>, and had it not been that, there would neither have been Rewards, nor punishments, nor does a curtain curtains him<sup>asws</sup> from Allah<sup>azwj</sup>, nor does any veil, veil him<sup>asws</sup> from Allah<sup>azwj</sup>, and he<sup>asws</sup> is the veil and the curtain’.

ثُمَّ قَرَأَ رَسُولُ اللَّهِ ص شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَ الَّذِي أُوحِيَنا إِلَيْكَ وَ مَا وَصَّينا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى أَنْ أَقِيمُوا الدِّينَ وَ لَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَ يَهْدِي إِلَيْهِ مَنْ يُنِيبُ

Then Rasool-Allah<sup>saww</sup> recited: ***He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa that: “Establish the Religion and do not be divided in it!” Greatly difficult it is upon those who associate what you are calling them to. Allah Chooses to the ones He so Desires to and He Guides ones who are penitent [42:13].***

يَا أَبَا ذَرٍّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى تَفَرَّدَ بِمَلَكِهِ وَ وَخَدَائِيَّتِهِ فَعَرَفَ عِبَادَهُ الْمُخْلِصِينَ لِنَفْسِهِ وَ أَبَاحَ لَهُمُ الْجَنَّةَ فَمَنْ أَرَادَ أَنْ يَهْدِيَهُ عَرَفَهُ وَ لَا يَتَّهُ وَ مَنْ أَرَادَ أَنْ يَطْمَسَ عَلَى قَلْبِهِ أَمْسَكَ عَنْهُ مَعْرِفَتَهُ

O Abu Zarr<sup>ra</sup>! Allah<sup>azwj</sup> Blessed and Exalted is Individual with His<sup>azwj</sup> Kingdom and His<sup>azwj</sup> Oneness, so He<sup>azwj</sup> Recognises His<sup>azwj</sup> servants sincere to Himself<sup>azwj</sup> and has Permitted the Paradise to be for them. The one He<sup>azwj</sup> Wants to Guide, Introduces his<sup>asws</sup> Wilayah to him, and one He<sup>azwj</sup> Wants to have obliteration upon his heart, Withhold his<sup>asws</sup> recognition.

يَا أَبَا ذَرٍّ هَذَا رَأْيُهُ الْهُدَى وَ كَلِمَةُ التَّقْوَى وَ الْعُرْوَةُ الْوُثْقَى وَ إِمَامٌ أَوْلِيائِي وَ نُورٌ مَنْ أَطَاعَنِي وَ هُوَ الْكَلِمَةُ الَّتِي أَلَمَّهَا اللَّهُ الْمُتَّقِينَ فَمَنْ أَحَبَّهُ كَانَ مُؤْمِنًا وَ مَنْ أَبْغَضَهُ كَانَ كَافِرًا وَ مَنْ تَرَكَ وَ لَا يَتَّهُ كَانَ ضَالًّا مُضِلًّا وَ مَنْ جَحَدَ وَ لَا يَتَّهُ كَانَ مُشْرِكًا

O Abu Zarr<sup>ra</sup>! He<sup>asws</sup> is the flag of guidance, and the word of piety, and the firmest handhold, and Imam<sup>asws</sup> of my<sup>saww</sup> friends, and Noor of the ones obeying me<sup>saww</sup>, and he<sup>asws</sup> is the Word which Allah<sup>azwj</sup> has Necessitated it for the pious. One loving him<sup>asws</sup> would be a Momin and one hating him<sup>asws</sup> would be a Kafir, and one neglecting his<sup>asws</sup> Wilayah would stray, being strayed, and one who rejects his<sup>asws</sup> Wilayah would be an associator (Mushrik).

يَا أَبَا ذَرٍّ يُؤْتَى بِجَاحِدٍ وَ لَا يَتَّهُ عَلَى يَوْمِ الْقِيَامَةِ أَصَمٌّ وَ أَعْمَى وَ أَنْكُمْ فَيُكَبِّكِبُ فِي ظُلُمَاتِ الْقِيَامَةِ يُنَادِي يَا حَسْرَتِي عَلَى مَا فَرَّقْتُكَ فِي جَنبِ اللَّهِ وَ فِي عُنُقِهِ طَوْقٌ مِنَ النَّارِ لِذَلِكَ الطَّوْقُ ثَلَاثُمِائَةٍ شُعْبَةٍ عَلَى كُلِّ شُعْبَةٍ مِنْهَا شَيْطَانٌ يَنْفُلُ فِي وَجْهِهِ وَ يَكْلَعُ مِنْ خَوْفِ قَبْرِهِ إِلَى النَّارِ

O Abu Zarr<sup>ra</sup>! They would come with a rejector of the Wilayah of Ali<sup>asws</sup> on the Day of Qiyamah being deaf, and blind and mute. He would fumble in the darkness of Qiyamah calling out: **'O my regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!'** [39:56]. And there would be a collar of fire in his neck. There would be three hundred spikes for that collar, upon each spike from these being a Satan<sup>la</sup> spitting in his face and vomiting, from the inside of his grave up to the Fire'.

قَالَ أَبُو ذَرٍّ قُفِلْتُ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ مَلَأْتَ قَلْبِي فَرِحًا وَ سُورًا فَرِدْنِي

Abu Zarr<sup>ra</sup> said, 'I<sup>ra</sup> said, 'May my<sup>ra</sup> father and my<sup>ra</sup> mother be sacrificed for you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> filled my<sup>ra</sup> heart with happiness and cheerfulness, so increase for me<sup>ra</sup>'.

فَقَالَ نَعَمْ إِنَّهُ لَمَّا عَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا أَدَّنَ مَلَكٌ مِنَ الْمَلَائِكَةِ وَ أَقَامَ الصَّلَاةَ فَأَخَذَ بِيَدِي جِبْرَائِيلُ ع فَقَدَّمَنِي فَقَالَ لِي يَا مُحَمَّدُ صَلِّ بِالْمَلَائِكَةِ فَقَدْ طَالَ شَوْفُهُمْ إِلَيْكَ

He<sup>saww</sup> said: 'Yes. When there was an ascension with me<sup>saww</sup> to the sky of the world, an Angel from the Angels proclaimed Azaan and Iqaamah of the Salat. Jibraeel<sup>as</sup> grabbed my<sup>saww</sup> hand and forwarded me<sup>saww</sup> saying to me<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! Pray Salat (leading) the Angels, for their yearning to you<sup>saww</sup> has been prolonged'.

فَصَلَّيْتُ بِسَبْعِينَ صَفًّا مِنَ الْمَلَائِكَةِ الصُّفِّ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ لَا يَعْلَمُ عَدَدَهُمْ إِلَّا الَّذِي خَلَقَهُمْ فَلَمَّا قَضَيْتُ الصَّلَاةَ أَقْبَلَ إِلَيَّ شَرِيذَةٌ مِنَ الْمَلَائِكَةِ يُسَلِّمُونَ عَلَيَّ وَ يَقُولُونَ لَنَا إِلَيْكَ حَاجَةٌ فَظَنَنْتُ أَنَّهُمْ يَسْأَلُونِي الشَّفَاعَةَ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ فَضَّلَنِي بِالْحَوْضِ وَ الشَّفَاعَةَ عَلَى جَمِيعِ الْأَنْبِيَاءِ

I<sup>saww</sup> prayed with seventy rows of Angels, each row being (a distance of) what is between the east and the west. No one knows their number except the One<sup>azwj</sup> Who Created them. When I<sup>saww</sup> had fulfilled the Salat, a group of Angels came to me<sup>saww</sup>, greeting unto me<sup>saww</sup> and saying: 'There is a need for us to you<sup>saww</sup>'. I<sup>saww</sup> thought they would be asking me<sup>saww</sup> for the intercession, because Allah<sup>azwj</sup> Mighty and Majestic has Graced me<sup>saww</sup> the Fountain and the intercession Meriting me<sup>saww</sup> over entirety of the Prophets<sup>as</sup>.

فَقُلْتُ مَا حَاجَتُكُمْ مَلَائِكَةُ رَبِّي قَالُوا إِذَا رَجَعْتَ إِلَى الْأَرْضِ فَأَقْرَأْ عَلَيْنَا مِنَّا السَّلَامَ وَ أَعْلِمْنَا بِأَنَّ قَدْ طَالَ شَوْفُنَا إِلَيْهِ فَقُلْتُ مَلَائِكَةُ رَبِّي تَعْرِفُونَنَا حَقًّا مَعْرِفَتِنَا

I<sup>saww</sup> said: 'What is your need, O Angels of my<sup>saww</sup> Lord<sup>azwj</sup>?' They said, 'When you<sup>saww</sup> return to the earth, then convey the greeting to Ali<sup>asws</sup> from us, and let him<sup>asws</sup> know that our yearning to him<sup>asws</sup> has been prolonged'. I<sup>saww</sup> said: 'Angels of my<sup>saww</sup> Lord<sup>azwj</sup>! Are you knowing us<sup>asws</sup> as is the right of knowing us<sup>asws</sup>?'

فَقَالُوا يَا رَسُولَ اللَّهِ لِمَ لَا نَعْرِفُكُمْ وَ أَنْتُمْ أَوَّلُ خَلْقٍ خَلَقَهُ اللَّهُ خَلَقَكُمْ اللَّهُ أَشْبَاحَ نُورٍ فِي نُورٍ مِنْ نُورِ اللَّهِ وَ جَعَلَ لَكُمْ مَقَاعِدَ فِي مَلَكُوتِهِ بِسَبِيحٍ وَ تَقْدِيسٍ وَ تَكْبِيرٍ لَهُ

They said, 'O Rasool-Allah<sup>saww</sup>! Why would we not know you<sup>asws</sup> and you<sup>asws</sup> are the first creatures Allah<sup>azwj</sup> Created as resemblances of Noor in a Noor from the Noor of Allah<sup>azwj</sup>, and Made a seat to be for you<sup>asws</sup> in His<sup>azwj</sup> Kingdom with the exclamations of glorification, and Holiness, and Greatness to Him<sup>azwj</sup>?'

ثُمَّ خَلَقَ الْمَلَائِكَةَ مِمَّا أَرَادَ مِنْ أَنْوَارِ شَيْءٍ وَ كُنَّا نَمُرُّ بِكُمْ وَ أَنْتُمْ تُسَبِّحُونَ اللَّهَ وَ تُقَدِّسُونَ وَ تُكَبِّرُونَ وَ تُحَمِّدُونَ وَ تُهَلِّلُونَ فَتَسْبِيحُ وَ تُقَدِّسُ وَ تُحَمِّدُ وَ تُهَلِّلُ وَ تُكَبِّرُ بِتَسْبِيحِكُمْ وَ تُقَدِّسِكُمْ وَ تُحَمِّدِكُمْ وَ تُهَلِّلِكُمْ وَ تُكَبِّرِكُمْ

Then He<sup>azwj</sup> Created the Angels from what He<sup>azwj</sup> Wanted, from various lights, and we had passed by you<sup>asws</sup> all and you<sup>asws</sup> were glorifying Allah<sup>azwj</sup>, and extolling His<sup>azwj</sup> Holiness, and exclaiming His<sup>azwj</sup> Greatness, and praising Him<sup>azwj</sup>, and proclaiming His<sup>azwj</sup> Oneness. So, we glorified, and extolled Holiness, and praised, and proclaimed Oneness and Greatness, along with your<sup>asws</sup> glorifications, and your<sup>asws</sup> extolling the Holiness, and your<sup>asws</sup> praising, and your<sup>asws</sup> proclaiming the Oneness and your<sup>asws</sup> proclaiming the Greatness.

فَمَا نَزَلَ مِنَ اللَّهِ تَعَالَى فَإِلَيْكُمْ وَ مَا صَعِدَ إِلَى اللَّهِ تَعَالَى فَمِنْ عِنْدِكُمْ فَلِمَ لَا نَعْرِفُكُمْ

So, whatever descends from Allah<sup>azwj</sup> the Exalted, it would be to you<sup>asws</sup> all, and whatever ascends to Allah<sup>azwj</sup> the Exalted, it is from your<sup>asws</sup> possession. So, why would we not recognise you<sup>asws</sup> all?'

ثُمَّ عُرِّجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ فَقَالَتِ الْمَلَائِكَةُ مِثْلَ مَقَالَةِ أَصْحَابِهِمْ فَقُلْتُ مَلَائِكَةَ رَبِّي هَلْ تَعْرِفُونَنَا حَقَّ مَعْرِفَتِنَا

Then there was an ascension with me<sup>saww</sup> to the second sky. The Angels said like the words of their companions. I<sup>saww</sup> said: 'Angels of my<sup>saww</sup> Lord<sup>azwj</sup>! Do you know us<sup>asws</sup> as is the right of knowing us<sup>asws</sup>?'

قَالُوا وَ لِمَ لَا نَعْرِفُكُمْ وَ أَنْتُمْ صَفْوَةُ اللَّهِ مِنْ خَلْقِهِ وَ حُزَانُ عِلْمِهِ وَ الْغُرُورَةُ الْوُثْقَى وَ الْحُجَّةُ الْعُظْمَى وَ أَنْتُمْ الْجُنُبُ وَ الْجَانِبُ وَ أَنْتُمْ الْكُرَاسِيُّ وَ أَصُولُ الْعِلْمِ فَأَقْرِئْ عَلَيْنَا مِنْ السَّلَامِ

They said, 'And why would we not recognise you<sup>asws</sup> and you<sup>asws</sup> are elites of Allah<sup>azwj</sup> from His<sup>azwj</sup> creatures, and treasurers of His<sup>azwj</sup> Knowledge, and the firmest handhold, and the mighty argument, and you<sup>asws</sup> are the Sides and the Side, and you<sup>asws</sup> are the chairs, and origin of the knowledge, for convey the greeting to Ali<sup>asws</sup> from us'.

ثُمَّ عُرِّجَ بِي إِلَى السَّمَاءِ الثَّالِيَةِ فَقَالَتْ لِي الْمَلَائِكَةُ مِثْلَ مَقَالَةِ أَصْحَابِهِمْ فَقُلْتُ مَلَائِكَةَ رَبِّي تَعْرِفُونَنَا حَقَّ مَعْرِفَتِنَا

Then there was an ascension with me<sup>saww</sup> to the third sky. The Angels said to me<sup>saww</sup> similar to the words of their companions. I<sup>saww</sup> said: 'Angels of my<sup>saww</sup> Lord<sup>azwj</sup>! Do you know us<sup>asws</sup> as is the right of knowing us<sup>asws</sup>?'

قَالُوا وَ لِمَ لَا نَعْرِفُكُمْ وَ أَنْتُمْ بَابُ الْمَقَامِ وَ حُجَّةُ الْخِصَامِ وَ عَلِيٌّ دَابَّةُ الْأَرْضِ وَ فَاصِلُ الْقَضَاءِ وَ صَاحِبُ الْعَصَا قَسِيمُ النَّارِ غَدَاً وَ سَفِينَةُ النَّجَاةِ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا فِي النَّارِ تَرَدَّى يَوْمَ الْقِيَامَةِ أَنْتُمْ الدَّعَائِمُ وَ نُجُومُ الْأَفْطَارِ فَلِمَ لَا نَعْرِفُكُمْ فَأَقْرِئْ عَلَيْنَا مِنْ السَّلَامِ

They said, 'And why would we not know you<sup>saww</sup> and you<sup>asws</sup> are the door of prominence, and argument for the contention, and Ali<sup>asws</sup> is walker of the earth and the decisive judge, and owner of the staff, distributor of the Fire tomorrow, and the ship of salvation. One sailing it would attain salvation, and one staying behind from it would be in collapsing the Fire on the Day of Qiyamah. You<sup>asws</sup> are the pillars and stars of the horizons.

ثُمَّ عُرِجَ بِي إِلَى السَّمَاءِ الرَّابِعَةِ فَقَالَتْ لِي الْمَلَائِكَةُ مِثْلَ مَقَالَةِ أَصْحَابِهِمْ فَقُلْتُ مَلَائِكَةَ رَبِّي تَعْرِفُونَنَا حَقًّا مَعْرِفَتِنَا

Then there was an ascension with me<sup>saww</sup> to the fourth sky. The Angels said to me<sup>saww</sup> similar to the words of their companions. I<sup>saww</sup> said: ‘Angels of my<sup>saww</sup> Lord<sup>azwj</sup>! Do you know us<sup>asws</sup> as is the right of knowing us<sup>asws</sup>?’

فَقَالُوا وَ لَمْ لَا نَعْرِفُكُمْ وَ أَنْتُمْ شَجَرَةُ النُّبُوَّةِ وَ بَيْتُ الرَّحْمَةِ وَ مَعْدِنُ الرِّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ عَلَيْكُمْ يَنْزِلُ جِبْرَائِيلُ بِالْوَحْيِ مِنَ السَّمَاءِ فَأَقْرَأَ عَلَيْنَا مِنَّا  
السَّلَام

They said, ‘And why would we not know you<sup>asws</sup> and you<sup>asws</sup> are the tree of Prophet-hood, and the household of Mercy, and the mine of the Message, and interchange of the Angels, and upon you<sup>saww</sup> Jibraeel<sup>as</sup> descends with the Revelation from the sky, so convey the greeting to Ali<sup>asws</sup>, from us’.

ثُمَّ عُرِجَ بِي إِلَى السَّمَاءِ الْخَامِسَةِ فَقَالَتْ لِي الْمَلَائِكَةُ مِثْلَ مَقَالَةِ أَصْحَابِهِمْ فَقُلْتُ مَلَائِكَةَ رَبِّي تَعْرِفُونَنَا حَقًّا مَعْرِفَتِنَا

Then there was an ascension with me<sup>saww</sup> to the fifth sky. The Angels said to me<sup>saww</sup> similar to the words of their companions. I<sup>saww</sup> said: ‘Angels of my<sup>saww</sup> Lord<sup>azwj</sup>! Do you know us<sup>asws</sup> as is the right of knowing us<sup>asws</sup>?’

قَالُوا وَ لَمْ لَا نَعْرِفُكُمْ وَ نَحْنُ نُمُّ عَلَيْكُمْ بِالْعَدَاةِ وَ الْعَشِيِّ بِالْعَرْشِ وَ عَلَيْهِ مَكْتُوبٌ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ أَيْدُهُ بَعْلِي بِنِ أَبِي طَالِبٍ فَعَلِمْنَا عِنْدَ ذَلِكَ أَنَّ عَلِيًّا وَ لِي مِنْ أَوْلِيَاءِ اللَّهِ تَعَالَى فَأَقْرَأَ عَلَيْنَا مِنَّا السَّلَام

They said, ‘And why would we not know you, and we were passing by you<sup>asws</sup> all in the morning and evening by the Throne, and upon it was inscribed: “There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and I<sup>azwj</sup> have Assisted him<sup>saww</sup> with Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>”. At that we came to know that Ali<sup>asws</sup> is a friend from the friends of Allah<sup>azwj</sup> the Exalted, so convey the greeting to Ali<sup>asws</sup> from us’.

ثُمَّ عُرِجَ بِي إِلَى السَّمَاءِ السَّادِسَةِ فَقَالَتْ لِي الْمَلَائِكَةُ مِثْلَ مَقَالَةِ أَصْحَابِهِمْ فَقُلْتُ مَلَائِكَةَ رَبِّي تَعْرِفُونَنَا حَقًّا مَعْرِفَتِنَا

Then there was an ascension with me<sup>saww</sup> to the sixth sky. The Angels said similar to the words of their companions. I<sup>saww</sup> said: ‘Angels of my<sup>saww</sup> Lord<sup>azwj</sup>! Do you know us<sup>asws</sup> as is the right of knowing us<sup>asws</sup>?’

قَالُوا وَ لَمْ لَا نَعْرِفُكُمْ وَ قَدْ خَلَقَ اللَّهُ جَنَّةَ الْفِرْدَوْسِ وَ عَلَى بَابِهَا شَجَرَةٌ وَ لَيْسَ فِيهَا وَرَقَةٌ إِلَّا وَ عَلَيْهَا حَرْفٌ مَكْتُوبٌ بِالنُّورِ لَا إِلَهَ إِلَّا اللَّهُ وَ مُحَمَّدٌ رَسُولُ اللَّهِ وَ عَلِيٌّ بِنِ أَبِي طَالِبٍ عُرْوَةُ اللَّهِ الْوُثْقَى وَ حَبْلُ اللَّهِ الْمَتِينِ وَ عَيْنُهُ عَلَى الْخَلَائِقِ أَجْمَعِينَ فَأَقْرَأَ عَلَيْنَا مِنَّا السَّلَام

They said, ‘And why would we not know you<sup>asws</sup> and Allah<sup>azwj</sup> has Created the Garden of Al-Firdows and upon its door there is a tree, and there isn’t any leaf in it except and upon it are inscribed with light, the words: “There is no god except Allah<sup>azwj</sup>, and Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is the firmest Handhold of Allah<sup>azwj</sup>, and the strong Rope of Allah<sup>azwj</sup>, and His<sup>azwj</sup> Eye upon entirety of the creatures, so convey the greeting to Ali<sup>asws</sup> from us’.

ثُمَّ عُرِجَ بِي إِلَى السَّمَاءِ السَّابِعَةِ فَسَمِعْتُ الْمَلَائِكَةَ يَقُولُونَ الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعَدَّهُ فُقُلْتُ بِمَاذَا وَعَدَّكُمْ قَالُوا يَا رَسُولَ اللَّهِ لَمَّا خَلَقْنَاكَ أَشْبَحَ نُورُ بِي نُورٌ مِنْ نُورِ اللَّهِ تَعَالَى غَرَضَتْ عَلَيْنَا وَلَا يَتُّكُمُ فَقَبِلْنَاهَا وَ شَكَوْنَا مَحَبَّتَكُمْ إِلَى اللَّهِ تَعَالَى

Then there was an ascension with me<sup>saww</sup> to the seventh sky. I<sup>saww</sup> heard the Angels saying: **'The Praise is for Allah who Made His Promise to be true to us [39:74]**. I<sup>saww</sup> said: 'What had He<sup>azwj</sup> Promised you with?' They said, 'When He<sup>azwj</sup> had Created you<sup>asws</sup> all as resemblances of Noor in a Noor from the Noor of Allah<sup>azwj</sup> the Exalted, He<sup>azwj</sup> Presented your<sup>asws</sup> Wilayah to us. We accepted and we complained to Allah<sup>azwj</sup> the Exalted, out of your<sup>saww</sup> love.

فَأَمَّا أَنْتَ فَوَعَدْنَا بِأَنْ يُرَيْنَاكَ مَعَنَا فِي السَّمَاءِ وَ قَدْ فَعَلَ وَ أَمَّا عَلَيَّ فَشَكَوْنَا مَحَبَّتَهُ إِلَى اللَّهِ تَعَالَى فَخَلَقَ لَنَا فِي صُورَتِهِ مَلَكًا وَ أَعَدَّهُ عَنْ يَمِينِ عَرْشِهِ عَلَى سَرِيرٍ مِنْ ذَهَبٍ مُرَصَّعٍ بِالذُّرِّ وَ الْجَوْهَرِ عَلَيْهِ قُبَّةٌ مِنْ لؤلؤةٍ بِيضَاءَ بَرِيءٍ بَاطِنُهَا مِنْ ظَاهِرِهَا وَ ظَاهِرُهَا مِنْ بَاطِنِهَا بِلا دِعَامَةٍ مِنْ تَحْتِهَا وَ لا عِلاقَةٍ مِنْ فَوْقِهَا

As for you<sup>saww</sup>, He<sup>azwj</sup> had Promised us that He<sup>azwj</sup> would Show you<sup>saww</sup> being with us in the sky, and He<sup>azwj</sup> has Done so. And as for Ali<sup>asws</sup>! We complained to Allah<sup>azwj</sup> the Exalted due to his<sup>asws</sup> love, so He<sup>azwj</sup> Created for us an Angel being in his<sup>asws</sup> image, and had him to be seated on the right of His<sup>azwj</sup> Throne, upon a throne of gold, inlaid with gems and the jewels. Upon it is a dome of white pearls. Its interior can be seen from its exterior, and its exterior from its interior, without there being any pillars from beneath it nor any suspension from above it.

قَالَ لَهَا صَاحِبُ الْعَرْشِ فُؤْمِي بِفِدْرَتِي فَقَامَتْ فَكَلَّمْنَا اسْتَنْفَعْنَا إِلَى رُؤْيَةِ عَلَيٍّ نَظَرْنَا إِلَى ذَلِكَ الْمَلَكِ فِي السَّمَاءِ فَأَقْرَأَ عَلَيْنَا مِنَّا السَّلَامَ.

The Owner of the Throne said to it: "Stand by My<sup>azwj</sup> Power!", and so it stood. Every time we are desirous to see Ali<sup>asws</sup>, we tend to look at that Angel in the sky, so convey the greeting to Ali<sup>asws</sup>, from us".<sup>112</sup>

91- فر، تفسير فرات بن إبراهيم جعفر بن محمد بن سعيد الأحمسي مَعْنَا عَنْ أَبِي ذَرِّ الْعِفَارِيِّ رَحِمَهُ اللَّهُ قَالَ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ ص ذَاتَ يَوْمٍ فِي مَنزِلٍ أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا وَ سَأَقَ الْحَدِيثَ نَحْوًا مَرَّ إِلَى قَوْلِهِ لَا يَعْلَمُ عَدَدَهُمْ إِلَّا الَّذِي خَلَقَهُمْ

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Bin Saeed Al Ahmasy transmitting,

'From Abu Zarr Al-Ghifari<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup> having said: 'One day I<sup>ra</sup> was in the presence of Rasool-Allah<sup>saww</sup> in the house of Umm Salama<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with her<sup>ra</sup>' – and he<sup>ra</sup> continued the Hadeeth approximate to what has passed, up to his<sup>saww</sup> words: 'No one knows their number except the One<sup>azwj</sup> Who Created them.

فَلَمَّا انْقَلَبْتُ مِنْ صَلَاتِي وَ أَحَدْتُ فِي النَّسِيحِ وَ التَّعْدِيسِ أَقْبَلْتُ إِلَيَّ شِرْذِمَةٌ بَعْدَ شِرْذِمَةٍ مِنَ الْمَلَائِكَةِ فَسَلَّمُوا عَلَيَّ وَ قَالُوا يَا مُحَمَّدُ لَنَا إِلَيْكَ حَاجَةٌ هَلْ تَقْضِيهَا يَا رَسُولَ اللَّهِ

When I<sup>saww</sup> was free from my<sup>saww</sup> Salat and took to glorifying and extolling the Holiness, a group after a group of Angels came to me. They greeted unto me<sup>saww</sup> and said, 'O Muhammad<sup>saww</sup>! There is a need for us to you<sup>saww</sup>, can you<sup>saww</sup> satisfy it, O Rasool-Allah<sup>saww</sup>?'

<sup>112</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 90



فَطَنَنْتُ أَنْ الْمَلَائِكَةَ يَسْأَلُونَ الشَّفَاعَةَ عِنْدَ رَبِّ الْعَالَمِينَ لِأَنَّ اللَّهَ فَضَّلَنِي بِالْحَوْضِ وَالشَّفَاعَةَ عَلَى جَمِيعِ الْأَنْبِيَاءِ فُلْتُ مَا حَاجْتُمْ يَا مَلَائِكَةَ رَبِّي

I<sup>saww</sup> thought that the Angels would asking for the intercession in the Presence of Lord<sup>azwj</sup> of the worlds, because Allah<sup>azwj</sup> has Merited me<sup>saww</sup> over entirety of the Prophets with the Fountain and the intercession. I<sup>saww</sup> said: 'What is your need, O Angels of my<sup>saww</sup> Lord<sup>azwj</sup>?'

قَالُوا يَا نَبِيَّ اللَّهِ إِذَا رَجَعْتَ إِلَى الْأَرْضِ فَأَقْرِي عَلَيَّ بِنِ أَبِي طَالِبٍ مِنَّا السَّلَامَ وَاعْلِمْنَاهُ بِأَنَّ قَدْ طَالَ شَوْقُنَا إِلَيْهِ فُلْتُ يَا مَلَائِكَةَ رَبِّي هَلْ تَعْرِفُونَنَا حَقًّا مَعْرِفَتِنَا

They said, 'O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>! When you<sup>saww</sup> return to the earth, then convey to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> the greetings from us and let him<sup>asws</sup> know that our desire to him<sup>asws</sup> has been prolonged'. I<sup>saww</sup> said: 'O Angels of my<sup>saww</sup> Lord<sup>azwj</sup>! Do you know us<sup>asws</sup> as is the right of knowing us<sup>asws</sup>?'

فَقَالُوا يَا نَبِيَّ اللَّهِ وَكَيْفَ لَا نَعْرِفُكُمْ وَ أَنْتُمْ أَوَّلُ مَا خَلَقَ اللَّهُ خَلَقَكُمْ أَشْبَاحَ نُورٍ مِنْ نُورٍ فِي نُورٍ مِنْ سَنَاءِ عِزِّهِ وَ مِنْ سَنَاءِ مُلْكِهِ وَ مِنْ نُورِ وَجْهِهِ الْكَرِيمِ وَ جَعَلَ لَكُمْ مَقَاعِدَ فِي مَلَكُوتِ سُلْطَانِهِ

They said, 'O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>! And how can we not know you<sup>asws</sup> all and you<sup>asws</sup> were the first of what Allah<sup>azwj</sup> Created. He<sup>azwj</sup> had Created you<sup>asws</sup> as resemblances of Noor from a Noor in the Noor, from the Eminence of His<sup>azwj</sup> Might, and from the Splendour of His<sup>azwj</sup> Kingdom, and from the Noor of His<sup>azwj</sup> Honourable Face, and Made a seat to be for you all in the Kingdom of His<sup>azwj</sup> Authority.

وَ عَرْشُهُ عَلَى الْمَاءِ قَبْلَ أَنْ تَكُونَ السَّمَاءُ مَبْنِيَّةً وَ الْأَرْضُ مَدْحِيَّةً ثُمَّ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِينَ فِي سِتَّةِ أَيَّامٍ ثُمَّ رَفَعَ الْعَرْشَ إِلَى السَّمَاءِ السَّابِعَةِ فَاسْتَوَى عَلَى عَرْشِهِ وَ أَنْتُمْ أَمَامَ عَرْشِهِ تُسَبِّحُونَ وَ تُقَدِّسُونَ وَ تُكَبِّرُونَ

And His<sup>azwj</sup> Throne was upon the water before the built sky and the spread-out earth came into being. Then He<sup>azwj</sup> Created the skies and the earths in six days, then Raised the Throne to the seventh sky and was even upon His<sup>azwj</sup> Throne, and you<sup>asws</sup> all were in front of His<sup>azwj</sup> Throne, glorifying and extolling Holiness and Greatness.

ثُمَّ خَلَقَ الْمَلَائِكَةَ مِنْ نُورٍ مَا أَرَادَ مِنْ أَنْوَارٍ شَيْئًا وَ كُنَّا نَمُرُّ بِكُمْ وَ أَنْتُمْ تُسَبِّحُونَ وَ تُحَمِّدُونَ وَ تُكَبِّرُونَ وَ تُمَجِّدُونَ وَ تُقَدِّسُونَ فَتُسَبِّحُونَ وَ تُقَدِّسُونَ وَ تُكَبِّرُونَ وَ تُمَجِّدُونَ وَ تُكَبِّرُونَ

Then He<sup>azwj</sup> Created the Angels from Noor, whatever He<sup>azwj</sup> Wanted from a variety of lights, and we used to pass by you<sup>asws</sup> all and you<sup>asws</sup> were glorifying, and praising, and extolling the Oneness, and proclaiming the Greatness, and adoring, and extolling the Holiness. So, we glorified, and extolled the Holiness, and we praised and proclaimed the Greatness".<sup>113</sup>

92- فر، تفسير فرات بن إبراهيم جعفر بن محمد بن سعيد موعناً عن علي بن الحسين ع أَنَّ رَسُولَ اللَّهِ ص قَالَ لِأَنْسٍ يَا أَنْسُ انْطَلِقْ فَادْعُ لِي سَيِّدِ الْعَرَبِ يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ فَقَالَتْ عَائِشَةُ أَلَسْتَ سَيِّدِ الْعَرَبِ قَالَ أَنَا سَيِّدُ أَدَمَ وَ لَا فَحَرَ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ سَيِّدُ الْعَرَبِ

Tafseer Furaat Bin Ibrahim – 'Ja'far Bin Muhammad Bin Saeed transmitting,

<sup>113</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 91

‘From Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>: ‘Rasool-Allah<sup>saww</sup> said to Anas: ‘Go and call chief of the Arabs to me<sup>saww</sup>’ – meaning Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. Ayesha said, ‘Aren’t you<sup>saww</sup> chief of the Arabs?’ He<sup>saww</sup> said: ‘I<sup>saww</sup> am chief of the children of Adam<sup>as</sup>, and there is no pride, and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is chief of the Arabs’.

فَلَمَّا جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْأَنْصَارِ فَلَمَّا صَارُوا إِلَيْهِ قَالَ لَهُمْ مَعَاشِرَ الْأَنْصَارِ أَلَا أَدُلُّكُمْ عَلَى مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ فَأَحِبُّوه لِحُبِّي وَ أَكْرِمُوهُ لِكِرَامَتِي

When Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> came, the Prophet<sup>saww</sup> sent for the Helpers. When they came to him<sup>saww</sup>, he<sup>saww</sup> said to them: ‘Community of Helpers! Shall I<sup>saww</sup> point you upon what if you were to adhere with it, you will never stray after me<sup>saww</sup>? This Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. So, love him<sup>asws</sup> for my<sup>saww</sup> love, and honour him<sup>asws</sup> for my<sup>saww</sup> honour.

فَمَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي فَقَدْ أَحَبَّهُ اللَّهُ وَمَنْ أَحَبَّهُ اللَّهُ أَبَاحَهُ جَنَّتَهُ وَ أَذَاقَهُ بَرْدَ عَقْوِهِ

The one who loves him<sup>asws</sup> has loved me<sup>saww</sup>, and one who loves me<sup>saww</sup> has loved Allah<sup>azwj</sup>, and the one who loves Allah<sup>azwj</sup>, He<sup>azwj</sup> would Permit His<sup>azwj</sup> Paradise to be for him, and Make him taste the coolness of His<sup>azwj</sup> Pardon.

وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي وَ مَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَهُ اللَّهُ وَ مَنْ أَبْغَضَهُ اللَّهُ أَكَبَّهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ وَ أَذَاقَهُ أَلِيمَ عَذَابِهِ فَتَمَسَّكُوا بِوَلَايَتِهِ وَ لَا تَتَّخِذُوا عَدُوَّهُ مِنْ دُونِهِ وَ لِيَجَنَّةَ فَيُعْضَبَ عَلَيْكُمْ الْجَبَّارُ.

And one who hates him<sup>asws</sup> has hated me<sup>saww</sup>, and one who hates me<sup>saww</sup> has hated Allah<sup>azwj</sup>, and the one hating Allah<sup>azwj</sup>, Allah<sup>azwj</sup> would Fling him upon his face into the Fire and Make him taste the pain of His<sup>azwj</sup> Punishment. Therefore, adhere with his<sup>asws</sup> Wilayah and not take his<sup>asws</sup> enemies as confidence from besides him<sup>asws</sup>, for the Subduer will be Wrathful upon you!<sup>114</sup>

93- فر، تفسير فرات بن إبراهيم عبيد بن كثير مضعنا عن عطاء بن أبي رباح قال: قلت لفاطمة بنت الحسين ع جعلت فداك أخيرني بحديث أخرج به علي الناس

Tafseer Furaat Bin Ibrahim – Ubeyd Bin Kaseer transmitting from Ata’a Bin Abu Riyah who said,

‘I said to (Syeda) Fatima<sup>asws</sup> daughter of Al-Husayn<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>! Inform me a Hadeeth I can argue against the people with it’.

قَالَتْ نَعَمْ أَخْبِرْنِي أَبِي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنْ اصْعَدِ الْمِنْبَرَ وَ ادْعِ النَّاسَ إِلَيْكَ ثُمَّ قُلْ أَيُّهَا النَّاسُ مَنْ انْتَقَصَ أَحَدًا مِنْكُمْ مِنْ مَقْعَدِهِ مِنَ النَّارِ وَ مَنْ ادَّعَى إِلَى غَيْرِ مَوَالِيهِ فَلْيَسْبِرْهُ مَقْعَدَهُ مِنَ النَّارِ وَ مَنْ عَقَّ وَالِدَيْهِ فَلْيَسْبِرْهُ مَقْعَدَهُ مِنَ النَّارِ

She<sup>as</sup> said, ‘Yes. My<sup>as</sup> father<sup>asws</sup> informed me<sup>as</sup> that the Prophet<sup>saww</sup> sent Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: ‘Ascend the pulpit and call the people to you<sup>asws</sup>, then say: ‘O you people! One who is deficient to a worker of his wages, let him assume his seat in the Fire; and the one who is calls to other that his master, let him assume his seat in the Fire; And one who is disloyal to his parents, let him assume his seat in the Fire’.

<sup>114</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 92

قَالَ فَقَالَ رَجُلٌ يَا أَبَا الْحَسَنِ مَا لَهَذَا مِنْ تَأْوِيلٍ فَقَالَ اللَّهُ وَ رَسُولُهُ أَعْلَمُ ثُمَّ أَتَى رَسُولُ اللَّهِ ص فَأَخْبَرَهُ فَقَالَ رَسُولُ اللَّهِ ص وَبِئْسَ لِقُرَيْشٍ مِنْ تَأْوِيلِهِنَّ ثَلَاثَ مَرَّاتٍ

He<sup>asws</sup> said, 'A man said, 'O Abu Al-Hassan<sup>asws</sup>! Is there no interpretation for these?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> are more knowing'. Then he<sup>asws</sup> came to Rasool-Allah<sup>saww</sup> and informed him<sup>saww</sup>. He<sup>saww</sup> said: 'Woe be unto Quraysh from their interpretation' – three times.

ثُمَّ قَالَ يَا عَلِيُّ انْطَلِقْ فَأَخْبِرْهُمْ أَبِي أَنَا الْأَجِيرُ الَّذِي أَثْبَتَ اللَّهُ مَوَدَّتَهُ مِنَ السَّمَاءِ وَأَنَا وَأَنْتَ مَوْلَايَا الْمُؤْمِنِينَ وَأَنَا وَأَنْتَ أَبَوَا الْمُؤْمِنِينَ

Then he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Go and inform them that I<sup>saww</sup> am the worker whose cordiality Allah<sup>azwj</sup> has Affirmed from the sky, and I<sup>saww</sup> and you<sup>asws</sup> are masters of the Momineen, and I<sup>saww</sup> and you<sup>asws</sup> are two fathers of the Momineen'.

ثُمَّ خَرَجَ رَسُولُ اللَّهِ ص فَقَالَ يَا مَعْشَرَ قُرَيْشٍ وَ الْمُهَاجِرِينَ فَلَمَّا اجْتَمَعُوا قَالَ يَا أَيُّهَا النَّاسُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ أَوْلَكُمْ بِمَانَا بِاللَّهِ وَ أَفْوَكُمْ بِاللَّهِ وَ أَوْفَاكُمْ بِعَهْدِ اللَّهِ وَ أَعْلَمَكُمْ بِالْقَضِيَّةِ وَ أَقْسَمُكُمْ بِالسَّوِيَّةِ وَ أَرْحَمُكُمْ بِالرَّعِيَّةِ وَ أَفْضَلُكُمْ عِنْدَ اللَّهِ مَرَّةً

Then Rasool-Allah<sup>saww</sup> went out and said: 'O community of Quraysh, and the Emigrants!' When they had gathered, he<sup>saww</sup> said: 'O you people! Amir Al-Momineen Ali Bin Abu Talib<sup>asws</sup> is your first in believing in Allah<sup>azwj</sup> and your straightest with Allah<sup>azwj</sup>, and your most loyal with the Pact of Allah<sup>azwj</sup>, and your most learned with the judgment, and your fairest with the distributions, and your kindest with the citizens, and your most superior of rank in the Presence of Allah<sup>azwj</sup>!'

ثُمَّ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ مَثَّلَ لِي الْطِّينَ وَ أَعْلَمَنِي بِأَسْمَائِهِمْ كَمَا عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا فَمَرَّ بِي أَصْحَابُ الرِّايَاتِ فَاسْتَعْفَرْتُ لِعَلِّي ع وَ شَبَعْتَهُ وَ سَأَلْتُ رَبِّي أَنْ يَسْتَقِيمَ أُمَّتِي عَلَيَّ بْنَ أَبِي طَالِبٍ مِنْ بَعْدِي فَأَبَى رَبِّي إِلَّا أَنْ يُضِلَّ مَنْ يَشَاءُ

Then Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Made resemblances of my<sup>saww</sup> community for me<sup>saww</sup> in the clay and Taught me<sup>saww</sup> their names, like what He<sup>azwj</sup> had Taught Adam<sup>as</sup> the names, all of them. The bearers of the flags passed by me<sup>saww</sup>, so I<sup>saww</sup> sought Forgiveness for Ali<sup>asws</sup> and his<sup>asws</sup> Shias, and I<sup>saww</sup> asked my<sup>as</sup> Lord<sup>azwj</sup> to Straighten my<sup>saww</sup> community upon Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> from after me<sup>saww</sup>. But my<sup>saww</sup> Lord<sup>azwj</sup> Refused except that He<sup>azwj</sup> would Let stray the one He<sup>azwj</sup> so Desires to.

ثُمَّ ابْتَدَأَنِي رَبِّي فِي أَمِيرِ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ بِسَبْعِ أَمَّا أَوْلَهُنَّ فَإِنَّهُ أَوَّلُ مَنْ تَنَسَّقُ عَنْهُ الْأَرْضُ مَعِيَ وَ لَا فَحْرَ وَ أَمَّا الثَّانِيَةُ فَإِنَّهُ يَدُودُ عَنْ حَوْضِي كَمَا تَدُودُ الرُّعَاةُ عَرِيْبَةَ الْإِبِلِ وَ أَمَّا الثَّالِثَةُ فَإِنَّ مِنْ قُرَاءِ شِبَعَةَ عَلِيٍّ لَيْشْفَعُ فِي مِثْلِ رِبْعَةَ وَ مُضَرَ

Then my<sup>saww</sup> Lord<sup>azwj</sup> Initiated me<sup>saww</sup> regarding Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> with seven (matters). As for the first of these, he<sup>asws</sup> will be the first one the ground would be split from along with me<sup>saww</sup>, and there is no pride; and as for the second, he<sup>asws</sup> will impede from my<sup>saww</sup> Fountain like what the shepherd tends to impede the strange camel; and as for the third, the poor from the Shias of Ali<sup>asws</sup> would intercede regarding the like (number of the tribes of) Rabie and Muzar;

وَأَمَّا الرَّابِعَةُ فَإِنَّهُ أَوَّلُ مَنْ يَفْرُغُ بَابَ الْجَنَّةِ مَعِيَ وَ لَا فَخْرَ وَ لَا خَمَاسَةَ فَإِنَّهُ يُرْوَجُ مِنْ حُورِ الْعِينِ وَ لَا فَخْرَ وَ لَا سَادِسَةَ فَإِنَّهُ أَوَّلُ مَنْ يَسْكُرُ مَعِيَ فِي عَالِيَيْنِ وَ لَا فَخْرَ وَ لَا سَابِعَةَ فَإِنَّهُ أَوَّلُ مَنْ يُسْقَى مِنْ رَحِيْقِ مَخْتَوِمِ خَتَامِهِ مَسْكًا وَ فِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ.

And as for the fourth, he<sup>asws</sup> will be the first one to knock the door of Paradise along with me<sup>saww</sup>, and there is no pride; and as for the fifth, he<sup>asws</sup> shall get the Maiden Houries to be married (to the people), and there is no pride; and as for the sixth, he<sup>asws</sup> will be the first one with me<sup>saww</sup> to settle in Illiyeen, and there is no pride; and as for the seventh, he<sup>asws</sup> will be the first one to quench **from sealed nectar [83:25] Its sealing being of musk, and regarding that, so let the aspiring ones aspire [83:26]**".<sup>115</sup>

94- فر، تفسير فرات بن إبراهيم أبو محمد الحسن بن الحسين الرضائي مَعْنَعْنَا عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: أَبْصَرَ بِرَجُلٍ يَطُوفُ حَوْلَ الْكَعْبَةِ وَ هُوَ يَقُولُ اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ لَهُ ابْنُ عَبَّاسٍ تَكَلِّمْنَا أُمَّكَ وَ عَدِمْتَنَا فَلِمَ تَفْعَلُ ذَلِكَ فَوَ اللَّهُ لَقَدْ سَبَقْتُ لِعَلِيٍّ عَ سَوَابِقَ لَوْ فَسِمَ وَاحِدَةً مِنْهُمْ عَلَى أَهْلِ الْأَرْضِ لَوْ سَعَتُهُمْ قَالَ أَخْبِرْنِي بِوَاحِدَةٍ مِنْهُمْ

Tafseer Furaat Bin Ibrahim – Abu Muhammad Al-Hassan Bin Al-Husayn Al Zanjany transmitting from Abdullah Bin Abbas who said,

‘I sighted a man performing Tawaaf around the Kabah and he was saying, ‘O Allah<sup>azwj</sup>! I disavow to You<sup>azwj</sup> from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>!’ Ibn Abbas said to him, ‘May your mother be bereft of you and your total rejection! Why did you do that? By Allah<sup>azwj</sup>! Precedents have preceded for Ali<sup>asws</sup>, even if one of these were to be divided upon inhabitants of the earth, it would be capacious for them’. He said, ‘Inform me with one of these’.

قَالَ أَمَّا أَوْلَهُنَّ فَإِنَّهُ صَلَّى مَعَ النَّبِيِّ صَ الْقِبْلَتَيْنِ وَ هَاجَرَ مَعَهُ الْمَجْرَتَيْنِ وَ الثَّانِيَةَ لَمْ يُعْبُدْ صَنَمًا قَطُّ وَ لَا وَثَنًا قَطُّ قَالَ يَا ابْنَ عَبَّاسِ زِدْنِي فَوَائِدَ تَائِبَتْ

He said, ‘As for the first of these, he prayed with the Prophet<sup>saww</sup> to two Qiblah and emigrated with him<sup>saww</sup> two emigrations. And the second, he<sup>asws</sup> did not worship an idol at all, nor any image at all. He said, ‘O Ibn Abbas! Increase for me, for I am repenting’.

قَالَ لَمَّا فَتَحَ النَّبِيُّ صَ مَكَّةَ دَخَلَهَا فَإِذَا هُوَ بِصَنَمٍ عَلَى الْكَعْبَةِ يُعْبَدُ مِنْ دُونِ اللَّهِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ لِلنَّبِيِّ صَ أَطْمَعُ لَكَ فَتَرْتِي عَلَيَّ

He said, ‘When the Prophet<sup>saww</sup> conquered Makkah, he<sup>saww</sup> entered it, and there he<sup>saww</sup> was with an idol being on top of the Kabah being worshipped besides Allah<sup>azwj</sup>. Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said to the Prophet<sup>saww</sup>: ‘I<sup>asws</sup> shall be a reliance for you<sup>saww</sup>. You<sup>saww</sup> climb upon me<sup>asws</sup>’.

فَقَالَ النَّبِيُّ صَ لَوْ أَنَّ أُمَّتِي أَطْمَأَنَّنُوا لِي لَمْ يَغْلُبُونِي لِمَوْضِعِ الْوَحْيِ وَ لَكِنْ أَطْمَعُ لَكَ فَتَرْتِي عَلَيَّ فَاطْمَأَنَّ لَهُ فَتَرْتِي فَأَخَذَ الصَّنَمَ فَضْرَبَ بِهِ الصَّنَمَ فَصَارَتْ إِزْبًا إِزْبًا

The Prophet<sup>saww</sup> said: ‘Even if my<sup>saww</sup> (entire) community were to be reliance for me<sup>saww</sup>, they would not be able to lift me<sup>saww</sup> high due to my<sup>saww</sup> being place of the Revelation, but I<sup>saww</sup> shall be the reliance for you<sup>asws</sup>’. Ali<sup>asws</sup> climbed and he<sup>saww</sup> was the reliance for him<sup>asws</sup>.

<sup>115</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 93

He<sup>asws</sup> arose and grabbed the idol and struck Al-Safa with it, and it became pieces and pieces.

ثُمَّ طَفَرَ إِلَى الْأَرْضِ وَ هُوَ صَاحِكٌ فَقَالَ لَهُ النَّبِيُّ ص مَا أَضْحَكَكَ قَالَ عَجِبْتُ لِسَقَطَتِي وَ لَمْ أَجِدْ لَهَا أَلَمًا فَقَالَ وَ كَيْفَ تَأْتُمُّ مِنْهَا وَ إِنَّمَا حَمَلَكُمُ مُحَمَّدٌ وَ أَنْزَلَكَ جِبْرَائِيلُ

Then he<sup>asws</sup> leapt to the ground and he<sup>asws</sup> was laughing. The Prophet<sup>saww</sup> said to him<sup>asws</sup>: ‘What makes you<sup>asws</sup> laugh?’ He<sup>asws</sup> said: ‘I<sup>asws</sup> wondered at my<sup>asws</sup> falling and I<sup>asws</sup> did not find any pain for it’. He<sup>saww</sup> said: ‘And how could you<sup>asws</sup> have been pained from it, and rather Muhammad<sup>saww</sup> had carried you<sup>asws</sup> up and Jibraeel<sup>as</sup> descended you<sup>asws</sup>’.

قَالَ ابْنُ حَرْبٍ- وَ زَادَنِي فِيهِ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ التَّمِيمِيُّ عَنْ عَبْدِ اللَّهِ بْنِ دَاوُدَ قَالَ لَقَدْ رَفَعَنِي رَسُولُ اللَّهِ ص بِيَوْمَيْهِ وَ لَوْ شِئْتُ أَنْ أَنْالَ السَّمَاءَ لَبَلَّيْتُهَا

Ibn Harb said, ‘And Ibrahim Bin Muhammad Al Tameemi increased for me in it, from Abdullah Bin Dawood who said,

‘Rasool-Allah<sup>saww</sup> had raised me<sup>asws</sup> on that day if I<sup>asws</sup> had so desired to grab the sky, I<sup>asws</sup> could have grabbed it’.

قَالَ فَقَالَ الرَّجُلُ يَا ابْنَ عَبَّاسٍ زِدْنِي فَإِنِّي تَائِبٌ

He (the narrator) said, ‘The man said, ‘O Ibn Abbas! Increase for me, for I am repentant’.

قَالَ أَحَدُ النَّبِيِّ ص بِيَدِي وَ يَدِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَأَتَيْتُهُ إِلَى سَمْعِ الْجَبَلِ فَرَفَعَ النَّبِيُّ ص يَدَيْهِ فَقَالَ اللَّهُمَّ اجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي عَلِيًّا أَشَدُّ بِهِ أَرْزِي

He said, ‘The Prophet<sup>saww</sup> held my hand and a hand of Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and ended up to the top of the mountain. The Prophet<sup>saww</sup> raised his<sup>saww</sup> hand and said: ‘O Allah<sup>azwj</sup>! Make Ali<sup>asws</sup> to be a Vizier or me<sup>saww</sup> from my<sup>saww</sup> family, for my<sup>saww</sup> back to be strengthened by him<sup>asws</sup>’.

فَقَالَ ابْنُ عَبَّاسٍ لَقَدْ سَمِعْتُ مُنَادِيًا يُنَادِي مِنَ السَّمَاءِ لَقَدْ أُعْطِيتَ سُؤْلَكَ يَا مُحَمَّدُ فَقَالَ النَّبِيُّ ص لِعَلِيٍّ بْنِ أَبِي طَالِبٍ ع اذْغُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع اللَّهُمَّ اجْعَلْ لِي عِنْدَكَ عَهْدًا وَ اجْعَلْ لِي عِنْدَكَ وَدًّا فَأَنْزَلَ اللَّهُ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وَدًّا الْآيَةَ.

Ibn Abbas said, ‘I had heard a caller calling out from the sky: “You<sup>saww</sup> have been Given your<sup>saww</sup> request, O Muhammad<sup>saww</sup>!” The Prophet<sup>saww</sup> said to Ali Bin Abu Talib<sup>asws</sup>: ‘Supplicate!’ Amir Al-Momineen<sup>asws</sup> said: ‘Make a Pact to be for me<sup>asws</sup> with You<sup>azwj</sup> and Make cordiality to be for me<sup>asws</sup> with You<sup>azwj</sup>!’ **Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]**’.<sup>116</sup>

95- فر، تفسير فرات بن إبراهيم عُبَيْدُ بْنُ كَثِيرٍ مُعْتَمَنًا عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ: قَالَ أَبُو الْوَرْدِ وَ أَنَا حَاضِرٌ لِمُحَمَّدِ بْنِ عَلِيٍّ ع قُلْتُ أَحْبَبْتَنِي عَنْ أَفْضَلِ مَا عُبِدَ اللَّهُ بِهِ

Tafseer Furaat Bin Ibrahim – Ubeyd Bin Kaseer transmitting from Jabir Bin Yazeed who said,

<sup>116</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 94

'Abu Al-Ward said, and I was present, to Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, 'Inform me about the most superior of what Allah<sup>azwj</sup> has been worshipped with'.

فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ الْمُحَافَظَةُ عَلَى الصَّلَوَاتِ الْحَمْسِ مَجْمُوعَةً وَ الدُّعَاءُ وَ التَّصَرُّعُ إِلَى اللَّهِ وَ صِيَامُ شَهْرِ رَمَضَانَ وَ حِجُّ الْبَيْتِ وَ بُرُؤُ الْوَالِدَيْنِ وَ صِلَةُ الرَّجْمِ وَ كَثْرَةُ ذِكْرِ اللَّهِ وَ الْكَفُّ عَنْ مَحَارِمِ اللَّهِ وَ الصَّبْرُ عَلَى تِلَاوَةِ الْقُرْآنِ وَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ وَ كَفُّ اللِّسَانِ إِلَّا أَنْ تَقُولَ خَيْرًا وَ غَضُّ الْبَصَرِ

He<sup>asws</sup> said: 'Testimony that there is no god except Allah<sup>azwj</sup> and that Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and being preserving upon the five (daily) Salats systematically, and the supplications, and beseeching to Allah<sup>azwj</sup>, and fasting the month of Ramazan, and performing Hajj of the House (Kabah), and being righteous with the parents, and connecting with the relative, and frequently mentioning Allah<sup>azwj</sup>, and the refraining from Prohibitions of Allah<sup>azwj</sup>, and the patience upon recitation of the Quran, and enjoining the good and forbidding from the evil, and restraining the tongue except if you speak good, and closing (lowering) your eyes.

وَ اعْلَمْ يَا أَبَا الْوَرْدِ وَ يَا جَابِرُ أَنَّ الْجَاهِدَ فِي دِينِ اللَّهِ الْمُحَافَظَةُ عَلَى الصَّلَوَاتِ الْمَجْمُوعَةِ وَ الصَّبْرُ عَلَى تَرْكِ الْمَعَاصِي

And know, O Abu Al-Ward, and O Jabir! The striving in the religion of Allah<sup>azwj</sup> is to be preserving upon the Salat systematically, and the patience upon leaving the acts of disobedience.

وَ اعْلَمْ يَا أَبَا الْوَرْدِ وَ يَا جَابِرُ أَنْكُمَا لَا تُفْتِشَانِ مُؤْمِنًا إِلَى أَنْ تَقُومَ السَّاعَةُ عَنْ ذَاتِ نَفْسِهِ إِلَّا عَنْ حُبِّ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ

And know, O Abu Al-Ward, and O Jabir! You two will not search any Momin about his self, until the establishment of the Hour, except (you will be finding) the love of Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

وَ أَنْكُمَا لَا تُفْتِشَانِ كَافِرًا إِلَى أَنْ تَقُومَ السَّاعَةُ عَنْ ذَاتِ نَفْسِهِ إِلَّا وَجَدْتُمَاهُ يُبْغِضُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ ذَلِكَ أَنَّ اللَّهَ تَعَالَى قَضَى عَلَى لِسَانِ مُحَمَّدٍ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ لَا يُبْغِضُكَ مُؤْمِنٌ وَ لَا يُحِبُّكَ كَافِرٌ أَوْ مُنَافِقٌ وَ قَدْ خَابَ مَنْ حَمَلَ ظُلْمًا وَ لَكِنْ أَحْبَبْنَا حُبَّ قَصْدٍ تَرَشَّدُوا وَ تَفَلَّحُوا أَحْبَبْنَا حُبَّةَ الْإِسْلَامِ.

And you two will not search a Kafir about his self, until the establishment of the Hour, except and you will find him hating Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and that is because Allah<sup>azwj</sup> the Exalted has Decreed upon the tongue of the Prophet<sup>saww</sup> to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: 'Surely no Momin will hate you<sup>asws</sup> nor will a Kafir or a hypocrite love you<sup>asws</sup>: **and he will be disappointed, one who bore injustice [20:111].** But love us<sup>asws</sup> with moderate love, you will be rightly guided, and you will be successful. Loving us<sup>asws</sup> is love of Al-Islam".<sup>117</sup>

96- كا، الكافي عليّ عن أبيه عن ابن أبي عمير عن حماد عن منصور بن حازم عن أبي عبد الله ع قال: لَمَّا هَبَطَ جَبْرِئِيلُ ع بِالْأَذَانِ عَلَى رَسُولِ اللَّهِ ص كَانَ رَأْسُهُ فِي حَجْرِ عَلِيٍّ ع فَأَذَّنَ جَبْرِئِيلُ ع وَ أَقَامَ فَلَمَّا انْتَبَهَ رَسُولُ اللَّهِ ص قَالَ يَا عَلِيُّ سَمِعْتَ قَالَ نَعَمْ قَالَ حَفِظْتَ قَالَ نَعَمْ قَالَ ادْعُ بِالْأَلَاءِ فَعَلِمَهُ فَدَعَا عَلِيٍّ ع بِالْأَلَاءِ فَعَلِمَهُ.

<sup>117</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 95

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Mansour Bin Hazim,

'From Abu Abdullah<sup>asws</sup> having said: 'When Jibraeel<sup>as</sup> came down with the Azaan unto Rasool-Allah<sup>saww</sup>, his<sup>saww</sup> head was in the lap of Ali<sup>asws</sup>. Jibraeel<sup>as</sup> recited the Azaan and Iqaamah. When Rasool-Allah<sup>saww</sup> woke up he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Did you<sup>asws</sup> hear?' He<sup>asws</sup> said: 'Yes'. He<sup>saww</sup> said: 'Did you<sup>asws</sup> memorise it?' He<sup>asws</sup> said: 'Yes'. He<sup>saww</sup> said: 'Call Bilal and teach him'. Ali<sup>asws</sup> called Bilal and taught him".<sup>118</sup>

97- فر، تفسير فرات بن إبراهيم جعفر بن أحمد معنعنا عن سلمان رضي الله عنه عن النبي ص في كلامه ذكره في علي ع فذكر سلمان لعلي ع فقال  
و الله يا سلمان لقد حدثني بما أخبرك به

Tafseer Furaat Bin Ibrahim – Ja'af Bin Ahmad transmitting,

'From Salman<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, from the Prophet<sup>saww</sup> in a speech he<sup>saww</sup> mentioned regarding Ali<sup>asws</sup> Salman<sup>ra</sup> mentioned (it) to Ali<sup>asws</sup>. He<sup>saww</sup> said: 'O Salman<sup>ra</sup>! He<sup>asws</sup> has narrated to me<sup>saww</sup> with what I<sup>saww</sup> had informed you<sup>ra</sup> with'.

ثم قال يا علي و الله لقد سمعت صوتاً من عند الرحمن لم يسمع يا علي مثله قط بما يدكرون من فضلك حتى لقد رأيت السماوات تمور بأهلها حتى إن  
الملائكة ليتطربون إلي من مخافة ما تجري به السماوات من المور

Then he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! By Allah<sup>azwj</sup>! I<sup>saww</sup> have heard a voice from the Presence of the Beneficent, not heard (before), like it at all, O Ali<sup>asws</sup>, from what he was mentioning of your<sup>asws</sup> merits, until I<sup>saww</sup> saw the skies become restless with its inhabitants to the extent that the Angels were seeking to me<sup>saww</sup>, out of fear from what the skies had been restless with.

و هو قول الله عز و جل إن الله يمسيك السماوات و الأرض أن تزولا و لئن زالتا إن أمسكهما من أحد من بعده إنه كان حليماً غفوراً

And it is the Word of Allah<sup>azwj</sup> Mighty and Majestic: ***Surely Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving [35:41].***

فما زالت إلا يومئذ تعظيماً لأمرك حتى سمعت الملائكة صوتاً من عند الرحمن اسكنوا عبادي إن عبداً من عبيدي ألقى عليه حبيتي و أكرمته بطاعتي  
و اصطفيتني بكرامتي

It did not move on that day except in reverence to your<sup>asws</sup> matter, until the Angels heard a resounding voice from the Presence of the Beneficent: "Calm down My<sup>azwj</sup> servants! A servant from My<sup>azwj</sup> servants, I<sup>azwj</sup> have Cast My<sup>azwj</sup> Love upon him<sup>asws</sup> and have Honoured him<sup>asws</sup> with obeying Me<sup>azwj</sup> and have Chosen him<sup>asws</sup> with for honouring Me<sup>azwj</sup>!"

فقال الملائكة الحمد لله الذي أذهب عنا الحزن فمن أكرم على الله منك و الله إن محمداً و جميع أهل بيته لمشرفون متهيبون يباهون أهل السماوات  
بفضلك

<sup>118</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 96

The Angels said, **'And they shall say, 'The Praise is for Allah Who Removed the grief from us. Surely our Lord is Forgiving, Appreciative [35:34].** So, who is more honourable to Allah<sup>azwj</sup> than you<sup>asws</sup>? By Allah<sup>azwj</sup>. Muhammad<sup>saww</sup> and entirety of People<sup>asws</sup> of his<sup>saww</sup> Household would be ennobled, joyful, boasting at the inhabitants of the skies with your<sup>asws</sup> merit.

يَقُولُ مُحَمَّدٌ ص الْحَمْدُ لِلَّهِ الَّذِي أَنْجَزَنِي وَعَدَّهُ فِي أَحْسَنِ وَصْفِي وَ خَالِصَتِي مِنْ خَلْقِ اللَّهِ

Muhammad<sup>saww</sup> shall say: 'The Praise is for Allah<sup>azwj</sup> Who Fulfilled to me<sup>saww</sup> His<sup>azwj</sup> Promise regarding my<sup>saww</sup> brother<sup>asws</sup>, and my<sup>saww</sup> elite, and my<sup>saww</sup> sincere one from the creatures of Allah<sup>azwj</sup>.

وَ اللَّهُ مَا فُئْتُ فُؤَادَ رَبِّي فَطُ إِلَّا بِشَرِّنِي بِحَدِّ الَّذِي رَأَيْتُ وَ إِنَّ مُحَمَّدًا لَفِي الْوَسِيلَةِ عَلَى مَنْبَرٍ مِنْ نُورٍ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَ لَا يَمَسُّنَا فِيهَا لُغُوبٌ

By Allah<sup>azwj</sup>! I<sup>saww</sup> have not stood in front of my<sup>saww</sup> Lord<sup>azwj</sup> at all except He<sup>azwj</sup> Gave me<sup>saww</sup> glad tidings with this which you<sup>ra</sup> saw, and that Muhammad<sup>saww</sup> would be a means, being upon a pulpit of light, saying: 'The Praise is for Allah<sup>azwj</sup> **Who Transferred us to the house of eternal settlement, from His Grace. Neither shall toil touch us therein nor shall fatigue touch us therein [35:35].**

وَ اللَّهُ يَا عَلِيُّ إِنَّ شَيْعَتَكَ لَيُؤَدُّنَ لَكُمْ فِي الدُّخُولِ فِي كُلِّ جُمُعَةٍ وَ إِنَّكُمْ لَيَنْظُرُونَ إِلَيْكُمْ مِنْ مَنَازِلِهِمْ يَوْمَ الْجُمُعَةِ كَمَا يَنْظُرُ أَهْلُ الدُّنْيَا إِلَى النَّجْمِ فِي السَّمَاءِ وَ إِنَّكُمْ لَفِي أَعْلَى عِلِّيَّينَ فِي عُرْفَةٍ لَيْسَ فَوْقَهَا دَرَجَةٌ أَحَدٍ مِنْ خَلْقِهِ وَ اللَّهُ مَا يُلْقِيهَا أَحَدٌ غَيْرَكُمْ

By Allah<sup>azwj</sup>, O Ali<sup>asws</sup>! Your<sup>asws</sup> Shias, there will be permission for them regarding entering to see you<sup>asws</sup> all during every Friday, and they would be looking at you<sup>asws</sup> all from their houses on the day of Friday like the people of the world tend to look at the stars in the sky, and you<sup>asws</sup> all will be in the high Illiyeen, in such a room, there isn't any rank above it for anyone from His<sup>azwj</sup> creatures. By Allah<sup>azwj</sup>! No one will meet (reach) it apart from you<sup>asws</sup> all!

ثُمَّ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ اللَّهُ لَإِنَّكَ زُرُّ الْأَرْضِ الَّذِي تَسْكُنُ إِلَيْهِ وَ اللَّهُ لَا تَزَالُ الْأَرْضُ ثَابِتَةً مَا كُنْتَ عَلَيْهَا فَإِذَا لَمْ يَكُنْ لِلَّهِ فِي خَلْقِهِ حَاجَةٌ رَفَعَنِي اللَّهُ إِلَيْهِ

The he<sup>saww</sup> said: 'O Amir Al-Momineen<sup>asws</sup>! By Allah<sup>azwj</sup>! You<sup>asws</sup> are a seam of the earth which can be settled to. By Allah<sup>azwj</sup>! The earth will not cease to be steady for as long as you<sup>asws</sup> are upon it. When there does not happen to be any Divine Authority for Allah<sup>azwj</sup> among His<sup>azwj</sup> creatures, Allah<sup>azwj</sup> will Raise me<sup>saww</sup> to Him<sup>azwj</sup>.

وَ اللَّهُ لَوْ فَقَدْتُمُونِي لَمَارَتْ بِأَهْلِهَا مَوْرَةٌ لَا يَزِدُّهُمْ إِلَيْهَا أَبَدًا اللَّهُ اللَّهُ أَيُّهَا النَّاسُ إِنَّا كُمْ وَ النَّظَرُ فِي أَمْرِ اللَّهِ وَ السَّلَامُ عَلَى الْمُؤْمِنِينَ.

By Allah<sup>azwj</sup>! If you were to lose me<sup>saww</sup>, it would shake with its inhabitants with a shaking, not returning to it, ever. Allah<sup>azwj</sup>! Allah<sup>azwj</sup>! O you people! Beware of the looking regarding the Command of Allah<sup>azwj</sup>. And the greetings be upon the Momineen!"<sup>119</sup>

<sup>119</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 97



98- فر، تفسير فرات بن إبراهيم جعفر بن محمد الأودي موعناً عن سلمان الفارسي رضي الله عنه عن النبي ص في كلام ذكره في علي ع فذكره سلمان لعلي ع فقال و الله يا سلمان لقد خبرني بما أخبرك به

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Al Awdy transmitting,

'From Salman Al-Farsi<sup>ra</sup>, from the Prophet<sup>saww</sup> in a speech mentioned regarding Ali<sup>asws</sup>. Salman<sup>ra</sup> mentioned to Ali<sup>asws</sup>. He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>, O Salman<sup>ra</sup>! (The Prophet<sup>saww</sup>) has already informed me<sup>asws</sup> with what I<sup>asws</sup> shall be informing you<sup>ra</sup> with'.

ثم قال يا علي إنك مبتلي بالناس مبتلون بك و الله إنك حجة الله على أهل السماء و أهل الأرض و ما خلق الله من خلقي إلا و قد احتج عليه باسمك فيما أخذت إليهم من الكتب

Then he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! You<sup>asws</sup> will be Tried and the people would be Tried by you<sup>asws</sup>. By Allah<sup>azwj</sup>! You<sup>asws</sup> are a Divine Authority of Allah<sup>azwj</sup> upon the inhabitants of the sky and inhabitants of the earth, and Allah<sup>azwj</sup> has not Created any creature except and He<sup>azwj</sup> has Argued upon it by your<sup>asws</sup> name among what He<sup>azwj</sup> had Taken to (upon) them of the Books'.

ثم قال و الله ما يؤمن المؤمنون إلا بك و لا يضل الكافرون إلا بك و من أكرم على الله منك

Then he<sup>saww</sup> said: 'By Allah<sup>azwj</sup>! The Momineen will not be believing except by you<sup>asws</sup>, not will the Kafirs be straying except by you<sup>asws</sup>, and who is more honourable unto Allah<sup>azwj</sup> than you<sup>asws</sup>?'

ثم قال يا علي إنك لسان الله الذي ينطق منه و إنك لسان الله الذي ينتقم به و إنك لسوط عذاب الله الذي ينتصر به و إنك لبطشة الله التي قال الله و لقد أندرهم بطشتنا فتمازوا بالنذر

Then he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! You<sup>asws</sup> and the Tongue of Allah<sup>azwj</sup> which He<sup>azwj</sup> Speaks from, and you<sup>asws</sup> are the Tongue of Allah<sup>azwj</sup> He<sup>azwj</sup> will be Avenging with, and you<sup>asws</sup> are the whip of the Punishment of Allah<sup>azwj</sup> He<sup>azwj</sup> is Waiting with, and your<sup>asws</sup> are the seizure of Allah<sup>azwj</sup> which Allah<sup>azwj</sup> Said: **And We had Warned them of Our Seizure, but they disputed the Warning [54:36].**

فمن أكرم على الله منك و إنك و الله لقد خلقك الله بقدرته و أخرجك من المؤمنين من خلقه و لقد أثبتت مودتك في صدور المؤمنين

So, who is more honourable to Allah<sup>azwj</sup> than you<sup>asws</sup>? And you<sup>asws</sup>, by Allah<sup>azwj</sup>, Allah<sup>azwj</sup> has Created you with His<sup>azwj</sup> Power, and has Extracted you<sup>asws</sup> from the Momineen from His<sup>azwj</sup> creatures, and had Affirmed your<sup>asws</sup> cordiality in the chests of the Momineen<sup>asws</sup>.

و الله يا علي إن في السماء لملائكة ما يُحصيهم إلا الله ينتظرون إليك و يدكزون فضلك و يتفاحرون أهل السماء بعرفتك و يتوسلون إلى الله بعرفتك و انتظار أمرك

By Allah<sup>azwj</sup>, O Ali<sup>asws</sup>! There are such Angels in the sky who cannot be counted except by Allah<sup>azwj</sup>. They are waiting of you<sup>asws</sup>, and they are mentioning your<sup>asws</sup> merits, and there are priding over the inhabitants of the sky with having recognise you<sup>asws</sup>, and are seeking a means to Allah<sup>azwj</sup> with having known you<sup>asws</sup>, and awaiting your<sup>asws</sup> orders.

يَا عَلِيُّ مَا سَبَقَكَ أَحَدٌ مِنَ الْأَوَّلِينَ وَ لَا يُدْرِكُكَ أَحَدٌ مِنَ الْآخِرِينَ.

O Ali<sup>asws</sup>! Neither has anyone from the former ones preceded you<sup>asws</sup> nor will anyone from the latter ones catch up with you<sup>asws</sup>.<sup>120</sup>

99- فر، تفسير فرات بن إبراهيم أبو القاسم الحسيني مَعْنَعْنَا عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ص حَرَجَ مِنَ الْعَارِ فَأَتَى إِلَى مَنْزِلِ حَدِيجَةَ كَتِيباً حَزِيناً فَقَالَتْ حَدِيجَةُ يَا رَسُولَ اللَّهِ مَا الَّذِي أَرَى بِكَ مِنَ الْكَأَبَةِ وَالْحُزْنِ مَا لَمْ أَرَهُ فِيكَ مُنْذُ صَحَبْتِي [صَحَبْتِنِي]

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al-Husayni transmitting from Muaz Bin Jabal,

‘The Prophet<sup>saww</sup> came out from the cave and came to the house of Khadeeja<sup>asws</sup>, gloomy, sad. Khadeeja<sup>asws</sup> said, ‘O Rasool-Allah<sup>saww</sup>! What is that which I<sup>as</sup> see being with you<sup>saww</sup>, of the gloom and sadness, what I<sup>as</sup> have not seen it since you<sup>saww</sup> accompanied (married) me<sup>as</sup>?’

قَالَ يَحْزُنُنِي غَيْبُوتُهُ عَلَيَّ قَالَتْ يَا رَسُولَ اللَّهِ فَرَّقْتَ الْمُسْلِمِينَ فِي الْأَفَاقِ وَ إِنَّمَا بَقِيَ ثَمَانُ رِجَالٍ كَانَ مَعَكَ اللَّيْلَةَ سَبْعَةٌ فَتَحَزَّنَ لِعَيْبُوتَةِ رَجُلٍ

He<sup>saww</sup> said: ‘Absence of Ali<sup>asws</sup> has saddened me<sup>saww</sup>’. She<sup>as</sup> said, ‘O Rasool-Allah<sup>saww</sup>! The Muslims have dispersed in the horizons, and rather eight men remain. There are seven with you<sup>saww</sup> tonight and you<sup>saww</sup> are saddened at the absence of one man?’

فَغَضِبَ النَّبِيُّ ص وَ قَالَ يَا حَدِيجَةُ إِنَّ اللَّهَ أَعْطَانِي فِي عَلَيٍّ ثَلَاثَةَ لِدُنْيَايَ وَ ثَلَاثَةَ لِآخِرَتِي وَ أَمَّا الثَّلَاثَةُ لِدُنْيَايَ فَمَا أَحَافُ عَلَيْهِ أَنْ يَمُوتَ وَ لَا يُقْتَلَ حَتَّى يُغَطِّيَنِي اللَّهُ مَوْعِدَهُ إِثَائِي وَ لَكِنْ أَحَافُ عَلَيْهِ وَاحِدَةً

The Prophet<sup>saww</sup> was angered and said: ‘O Khadeeja<sup>asws</sup>! Allah<sup>azwj</sup> has Given me<sup>saww</sup> regarding Ali<sup>asws</sup>, three for my<sup>saww</sup> words, and three for my<sup>saww</sup> Hereafter. And as for the three for my<sup>saww</sup> world, I<sup>saww</sup> do not fear upon him<sup>asws</sup> that he<sup>asws</sup> would be dying, nor be killed until Allah<sup>azwj</sup> Grants His<sup>azwj</sup> Promise to me<sup>saww</sup>, but I<sup>saww</sup> fear one upon him<sup>asws</sup>’.

قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أَنْتَ أَحْبَبْتَنِي مَا الثَّلَاثَةُ لِدُنْيَاكَ وَ مَا الثَّلَاثَةُ لِآخِرَتِكَ وَ مَا الْوَاحِدَةُ الَّتِي تَتَحَوَّفُ عَلَيْهِ لِأَحْتَوِينَ عَلَى بَعِيرِي وَ لِأَطْلُبُهُ حَيْثُمَا كَانَ إِلَّا أَنْ يَحُولَ بَيْنِي وَ بَيْنَهُ الْمَوْتُ

O Rasool-Allah<sup>saww</sup>! If you<sup>saww</sup> could inform me<sup>as</sup> what the three are for your<sup>saww</sup> world and what are the three for your<sup>saww</sup> Hereafter, and what is the one which you<sup>saww</sup> are fearful upon him<sup>asws</sup>, I<sup>as</sup> shall ride upon my<sup>as</sup> camel and will search for him<sup>asws</sup> wherever he<sup>asws</sup> may be, unless the death forms a barrier between me<sup>as</sup> and him<sup>asws</sup>’.

قَالَ يَا حَدِيجَةُ إِنَّ اللَّهَ أَعْطَانِي فِي عَلَيٍّ لِدُنْيَايَ أَنَّهُ يُوَارِي عَوْرَتِي عِنْدَ مَوْتِي وَ أَعْطَانِي فِي عَلَيٍّ لِدُنْيَايَ أَنَّهُ يُقْتَلُ أَرْبَعَةً وَ ثَلَاثِينَ مُبَارِزاً قَبْلَ أَنْ يَمُوتَ أَوْ يُقْتَلَ وَ أَعْطَانِي فِي عَلَيٍّ أَنَّهُ مَتَّكَايَ بَيْنَ يَدَيَّ يَوْمَ الشَّفَاعَةِ

He<sup>saww</sup> said: ‘O Khadeeja<sup>asws</sup>! Allah<sup>azwj</sup> has Given me<sup>saww</sup> regarding Ali<sup>asws</sup> for my<sup>saww</sup> world that he<sup>asws</sup> shall cover my<sup>saww</sup> bareness at my<sup>saww</sup> death, and He<sup>azwj</sup> Gave me<sup>saww</sup> regarding Ali<sup>asws</sup> for my<sup>saww</sup> world that he<sup>asws</sup> shall kill thirty-four duellers before he<sup>asws</sup> dies or is killed,

<sup>120</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 98

and He<sup>azwj</sup> has Given me<sup>saww</sup> regarding Ali<sup>asws</sup> that he<sup>asws</sup> will be my<sup>saww</sup> reliance in front of me<sup>saww</sup> during the day of intercession.

وَ أَعْطَانِي فِي عَلِيٍّ لِأَخْرَجِي أَنَّهُ صَاحِبُ مَفَاتِيحِي يَوْمَ أُفْتُخُ أَبْوَابَ الْجَنَّةِ وَ أُعْطَانِي فِي عَلِيٍّ لِأَخْرَجِي أَنِّي أُعْطَى يَوْمَ الْقِيَامَةِ أَرْبَعَةَ أَلْوِيَّةٍ فَلِوَاءِ الْحَمْدِ بِيَدِي

And He<sup>azwj</sup> Gave me<sup>saww</sup> regarding Ali<sup>asws</sup> for my<sup>saww</sup> Hereafter that he<sup>asws</sup> will be in charge of my<sup>saww</sup> keys on the day the doors of Paradise are opened, and He<sup>azwj</sup> Gave me<sup>saww</sup> regarding Ali<sup>asws</sup> for my<sup>saww</sup> Hereafter that I<sup>saww</sup> will be Given four flags on the Day of Qiyamah. The flag of Praise (The Praise is for Allah<sup>azwj</sup>) would be in my<sup>saww</sup> hand.

أَرْفَعُ لِوَاءَ التَّهْلِيلِ لِعَلِيٍّ وَ أَوْجُهُهُ فِي أَوَّلِ فَوْجٍ وَ هُمُ الَّذِينَ يُحَاسِبُونَ حِسَاباً يَسِيراً وَ يَدْخُلُونَ الْجَنَّةَ ... بِغَيْرِ حِسَابٍ عَلَيْهِمْ

I<sup>saww</sup> shall raise the flag of 'Tahleel' (There is no god except Allah<sup>azwj</sup>), to Ali<sup>asws</sup> and send him<sup>asws</sup> at the forefront of the army, and they are those who would be Reckoned with an easy Reckoning and would be entering the Paradise without any Reckoning upon them.

وَ أَرْفَعُ لِوَاءَ التَّكْبِيرِ إِلَى يَدِ حَمْرَةَ وَ أَوْجُهُهُ فِي الْفَوْجِ الثَّانِي

And I<sup>saww</sup> shall raise the flag of 'Takbeer' (Allah<sup>azwj</sup> is the Greatest) would go to the hand of Hamza<sup>asws</sup> and I<sup>saww</sup> shall send him in the second army.

وَ أَرْفَعُ لِوَاءَ التَّسْبِيحِ إِلَى جَعْفَرٍ وَ أَوْجُهُهُ فِي الْفَوْجِ الثَّالِثِ

And I<sup>saww</sup> shall raise the flag of 'Tasbeeh' (Glory be to Allah<sup>azwj</sup>) to Ja'far<sup>asws</sup> and send him<sup>as</sup> in the third army.

ثُمَّ أُفِيمُ عَلَى أُمَّتِي حَتَّى أَشْفَعَ لَهُمْ ثُمَّ أَكُونُ أَنَا الْقَائِدَ وَ إِبْرَاهِيمُ السَّائِقَ حَتَّى أَدْخِلَ أُمَّتِي الْجَنَّةَ وَ لَكِنِ أَخَافُ عَلَيْهِ إِضْرَارَ جَهَلَةٍ

Then I<sup>saww</sup> shall stand to my<sup>saww</sup> community until I<sup>saww</sup> intercede for them, then I<sup>saww</sup> will become the guide, and Ibrahim<sup>as</sup> would be the usher until I<sup>saww</sup> enter my<sup>saww</sup> community into the Paradise. But I<sup>saww</sup> fear upon him<sup>asws</sup> the harms of ignoramuses'.

فَاحْتَوَتْ عَلَى بَعِيرِهَا وَ قَدِ اخْتَلَطَ الظُّلَامُ فَحَرَجَتْ فَطَلَبْتُهُ فَإِذَا هِيَ بِشَخْصٍ فَسَلَّمْتُ لِيُرِّدَ السَّلَامَ لِنَعْلَمَ عَلَيَّ هُوَ أَمْ لَا فَقَالَ وَ عَلَيْكَ السَّلَامُ أْ حَدِيحَةٌ قَالَتْ نَعَمْ وَ أَنَا حَتَّى ثُمَّ قَالَتْ يَا أَبِي وَ أُمِّي ارْكَبْ

She<sup>as</sup> sat upon her<sup>as</sup> camel and the darkness had fallen. She<sup>as</sup> went out seeking him<sup>asws</sup>, and there she<sup>as</sup> was with a person. She<sup>as</sup> greeted and he responded the greeting, for her<sup>as</sup> to know whether it was Ali<sup>asws</sup> or not. He said, 'The greetings be unto you<sup>as</sup>! Are you<sup>as</sup> Khadeeja<sup>asws</sup>? She<sup>as</sup> said: 'Yes', and she<sup>as</sup> knelt the camel, then said, 'By my<sup>as</sup> father and my<sup>as</sup> mother! Ride!'

قَالَ أَنْتِ أَحَقُّ بِالرُّكُوبِ مِنِّي إِذْ هَبِي إِلَى النَّبِيِّ ص فَبَشَّرَنِي حَتَّى آتَيْتُكُمْ فَأَنَا حَتَّى عَلَى الْبَابِ وَ رَسُولُ اللَّهِ ص مُسْتَلْقٍ عَلَى قَفَاهُ يَمْسُخُ فِيمَا بَيْنَ نَحْرِهِ إِلَى سُرَّتِهِ بِبَيْمِينِهِ وَ هُوَ يَقُولُ اللَّهُمَّ فَزِّجْ هَبِي وَ بَرِّدْ كَيْدِي بِجَلِيلِي عَلَيَّ بْنِ أَبِي طَالِبٍ حَتَّى قَالَهَا ثَلَاثًا

He<sup>asws</sup> said: 'You<sup>as</sup> are more rightful with the riding than me<sup>asws</sup>. Go to the Prophet<sup>saww</sup> and cheer him<sup>saww</sup> until I<sup>asws</sup> come to you<sup>asws</sup>'. She<sup>as</sup> knelt the camel at the door and Rasool-

Allah<sup>saww</sup> was lying on his<sup>saww</sup> back, caressing in what is between his<sup>saww</sup> throat to his<sup>as</sup> navel with his<sup>saww</sup> right hand and he<sup>saww</sup> was saying: ‘O Allah<sup>azwj</sup>! Relieve my<sup>saww</sup> worries and cool my<sup>saww</sup> liver with my<sup>saww</sup> friend Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’ – until he<sup>saww</sup> had said it thrice.

قَالَتْ لَهُ حَدِيثُهُ قَدْ اسْتَجَابَ اللَّهُ دَعْوَتَكَ فَاسْتَقَلَّ قَائِماً رَافِعاً يَدَيْهِ وَ يَقُولُ شُكْرًا لِلْمَجِيبِ قَالَهُ إِحْدَى عَشْرَةَ مَرَّةً.

(Syeda) Khadeeja<sup>asws</sup> said to him<sup>saww</sup>, ‘Allah<sup>azwj</sup> has Answered your<sup>saww</sup> supplication’. He<sup>saww</sup> stood up straight raising his<sup>saww</sup> hands and saying: ‘Thanks to the Answerer!’ – saying it eleven times”<sup>121</sup>.

100- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن فضال عن محمد بن الجلاب عن محمد بن الفضل بن مختار عن أبيه عن الحكم بن ظهير عن أبي حمزة الثمالي عن القاسم بن عوف عن أبي الطغيب عن سلمان قال: دخلت على رسول الله ص في مرضه الذي قبض فيه فجلست بين يديه و سألته عما يجد و فمض لأخرج فقال لي اجلس يا سلمان فسبشهد الله عز و جل أمراً إنّه لمن خير الأمور فجلست

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Feyrouz Al Jallab, from Muhammad Bin Al Fazl Bin Mukhtar, from his father, from Al Hakam Bin Zuheyr, from Abu Hamza Al Sumali, from Al Qasim Bin Awf, from Abu Al Tufeyl,

‘From Salman<sup>ra</sup> having said, ‘I entered to see Rasool-Allah<sup>saww</sup> during his<sup>saww</sup> illness in which he<sup>saww</sup> passed away, and I<sup>ra</sup> sat in front of him<sup>saww</sup>, and asked him<sup>saww</sup> about how he<sup>saww</sup> was feeling, and (then) I<sup>ra</sup> stood up to go out. He<sup>saww</sup> said to me<sup>ra</sup>: ‘Be seated, O Salman<sup>ra</sup>! Allah<sup>azwj</sup> Mighty and Majestic will Make you<sup>ra</sup> witness a matter, it is from best of the matters’. So, I<sup>ra</sup> sat down.

فَبَيْنَا أَنَا كَذَلِكَ إِذْ دَخَلَ رِجَالٌ مِنْ أَهْلِ بَيْتِهِ وَ رِجَالٌ مِنْ أَصْحَابِهِ وَ دَخَلَتْ فَاطِمَةُ ابْنَتُهُ فِيمَنْ دَخَلَ فَلَمَّا رَأَتْ مَا بِرَسُولِ اللَّهِ ص مِنَ الضَّعْفِ حَنَقَتْهَا الْعُرَّةُ حَتَّى فَاضَ دَمْعُهَا عَلَى حَدَّيْهَا

While I<sup>ra</sup> was like that when men from his<sup>saww</sup> family members entered, and men from his<sup>saww</sup> companions, and his<sup>saww</sup> daughter<sup>asws</sup> (Syeda) Fatima<sup>asws</sup> entered among the ones who entered. When she<sup>asws</sup> saw what weakness there was with Rasool-Allah<sup>saww</sup>, the tears choked her<sup>asws</sup> until her<sup>asws</sup> tears flowed upon her<sup>asws</sup> cheeks.

فَأَبْصَرَ ذَلِكَ رَسُولُ اللَّهِ ص فَقَالَ مَا يُبْكِيكَ يَا بِنْتِ أَقْرَ اللَّهُ عَيْنِكَ وَ لَا أَبْكَاهَا قَالَتْ وَ كَيْفَ لَا أَبْكِي وَ أَنَا أَرَى مَا بِكَ مِنَ الضَّعْفِ قَالَ لَهَا يَا فَاطِمَةُ تَوَكَّلِي عَلَى اللَّهِ وَ اصْبِرِي كَمَا صَبَرَ آبَاؤُكَ مِنَ الْأَنْبِيَاءِ وَ أُمَّهَاتُكَ مِنْ أَرْوَاحِهِمْ أَلَا أَبَشِّرُكَ يَا فَاطِمَةُ

Rasool-Allah<sup>saww</sup> saw that and he<sup>saww</sup> said: ‘What makes you<sup>asws</sup> cry, O daughter<sup>asws</sup>? May Allah<sup>azwj</sup> Delight your<sup>asws</sup> eyes and not let them cry’. She<sup>asws</sup> said: ‘And how can I<sup>asws</sup> not cry and I<sup>asws</sup> can see what weakness there is with you<sup>saww</sup>’. He<sup>saww</sup> said to her<sup>asws</sup>, O Fatima<sup>asws</sup>! Rely upon Allah<sup>azwj</sup> be patient like your<sup>asws</sup> fathers<sup>as</sup> from the Prophets<sup>as</sup> had been patient, and your<sup>asws</sup> mothers<sup>as</sup> from their<sup>as</sup> wives. Shall I<sup>saww</sup> give you<sup>asws</sup> glad tidings, O Fatima<sup>asws</sup>?’

قَالَتْ بَلَى يَا نَبِيَّ اللَّهِ أَوْ قَالَتْ يَا أَبَتِ قَالَ أَمَا عَلِمْتِ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى اخْتَارَ أَبَاكَ فَجَعَلَهُ نَبِيًّا وَ بَعَثَهُ إِلَى كَأَفَى الْخَلْقِ رَسُولًا ثُمَّ اخْتَارَ عَلِيًّا فَأَمَرَنِي فَرَوَّحْتُكَ إِيَّاهُ وَ اتَّخَذْتُهُ بِأَمْرِ رَبِّي وَزِيْرًا وَ وَصِيًّا

<sup>121</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 99

She<sup>asws</sup> said: 'Yes, O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>!' Or she<sup>asws</sup> said: 'O father<sup>saww</sup>!' He<sup>saww</sup> said: 'Don't you<sup>asws</sup> know that Allah<sup>azwj</sup> Blessed and Exalted has Chosen your<sup>asws</sup> father<sup>saww</sup> and Made him<sup>saww</sup> a Prophet<sup>saww</sup>, and sent him<sup>saww</sup> to all the people as a Rasool<sup>saww</sup>? Then He<sup>azwj</sup> Chose Ali<sup>asws</sup> and Commanded me<sup>saww</sup> to get you<sup>asws</sup> married to him<sup>asws</sup>, and take him<sup>asws</sup> as a Vizier and a successor by the Command of my<sup>saww</sup> Lord<sup>azwj</sup>.

يَا فَاطِمَةُ إِنَّ عَلِيًّا أَكْبَرُ الْمُسْلِمِينَ عَلَى الْمُسْلِمِينَ بَعْدِي حَقًّا وَأَقْدَمُهُمْ سِلْمًا وَأَعْلَمُهُمْ عِلْمًا وَأَحْلَمُهُمْ حِلْمًا وَأَثْبَتُهُمْ فِي الْمِيزَانِ قَدْرًا

O Fatima<sup>asws</sup>! Ali<sup>asws</sup> is of the greatest right of the Muslims over the Muslims after me<sup>saww</sup>, and their most advanced in being a Muslim, and their most learned in knowledge, and their wisest in wisdom, and their most affirmed worth in the scale'.

فَأَسْتَبَشَّرْتُ فَاطِمَةَ عَ فَأَقْبَلَ عَلَيْهَا رَسُولُ اللَّهِ ص فَقَالَ هَلْ سَرَرْتُكَ يَا فَاطِمَةُ قَالَتْ نَعَمْ يَا أَبَتَهُ قَالَ أَفَلَا أَرِيدُكَ فِي بَغْلِكَ وَ ابْنِ عَمِّكَ مِنْ مَزِيدِ الْخَيْرِ وَ قَوَاضِيهِ قَالَتْ بَلَى يَا نَبِيَّ اللَّهِ

(Syeda) Fatima<sup>asws</sup> was cheered. Rasool-Allah<sup>saww</sup> faced towards her<sup>asws</sup> and said: 'Have I<sup>saww</sup> cheered you<sup>asws</sup>, O Fatima<sup>asws</sup>?' She<sup>asws</sup> said: 'Yes, O father<sup>saww</sup>!' He<sup>saww</sup> said: 'Shall I<sup>saww</sup> increase for you<sup>asws</sup> regarding your<sup>asws</sup> husband and son<sup>asws</sup> of your<sup>asws</sup> uncle<sup>as</sup>, from additional good and his<sup>asws</sup> merits?' She<sup>asws</sup> said: 'Yes, O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>!'

قَالَ إِنَّ عَلِيًّا أَوْلُ مَنْ آمَنَ بِاللَّهِ عَزَّ وَ جَلَّ وَ رَسُولِهِ مِنْ هَذِهِ الْأُمَّةِ هُوَ وَ حَدِيحَةُ أُمَّكَ وَ أَوْلُ مَنْ وَارَزَنِي عَلَى مَا جِئْتُ بِهِ

He<sup>saww</sup> said: 'Ali<sup>asws</sup> is the first one to believe in Allah<sup>azwj</sup> Mighty and Majestic and His<sup>azwj</sup> Rasool<sup>saww</sup>, from this community, he<sup>asws</sup> and Khadeeja<sup>asws</sup>, your<sup>asws</sup> mother<sup>as</sup>, and the first one to support me<sup>saww</sup> what I<sup>saww</sup> had come with.

يَا فَاطِمَةُ إِنَّ عَلِيًّا أَحْسَنُ وَ صَفِيٌّ وَ أَبُو وَ لَدِي إِنَّ عَلِيًّا أُعْطِيَ خِصَالًا مِنَ الْخَيْرِ لَمْ يُعْطَهَا أَحَدٌ قَبْلَهُ وَ لَا يُعْطَاهَا أَحَدٌ بَعْدَهُ فَأَحْسِنِي عَزَاكَ وَ اعْلَمِي أَنَّ أَبَاكَ لَا حِقُّ بِاللَّهِ عَزَّ وَ جَلَّ

O Fatima<sup>asws</sup>! Ali<sup>asws</sup> is my<sup>saww</sup> brother<sup>asws</sup>, and father<sup>asws</sup> of my<sup>saww</sup> two (grand) sons<sup>asws</sup>. Ali<sup>asws</sup> has been Given such characteristics of goodness, no one before him<sup>asws</sup> has been Given these, nor will anyone after him<sup>asws</sup> be Given these. So, better your<sup>asws</sup> consolation and know that your<sup>asws</sup> father<sup>saww</sup> is to meet with Allah<sup>azwj</sup> Mighty and Majestic'.

قَالَتْ يَا أَبَتَهُ قَدْ سَرَرْتَنِي وَ أَحْرَزْتَنِي قَالَ كَذَلِكَ يَا بِنْتِي أُمُورُ الدُّنْيَا يَشُوبُ سُورُهَا حَزْنَهَا وَ صَفْوُهَا كَدْرُهَا أَفَلَا أَرِيدُكَ يَا بِنْتِي قَالَتْ بَلَى يَا رَسُولَ اللَّهِ

She<sup>asws</sup> said: 'O father<sup>saww</sup>! You<sup>saww</sup> have cheered me<sup>asws</sup> and saddened me<sup>asws</sup>'. He<sup>saww</sup> said: 'O daughter<sup>asws</sup>! Like that are the affairs of the world. Its happiness is mixed with its grief, and its cleanliness with its filth. Shall I<sup>saww</sup> increase for you<sup>asws</sup>, O daughter<sup>asws</sup>? She<sup>asws</sup> said: 'Yes, O Rasool-Allah<sup>saww</sup>!'

قَالَ إِنَّ اللَّهَ تَعَالَى خَلَقَ الْخَلْقَ فَجَعَلَهُمْ قِسْمَيْنِ فَجَعَلَنِي وَ عَلِيًّا فِي خَيْرِهِمَا قِسْمًا وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ أَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ

He<sup>saww</sup> said: 'Allah<sup>azwj</sup> the Exalted Created the creatures and Made them as two sections. He<sup>azwj</sup> Made me<sup>saww</sup> and Ali<sup>asws</sup> to be in their better one, and that is the Word of the Exalted:

**And the Companions of the right hand - what are the Companions of the right hand? [56:27].**

ثُمَّ جَعَلَ الْقَبَائِلَ قَبَائِلَ فَجَعَلْنَا فِي خَيْرِهَا قَبِيلَةَ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ جَعَلْنَاكُمْ شُعُوبًا وَ قَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ

Then He<sup>azwj</sup> Made the two sections into tribes and Made us<sup>asws</sup> in their best tribe, and that is the Word of the Mighty and Majestic: **We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13].**

ثُمَّ جَعَلَ الْقَبَائِلَ بُيُوتًا فَبَعَلْنَا فِي خَيْرِهَا بَيْتًا فِي قَوْلِهِ سُبْحَانَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا

Then He<sup>azwj</sup> Made the tribes as households, and Made us<sup>asws</sup> to be in their best Household, in His<sup>azwj</sup> Words, the Glorious: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].**

ثُمَّ إِنَّ اللَّهَ تَعَالَى اخْتَارَنِي مِنْ أَهْلِ بَيْتِي وَ اخْتَارَ عَلِيًّا وَ الْحَسَنَ وَ الْحُسَيْنَ وَ اخْتَارَكَ فَأَنَا سَيِّدُ أَدَمَ وَ عَلِيٌّ سَيِّدُ الْعَرَبِ وَ أَنْتِ سَيِّدَةُ النِّسَاءِ وَ الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ مِنْ دُرِّيَّتِكَ الْمَهْدِيُّ بِمَاءِ اللَّهِ عَزَّ وَ جَلَّ بِهِ الْأَرْضُ عَدْلًا كَمَا مُلِثَتْ عَنْ قَبْلِهِ جَوْرًا.

Then Allah<sup>azwj</sup> the Exalted Chose me<sup>saww</sup> from my<sup>saww</sup> family members, and Chose Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. So, I<sup>saww</sup> am chief of the children of Adam<sup>as</sup>, and Ali<sup>asws</sup> is chief of the Arabs, and you<sup>asws</sup> are chieftess of the women, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are two chiefs of the youths of the people of Paradise, and from your<sup>asws</sup> offspring is Al-Mahdi<sup>asws</sup>. Allah<sup>azwj</sup> Mighty and Majestic will Fill the earth through with justice through him<sup>asws</sup>, like it would have been filled with tyranny from before it".<sup>122</sup>

101- يف، الطرائف مُسْنَدُ أَحْمَدَ عَنِ السُّدِّيِّ عَنِ أَبِي صَالِحٍ قَالَ: لَمَّا حَضَرَتْ عَبْدَ اللَّهِ بْنِ عَبَّاسٍ الْوَفَاةُ قَالَ اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

(The book) 'Al Taraiif' – (The book) 'Musnad' of Ahmad, from Al Sudy, from Abu Salih who said,

'When the death presented to Abdullah Bin Abbas, he said, 'O Allah<sup>azwj</sup>! I acknowledge to you with the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>123</sup>

وَ رُوِيَ أَيْضاً بِإِسْنَادِهِ مِنْ عِدَّةِ طُرُقٍ مِنْهَا عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ أَنَّ أَبَا بَكْرٍ وَ عُمَرَ حَظَبَا إِلَى رَسُولِ اللَّهِ ص فَاطِمَةَ ع فَقَالَ إِنَّهَا صَغِيرَةٌ فَحَظَبَهَا عَلِيُّ ع فَزَوَّجَهَا مِنْهُ.

And it is reported as well by his chain from a number of ways, from it is from Abdullah Bin Bureydah, from his father,

'Abu Bakr and Umar had proposed to Rasool-Allah<sup>saww</sup> for Fatima<sup>asws</sup>. He<sup>saww</sup> said: 'She<sup>asws</sup> is still young'. Ali<sup>asws</sup> proposed, and he<sup>saww</sup> got her<sup>asws</sup> married to him<sup>asws</sup>'.<sup>124</sup>

<sup>122</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 100

<sup>123</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 101 a

<sup>124</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 101 b

وَرَوَى ابْنُ الْمَغَازِلِيِّ مِنْ عِدَّةِ طُرُقٍ بِأَسَانِيدِهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْلَاكَ مَا عُرِفَ الْمُؤْمِنُونَ مِنْ بَعْدِي.

And it is reported by Al Maghazili from a number of ways, by their chains,

‘The Prophet<sup>saww</sup> said to Ali<sup>asws</sup>: ‘Had it not been for you<sup>asws</sup>, the Momineen would not be recognise from after me<sup>saww</sup>’.<sup>125</sup>

وَرَوَى أَيْضاً مِنْ عِدَّةِ طُرُقٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: عَلِيٌّ سَيِّدُ الْعَرَبِ.

And it is reported as well from a number of ways,

‘The Prophet<sup>saww</sup> said: ‘Ali<sup>asws</sup> is chief of the Arabs’.<sup>126</sup>

102- قب، المناقب لابن شهر آشوب روى البقاع عن النبي ص أنه قال: يا علي لك أشياء ليس لي مثلها إن لك زوجة مثل فاطمة و ليس لي مثلها و لك ولدان من صلبك و ليس لي مثلهما من صلبك و لك مثل خديجة أم أهلك و ليس لي مثلها حمأة

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

‘It is reported by the trusted ones that the Prophet<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! There are things for you<sup>asws</sup>, their like is not for me<sup>saww</sup>. For you<sup>asws</sup> is a wife like Fatima<sup>asws</sup> and there isn’t for me<sup>saww</sup> like her<sup>asws</sup>; and for you<sup>asws</sup> are two sons<sup>asws</sup> from your<sup>asws</sup> Sulb, and the like of them<sup>asws</sup> aren’t for me<sup>saww</sup> from my<sup>saww</sup> Sulb; and for you<sup>asws</sup> there is a mother-in-law like Khadeeja<sup>asws</sup>, and the like of her<sup>as</sup> isn’t for me<sup>saww</sup> as a mother-in-law.

و لك صهر مثلي و لك أخ في النسب مثل جعفر و ليس لي مثله في النسب و لك أم مثل فاطمة بنت أسد الهاشمية المهاجرة و ليس لي مثلها.

And for you<sup>asws</sup> is a father-in-law like me<sup>saww</sup>, and for you<sup>asws</sup> in the lineage is the like of Ja’far<sup>asws</sup>, and there isn’t for me<sup>saww</sup> like him<sup>as</sup> in the lineage, and for you<sup>asws</sup> is a mother<sup>as</sup> like Fatima<sup>asws</sup> Bint Asad<sup>as</sup>, the Hashimite, the emigrant, and the like of her<sup>as</sup> isn’t for me<sup>saww</sup>’.<sup>127</sup>

سَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ أَنَّ رَجُلًا فَاحَرَ عَلِيٍّ بِنَ أَبِي طَالِبٍ ع فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِرَ الْعَرَبِ فَأَنْتَ أَكْرَمُهُمْ ابْنُ عَمٍّ وَ أَكْرَمُهُمْ نَفْسًا وَ أَكْرَمُهُمْ زَوْجَةً وَ أَكْرَمُهُمْ وَلَدًا وَ أَكْرَمُهُمْ أَحَاً وَ أَكْرَمُهُمْ عَمًّا وَ أَكْرَمُهُمْ حِلْمًا وَ أَكْرَمُهُمْ عِلْمًا وَ أَكْرَمُهُمْ سِلْمًا.

Salman<sup>ra</sup> and Abu Zarr<sup>ra</sup> and Al-Miqdad<sup>ra</sup> – ‘A man prided upon Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. The Prophet<sup>saww</sup> said: ‘The Arabs are priding and you<sup>asws</sup> are their most honourable as a son<sup>asws</sup> of an uncle<sup>as</sup>, and their most honourable as a self, and their most honourable as a husband, and their most honourable as a son<sup>asws</sup>, and their most honourable as a brother<sup>asws</sup>, and their most honourable as an uncle<sup>asws</sup>, and their mightiest in wisdom, and their most honourable in knowledge, and their most advanced in being a Muslim’.<sup>128</sup>

و فِي حَبْرٍ وَ أَشَجَعُهُمْ قَلْبًا وَ أَسْحَاهُمْ كَلِمًا.

<sup>125</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 101 c

<sup>126</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 101 d

<sup>127</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 101 e

<sup>128</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 101 f

And in a Hadeeth – ‘And their bravest of heart, and their most generous of palm’<sup>129</sup>.

و فِي حَبْرٍ آخَرَ أَنْتَ أَفْضَلُ أُمَّتِي فَضْلاً.

And in another Hadeeth – ‘You<sup>asws</sup> are the most superior of my<sup>saww</sup> community is merits’<sup>130</sup>.

103- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن عبد الله بن محمد بن عمار الثقفي عن علي بن محمد بن سليمان عن أبيه عن محمد بن جعفر بن محمد قال حدثنا معتب مولانا قال حدثني عمر بن علي بن الحسين قال سمعت محمد بن أبي عبيدة بن محمد بن عمار بن ياسر يحدث عن أبيه عن جده محمد بن عمار بن ياسر

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Abdullah Bin Muhammad Bin Ammar Al Saqafi, from Ali Bin Muhammad Bin Suleyman, from his father, from Muhammad Bin Ja’far Bin Muhammad who said, ‘It is narrated to us by Muattib, our master who said, ‘It is narrated to me by Umar Bin Ali Bin Al-Husayn who said, ‘I heard Muhammad Bin Abu Ubeyda Bin Muhammad Bin Ammar Bin Yasser narrating from his father, from his grandfather Muhammad Bin Ammar Bin Yasser who said,

قَالَ سَمِعْتُ أَبَا ذَرٍّ جُنْدَبَ بْنَ جُنَادَةَ يَقُولُ رَأَيْتُ رَسُولَ اللَّهِ ص أَخَذَ بِيَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ لَهُ يَا عَلِيُّ أَنْتَ أَحْيَى وَصِيِّي وَ وَرِثِي وَ أَمِينِي

‘I heard Abu Zarr<sup>ra</sup> Jundab Bin Junaba saying, ‘I<sup>ra</sup> saw Rasool-Allah<sup>saww</sup> hold a hand of Ali Bin Abu Talib<sup>asws</sup> and said to him<sup>asws</sup>: ‘O Ali<sup>asws</sup>! You<sup>asws</sup> are my<sup>saww</sup> brother<sup>asws</sup>, and my<sup>saww</sup> elite, and my<sup>saww</sup> successor, and my<sup>saww</sup> Vizier, and my<sup>saww</sup> trustee.

مَكَانِكَ مَيِّ فِي حَيَاتِي وَ بَعْدَ مَوْتِي كَمَا كَانَ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ مَعِيَ مِنْ مَاتَ وَ هُوَ يُحِبُّكَ حَتَّمَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِالْإِيمَانِ وَ الْإِيمَانِ وَ مَنْ مَاتَ وَ هُوَ يُبْغِضُكَ لَمْ يَكُنْ لَهُ فِي الْإِسْلَامِ نَصِيبٌ.

Your<sup>asws</sup> place from me<sup>saww</sup> during my<sup>saww</sup> lifetime and after my<sup>saww</sup> expiry is like the place of Haroun<sup>as</sup> from Musa<sup>as</sup>, except surely there is no Prophet<sup>saww</sup> with me<sup>saww</sup> (after me<sup>saww</sup>). One who dies and he loves you<sup>asws</sup>, Allah<sup>azwj</sup> Mighty and Majestic would End for him with the security and the Eman, and one who dies and he hates you<sup>asws</sup>, there would not be any share for him in Al-Islam’<sup>131</sup>.

104- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن عبد الله الجندي من أصل كتابه عن علي بن منصور عن الحسن بن عبيدة عن شريك بن عبد الله عن أبي إسحاق عن عمرو بن ميمون الأودي أنه ذكر عنده علي بن أبي طالب ع فقال إن قوماً يتألون منه أولئك هم وفود النار و لقد سمعت عده من أصحاب محمد ص منهم حديثه بن اليمان و كعب بن عجرة يقول كل رجل منهم لقد أعطي علي ع ما لم يعطه بشر هو زوج فاطمة سيدة الأولين و الآخرين فمن رأى مثلها أو سمع أنه تزوج بمثلها أحد في الأولين و الآخرين

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Abdullah Al Jundaly, from his original book, from Ali Bin Mansour, from Al-Hassan Bin Uyayna, from Shareek Bin Abdullah, from Abu Is’haq, from Amro Bin Maymoun Al Awdy,

‘Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was mentioned in his presence. He said, ‘There are a people talking badly of him. Those, they are the fuel of the Fire. And I have heard a number of companions

<sup>129</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 101 g

<sup>130</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 101 h

<sup>131</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 103



of Muhammad<sup>saww</sup>, from them being Huzeyfa Bin Al-Yamani, and Ka'ab Bin Ujrah, every man from them was saying: 'Ali<sup>asws</sup> has been Given that which no mortal has been given. He<sup>asws</sup> is the husband of (Syeda) Fatima<sup>asws</sup>, chieftess of women of the former ones and the latter ones. So, who has seen the like of her<sup>asws</sup> – or I heard, 'No one has married the like of her<sup>asws</sup> among the former ones and the latter ones.

وَ هُوَ أَبُو الْحُسَيْنِ وَ الْحُسَيْنِ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الْأُولَىٰ وَ الْآخِرِينَ فَمَنْ لَهُ أَهْلُهَا النَّاسُ مِثْلُهُمَا وَ رَسُولُ اللَّهِ ص حَمُوهُ وَ هُوَ وَصِي رَسُولِ اللَّهِ ص فِي أَهْلِهِ وَ أَزْوَاجِهِ

And he<sup>asws</sup> is father<sup>asws</sup> of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, two chiefs of the youths of the people of Paradise, from the former ones and the latter ones. O you people! So, who has the like of them<sup>asws</sup> for him? And Rasool-Allah<sup>saww</sup> is his<sup>asws</sup> father-in-law, and he<sup>asws</sup> is successor<sup>asws</sup> of Rasool-Allah<sup>saww</sup> regarding his<sup>saww</sup> family and his<sup>saww</sup> wives.

وَ سُدَّتِ الْأَبْوَابُ الَّتِي فِي الْمَسْجِدِ كُلُّهَا غَيْرَ بَابِهِ وَ هُوَ صَاحِبُ بَابِ خَيْبَرَ وَ هُوَ صَاحِبُ الرَّايَةِ يَوْمَ خَيْبَرَ وَ تَفَلَّ رَسُولُ اللَّهِ ص يَوْمَئِذٍ فِي عَيْنَيْهِ وَ هُوَ أَرْمَدٌ فَمَا اشْتَكَاهُمَا مِنْ بَعْدٍ وَ لَا وَجَدَ حَرًّا وَ لَا بَرْدًا وَ لَا قَرًّا بَعْدَ يَوْمِهِ ذَلِكَ

And closure of the doors which were in the Masjid, all of them, apart from his<sup>asws</sup> doors; and he<sup>asws</sup> is companion (up-rooter) of the door of Khyber, and he<sup>asws</sup> is the bearer of the flag on the day of Khyber, and Rasool-Allah<sup>saww</sup> had applied saliva in his<sup>asws</sup> eyes on that day, and he<sup>asws</sup> had sore eyes. He<sup>asws</sup> did not complain from afterwards, nor felt heat nor cold nor soreness after that day of his.

وَ هُوَ صَاحِبُ يَوْمِ غَدِيرِ حُمٍ إِذْ نَوَّهَ رَسُولُ اللَّهِ ص بِاسْمِهِ وَ أَلَزَمَهُ وَلَا يَبْتَهُ وَ عَرَفَهُمْ بِخَطَرِهِ وَ بَيَّنَّ لَهُمْ مَكَانَهُ فَقَالَ أَهْلُهَا النَّاسُ مَنْ أَوْلَىٰ بِكُمْ مِنْكُمْ بِأَنْفُسِكُمْ قَالُوا اللَّهُ وَ رَسُولُهُ قَالَ فَمَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

And he<sup>asws</sup> is the Master on the day of Ghadeer Khumm when Rasool-Allah<sup>saww</sup> attributed him<sup>asws</sup> by his<sup>asws</sup> name and necessitated his<sup>asws</sup> Wilayah on his<sup>saww</sup> community, and introduced them his<sup>asws</sup> importance, and explained his<sup>asws</sup> position to them. He<sup>saww</sup> said: 'O you people! Who is foremost with you all than you are with yourselves?' They said, 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>!' He<sup>saww</sup> said: 'So the one whose Master I<sup>saww</sup> was, this Ali<sup>asws</sup> is his Master!'

وَ هُوَ صَاحِبُ الْعَبَاءِ وَ مَنْ أَذْهَبَ اللَّهُ عَنْهُ الرِّجْسَ وَ طَهَّرَهُ تَطْهِيرًا: وَ هُوَ صَاحِبُ الطَّائِرِ حِينَ قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ إِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ وَ إِلَيَّ فَجَاءَ عَلِيٌّ فَأَكَلَ مَعَهُ

And he<sup>asws</sup> is a companion of the cloak, and one Allah<sup>azwj</sup> has Kept the uncleanness away from him and Purified him<sup>asws</sup> with a Purification, and he<sup>asws</sup> is companion of the bird when Rasool-Allah<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Bring me<sup>asws</sup> the most beloved of the people to You<sup>azwj</sup> and to me<sup>saww</sup>'. Ali<sup>asws</sup> came and ate with him<sup>saww</sup>.

وَ هُوَ صَاحِبُ سُورَةِ بَرَاءَةِ حِينَ نَزَلَ بِهَا جِبْرَائِيلُ ع عَلَى رَسُولِ اللَّهِ ص وَ قَدْ سَارَ أَبُو بَكْرٍ بِالسُّورَةِ فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّهُ لَا يَبْلُغُهَا إِلَّا أَنْتَ أَوْ عَلِيٌّ إِنَّهُ مِنْكَ وَ أَنْتَ مِنْهُ فَكَانَ رَسُولُ اللَّهِ ص مِنْهُ فِي حَيَاتِهِ وَ بَعْدَ وَفَاتِهِ

And he<sup>asws</sup> is companion (deliverer) of Surah Al Bara'a when Jibraeel<sup>as</sup> descended with it unto Rasool-Allah<sup>saww</sup>, and Abu Bakr had already travelled with the Surah. He<sup>as</sup> said to him<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! No one should deliver it except you<sup>saww</sup> or Ali<sup>asws</sup>. He<sup>asws</sup> is from you<sup>saww</sup> and you<sup>saww</sup> are from him<sup>asws</sup>. So, Rasool-Allah<sup>saww</sup> was from him<sup>asws</sup> during his<sup>saww</sup> lifetime and after his<sup>saww</sup> expiry.

وَهُوَ عَيْنُهُ عِلْمَ رَسُولِ اللَّهِ ص وَ مَنْ قَالَ لَهُ النَّبِيُّ ص أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا وَ مَنْ أَرَادَ الْعِلْمَ فَلْيَأْتِ الْمَدِينَةَ مِنَ الْبَابِ كَمَا أَمَرَ اللَّهُ فَقَالَ وَ أَنَا الْبَيْتُ مِنْ أَبْوَابِهَا

And he<sup>asws</sup> is a receptacle of the knowledge of Rasool-Allah<sup>saww</sup>, and the one to whom the Prophet<sup>saww</sup> said: 'I<sup>saww</sup> am the city of knowledge and Ali<sup>asws</sup> is its door, and one who wants the knowledge, the let him come to the city from the door, like what Allah<sup>azwj</sup> has Commanded, so He<sup>azwj</sup> Said: **and come to the houses from its doors; [2:189].**

وَ هُوَ مُتْرَجُّ الْكَرْبِ عَنْ رَسُولِ اللَّهِ فِي الْحُرُوبِ وَ هُوَ أَوَّلُ مَنْ آمَنَ بِرَسُولِ اللَّهِ ص وَ صَدَّقَهُ وَ اتَّبَعَهُ وَ هُوَ أَوَّلُ مَنْ صَلَّى فَمَنْ أَعْظَمَ فِرْيَةً عَلَى اللَّهِ وَ عَلَى رَسُولِهِ بِمَنْ قَاسَ بِهِ أَحَدًا أَوْ شَبَّهَ بِهِ بَشَرًا.

And he<sup>asws</sup> is the remover of the worries away from Rasool-Allah<sup>saww</sup> during the wars, and he<sup>asws</sup> is the first one to believe in Rasool-Allah<sup>saww</sup> and ratify him<sup>saww</sup>, and follow him<sup>saww</sup>; and he<sup>asws</sup> is the first one to pray Salat. So, who is of the greatest fabrication upon Allah<sup>azwj</sup> and upon His<sup>azwj</sup> Rasool<sup>saww</sup> than the one who compares anyone with him<sup>asws</sup>, or resembles a person with him<sup>asws</sup>.<sup>132</sup>

105- كَنْزُ الْكَرَاجِكِيِّ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَادَانَ عَنِ الْمُعَاظِ بْنِ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ التَّلْحِجِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ مِهْرَمٍ عَنْ يُونُسَ بْنِ مُوسَى الْقَطَّانِ عَنْ جَرِيرٍ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ أَنَّ الْعِيَاضَ أَقْلَامٌ وَ الْبَحْرَ مِدَادًا وَ الْحِجْنَ حُسَابًا وَ الْإِنْسَ كُتَّابًا مَا أَحْصَا فَضَائِلَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

(The book) 'Kanz' of Al Karajaky – From Muhammad Bin Ahmad Bin Shazan, from Al Muafa Bin Zakariya, from Muhammad Bin Ahmad Bin Al Salj, from Al-Hassan Bin Muhammad Bin Bahram, from Yusuf Bin Musa Al Qattan, from Jareer, from Lays, from Mujahid, from Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said: 'Even if the trees were to be pens, and the oceans be ink, and the Jinn be counters, and the human beings be scribes, they would not be able to count the merits of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>133</sup>

106- ن، عيون أخبار الرضا عليه السلام، ل، الخصال ابن ناثانة و المكتتب و الهمداني و الوراق جميعاً عن علي بن أبيه عن ياسر الخادم عن الرضا عن أبيه ع قال قال رسول الله ص يا علي إني سألت ربي عز وجل فيك خمس خصال فأعطيني

(The books) 'Uyoon Akhbar Al Reza<sup>asws</sup>', (and) 'Al Khisaa' – Ibn Natanah, and Al Mukattib, and Al Hamdany, and Al Warraq, altogether from Ali, from his father, from Yasser Al Khadim,

'From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! I<sup>saww</sup> asked my<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic for five characteristics regarding you, and He<sup>azwj</sup> Gave me<sup>saww</sup>.

<sup>132</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 104

<sup>133</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 105

أَمَّا أَوْلَاهَا فَلِي سَأَلْتُهُ أَنْ تَنْشَقَّ الْأَرْضُ عَنِّي فَأَنْفُضَ الرُّبَابَ عَن رَأْسِي وَ أَنْتَ مَعِيَ فَأَعْطَانِي وَ أَمَّا الثَّانِيَةُ فَلِي سَأَلْتُهُ أَنْ يَفْقِنِي عِنْدَ كِفَّةِ الْمِيزَانِ وَ أَنْتَ مَعِيَ فَأَعْطَانِي

As for their first, I<sup>saww</sup> asked Him<sup>azwj</sup> that when the ground splits from me<sup>saww</sup> and I<sup>saww</sup> shake off the soil from my<sup>saww</sup> head, you<sup>asws</sup> should be with me<sup>saww</sup>. He<sup>azwj</sup> Granted me<sup>saww</sup>. And as for the second, I<sup>saww</sup> asked Him<sup>azwj</sup> when He<sup>azwj</sup> Stands me<sup>saww</sup> at the Scale, you<sup>asws</sup> should be with me<sup>saww</sup>. He<sup>azwj</sup> Granted it to me<sup>saww</sup>.

وَ أَمَّا الثَّالِثَةُ فَسَأَلْتُ رَبِّي عَزَّ وَ جَلَّ أَنْ يَجْعَلَكَ حَامِلَ لِي وَ هُوَ لِي وَ اللَّهُ الْأَكْبَرُ عَلَيْهِ مَكْتُوبُ الْمُفْلِحُونَ الْفَائِزُونَ بِالْحَنَّةِ فَأَعْطَانِي وَ أَمَّا الرَّابِعَةُ فَلِي سَأَلْتُهُ أَنْ يَسْقِي أُمَّتِي مِنْ حَوْضِي بِيَدِكَ فَأَعْطَانِي

And as for the third, I<sup>saww</sup> asked my<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic to Make you<sup>asws</sup> carry my<sup>saww</sup> flag, and it is the greatest flag of Allah<sup>azwj</sup>, upon it is written: “The successful, the winners of the Paradise”. He<sup>azwj</sup> Granted it to me<sup>saww</sup>. And as for the fourth, I<sup>saww</sup> asked Him<sup>azwj</sup> to Quench my<sup>saww</sup> community from my<sup>saww</sup> Fountain by your<sup>asws</sup> hands. He<sup>azwj</sup> Granted it to me<sup>saww</sup>.

وَ أَمَّا الْخَامِسَةُ فَلِي سَأَلْتُهُ أَنْ يَجْعَلَكَ قَائِدَ أُمَّتِي إِلَى الْجَنَّةِ فَأَعْطَانِي فَالْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ بِهِ.

And as for the fifth, I<sup>saww</sup> asked Him<sup>azwj</sup> to Make you<sup>asws</sup> a guide of my<sup>saww</sup> community to the Paradise. He<sup>azwj</sup> Granted it to me<sup>saww</sup>. So, the Praise is for Allah<sup>azwj</sup> Who Conferred it upon me<sup>saww</sup>.<sup>134</sup>

107- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه عن علي ع قال: دعا النبي ص أن يقيني الله عز وجل الحار والبارد.

(The book) ‘Uyoon Akhbar Al-Reza<sup>asws</sup>’ – By the chain of Al-Tameemi, from Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> having said: ‘The Prophet<sup>saww</sup> supplicated that Allah<sup>azwj</sup> Mighty and Majestic Save me<sup>asws</sup> from the heat and the cold’.<sup>135</sup>

108- ما، الأمايلي للشيخ الطوسي بإسناد أخي دعلج عن الرضا عن أبيه عن علي بن الحسين عن عمه الحسين بن علي ع قال سمعت عمر بن الخطاب يقول سمعت رسول الله ص يقول إن في علي بن أبي طالب خصالاً لأن يكون في إحداهن أحب إلي من الدنيا وما فيها سمعت رسول الله ص يقول لعلي بن أبي طالب ع اللهم ارحمه و ارحم عليه و انصره و انتصر به و أعنه و استعن به فإنه عبدك و كتيبته رسولك.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – By a chain of the brother of Deobel,

‘From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from his<sup>asws</sup> uncle<sup>asws</sup> Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> having said: ‘I<sup>asws</sup> heard Umar Bin Al-Khattab saying, ‘I heard Rasool-Allah<sup>saww</sup> saying for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: ‘O Allah<sup>azwj</sup>! Have Mercy on him<sup>asws</sup> and be Merciful upon him<sup>asws</sup>, and Help him<sup>asws</sup> be helped by him<sup>asws</sup>, and Assist him<sup>asws</sup> be assisted by him<sup>asws</sup>, for he<sup>asws</sup> is Your<sup>azwj</sup> servant, and a battalion of Your<sup>azwj</sup> Rasool<sup>saww</sup>’.<sup>136</sup>

<sup>134</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 106

<sup>135</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 107

<sup>136</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 108

109- جاء، المجلس للمفيد ما، الأمالي للشيخ الطوسي المفيدي عن عمر بن محمد المعروف بابن الرزات عن محمد بن همام عن الحميري عن عبد الله بن محمد بن عيسى عن أبيه عن ابن المغيرة عن ابن مسكان عن عمارة بن يزيد عن أبي عبد الله ع قال: لَمَّا نَزَلَ رَسُولُ اللَّهِ ص بَطْنُ قُدَيْدٍ قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ إِنِّي سَأَلْتُ اللَّهَ عَزَّ وَجَلَّ أَنْ يُؤَالِيَ بَنِي وَبَيْنَكَ فَفَعَلَ

(The book) 'Al Majaalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Umar Bin Muhammad well-known as Ibn Al Zayyat, from Muhammad Bin Hammam, from Al Himeyri, from Abdullah Bin Muhammad Bin Isa, from his father, from Ibn Al Mugheira, from Ibn Muskan, from Ammar Bin Yazeed,

'From Abu Abdullah<sup>asws</sup> having said: 'When Rasool-Allah<sup>saww</sup> descended in the interior of Qudeyd, he<sup>saww</sup> said to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: 'O Ali<sup>asws</sup>! I<sup>saww</sup> asked Allah<sup>azwj</sup> Mighty and Majestic to Establish friendship between me<sup>saww</sup> and you<sup>asws</sup>. He<sup>azwj</sup> Did so.

وَ سَأَلْتُهُ أَنْ يُؤَاجِي بَنِي وَ بَيْنَكَ فَفَعَلَ وَ سَأَلْتُهُ أَنْ يُجْعَلَكَ وَصِيِّي فَفَعَلَ

And I<sup>saww</sup> asked Him<sup>azwj</sup> to Establish brotherhood between me<sup>saww</sup> and you<sup>asws</sup>. He<sup>azwj</sup> Did so. And I<sup>saww</sup> asked Him<sup>azwj</sup> to Make you<sup>asws</sup> my<sup>saww</sup> successor<sup>asws</sup>. He<sup>azwj</sup> Did so'.

فَقَالَ رَجُلٌ وَ اللَّهُ لَصَاعٌ مِنْ تَمْرٍ فِي شَنْ نَالٍ خَيْرٌ مِمَّا سَأَلَ مُحَمَّدٌ رَبَّهُ هَلَّا سَأَلَهُ مَلَكًا يَعْضُدُهُ عَلَى عَدُوِّهِ أَوْ كَنْزًا يَسْتَعِينُ بِهِ عَلَى فَاقِيهِ

A man said, 'By Allah<sup>azwj</sup>! A Sa'a (unit of measurement) of dates in a worn out basked is better than what Muhammad<sup>saww</sup> has asked his<sup>saww</sup> Lord<sup>azwj</sup>. Why did he<sup>saww</sup> not ask for an Angel to be Strengthened against his<sup>saww</sup> enemies, or a treasure to be assisted with upon his<sup>saww</sup> destitution'.

فَأَنْزَلَ اللَّهُ تَعَالَى فَلَعَلَّكَ تَارِكٌ بَعْضُ مَا يُوحَى إِلَيْكَ وَ ضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْ لَا أَنْزَلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَ اللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ.

Allah<sup>azwj</sup> the Exalted Revealed: ***So, perhaps you will leave part of what is Revealed unto you and your chest would be straightened by it that they are saying, 'Why hasn't a treasure been Sent down upon him or an Angel come with it?' But rather, you are a warner, and Allah is a Disposer of all things [11:12]***.<sup>137</sup>

قب، المناقب لابن شهر آشوب العبَّاشيُّ بِإِسْنَادِهِ إِلَى الصَّادِقِ ع فِي حَيْزٍ قَالَ النَّبِيُّ ص يَا عَلِيُّ إِنِّي سَأَلْتُ اللَّهَ إِلَى قَوْلِهِ يَسْتَعِينُ بِهِ عَلَى فَاقِيهِ فَأَنْزَلَ اللَّهُ تَعَالَى فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ الْآيَةَ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Ayyashi, by his chain to,

'Al-Sadiq<sup>asws</sup> said in a Hadeeth: 'The Prophet<sup>saww</sup> said: 'I<sup>saww</sup> asked Allah<sup>azwj</sup>' – up to his words, 'To be assisted with upon his<sup>saww</sup> destitution'. So, Allah<sup>azwj</sup> the Exalted Revealed: ***So, perhaps you will leave [11:12]*** – the Verse".<sup>138</sup>

<sup>137</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 109 a

<sup>138</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 109 b

110- يف، الطرائف رأيت كتاباً كبيراً مجلداً في مناقب أهل البيت ع تأليف أحمد بن حنبلٍ فيه أحاديثٌ جلييلةٌ قد صرح فيها بيبهم محمد ص بالنص على علي بن أبي طالب ع بالخلافة على الناس ليس فيها شبهة عند ذوي الإنصاف وهي حجة عليهم وفي خزنة مشهد علي بن أبي طالب ع بالغري من هذا الكتاب المذكور نسخة مؤقوفة من أراد الوُفوفَ عليها فليطلبها من خزنته المعروفة.

(The book) 'Al Taraiif' –

'I saw a big book in volumes regarding the virtues of People<sup>asws</sup> of the Household, compiled by Ahmad Bin Hanbal wherein are majestic Ahadeeth, their Prophet<sup>saww</sup> Muhammad<sup>saww</sup> has stated in these with the text upon Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> with the caliphate upon the people. There isn't any doubt in the presence of the one with fairness, and it is an argument against, and in a treasure displayed in the mausoleum of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> at Al-Ghary, from this mentioned book, there is a copy to be seen by the one intending the pausing at it, then let him seek it from its well-known treasury"<sup>139</sup>.

و من ذلك ما رواه أبو عمر يوسف بن عبد البر النميري في كتاب الاستيعاب فإنه ذكر لعلي بن أبي طالب ع فضائل و خصوصاً صريحاً عليه من نبهم بالخلافة و التفضيل على الأصحاب ثم اعترف بالعجز عن حصر فضائله و ذكر فواضله.

And from that is what is reported by Abu Umar Yusuf Bin Abdul Birr Al Numeiry in 'Kitab Al Istiyab' –

'He mentioned merits of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and advice and clear texts upon him<sup>asws</sup> from their Prophet<sup>saww</sup> with the caliphate and the preference over the companions, then he acknowledged the frustration from restricting his<sup>asws</sup> virtues and mentioning his<sup>asws</sup> virtues"<sup>140</sup>.

و من ذلك ما رواه أبو بكر أحمد بن موسى بن مردويه في كتابه كتاب المناقب من الأخبار الشاهدة تواتراً و تصريحاً بفضائل علي بن أبي طالب ع و تحقيق النص عليه و لقد تصفحت شيئاً يسيراً من كتاب أبي بكر بن مردويه و هو من أعين رجال الأربعة المذاهب فوجدت فيه مائة و اثنتين و ثمانين متعبة رواها عن نبهم محمد ص في علي بن أبي طالب ع فيها تصريح بالنص على خلافته و أنه القائم مقامه في أمته

And from that is what is reported by Abu Bakr Ahmad Bin Musa Bin Mardawayh –

'In his book 'Kitab Al-Manaqib', from the Ahadeeth testified frequently, and declared with the merits of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and investigation of the text upon it, and paginated with a small thing from the book of Abu Bakr Bin Mardawayh, and he is from the elite men of the four doctrines, 'I found in it one hundred and eighty two virtues from their Prophet<sup>saww</sup> Muhammad<sup>saww</sup> regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> wherein is declaration with the text upon his<sup>asws</sup> caliphate, and he<sup>asws</sup> is the one standing in his<sup>saww</sup> position in his<sup>saww</sup> community.

ثم ظفرت بأصل كتاب المناقب لابن مردويه فوجدت ثلاث مجلدات و هي عندي و يتضمن خصوصاً صريحاً على مولانا علي بن أبي طالب ع.

<sup>139</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 110 a

<sup>140</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 110 b

Then I won with the original 'Kitab Al-Manaqib' of Ibn Mardawayh. I found three volumes, and these are with me, and it includes explicit texts upon our Master Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>141</sup>

وَمِنْ ذَلِكَ مَا ذَكَرَهُ الْحَافِظُ مُحَمَّدُ بْنُ الْمُؤَمِّنِ الشَّيرَازِيُّ فِي الْكِتَابِ الَّذِي اسْتَحْرَجَهُ مِنَ التَّفَاسِيرِ الْإثْنَيْ عَشَرَ وَهُوَ مِنْ رِجَالِ الْأَرْبَعَةِ الْمَذَاهِبِ وَعُلَمَائِهِمْ وَ سَبَّأَتِي ذِكْرُ التَّفَاسِيرِ الَّتِي اسْتَحْرَجَهُ مِنْهَا وَ قَدْ ذَكَرَ فِي الْكِتَابِ الْمَذْكُورِ تَصْرِيحَاتِهِمْ مِنْ نَبِيِّهِمْ مُحَمَّدٍ ص بِالنِّصِّ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع بِالْخِلَافَةِ وَ فَضَائِلَ عَظِيمَةً.

And from that is what is mentioned by Al-Hafiz Muhammad Bin Momin Al-Shirazi in the book which he extracted from twelve Tafseers, and he is from the men of four doctrines and their scholar, and I (Majlisi) shall come with the mention of Tafseers which he has extracted these from, and he has mentioned in the mentioned book, their declarations from their Prophet<sup>saww</sup> Muhammad<sup>saww</sup> with the text upon Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> with the caliphate and mighty merits".<sup>142</sup>

وَمِنْ ذَلِكَ مَا ذَكَرَهُ الْأَصْفَهَائِيُّ أَسْعَدُ بْنُ عَبْدِ الْقَاهِرِ بْنِ شَفَرَةَ فِي كِتَابِ الْفَائِقِ فَإِنَّهُ تَضَمَّنَ نُصُوصاً صَرِيحَةً مِنْ نَبِيِّهِمْ مُحَمَّدٍ ص عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع بِالْخِلَافَةِ أَيْضاً وَ مَنَاقِبَ جَلِيلَةً وَ قَدْ رَأَيْتُ مِنْهُ نُسْخَةً بِحِزَانَةِ مَشْهَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع بِالْعَرَبِيِّ.

And from that is what is mentioned by Al-Asfahany – As'ad Bin Abdul Qahir Bin Shfrawah in the book 'Al-Faiq', it includes explicit texts from their Prophet<sup>saww</sup> Muhammad<sup>saww</sup> upon Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> with the caliphate as well, and majestic virtues, and I have seen a copy from it in the treasure of the mausoleum of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> at Al-Ghary".<sup>143</sup>

وَمِنْ ذَلِكَ مَا ذَكَرَهُ مُؤَفِّقُ بْنُ أَحْمَدَ الْخَوَارِزْمِيُّ أَخْطَبُ الْخَطْبَاءِ وَهُوَ مِنْ أَعْيَانِ عُلَمَاءِ الْأَرْبَعَةِ الْمَذَاهِبِ فِي كِتَابِ الْأَرْبَعِينَ فِي مَنَاقِبِ أَمِيرِ الْمُؤْمِنِينَ ع فَإِنَّهُ مُتَضَمِّنٌ نُصُوصاً مِنْ نَبِيِّهِمْ ص عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ فَضَائِلَ عَظِيمَةً جَلِيلَةً وَ لَا يَسَعُ تَسْمِيَةَ الْكُتُبِ فِي ذَلِكَ وَ الْفَضَائِلِ.

And from that is what is mentioned by Muwaffaq Bin Ahmad Al-Khuwarizmy, the most prolific of speakers, and he is from the important scholars of the four doctrines, in the book 'Al-Arbaeen' regarding the virtues of Amir Al-Momineen<sup>asws</sup>, for it includes texts from their Prophet<sup>saww</sup> upon Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and magnificent, majestic merits, and there is no capacity to name the books regarding that, and the merits".<sup>144</sup>

وَمِنْ ذَلِكَ مَا رَوَاهُ الْمَعْرُوفُ بِحُجَّةِ الْإِسْلَامِ نَاصِرُ بْنُ أَبِي الْمَكَارِمِ الْمِطْرَازِيُّ الْخَوَارِزْمِيُّ وَهُوَ مِنْ أَعْيَانِ الْعُلَمَاءِ الْأَرْبَعَةِ الْمَذَاهِبِ صَاحِبُ كِتَابِ الْعَرَبِ وَ الْمَغْرِبِ وَ الْإِيضَاحِ فِي شَرْحِ الْمَقَامَاتِ فِي شَرْحِ كِتَابِ الْمَنَاقِبِ فَقَالَ فِي أَوَّلِ الْكِتَابِ مَا هَذَا لَفْظُهُ ذِكْرُ فَضَائِلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع بَلْ ذِكْرُ شَيْءٍ مِنْهَا إِذْ ذَكَرَ جَمِيعَهَا يُقْصَرُ عَنْهَا بَأْسُ الْإِخْصَاءِ بَلْ ذَكَرَ أَكْثَرَهَا يُضَيِّقُ عَنْهُ نِطَاقُ طَاقَةِ الْإِسْتِيفَاءِ

And from that is what is reported as being well known by Hujjat Al-Islam Nasir Bin Abu Al-Makarim Al-Mitrazy, and he is from the important scholars of the four doctrines, author of the book 'Al-Gharb Wa Al-Maghrib', and the clarification in the commentary 'Al-Maqamaat' in the commentary of the book 'Al-Manaqib'. He said in the beginning of the book, what are his wordings, 'I am mentioning the merits of Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. But

<sup>141</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 110 c

<sup>142</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 110 d

<sup>143</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 110 e

<sup>144</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 110 f

I am mentioning things from it, when mentioning them all, one would be deficient from it in counting. But mentioning a lot of these the talking of the talker would be narrowed from its inquiry.

يَدُلُّ عَلَى صِدْقِ مَا ذَكَرْتُهُ مَا أَتْبَأَنِي بِهِ صَدْرُ الْحَفَاطِ الْحَسَنِ بْنِ الْعَطَاءِ الْهَمْدَانِيِّ رَفَعَهُ إِلَى أَنْ قَالَ حَدَّثَنَا صَدْرُ الْأَيْمَةِ أَحْطَبُ الْخَطْبَاءِ مُوَفَّقُ بْنُ أَحْمَدَ الْمَكِّيُّ ثُمَّ الْخُوَارِزْمِيُّ قَالَ أَخْبَرَنِي السَّيِّدُ الْإِمَامُ الْمُرْتَضَى أَبُو الْفَضْلِ الْحَسَنِ فِي كِتَابِهِ إِلَيَّ مِنْ مَدِينَةِ الرَّيِّ جَزَاهُ اللَّهُ عَنِّي خَيْرًا

Pointing upon the truthfulness what he mentioned is what I was informed with by the chest of the memorisers Al-Hassan Bin Al-Ata'a Al-Hamdany, raising it until he said, 'We are narrated by the chests of the imams, the most prolific of the speakers, Muwaffiq Bin Ahmad Al-Makky, then Al-Khuwarizmi. He said, 'It is informed to me by the chief imam Al-Murtaza Abu Al-Fazl Al-Husayn in his letter to me from the city Al-Rayy, may Allah<sup>azwj</sup> Recompense him goodly on my behalf.

أَخْبَرَنَا السَّيِّدُ أَبُو الْحَسَنِ عَلِيُّ بْنُ أَبِي طَالِبٍ الْحُسَيْنِيُّ الشَّيْبَانِيُّ بِقِرَائَتِي عَلَيْهِ أَخْبَرَنَا الشَّيْخُ الْعَالِمُ أَبُو النَّجْمِ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ بْنِ عَيْسَى النَّمَانِ [السَّمَانُ] الرَّازِيُّ أَخْبَرَنَا الشَّيْخُ الْعَالِمُ أَبُو سَعِيدٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ النَّيْسَابُورِيِّ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ جَعْفَرٍ الْأَدِيبِ بِقِرَائَتِي عَلَيْهِ

It is informed to us by the Seyyid Abu Al-Hassan Ali Bin Abu Talib<sup>asws</sup>, Al-Husayni Al-Shaybani, by the reading to him, 'It is narrated to us by the sheykh, the scholar Abu Al-Najm Muhammad Bin Abdul Wahab Bin Isa Al-Saman Al-Razy, 'It is informed to us by the sheykh, the scholar Abu Saeed Muhammad Bin Ahmad Bin Al-Husayn Al-Neshapury, 'It is informed to us by Muhammad Bin Ali Bin Ja'far Al-Adeeb, by my recitation to him.

حَدَّثَنِي الْمَعَاظُ بْنُ زَكَرِيَّا أَبُو الْفَرَجِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي التَّلْحِجِ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ بَهْرَامَ عَنْ يُوسُفَ بْنِ مُوسَى الْقَطَّانِ عَنْ جَرِيرٍ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ

It is narrated to me by Al-Muafa Bin Zakariya Abu Al-Faraj, from Muhammad Bin Ahmad Bin Al-Salj, from Al-Hassan Bin Muhammad Bin Bahram, from Yusuf Bin Musa Al-Qattan, from Jareer, from Lays, from Mujahid, from Ibn Abbas who said,

قَالَ رَسُولُ اللَّهِ ص لَوْ أَنَّ الْغِيَاضَ أَقْلَامٌ وَ الْبَحْرَ مِدَادٌ وَ الْحِجْرَ حُسَابٌ وَ الْإِنْسَ كُتَابٌ مَا أَحْصَوْا فَضَائِلَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

'Rasool-Allah<sup>saww</sup> said: 'Even if the trees were to be pens, and the oceans were ink, and the Jinn were counters, and the human beings were writers, they would not be able to count the merits of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>145</sup>

111- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن العباس النحوي عن أبي الأسود الخليل بن أسود التوشجاني عن محمد بن سلام الجمحي عن يونس بن حبيب النحوي وكان عثمانياً قال: قلت لخليل بن أحمد أريد أن أسألك عن شيء فتكتمها علي قال إن قولك يدل على أن الجواب أغلظ من السؤال فتكتمه أنت أيضاً قال قلت نعم أيام حياتك قال سن

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Al Abbas Al Nahwy, from Abu Al Aswad Al Khaleel Bin Aswad Al Nowshajany, from Muhammad Bin Sallam Al Jumhy, from Yunus Bin Habeeb Al Nahwy, and he was an Usman supporter who said,

<sup>145</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 110 g

'I said to Al-Jaleel Bin Ahmad, 'I want to ask you about things, but conceal it upon me'. He said, 'Your word points upon that the answer is hashier than the question, so you conceal it as well'. He said, 'I said, 'Yes, the days of your life'. He said, 'Ask'.

قَالَ قُلْتُ مَا بَأَلْ أَصْحَابِ رَسُولِ اللَّهِ ص وَرَجْمِهِمْ كَأَنَّهُمْ كَلَّمَهُم بَنُو أُمِّ وَاحِدَةَ وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع مِنْ بَيْنِهِمْ كَأَنَّهُ ابْنُ عَلَّةٍ قَالَ مِنْ أَيْنَ لَكَ هَذَا السُّؤَالُ قَالَ قُلْتُ قَدْ وَعَدْتَنِي الْجَوَابَ قَالَ وَ قَدْ ضَمِنْتَ لِي الْيَمَانَ قَالَ قُلْتُ أَتَيْتُ حَيَاتِكَ

He said, 'I said, 'What is the matter the companions of Rasool-Allah<sup>saww</sup> and their relatives, as if they, all of them are the sons of one mother and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> from between them as if he<sup>asws</sup> is a son of another mother?' He said, 'From where is this question for you?' He said, 'I said, 'You have promised me the answer'. He said, 'And you have guaranteed the concealment to me'. He said, 'I said, 'The days of your life'.

فَقَالَ إِنَّ عَلِيًّا تَقَدَّمَهُمْ إِسْلَامًا وَ فَاقَهُمْ عِلْمًا وَ بَدَّهُمْ شَرَفًا وَ رَجَحَهُمْ زُهْدًا وَ طَاهَهُمْ جِهَادًا فَحَسَدُوهُ وَ النَّاسُ إِلَى أَشْكَالِهِمْ وَ أَشْبَاهِهِمْ أَمِيلٌ مِنْهُمْ إِلَى مَنْ بَانَ مِنْهُمْ فَافْتَهُم.

He said, 'Ali<sup>asws</sup> preceded them in being a Muslim, and surpassed them in knowledge, and overcame them in nobility, and outweighed them in ascetism, and most prolonged them in striving. So, they envied him<sup>asws</sup>. And the people tend to be their similarities and their resemblances, inclining from them to the one obvious from them. So, understand!'<sup>146</sup>

112- أَقُولُ قَالَ عَبْدُ الْحَمِيدِ بْنُ أَبِي الْحَدِيدِ فِي شَرْحِ نَجْمِ الْبَلَاغَةِ إِنَّ رَسُولَ اللَّهِ ص لَمَّا قَدِمَتْ كِنْدَةُ حُجَّاجًا قَبِلَ الْهِجْرَةَ عَرَضَ رَسُولُ اللَّهِ ص نَفْسَهُ عَلَيْهِمْ كَمَا كَانَ يَعْزِضُ نَفْسَهُ عَلَى أَحْبَاءِ الْعَرَبِ فَدَفَعَهُ بَنُو وَليَعَةَ مِنْ بَنِي عَمْرِو بْنِ مُعَاوِيَةَ وَ لَمْ يَقْبَلُوهُ فَلَمَّا هَاجَرَ وَ تَمَهَّدَتْ دَعْوَتُهُ وَ جَاءَتْهُ وَفُودُ الْعَرَبِ جَاءَهُ وَفَدُ كِنْدَةَ فِيهِمْ الْأَشْعَثُ وَ بَنُو وَليَعَةَ

I (Majlisi) am saying, 'Abdul Hameed Bin Abu Al Hadeed said in the commentary of (the book) 'Nahj Al Balagah'

'When (clan of) Kindah arrived as pilgrims before the emigration, Rasool-Allah<sup>saww</sup> presented himself<sup>saww</sup> to them like he<sup>saww</sup> had presented himself<sup>saww</sup> to the Arab tribes. The clan of Walie had repelled him<sup>saww</sup> from the clan of Amro Bin Muawiya and did not accept him<sup>saww</sup>. When he<sup>saww</sup> emigrated and his<sup>saww</sup> call was facilitated, and delegations of the Arabs came, a delegation of Kindah came, among them being Al-Ash'as, and the clan of Walie.

فَأَسْلَمُوا فَأَطَعَمَ رَسُولُ اللَّهِ ص بَنِي وَليَعَةَ طُعْمَةً مِنْ صَدَقَاتِ حَضْرَمَوْتِ وَ كَانَ قَدْ اسْتَعْمَلَ عَلَى حَضْرَمَوْتِ زِيَادُ بْنُ كَيْبِدِ الْبَيْضِيِّ الْأَنْصَارِيِّ فَدَفَعَهَا زِيَادٌ إِلَيْهِمْ فَأَتَوْا أَخَذَهَا وَ قَالُوا لَا ظَهَرَ لَنَا فَابْعَثْ بِهَا إِلَى بِلَادِنَا عَلَى ظَهْرِ مِنْ عِنْدِكَ فَأَبَى زِيَادٌ وَ حَدَّثَ بَيْنَهُمْ وَ بَيْنَ زِيَادٍ شَرٌّ كَادَ يَكُونُ حَرْبًا

They became Muslims. Rasool-Allah<sup>saww</sup> fed the clan of Walie a meal from the charities of Hazramaut, and he<sup>saww</sup> had utilised Ziyad Bin Labeed Al-Bayazi Al-Ansari (as governor) upon Hazramaut. He<sup>saww</sup> sent Ziyad to them. They refused to take it and said, 'There is no (camel's) back for us. Send it to our city upon the back of them with you'. Ziyad refused, and evil occurred between them and Ziyad, almost spilling into war.

<sup>146</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 111



فَرَجَعَ مِنْهُمْ قَوْمٌ إِلَى رَسُولِ اللَّهِ ص وَ كَتَبَ زِيَادٌ إِلَيْهِ ص يَشْكُوهُمْ وَ فِي هَذِهِ الْوَاقِعَةِ كَانَ الْحَبْرُ الْمَشْهُورُ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ لِنَبِيِّ وَلِيَعَةَ لَتَنْتَهَنَّ يَا نَبِيَّ وَلِيَعَةَ أَوْ لَا تَبْعَنَّ إِلَيْكُمْ رَجُلًا عَدِيْلًا نَفْسِي يَقْتُلُ مَقَاتِلَتَكُمْ وَ يَسْبِي ذُرَارِيَكُمْ

A group from them returned to Rasool-Allah<sup>saww</sup> and Ziyad wrote to him<sup>saww</sup> complaining of them. And regarding this event, the Hadeeth is famous from Rasool-Allah<sup>saww</sup> having said to the clan of Walie: ‘O clan of Walie! Either you will desist or I<sup>saww</sup> shall send such a man to you, equating to myself<sup>saww</sup>. He<sup>asws</sup> will kill your fighter and capture your offspring’.

قَالَ عُمَرُ بْنُ الْخَطَّابِ فَمَا تَمَنَيْتُ الْإِمَارَةَ إِلَّا يَوْمَئِذٍ وَ جَعَلْتُ أَنْصَبَ لَهُ صَدْرِي رَجَاءً أَنْ يَقُولَ هُوَ هَذَا فَأَخَذَ بِيَدِ عَلِيٍّ ع وَ قَالَ هُوَ هَذَا

Umar Bin Al-Khattab said, ‘I did not wish for the governance except on that day and I went on to install my chest hoping that he<sup>saww</sup> would be saying (for me): ‘He is this one!’ But he<sup>saww</sup> held a hand of Ali<sup>asws</sup> and said: ‘He<sup>asws</sup> is this one!’

ثُمَّ كَتَبَ لَهُمْ رَسُولُ اللَّهِ ص إِلَى زِيَادٍ فَوَصَّلُوا إِلَيْهِ بِالْكِتَابِ وَ قَدْ تُؤَيِّي رَسُولُ اللَّهِ ص وَ طَارَ الْحَبْرُ بِمَوْتِهِ إِلَى قَبَائِلِ الْعَرَبِ فَارْتَدَّتْ بَنُو وَلِيَعَةَ وَ عَنَّتْ بَعَائِلَهُمْ وَ حَصَبَتْ لَهُ أَيْدِيَهُنَّ الْحَبْرَ انْتَهَى.

Then Rasool-Allah<sup>saww</sup> wrote for them to Ziyad, and they arrived to him with the letter, and Rasool-Allah<sup>saww</sup> had passed away, and the news of his<sup>saww</sup> expiry flew to the Arab tribes. The clan of Walie reneged and sand their rebellions and dyed their hands for it’ – end of Hadeeth”.<sup>147</sup>

113- وَ رَوَى ابْنُ شَيْرَوَيْهِ الدِّيلَمِيُّ فِي فِرْدَوْسِ الْأَخْبَارِ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ص قَالَ لِعَلِيِّ لَوْ أَنَّ الْبَحْرَ مِدَادٌ وَ الْغَيْبَاضُ أَقْلَامٌ وَ الْإِنْسُ كُتَّابٌ وَ الْجِنَّ حُسَّابٌ مَا أَحْصَا فَضَائِلَكَ يَا أَبَا الْحَسَنِ.

And it is reported by Ibn Sheyrawiyah Al Daylami in (the book) ‘Firdows Al Akhbar’, from Ibn Abbas,

‘The Prophet<sup>saww</sup> said to Ali<sup>asws</sup>: ‘Even if the oceans were ink, and the trees were pens, and the human beings were writers, and the Jinn were counters, they would not be able to count your<sup>asws</sup> merits, O Abu Al-Hassan<sup>asws</sup>’.<sup>148</sup>

وَ عَنْ عَلِيٍّ عَنْهُ ص رَحِمَ اللَّهُ عَلَيْنَا اللَّهُمَّ أَدْرِ الْحَقَّ مَعَهُ حَيْثُ دَارَ.

And from Ali<sup>asws</sup>, from him<sup>saww</sup>: ‘May Allah<sup>azwj</sup> have Mercy on Ali<sup>asws</sup>. O Allah<sup>azwj</sup>! Turn the truth to be with him<sup>asws</sup> wherever he<sup>asws</sup> turns’.<sup>149</sup>

وَ عَنْ أَبِي لَيْلَى الْغِفَارِيِّ سَتَكُونُ مِنْ بَعْدِي فِتْنَةٌ فَإِذَا سَمَانَ ذَلِكَ فَالْزَمُوا عَلِيَّ بْنَ أَبِي طَالِبٍ فَإِنَّهُ الْفَارُوقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ.

And from Abu Layli Al-Ghiffari – ‘Fitna will be occurring from after me<sup>saww</sup>. So, when that happens, then stick to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> for he<sup>asws</sup> is the distinguisher between the truth and the falsehood’.<sup>150</sup>

<sup>147</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 112

<sup>148</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 a

<sup>149</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 b

<sup>150</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 c

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى ص قَالَ: صَلَّتِ الْمَلَائِكَةُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ سَبْعَ سِنِينَ قَبْلَ النَّاسِ وَ ذَلِكَ بِأَنَّهُ كَانَ يُصَلِّيَ مَعِيَ وَ لَا يُصَلِّيَ مَعَنَا غَيْرَنَا.

And from Jabir Bin Abdullah, from the Prophet<sup>sawww</sup> having said: ‘The Angels sent Salawaat upon Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> for seven years before the people did, and that is because he<sup>asws</sup> was praying Salat with me<sup>sawww</sup>, and no one was praying with us<sup>asws</sup>, apart from us<sup>asws</sup>’.<sup>151</sup>

وَعَنْ دَاوُدَ بْنِ بِلَالٍ بْنِ أَحِيحَةَ عَنِ النَّبِيِّ صَلَّى ص الصَّادِقِينَ ثَلَاثَةً نَلَّجَتْ حَبِيبَ النَّجَّارِ مُؤْمِنُ آلِ يَسَّ وَ حَزَقِيلُ مُؤْمِنُ آلِ فِرْعَوْنَ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ الثَّلَاثُ وَ هُوَ أَفْضَلُهُمْ.

And from Dawood Bin Bilal Bin Uheyha, from the Prophet<sup>sawww</sup>: ‘The truthful are three – Habeeb Al-Najjar Momin of the people of Yaseen, and Hizkeel Momin of the people of Pharaoh, and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> being the third, and he<sup>asws</sup> is their superior’.<sup>152</sup>

وَرُوِيَ عَنْ سَلْمَانَ عَنْهُ ص قَالَ: عَلِيُّ بْنُ أَبِي طَالِبٍ يُنَجِّزُ عِدَاتِي وَ يَقْضِي دَيْنِي.

And it is reported from Salman<sup>ra</sup>, from him<sup>sawww</sup> having said: ‘Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> will fulfil my<sup>sawww</sup> promises and pay off my<sup>sawww</sup> debts’.<sup>153</sup>

عِمْرَانُ بْنُ حُصَيْنٍ عَنْهُ ص عَلِيٌّ مِثِّي وَ أَنَا مِنْهُ وَ هُوَ وَ لِيُّ كُلِّ مُؤْمِنٍ بَعْدِي.

Imran Bin Huseyn, from him<sup>sawww</sup>, ‘Ali<sup>asws</sup> is from me<sup>sawww</sup> and I<sup>sawww</sup> am from him<sup>asws</sup>, and he<sup>asws</sup> is a guardian of every Momin after me<sup>sawww</sup>’.<sup>154</sup>

حُذَيْفَةُ عَنْهُ ص عَلِيٌّ أَحْيَى وَ ابْنُ عَتَّى.

Huzeyfa, from him<sup>sawww</sup>: ‘Ali<sup>asws</sup> is my<sup>sawww</sup> brother<sup>asws</sup>, and son<sup>asws</sup> of my<sup>sawww</sup> uncle<sup>asws</sup>’.<sup>155</sup>

ابْنُ عَبَّاسٍ عَنْهُ ص عَلِيٌّ مِثْلُ رَأْسِي مِنْ بَدَنِي.

Ibn Abbas from him<sup>sawww</sup>: ‘Ali<sup>asws</sup> is from me<sup>sawww</sup> like my<sup>sawww</sup> head is from my<sup>sawww</sup> body’.<sup>156</sup>

جَابِرٌ عَنْهُ ص عَلِيٌّ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

Jabir, from him<sup>sawww</sup>: ‘Ali<sup>asws</sup> is from me<sup>sawww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>, except surely there is no Prophet<sup>as</sup> after me<sup>sawww</sup>’.<sup>157</sup>

عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْهُ ص عَلِيٌّ أَصْلِي وَ جَعْفَرٌ فَرْعِي أَوْ جَعْفَرٌ أَصْلِي وَ عَلِيٌّ فَرْعِي.

<sup>151</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 d

<sup>152</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 e

<sup>153</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 f

<sup>154</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 g

<sup>155</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 h

<sup>156</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 i

<sup>157</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 j

Abdullah<sup>as</sup> son of Ja'far<sup>as</sup> from him<sup>saww</sup>: 'Ali<sup>asws</sup> is my<sup>saww</sup> root and Ja'far<sup>as</sup> is my<sup>saww</sup> branch' – or: 'Ja'far<sup>as</sup> is my<sup>saww</sup> root and Ali<sup>asws</sup> is my<sup>saww</sup> branch".<sup>158</sup>

أَنَّ عَنْهُ صَ عَلِيُّ بْنُ أَبِي طَالِبٍ بَابُ حِطَّةٍ مَنْ دَخَلَ مِنْهُ كَانَ مُؤْمِنًا وَمَنْ خَرَجَ مِنْهُ كَانَ كَافِرًا.

Anas (well-known fabricator), from him<sup>saww</sup>: 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is door of Hitta. One who enters from it would be a Momin, and one who exits from it would be a Kafir".<sup>159</sup>

أُمُّ سَلَمَةَ عَنْهُ صَ قَالَ: عَلِيٌّ وَ شِيعَتُهُ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ.

Umm Salama<sup>ra</sup>, from him<sup>saww</sup> having said: 'Ali<sup>asws</sup> and his<sup>asws</sup> Shias, they would be the successful ones on the Day of Qiyamah".<sup>160</sup>

أَبُو ذَرٍّ عَنْهُ صَ عَلِيٌّ بَابُ عِلْمِي وَ مُبِينٌ لِأُمَّتِي مَا أُرْسِلْتُ بِهِ مِنْ بَعْدِي حُبُّهُ إِيمَانٌ وَ بُغْضُهُ نِفَاقٌ وَ النَّظَرُ إِلَيْهِ رَافَةٌ وَ مَوَدَّةٌ عِبَادَةٌ.

Abu Zarr<sup>ra</sup>, from him<sup>saww</sup>: 'Ali<sup>asws</sup> is door of my<sup>saww</sup> knowledge and clarifier of my<sup>saww</sup> community of what I<sup>saww</sup> have been Sent with from after me<sup>saww</sup>. Loving him<sup>asws</sup> is Eman, and hating him<sup>asws</sup> is hypocrisy, and the looking at him<sup>asws</sup> is mercy and having his<sup>asws</sup> cordiality is an act of worship".<sup>161</sup>

أَنَّ عَنْهُ عَلِيُّ بْنُ أَبِي طَالِبٍ يَزْهُرُ فِي الْجَنَّةِ كَكَوْكَبِ الصُّبْحِ لِأَهْلِ الدُّنْيَا.

Anas (well-known fabricator), from him, 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> will blossom in the Paradise like the morning star for (blossoms) for the people of the world".<sup>162</sup>

حَدِيثُهُ عَنْهُ صَ عَلِيٌّ قَسِيمُ النَّارِ.

Huzeyfa, from him<sup>saww</sup>: 'Ali<sup>asws</sup> is distributor of the Fire".<sup>163</sup>

عُمَرُ بْنُ الْخَطَّابِ عَلِيٌّ أَقْضَانَا.

Umar Bin Al-Khattab, 'Ali<sup>asws</sup> is our most judicial".<sup>164</sup>

جَابِرٌ عَنْهُ صَ عَلِيٌّ خَيْرُ الْبَشَرِ مَنْ شَكَّ فِيهِ فَقَدْ كَفَرَ وَ فِي رِوَايَةٍ مِنْ أَبِي فَقَدْ كَفَرَ.

Jabir, from him<sup>saww</sup>: 'Ali<sup>asws</sup> is best of the mortals. One who doubts in him<sup>asws</sup>, has committed Kufir'. And in a report: 'One who refuses, has committed Kufir".<sup>165</sup>

<sup>158</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 k

<sup>159</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 l

<sup>160</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 m

<sup>161</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 n

<sup>162</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 o

<sup>163</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 p

<sup>164</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 q

<sup>165</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 r

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْهُ ص فِي قَوْلِهِ تَعَالَى فَإِنَّمَا نُنَدِّهِمْ بِكَ فَإِنَّمَا مِنْهُمْ مُتَّبِعُونَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ يَنْتَقِمُ مِنَ النَّاكِثِينَ وَ الْفَاسِقِينَ بَعْدِي.

From Jabir Bin Abdullah, from him<sup>saww</sup> regarding Words of the Exalted: ***So if We were to Take you away, We would still Take Revenge from them [43:41]***: ‘It was Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He<sup>asws</sup> will be taking revenge from the allegiance-breakers, and the deviants (and the renegades) after me<sup>saww</sup>’.<sup>166</sup>

وَعَنْ أُمِّ سَلَمَةَ عَنْهُ ص قَالَ: الْقُرْآنُ مَعَ عَلِيٍّ وَ عَلِيٌّ مَعَ الْقُرْآنِ.

And from Umm Salama<sup>ra</sup>, from him<sup>saww</sup> having said: ‘The Quran is with Ali<sup>asws</sup> and Ali<sup>asws</sup> is with the Quran’.<sup>167</sup>

سَلْمَانُ قَالَ قَالَ النَّبِيُّ ص كُنْتُ أَنَا وَ عَلِيٌّ نُورًا بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ مُطَبَّقًا يُسَبِّحُ اللَّهَ ذَلِكَ النُّورُ وَ يُقَدِّسُهُ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِأَرْبَعَةِ عَشَرَ أَلْفَ عَامٍ فَلَمَّا خَلَقَ آدَمَ رَكِبَ ذَلِكَ النُّورُ فِي صُلْبِهِ فَلَمْ نَزَلْ فِي شَيْءٍ وَ وَاحِدٍ حَتَّى افْتَرَقْنَا فِي صُلْبِ عَبْدِ الْمُطَّلِبِ - فَجُزْءٌ أَنَا وَ جُزْءٌ عَلِيٌّ.

Salman<sup>ra</sup> said, ‘The Prophet<sup>saww</sup> said: ‘Isaww and Ali<sup>asws</sup> were Noor in front of Allah<sup>azwj</sup> Mighty and Majestic. That Noor glorified Allah<sup>azwj</sup> and extolled His<sup>azwj</sup> Holiness before He<sup>azwj</sup> Created Adam<sup>as</sup> by four thousand years. When He<sup>azwj</sup> Created Adam<sup>as</sup>, Installed that Noor in his<sup>as</sup> Sulb. We<sup>asws</sup> did not cease to be in one thing until we<sup>asws</sup> separated in the Sulb of Abdul Muttalib – so a segment was me<sup>saww</sup>, and segment was Ali<sup>asws</sup>’.<sup>168</sup>

وَعَنْ ابْنِ عَبَّاسٍ عَنْهُ ص قَالَ: سَبِطُ هَذِهِ الْأُمَّةِ الْحُسَيْنُ وَ الْحُسَيْنُ وَ حِصْنُ هَذِهِ الْأُمَّةِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

And from Ibn Abbas, from him<sup>saww</sup> having said: ‘Grandsons of this community are Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and a fortress of this community is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>169</sup>

وَعَنْ خَدِيفَةَ عَنِ النَّبِيِّ ص قَالَ: لَوْ عَلِمَ النَّاسُ مَتَى سَمِّيَ عَلِيُّ بْنُ أَبِي طَالِبٍ لَمَا كَفَرُوا بِمَا أَنْكَرُوا فَضَّلَهُ سَمِيَّ أَمِيرِ الْمُؤْمِنِينَ وَ آدَمُ بَيْنَ الرُّوحِ وَ الْجَسَدِ

And from Huzeyfa, from the Prophet<sup>saww</sup> having said: ‘If the people knew why Ali<sup>asws</sup> has been named as ‘Amir Al-Momineen’, they would not deny his<sup>asws</sup> merit. Amir Al-Momineen<sup>asws</sup> was named as such while Adam<sup>as</sup> was between the spirit and the body.

قَالَ اللَّهُ تَعَالَى وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالَتِ الْمَلَائِكَةُ بَلَىٰ فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَىٰ أَنَا رَبُّكُمْ وَ مُحَمَّدٌ نَبِيُّكُمْ وَ عَلِيُّ أَمِيرُكُمْ.

Allah<sup>azwj</sup> the Exalted Said: ***And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: “Am I not***

<sup>166</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 s

<sup>167</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 t

<sup>168</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 u

<sup>169</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 v

**your Lord?" [7:172].** The Angels said, 'Yes'. Allah<sup>azwj</sup> Blessed and Exalted Said: 'I<sup>azwj</sup> am your Lord<sup>azwj</sup>, and Muhammad<sup>saww</sup> is your Prophet<sup>saww</sup>, and Ali<sup>asws</sup> is your commander (Amir)".<sup>170</sup>

وَعَنْ أُمِّ سَلَمَةَ عَنْهُ ص قَالَ: لَوْ لَمْ يُخْلَقْ عَلِيٌّ مَا كَانَ لِفَاطِمَةَ كُفْرًا.

And from Umm Salama<sup>ra</sup>, from him<sup>saww</sup> having said: 'If Ali<sup>asws</sup> had not been Created, there would not have been a match for (Syeda) Fatima<sup>asws</sup>'.<sup>171</sup>

أَبُو أَيُّوبَ عَنْهُ ص لَقَدْ صَلَّتِ الْمَلَائِكَةُ عَلَيَّ وَ عَلَى عَلِيٍّ سَمِعَ سَبِينَ وَ ذَلِكَ أَنَّهُ لَمْ يُصَلِّ مَعِيَ رَجُلًا غَيْرَهُ.

Abu Ayoub, from him<sup>saww</sup>: 'The Angels have sent Salawaat upon me<sup>saww</sup> and upon Ali<sup>asws</sup> for seven years. That is because no man had prayed Salat with me<sup>saww</sup> apart from him<sup>asws</sup>'.<sup>172</sup>

وَ عَنِ ابْنِ عَبَّاسٍ عَنْهُ ص قَالَ: مَنْ سَبَّ عَلِيًّا فَقَدْ سَبَّ سَبِيَّ وَ مَنْ سَبَّ سَبِيَّ فَقَدْ سَبَّ اللَّهَ وَ مَنْ سَبَّ اللَّهَ أَدْخَلَهُ اللَّهُ نَارَ جَهَنَّمَ وَ لَهُ عَذَابٌ مُقِيمٌ.

And from Ibn Abbas, from him<sup>saww</sup> having said: 'One who reviles Ali<sup>asws</sup> has reviled me<sup>saww</sup>, and one reviling me<sup>saww</sup> has reviled Allah<sup>azwj</sup>, and one who reviles Allah<sup>azwj</sup>, Allah<sup>azwj</sup> would Enter him into the Fire of Hell, and for him would be ever-lasting Punishment".<sup>173</sup>

وَ عَنْ أَبِي الْحَمْرَاءِ عَنْهُ ص مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى آدَمَ فِي وَقَارِهِ وَ إِلَى مُوسَى فِي شِدَّةِ بَطْشِهِ وَ إِلَى عِيسَى فِي زُهْدِهِ فَلْيَنْظُرْ إِلَى هَذَا الْمُقْبِلِ فَأَقْبَلِ عَلَيَّ ع.

And from Abu Al-Hamra'a, from him<sup>saww</sup>: 'One who wants to look at Adam<sup>as</sup> in his<sup>as</sup> dignity, and to Musa<sup>as</sup> in the intensity of his<sup>as</sup> valour, and to Isa<sup>as</sup> in his<sup>as</sup> ascetism, then let him look at this one coming!' And Ali<sup>asws</sup> came".<sup>174</sup>

وَ عَنْ مُعَاذٍ عَنْهُ ص النَّظْرُ إِلَى وَجْهِ عَلِيٍّ عِبَادَةٌ.

And from Muaz, from him<sup>saww</sup>: 'The looking at the face of Ali<sup>asws</sup> is (an act of) worship".<sup>175</sup>

وَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنْهُ ص النَّظْرُ إِلَى ابْنِ أَبِي طَالِبٍ عِبَادَةٌ.

And from Imran Bin Huseyn, from him<sup>saww</sup>: 'The looking at Ibn Abu Talib<sup>asws</sup> is (an act of) worship".<sup>176</sup>

وَ عَنِ ابْنِ عُمَرَ عَنْهُ ص النَّاسُ مِنْ شَجَرٍ شَتَّى وَ أَنَا وَ عَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ.

And from Ibn Umar, from him<sup>saww</sup>: 'The people are from various trees (lineages), while I<sup>saww</sup> and Ali<sup>asws</sup> are from one tree".<sup>177</sup>

<sup>170</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 w

<sup>171</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 x

<sup>172</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 y

<sup>173</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 z

<sup>174</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 z a

<sup>175</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 z b

<sup>176</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 z c

<sup>177</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 z d

وَعَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَجَلَّ زَيَّنَكَ بِرَبِيبَةٍ لَمْ يَتَزَيَّنْ بِرَبِيبَةٍ مِنَ الْخَلَائِقِ بِرَبِيبَةٍ هِيَ أَحَبُّ إِلَيْهِ مِنْهَا الرُّهُدُ فِي الدُّنْيَا وَجَعَلَ الدُّنْيَا لَا تُنَالُ مِنْكَ شَيْئاً.

And from Ammar Bin Yasser<sup>ra</sup> who said: ‘The Prophet<sup>sawww</sup> said: ‘O Ali<sup>asws</sup>! Allah<sup>azwj</sup> Mighty and Majestic has Adorned you<sup>asws</sup> with such adornments He<sup>azwj</sup> did not Adorn the creatures with such adornments. The most beloved to Him<sup>azwj</sup> from these is the ascetism in the world, and He<sup>azwj</sup> Made the world not to take anything from you<sup>asws</sup>’.<sup>178</sup>

وَعَنْ عَلِيٍّ ع عَنْهُ ص قَالَ: يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ عَفَّرَ لَكَ وَ لَوْلَيْكَ وَ لِأَهْلِكَ وَ لِشِيعَتِكَ وَ لِمُجِبِّي شِيعَتِكَ فَأَبَشِرْ فَإِنَّكَ الْأَنْزَعُ الْبَطِينُ يَغْنِي مَمْنُوعٌ مِنَ الشِّرْكِ بَطِينٌ مِنَ الْعِلْمِ.

And from Ali<sup>asws</sup>, from him<sup>sawww</sup> having said: ‘O Ali<sup>asws</sup>! Allah<sup>azwj</sup> Mighty and Majestic has Forgiven for you<sup>asws</sup>, and for your<sup>asws</sup> children, and for your<sup>asws</sup> family, and for your<sup>asws</sup> Shias, and for the ones loving your<sup>asws</sup> Shias. So, receive glad tidings, for you<sup>asws</sup> are the ‘Al-Anza’a Al-Bateen’ – meaning removed from the association (Shirk), and filled from the knowledge’.<sup>179</sup>

وَعَنْ ابْنِ عَبَّاسٍ أَنَّهُ ص قَالَ: يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَجَلَّ زَوَّجَكَ فَاطِمَةَ وَ جَعَلَ صَدَاقَهَا الْأَرْضَ فَمَنْ مَشَى عَلَيْهَا مُبْغِضاً لَكَ مَشَى حَرَاماً.

And from Ibn Abbas, ‘He<sup>sawww</sup> said: ‘O Ali<sup>asws</sup>! Allah<sup>azwj</sup> Mighty and Majestic Married you<sup>asws</sup> to (Syeda) Fatima<sup>asws</sup> and Made her<sup>asws</sup> dower to be the earth. The one who walks upon it hateful to you<sup>asws</sup> walks unlawfully’.<sup>180</sup>

وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْهُ ص أَنَّهُ قَالَ: يَا عَلِيُّ أَنْتَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

And from Sa’ad Bin Abu Waqas, from him<sup>sawww</sup> having said: ‘O Ali<sup>asws</sup>! You<sup>asws</sup> are from me<sup>sawww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup> except, surely there is no Prophet<sup>as</sup> after me<sup>sawww</sup>’.<sup>181</sup>

وَعَنْ عُمَرَ أَنَّهُ ص قَالَ: يَا عَلِيُّ أَنْتَ أَوَّلُ الْمُسْلِمِينَ إِسْلَاماً وَ أَوَّلُ الْمُؤْمِنِينَ إِيمَاناً وَ أَنْتَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى.

And from Umar, ‘He<sup>sawww</sup> said: ‘O Ali<sup>asws</sup>! You<sup>asws</sup> are the first of the Muslims in being a Muslim, and the first of the Momineen in having Eman, and you<sup>asws</sup> are from me<sup>sawww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>’.<sup>182</sup>

وَعَنْ عَلِيٍّ ع أَنَّهُ ص قَالَ: يَا عَلِيُّ إِنَّمَا أَنْتَ بِمَنْزِلَةِ الْكَعْبَةِ نُؤْتَى وَ لَا تَأْتِي فَإِنَّ أُنَاكَ هُوَ لَاءِ الْقَوْمِ فَسَلِّمُوا لَكَ هَذَا الْأَمْرَ فَاقْبَلْهُ مِنْهُمْ وَ إِنْ لَمْ يَأْتُوكَ فَلَا تَأْتِهِمْ.

And from Ali<sup>asws</sup>, he<sup>sawww</sup> said: ‘O Ali<sup>asws</sup>! But rather, you<sup>asws</sup> are at the status of the Kabah. You<sup>asws</sup> should be visited but you<sup>asws</sup> will not go (to anyone). If these people were to come to

<sup>178</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 z e

<sup>179</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 z f

<sup>180</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 z g

<sup>181</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 z h

<sup>182</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 z i

you<sup>asws</sup> and submit this command to you<sup>asws</sup>, then accept it from them, but if they do not come to you<sup>asws</sup>, then do not go to them”.<sup>183</sup>

وَعَنْ مُعَاوِيَةَ بْنِ حَيْدَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا كُنْتُ أَبَالِي مَنْ مَاتَ مِنْ أُمَّتِي وَهُوَ يُبْعَضُكَ مَاتَ يَهُودِيًّا أَوْ نَصْرَانِيًّا.

And from Muawiya Bin Haydah who said, ‘The Prophet<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! I<sup>saww</sup> did not care of the one from my<sup>saww</sup> community hating you<sup>asws</sup> dies, whether he dies a Jew or a Christian’.<sup>184</sup>

وَعَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: يَا عَلِيُّ إِنَّكَ مُبْتَلَى بِالْخَوَارِجِ وَأَنْتَ أَوَّلُ مَنْ تُفَاتِلُهُمْ فَلَا تَتَّبِعَنَّ مُذْبِرًا وَلَا تُجَاهِرَنَّ عَلَى جَرِيحٍ.

And from Abu Hureyra, ‘He<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! You<sup>asws</sup> will be afflicted by the Kharijites, and you<sup>asws</sup> will be the first ones to kill them, so neither pursue a flier (in battle) nor attack upon the injured’.<sup>185</sup>

وَعَنْ عَلِيٍّ ع أَنَّهُ ص قَالَ: يَا عَلِيُّ فِيكَ مَثَلُ عَيْسَى ابْنِ مَرْيَمَ أَبْعَضْتَهُ الْيَهُودُ حَتَّى بُهِتَتْ أُمُّهُ وَأَحْبَبْتَهُ النَّصَارَى حَتَّى أَنْزَلُوهُ بِالْمَنْزِلَةِ الَّتِي لَيْسَتْ لَهُ

And from Ali<sup>asws</sup>: ‘He<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! In you<sup>asws</sup> there is an example of Isa<sup>as</sup> Ibn Maryam<sup>as</sup>. The Jews hated him<sup>as</sup> to the extent they slandered his<sup>as</sup> mother<sup>as</sup>, and the Christians loved him<sup>as</sup> to the extent they accorded him<sup>as</sup> the status which isn’t for him<sup>as</sup>.

يَا عَلِيُّ يَدْخُلُ النَّارَ فِيكَ رَجُلَانِ مُحِبٌّ مُفْرَطٌ وَ مُبْغِضٌ مُفْرَطٌ كِلَاهُمَا فِي النَّارِ.

O Ali<sup>asws</sup>! Two men would enter the Fire regarding you<sup>asws</sup>. One loving excessively, and an excessive hater. Both of them would be in the Fire’.<sup>186</sup>

وَعَنْ أَبِي سَعِيدٍ ع عَنْهُ ص يَا عَلِيُّ مَعَكَ يَوْمَ الْقِيَامَةِ عَصَا مِنْ عَصِي الْجَنَّةِ تَدُودُ بِهَا الْمُنَافِقِينَ عَنْ حَوْضِي.

And from Abu Saeed, from him<sup>saww</sup>: ‘O Ali<sup>asws</sup>! On the Day of Qiyamah, there will be a stick with you<sup>asws</sup> from the sticks of Paradise. You<sup>asws</sup> shall impeded the hypocrites from my<sup>saww</sup> Fountain’.<sup>187</sup>

وَعَنْ عَلِيٍّ ع عَنْهُ ص قَالَ: يَا عَلِيُّ إِنَّ لَكَ فِي الْجَنَّةِ كُنْزًا وَإِنَّكَ دُو قَرْنِيهَا.

And from Ali<sup>asws</sup>, from him<sup>saww</sup> having said: ‘O Ali<sup>asws</sup>! There is a treasure for you<sup>asws</sup> in the Paradise, and you<sup>asws</sup> will be with its reins’.<sup>188</sup>

وَعَنْ عَلِيٍّ ع عَنْهُ ص قَالَ: يَا عَلِيُّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَخَذْتُ بِحُجْرَةِ اللَّهِ عَزَّ وَ جَلَّ وَ أَخَذْتُ أَنْتَ بِحُجْرَتِي وَ أَخَذَ وَ لُدَّكَ بِحُجْرَتِكَ وَ أَخَذْتُ شِيعَةَ وَ لُدَّكَ بِحُجْرَتِكَ فَتَرَى أَيْنَ يُؤْمَرُ بِنَا.

<sup>183</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 z j

<sup>184</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 z k

<sup>185</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 z l

<sup>186</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 z m

<sup>187</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 z n

<sup>188</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 113 z o

And from Ali<sup>asws</sup>, from him<sup>saww</sup> having said: ‘O Ali<sup>asws</sup>! When it will be the Day of Qiyamah, I<sup>saww</sup> shall hold a Side of Allah<sup>azwj</sup> Mighty and Majestic, and you<sup>asws</sup> shall hold my<sup>saww</sup> side, and your<sup>asws</sup> children will hold to your<sup>asws</sup> side, and the Shias of your<sup>asws</sup> children will hold your<sup>asws</sup> side. What do you<sup>asws</sup> see where He<sup>azwj</sup> will be Commanding with us to go to?’

إلى هنا انتهى ما استخرجته من كتاب ابن شيرويه من نسخة قديمة كتبت في زمان مؤلفه.

Up to here ends what I (Majlisi) have extracted from the book of Ibn Sheyrawiya, from an ancient copy written in the era of the author’.

114- وَ قَالَ عَبْدُ الْحَمِيدِ بْنُ أَبِي الْحَدِيدِ فِي شَرْحِ مَهَجِ الْبَلَاغَةِ اعْلَمْ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَوْ فَخَرَ بِنَفْسِهِ وَ بِالْعَمَلِ فِي تَعْلِيدِ مَنَاقِبِهِ وَ فَضَائِلِهِ بِفَصَاحَتِهِ الَّتِي آتَاهُ اللَّهُ تَعَالَى إِيَّاهَا وَ اخْتَصَّهُ بِهَا وَ سَاعَدَهُ عَلَى ذَلِكَ فَصَحَاءُ الْعَرَبِ كَأَنَّه لَمْ يَبْلُغُوا إِلَى مِغْشَارِ مَا نَطَقَ بِهِ الرَّسُولُ الصَّادِقُ ص فِي أَمْرِهِ

And Abdul Hameed Bin Abu Al Hadeed said in the commentary of (the book) ‘Nahj Al Balagah’,

‘Know that if Amir Al-Momineen<sup>asws</sup> had prided with himself<sup>asws</sup> and reached in the counting of his<sup>asws</sup> virtues and his<sup>asws</sup> merits with his<sup>asws</sup> eloquence which Allah<sup>azwj</sup> the Exalted has Given and Specialised him<sup>asws</sup> with, and Assisted him<sup>asws</sup> upon that against eloquence of all the Arabs, they would not reach to a tenth of what the truthful Rasool-Allah<sup>saww</sup> had spoken with regarding his<sup>asws</sup> matter.

وَ لَسْتُ أَعْنِي بِذَلِكَ الْأَخْبَارِ الْعَامَّةِ الشَّائِعَةِ الَّتِي يَحْتَجُّ بِهَا الْإِمَامِيَّةُ عَلَى إِمَامِيَّةِ كَحَبْرِ الْعَدِيرِ وَ الْمَنْزِلَةِ وَ قِصَّةِ بَرَاءَةِ وَ حَبْرِ الْمُنَاجَاةِ وَ قِصَّةِ حَيِّزٍ وَ حَبْرِ الدَّارِ يَمَكَّةَ فِي ابْتِدَاءِ الدَّعْوَةِ وَ نَحْوِ ذَلِكَ بَلِ الْأَخْبَارِ الْخَاصَّةِ الَّتِي رَوَاهَا فِيهِ أَئِمَّةُ الْحَدِيثِ الَّتِي لَمْ يَحْضُرْ أَقَلُّ الْقَلِيلِ مِنْهَا لِعَدْوِهِ

And I don’t mean by that the Ahadeeth of the general Muslims made public, which the Imamites tend to argue with for his<sup>asws</sup> Imamate – like Khyber, and Al-Ghadeer, and status, and story of (Surah) Bara’at, and Hadeeth of whispering, and story of Khyber, and Hadeeth of the House of Makkah in the beginning of the call, and approximate to that. But, the Ahadeeth of the Shias which leaders of the Hadeeth have reported which the least of the little from these was not attained by others.

وَ أَنَا أَذْكَرُ مِنْ ذَلِكَ شَيْئاً بَسِيراً بِمَا رَوَاهُ عُلَمَاءُ الْحَدِيثِ الَّذِينَ لَا يُتَّهَمُونَ فِيهِ وَ جُلُوهُمْ قَائِلُونَ بِتَفْضِيلِ غَيْرِهِ عَلَيْهِ فَرَوَاتُهُمْ فَضَائِلُهُ تُوجِبُ مِنْ سُكُونِ النَّفْسِ مَا لَا يُوجِبُهُ رَوَايَةُ غَيْرِهِمْ.

And I shall mention something small from that, from what the scholars of the Hadeeth have reported, those who cannot be accused regarding it, and most of them are speakers with the preference of others over him<sup>asws</sup>. Their reporting his<sup>asws</sup> merits obligates such calmness of the self what the reports of others does not”<sup>189</sup>.

الْحَبْرُ الْأَوَّلُ يَا عَلِيُّ إِنَّ اللَّهَ قَدْ زَيَّنَكَ بِزِينَةِ لَمْ يُزَيِّنِ الْعِبَادَ بِزِينَةٍ أَحَبَّ إِلَيْهِ مِنْهَا هِيَ زِينَةُ الْأَنْبَارِ عِنْدَ اللَّهِ تَعَالَى الرَّهْدُ فِي الدُّنْيَا جَعَلَكَ لَا تَزُرُّكَ مِنَ الدُّنْيَا شَيْئاً وَ لَا تَزُرُّكَ الدُّنْيَا مِنْكَ شَيْئاً وَ وَهَبَ لَكَ حُبَّ الْمَسَاكِينِ فَجَعَلَكَ تَرْضَى بِحُبِّ أَتْبَاعِكَ وَ يَرْضُونَ بِكَ إِمَاماً.

The first Hadeeth – ‘O Ali<sup>asws</sup>! Allah<sup>azwj</sup> has Adorned you<sup>asws</sup> with such adornments, He<sup>azwj</sup> did not Adorn the servants with such adornments. The most beloved to Him<sup>azwj</sup> from these is

<sup>189</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 a



adornment of the righteous in the Presence of Allah<sup>azwj</sup> the Exalted – the ascetism in the world. He<sup>azwj</sup> Made you<sup>asws</sup> not to reduce anything from the world, not the world to reduce anything from you<sup>asws</sup>; and He<sup>azwj</sup> Gifted to you<sup>asws</sup> love of the poor, and Made you<sup>asws</sup> to be pleased with them as followers, and they being pleased with you<sup>asws</sup> as an Imam<sup>asws</sup>.<sup>190</sup>

رَوَاهُ أَبُو نُعَيْمٍ الْحَافِظُ فِي كِتَابِهِ الْمَعْرُوفِ بِحِلْيَةِ الْأَوْلِيَاءِ وَ زَادَ فِيهِ أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ الْحَبَلِ فِي الْمُسْنَدِ فَطَوَى لِمَنْ أَحَبَّكَ وَ صَدَقَ فِيكَ وَ وَثِقَ لِمَنْ أُبْغَضَكَ وَ كَذَّبَ فِيكَ.

It is reported by Abu Nueym Al-Hafiz in his famous book ‘Hilyat Al-Awliya’, and there is an addition in it by Abu Abdullah Ahmad Bin Hanbal in (the book) ‘Musnad’: ‘Beatitude is for one who loves you<sup>asws</sup> and ratifies regarding you<sup>asws</sup>, and woe be unto the one hating you<sup>asws</sup> and belies upon you<sup>asws</sup>’.<sup>191</sup>

الْحَبْرُ الثَّانِي قَالَ لَوْ فِدِ تَقِيْفٍ لَتَسْلَمُنَّ أَوْ لَأَبْعَثَنَّ إِلَيْكُمْ رَجُلًا مِنِّي أَوْ قَالَ عَدِيْلٌ نَفْسِي فَلْيَضْرِبَنَّ أَعْنَاقَكُمْ وَ لَيْسَبِيَنَّ ذَرَارِيَكُمْ وَ لِيَأْخُذَنَّ أَمْوَالَكُمْ

The second Hadeeth – He<sup>saww</sup> said to a delegation of Saqeef: ‘Either you submit or I<sup>saww</sup> shall send to you all a man from me<sup>saww</sup>’ – or said: ‘Equating to myself<sup>saww</sup>, so let him<sup>asws</sup> strike off your necks and capture your offspring, and let him<sup>asws</sup> seize your wealth’.

قَالَ عُمَرُ فَمَا تَمَنَيْتُ الْإِمَارَةَ إِلَّا يَوْمَئِذٍ وَ جَعَلْتُ أَنْصَبَ لَهُ صَدْرِي رَجَاءً أَنْ يَقُولَ هُوَ هَذَا فَالْتَمَمْتُ فَأَخَذَ بِيَدِ عَلِيٍّ ع وَ قَالَ هَذَا مَرَّتَيْنِ.

Umar said, ‘I did not wish for the governance except on that day, and went on to set up my chest for it in desired that he<sup>saww</sup> would be saying for me: ‘He is that one!’ But he<sup>saww</sup> turned and held a hand of Ali<sup>asws</sup> and said: ‘This one!’ – twice’.<sup>192</sup>

رَوَاهُ أَحْمَدُ فِي الْمُسْنَدِ وَ رَوَاهُ فِي كِتَابِ فَضَائِلِ عَلِيٍّ أَنَّهُ قَالَ: لَتَسْتَهْرُنَّ يَا بَنِي وَ لَيْعَةَ أَوْ لَأَبْعَثَنَّ إِلَيْكُمْ رَجُلًا كَنَفْسِي يَمْضِي فِيكُمْ أَمْرِي يُقْتُلُ الْمُقَاتِلَةَ وَ يَسْبِي الدَّرِيَّةَ

It is reported by Ahmad in (the book) ‘Al-Musnad’, and it is reported in the book ‘Fazaail Ali<sup>asws</sup>) – He<sup>saww</sup> said: ‘Either you will desist, O clan of Walie, or else I<sup>saww</sup> shall send to you a man like myself<sup>saww</sup>. He<sup>asws</sup> will implement my<sup>saww</sup> orders among you. He<sup>asws</sup> will kill the fighters and capture the offspring!’

قَالَ أَبُو ذَرٍّ فَمَا رَاعِي إِلَّا بَرْدُ كَفِّ عَمْرٍ فِي حُجْرَتِي مِنْ خَلْفِي يَقُولُ مَنْ تَرَاهُ يَعْنِي فَقُلْتُ إِنَّهُ لَا يَعْنِيكَ وَ إِنَّمَا يَعْنِي حَاصِفَ النَّعْلِ بِالْبَيْتِ وَ إِنَّهُ قَالَ هُوَ هَذَا.

Abu Zarr<sup>ra</sup> said, ‘Nothing scared me except the cold hand of Umar in my<sup>ra</sup> side from behind me<sup>ra</sup> saying, ‘Whom do you<sup>ra</sup> see him<sup>saww</sup> to be meaning?’ I<sup>ra</sup> said, ‘He<sup>saww</sup> does not mean you, and rather he<sup>saww</sup> means the repairer of the slipper in the house, and he<sup>saww</sup> said: ‘He<sup>asws</sup> is that one!’<sup>193</sup>

<sup>190</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 b

<sup>191</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 c

<sup>192</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 d

<sup>193</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 e

الْحَبْرُ الثَّلَاثُ أَنَّ اللَّهَ عَهْدَ إِلَيَّ فِي عَلِيِّ عَهْدًا فَقُلْتُ يَا رَبِّ بَيِّنْهُ لِي قَالَ اسْمِعْ أَنَّ عَلِيًّا رَايَةُ الْهُدَى وَ إِمَامُ أَوْلِيَائِي وَ نُورٌ مِنْ أَطَاعَنِي وَ هُوَ الْكَلِمَةُ الَّتِي  
الزَّمَنُهَا الْمُتَّقِينَ مَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَ مَنْ أَطَاعَهُ فَقَدْ أَطَاعَنِي فَبَشِّرْهُ بِذَلِكَ

The third Hadeeth – ‘Allah<sup>azwj</sup> has Covenanted to me<sup>saww</sup> a covenant regarding Ali<sup>asws</sup>’. I<sup>saww</sup> said, ‘O Lord<sup>azwj</sup>! Explain it to me<sup>saww</sup>’. He<sup>saww</sup> Said: “Listen! Ali<sup>asws</sup> is the flag of guidance, and Imam<sup>asws</sup> of My<sup>azwj</sup> friends, and Noor of the ones obeying Me<sup>azwj</sup>, and he<sup>asws</sup> is the Word which I<sup>saww</sup> have Necessitated it for the pious. One loving him<sup>asws</sup> has loved Me<sup>azwj</sup>, and one hating him<sup>asws</sup> has hated Me<sup>azwj</sup>, so give him<sup>asws</sup> the glad tidings with that!”

فَقُلْتُ قَدْ بَشَّرْتُهُ يَا رَبِّ فَقَالَ أَنَا عَبْدُ اللَّهِ وَ فِي فَبَصَّرْتَهُ فَإِنْ يُعَذِّبُنِي فَيَدُنُونِي وَ لَمْ يُظَلِّمْ شَيْئًا وَ إِنْ يُبَيِّنْ لِي مَا وَعَدْتَنِي فَهُوَ أَوْلَى وَ قَدْ دَعَوْتُ لَهُ

I<sup>saww</sup> said: ‘I<sup>saww</sup> have given him<sup>asws</sup> glad tidings O Lord<sup>azwj</sup>. He<sup>asws</sup> said: ‘I<sup>asws</sup> am a servant of Allah<sup>azwj</sup> and in His<sup>azwj</sup> Grip. If He<sup>azwj</sup> were to Punish me<sup>saww</sup>, it would be due to my<sup>asws</sup> sins, and He<sup>azwj</sup> will not be unjust to me<sup>asws</sup> of anything. And if He<sup>azwj</sup> were to complete for me<sup>asws</sup> what He<sup>azwj</sup> has Promised me<sup>asws</sup>, so He<sup>azwj</sup> is Foremost, and I<sup>asws</sup> have supplicated to Him<sup>azwj</sup>’.

فَقُلْتُ اللَّهُمَّ اجْلُ قَلْبِي وَ اجْعَلْ رَبِيعَةَ الْإِيمَانِ بِكَ قَالَ قَدْ فَعَلْتُ ذَلِكَ عَزَّيْ أَنْتِ مُخْتَصُّهُ بِشَيْءٍ مِنَ الْبَلَاءِ لَمْ أَخْتَصَّ بِهِ وَاحِدًا مِنْ أَوْلِيَائِي

I<sup>saww</sup> said: ‘O Allah<sup>azwj</sup>! Polish his<sup>asws</sup> heart and Make it to nourish the Eman with You<sup>azwj</sup>’. He<sup>azwj</sup> Said: ‘I<sup>azwj</sup> have Done that, apart from I<sup>azwj</sup> have Particularised him<sup>asws</sup> with something from the afflictions, I<sup>azwj</sup> have not Particularised anyone of My<sup>azwj</sup> friends with it!’

فَقُلْتُ رَبِّ أَحْسِبْ وَ صَاحِبِي قَالَ إِنَّهُ سَبَقَ فِي عِلْمِي إِنَّهُ لَمُبْتَلَى وَ مُبْتَلَى بِهِ.

I<sup>saww</sup> said: ‘Lord<sup>azwj</sup>! He<sup>asws</sup> is my<sup>saww</sup> brother<sup>asws</sup> and my<sup>saww</sup> companion!’ He<sup>azwj</sup> Said: ‘It has preceded in My<sup>azwj</sup> Knowledge that he<sup>asws</sup> will be inflicted and inflicted with it!’<sup>194</sup>

ذَكَرَهُ أَبُو نُعَيْمٍ الْحَافِظُ فِي حِلْيَةِ الْأَوْلِيَاءِ عَنْ أَبِي هُرَيْرَةَ الْأَسْلَمِيِّ ثُمَّ رَوَاهُ بِإِسْنَادٍ آخَرَ بَلْفِظٍ آخَرَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَبَّ الْعَالَمِينَ عَهْدَ إِلَيَّ فِي عَلِيِّ  
عَهْدًا أَنَّهُ رَايَةُ الْهُدَى وَ مَنْ أَرَادَ الْإِيمَانَ وَ إِمَامُ أَوْلِيَائِي وَ نُورٌ جَمِيعٍ مَنْ أَطَاعَنِي

Abu Nueym Al Hafiz mentioned in (the book) ‘Hilyat Al Awliya’ – From Abu Hureyra Al Aslami, then it is reported by another chain with other wordings, from Anas Bin Malik (well-known fabricator),

‘The Lord<sup>azwj</sup> of the world has Covenanted to me<sup>saww</sup> a Covenant regarding Ali<sup>asws</sup>. “He<sup>asws</sup> is the flag of guidance, and minaret of Eman, and Imam<sup>asws</sup> of My<sup>azwj</sup> friends, and Noor of entirety of the ones obeying Me<sup>azwj</sup>!’

إِنَّ عَلِيًّا أَمِينِي عَدَا فِي الْقِيَامَةِ وَ صَاحِبُ رَأْيِي وَ بِيَدِ عَلِيِّ مَفَاتِيحُ خَزَائِنِ رَحْمَةِ رَبِّي.

Ali<sup>asws</sup> would be my<sup>saww</sup> reliance tomorrow during the Qiyamah, and bearer of my<sup>saww</sup> flag, and in the hand of Ali<sup>asws</sup> would be keys of treasures of Mercy of my<sup>saww</sup> Lord<sup>azwj</sup>’.<sup>195</sup>

<sup>194</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 f

<sup>195</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 g

الْحَبْرُ الرَّابِعُ مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى نُوحٍ فِي عَزْمِهِ وَ إِلَى آدَمَ فِي عِلْمِهِ وَ إِلَى إِبْرَاهِيمَ فِي حِلْمِهِ وَ إِلَى مُوسَى فِي فِطْنَتِهِ وَ إِلَى عِيسَى فِي زُهْدِهِ فَلْيَنْظُرْ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ.

The fourth Hadeeth – ‘One who wants to look at Noah<sup>as</sup> in his<sup>as</sup> resoluteness, and to Adam<sup>as</sup> in his<sup>as</sup> knowledge, and to Ibrahim<sup>as</sup> in his<sup>as</sup> forbearance, and to Musa<sup>as</sup> in his<sup>as</sup> discernment, and to Isa<sup>as</sup> in his<sup>as</sup> asceticism, then let him look at Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>196</sup>

رَوَاهُ أَحْمَدُ بْنُ حَنْبَلٍ فِي الْمُسْنَدِ وَ رَوَاهُ أَحْمَدُ الْبَيْهَقِيُّ فِي صَحِيحِهِ.

And it is reported by Ahmad Bin Hanbal in (the book) ‘Al-Musnad’, and it is reported by Ahmad Al-Bayhaqi in his (book) ‘Saheeh’.<sup>197</sup>

الْحَبْرُ الْخَامِسُ مَنْ سَرَّهُ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مِيتِي وَ يَتَمَسَّكَ بِالْقَضِيبِ مِنَ الْيَاقُوتَةِ الَّتِي خَلَقَهَا اللَّهُ تَعَالَى بِيَدِهِ ثُمَّ قَالَ لَهَا كُونِي فَكَانَتْ فَلْيَتَمَسَّكَ بِوِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ.

The fifth Hadeeth – ‘One who it cheers to live my<sup>saww</sup> life and die my<sup>saww</sup> expiry, and adhere with the pole of ruby which Allah<sup>azwj</sup> the Exalted by His<sup>azwj</sup> Hand, then Said to it: “Be!”, so it came into being, then let him adhere with the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>198</sup>

ذَكَرَهُ أَبُو نُعَيْمٍ الْحَافِظُ فِي كِتَابِ حِلْيَةِ الْأَوْلِيَاءِ وَ رَوَاهُ أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ حَنْبَلٍ فِي الْمُسْنَدِ وَ فِي كِتَابِ فَضَائِلِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ حِكَايَةِ لَفْظِ أَحْمَدَ مَنْ أَحَبَّ أَنْ يَتَمَسَّكَ بِالْقَضِيبِ الْأَحْمَرِ الَّذِي غَرَسَهُ اللَّهُ فِي جَنَّةِ عَدْنٍ بِيَمِينِهِ فَلْيَتَمَسَّكَ بِحُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ.

Abu Nueym Al-Hafiz has mentioned in the book ‘Hilyat Al-Awliya’, and it is reported by Abu Abdullah Ahmad Bin Hanbal in (the book) ‘Al-Musnad’, and in the book ‘Fazaail (merits of) Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and narration is by the wording of Ahmad: ‘One who loves to adhere to the red pole which Allah<sup>azwj</sup> has Planted in the Garden of Eden by His<sup>azwj</sup> Right Hand, then let him adhere with the love of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>199</sup>

الْحَبْرُ السَّادِسُ وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ لَا أَنْ تَقُولَ طَوَائِفُ مِنْ أُمَّتِي فِيكَ مَا قَالَتِ النَّصَارَى فِي ابْنِ مَرْيَمَ لَقُلْتُ الْيَوْمَ فِيكَ مَقَالًا لَا تَمُرُّ بِمَكَرٍ مِنَ الْمُسْلِمِينَ إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ لِلْبَرَكَاتِ.

The sixth Hadeeth – ‘By the one in Whose Hand is my<sup>saww</sup> soul! Had it not been that a group from my<sup>saww</sup> community would say regarding you<sup>asws</sup> what the Christians say about the son<sup>as</sup> of Maryam<sup>as</sup>, I<sup>saww</sup> would say regarding you<sup>asws</sup> such words today, you<sup>asws</sup> will not pass by any assembly of the Muslims except they would take the soil from under your<sup>asws</sup> feet for the blessings’.<sup>200</sup>

ذَكَرَهُ أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ حَنْبَلٍ فِي الْمُسْنَدِ.

<sup>196</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 h

<sup>197</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 i

<sup>198</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 j

<sup>199</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 k

<sup>200</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 l

It is mentioned by Abu Abdullah Ahmad Bin Hanbal in (the book) 'Al-Musnad'.<sup>201</sup>

الْحَبْرُ السَّابِعُ حَرَجَ صَ عَلَى الْحَجِيجِ عَشِيَّةَ عَرَفَةَ فَقَالَ لَهُمْ إِنَّ اللَّهَ تَأَهَى بِكُمْ الْمَلَائِكَةَ عَامَةً وَ عَفَرَ لَكُمْ عَامَةً وَ تَأَهَى بِعَلِيٍّ خَاصَةً وَ عَفَرَ لَهُ خَاصَةً إِيَّايَ قَائِلًا لَكُمْ قَوْلًا غَيْرَ مُجَابٍ فِيهِ لِقَرَابَتِي إِنَّ السَّعِيدَ كُلَّ السَّعِيدِ حَقَّ السَّعِيدِ مَنْ أَحَبَّ عَلِيًّا فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ.

The seventh Hadeeth – He<sup>saww</sup> came out to the pilgrims on the evening of Arafaat and said to them: 'Allah<sup>azwj</sup> is Boasting with you all to the Angels generally, and has Forgiven for you generally, and Boasts with Ali<sup>asws</sup> in particular and Forgives for him<sup>asws</sup> in particular. I<sup>saww</sup> saying a word to you<sup>asws</sup> without love being in it due to my<sup>saww</sup> relationship. The fortunate of all fortunate as is the right of being fortunate is one who loves Ali<sup>asws</sup> during his<sup>asws</sup> lifetime and after his<sup>asws</sup> expiry'.<sup>202</sup>

الْحَبْرُ الثَّامِنُ رَوَاهُ أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ حَنْبَلٍ فِي الْكِتَابَيْنِ الْمَذْكُورَيْنِ أَنَا أَوَّلُ مَنْ يُدْعَى بِهِ يَوْمَ الْقِيَامَةِ فَأَقُومُ عَنْ يَمِينِ الْعَرْشِ فِي ظِلِّهِ ثُمَّ أُكْسَى حُلَّةً ثُمَّ يُدْعَى بِالنَّبِيِّينَ بَعْضُهُمْ عَلَى آثَرِ بَعْضٍ فَيَقُومُونَ عَنْ يَمِينِ الْعَرْشِ وَ يُكْسَوْنَ حُلَلًا

The eighth Hadeeth – It is reported by Abu Abdullah Ahmad Bin Hanbal in the two mentioned books,

I<sup>saww</sup> will be the first one to be called with on the Day of Qiyamah. I<sup>saww</sup> shall stand on the right of the Throne, in its shade, then I<sup>saww</sup> will be clothed a garment. Then the Prophets<sup>as</sup> will be called, upon each other's tracks. They would be standing on the right of the Throne and will be clothed a garment.

ثُمَّ يُدْعَى بِعَلِيٍّ بْنِ أَبِي طَالِبٍ لِقَرَابَتِهِ مِنِّي وَ مَنْزِلَتِهِ عِنْدِي وَ يُدْفَعُ إِلَيْهِ لَوَائِي لِقَرَابَةِ آدَمَ وَ مَنْ دُونَهُ تَحْتَ ذَلِكَ اللَّوَاءِ

Then Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> would be called due to his<sup>asws</sup> kinship from me<sup>saww</sup> and his<sup>asws</sup> status with me<sup>saww</sup>, and I<sup>saww</sup> shall hand over my<sup>saww</sup> flag to him<sup>asws</sup>, the flag of Praise. Adam<sup>as</sup> and the ones besides him<sup>as</sup> would be under than flag'.

ثُمَّ قَالَ لِعَلِيٍّ ع فَتَسِيرُ بِهِ حَتَّى تَقِفَ بَيْنِي وَ بَيْنَ إِبْرَاهِيمَ الْخَلِيلِ عَ ثُمَّ تُكْسَى حُلَّةً وَ يُنَادِي مُنَادٍ مِنَ الْعَرْشِ نِعْمَ الْأَبُ أَبُوكَ إِبْرَاهِيمَ وَ نِعْمَ الْأَخُ أَخُوكَ عَلِيٌّ - أَبَشِّرْ فَإِنَّكَ تُدْعَى إِذَا دُعِيَ وَ تُكْسَى إِذَا كُسِبَتْ وَ تُحْيَا إِذَا حُيِّتْ.

Then he<sup>saww</sup> said to Ali<sup>asws</sup>: 'You<sup>asws</sup> will travel with it until you<sup>asws</sup> pause in front of me<sup>saww</sup> and Ibrahim<sup>as</sup> the friend (of the Beneficent). Then you<sup>asws</sup> will be clothed a garment, and a caller will call out from the Throne: 'Best of the fathers is your<sup>saww</sup> father<sup>as</sup> Ibrahim<sup>as</sup>, and best of the brothers is your<sup>saww</sup> brother<sup>asws</sup> Ali<sup>asws</sup>!' Receive glad tidings for you<sup>asws</sup> will be called when I<sup>saww</sup> am called, and you<sup>asws</sup> will be clothed when I<sup>saww</sup> am clothed, and you<sup>asws</sup> will be Revived when I<sup>saww</sup> am Revived'.<sup>203</sup>

الْحَبْرُ الثَّاسِعُ يَا أَنَسُ اسْكُبْ لِي وَضُوءًا ثُمَّ قَامَ فَصَلَّى رَجْعَتَيْنِ ثُمَّ قَالَ أَوَّلُ مَنْ يَدْخُلُ عَلَيْكَ مِنْ هَذَا الْبَابِ إِمَامُ الْمُتَّقِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ يَعْسُوبُ الْمُؤْمِنِينَ وَ حَاتِمُ الْوَصِيِّينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ

<sup>201</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 m

<sup>202</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 n

<sup>203</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 o

The ninth Hadeeth – O Anas! Scoop (water for) wud'u for me<sup>saww</sup>! He<sup>saww</sup> prayed two Cycles Salat, then said: 'The first one to enter to you from this door is Imam<sup>asws</sup> of the pious, and chief of the Muslims, and leader of the Momineen, and last of the successors<sup>as</sup>, and guide of the resplendent'.

قَالَ أَنَسٌ فَعَلْتُ اللَّهُمَّ اجْعَلْهُ مِنَ الْأَنْصَارِ وَ كُنْتُ دَعَوْتِي فَجَاءَ عَلِيٌّ ع فَقَالَ ص مَنْ جَاءَ يَا أَنَسُ فَعَلْتُ عَلِيٌّ فَقَامَ إِلَيْهِ مُسْتَبْشِراً فَأَعْتَنَّهُ ثُمَّ جَعَلَ يَمْسُحُ عَرَقَ وَجْهِهِ

Anas said, 'I said, 'O Allah<sup>azwj</sup>! Make him to be from the Helpers', and I concealed my supplication. Ali<sup>asws</sup> came, and he<sup>saww</sup> said: 'Who has come, O Anas?' I said, 'Ali<sup>asws</sup>!' He<sup>saww</sup> stood up to him<sup>asws</sup> and hugged him<sup>asws</sup>, then went on to wipe the sweat of his<sup>asws</sup> face.

فَقَالَ عَلِيٌّ يَا رَسُولَ اللَّهِ لَقَدْ رَأَيْتُ مِنْكَ الْيَوْمَ تَصْنَعُ بِي شَيْئاً مَا صَنَعْتَهُ بِي قَبْلُ قَالَ وَ مَا يَمْنَعُنِي وَ أَنْتَ تُرَدِّي عَنِّي وَ تُسْمِعُهُمْ صَوْتِي وَ تُبَيِّنُ لَهُمْ مَا اخْتَلَفُوا فِيهِ بَعْدِي.

Ali<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> have seen from you<sup>saww</sup> today doing with me<sup>asws</sup> something what you<sup>saww</sup> have not done with me<sup>asws</sup> before!' He<sup>saww</sup> said: 'And what prevents me<sup>saww</sup>, and you<sup>asws</sup> will be delivering on my<sup>saww</sup> behalf, and make them listen to my<sup>saww</sup> voice, and clarify for them whatever they are differing in after me<sup>saww</sup>?'<sup>204</sup>

الْحَبْرُ الْعَاشِرُ ادْعُوا لِي سَيِّدِ الْعَرَبِ عَلِيّاً فَقَالَتْ عَائِشَةُ أ لَسْتُ سَيِّدِ الْعَرَبِ فَقَالَ أَنَا سَيِّدُ وُلْدِ آدَمَ وَ عَلِيٌّ سَيِّدُ الْعَرَبِ

The tenth Hadeeth – Call chief of the Arabs, Ali<sup>asws</sup> for me<sup>saww</sup>'. Ayesha said, 'Aren't you<sup>saww</sup> chief of the Arabs?' He<sup>saww</sup> said: 'I<sup>saww</sup> am chief of the children of Adam<sup>as</sup>, and Ali<sup>asws</sup> is chief of the Arabs'.

فَلَمَّا جَاءَ أَرْسَلَ إِلَى الْأَنْصَارِ فَأَتَوْهُ فَقَالَ لَهُمْ يَا مَعْشَرَ الْأَنْصَارِ أ لَا أَذْلكُمْ عَلَى مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا أَبَداً قَالُوا بَلَى يَا رَسُولَ اللَّهِ

When he<sup>asws</sup> came, he<sup>saww</sup> sent for the Helpers, and they came to him<sup>saww</sup>. He<sup>saww</sup> said to them: 'O community of Helpers! Shall I<sup>saww</sup> point you all upon what, if you were to adhere with it, you will never stray, ever?' They said, 'Yes, O Rasool-Allah<sup>saww</sup>!'

قَالَ هَذَا عَلِيٌّ فَأَجِبُوهُ بِحُجَّتِي وَ أَكْرَمُوهُ بِكَرَامَتِي فَإِنَّ جَبْرئيلَ أَمَرَنِي بِالذِّبِ فُلْتُ لَكُمْ عَنِ اللَّهِ عَزَّ وَ جَلَّ.

He<sup>saww</sup> said: 'This Ali<sup>asws</sup>! So, love him<sup>asws</sup> with my<sup>saww</sup> love, and honour him<sup>asws</sup> with my<sup>saww</sup> honour, for Jibraeel<sup>as</sup> has commanded me<sup>saww</sup> with that which I<sup>saww</sup> have said to you all, on behalf of Allah<sup>azwj</sup> Mighty and Majestic'<sup>205</sup>

الْحَبْرُ الْحَادِي عَشَرَ مَرْحَباً بِسَيِّدِ الْمُؤْمِنِينَ وَ إِمَامِ الْمُتَّقِينَ فَعَبِلَ لِعَلِيٍّ ع كَيْفَ شُكْرَكَ فَقَالَ أَحْمَدُ اللَّهُ عَلَى مَا آتَانِي وَ أَسْأَلُهُ الشُّكْرَ عَلَى مَا أُؤَلِّينِي وَ أَنْ يَرِيدَنِي بِمَا أَعْطَانِي.

The eleventh Hadeeth – 'Welcome to chief of the Momineen and Imam<sup>asws</sup> of the pious'. It was said to Ali<sup>asws</sup>, 'How is your<sup>asws</sup> gratefulness?' He<sup>asws</sup> said: 'I<sup>asws</sup> praise Allah<sup>azwj</sup> upon what

<sup>204</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 p

<sup>205</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 q

He<sup>azwj</sup> has Given me<sup>asws</sup> and I<sup>asws</sup> ask Him<sup>azwj</sup> to thank upon what He<sup>azwj</sup> has Preferred me<sup>asws</sup> and that He<sup>azwj</sup> should Increase in what He<sup>azwj</sup> has Given me<sup>asws</sup>” .<sup>206</sup>

الْحَبْرُ الثَّانِي عَشَرَ مَنْ سَرَّهُ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مَمَاتِي وَ يَسْكُنَ جَنَّةَ عَدْنِ الَّتِي عَرَسَهَا رَبِّي فَلْيُؤَالَ عَلِيًّا مِنْ بَعْدِي وَ لِيُؤَالَ وَلِيَّهُ وَ لِيُقْتَدِ بِالْأَيِّمَةِ مِنْ بَعْدِي فَإِنَّهُمْ عِزَّتِي خُلُقُوا مِنْ طِينَتِي وَ رُفُوا فَهَمًّا وَ عِلْمًا

The twelfth Hadeeth – One whom it cheers that he lives my<sup>saww</sup> life and dies my<sup>saww</sup> expiry, and settle in the Garden of Eden which My<sup>azwj</sup> Lord<sup>azwj</sup> has Planted, let him befriend Ali<sup>asws</sup> from after me<sup>saww</sup>, and let him befriend his<sup>asws</sup> friend, and let him be led by the Imams<sup>asws</sup> from after me<sup>saww</sup>, for they<sup>asws</sup> are my<sup>saww</sup> family. They<sup>asws</sup> have been Created from my<sup>saww</sup> clay and have been Graced understanding and knowledge.

فَوَيْلٌ لِلْمُكَذِّبِينَ مِنْ أُمَّتِي أَلْقَاكُمْ فِيهِمْ صِلَتِي لَا أَنَا لَهُمْ اللَّهُ شَفَاعَتِي.

So, woe be unto the beliers from my<sup>saww</sup> community, the ones cutting my<sup>saww</sup> connection regarding them<sup>asws</sup>. May Allah<sup>azwj</sup> not let them achieve my<sup>saww</sup> intercession” .<sup>207</sup>

الْحَبْرُ الثَّالِثُ عَشَرَ بَعَثَ رَسُولُ اللَّهِ ص خَالِدَ بْنَ الْوَلِيدِ فِي سَرِيَّةٍ وَ بَعَثَ عَلِيًّا فِي سَرِيَّةٍ أُخْرَى وَ كِلَاهُمَا إِلَى الْيَمَنِ وَ قَالَ إِنْ اجْتَمَعْتُمَا فَعَلِيٌّ عَلَى النَّاسِ وَ إِنْ افْتَرَقْتُمَا فَكُلُّ وَاحِدٍ مِنْكُمَا عَلَى جُنْدِهِ

The thirteenth Hadeeth – Rasool-Allah<sup>saww</sup> send Khalid Bin Al Waleed in a battalion and sent Ali<sup>asws</sup> in another battalion, and both of them to Al-Yemen, and said: ‘When you are together, then Ali<sup>asws</sup> is (commander) upon the people, and when you are separate, then each one from you is (commander) upon his army’.

فَاجْتَمَعَا وَ أَعَارَا وَ سَبَّيَا نِسَاءً وَ أَخَذَا أَمْوَالًا وَ قَتَلَا نَاسًا وَ أَخَذَ عَلِيٌّ ع جَارِيَةً فَاخْتَصَمَهَا لِنَفْسِهِ فَقَالَ خَالِدٌ لِأَزْبَعَةَ مِنَ الْمُسْلِمِينَ مِنْهُمْ بُرَيْدَةُ الْأَسْلَمِيُّ اسْبِقُوا إِلَى رَسُولِ اللَّهِ ص فَادْكُرُوا لَهُ كَذَا وَ ادْكُرُوا لَهُ كَذَا لِأُمُورٍ عَدَدَهَا عَلَى عَلِيٍّ ع

They got together and raided, and a woman was capture, and they seized wealth, and killed some people, and Ali<sup>asws</sup> took a maid and chose her for himself<sup>asws</sup>. Khalid said to four of the Muslims, from them being Bureyda Al-Aslami, ‘Proceed to Rasool-Allah<sup>saww</sup> and mention to him<sup>saww</sup> such and such affair’, counting them against Ali<sup>asws</sup>.

فَسَبِقُوا إِلَيْهِ فَبَجَاءَ وَاحِدٌ مِنْ جَانِبِهِ فَقَالَ إِنَّ عَلِيًّا فَعَلَ كَذَا فَأَعْرَضَ عَنْهُ فَبَجَاءَ الْآخَرُ مِنَ الْجَانِبِ الْآخَرَ فَقَالَ إِنَّ عَلِيًّا فَعَلَ كَذَا فَأَعْرَضَ عَنْهُ فَبَجَاءَ بُرَيْدَةُ الْأَسْلَمِيُّ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ عَلِيًّا فَعَلَ كَذَا وَ أَخَذَ جَارِيَةً لِنَفْسِهِ

They proceeded to him<sup>saww</sup>. One came from his<sup>saww</sup> side and said, ‘Ali<sup>asws</sup> has done such and such’. But he<sup>saww</sup> turned away from him. The other one came from the other side and said, ‘Ali<sup>asws</sup> has done such and such’. He<sup>saww</sup> turned away from him. Bureyda Al Aslami came and said, ‘O Rasool-Allah<sup>saww</sup>! Ali<sup>asws</sup> has done such and such and has taken a maid for himself<sup>asws</sup>’.

فَعَضِبَ حَتَّى احْمَرَّ وَجْهُهُ وَ قَالَ دَعُوا لِي عَلِيًّا يَكْرَهُهَا إِنَّ عَلِيًّا مِنِّي وَ أَنَا مِنْ عَلِيٍّ وَ إِنَّ حَظَّهُ فِي الْخُمْسِ أَكْثَرُ مِمَّا أَخَذَ وَ هُوَ وَلِيٌّ كُلِّ مُؤْمِنٍ مِنْ بَعْدِي.

<sup>206</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 r

<sup>207</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 s

He<sup>saww</sup> got angry to the extent that his<sup>saww</sup> face reddened, and he<sup>saww</sup> said: ‘Leave Ali<sup>asws</sup> for me<sup>saww</sup>!’ – repeating it – : ‘Ali<sup>asws</sup> is from me<sup>saww</sup> and I<sup>saww</sup> am from Ali<sup>asws</sup>, and his<sup>asws</sup> share in the fifth (Khums) is more than what he<sup>asws</sup> has taken, and he<sup>asws</sup> is a guardian of every Momin from after me<sup>saww</sup>’<sup>208</sup>.

الْحَبْرُ الرَّابِعَ عَشَرَ كُنْتُ أَنَا وَعَلِيٌّ نُورًا بَيْنَ يَدَيْ اللَّهِ عَزَّ وَجَلَّ قَبْلَ أَنْ يُخْلَقَ آدَمُ بِأَرْبَعَةِ عَشَرَ أَلْفَ عَامٍ فَلَمَّا خَلَقَ آدَمَ قَسَمَ ذَلِكَ النُّورَ فِيهِ وَ جَعَلَهُ جُزْءَيْنِ فِجُزْءِ أَنَا وَ جُزْءِ عَلِيٍّ.

The fourteenth Hadeeth – I<sup>saww</sup> and Ali<sup>asws</sup> were Noor in front of Allah<sup>azwj</sup> Mighty and Majestic before He<sup>azwj</sup> Created Adam<sup>as</sup> by fourteen thousand years. When He<sup>azwj</sup> had Created Adam<sup>as</sup>, He<sup>azwj</sup> Divided that Noor to be in him<sup>as</sup> and Made it into two segments. So, I<sup>saww</sup> was a segment and Ali<sup>asws</sup> was a segment’<sup>209</sup>.

رَوَاهُ أَحْمَدُ فِي الْمُسْنَدِ وَ فِي كِتَابِ فَضَائِلِ عَلِيٍّ ع وَ ذَكَرَهُ صَاحِبُ كِتَابِ الْفِرْدَوْسِ وَ زَادَ فِيهِ ثُمَّ انْتَقَلْنَا حَتَّى صِرْنَا فِي عِنْدِ الْمُطَلَبِ فَكَانَ لِي النُّبُوَّةُ وَ لِعَلِيٍّ الْوَصِيَّةُ.

It is reported by Ahmad in ‘Al-Musnad’, and in ‘Kitab Fazaail Ali<sup>asws</sup>’, and it is mentioned by the author of the book ‘Al-Firdows’, and there is an addition in it: ‘Then we<sup>asws</sup> were transferred until we<sup>asws</sup> came to be in Abdul Muttalib<sup>asws</sup>. The Prophet-hood was for me<sup>saww</sup> and for Ali<sup>asws</sup> was the successorship’<sup>210</sup>.

الْحَبْرُ الْخَامِسَ عَشَرَ النَّظْرُ إِلَى وَجْهِكَ يَا عَلِيُّ عِبَادَةٌ أَنْتَ سَيِّدٌ فِي الدُّنْيَا وَ سَيِّدٌ فِي الْآخِرَةِ مَنْ أَحَبَّكَ أَحَبَّنِي وَ حَبِيبِي حَبِيبُ اللَّهِ وَ عَدُوُّكَ عَدُوِّي وَ عَدُوِّي عَدُوُّ اللَّهِ الْوَيْلُ لِمَنْ أَبْغَضَكَ.

The fifteenth Hadeeth – The looking at your<sup>asws</sup> face, O Ali<sup>asws</sup>, is worship. You<sup>asws</sup> are a chief in the world and a chief in the Hereafter. One loving you<sup>asws</sup> loves me<sup>saww</sup>, and my<sup>saww</sup> beloved is beloved of Allah<sup>azwj</sup>, and your<sup>asws</sup> enemy is my<sup>saww</sup> enemy, and my<sup>saww</sup> enemy is an enemy of Allah<sup>azwj</sup>. Woe be to the one hating you<sup>asws</sup>!’

رَوَاهُ أَحْمَدُ فِي الْمُسْنَدِ قَالَ وَ كَانَ ابْنُ عَبَّاسٍ يُفَسِّرُهُ فَيَقُولُ إِنَّ مَنْ يَنْظُرُ إِلَيْهِ يَقُولُ سُبْحَانَ اللَّهِ مَا أَعْلَمَ هَذَا الْفَتَى سُبْحَانَ اللَّهِ مَا أَشْجَعَ هَذَا الْفَتَى سُبْحَانَ اللَّهِ مَا أَفْصَحَ هَذَا الْفَتَى.

And it is reported by Ahmad in ‘Al-Musnad’ who said, ‘And Ibn Abbas used to interpret it saying, ‘The one who looks at him<sup>asws</sup> saying ‘Glory be to Allah<sup>azwj</sup>! How knowledgeable is this youth! Glory be to Allah<sup>azwj</sup>! How brave is this youth! Glory be to Allah<sup>azwj</sup>! How eloquent is this youth!’<sup>211</sup>

الْحَدِيثُ السَّادِسَ عَشَرَ لَمَّا كَانَتْ لَيْلَةُ بَدْرِ قَالَ رَسُولُ اللَّهِ ص مَنْ يَسْتَقِي لَنَا مَاءً فَأَحْجَمَ النَّاسَ فَقَامَ عَلِيٌّ فَاحْتَضَنَ قَرْبَهُ ثُمَّ أَتَى بِرَأْسِ بَعِيدَةَ الْقَعْرِ مُظْلِمَةً فَأَنَحَدَرَ فِيهَا فَأَوْحَى اللَّهُ إِلَى جَبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ أَنْ تَأْهَبُوا لِتَصْرِحَ مُحَمَّدٌ وَ أَحِبِّهِ وَ حَزْبِهِ

<sup>208</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 t

<sup>209</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 u

<sup>210</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 v

<sup>211</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 w

The sixteenth Hadeeth – When it was the night of Badr, Rasool-Allah<sup>saww</sup> said: ‘Who will fetch water for us?’ The people recoiled, and Ali<sup>asws</sup> stood up and took a container. Then he<sup>asws</sup> went to a dark well far away. He<sup>asws</sup> rolled (the bucket) into it. Allah<sup>azwj</sup> Revealed to Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup> and Israfeel<sup>as</sup>: “Go down to help Muhammad<sup>saww</sup> and his<sup>saww</sup> brother<sup>asws</sup> and his<sup>saww</sup> party!”

فَهَبَطُوا عَنِ السَّمَاءِ هُمْ لَعَطٌ يُدْعَرُ مَنْ يَسْمَعُهُ فَلَمَّا حَادُوا الْبُئْرَ سَلَّمُوا عَلَيْهِ مِنْ عِنْدِ آخِرِهِمْ إِكْرَامًا لَهُ وَ إِجْلَالًا.

They descended from the sky to them with thunderous noise, frightening the one who heard it. When they were at the well, they<sup>as</sup> greeted unto him<sup>asws</sup> on behalf of Allah<sup>azwj</sup>, to their<sup>as</sup> last one, as an honour and reverence”.<sup>212</sup>

رَوَاهُ أَحْمَدُ فِي كِتَابِ فَضَائِلِ عَلِيِّ عَ وَ زَادَ فِيهِ فِي طَرِيقِ آخَرَ عَنْ أَنَسِ بْنِ مَالِكٍ لَثُوثَيْنِ يَا عَلِيُّ يَوْمَ الْقِيَامَةِ بِنَاقَةٍ مِنْ نُوقِ الْجَنَّةِ فَتَكْبِيهَا وَ رَكْبَتِكَ مَعَ رَكْبَتِي وَ فَحْدُكَ مَعَ فَحْدِي حَتَّى نَدْخُلَ الْجَنَّةَ.

It is reported by Ahmad in the book ‘Fazaail Ali<sup>asws</sup>’, and there is an addition in another way from Anas Bin Malik (well-known fabricator), ‘O Ali<sup>asws</sup>! On the Day of Qiyamah, you<sup>asws</sup> will be given a camel from the camels of Paradise. You<sup>asws</sup> will ride it, and your<sup>asws</sup> riding will be with my<sup>saww</sup> riding, and your<sup>asws</sup> thigh with my<sup>saww</sup> thigh, until we<sup>asws</sup> enter the Paradise”.<sup>213</sup>

الْحَدِيثُ السَّابِعُ عَشَرَ حَطَبَ ص النَّاسِ يَوْمَ الْجُمُعَةِ فَقَالَ أَيُّهَا النَّاسُ قَدِمُوا قُرَيْشًا وَ لَا تَقْدَمُوهَا وَ تَعَلَّمُوا مِنْهَا وَ لَا تُعَلِّمُوهَا فَوْهَ رَجُلٍ مِنْ قُرَيْشٍ تَعْدِلُ فَوْهَ رَجُلَيْنِ مِنْ غَيْرِهِمْ وَ أَمَانَةُ رَجُلٍ مِنْ قُرَيْشٍ تَعْدِلُ أَمَانَةَ رَجُلَيْنِ مِنْ غَيْرِهِمْ

The seventeenth Hadeeth – He<sup>saww</sup> addressed the people on the day of Friday. He<sup>saww</sup> said: ‘O you people! Place Quraysh forwards and do not go ahead of them and learn from them and do not teach them. The strength of one man from Quraysh equates to the strength of two men from others, and trustworthiness of one man from Quraysh equates to trustworthiness of two men from others!

أَيُّهَا النَّاسُ أَوْصِيكُمْ بِحُبِّ ذِي قُرَيْشٍ أَخِي وَ ابْنِ عَمِّي عَلِيِّ بْنِ أَبِي طَالِبٍ لَا يُجِبُهُ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُهُ إِلَّا مُنَافِقٌ مَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي وَ مَنْ أَبْغَضَنِي عَذَّبَهُ اللَّهُ بِالنَّارِ.

O you people! I<sup>saww</sup> bequeath you all to love their kindred, my<sup>saww</sup> brother<sup>asws</sup> and son<sup>asws</sup> of my<sup>saww</sup> uncle<sup>as</sup>, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. No one will love him<sup>asws</sup> except a Momin, nor hate him<sup>asws</sup> except a hypocrite. One who loves him<sup>asws</sup>, so he has loved me<sup>asws</sup>, and one hating him<sup>asws</sup> has hated me<sup>saww</sup>, and one who hates me<sup>saww</sup>, Allah<sup>azwj</sup> will Punish him with the Fire”.<sup>214</sup>

الْحَدِيثُ الثَّامِنُ عَشَرَ الصَّادِقُونَ ثَلَاثَةٌ حَيْثُ النَّجَارُ الَّذِي جَاءَ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى وَ مُؤْمِنٌ آلِ فِرْعَوْنَ الَّذِي كَانَ يَكْتُمُ إِيمَانَهُ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ هُوَ أَفْضَلُهُمْ.

<sup>212</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 x

<sup>213</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 y

<sup>214</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 z



The eighteenth Hadeeth – ‘The truthful are three – Habeeb Al-Najjar who came running from the outskirts of the city, and Momin of the people of Pharaoh<sup>la</sup> who was concealing his Eman, and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and he<sup>asws</sup> is their superior’<sup>215</sup>.

الْحَدِيثُ الثَّاسِعَ عَشَرَ أُعْطِيَ فِي عَلَيٍّ حُمْسًا هُنَّ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا أَمَا وَاحِدَةٌ فَهِيَ مُتَّكَايَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ حَتَّى يُفْرَعُ مِنْ حِسَابِ الْخَلَائِقِ

The nineteenth Hadeeth – ‘I<sup>saww</sup> have been Given five regarding Ali<sup>asws</sup> which are more beloved to me<sup>saww</sup> than the world and whatever is in it. As for the one, he<sup>asws</sup> would be my<sup>saww</sup> reliance in front of Allah<sup>azwj</sup> Mighty and Majestic until He<sup>azwj</sup> is free from Reckoning the people.

وَأَمَّا الثَّانِيَةُ فَلِوَأَى الْحَمْدِ بِيَدِهِ آدَمُ وَمَنْ وُلِدَ تَحْتَهُ وَأَمَّا الثَّلَاثَةُ فَوَاقِفٌ عَلَى غُفْرِ حَوْضِي يَسْقِي مَنْ عَرَفَ مِنْ أُمَّتِي وَأَمَّا الرَّابِعَةُ فَسَاتِرٌ عَوْرَتِي وَمُسَلِّمِي إِلَى رَبِّي وَأَمَّا الْخَامِسَةُ فَلِإِنِّي لَسْتُ أَخْشَى عَلَيْهِ أَنْ يَعُودَ كَافِرًا بَعْدَ إِيمَانٍ وَلَا زَانِيًا بَعْدَ إِحْصَانٍ.

And as for the second, the flag of Praise would be in his<sup>asws</sup> hand. Adam<sup>as</sup> and the ones besides him<sup>as</sup> would be under it. And as for the third, he<sup>asws</sup> will be standing at the entrance of my<sup>saww</sup> fountain quenching the one from my<sup>saww</sup> community he<sup>asws</sup> recognises. And as for the fourth, he<sup>asws</sup> will be the concealer of my<sup>saww</sup> bareness and submit me<sup>saww</sup> to my<sup>saww</sup> Lord<sup>azwj</sup>. And as for the fifth, I<sup>saww</sup> don't fear upon him<sup>asws</sup> that he<sup>asws</sup> mighty return to be a Kafir after Eman, nor an adulterer after chastity’<sup>216</sup>.

الْحَدِيثُ الْعِشْرُونَ كَانَتْ لِحَمَاعَةٍ مِنَ الصَّحَابَةِ أَبْوَابٌ شَارِعَةٌ فِي مَسْجِدِ الرَّسُولِ ص فَقَالَ يَوْمًا سُدُّوا كُلَّ بَابٍ فِي الْمَسْجِدِ إِلَّا بَابَ عَلَيٍّ فَسُدَّتْ

The twentieth Hadeeth – There used to be for the companions, doors opening into the Masjid of the Rasool<sup>saww</sup>. One day he<sup>saww</sup> said: ‘Close down every door in the Masjid except door of Ali<sup>asws</sup>!’ so, these were closed.

فَقَالَ فِي ذَلِكَ قَوْمٌ حَتَّى بَلَغَ رَسُولَ اللَّهِ ص فَقَامَ فِيهِمْ فَقَالَ إِنَّ قَوْمًا قَالُوا فِي سَدِّ الْأَبْوَابِ وَتَرْكِ بَابِ عَلَيٍّ إِنِّي مَا سَدَّدْتُ وَلَا فَتَحْتُ وَ لَكِنِّي أُمِرْتُ بِأَمْرِ فَاتَّبَعْتُهُ.

A group spoke regarding that until it reached Rasool-Allah<sup>saww</sup>. He<sup>saww</sup> stood among them and said: ‘There are a people who are speaking regarding closure of the doors, and the door of Ali<sup>asws</sup> being left open. I<sup>saww</sup> did not close nor open, but I<sup>azwj</sup> get Commanded by a Command, so I<sup>saww</sup> follow it!’<sup>217</sup>

الْحَدِيثُ الْحَادِي وَ الْعِشْرُونَ دَعَا صَلَوَاتُ اللَّهِ عَلَيْهِ عَلِيًّا فِي عَزَاةِ الطَّائِفِ فَاتَّجَاهُ وَأَطَالَ نَجْوَاهُ حَتَّى كَرِهَ قَوْمٌ مِنَ الصَّحَابَةِ ذَلِكَ

The twenty-first Hadeeth – He<sup>saww</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>saww</sup>, called Ali<sup>asws</sup> during the military expedition of Al-Taif. He<sup>saww</sup> whispered to him<sup>asws</sup> and his<sup>saww</sup> whispering was prolonged to the extent that a group of the companions disliked that.

<sup>215</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 z a

<sup>216</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 z b

<sup>217</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 z c

فَقَالَ قَائِلٌ مِنْهُمْ لَقَدْ أَطَالَ الْيَوْمَ نَجْوَى ابْنِ عَمِّهِ فَبَلَغَهُ صَ دَلِكَ فَجَمَعَ مِنْهُمْ قَوْمًا ثُمَّ قَالَ إِنَّ قَائِلًا قَالَ لَقَدْ أَطَالَ الْيَوْمَ نَجْوَى ابْنِ عَمِّهِ أَمَا إِنِّي مَا انْتَجَيْتُهُ  
وَ لَكِنَّ اللَّهَ انْتَجَاهُ.

A speaker of theirs said, ‘Today he<sup>saww</sup> has prolonged the whispering to the son<sup>asws</sup> of his<sup>saww</sup> uncle’. That reached Rasool-Allah<sup>saww</sup>. He<sup>saww</sup> gathered a group of them, then said: ‘A speaker said, ‘Today he<sup>saww</sup> has prolonged whispering to the son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>as</sup>’. I<sup>saww</sup> was not whispering to him<sup>asws</sup> but Allah<sup>azwj</sup> Whispered to him<sup>asws</sup>’.<sup>218</sup>

الْحَدِيثُ الثَّانِي وَالْعِشْرُونَ أَحْصَمْتُكَ يَا عَلِيُّ بِالنَّبُوَّةِ فَلَا نُبُوَّةَ بَعْدِي وَ تَخْصِمُ النَّاسَ بِسَبْعٍ لَا يُحَاجُّكَ فِيهَا أَحَدٌ مِنْ قُرَيْشٍ

The twenty-second Hadeeth – I<sup>saww</sup> can contend with you<sup>asws</sup> with the Prophet-hood, as there is no Prophet-hood after me<sup>saww</sup>, and you can contend the people with seven, no one from Quraysh can argue with you<sup>asws</sup> regarding these.

أَنْتَ أَوْهُمْ إِيْمَانًا بِاللَّهِ وَ أَوْفَاهُمْ بِعَهْدِ اللَّهِ وَ أَقْوَمُهُمْ بِأَمْرِ اللَّهِ وَ أَفْسَمُهُمْ بِالسُّوِيَّةِ وَ أَعْدَلُهُمْ فِي الرَّعِيَّةِ وَ أَبْصَرُهُمْ بِالْقَضِيَّةِ وَ أَكْثَرُهُمْ عِلْمًا أَلَّا تَعْلَمِينَ أَنَّ اللَّهَ

You<sup>asws</sup> their first in Eman with Allah<sup>azwj</sup>, and their most loyal with the Pact of Allah<sup>azwj</sup>, and their straightest with the Commands of Allah<sup>azwj</sup>, and their fairest of distribution, and their most just among the citizens, and their most insightful with the judgment, and their mightiest in the Presence of Allah<sup>azwj</sup> of privileges’.<sup>219</sup>

الْحَبْرُ الثَّلَاثُ وَالْعِشْرُونَ قَالَتْ فَاطِمَةُ ع إِنَّكَ زَوَّجْتَنِي فَقِيرًا لَا مَالَ لَهُ فَقَالَ زَوَّجْتُكَ أَقْدَمُهُمْ سِلْمًا وَ أَعْظَمُهُمْ حِلْمًا وَ أَكْثَرُهُمْ عِلْمًا أَلَّا تَعْلَمِينَ أَنَّ اللَّهَ  
أَطَّلَعَ إِلَى الْأَرْضِ إِطْلَاعَةً فَاخْتَارَ مِنْهَا أَبَاكَ ثُمَّ أَطَّلَعَ إِلَيْهَا ثَانِيَةً فَاخْتَارَ مِنْهَا بَعْلَكَ.

~~The twenty-third Hadeeth – (Syeda) Fatima<sup>asws</sup> said: ‘You<sup>saww</sup> have got me<sup>asws</sup> married to a poor (man), there is no wealth for him<sup>asws</sup>’. He<sup>saww</sup> said: ‘Your<sup>asws</sup> husband is their most advanced in being a Muslim, and their mightiest in leniency, and most abundant of them in knowledge. Don’t you<sup>asws</sup> know that Allah<sup>azwj</sup> Noticed to the earth with a Notification and Chose your<sup>asws</sup> father<sup>saww</sup> from it, then He<sup>azwj</sup> Noticed to it secondly and Chose your<sup>asws</sup> husband<sup>asws</sup> from it?’<sup>220</sup> (derogatory, from non-Shia source)~~

الْحَدِيثُ الرَّابِعُ وَالْعِشْرُونَ لَمَّا أَنْزَلَ إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ بَعْدَ انْصِرَافِهِ ص مِنْ عَزَاةِ حُنَيْنٍ جَعَلَ يُكْتَرُ مِنْ سُبْحَانَ اللَّهِ اسْتَعْفِرُ اللَّهُ

The twenty-fourth Hadeeth – When it was Revealed: **When Help of Allah comes and the victory [110:1]** (Surah Al-Nasr), after his<sup>saww</sup> leaving from the military expedition of Hunayn, he<sup>saww</sup> went on frequently (saying) ‘Glory be to Allah<sup>azwj</sup>! I<sup>saww</sup> seek Forgiveness of Allah<sup>azwj</sup>’.

ثُمَّ قَالَ يَا عَلِيُّ إِنَّهُ قَدْ جَاءَ مَا وَعَدْتُ بِهِ جَاءَ الْفَتْحُ وَ دَخَلَ النَّاسُ فِي دِينِ اللَّهِ أَفْوَاجًا وَ إِنَّهُ لَيْسَ أَحَدٌ أَحَقَّ مِنْكَ بِمَقَامِي لِقَدَمِكَ فِي الْإِسْلَامِ وَ قُرْبِكَ مِنِّي وَ صِهْرِكَ وَ عِنْدَكَ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ وَ قَبْلَ ذَلِكَ مَا كَانَ مِنْ بَلَاءِ أَبِي طَالِبٍ عِنْدِي حِينَ نَزَلَ الْقُرْآنُ فَأَنَا حَرِيصٌ عَلَى أَنْ أُرَاعِيَ ذَلِكَ لَوْلَدِهِ.

Then he<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! Surely it has come what Allah<sup>azwj</sup> had Promised with. The victory has come, and the people are **entering into the Religion of Allah in droves [110:2]**, and

<sup>218</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 z d

<sup>219</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 z e

<sup>220</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 z f

there isn't anyone more rightful than you<sup>asws</sup> with my<sup>saww</sup> position in Al Islam, and your<sup>asws</sup> nearness from me<sup>saww</sup>, and your<sup>asws</sup> being a son-in-law, and with you<sup>asws</sup> is chieftess of the women of the world, and before that what has happened from the afflictions of Abu Talib<sup>asws</sup> with me<sup>saww</sup>, when the Quran was Revealed. I<sup>saww</sup> am eager upon observing that to be for his<sup>as</sup> son<sup>asws</sup>".<sup>221</sup>

فَقَدْ جَاءَ فِي الْأَخْبَارِ الصَّحِيحَةِ أَنَّهُ ص قَالَ: يَا جِبْرَائِيلُ إِنَّهُ مِنِّي وَ أَنَا مِنْهُ فَقَالَ جِبْرَائِيلُ ع وَ أَنَا مِنْكُمْ.

It has come in correct Ahadeeth that he<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>! He<sup>asws</sup> is from me<sup>saww</sup> and I<sup>saww</sup> am from him<sup>asws</sup>'. Jibraeel<sup>as</sup> said: 'And I<sup>as</sup> am from you<sup>asws</sup> both''.

وَ رَوَى أَبُو أَيُّوبَ الْأَنْصَارِيُّ مَرْفُوعاً لَقَدْ صَلَّتِ الْمَلَائِكَةُ عَلَيَّ وَ عَلَى عَلِيٍّ سَبْعَ سِنِينَ وَ ذَلِكَ أَنَّهُ لَمْ يُصَلِّ مَعِي وَ مَعَ عَلِيٍّ ثَلَاثَ لَنَّا وَ ذَلِكَ قَبْلَ أَنْ يَظْهَرَ أَفْرُ الْإِسْلَامِ وَ يَتَسَامَعَ النَّاسُ بِهِ.

And it is reported by Abu Ayoub Al-Ansari raising it, 'The Angels had sent Salawaat upon me<sup>saww</sup> and upon Ali<sup>asws</sup> for seven years, and that is because no one else had prayed Salat with me<sup>saww</sup> and with Ali<sup>asws</sup> to be a third for us<sup>asws</sup>, and that was before the matter of Al-Islam was revealed the people heard of it''.<sup>222</sup>

وَ فِي حُطْبَةِ الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِمَا الصَّلَاةُ وَ السَّلَامُ لَمَّا قُبِضَ أَبُوهُ لَقَدْ فَارَقَكُمْ فِي هَذِهِ اللَّيْلَةِ رَجُلٌ لَمْ يَسْبِقْهُ الْأَوَّلُونَ وَ لَا يُدْرِكُهُ الْآخِرُونَ كَانَ يَبْعَثُهُ رَسُولُ اللَّهِ لِلْحَرْبِ وَ جِبْرَائِيلُ ع عَنْ يَمِينِهِ وَ مِيكَائِيلُ ع عَنْ يَسَارِهِ.

And in a sermon of Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, upon them<sup>asws</sup> be the Salawaat and the greeting, when his<sup>asws</sup> father<sup>asws</sup> had passed away: 'There has separated from you all tonight such a man<sup>asws</sup>, neither the former ones had preceded him<sup>asws</sup>, nor will the latter ones catch up with him<sup>asws</sup>. Rasool-Allah<sup>saww</sup> had sent him<sup>asws</sup> to the war and Jibraeel<sup>as</sup> would be on his<sup>asws</sup> right and Mikaeel<sup>as</sup> on his<sup>asws</sup> left''.<sup>223</sup>

وَ جَاءَ فِي الْحَدِيثِ أَنَّهُ سَمِعَ يَوْمَ أُحُدٍ صَوْتٌ مِنَ الْهَوَاءِ مِنْ جِهَةِ السَّمَاءِ لَا سَيْفٌ إِلَّا دُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ وَ أَنَّ رَسُولَ اللَّهِ ص قَالَ هَذَا صَوْتُ جِبْرَائِيلَ ع.

And it has come in the Hadeeth – 'On the day of Ohad, a voice was heard from the air, from the direction of the sky: "There is no sword except Zulfiqar nor is there any youth except Ali<sup>asws</sup>!" And Rasool-Allah<sup>saww</sup> said: 'This is the voice of Jibraeel<sup>as</sup>''.<sup>224</sup>

قَالَ رَسُولُ اللَّهِ ص أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا فَمَنْ أَرَادَ الْمَدِينَةَ فَلْيَأْتِ الْبَابَ وَ قَالَ أَقْضَاكُمْ عَلِيٌّ.

Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> am the city of knowledge and Ali<sup>asws</sup> is its door. The one who intends the city, then let him come to the door'. And he<sup>saww</sup> said: 'Your most judicial, is Ali<sup>asws</sup>''.<sup>225</sup>

<sup>221</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 z g

<sup>222</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 z h

<sup>223</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 z i

<sup>224</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 z j

<sup>225</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 z k

وَجَاءَ فِي الْحَبْرِ أَنَّهُ بَعَثَهُ إِلَى الْيَمَنِ قَاضِيًا فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُمْ كُفُوهٌ وَ دَوُوُ أَسْنَانٍ وَ أَنَا فَتَى وَ زَيْمًا لَمْ أُصِبْ فِيمَا أَخْكُمُ بِهِ بَيْنَهُمْ فَقَالَ لَهُ اذْهَبْ فَإِنَّ اللَّهَ سَيُثَبِّتْ قَلْبَكَ وَ يَهْدِي لِسَانَكَ.

And it has come in the Hadeeth – He<sup>azwj</sup> sent him<sup>asws</sup> as a judge to Al-Yemen. He<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! They are old and with teeth (prowess), and I<sup>asws</sup> am a youth, and perhaps I<sup>asws</sup> may not be correct in what I<sup>asws</sup> judge with between them’. He<sup>saww</sup> said to him<sup>asws</sup>: ‘Go, for Allah<sup>azwj</sup> will be Affirming your<sup>asws</sup> heart and Guide your<sup>asws</sup> tongue’.<sup>226</sup>

وَ رَوَى الْمُحَدِّثُونَ أَنَّهُ قَالَ لِفَاطِمَةَ عَلَيْهَا الصَّلَاةُ وَ السَّلَامُ رَوْحُكَ أَقْدَمُهُمْ سَلْمًا وَ أَعْظَمُهُمْ جَلْمًا وَ أَعْلَمُهُمْ عِلْمًا.

And it is reported by the narrators, ‘He<sup>saww</sup> said to (Syeda) Fatima<sup>asws</sup>, upon her<sup>asws</sup> be the Salawaat and the greeting: ‘I<sup>saww</sup> have got you<sup>asws</sup> married to their most advanced in being a Muslim, and their mightiest in leniency, and their most knowledgeable in knowledge’.<sup>227</sup>

وَ رَوَى الْمُحَدِّثُونَ عَنْهُ ص أَنَّهُ قَالَ: مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى نُوحٍ فِي عَزْمِهِ وَ إِلَى مُوسَى فِي عِلْمِهِ وَ عِيسَى فِي وَرَعِهِ فَلْيَنْظُرْ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ.

And it is reported by the narrators from him<sup>saww</sup> having said: ‘One who wants to look at Noah<sup>as</sup> in his<sup>as</sup> resoluteness, and to Musa<sup>as</sup> in his<sup>as</sup> knowledge, and Isa<sup>as</sup> in his<sup>as</sup> piety, then let him look at Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>228</sup>

أَنَّهُ ع قَالَ لَهُمْ يَوْمَ الشُّورَى أَنْشَدُكُمْ اللَّهَ أ فَيْكُمْ أَحَدٌ آخَى رَسُولُ اللَّهِ ص بَيْنَهُ وَ بَيْنَ نَفْسِهِ حَيْثُ آخَى بَيْنَ بَعْضِ الْمُسْلِمِينَ وَ بَعْضِ غَيْرِي فَقَالُوا لَا

He<sup>asws</sup> said to them on the day of consultation: ‘I<sup>asws</sup> adjure you all with Allah<sup>azwj</sup>! Is there anyone among you Rasool-Allah<sup>saww</sup> had established brotherhood between him and himself<sup>saww</sup>, when he<sup>saww</sup> was establishing brotherhood between some of the Muslims with others, apart from me<sup>asws</sup>?’ They said, ‘No’.

فَقَالَ أ فَيْكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ ص مَنْ كُنْتُ مَوْلَاهُ فَهَذَا مَوْلَاهُ غَيْرِي فَقَالُوا لَا

He<sup>asws</sup> said: ‘Is there anyone among you Rasool-Allah<sup>saww</sup> had said for him: ‘One whose Master I<sup>saww</sup> was to this one is his Master’, apart from me<sup>asws</sup>?’ They said, ‘No’.

فَقَالَ أ فَيْكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ ص أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي غَيْرِي قَالُوا لَا

He<sup>asws</sup> said: ‘Is there anyone among you Rasool-Allah<sup>saww</sup> had said to him: ‘You are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>, except surely there is no Prophet<sup>saww</sup> after me<sup>saww</sup>, apart from me<sup>asws</sup>?’ They said, ‘No’.

قَالَ أ فَيْكُمْ مِنْ اتْتَمِنَ عَلَى سُورَةِ بَرَاءَةٍ وَ قَالَ لَهُ رَسُولُ اللَّهِ ص لَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ رَجُلٌ مِنِّي غَيْرِي قَالُوا لَا

<sup>226</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 z l

<sup>227</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 z m

<sup>228</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 z n

He<sup>asws</sup> said: 'Is there anyone among you whom he<sup>saww</sup> had entrusted (Surah) Bara'at with, and Rasool-Allah<sup>saww</sup> had said for him: 'No one should deliver it on my<sup>saww</sup> behalf, except I<sup>saww</sup> or a man from me<sup>saww</sup>', apart from me<sup>asws</sup>?' They said, 'No'.

قَالَ أَلَا تَعْلَمُونَ أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَفَرُوا عَنْهُ فِي الْحَرْبِ فِي غَيْرِ مَوْطِنٍ وَ مَا فَرَرْتُ قَطُّ قَالُوا بَلَى

He<sup>asws</sup> said: 'Are you not knowing that the companions of Rasool-Allah<sup>saww</sup> fled away from him<sup>saww</sup> during the war in more than one place, and I<sup>asws</sup> did not flee at all?' They said, 'Yes'.

قَالَ أَلَا تَعْلَمُونَ أَنِّي أَوَّلُ النَّاسِ إِسْلَامًا قَالُوا بَلَى قَالَ فَأَيُّنَا أَقْرَبُ إِلَى رَسُولِ اللَّهِ ص نَسَبًا قَالُوا أَنْتَ الْحَبِيبُ.

He<sup>asws</sup> said: 'Are you knowing that I<sup>asws</sup> am first of the people in being a Muslim?' They said, 'Yes'. He<sup>asws</sup> said: 'So, which of us is closer to Rasool-Allah<sup>saww</sup> in lineage?' They said, 'You<sup>asws</sup> are!' – the Hadeeth".<sup>229</sup>

و قَالَ وَ رُوِيَ عَنِ النَّبِيِّ ص فِي قَوْلِهِ تَعَالَى هَذَانِ حَضَمَانٍ اخْتَصَمُوا فِي رَبِّهِمْ أَنَّهُ سئِلَ عَنْهَا فَقَالَ عَلَيَّ وَ حَزْرَةُ وَ عُبَيْدَةُ وَ عُتْبَةُ وَ شَيْبَةُ وَ الْوَلِيدُ.

And he said, 'And it is reported from the Prophet<sup>saww</sup> regarding Words of the Exalted: **These are two disputants disputing regarding their Lord. [22:19]**. He<sup>saww</sup> had been asked about it, so he<sup>saww</sup> said: 'Ali<sup>asws</sup> and Hamza<sup>asws</sup> and Ubeyda (against) Utbah, and Sheyba and Al-Waleed".<sup>230</sup>

رُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع قَالَ: كَانَ عَلَيٌّ ع يَرَى مَعَ رَسُولِ اللَّهِ ص الصَّوْتِ وَ يَسْمَعُ الصَّوْتِ.

It is reported from Ja'far<sup>asws</sup> Bin Muhammad Al-Sadiq<sup>asws</sup> having said: 'Ali<sup>asws</sup> used to see the illumination with Rasool-Allah<sup>saww</sup> and hear the voice".<sup>231</sup>

و قال في موضع آخر أ ليس يعلم معاوية و غيره من الصحابة أَنَّ النَّبِيَّ ص قَالَ لَهُ فِي أَلْفِ مَقَامٍ أَنَا حَزْبٌ لِمَنْ حَارَبْتِ وَ سَلِمٌ لِمَنْ سَأَلَمْتِ وَ نَحْوُ ذَلِكَ مِنْ قَوْلِهِ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

And he said in another place, 'Don't Muawiya and others from the companions know that the Prophet<sup>saww</sup> said to him<sup>asws</sup> in a thousand places: 'I<sup>saww</sup> am at war to the one warring you<sup>asws</sup> and at peace to the one being at peace with you<sup>asws</sup>, and approximate to that from his<sup>saww</sup> words: 'O Allah<sup>azwj</sup>! Befriend the one befriending him<sup>asws</sup> and be inimical to the one being inimical to him<sup>asws</sup>.

وَ قَوْلِهِ حَزْبُكَ حَزْبِي وَ سَلْمُكَ سَلْمِي وَ قَوْلِهِ أَنْتَ مَعَ الْحَقِّ وَ الْحَقُّ مَعَكَ وَ قَوْلِهِ هَذَا أَخِي وَ قَوْلِهِ يُحِبُّ اللَّهُ وَ رَسُولُهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ

And his<sup>saww</sup> words: 'Your<sup>asws</sup> war is my<sup>saww</sup> war, and your<sup>asws</sup> peace is my<sup>saww</sup> peace'. And his<sup>saww</sup> words: 'You<sup>asws</sup> are with the truth and the truth is with you<sup>asws</sup>'. And his<sup>saww</sup> words: 'This is my<sup>saww</sup> brother<sup>asws</sup>'. And his<sup>saww</sup> words: 'He<sup>asws</sup> loves Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> love him<sup>asws</sup>'.

<sup>229</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 z o

<sup>230</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 z p

<sup>231</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 z q

وَقَوْلِهِ اللَّهُمَّ اِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ وَ قَوْلِهِ إِنَّهُ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي وَ قَوْلِهِ لَا يُجِبُهُ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُهُ إِلَّا مُنَافِقٌ

And his<sup>saww</sup> words: 'O Allah<sup>azwj</sup>! Bring to me<sup>saww</sup> the most beloved of Your<sup>azwj</sup> creatures to You<sup>azwj</sup>'. And his<sup>saww</sup> words: 'He<sup>asws</sup> is guardian of every Momin after me<sup>saww</sup>'. And his<sup>saww</sup> words: 'No one will love him<sup>asws</sup> except a Momin, nor hate him<sup>asws</sup> except a hypocrite'.

وَ قَوْلِهِ إِنَّ الْجَنَّةَ لَتَشْتَاتِي إِلَى أَرْبَعَةٍ وَ جَعَلَهُ أَوْلَهُمْ وَ قَوْلِهِ لِعَمَّارٍ تَفَتَّلْتُ الْفِتْنَةَ الْبَاغِيَةَ وَ قَوْلِهِ سَتَقَاتِلُ النَّكِيثِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ بَعْدِي.

And his<sup>saww</sup> words: 'The Paradise is yearning to four', and he<sup>saww</sup> made him<sup>asws</sup> to be their first. And his<sup>saww</sup> words to Ammar<sup>ra</sup>: 'The rebel group will kill you<sup>ra</sup>'. And his<sup>saww</sup> words: 'You<sup>asws</sup> shall kill the allegiance-breakers, and the deviants, and the renegades after me<sup>saww</sup>'.<sup>232</sup>

115- أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ أَنَّهُ قَالَ حَدَّثَنِي أَبُو ذَرٍّ وَ سَلْمَانُ وَ الْمِقْدَادُ ثُمَّ سَمِعْتُهُ مِنْ عَلِيِّ ع قَالَوا إِنَّ رَجُلًا فَاحَرَ عَلِيَّ بْنِ أَبِي طَالِبٍ ع فَقَالَ رَسُولُ اللَّهِ لِعَلِيِّ ع أَيُّ أَحَبِّي فَاحَرَ الْعَرَبِ فَأَنْتَ أَكْرَمُهُمْ ابْنَ عَمِّ وَ أَكْرَمُهُمْ أَبَا وَ أَكْرَمُهُمْ أَخَا وَ أَكْرَمُهُمْ نَفْسًا وَ أَكْرَمُهُمْ زَوْجَةً وَ أَكْرَمُهُمْ وَلَدًا وَ أَكْرَمُهُمْ عَمًّا وَ أَكْرَمُهُمْ غَنَاءً بِنَفْسِكَ

I (Majlisi) am saying, 'I found in the book of Suleym Bin Qays Al Hilali.

He said, 'It is narrated to me by Abu Zarr<sup>ra</sup>, and Salman<sup>ra</sup> and Al-Miqdad<sup>ra</sup>, then I heard it from Ali<sup>asws</sup>. They<sup>ra</sup> said, 'A man prided upon Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, so Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'Yes, my<sup>saww</sup> brother<sup>asws</sup>! The Arabs are priding (although) you<sup>asws</sup> are their most honourable as son<sup>asws</sup> of an uncle<sup>as</sup>, and their most honourable as a father<sup>asws</sup>, and their most honourable as a brother<sup>asws</sup>, and their most honourable as a 'self', and their most honourable as a husband<sup>asws</sup>, and their most honourable as a son<sup>asws</sup>, and their most honourable as an uncle<sup>asws</sup>, and their most honourable as being needless with yourself<sup>asws</sup>.

وَ مَالِكٍ وَ أُمَّهُمْ حِلْمًا وَ أَكْثَرُهُمْ عِلْمًا وَ أَنْتَ أَفْرُوهُمْ لِكِتَابِ اللَّهِ وَ أَعْلَمُهُمْ بِسُنَنِ اللَّهِ وَ أَشَجَعُهُمْ قَلْبًا وَ أَجْوَدُهُمْ كَفًّا وَ أَرْعَدُهُمْ فِي الدُّنْيَا وَ أَشَدَّهُمْ اجْتِهَادًا وَ أَحْسَنُهُمْ حُلُقًا وَ أَصْدَقُهُمْ لِسَانًا وَ أَحَبَّهُمْ إِلَى اللَّهِ وَ إِلَيَّ

And what is the matter for you<sup>asws</sup>, and you<sup>asws</sup> are their most complete of wisdom, and their most abundant in knowledge, and you<sup>asws</sup> are their most well-read of the Book of Allah<sup>azwj</sup>, and their most knowledgeable with the Sunnah of Allah, and their braves of heart, and their most generous of palm, and their most ascetic in the world, and their most intense in striving, and their most excellent in morals, and their most truthful of tongue, and their most beloved to Allah<sup>azwj</sup> and to me<sup>saww</sup>.

وَ سَتَبَقَى بَعْدِي ثَلَاثِينَ سَنَةً تَعْبُدُ اللَّهَ وَ تَصْبِرُ عَلَى ظُلْمِ قُرَيْشٍ ثُمَّ يُجَاهِدُ فِي سَبِيلِ اللَّهِ إِذَا وَجَدْتَ أَعْوَانًا تُقَاتِلُ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتَ عَلَى تَنْزِيلِهِ النَّكِيثِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ مِنْ هَذِهِ الْأُمَّةِ

And you<sup>asws</sup> shall remain after me<sup>saww</sup> for thirty years worshipping Allah<sup>azwj</sup> and being patient upon the injustices of Quraysh. Then you<sup>asws</sup> will fight in the Way of Allah<sup>azwj</sup> when you<sup>asws</sup> find supporters. You<sup>asws</sup> will fight upon the interpretation of the Quran like I<sup>saww</sup> have fought

<sup>232</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 114 z r

upon its Revelation, against the allegiance-breakers, and the deviants, and the renegades of this community.

تُقْتَلُ شَهِيداً تُحْتَضَبُ لِحْيَتُكَ مِنْ دَمِ رَأْسِكَ فَاتِلُكَ يَغْدِلُ عَاقِرَ النَّاقَةِ فِي الْبُعْضِ إِلَى اللَّهِ وَ الْبُعْدِ مِنَ اللَّهِ وَ يَغْدِلُ قَاتِلُ يَحْيَى بْنِ زَكَرِيَّا وَ فِرْعَوْنَ ذَا الْأَوْتَانِ.

You<sup>asws</sup> will be killed as a martyr. Your<sup>asws</sup> beard would be dyed from the blood of your<sup>asws</sup> head. Your<sup>asws</sup> killer would be equated with the slayer of the she-camel (of Salih<sup>as</sup>) in the hatred to Allah<sup>azwj</sup> and being distanced from Allah<sup>azwj</sup>, and he<sup>la</sup> equate to the killer of Yahya Bin Zakariya<sup>as</sup>, and to Pharaoh<sup>la</sup> with the pegs".<sup>233</sup>

116- وَ مِنَ الْكِتَابِ الْمَذْكُورِ عَنْ أَبِي أَنَانَ عَنْ سُلَيْمٍ قَالَ: قُلْتُ لِأبي دَرِّ حَدِيثِي رَحِمَكَ اللَّهُ بِأَعَجَبَ مَا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ص يُقُولُهُ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

And from the mentioned book, from Aban, from Suleym who said,

'I said to Abu Zarr<sup>ra</sup>, 'May Allah<sup>azwj</sup> have Mercy on you<sup>ra</sup>! Narrated to me with the strangest of what you<sup>ra</sup> heard from Rasool-Allah<sup>saww</sup> saying regarding Ali Bin Abu Talib<sup>asws</sup>'.

قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ حَوْلَ الْعَرْشِ لَيَسْعِينَ أَلْفَ مَلَكٍ لَيْسَ لَهُمْ تَسْبِيحٌ وَ لَا عِبَادَةٌ إِلَّا الطَّاعَةُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ الْبِرَاءَةُ مِنَ أَعْدَائِهِ وَ الْإِسْتِعْفَارُ لِشَيْعَتِهِ قُلْتُ فَغَيْرَ هَذَا رَحِمَكَ اللَّهُ

He<sup>ra</sup> said, 'I<sup>ra</sup> heard Rasool-Allah<sup>saww</sup> saying: 'There are ninety thousand Angels around the Throne. There is neither any glorification for them nor worship except the obedience to Ali Bin Abu Talib<sup>asws</sup> and the disavowing from his<sup>asws</sup> enemies and seeking Forgiveness for his<sup>asws</sup> Shias'. I said, 'Anything other than this? May Allah<sup>azwj</sup> have Mercy on you<sup>ra</sup>!'

قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ حَصَّ جَبْرَيْلَ وَ ميكائيلَ وَ إسرائفيلَ بِطَاعَةِ عَلِيٍّ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِ وَ الْإِسْتِعْفَارِ لِشَيْعَتِهِ قُلْتُ فَغَيْرَ هَذَا رَحِمَكَ اللَّهُ

He<sup>ra</sup> said: 'I<sup>ra</sup> heard him<sup>saww</sup> saying: 'Allah<sup>azwj</sup> has Specialised Jibraeel<sup>as</sup>, and Mikaeel<sup>as</sup>, and Israfeel<sup>as</sup> with obeying Ali<sup>asws</sup>, and the disavowing from his<sup>asws</sup> enemies, and seeking Forgiveness for his<sup>asws</sup> Shias'. I said, 'Anything other than this? May Allah<sup>azwj</sup> have Mercy on you<sup>ra</sup>'.

قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَمْ يَزَلِ اللَّهُ يَخْتَجُّ بِعَلِيٍّ فِي كُلِّ أُمَّةٍ فِيهَا نَبِيٌّ مُرْسَلٌ وَ أَشْهَدُهُمْ مَعْرِفَةَ لِعَلِيٍّ أَغْظَمُهُمْ دَرَجَةً عِنْدَ اللَّهِ قُلْتُ فَغَيْرَ هَذَا رَحِمَكَ اللَّهُ

He<sup>ra</sup> said: 'I<sup>ra</sup> heard Rasool-Allah<sup>saww</sup> saying: 'Allah<sup>azwj</sup> did not cease to Argue by Ali<sup>asws</sup> in every community wherein was a Messenger<sup>as</sup> Prophet<sup>as</sup>, and Making them testify to the recognition of Ali<sup>asws</sup> as being their greatest of ranks in the Presence of Allah<sup>azwj</sup>'. I said, 'Anything other than this? May Allah<sup>azwj</sup> have Mercy on you<sup>ra</sup>!'

قَالَ نَعَمْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَوْ لَا أَنَا وَ عَلِيٌّ مَا عُرِفَ اللَّهُ وَ لَوْ لَا أَنَا وَ عَلِيٌّ مَا كَانَ ثَوَابٌ وَ لَا عِقَابٌ وَ لَا يَسْتُرُّ عَلِيًّا عَنِ اللَّهِ سِتْرٌ وَ لَا يَحْجُبُهُ عَنِ اللَّهِ حِجَابٌ وَ هُوَ السِّتْرُ وَ الْحِجَابُ فِيمَا بَيْنَ اللَّهِ وَ بَيْنَ خَلْقِهِ

<sup>233</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 115

He<sup>ra</sup> said, 'Yes, I<sup>ra</sup> heard Rasool-Allah<sup>saww</sup> saying: 'Had it not been for I<sup>saww</sup> and Ali<sup>asws</sup>, Allah<sup>azwj</sup> would not have been recognised. And had it not been for I<sup>saww</sup> and Ali<sup>asws</sup>, Allah<sup>azwj</sup> would not have been worshipped. And had it not been for I<sup>saww</sup> and Ali<sup>asws</sup>, there would neither have been any Reward, nor Punishment, and Ali<sup>asws</sup> is neither being curtailed from Allah<sup>azwj</sup> by any curtain, nor being veiled from Allah<sup>azwj</sup> by any veil, and he<sup>asws</sup> is the curtain and the veil regarding what is between Allah<sup>azwj</sup> and His<sup>azwj</sup> creatures''.

قَالَ سَلِيمٌ ثُمَّ سَأَلْتُ الْمِقْدَادَ فَقُلْتُ حَدِّثْنِي رَحِمَكَ اللَّهُ بِأَفْضَلِ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ص يَقُولُ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع

Suleym said, 'Then I asked Al-Miqdad<sup>ra</sup>, I said, 'May Allah<sup>azwj</sup> have Mercy on you<sup>ra</sup>! Narrate to me with the most superior of what you<sup>ra</sup> heard from Rasool-Allah<sup>saww</sup> saying regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.

قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ اللَّهَ تَوَخَّذَ بِمَلِكِهِ فَعَرَفَ أَنْوَارَهُ نَفْسَهُ ثُمَّ فَوَّضَ إِلَيْهِمْ وَ أَبَاحَهُمْ جَنَّتَهُ فَمَنْ أَرَادَ أَنْ يُطَهِّرَ قَلْبَهُ مِنَ الْحَيْرِ وَالْإِنْسِ عَرَفَهُ وَوَلَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ مَنْ أَرَادَ أَنْ يُطْمَسَ عَلَى قَلْبِهِ أَمْسَكَ عَنْهُ مَعْرِفَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ

He<sup>ra</sup> said, 'I<sup>ra</sup> heard Rasool-Allah<sup>saww</sup> saying: 'Allah<sup>azwj</sup> was One in His<sup>azwj</sup> Kingdom, so He<sup>azwj</sup> Introduced Himself<sup>azwj</sup> to His<sup>azwj</sup> Noors, then He<sup>azwj</sup> Delegated to them<sup>asws</sup> and Legalised His<sup>azwj</sup> Paradise being for them<sup>asws</sup>. So, the one from the Jinn and the human beings, who He<sup>azwj</sup> Wants to purify his heart, Introduces to them the Wilayah of Ali Bin Abu Talib<sup>asws</sup>, and the one He<sup>azwj</sup> Wants to Obscure his heart, Withholds from him the recognition of Ali Bin Abu Talib<sup>asws</sup>'.

وَ الَّذِي نَفْسِي بِيَدِهِ مَا اسْتَوْجَبَ آدَمُ أَنْ يُخْلَقَهُ اللَّهُ وَ يَنْفَعُ فِيهِ مِنْ رُوحِهِ وَ أَنْ يَتُوبَ عَلَيْهِ وَ يَرُدَّهُ إِلَى جَنَّتِهِ إِلَّا بِبُنْيُونِي وَ الْوَلَايَةَ لِعَلِيِّ بَعْدِي

By the One<sup>azwj</sup> in Whose Hand is my<sup>saww</sup> soul! Nothing Obligated Adam<sup>as</sup> that Allah<sup>azwj</sup> should Create him<sup>as</sup>, and Blow into him<sup>as</sup> from His<sup>azwj</sup> Spirit, and Turn to him<sup>as</sup>, and Return him<sup>as</sup> to His<sup>azwj</sup> Paradise, except my<sup>saww</sup> Prophet-hood and the Wilayah of Ali<sup>asws</sup> after me<sup>saww</sup>.

وَ الَّذِي نَفْسِي بِيَدِهِ مَا أَرَى إِبْرَاهِيمَ مَلَكُوتِ السَّمَاوَاتِ وَ الْأَرْضِ وَ لَا اتَّخَذَهُ خَلِيلًا إِلَّا بِبُنْيُونِي وَ الْإِفْرَارَ لِعَلِيِّ بَعْدِي

By the One in Whose Hand is my<sup>saww</sup> soul! He<sup>azwj</sup> neither Showed Ibrahim<sup>as</sup> kingdoms of the skies and the earth, nor did He<sup>azwj</sup> Take him<sup>as</sup> as a friend, except due to my<sup>saww</sup> Prophet-hood and the acknowledgment to Ali<sup>asws</sup> after me<sup>saww</sup>.

وَ الَّذِي نَفْسِي بِيَدِهِ مَا كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا وَ لَا أَقَامَ عِيسَى آيَةً لِلْعَالَمِينَ إِلَّا بِبُنْيُونِي وَ مَعْرِفَةَ عَلِيِّ بَعْدِي

By the One<sup>azwj</sup> in Whose Hand is my<sup>saww</sup> soul! Allah<sup>azwj</sup> did not Speak to Musa<sup>as</sup> in a conversation, nor did He<sup>azwj</sup> Establish Isa<sup>as</sup> as a Sign for the worlds, except due to my<sup>saww</sup> Prophet-hood and recognition of Ali<sup>asws</sup> after me<sup>saww</sup>.

وَ الَّذِي نَفْسِي بِيَدِهِ مَا نَبَّأَ نَبِيٌّ إِلَّا بِمَعْرِفَتِي وَ الْإِفْرَارَ لَنَا بِالْوَلَايَةِ وَ لَا اسْتَأْهَلَ خَلْقٌ مِنَ اللَّهِ النَّظَرَ إِلَيْهِ إِلَّا بِالْعُبُودِيَّةِ لَهُ وَ الْإِفْرَارَ لِعَلِيِّ بَعْدِي

By the One in Whose Hand is my<sup>saww</sup> soul! No Prophet<sup>as</sup> was Given the news except with my<sup>saww</sup> recognition and the acknowledgment to us<sup>asws</sup> with the Wilayah, nor is it Permissible



from Allah<sup>azwj</sup> for a creature to be looking at Him<sup>azwj</sup> except with the servitude to Him<sup>azwj</sup> and acknowledgment to Ali<sup>asws</sup> after me<sup>saww</sup>”.

ثُمَّ سَكَتَ فَمَلَأْتُ غَيْرَ هَذَا رَجَمَكَ اللَّهُ

Then he (Al-Miqdad<sup>ra</sup>) was silent, so I said, ‘Is there anything other than this? May Allah<sup>azwj</sup> have Mercy on you<sup>ra</sup>!’

قَالَ نَعَمْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلَيَّ دِيَانُ هَذِهِ الْأُمَّةِ وَالشَّاهِدُ عَلَيْهَا وَالْمُتَوَكِّلُ لِحِسَابِهَا وَهُوَ صَاحِبُ السَّنَامِ الْأَعْظَمِ وَطَرِيقُ الْحَقِّ الْأَمْحَجِ وَالسَّبِيلُ وَصِرَاطُ اللَّهِ الْمُسْتَقِيمِ

He<sup>ra</sup> said, ‘Yes. I<sup>ra</sup> heard Rasool-Allah<sup>saww</sup> saying: ‘Ali<sup>asws</sup> is a judge of this community, and the witness upon it, and the one in charge of its Reckoning, and he<sup>asws</sup> is the owner of the mighty peaks, and the paths of joyful truth, and the Way, and the Straight Path of Allah<sup>azwj</sup>.’

بِهِ يُهْتَدَى بَعْدِي مِنَ الضَّلَالَةِ وَ يُبْصَرُ بِهِ مِنَ الْعَمَى بِهِ تَنْجُو النَّاجُونَ وَ يُجَارُ مِنَ الْمَوْتِ وَ يُؤْمَنُ مِنَ الْخَوْفِ وَ يُمَحَى بِهِ السَّيِّئَاتُ وَ يُدْفَعُ الصَّيِّمُ وَ يُنْزَلُ الرَّحْمَةُ

They will be guided by him<sup>asws</sup> from the straying after me<sup>saww</sup> and be seeing by him<sup>asws</sup> from the blindness. By him<sup>asws</sup> the saved ones would attain salvation, and rescued from the death, and be secured from the fear, and the evil deeds would be obliterated by him<sup>asws</sup>, and the grievances repelled, and the Mercy will descend.

وَ هُوَ عَيْنُ اللَّهِ النَّاطِرَةُ وَ أُذُنُهُ السَّمِيعَةُ وَ لِسَانُهُ النَّاطِقُ فِي خَلْقِهِ وَ يَدُهُ الْمَبْسُوطَةُ عَلَى عِبَادِهِ بِالرَّحْمَةِ وَ وَجْهُهُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ جَنْبُهُ الظَّاهِرُ الْيَمِينُ وَ جَنْبُهُ الْقَوِيُّ الْمَتِينُ

And he<sup>asws</sup> is the looking Eye of Allah<sup>azwj</sup>, and His<sup>azwj</sup> listening Ear, and His<sup>azwj</sup> speaking Tongue among His<sup>azwj</sup> creatures, and His<sup>azwj</sup> extended Hand with mercy upon His<sup>azwj</sup> creatures, and His<sup>azwj</sup> Face in the skies and the earth, and His<sup>azwj</sup> Right Side apparent, and His<sup>azwj</sup> strong Rope.

وَ عُرْوَتُهُ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا وَ نَابَهُ الَّذِي يُؤْتَى مِنْهُ وَ بَيْتُهُ الَّذِي مَنْ دَخَلَهُ كَانَ آمِناً وَ عَلَّمَهُ عَلَى الصِّرَاطِ فِي بَعْثِهِ مَنْ عَرَفَهُ نَجَا إِلَى الْجَنَّةِ وَ مَنْ أَنْكَرَهُ هَوَى إِلَى النَّارِ.

And he<sup>asws</sup> is His<sup>azwj</sup> firmest Handhold which there are no cracks for it, and His<sup>azwj</sup> Door which He<sup>azwj</sup> can be accessed from, and His<sup>azwj</sup> House, which one who enters it would be safe, and His<sup>azwj</sup> flag upon the Bridge during his<sup>asws</sup> Resurrection. One who recognises him would attain salvation to the Paradise, and one denying him<sup>asws</sup> would collapse into the Fire”<sup>234</sup>

وَ عَنْهُ عَنْ سُلَيْمٍ قَالَ سَمِعْتُ سَلْمَانَ الْفَارِسِيَّ يَقُولُ إِنَّ عَلِيّاً ع بَابٌ فَتَحَهُ اللَّهُ مَنْ دَخَلَهُ كَانَ مُؤْمِناً وَ مَنْ خَرَجَ مِنْهُ كَانَ كَافِراً.

And from him, from Suleym who said,

<sup>234</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 116 a

'I heard Salman Al-Farsi<sup>ra</sup> saying, 'Ali<sup>asws</sup> is a door Opened by Allah<sup>azwj</sup>. One who enters it would be a Momin, and one who exits from it would be a Kafir".<sup>235</sup>

117- خنص، الإختصاص حَدَّثَنَا عَبْدُ اللَّهِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ بْنِ الْحَسَنِ بْنِ شاذَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْفَضْلِ بْنِ عَامِرِ الْكُوفِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ الْفَرَزْدَقِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَمْرٍوَيْهِ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ عَلِيٍّ بْنِ أَسْبَاطٍ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ ابْنِ دَأْبٍ قَالَ: لَقِيتُ النَّاسَ يَتَحَدَّثُونَ أَنَّ الْعَرَبَ كَانَتْ تَقُولُ أَنَّ يَبْعَثُ اللَّهُ فِينَا نَبِيًّا يَكُونُ فِي بَعْضِ أَصْحَابِهِ سَبْعُونَ خِصْلَةً مِنْ مَكَارِمِ الدُّنْيَا وَالْآخِرَةِ

(The book) 'Al Ikhtisas' – It is narrated to us by Ubeydullah, from Ahmad Bin Ali Bin Al-Hassan Bin Shazan, from Muhammad Bin Ali Bin Al Fazl Bin Aamir Al Kufy, from Al-Husayn Bin Muhammad Bin Al Farazdaq, from Muhammad Bin Ali Bin Amrawiya, from Al-Hassan Bin Musa, from Ali Bin Asbaat, from someone else from the companions of Ibn Da'ab who said,

'I met the people discussing that the Arabs were saying, 'If Allah<sup>azwj</sup> were to Send a Prophet<sup>as</sup> among us, there would happen to be seventy qualities in one of his<sup>as</sup> companions, honourable in the world and the Hereafter'.

فَنظَرُوا وَ فَتَشُّوا هَلْ يَجْتَمِعُ عَشْرُ خِصَالٍ فِي وَاحِدٍ فَضْلاً عَنْ سَبْعِينَ فَلَمْ يَجِدُوا خِصَالاً مُجْتَمِعَةً لِلدِّينِ وَ الدُّنْيَا وَ وَجَدُوا عَشْرَ خِصَالٍ مُجْتَمِعَةٍ فِي الدُّنْيَا وَ لَيْسَ فِي الدِّينِ مِنْهَا شَيْءٌ وَ وَجَدُوا زُهَيْرَ بْنَ حُبَابٍ الْكَلْبِيِّ وَ وَجَدُوهُ شَاعِراً طَبِيباً فَارِساً مُنْجِماً شَرِيفاً أَيْدِئاً كَاهِناً قَائِماً غَائِفاً رَاجِراً وَ ذَكَرُوا أَنَّهُ عَاشَرَ ثَلَاثِمِائَةَ سَنَةً وَ أَبْلَى أَرْبَعَةَ حَمَمٍ

They looked around and investigated whether ten qualities had been gathered in one merit from seventy. They could not find any quality gathered for the religion and the world, and they found ten qualities gathered in the world and there wasn't anything for the religion from it, and they found Zuheyir Bin Habbab Al-Kalby, and they found him to be a poet, physician, horseman, astrologer, noble, helping, soothsayer, lineage expert, pardoning, war poet, and they mentioned that he had been living for three hundred years, and having worn down four fleashes.

قَالَ ابْنُ دَأْبٍ ثُمَّ نَظَرُوا وَ فَتَشُّوا فِي الْعَرَبِ وَ كَانَ النَّاطِرُ فِي ذَلِكَ أَهْلَ النَّظَرِ فَلَمْ يَجْتَمِعْ فِي أَحَدٍ خِصَالٌ مُجْتَمِعَةٌ لِلدِّينِ وَ الدُّنْيَا بِالْإِضْطِرَارِ عَلَى مَا أَحْبَبُوا وَ كَرَهُوا إِلَّا فِي أَبِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

Ibn Daib said, 'Then they looked around and investigated among the Arabs, and the consideration was by the people of vision, but there was no one in whom the qualities had been gathered, being for the religion and the world with the consistency upon what they liked and disliked, except being in Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

فَحَسَدُوهُ عَلَيْهَا حَسداً أَنْغَلَ الْقُلُوبَ وَ أَحْبَطَ الْأَعْمَالَ وَ كَانَ أَحَقَّ النَّاسِ وَ أَوْلَاهُمْ بِذَلِكَ إِذْ هَدَمَ اللَّهُ عَزَّ وَ جَلَّ بِهِ بُيُوتَ الْمُشْرِكِينَ وَ نَصَرَ بِهِ الرَّسُولَ وَ اعْتَرَّ بِهِ الدِّينَ فِي قَتْلِهِ مَنْ قَتَلَ مِنَ الْمُشْرِكِينَ فِي مَعَارِيِ النَّبِيِّ ص

So, they envied him<sup>asws</sup> with such an envy corrupting the heart and confiscating the deeds, and he<sup>asws</sup> was the most rightful of the people, and their foremost with that, when Allah<sup>azwj</sup> Mighty and Majestic demolished the houses of the Polytheists by him<sup>asws</sup>, and Helped the Rasool<sup>saww</sup> by him<sup>asws</sup>, and the religion was cherished due to him<sup>asws</sup> in his<sup>asws</sup> killing the ones from the Polytheists he<sup>asws</sup> killed during the military expeditions of the Prophet<sup>saww</sup>.

<sup>235</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 116 b

قَالَ ابْنُ دَأْبٍ فَعُتْنَا لَهُمْ وَ مَا هَذِهِ الْخُصَالُ قَالُوا الْمُؤَاسَاةُ لِلرَّسُولِ صَ وَ بَدَلُ نَفْسِهِ دُونَهُ وَ الْحَفِظَةُ وَ دَفْعُ الضَّيْمِ عَنْهُ وَ التَّصَدِيقُ لِلرَّسُولِ بِالْوَعْدِ وَ الرَّهْدُ وَ تَرْكُ الْأَمَلِ وَ الْحَيَاءُ وَ الْكِرْمُ وَ الْبَلَاغَةُ فِي الْخُطْبِ وَ الرِّئَاسَةُ وَ الْحِلْمُ وَ الْعِلْمُ وَ الْقَضَاءُ بِالْفَضْلِ وَ الشَّجَاعَةُ

Ibn Da'ib said, 'We said to them, 'And what are these qualities?' They said, 'The consoling to the Rasool<sup>saww</sup>, and exerting himself<sup>asws</sup> besides him<sup>saww</sup>, and the protection, and repelling the grievances away from him<sup>saww</sup>, and the ratification of the Rasool<sup>saww</sup> with the promise, and the ascetism, and neglecting the long hopes and the life, and the benevolence, and the eloquence in the address, and the governance, and the leniency, and the knowledge, and the judgments with the decisiveness, and the bravery;

وَ تَرْكُ الْفَرْحِ عِنْدَ الظَّفَرِ وَ تَرْكُ إِظْهَارِ الْمَرْحِ وَ تَرْكُ الْحَدِيدَةِ وَ الْمَكْرَ وَ الْعَدْرَ وَ تَرْكُ الْمُثَلَّةِ وَ هُوَ يَفْدُرُ عَلَيْهَا وَ الرَّغْبَةُ الْخَالِصَةُ إِلَى اللَّهِ وَ إِطْعَامُ الطَّعَامِ عَلَى حَبِّهِ وَ هَوَانُ مَا ظَفَرَ بِهِ مِنَ الدُّنْيَا عَلَيْهِ وَ تَرْكُهُ أَنْ يُفَضِّلَ نَفْسَهُ وَ وُلْدَهُ عَلَى أَحَدٍ مِنْ رَعِيَّتِهِ وَ طَعْمُهُ أَذَى مَا تَأْكُلُ الرَّعِيَّةُ وَ لِيَأْسَهُ أَذَى مَا يَلْبَسُ أَحَدٌ مِنَ الْمُسْلِمِينَ

And leaving the joyfulness during the victory, and neglecting the excessive retaliation, and neglecting the deceit and the plotting and the betrayal, and neglecting the punishing despite being able upon it, and the sincere desire to Allah<sup>azwj</sup>, and feeding the food upon His<sup>azwj</sup> love, and considering insignificant whatever from the world he<sup>asws</sup> had won with, and neglecting to preferring himself<sup>asws</sup> and his<sup>asws</sup> children over anyone from his<sup>asws</sup> citizens, and his<sup>asws</sup> eating the lowest of the citizens were eating, and his<sup>asws</sup> wearing the lowest (quality clothes) of anyone from the Muslims;

وَ قَسَمُهُ بِالسَّوِيَّةِ وَ عَدْلُهُ فِي الرَّعِيَّةِ وَ الصِّرَامَةُ فِي حَرْبِهِ وَ قَدْ خَذَلَهُ النَّاسُ فَكَانَ فِي خَذَلِ النَّاسِ وَ دَهَابِهِمْ عَنْهُ بِمَنْزِلَةِ اجْتِمَاعِهِمْ عَلَيْهِ طَاعَةً لِلَّهِ وَ انْتِهَاءً إِلَى أَمْرِهِ وَ الْحِفْظُ وَ هُوَ الَّذِي تُسَمِّيهِ الْعَرَبُ الْعَقْلَ حَتَّى سُمِّيَ أَذَى وَأَعِيَّةً

And his<sup>asws</sup> distributing with the fairness, and his<sup>asws</sup> justice among the citizens, and his<sup>asws</sup> strictness in his<sup>asws</sup> wars and the people had abandoned him<sup>asws</sup>. Thus, he<sup>asws</sup> was, during the abandonment by the people and their going away from him<sup>asws</sup>, at the status of their unity upon it an obedience to Allah<sup>azwj</sup> and ending up to His<sup>azwj</sup> Command, and the memorisation, and it is which the Arabs were calling as being intellect, to the extent that he<sup>asws</sup> was named as 'The retaining ear';

وَ السَّمَاخَةُ وَ بَثُّ الْحِكْمَةِ وَ اسْتِخْرَاجُ الْكَلِمَةِ وَ الْإِنْبَاطُ فِي الْمُوعِظَةِ وَ حَاجَةُ النَّاسِ إِلَيْهِ إِذَا حَضَرَ حَتَّى لَا يُؤَخِّدَ إِلَّا بِقَوْلِهِ وَ انْفِلَاقُ مَا فِي الْأَرْضِ عَلَى النَّاسِ حَتَّى يَسْتَخْرِجَهُ وَ الدَّفْعُ عَنِ الْمَظْلُومِ وَ إِعَاثَةُ الْمَلْهُوفِ وَ الْمُرْوَةُ وَ عِمَةُ الْبَطْنِ وَ الْفَرْجُ وَ إِصْلَاحُ الْمَالِ بِيَدِهِ لِيَسْتَعْنِيَ بِهِ عَنْ مَالِ غَيْرِهِ

And the forgiveness, and transmitting the wisdom, and extracting the words, and the eloquence during the preaching, and the people being needy to him<sup>asws</sup> whenever he<sup>asws</sup> was presence until they would not take except with his<sup>asws</sup> word, and obscurity to the people of whatever in the earth until he<sup>asws</sup> extracted, and defending the oppressed, and giving relief to the worried and the fearful, and chastity of the belly and the private parts, and correctness of the wealth in his<sup>asws</sup> hand for him<sup>asws</sup> to be needless from the wealth of others;

وَ تَرْكُ الْوَهْنِ وَ الْإِسْتِكَائَةِ وَ تَرْكُ الشَّنَكَايَةِ فِي مَوْضِعِ أَلَمِ الْجِرَاحَةِ وَ كِتْمَانُ مَا وَجَدَ فِي جَسَدِهِ مِنَ الْجِرَاحَاتِ مِنْ قَرْنِهِ إِلَى قَدَمِهِ وَ كَانَتْ أَلْفَ جِرَاحَةٍ فِي سَبِيلِ اللَّهِ وَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ وَ إِقَامَةُ الْحُدُودِ وَ لَوْ عَلَى نَفْسِهِ وَ تَرْكُ الْكِتْمَانِ فِيمَا لِلَّهِ فِيهِ الرِّضَى عَلَى وُلْدِهِ

And neglecting the weakness and the deficiency, and neglecting the complaining in a place of the pain of injuries, and concealing whatever he<sup>asws</sup> felt in his<sup>asws</sup> body from the injuries from his<sup>asws</sup> head to his<sup>asws</sup> feet, and there were a thousand injuries in the Way of Allah<sup>azwj</sup>, and enjoining with the good and forbidding from the evil, and establishing the legal penalties and even if it may be upon himself<sup>asws</sup>, and neglecting the concealment regarding whatever there was Pleasure of Allah<sup>azwj</sup> upon his<sup>asws</sup> children;

وَإِفْرَازِ النَّاسِ بِمَا نَزَلَ بِهِ الْقُرْآنُ مِنْ فَضَائِلِهِ وَ مَا يُحَدِّثُ النَّاسُ عَنْ رَسُولِ اللَّهِ ص مِنْ مَنَاقِبِهِ وَ اجْتِمَاعُهُمْ عَلَى أَنَّهُ لَمْ يَزِدْ عَلَى رَسُولِ اللَّهِ ص كَلِمَةً قَطُّ وَ لَمْ يَزِدْ فَرَائِضُهُ فِي مَوْضِعٍ بَعَثَهُ فِيهِ قَطُّ وَ شَهَادَةُ الَّذِينَ كَانُوا فِي أَيَّامِهِ أَنَّهُ وَتَرَ فِيهِمْ

And the acknowledgment by the people with whatever the Quran had Revealed of his<sup>asws</sup> merits and what the people were narrating from Rasool-Allah<sup>saww</sup> of his<sup>asws</sup> virtues, and their being united upon that he<sup>asws</sup> did not rebut upon Rasool-Allah<sup>saww</sup> a single word, at all, and his<sup>asws</sup> limbs did not tremble in any place he<sup>saww</sup> had sent him<sup>asws</sup> in, at all, and testimonies of those who were during his<sup>asws</sup> days that he<sup>asws</sup> was ample among them;

وَ ظَلَفَ نَفْسَهُ عَنْ دُنْيَاهُمْ وَ لَمْ يَزِرْ شَيْئًا فِي أَحْكَامِهِمْ وَ رِكَاءِ الْقَلْبِ وَ قُوَّةِ الصُّدْرِ عِنْدَ مَا حَكَمَتِ الْخَوَارِجُ عَلَيْهِ وَ هَرَبَ كُلُّ مَنْ كَانَ فِي الْمَسْجِدِ وَ بَقِيَ عَلَى الْمِنْبَرِ وَحْدَهُ وَ مَا يُحَدِّثُ النَّاسُ أَنَّ الطَّيْرَ بَكَتْ عَلَيْهِ

And he<sup>asws</sup> refrained himself<sup>asws</sup> from their world and did not reduce anything in their ordinances, and the purity of heart, and the strength of chest during what the Kharijites had judged against him<sup>asws</sup>, and the fleeing of every one who was in the Masjid and his<sup>asws</sup> remaining upon the pulpit alone, and what the people narrated that the birds cried upon him<sup>asws</sup>;

وَ مَا رُوِيَ عَنِ ابْنِ شِهَابِ الرَّهْرِيِّ أَنَّ حِجَارَةَ أَرْضِ بَيْتِ الْمَقْدِسِ قُلِبَتْ عِنْدَ قَتْلِهِ فَوُجِدَ تَحْتَهَا دَمٌ عَبِيطٌ وَ الْأَمْرُ الْعَظِيمُ حَتَّى تَكَلَّمَتْ بِهِ الرُّعْبَانُ وَ قَالُوا فِيهِ وَ دُعَاؤُهُ النَّاسَ إِلَى أَنْ يَسْأَلُونَهُ [يَسْأَلُوهُ] عَنْ كُلِّ فِتْنَةٍ تَضِلُّ بِهَا أَوْ تَهْدِي بِهَا أَوْ مَا رَوَى النَّاسُ مِنْ عَجَائِبِهِ فِي إِخْبَارِهِ عَنِ الْخَوَارِجِ وَ قَتْلِهِمْ

And what is reported from Ibn Shihab Al-Zuhry that rocks of the land of Bayt Al-Maqdis overturned during him<sup>asws</sup> being killed and fresh blood was found underneath and the mighty matter until the Monks spoke of it and they said regarding it, and his<sup>asws</sup> calling the people to ask him<sup>asws</sup> about every Fitna which would stray a hundred or guide a hundred, and what the people are reporting of his<sup>asws</sup> wonders in his<sup>asws</sup> informing about the Kharijites and their killing;

وَ تَزَكُّهُ مَعَ هَذَا أَنَّ يَظْهَرُ مِنْهُ اسْتِطَالَةٌ أَوْ صَلَفٌ بَلْ كَانَ الْغَالِبُ عَلَيْهِ إِذَا كَانَ ذَلِكَ غَلَبَةَ الْبُكَاءِ عَلَيْهِ وَ الْإِسْتِكَانَةَ لِلَّهِ حَتَّى يَقُولَ لَهُ رَسُولُ اللَّهِ ص مَا هَذَا الْبُكَاءُ يَا عَلِيُّ فَيَقُولُ أَبْكَى لِرِضَا رَسُولِ اللَّهِ ص عَنِّي قَالَ فَيَقُولُ لَهُ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ وَ مَلَائِكَتَهُ وَ رَسُولَهُ عَنكَ رَاضُونَ

And along with this is his<sup>asws</sup> neglecting to manifest the haughtiness or arrogance, but the overcoming was upon him<sup>asws</sup> when that overcoming upon him<sup>asws</sup> was the crying, and being steadfast for Allah<sup>azwj</sup> until Rasool-Allah<sup>saww</sup> said to him<sup>asws</sup>: 'What is this crying, O Ali<sup>asws</sup>?'. He<sup>asws</sup> said: 'I<sup>asws</sup> am crying for the pleasure of Rasool-Allah<sup>saww</sup> with me<sup>asws</sup>'. Rasool-Allah<sup>saww</sup> said to him<sup>asws</sup>: 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Angels and His<sup>azwj</sup> Rasool<sup>saww</sup> are (all) pleased from you<sup>asws</sup>';

وَ دَهَابِ الْبُرْدِ عَنْهُ فِي أَيَّامِ الْبُرْدِ وَ دَهَابِ الْحَرِّ عَنْهُ فِي أَيَّامِ الْحَرِّ فَكَانَ لَا يَجِدُ حَرًّا وَ لَا بَرْدًا وَ التَّأْيِيدُ بِضَرْبِ السِّيفِ فِي سَبِيلِ اللَّهِ

And the removal of the cold from him<sup>asws</sup> during the cold days, and removal of the heat from him<sup>asws</sup> during the hot days, so he<sup>asws</sup> wasn't feeling heat nor cold, and being constant with striking the sword in the Way of Allah<sup>azwj</sup>.

وَالْجَمَالَ قَالَ أَشْرَفَ يَوْمًا عَلَى رَسُولِ اللَّهِ ص فَقَالَ مَا ظَنَنْتُ إِلَّا أَنَّهُ أَشْرَفَ عَلَيَّ الْقَمَرُ لَيْلَةَ الْبَدْرِ وَ مُبَايَنَتُهُ لِلنَّاسِ فِي إِحْكَامِ خَلْقِهِ

And (as for) the beauty – one day Rasool-Allah<sup>saww</sup> (when) he<sup>asws</sup> came to Rasool-Allah<sup>saww</sup>. He<sup>saww</sup> said: 'I<sup>saww</sup> did not think except that the full moon is coming towards me<sup>saww</sup> on the night of the full moon; and his<sup>asws</sup> clarifying to the people regarding the ordinances of His<sup>azwj</sup> creatures;

قَالَ وَ كَانَ لَهُ سَنَامٌ كَسَنَامِ الثَّوْرِ بَعِيدُ مَا بَيْنَ الْمَنْكَبَيْنِ وَ إِنَّ سَاعِدَيْهِ لَا يَسْتَبِينَانِ مِنْ عَضْدَيْهِ مِنْ إِدْمَاجِهِمَا مِنْ إِحْكَامِ الْخَلْقِ لَمْ يَأْخُذْ بِيَدِهِ أَحَدًا إِلَّا حَبَسَ نَفْسَهُ فَإِنْ زَادَ قَلِيلًا قَتَلَهُ

He said, 'And for him<sup>asws</sup> was a hump like the hump of the bull, distant what was between the shoulders, and the separation of his<sup>asws</sup> lower arm from his<sup>asws</sup> upper arm was not apparent of their merging, from adjudicating the people. He<sup>asws</sup> would not seize anyone with his<sup>asws</sup> hand except his breath would be withheld, and if he<sup>asws</sup> increased a little (more pressure), it killed him'.

قَالَ ابْنُ دَأْبٍ فُقُلْنَا أَيُّ شَيْءٍ مَعْنَى أَوَّلِ خِصَالِهِ بِالْمُؤَاسَاةِ قَالُوا قَالَ رَسُولُ اللَّهِ ص لَهُ إِنَّ فُرَيْشًا قَدْ أَجْمَعُوا عَلَيَّ قَتْلِي فَنَمَ عَلَيَّ فِرَاشِي فَقَالَ بَأْبِي أَنْتَ وَ أُمِّي السَّمْعَ وَ الطَّاعَةَ لِلَّهِ وَ لِرَسُولِهِ فَنَامَ عَلَيَّ فِرَاشِيهِ وَ مَضَى رَسُولُ اللَّهِ ص لِيُوجِهَهُ وَ أَصْبَحَ عَلَيَّ وَ فُرَيْشٌ يَحْرُسُهُ

Ibn Da'ib said, 'We said, 'Which this does it mean the first of his<sup>asws</sup> qualities is the consoling?' They said, 'Rasool-Allah<sup>saww</sup> said to him<sup>asws</sup>: 'Quraysh have united upon killing me<sup>saww</sup>, so sleep upon my<sup>saww</sup> bed'. He<sup>asws</sup> said: 'By my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup>: 'The listening and the obedience is to Allah<sup>azwj</sup> and to His<sup>azwj</sup> Rasool-Allah<sup>saww</sup>'. And Rasool-Allah<sup>saww</sup> went on his<sup>saww</sup> direction and morning came and Ali<sup>asws</sup> was being surrounded by Quraysh.

فَأَخَذُوهُ فَقَالُوا أَنْتَ الَّذِي عَدَدْتَنَا مِنْذُ اللَّيْلَةِ فَمَطَّعُوا لَهُ فُضْبَانَ الشَّجَرِ فَضْرَبَ حَتَّى كَادُوا يَأْتُونَ عَلَى نَفْسِهِ ثُمَّ أَقْلَتِ مِنْ أَيْدِيهِمْ وَ أُرْسِلَ إِلَيْهِ رَسُولُ اللَّهِ ص وَ هُوَ فِي الْغَارِ أَنْ أَكْثَرَ ثَلَاثَةَ أَبَاعِرَ وَاحِدًا لِي وَ وَاحِدًا لِأَبِي بَكْرٍ وَ وَاحِدًا لِلدَّلِيلِ وَ أَحْمِلْ أَنْتَ بَنَاتِي إِلَى أَنْ تَلْحَقَ بِي فَفَعَلَ

They grabbed him<sup>asws</sup> and said, 'You<sup>asws</sup> are the one who has betrayed us since the night!' They cut out a branch of the tree and struck him<sup>asws</sup> until they were almost coming upon his<sup>asws</sup> breathing. Then he<sup>asws</sup> made a way from their hands, and Rasool-Allah<sup>saww</sup> sent a message while he<sup>saww</sup> was in the cave: 'Hire three camels, one for me<sup>saww</sup>, and one for Abu Bakr, and one for the guide, and you<sup>asws</sup> carry my<sup>saww</sup> daughters until you<sup>asws</sup> join up with me<sup>saww</sup>'. He<sup>asws</sup> did so.

قَالَ فَمَا الْحَفِيفَةُ وَ الْكَرْمُ قَالَ مَشَى عَلَى رِجْلَيْهِ وَ حَمَلَ بَنَاتِ رَسُولِ اللَّهِ ص عَلَى الظُّهْرِ وَ كَمَنَ النَّهَارَ وَ سَارَ بَيْنَ اللَّيْلِ مَا شِيبًا عَلَى رِجْلَيْهِ فَقَدِمَ عَلَى رَسُولِ اللَّهِ ص وَ قَدْ تَقَلَّمَتْ قَدَمَاهُ دَمًا وَ مِدَّةً

He said, 'So what about the protection and the benevolence?' He said, 'He went walking upon his<sup>asws</sup> feet and carried the daughters of Rasool-Allah<sup>saww</sup> upon the (camel) back when

it was daylight, and travelled with them at night walking upon his<sup>asws</sup> feet. He<sup>asws</sup> arrived to Rasool-Allah<sup>saww</sup> and his<sup>asws</sup> feet cuts and were bleeding and bruised.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص هَلْ تَدْرِي مَا نَزَلَ فِيكَ فَأَعْلَمْتَهُ بِمَا لَا عَوْضَ لَهُ لَوْ بَقِيَ فِي الدُّنْيَا مَا كَانَتِ الدُّنْيَا بِأَقْبِيَّةَ قَالَ يَا عَلِيُّ نَزَلَ فِيكَ فَاسْتَجَابَ لَهُمْ رَجُلٌ  
أَنِّي لَا أَضِيْعُ عَمَلٍ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أَنْثَى فَالذَّكَرُ أَنْتَ وَ الْإِنَاثُ بَنَاتُ رَسُولِ اللَّهِ ص

Rasool-Allah<sup>saww</sup> said to him<sup>asws</sup>: 'Do you<sup>asws</sup> (want to know) what has been Revealed regarding you<sup>asws</sup>?' He<sup>saww</sup> let him<sup>asws</sup> know with what was instead for him<sup>asws</sup>, even if he<sup>asws</sup> were to live in the world for as long as the world existed. He<sup>saww</sup> said: 'O Ali<sup>asws</sup>! It has been Revealed regarding you<sup>asws</sup>: **So their Lord Answered to them: 'I will not Waste the work of a worker from you, whether male or female, [3:195].** The male is you<sup>asws</sup>, and the females are daughters of Rasool-Allah<sup>saww</sup>.

يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى فَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ وَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَ أُودُوا فِي سَبِيلِي وَ قَاتَلُوا وَ قُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَ لَأُدْخِلَنَّهُمْ جَنَّاتٍ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَ اللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

Allah<sup>azwj</sup> Blessed and Exalted is Saying: **so those who emigrated – in the Way of Allah<sup>azwj</sup> - and were expelled from their homes and were persecuted in My Way and they fought and were killed, I will Cover their evils deeds from them and will Enter them into Gardens beneath which the rivers flow, as a Reward from the Presence of Allah; and Allah, with Him is the excellent Reward [3:195]'**.

قَالَ فَمَا دَفَعَ الضَّيْمُ قَالَ حَيْثُ حَصِرَ رَسُولُ اللَّهِ ص فِي الشَّعْبِ حَتَّى أَنْفَقَ أَبُو طَالِبٍ مَالَهُ وَ مَنَعَهُ فِي بَضْعِ عَشْرَةِ قَبِيلَةٍ مِنْ قُرَيْشٍ وَ قَالَ أَبُو طَالِبٍ فِي  
ذَلِكَ لِعَلِيٍّ ع وَ هُوَ مَعَ رَسُولِ اللَّهِ ص فِي أُمُورِهِ وَ خِدْمَتِهِ وَ مُوَارَظَتِهِ وَ مُحَامَاتِهِ

He said, 'So what about repelling the grievances?' He said, 'When Rasool-Allah<sup>saww</sup> was besieged in the mountain pass until Abu Talib<sup>asws</sup> had spent his<sup>as</sup> money and protected him<sup>saww</sup> among ten tribes of Quraysh. And Abu Talib<sup>asws</sup> said regarding that to Ali<sup>asws</sup>, and he<sup>asws</sup> was with Rasool-Allah<sup>saww</sup> in his<sup>saww</sup> affairs, and serving him<sup>saww</sup>, and supporting him<sup>saww</sup>, and protecting him'.

قَالَ فَمَا التَّصَدِيقُ بِالْوَعْدِ قَالَ قَالَ لَهُ رَسُولُ اللَّهِ ص وَ أَخْبَرَهُ بِالثَّوَابِ وَ الدُّخْرِ وَ جَزِيلِ الْمَالِ لِمَنْ جَاهَدَ مُحْسِنًا بِمَالِهِ وَ نَفْسِهِ وَ نَبِيِّهِ فَلَمْ يَتَعَجَّلْ شَيْئًا  
مِنْ ثَوَابِ الدُّنْيَا عَوْضًا مِنْ ثَوَابِ الْآخِرَةِ لَمْ يُفَضِّلْ نَفْسَهُ عَلَى أَحَدٍ لِلَّذِي كَانَ مِنْهُ وَ تَرَكَ ثَوَابَهُ لِتَأْخُذَهُ مُجْتَمِعًا كَامِلًا يَوْمَ الْقِيَامَةِ

He said, 'So what about ratification with the promise?' He said, 'Rasool-Allah<sup>saww</sup> said to him<sup>asws</sup> and informed him with the Rewards and the treasure and plentiful-ness of the Hereafter for the one who struggles goodly with his wealth, and his self, and his intention, so he<sup>asws</sup> was not hasty with anything from the rewards of the world instead of the Rewards of the Hereafters. He<sup>asws</sup> did not prefer himself<sup>asws</sup> over anyone for what which happen from him<sup>asws</sup>, neglected his<sup>asws</sup> rewards in order to take it altogether perfectly on the Day of Qiyamah.

وَ عَاهَدَ اللَّهُ أَنْ لَا يَبَالَ مِنَ الدُّنْيَا إِلَّا قَدْرَ الْبُلْعَةِ وَ لَا يُفْضِلُ لَهُ شَيْءٌ مِمَّا أُنْعَبَ فِيهِ بَدَنَهُ وَ رَشَحَ فِيهِ حَبِيْبُهُ إِلَّا قَدَمَهُ قَبْلَهُ فَانزَلَ اللَّهُ وَ مَا نَعْدِمُوا  
لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ

And the Pact of Allah<sup>azwj</sup> that he<sup>asws</sup> should not take from the world except in accordance to necessity, and did not Prefer anything for him<sup>asws</sup> from what he<sup>asws</sup> had fatigued his<sup>asws</sup> body, and sweated his<sup>asws</sup> forehead in it, except he<sup>asws</sup> sent it ahead before it. Allah<sup>azwj</sup> Revealed: **and whatever you are sending ahead for yourselves from goodness, you will find it in the Presence of Allah; [2:110]**.

قَالَ قَبِيلَ لَهُ فَمَا الرُّغْدُ فِي الدُّنْيَا قَالُوا لَيْسَ الْكَرَائِبِيسَ وَ قَطَعَ مَا جَازَ مِنْ أُنَامِلِهِ وَ قَصَرَ طُولَ كُمَيْهِ وَ ضَيَّقَ أَسْفَلَهُ كَمَا نَ طُولَ الْكُمِّ ثَلَاثَةَ أَشْبَارٍ وَ أَسْفَلَهُ  
أَثْنَيْ عَشَرَ شِبْرًا وَ طُولَ الْبَدَنِ سِتَّةَ أَشْبَارٍ

He said, 'It was said to him, 'So, what about ascetism in the world?' They said, 'He<sup>asws</sup> wore cotton and cut off whatever exceeded from his<sup>asws</sup> fingertips, and shortened the length of its sleeve, and narrowed its bottom. The length of the sleeve was of three palm's width, and its bottom was twelve palm's width, and the length of the body was of six palm's width'.

قَالَ قُلْنَا فَمَا نَزَكَ الْأَمَلِ قَالَ قَبِيلَ لَهُ هَذَا قَدْ قَطَعْتَ مَا خَلَفَ أُنَامِلِكَ فَمَا لَكَ لَا تَلِفُ كُمَكَ قَالَ الْأَمْرُ أَسْرَعُ مِنْ ذَلِكَ فَاجْتَمَعَتْ إِلَيْهِ بَنُو هَاشِمٍ قَاطِبَةً  
وَ سَأَلُوهُ وَ طَلَبُوا إِلَيْهِ لَمَّا وَهَبَ لَهُمْ لِبَاسَهُ وَ لَيْسَ لِبَاسَ النَّاسِ وَ انْتَقَلَ عَمَّا هُوَ إِلَيْهِ مِنْ ذَلِكَ

He said, 'We said, 'So what about neglecting the (long) hopes?' He said, 'This what you<sup>asws</sup> have cut off what exceeded your<sup>asws</sup> fingertips, so what was the matter for you<sup>asws</sup> not rolling up your<sup>asws</sup> sleeve?' He<sup>asws</sup> said: 'The matter is quicker than that'. The clan of Hashim<sup>as</sup> had gathered to him<sup>asws</sup>, all of them, and they had asked him<sup>asws</sup> and sought to him<sup>asws</sup> of when his<sup>asws</sup> clothing had been gifted to them, he<sup>asws</sup> should gift to them his<sup>asws</sup> clothes and wear the clothing of the people, and transform from what he<sup>asws</sup> was from that to it.

فَكَانَ جَوَابُهُ لَهُمُ الْبُكَاءَ وَ الشَّهَقَ [الشَّهيق] وَ قَالَ يَا بِي وَ أُمِّي مَنْ لَمْ يَشْبَعْ مِنْ حُبِّهِ الرُّبِّ حَتَّى لَقِيَ اللَّهَ وَ قَالَ لَهُمْ هَذَا لِبَاسُ هُدًى يُفْتَعُ بِهِ الْفَقِيرُ وَ يَسْتُرُ  
بِهِ الْمُؤْمِنُ

His<sup>asws</sup> answer to them was the crying and the sighing, and he<sup>asws</sup> said: 'By my<sup>asws</sup> father<sup>as</sup>, and my<sup>asws</sup> mother<sup>as</sup>! Who cannot be satiated from wheat bread until he meets Allah<sup>azwj</sup>? And he<sup>asws</sup> said to them: 'This is a clothing of guidance, the poor can be content with it, and the Momin can be veiled by it'.

قَالُوا فَمَا الْحَيَاءُ قَالَ لَمْ يَهْجُمْ عَلَى أَحَدٍ قَطُّ أَرَادَ قَتْلَهُ فَأَبْدَى عَوْرَتَهُ إِلَّا كَفَفَ عَنْهُ حَيَاءٌ مِنْهُ

He said, 'So what about the embarrassment?' They said, 'He<sup>asws</sup> did not attack upon anyone at all intending to kill him, so he manifested his nakedness, except he<sup>asws</sup> refrained from him, in embarrassment from him'.

قَالَ فَمَا الْكَرْمُ قَالَ قَالَ لَهُ سَعْدُ بْنُ مُعَاذٍ وَ كَانَ نَازِلًا عَلَيْهِ فِي الْعُرَابِ فِي أَوَّلِ الْهِجْرَةِ مَا مَنَعَكَ أَنْ تَخْطُبَ إِلَى رَسُولِ اللَّهِ ص ابْنَتَهُ فَقَالَ ع أَنَا أَجْتَرِي أَنْ  
أَخْطُبُ إِلَى رَسُولِ اللَّهِ ص وَ اللَّهُ لَوْ كَانَتْ أُمَّةً لَهُ مَا اجْتَرَأْتُ عَلَيْهِ

He said, 'So what about the benevolence?' He said, 'Sa'ad Bin Muaz said to him<sup>asws</sup>, and he had lodged with him<sup>asws</sup> in the bachelorhood in the beginning of the emigration, 'What prevents you<sup>asws</sup> from proposing to Rasool-Allah<sup>saww</sup> for his<sup>saww</sup> daughter<sup>asws</sup>? He<sup>asws</sup> said:

‘Should I<sup>asws</sup> be audacious in proposing to Rasool-Allah<sup>saww</sup>? By Allah<sup>azwj</sup>! Even if it was a maid of his<sup>saww</sup>, I<sup>asws</sup> would not have the audacity upon it!’

فَحَكِّي سَعْدٌ مَقَالَتُهُ لِرَسُولِ اللَّهِ ص فَقَالَ لَهُ رَسُولُ اللَّهِ ص فُلْنٌ لَهُ يَفْعَلُ فَإِنِّي سَأَفْعَلُ قَالَ فَبَكَى حَيْثُ قَالَ لَهُ سَعْدٌ قَالَ ثُمَّ قَالَ لَقَدْ سَعِدْتُ إِذَا إِن جَمَعَ اللَّهُ لِي صِغْرَهُ مَعَ قَرَابَتِهِ

Sa’ad narrated his<sup>asws</sup> words to Rasool-Allah<sup>saww</sup>. Rasool-Allah<sup>saww</sup> said: ‘Tell him<sup>asws</sup> to do so, for I<sup>saww</sup> would be doing so’. He<sup>asws</sup> wept when Sa’ad said it to him<sup>asws</sup>, then said: ‘I<sup>asws</sup> am fortunate then if Allah<sup>azwj</sup> were to Gather for me<sup>asws</sup> his<sup>asws</sup> being a father-in-law along with his<sup>asws</sup> kinship’.

فَالَّذِي يُعْرِفُ مِنَ الْكَرَمِ هُوَ الْوَضْعُ لِنَفْسِهِ وَ تَرْكُ الشَّرَفِ عَلَى عَظْمِهِ وَ شَرَفُ أَبِي طَالِبٍ مَا قَدْ عَلِمَهُ النَّاسُ وَ هُوَ ابْنُ عَمِّ رَسُولِ اللَّهِ لِأَبِيهِ وَ أُمِّهِ [أَبُوهُ] أَبِي [أَبُو] طَالِبٍ بِنُ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ وَ

That which is known from the benevolence, he<sup>asws</sup> would be humble for himself<sup>asws</sup> and leave the nobility to others. And the nobility of Abu Talib<sup>asws</sup> is what the people have known, and he<sup>asws</sup> is a son<sup>asws</sup> of an uncle<sup>as</sup> of Rasool-Allah<sup>saww</sup> to his<sup>asws</sup> father<sup>as</sup> and his<sup>asws</sup> mother<sup>as</sup>. His<sup>asws</sup> father<sup>as</sup> is Abu Talib<sup>asws</sup> Bin Abdul Muttalib<sup>asws</sup> Bin Hashim<sup>asws</sup>.

أُمُّهُ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمِ الَّتِي خَاطَبَهَا رَسُولُ اللَّهِ ص فِي لَحْدِهَا وَ كَفَّنَهَا فِي قَمِيصِهِ وَ لَقَّهَا فِي رِدَائِهِ وَ ضَمَّنَ لَهَا عَلَى اللَّهِ أَنْ لَا تُبَلَى أَكْفَانُهَا وَ أَنْ لَا يُبَدَى لَهَا عَوْرَةٌ وَ لَا يُسَلِّطَ عَلَيْهَا مَلِكُ الْقَبْرِ وَ أَنْتَى عَلَيْهَا عِنْدَ مَوْتِهَا وَ ذَكَرَ حُسْنَ صَنِيعِهَا بِهِ وَ تَرْبِيَّتِهَا لَهُ وَ هُوَ عِنْدَ عَمِّهِ أَبِي طَالِبٍ وَ قَالَ مَا نَفَعَنِي نَفْعَهَا أَحَدٌ

And his<sup>asws</sup> mother<sup>as</sup> is (Syeda) Fatima<sup>asws</sup> Bint Asad<sup>as</sup>, the one whom Rasool-Allah<sup>saww</sup> had addressed her<sup>as</sup> in her<sup>as</sup> grave, and enshrouded her<sup>as</sup> in his<sup>asws</sup> shirt, and wrapped her<sup>as</sup> in his<sup>asws</sup> cloak, and guaranteed to her<sup>as</sup> upon Allah<sup>azwj</sup> that her<sup>as</sup> shroud would not decay, and that the bareness would not be revealed for her<sup>as</sup>, nor would the Angels of the grave overcome upon her<sup>as</sup>, and praised upon her<sup>as</sup> at her<sup>as</sup> death, and mentioned the goodness of her<sup>as</sup> dealings with him<sup>saww</sup>, and his<sup>saww</sup> upbringing by her<sup>as</sup>, and he<sup>saww</sup> was with his<sup>saww</sup> uncle<sup>as</sup> Abu Talib<sup>asws</sup>, and said: ‘The benefit of anyone did not benefit me<sup>saww</sup> as such’.

ثُمَّ الْبَلَاغَةُ قَامَ النَّاسُ إِلَيْهِ حَيْثُ نَزَلَ مِنَ الْمِنْبَرِ فَقَالُوا مَا سَمِعْنَا يَا أَمِيرَ الْمُؤْمِنِينَ أَحَدًا قَطُّ أُبَلِّغُ مِنْكَ وَ لَا أَفْصَحُ فَتَبَسَّمَ وَ قَالَ وَ مَا يَمْنَعُنِي وَ أَنَا مَوْلِدٌ مَكِّيٌّ وَ لَمْ يَرِدْهُمْ عَلَى هَاتَيْنِ الْكَلِمَتَيْنِ

Then the eloquence. The people stood to him<sup>asws</sup> when he<sup>asws</sup> descended from the pulpit, and they said, ‘O Amir Al-Momineen<sup>asws</sup>! We have not heard anyone at all more eloquent than you<sup>asws</sup>, nor anyone more articulate’. He<sup>asws</sup> smiled and said: ‘And what prevents me<sup>asws</sup> and I<sup>asws</sup> was blessed (to my<sup>asws</sup> parents) at Makkah’, and he<sup>asws</sup> did not add for them upon these two words.

ثُمَّ الْخُطْبُ فَهَلْ سَمِعَ السَّامِعُونَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ بِمِثْلِ خُطْبِهِ وَ كَلَامِهِ وَ زَعَمَ أَهْلُ الدَّوَابِّ لَوْ لَا كَلَامُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ خُطْبِهِ وَ بَلَاغَتِهِ فِي مَنْطِقِهِ مَا أَحْسَنَ أَحَدٌ أَنْ يَكْتُبَ إِلَى أَمِيرِ جُنْدٍ وَ لَا إِلَى رَعِيَّةٍ

Then the sermon, have the listeners from the former ones and the latter ones heard the like of his<sup>asws</sup> sermons, and his<sup>asws</sup> speeches, and the people of the registers claimed, ‘Had it not



been for the speech of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and his<sup>asws</sup> sermons, and his<sup>asws</sup> eloquence in his<sup>asws</sup> talk, no one would have been good at writing to a commander of an army nor to any citizen’.

ثُمَّ الرَّيَّاسَةُ فَجَمِيعٌ مِنْ قَائِلِهِ وَ نَابِذُهُ عَلَى الْجَهَالَةِ وَالْعَمَى وَالضَّلَالَةَ فَقَالُوا نَطْلُبُ دَمَ عُثْمَانَ وَ لَمْ يَكُنْ فِي أَنْفُسِهِمْ وَ لَا قَدَرُوا مِنْ قُلُوبِهِمْ أَنْ يَدْعُوا رِيَاسَتَهُ مَعَهُ

Then as for the governance, so the entireties of the ones who fought against him<sup>asws</sup> and disregarded him<sup>asws</sup> were upon the ignorance and the blindness and the straying. They said, ‘We are seeking blood of Usman’, and there did not happen to be in their selves/themselves, nor any worthiness of their hearts that they should be calling for the governance along with him<sup>asws</sup>.

وَ قَالَ هُوَ أَنَا أَدْعُوكُمْ إِلَى اللَّهِ وَ إِلَى رَسُولِهِ بِالْعَمَلِ بِمَا أَمَرَ اللَّهُ وَ رَسُولُهُ مِنْ فَرَضِ الطَّاعَةِ وَ إِجَابَةِ رَسُولِ اللَّهِ ص إِلَى الْإِفْرَارِ بِالْكِتَابِ وَ السُّنَّةِ:

And he<sup>asws</sup> said: ‘I<sup>asws</sup> am calling you<sup>asws</sup> all to Allah<sup>azwj</sup> and to His<sup>azwj</sup> Rasool<sup>saww</sup> with the deeds, with what you<sup>asws</sup> are acknowledging for Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, from the Obligation of the obedience’, and his<sup>asws</sup> answering Rasool-Allah<sup>saww</sup> to the acknowledgment with the Book and the Sunnah.

ثُمَّ الْحِلْمُ قَالَتْ لَهُ صَفِيَّةُ بِنْتُ عَبْدِ اللَّهِ بْنِ خَلْفِ الْخُزَاعِيِّ أَيْمَ اللَّهُ نِسَاءَكَ مِنْكَ كَمَا آتَيْتَ نِسَاءَنَا وَ آتَيْتَ اللَّهُ نَبِيكَ مِنْكَ كَمَا آتَيْتَ أَبْنَاءَنَا مِنْ آبَائِهِمْ

Then the leniency – Safiyya daughter of Abdullah Bin Khalaf Al-Khuzaei said to him<sup>asws</sup>, ‘May Allah<sup>azwj</sup> Cause your<sup>asws</sup> wives to be widowed from you<sup>asws</sup>, like what He<sup>azwj</sup> has Caused our women to be widowed! And May Allah<sup>azwj</sup> Orphan your<sup>asws</sup> children from you<sup>asws</sup> like what He<sup>azwj</sup> has Orphaned our sons from their fathers!’

فَوَثَبَ النَّاسُ عَلَيْهَا فَقَالَ كُفُّوا عَنِ الْمَرْأَةِ فَكُفُّوا عَنْهَا فَقَالَتْ لِأَهْلِهَا وَبِلَكُمْ الَّذِينَ قَالُوا هَذَا سَمِعُوا كَلَامَهُ فَطُ عَجَبًا مِنْ حِلْمِهِ عَنْهَا

The people leapt upon her. He<sup>asws</sup> said: ‘Refrain from the woman!’ They refrained from her. She said to her family members, ‘Woe be unto you all, those who said this one does not hear his speech at all! I am surprised from his<sup>asws</sup> leniency from it’.

ثُمَّ الْعِلْمُ فَكَمْ مِنْ قَوْلٍ قَدْ قَالَهُ عُمَرُ لَوْ لَا عَلِيٌّ لَهْلَكَ عُمَرُ

Then the knowledge, so how many times Umar has said his words, ‘Had it not been for Ali<sup>asws</sup>, Umar would have been destroyed!’

ثُمَّ الْمَشُورَةُ فِي كُلِّ أَمْرٍ جَرَى بَيْنَهُمْ حَتَّى يَجِيئَهُمْ بِالْمَخْرَجِ ثُمَّ

Then, the consultation in every matter flowing between them until he<sup>asws</sup> gave them the way out.

الْفَضَاءُ لَمْ يَتَقَدَّمْ إِلَيْهِ أَحَدٌ قَطُّ فَقَالَ لَهُ عُذُّ عُذًّا أَوْ دَفَعَهُ إِذَا يَفْصِلُ الْفَضَاءَ مَكَانَهُ ثُمَّ لَوْ جَاءَهُ بَعْدُ لَمْ يَكُنْ إِلَّا مَا بَدَرَ مِنْهُ أَوَّلًا

Then the judgments – No one came to him<sup>asws</sup> at all, so he<sup>asws</sup> said to him: ‘Come tomorrow’, or repelled him. But rather, he decided the judgment in his<sup>asws</sup> place. Then if he came to him<sup>asws</sup> afterwards, it did not happen except what had been issued from him<sup>asws</sup> the first time.

ثُمَّ الشَّجَاعَةُ كَانَ مِنْهَا عَلَى أَمْرِ لَمْ يَسْبِقْهُ الْأَوْلُونَ وَ لَمْ يُدْرِكْهُ الْآخِرُونَ مِنَ النَّجْدَةِ وَ النَّبَاسِ وَ مُبَارَكَةِ الْأَحْمَاسِ عَلَى أَمْرِ لَمْ يَزِ مِثْلَهُ لَمْ يُؤَلِّ دُبْرًا قَطُّ وَ لَمْ يَبْرُزْ إِلَيْهِ أَحَدٌ قَطُّ إِلَّا قَتَلَهُ وَ لَمْ يَكَعْ عَنْ أَحَدٍ قَطُّ دَعَاهُ إِلَى مُبَارَزَتِهِ وَ لَمْ يَضْرِبْ أَحَدًا قَطُّ فِي الطُّولِ إِلَّا قَدَّهُ وَ لَمْ يَضْرِبْهُ فِي الْعَرَضِ إِلَّا قَطَعَهُ بِنِصْفَيْنِ

Then the bravery which happened upon a matter, no one from the former ones had preceded him<sup>asws</sup> nor the latter ones caught up with him<sup>asws</sup>, from the support, and the prowess, and the duelling the adversaries upon a matter, the like of which had not been seen. He<sup>asws</sup> did not turn around at all, and no one duelled to him<sup>asws</sup> at all except he<sup>asws</sup> killed him, and did not sit back from anyone at all who had called him<sup>asws</sup> to duel him, and he<sup>asws</sup> did not strike anyone at all lengthwise except cut his size, and did not strike him width-wise except cut him in two halves.

وَ دَكَرُوا أَنَّ رَسُولَ اللَّهِ ص حَمَلَهُ عَلَى فَرَسٍ فَقَالَ بَابِي أَنْتَ وَ أُمِّي أَنَا مَا لِي وَ لِلْحَيْلِ أَنَا لَا أَتَّبِعُ أَحَدًا وَ لَا أُفِرُّ مِنْ أَحَدٍ وَ إِذَا ارْتَدَيْتَ سَيْفِي لَمْ أَصْغَهُ إِلَّا لِلْيَدِي أُرْتَدِي لَهُ

And they mentioned that Rasool-Allah<sup>saww</sup> carried him<sup>asws</sup> upon a horse (in a battle), he<sup>asws</sup> said: ‘By my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup> be (sacrificed) for you<sup>saww</sup>! I<sup>asws</sup>, what have I<sup>asws</sup> to do and the horse? I<sup>asws</sup> do not pursue anyone, nor do I<sup>asws</sup> flee from anyone, and when I<sup>asws</sup> intend my<sup>asws</sup> sword, I<sup>asws</sup> do not place it except to the one I<sup>asws</sup> had intended with’.

ثُمَّ تَرَكُ الْفَرَسَ وَ تَرَكُ الْمَرْحَ أَتَتْ الْبُشْرَى إِلَى رَسُولِ اللَّهِ ص يَقْتُلُ مَنْ قَتَلَ يَوْمَ أُحُدٍ مِنْ أَصْحَابِ الْأَلْوِيَةِ فَلَمْ يَفْرَحْ وَ لَمْ يَحْتَلِ وَ قَدِ اخْتَالَ أَبُو دُجَانَةَ وَ مَشَى بَيْنَ الصَّفَيْنِ مُخْتَالًا فَقَالَ لَهُ رَسُولُ اللَّهِ ص إِنَّهَا لِمَشِيئَةٍ يُبْغِضُهَا اللَّهُ إِلَّا فِي هَذَا الْمَوْضِعِ

Then he<sup>asws</sup> neglected the happiness and neglected the elation. The good news came to Rasool-Allah<sup>saww</sup> of the killing of the ones killed on the day of Ohad, from the bearers of the flags. But he<sup>asws</sup> was not joyful and did not swagger proudly, and Abu Dajjanah had swaggered and walked proudly between the rows. Rasool-Allah<sup>saww</sup> said to him: ‘It is a walk Hated by Allah<sup>azwj</sup> except in this place’.

ثُمَّ لَمَّا صَنَعَ بِحَيْثَرَ مَا صَنَعَ مِنْ قَتْلِ مَرْحَبٍ وَ فِرَارٍ مِنْ فَرِّ بِحَا قَالَ رَسُولُ اللَّهِ ص لِأَعْظَمِ النَّبَاةِ رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ لَيْسَ بِفَرَّارٍ فَاخْتَارَهُ أَنَّهُ لَيْسَ بِفَرَّارٍ مُعْرِضًا بِالْقَوْمِ الَّذِينَ قَرُّوا قَبْلَهُ

Then due to what he<sup>asws</sup> did at Khyber what he<sup>asws</sup> did, from killing Marhab, and fleeing of the ones who fled at it. Rasool-Allah<sup>saww</sup> said: ‘I<sup>saww</sup> shall give the flag to a man who loves Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> love him<sup>asws</sup>. He<sup>asws</sup> isn’t a fleer’. He<sup>saww</sup> chose him<sup>asws</sup> because he<sup>asws</sup> wasn’t a fleer turning away from the people, those who had fled before him<sup>asws</sup>.

فَأَقْبَلَتْهَا وَ قَتَلَ مَرْحَبًا وَ حَمَلَ بِأَمَّا وَحْدَهُ فَلَمْ يُطْفِئْهُ دُونَ أَرْبَعِينَ رَجُلًا فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ص فَتَهَضَّ مَسْرُورًا فَلَمَّا بَلَغَهُ أَنَّ رَسُولَ اللَّهِ ص قَدْ أَقْبَلَ إِلَيْهِ انْكَفَأَ إِلَيْهِ فَقَالَ رَسُولُ اللَّهِ ص بَلَّغْنِي بِأَلَاؤِكَ فَأَنَا عَنْكَ رَاضٍ

He<sup>asws</sup> conquered it and killed Marhab and attacked its door along. Less than forty men could not endure it's (opening). That reached Rasool-Allah<sup>saww</sup>. He<sup>saww</sup> got up joyfully. When it reached him<sup>asws</sup> that Rasool-Allah<sup>saww</sup> had come to him<sup>asws</sup>, he<sup>asws</sup> retraced to him<sup>asws</sup>. Rasool-Allah<sup>saww</sup> said: 'Your<sup>asws</sup> ordeal has reached me<sup>saww</sup>, and I<sup>saww</sup> am pleased from you<sup>asws</sup>'.

فَبَكَى عَلَيَّ عَ عِنْدَ ذَلِكَ فَقَالَ لَهُ رَسُولُ اللَّهِ ص أَنَسِيكَ مَا يُبْكِيكَ فَقَالَ وَ مَا لِي لَا أَبْكِي وَ رَسُولُ اللَّهِ ص عَنِّي رَاضٍ فَقَالَ لَهُ رَسُولُ اللَّهِ فَإِنَّ اللَّهَ وَ مَلَائِكَتَهُ وَ رَسُولَهُ عَنكَ رَاضُونَ

Ali<sup>asws</sup> wept at that. Rasool-Allah<sup>saww</sup> said to him<sup>asws</sup>: 'Hold on, what makes you<sup>asws</sup> cry?' He<sup>asws</sup> said: 'And why should I<sup>asws</sup> not cry (happily) and Rasool-Allah<sup>saww</sup> is pleased from me<sup>asws</sup>?'. Rasool-Allah<sup>saww</sup> said to him<sup>asws</sup>: 'Allah<sup>azwj</sup>, and His<sup>azwj</sup> Angels, and His<sup>azwj</sup> Rasool<sup>saww</sup> are pleased'.

وَ قَالَ لَهُ لَوْ لَا أَنَّ تَقُولُ فِيكَ الطَّوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عَيْسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ الْيَوْمَ مَقَالًا لَا تَمُرُّ بِمَجَالٍ مِنَ الْمُسْلِمِينَ قُلُوا أَوْ كَثُرُوا إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَطْلُبُونَ بِذَلِكَ الْبَرَكَهَ

And he<sup>saww</sup> said to him<sup>asws</sup>: 'Had it not been that a party from my<sup>saww</sup> community would be saying regarding you<sup>asws</sup> what the Christians have said regarding Isa<sup>as</sup> Ibn Maryam<sup>as</sup>, I<sup>saww</sup> would say regarding you<sup>asws</sup> such words today, you<sup>asws</sup> will not pass by any assembly of the Muslims, may they be few or a lot, except they would take the soil from under your<sup>asws</sup> feet seeking the Blessings with that'.

ثُمَّ تَرَكَ الْحَدِيثَةَ وَ الْمَكْرَ وَ الْعُدْرَ اجْتَمَعَ النَّاسُ عَلَيْهِ جَمِيعًا فَقَالُوا لَهُ أَكْتُبْ يَا أَمِيرَ الْمُؤْمِنِينَ إِلَى مَنْ خَالَفَكَ بِوَلَايَتِهِ ثُمَّ اغْرِزْهُ فَقَالَ الْمَكْرُ وَ الْحَدِيثَةُ وَ الْعُدْرُ فِي النَّارِ

The he<sup>as</sup> neglected the deceit, and the plotting, and the betrayal. The people gathered to all in their entirety and they said to him<sup>asws</sup>, 'Write, O Amir Al-Momineen<sup>asws</sup>, to the ones opposing you<sup>asws</sup> with his governance'. Then they isolated (from) him<sup>asws</sup>. He<sup>asws</sup> said: 'The plotter and the deceiver, and the betrayer would be in the Fire'.

ثُمَّ تَرَكَ الْمُثَلَّةَ قَالَ لِلْحَسَنِ ابْنِهِ يَا بَنِي أَقْتُلْ قَاتِلِي وَ إِيَّاكَ وَ الْمُثَلَّةَ فَإِنَّ رَسُولَ اللَّهِ ص كَرِهَهَا وَ لَوْ بِالْكَلْبِ الْعُمُورِ

Then his<sup>as</sup> neglecting the excessive retaliation. He<sup>asws</sup> said to his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>: 'O my<sup>asws</sup> son<sup>asws</sup>! Kill my<sup>asws</sup> killer, but beware of the excessive retaliation, for Rasool-Allah<sup>saww</sup> disliked it, and even if it be by the bite of a dog'.

ثُمَّ الرَّغْبَةُ بِالْفُرْبَةِ إِلَى اللَّهِ بِالصَّدَقَةِ قَالَ لَهُ رَسُولُ اللَّهِ ص يَا عَلِيُّ مَا عَمِلْتَ فِي لَيْلَتِكَ قَالَ وَ لَمْ يَا رَسُولَ اللَّهِ قَالَ نَزَلَتْ فِيكَ أَرْبَعَةٌ مَعَالِي

Then the desire with drawing near to Allah<sup>azwj</sup> by the charities. Rasool-Allah<sup>saww</sup> said to him<sup>asws</sup>: 'O Ali<sup>asws</sup>! What did you<sup>asws</sup> do during your<sup>asws</sup> night?' He<sup>asws</sup> said: 'And why, O Rasool-Allah<sup>saww</sup>?'. He<sup>saww</sup> said: 'Four noble traits have been Revealed regarding you<sup>asws</sup>'.

قَالَ يَا أَبِي أَنْتَ وَ أُمَّي كَانَتْ مَعِيَ أَرْبَعَةٌ ذَرَاهِمَ فَتَصَدَّقْتُ بِدِرْهَمٍ لَيْلًا وَ بِدِرْهَمٍ نَهَارًا وَ بِدِرْهَمٍ سِرًّا وَ بِدِرْهَمٍ عَلَانِيَةً

He<sup>asws</sup> said: ‘May my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup> be (sacrificed) for you<sup>saww</sup>! There were four Dirhams with me<sup>asws</sup>, and I<sup>asws</sup> gave in charity, one Dirham at night, and one Dirham at daytime, and a Dirham secretly, and a Dirham openly’.

قَالَ فَإِنَّ اللَّهَ أَنْزَلَ فِيكَ الْبَرَكَاتِ وَاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

He<sup>saww</sup> said: ‘Allah<sup>azwj</sup> has Revealed regarding you<sup>asws</sup>: **Those who are spending their wealth by the night and the day, secretly and openly, so for them, their Recompense is with their Lord, and they shall neither be fear upon them nor would they be grieving [2:274]’.**

ثُمَّ قَالَ لَهُ فَهَلْ عَمِلْتَ شَيْئًا غَيْرَ هَذَا فَإِنَّ اللَّهَ قَدْ أَنْزَلَ عَلَيَّ سَبْعَ عَشْرَةَ آيَةً يَنْتَلُو بَعْضُهَا بَعْضًا مِنْ قَوْلِهِ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا إِلَى قَوْلِهِ إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا قَوْلِهِ وَ يُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

Then he<sup>saww</sup> said to him<sup>asws</sup>, ‘Do you know of anything other than this? Allah<sup>azwj</sup> has Revealed seventeen Verses unto me<sup>saww</sup>’, reciting part of these in part, from His<sup>azwj</sup> Words: **Surely, the righteous would be drinking from a cup, its admixture would be of camphor [76:5]** – up to His<sup>azwj</sup> Words: **Surely this would be a Recompense for you and your striving would always be appreciated [76:22]**. His<sup>azwj</sup> Words: **And they fed the food over its love, to a poor, and an orphan and a captive [76:8]’.**

قَالَ فَقَالَ الْعَالِمُ أَمَا إِنَّ عَلِيًّا لَمْ يَبْلُغْ فِي مَوْضِعٍ إِلَّا مَا نُطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا وَ لَكِنَّ اللَّهَ عَلِمَ مِنْ قَلْبِهِ أَنَّمَا أَطْعَمَ اللَّهُ فَأَحْرَهُ بِمَا يَعْلَمُ مِنْ قَلْبِهِ مِنْ غَيْرِ أَنْ يَنْطِقَ بِهِ

He (the narrator) said, ‘He said, ‘As for Ali<sup>asws</sup>, he<sup>asws</sup> did not say in any place: **‘But rather, we are feeding you for the Face of Allah, neither wanting any recompense from you nor any appreciation’ [76:9]**. But Allah<sup>azwj</sup> knew of his<sup>asws</sup> heart. But rather, the feed was for Allah<sup>azwj</sup>, so He<sup>azwj</sup> Informed him<sup>asws</sup> with what He<sup>azwj</sup> from his<sup>asws</sup> heart from without it being spoken with.

ثُمَّ هَوَانُ مَا ظَفَرَ بِهِ مِنَ الدُّنْيَا عَلَيْهِ أَنَّهُ جَمَعَ الْأَمْوَالَ ثُمَّ دَخَلَ إِلَيْهَا فَقَالَ

وَكُلُّ جَانٍ يَدُهُ إِلَى فِيهِ

هَذَا جَنَائِي وَخِيَاؤُهُ فِيهِ

ابْنُ عَبَّاسٍ وَاصْفَرِّي وَغُرِّي غَيْرِي أَهْلَ الشَّامِ عَدَا إِذَا ظَهَرُوا عَلَيْكَ

Then his<sup>asws</sup> considering it as insignificant what he<sup>asws</sup> had won upon of the world. The wealth had been collected, then he<sup>asws</sup> entered to it and said (a couplet), **‘This is my<sup>asws</sup> harvest and His<sup>azwj</sup> Choice is in it, and every harvester, his hand is to his mouth. White (silver) and yellow (gold), deceive other than me<sup>asws</sup>, the people of Syria tomorrow, when they prevail upon you’.**

وَ قَالَ أَنَا يَعْسُوبُ الْمُؤْمِنِينَ وَ الْمَالُ يَعْسُوبُ الظَّالِمَةَ ثُمَّ تَرَكَ التَّقْضِيلَ لِنَفْسِهِ وَ وُلِدَهُ عَلَى أَحَدٍ مِنَ أَهْلِ الْإِسْلَامِ دَخَلَتْ عَلَيْهِ أُخْتُهُ أُمُّ هَانِيَةَ بِنْتُ أَبِي طَالِبٍ فَدَفَعَتْ إِلَيْهَا عِشْرِينَ دِرْهَمًا فَسَأَلَتْ أُمُّ هَانِيَةَ مَوْلَاهَا الْعَجْمِيَّةَ فَقَالَتْ كَمْ دَفَعْتَ إِلَيْكَ أَمِيرُ الْمُؤْمِنِينَ فَقَالَتْ عِشْرِينَ دِرْهَمًا

And he<sup>asws</sup> said: 'I<sup>asws</sup> am the leader of the Momineen and the wealth is leader of the oppressors'. Then he<sup>saww</sup> neglected the preferring for himself<sup>asws</sup> and his<sup>asws</sup> children over anyone from the people of Al-Islam. His<sup>asws</sup> sister Umm Hany<sup>as</sup> daughter of Abu Talib<sup>asws</sup> entered to see him<sup>asws</sup>. He<sup>asws</sup> handed over twenty Dirhams to her<sup>as</sup>. Umm Hany, asked her non-Arab slave girl, 'How much did Amir Al-Momineen<sup>asws</sup> give to you?' She said, 'Twenty Dirhams'.

فَانصَرَفَتْ مُسْخِطَةً فَقَالَ لَهَا انصُرِي رَحِمَكَ اللهُ مَا وَجَدْنَا فِي كِتَابِ اللهِ فَضْلاً لِاسْمَاعِيلَ عَلَى إِسْحَاقَ

She<sup>as</sup> left angrily. He<sup>asws</sup> said to her: 'Leave, may Allah<sup>azwj</sup> have Mercy on you! We<sup>asws</sup> cannot find in the Book of Allah<sup>azwj</sup>, any preference for Ismail<sup>as</sup> over Is'haq<sup>as</sup>'.

وَبُعِثَ إِلَيْهِ مِنْ حُرَّاسَانَ بَنَاتٌ كَسَرَى فَقَالَ لهنَّ أَرُوْجُكُنَّ فَقُلْنَ لَهُ لَا حَاجَةَ لَنَا فِي التَّرْجُوحِ فَإِنَّهُ لَا أُحْفَاءَ لَنَا إِلَّا بِتُوكَ فَإِنَّ رَوْحَنَا مِنْهُمْ رَضِينَا فَكَرِهَ أَنْ يُؤْتِرَ وُلْدَهُ بِمَا لَا يَعْهُمُ بِهِ الْمُسْلِمِينَ

And daughters of Chosroe had been sent to him<sup>asws</sup> from Khurasan. He<sup>asws</sup> said to them: 'I<sup>asws</sup> shall get you married'. They said to him<sup>asws</sup>, 'There is no need for us regarding the marriage, for there is no match for us except your<sup>asws</sup> sons<sup>asws</sup>. So, if you<sup>asws</sup> were to marry us to them<sup>asws</sup>, we shall agree'. He<sup>asws</sup> disliked preferring his<sup>asws</sup> children with what the Muslims had not been generalised with.

وَبُعِثَ إِلَيْهِ مِنَ الْبَصْرَةِ مِنْ غَوْصِ الْبَحْرِ بِخُحْفَةٍ لَا يُدْرَى مَا فِيْمَتُهُ فَقَالَتْ لَهُ ابْنَتُهُ أُمُّ كَلْثُومٍ يَا أَمِيرَ الْمُؤْمِنِينَ أَجْمَلُ بِهِ وَ يَكُونُ فِي عُنُقِي فَقَالَ لَهَا يَا بَا رَافِعٍ أَدْخِلْهُ إِلَى بَيْتِ الْمَالِ لَيْسَ إِلَى ذَلِكَ سَبِيلٌ حَتَّى لَا تَبْقَى امْرَأَةٌ مِنَ الْمُسْلِمِينَ إِلَّا وَ لَهَا مِثْلُ مَا لَكَ

And there was sent to him from Al-Basra, from the depth of the ocean, such a gift, its value was not known. His<sup>asws</sup> daughter Umm Kulsoom<sup>as</sup> said to him<sup>asws</sup>, 'O Amir Al-Momineen<sup>asws</sup>! Can I<sup>as</sup> beautify with it and it would be in my<sup>as</sup> neck?' He<sup>asws</sup> said to her<sup>as</sup>: 'O Abu Rafie! Put it in the public treasury. There is no way to that until there does not remain any woman from the Muslims, except and for her would be similar to what would be for you<sup>as</sup>'.

وَ قَامَ خَطِيباً بِالْمَدِينَةِ حِينَ وُلِّيَ فَقَالَ يَا مَعْشَرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ يَا مَعْشَرَ قُرَيْشٍ اعْلَمُوا وَ اللهُ أَنِّي لَا أَرِزُوكُمْ مِنْ فَيْئِكُمْ شَيْئاً مَا قَامَ لِي عِدْقٌ يَبْتَرِبُ أَ فَتَرَوْنِي مَانِعاً نَفْسِي وَ وُلْدِي وَ مُعْطِيكُمْ وَ لَأَسْوَدَ بَيْنَ الْأَسْوَدِ وَ الْأَحْمَرَ فَقَامَ إِلَيْهِ

And he<sup>asws</sup> stood preaching at Al-Medina when he<sup>asws</sup> ruled. He<sup>asws</sup> said: 'O community of Emigrants and the Helpers! O community of Quraysh! Know, by Allah<sup>azwj</sup> that I<sup>asws</sup> did not take anything from your war booty for me as long as I<sup>asws</sup> stayed at Yasrib, so do you see me<sup>asws</sup> preventing myself<sup>asws</sup> and my<sup>asws</sup> children and give you all, and not equalised between the black and the red!'

عَقِبْتُ بِنْتُ أَبِي طَالِبٍ فَقَالَ لَتَجْعَلَنِي وَ أَسْوَداً مِنْ سُودَانَ الْمَدِينَةِ وَاجِداً فَقَالَ لَهُ اجْلِسْ رَحِمَكَ اللهُ تَعَالَى أ مَا كَانَ هَاهُنَا مَنْ يَتَكَلَّمُ غَيْرَكَ وَ مَا فَضْلُكَ عَلَيْهِ إِلَّا بِسَابِقَةٍ أَوْ تَقْوَى

Aqeel son of Abu Talib<sup>asws</sup> said, 'Are you<sup>asws</sup> making me and the black man from Sudan in Al-Medina to be one (and the same)?' He<sup>asws</sup> said to him: 'Be seated, may Allah<sup>azwj</sup> the Exalted have Mercy on you! Or is there no one speaking over her apart from you? And what is your merit over him except due to precedence or piety?'

ثُمَّ اللَّيَاسُ اسْتَعْدَى زِيَادُ بْنُ شَدَّادٍ الْحَارِثِيُّ صَاحِبُ رَسُولِ اللَّهِ ص عَلَى أَخِيهِ عَبْدِ اللَّهِ بْنِ شَدَّادٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ ذَهَبَ أَحِي فِي الْعِبَادَةِ وَ امْتَنَعَ أَنْ يُسْتَاكِنَنِي فِي دَارِي وَ لَيْسَ أَذُنِي مَا يَكُونُ مِنَ اللَّيَاسِ

Then the clothing prepared by Ziyad Bin Shaddad Al-Harisy, companion of Rasool-Allah<sup>saww</sup>, to his brother Abdullah Bin Shaddad. He said, 'O Amir Al-Momineen<sup>asws</sup>! My brother has gone in the worship and he refuses to live in my house, and he wears the lowest (quality) clothes what can be from the clothing'.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ تَزَيَّنْتُ بِرِبِّيَّتِكَ وَ لَبِسْتُ لِيَاسَكَ قَالَ لَيْسَ لَكَ ذَلِكَ إِنَّ إِمَامَ الْمُسْلِمِينَ إِذَا وَلِيَ أُمُورَهُمْ لَبَسَ لِيَاسَ أَذُنِي فَقِيرِهِمْ لِقَالِ يَتَّبِعُ بِالْفَقِيرِ فُقْرُهُ فَيَقْتُلُهُ فَلَا عِلْمَ مَا لَبَسْتَ إِلَّا مِنْ أَحْسَنِ زِيٍّ قَوْمِكَ وَ أَمَا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ فَالْعَمَلُ بِالتَّعَمُّةِ أَحَبُّ مِنَ الْحَدِيثِ بِهَا

He said, 'O Amir Al-Momineen<sup>asws</sup>! I have adorned with your<sup>asws</sup> adornment and have worn your<sup>asws</sup> (kind of) clothing'. He<sup>asws</sup> said: 'That is not for you. The leader of the Muslims, when he is in charge of their affairs, should wear the lowest clothing of their poor ones, lest the poor one is corrupted by his poverty, so it kills him. So, know! Do not wear except from the best garb of your people. **And as for the Favour of your Lord, so do announce (it) [93:11].** The deed with the Favour is more beloved than the announcing with it'.

ثُمَّ الْقَسْمُ بِالسَّوِيَّةِ وَ الْعَدْلُ فِي الرَّعِيَّةِ وَ لِي بَيْتُ مَالِ الْمَدِينَةِ عَمَّارَ بْنَ يَاسِرٍ وَ أَبَا الْهَيْثَمِ بْنِ التَّيْهَانِ - فَكَتَبَ الْعَرَبِيُّ وَ الْفَرَسِيُّ وَ الْأَنْصَارِيُّ وَ الْعَجَمِيُّ وَ كُلُّ مَنْ فِي الْإِسْلَامِ مِنْ قَبَائِلِ الْعَرَبِ وَ أَجْناسِ الْعَجَمِ [سَوَاءً]

Then the distribution with the fairness and the justice among the citizens – He<sup>asws</sup> made Ammar Bin Yasser<sup>ra</sup> and Abu Al-Haysam Al-Tayhan in charge of the public treasury and prescribed that the Arab, and the Persian, and the Helpers, and the non-Arab, and every one in Al-Islam from the Arab tribes, and types of non-Arabs are all equal.

فَأَتَاهُ سَهْلُ بْنُ حُنَيْفٍ بِمَوْلَى لَهُ أَسْوَدٌ فَقَالَ كَمْ تُعْطِي هَذَا فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع كَمْ أَخَذْتَ أَنْتَ قَالَ ثَلَاثَةَ دَنَائِرٍ وَ كَذَلِكَ أَخَذَ النَّاسُ قَالَ فَأَعْطُوهُ مَوْلَاهُ مِثْلَ مَا أَخَذَ ثَلَاثَةَ دَنَائِرٍ فَلَمَّا عَرَفَ النَّاسُ أَنَّهُ لَا فَضْلَ لِبَعْضِهِمْ عَلَى بَعْضٍ إِلَّا بِالتَّقْوَى عِنْدَ اللَّهِ أَتَى طَلْحَةَ وَ الزُّبَيْرُ عَمَّارَ بْنَ يَاسِرٍ وَ أَبَا الْهَيْثَمِ بْنِ التَّيْهَانِ فَقَالَا يَا أَبَا الْيُظْطَانَ اسْتَأْذِنَ لَنَا عَلَى صَاحِبِكَ

Sahl Bin Huneyf came to him<sup>asws</sup> with a black slave of his. How much did you give this one?' Amir Al-Momineen<sup>asws</sup> said: 'How much did you take?' He said, 'Three Dinars, and like that the people have taken'. He<sup>asws</sup> gave his slave similar to what he had taken – three Dinars. When the people realised that there is no preference for one of them over the other except by piety in the Presence of Allah<sup>azwj</sup>, Talha and Al-Zubeyr came to Ammar Bin Yaser<sup>ra</sup> and Abu Al-Haysam Bin Al-Tayham and they said, 'O Abu Al-Yaqzan! Seek permission for us to your companion (Ali<sup>asws</sup>)'.

قَالَ وَ عَلَيَّ صَاحِبِي إِذْ قَدْ أَخَذَ يَدَ أُجِيرِهِ وَ أَخَذَ مِكْتَلَهُ وَ مِسْحَاتَهُ وَ ذَهَبَ يَعْمَلُ فِي نَخْلَةٍ فِي بَيْتِ الْمَلِكِ وَ كَانَتْ بِيْرٌ لِيُبْعَ سُمَيْتٌ بِيْرُ الْمَلِكِ فَاسْتَخْرَجَهَا عَلَيَّ بْنُ أَبِي طَالِبٍ ع وَ عَرَسَ عَلَيْهَا النَّخْلَ فَهَذَا مِنْ عَدْلِهِ فِي الرَّعِيَّةِ وَ قَسَمِهِ بِالسَّوِيَّةِ

He said, 'And Ali<sup>asws</sup> is my companion. He<sup>asws</sup> had held a hand of his employee and a container of leaves, and his<sup>asws</sup> brush, and went to work in a plantation in a well of Al-Malik, and it was a well of Yanbu, named as 'the well of Malik'. Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> excavated it

and planted the palm tree at it. So, this is from his<sup>asws</sup> justice among the citizens and his<sup>asws</sup> distribution with the fairness’.

قَالَ ابْنُ دَأْبٍ فَمَلْنَا فَمَا أَذَقَ طَعَامَ الرَّعِيَّةِ فَقَالَ يُحَدِّثُ النَّاسُ أَنَّهُ كَانَ يُطْعِمُ الْحَبْرَ وَ اللَّحْمَ وَ يَأْكُلُ الشَّعْبِيرَ وَ الرَّيْتِ وَ يَحْتِمُ طَعَامَهُ مَخَافَةَ أَنْ يُرَادَ فِيهِ وَ سَمِعَ مَقْلَى فِي بَيْتِهِ فَتَهَضَّ وَ هُوَ يَقُولُ فِي دِمَّةِ عَلِيِّ بْنِ أَبِي طَالِبٍ مَقْلَى الْكَرَاكِرِ

Ibn Da’ib said, ‘We said, ‘So, what is the lowest (quality) food of the citizens?’ He said, ‘The people are narrating that he<sup>asws</sup> used to feed the bread and the meat (to others), and he<sup>asws</sup> used to eat the barley and the oil (himself), and he<sup>asws</sup> would end his<sup>asws</sup> meal fearing that he<sup>asws</sup> might increase in (eating) it. And he<sup>asws</sup> heard frying in his<sup>asws</sup> house, so he<sup>asws</sup> got up and he<sup>asws</sup> was saying in condemnation: ‘Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is frying delicacies!’

قَالَ فَفَرَعَ عِيَالَهُ وَ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ - إِنَّهَا امْرَأَتُكَ فَلَانَهُ تُحْرِثُ جُرُورٌ فِي حَيْثَ أَخَذَ لَهَا نَصِيبٌ مِنْهَا فَأَهْدَى أَهْلَهَا إِلَيْهَا قَالَ فَكُلُوا هَنِيئًا مَرِيئًا

He (the narrator) said, ‘His<sup>asws</sup> dependants were alarmed and they said, ‘O Amir Al-Momineen<sup>asws</sup>! It is your<sup>asws</sup> so and so wife. Camels were slaughtered in her neighbourhood, so a share from it was taken for her and her family have gifted to her’. He<sup>asws</sup> said: ‘Then eat welcomingly wholesomely’.

قَالَ فَبَيْعَالُ إِنَّهُ لَمْ يَشْتَكِ [يَشْتَكِ] الْمَرْأَةَ إِلَّا شَكَا الْمَوْتَ وَ إِنَّمَا خَافَ أَنْ يَكُونَ هَدِيَّةً مِنْ بَعْضِ الرَّعِيَّةِ وَ قَبُولُ الْهَدِيَّةِ لِوَالِي الْمُسْلِمِينَ خِيَانَةٌ لِلْمُسْلِمِينَ

He (the narrator) said, ‘It is said that he<sup>asws</sup> did not complain (of any pain) except complaint of the (pain of) death, and rather he<sup>asws</sup> feared that a gift may come from one of the citizens, and acceptance of a gift by a Muslim ruler is a crime to the Muslims’.

قَالَ قِيلَ فَالضَّرَامَةُ قَالَ انصرفت من حربه فعسكر في النخيلة و انصرف الناس إلى منازلهم و استأذنوه فقالوا يا أمير المؤمنين كلت سيوفنا و تنصتت أسننه و ما حنا فأذن لنا نصرف فنعيد بأحسن من عدتنا

He (the narrator) said, ‘It was said, ‘(What about) the strictness (in the war)?’ He said, ‘He<sup>asws</sup> left from his<sup>asws</sup> was and the camp was in Al-Nukheyla, and the people left to go to their house, and they (soldiers) sought his<sup>asws</sup> permission. They said, ‘O Amir Al-Momineen<sup>asws</sup>! Our swords have become few and the blades of our spears are ineffective. Permit for us to leave so we can return having improved our equipment (armaments)’.

وَ أَقَامَ هُوَ بِالنُّخَيْلَةِ وَ قَالَ إِنَّ صَاحِبَ الْحَرْبِ الْأَرَقُّ الَّذِي لَا يَتَوَجَّدُ مِنْ سَهَرٍ لَيْلِهِ وَ ظَمَاءٍ نَهَارِهِ وَ لَا فَقْدٍ نِسَائِهِ وَ أَوْلَادِهِ فَلَا الَّذِي انصرفت فعاد فرجع إليه و لا الذي أقام فتبت معه في عسكره أقام

And he<sup>asws</sup> stayed at Al-Nukheyla, and he<sup>asws</sup> said: ‘A companion of the war does not sleep, the one who does not complain of the vigil of his night, and thirst of his day, nor does he miss his wives and his children’. The ones who left did not return to him<sup>asws</sup> nor were the ones who stayed were steadfast with him<sup>asws</sup> among his<sup>asws</sup> soldiers.

فَلَمَّا رَأَى ذَلِكَ دَخَلَ الْكُوفَةَ فَصَعِدَ الْمِنْبَرَ فَقَالَ لِلَّهِ أَنْتُمْ مَا أَنْتُمْ إِلَّا أَسَدُ الشَّرَى فِي الدَّعَاةِ وَ تَعَالَيْتَ رَوَاعَةَ مَا أَنْتُمْ بِرُكْنٍ يُصَالُ بِهِ وَ لَا دُوَّ أُنْزِلَ يُعْتَصَرُ  
إِلَيْهَا أَيُّهَا الْمُجْتَمِعَةُ أَبْدَانُهُمْ وَ الْمُخْتَلِفَةُ أَهْوَاؤُهُمْ مَا عَزَّتْ دَعْوَةٌ مِنْ دَعَاكُمْ وَ لَا اسْتَرَاحَ قَلْبٌ مِنْ مَاشَاكُمْ مَعَ أَيِّ إِمَامٍ بَعْدِي تُفَاتِلُونَ وَ أَيِّ دَارٍ بَعْدَ  
دَارِكُمْ تَمْنَعُونَ فَكَانَ فِي آخِرِ حَرْبِهِ أَشَدَّ أَسْفَاً وَ غَيْظاً وَ قَدْ خَدَلَهُ النَّاسُ

When he<sup>asws</sup> saw that he<sup>asws</sup> entered Al-Kufa and ascended the pulpit. He<sup>asws</sup> said: 'You are for Allah<sup>azwj</sup>! You are not except as the mountain lions in the calling, and deceptive foxes. You are not with a corner to be pounced upon, nor with traces one can shelter to. O you all united in bodies and divided of opinions! How lonely is the call of the one calling you, nor can a heart be at rest from your march whichever leader (to come) after me<sup>asws</sup> you will be fighting with, and whichever house is there after your house are you wishing for!' It happened at the end of his<sup>asws</sup> war, severe regret and rage, and the people had abandoned him<sup>asws</sup>.

قَالَ فَمَا الْخِفْظُ قَالَ هُوَ الَّذِي تَسْمِيهِ الْعَرَبُ الْعُقْلَ لَمْ يُخْبِرْهُ رَسُولُ اللَّهِ ص بِشَيْءٍ قَطُّ إِلَّا خَفِظَهُ وَ لَا نَزَلَ عَلَيْهِ شَيْءٌ قَطُّ إِلَّا عَنَى بِهِ وَ لَا نَزَلَ مِنْ  
أَعَاجِبِ السَّمَاءِ شَيْءٌ قَطُّ إِلَى الْأَرْضِ إِلَّا سَأَلَ عَنْهُ حَتَّى نَزَلَ فِيهِ وَ تَعَيَّهَا أُذُنٌ وَاعِيَةٌ

He said, 'So what about the memory?' He said, 'It is which the Arabs are calling the intellect. Rasool-Allah<sup>saww</sup> had not informed him<sup>asws</sup> with anything at all except he<sup>asws</sup> had memorised it, nor was any Revealed unto him<sup>saww</sup> at all, except he<sup>asws</sup> retained it, nor did anything of the marvels of the sky descend at all to the earth, except he<sup>asws</sup> asked about it, to the extent that it was Revealed regarding him<sup>asws</sup>: **Surely, when the water overflowed, We Carried you in the flowing (ship) [69:11].**

وَ أَتَى يَوْمًا بَابَ النَّبِيِّ ص وَ مَلَائِكَتُهُ يُسَلِّمُونَ عَلَيْهِ وَ هُوَ وَاقِفٌ حَتَّى فَرَعُوا ثُمَّ دَخَلَ عَلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ سَلِّمْ عَلَيْكَ أُرْبُعِمَائَةٍ مَلَكٍ وَ نَيْفٍ  
قَالَ وَ مَا يُدْرِيكَ قَالَ خَفِظْتُ لِعَاتِمٍ فَلَمْ يُسَلِّمْ عَلَيَّ ص مَلَكٌ إِلَّا بُلْعَةً غَيْرَ لُغَةٍ صَاحِبِهِ

And one day he<sup>asws</sup> came to the door of the Prophet<sup>saww</sup>, and His<sup>azwj</sup> Angels were greeting unto him<sup>saww</sup> while he<sup>asws</sup> was standing (at the door) until they were free. Then he<sup>asws</sup> entered to see the Prophet<sup>saww</sup> and said: 'O Rasool-Allah<sup>saww</sup>! Four hundred Angels have greeted unto you<sup>asws</sup>, and more!' He<sup>saww</sup> said: 'And what made you<sup>asws</sup> know?' He<sup>asws</sup> said: 'I<sup>asws</sup> memorised their language'. So, no Angel had greeted unto him<sup>saww</sup> except it was by a language other than the language of his companion.

قَالَ السَّيِّدُ

كَأَنَّهُ حَاسِبٌ مِنْ أَهْلِ دَارِنَا

فُظِّلَ يَعْقِدُ بِالْكَفِّينِ مُسْتَمِعاً

أَدَّتْ إِلَيْهِ بِنُوعٍ مِنْ مُفَادَتِهَا

سَقَائِنُ الْهِنْدِ مُعَلِّقْنَ الرِّبَابِيْنَا

The Seyyid (Al-Himeyri) said (a poem), 'He<sup>asws</sup> kept holding his<sup>asws</sup> palms while listening, as if he<sup>asws</sup> was counting the people of 'Dareyna', returning to him<sup>asws</sup> with a variety of their benefits, the ships of India are hanging to our captains''.

قَالَ ابْنُ دَأْبٍ وَ أَهْلُ دَارِنَا قَرَبَتْهُ مِنْ قُرَى أَهْلِ السَّنَامِ وَ أَهْلِ الْجَزِيرَةِ وَ أَهْلُهَا أَحْسَنُ قَوْمٍ



Ibn Da'ib said, 'And 'Ahl Dareyna' is a town from the townships of the people of Syria, and the people of the island, and its inhabitants are good people.

ثُمَّ الْفَصَاحَةُ وَنَبَّ النَّاسُ إِلَيْهِ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ مَا سَمِعْنَا أَحَدًا قَطُّ أَفْصَحَ مِنْكَ وَلَا أَعَزَّبَ كَلَامًا مِنْكَ قَالَ وَمَا يَمْتَنِعُنِي وَأَنَا مَوْلِدِي بِمَكَّةَ

Then the fluency. The people leapt to him<sup>asws</sup> and said, 'O Amir Al-Momineen<sup>asws</sup>! We have not heard anyone more fluent than you<sup>asws</sup> at all, nor any Arab of better speech than you<sup>asws</sup>'. He<sup>asws</sup> said: 'And what prevents me<sup>asws</sup> and I<sup>asws</sup> was blessed (to my<sup>asws</sup> mother) at Makkah?'

قَالَ ابْنُ دَائِبٍ فَأَذْرَكْتُ النَّاسَ وَهُمْ يَعْيُونَ كُلَّ مَنْ اسْتَعَانَ بِعَيْرِ الْكَلَامِ الَّذِي يُشْبِهُ الْكَلَامَ الَّذِي هُوَ فِيهِ وَ يَعْتَبُونَ الرَّجُلَ الَّذِي يَتَكَلَّمُ وَ يَضْرِبُ يَدَهُ عَلَى بَعْضِ جَسَدِهِ أَوْ عَلَى الْأَرْضِ أَوْ يُدْخِلُ فِي كَلَامِهِ مَا يَسْتَعِينُ بِهِ

Ibn Da'ib said, 'I came across the people and they were faulting everyone who was assisted by another speech which resembles the speech which he<sup>asws</sup> was in, and faulting the man who spoke and struck his hand upon a part of his body, or upon the ground, or include in his talk what he could be assisted with.

فَأَذْرَكْتُ الْأُولَى وَ هُمْ يَقُولُونَ كَانَ ع يَقُومُ فَيَتَكَلَّمُ بِالْكَلامِ مِنْذُ صُحُورِهِ إِلَى أَنْ تَزُولَ الشَّمْسُ لَا يُدْخِلُ فِي كَلَامِهِ عَيْرَ الَّذِي تَكَلَّمَ بِهِ وَ لَقَدْ سَمِعُوهُ يَوْمًا وَ هُوَ يَقُولُ وَ اللَّهُ مَا أَتَيْتُكُمْ اخْتِيَارًا وَ لَكِنْ أَتَيْتُكُمْ سَوْفًا

I came across the first (group) and they were saying, he<sup>asws</sup> was standing and speaking with the speech since morning up to the decline of the sun (midday), not including in his<sup>asws</sup> speech other than that which he<sup>asws</sup> was speaking with (not wavering from the subject), and they had heard him<sup>asws</sup> one day and he<sup>asws</sup> was saying: 'By Allah<sup>azwj</sup>! I<sup>asws</sup> did not come to you with a choice, but I<sup>asws</sup> came to you with news.

أَمَا وَ اللَّهُ لَتَصِيرَنَّ بَعْدِي سَبَايَا سَبَايَا يُغِيرُونَكُمْ وَ يَتَعَايِرُ بِكُمْ أَمَا وَ اللَّهُ إِنَّ مِنْ وَرَائِكُمُ الْأَذْبَرَ لَا تُبْقِي وَ لَا تَذَرُ وَ النَّهَّاسُ الْفَرَّاسُ الْفَتَالُ الْجُمُوحُ يَتَوَارِكُكُمْ مِنْهُمْ عَشْرَةٌ يَسْتَحْرِجُونَ كُنُوزَكُمْ مِنْ حِجَالِكُمْ لَيْسَ الْأَخِرُ بِأَرْأَفَ بِكُمْ مِنَ الْأَوَّلِ ثُمَّ يَهْلِكُ بَيْنَكُمْ دِينُكُمْ وَ دُنْيَاكُمْ

But, by Allah<sup>azwj</sup>! You will be struck after me<sup>asws</sup> being captured as captives. They will be changing you all and will not be changed by you. But, by Allah<sup>azwj</sup>! They are coming up behind you. Neither will you remain nor be left by the wolves, and the lions, and battles, the crowd. You will inherit ten from them. They will extract your treasures from their concealment. The last one will not be kinder with you than the first one. Then there will be destruction between you, of your religion and your world.

وَ اللَّهُ لَقَدْ بَلَغَنِي أَنَّكُمْ تَقُولُونَ إِنِّي أَكْذِبُ فَعَلَى مَنْ أَكْذِبُ أَعَلَى اللَّهِ فَإِنَّا أَوَّلُ مَنْ آمَنَ بِاللَّهِ أَمْ عَلَى رَسُولِهِ فَإِنَّا أَوَّلُ مَنْ صَدَّقَ بِهِ كَلَامًا وَ اللَّهُ أُهَيَّا اللَّهُجَةُ عَمَّتْكُمْ سَمْسَهَا وَ لَمْ تَكُونُوا مِنْ أَهْلِهَا

By Allah<sup>azwj</sup>! It has reached me<sup>asws</sup> that you are saying, I<sup>asws</sup> am lying. So, upon whom have I<sup>asws</sup> lied? Is it upon Allah<sup>azwj</sup>? But I<sup>asws</sup> am the first one to believe in Allah<sup>azwj</sup>! Or is it upon His<sup>azwj</sup> Rasool<sup>saww</sup>? But I<sup>asws</sup> am the first one to ratify him<sup>asws</sup>. By Allah<sup>azwj</sup>, O you people! The tone of your generality is their sun (metaphor), and you are not being from its inhabitants.

وَ وَيْلٌ لِلْأُمَّةِ كَيْبًا بَعِيرٍ تَمَنَّى لَوْ أَنَّ لَهُ وَعَاءً وَ لَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ إِنِّي لَوْ حَمَلْتُكُمْ عَلَى الْمَكْرُوهِ الَّذِي جَعَلَ اللَّهُ عَاقِبَتَهُ خَيْرًا إِذَا كَانَ فِيهِ وَ لَهُ فَإِنْ اسْتَفْتَمْتُمْ هُدًى مِنْهُ وَ إِنْ تَعَوَّجْتُمْ أَقَمْتُمْ وَ إِنْ أَبَيْتُمْ بَدَأْتُ بِكُمْ لَكَانَتْ الْوُفْقَى الَّتِي لَا تَعْلَى

And woe be to the community! I<sup>asws</sup> am giving out (knowledge) without (charging) a price, if only I<sup>asws</sup> could find a retainer (listener) for it, **And you will come to know his News after a while [38:88]**. If I<sup>asws</sup> were to carry you all upon the abhorrence(s) for which Allah<sup>azwj</sup> has Made their consequence to be good, when it happens to be regarding Him<sup>azwj</sup> and for Him<sup>azwj</sup>. So, if you were to be straight, you will be guided, and if you are crooked, I<sup>asws</sup> will straighten you, and if you refuse, I<sup>asws</sup> will begin with you, for firmness to happen which there is no superior.

وَ لَكِنْ يَمَنَّ وَ إِلَى مَنْ أُوذِيكُمْ بِكُمْ وَ أَعَانِيكُمْ بِكُمْ كَنَاقِشِ الشُّوْكَةِ بِالشُّوْكَةِ أَنْ يَفْطَعَهَا بِهَا يَا لَيْتَ لِي مِنْ بَعْدِ قَوْمِي قَوْمًا وَ لَيْتَ أَنْ أَسْبِقَ يَوْمِي

رَجَالٌ مِثْلُ أُرْمِيَةِ الْحَمِيرِ [الْحَمِيمِ]

هَذَا لَوْ دَعَوْتَ أَتَاكَ مِنْهُمْ

But, with whom, and to whom shall I<sup>asws</sup> entrust you all to, and whom shall I<sup>asws</sup> blame with you, like an engraver of the spike with the spike, he would be cut by it. If only there were a people for me<sup>asws</sup> after a people, and if only I<sup>asws</sup> could precede my<sup>asws</sup> day: *'Over there, if I<sup>asws</sup> had been invited, I<sup>asws</sup> would have brought you a man like Irmiya<sup>as</sup> as the protector.*

اللَّهُمَّ إِنَّ الْفُرَاتَ وَ دِجْلَةَ هَزَّانِ أَعْمَانِ أَعْمَانِ أَبْكَمَانِ اللَّهُمَّ سَلِّطْ عَلَيْهِمَا بَحْرَكَ وَ انزِعْ مِنْهُمَا نَصْرَكَ لَا تَزْعَمَنَّ بِأَسْكَانِ [بِأَسْطَانِ] الرَّكِيِّ دُعَا إِلَى الْإِسْلَامِ فَقَبِلُوهُ وَ قَرَأُوا الْقُرْآنَ فَأَحْكُمُوهُ وَ هِيَجُوا إِلَى الْجِهَادِ فَوَهُّوا اللَّقَاحَ أَوْلَادَهَا وَ سَلَبُوا السُّيُوفَ أَعْمَادَهَا وَ أَخَذُوا بِأَطْرَافِ الرِّمَاحِ رُحْفًا وَ صَقًّا

O Allah<sup>azwj</sup>! The Euphrates and Tigris are two rivers, dumb, deaf, blind, mute. O Allah<sup>azwj</sup>! Cause Your<sup>azwj</sup> ocean to overcome upon these two (rivers), and Remove Your<sup>azwj</sup> Help from them, not the removal with dwellers of Al-Raky calling to Al-Islam, for they accepted it, and the recited the Quran, and they judged by it, and they were incited to the Jihad, so they were foremost with inciting their children, and they took out their swords from their sheaths, and they grabbed the ends of the spears and marched, and formed rows.

صَقًّا صَفًّا هَلَكٌ وَ صَفًّا نَجَا لَا يُبَشِّرُونَ بِالنَّجَاةِ وَ لَا يُعْزُونَ عَلَى الْفَنَاءِ أَوْلِيكَ إِخْوَانِ الدَّاهِبُونَ فَحَقَّ التَّنَاءُ لَهُمْ إِنْ بَطِئْنَا ثُمَّ رَأَيْنَاهُ وَ عَيْنَاهُ تَدْرِقَانِ وَ هُوَ يَقُولُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ إِلَى عَيْشَةٍ يَمِثِلُ بَطْنِ الْحَيَّةِ مَتَى لَا مَتَى لَكَ مِنْهُمْ لَا مَتَى

A row was destroyed, and a row attained salvation. Neither were they given the glad tidings of the salvation nor were they coerced upon the annihilation. They are my<sup>asws</sup> brothers. They went and the praise was deserving for them. Then we saw him, and his eyes were dripping, and he was saying: **We are for Allah and we are returning to Him [2:156]** to a life like the belly of a snake. Until when? No, until when for you, from them? No, until when?'

قَالَ ابْنُ دَأْبٍ هَذَا مَا حَفِظَتِ الرُّوَاهُ الْكَلِمَةَ وَ مَا سَقَطَ مِنْ كَلَامِهِ أَكْثَرَ وَ أَطْوَلَ مِمَّا لَا يُفْهَمُ عَنْهُ

Ibn Da'ib said, 'This is what the reporters have preserved, the phrases, and whatever has fallen from his<sup>asws</sup> speech is more and longer than what is not (so far) understood from him<sup>asws</sup>.

ثُمَّ الْحِكْمَةُ وَ اسْتِخْرَاجُ الْكَلِمَةِ بِالْفِطْنَةِ الَّتِي لَمْ تَسْمَعُوهَا مِنْ أَحَدٍ قَطُّ بِالْبَلَاغَةِ فِي الْمَوْعِظَةِ فَكَانَ بِمَا خُفِظَ مِنْ حِكْمَتِهِ وَصَفَ رَجُلًا أَنْ قَالَ يَنْهَى وَ لَا يَنْتَهِي وَ يَأْمُرُ النَّاسَ بِمَا لَا يَأْتِي وَ يَنْتَعِي الْإِزْدِيَادَ فِيمَا بَقِيَ وَ يُضَيِّعُ مَا أُوتِيَ بِحُبِّ الصَّالِحِينَ وَ لَا يَعْمَلُ بِأَعْمَالِهِمْ

Then the wisdom and the extraction of the phrases with the wordings which has not been heard from anyone at all, with the eloquence in the preaching. It was from what is preserved from his<sup>asws</sup> wisdom, a description of a man, that he<sup>asws</sup> said: 'He ends (dies) and does not end (desist), and he orders the people with what he does not do, and he seeks the increase in what remains (of his life), and he wastes what he is given, the love of the righteous, and he does not work with their deeds.

وَ يُبْغِضُ الْمُسِيئِينَ وَ هُوَ مِنْهُمْ يُبَادِرُ مِنَ الدُّنْيَا مَا يَفْتَى وَ يَدْرُ مِنَ الْآخِرَةِ مَا يَبْقَى يَكْرَهُ الْمَوْتَ لِذُنُوبِهِ وَ لَا يَتْرُكُ الذُّنُوبَ فِي حَيَاتِهِ

And he hates the evil doers while he is from them. He rushes for the world what is to perish and forsakes from the Hereafter what is ever lasting. He dislikes the death due to his sins and does not leave the sinning during his lifetime'.

قَالَ ابْنُ دَأْبٍ فَهَلْ فَكَّرَ الْخَلْقُ إِلَى مَا هُمْ عَلَيْهِ مِنَ الْوُجُودِ بِصِفَتِهِ إِلَى مَا مَالَ غَيْرُهُ ثُمَّ حَاجَةُ النَّاسِ إِلَيْهِ وَ غِنَاؤُهُ عَنْهُمْ إِنَّهُ لَمْ يَنْزِلْ بِالنَّاسِ ظَلَمَاءَ عَمِيَاءَ كَانَ لَهَا مَوْضِعًا غَيْرَهُ مِثْلُ حِجْيِ الْيَهُودِ يَسْأَلُونَهُ وَ يَتَعَنَّتُونَهُ وَ يُخْرِجُهُ بِمَا فِي التَّوْرَةِ وَ مَا يَجِدُونَ عِنْدَهُمْ فَكَمْ يَهُودِيٍّ قَدْ أَسْلَمَ وَ كَانَ سَبَبَ إِسْلَامِهِ هُوَ

Ibn Da'ib said, 'Do the people think about what they are upon, from the being with his<sup>asws</sup> description to what others are inclining to?' (He said), 'Then the need of the people to him<sup>asws</sup> and his<sup>asws</sup> being needless from them. The blinding darkness did not cease to be with the people, as if there is a place for it other than him<sup>asws</sup> (to remove it), like the Jew coming to ask him<sup>asws</sup>, and his obstinacy, and he<sup>asws</sup> informed with whatever was in the Torah and what they were already finding to be with them. So, how many a Jew became Muslim, and the reason for his Islam was him<sup>asws</sup>.

وَ أَمَّا غِنَاؤُهُ عَنِ النَّاسِ فَإِنَّهُ لَمْ يُوْجَدْ عَلَى بَابِ أَحَدٍ قَطُّ يَسْأَلُهُ عَنْ كَلِمَةٍ وَ لَا يَسْتَفِيدُ مِنْهُ حَرْفًا

And as for his<sup>asws</sup> needlessness from the people, he<sup>asws</sup> was not found to be at the door of anyone at all asking him about any phrase, nor to benefit from him by a letter.

ثُمَّ الدَّفْعُ عَنِ الْمَظْلُومِ وَ إِغَاثَةُ الْمَلْهُوفِ قَالَ ذَكَرَ الْكُوفِيُّونَ أَنَّ سَعِيدَ بْنَ قَيْسِ الْهَمْدَانِيَّ رَأَاهُ يَوْمًا فِي فِنَاءِ حَائِطٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ بِحِذِّهِ السَّاعَةِ قَالَ مَا خَرَجْتُ إِلَّا لِأَعِينِ مَظْلُومًا أَوْ أُغِيثَ مَلْهُوفًا

Then the defending the oppressed and helping him in the sorrows. The people of Al-Kufa mentioned that Saeed Bin Qays Al-Hamdany saw him<sup>asws</sup> one day in the yard of a garden. He said, 'O Amir Al-Momineen<sup>asws</sup> at this time?' He<sup>asws</sup> said: 'I<sup>asws</sup> did not come out except to aid an oppressed or help a sorrowful'.

فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَتَتْهُ امْرَأَةٌ قَدْ خُلِعَ قَلْبُهَا لَا تَدْرِي أَيْنَ تَأْخُذُ مِنَ الدُّنْيَا حَتَّى وَقَفَتْ عَلَيْهِ فَقَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ ظَلَمَنِي زَوْجِي وَ تَعَدَى عَلَيَّ وَ حَلَفَ لِبِضْرِي فَأَذْهَبَ مَعِيَ إِلَيْهِ

While he<sup>asws</sup> was like that when a woman came to him<sup>asws</sup>. Her heart was vacant. She did not know where to go from the world until she paused to him<sup>asws</sup> and said, 'O Amir Al-

Momineen<sup>asws</sup>! My husband has been unjust to me and has exceeded upon me, and he has vowed that he will hit me, so come with me to him’.

فَطَاطَأَ رَأْسَهُ ثُمَّ رَفَعَهُ وَ هُوَ يَقُولُ حَتَّى يُؤْخَذَ لِلْمَظْلُومِ حَقُّهُ غَيْرَ مُتَّعِجٍ وَ أَيْنَ مَنْزِلُكَ قَالَتْ فِي مَوْضِعٍ كَذَا وَ كَذَا فَانطَلَقَ مَعَهَا حَتَّى انْتَهَتْ إِلَى مَنْزِلِهَا  
فَقَالَتْ هَذَا مَنْزِلِي

He<sup>asws</sup> lowered his<sup>asws</sup> head, then raised it and he<sup>asws</sup> was saying: ‘Until he<sup>asws</sup> takes for the oppressed his right without hesitation. And where is your house?’ She said, ‘In such and such place’. He<sup>asws</sup> went with her until he<sup>asws</sup> ended up to her house. She said, ‘This is my house’.

قَالَ فَسَلِّمْ فَخَرَجَ شَابٌّ عَلَيْهِ إِزَارٌ مُلَوَّنَةٌ فَقَالَ عِ اتَّقِ اللَّهَ فَقَدْ أَحْمَتِ زَوْجَتَكَ فَقَالَ وَ مَا أَنْتَ وَ ذَلِكَ وَ اللَّهُ لَأُحْرِقَنَّهَا بِالنَّارِ لِكَلَامِكَ

He said, ‘He<sup>asws</sup> greeted, and a youth came out, upon him being a coloured trouser. He<sup>asws</sup> said: ‘Fear Allah<sup>azwj</sup>, for you have scared your wife’. He said, ‘What is it to you<sup>asws</sup> and that? By Allah<sup>azwj</sup>! I will burn her with the fire for your<sup>asws</sup> talk’.

قَالَ وَ كَانَ إِذَا ذَهَبَ إِلَى مَكَانٍ أَحَدَ الدِّرَّةِ بِيَدِهِ وَ السِّيفُ مُعَلَّقٌ تَحْتِ يَدِهِ فَمَنْ حَلَّ عَلَيْهِ حُكْمٌ بِالدِّرَّةِ ضَرَبَهُ وَ مَنْ حَلَّ عَلَيْهِ حُكْمٌ بِالسِّيفِ عَاجَلَهُ

He said, ‘And it was so that whenever he<sup>asws</sup> went to any place, he<sup>asws</sup> would take the whip in his<sup>asws</sup> hand and the sword would be hanging beneath his<sup>asws</sup> hand. So, the one upon whom the ruling was permission with the whip, he<sup>asws</sup> would hit him, and one upon whom the ruling would be permissible with the sword, would respite him.

فَلَمْ يَعْلَمْ الشَّابُّ إِلَّا وَ قَدْ أَصَلَّتِ السِّيفَ وَ قَالَ لَهُ أَمْرُكَ بِالْمَعْرُوفِ وَ أَنْهَاكَ عَنِ الْمُنْكَرِ وَ تَزِدُ الْمَعْرُوفَ ثُبً وَ إِلَّا فَتَلْتَأَكُ

The youth did not know except and he<sup>asws</sup> had unsheathed the sword, and he<sup>asws</sup> said to him: ‘I<sup>asws</sup> enjoin you with the goodness and forbid you from the evil, and you will either return to the good repenting or else I<sup>asws</sup> will kill you’.

قَالَ وَ أَقْبَلَ النَّاسُ مِنَ السِّبْكَ يَسْأَلُونَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عِ حَتَّى وَقَفُوا عَلَيْهِ قَالَ فَاسْقِطَ فِي يَدِهِ الشَّابُّ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ اعْفُ عَنِّي عَفَا اللَّهُ عَنكَ وَ اللَّهُ لَأَكُونَنَّ أَرْضاً تَطْوِينِي فَأَمْرَهَا بِالْدُّحُولِ إِلَى مَنْزِلِهَا وَ انْكَفَأَ وَ هُوَ يَقُولُ لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصِدْقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ  
بَيْنَ النَّاسِ

He said, ‘And the people came from the markets asking about Amir Al-Momineen<sup>asws</sup> until they paused to him<sup>asws</sup>. The youth regretted in his<sup>asws</sup> hand and said, ‘O Amir Al-Momineen<sup>asws</sup>! Pardon me, may Allah<sup>azwj</sup> Pardon you<sup>asws</sup>. By Allah<sup>azwj</sup>! I shall become pleasing voluntarily’. He<sup>asws</sup> instructed her with entering to her house, and he<sup>asws</sup> left and he<sup>asws</sup> was saying: ‘There is no good in a lot of their secret counsels except the one who instructs with the charities, or an act of kindness, or reconciling between the people.

الْحَفْدُ لِلَّهِ الَّذِي أَصْلَحَ بِي بَيْنَ مَرَأَةٍ وَ زَوْجِهَا يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصِدْقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَ مَنْ يَعْمَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

The Praise is for Allah<sup>azwj</sup> who Reconciled between a wife and her husband. Allah<sup>azwj</sup> Blessed and Exalted is Saying: ***There is no good in most of their secret counsels except of the one who either enjoins charity, or goodness, or reconciliation between people; and the one who does this seeking the Pleasure of Allah, so We shall soon Give him a mighty Recompense [4:114]***.

ثُمَّ الْمُرُوءَةُ وَ عَقَّةُ الْبَطْنِ وَ الْفَرْجِ وَ إِصْلَاحُ الْمَالِ فَهَلْ رَأَيْتُمْ أَحَدًا ضَرَبَ الْجِبَالَ بِالْمَعَاوِلِ فَخَرَجَ مِنْهَا مِثْلَ أَعْتَاقِ الْجَزْرِ كُلَّمَا خَرَجَتْ عَنْقُ قَالَ بَشِيرِ الْوَارِثِ

Then the chivalry, and chastity of the belly and the private parts, and correcting the wealth. Have you seen anyone strike the mountain with the pickaxe, so there came out from it like the neck of a camel (gold). Every time it came out, he<sup>asws</sup> said: ‘Give glad tidings to the inheritor’.

ثُمَّ يَبْدُو لَهُ فَيَجْعَلُهَا صَدَقَةً بِنَلَّةٍ إِلَى أَنْ يَرِيَ اللَّهَ الْأَرْضَ وَ مَنْ عَلَيْهَا لِيُنْصَرِفَ الْتَبْرَانُ عَنْ وَجْهِهِ وَ يَصْرِفَ وَجْهَهُ عَنِ النَّارِ لَيْسَ لِأَحَدٍ مِنَ أَهْلِ الْأَرْضِ أَنْ يَأْخُذُوا مِنْ نَبَاتِ نَخْلَةٍ وَاحِدَةٍ حَتَّى يُطْبِقَ كُلَّمَا سَاحَ عَلَيْهِ مَاؤُهُ

Then then was a change of mind for him<sup>asws</sup> and he<sup>asws</sup> made it to be a decisive charity unto Allah<sup>azwj</sup> would Cause the earth and the ones upon it to be inherited in order to turn away the fires from his<sup>asws</sup> face and he<sup>asws</sup> turned his<sup>asws</sup> face away from the fire. It isn't for anyone from the inhabitants of the earth that they would shake from the vegetation, a single palm tree until he applied its waters upon it every time it dried up.

قَالَ ابْنُ دَأْبٍ فَكَانَ يَحْمِلُ الْوَسْقَ فِيهِ ثَلَاثُمِائَةِ أَلْفِ نَوَاقٍ فَيَقَالُ لَهُ مَا هَذَا فَيَقُولُ ثَلَاثُمِائَةِ أَلْفِ نَخْلَةٍ إِنْ شَاءَ اللَّهُ فَيَعْرِسُ النَّوَى كُلَّهَا فَلَا يَدَّهَبُ مِنْهُ نَوَاقٌ يَنْبُعُ وَ أَعَاجِبُهَا

Ibn Da'ib said, ‘He<sup>asws</sup> was carrying the basket in which were three hundred thousand seeds. It was said to him, ‘What is this?’ He<sup>asws</sup> said: ‘Three hundred thousand palm tree if Allah<sup>azwj</sup> so Desires. He<sup>asws</sup> planted the seeds, all of them. He<sup>asws</sup> did not leave any seed to spring and its marvels.

ثُمَّ تَرَكَ الْوَهْنَ وَ الْإِسْتِكَانَةَ إِنَّهُ انْصَرَفَ مِنْ أُحُدٍ وَ بِهِ تَمَانُونَ جِرَاحَةً يُدْخِلُ الْفَتَائِلَ مِنْ مَوْضِعٍ وَ يُخْرِجُ مِنْ مَوْضِعٍ فَدَخَلَ عَلَيْهِ رَسُولُ اللَّهِ ص عَائِدًا وَ هُوَ مِثْلُ الْمَضْغَةِ عَلَى نَطْعٍ فَلَمَّا رَأَهُ رَسُولُ اللَّهِ ص بَكَى وَ قَالَ لَهُ إِنَّ رَجُلًا يُصِيبُهُ هَذَا فِي اللَّهِ لِحَقِّ عَلَى اللَّهِ أَنْ يَفْعَلَ بِهِ وَ يَفْعَلْ

Then he<sup>asws</sup> neglected the weakness and the staying, he<sup>asws</sup> came back after (battle of) Ohad and there were eighty injuries with him. The stitching would enter from a place and come out from another place. Rasool-Allah<sup>saww</sup> entered to see him<sup>asws</sup>, consoling, and it (the injury) was like the lump chewed up. When Rasool-Allah<sup>saww</sup> saw him<sup>asws</sup>, he<sup>saww</sup> wept and said to him<sup>asws</sup>: ‘If a man is afflicted (like) this for the Sake of Allah<sup>azwj</sup> would meet Allah<sup>azwj</sup> and He<sup>azwj</sup> will Deal with him and Deal with him’.

فَقَالَ مُجِيبًا لَهُ وَ بَكَى بِأَبِي أَنْتَ وَ أُمِّي الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَبْرِنِي وَ لَيْتَ عَنكَ وَ لَا فَرَزْتُ بِأَبِي أَنْتَ وَ أُمِّي كَيْفَ خَرِمْتُ الشَّهَادَةَ قَالَ إِنَّهَا مِنْ وَرَائِكَ إِنْ شَاءَ اللَّهُ

He<sup>asws</sup> said answering to him<sup>saww</sup> and cried, 'May my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup> be (sacrificed for) you<sup>saww</sup>! The Praise be to Allah<sup>azwj</sup> Who did not Show me<sup>asws</sup> turning away from you<sup>saww</sup>, nor did I<sup>asws</sup> flee. May my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup> be (sacrificed for) you<sup>saww</sup>! How come I<sup>asws</sup> was deprived the martyrdom?' He<sup>saww</sup> said: 'It is after you<sup>asws</sup> if Allah<sup>azwj</sup> so Desires'.

قَالَ فَقَالَ لَهُ رَسُولُ اللَّهِ ص إِنَّ أَبَا سُفْيَانَ قَدْ أَرْسَلَ مَوْعِدَهُ بَيْنَنَا وَ بَيْنَكُمْ حَمْرَاءَ الْأَسَدِ فَقَالَ يَا أَبِي أَنْتَ وَ أُمِّي وَ اللَّهُ لَوْ حُمِلْتُ عَلَى أَيْدِي الرِّجَالِ مَا تَخَلَّفْتُ عَنْكَ

He said, 'Rasool-Allah<sup>saww</sup> said to him<sup>asws</sup>: 'Abu Sufyan has sent an appointment (for battle) between us and you at 'Hamra'a Al-Asad'. He<sup>asws</sup> said: 'May my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup> be (sacrificed for) you<sup>saww</sup>! By Allah<sup>azwj</sup>! Even if I<sup>asws</sup> have to be carried upon the hands of men (into battle), I<sup>asws</sup> will not stay behind from you<sup>saww</sup>'.

قَالَ فَتَزَلَّ الْقُرْآنُ وَ كَأَيْنٍ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَيْبُونَ كَثِيرٌ فَمَا وَهِنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَ مَا ضَعُفُوا وَ مَا اسْتَكَاثُوا وَ اللَّهُ يُحِبُّ الصَّابِرِينَ

He said, 'The Quran was Revealed: **And how many a Prophet has fought with whom were many battalions; so they did not languish due to what befell them in the Way of Allah, nor did they weaken, nor did they give up; and Allah Loves the patient [3:146].**

وَ نَزَلَتْ آيَةٌ فِيهِ قُبُلَهَا وَ مَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُوَجَّلاً وَ مَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَ مَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَ سَنَجْزِي الشَّاكِرِينَ

And the Verse which is before it, was Revealed: **And it was not for a soul that it should be dying except by the Permission of Allah, being an Ordained term; and the one who wants Rewards of the world, We shall Give him from it, and the one who wants Rewards of the Hereafter, We shall Give him from it, and We will be Rewarding the grateful [3:145].**

ثُمَّ تَرَكُ الشُّكَايَةَ فِي أَلَمِ الْجِرَاحَةِ شَكَتِ الْمَرْأَتَانِ إِلَى رَسُولِ اللَّهِ ص مَا يَلْقَى وَ قَالَتَا يَا رَسُولَ اللَّهِ قَدْ حَثِينَا عَلَيْهِ بِمَا تَدْخُلُ الْفِتَائِلُ فِي مَوْضِعِ الْجِرَاحَاتِ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ وَ كَيْفَ مَا يَجِدُ مِنَ الْأَلَمِ

Then he<sup>asws</sup> neglect the complaining of the pain of the injuries. Two women complained to Rasool-Allah<sup>saww</sup> of what he<sup>asws</sup> was facing, and they said, 'O Rasool-Allah<sup>saww</sup>! We are fearing upon him<sup>asws</sup> from what the stitching needle entering in one place of the injuries from a place to a place, and he<sup>asws</sup> keeps hiding the pain of what he<sup>asws</sup> feels'.

قَالَ فَعُدَّ مَا بِهِ مِنْ أَثَرِ الْجِرَاحَاتِ عِنْدَ خُرُوجِهِ مِنَ الدُّنْيَا فَكَانَتْ أَلْفَ جِرَاحَةٍ مِنْ قَرْزِهِ إِلَى قَدَمِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ

He said, 'It was counted the effects of the injuries what were with him<sup>asws</sup> during his<sup>asws</sup> exit from the world. These were a thousand injuries, from his<sup>asws</sup> head to his<sup>asws</sup> feet, may the Salawaat of Allah<sup>azwj</sup> upon him<sup>asws</sup>.

ثُمَّ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ قَالَ حَطَبَ النَّاسَ فَقَالَ أَيُّهَا النَّاسُ مُرُوا بِالْمَعْرُوفِ وَ انْهَوُوا عَنِ الْمُنْكَرِ فَإِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ لَا يُقْرَبُ أَحْجَلًا وَ لَا يُؤَجَّرُ رِزْقًا

Then the enjoining with the good and forbidding from the evil. He said, 'He<sup>asws</sup> addressed the people. He<sup>asws</sup> said: 'O you people! Instruct with the goodness and forbid from the evil, for enjoining with the good and forbidding from the evil neither brings the death any closer nor does it delay any sustenance'.

وَدَكَرُوا أَنَّهُ عَتَوْضًا مَعَ النَّاسِ فِي مِيضَاةِ الْمَسْجِدِ فَرَحَمَهُ رَجُلٌ فَرَمَى بِهِ فَأَخَذَ الدِّرَّةَ فَضَرَبَهُ ثُمَّ قَالَ لَهُ لَيْسَ هَذَا لِمَا صَنَعْتَ بِي وَ لَكِنَّ يَجِيءُ مَنْ هُوَ أضعفُ مِنِّي فَتَفَعَّلُ بِهِ مِثْلَ هَذَا فَتُضْمَنُ

And they mentioned that he<sup>asws</sup> performed wud'u with the people in a wud'u place of the Masjid. A man crowded him<sup>asws</sup>. He<sup>asws</sup> threw him off, grabbed the whip and hit him, then said to him: 'This isn't for what you did with me<sup>asws</sup>, but you came to the one who is weaker than me<sup>asws</sup>, and you did with him like this, so you are responsible'.

قَالَ وَ اسْتَظَلَّ يَوْمًا فِي حَائُوتٍ مِنَ الْمَطَرِ فَتَحَّاهُ صَاحِبُ الْحَائُوتِ

He said, 'And one day he<sup>asws</sup> sheltered in a shop from the rain. The owner of the shop forbade him<sup>asws</sup>.

ثُمَّ إِقَامَةَ الْحُدُودِ وَ لَوْ عَلَى نَفْسِهِ وَ وُلْدِهِ أَحَجَمَ النَّاسُ عَنْ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الشَّرَفِ وَ النَّبَاهَةِ وَ أَقْدَمَ هُوَ عَلَيْهِمْ بِإِقَامَةِ الْحُدُودِ فَهَلْ سَمِعَ أَحَدٌ أَنَّ شَرِيفًا أَقَامَ عَلَيْهِ أَحَدًا خِلافَ غَيْرِهِ

Then establishing the legal penalty, and even if it would upon himself<sup>asws</sup> and his<sup>asws</sup> children. The people held back from more than from the noble people, and the famous, and he<sup>asws</sup> went ahead to with establishing the legal penalties. Have you heard any nobleman the legal penalty had been established upon him, other than by him<sup>asws</sup>?

مِنْهُمْ عُيَيْدُ اللَّهِ بِنُ عُمَرَ بْنِ الْحَطَّابِ وَ مِنْهُمْ قُدَامَةُ بِنُ مَطْعُونٍ وَ مِنْهُمْ الْوَلِيدُ بِنُ عُثْمَانَ بْنِ أَبِي مُعَيْطٍ شَرِبُوا الْخَمْرَ فَأَحَجَمَ النَّاسُ عَنْهُمْ وَ انْتَصَرَفُوا وَ ضَرَبَتْهُمْ بِيَدِهِ حَيْثُ خَشِيَ أَنْ يَنْبَطِلَ الْحُدُودُ

From them were Ubeydullah Bin Umar Bin Al-Khattab, and from them was Qudamah Bin Maz'un, and from them was Al-Waleed Bin Uqba Bin Abu Mueet. They had drunk the wine, so the people held back from them and they left, and he<sup>asws</sup> hit them by his<sup>asws</sup> hand where he<sup>asws</sup> feared that the legal penalties might be invalidated.

ثُمَّ تَرَكَ الْكَيْفِيَّةَ عَلَى ابْنَتِهِ أُمَّ كُلْثُومٍ أَهْدَى لَهَا بَعْضُ الْأَمْرَاءِ عَنَابًا فَصَعِدَ الْمِنْبَرَ فَقَالَ أَيُّهَا النَّاسُ إِنَّ أُمَّ كُلْثُومٍ بِنْتُ عَلِيٍّ حَانَتْكُمْ عَنَابًا وَ أَيْمُ اللَّهِ لَوْ كَانَتْ سَرِقَةً لَقَطَعْتُهَا مِنْ حَيْثُ أَقْطَعُ نِسَاءَكُمْ

Then he<sup>asws</sup> neglected the concealment upon his<sup>asws</sup> (step) daughter Umm Kulsoom<sup>as</sup>. One of the governors has gifted Amber, so he<sup>asws</sup> ascended the pulpit and said: 'O you people! Umm Kulsoom<sup>as</sup> is a daughter<sup>as</sup> of Ali<sup>asws</sup>, if she has betrayed you with Amber, and I<sup>asws</sup> swear by Allah<sup>azwj</sup>! If she<sup>as</sup> had taken it, I<sup>asws</sup> would have cut her<sup>as</sup> from where I<sup>as</sup> would cut your women!'

ثُمَّ الْقُرْآنُ وَ مَا يُوجَدُ فِيهِ مِنْ مَعَارِزِ النَّبِيِّ ص بِمَا نَزَلَ مِنَ الْقُرْآنِ وَ فَضَائِلِهِ وَ مَا يُحَدِّثُ النَّاسُ بِمَا قَامَ بِهِ رَسُولُ اللَّهِ ص مِنْ مَنَاقِبِهِ الَّتِي لَا تُحْصَى ثُمَّ أَجْمَعُوا أَنَّهُ لَمْ يَرُدَّ عَلَى رَسُولِ اللَّهِ ص كَلِمَةٌ قَطُّ وَ لَمْ يَكْخَعْ عَنْ مَوْضِعٍ بَعَثَهُ

Then the Quran and what is found therein from the battles of the Prophet<sup>saww</sup>, from what is Revealed from the Quran, and his<sup>asws</sup> merits, and what the people are narrating from what Rasool-Allah<sup>saww</sup> had stood with, from his<sup>asws</sup> virtues which cannot be counted. Then they united upon that he<sup>asws</sup> did not rebut upon Rasool-Allah<sup>saww</sup> any word at all and was not cowardice from any place he<sup>saww</sup> had sent him<sup>asws</sup>.

وَكَانَ يَخْدُمُهُ فِي أَسْفَارِهِ وَبِمَأْزُورِيَّاهُ وَقِرْبَتِهِ وَ يَضْرِبُ جَبَاءَهُ وَ يُعْوِمُ عَلَى رَأْسِهِ بِالسَّيْفِ حَتَّى يَأْمُرَهُ بِالْعُودِ وَ الْإِنْصِرَافِ

And he<sup>asws</sup> used to serve him<sup>saww</sup> during his<sup>saww</sup> journeys, and fill his<sup>asws</sup> waterskin, and his<sup>saww</sup> canteen, and pitch his<sup>saww</sup> tent, and he<sup>asws</sup> would stand by his<sup>saww</sup> head with the sword until he<sup>saww</sup> would instruct him<sup>asws</sup> with sitting down, and the leaving.

وَ لَقَدْ بَعَثَ عَبْرَ وَاحِدٍ فِي اسْتِعْدَابِ مَاءٍ مِنَ الْجُحْفَةِ وَ غَلِظَ عَلَيْهِ الْمَاءُ فَأَنْصَرَفُوا وَ لَمْ يَأْتُوا بِشَيْءٍ لَمْ تَوَجَّهْ هُوَ بِالرَّوَابِيَةِ فَأَتَاهُ بِمَاءٍ مِثْلِ الزُّلَالِ وَ اسْتَنْبَلَهُ أَرْوَاحٌ فَأَعْلَمَ بِذَلِكَ النَّبِيُّ ص فَقَالَ ذَلِكَ جِبْرَائِيلُ فِي أَلْفٍ وَ مِيكَائِيلُ فِي أَلْفٍ وَ إِسْرَافِيلُ فِي أَلْفٍ

And he<sup>saww</sup> had sent more than one (person) from Al-Juhfa to search for water, and the water was difficult upon him. They left and did not come back with anything. Then he<sup>saww</sup> sent him<sup>asws</sup> with the water-skin and he<sup>asws</sup> came back to him<sup>saww</sup> with the water like the fresh water, and the spirits had met him<sup>asws</sup>. The Prophet<sup>saww</sup> knew of that and he<sup>saww</sup> said: 'That is Jibraeel<sup>as</sup> among a thousand, and Mikaeel<sup>as</sup> among a thousand, and Israfeel<sup>as</sup> among a thousand'.

فَقَالَ السَّيِّدُ الشَّاعِرُ

عَلَيْهِ مِيكَالٌ وَ جِبْرِيْلُ

أَلْفٍ وَ يَتْلُوهُمْ سِرَافِيْلُ

أَعْنِي الَّذِي سَلَّمَ فِي لَيْلَةٍ

جِبْرِيْلُ فِي أَلْفٍ وَ مِيكَالٌ فِي

The Seyyid, the poet, said (a poem), 'I mean the one who was greeted in the night, upon him<sup>asws</sup> being Mikaeel<sup>as</sup> and Jibraeel<sup>as</sup>. Jibraeel<sup>as</sup> among a thousand, and Mikaeel<sup>as</sup> among a thousand, and Israfeel<sup>as</sup> following them<sup>as</sup>'.

لَمْ دَخَلَ النَّاسُ عَلَيْهِ قَبْلَ أَنْ يَسْتَشْهَدَ يَوْمَ فَشَهِدُوا جَمِيعاً أَنَّهُ قَدْ وَفَّرَ فَيَبْتَهُمْ وَ ظَلَفَ عَنْ دُنْيَاهُمْ وَ لَمْ يَرْتَشِ فِي أَحْكَامِهِمْ وَ لَمْ يَتَنَاوَلْ مِنْ بَيْتِ مَالِ الْمُسْلِمِينَ مَا يُسَاوِي عَقَالاً وَ لَمْ يَأْكُلْ مِنْ مَالِ نَفْسِهِ إِلَّا قَدْرَ الْبُلْعَةِ وَ شَهِدُوا جَمِيعاً أَنَّ أَبْعَدَ النَّاسِ مِنْهُ مَنْزِلَةً أَقْرَبُهُمْ مِنْهُ.

Then the people had entered to see him<sup>asws</sup>, one day before he<sup>asws</sup> was martyred. They all testified that he<sup>asws</sup> had been plentiful with their war booty, and had been aloof from their world, and did not take bribes regarding in their judgments, and did not take from the public treasury of the Muslims what equated to charity and did not consume from the wealth himself<sup>asws</sup> except in accordance to provision. And they all testified that the remotest of the people from him<sup>asws</sup> in (worldly) status, was their closest from him<sup>asws</sup>.<sup>236</sup>

<sup>236</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 117



باب 92 ما جرى من مناقبه و مناقب الأئمة من ولده عليهم السلام على لسان أعدائهم

## CHAPTER 92 – WHAT FLOWED FROM HIS<sup>asws</sup> VIRTUES AND VIRTUES OF THE IMAMS<sup>asws</sup> FROM HIS<sup>asws</sup> SONS<sup>asws</sup> UPON THE TONGUE OF THEIR<sup>asws</sup> ENEMIES

1- لي، الأمايلي للصدوق الحسين بن يحيى بن زريس عن أبيه عن أبي عوانة عن أبيه عن عبد الله بن مسلمة الفعبي عن عبد الله بن كبيعة عن محمد بن عبد الرحمن بن عروة بن الزبير عن أبيه عن جده قال: وقع رجل في علي بن أبي طالب ع بمحض من عمر بن الخطاب فقال له عمر تعرف صاحب هذا القبر محمد ابن عبد الله بن عبد المطلب - و علي ابن أبي طالب بن عبد المطلب - و لا تذكر علياً إلا بخير فإنك إن تنقصته أدبت هذا في قبره.

(The book) 'Al Amaali' of Al Sadouq – Al-Husayn Bin Yahya Bin Zureys, from his father, from Abu Awanah, from his father, from Abdullah Bin Maslamah, from Abdullah Bin Lahiya, from Muhammad Bin Abdul Rahman Bin Urwah, Bin Al Zubeyr, from his father, from his grandfather who said,

'A man fell (talked badly) regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> in the presence of Umad Bin Al-Khattab. Umar said to him, 'Do you know the occupant of this grave, Muhammad<sup>saww</sup> Bin Abdullah<sup>as</sup> Bin Abdul Muttalib<sup>asws</sup>? And Ali<sup>asws</sup> is a son<sup>asws</sup> of Abu Talib<sup>asws</sup> Bin Abdul Muttalib<sup>asws</sup>, and do not mention Ali<sup>asws</sup> except with goodness, for if you were to derogate him<sup>asws</sup>, you will be hurting this one<sup>saww</sup> in his<sup>saww</sup> grave'.<sup>237</sup>

2- لي، الأمايلي للصدوق الطالقاني عن محمد بن جرير الطبري عن أحمد بن رشيد عن سعيد بن حنين عن سعد بن الحسن البصري أنه بلغه أن زاعماً يزعم أنه ينقص علياً فقام في أصحابه يوماً فقال لقد هممت أن أغلق بابي ثم لا أخرج من بيتي حتى يأتيني أجلي بلعني أن زاعماً منكم يزعم أنني أنتقص خير الناس بعد نبينا ص - و أئيسه و جليسه و المفرج للكرب عنه عند الزلازل و القاتل للأقران يوم التنازل

(The book) 'Al Amaali' of Al Sadouq – Al Talaqany, from Muhammad Bin Jareer Al Tabari, from Ahmad Bin Rusheyd, from Saeed Bin Khaysam, from Sa'ad, from Al-Hassan Al Basri,

'It reached him that a claimant claimed that he was derogating Ali<sup>asws</sup>. He stood among his companions one day and said, 'I have thought of locking my door, then not coming out from my house until my death comes to me. It has reached me that a claimant from you has claimed that I<sup>asws</sup> am derogating best of the people after our Prophet<sup>saww</sup>, and his<sup>saww</sup> comforter, and his<sup>saww</sup> sitting companion, and the reliever of the worries from him<sup>saww</sup> at the earthquake, and the killer of the chiefs on the day of the battle.

لقد فارقكم رجل قرأ القرآن فوقره و أخذ العلم فوقره و حاز البأس فاستعمله في طاعة ربه صابراً على مَضَضِ الحَرْبِ شاكراً عند الأواء و الكَرْبِ فَعَمِلَ بِكِتَابِ رَبِّهِ وَ نَصَحَ لِنَبِيِّهِ وَ ابْنِ عَمَتِهِ وَ أُخِيهِ

A man<sup>asws</sup> has separated from you all, being a reader of the Quran, and dignified it, and he<sup>asws</sup> took the knowledge and provided it, and he<sup>asws</sup> possessed the prowess, so he<sup>asws</sup> utilised it in the obedience of his<sup>asws</sup> Lord<sup>azwj</sup> patiently upon pains of the difficulty of the war, thankful during the adversities and the distress. He<sup>asws</sup> worked by the Book of his<sup>asws</sup> Lord<sup>azwj</sup> and advised to his<sup>asws</sup> Prophet<sup>saww</sup>, and son<sup>saww</sup> of his<sup>asws</sup> uncle<sup>as</sup>, and his<sup>asws</sup> brother<sup>saww</sup>.

<sup>237</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 1

آخَاهُ دُونَ أَصْحَابِهِ وَ جَعَلَ عِنْدَهُ سِرَّهُ وَ جَاهَدَ عَنْهُ صَغِيرًا وَ قَاتَلَ مَعَهُ كَبِيرًا يَفْتُلُ الْأَفْرَانَ وَ يُنَازِلُ الْفُرْسَانَ دُونَ دِينِ اللَّهِ حَتَّى وَضَعَتِ الْحَرْبُ أَوْزَارَهَا مُتَمَسِّكًا بِعَهْدِ نَبِيِّهِ لَا يَصُدُّهُ صَادٌّ وَ لَا يُمَالِي عَلَيْهِ مُضَادٌّ

He<sup>saww</sup> had established brotherhood with him<sup>asws</sup> besides his<sup>saww</sup> companions, and made his<sup>saww</sup> secrets to be with him<sup>asws</sup>, and he<sup>asws</sup> struggled on his<sup>saww</sup> behalf when young, and fought alongside him<sup>saww</sup> when older. He<sup>asws</sup> killed the chief and brought down the knights under the religion of Allah<sup>azwj</sup> until the war placed down its burdens (terminated), adhering with the pact of his<sup>asws</sup> Prophet<sup>saww</sup>. Neither could a blocker hinder him<sup>asws</sup>, nor could an adversary incline against him<sup>asws</sup>.

ثُمَّ مَضَى النَّبِيُّ ص وَ هُوَ عَنْهُ رَاضٍ أَعْلَمَ الْمُسْلِمِينَ عِلْمًا وَ أَفْهَمُهُمْ فَهْمًا وَ أَقْدَمُهُمْ فِي الْإِسْلَامِ لَا نَظِيرَ لَهُ فِي مَنَاقِبِهِ وَ لَا شَبِيهَ لَهُ فِي صَرَائِيهِ

Then the Prophet<sup>saww</sup> passed away and he<sup>saww</sup> was pleased with him<sup>asws</sup>. He<sup>asws</sup> was the most knowledgeable of the Muslims in knowledge, and most understanding of them in understanding, and their foremost in Al-Islam. There is neither a peer for him<sup>asws</sup> in his<sup>asws</sup> virtues, nor is there any resemblance for him<sup>asws</sup> in his<sup>asws</sup> hits (by the sword).

فَطَلَّقَتْ نَفْسُهُ عَنِ الشَّهَوَاتِ وَ عَمِلَ لِلَّهِ فِي الْعَقَلَاتِ وَ أَسْبَغَ الطُّهُورَ فِي السَّرَائِرِ وَ حَشَعَ لِلَّهِ فِي الصَّلَوَاتِ وَ قَطَعَ نَفْسَهُ عَنِ اللَّذَاتِ مُشْتَمِرًا عَنِ سَاقِي طَيْبِ الْأَخْلَاقِ كَرِيمِ الْأَعْرَاقِ اتَّبَعَ سُنَنَ نَبِيِّهِ وَ افْتَنَى آثَارَ وَلِيِّهِ

He<sup>asws</sup> hardened himself<sup>asws</sup> away from the lustful desires, and worked for Allah<sup>azwj</sup> in anonymity, and perfected the cleanliness in the cold mornings, and he<sup>asws</sup> humbled to Allah<sup>azwj</sup> during the Salaats, and he<sup>asws</sup> cut himself<sup>asws</sup> away from the pleasures, raising the trouser from the leg, good of the morals, benevolent to the people, following the Sunnah of his<sup>asws</sup> Prophet<sup>saww</sup>, and sufficed with the traces (Ahadeeth) of his<sup>asws</sup> friend<sup>saww</sup>.

فَكَيْفَ أَقُولُ فِيهِ مَا يُؤْبَهُنِي وَ مَا أَحَدٌ أَعْلَمُهُ بِجِدِّ فِيهِ مَقَالًا فَكُفُوا عَنَّا الْأَدَى وَ جَحْنُوا طَرِيقَ الرِّدَى.

How could I be saying regarding him<sup>asws</sup> that (which) would be a grievous sin, and I cannot find anyone I know who has found anything to say regarding him<sup>asws</sup>. So, refrain the hurtful things from us and keep aside from the path of ruination”<sup>238</sup>

3- ل، الخصال الحسن بن محمد السلولي عن محمد بن عبد الله الحضرمي عن محمد بن مرقوق عن الحسين بن يحيى بن سلمة بن كهيل عن أبيه عن أبي الرِّعَاءِ قَالَ قَالَ عَبْدُ اللَّهِ عُلَمَاءُ الْأَرْضِ ثَلَاثَةٌ عَالِمٌ بِالسَّامِ وَ عَالِمٌ بِالْحِجَازِ وَ عَالِمٌ بِالْعِرَاقِ أَمَّا عَالِمُ السَّامِ فَأَبُو الدَّرْدَاءِ وَ أَمَّا عَالِمُ الْحِجَازِ فَهُوَ عَلِيُّ ع وَ أَمَّا عَالِمُ الْعِرَاقِ فَأَخُكُمْ بِالْكُوفَةِ وَ عَالِمُ السَّامِ وَ عَالِمُ الْعِرَاقِ مُتَّجَانِ إِلَى عَالِمِ الْحِجَازِ وَ عَالِمُ الْحِجَازِ لَا يَحْتَاجُ إِلَيْهِمَا.

(The book) ‘Al Khisaal’ – Al-Hassan Bin Muhammad Al Saloul, from Muhammad Bin Abdullah Al Hazramy, from Muhammad Bin Marzouq, from Husayn, from Yahya Bin Salamah Bin Kuheyl, from his father, from Abu Al Za’ra who said,

‘Abdullah (Bin Masoud) said, ‘Scholars of the earth are three – a scholar in Syria, and a scholar at Al-Hijaz (Makkah and Medina), and a scholar at Al-Iraq. As for the scholar at Syria, it is Abu Al Darda’a, and as for the scholar at Al Hijaz, it is Ali<sup>asws</sup>, and as for the scholar at Al-Iraq, he is a brother of yours at Al-Kufa; and the scholar of Syria and the scholar of Al-Iraq

<sup>238</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 2

are both needy to the scholar of Al-Hijaz, and the scholar of Al-Hijaz is not needy to them”<sup>239</sup>.

4- جاء المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيد عن الحسن بن عبد الله القطان عن عثمان بن أحمد عن أحمد بن محمد بن صالح عن محمد بن مسلم الرزقي عن عبد الله بن رجاء عن إسرائيل عن أبي إسحاق عن حبيبي بن جنادة قال: كنت جالسا عند أبي بكر فأتاه رجل فقال يا خليفة رسول الله ص إن رسول الله ص وعدني أن يحنو لي ثلاث حنيت من تمر

(The book) ‘Al Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al-Hassan Bin Abdullah Al Qattan, from Usman Bin Ahmad, from Ahmad Bin Muhammad Bin Salih, from Muhammad Bin Muslim Al Razy, from Abdullah Bin Raja’a, from Israeel, from Abu Is’haq, from Hubeysh Bin Junadah who said,

‘I was seated in the presence of Abu Bakr and a man came to him and said, ‘O caliph of Rasool-Allah<sup>saww</sup>! Rasool-Allah<sup>saww</sup> had promised me that he<sup>saww</sup> would scoop out for me three scoops of dates’.

فَقَالَ أَبُو بَكْرٍ ادْعُوا لِي عَلِيًّا فَجَاءَهُ عَلِيٌّ ع فَقَالَ أَبُو بَكْرٍ يَا أَبَا الْحَسَنِ إِنَّ هَذَا يَدْعُرُنِي أَنَّ رَسُولَ اللَّهِ ص وَعَدَهُ أَنْ يَحْنُو لَهُ ثَلَاثَ حَنِيَّاتٍ مِنْ تَمْرٍ فَاحْتُمَاهَا لَهُ فَحَنَّا لَهُ ثَلَاثَ حَنِيَّاتٍ مِنْ تَمْرٍ

Abu Bakr said, ‘Call Ali<sup>asws</sup> to me!’ They brought Ali<sup>asws</sup> to him. Abu Bakr said, ‘O Abu Al-Hassan<sup>asws</sup>! This one mentioned that Rasool-Allah<sup>saww</sup> had promised him that he<sup>saww</sup> would scoop out three scoops of dates, so scoop out for him’. He<sup>asws</sup> scooped out three scoops of dates.

فَقَالَ أَبُو بَكْرٍ عُدُّوْهَا فَوَجَدُوا فِي كُلِّ حَنِيَّةٍ سِتِّينَ تَمْرَةً فَقَالَ أَبُو بَكْرٍ صَدَقَ رَسُولُ اللَّهِ ص سَمِعْتُهُ لَيْلَةَ الْهِجْرَةِ وَ نَحْنُ خَارِجُونَ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ يُهْوَلُ يَا أَبَا بَكْرٍ كَيْفِي وَ كَفُّ عَلِيٍّ فِي الْعَدْلِ سَوَاءً.

Abu Bakr said, ‘Count them!’ They found sixty dates to be in every scoop. Abu Bakr said, ‘Rasool-Allah<sup>saww</sup> spoke the truth. I heard him<sup>saww</sup> on the night of Emigration while we were going out from Makkah to Al-Medina, saying: ‘O Abu Bakr! My<sup>saww</sup> palm and the palm of Ali<sup>asws</sup> is the same in the justice”<sup>240</sup>.

5- ما، الأماالي للشيخ الطوسي المفيد عن المرآغي عن محمد بن الحسين بن صالح عن محمد بن علي بن زيد عن محمد بن الحسين بن جعفر بن محمد الحنظلي عن إبراهيم بن عبد الحميد عن ربة بن مصقلة بن عبد الله بن حوية العبدي عن أبيه عن جده قال: أتى عمر بن الخطاب رجلان يسألان عن طلاق الأمة فالتفت إلى خلفه فنظر إلى علي بن أبي طالب ع فقال يا أصلع ما ترى في طلاق الأمة فقال بإصبعه هكذا وأشار بالسبابة و التي تليها فالتفت إليهما عمر و قال نثنان

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Maraghy, from Muhammad Bin Al-Husayn Bin Salih, from Muhammad Bin Ali Bin Zayd, from Muhammad Bin Tasneem, from Ja’far Bin Muhammad, from Ibrahim Bin Abdul Hameed, from Raqabah Bin Masqalah Bin Abdullah Bin Huwey Al Abdy, from his father, from his grandfather having said,

‘Two men came to Umar Bin Al-Khattab asking about divorce of the community. He turned to behind him towards Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He said, ‘O short-haired one! What is your<sup>asws</sup> view regarding divorce of the community?’ He<sup>asws</sup> said with his<sup>asws</sup> fingers like this and

<sup>239</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 3

<sup>240</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 4

indicated with the index finger and that which follows it'. Umar turned towards them and said, 'Two!'

فَقَالَ سُبْحَانَ اللَّهِ جَنَّاتِكَ وَأَنْتَ أَمِيرُ الْمُؤْمِنِينَ فَسَأَلْنَاكَ فَجِئْتَ إِلَى رَجُلٍ سَأَلْتَهُ وَاللَّهِ مَا كَلَّمَكَ فَقَالَ عُمَرُ تَدْرِيَانِ مَنْ هَذَا قَالَا لَا

They said, 'Glory be to Allah<sup>azwj</sup>! We came to you, and you are commander of the faithful, and we asked you, but you went to (another) man to ask him. By Allah<sup>azwj</sup>! We will not speak to you'. Umar said, 'Do you two know who this is?' They said, 'No'.

قَالَ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَوْ أَنَّ السَّمَاوَاتِ السَّبْعَ وَالْأَرْضِينَ السَّبْعَ وَضِعْنَا فِي كِفَّةٍ وَوَضِعَ إِيْمَانُ عَلِيٍّ فِي كِفَّةٍ لَرَجَحَ إِيْمَانُ عَلِيٍّ ع.

He said, 'This is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. I heard Rasool-Allah<sup>saww</sup> saying: 'Even if the seven skies and the earth(s) were to be place in a hand (of a scale), and the Eman of Ali<sup>asws</sup> were to be place in a hand (of a scale), the Eman of Ali<sup>asws</sup> would outweigh''.<sup>241</sup>

6- ما، الأماالي للشيخ الطوسي الفخام عن عمه عمرو بن يحيى عن الحسن بن المثنى عن عفان بن مسلم عن حماد بن سلمة عن ابن طاوس عن أبيه عن ابن عمر قال: سألتني عمُّ بن الخطاب فقال لي يا بني من أخير الناس بعد رسول الله ص قال قلت له من أحلَّ الله له ما حرم على الناس وحرَّم عليه ما أحلَّ للناس

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from his uncle Amro Bin Yahya, from Al-Hassan Bin Al Mutawakkal, from Affan Bin Muslim, from Hammad Bin Salamah, from Ibn Tawoos, from his father, from Ibn Umar who said,

'Umar Bin Al-Khattab asked me. He said to me, 'Who is best of the people after Rasool-Allah<sup>saww</sup>?' I said to him, 'The one Allah<sup>azwj</sup> had Permitted for him what was Prohibited to the people and Prohibited upon him what was Permissible for the people'.

فَقَالَ وَاللَّهِ لَقَدْ قُلْتُ فَصَدَّقْتُ حَرَّمَ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع الصَّدَقَةَ وَأَحَلَّتْ لِلنَّاسِ وَحَرَّمَ عَلَيْهِمْ أَنْ يَدْخُلُوا الْمَسْجِدَ وَهُمْ جُنُبٌ وَأُجِلَّ لَهُ وَ أُغْلِقَتْ الْأَبْوَابُ وَ سُدَّتْ وَ لَمْ يُغْلَقْ لِعَلِيٍّ بَابٌ وَ لَمْ يُسَدَّ.

He said, 'By Allah<sup>azwj</sup>! You have said it truthfully. The charity is Prohibited upon Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and it is Permissible for the people, and it is Prohibited upon them to enter the Masjid while they (other Muslims) are with sexual impurity, and it is Permissible for him<sup>asws</sup>, and the doors were locked and closed, and the door of Ali<sup>asws</sup> was not locked and was not closed''.<sup>242</sup>

7- ما، الأماالي للشيخ الطوسي ابن الصلت عن ابن عفة عن يعقوب بن يوسف عن عبيد الله بن موسى عن جعفر الأحمر عن جبيع بن عمير قال: قالت عمتي لعائشة و أنا أسمع له أنت مسيرك إلى علي ع ما كان قالت دعينا منك إنه ما كان من الرجال أحب إلى رسول الله ص من علي ع و لا من النساء أحب إليه من فاطمة ع.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Yaquob Bin Yusuf, from Ubeydullah Bin Musa, from Ja'far Al Ahmary, from Jumie Bin Umeyr who said,

<sup>241</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 5

<sup>242</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 6

‘My paternal aunt said to Ayesha, and I was listening to it, ‘You travelled to Ali<sup>asws</sup> (to wage a war against him<sup>asws</sup>), what happened?’ She said, ‘Leave us from you! There was none from the men more beloved to Rasool-Allah<sup>saww</sup> than Ali<sup>asws</sup>, nor from the women more beloved to him<sup>saww</sup> than (Syeda) Fatima<sup>asws</sup>’.<sup>243</sup>

8- ما، الأماالي للشيخ الطوسي عليُّ بنُ أحمدَ المعروفَ بابنِ الحَمَامِي عَنِ أَحْمَدَ بْنِ عُثْمَانَ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ أَبِي عَسَّانَ عَنِ أَبِي بَكْرٍ بْنِ عَيَّاشٍ عَنِ صَدَقَةَ بْنِ سَعِيدٍ عَنْ جُمَيْعِ بْنِ عُمَيْرِ التَّمِيمِيِّ قَالَ: دَخَلْتُ مَعَ أُمِّي وَ خَالَئِي عَلَيَّ عَائِشَةَ فَسَأَلْنَاهَا كَيْفَ كَانَ مَنَزَلَةُ عَلِيٍّ عَ فِيكُمْ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ali Bin Ahmad well known as Ibn Al Hammamy, from Ahmad Bin Usman, from Muhammad Bin Al-Husayn, from Abu Gassan, from Abu Bakr Bin Ayyash, from Sadaqah Bin Saeed, from Jumie Bin Umeyr Al Tameemi who said,

‘I entered to see Ayesha along with my mother and my maternal aunt. They asked her, ‘How was the status of Ali<sup>asws</sup> among you all?’

قَالَتْ سُبْحَانَ اللَّهِ كَيْفَ تَسْأَلَانِ عَنْ رَجُلٍ لَمَّا مَاتَ رَسُولُ اللَّهِ صَ وَ قَالَ النَّاسُ أَيْنَ تَدْفِنُونَهُ فَقَالَ عَلِيٌّ عَ لَيْسَ فِي أَرْضِكُمْ بِنَفْعَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ بِنْفَعَةٍ فُيَضَ فِيهَا رَسُولُ اللَّهِ صَ وَ كَيْفَ تَسْأَلَانِي عَنْ رَجُلٍ وَضَعَ يَدَهُ عَلَى مَوْضِعٍ لَمْ يَطْمَعُ فِيهِ أَحَدٌ.

She said, ‘Glory be to Allah<sup>azwj</sup>! How could you ask about a man? When Rasool-Allah<sup>saww</sup> passed away and the people said, ‘Where shall we bury him<sup>saww</sup>?’ Ali<sup>asws</sup> said: ‘There is no spot in your land more beloved to Allah<sup>azwj</sup> than the spot in which Rasool-Allah<sup>saww</sup> passed away?’ And how could you ask about a man who placed his<sup>asws</sup> hand upon a place, no one coveted regarding it? (i.e., when washing Rasool-Allah<sup>saww</sup>)’<sup>244</sup>

9- ما، الأماالي للشيخ الطوسي ابنُ الصَّلْتِ عَنِ ابْنِ عُفْدَةَ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ مُوسَى عَنِ عَمِّ أَبِيهِ عَبْدِ اللَّهِ بْنِ مُوسَى عَنِ أَبِيهِ عَنِ جَدِّهِ عَنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنِ أَبِيهِ عَ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ عِيَادَةُ بَنِي هَاشِمٍ سُنَّةٌ وَ زِيَارَتُهُمْ نَافِلَةٌ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Muhammad Bin Ismail Bin Ibrahim Bin Musa, from an uncle of his father Abdullah Bin Musa, from his father, from his grandfather,

‘From Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: ‘Umar Bin Al-Khattab said, ‘Consoling the clan of Hashim<sup>as</sup> is a Sunnah and visiting them is optional’.<sup>245</sup>

10- يد، التوحيد عبدُ الله بنُ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ مِنْ وُلْدِ عَمَّارٍ عَنِ عَبْدِ اللَّهِ بْنِ يَحْيَى بْنِ عَبْدِ الْبَاقِيِّ عَنِ عَلِيٍّ بْنِ الْحَسَنِ الْمَعَاوِيِّ عَنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنِ يَحْيَى بْنِ عُقْبَةَ عَنِ ابْنِ أَبِي الْغُبَارِ [الْعَبَّازِ] عَنِ مُحَمَّدِ بْنِ حَجَّارٍ عَنِ يَزِيدَ بْنِ الْأَصَمِّ قَالَ: سَأَلَ رَجُلٌ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا تَفْسِيرُ سُبْحَانَ اللَّهِ

(Al Tawheed) – Abdullah Bin Muhammad Bin Abdul Wahhab, from Ahmad Bin Muhammad Bin Abdullah, from a son of Ammar, from Abdullah Bin Yahya Bin Abdul Baqy, from Ali Bi Al-Hassan Al Mufay, from Abdullah Bin Yazeed, from Yahya Bin Uqbah, from Ibn Abu Al Qayrar, from Muhammad Bin Hajjar, from Yazeed Bin Al Asamma who said,

‘A man asked Umar Bin Al-Khattab. He said, ‘O commander of the faithful! What is the interpretation of ‘Glory be to Allah<sup>azwj</sup>?’

<sup>243</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 7

<sup>244</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 8

<sup>245</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 9

قَالَ إِنَّ فِي هَذَا الْحَائِطِ رَجُلًا كَانَ إِذَا سُئِلَ أَتَبَأَ وَإِذَا سَكَتَ ابْتَدَأَ فَدَخَلَ الرَّجُلُ فَإِذَا هُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع فَقَالَ يَا أَبَا الْحَسَنِ مَا تَفْسِيرُ سُبْحَانَ اللَّهِ

He said, 'In this garden there is a man, whenever he<sup>asws</sup> is asked, he<sup>asws</sup> informs, and when you are silent, he<sup>asws</sup> initiates'. The man entered and there it was Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He said, 'O Abu Al-Hassan<sup>asws</sup>! What is the interpretation of 'Glory be to Allah<sup>azwj</sup>?'

قَالَ هُوَ تَعْظِيمُ جَلَالِ اللَّهِ عَزَّ وَجَلَّ وَ تَنْزِيهُهُ عَمَّا قَالَ فِيهِ كُلُّ مُشْرِكٍ فَإِذَا قَالَهَا الْعَبْدُ صَلَّى عَلَيْهِ كُلُّ مَلَكٍ.

He<sup>asws</sup> said: 'It is a reverence of the Majesty of Allah<sup>azwj</sup> Mighty and Majestic and removal of Him<sup>azwj</sup> from what the Polytheists are saying regarding Him<sup>azwj</sup>. So, when the servant says it, every Angel sends Salawaat upon Him<sup>azwj</sup>' .<sup>246</sup>

11- فض، كتاب الروضة عن الفاضل الكبير أبي عبد الله محمد بن علي بن محمد المعازي يرفعه إلى حارثة بن زيد قال: شهدت إلى عمر بن الخطاب حجته في خلافته فسمعتة يقول اللهم قد تعلم جفني لبيتك وكنت مطلعا من سرك

'Kitab Al Rawza' – From the great judge Abu Abdullah Muhammad Bin Ali Bin Muhammad Al Mughazili raising it to Haris Bin Zayd who said,

'I witnessed Umar Bin Al-Khattab in his Hajj during caliphate and I heard him saying, 'O Allah<sup>azwj</sup>! You<sup>azwj</sup> Know that I have come to Your<sup>azwj</sup> House, and You<sup>azwj</sup> will Cover me from Your<sup>azwj</sup> Veil'.

فَلَمَّا رَأَى أَنَّمَا فَحَفِظْتُ الْكَلَامَ فَلَمَّا انْقَضَى الْحَجَّ وَ انصَرَفَ إِلَى الْمَدِينَةِ تَعَمَّدْتُ إِلَى الْخَلْوَةِ فَرَأَيْتُهُ عَلَى رَاحِلَتِهِ وَحَدَّهُ فُقُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ بِاللَّيْلِ هُوَ إِلَيْكَ أَقْرَبُ مِنْ حَبْلِ الْوَرِيدِ إِلَّا أَخْبَرْتَنِي عَمَّا أُرِيدُ أَنْ أَسْأَلَكَ عَنْهُ فَقَالَ اسْأَلْ عَمَّا شِئْتَ

When he saw me, he withheld and protected the speech. When he had fulfilled the Hajj and left to go to Al-Medina, I deliberated to the privacy, and I saw him upon his ride alone. I said to him, 'O commander of the faithful! By the One<sup>azwj</sup> Who is closer to you than the jugular vein, if you could inform me about what I want to ask you about'. He said, 'Ask whatever you desire to'.

فُقُلْتُ لَهُ سَمِعْتُكَ يَوْمَ كَذَا وَ كَذَا فَكَأَنِّي أَلْقَمْتُهُ حَجْرًا فُقُلْتُ لَهُ لَا تَعْظَبْ فَوَ الَّذِي أَنْقَذَنِي مِنَ الْجَهَالَةِ وَ أَدْخَلَنِي فِي هِدَايَةِ الْإِسْلَامِ مَا أَرَدْتُ بِسْؤَالِي إِلَّا وَجْهَ اللَّهِ عَزَّ وَجَلَّ

I said to him, 'I heard you on such and such day'. It was as if he had swallowed a stone. I said to him, 'Do not be angry. By the One<sup>azwj</sup> who Saved me from the ignorance and Included me in the guidance of Al-Islam! I do not intend by my question except the Face of Allah<sup>azwj</sup> Mighty and Majestic'.

قَالَ فَعِنْدَ ذَلِكَ ضَحِكَ وَ قَالَ يَا حَارِثَةُ دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص وَ قَدْ اشْتَدَّ وَجَعُهُ فَأَحْبَبْتُ الْخَلْوَةَ مَعَهُ وَ كَانَ عِنْدَهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَ الْقَضَلُ بْنُ الْعَبَّاسِ فَجَلَسْتُ حَتَّى تَهَضَّ ابْنُ الْعَبَّاسِ وَ بَقِيْتُ أَنَا وَ عَلِيٌّ ع

He (the narrator) said, 'He laughed at that and said, 'O Haris! I had entered to see Rasool-Allah<sup>saww</sup>, and his<sup>saww</sup> pain had intensified and I loved the privacy with him<sup>saww</sup>, and Ali<sup>asws</sup>

<sup>246</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 10

Bin Abu Talib<sup>asws</sup> and Al-Fazl Bin Al-Abbas were with him<sup>saww</sup>. I remained seated until Ibn Al-Abbas got up and there remained I (and Ali<sup>asws</sup>).

فَبَيَّنْتُ لِرَسُولِ اللَّهِ ص مَا أَرَدْتُ فَالْتَفَتَ إِلَيَّ وَ قَالَ يَا عُمَرُ جِئْتُ لَتَسْأَلَنِي إِلَى مَنْ يَصِيرُ هَذَا الْأَمْرُ مِنْ بَعْدِي فَعُلْتُ صَدَقْتَ يَا رَسُولَ اللَّهِ فَقَالَ يَا عُمَرُ هَذَا وَصِيِّي وَ خَلِيفَتِي مِنْ بَعْدِي فَعُلْتُ صَدَقْتَ يَا رَسُولَ اللَّهِ

It became clear to Rasool-Allah<sup>saww</sup> what I wanted, so he<sup>saww</sup> turned towards me and said, 'O Umar! You have come to ask me<sup>asws</sup> to whom this command will come to be from after me<sup>saww</sup>' I said, 'You<sup>saww</sup> speak the truth, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'This one is my<sup>saww</sup> successor and my<sup>saww</sup> caliph from after me<sup>saww</sup>'. I said, 'You<sup>saww</sup> speak the truth, O Rasool-Allah<sup>saww</sup>!'

فَقَالَ رَسُولُ اللَّهِ ص هَذَا خَازِنُ سِرِّي فَمَنْ أَطَاعَهُ فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاهُ فَقَدْ عَصَانِي وَ مَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَ مَنْ تَقَدَّمَ عَلَيْهِ فَقَدْ كَذَّبَ بِنُبُوءِي

Rasool-Allah<sup>saww</sup> said: 'This one is a treasurer of my<sup>saww</sup> secrets, so the one who obeys him<sup>asws</sup> would have obeyed me<sup>saww</sup>, and one disobeying him<sup>asws</sup> has disobeyed me<sup>saww</sup>, and the one disobeying me<sup>saww</sup> has disobeyed Allah<sup>azwj</sup>, and one who goes ahead of him<sup>asws</sup>, so he has belied my<sup>saww</sup> Prophet-hood'.

ثُمَّ أَذْنَاهُ فَقَبَّلَ بَيْنَ عَيْنَيْهِ ثُمَّ أَخَذَهُ فَضَمَّهُ إِلَى صَدْرِهِ ثُمَّ قَالَ وَ لِيكَ اللَّهُ نَاصِرُكَ اللَّهُ وَ إِلَى اللَّهِ مِنْ وَالَاكَ وَ عَادَى مَنْ عَادَاكَ وَ أَنْتَ وَ صِيَّبِي وَ خَلِيفَتِي فِي أُمَّتِي

Then he<sup>saww</sup> drew him<sup>asws</sup> closer and kissed between his<sup>asws</sup> eyes. Then he<sup>saww</sup> held him<sup>asws</sup> and hugged him<sup>asws</sup> to his<sup>saww</sup> chest, then said: 'May Allah<sup>azwj</sup> Befriend you<sup>asws</sup>! May Allah<sup>azwj</sup> Help you<sup>asws</sup>! May Allah<sup>azwj</sup> Befriend the one who befriends you<sup>asws</sup>, and be inimical to the one being inimical to you<sup>asws</sup>, and you<sup>asws</sup> are my<sup>saww</sup> successor, and my<sup>saww</sup> caliph in my<sup>saww</sup> community'.

وَ عَلَا بُكَاءُهُ وَ ائْتَمَلَتْ عَيْنَاهُ بِالْذُّمُوعِ حَتَّى سَالَتْ عَلَى خَدَّيْهِ وَ خَدُّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَلَى خَدِّهِ فَوَ الَّذِي مَنَّ عَلَيَّ بِالْإِسْلَامِ لَقَدْ تَمَتَّيْتُ بِتِلْكَ السَّاعَةِ أَنْ أَكُونَ مَكَانَ عَلِيِّ

And his<sup>saww</sup> wailing was raised and his<sup>saww</sup> eyes overflowed with the tears until they flowed upon his<sup>saww</sup> cheeks and a cheek of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> (back) to his<sup>saww</sup> cheek. By the One<sup>azwj</sup> Who Conferred upon me with Al-Islam! At that time, I had wished to be in the place of Ali<sup>asws</sup>.

ثُمَّ التَفَتَ إِلَيَّ وَ قَالَ يَا عُمَرُ إِذَا نَكَتِ النَّاكِثُونَ وَ قَسَطَ الْقَاسِطُونَ وَ مَرَقَ الْمَارِقُونَ فَمَ هَذَا مَقَامِي حَتَّى يَفْتَحَ اللَّهُ عَلَيَّ بِخَيْرٍ وَ هُوَ خَيْرُ الْفَاتِحِينَ

Then he<sup>saww</sup> turned towards me and said: 'O Umar! When the allegiance-breakers break, and the deviants deviate, and the renegades renege, this one<sup>asws</sup> will stand in my<sup>saww</sup> position until Allah<sup>azwj</sup> Grants victory to him<sup>asws</sup> with goodness, and He<sup>azwj</sup> is the best of the Grantors of victory'.

قَالَ خَارِئُهُ فَتَعَاظَمَنِي ذَلِكَ وَ قُلْتُ وَ بِحُكِّ يَا عُمَرُ فَكَيْفَ تَقْدَمْتُمُوهُ وَ قَدْ سَمِعْتَ ذَلِكَ مِنْ رَسُولِ اللَّهِ ص فَقَالَ يَا خَارِئُهُ بِأَمْرِ كَانَ فَعُلْتُ لَهُ مِنَ اللَّهِ أَمَّ مِنْ رَسُولِهِ ص أَمْ مِنْ عَلِيِّ ع فَقَالَ لَا بَلِ الْمَلِكُ عَقِيمٌ وَ الْحَقُّ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Haris said, 'That was too much for me and I said, 'Woe be unto you, O Umar! So, how come you went ahead of him<sup>asws</sup>, and you have heard that from Rasool-Allah<sup>saww</sup>?' He said, 'O Haris, due to a matter which had happened'. I said to him, 'From Allah<sup>azwj</sup> or from His<sup>azwj</sup> Rasool<sup>saww</sup>, or from Ali<sup>asws</sup>?' He said, 'No, but the kingdom is futile, and the truth is for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'<sup>247</sup>.

12- يل، الفضائل لابن شاذان فض، كتاب الروضة بما رواه الحكم بن مروان أن عمر بن الخطاب نزلت قضيته في زمان خلافته فقام لها وقعد وأريج لها ونظر من حوله فقال معاشر الناس والمهاجرين والأنصار ما تقولون في هذا الأمر

(The book) 'Al Fazaail' of Ibn Shazaan, (and) 'Kitab Al Rawza' from what is reported by Al Hakam Bin Marwan,

'A (health) issue befell Umar Bin Al-Khattab in the era of his caliphate. He stood up and sat and was restless to it, and he looked around at the ones around him. He said, 'Community of the people, and the Emigrants and the Helpers! What are you saying regarding this command?'

فقالوا أنت أمير المؤمنين وخليفة رسول الله ص والأمر بيدك فعضب من ذلك وقال يا أيها الذين آمنوا اتقوا الله و قولوا قولا سديدا ثم قال والله لتعلمن من صاحبها ومن هو أعلم بما

They said, 'You are commander of the faithful, and caliph of Rasool-Allah<sup>saww</sup>, and the command is in your hands'. He was angered from that and said: **O you those who believe! Fear Allah and speak the correct speech [33:70]**. Then he said, 'By Allah<sup>azwj</sup>! We know who is its (rightful) master and one who is most learned with it'.

فقالوا يا أمير المؤمنين كأنك أردت ابن أبي طالب قال أرى تغدل عنه وهن ليحت حرة يئله قالوا نأت [نأتي] به يا أمير المؤمنين قال ههنا هناك شيخ من هاشم ونسب من رسول الله ص ولا يأتي فقوموا بنا إليه

They said, 'O Commander of the faithful! It is as if you intend the son<sup>asws</sup> of Abu Talib<sup>asws</sup>'. He said, 'We turned away from him<sup>asws</sup>. Is there any free person like him<sup>asws</sup>?. They said, 'We shall come with him<sup>asws</sup>, O commander of the faithful!' He said, 'Far be it! Over there is a sheykh from Hashim<sup>as</sup>, and lineage from Rasool-Allah<sup>saww</sup>, and he<sup>asws</sup> will not come. Arise with us to go to him<sup>asws</sup>!'

قال فقام عمر ومن معه وهو يقول أ يحسب الإنسان أن يترك سدى ألم يك نطفة من مبي حتى ثم كان علقه فخلق فسوى و دموعه تجري على خديه

He (the narrator) said, 'Umar and the ones with him stood up, and he was saying, '**Does the human being reckon that he would be left in vain? [75:36] Was he not a sperm seminal fluid gushing out? [75:37] Then he was a clot, so he was Created and Completed [75:38]**', and his tears were flowing upon his cheeks.

قال فأحتمس القوم ليكائه ثم سكت فسكنوا وسأله عمر عن مسأله فأصدر لها جوابا فقال أم والله يا أبا الحسن لقد أرادك الله للحق ولكن أبي قومك

<sup>247</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 11



He (the narrator) said, 'The people slapped their faces to his crying. Then he was silent, so they were silent, and Umar asked him<sup>asws</sup> about his issue, and he<sup>asws</sup> issued an answer for it. He said, 'Or by Allah<sup>azwj</sup>, O Abu Al-Hassan<sup>asws</sup>! Allah<sup>azwj</sup> had Wanted you<sup>asws</sup> for the right (of the caliphate), but your<sup>asws</sup> people refused'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَا أَبَا حَفْصٍ عَلَيْنِكَ مِنْ هُنَا وَ مِنْ هُنَا إِنَّ يَوْمَ الْفُضْلِ كَانَ مِيقَاتًا

Amir Al-Momineen Ali Bin Abu Talib<sup>asws</sup> said to him: 'O Abu Al-Hafs! Upon you is from here and from there. **Surely, the Day of Decision is (a Day) of appointment [78:17].**

قَالَ فَضْرَبَ عُمَرُ بِإِحْدَى يَدَيْهِ عَلَى الْأُخْرَى وَ حَرَجَ مُرِيدًا لَلْوَنِ كَأَنَّمَا يَنْظُرُ فِي سَوَادٍ وَ هَذَا الْحَدِيثُ مِنْ كِتَابِ أَعْلَامِ النُّبُوَّةِ فِي الْقَائِمَةِ الْأُولَى.

He (the narrator) said, 'Umar struck by one of his hands upon the other and went out frowning changed of colour as if he was looking at the wilderness. And this Hadeeth is from the book 'A'lam Al-Nabuwah' in the first list"<sup>248</sup>.

13- كشف، كشف الغمة من كتاب البواقيت لأبي عمر الزاهد قال أخبرني بعض الثقات عن رجاله قالوا دخل أحمد بن حنبل إلى الكوفة وكان فيها رجل يظهر الإمامة فسأل الرجل عن أحمد ما له لا يفتصدني فقالوا له إن أحمد ليس يعتقد ما تظهر فلا يأتيك إلا أن تسكت عن إظهار مقاليتك

(The book) 'Kashf Al Ghumma', from 'Kitab Al Yawaqit' of Abu Umar Al Zahid who said, 'I was informed by some of the trustworthy ones from his men, they said,

'Ahmad Bin Hanbal entered Al-Kufa and there was a man therein manifesting the imamate. The man asked about Ahmad, 'What is the matter with him, he is not aiming to me?' They said to him, 'Ahmad does not believe what you are manifesting, so he will not come to you except if you be silent from revealing your words (to him)'.

قَالَ فَقَالَ لَا بُدَّ مِنْ إِظْهَارِي لَهُ دِينِي وَ لِعَرِي وَ امْتَنَعَ أَحْمَدُ مِنَ الْمَجِيءِ إِلَيْهِ فَلَمَّا عَزَمَ عَلَى الْخُرُوجِ مِنَ الْكُوفَةِ قَالَتْ لَهُ السَّبِيْعَةُ يَا أَبَا عَبْدِ اللَّهِ اللَّهُ أَ تَخْرُجُ مِنَ الْكُوفَةِ وَ لَمْ تَكْتُبْ عَنْ هَذَا الرَّجُلِ فَقَالَ مَا أَصْنَعُ بِهِ لَوْ سَكَتَ عَنْ إِعْلَانِهِ بِذَلِكَ كَتَبْتُ عَنْهُ

He (the narrator) said, 'He said, 'There is no escape from my manifesting my religion to him and to others'. And Ahmad refused to go to him. When he determined upon exiting from Al-Kufa, the Shias said to him, 'O Abu Abdullah! Are you going out from Al-Kufa, and you did not write about this man!' He said, 'What shall I do with him? If he had been silent from announcing it, I would write about him'.

فَقَالُوا مَا نُحِبُّ أَنْ يَفُوتَكَ مِثْلُهُ فَأَعْطَاهُمْ مَوْعِدًا عَلَى أَنْ يَتَقَدَّمُوا إِلَى الشَّيْخِ أَنْ يَكْتُبَ مَا هُوَ فِيهِ وَ جَاءُوا مِنْ قَوْمِهِمْ إِلَى الْمُحَدِّثِ وَ لَيْسَ أَحْمَدُ مَعَهُمْ فَقَالُوا إِنَّ أَحْمَدَ أَعْلَمَ بَعْدَادَ فَإِنْ خَرَجَ وَ لَمْ يَكْتُبْ عَنْكَ فَلَا بُدَّ أَنْ يَسْأَلَهُ أَهْلُ بَعْدَادَ لِمَ لَمْ تَكْتُبْ عَنْ فُلَانٍ فَتَشْهَرُ بِبَعْدَادَ وَ تُلْعَنُ وَ قَدْ جِئْنَاكَ نَطْلُبُ حَاجَةً

They said, 'We do not love to miss you like him'. So, he gave them an appointment upon a condition that they would go ahead to the Sheykh and conceal what he is in'. And they immediately came to the narrator and Ahmad wasn't with them. They said, 'Ahmad is the most learned of Baghdad, so if he were to go out and does not write about you, then there

<sup>248</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 12

is no escape that the people of Baghdad would be asking him, 'Why did you not write about so and so?' You will become notorious at Baghdad and be cursed, and we have come to you to seek a need'.

قَالَ هِيَ مَقْضِيَّةٌ فَأَحْدُوا مِنْهُ مَوْعِدًا وَ جَاءُوا إِلَى أَحْمَدَ وَ قَالُوا قَدْ كَفَيْتَاكَ فَمَنْ مَعَنَا فَمَقَامٌ فَدَخَلُوا عَلَى الشَّيْخِ فَرَحَّبَ بِأَحْمَدَ وَ رَفَعَ مَجْلِسَهُ وَ حَدَّثَهُ مَا سَأَلَ فِيهِ أَحْمَدُ مِنَ الْحَدِيثِ

He said, 'It shall be done'. They took an appointment from him and came to Ahmad and said, 'We have sufficed you. Arise with us!' He stood up and they entered to see the sheykh. He was welcoming with Ahmad and his seat and narrated to him regarding what Ahmad had asked him from the Hadeeth.

فَلَمَّا فَرَغَ أَحْمَدُ مَسَحَ الْقَلَمَ وَ هَيَّأَ لِلْقِيَامِ فَقَالَ لَهُ الشَّيْخُ يَا أَبَا عَبْدِ اللَّهِ لِي إِلَيْكَ حَاجَةٌ قَالَ لَهُ أَحْمَدُ مَقْضِيَّةٌ قَالَ لَيْسَ أَحِبُّ أَنْ تَخْرُجَ مِنْ عِنْدِي حَتَّى أُعْلِمَكَ مَذْهَبِي فَقَالَ أَحْمَدُ هَاهُنَا

When Ahmad was free, he wiped the pen and prepared for the standing. The sheykh said to him, 'O Abu Abdullah! There is a need for me to you'. Ahmad said to him, 'It shall be done!' He said, 'I wouldn't like it if you were to go out from my presence until I let you know my doctrine'. Ahmad said, 'Give!'

فَقَالَ لَهُ الشَّيْخُ إِنِّي أَعْتَقِدُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ خَيْرَ النَّاسِ بَعْدَ النَّبِيِّ ص وَ إِنِّي أَقُولُ إِنَّهُ كَانَ خَيْرُهُمْ وَ إِنَّهُ كَانَ أَفْضَلَهُمْ وَ أَغْلَمَهُمْ وَ إِنَّهُ كَانَ الْإِمَامَ بَعْدَ النَّبِيِّ ص

The sheykh said to him, 'I believe that Amir Al-Momineen<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup> was best of the people after the Prophet<sup>saww</sup>, and I am saying that he<sup>asws</sup> was their best, and he<sup>asws</sup> was their most superior, and their most learned. He<sup>asws</sup> was the Imam<sup>asws</sup> after the Prophet<sup>saww</sup>'.

قَالَ فَمَا نَمَّ كَلَامُهُ حَتَّى أَجَابَهُ أَحْمَدُ فَقَالَ يَا هَذَا وَ مَا عَلَيْكَ فِي هَذَا الْقَوْلِ وَ قَدْ تَقَدَّمَكَ فِي هَذَا الْقَوْلِ أَرْبَعَةٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص جَابِرٌ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ سَلْمَانَ

He (the narrator) said, 'His talk had not completed until Ahmad answered him. He said, 'O you! And there is no (problem) upon you in this word, and there have preceded you in this word, four from the companions of Rasool-Allah<sup>saww</sup> – Jabir, and Abu Zarr<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Salman<sup>ra</sup>'.

فَكَادَ الشَّيْخُ يَطِيرُ فَرِحًا يَقُولُ أَحْمَدُ فَلَمَّا خَرَجْنَا شَكَرْنَا أَحْمَدَ وَ دَعَوْنَا لَهُ.

The sheykh almost flew from happiness with the words of Ahmad. When we went out, we thanked Ahmad and we supplicated for him".<sup>249</sup>

وَ رَوَى الثُّعْلُبِيُّ عَنْ أَبِي مَنْصُورٍ الْجَمَشَارِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْحَافِظِ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ هَازُونَ الْحَضْرَمِيِّ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ الطُّوسِيِّ قَالَ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ مَا جَاءَ لِأَحَدٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص مِنْ الْقَضَائِلِ مَا جَاءَ لِغُلَيْبِ ع.

<sup>249</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 13 a

And it is reported by Al Sa'alby, from Abu Mansour Al Jamshazy, from Muhammad Bin Abdullah Al Hafiz, from Ali Bin Al-Hassan, from Muhammad Bin Haroun Al Hazramy, from Muhammad Bin Mansour Al Tusi who said,

'I heard Ahmad Bin Hanbal saying, '(No amount of) merits can come for anyone of the companions of Rasool-Allah<sup>saww</sup> what have come for Ali<sup>asws</sup>'.<sup>250</sup>

14-كشف، كشف الغمة الأثار عن سالم قبل لعمر نراك تصنع بعلي شئنا لا تصنعه بأحد من أصحاب النبي ص قال إنه مؤلاي.

(The book) 'Kashf Al Ghumma' – The Hadeeth from Salim,

'It was said to Umar, 'We saw you do something with Ali<sup>asws</sup> you have not done with anyone from the companions of the Prophet<sup>saww</sup>'. He said, 'He is my Master''.<sup>251</sup>

And from Abu Ja'far<sup>asws</sup> having said: 'Two Bedouins came disputing to Umar. Umar said, 'O Abu Al-Hassan<sup>asws</sup>! Judge between them'. He<sup>asws</sup> judged against one of them. The one judged against, said, 'Amir Al-Momineen<sup>asws</sup>! This (Umar) should judge between us'.

و عن أبي جعفر ع قال: جاء أعرابيان إلى عمر يختصمان فقال عمر يا أبا الحسن افض بينهما ففضى على أحدهما فقال المفضي عليه يا أمير المؤمنين هذا يفضي بيننا فوثب إليه عمر فأخذ بتليبيه و لبيه ثم قال ويحك ما تدري من هذا هذا مؤلاي و مؤلى كل مؤمن و من لم يكن مؤلاه فليس بمؤمن.

Umar leapt to him and grabbed his clothes and pulled him, then said, 'Woe be unto you! Do you not know who this is? This is my Master and Master of every Momin, and the one he<sup>asws</sup> does not happen to be his Master, so he isn't a Momin''.<sup>252</sup>

و من كتاب الموفقيات للزبير بن بكار الزبيري عن رجاله عن ابن عباس قال: إني لأماشي عمر بن الخطاب في سكة من سكة المدينة إذ قال لي يا ابن عباس ما أظن صاحبك إلا مظلوماً قلت في نفسي و الله لا يسبقني بما فعلت يا عمر فأزد ظلامته

And from the book 'Al Muwafaqiyat' of Al Zubeyr Bin Bakkar Al Zubeyri, from his men, from Ibn Abbas who said,

'I was walking with Umar Bin Al-Khattab in a market from the markets of Al-Medina when he said to me, 'O Ibn Abbas! I do not think of your companion (Ali<sup>asws</sup>) except as an oppressed'. I said within myself, 'By Allah<sup>azwj</sup>! He will not precede me with it'. So, I said, 'O Umar! Reverse his<sup>asws</sup> injustice'.

فانتزع يده من يدي و مضى و هو يهيمهم ساعة ثم وقف فلحقتة فقال يا ابن عباس ما أظنهم منعهم منه إلا استصغروه فقلت في نفسي هذه و الله شر من الأولى

He removed his hand from my hand and continued and he was humming for a while. Then he stooped and I joined with him. He said, 'O Ibn Abbas! I do not think anything prevented them from him<sup>asws</sup> except his<sup>asws</sup> young age'. I said within myself, 'By Allah<sup>azwj</sup>! This is eviler than the first'.

<sup>250</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 13 b

<sup>251</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 14 a

<sup>252</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 14 b

فَقُلْتُ وَ اللَّهُ مَا اسْتَضَعَّرَهُ اللَّهُ حِينَ أَمَرَهُ أَنْ يَأْخُذَ سُورَةَ بَرَاءَةِ مِنْ صَاحِبِكَ قَالَ فَأَعْرَضَ عَنِّي.

I said, 'By Allah<sup>azwj</sup>! Allah<sup>azwj</sup> did not Consider him<sup>asws</sup> to be young when He<sup>azwj</sup> Commanded him<sup>asws</sup> to take Surah Bara'ah from your companion (Abu Bakr)!' (At that) He (Umar) turned away from me".<sup>253</sup>

15- ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الوهاب بن أبي جبة وراق الجاحظ قال سمعت الجاحظ عمرو بن بخر يقول سمعت النظام يقول علي بن أبي طالب ع حنة على المتكلم إن وفاه حقه غلا وإن بحسه حقه أساء و المنزلة الوسطى دقيمة الوزن حادة اللسان صعبة الرقي إلا على الخاذق الدكي.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abdul Wahab Bin Abu Jubbah Waraq Al Jahiz who said, 'I heard Al Jahiz Amro Bin Bahr saying, 'I heard Al-Nazaam saying,

'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is a Trial upon the speaker. If he were to fulfil his<sup>asws</sup> right, he would be exaggerating, and if he depreciates his<sup>asws</sup> right, he would be doing evil, and the middle status is of delicate weight. Limitation of the tongue is difficult to advance except upon the astute, the intelligent".<sup>254</sup>

16- جمع، جامع الأخبار روى عبد الله بن عبد الرحمن عن عثمان بن عفان عن عمر بن الخطاب عن أبي بكر بن أبي حفافة قال سمعت رسول الله ص يقول إن الله تبارك و تعالى خلق من نور وجه علي بن أبي طالب ع ملائكة يستبحون و يُقدسون و يكتبون ثواب ذلك لمحببيه و محبي ولديه ع.

(The book) 'Jamie Al Khabar' – It is reported by Abdullah Bin Abdul Rahman, from Usman Bin Affan, from Umar Bin Al-Khattab, from Abu Bakr Bin Abu Quhafa who said,

'I heard Rasool-Allah<sup>saww</sup> saying: 'Allah<sup>azwj</sup> Blessed and Exalted Created Angels from the Noor of the face of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. They are glorifying, and extolling Holiness, and the Rewards of that are being written for ones loving him<sup>asws</sup> and loving his<sup>asws</sup> sons<sup>asws</sup> (Imams<sup>asws</sup>)'.<sup>255</sup>

17- قب، المناقب لابن شهر آشوب حدثني شيرويه الديلمي و أبو الفضل الحسيني السروي بالإسناد عن حماد بن ثابت عن عبيد بن عمير اللبيبي عن عثمان بن عفان قال عمر بن الخطاب إن الله تعالى خلق ملائكة من نور وجه علي بن أبي طالب ع.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – It is narrated to me by Sheyrawiya Al Daylami and Abu Al Fazl Al-Husayni Al Saruwy, by the chain from Hammad Bin Sabit, from Ubeyd Bin Umeyr Al Laysi, from Usman Bin Affan who said,

'Umar Bin Al-Khattab said, 'Allah<sup>azwj</sup> Exalted Created Angels from the Noor of the face of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>256</sup>

18- يف، الطرائف ذكر العزالي في كتاب المنقذ من الضلال ما هذا لفظه و العاقل يقتدي بسيد العقلاء علي ع حيث قال لا يُعرف الحق بالرجال اعرف الحق تعرف أهله

<sup>253</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 14 c

<sup>254</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 15

<sup>255</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 16

<sup>256</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 17

(The book) 'Al Taraif' – Al Ghazali mentioned in the book 'Al Munqiz Min Al Zalal', what are these words,

'The intellectuals are led by chief of the intellectuals Ali<sup>asws</sup> where he<sup>asws</sup> said: 'The truth cannot be recognised by the men. Recognise the truth, you will recognise its people'.

وَقَالَ فِي رِسَالَةِ الْعِلْمِ اللَّدُنِيِّ - قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ رَسُولَ اللَّهِ ص أَدْخَلَ لِسَانَهُ فِي فَمِي فَأَنْفَتَحَ فِي قَلْبِي أَلْفَ بَابٍ مِنَ الْعِلْمِ وَفَتَحَ لِي كُلَّ بَابٍ  
أَلْفَ بَابٍ

And he said in (the book) 'Risalat Al-Ilm Al-Ladunny' – Amir Al-Momineen<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> inserted his<sup>saww</sup> tongue into my<sup>asws</sup> mouth and a thousand door of knowledge were opened in my<sup>asws</sup> heart, and each door opened a thousand doors for me<sup>asws</sup>'.

وَقَالَ أَيْضاً لَوْ تَبَيَّنَتْ لِي الْوِسَادَةُ وَجَلَسْتُ عَلَيْهَا لِحَاكَمْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِتَوْرَاتِهِمْ وَ أَهْلِ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَ أَهْلِ الْفُرْقَانِ بِفُرْقَانِهِمْ وَ هَذِهِ الْمَرْتَبَةُ لَا تُنَالُ بِمُجَرَّدِ التَّعَلُّمِ بَلْ يَتِمَّكَتُّ الْمَرْءُ فِي هَذِهِ الْمَرْتَبَةِ بِقُوَّةِ الْعِلْمِ اللَّدُنِيِّ

And he<sup>asws</sup> said as well: 'If a platform were to be set up for me<sup>asws</sup> and I<sup>asws</sup> were to sit upon it, I<sup>asws</sup> would judge between the people of Torah with their Torah, and the people of Evangel with their Evangel, and people of Al-Furqan (Quran) with their Furqan'. And this is a status which cannot be achieved just by learning, but the person is enabled to be in this rank by the strength of the knowledge of the two worlds.

وَ كَذَا قَالَ لَمَّا حَكَى عَنْ عَهْدِ مُوسَى أَنْ شَرَحَ كِتَابَهُ كَانَ أَرْبَعِينَ وَفُراً

And like that he<sup>asws</sup> said narrating about the era of Musa<sup>as</sup>: 'The commentary of his<sup>asws</sup> book was of forty loads.

قَالَ الْعَزَّالِيُّ وَ هَذِهِ الْكَثْرَةُ وَ السَّعَةُ وَ الْإِنْفِتَاحُ فِي الْعِلْمِ لَا يَكُونُ إِلَّا مِنْ لَدُنْ إِيهِ سَمَآوِيٍّ.

Al-Ghazali (Sunni imam) said, 'And this abundance, and the capacity, and the openness in the knowledge cannot happen to be except from the Presence of God<sup>azwj</sup> of the sky'.<sup>257</sup>

<sup>257</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 92 H 18

باب 93 علمه ع و أن النبي ص علمه ألف باب و أنه كان محدثاً

## CHAPTER 93 – HIS<sup>asws</sup> KNOWLEDGE, AND THAT THE PROPHET<sup>saww</sup> TAUGHT HIM<sup>asws</sup> A THOUSAND DOORS, AND HE<sup>asws</sup> WAS A MUHADDASA (ONE NARRATED TO FROM ALLAH<sup>azwj</sup>)

1- ل، الخصال ابن مسرور عن ابن عامر عن المعلّى عن بسطام بن مرة عن إسحاق بن حسان عن الهيثم بن واقد عن علي بن الحسن العبدوي عن ابن طريف عن ابن ثبابة عن أمير المؤمنين ع قال: أئبها الناس إن رسول الله ص أسر إلي ألف حديث في كل حديث ألف باب لكل باب ألف ومفتاح الخبر.

(The book) 'Al Khisaal', from Ibn Aamir, from Moalla, from Bistam Bin Murrah, from Is'haq Bin Hassan, from Ali Haysam Bin Waqid, from Ali Bin Al-Husayn Al Abdy, from Ibn Tareyf, from Ibn Nubata,

'From Amir Al-Momineen<sup>asws</sup> having said: 'O you people! Rasool-Allah<sup>saww</sup> divulged to me<sup>asws</sup> a thousand Ahadeeth. In every Hadeeth there were a thousand keys' – the Hadeeth".<sup>258</sup>

2- ل، الخصال أبي عن سعد عن اليقطيني عن أحمد بن حنبل عن أبان عن زرارة عن أبي جعفر ع قال: إن رسول الله ص علم علياً باباً يفتح كل باب ألف باب.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Yaqteeny, from Ahmad Bin Hamza, from Aban, from Zurara,

'From Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> taught Ali<sup>asws</sup> such doors, each door opened a thousand doors".<sup>259</sup>

قَوْلُ النَّبِيِّ ص مَنْ عَمِلَ بِمَا يَعْلَمُ وَرَبَّهُ اللَّهُ عِلْمٌ مَا لَمْ يَعْلَمْ.

Words of the Prophet<sup>saww</sup>: 'One who acts with what he knows, Allah<sup>azwj</sup> would Make him inherit knowledge of what he does not know".<sup>260</sup>

كَقَوْلِهِ يَحْرَمُ مِنَ الرِّضَاعِ مَا يَحْرَمُ مِنَ النَّسَبِ.

Like his<sup>saww</sup> words: 'It is Prohibited from the breast-feeding what is Prohibited from the lineage".<sup>261</sup>

كَقَوْلِ الصَّادِقِ ع الرِّبَا فِي كُلِّ مَكِيلٍ وَ مَوْزُونٍ.

Like words of Al-Sadiq<sup>asws</sup>: 'The usury (interest) is regarding every weight and measure".<sup>262</sup>

<sup>258</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 1

<sup>259</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 2 a

<sup>260</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 2 b

<sup>261</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 2 c

في رواية ابن نُبَاطَةَ وَ عُبَيْرِ عَلَمَنِي أَلْفَ بَابٍ مِنَ الْحَلَالِ وَ الْحَرَامِ وَ بِمَا كَانَ وَ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ.

And in a reported by Ibn Nubata and others, 'He<sup>saww</sup> taught me<sup>asws</sup> a thousand doors from the Permissible(s) and the Prohibitions, and from what had happened and from what will be occurring up to the Day of Qiyamah".<sup>263</sup>

في رواية موسى بن بكر عن أبي عبد الله ع أَنَّهُ قَالَ: كُلَّمَا غَلَبَ اللَّهُ عَلَيْهِ مِنْ أَمْرِ فَاللَّهُ أَعَدَّ لِعَبْدِهِ ثُمَّ قَالَ هَذَا مِنَ الْأَبْوَابِ الَّتِي يَفْتَحُ كُلُّ بَابٍ مِنْهَا أَلْفَ بَابٍ.

And in a report of Musa Bin Bakr,

'From Abu Abdullah<sup>asws</sup> having said: 'Every time Allah<sup>azwj</sup> Causes a matter to overcome upon him, so Allah<sup>azwj</sup> is most Excusing for His<sup>azwj</sup> servants'. Then he<sup>asws</sup> said: 'This is the doors each of which opened a thousand doors".<sup>264</sup>

3- ل، الخصال أبي عن سعد عن أحمد و عبد الله ابني محمد بن عيسى عن ابن محبوب عن هشام بن سالم عن أبي حمزة الثمالي عن أبي إسحاق السبيعي قال سمعت بعض أصحاب أمير المؤمنين ع ممن يثق به قال سمعت علياً ع يقول إن في صدري هذا لعلماً جماً علمني رسول الله ص و لو أجد له حفظة يرعونه حق رعايته و يرؤونه عني كما يسمعونه مني إذا لأودعهم بعضه

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ahmad and Abdullah two sons of Muhammad Bin Isa, from Ibn Mahboun, from Hisham Bin Salim, from Abu Hamza Al Sumali, from Abu Is'haq Al Sabie who said,

'I heard one of the companions of Amir Al-Momineen<sup>asws</sup> from the ones who can be trusted with it, said, 'I heard Ali<sup>asws</sup> saying: 'In this chest of mine there is immense knowledge taught by Rasool-Allah<sup>saww</sup>, and if I<sup>asws</sup> could find preservers for it taking care of it as is the right of caring for it and reporting it from me<sup>asws</sup> like what they had heard it from me<sup>asws</sup>, then I<sup>asws</sup> would entrust part of it to them'.

فَعَلَّمَ بِهِ كَثِيرًا مِنَ الْعِلْمِ إِنَّ الْعِلْمَ مِفْتَاحُ كُلِّ بَابٍ وَ كُلُّ بَابٍ يَفْتَحُ أَلْفَ بَابٍ.

He<sup>asws</sup> taught a lot from the knowledge. The knowledge is a key to every door, and every door opens a thousand doors".<sup>265</sup>

4- ل، الخصال أبي و ابن الوليد و العطار جميعاً عن سعد عن ابن عيسى عن الحجاج عن الولوي عن محمد بن سينان عن إسماعيل بن جابر و عبد الكريم بن عمرو عن عبد الحميد بن أبي الديلم عن أبي عبد الله ع قَالَ: أَوْصَى رَسُولُ اللَّهِ ص إِلَى عَلِيٍّ ع بِأَلْفِ بَابٍ كُلُّ بَابٍ يَفْتَحُ أَلْفَ بَابٍ.

(The book) – My father and Ibn Al Waleed and Al Attar, altogether from Sa'ad, from Ibn Isa, from Al Hajjal, from Al Luluie, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

'From Abdu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> bequeathed to Ali<sup>asws</sup> with a thousand doors (of knowledge). Every door opened a thousand doors".<sup>266</sup>

<sup>262</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 2 d

<sup>263</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 2 e

<sup>264</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 2 f

<sup>265</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 3

5- ل، الخصال ماجيلويه عن علي عن أبيه عن يحيى بن عمران عن يونس عن هشام بن الحكم عن عمر بن يزيد قال: قلت لأبي عبد الله ع بلغنا أن رسول الله ص علم علياً ع ألف باب يفتح كل باب ألف باب

(The book) 'Al Khisaal' – Majaylawiya, from Ali, from his father, from Yahya Bin Imran, from Yunus, from Hisham Bin Al Hakam, from Umar Bin Yazeed who said,

'I said to Abu Abdullah<sup>asws</sup>, 'It has reached us that Rasool-Allah<sup>saww</sup> taught Ali<sup>asws</sup> a thousand doors, each door opened a thousand doors'.

قال فقال لي بن علمه باباً واحداً يفتح ذلك الباب ألف باب يفتح كل باب ألف باب.

He (the narrator) said, 'He<sup>asws</sup> said to me: 'But, he<sup>saww</sup> had taught him<sup>asws</sup> one door. That door opened a thousand doors, each door opening a thousand doors''.<sup>267</sup>

6- ل، الخصال أبي و ابن الوليد معاً عن سعد بن أبي السرح عن إبراهيم بن إسحاق معاً عن عبد الله بن حماد عن صباح المزني عن الحارث بن حصيرة عن الأصمغيني بن نبأته عن أمير المؤمنين ع قال سمعته يقول إن رسول الله ص علمني ألف باب من الحلال والحرام وما كان وما يكون إلى يوم القيامة كل باب منها يفتح ألف باب فذلك ألف باب حتى علمت علم المنايا والبلايا وفصل الخطاب.

(The book) 'Al Khisaal' – My father and Ibn Al Waleed both together, from Sa'ad, from Al Yaqteeny and Ibrahim Bin Is'haq both together, from Abdullah Bin Hammad, from Sabbah Al Muzny, from Al Haris Bin Haseyra, from Al Asbagh Bin Nubata,

'From Amir Al-Momineen<sup>asws</sup>, he (Asbagh) said, 'I heard him<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> taught me<sup>asws</sup> a thousand doors from the Permissibles and the Prohibitions, and from what has happened and from what will be happening up to the Day of Qiyamah. Each door from these opened a thousand doors. So, these are a thousand, thousand (million) doors, to the extent that he<sup>saww</sup> taught the knowledge of deaths and the afflictions, and the decisive address''.<sup>268</sup>

7- ل، الخصال أبي و ابن الوليد معاً عن سعد بن ابن عيسى عن الحسين بن سعيد عن بعض أصحابه عن أحمد بن عمر الحلبي عن أبي بصير قال: دخلت على أبي عبد الله ع فقلت له إن الشيعة يتحدثون أن رسول الله ص علم علياً ع باباً يفتح منه ألف باب

(The book) 'Al Khisaal' – My father and Ibn Al Waleed both together, from Sa'ad, from Ibn Isa, from Al-Husayn Bin Saeed, from one of his companions, from Ahmad Bin Umar Al Halby, from Abu Baseer who said,

'I entered to see Abu Abdullah<sup>asws</sup>. I said to him<sup>asws</sup>, 'The Shias are narrating that Rasool-Allah<sup>saww</sup> taught Ali<sup>asws</sup> a door (of knowledge), a thousand doors opened from it'.

فقال أبو عبد الله ع يا أبا محمد علم و الله رسول الله ص علياً ألف باب يفتح له من كل باب ألف باب فقلت له هذا و الله هو العلم قال إنه لعلم و ليس بذلك.

Abu Abdullah<sup>asws</sup> said: 'O Abu Muhammad! By Allah<sup>azwj</sup>, Rasool-Allah<sup>saww</sup> taught Ali<sup>asws</sup> a thousand doors, a thousand doors were opened for him from each door'. I said, 'By

<sup>266</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 4

<sup>267</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 5

<sup>268</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 6



Allah<sup>azwj</sup>! This, it is the knowledge!’ He<sup>asws</sup> said: ‘It is knowledge, and it isn’t that (which descends during the laylat Al Qadr – an additional knowledge to the Imam<sup>asws</sup>)’.<sup>269</sup>

8- ما، الأماالي للشيخ الطوسي الموفيد عن الصادق عن أبيه عن محمد العطار عن البرقي عن أبيه عن خلف بن حجاج عن أبي الحسن العبدي عن الأعمش عن عباية بن ربعي قال: كان علي أمير المؤمنين ع كثيراً ما يقول سلوني قبل أن تفقدوني فوالله ما من أرض مخصبة ولا مجدبة ولا فقة تُصل مائة أو تحدي مائة إلا وأنا أعلم قائدها و سائقها و ناعقها إلى يوم القيامة.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Sadouq, from his father, from Muhammad Al Attar, from Al Barqy, from his father, from Khalaf Bin Hammad, from Abu Al-Hassan Al Abdy, from Al Amsh, from Abaya Bin Rabie who said,

‘Ali<sup>asws</sup> Amir Al-Momineen<sup>asws</sup> used to frequently say: ‘Ask me<sup>asws</sup> before you lose me<sup>asws</sup>! By Allah<sup>azwj</sup>! There is neither any fertile land nor infertile, nor any group straying a hundred or guiding a hundred, except and I<sup>asws</sup> know its leader, and its usher, and its caller, up to the Day of Qiyamah!’<sup>270</sup>

9- ما، الأماالي للشيخ الطوسي الموفيد عن المرغبي عن القاسم بن محمد الدلال عن إسماعيل بن محمد المزني عن عثمان بن سعيد عن علي بن غراب عن موسى بن قيس عن سلمة بن كهيل عن عياض عن أبيه قال: مر علي بن أبي طالب ع بملا فيه سلمان فقال لهم سلمان قوموا فخذوا بحجزه هذا فوالله لا يُجزئكم بسر نبيكم أحد غيره.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Maraghy, from Al Qasim Bin Muhammad Al Dallal, from Ismail Bin Muhammad Al Muzanny, from Usman Bin Saeed, from Ali Bin Ghurab, from Musa Bin Qasy, from Salamah Bin Kuheyl, from Iyaz, from his father who said,

‘Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> passed by an assembly wherein was Salman<sup>ra</sup>. Salman<sup>ra</sup> said to them, ‘Arise and grab hold with a side of this one! By Allah<sup>azwj</sup>! No one can inform you all with the secrets of your Prophet<sup>saww</sup> apart from him<sup>asws</sup>’.<sup>271</sup>

10- ل، الخصال ابن الوليد عن الصقر عن ابن يزيد و ابن هاشم معاً عن ابن أبي عمير عن ابن عبد الحميد عن الثمالي عن أبي جعفر ع قال قال علي ع لقد علمني رسول الله ص ألف باب كل باب يفتح له ألف باب.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed and Ibn Hisham both together, from Ibn Abu Umeyr, from Ibn Abdul Hameed, from Al Sumali,

‘From Abu Ja’far<sup>asws</sup> having said: ‘Ali<sup>asws</sup> said: ‘Rasool-Allah<sup>saww</sup> has taught me<sup>asws</sup> a thousand doors (of knowledge), each door opening a thousand doors’.<sup>272</sup>

11- ل، الخصال أبي و ابن الوليد و العطار جميعاً عن سعد عن أحمد بن الحسن بن فضال عن أبيه عن ابن بكير عن عبد الرحمن بن أبي عبد الله قال سمعت أبا عبد الله ع يقول إن رسول الله ص علم علياً باباً يفتح له ألف باب كل باب يفتح له ألف باب.

(The book) ‘Al Khisaal’ – My father and Ibn Al Waleed and Al Attar both together, from Sa’ad, from Ahmad Bin Al-Hassan Bin Fazzal, from his father, from Ibn Bukeyr,

<sup>269</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 7

<sup>270</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 8

<sup>271</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 9

<sup>272</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 10

'From Abdul Rahman son of Abdu Abdullah<sup>asws</sup> who said, 'I heard Abu Abdullah<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> taught Ali<sup>asws</sup> a door (of knowledge), opening a thousand doors for him<sup>asws</sup>, each door opened a thousand doors for him<sup>asws</sup>'.<sup>273</sup>

12- ل، الخصال أبي و ابن الوليد و العطار جميعاً عن سعد عن ابن يزيد عن ابن أبي عمير عن مزارم بن حكيم الأزدي عن أبي عبد الله ع قال: علم رسول الله ص علياً ألف باب يفتح كل باب ألف باب.

(The book) 'Al Khisaal' – My father and Ibn Al Waleed and Al Attar altogether, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Murazim Bin Hakeem Al Azdy,

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> taught Ali<sup>asws</sup> a thousand doors (of knowledge), each door opened a thousand doors'.<sup>274</sup>

13- ل، الخصال بالإسناد المتقدم إلى ابن أبي عمير عن منصور بن يونس عن الحضرمي عن أبي جعفر ع قال: إن رسول الله ص علم علياً ألف حرف كل حرف يفتح ألف حرف و الألف حرف كل حرف منها يفتح ألف حرف.

(The book) 'Al Khisaal' – By the preceding chain to Ibn Abu Umeyr, from Mansour Bin Yunus, from Al Hazramy,

'From Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> taught Ali<sup>asws</sup> a thousand letters, each letter opened a thousand letter, and a thousand letters, each letter from these opened a thousand letters'.<sup>275</sup>

14- ل، الخصال الثلاثة عن سعد عن أبي عمير عن محمد بن سنان عن إسماعيل بن جابر و عبد الكريم بن عمرو عن عبد الحميد بن أبي الدليل عن أبي عبد الله ع قال: أوصى رسول الله ص إلى علي ع ألف كلمة و ألف باب يفتح كل كلمة و كل باب ألف كلمة و ألف باب.

(The book) 'Al Khisaal' – The three (chains) from Sa'ad, from Al Yaqteeny, from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> bequeathed to Ali<sup>asws</sup> a thousand phrases, and a thousand doors of knowledge. Each phrase and each door opened a thousand phrases and a thousand doors'.<sup>276</sup>

15- ل، الخصال الثلاثة عن سعد عن ابن عيسى عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله ع قال: كان في ذؤابة سيف رسول الله ص صحيفة صغيرة فقلت لأبي عبد الله ع أي شيء كان في تلك الصحيفة قال هي الأخرق التي يفتح كل حرف منها ألف حرف.

(The book) 'Al Khisaal' – The three (chains), from Sa'ad, from Ibn Isa, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah<sup>asws</sup> having said: 'In a lock of the sword of Rasool-Allah<sup>saww</sup> was a small note'. I said to Abu Abdullah<sup>asws</sup>, 'Which thing was in that note?' He<sup>asws</sup> said: 'These were the letters which, each letter from these opened a thousand letters'.

قال أبو بصير قال أبو عبد الله ع فما خرج منها إلا حرفان حتى الساعة.

<sup>273</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 11

<sup>274</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 12

<sup>275</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 13

<sup>276</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 14

Abu Baseer said, 'Abu Abdullah<sup>asws</sup> said, 'There have not been extracted from these (letters) except two letters until this time''.<sup>277</sup>

16- ل، الخصال أبي و ابن الوليد عن الحيمري عن ابن أبي الخطاب عن جعفر بن بشير عن ذريح المحاربي عن أبي عبد الله ع قال: جَلَّلَ رَسُولُ اللَّهِ ص عَلَى عَلِيٍّ ع ثُوبًا ثُمَّ كَلَّمَهُ أَلْفَ كَلِمَةٍ يَفْتَحُ كُلُّ كَلِمَةٍ أَلْفَ كَلِمَةٍ.

(The book) 'Al Khisaal' – My father and Ibn Al Waleed, from Al Himeyri, from Ibn Abu Al-Khattab, from Ja'far Bin Bashir, from Zareeh Al Muhariby,

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> covered Ali<sup>asws</sup> with a cloth, then spoke a thousand phrases, each phrase opening a thousand phrases''.<sup>278</sup>

17- ل، الخصال أبي و ابن المتوكل و ماجيلويه و أحمد بن علي بن إبراهيم و حمزة العلوي و ابن نائنة و المكتب و الهمداني جميعاً عن علي بن أبيه عن عبد الله بن المغيرة عن أبي جعفر الثاني ع أنه سمعه يقول علم رسول الله ص علياً ألف كلمة تفتح ألف كلمة.

(The book) 'Al Khisaal' – My father, and Ibn Al Mutawakkal, and Majaylawiya, and Ahmad Bin Ali Bin Ibrahim, and Hamza Al Alawy, and Ibn Natanah, and Al Mukattib and Al Hamdany, altogether from Ali, from his father, from Abdullah Bin Al Mugheira,

'From Abu Ja'far<sup>asws</sup> the 2<sup>nd</sup>, he heard him<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> taught Ali<sup>asws</sup> a thousand phrases, each phrase opening a thousand phrase''.<sup>279</sup>

18- ل، الخصال ابن إدريس عن أبيه عن ابن عيسى و علي بن إسماعيل و ابن هاشم عن جعفر بن محمد بن عبد الله عن القداح عن جعفر بن محمد عن أبيه ع أن النبي ص حدث علياً ألف كلمة كل كلمة تفتح ألف كلمة فما يدري الناس ما حدثه.

(The book) 'Al Khisaal' – Ibn Idrees, from his father, from Ibn Isa, and Ali Bin Ismail, and Ibn Hashim, from Ja'far Bin Muhammad Bin Abdulla, from Al Qaddah,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>: 'The Prophet<sup>saww</sup> narrated to Ali<sup>asws</sup> a thousand phrases, each phrase opening a thousand phrases. The people don't know what he<sup>saww</sup> narrated to him<sup>asws</sup>''.<sup>280</sup>

19- ل، الخصال أبي و ابن الوليد و العطار جميعاً عن سعد بن عبد الله عن ابن عيسى و ابن هاشم معاً عن الحسن بن علي بن فضال عن أبي المغراء عن ذريح المحاربي قال سمعت أبا عبد الله ع يقول نحن ورثة الأنبياء ثم قال جَلَّلَ رَسُولُ اللَّهِ ص عَلَى عَلِيٍّ ع ثُوبًا ثُمَّ كَلَّمَهُ وَ ذَلِكَ مَا يَقُولُ النَّاسُ إِنَّهُ عَلَّمَهُ أَلْفَ كَلِمَةٍ كُلُّ كَلِمَةٍ تَفْتَحُ أَلْفَ كَلِمَةٍ.

(The book) 'Al Khisaal' – My father and Ibn Al Waleed and Al Attar, altogether from Sa'ad, from Ibn Isa and Ibn Hashim both together from Al-Hassan Bin Ali Bin Fazzal, from Abu Al Maghra'a, from Zareeh Al Muhariby who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'We<sup>asws</sup> are inheritors of the Prophets<sup>as</sup>'. Then he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> covered a cloth upon Ali<sup>asws</sup>, then taught him<sup>asws</sup>, and that is what the

<sup>277</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 15

<sup>278</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 16

<sup>279</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 17

<sup>280</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 18

people are saying that he<sup>saww</sup> taught him<sup>asws</sup> a thousand phrases, each phrase opening a thousand phrases".<sup>281</sup>

20- ل، الخصال أبي عن أحمد بن إدريس عن ابن أبي الخطاب عن البرزطي عن ابن أذينة عن بكير عن سالم بن أبي حفصة قال سمعت أبا جعفر ع يقول إن رسول الله ص علم علياً ألف باب يفتح كل باب ألف باب

(The book) 'Al Khisaal' – My father, from Ahmad Bin Idrees, from Ibn Abu Al-Khattab, from Al Bazanty, from Ibn Auzeyna, from Bukeyr, from Salim Bin Abu Hafsa who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> taught Ali<sup>asws</sup> a thousand doors, each door opening a thousand doors'.

فانطلق أصحابنا فسألوا أبا جعفر ع عن ذلك فإذا سالم قد صدق.

Our companions went and asked Abu Ja'far<sup>asws</sup> about that, and it turned out that Salim (the narrator) had spoken the truth".<sup>282</sup>

قال بكير وحدثني من سمع أبا جعفر ع يحدث بهذا الحديث ثم قال: ولم يخرج إلي الناس من تلك الأبواب غير باب أو اثنين وأحضر علمي أنه قال باب واحد.

Bukeyr said, 'And it is narrated to me by the one who heard Abu Ja'far<sup>asws</sup> narrating with this Hadeeth, then said: 'And there has not come out to the Prophet<sup>saww</sup> from those doors apart from one door or two'. And he<sup>asws</sup> said: 'Most of my<sup>asws</sup> knowledge is one door".<sup>283</sup>

21- ل، الخصال ابن الوليد عن الصغار عن ابن يزيد و ابن هاشم معاً عن ابن أبي عمير عن منصور بن يونس عن الثمالي عن علي بن الحسين ع قال: علم رسول الله ص علياً ألف كلمة تفتح كل كلمة ألف كلمة و الألف كلمة تفتح كل كلمة ألف كلمة.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, and Ibn Hashim both together, from Ibn Abu Umeyr, from Mansour Bin Yunsu, from Al Sumali,

'From Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> taught Ali<sup>asws</sup> a thousand phrases, each phrase opening a thousand phrases, and a thousand phrases, each phrase opening a thousand phrases".<sup>284</sup>

22- ل، الخصال ابن الوليد عن الصغار عن ابن عيسى عن الحسين بن سعيد عن ابن غلوان عن ابن طريف عن ابن ثبابة قال سمعت علياً ع يقول حدثني رسول الله ص بألف حديث لكل حديث ألف باب.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al-Husayn Bin Saeed, from Ulwan, from Ibn Tareyf, from Ibn Nubara who said,

'I heard Ali<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> narrated to me<sup>asws</sup> with a thousand Ahadeeth, for each Hadeeth there being a thousand doors".<sup>285</sup>

<sup>281</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 19

<sup>282</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 20 a

<sup>283</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 20 b

<sup>284</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 22

23- لي، الأماالي للصدوق ابْنُ نَاتَانَةَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ سَلَمَةَ عَنِ الثَّقَفِيِّ عَنِ الْمَسْعُودِيِّ عَنِ يَحْيَى بْنِ سَالِمٍ عَنْ إِسْرَائِيلَ عَنْ مَيْسَرَةَ عَنْ مِنْهَالِ بْنِ عَمْرٍو عَنْ زَرِّ بْنِ حُبَيْشٍ قَالَ: مَرَّ عَلِيٌّ عَ عَلَى بَعْلَةَ رَسُولِ اللَّهِ صَ وَ سَلَمَانَ فِي مَلَأٍ فَقَالَ سَلْمَانُ رَحِمَهُ اللَّهُ عَلَيْهِ أَلَا تَقُومُونَ تَأْخُذُونَ بِحُجْرَتِهِ تَسْأَلُونَهُ فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُ لَا يُحْزِرُكُمْ بِسِرِّ نَبِيِّكُمْ أَحَدٌ عَزِيْزُهُ وَ إِنَّهُ لَعَالِمُ الْأَرْضِ وَ رَبَّائِيهَا وَ إِلَيْهِ تَسْكُنُ وَ لَوْ فَقَدْتُمُوهُ لَفَقَدْتُمْ الْعِلْمَ وَ أَنْكَرْتُمُ النَّاسَ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Natanah, from Ali Bin Ibrahim, from Ja'far Bin Salamah, from Al Saqafi, from Al Masoudy, from Yahya Bin Salim, from Israeel, from Maysara, from Minhal Bin Amro, from Zirr Bin Hubeysh who said,

'Ali<sup>asws</sup> passed by being upon the mule of Rasool-Allah<sup>saww</sup> and Salman<sup>ra</sup> was in an assembly. Salman<sup>ra</sup>, may Allah<sup>azwj</sup> have Mercy upon him<sup>ra</sup>. Why aren't you standing and grabbing hold with his<sup>asws</sup> side asking him<sup>asws</sup>? By the One<sup>azwj</sup> Who Split the seed and Formed the person! No one can inform you all with the secrets of your Prophet<sup>saww</sup> apart from him<sup>asws</sup>, and he<sup>asws</sup> is the most learned of the earth and its lord, and to him<sup>asws</sup> you will have tranquility, and if you were to lose him<sup>asws</sup>, you would have lost the knowledge, and the people would deny you".<sup>286</sup>

24- لي، الأماالي للصدوق أَبِي عَنِ الْمُؤَدَّبِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنِ الثَّقَفِيِّ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ الصَّرَافِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ الْأَشْفَرِ عَنِ عَلِيِّ بْنِ هَاشِمٍ عَنْ أَبِي رَافِعٍ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ عَنْ سَلْمَانَ رَحِمَهُ اللَّهُ عَلَيْهِ عَنِ النَّبِيِّ صَ قَالَ: أَفْضَى أُمَّتِي وَ أَعْلَمُ أُمَّتِي بَعْدِي عَلِيٌّ.

(The book) 'Al Amaali' of Al Sadouq – My father, from Al Muwaddab, from Ahmad Bin Ali, from Al Saqafi, from Muhammad Bin Ali Al Sarraf, from Al-Husayn Bin Al-Hassan Al Ashqar, from Ali Bin Hashim, from Abu Rafie, from Muhammad Bin Abu Bakr, from Abbad Bin Abdullah,

'From Salman<sup>ra</sup>, from the Prophet<sup>saww</sup> having said: 'The most judicial of my<sup>saww</sup> community and the most knowledgeable of my<sup>saww</sup> community after me<sup>saww</sup> is Ali<sup>asws</sup>'.<sup>287</sup>

25- لي، الأماالي للصدوق يَحْدَا الْإِسْنَادِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ الْأَشْفَرِ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ عَنْ أَحِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَ قَالَ: كَانَ النَّبِيُّ صَ إِذَا نَزَلَ عَلَيْهِ الْوَحْيُ نَهَارًا لَمْ يُمَسَّ حَتَّى يُخْبِرَ بِهِ عَلِيًّا وَ إِذَا نَزَلَ عَلَيْهِ لَيْلًا لَمْ يُصْبِحْ حَتَّى يُخْبِرَ بِهِ عَلِيًّا.

(The book) 'Al Amaali' of Al Sadouq, by this chain, from Al-Husayn Bin Al-Hassan al Ashqar, from Salih Bin Abu Al Aswad, from his brother,

'From Abdullah Bin Al-Hassan son of Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, from his father, from his grandfather<sup>asws</sup> having said: 'The Prophet<sup>saww</sup>, whenever the Revelation descended unto him<sup>asws</sup> at daytime, would not wait for the evening until he<sup>saww</sup> would inform Ali<sup>asws</sup> with it; and when there was Revelation unto him<sup>saww</sup> at night, would not wait for the morning until he<sup>saww</sup> would inform Ali<sup>asws</sup> with it".<sup>288</sup>

26- ما، الأماالي للشيخ الطوسي ابْنُ مُحَمَّدٍ عَنِ ابْنِ السَّمَاكِ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ السَّكْنِيِّ عَنْ مُسْلِمِ بْنِ إِبْرَاهِيمَ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَتَحَدَّثُ أَنَّ أَفْضَى أَهْلِ الْمَدِينَةِ عَلِيٌّ عَ.

<sup>285</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 22

<sup>286</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 23

<sup>287</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 24

<sup>288</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 25

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Makhlad, from Ibn Al Sammak, from Muhammad Bin Isa Bin Al Sakan, from Muslim Bin Ibrahim, from Shu'ba, from Abu Is'haq, from Abdul Rahman Bin Yazeed, from Abdullah having said,

'We used to narrate that the most judicial of the people of Al-Medina was Ali<sup>asws</sup>'.<sup>289</sup>

27- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْجَعْفِيِّ عَنِ جَعْفَرِ بْنِ بَشِيرٍ وَ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ مِثْقَى عَنْ زُرَّارَةَ قَالَ: كُنْتُ قَاعِدًا عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ سَلُهُ عَنْ قَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع سَلُونِي عَمَّا شِئْتُمْ وَ لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَنْبَأْتُكُمْ بِهِ

(The book) 'Basaair Al Darjaat' - Muhammad Bin Al Jufy, from Ja'far Bin Bashir and Al-Hassan Bin Ali Bin Fazzal, from Musanna, from Zurara who said,

'I was seated in the presence of Abu Ja'far<sup>asws</sup>. A man from the people of Al-Kufa asked him<sup>asws</sup> about the words of Amir Al-Momineen<sup>asws</sup>: 'Ask me<sup>asws</sup> about whatever you like. You will not ask me<sup>asws</sup> about anything except I<sup>asws</sup> will inform you with it'.

فَقَالَ إِنَّهُ لَيْسَ أَحَدٌ عِنْدَهُ عِلْمٌ إِلَّا خَرَجَ مِنْ عِنْدِ أَمِيرِ الْمُؤْمِنِينَ ع فَلْيَذْهَبِ النَّاسُ حَيْثُ شَاءُوا فَوَاللَّهِ لَيَأْتِيهِمُ الْأَمْرُ مِنْ هَاهُنَا وَ أَشَارَ بِيَدِهِ إِلَى الْمَدِينَةِ.

He<sup>asws</sup> said: 'Surely, there isn't anyone having knowledge with him except it has emerged from Amir Al-Momineen<sup>asws</sup>. So, let the people go wherever they like, for by Allah<sup>azwj</sup>, the matter would come to them from over here' – and he<sup>asws</sup> gestured towards Al-Medina'.<sup>290</sup>

28- ير، بصائر الدرجات سَلَمَةُ بْنُ الْحَطَّابِ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ عَبْدِ اللَّهِ بْنِ قَاسِمٍ عَنْ عَمْرٍو بْنِ أَبِي الْمِقْدَامِ يَرْفَعُهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: لَوْ تَبَيَّنَتْ لِي وَسَادَةٌ لِحُكْمَتِكَ بَيْنَ أَهْلِ الْقُرْآنِ بِالْقُرْآنِ حَتَّى يَرْزَعَهُ إِلَى اللَّهِ وَ لِحُكْمَتِكَ بَيْنَ أَهْلِ التَّوْرَةِ بِالتَّوْرَةِ حَتَّى يَرْزَعَهُ إِلَى اللَّهِ وَ لِحُكْمَتِكَ بَيْنَ أَهْلِ الْإِنْجِيلِ بِالْإِنْجِيلِ حَتَّى يَرْزَعَهُ إِلَى اللَّهِ وَ لِحُكْمَتِكَ بَيْنَ أَهْلِ الزَّبُورِ بِالزَّبُورِ حَتَّى يَرْزَعَهُ إِلَى اللَّهِ وَ لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ لَأَنْبَأْتُكُمْ بِمَا يَكُونُ حَتَّى تَقُومَ السَّاعَةُ.

(The book) 'Basaair Al Darajaat' - Salama Bin Al-Khattab, from Abdullah Bin Muhammad, from Abdullah Bin Qasim, from Amro Bin Abu Al Miqdam,

'Raising it to Amir Al-Momineen<sup>asws</sup> having said: 'If a platform were to be set up for me<sup>asws</sup>, I<sup>asws</sup> would judge between the people of the Quran with the Quran until it is displayed to Allah<sup>azwj</sup>, and would judge between the people of the Torah with the Torah until it is displayed to Allah<sup>azwj</sup>, and would judge between the people of the Evangel with the Evangel until it is displayed to Allah<sup>azwj</sup>, and would judge between the people of the Psalms with the Psalms until it is displayed to Allah<sup>azwj</sup>, and had there not been a Verse in the Book of Allah<sup>azwj</sup>, I<sup>asws</sup> would have informed you with what would be happening until the Hour is Established''.<sup>291</sup>

29- ير، بصائر الدرجات الْحَسَنُ بْنُ أَحْمَدَ عَنْ أَبِيهِ أَحْمَدَ عَنِ الْحَسَنِ بْنِ الْعَبَّاسِ بْنِ حَرِيْشٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ عَلِيٌّ ع وَ اللَّهُ لَا يَسْأَلُنِي أَهْلُ التَّوْرَةِ وَ لَا أَهْلُ الْإِنْجِيلِ وَ لَا أَهْلُ الزَّبُورِ وَ لَا أَهْلُ الْقُرْآنِ إِلَّا فَرَّقْتُ بَيْنَ أَهْلِ كُلِّ كِتَابٍ بِحُكْمِ مَا فِي كِتَابِهِمْ.

(The book) 'Basaair Al Darajaat' - Al-Hassan Bin Ahmad, from his father, from Al-Hassan Bin Abbas Bin Hareysh,

<sup>289</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 26

<sup>290</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 27

<sup>291</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 28

‘From Abu Ja’far<sup>asws</sup> having said: ‘Ali<sup>asws</sup> said: ‘By Allah<sup>azwj</sup>! Neither the people of the Torah, nor the people of the Evangel, nor the people of the Psalms, nor the people of the Furqan will ask me<sup>asws</sup> (anything) except I<sup>asws</sup> would differentiate between the people of each Book with a Judgment of what is in their respective Books’’.<sup>292</sup>

30- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ ع قَالَ: لَأَنَا أَعْلَمُ بِالتَّوْرَةِ مِنْ أَهْلِ التَّوْرَةِ وَ أَعْلَمُ بِالْإِنْجِيلِ مِنْ أَهْلِ الْإِنْجِيلِ.

(The book) ‘Basaair Al Darajaat’ - Muhammad Bin Al-Husayn, from Isa Bin Abdullah, from his father, from his grandfather,

‘From Ali<sup>asws</sup> having said: ‘We<sup>asws</sup> are more knowing with the Torah than the people of the Torah, and more knowing with the Evangel than the people of the Evangel’’.<sup>293</sup>

31- ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيسَى عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ عَنْ صَبَاحِ الْمُزَنِيِّ عَنِ الْحَارِثِ بْنِ خَصِيرَةَ الْمُزَنِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ: لَمَّا قَدِمَ عَلَيَّ ع الْكُوفَةَ صَلَّى بِيَمِّ أَرْبَعِينَ صَبَاحاً فَقَرَأَ بِيَمِّ سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى فَقَالَ الْمُتَأَفِّفُونَ وَ اللَّهُ مَا يُحْسِنُ أَنْ يَقْرَأَ ابْنُ أَبِي طَالِبٍ الْقُرْآنَ وَ لَوْ أَحْسَنَ أَنْ يَقْرَأَ لَقَرَأَ بِنَا عَيْرَ هَذِهِ السُّورَةِ

(The book) ‘Basaair Al Darajaat’ - Muhammad Bin Isa, from Abu Muhammad Al Anzari, from Sabbah Al Muzny, from Al Hars Bin Haseyra Al Muzny, from Al Asbagh Bin Nubata who said,

‘When Ali<sup>asws</sup> arrived at Al-Kufa, he<sup>asws</sup> prayed Salat with them for forty morning reciting with them: **Glorify the Name of your Lord, the Most Exalted [87:1]** (Surah Al-A’ala). The hypocrites said, ‘By Allah<sup>azwj</sup>! The son<sup>asws</sup> of Abu Talib<sup>asws</sup> is not good at reciting the Quran, and had he<sup>asws</sup> been good in reciting, he<sup>asws</sup> would have recited with other than this Chapter’.

قَالَ فَبَلَّغَهُ ذَلِكَ فَقَالَ وَيْلَهُمْ إِنِّي لَأَعْرِفُ نَاسِخَهُ وَ مَنْسُوخَهُ وَ مُحْكَمَهُ وَ مُتَشَابِهَهُ وَ فَصَالَهُ مِنْ وَصَالِهِ وَ حُرُوفَهُ مِنْ مَعَانِيهِ وَ اللَّهُ مَا حَزَفُ نَزَلَ عَلَيَّ مُحَمَّدٍ صِ إِلَّا وَ أَنَا أَعْرِفُ فِيمَنْ أَنْزَلَ وَ فِي أَيِّ يَوْمٍ نَزَلَ وَ فِي أَيِّ مَوْضِعٍ نَزَلَ

He (the narrator) said, ‘That reached him<sup>asws</sup>, so he<sup>asws</sup> said: ‘Woe be to them! I<sup>asws</sup> am more recognising with its Abrogating, and its Abrogated, and its Decisive, and its Allegorical, its separate from its connected, and its letters from its meaning. By Allah<sup>azwj</sup>! There is no letter that has been Revealed unto Muhammad<sup>saww</sup> except and I<sup>asws</sup> know regarding who it was Revealed, and in which day it was Revealed, and in which place it was Revealed.

وَيْلَهُمْ أَمَا يَتَفَرَّغُونَ إِنَّ هَذَا لَمَعِيَ الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى وَ اللَّهُ عِنْدِي وَرِثَتُهَا مِنْ رَسُولِ اللَّهِ ص وَ وَرِثَتُهَا رَسُولُ اللَّهِ ص مِنْ إِبْرَاهِيمَ وَ مُوسَى

Woe be unto them! Are they not reciting: **Surely this is in the former Parchments [87:18] The Parchments of Ibrahim and Musa [87:19]**? By Allah<sup>azwj</sup>! These are in my<sup>asws</sup> possession, and I<sup>asws</sup> inherited these two from the Rasool-Allah<sup>saww</sup>, and the Rasool-Allah<sup>saww</sup> handed over to me<sup>asws</sup> the Scriptures of Ibrahim<sup>as</sup> and Musa<sup>as</sup>.

<sup>292</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 29

<sup>293</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 30

وَيْلَهُمْ وَاللَّهُ لِيَّ أَنَا الَّذِي أَنْزَلَ اللَّهُ فِيَّ وَتَعْيَبَهَا أُذُنٌ وَاعْيَبَةٌ فَإِنَّا كُنَّا عِنْدَ رَسُولِ اللَّهِ ص فَيُخْبِرُنَا بِالْوَحْيِ فَأَعْيَبَهُ وَ يَفُوتُهُمْ فَإِذَا خَرَجْنَا قَالُوا مَاذَا قَالَ آنِفًا.

Woe be unto them! By Allah<sup>azwj</sup>, I<sup>asws</sup> (am the one) about whom Allah<sup>azwj</sup> Revealed: **“And that the retaining ear would retain it” [69:12]**. But rather, we used to be in the presence of the Rasool-Allah<sup>saww</sup>, so he<sup>saww</sup> would inform us by the Revelation, I<sup>asws</sup> would hear it and retain it. But when we would go out, they would say: **“What was it that he said just now?” [47:16]**.<sup>294</sup>

32- ير، بصائر الدرجات ابنُ يزيدَ عنِ إبراهيمَ بنِ مُحَمَّدِ النَّوْفَلِيِّ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عِنْدِي صَحِيفَةٌ مِنْ رَسُولِ اللَّهِ ص بِحَاثِهِ فِيهَا سِتُونَ قَبِيلَةً مَهْرَجَةٌ لَيْسَ لَهَا فِي الْإِسْلَامِ نَصِيبٌ مِنْهُمْ عَنِّي وَ بَاهِلَةٌ

(The book) ‘Basaair Al Darajaat’ - Yaqoub Bin Yazeed, from Ibrahim Bin Muhammad Al Nowfaly, from Al-Husayn Bin Al Mukhtar, from Abdullah Bin Sinan,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Amir Al-Momineen Ali<sup>asws</sup> said: ‘With me<sup>asws</sup> there is a Parchment from Rasool-Allah<sup>saww</sup> with his<sup>saww</sup> seal, wherein are (mentioned) sixty lowly tribes not having any share for them in Al-Islam, from them are rich and deceptive’.

وَ قَالَ يَا مَعْشَرَ عَنِّي وَ بَاهِلَةٌ أَعِيدُوا عَلَيَّ عَطَايَاكُمْ حَتَّى أَشْهَدَ لَكُمْ عِنْدَ الْمَقَامِ الْمَحْمُودِ أَنْكُمْ لَا تُحِبُّونِي وَ لَا أُحِبُّكُمْ أَبَدًا

And he<sup>asws</sup> said: ‘O community of rich and deceptive (people)! Prepare to return your gifts (from the previous caliphs) to me<sup>asws</sup> until I<sup>asws</sup> testify for you at Al-Maqam Al-Mahmoud. You will not be loving me<sup>asws</sup> and I<sup>asws</sup> will not love you ever!’

وَ قَالَ لَا لِحَدَنٍ عَنِّيَّ أَخَذَةً تَضْطَرُّبُ مِنْهَا بَاهِلَةٌ

And he<sup>asws</sup> said: ‘I<sup>asws</sup> shall seize the rich, the deceptive ones would tremble from it’.

وَ قَالَ أَخَذَ فِي بَيْتِ الْمَالِ مِنْ مُهُورِ الْبَغَايَا فَقَالَ اقْسِمُوهُ بِيَّ عَنِّي وَ بَاهِلَةٌ.

And he<sup>asws</sup> said: ‘Wealth has been taken from the public treasury wealth from the dowries of (payments to) the prostitutes, and I<sup>asws</sup> shall distribute it between the rich and the deceptive ones’.<sup>295</sup>

33- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ أَسْلَمَ عَنِ ابْنِ أُذَيْنَةَ عَنِ ابْنِ عَابَانَ عَنِ سَلِيمِ بْنِ قَيْسٍ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللَّهِ ص أَجَابَنِي وَ إِنْ فَنَيْتُ مَسْأَلِي ابْتَدَأَنِي

(The book) ‘Basaair Al Darajaat’ - Muhammad Bin Al-Husayn, from Muhammad Bin Aslam, from Ibn Uzina, from Aban, from Suleym Bin Qays,

‘From Amir Al-Momineen<sup>asws</sup> having said: ‘Whenever I<sup>asws</sup> used to ask Rasool-Allah<sup>saww</sup>, he<sup>saww</sup> would answer me<sup>asws</sup>, and if my<sup>asws</sup> questions had ended, he<sup>saww</sup> would initiate me<sup>asws</sup>.

<sup>294</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 31

<sup>295</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 32



فَمَا نَزَلَتْ عَلَيْهِ آيَةٌ فِي لَيْلٍ وَلَا نَهَارٍ وَلَا سَمَاءٍ وَلَا أَرْضٍ وَلَا دُنْيَا وَلَا آخِرَةٍ وَلَا جَنَّةٍ وَلَا نَارٍ وَلَا سَهْلٍ وَلَا جَبَلٍ وَلَا ضِيَاءٍ وَلَا ظُلْمَةٍ إِلَّا أَقْرَأْنِيهَا وَأَمْلَاهَا عَلَيَّ وَكَتَبْتُهَا بِيَدِي

Thus, no Verse was Revealed unto him<sup>saww</sup>, neither during night, nor day, nor sky, nor earth, nor world, nor Hereafter, nor Paradise, nor Fire, nor coast, nor mountain, nor brightness, nor darkness, except he<sup>saww</sup> read it out and dictated it to me<sup>asws</sup>, and I<sup>asws</sup> wrote it with my<sup>asws</sup> hands.

وَعَلَّمَنِي تَأْوِيلَهَا وَتَفْسِيرَهَا وَمُحْكَمَهَا وَمُتَشَابِهَهَا وَحَاصَّهَا وَعَامَّهَا وَكَيْفَ نَزَلَتْ وَأَيْنَ نَزَلَتْ وَفِيمَنْ أَنْزَلَتْ إِلَى يَوْمِ الْقِيَامَةِ دَعَا اللَّهَ لِي أَنْ يُعْطِيَنِي قَهْمًا وَحِفْظًا فَمَا نَسِيْتُ آيَةً مِنْ كِتَابِ اللَّهِ وَلَا عَلَيَّ مِنْ أَنْزَلَتْ أَمْلَاهُ عَلَيَّ.

And he<sup>saww</sup> taught me<sup>asws</sup> its explanation, and its interpretation, and its Decisive and its Allegorical, and its special and its general, and how it was Revealed, and regarding who it was Revealed, up to the Day of Qiyamah. He<sup>saww</sup> supplicated to Allah<sup>azwj</sup> for me<sup>asws</sup> that He<sup>azwj</sup> Grants me<sup>asws</sup> understanding, and memorisation, so I<sup>asws</sup> did not forget any Verse from the Book of Allah<sup>azwj</sup>, nor upon who it was Revealed except he<sup>saww</sup> dictated it to me<sup>asws</sup>.<sup>296</sup>

34- ير، بصائر الدرجات ابْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ عَمْرٍو عَنْ عِمْرَانَ بْنِ مَيْثَمٍ عَنْ عَبَّادَةَ بْنِ رَبِيعٍ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ سَلُونِي قَبْلَ أَنْ تَقْدُونِي أَلَا تَسْأَلُونَ مَنْ عِنْدَهُ عِلْمُ الْمَنَائِمِ وَالْبَلَايَا وَالْأَنْسَابِ.

(The book) 'Basaair Al Darajaat' - Al Abbas Bin Marouf, from Hammad Bin Isa, from hareez, from Humran Bin Maysam, from Abaya Bin Rabie who said,

'I heard Ali<sup>asws</sup> saying: 'Ask me<sup>asws</sup> before you lose me<sup>asws</sup>! Will you not ask the one<sup>asws</sup> with whom is knowledge of the deaths, and the afflictions and the lineages?''<sup>297</sup>

35- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ قَالَ قَالَ بُكَيْرُ بْنُ أَعْيَنَ حَدَّثَنِي مَنْ سَمِعَ أَبَا جَعْفَرٍ ع يُحَدِّثُ قَالَ: لَمْ يَخْرُجْ إِلَى النَّاسِ مِنْ تِلْكَ الْأَبْوَابِ الَّتِي عَلَّمَهَا رَسُولُ اللَّهِ ص عَلِيًّا إِلَّا بَابٌ أَوْ اثْنَانِ وَ أَكْثَرُ عِلْمِي أَنَّهُ قَالَ بَابٌ وَاحِدٌ.

(The book) 'Basaair Al Darajaat' - Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Ibn Uzina who said, 'Bukeyr Bin Ayn said,

'It is narrated to me by the one who heard Abu Ja'far<sup>asws</sup> narrating. He<sup>asws</sup> said: 'There did not emerge to the people, from those doors which Rasool-Allah<sup>saww</sup> had taught Ali<sup>asws</sup>, except for one door or two, and most of my<sup>asws</sup> knowledge, it is said to be one door''<sup>298</sup>

36- ير، بصائر الدرجات ابْنُ هَاشِمٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ ابْنِ بُكَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا حَرْفًا يَفْتَحُ أَلْفَ حَرْفٍ كُلُّ حَرْفٍ مِنْهَا يَفْتَحُ أَلْفَ حَرْفٍ.

(The book) 'Basaair Al Darajaat' - Ibn Hashim, from Usman Bin Isa, from Abdullah Bin Bukeyr, from Abdul Rahman Bin Abdullah,

<sup>296</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 33

<sup>297</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 34

<sup>298</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 35

‘From Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> taught Ali<sup>asws</sup> a letter opening a thousand letters, each letter from these opened a thousand letters’<sup>299</sup>

37- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عَقْبَةَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ أَبُو بَكْرٍ وَ عُمرُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع حِينَ دُفِنَ النَّبِيُّ ص وَ الْحَدِيثُ طَوِيلٌ

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al-Husayn. From Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba, from Al hars Bin Al Mugheira,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Abu Bakr and Umar came to Amir Al-Momineen<sup>asws</sup> when he<sup>asws</sup> had buried the Prophet<sup>saww</sup>’ – and the Hadeeth is lengthy.

فَقَالَ لَهُمَا أَمِيرُ الْمُؤْمِنِينَ ع أَمَا مَا ذَكَرْتُمَا أَنِّي لَمْ أَشْهَدْكُمَا أَمْرَ رَسُولِ اللَّهِ ص فَإِنَّهُ قَالَ لَا يَرَى عَوْرَتِي أَحَدٌ غَيْرَكَ إِلَّا دَهَبَ بَصَرُهُ فَلَمْ أَكُنْ لِأَوْدِيكُمَا بِهِ

Amir Al-Momineen<sup>asws</sup> said to them, ‘But, what you are mentioning is that I<sup>asws</sup> did not let you attend the matter of Rasool-Allah<sup>saww</sup>, for he<sup>saww</sup> said: ‘No one would see my<sup>saww</sup> bareness apart from you<sup>asws</sup>, except his sight would be gone,’ and I<sup>asws</sup> did not want to traumatised you two with it.

وَ أَمَا حَسْبِي عَلَيْهِ فَإِنَّهُ عَلَّمَنِي أَلْفَ حَرْفٍ يَفْتَحُ أَلْفَ حَرْفٍ فَلَمْ أَكُنْ لِأُطْلِعْكُمْ عَلَى سِرِّ رَسُولِ اللَّهِ ص.

And as for my<sup>asws</sup> devoting to him<sup>saww</sup>, so he<sup>saww</sup> taught me<sup>asws</sup> a thousand letter, each letter opened a thousand letters. But I<sup>asws</sup> am not going to notify you two upon a secret of Rasool-Allah<sup>saww</sup>’<sup>300</sup>

38- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورٍ عَنْ أَبِي حَمَزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: عَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا كَلِمَةً يَفْتَحُ أَلْفَ كَلِمَةٍ يَفْتَحُ كُلَّ كَلِمَةٍ أَلْفِي كَلِمَةٍ.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al-Husayn and Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from mansour, from Abu Hamza,

‘From Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> taught Ali<sup>asws</sup> a phrase opening a thousand phrases, each phrase opened a thousand phrases’<sup>301</sup>

39- ير، بصائر الدرجات الْحَجَّالُ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنِ ابْنِ سِنَانَ عَنِ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْصَى رَسُولُ اللَّهِ ص إِلَى عَلِيِّ ع بِأَلْفِ كَلِمَةٍ يَفْتَحُ كُلَّ كَلِمَةٍ أَلْفَ كَلِمَةٍ.

(The book) ‘Basaair Al Darajaat’ – Al Hajjal, from Al-Hassan Bin Al-Husayn Al luluie, from Ibn Sinan, from Ismail Bin Jabir, and Abdul Kareem, from Abdul Hameed Bin Al Daylam,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> bequeathed to Ali<sup>asws</sup> with a thousand phrases, each phrase opened a thousand phrases’<sup>302</sup>

<sup>299</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 36

<sup>300</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 37

<sup>301</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 38

<sup>302</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 39

40- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنِ عَبْدِ الْعَفَّارِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنَّ فُلَانًا حَدَّثَنِي أَنَّ عَلِيًّا وَ الْحُسَيْنَ ع كَانَا مُحَدِّثَيْنِ قَالَ قُلْتُ كَيْفَ ذَلِكَ فَقَالَ إِنَّهُ كَانَ يُنْكِتُ فِي آذَانِهِمَا قَالَ صَدَقَ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al-Husayn, from Al Nazar Bin Shuayb, from Abdul Gaffar Al Jazy,

'From Abu Abdullah<sup>asws</sup>, he (the narrator) said, 'I said to him<sup>asws</sup>, 'So and so narrated to me that Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup> were both Muhaddith How is that?' He<sup>asws</sup> said: 'It was being resonated in their<sup>asws</sup> ears'. He said, 'True''<sup>303</sup>

41- ير، بصائر الدرجات الْحُسَيْنُ بْنُ عَلِيٍّ عَنِ عُبَيْسِ بْنِ هِشَامٍ عَنْ كَرَّامِ بْنِ عَمْرٍو الْحُتَمِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَقُولُ إِنَّ عَلِيًّا لَيُنْكِتُ فِي قَلْبِهِ أَوْ يُوقِرُ فِي صَدْرِهِ فَقَالَ إِنَّ عَلِيًّا كَانَ مُحَدِّثًا

(The book) 'Basaair Al Darajaat' – Hassan Bin Ali who said, 'It is narrated to me by Ubeys Bin Hisham who said, 'It is narrated to us by Karram Bin Amro Al Khas'amy, from Abu Abdullah Bin Abu Yafour who said,

'I said to Abu Abdullah<sup>asws</sup>, 'We are saying that Ali<sup>asws</sup> being reverberated in his<sup>asws</sup> heart or resonated in his<sup>asws</sup> chest and his<sup>asws</sup> ears'. He<sup>asws</sup> said: 'Ali<sup>asws</sup> was a Muhaddith'.

قَالَ فَلَمَّا أَكْثَرْتُ عَلَيْهِ قَالَ إِنَّ عَلِيًّا كَانَ يَوْمَ بَنِي قُرَيْظَةَ وَ بَنِي النَّضْرِ كَانَ جَزَيْلٌ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ يَسَارِهِ يُحَدِّثَانِهِ.

He (the narrator) said, 'When I persisted upon it, he<sup>asws</sup> said: 'Ali<sup>asws</sup>, on the day of the clan of Qureyza and clan of Al-Nazeer, Jibraeel<sup>as</sup> was on his<sup>asws</sup> right, and Mikaeel<sup>as</sup> on his<sup>asws</sup> left, both were narrating to him<sup>asws</sup>'<sup>304</sup>

42- ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْحَارِثِ بْنِ حَصِيْرَةَ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: كُنَّا وَ قُوفًا عَلَى رَأْسِ أَمِيرِ الْمُؤْمِنِينَ ع بِالْكَوْفَةِ وَ هُوَ يُعْطِي الْعَطَاءَ فِي الْمَسْجِدِ إِذْ جَاءَتْهُ امْرَأَةٌ فَقَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ أُعْطِيتَ الْعَطَاءَ جَمِيعَ الْأَخْيَاءِ إِلَّا هَذَا الْحَيَّ مِنْ مُرَادٍ لَمْ تُعْطِهِمْ شَيْئًا

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Al Hars Bin Huseyn, from Al Asbagh Bin Nubata who said,

'We were paused by the head of Amir Al-Momineen<sup>asws</sup> at Al-Kufa, and he<sup>asws</sup> was giving out the awards in the Masjid, when a woman came to him<sup>asws</sup>. She said, 'O Amir Al-Momineen<sup>asws</sup>! You<sup>asws</sup> are giving the awards to the entirety of the living ones except these living ones from (the clan of) Murad. You<sup>asws</sup> did not give them anything'.

فَقَالَ لَهَا اسْكُتِي يَا جَرِيَّةُ يَا بَدِيَّةُ يَا سَلْفُوعُ يَا سَلْفُلُقُ يَا مَنْ لَا تَحِيصُ كَمَا تَحِيصُ النِّسَاءُ قَالَ فَوَلَّتْ ثُمَّ خَرَجَتْ مِنَ الْمَسْجِدِ فَتَبِعَهَا عَمْرُو بْنُ حُرَيْثٍ فَقَالَ لَهَا أَيُّهَا الْمَرْأَةُ قَدْ قَالَ عَلِيُّ ع مَا قَالَ فَقَالَتْ وَ اللَّهُ مَا كَذَبَ وَ إِنْ كَانَ مَا زَمَانِي بِهِ لَفِيَّ وَ مَا أَطَّلَعَ عَلَيَّ أَحَدٌ إِلَّا اللَّهُ الَّذِي خَلَقَنِي وَ أُمِّي النَّبِيَّ وَ لَدُنِّي

He<sup>asws</sup> said to her: 'Be quiet, O audacious, O evil-tongued, O one who does not menstruate just as the women tend to menstruate!' She turned around, then went out from the Masjid. Amro Abu Hureys followed her and said, 'O you woman! Ali<sup>asws</sup> has said what he<sup>asws</sup> said'.

<sup>303</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 40

<sup>304</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 41

She said, 'By Allah<sup>azwj!</sup> He<sup>asws</sup> has not lied, and even though he<sup>asws</sup> has accused me with of what is with me<sup>asws</sup>, and I have not notified anyone except Allah<sup>azwj</sup> Who Created me, and my mother who gave birth to me'.

فَرَجَعَ عَمْرُو بْنُ حُرَيْثٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ تَبِعْتُ الْمَرْأَةَ فَسَأَلْتُهَا عَمَّا رَمَيْتَهَا بِهِ فِي بَدَنِهَا فَأَقْرَبْتُ بِدَلِكِ كَلِمَةٍ فَمِنْ أَيْنَ عَلِمْتُ ذَلِكَ

Amro Bin Hureys returned and said, 'O Amir Al-Momineen<sup>asws</sup>! I followed the woman and asked her about what you<sup>asws</sup> had accused her with being in her body, and she acknowledge with that, all of it. So, from where did you<sup>asws</sup> come to know that?'

فَقَالَ إِنَّ رَسُولَ اللَّهِ ص عَلَّمَنِي أَلْفَ بَابٍ مِنَ الْحَلَالِ وَالْحَرَامِ بِمَا كَانَ وَ بِنَّمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ كُلُّ بَابٍ يَفْتَحُ أَلْفَ بَابٍ فَذَلِكَ أَلْفُ بَابٍ حَتَّى عَلِمْتُ عِلْمَ الْمَنَائِبِ وَالْبَلَايَا وَالْقَضَايَا وَ فَصَلَ الْخِطَابِ وَ حَتَّى عَلِمْتُ الْمُدَكَّرَاتِ مِنَ التَّسَاءِ وَالْمُؤَثَّرِينَ مِنَ الرِّجَالِ.

He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> taught me a thousand doors from the Permissible(s) and the Prohibitions, from what has happened, and from what is going to happen up to the Day of Qiyamah, each door opened a thousand doors, to the extent that I<sup>asws</sup> learnt the knowledge of deaths and afflictions, and the judgments, and the decisive address, and to the extent I<sup>asws</sup> learned the masculine from the women and the feminine from the men'.<sup>305</sup>

43- ير، بصائر الدرجات أحمد بن محمد بن الأوزاعي عن حماد بن عيسى عن الحسين بن المختار عن الحارث بن المغيرة عن حمران قال: قال لي أبو جعفر ع إن علياً ع كان محدثاً قلت فنقول إنه نبي

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hammad Bin Isa, from Al-Husayn Bin Al Mukhtar, from Al Hars Bin Al Mugheira, from Humran who said,

'Abu Ja'far<sup>asws</sup> said to me: 'Ali<sup>asws</sup> was a Muhaddith (one narrated to/updated)'. I said, 'Are you<sup>asws</sup> saying he<sup>asws</sup> was a Prophet<sup>asws</sup>?'

قَالَ فَحَرَكَ يَدَهُ هَكَذَا ثُمَّ قَالَ أَوْ كَصَاحِبِ سُلَيْمَانَ أَوْ كَصَاحِبِ مُوسَى أَوْ كَذِي الْقُرْبَيْنِ أَوْ مَا بَلَغَكُمْ أَنَّهُ قَالَ وَ فِيكُمْ مِثْلُهُ.

He (the narrator) said, 'He<sup>asws</sup> moved his<sup>asws</sup> hand like this, then said: 'Or like the companion of Suleyman<sup>as</sup> (Asif Bin Barkhiya), or like the companion of Musa<sup>as</sup> (Khizr<sup>as</sup>), or like Zulqarnayn', or has it not reached you all that he (Ali<sup>asws</sup>) said: 'And among you all is his example)'.<sup>306</sup>

44- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن فضالة عن الحارث البصري قال أتانا الحكم بن عيينة قال إن علي بن الحسين ع قال: إن علم علي ع كله في آية واحدة

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazalat, from Al Hars Al Basri who said,

'We came to Al-Hakam Bin Uayyna who said, 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'Knowledge of Ali<sup>asws</sup>, all of it is in one Verse'.

<sup>305</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 42

<sup>306</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 43

قَالَ فَخَرَجَ هُمْرَانُ بْنُ أَعْيَنَ فَوَجَدَ عَلِيَّ بْنَ الْحُسَيْنِ عَ قَدْ فُضِصَ فَقَالَ لِأَبِي جَعْفَرٍ عَ إِنَّ الْحَكَمَ بْنَ عُيَيْنَةَ حَدَّثَنَا أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ عَ قَالَ إِنَّ عِلْمَ عَلِيٍّ عَ كُلَّهُ فِي آيَةٍ وَاحِدَةٍ

He (the narrator) said, ‘Humran Bin Ayn went out to ask him<sup>asws</sup> and found Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> to have passed away. He said to Abu Ja’far<sup>asws</sup>, ‘Al-Hakam Bin Uyayna narrated to us that Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said that the knowledge of Ali<sup>asws</sup>, all of it is in one Verse’.

فَقَالَ أَبُو جَعْفَرٍ عَ وَ مَا تَدْرِي مَا هُوَ قَالَ قُلْتُ لَا قَالَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدَّثٍ.

Abu Ja’far<sup>asws</sup> said: ‘And you do not know what it is?’ I said, ‘No’. He<sup>asws</sup> said: ‘It is the Word of Allah<sup>azwj</sup> Blessed and Exalted: **And We did not Send any Rasool or a Prophet or a Muhaddith before you [22:52]’**.<sup>307</sup>

45- ختص، الإختصاص ير، بصائر الدرجات إبراهيم بن هاشم عن علي بن معبد عن الحسين بن خالد عن أبي الحسن الرضا ع قال: سألته فقلت قَوْلُهُ الرَّحْمَنُ عَلَّمَ الْقُرْآنَ قَالَ إِنَّ اللَّهَ عَلَّمَ الْقُرْآنَ

(The book) ‘Al Ikhtisas’, (and), ‘Basaair Al Darajaat’ - Ibrahim bin Hashim, from Ali Bin Ma’bad, from Al-Husayn Bin Khalid,

‘From Abu Al-Hassan Al-Reza<sup>asws</sup>, he (the narrator) said, ‘I asked him<sup>asws</sup>, I said, ‘His<sup>azwj</sup> Words: **The Beneficent [55:1] Taught the Quran [55:2]**’. He<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Taught the Quran’.

قَالَ قُلْتُ خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ قَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ عَ عَلَّمَهُ بَيَانَ كُلِّ شَيْءٍ بِمَا يَحْتَاجُ النَّاسُ إِلَيْهِ.

He (the narrator) said, ‘I said, ‘**Created the human being [55:3] Taught him the clarification [55:4]?**’ He<sup>asws</sup> said: ‘That is Amir Al-Momineen<sup>asws</sup>. He<sup>azwj</sup> Taught him<sup>asws</sup> the clarification of all things what the people would be needy to’.<sup>308</sup>

46- ير، بصائر الدرجات أحمد بن محمد بن محمد عن موسى عن الحسين بن موسى عن علي بن حسن عن عبد الرحمن بن كثير عن أبي عبد الله ع في قوله تَعَالَى وَ تَعْيَهَا أُذُنٌ وَاعِيَةٌ قَالَ وَعَثَ أُذُنُ أَمِيرِ الْمُؤْمِنِينَ عَ مَا كَانَتْ وَ مَا يَكُونُ.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Musa, from Al-Hassan Bin Musa, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah<sup>asws</sup> regarding Words of Allah<sup>azwj</sup> the Exalted: **and the retaining ear is preserving it [69:12]**. He<sup>asws</sup> said: ‘The ears of Amir Al-Momineen<sup>asws</sup> retained whatever had happened and whatever would be happening’.<sup>309</sup>

47- ير، بصائر الدرجات عبد الله بن عامر عن الربيع عن جعفر بن بشير عن عمرو بن أبي المقدام عن غنيفة بن أبي سعيد قال: كُنَّا فِي أَصْحَابِ الْبُرُودِ وَ نَحْنُ شَبَّانٌ فَرَجَعَ إِلَيْنَا أَمِيرُ الْمُؤْمِنِينَ عَ فَقَالَ بَعْضُنَا بُوَدَا سَكَفَتْ قَدْ جَاءَكُمْ فَقَالَ عَلِيٌّ عَ وَجُحَكَ إِنَّ أَغْلَاهُ عِلْمٌ وَ أَسْفَلُهُ طَعَامٌ.

<sup>307</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 44

<sup>308</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 45

<sup>309</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 46

(The book) 'Basaair Al Darajaat' – Abdullah Bin Aamir, from Al Rabie, from Ja'far Bin Bashir, from Amro Bin Abu Al Miqdam, from Afeef Bin Abu Saeed who said,

'We were an estranged group, and we were youths. Amir Al-Momineen<sup>asws</sup> returned to us so one of us said, 'The door of a ceiling has come to you'. Ali<sup>asws</sup> said: 'Woe be unto you! Its top is knowledge, and its bottom is food'.<sup>310</sup>

48- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنْ يَاسِينَ الضَّرِيرِ عَنْ حَرِيْزٍ عَنْ أَبِي بَصِيْرٍ قَالَ قَالَ رَسُوْلُ اللهِ ص إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى فَرَضَ الْعِلْمَ عَنْ سِتَّةِ أَجْزَاءٍ فَأَعْطَى عَلِيًّا مِنْهُ حَمْسَةَ أَجْزَاءٍ وَ لَهُ سَهْمٌ فِي الْجُزْءِ الْآخِرِ مَعَ النَّاسِ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Yaseen Al Zareer, from Hareez, from Abu Baseer who said,

'Allah<sup>azwj</sup> Blessed and Exalted Obligated the knowledge to be on six segments. He<sup>azwj</sup> Gave five segments from it to Ali<sup>asws</sup>, and for him<sup>asws</sup>, in the last segment, is a share with the people'.<sup>311</sup>

49- شا، الإرشاد مُحَمَّدُ بْنُ جَعْفَرٍ التَّمِيْمِيُّ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ هِشَامِ بْنِ يُوْنُسَ عَنْ عَائِدِ بْنِ حَبِيْبٍ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ أَبِيهِ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ ص عَلِيٌّ بْنُ أَبِي طَالِبٍ أَغْلَمَ أُمَّتِي وَ أَفْضَاهُمْ فِيمَا اخْتَلَفُوا فِيهِ مِنْ بَعْدِي.

(The book) 'Al Irshad' – Muhammad Bin Ja'far Al Tameemi, from Muhammad Bin Al Qasim, from Hisham Bin Yunus, from A'aiz Bin Habeeb, from Abu Al Sabbah Al Kinany, from Muhammad Bin Abdul AL Rahman Al Sulamy, from his father, from Ikrimah, from Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said: 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is the most knowledgeable of my<sup>saww</sup> community, and their most superior regarding what they would be differing in from after me<sup>saww</sup>'.<sup>312</sup>

50- شا، الإرشاد مُحَمَّدُ بْنُ عُمَرَ الْجِعَابِيُّ عَنْ يُوسُفَ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ رُشَيْدٍ عَنْ سَلَمَةَ بْنِ صَالِحٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْأَشْعَثِ بْنِ طَلِيْقٍ عَنِ الْحَسَنِ الْعُرَيْبِيِّ عَنْ مَرَّةَ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: اسْتَدْعَى رَسُوْلُ اللهِ ص عَلِيًّا فَخَلَا بِهِ فَلَمَّا خَرَجَ إِلَيْنَا سَأَلْنَاهُ مَا الَّذِي عَاهَدَ إِلَيْكَ فَقَالَ عَلَمْنِي أَلْفَ بَابٍ مِنَ الْعِلْمِ فَتَحَّ لِي كُلُّ بَابٍ أَلْفَ بَابٍ.

(The book) 'Al Irshad' – Muhammad Bin Umar Al Jiany, from Yusuf Bin Al Hakam, from Dawod, from Dawood Bin Rusheyd, from Salamah, Bin Salih, from Abdul Malik Bin Al Rahman, from Al Ash'as Bin Taleeq, from Al-Hassan Al Urny, from Muraah, from Abdullah Bin Masoud who said,

'Rasool-Allah<sup>saww</sup> called Ali<sup>asws</sup> and isolated with him<sup>asws</sup>. When he<sup>asws</sup> came out to us, we asked him<sup>asws</sup>, 'What is that which he<sup>saww</sup> covenanted to you<sup>asws</sup>?'. He<sup>asws</sup> said: 'He<sup>saww</sup> taught me<sup>asws</sup> a thousand doors (of knowledge), each door opened a thousand doors'.<sup>313</sup>

51- شا، الإرشاد مُحَمَّدُ بْنُ الْمُطَفِّرِ الْبِرَّازُ عَنْ أَبِي مَالِكٍ كَثِيْرٍ بْنِ يَحْيَى عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ أَبِي السَّرِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ اللهِ بْنِ يُوْنُسَ عَنْ سَعْدِ الْكِنَانِيِّ عَنْ ابْنِ نُبَاتَةَ قَالَ: لَمَّا بُوِيعَ أَمِيْرُ الْمُؤْمِنِيْنَ ع بِالْخِلَافَةِ خَرَجَ إِلَى الْمَسْجِدِ مُعْتَمِئًا بِعِمَامَةِ رَسُوْلِ اللهِ ص لِأَيْسَأُ بِيْرْدِيَهُ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللهُ وَ أَثْنَى عَلَيْهِ وَ وَعَظَ وَ أَنْدَرُ

<sup>310</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 47

<sup>311</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 48

<sup>312</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 49

<sup>313</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 50

(The book) 'Al Irshad' – Muhammad Bin Al Muzaffar Al Bazzaz, from Abu Malik Kaseer Bin Yahya, from Abu Ja'far Muhammad Bin Abu Al Sary, from Ahmad Bin Abdullah Bin Yunus, from Sa'ad Al Kinany, from Ibn Nubata who said,

'When Amir Al-Momineen<sup>asws</sup> was pledged allegiance to for the caliphate, he<sup>asws</sup> went out to the Masjid turbaned with the turban of Rasool-Allah<sup>saww</sup>, wearing his<sup>saww</sup> cloak. He<sup>asws</sup> ascended the pulpit, praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, and preached, and warned.

ثُمَّ جَلَسَ مُتَمَكِّنًا وَ شَبَّكَ بَيْنَ أَصَابِعِهِ وَ وَضَعَهُمَا أَسْفَلَ سُرِّيهِ ثُمَّ قَالَ يَا مَعْشَرَ النَّاسِ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي سَلُونِي فَإِنَّ عِنْدِي عِلْمَ الْأُولَىٰ وَ الْآخِرِينَ

Then he<sup>asws</sup> sat down and clasped between his<sup>asws</sup> fingers and placed them below his<sup>asws</sup> navel, then said: 'O community of people! Ask me<sup>asws</sup> before you lose me<sup>asws</sup>! Ask me<sup>asws</sup>, for in my<sup>asws</sup> possession is knowledge of the former ones and the latter ones.

أَمَّا وَ اللَّهُ لَوْ نُئِي لِي الْوِسَادَةُ لَحَكَمْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِتَوْرَاتِهِمْ وَ بَيْنَ أَهْلِ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَ بَيْنَ أَهْلِ الزُّبُورِ بِزُبُورِهِمْ وَ بَيْنَ أَهْلِ الْفُرْقَانِ بِفُرْقَانِهِمْ حَتَّىٰ يَنْهَى [يَزْهَرُ] كُلُّ كِتَابٍ مِنْ هَذِهِ الْكُتُبِ

But, by Allah<sup>azwj</sup>! If the platform were to be set up for me<sup>asws</sup>, I<sup>asws</sup> would judge between the people of Torah with their Torah, and between the people of Evangel with their Evangel, and between the people of Psalms with their Psalms, and between the people of Furqan (Quran) with their Furqan, until every Book blossoms from this Book!

وَ يَقُولُ يَا رَبِّ إِنَّ عَلَيَّ قَضَىٰ بِقَضَائِكَ وَ اللَّهُ إِنِّي لَأَعْلَمُ بِالْقُرْآنِ وَ تَأْوِيلِهِ مِنْ كُلِّ مَدْعٍ عِلْمَهُ وَ لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ تَعَالَىٰ لِأَخْبَرْتُمْ بِمَا يَكُونُ إِلَىٰ يَوْمِ الْقِيَامَةِ

And he<sup>asws</sup> said: 'O Lord<sup>azwj</sup>! Al<sup>asws</sup> will judge by Your<sup>azwj</sup> Judgments. By Allah<sup>azwj</sup>! I<sup>asws</sup> am more knowing with the Quran and its interpretation from every issue of its knowledge. And had it not been for a (particular) Verse in the Book of Allah<sup>azwj</sup> the Exalted, I<sup>asws</sup> would have informed you all with what is to happen up to the Day of Qiyamah'.

ثُمَّ قَالَ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَو الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَوْ سَأَلْتُمُونِي عَنْ آيَةٍ آيَةٍ لِأَخْبَرْتُمْ بِوَقْتِ نُزُولِهَا وَ فِيهِمْ نَزَلَتْ وَ أَنْبَأْتُمْ بِنَاسِخِهَا مِنْ مَنْسُوحِهَا وَ خَاصَّتْهَا مِنْ عَامَّتِهَا وَ مُحْكَمَتِهَا مِنْ مُتَشَابِهَتِهَا وَ مَكِّيَّتِهَا مِنْ مَدْيَنِيَّتِهَا

Then he<sup>asws</sup> said: 'Ask me<sup>asws</sup> before you<sup>asws</sup> lose me<sup>asws</sup>! By the One<sup>azwj</sup> Who Split the seed and Formed the person! If you were to ask me<sup>asws</sup> about Verse by Verse, I<sup>asws</sup> shall inform you of the time of its Revelation, and regarding who it was Revealed, and I<sup>asws</sup> shall inform you with its Abrogating and its Abrogated, and its special from its general, and its Decisive from its Allegorical, and its Meccan from its Medinite.

وَ اللَّهُ مَا مِنْ فِتْنَةٍ تَضِلُّ أَوْ تُهْدِي إِلَّا وَ أَنَا أَعْرِفُ قَائِدَهَا وَ سَائِقَهَا وَ نَاعِمَتَهَا إِلَىٰ يَوْمِ الْقِيَامَةِ.

By Allah<sup>azwj</sup>! There is no group straying or guiding except and I<sup>asws</sup> know its leader, and its usher, and its caller, up to the Day of Qiyamah"<sup>314</sup>

<sup>314</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 51

52- بج، الجرائح و الجرائح رُوي عن أبي أراكة قال: كُنَّا مَعَ عَلِيٍّ عِ مَسْكِنٍ فَتَحَدَّثْنَا أَنَّ عَلِيًّا وَرَثَ مِنْ رَسُولِ اللَّهِ ص السَّيْفَ وَ قَالَ بَعْضُنَا الْبُعْلَةَ وَ الصَّحِيفَةَ فِي حِمَائِلِ السَّيْفِ إِذْ خَرَجَ عَلَيْنَا وَ نَحْنُ فِي حَدِيثِنَا فَقَالَ ابْتِدَاءً وَ أَيُّمَ اللَّهِ لَوْ نَشِطْتُ لِحَدِيثِكُمْ حَتَّى يَحُولَ الْحَوْلُ لَا أُعِيدُ حَرْفًا وَرَثْتُ وَ حَوَيْتُ مِنْ رَسُولِ اللَّهِ ص

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abu Arakah who said,

'We were with Ali<sup>asws</sup> in a building and we were discussing that Ali<sup>asws</sup> had inherited the sword from Rasool-Allah<sup>saww</sup>. And one of us said, 'The mule and the parchment in the sheath of the sword', when he<sup>asws</sup> came out to us while we were in our discussion. He<sup>asws</sup> said initiating: 'And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! If I<sup>asws</sup> were to rekindle your discussion until the year passes by, I<sup>asws</sup> would not be repeating a single letter of what I<sup>asws</sup> have inherited and contained from Rasool-Allah<sup>saww</sup>.

وَ أَيُّمَ اللَّهِ إِنَّ عِنْدِي صُحُفًا كَثِيرَةً وَ إِنَّ عِنْدِي الصَّحِيفَةَ يُقَالُ لَهَا الْعَيْبُطُ مَا عَلَى الْعَرَبِ أَشَدُّ مِنْهَا وَ إِنَّ هُنَا لَتَمَمُّزِ الْقَبَائِلِ الْمُبْهَرَجَةِ مِنَ الْعَرَبِ مَا هُمْ فِي دِينِ اللَّهِ مِنْ نَصِيبٍ.

And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! In my<sup>asws</sup> possession there are a lot of Parchment, and with me<sup>asws</sup> is the Parchment called Al-Abeyt. There is nothing more difficult upon the Arabs, and over here there is a distinguishing of the extravagant tribes of the Arabs, there is no share for them in the religion of Allah<sup>azwj</sup>'<sup>315</sup>

53- قب، المناقب لابن شهر آشوب سُفْيَانُ عَنْ ابْنِ جَرِيحٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ الَّذِينَ أُوتُوا الْعِلْمَ وَ الْإِيمَانَ قَالَ قَدْ يَكُونُ مُؤْمِنًا وَ لَا يَكُونُ عَالِمًا فَوَ اللَّهُ لَقَدْ جُمِعَ لِعَلِيٍّ كِلَاهُمَا الْعِلْمُ وَ الْإِيمَانُ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Sufyan, from Ibn Jareeh, from Ata'a, from Ibn Abbas,

'Regarding His<sup>azwj</sup> Words: **And those Given the Knowledge and the Eman [30:56]**. He said, 'One might be a Momin and not be knowledgeable. By Allah<sup>azwj</sup>! Both these were gathered for Ali<sup>asws</sup>, the knowledge and the Eman''<sup>316</sup>

مُقَاتِلُ بْنُ سُلَيْمَانَ عَنِ الصَّحَّاحِ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ قَالَ كَانَ عَلِيٌّ يَخْشَى اللَّهَ وَ يُرَاقِبُهُ وَ يَعْمَلُ بِفَرَائِضِهِ وَ يُجَاهِدُ فِي سَبِيلِهِ.

Muqatil Bin Suleyman, from Al Zahhak, from Ibn Abbas,

'Regarding His<sup>azwj</sup> Words: **But rather, Allah is feared by those from His knowledgeable servants. [35:28]**. He said, 'Ali<sup>asws</sup> used to fear Allah<sup>azwj</sup> and be careful of Him<sup>azwj</sup>, and act with His<sup>azwj</sup> Obligations, and fight in His<sup>azwj</sup> Way''<sup>317</sup>

الصَّفْوَانِيُّ فِي الْإِحْنِ وَ الْمَحْنِ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: حَمِ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ عَسَقَ عِلْمٌ عَلَيٍّ سَبَقَ كُلَّ جَمَاعَةٍ وَ تَعَالَى كُلُّ فِرْقَةٍ.

Al Safwany in (the book) 'Al Ihan Wa Al Mihan', from Al Kalby, from Abu Salih, from Ibn Abbas who said,

<sup>315</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 52

<sup>316</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 53 a

<sup>317</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 53 b



'Ha Meem [42:1] is a Name from the Names of Allah<sup>azwj</sup>, **Ayn Seen Qaf [42:2]** is knowledge of Ali<sup>asws</sup>, preceding every community and exalted from every sect".<sup>318</sup>

الْفَارِسِيِّ وَ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ وَ عَنْ إِسْمَاعِيلِ الشَّيْبِيِّ أَنَّهُمْ قَالُوا فِي قَوْلِهِ تَعَالَى لَنْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Muhammad Bin Muslim, and Abu Hamza Al Sumali, and Jabir Bin Yazeed, from Al-Baqir<sup>asws</sup>, and Ali Bin Fazzal and Al Fuzeyl Bin Yassar, and Abu Baseer from Al-Sadiq<sup>asws</sup>, and Ahmad Bin Muhammad Al Halby, and Muhammad Bin Al Fuzeyl, from Al-Reza<sup>asws</sup>, and it has been reported from Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, and from Zayd son of Ali<sup>asws</sup> (Bin Al-Husayn<sup>asws</sup>), and from Muhammad Bin Al Hanafiya, and from Salman Al-Farsi<sup>ra</sup>, and from Saeed Al Khudri, and from Ismail Al Sudy, they said,

'Regarding Words of the Exalted: **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]**, he<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>319</sup>

مُحَمَّدُ بْنُ مُسْلِمٍ وَ أَبُو حَمَزَةَ الثَّمَالِيُّ وَ جَابِرُ بْنُ يَزِيدَ عَنِ الْبَاقِرِ ع وَ عَلِيُّ بْنُ فَضَالٍ وَ الْفُضَيْلُ بْنُ يَسَارٍ وَ أَبُو بَصِيرٍ عَنِ الصَّادِقِ ع وَ أَحْمَدُ بْنُ مُحَمَّدٍ الْحَلَبِيِّ وَ مُحَمَّدُ بْنُ الْفُضَيْلِ عَنِ الرِّضَا ع وَ قَدْ رُوِيَ عَنْ مُوسَى بْنِ جَعْفَرٍ ع وَ عَنْ زَيْدِ بْنِ عَلِيٍّ وَ عَنْ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ رَضِيَ اللَّهُ عَنْهُ وَ عَنْ سَلْمَانَ التَّعَلْبِيِّ فِي تَفْسِيرِهِ بِإِسْنَادِهِ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ وَ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قِيلَ لُهُمَا زَعَمُوا أَنَّ الَّذِي عِنْدَهُ عِلْمُ الْكِتَابِ عَبْدُ اللَّهِ بْنُ سَلَامٍ قَالَ ذَلِكَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Muhammad Bin Muslim, and Abu Hamza Al Sumali, and Jabir Bin Yazeed, from Al-Baqir<sup>asws</sup>, and Ali Bin Fazzal, and Al Fuzeyl Bin Yasaar, and Abu Baseer, from Al-Sadiq<sup>asws</sup>, and Ahmad Bin Ahmad Al Halby, and Muhammad Bin Al Fuzeyl, from Al Reza<sup>asws</sup>, and it has been reported from Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, and from Zayd son of (Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>), and from Muhammad Bin Al Hanafiya, and from Salman Al-Farsi<sup>ra</sup>, and Al Sa'alby in his Tafseer by his chain from Abu Muawiya, from Al Amsh, from Abu Salih, from Ibn Abbas, and it is reported from Abdullah Bin Ata'a, from Abu Ja'far<sup>asws</sup>,

'It was said to them, 'They are claiming that the one **with whom is Knowledge of the Book [13:43]**, is Abdullah Bin Salam'. He<sup>asws</sup> said: 'That is Ali<sup>asws</sup> Ibn Abu Talib<sup>asws</sup>'.<sup>320</sup>

ثُمَّ رُوِيَ أَيْضاً أَنَّهُ سُئِلَ سَعِيدُ بْنُ جُبَيْرٍ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ عَبْدُ اللَّهِ بْنُ سَلَامٍ قَالَ لَا فَكَيْفَ وَ هَذِهِ سُورَةٌ مَكِّيَّةٌ

Then it is reported as well –

'Saeed Bin Jubeyr was asked (about): **and one with whom is Knowledge of the Book [13:43]**, Abdullah Bin Salam. He said, 'No, and how, and this Surah is Makkan!'

وَ قَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ لَا وَ اللَّهُ مَا هُوَ إِلَّا عَلِيُّ بْنُ أَبِي طَالِبٍ ع لَقَدْ كَانَ عَالِماً بِالتَّفْسِيرِ وَ التَّأْوِيلِ وَ النَّاسِخِ وَ الْمُنْسُوخِ وَ الْحَلَالِ وَ الْحَرَامِ.

And it has been reported from Ibn Abbas, 'No, by Allah<sup>azwj</sup>! He<sup>asws</sup> is not except Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He<sup>asws</sup> was knowledgeable with the interpretation, and the explanation, and the Abrogating and the Abrogated, and the Permissible and the Prohibited".<sup>321</sup>

وَ رُوِيَ عَنِ ابْنِ الْحَنْفِيَّةِ عَلِيُّ بْنُ أَبِي طَالِبٍ عِنْدَهُ عِلْمُ الْكِتَابِ الْأَوَّلِ وَ الْآخِرِ.

<sup>318</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 53 c

<sup>319</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 53 d

<sup>320</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 53 e

<sup>321</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 53 f

And it is reported from Ibn Al-Hanafiya, 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, with him<sup>asws</sup> in knowledge of the Book, the first and the last".<sup>322</sup>

وَقَالَ النَّبِيُّ ص إِذَا اِخْتَلَفْتُمْ فِي شَيْءٍ فَكُونُوا مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

And the Prophet<sup>saww</sup> said: 'Whenever you differ regarding anything, then be with Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>323</sup>

عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لَهُ يَا أَبَا الْحَسَنِ إِنَّكَ لَتَعْجَلُ فِي الْحُكْمِ وَالْفُضْلُ لِلشَّيْءِ إِذَا سُئِلْتَ عَنْهُ

Ikrimah, from Ibn Abbas,

'Umar Bin Al-Khattab said to him<sup>asws</sup>, 'O Abu Al-Hassan<sup>asws</sup>! You<sup>asws</sup> tend to be hasty in the judgment and the decision for the thing, whenever you<sup>asws</sup> are asked about it'.

قَالَ فَأَبْرَزَ عَلِيٌّ كَفَّهُ وَ قَالَ لَهُ كَمْ هَذَا فَقَالَ عُمَرُ حَمْسَةً فَقَالَ عَجَلْتَ أَبَا حَفْصٍ قَالَ لَمْ يُخَفِّ عَلِيٌّ فَقَالَ عَلِيٌّ وَ أَنَا أَسْرَعُ فِيمَا لَا يُخْفَى عَلَيَّ

He (the narrator) said, 'Ali<sup>asws</sup> raised his<sup>asws</sup> sleeve and said to him: 'How many are these (fingers)?' Umar said, 'Five'. He<sup>asws</sup> said: 'You have been hasty Abu Hafs!' He said, 'It is not hidden unto me'. Ali<sup>asws</sup> said: 'And I<sup>asws</sup> am quicker in what is not hidden unto me<sup>asws</sup>'.

وَ اسْتَعْجَمَ عَلَيْهِ شَيْءٌ وَ نَارَعَ عَبْدَ الرَّحْمَنِ وَ كَتَبَ إِلَيْهِ أَنْ يَتَجَسَّسَ بِالْحَضُورِ فَكَتَبَ إِلَيْهِمَا الْعِلْمُ يُؤْتَى وَ لَا يَأْتِي

And he (Umar) was dumbfounded upon something, and Abdul Rahman contended, and he (Umar) wrote to him<sup>asws</sup> that he<sup>asws</sup> should bother to be present. He<sup>asws</sup> wrote (back) to them both: 'The knowledge is come to, and it does not go (to anyone)'.

فَقَالَ عُمَرُ هُنَاكَ شَيْخٌ مِنْ بَنِي هَاشِمٍ وَ أَثَارَةٌ مِنْ عِلْمٍ يُؤْتَى إِلَيْهِ وَ لَا يَأْتِي فَصَارَ إِلَيْهِ فَوَجَدَهُ مُتَّكِئاً عَلَى مِسْحَاةٍ فَسَأَلَهُ عَمَّا أَرَادَ فَأَعْطَاهُ الْجَوَابَ فَقَالَ عُمَرُ لَقَدْ عَدَلْتَ عَنْكَ قَوْمُكَ وَ إِنَّكَ لَأَحَقُّ بِهِ فَقَالَ ع إِنَّ يَوْمَ الْفُضْلِ كَانَ مِيقَاتاً.

Umar said, 'Over there is a sheykh from the clan of Hashim<sup>as</sup> and traces of knowledge. One has to go to him<sup>asws</sup> and he<sup>asws</sup> does not come'. They went to him<sup>asws</sup> and found him<sup>asws</sup> leaning upon a spade. He asked him<sup>asws</sup> about what he wanted, and he<sup>asws</sup> gave him the answer. Umar said, 'Your<sup>asws</sup> people have turned away from you<sup>asws</sup>, and you<sup>asws</sup> are more rightful with it (caliphate)'. He<sup>asws</sup> said: '**Surely, the Day of Decision is (a Day) of appointment [78:17]**'.<sup>324</sup>

54 قب، المناقب لابن شهرآشوب إبانة ابن بطة كان عمر يقول فيما يسأله عن علي ع فيفرج عنه لا أبقاني الله بعدك.

<sup>322</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 53 g

<sup>323</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 53 h

<sup>324</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 53 i

(The book) 'Al-Manaqib' of Ibn Shehr Ashub, (and) 'Ibanah' of Ibn Battah, 'Umar had said regarding what he had been asked about Ali<sup>asws</sup> (when) he<sup>asws</sup> had relieved (his worry) from him, 'May Allah<sup>azwj</sup> not Let me live after you<sup>asws</sup>'.<sup>325</sup>

قَوْلُهُ عَلِيٌّ عَلَيَّ عَيْبُهُ عِلْمِي.

His<sup>saww</sup> words: 'Ali<sup>asws</sup> is a receptacle of my<sup>saww</sup> knowledge'.<sup>326</sup>

قَوْلُهُ عَلِيٌّ أَعْلَمُكُمْ عِلْمًا وَ أَقْدَمُكُمْ سِلْمًا.

Words of Ali<sup>asws</sup>: 'I<sup>asws</sup> most learned of you in knowledge, and your most ahead of you in being a Muslim'.<sup>327</sup>

قَوْلُهُ أَعْلَمُ أَنتِي مِنْ بَعْدِي عَلِيٌّ نُبُّ أَبِي طَالِبٍ.

His<sup>saww</sup> words: 'The most learned of my<sup>saww</sup> community from after me<sup>saww</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>328</sup>

النَّبِيُّ صَ أُعْطِيَ اللَّهُ عَلَيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ مِنَ الْفَضْلِ جُزْءًا لَوْ قُسِمَ عَلَى أَهْلِ الْأَرْضِ لَوَسِعَهُمْ.

The Prophet<sup>saww</sup>: 'Allah<sup>azwj</sup> has Given Ali<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup>, such a segment of merits, if it were to be apportioned upon people of the earth, it would be capacious for them, and He<sup>azwj</sup> has Given him<sup>asws</sup> such a segment from the understanding, if it were to be apportioned upon people of the earth, it would be capacious for them'.<sup>329</sup>

حِلْيَةُ الْأَوْلِيَاءِ سُئِلَ النَّبِيُّ صَ عَنْ عَلِيٍّ بِنِ أَبِي طَالِبٍ عَ فَقَالَ قُسِمَتِ الْحِكْمَةُ عَشْرَةَ أَجْزَاءٍ فَأُعْطِيَ عَلِيٌّ تِسْعَةَ أَجْزَاءٍ وَ النَّاسُ جُزْءًا وَاحِدًا.

(The book) 'Hilyat Al-Awliya' – 'The Prophet<sup>saww</sup> was asked about Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, he<sup>saww</sup> said: 'The wisdom is divided into ten segments. Ali<sup>asws</sup> has been Given nine segments and the (rest of the) people, one segment'.

وَ رُوِيَ عَنْ سَعِيدِ بْنِ أَبِي الْحَضْبِيِّ وَ عَمْرٍو أَنَّهُ قَالَ الصَّادِقُ عَ لِابْنِ أَبِي لَيْلَى أ تَفْضِي بَيْنَ النَّاسِ يَا عَبْدَ الرَّحْمَنِ قَالَ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ قَالَ بَأَيِّ شَيْءٍ تَفْضِي قَالَ بِكِتَابِ اللَّهِ قَالَ فَمَا لَمْ يَجِدْ فِي كِتَابِ اللَّهِ قَالَ مِنْ سُنَّةِ رَسُولِ اللَّهِ صَ وَ مَا لَمْ أَجِدْهُ فِيهِمَا أَخَذْتُهُ عَنِ الصَّحَابَةِ بِمَا اجْتَمَعُوا عَلَيْهِ

And we are reporting from Saeed Bin Abu Al Khazeyb and someone else,

'Al-Sadiq<sup>asws</sup> said to Ibn Abu Layli: 'Are you judging between the people, O Abdul Rahman?' He said, 'Yes, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>!' He<sup>asws</sup> said: 'By which thing are you judging?' He said, 'By the Book of Allah<sup>azwj</sup>'. He<sup>asws</sup> said: 'So what if you cannot find (the issue) in the Book

<sup>325</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 1

<sup>326</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 2

<sup>327</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 3

<sup>328</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 4

<sup>329</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 5

of Allah<sup>azwj</sup>?’ He said, ‘From Sunnah of Rasool-Allah<sup>saww</sup>, and whatever I cannot find in these two, I take is from the companions with what they had been united upon’.

قَالَ فَإِذَا اِخْتَلَفُوا فَيَقُولُ مَنْ تَأْخُذُ مِنْهُمْ قَالَ يَقُولُ مَنْ أَرَدْتُ وَ اُخَالِفُ الْبَاقِينَ قَالَ فَهَلْ تُخَالِفُ عَلِيًّا فِيمَا بَلَغَكَ أَنَّهُ قَضَى بِهِ قَالَ رُبَّمَا خَالَفْتُهُ إِلَى غَيْرِهِ مِنْهُمْ

He<sup>asws</sup> said: ‘So, when they had differed, then by whose word do you take from them?’ He said, ‘By the word of the one I want, and I oppose the rest’. He<sup>asws</sup> said: ‘Have you (ever) opposed Ali<sup>asws</sup> regarding what has reached you that he<sup>asws</sup> had judged with?’ He said, ‘Maybe I have opposed him<sup>asws</sup> to someone else from them’.

قَالَ أَبُو عَبْدِ اللَّهِ ع مَا تَقُولُ يَوْمَ الْقِيَامَةِ إِذَا رَسُولُ اللَّهِ ص قَالَ أَيُّ رَبِّ إِنْ هَذَا بَلَغَهُ عَنِّي قَوْلُ فَخَالَفَهُ قَالَ وَ أَيْنَ خَالَفْتُ قَوْلَهُ يَا ابْنَ رَسُولِ اللَّهِ

Abu Abdullah<sup>asws</sup> said: ‘What will you be saying on the Day of Qiyamah when Rasool-Allah<sup>saww</sup> says: ‘Yes, Lord<sup>azwj</sup>! This is one, a word from me<sup>saww</sup> had reached him, but he opposed it’. He said, ‘And where have I opposed his<sup>saww</sup> word, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>?’

قَالَ فَبَلَغَكَ أَنَّ رَسُولَ اللَّهِ قَالَ أَفَضَّاكُمْ عَلَيَّ قَالَ نَعَمْ قَالَ فَإِذَا خَالَفْتَ قَوْلَهُ لَمْ تُخَالِفْ قَوْلَ رَسُولِ اللَّهِ ص فَاصْفَرَّ وَجْهُ ابْنِ أَبِي لَيْلَى وَ سَكَتَ.

He<sup>asws</sup> said: ‘Has it reached you that Rasool-Allah<sup>saww</sup> had said: ‘The most judicial of you all is Ali<sup>asws</sup>?’ He said, ‘Yes’. He<sup>asws</sup> said: ‘So when you opposed his<sup>asws</sup> word, did you not oppose the word of Rasool-Allah<sup>saww</sup>’. The face of Abu Layli paled, and he was silent’.<sup>330</sup>

الإِبَانَةُ قَالَ أَبُو أَمَامَةَ قَالَ رَسُولُ اللَّهِ ص أَعْلَمُ بِالسُّنَّةِ وَ الْقَضَاءِ بَعْدِي عَلَيُّ بْنُ أَبِي طَالِبٍ ع.

(The book) ‘Al Ibanah’ – Umama said,

‘Rasool-Allah<sup>saww</sup> said: ‘The most learned with the Sunnah and the judgments after me<sup>saww</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>331</sup>

كِتَابُ الْجِلَاءِ وَ الشِّفَاءِ وَ الْإِخْنِ وَ الْمَخْنِ قَالَ الصَّادِقُ ع قَضَى عَلَيَّ بِمُقَضِيَّةٍ بِالْيَمَنِ فَأَتَوْا النَّبِيَّ ص فَقَالُوا إِنَّ عَلِيًّا ع ظَلَمَنَا فَقَالَ ص إِنَّ عَلِيًّا لَيْسَ بِظَالِمٍ وَ لَا [م] يُخْلِقُ لِلظُّلْمِ وَ إِنَّ عَلِيًّا وَ لَكُمْ بَعْدِي وَ الْحُكْمُ حُكْمُهُ وَ الْقَوْلُ قَوْلُهُ لَا يَرُدُّ حُكْمَهُ إِلَّا كَافِرٌ وَ لَا يَرْضَى بِهِ إِلَّا مُؤْمِنٌ.

(The books) ‘Kitab Al Jila’a Wa Al Shifa’, and ‘Al Ihan Wa Al Mihan’ –

Al-Sadiq<sup>asws</sup> said: ‘Ali<sup>asws</sup> passed a judgment at Al-Yemen. They came to the Prophet<sup>saww</sup> and said, ‘Ali<sup>asws</sup> has been unjust to us!’ He<sup>saww</sup> said: ‘Ali<sup>asws</sup> isn’t an oppressor, nor has he<sup>asws</sup> been Created for the injustice, and that Ali<sup>asws</sup> is your guardian after me<sup>saww</sup>, and the decision is his<sup>asws</sup> decision, and the word is his<sup>asws</sup> word. No one will reject his<sup>asws</sup> decision except a Kafir, nor be pleased with it except a Momin’.<sup>332</sup>

أَبُو نُعَيْمٍ الْحَافِظُ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ص أَلْفَ بَابٍ يَفْتَحُ كُلُّ بَابٍ إِلَيْ أَلْفِ بَابٍ

<sup>330</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 6

<sup>331</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 7

<sup>332</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 8

Abu Nueym Al Hafiz, by his chain,

‘From Zayd son of Ali<sup>asws</sup> (Bin Al-Husayn<sup>asws</sup>), from his father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> Ali<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> taught me<sup>asws</sup> a thousand doors (of knowledge), each door opened a thousand doors for me<sup>asws</sup>’.<sup>333</sup>

أَبُو عَبْدِ اللَّهِ ع كَانَ فِي دُوَابَةِ سَيْفِ النَّبِيِّ ص صَحِيفَةً صَغِيرَةً هِيَ الْأَحْزَفُ الَّتِي يَفْتَحُ كُلُّ حَرْفٍ أَلْفَ حَرْفٍ فَمَا خَرَجَ مِنْهَا إِلَّا حَرْفَانِ حَتَّى السَّاعَةِ.

Abu Abdullah<sup>asws</sup>: ‘There was a small parchment in the sheath of the Prophet<sup>saww</sup>. These were the letter which each letter opened a thousand letters. Nothing has come out from these except two letters until now’.<sup>334</sup>

وَ فِي رِوَايَةٍ أَنَّ عَلِيًّا ع دَفَعَهَا إِلَى الْحُسَيْنِ فَقَرَأَهَا أَيضاً ثُمَّ أُعْطِيَ مُحَمَّدًا فَلَمْ يَقْدِرْ عَلَى أَنْ يَفْتَحَهَا.

And in a report: ‘Ali<sup>asws</sup> handed it (the parchment) to Al-Hassan<sup>asws</sup>, and he<sup>asws</sup> read it as well. Then he<sup>asws</sup> gave it to Muhammad, but he was not able upon opening it’.<sup>335</sup>

قَالَ أَبُو الْقَاسِمِ الْبَسْتِيُّ وَ ذَلِكَ نَحْوُ أَنْ يَقُولَ الرَّبَا فِي كُفْلِ مَكِيلٍ فِي الْعَادَةِ أَيِّ مَوْضِعٍ كَانَ وَ فِي كُفْلِ مَوْزُونٍ.

Abu Al-Qasim Al-Basty, and that is approximate that he<sup>asws</sup> said: ‘The usury (interest) is in every measure habitually whichever place it may be, and in every weight’.<sup>336</sup>

وَ إِذَا قَالَ: كِحْلٌ مِنَ الْبَيْضِ كُلُّ مَا دَقَّ أَغْلَاهُ وَ غَلَطَ أَسْفَلُهُ.

And when he<sup>asws</sup> said, ‘Permissible from the egg is all what its top is thin, and its bottom is thick’.<sup>337</sup>

وَ إِذَا قَالَ: يَحْتُمُّ كُلُّ ذِي نَابٍ مِنَ السَّبَاعِ وَ ذِي مِحْلَبٍ مِنَ الطَّيْرِ وَ يَحِلُّ الْبَاقِي.

And when he<sup>asws</sup> said: ‘Prohibited is all with fangs from the predators, and with claw from the birds, and the rest is Permissible’.<sup>338</sup>

قَوْلُ الصَّادِقِ ع كُلُّ مَا غَلَبَ اللَّهُ عَلَيْهِ مِنْ أَمْرِهِ فَاللَّهُ أَغْدَرُ لِعَبْدِهِ.

The words of Al-Sadiq<sup>asws</sup>: ‘All what Allah<sup>azwj</sup> has Cause His<sup>azwj</sup> Command to overcome, so Allah<sup>azwj</sup> is most Excusing to His<sup>azwj</sup> servants’.<sup>339</sup>

أَبَانُ بْنُ تَعْلَبٍ وَ الْحُسَيْنُ بْنُ مُعَاوِيَةَ وَ سُلَيْمَانُ الْجَعْفَرِيُّ وَ إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ كُلُّهُمْ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا خَضَرَ رَسُولَ اللَّهِ ص الْمَمَاتُ دَخَلَ عَلَيْهِ عَلِيُّ ع فَأَدْخَلَ رَأْسَهُ مَعَهُ ثُمَّ قَالَ يَا عَلِيُّ إِذَا أَنَا مِتُّ فَعَسَلْنِي وَ كَفَيْتِي ثُمَّ أَقْعِدْنِي وَ سَائِلْنِي وَ اكْتُبْ.

<sup>333</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 9

<sup>334</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 10

<sup>335</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 11

<sup>336</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 12

<sup>337</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 13

<sup>338</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 14

<sup>339</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 15

Aban Bin Taghlib and Al-Husayn Bin Muawiya and Suleyman Al Ja'fary, and Ismail Bin Abdullah Bin Ja'far, all of them,

'From Abu Abdullah<sup>asws</sup> having said: 'When the death presented to Rasool-Allah<sup>saww</sup>, Ali<sup>asws</sup> entered to see him<sup>saww</sup>, so he<sup>saww</sup> inserted his<sup>asws</sup> head with him<sup>saww</sup> (under a cover), then said: 'O Ali<sup>asws</sup>! When I<sup>saww</sup> pass away, then wash me<sup>saww</sup> and enshroud me<sup>saww</sup>, then sit me<sup>saww</sup> up and ask me<sup>saww</sup> and write it down''<sup>340</sup>

هَذِيبُ الْأَحْكَامِ فَخُذْ بِجَامِعِ كَفَنِي وَاجْلِسْنِي ثُمَّ اسْأَلْنِي عَمَّا شِئْتَ فَوَاللَّهِ لَا تَسْأَلُنِي عَنْ شَيْءٍ إِلَّا أَجَبْتُكَ فِيهِ.

(The book) 'Tehzeeb Al-Ahkaam' – (He<sup>saww</sup> said): 'Take with entirety of my<sup>saww</sup> hands and sit me<sup>saww</sup> up, then ask me<sup>saww</sup> about whatever you<sup>asws</sup> so desire to. By Allah<sup>azwj</sup>! You<sup>asws</sup> will not ask me<sup>saww</sup> about anything except I<sup>saww</sup> shall answer you<sup>asws</sup> regarding it''<sup>341</sup>

وَ فِي رِوَايَةِ أَبِي عَوَانَةَ بِإِسْنَادِهِ قَالَ عَلِيٌّ فَفَعَلْتُ فَأَنْبَأَنِي بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ.

And in a report of Abu Awanah, by his chain, 'Ali<sup>asws</sup> said: 'I<sup>asws</sup> did so, and he<sup>saww</sup> informed me<sup>asws</sup> with what would be happening up to the Day of Qiyamah''<sup>342</sup>

جَمِيعُ بَنِي عُمَيْرِ التَّمِيمِيِّ عَنِ عَائِشَةَ فِي حَبْرٍ أَتَمَّا قَالَتْ وَ سَأَلْتُ نَفْسَ رَسُولِ اللَّهِ ص فِي كَفَنِهِ ثُمَّ رَدَّهَا فِي فِيهِ.

Jumi Bin Umeyr Al-Tameemi, from Ayesha in a Hadeeth, she said, 'And the breathing (or soul?) of Rasool-Allah<sup>saww</sup> flowed in his<sup>asws</sup> palm, then he<sup>asws</sup> returned it in his<sup>saww</sup> mouth''<sup>343</sup>

وَ بَلَغَنِي عَنِ الصَّفْوَانِيِّ أَنَّهُ قَالَ حَدَّثَنِي أَبُو بَكْرٍ بْنُ مَهْرَبُوهُ بِإِسْنَادِهِ إِلَى أُمِّ سَلَمَةَ فِي حَبْرٍ قَالَتْ كُنْتُ عِنْدَ النَّبِيِّ ص فَدَفَعَ إِلَيَّ كِتَابًا فَقَالَ مَنْ طَلَبَ هَذَا الْكِتَابَ مِنْكَ مِنْ بَنِي بَعْدِي فَادْفَعِيهِ إِلَيْهِ

And it has reached me from Al Safwany who said, 'It is narrated to me by Abu Bakr Bin Mahrawiya, by his chain to,

'Umm Salama<sup>ra</sup> in a Hadeeth, said, 'I was in the presence of the Prophet<sup>saww</sup> and he<sup>saww</sup> handed a book to me<sup>ra</sup> and said: 'One who seeks this letter from you<sup>ra</sup>, from the ones who would be standing after me<sup>saww</sup>, hand it over to him'.

ثُمَّ دَكَزْتُ قِيَامَ أَبِي بَكْرٍ وَ عُمَرَ وَ عُثْمَانَ وَ أَنَّهُمْ مَا طَلَبُوهُ ثُمَّ قَالَتْ فَلَمَّا بُوِيعَ عَلِيٌّ ع نَزَلَ عَنِ الْمِنْبَرِ وَ مَرَّ وَ قَالَ لِي يَا أُمَّ سَلَمَةَ هَاتِي الْكِتَابَ الَّذِي دَفَعَ إِلَيْكَ رَسُولُ اللَّهِ ص

Then she<sup>ra</sup> mentioned the standing of Abu Bakr, Umar and Usman, and that they did not ask for it. Then she<sup>ra</sup> said: 'When Ali<sup>asws</sup> was pledge allegiance to, he<sup>asws</sup> descended from the pulpit and came and said to me<sup>ra</sup>: 'O Umm Salama<sup>ra</sup>! Give me the book which Rasool-Allah<sup>saww</sup> hand handed it to you<sup>ra</sup>'.

<sup>340</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 16

<sup>341</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 17

<sup>342</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 18

<sup>343</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 19

فَقَالَتْ فُلْتُ لَهُ أَنْتَ صَاحِبُهُ فَقَالَ نَعَمْ فَدَفَعْتُهُ إِلَيْهِ قِيلَ مَا كَانَ فِي الْكِتَابِ قَالَتْ كُلُّ شَيْءٍ دُونَ قِيَامِ السَّاعَةِ.

She<sup>ra</sup> said, 'I<sup>ra</sup> said, 'You<sup>asws</sup> are its owner'. He<sup>asws</sup> said: 'Yes'. She<sup>ra</sup> handed it to him<sup>asws</sup>. It was said (to her<sup>ra</sup>), 'What was in the book?' She<sup>ra</sup> said, 'All things besides the establishment of the Hour''.<sup>344</sup>

وَ فِي رِوَايَةِ ابْنِ عَبَّاسٍ فَلَمَّا قَامَ عَلِيٌّ أَنَاهَا وَ طَلَبَ الْكِتَابَ فَفَتَحَهُ وَ نَظَرَ فِيهِ ثُمَّ قَالَ هَذَا عِلْمُ الْأَبَدِ.

And in a report of Ibn Abbas, 'When Ali<sup>asws</sup> stood (as a caliph), he<sup>asws</sup> went to her<sup>ra</sup> and demanded the book. He<sup>asws</sup> opened it and looked into it, then he<sup>asws</sup> said: 'This is knowledge of forever''.<sup>345</sup>

قَالَ أَبُو عَبْدِ اللَّهِ عَ بِمَضُونِ الرِّمَادِ وَ يَدْعُونَ النَّهْرَ الْأَعْظَمَ فَسُئِلَ عَنْ مَعْنَى ذَلِكَ فَقَالَ عِلْمُ النَّبِيِّينَ بِأَسْرِهِ أَوْحَاهُ اللَّهُ إِلَى مُحَمَّدٍ ص فَجَعَلَ مُحَمَّدٌ ص ذَلِكَ كُلَّهُ عِنْدَ عَلِيٍّ ع.

Abu Abdullah<sup>asws</sup> said: 'They are licking (from) the puddle and are leaving out the grand river!' He<sup>asws</sup> was asked about the meaning of that. He<sup>asws</sup> said: 'Knowledge of the Prophets<sup>as</sup> with its secrets. Allah<sup>azwj</sup> have Revealed it to Muhammad<sup>saww</sup>, and Muhammad<sup>saww</sup> made all of that to be with Ali<sup>asws</sup>'.<sup>346</sup>

رَوَى حُبَيْشُ الْكِنَانِيُّ أَنَّهُ سَمِعَ عَلِيًّا ع يَقُولُ وَ اللَّهُ لَقَدْ عَلَّمْتُ بِتَبْلِيغِ الرِّسَالَاتِ وَ تَصْدِيقِ الْعِدَاتِ وَ تَمَامِ الْكَلِمَاتِ.

It is reported by Hubeysh Al-Kinany, he heard Ali<sup>asws</sup> saying: 'By Allah<sup>azwj</sup>! I<sup>asws</sup> learn by delivering the Message, and ratification of the counting and completion of the phrases.'<sup>347</sup>

وَ قَوْلُهُ إِنَّ بَيْنَ حَنْبِي لَعِلْمًا جَمًّا لَوْ أَصْبَتْ لَهُ حَمَلَةٌ.

And his<sup>asws</sup> words: 'In between my<sup>asws</sup> two sides, there is immense knowledge, if only I<sup>asws</sup> could find a carrier for it''.<sup>348</sup>

وَ قَوْلُهُ لَوْ كُشِفَتِ الْعَطَاءُ مَا ازْدَدْتُ يَقِينًا.

And his<sup>asws</sup> words: 'Even if (all) the coverings were to be removed, I<sup>asws</sup> would not be increased in certainty (anymore)''.<sup>349</sup>

وَ رَوَى ابْنُ أَبِي الْبُحَيْرِيِّ مِنْ سِتَّةِ طُرُقٍ وَ ابْنُ الْمُفَضَّلِ مِنْ عَشْرِ طُرُقٍ وَ إِبْرَاهِيمُ التَّقْفِيُّ مِنْ أَرْبَعَةِ عَشَرَ طَرِيقًا مِنْهُمْ عَدِيُّ بْنُ حَاتِمٍ وَ الْأَصْبَغُ بْنُ نُبَاتَةَ وَ عَلْقَمَةُ بْنُ قَيْسٍ وَ يَحْيَى بْنُ أُمِّ الطَّوِيلِ وَ زُرُّ بْنُ حُبَيْشٍ وَ عَبَّاسُ بْنُ رَبِيعٍ وَ عَبَّاسُ بْنُ رِفَاعَةَ وَ أَبُو الطُّغَيْلِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ بِحَضْرَةِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ أَشَارَ إِلَى صَدْرِهِ كَيْفَ مَلِيَ عِلْمًا لَوْ وَجَدْتُ لَهُ طَالِبًا سَلَوْنِي قَبْلَ أَنْ تَفْقِدُونِي هَذَا سَقَطَ الْعِلْمُ هَذَا لَعَابَ رَسُولِ اللَّهِ ص هَذَا مَا زَفَنِي رَسُولُ اللَّهِ ص زَقًّا

<sup>344</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 20

<sup>345</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 21

<sup>346</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 22

<sup>347</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 23

<sup>348</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 24

<sup>349</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 25

And it is reported by Ibn Abu Al Bakhtary from six ways, and Ibn Al Mufazzal from ten ways, and Ibrahim Al Saqafy from fourteen ways, from them being Aday Bin Jatim Al Asbagh Bin Numata, and Alqamah Bin Qays, and Yahya Ibn Umm Al Taweel, and Zirr Bin Hubeysh, and Abayah Bin Rabie, and Abayah Bin Rifa'at, and Abu Al Tufeyl,

'Amir Al-Momineen<sup>asws</sup> said in the presence of the Emigrants and the Helpers, and he<sup>asws</sup> gestured to his<sup>asws</sup> chest: 'How much I<sup>asws</sup> am filled with knowledge, if only I<sup>asws</sup> could find a seeker for it. Ask me<sup>asws</sup> before you lose me<sup>asws</sup>! This is a container of knowledge. This is saliva of Rasool-Allah<sup>saww</sup>! This is what Rasool-Allah<sup>saww</sup> made me<sup>asws</sup> taste with a tasting!

فَأَسْأَلُونِي فَإِنَّ عِنْدِي عِلْمَ الْأَوَّلِينَ وَالْآخِرِينَ أَمَا وَاللَّهِ لَوْ تَبَيَّنْتُ لِي الْوِسَادَةُ ثُمَّ أَجْلَسْتُ عَلَيْهَا لَحَكَمْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِتَوْرَاتِهِمْ وَبَيْنَ أَهْلِ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَبَيْنَ أَهْلِ الزُّبُورِ بِزُبُورِهِمْ وَبَيْنَ أَهْلِ الْفُرْقَانِ بِفُرْقَانِهِمْ حَتَّى يُنَادِيَ كُلُّ كِتَابٍ بِأَنَّ عَلَيًّا حَكَمَ فِي حُكْمِ اللَّهِ فِي.

So, ask me<sup>asws</sup>, for with me<sup>asws</sup> is knowledge of the former ones and the latter ones. But, by Allah<sup>azwj</sup>! If the platform were to be set up for me<sup>asws</sup>, then I<sup>asws</sup> sit upon it, I<sup>asws</sup> would judge the people of Torah by their Torah, and between the people of Evangel with their Evangel, and between the people of Psalms with their Psalms, and between the people of Furqan with their Furqan, until every Book calls out: "Ali<sup>asws</sup> has judged in me by the Judgment of Allah<sup>azwj</sup> in me!"<sup>350</sup>

و فِي رِوَايَةٍ حَتَّى يُنْطِقَ اللَّهُ التَّوْرَةَ وَالْإِنْجِيلَ.

And in a report: 'Until Allah<sup>azwj</sup> Causes the Torah and the Evangel to speak"<sup>351</sup>.

و فِي رِوَايَةٍ حَتَّى يَزْهَرَ كُلُّ كِتَابٍ مِنْ هَذِهِ الْكُتُبِ وَيَقُولُ يَا رَبِّ إِنَّ عَلَيًّا قَضَى بِقَضَائِكَ

And in a report: 'Until every Book these Books, blossoms and says: "O Lord<sup>azwj</sup>! Ali<sup>asws</sup> has judged by Your<sup>azwj</sup> Judgment!"

ثُمَّ قَالَ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ لَوْ سَأَلْتُمُونِي عَنْ آيَةِ آيَةٍ فِي لَيْلَةٍ أُنزِلَتْ أَوْ فِي نَهَارٍ أُنزِلَتْ مَكِّيَّهَا وَ مَدِينَتِهَا وَ سَفَرَتِهَا وَ حَضْرَتِهَا وَ نَاسِخَتِهَا وَ مَنْسُوخَتِهَا وَ مُحْكَمَتِهَا وَ مُتَشَابِهَتِهَا وَ تَأْوِيلَتِهَا وَ تَنْزِيلَتِهَا لِأَخْبَرْتُكُمْ.

Then he<sup>asws</sup> said: 'Ask me<sup>asws</sup> before you lose me<sup>asws</sup>! By the One<sup>azwj</sup> Who Split the seed and Formed the person! If you were to ask me<sup>asws</sup> about Verse by Verse, whether it was Revealed at night or it was Revealed during a day, Meccan, and Medinite, and in a journey and during staying, and its Abrogating and its Abrogated, and its Decisive and its Allegorical, and its interpretation and its Revelation, I<sup>asws</sup> will inform you all!"<sup>352</sup>

و فِي غُرِّ الْحِكْمِ عَنِ الْأَمْدِيِّ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَإِنِّي بَطْرُقُ السَّمَاوَاتِ أَخْبَرُ مِنْكُمْ بَطْرُقِ الْأَرْضِ.

<sup>350</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 26

<sup>351</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 27

<sup>352</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 28



And in (the book) ‘Gurar Al Hakam’, from Al-Amdy – ‘Ask me<sup>asws</sup> before you lose me<sup>asws</sup>, for I<sup>asws</sup> am more informed with the pathways of the skies than you are with the paths of the earth!’<sup>353</sup>

و فِي نَهْجِ الْبَلَاغَةِ فَوَ الَّذِي نَفْسِي بِيَدِهِ لَا تَسْأَلُونِي عَنْ شَيْءٍ فِيمَا بَيْنَكُمْ وَ بَيْنَ السَّاعَةِ وَ لَا عَنْ فِتْنَةٍ تَهْدِي مَائَةً وَ تُضِلُّ مَائَةً إِلَّا نَبَأْتُكُمْ بِنَاعِقِهَا وَ قَائِدِهَا وَ سَائِقِهَا وَ مَنَاحِ رِكَابِهَا وَ مَحْطَ رِحَالِهَا وَ مَنْ يُثْتَلُ مِنْ أَهْلِهَا قَتْلًا وَ يَمُوتُ مَوْتًا.

And in (the book) ‘Nahj Al-Balagah’ – ‘By the One<sup>azwj</sup> in Whose Hand is my<sup>asws</sup> soul! You will not ask me<sup>asws</sup> about anything regarding what is between you and the Hour, nor about any group guiding a hundred and straying a hundred except I<sup>asws</sup> will inform you of their caller, and its leader, and its usher, and the encampment of its riders, and enclosure of its rides, and who from its people would be killed with a killing, and dying a (natural) death!’<sup>354</sup>

وَ فِي رِوَايَةٍ لَوْ شِئْتُ أَحْبَبْتُ كُلَّ وَاحِدٍ مِنْكُمْ بِمَخْرَجِهِ وَ مَوْلَجِهِ وَ جَمِيعِ شَأْنِهِ لَفَعَلْتُ.

And in a report: ‘If I<sup>asws</sup> so desire, to inform each one of you with his way out, and his time of death, and entirety of his concerns, I<sup>asws</sup> can do so!’<sup>355</sup>

وَ عَنْ سَلْمَانَ أَنَّهُ قَالَ عِنْدِي عِلْمُ الْمَنَائِمِ وَ الْبَلَايَا وَ الْوَصَائِيَا وَ الْأَنْسَابِ وَ فَصْلِ الْخُطَابِ وَ مَوْلِدِ الْإِسْلَامِ وَ مَوْلِدِ الْكُفْرِ وَ أَنَا صَاحِبُ الْمِيسَمِ وَ أَنَا الْفَارُوقُ الْأَكْبَرُ وَ دَوْلَةُ الدُّوَلِ فَسَلُونِي عَمَّا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ وَ عَمَّا كَانَ قَبْلِي وَ عَلَيَّ عَهْدِي وَ إِلَى أَنْ يُعْبَدَ اللَّهُ.

And from Salman<sup>ra</sup>, ‘He<sup>asws</sup> said: ‘With me<sup>asws</sup> is knowledge of the deaths and the afflictions, and the lineages, and the decisive address, and births of Al-Islam, and births of Kufr. And I<sup>asws</sup> am owner of the branding iron, and I<sup>asws</sup> am the greatest distinguisher, and the government of governments. So, ask me<sup>asws</sup> about what will be happening up to the Day of Qiyamah, and about what has happened before me<sup>asws</sup>, and in my<sup>asws</sup> era and until Allah<sup>azwj</sup> was worshipped’.<sup>356</sup>

أَبُو يُونُسَ يَعْقُوبُ فِي تَفْسِيرِهِ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ لَا تُحْرِكْ بِهِ لِسَانَكَ كَانَ النَّبِيُّ صَ يَحْرِكُ شَفْتَيْهِ عِنْدَ الْوَحْيِ لِيَحْفَظَهُ فَقِيلَ لَهُ لَا تُحْرِكْ بِهِ لِسَانَكَ يَعْنِي بِالْقُرْآنِ لِتَعْجَلَ بِهِ مِنْ قَبْلِ أَنْ يَفْرَغَ بِهِ مِنْ قِرَاءَتِهِ عَلَيْكَ

Abu Yusuf Yaqoub in his Tafseer, from Ibn Abbas,

‘Regarding His<sup>azwj</sup> Words: **Do not move your tongue with it in order to hasten with it [75:16]**, ‘The Prophet<sup>saww</sup> used to move his<sup>saww</sup> lips during the Revelation in order to memorise it. He<sup>azwj</sup> Said to him<sup>saww</sup>: **Do not move your tongue with it** – meaning the Quran - **in order to hasten with it [75:16]**, from before he<sup>saww</sup> was free from it being recited to you<sup>saww</sup>’.

إِنَّ عَلَيْنَا جَمْعَهُ وَ قُرْآنَهُ قَالَ ضَمِنَ اللَّهُ مُحَمَّدًا أَنْ يَجْمَعَ الْقُرْآنَ بَعْدَ رَسُولِ اللَّهِ صَ عَلِيَّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ

<sup>353</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 29

<sup>354</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 30

<sup>355</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 31

<sup>356</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 32

**Surely, upon Us is its collection [75:17].** He (Ibn Abbas) said, ‘Allah<sup>azwj</sup> Guaranteed Muhammad<sup>saww</sup>. Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> collected the Quran after Rasool-Allah<sup>saww</sup>’.

قال ابن عباس فجمع الله القرآن في قلب علي و جمعه علي بعد موت رسول الله ص بستة أشهر.

Ibn Abbas said, ‘Allah<sup>azwj</sup> Collected the Quran in the heart of Ali<sup>asws</sup>, and Ali<sup>asws</sup> collected it after the expiry of Rasool-Allah<sup>saww</sup> by six months’.<sup>357</sup>

و فِي أَحْبَارِ أَبِي زَافِعٍ أَنَّ النَّبِيَّ ص قَالَ فِي مَرَضِهِ الَّذِي تُؤْتِي فِيهِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ هَذَا كِتَابُ اللَّهِ حُدِّثْهُ إِلَيْكَ

And in a Hadeeth of Abu Rafie – ‘The Prophet<sup>saww</sup> said during his<sup>saww</sup> illness in which he<sup>saww</sup> passed away, to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: ‘O Ali<sup>asws</sup>! This is the Book of Allah<sup>azwj</sup>, take it to you<sup>asws</sup>!’

فَجَمَعَهُ عَلِيُّ ع فِي ثَوْبٍ فَمَضَى إِلَى مَنْزِلِهِ فَلَمَّا فُيْضَ النَّبِيُّ ص جَلَسَ عَلِيُّ فَأَلْفَهُ كَمَا أَنْزَلَ اللَّهُ وَكَانَ بِهِ عَالِمًا.

Ali<sup>asws</sup> collected it in a cloth and went to his<sup>asws</sup> house. When the Prophet<sup>saww</sup> passed away, Ali<sup>asws</sup> sat and compiled it like what Allah<sup>azwj</sup> had Revealed, and he<sup>asws</sup> was knowledge with it’.<sup>358</sup>

و حَدَّثَنِي أَبُو الْعَلَاءِ الْعَطَّارُ وَ الْمُؤَفِّقُ حَطِيبُ حُوَارِزَمٍ فِي كِتَابَيْهِمَا بِالْإِسْنَادِ عَنْ عَلِيِّ بْنِ رَجَاحٍ أَنَّ النَّبِيَّ ص أَمَرَ عَلِيًّا بِتَأْلِيفِ الْقُرْآنِ فَأَلْفَهُ وَ كَتَبَهُ.

And it is narrated to me by Abu Al A’ala Al Attar and Al Muwaffaq preacher of Khuwarizm in their books, by the chain from Ulay Bin Rabah,

‘The Prophet<sup>saww</sup> instructed Ali<sup>asws</sup> with compiling the Quran, so he<sup>asws</sup> compiled it and wrote it’.<sup>359</sup>

جَبَلَةُ بْنُ سُوَيْمٍ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: لَوْ تَوَيْتُ لِي الْوَسَادَةُ وَ عُرِفَ لِي حَقِّي لَأَخْرَجْتُ هُمْ مُصْحَفًا كَتَبْتُهُ وَ أَمْلَأُهُ عَلَيَّ رَسُولُ اللَّهِ ص.

Jabalah Bin Suheym, from his father,

‘From Amir Al-Momineen<sup>asws</sup> having said: ‘If the platform were to be set up for me<sup>asws</sup> and my<sup>asws</sup> right is recognise for me<sup>asws</sup>, I<sup>asws</sup> would bring out to them a Quran I<sup>asws</sup> have written it and Rasool-Allah<sup>saww</sup> had dictated unto me<sup>asws</sup>’.<sup>360</sup>

وَ رُوِيَتْهُمُ أَيْضًا أَنَّهُ إِذَا أَبْطَأَ عَلِيُّ عَنِ بَيْعَةِ أَبِي بَكْرٍ لَتَأْلِيفِ الْقُرْآنِ.

And it is being reported as well that rather Ali<sup>asws</sup> delayed from pledging allegiance to Abu Bakr (when forced to do so) was due to compilation of the Quran’.<sup>361</sup>

<sup>357</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 33

<sup>358</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 34

<sup>359</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 35

<sup>360</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 36

<sup>361</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 37

أَبُو نُعَيْمٍ فِي الْحِلْيَةِ وَالْحَطِيبِ فِي الْأَرْبَعِينَ بِالسَّنَدِ عَنِ السُّدِيِّ عَنِ عَبْدِ خَيْرٍ عَنِ عَلِيِّ ع قَالَ: لَمَّا فُيْضَ رَسُولُ اللَّهِ ص أَقْسَمْتُ أَوْ حَلَفْتُ أَنْ لَا أُضَعَّ رِدَائِي عَنْ ظَهْرِي حَتَّى أَجْمَعَ مَا بَيْنَ اللُّؤْحَيْنِ فَمَا وَضَعْتُ رِدَائِي حَتَّى جَمَعْتُ الْقُرْآنَ.

Abu Nueym in (the book) 'Al Hilyah', and Al Khateeb in (the book) 'Al Arbaeen', from Al Sudy, from Abd Khayr,

'From Ali<sup>asws</sup> having said: 'When Rasool-Allah<sup>saww</sup> passed away, I<sup>asws</sup> vowed or swore that I<sup>asws</sup> will not place my<sup>asws</sup> cloak upon my<sup>asws</sup> back until I<sup>asws</sup> collect what is between the two tablets. So, I<sup>asws</sup> did not place my<sup>asws</sup> cloak until I<sup>asws</sup> had collected the Quran'.<sup>362</sup>

و فِي أَخْبَارِ أَهْلِ الْبَيْتِ ع أَنَّهُ آلَى أَنْ لَا يَضَعُ رِدَاءَهُ عَلَى عَاتِقِهِ إِلَّا لِلصَّلَاةِ حَتَّى يُؤَلَّفَ الْقُرْآنَ وَ يَجْمَعُهُ فَانْقَطَعَ عَنْهُمْ مَدَّةٌ إِلَى أَنْ جَمَعَهُ ثُمَّ خَرَجَ إِلَيْهِمْ بِهِ فِي إِزَارٍ يَحْمِلُهُ وَ هُمْ مُجْتَمِعُونَ فِي الْمَسْجِدِ فَأَنْكَرُوا مَصِيرَهُ بَعْدَ انْقِطَاعِ مَعِ التَّيْبِهِ

And in the Ahadeeth of People<sup>asws</sup> of the Household: 'He<sup>asws</sup> had sworn that he<sup>asws</sup> would not place his<sup>asws</sup> cloak upon his<sup>asws</sup> shoulders except for the Salat until he<sup>asws</sup> had compiled the Quran and collect it. He<sup>asws</sup> was cut off from them for a period until he<sup>asws</sup> had collected it. Then he<sup>asws</sup> came out to them with it in a shawl carrying it, and they were gathered in the Masjid. They disliked his<sup>asws</sup> arrival after the cutting off (period) with his<sup>asws</sup> wandering (in the wilderness).

فَقَالُوا لِأَمْرِ مَا جَاءَ أَبُو الْحَسَنِ فَلَمَّا تَوَسَّطَهُمْ وَضَعَ الْكِتَابَ بَيْنَهُمْ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنِّي مُحَلِّفٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللَّهِ وَ عَثَرْتِي أَهْلَ بَيْتِي وَ هَذَا الْكِتَابُ وَ أَنَا الْعَبْرَةُ

They said, 'Abu Al-Hassan<sup>asws</sup> has come for a matter'. When he<sup>asws</sup> was in their midst, he<sup>asws</sup> placed the Book between them, then said: 'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> am leaving behind among you all what if you were to adhere with it, you will never stray, the Book of Allah<sup>azwj</sup> and my<sup>saww</sup> family<sup>asws</sup>. And this is the Book and I<sup>asws</sup> am the family<sup>asws</sup>'.

فَقَامَ إِلَيْهِ الثَّانِي فَقَالَ لَهُ إِنْ يَكُنْ عِنْدَكَ قُرْآنٌ فَعِنْدَنَا مِثْلُهُ فَلَا حَاجَةَ لَنَا فِيكُمْ فَحَمَلَ ع الْكِتَابَ وَ عَادَ بِهِ بَعْدَ أَنْ أَلَزَمَهُمُ الْحُجَّةَ.

The second (Umar) stood up to him<sup>asws</sup> and said to him<sup>asws</sup>, 'If the Quran happens to be with you<sup>asws</sup>, so with us is similar to it, so there is no need for us regarding you two'. He<sup>asws</sup> carried the Book and returned with it after having necessitated the argument to them'.<sup>363</sup>

وَ فِي حَبْرٍ طَوِيلٍ عَنِ الصَّادِقِ ع أَنَّهُ حَمَلَهُ وَ وُلَّى رَاجِعاً نَحْوَ حَجْرَتِهِ وَ هُوَ يَقُولُ فَنَبِّدُوهُ وَرَاءَ ظُهُورِهِمْ وَ اشْتَرَوْا بِهِ تَمَنَّا قَلِيلًا فَمَيْسَ مَا يَشْتَرُونَ وَ لِهَذَا قَرَأَ ابْنُ مَسْعُودٍ إِنْ عَلِيًّا جَمَعَهُ وَ قَرَّانَهُ [قَرَأَهُ] فَإِذَا قَرَأَهُ فَاتَّبَعُوا قُرْآنَهُ.

And in a lengthy Hadeeth from Al-Sadiq<sup>asws</sup>: 'He<sup>asws</sup> carried it and turned back returning towards his<sup>asws</sup> room and he<sup>asws</sup> was saying: **but they cast it behind their backs and took a small price for it; so evil is that which they are taking [3:187]**. And for this (reason) Ibn Masoud stated that Ali<sup>asws</sup> had collected it and read his<sup>asws</sup> Quran. When he read it, followed his<sup>asws</sup> Quran'.<sup>364</sup>

<sup>362</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 38

<sup>363</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 39

<sup>364</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 40

أَحْمَدُ بْنُ حَنْبَلٍ وَ ابْنُ بَطَّةَ وَ أَبُو يَعْلَى فِي مُصَنَّفَاتِهِمْ عَنِ الْأَعْمَشِ عَنْ أَبِي بَكْرِ بْنِ أَبِي عِيَّاشٍ فِي خَيْرِ طَوِيلٍ أَنَّهُ قَرَأَ رَجُلَانِ ثَلَاثِينَ آيَةً مِنَ الْأَحْقَافِ فَاخْتَلَفَا فِي قِرَاءَتَيْهِمَا فَقَالَ ابْنُ مَسْعُودٍ هَذَا الْخِلَافُ مَا أَقْرَأُهُ فَذَهَبْتُ بِمَا إِلَى النَّبِيِّ ص فَعَضِبَ وَ عَلِيٌّ عِنْدَهُ فَقَالَ عَلِيُّ رَسُولُ اللَّهِ ص يَا مَعْزُومُ أَنْ تَقْرَأُوا كَمَا عَلَّمْتُمْ.

Ahmad Bin Hanbal and Ibn Battah and Abu Ya'la in their compilations from Al Amsh, from Abu Bakr Bin Abu Ayyash in a lengthy Hadeeth,

'Two men recited thirty Verses from (Surah) Al-Ahqaf and they both differed in their recitation. Ibn Masoud said, 'This is the differing I have not read it'. He went with them both to the Prophet<sup>saww</sup>. He<sup>saww</sup> got angered and Ali<sup>asws</sup> was in his<sup>saww</sup> presence. Ali<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> instructs you that you should recite it like what you have been taught''.

وَ رُوِيَ أَنَّ زَيْدًا لَمَّا قَرَأَ التَّابُوتَ قَالَ عَلِيُّ ع اُكْتُبْهُ التَّابُوتَ فَكَتَبَهُ كَذَلِكَ.

And it is reported that when Zayd recited 'Al-Tabuh', Ali<sup>asws</sup> said: 'Write it as 'Al-Tabut!' He wrote it like that''.<sup>365</sup>

تَارِيخُ الْبَلَادُرِيِّ وَ حِلْيَةُ الْأَوْلِيَاءِ قَالَ عَلِيُّ ع وَ اللَّهُ مَا نَزَلَتْ آيَةٌ إِلَّا وَ قَدْ عَلِمْتُ فِيْمَا نَزَلَتْ وَ أَيْنَ نَزَلَتْ أ بَلَيْلٍ نَزَلَتْ أَمْ بِنَهَارٍ نَزَلَتْ فِي سَهْلٍ أَوْ جَبَلٍ إِنْ رَجِي وَ هَبَّ لِي قَلْبًا عَفُولًا وَ لِسَانًا سَفُولًا.

History by Al Baladuri and (the book) 'Hilyat Al Awliya –

'Ali<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! No Verse was Revealed except I<sup>asws</sup> know regarding what it was Revealed, and where it was Revealed. Was it Revealed at night or at daytime, in the coast or a mountain? My<sup>asws</sup> Lord<sup>azwj</sup> has Gifted me<sup>asws</sup> a wise heart and a knowledgeable tongue''.<sup>366</sup>

فُوتُ الْقُلُوبِ قَالَ عَلِيُّ ع لَوْ شِئْتُ لَأَوْقَرْتُ سَبْعِينَ بَعِيرًا فِي تَفْسِيرِ فَاتِحَةِ الْكِتَابِ.

(The book) 'Quwat Al-Quloob' – Ali<sup>asws</sup> said: 'If I<sup>asws</sup> so desire, I<sup>asws</sup> load seventy camels in interpretation of 'Opening of the Book' (Surah Al-Fatiha)'.<sup>367</sup>

مُسْنَدُ أَبِي حَنِيْفَةَ قَالَ هِشَامُ بْنُ الْحَكَمِ قَالَ الصَّادِقُ ع لِأَبِي حَنِيْفَةَ مِنْ أَيْنَ أَخَذْتَ الْقِيَّاسَ قَالَ مِنْ قَوْلِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ زَيْدِ بْنِ ثَابِتٍ حِينَ شَاهَدَهُمَا عُمَرُ فِي الْجَدِّ مَعَ الْإِخْوَةِ فَقَالَ لَهُ عَلِيُّ ع لَوْ أَنَّ شَجَرَةً انْشَعَبَ مِنْهَا عُصْنٌ وَ انْشَعَبَ مِنَ الْعُصْنِ عُصْنَانِ أَيُّمَا أَقْرَبُ إِلَى أَحَدِ الْعُصْنَيْنِ أ صَاحِبُهُ الَّذِي يَخْرُجُ مَعَهُ أَمْ الشَّجَرَةُ

(The book) 'Musnad' of Abu Haneefa – Hisham Bin Al Hakam said,

'Al-Sadiq<sup>asws</sup> said to Abu Haneefa: 'From where you are taking the analogy?' He<sup>asws</sup> said, 'From the words of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and Zayd Bin Sabit where they both testified by Umar regarding the seriousness and the brotherhood. Ali<sup>asws</sup> said to him: 'If a branch were to sprout from a tree, and from the branch sprout two branches, which of the two would be closest, the two branches of its companion which had emerged with it or the tree itself?'

<sup>365</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 41

<sup>366</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 42

<sup>367</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 43

فَقَالَ زَيْدٌ لَوْ أَنَّ جَدُولًا انْبَعَثَ فِيهِ سَاقِيَةٌ فَانْبَعَثَ مِنْ السَّاقِيَةِ سَاقِيَتَانِ أَيْمَا أَقْرَبُ أَحَدُ السَّاقِيَتَيْنِ إِلَى صَاحِبِهَا أَمْ الْجَدُولُ.

Zayd said, 'If a stream were to spring out from a brook, and two streams spring from the stream, which of the two would be closer, one of the two streams to its companion or the stream itself?'<sup>368</sup>

لِقَوْلِهِ ص عَلِيٍّ مَعَ الْحَقِّ.

His<sup>saww</sup> words: 'Ali<sup>asws</sup> is with the truth'.<sup>369</sup>

الرِّمَذِيُّ وَ الْبَلَاذُرِيُّ قِيلَ لِعَلِيِّ ع مَا بَأَلِكُ أَكْثَرَ أَصْحَابِ النَّبِيِّ ص حَدِيثًا قَالَ كُنْتُ إِذَا سَأَلْتُهُ أَنْبَأَنِي وَإِذَا سَكَتَ عَنْهُ ابْتَدَأَنِي.

Al-Tirmizi and Al-Balazuri – 'It was said to Ali<sup>asws</sup>, 'What is the matter you<sup>asws</sup> are the most frequent of the companions of the Prophet<sup>saww</sup> in narrating Ahadeeth?' He<sup>asws</sup> said: 'Whenever I<sup>asws</sup> asked him<sup>saww</sup>, he<sup>saww</sup> answered me<sup>asws</sup>, and when I<sup>asws</sup> was silent, he<sup>saww</sup> initiated (for) me<sup>asws</sup>'.<sup>370</sup>

كِتَابُ ابْنِ مَرْدَوَيْهِ أَنَّهُ قَالَ: كُنْتُ إِذَا سَأَلْتُ أُغْطِثُ وَإِذَا سَكَتُ ابْتَدِئْتُ.

The book of Ibn Mardaway – 'He<sup>asws</sup> said: 'Whenever I<sup>asws</sup> asked, I<sup>asws</sup> was given, and when I<sup>asws</sup> was silent, I<sup>asws</sup> was begun with'.<sup>371</sup>

قَالَ النَّبِيُّ ص عَلِيٌّ رَبَّائِي هَذِهِ الْأُمَّةُ.

The Prophet<sup>saww</sup> said: 'Ali<sup>asws</sup> is a divine (personality) of this community'.<sup>372</sup>

أَبُو بَكْرٍ الشَّيْرَازِيُّ فِي كِتَابِهِ عَنْ مَالِكٍ عَنْ أَنَسٍ عَنِ ابْنِ شِهَابٍ وَ أَبُو يُوسُفَ يَعْقُوبُ بْنُ سُفْيَانَ فِي تَفْسِيرِهِ وَ أَحْمَدُ بْنُ حَنْبَلٍ وَ أَبُو يَعْلَى فِي مُسْتَدْرَكَيْهِمَا قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي عَلِيُّ بْنُ الْحُسَيْنِ أَنَّ أَبَاهُ الْحُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ أَنَّ أَبِي طَالِبٍ ع أَخْبَرَهُ أَنَّ النَّبِيَّ ص طَرَفَهُ وَ فَاطِمَةَ ع بِنْتُ رَسُولِ اللَّهِ ص فَقَالَ أَلَا تَصَلُّونَ فَمَلَأْتُ يَا رَسُولَ اللَّهِ ص إِيمًا أَنْفُسَنَا بِيَدِ اللَّهِ فَإِذَا شَاءَ أَنْ يَبْعَثَنَا يَبْعَثُنَا أَيُّ يُكْتَرُ اللُّطْفَ بِنَا

Abu Bakr Al Shirazi in his book, from Malik, from Anas (well-known fabricator), from Ibn Shihab, and Abu Yusuf Yaqoub Bin Sufyan in his Tafseer, and Ahmad Bin Hanbal, and Abu Ya'la in their 'Musnad' – Ibn Shihab said,

'It is narrated to me by Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> that his<sup>asws</sup> father<sup>asws</sup> Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> informed him<sup>asws</sup> that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> informed him<sup>asws</sup> that the Prophet<sup>saww</sup> came at night to him<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup> daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and said: 'Did you<sup>asws</sup> not pray the Salat?' I<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! But rather, our<sup>asws</sup> souls are in the Hand of Allah<sup>azwj</sup>. When He<sup>azwj</sup> so Desires to Send us<sup>asws</sup>, He<sup>azwj</sup> will Send us<sup>asws</sup>, i.e. frequent the kindness with us<sup>asws</sup>'.

<sup>368</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 44

<sup>369</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 45

<sup>370</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 46

<sup>371</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 47

<sup>372</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 48

فَانصَرَفَ حِينَ قُلْتُ ذَلِكَ وَ لَمْ يَرْجِعْ إِلَيَّ ثُمَّ سَمِعْتُهُ وَ هُوَ مُوَلِّ يَضْرِبُ فِخْدَيْهِ يَقُولُ وَ كَانَ الْإِنْسَانُ يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ عَ أَكْثَرَ شَيْءٍ جَدًّا يَعْنِي مُتَكَلِّمًا بِالْحَقِّ وَ الصِّدْقِ

He<sup>saww</sup> left when I<sup>asws</sup> said that and did not return to me<sup>asws</sup>. Then I<sup>asws</sup> heard him<sup>saww</sup> and he<sup>saww</sup> turned around striking his<sup>saww</sup> thigh, saying: **and the human being was always argumentative in most things [18:54]** – meaning speaking the truth and the truthfulness.

وَ قَالَ لِرَأْسِ الْجَالُوتِ لَمَّا قَالَ لَهُ لَمْ تَلْبَثُوا بَعْدَ نَبِيِّكُمْ إِلَّا ثَلَاثِينَ سَنَةً حَتَّى ضَرَبَ بَعْضُكُمْ وَجْهَ بَعْضٍ بِالسَّيْفِ

And he<sup>asws</sup> said to Ra's Al-Jalut, when he had said to him<sup>asws</sup>, 'You (Muslims) did not wait after your<sup>asws</sup> Prophet<sup>saww</sup> except for thirty years until you struck each other's face with the sword'.

فَقَالَ عَ وَ أَنْتُمْ لَمْ تَجِفَّ أَقْدَامُكُمْ مِنْ مَاءِ الْبَحْرِ حَتَّى قُلْتُمْ لِمُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ

He<sup>asws</sup> said: 'And your (Jews) feet had not even dried from the water of the sea until you said to Musa<sup>as</sup>: **Make a god for us just as there is a god for them'. [7:138]**'.

وَ أَرْسَلَ إِلَيْهِ أَهْلُ الْبَصْرَةِ كَلِيبًا الْجُرْمِيَّ بَعْدَ يَوْمِ الْجَمَلِ لِيُرِيَهُ الشُّبُهَةَ عَنْهُمْ فِي أَمْرِهِ فَذَكَرَ لَهُ مَا عَلِمَ أَنَّهُ عَلَى الْحَقِّ ثُمَّ قَالَ لَهُ تَابِعْ فَقَالَ إِنِّي رَسُولُ الْقَوْمِ فَلَا أُحَدِّثُ حَدَثًا حَتَّى أَرْجِعَ إِلَيْهِمْ

And the people of Al-Basrah sent Kaleyb Al-Jumry to him<sup>asws</sup> after the day of the (battle of the) camel to remove the suspicions from them regarding his<sup>asws</sup> matter, so he<sup>asws</sup> mentioned to him what he knew that he<sup>asws</sup> is upon the truth. Then he<sup>asws</sup> said to him: 'Pledge!' He said, 'I am only a messenger of the people, so I cannot do anything new until I return to them'.

فَقَالَ أَرَأَيْتَ لَوْ أَنَّ الدِّينَ وَرَأَاكَ بَعَثُوكَ رَايِدًا تَبْتَغِي لَهُمْ مَسَاقِطَ الْعَيْثِ فَرَجَعْتَ إِلَيْهِمْ فَأَخْبَرْتَهُمْ عَنِ الْكَلْبِ وَ الْمَاءِ

He<sup>asws</sup> said: 'What is your view if those who are behind you had sent you as a pioneer to seek the falling of rain for them, so you returned to them and informed them about the herbage and the water (as well)?'

قَالَ فَا مَدُّ إِذَا يَدَكَ قَالَ كَلِيبٌ فَوَ اللَّهُ مَا اسْتَطَعْتُ أَنْ أَمْتَنَعَ عِنْدَ قِيَامِ الْحُجَّةِ عَلَيَّ فَبَايَعْتُهُ

He said, 'Extend your<sup>asws</sup> hand!' Kuleyb said, 'By Allah<sup>azwj</sup>! I am not able to refuse at the establishment of the argument against me'. He pledged to him<sup>asws</sup>'.

وَ قَوْلُهُ عَ أَوَّلَ مَعْرِفَةِ اللَّهِ تَوْحِيدُهُ وَ أَصْلُ تَوْحِيدِهِ نَفْيُ الصِّفَاتِ عَنْهُ إِلَى آخِرِ الْخَبَرِ.

And his<sup>asws</sup> words: 'The first recognition of Allah<sup>azwj</sup> is His<sup>azwj</sup> Tawheed, and the origin of His<sup>azwj</sup> Tawheed is negation of the descriptions about Him<sup>azwj</sup>' – up to the end of the Hadeeth".<sup>373</sup>

<sup>373</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 49

و رُوِيَ أَنَّ أَعْرَابِيًّا سَمِعَ مِنْ سُوقِيٍّ يَثْرَأُ إِنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَ رَسُولِهِ فَشَجَّ رَأْسَهُ فَخَاصَمَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ فِي ذَلِكَ فَقَالَ إِنَّهُ كَفَرَ بِاللَّهِ فِي قِرَاءَتِهِ فَقَالَ ع إِنَّهُ لَمْ يَتَعَمَّدْ بِذَلِكَ.

And it is reported that a Bedouin heard from a vulgar (man) reciting: **Allah is Disavowed from the Polytheists, and His Rasool [9:3]** (in such a manner). He hit his head and contended him to Amir Al-Momineen<sup>asws</sup>. He said to him<sup>asws</sup> regarding that. He said: 'He is committing Kufr in his recitation'. He<sup>asws</sup> said: 'He is not being deliberate with that'.<sup>374</sup>

الْجَانِحُظُّ فِي كِتَابِ الْعَرَّةِ كَتَبَ عَلَيَّ إِلَى مُعَاوِيَةَ عَزَّكَ عَزَّكَ فَصَارَ قَصَارًا ذَلِكَ ذَلِكَ فَاحْشَ فَاحْشَ فَعَلَّكَ تَحْدًا بِحَدًا.

Al-Jahiz in 'Kitab Al-Ghurra' – Ali<sup>asws</sup> wrote to Muawiya: 'Your pride has deceived you, so that deficiency of yours will become your disgrace, so fear immoralities of your deeds, perhaps you will calm down with this'.<sup>375</sup>

وَ قَالَ ع مَنْ آمَنَ آمِنًا.

And he<sup>asws</sup> said: 'One who believes is secure'.<sup>376</sup>

And it is reported by Al Kalby, from Abu Salih and Abu Ja'far Bin Babuwayh, by his chain,

'From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>: 'The companions gathered, and they discussed that (the letter) 'Alif' is the most letter to be included in the speech.

وَ رَوَى الْكَلْبِيُّ عَنْ أَبِي صَالِحٍ وَ أَبُو جَعْفَرٍ بْنُ نَابُوَيْهِ بِإِسْنَادِهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع أَنَّهُ اجْتَمَعَتِ الصَّحَابَةُ فَتَدَاكُرُوا أَنَّ الْأَلِفَ أَكْثَرُ دُخُولًا فِي الْكَلَامِ فَارْتَجَلُ ع الْخُطْبَةَ الْمُؤَيَّةَ الَّتِي أَوْلَاهَا حَمْدُ مَنْ عَظُمَتْ مِنْهُ وَ سَبَعَتْ نِعْمَتُهُ وَ سَبَقَتْ رَحْمَتُهُ وَ تَمَّتْ كَلِمَتُهُ وَ نَفَدَتْ مَشِيئَتُهُ وَ بَلَغَتْ قَضِيَةَ [قَضِيَّتُهُ] إِلَى آخِرِهَا

So, he<sup>asws</sup> improvised the sermon elegantly, the beginning of which is: 'I<sup>asws</sup> praise the One<sup>azwj</sup>, Magnificent are His<sup>azwj</sup> Dealings, and His<sup>azwj</sup> Favours are Perfected, and His<sup>azwj</sup> Mercy precedes, and His<sup>azwj</sup> Words are completed, and His<sup>azwj</sup> Desire is implemented, and His<sup>azwj</sup> Judgment is far reaching' – up to its end (without using the letter 'Alif' in the sermon).

ثُمَّ ارْتَجَلُ إِلَى خُطْبَةٍ أُخْرَى مِنْ غَيْرِ النَّقْطِ الَّتِي أَوْلَاهَا الْحَمْدُ لِلَّهِ أَهْلُ الْحَمْدِ وَ مَاوَاهُ وَ لَهُ أَوْكَدُ الْحَمْدِ وَ أَحْلَاهُ وَ أَسْرَعُ الْحَمْدِ وَ أَسْرَاهُ وَ أَطْهَرُ الْحَمْدِ وَ أَسْمَاءُ وَ أَكْرَمُ الْحَمْدِ وَ أَوْلَاهُ إِلَى آخِرِهَا وَ قَدْ أَوْرَدْتُهُمَا فِي الْمَخْرُوجِ الْمَكُونِ

Then he<sup>asws</sup> improvised to another sermon from without (using the letters with dots in them), the beginning of which is: 'The Praise is for Allah<sup>azwj</sup>, rightful of the Praise, and is its shelter, and for Him<sup>azwj</sup> the Praise is emphasised, and its best, and quickness of the Praise, and its secrets, and the clean Praise, and its listening, and the most honourable Praise, and its beginning to its end'. And I have referred to these in the treasured, the hidden.

وَ مِنْ كَلَامِهِ تَخَفُّوا تَلَحُّفُوا فَإِنَّمَا يَنْتَظِرُ بِأَوْلِيكُمْ آخِرُكُمْ

<sup>374</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 50

<sup>375</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 51

<sup>376</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 52

And from his<sup>asws</sup> speech is: 'Be frightened and join up, for rather you last ones are awaiting with your first ones!'

وَقَوْلُهُ وَمَنْ يَقْبِضْ يَدَهُ عَنْ عَشِيرَتِهِ فَإِنَّمَا يَقْبِضُ عَنْهُمْ بِيَدٍ وَاحِدَةٍ وَ يُقْبِضُ مِنْهُمْ عَنْهُ أَيْدٍ كَثِيرَةٌ وَمَنْ تَلَّنَ حَاشِيَتَهُ يَسْتَدِيمُ مِنْ قَوْمِهِ الْمَوَدَّةَ

And his<sup>asws</sup> words: 'And the one who withholds his hand from his clan, so rather he would be withholding one hand from them, and many hands of theirs would be withheld from him. The one who softens his edges would attract the cordiality'.

وَقَوْلُهُ مَنْ جَهَلَ شَيْئاً عَادَاهُ مِثْلُهُ بَلَنْ كَذَبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ

And his<sup>asws</sup> words: 'The one who is ignorant of a thing, would be inimical to the like of it, **But, they are belying what they have no comprehension of its Knowledge, [10:39]**'.

وَقَوْلُهُ الْمَرْءُ مَحْبُوءٌ تَحْتَ لِسَانِهِ فَإِذَا تَكَلَّمَ ظَهَرَ مِثْلُهُ وَ لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ

And his<sup>asws</sup> words: 'The person is hidden under his tongue. When he speaks, he is revealed. For example: **and you can (already) recognise them by their tone of speech, [47:30]**'.

وَقَوْلُهُ فِيمَا كُلِّ امْرِئٍ مَا يُحْسِنُ مِثْلُهُ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَ زَادَهُ بَسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ

And his<sup>asws</sup> words: The worth of every person is what he is good at. For example: **He said: 'Allah has Chosen him over you and has Increased him abundantly in knowledge and physique; [2:247]**'.

وَقَوْلُهُ الْقَتْلُ يُقَالُ الْقَتْلُ مِثْلُهُ وَ لَكُمْ فِي الْقِصَاصِ حَيَاةٌ.

And his<sup>asws</sup> words: 'The killing kills the killing'. For example: **And for you, in the retaliation, there is life, [2:179]**'.<sup>377</sup>

ابْنُ الْحَرَبِيِّ الْبَصْرِيُّ فِي دُرَّةِ الْعَوَاصِ وَ ابْنُ قَبَاضٍ فِي شَرْحِ الْأَخْبَارِ أَنَّ الصَّحَابَةَ قَدِ اخْتَلَفُوا فِي الْمَوْءُودَةِ فَقَالَ لَهُمْ عَلِيُّ ع إِهْمَا لَا تَكُونُ مَوْءُودَةً حَتَّى يَأْتِيَ عَلَيْهَا النَّارَاتُ السَّبْعُ فَقَالَ لَهُ عُمَرُ صَدَقْتَ أَطَالَ اللَّهُ بِقَاكَ أَرَادَ بِذَلِكَ الْمُبَيَّنَةَ فِي قَوْلِهِ وَ لَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ الْآيَةِ فَأَشَارَ أَنَّهُ إِذَا اسْتَهَلَ بَعْدَ الْوِلَادَةِ ثُمَّ دُفِنَ فَقَدْ وُئِدَ.

Ibn Al Jareer Al Basry in (the book) 'Durrat Al Gawwas', and Ibn Fayyaz in 'Sharah Al Akhbar' -

'The companions differed regarding the female infanticide (the killing of the newborn). Ali<sup>asws</sup> said to them: 'She cannot be a killed female until seven movements come upon her'. Umar said to him<sup>asws</sup>, 'You<sup>asws</sup> speak the truth. May Allah<sup>azwj</sup> Extend your<sup>asws</sup> life'. He intended the clarification regarding His<sup>azwj</sup> Words: **And We have Created the human being from an extract of clay [23:12]** – the Verse. He<sup>asws</sup> indicated that when it is released after the birth, then buried, so it has been buried alive".<sup>378</sup>

<sup>377</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 53

<sup>378</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 54



قَوْلِهِ مَنْ زَرَعَ الْعُدُونَ حَصَدَ الْخُسْرَانَ مَنْ ذَكَرَ الْمَنِيَّةَ نَسِيَ الْأُمِّيَّةَ مَنْ فَعَدَ بِهِ الْعَقْلُ قَامَ بِهِ الْجَهْلُ يَا أَهْلَ الْعُرُورِ مَا أَلْهَجَكُم بِدَارِ خَيْرِهَا زَهِيدٌ وَ شَرِّهَا عَتِيدٌ وَ نَعِيمُهَا مَسْلُوبٌ وَ عَزِيرُهَا مَنْكُوبٌ وَ مَسَالِمُهَا مَحْرُوبٌ وَ مَالِكُهَا مَمْلُوكٌ وَ تَرَاتُهَا مَمْرُوكٌ.

His<sup>asws</sup> words: One who cultivates the hostility will reap the losses. One who remembers the death will forget the (long) hopes. One whom the intellect makes him sit down, the ignorance will stand with him. O people of deception! What is your indulgence with a house (of world), its best is trivial, and its evilest is hoped for, and its bounties are taken away, and its dearest is ruined, and its peace is warred upon, and its owner is owned, and its inheritance is neglected".<sup>379</sup>

قَالَ ع أَنَا النَّقْطَةُ أَنَا الْخَطُّ أَنَا الْخَطُّ أَنَا النَّقْطَةُ أَنَا النَّقْطَةُ وَ الْخَطُّ.

He<sup>asws</sup> said: 'I<sup>asws</sup> am the dot, I<sup>asws</sup> am the line, I<sup>asws</sup> am the line, I<sup>asws</sup> am the dot, I<sup>asws</sup> am the dot and the line". (p.s. – a line is an extended dot)<sup>380</sup>

وَ سُئِلَ ع عَنِ الْعَالِمِ الْعُلُوبِيِّ فَقَالَ صُورٌ عَارِيَةٌ مِنَ الْمَوَادِّ عَالِيَةٌ عَنِ الْقُوَّةِ وَ الْإِسْتِعْدَادِ بَجَلَى لَهَا فَأَشْرَقَتْ وَ طَالَعَهَا فَتَأَلَّأَتْ وَ أَلْقَى فِي هُوَيْتِهَا مِنَالَهُ فَأَظْهَرَ عَنْهَا أَعْمَالَهُ وَ خَلَقَ الْإِنْسَانَ ذَا نَفْسٍ نَاطِقَةٍ إِنْ رَكَاهَا بِالْعِلْمِ فَقَدْ شَاهَمَتْ جَوَاهِرَ أَوَائِلِ عِلْمِهَا وَ إِذَا اعْتَدَلَ مِرْآجُهَا وَ فَارَقَتْ الْأَضْدَادَ فَقَدْ شَارَكَ بِهَا السَّبْعُ السِّدَادُ.

And he<sup>asws</sup> was asked about the top (highest) knowledge. He<sup>asws</sup> said: 'A form higher than the material, higher than the strength, and the preparation flashed for it, so it shone, and it emerged so it sparkled, and it's resemblance was cast in its personality, so His<sup>azwj</sup> Work was revealed from it, and He<sup>azwj</sup> Created the human being, and there he was breathing, speaking, and Made him clever with the knowledge. The first essence resembled its reason, and when his temperament was stabilised and the opposites (doubts causing conflicts) were separated, and the seven difficulties participated with it".<sup>381</sup>

حَفْصُ بْنُ غَالِبٍ مَرْفُوعاً قَالَ: بَيْنَا رَجُلَانِ جَالِسَانِ فِي زَمَنِ عُمَرَ إِذْ مَرَّ بِهِمَا عَبْدٌ مُقْتَدٌ فَقَالَ أَحَدُهُمَا إِنَّ لَمْ يَكُنْ فِي قَيْدِهِ كَدًّا وَ كَدًّا فَامْرَأَتُهُ طَالِقٌ ثَلَاثًا وَ خَلْفَ الْآخَرِ بِخِلَافِ مَقَالِهِ فَسُئِلَ مَوْلَى الْعَبْدِ أَنْ يَحِلَّ قَيْدَهُ حَتَّى يُعْرِفَ وَزَنَّهُ فَأَبَى فَارْتَفَعَا إِلَى عُمَرَ فَقَالَ لُهُمَا اعْتَرِلَا نِسَاءَكُمَا وَ بَعَثَ إِلَى عَلِيٍّ ع وَ سَأَلَهُ عَنْ ذَلِكَ

Hafs Bin Khalid, raising it, said,

'While two men were seated during the era of Umar, when a bound someone passed by a shackled slave of his. One of them said, 'If he does not have such and such in his shackles, then his wife is divorces thrice (a bet). The other said, opposite to his words. The master of the slave was asked, 'Can you untie him until his weight can be determine?' He refused. They raised it to Umar. He said to them, 'Isolate your wives', and he sent a message to Ali<sup>asws</sup> and asked him<sup>asws</sup> about that.

<sup>379</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 55

<sup>380</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 56

<sup>381</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 57

فَدَعَا بِإِجَانَةٍ فَأَمَرَ الْعَلَامَ أَنْ يَجْعَلَ رِجْلَهُ فِيهَا ثُمَّ أَمَرَ أَنْ يُصَبَّ الْمَاءَ حَتَّى غَمَرَ الْقَيْدَ وَ الرَّجْلَ ثُمَّ عَلَّمَ فِي الْإِجَانَةِ عَلَامَةً وَ أَمَرَهُ أَنْ يَرْفَعَ قَيْدَهُ عَنْ سَاقِهِ فَتَرَى الْمَاءَ عَنِ الْعَلَامَةِ فَدَعَا بِالْحَدِيدِ فَوَضَعَهُ فِي الْإِجَانَةِ حَتَّى تَرَاجَعَ الْمَاءُ إِلَى مَوْضِعِهِ ثُمَّ أَمَرَ أَنْ يُوزَنَ الْمَاءُ فَوُزِنَ فَكَانَ وَزْنُهُ بِمِثْلِ وَزْنِ الْقَيْدِ وَ أُخْرِجَ الْقَيْدُ فَوُزِنَ فَكَانَ مِثْلَ ذَلِكَ فَعَجِبَ عُمَرُ التَّهْدِيبُ

He<sup>asws</sup> called for a basin and instructed the slave to make his leg into it, then instructed that the water be poured until the bonds were immersed and the legs. Then he<sup>asws</sup> marked the basin with a marking and instructed him to raise his shackles from his leg. The water level went down from the marking. He called for some iron and placed it in the basin until the water returned to its place. Then he<sup>asws</sup> instructed for the water to be weighed. Its weight happened to be like the weight of the shackles, and the shackles were taken out and weight, and it happened to be like that. Umar was surprised at the method.

قَالَ رَجُلٌ لِأَمِيرِ الْمُؤْمِنِينَ عِ إِيَّيْ حَلَفْتُ أَنْ أَرِنَ الْفَيْلَ فَقَالَ لِمَ تَحْلِفُونَ بِمَا لَا تُطِيقُونَ فَقَالَ قَدِ ابْتَلَيْتُ فَأَمَرَ عِ بِتَرْفُورٍ فِيهِ قَصَبٌ فَأَخْرَجَ مِنْهُ قَصَبٌ كَثِيرٌ ثُمَّ عَلَّمَ صَنْعَ الْمَاءِ بِقَدْرِ مَا عَرِفَ صَنْعَ الْمَاءِ قَبْلَ أَنْ يُخْرَجَ الْقَصَبُ

A man said to Amir Al-Momineen<sup>asws</sup>, 'I have vowed that I will weigh the elephant. He<sup>asws</sup> said: 'Do not be vowing with what you cannot endure'. He said, 'I am troubled'. He<sup>asws</sup> instructed for a long boat wherein was wood. A lot of wood was extracted from it. Then he<sup>asws</sup> marked the water with colouring in accordance with what dye would be recognised before he had extracted the wood.

ثُمَّ صَيَّرَ الْفَيْلَ فِيهِ حَتَّى رَجَعَ إِلَى مِقْدَارِهِ الَّذِي كَانَ انْتَهَى إِلَيْهِ صَنْعُ الْمَاءِ أَوْلًا ثُمَّ أَمَرَ بِوِزْنِ الْقَصَبِ الَّذِي أُخْرِجَ فَلَمَّا وُزِنَ قَالَ هَذَا وَزْنُ الْفَيْلِ

Then he<sup>asws</sup> made the elephant to be in it until it returned to its measurement which the water had ended to the dye of the water at first. Then he<sup>asws</sup> instructed with weighing the wood which was taken out. When it was weighed, he<sup>asws</sup> said: 'This is the weight of the elephant'.

وَ يُقَالُ وَضَعَ كَلْكَأً وَ عَمِلَ الْمِجْدَافَ وَ أَجْرَى عَلَى الْفُرَاتِ أَيَّامَ صَيْفِينَ.

And it is said, 'He<sup>asws</sup> placed the helm and made the paddle and flowed it upon the Euphrates in the days of Siffeen"<sup>382</sup>

سَعِيدُ بْنُ جُبَيْرٍ أَنَّهُ اسْتَقْبَلَ أَمِيرَ الْمُؤْمِنِينَ عِ دِهْقَانَ وَ فِي رِوَايَةٍ قَيْسُ بْنُ سَعْدٍ أَنَّهُ مَرَّحَانُ بْنُ شَاسُوا اسْتَقْبَلَهُ مِنَ الْمَدَائِنِ إِلَى جِسْرِ بَوَازِينَ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ تَنَاحَسَتِ النُّجُومُ الطَّالِعَاتُ وَ تَنَاحَسَتِ السُّعُودُ بِالنُّحُوسِ فَإِذَا كَانَ مِثْلَ هَذَا الْيَوْمِ وَجِبَ عَلَى الْحَكِيمِ الْإِحْتِقَاءُ وَ يَوْمُكَ هَذَا يَوْمٌ صَعِبٌ قَدِ اقْتَرَنَ فِيهِ كَوْكَبَانِ وَ انْكَفَأَ فِيهِ الْمِيزَانُ وَ انْقَدَحَ مِنْ بُرْجِكَ الْيَبْرَانُ وَ لَيْسَ الْحَرْبُ لَكَ بِمَكَانٍ

Saeed Bin Jubeyr, 'Dihqaq met Amir Al-Momineen<sup>asws</sup>', and in a report of Qays Bin Sa'ad, 'Markhan Bin Shasou from Al-Madain met him<sup>asws</sup> to a bridge at Bawazin. He said to him, 'O Amir Al-Momineen<sup>asws</sup>! The emerging stars are inauspicious, and the inauspiciousness has turned the fortunate to the inauspicious. So, when it would be a day like this day, it obligates upon the wise one to hide, and this day of yours<sup>asws</sup> is difficult. Two stars have

<sup>382</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 58

been paired during it, and the scale (libra) is fixed during it and mingled from your<sup>asws</sup> constellation with the fires, and the war isn't for you<sup>asws</sup> in any place'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَيُّهَا الدَّهْقَانُ الْمُنْبِيُّ بِالْأَقَارِ الْمُخَوِّفُ مِنَ الْأَقْدَارِ مَا كَانَ الْبَارِحَةَ صَاحِبَ الْمِيزَانِ وَ فِي أَيِّ بُرْجٍ كَانَ صَاحِبَ السَّرَطَانِ وَ كَمِ الطَّلَعِ مِنَ الْأَسَدِ وَ السَّاعَاتِ فِي الْحَرَكَاتِ وَ كَمِ بَيْنَ السَّرَارِيِّ وَ الرَّزَارِيِّ قَالَ سَأَنْظُرُ فِي الْأَسْطَلَابِ - [الْأَسْطَلَابِ]

Amir Al-Momineen<sup>asws</sup> said: 'O you Dihqan, the foreteller of the effects, the fearing from the pre-Determinations! Yesterday was not a companion of the scale (Libra), and in which constellation was the companion of Cancer? And much did it emerge from the lion (Leo) And the times are in the movement? And how much is between the travelling and the visiting (stars)?' He said, 'I shall be looking in the astrolabe'.

فَتَبَسَّمَ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَالَ لَهُ وَ بَلِّغْ يَا دِهْقَانُ أَنْتَ مَسِيرُ النَّبَاتِ أَمْ كَيْفَ تَقْضِي عَلَى الْجَارِيَاتِ وَ أَيُّنَ سَاعَاتِ الْأَسَدِ مِنَ الْمَطَالِعِ وَ مَا الرُّهْرَةُ مِنَ النَّوَابِغِ وَ الْجَوَامِعِ وَ مَا دَوْرُ السَّرَارِيِّ الْمُحَرِّكَاتِ وَ كَمِ قَدْرِ شُعَاعِ الْمُنِيرَاتِ وَ كَمِ التَّخْصِيلِ بِالْعَدَوَاتِ فَقَالَ لَا عِلْمَ لِي بِذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

Amir Al-Momineen<sup>asws</sup> smile and said to him: 'Woe be unto you, O Dihqan! You are travelling the constants, or how will you be deciding upon the flowing (stars)? And where are the timings of the lion (Leo) from the emergence? And what is the Venus from the follow-up and the uniting? And what is the rotation of the travelling, the moving? And how much is measurement of the rays of the scale? And how much is the attainment in the mornings?' He said, 'There is no knowledge for me with that, O Amir Al-Momineen<sup>asws</sup>!'

فَقَالَ لَهُ يَا دِهْقَانُ هَلْ تُبَيِّنُ عَلْمَكَ أَنْ انْتَقَلَ بَيْتُ مَلِكِ الصِّينِ وَ اخْتَرَقَتْ دُورُ بِالرَّيْحِ وَ حَمَدَ بَيْتُ نَارِ فَارِسَ وَ ائْتَدَمَتِ مَنَارَةُ الْهِنْدِ وَ غَرِقَتْ سَرَانْدِيبُ وَ انْقَضَ حِصْنُ الْأَنْدَلُسِ وَ نُجِحَ بِرَّكِ الرُّومِ بِالرُّومِيَّةِ

He<sup>asws</sup> said to him: 'O Dihqan! Is the result of your knowledge that the house of the king of China would be transferred, and the houses at Zanj would be burned down, and the house of fire in Persian would be extinguished, and the minaret of India would be demolished, and Sarandeeb would drown, and a fortress at Spain would be broken, and result of leave Rome with the Romans?'

وَ فِي رِوَايَةِ الْبَارِحَةِ وَقَعَ بَيْتُ بِالصِّينِ وَ انْفَرَجَ بُرْجُ مَاجِينَ وَ سَقَطَ سُورُ سَرَانْدِيبَ وَ ائْتَدَمَ بِطَرِيقِ الرُّومِ بِإِزْمِينِيَّةَ وَ فَقَدَ دِيَّانُ الْيَهُودِ نَائِلَهُ وَ هَاجَ النَّمْلُ بِوَادِي النَّمْلِ وَ هَلَكَ مَلِكُ إِفْرِيقِيَّةَ أَكُنْتُ عَالِمًا بِهَذَا قَالَ لَا يَا أَمِيرَ الْمُؤْمِنِينَ

And in a previous report: 'The fall of the house in China, and eruption of the tower at Maajin, and fall of the bridge of Sarandeeb, and defeat by the paths of Rome by Armenia, and Na'ila would be judge of the Jews, and the ants would be disrupted in the valley of the ants, and an African king would die. Were you knowing this?' He said, 'No, O Amir Al-Momineen<sup>asws</sup>!'

وَ فِي رِوَايَةِ أَطْنُكَ حَكَمْتَ بِاخْتِلَافِ الْمُشْتَرِيِّ وَ رُحِلَ إِنَّمَا أَنَا لَكَ فِي الشَّقَقِ وَ لَاحَ لَكَ شُعَاعُ الْمَرِيخِ فِي السَّحْرِ وَ انْصَلَ جِرْمُهُ بِجِزْمِ الْقَمَرِ

And in a report, 'I<sup>asws</sup> thought you knew the differing of the Jupiter and Saturn. But rather, I<sup>asws</sup> shall radiate for you in the twilight, and the rays of Mars would appear to you regarding the sorcery and connect its connection with the moon'.

ثُمَّ قَالَ الْبَارِحَةَ سَعِدَ سَبْعُونَ أَلْفَ عَالَمٍ وَ وُلِدَ فِي كُلِّ عَالَمٍ سَبْعُونَ أَلْفًا وَ اللَّيْلَةَ مَيُوتُ مِثْلُهُمْ وَ أَوْمًا يَبْدُوهُ إِلَى سَعْدِ بْنِ مَسْعَدَةَ الْخَارِجِيِّ وَ كَانَ جَاسُوسًا لِلْخَوَارِجِ فِي عَسْكَرِهِ فَظَنَّ الْمَلْعُونُ أَنَّهُ يَقُولُ خُدُوهُ فَأَخَذَ بِنَفْسِهِ فَمَاتَ

Then he<sup>asws</sup> said: ‘Last night, seventy thousand worlds ascended and seventy thousand were born in every world, and tonight the like of them (in number) will be dying’ – and he<sup>asws</sup> gestured towards Sa’ad Bin Mas’ada the Kharijite, and he was a spy for the Kharijites in his<sup>asws</sup> army. The accursed thought that he<sup>asws</sup> has said: ‘Seize him!’ He committed suicide and died.

فَحَرَ الدَّهْقَانَ سَاجِدًا فَلَمَّا أَفَاقَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ أَلَمْ أَرَوْكَ مِنْ عَيْنِ التَّوْفِيقِ فَقَالَ بَلَى فَقَالَ أَنَا وَ صَاحِبِي لَا شَرَفِيُونَ وَ لَا عَرَبِيُونَ نَحْنُ نَاشِئَةُ الْقُطْبِ وَ أَعْلَامُ الْقَلْبِ

Al-Dihqan fell in Sajdah (unconscious). When he woke up, Amir Al-Momineen<sup>asws</sup> said: ‘Shall I<sup>asws</sup> show you from an eye of inclination?’ He said, ‘Yes’. He<sup>asws</sup> said: ‘I<sup>asws</sup> and my<sup>asws</sup> companion are neither eastern nor western. We are origin of the pole and knower of astronomy.

أَمَّا قَوْلُكَ انْتَدَحَ مِنْ بُدْحِكَ النَّبْرَانَ وَ ظَهَرَ مِنْهُ السَّرَطَانُ فَكَانَ الْوَاجِبُ أَنْ تُحْكِمَ بِهِ لِي لَا عَلَيَّ أَمَّا نُورُهُ وَ ضِيَاؤُهُ فَعِنْدِي وَ أَمَّا حَرِيْقُهُ وَ كَهْبُهُ فَدَهَبَ عَنِّي وَ هَذِهِ مَسْأَلَةٌ عَقِيْمَةٌ احْسُبْهَا إِنْ كُنْتَ حَاسِبًا

As for your words, ‘Your<sup>asws</sup> constellations are mingled with the fires, and Cancer has appeared from it’, the answer is that you are deciding for me<sup>asws</sup>, not against me<sup>asws</sup>. As for its light and its illumination, so it is with me<sup>asws</sup>. And as for its burning and its flames, these are away from me<sup>asws</sup>. This is a futile issue, calculate it if you can calculate’.

فَقَالَ الدَّهْقَانُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا صَ رَسُولُ اللَّهِ وَ أَنَّكَ عَلَيٌّ وَ لِيُ اللَّهِ.

Al-Dihqan said, ‘I testify that there is no god except Allah<sup>azwj</sup>, and Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and you<sup>asws</sup> Al<sup>asws</sup> is a Guardian (from) Allah<sup>azwj</sup>’<sup>383</sup>.

سُئِلَ أَمِيرُ الْمُؤْمِنِينَ عَ عَنِ الْمَصْنُوعَةِ فَقَالَ هِيَ أُحْثُ النَّبُوَّةَ وَ عِصْمَةَ الْمُرُوءَةِ وَ النَّاسُ يَتَكَلَّمُونَ فِيهَا بِالظَّاهِرِ وَ إِنِّي لَأَعْلَمُ ظَاهِرَهَا وَ بَاطِنَهَا هِيَ وَ اللَّهُ مَا هِيَ إِلَّا مَاءٌ جَامِدٌ وَ هَوَاءٌ رَاكِدٌ وَ نَارٌ جَائِلَةٌ وَ أَرْضٌ سَائِلَةٌ

Amir Al-Momineen<sup>asws</sup> was asked about the industrialisation. He<sup>asws</sup> said: ‘It is a branch of Prophet-hood, and preservation of magnanimity, and the people are talking regarding it with the apparent, and I<sup>asws</sup> am a knower of its apparent and its esoteric. By Allah<sup>azwj</sup>! It is not except rigid water, and the stagnant air, and ravishing fire, and a flowing land’.

وَ سُئِلَ عَ فِي أَثْنَاءِ حُطْبَتِهِ هَلِ الْكَيْمِيَاءُ تَكُونُ فَقَالَ الْكَيْمِيَاءُ كَانَتْ وَ هُوَ كَائِنٌ وَ سَيَكُونُ قَعِيلٌ مِنْ أَيِّ شَيْءٍ هُوَ فَقَالَ إِنَّهُ مِنَ الرَّثِيْقِ الرَّجْرَاجِ وَ الْأَسْرَبِ وَ الرَّجَاحِ وَ الْحَدِيدِ الْمُرْغَفْرِ وَ زَنْجَارِ النَّحَاسِ الْأَحْضَرِ الْحُبُورِ إِلَّا تَوَقَّفُ عَلَى غَابِرِهِنَّ

And he<sup>asws</sup> was asked regarding during his<sup>asws</sup> sermon, ‘Does ‘الْكَيْمِيَاءُ’ (turning metal into gold) exist?’ He<sup>asws</sup> said: ‘الْكَيْمِيَاءُ did exist, and it is existing, and will be existing’. It was said, ‘Which

<sup>383</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 59

thing is it from?’ He<sup>asws</sup> said: ‘It is from flickering mercury, and the lead, and the glass, and the yellow iron, and the green crystallised substance on copper, the inks, except you should stop from crossing over these’.

فَقِيلَ فَهَمْنَا لَا يَنْلُغُ إِلَى ذَلِكَ فَقَالَ اجْعَلُوا الْبَعْضَ أَرْضًا وَ اجْعَلُوا الْبَعْضَ مَاءً وَ افْلَحُوا الْأَرْضَ بِالْمَاءِ وَ قَدْ تَمَّ فَقِيلَ زِدْنَا يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ لَا زِيَادَةَ عَلَيْهِ فَإِنَّ الْحُكَمَاءَ الْقَدَمَاءَ مَا زَادُوا عَلَيْهِ كَيْمَا يَتَلَاعَبَ بِهِ النَّاسُ.

It was said, ‘Our understandings cannot reach to that’. He<sup>asws</sup> said: ‘Make it to be part soil and part water, and overwhelm the soil with the water, and it’s done’. It was said, ‘Increase for us, O Amir Al-Momineen<sup>asws</sup>!’ He<sup>asws</sup> said: ‘There is no increase upon it, for the ancient wise ones had not increased upon it lest the people play around with it (manipulate it)’.<sup>384</sup>

أَبُو عَبْدِ اللَّهِ ع كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ إِذَا كَانَ الْعُلَامُ مُلْتَاتِ الْإِرْزَةَ صَغِيرَ الذَّكْرِ سَاكِنَ النَّظَرِ فَهُوَ مِمَّنْ يُرْجَى خَيْرُهُ وَ يُؤْمَنُ شَرُّهُ وَ إِذَا كَانَ الْعُلَامُ شَدِيدَ الْإِرْزَةَ كَبِيرَ الذَّكْرِ حَادَّ النَّظَرِ فَهُوَ مِمَّنْ لَا يُرْجَى خَيْرُهُ وَ لَا يُؤْمَنُ شَرُّهُ.

Abu Abdullah<sup>asws</sup>: ‘Amir Al-Momineen<sup>asws</sup> was saying: ‘When the boy happens to be of a little back, small limbs, calm looks, he is from the one his goodness can be hoped for and there is safety from his evil; and when the boy happens to be of strong back, large manhood, sharp looks, so he is from the one his goodness cannot be hoped for, nor is there safety from his evil’.<sup>385</sup>

وَ عَنْهُ ع أَنَّهُ قَالَ: يَعْيشُ الْوَلَدُ لِسِتَّةِ أَشْهُرٍ وَ لِسَبْعَةٍ وَ لِسَبْعَةٍ وَ لَا يَعْيشُ لِثَمَانِيَةِ أَشْهُرٍ.

And from him<sup>asws</sup> having said: ‘He will live, the child of six months, and of six months, and of nine months, and he will not live when of eight months (pregnancy)’.<sup>386</sup>

وَ عَنْهُ ع لَبَنُ الْجَارِيَةِ وَ بَوْلُهَا يَخْرُجُ مِنْ مَفَانَةِ أُمِّهَا وَ لَبَنُ الْعُلَامِ يَخْرُجُ مِنَ الْعَضُدَيْنِ وَ الْمَنْكَبَيْنِ.

And from him<sup>asws</sup>: ‘Milk of the girl and her urine come out from the bladder of her moths, and milk of the boy comes out from the biceps and the shoulders’.<sup>387</sup>

وَ عَنْهُ ع يَنْبُتُ الصَّبِيُّ كُلَّ سَنَةٍ أَرْبَعِ أَصَابِعَ بِأَصَابِعِ نَفْسِهِ

And from him<sup>asws</sup>: ‘The child grows every year by four fingers, (measured) by his own fingers’.

وَ سَأَلَ رَجُلٌ أَمِيرَ الْمُؤْمِنِينَ ع عَنِ الْوَلَدِ مَا بَالُهُ تَارَةً يُشْبِهُ أَبَاهُ وَ أُمَّهُ وَ تَارَةً يُشْبِهُ خَالَهُ وَ عَمَّهُ

And a man asked Amir Al-Momineen<sup>asws</sup> about the child, ‘What is the matter sometimes he resembles his father and his mother, and sometimes he resembles his maternal uncle and his paternal uncle?’

<sup>384</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 60

<sup>385</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 61

<sup>386</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 62

<sup>387</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 63

وَقَالَ لِلْحَسَنِ عَ أَجِبْنِي فَقَالَ عَ أَمَّا الْوَلَدُ فَإِنَّ الرَّجُلَ إِذَا أَتَى أَهْلَهُ بِنَفْسٍ سَاكِنَةٍ وَ جَوَارِحَ عَيْرٍ مُضْطَرِبَةٍ اعْتَلَجَتِ النُّطْفَتَانِ كَاعْتِلَاجِ الْمُتَنَازِعِينَ فَإِنْ عَلَتْ نُطْفَةُ الرَّجُلِ نُطْفَةَ الْمَرْأَةِ جَاءَ الْوَلَدُ يُشَبِّهُ أَبَاهُ وَ إِنْ عَلَتْ نُطْفَةُ الْمَرْأَةِ نُطْفَةَ الرَّجُلِ أَشَبَّهُ أُمَّهُ

And he<sup>asws</sup> said to Al-Hassan<sup>asws</sup>: ‘Answer him!’ He<sup>asws</sup> said: ‘As for the child, when the man goes to his wife with a tranquil self, and limbs without restlessness, the two seeds meet as two contenders. If the seed of the man surmounts the seed of the woman, the child comes to resemble his father, but if the seed of the woman surmounts the seed of the man, his resembles his mother.

وَ إِذَا أَتَاهَا بِنَفْسٍ مُزْعَجَةٍ وَ جَوَارِحَ مُضْطَرِبَةٍ عَيْرٍ سَاكِنَةٍ اضْطَرَبَتِ النُّطْفَتَانِ فَسَقَطَتَا عَنْ يَمْنَةِ الرَّجْمِ وَ يَسْرَتِهِ فَإِنْ سَقَطَتْ عَنْ يَمْنَةِ الرَّجْمِ سَقَطَتْ عَلَى غُرُوقِ الْأَعْمَامِ وَ الْعَمَّاتِ فَيُشَبِّهُ أَعْمَامَهُ وَ عَمَّاتِهِ وَ إِنْ سَقَطَتْ عَنْ يَسْرَةِ الرَّجْمِ سَقَطَتْ عَلَى غُرُوقِ الْأَحْوَالِ وَ الْحَالَاتِ فَشَبَّهَ أَحْوَالَهُ وَ خَالَاتِهِ

And when he goes to her with an uncomfortable self and restless limbs, not calm, the two seeds get disturbed and they fall on the right side of the womb and/or its left. If it falls upon the right side of the womb, it falls upon the veins of the paternal uncles and the paternal aunts, and he resembles his paternal uncle and paternal aunt. And if it falls on the left of the women, it falls upon veins of the maternal uncles and maternal aunts, so he resembles his maternal uncle and his maternal aunt’.

فَقَامَ الرَّجُلُ وَ هُوَ يَقُولُ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ وَ رُوي أَنَّهُ كَانَ الْخُضِرَ ع

The man stood up and he was saying, ‘Allah<sup>azwj</sup> is more Knowing where to Make His<sup>azwj</sup> Message to be’. And it is reported that he (who asked questions) was Al-Khizr<sup>as</sup>.

وَ سُئِلَ النَّبِيُّ صَ كَيْفَ تَوَلَّى الْمَرْأَةُ وَ كَيْفَ يُدَكَّرُ الرَّجُلُ قَالَ يَلْتَقِي الْمَاءَانِ فَإِذَا عَلَا مَاءُ الْمَرْأَةِ مَاءُ الرَّجُلِ، أَنْتَتْ وَ إِنْ عَلَا مَاءُ الرَّجُلِ مَاءُ الْمَرْأَةِ أَدْحَكَتْ.

And the Prophet<sup>saww</sup> was asked: ‘How does the woman become female and how does the man become male?’ He<sup>saww</sup> said: ‘The two waters meet, so when the water of the woman is higher than the water of the man, it (child) is effeminate, and it the water of the man is higher than the water of the woman, it (child) is masculine’.<sup>388</sup>

وَ مِنْ فَرْطِ حَكْمَتِهِ مَا رُوي عَنْ أُسَامَةَ بْنِ زَيْدٍ وَ أَبِي رَافِعٍ فِي خَبَرٍ أَنَّ جَبْرَائِيلَ عَ نَزَلَ عَلَى النَّبِيِّ صَ فَقَالَ يَا مُحَمَّدُ أَلَا أُبَشِّرُكَ بِحَبِيبَةٍ لِدُرَيْتِكَ فَحَدَّثَهُ بِشَأْنِ التَّوْرَةِ وَ قَدْ وَجَدَهَا رَهْطٌ مِنْ أَهْلِ الْيَمَنِ بَيْنَ حَجْرَيْنِ أَسْوَدَيْنِ وَ سَمَّاهُمْ لَهُ

And from overindulgence of his<sup>asws</sup> wisdom, what is reported from Usama Bin Zayd and Abu Rafie in a Hadeeth – ‘Jibraeel<sup>as</sup> descended unto the Prophet<sup>saww</sup> and said: ‘O Muhammad<sup>saww</sup>! Shall I<sup>as</sup> give you glad tidings with hidden matter for your<sup>saww</sup> offspring?’ He<sup>as</sup> narrated to him<sup>saww</sup> with the matter of the Torah, and a group from the people of Al-Yemen were between two black stones and named them to him<sup>asws</sup>.

فَلَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ صَ قَالَ لَهُمْ كَمَا أَنْتُمْ حَتَّى أُخْبِرُكُمْ بِأَسْمَائِكُمْ وَ أَسْمَاءِ آبَائِكُمْ وَ أَنْتُمْ وَجَدْتُمُ التَّوْرَةَ وَ قَدْ جِئْتُمْ بِهَا مَعَكُمْ فَدَفَعُوهَا لَهُ وَ أَسْلَمُوا

<sup>388</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 64



Abu Umama, 'The people entered to see the Prophet<sup>saww</sup> and they congratulated him<sup>asws</sup> for the blessing of Al-Husayn<sup>asws</sup>.

ثُمَّ قَامَ رَجُلٌ فِي وَسْطِ النَّاسِ فَقَالَ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ رَأَيْنَا مِنْ عَلِيِّ عَجَبًا فِي هَذَا الْيَوْمِ قَالَ وَ مَا رَأَيْتُمْ

Then a man stood up in the midst of the people and said, 'May my father and my mother be (sacrificed) for you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>! We have seen a wonder from Ali<sup>asws</sup> in this day'. He<sup>saww</sup> said: 'And what did you see?'

قَالَ أَتَيْنَاكَ لِنَسَلِمَ عَلَيْكَ وَ نُهَيِّتَكَ بِمَوْلُودِكَ الْحُسَيْنِ ع فَحَجَبْنَا عَنْكَ وَ أَغْلَقْنَا أَنَّهُ هَبَطَ عَلَيْهِ مِائَةٌ أَلْفٍ مَلَكٍ وَ أَرْبَعَةٌ وَ عِشْرُونَ أَلْفٍ مَلَكٍ فَعَجَبْنَا مِنْ إِخْصَائِهِ وَ عَدَّهُ الْمَلَائِكَةُ

He said, 'We came to you<sup>saww</sup> to greet unto you<sup>saww</sup> for the blessing of Al-Husayn<sup>asws</sup>, but he<sup>asws</sup> barred us from you<sup>asws</sup> and let us know: 'There is a group of a hundred and twenty four thousand Angels have descended to see him<sup>saww</sup>'. We were surprised from his<sup>asws</sup> senses and his<sup>asws</sup> counting the Angels'.

فَقَالَ النَّبِيُّ ص وَ أَقْبَلَ بِوَجْهِهِ عَلَيْهِ مُتَبَسِّمًا مَا عَلِمَكَ أَنَّهُ هَبَطَ عَلَيَّ مِائَةٌ وَ أَرْبَعَةٌ وَ عِشْرُونَ أَلْفٍ مَلَكٍ

The Prophet<sup>saww</sup> said and turned his<sup>saww</sup> face towards him<sup>asws</sup> smiling: 'What made you<sup>asws</sup> known that it was a group of one hundred and twenty-four thousand Angels?'

قَالَ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ سَمِعْتُ مِائَةَ أَلْفٍ لَعَةٍ وَ أَرْبَعَةَ وَ عِشْرِينَ أَلْفَ لَعَةٍ فَعَلِمْتُ أَنَّهُمْ مِائَةٌ وَ أَرْبَعَةٌ وَ عِشْرُونَ أَلْفَ مَلَكٍ قَالَ زَادَكَ اللَّهُ عِلْمًا وَ جِلْمًا يَا أَبَا الْحُسَيْنِ.

He<sup>asws</sup> said: 'May my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup> be sacrificed for you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> heard a hundred and twenty-four thousand languages, so I<sup>asws</sup> knew that they were one hundred and twenty-four thousand Angels'. He<sup>saww</sup> said: 'May Allah<sup>azwj</sup> increase you<sup>asws</sup> in knowledge and kindness/politeness, O Abu Al-Hassan<sup>asws</sup>!'<sup>393</sup>

الْفَائِقُ عَنِ الرَّخْشَرِيِّ أَنَّهُ سُئِلَ شُرَيْحٌ عَنِ امْرَأَةٍ طَلَّقَتْ فَذَكَرَتْ أَنَّهَا حَاضَتْ ثَلَاثَ حَيِضٍ فِي شَهْرٍ وَاحِدٍ فَقَالَ شُرَيْحٌ إِنْ شَهِدَتْ ثَلَاثَ نِسْوَةٍ مِنْ بَطَانَةِ أَهْلِهَا أَنَّهَا كَانَتْ تَحِيضُ قَبْلَ أَنْ تَطْلُقَ فِي كُلِّ شَهْرٍ فَالْقَوْلُ قَوْلُهَا

(The book) 'Al Fa'iq', from Al Zamakhsari –

'Shureyh was asked about a woman who got divorced. She mentioned that she had menstruated three menstruation during one month. Shureyh said, 'If three women from her intimate ones of her family members were to testify that she had menstruated (like that) during every month before she was divorced, then the (final) word would be her word'.

فَقَالَ عَلِيُّ ع قَالُونَ أَيُّ أَصَبَتْ بِالرُّومِيَّةِ وَ هَذَا إِذَا اتَّخَمَتِ الْمَرْأَةُ.



Ali<sup>asws</sup> said: “*Qaloun*”, i.e. he got it correct, in Roman, and this is when the woman is accused.<sup>394</sup>

بَصَائِرُ الدَّرَجَاتِ عَنْ سَعْدِ الْقَمِي أَنِ أَمِيرَ الْمُؤْمِنِينَ ع حِينَ أَتَى أَهْلَ النَّهْرِ نَزَلَ فَطَفْنَا فَاجْتَمَعَ إِلَيْهِ أَهْلُ بَادُورِيَا فَشَكَوْا ثَقُلَ خَرَاجِهِمْ وَ كَلْمُوهُ بِالْبَطِيَّةِ وَ أَنَّ لَهُمْ حِيرَانًا أَوْسَعَ أَرْضًا مِنْهُمْ وَ أَقْلًا خَرَاجًا

(The book) ‘Basaaair Al Darajaat’ – From Sa’ad Al Qummi –

‘When Amir Al-Momineen<sup>asws</sup> came to the people of Al-Naharwan, he<sup>asws</sup> descended at Qatafta. The people of Badaruya gathered to him<sup>asws</sup> and complained to him<sup>asws</sup> of the heaviness of their taxes, and spoke to him<sup>asws</sup> in Nabatean (language), and that for them was a neighbour of vast land and little taxation.

فَأَجَابَهُمْ بِالْبَطِيَّةِ زَعْرًا وَ طَاتَهُ مِنْ زَعْرَارِيَا مَعْنَاهُ دُخْنٌ صَغِيرٌ خَيْرٌ مِنْ دُخْنٍ كَبِيرٍ.

He<sup>asws</sup> answered them in Nabatean: ‘*Za’ra wa ta’ah min za’arba*’ – its meaning is: ‘Being smaller smoke is better than a big smoke’.<sup>395</sup>

وَ رُوِيَ أَنَّهُ قَالَ ع لِابْنَتِهِ يَزْدَجَرْدُ مَا اسْمُكِ قَالَتْ جَهَانَ بَأْتُوِي فَقَالَ بَلْ شَهْرِبَانُوِي أَجَابَهَا بِالْعَجْمِيَّةِ.

And it is reported that he<sup>asws</sup> said to a daughter of Yazdjard: ‘What is your name?’ She said, ‘Jahanbanuya’. He<sup>asws</sup> said: ‘But (it is) Shehrbanuya’ – answering her in Persian’.<sup>396</sup>

وَ إِنَّهُ قَدْ فَسَّرَ صَوْتِ النَّافُوسِ ذَكَرَهُ صَاحِبُ مُصْتَبَحِ الْوَاعِظِ وَ مُجْمُورُ أَصْحَابِنَا عَنِ الْخَارِثِ الْأَعْوَرِ وَ زَيْدِ وَ صَعَصَعَةَ ابْنِ صُوحَانَ وَ الْبَرَاءِ بْنِ سَبْرَةَ وَ الْأَصْبَغِ بْنِ ثُبَاتَةَ وَ جَابِرِ بْنِ شَرَجِيلِ وَ مُحَمَّدِ بْنِ الْكَوَاءِ أَنَّهُ قَالَ ع يَقُولُ سُبْحَانَ اللَّهِ حَقًّا حَقًّا إِنَّ الْمَوْلَى صَمَدٌ يَبْقَى بِحَلْمِ عَنَّا رِفْقًا رِفْقًا لَوْ لَا حِلْمُهُ كُنَّا نَشْفَى حَقًّا حَقًّا صِدْقًا صِدْقًا إِنَّ الْمَوْلَى يُسَائِلُنَا وَ يُؤَافِقُنَا وَ يُجَاسِنُنَا

And he<sup>asws</sup> had interpreted the sound of the bell.

It is mentioned by the author of ‘Misbah Al Wa’iz’, and most of our companions, from Al Haris Al Awr, and Zayd and Sa’sa two sons of Sowhan, and Al Bara’a Bin Sabrah, and Al Asbagh Bin Nubata, and Jabir Bin Shirjeel, and Mahmoud Bin Al Kawa,

‘He<sup>asws</sup> said: ‘It (the bell) is saying: ‘Glory be to Allah<sup>azwj</sup> truly, truly! Surely the Master<sup>azwj</sup> is *Samad*, Lasting, Forbearing from us with kindness, kindness! Had it not been for His<sup>azwj</sup> Forbearance, we would have been wretched, truly, truly, sincerely, sincerely. The Master<sup>azwj</sup> will Ask us and Harmonise us and Reckon us.

يَا مَوْلَانَا لَا تُهْلِكْنَا وَ تَدَارِكْنَا وَ اسْتَعْلِمْنَا وَ اسْتَحْلِصْنَا حِلْمُكَ عَنَّا قَدْ جَرَّأَنَا يَا مَوْلَانَا عَفْوُكَ عَنَّا إِنَّ الدُّنْيَا قَدْ عَرَّتْنَا وَ اسْتَعْلَكْنَا وَ اسْتَهْوَتْنَا وَ اسْتَلْهَيْتَنَا وَ اسْتَعْوَتْنَا

O our Master<sup>azwj</sup>! Do not Destroy us, and Make us aware, and Make us serve, and Your<sup>azwj</sup> sincere Forbearance from us has emboldened us. O our Master<sup>azwj</sup>! Your<sup>azwj</sup> Pardon be for

<sup>394</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 71

<sup>395</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 72

<sup>396</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 73

us. The world as deceived us, and pre-occupied us, and weakened us, and consumed us, and deviated us.

يَا ابْنَ الدُّنْيَا جَمْعًا يَا ابْنَ الدُّنْيَا مَهْلًا يَا ابْنَ الدُّنْيَا دَقًّا وَزَنَا وَزَنَا تَفَعَّى الدُّنْيَا قَرْنَا قَرْنَا مَا مِنْ يَوْمٍ يَمْضِي عَنَّا إِلَّا تَهْوَى مِنَّا زَكْنًا قَدْ ضَيَعْنَا دَارًا تَبَقَّى وَ اسْتَوَطَّنَا دَارًا تَفَعَّى الدُّنْيَا قَرْنَا قَرْنَا قَرْنَا كَلَّا مَوْتًا كَلَّا مَوْتًا كَلَّا مَوْتًا كَلَّا فِيهَا مَوْتًا نَقْلًا نَقْلًا دَفْنَا دَفْنَا

O son of the world amassing, amassing! O son of the world don't, don't! O son of the world, (time is) ticking, ticking, weighing, weighing. The world is perishing generations, generation. There is none from a day passing away from us except a corner collapses away from us. We have wasted the ever-lasting house and we have settled in the house to perish, perish. The world is generation, generation, generation. Never, death! Never, death! Never, buried! Never is therein a death! Transfer, transfer! Buried, buried!

يَا ابْنَ الدُّنْيَا مَهْلًا مَهْلًا زَنَ مَا يَأْتِي وَزَنَا وَزَنَا لَوْ لَا جَهْلِي مَا إِنْ كَانَتْ عِنْدِي الدُّنْيَا إِلَّا سَجْنًا حَيْرًا حَيْرًا شَرًّا شَرًّا شَيْنًا حُرْنًا حُرْنًا مَا دَا مِنْ دَا كَمْ دَا أَمْ دَا هَذَا أَسَى تَرْجُو تَنْجُو تَحْسَى تَرَدَى

O son of the world! Don't, don't! Weight what is to come, with a weighing! Had it not been for my ignorance, the world would not have been in my presence, except a prison. Good, good! Evil, evil! Thing, thing! Grief, grief! What is that from that? How much is that or that? This is the year you hope to survive. Fear the deterioration!

عَجَّلَ قَبْلَ الْمَوْتِ الْوَزْنَ مَا مِنْ يَوْمٍ يَمْضِي عَنَّا إِلَّا أَوْهَنَ مِنَّا زَكْنًا إِنْ الْمَوْتَى قَدْ أَنْدَرْنَا إِيَّا نَحْشُرُ غُرْلًا بِيَمَا

Hasten the weighing before the death! There is none from a day passing away from us except it weakens a pillar from us. The Master<sup>azwj</sup> has Warned us that we will be Resurrected bare, with them.

قَالَ ثُمَّ انْقَطَعَ صَوْتُ النَّافُوسِ فَسَمِعَ الدَّيْرَانِيُّ ذَلِكَ وَ أَسْلَمَ وَ قَالَ إِيَّيْ وَجَدْتُ فِي الْكِتَابِ أَنَّ فِي آخِرِ الْأَنْبِيَاءِ مَنْ يُفَسِّرُ مَا يَقُولُ النَّافُوسُ.

He (the narrator) said, 'Then the sound of the bell was terminated. The Monk had heard and became a Muslim, and said, 'I have found in the Book that among the last of the Prophets<sup>as</sup> there will be one who will interpret what the bell is saying''<sup>397</sup>.

55- قب، المناقب لابن شهر آشوب تفسير يوسف القطان عن وكيع عن الثوري عن السدي قال: كنت عند عمر بن الخطاب إذ أقبل كعب بن الأشرف و مالك بن الصفي و حبي بن الخطب فقالوا إن في كتابكم و جنة عرضها السماوات و الأرض إذا كان سعة جنة واحدة كسبع سماوات و سبع أرضين فالجنة كلها يوم القيامة أين يكون

(The book) 'Manaqib' of Ibn Shehr Ashub – Tafseer Yusuf Al Qattan, from Waike, from Al Sowry, from Al Sudy who said,

'I was in the presence of Umar Bin Al-Khattab when Ka'ab Bin Al-Ashraf, and Malik Bin Al-Sayfi, and Huyay Bin Akhtab came and they said, 'In your Book (it is written): **and a Garden, the extensiveness of which is (as) the skies and the earth, prepared for the pious [3:133].**

<sup>397</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 54 / 74

When the expanse of one Garden is like seven skies and seven earths, then all of the Gardens on the Day of Qiyamah, where will they happen to be?’

فَقَالَ عُمَرُ لَا أَعْلَمُ فَبَيْنَمَا هُمْ فِي ذَلِكَ إِذْ دَخَلَ عَلِيٌّ ع فَقَالَ فِي أَيِّ شَيْءٍ أَنْتُمْ فَالْتَفَتَ الْيَهُودِيُّ وَ ذَكَرَ الْمَسْأَلَةَ فَقَالَ ع لَهُمْ حَبْرُونِي مِنَ النَّهَارِ إِذَا أَقْبَلَ اللَّيْلُ أَيْنَ يَكُونُ وَ اللَّيْلُ إِذَا أَقْبَلَ النَّهَارُ أَيْنَ يَكُونُ

Umar said, ‘I don’t know’. While they were in that when Ali<sup>asws</sup> entered. He<sup>asws</sup> said: ‘In which thing (discussion) are you?’ The Jew turn and mentioned the issue. He<sup>asws</sup> said to them: ‘Inform me<sup>asws</sup> about the day, when the night comes, where does it happen to be? And the night, when the day comes, where does it happen to be?’

فَقَالَ لَهُ فِي عِلْمِ اللَّهِ يَكُونُ قَالَ عَلِيٌّ ع كَذَلِكَ الْجِنَانُ تُكُونُ فِي عِلْمِ اللَّهِ فَجَاءَ عَلِيٌّ ع إِلَى النَّبِيِّ ص وَ أَحْبَرَهُ بِذَلِكَ فَتَزَلَّ فَسَنَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ.

He said to him<sup>asws</sup>, ‘It happens to be in the Knowledge of Allah<sup>azwj</sup>’. Ali<sup>asws</sup> said: ‘Like that are the Gardens. There happen to be in the Knowledge of Allah<sup>azwj</sup>’. Ali<sup>asws</sup> went to the Prophet<sup>saww</sup> and informed him<sup>saww</sup> with that, and it was Revealed: **therefore ask the people of Al-Zikr if you don’t know [16:43]**’.<sup>398</sup>

56- قب، المناقب لابن شهر آشوب جابر و ابن عباس أن أبا بكر بن كعب قرأ عند النبي ص و أسبغ عليكم نعمه ظاهرة و باطنه فقال النبي ص لعده و فيهم أبو بكر و عبدة و عمر و عثمان و عبد الرحمن فولوا الآن ما أول نعمه أعزكم الله بها و بلاكم بها فحاضوا من المعاش و الرياش و الدريرة و الأزواج

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Jabir and Ibn Abbas,

‘Ubay Bin Ka’ab recited in the presence of the Prophet<sup>saww</sup>: **and Bestowed upon you His Bounties, apparent and hidden? [31:20]**. The Prophet<sup>saww</sup> said to a group in his<sup>asws</sup> presence, and among them were Abu Bakr, and Ubeyda, and Umar, and Usman, and Abdul Rahman: ‘Say now! What is the first Bounty Allah<sup>azwj</sup> has Endeared you all with and Tried you with it?’ They argued from, the livelihood, and the luxurious life, and the offspring, and the wives.

فَلَمَّا أَمْسَكُوا قَالَ يَا أَبَا الْحَسَنِ فُلانُ فَقَالَ ع إِنَّ اللَّهَ خَلَقَنِي وَ لَمْ أَكُ شَيْئاً مَدْكُوراً وَ أَنْ أَحْسَنَ بِي فَجَعَلَنِي حَيّاً لَا مَوَاتاً وَ أَنْ أَنشَأَنِي فَلَهُ الْحَمْدُ فِي أَحْسَنِ صُورَةٍ وَ أَعْدَلَ تَرْكِيْبٍ

When they withheld, he<sup>saww</sup> said: ‘O Abu Al-Hassan<sup>asws</sup>! Speak’. He<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Created me<sup>asws</sup> and I<sup>asws</sup> did not happen to be a thing worthy of mention, and Improved me<sup>asws</sup>, and He<sup>azwj</sup> Made me<sup>asws</sup> to be alive, not dead, and He<sup>azwj</sup> Caused me<sup>asws</sup> to grow. So, for Him<sup>azwj</sup> is the Praise regarding the excellent image, and regulated the combination.

وَ أَنْ جَعَلَنِي مُتَّفَكراً و اعياء لا أبلة ساهياً و أَنْ جَعَلَ لِي شَوَاعِرَ أَدْرِكُ بِهَا مَا ابْتَغَيْتُ وَ جَعَلَ لِي سِرَاجاً مُنيراً وَ أَنْ هَدَانِي لِدِينِهِ وَ لَنْ يُضِلَّنِي عَنْ سَبِيلِهِ وَ أَنْ جَعَلَ لِي مَرَدّاً فِي حَيَاةٍ لَا انْقِطَاعَ لَهَا

<sup>398</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 55

And He<sup>azwj</sup> Made me<sup>asws</sup> to think, retain, I<sup>asws</sup> do not forget. And He<sup>azwj</sup> Made senses for me<sup>asws</sup> I<sup>asws</sup> can realise with these for as long as I<sup>asws</sup> seek. And He<sup>azwj</sup> Made a radiant lamp inside me<sup>asws</sup> and Guided me<sup>asws</sup> to His<sup>azwj</sup> religion and will never Stray me<sup>asws</sup> from His<sup>azwj</sup> Way. And He<sup>azwj</sup> Made a return to be for me<sup>asws</sup> in a life there is no termination for it.

وَأَنْ جَعَلَنِي مَلِكًا مَالِكًا لَا مَمْلُوكًا وَأَنْ سَخَّرَ لِي سَمَاءَهُ وَأَرْضَهُ وَمَا فِيهِمَا وَمَا بَيْنَهُمَا مِنْ خَلْقِهِ وَأَنْ جَعَلَنَا ذُرِّيَّةً فَوْقَ مَا عَلَى خَلْقِنَا لَا إِنَاتًا وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي كُلِّ كَلِمَةٍ صَدَقْتُ

And He<sup>azwj</sup> Made me<sup>asws</sup> a king, an owner, not owned. And He<sup>azwj</sup> Subdued His<sup>azwj</sup> sky and His<sup>azwj</sup> earth and whatever is in them, and whatever is between them of His<sup>azwj</sup> creatures. And He<sup>azwj</sup> Made us males standing upon our strength, not females'. And Rasool-Allah<sup>saww</sup> was saying: 'True!' during each phrase.

ثُمَّ قَالَ فَمَا بَعْدَ هَذَا فَقَالَ عَلِيُّ ع وَ إِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا الْحَسَنِ أَنْتَ وَارِثُ عَلِيِّ وَ الْمُبِينُ لِأُمَّتِي مَا اخْتَلَفْتُ فِيهِ مِنْ بَعْدِي الْحَبْرَ.

Then he<sup>saww</sup> said: 'So what is after this?' Ali<sup>asws</sup> said: '**And if you were to count the Favours of Allah, you would not be (able to) count these. [16:18]**'. Rasool-Allah<sup>saww</sup> smiled and said: 'Congratulations to you<sup>asws</sup> for the wisdom! Congratulations to you<sup>asws</sup> for the knowledge, O Abu Al-Hassan<sup>asws</sup>! You<sup>asws</sup> are the inheritor of my<sup>saww</sup> knowledge, and the clarifier for my<sup>saww</sup> community of whatever it differs in from after me<sup>saww</sup>' – the Hadeeth".<sup>399</sup>

الْحُلَيْبِيُّ أَبُو صَالِحٍ الْحَنْفِيُّ عَنْ عَلِيِّ ع قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أَوْصِنِي قَالَ قُلْ رَبِّي اللَّهُ ثُمَّ اسْتَقِمَّ قَالَ قُلْتُ رَبِّي اللَّهُ وَ مَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ أُنِيبُ فَقَالَ ص لِيُهَيِّئَكَ الْعِلْمُ يَا أَبَا الْحَسَنِ لَقَدْ شَرِبْتَ الْعِلْمَ شَرْبًا وَ مَهَلَّتْهُ مَحَلًّا.

(The book) 'AlHilyah' of Abu Salih Al Hanafy,

'From Ali<sup>asws</sup> having said: 'O Rasool-Allah<sup>saww</sup>! Advise me<sup>asws</sup>'. He<sup>saww</sup> said: 'Say: 'My<sup>asws</sup> Lord<sup>azwj</sup> is Allah<sup>azwj</sup>, then be straight''. He<sup>asws</sup> said: 'I<sup>asws</sup> said: 'Allah<sup>azwj</sup> is my<sup>asws</sup> Lord<sup>azwj</sup> **and my inclination is only with Allah. Upon Him do I rely and to Him do I turn [11:88]**'. He<sup>saww</sup> said: 'Congratulations to you for the knowledge, O Abu Al-Hassan<sup>asws</sup>! You<sup>asws</sup> have drunk the knowledge as a drink and achieved it with an achievement''.

فَصَائِلُ أَحْمَدَ إِسْمَاعِيلَ بْنِ عَيَّاشٍ بِإِسْنَادِهِ عَنْ عَلِيِّ ع قَضَى فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاعْتَجَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْحِكْمَةَ فِينَا أَهْلَ الْبَيْتِ.

(The book) 'Fazaail' of Ahmad – Ismail Bin Ayyash, by his chain,

'From Ali<sup>asws</sup> having judged in the era of Rasool-Allah<sup>saww</sup>, and Rasool-Allah<sup>saww</sup> was astounded and said: 'The Praise is for Allah<sup>azwj</sup> Who Make the wisdom to be among us<sup>asws</sup>, People<sup>asws</sup> of the Household''.<sup>400</sup>

<sup>399</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 56 a

<sup>400</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 56 b

57- جاء المجلس للمفيد علي بن بلال عن علي بن عبد الله عن الثقفني عن القناد عن علي بن هاشم عن أبيه عن سعيد بن المسيب قال سمعت يحيى ابن أم الطويل يقول سمعت أمير المؤمنين علي بن أبي طالب ع يقول ما بين لؤحي المصحف من آية إلا وقد علمت فيمن نزلت في سهل أو جبل وإن بين جوانحي لعلماً جماً فأسألوني قبل أن تفقدوني فإنكم إن فقدتموني لم تجدوا من يحدثكم مثل حديثي.

(The book) 'Al Majaalis' of Al Mufeed – Ali Bin Bilal, from Ali Bin Abdullah, from Al Saqafy, from Al Qatad, from Ali Bin Hashim, from his father, from Saeed Bin Al Musayyab who said, 'I heard Yahya Ibn Umm Al Taweel saying,

'I heard Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> saying: 'There is no Verse between the two covers of the Parchment (Quran) except and I<sup>asws</sup> know regarding who it was Revealed, and where it was Revealed, in a coast or a mountain, and in between my<sup>asws</sup> two sides there is immense knowledge, so ask me<sup>asws</sup> before you lose me<sup>asws</sup>. If you were to lose me<sup>asws</sup>, you will not find anyone to narrate to you like my<sup>asws</sup> narration''.<sup>401</sup>

58- فض، كتاب الروضة يل، الفضائل لابن شاذان عن عمارة بن ياسر رضي الله عنه قال: كنت عند أمير المؤمنين علي بن أبي طالب ع في بعض غزواته فمررتنا بوادٍ مملوءٍ مملاً فقلت يا أمير المؤمنين ترى يكون أحد من خلق الله تعالى يعلم عدد هذا النمل

'Kitab Al Rawza', (and) 'Al-Fazaail' of Ibn Shazan,

'From Ammar Bin Yasser<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said, 'I<sup>asws</sup> was in the presence of Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> in one of his<sup>asws</sup> battles, and we passed by a valley filled with ants. I<sup>ra</sup> said, 'O Amir Al-Momineen<sup>asws</sup>! Do you<sup>asws</sup> see that there would happen to be anyone from the creatures of Allah<sup>azwj</sup> the Exalted who would know the number of these ants?'

قال نعم يا عمارة أنا أعرف رجلاً يعلم عدده وكم فيه ذكر وكم فيه أنثى فقلت من ذلك الرجل يا مولاي

He<sup>asws</sup> said: 'Yes, O Ammar<sup>ra</sup>! I<sup>asws</sup> do know a man who knows their numbers and how many males there are among them and how many females there are among them'. I said, 'Who is that man, O my Master<sup>asws</sup>?'

فقال يا عمارة ما قرأت في سورة يس وكل شيء أخصيناه في إمام مبین فقلت بلى يا مولاي فقال أنا ذلك الإمام المبین.

He<sup>asws</sup> said: 'O Ammar<sup>ra</sup>! Have you<sup>ra</sup> not read in Surah Yaseen: **and We have Enumerated all things in a clarifying Imam [36:12]?**' I<sup>ra</sup> said, 'Yes, O my Master<sup>asws</sup>!' He<sup>asws</sup> said: 'I<sup>asws</sup> am that clarifying Imam<sup>asws</sup>'.<sup>402</sup>

59- فض، كتاب الروضة عن ابن عباس قال قال رسول الله ص أتاني جبرئيل بدؤنوك من درانيك الجنة فجلست عليه فلما صرت بين يدي ربي فكلمني وناجاني فما علمت من الأشياء شيئاً إلا علمته ابن عبي علي بن أبي طالب ع فهو باب مدينة علمي

'Kitab Al Rawza' – From Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said: 'Jibraeel<sup>as</sup> came to me<sup>saww</sup> with a ride (rug) from the rides (rug) of Paradise. I<sup>saww</sup> sat upon it. When I<sup>saww</sup> came to be in front of my<sup>saww</sup> Lord<sup>azwj</sup>, He<sup>azwj</sup> Spoke to

<sup>401</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 57

<sup>402</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 58

me<sup>saww</sup> and Whispered to me<sup>saww</sup>. I<sup>saww</sup> did not learn anything from the things except I<sup>saww</sup> taught it to the son<sup>asws</sup> of my<sup>saww</sup> uncle<sup>as</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. Thus, he<sup>asws</sup> is the door of the city of my<sup>saww</sup> knowledge’.

ثُمَّ دَعَا النَّبِيَّ ص فَقَالَ يَا عَلِيُّ سَلِّمْكَ سَلِّمْكَ وَ حَزْبِكَ حَزْبِي وَ أَنْتَ الْعَلَمُ فِيمَا بَيْنِي وَ بَيْنَ أُمَّتِي بَعْدِي.

Then the Prophet<sup>saww</sup> called him<sup>asws</sup> and said: ‘O Ali<sup>asws</sup>! Your<sup>asws</sup> peace is my<sup>saww</sup> peace and your<sup>asws</sup> war is my<sup>saww</sup> war, and you<sup>asws</sup> are the flag in what is between me<sup>saww</sup> and my<sup>saww</sup> community, after me<sup>saww</sup>’.<sup>403</sup>

60- فض، كتاب الروضة بل، الفضائل لابن شاذان بالإسناد يرفعه إلى عبد الملك بن سليمان وجد في قبر الزمزمي رقى فيه مكتوب تاريخه ألف و مائتا سنة بالخط السريانية و تفسيره بالعربية

‘Kitab Al Rawza’, (and), ‘Al Fazail’ of Ibn Shazan, by the chain raising it to Abdul Malik Bin Suleyman,

‘A book was found in the grave of Al-Zamazamy in which was written the history of one thousand and two hundred years in Assyrian writing, and its interpretation in Arabic.

قَالَ لَمَّا وَقَعَتِ الْمُشَاجِرَةُ بَيْنَ مُوسَى بْنِ عِمْرَانَ وَ الْخَضِرِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ فِي سُورَةِ الْكَهْفِ فِي قِصَّةِ السَّفِينَةِ وَ الْعُلَامِ وَ الْجِدَارِ وَ رَجَعَ إِلَى قَوْمِهِ فَسَأَلَهُ أَحُوهُ هَارُونَ عَمَا اسْتَعْلَمَهُ مِنَ الْخَضِرِ فَقَالَ عَلِمْتُ لَا يَضُرُّ جَهْلُهُ وَ لَكِنْ كَانَ مَا هُوَ أَعْجَبَ مِنْ ذَلِكَ قَالَ وَ مَا أَعْجَبَ مِنْ ذَلِكَ

He said, ‘When the quarrel happened between Musa<sup>as</sup> Bin Imran<sup>as</sup> and Al-Khizr<sup>as</sup> in the Words of the Mighty and Majestic in Surah Al-Kahf in the story of the ship and the boy and the wall, and he<sup>as</sup> returned to his<sup>as</sup> people. His<sup>as</sup> brother<sup>as</sup> Haroun<sup>as</sup> asked him<sup>as</sup> about what he<sup>as</sup> had learnt from Al-Khizr<sup>as</sup>. He<sup>as</sup> said: ‘Knowledge, its ignorance does not harm. But what happened was stranger than that’. He<sup>as</sup> said: ‘And what is stranger than that?’

قَالَ بَيْنَمَا نَحْنُ عَلَى شَاطِئِ الْبَحْرِ وَ قُوفُ إِذَا قَدْ أَقْبَلَ طَائِرٌ عَلَى هَيْئَةِ الْخُطَّافِ فَنَزَلَ عَلَى الْبَحْرِ فَأَخَذَ بِمِنْقَارِهِ فَرَمَى بِهِ إِلَى الشَّرْقِ ثُمَّ أَخَذَ ثَانِيَةً فَرَمَى بِهِ إِلَى الْغَرْبِ ثُمَّ أَخَذَ ثَالِثَةً فَرَمَى بِهِ إِلَى الْجَنُوبِ ثُمَّ أَخَذَ رَابِعَةً فَرَمَى بِهِ إِلَى الشِّمَالِ ثُمَّ أَخَذَ فَرَمَى بِهِ إِلَى السَّمَاءِ ثُمَّ أَخَذَ فَرَمَى بِهِ إِلَى الْأَرْضِ ثُمَّ أَخَذَ مَرَّةً أُخْرَى فَرَمَى بِهِ إِلَى الْبَحْرِ ثُمَّ جَعَلَ يُرْفَفُ وَ طَارَ فَتَبَيَّنَا مُتَحَيِّرِينَ لَا نَعْلَمُ مَا أَرَادَ الطَّائِرُ بِفِعْلِهِ

He<sup>as</sup> said: ‘While we<sup>as</sup> were standing at the coast of a sea when a bird came, being upon a body of the falcon. It descended upon the sea and took (a drop) in its beak and threw it towards the east. Then it took secondly and threw it towards the west. Then it took thirdly and threw it towards the north. Then it took fourthly and threw it towards the south. Then it too and threw it towards the sky. Then it took and threw it towards the earth. Then it took another time and threw it towards the sky. Then it fluttered and flew away, and we<sup>as</sup> remained not knowing what the bird intended by its deed.

فَبَيْنَمَا نَحْنُ كَذَلِكَ إِذْ بَعَثَ اللَّهُ عَلَيْنَا مَلَكًا فِي صُورَةِ آدَمِيٍّ فَقَالَ مَا لِي أَرَاكُمْ مُتَحَيِّرِينَ فَلْنَا فِيمَا أَرَادَ الطَّائِرُ بِفِعْلِهِ قَالَ مَا تَعْلَمَانِ مَا أَرَادَ فَلْنَا اللَّهُ أَعْلَمُ

While we<sup>as</sup> were like that when Allah<sup>azwj</sup> Sent an Angel unto us<sup>as</sup> in the image of a human being. He said, ‘What is the matter I see you<sup>as</sup> confused?’ We<sup>as</sup> said: ‘Regarding what the

<sup>403</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 59

bird had intended by its deed'. He said, 'Don't you both know?' We<sup>as</sup> said: 'Allah<sup>azwj</sup> is more knowing'.

قَالَ إِنَّهُ يَقُولُ وَ حَقٌّ مِنْ شَرْقِ الشَّرْقِ وَ غَرْبِ الْغَرْبِ وَ رَفَعَ السَّمَاءَ وَ دَخَا الْأَرْضَ لِيَبْعَثَنَّ اللَّهَ فِي آخِرِ الزَّمَانِ نَبِيًّا اسْمُهُ مُحَمَّدٌ ص لَهُ وَصِيٌّ اسْمُهُ عَلِيُّ ع عَلِمَكُمَا جَمِيعاً فِي عِلْمِهِمَا مِثْلَ هَذِهِ الْقَطْرَةِ فِي هَذَا الْبَحْرِ.

He said, 'Reality is the One<sup>azwj</sup> Who Made east to be the east, and Made west to be the west, and Raised the sky and Spread the earth. Allah<sup>azwj</sup> will be Sending a Prophet<sup>saww</sup> at the end of times, his<sup>saww</sup> name is Muhammad<sup>saww</sup>. For him<sup>saww</sup> would be a successor<sup>asws</sup> his<sup>asws</sup> name is Ali<sup>asws</sup>. Both your<sup>as</sup> knowledge in (comparison to) their<sup>asws</sup> knowledge is like this drop in this sea".<sup>404</sup>

61- كَشَفَ، كَشَفَ الْغَمَةَ مِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ عَنْ عَلِيٍّ ع قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ص إِلَى الْيَمَنِ فَعُلْتُ تَبَعْتَنِي وَ أَنَا شَابٌّ أَقْضِي بَيْنَهُمْ وَ لَا أَدْرِي بِالْقَضَاءِ فَضْرَبَ فِي صَدْرِي وَ قَالَ اللَّهُمَّ اهْدِ قَلْبَهُ وَ ثَبِّتْ لِسَانَهُ قَالَ فَوَ الَّذِي فَلَقَ الْحَبَّةَ مَا شَكَّكَتْ بَعْدُ فِي قَضَاءِ بَيْنِ اثْنَيْنِ.

(The boo) 'Kashaf Al Ghumma', from (the book) 'Manaqib' of Al Khawarizmi,

'From Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> sent me<sup>asws</sup> to Al-Yemen. I<sup>asws</sup> said: 'You<sup>saww</sup> are sending me<sup>asws</sup> and I<sup>asws</sup> am (only) a youth, to judge between them, and I<sup>asws</sup> don't know what I<sup>asws</sup> should be judging'. He<sup>saww</sup> struck my<sup>asws</sup> chest and said: 'O Allah<sup>azwj</sup>! Guide his<sup>asws</sup> heart and Affirm his<sup>asws</sup> tongue'. He<sup>asws</sup> said: 'By the One<sup>azwj</sup> Who Split the seed! I<sup>asws</sup> did not doubt afterwards in any judgment between two".<sup>405</sup>

وَ قَدْ ذَكَرَهُ النَّسَائِيُّ وَ سَافَهُ فِي صَحِيحِهِ وَ قَدْ ذَكَرَهُ أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْتَدْرِكِهِ قَالَ عَلِيُّ ع بَعَثَنِي رَسُولُ اللَّهِ ص إِلَى الْيَمَنِ وَ أَنَا حَدَثُ السِّنِّ قَالَ قُلْتُ تَبَعْتَنِي إِلَى قَوْمٍ يَكُونُ بَيْنَهُمْ أَحْدَاثٌ وَ لَا عِلْمَ لِي بِالْقَضَاءِ قَالَ إِنَّ اللَّهَ سَيَهْدِي لِسَانَكَ وَ يَثْبِثُ قَلْبَكَ فَمَا شَكَّكَتْ فِي قَضَاءِ بَيْنِ اثْنَيْنِ بَعْدُ.

And Al Nasaie has mentioned it and continued it in his (book) 'Saheeh', and it is mentioned by Ahmad Bin Hanbal in his (book) 'Musnad' –

'Rasool-Allah<sup>saww</sup> sent me<sup>asws</sup> to Al-Yemen and I<sup>asws</sup> was of a young adult. I<sup>asws</sup> said: 'You<sup>saww</sup> are sending me<sup>asws</sup> to a people with events happening between them, and there is no knowledge for me<sup>asws</sup> with the judgments'. He<sup>saww</sup> said: 'Allah<sup>azwj</sup> will be Guiding your<sup>asws</sup> tongue and Affirm your<sup>asws</sup> heart'. So, I<sup>asws</sup> did not doubt in any judgment between two, afterwards".<sup>406</sup>

وَ مِنْ مَنَاقِبِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أَوْصِنِي قَالَ قُلْ رَبِّي اللَّهُ ثُمَّ اسْتَقِمْ فَعُلْتُهَا وَ رِذْتُ وَ مَا تُؤْفِقُنِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ أُنِيبُ فَقَالَ لِيَهَيْئُكَ الْعِلْمُ يَا أَبَا الْحَسَنِ لَقَدْ شَرِبْتَ الْعِلْمَ شُرْباً وَ حَمَلْتَهُ حَمَلاً.

And from (the book) 'Al Manaqib' –

'From Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'I<sup>asws</sup> said to Rasool-Allah<sup>saww</sup>! Advise me<sup>asws</sup>'. He<sup>saww</sup> said: 'Say: 'My<sup>asws</sup> Lord<sup>azwj</sup> is Allah<sup>azwj</sup>, then be straight'. He<sup>asws</sup> said: 'I<sup>asws</sup> said it and increased: 'Allah<sup>azwj</sup> is my<sup>asws</sup> Lord (s.w.t. **and my inclination is only with Allah. Upon Him do**

<sup>404</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 60

<sup>405</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 61 / 1

<sup>406</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 61 / 2

***I rely and to Him do I turn [11:88].*** He<sup>sawww</sup> said: ‘Congratulations to you for the knowledge, O Abu Al-Hassan<sup>asws</sup>! You<sup>asws</sup> have drunk the knowledge as a drink and achieved it with an achievement’<sup>.407</sup>

وَمِنْهُ قَالَ عَلِيٌّ عَ وَاللَّهِ مَا نَزَلَتْ آيَةٌ إِلَّا وَ قَدْ عَلِمْتُ فِيهِمْ أَنْزَلْتُ وَأَيْنَ أَنْزَلْتُ إِنَّ رَبِّي وَهَبَ لِي قَلْبًا عَقُولًا وَ لِسَانًا سَوُولًا.

And from him – ‘Ali<sup>asws</sup> said: ‘By Allah<sup>azwj</sup>! No Verse was Revealed except I<sup>asws</sup> have known regarding whom it was Revealed, and where it was Revealed. My<sup>asws</sup> Lord<sup>azwj</sup> has Granted me a wise heart and a knowledgeable tongue’<sup>.408</sup>

وَمِنْهُ عَنْ أَبِي الْبَحْرِيِّ قَالَ: رَأَيْتُ عَلِيًّا عَ صَعِدَ الْمِنْبَرَ بِالْكَوْفَةِ وَ عَلَيْهِ مِدْرَعَةٌ كَانَتْ لِرَسُولِ اللَّهِ صَ مُتَقَلِّدًا بِسَيْفِ رَسُولِ اللَّهِ صَ مُتَعَمِّمًا بِعِمَامَةِ رَسُولِ اللَّهِ صَ فِي إِصْبَعِهِ خَاتَمُ رَسُولِ اللَّهِ صَ

And from him, from Abu Al-Bakhtary who said, ‘I saw Ali<sup>asws</sup> ascend the pulpit at Al-Kufa and upon him<sup>asws</sup> an armour of Rasool-Allah<sup>sawww</sup>, collared with a sword of Rasool-Allah<sup>sawww</sup>, turbaned with a turban of Rasool-Allah<sup>sawww</sup>. In his<sup>asws</sup> finger was a ring of Rasool-Allah<sup>sawww</sup>.

فَقَعَدَ عَلَى الْمِنْبَرِ وَ كَشَفَ عَنْ بَطْنِهِ فَقَالَ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَإِنَّمَا بَيْنَ الْجَوَانِحِ مِنِّي عِلْمٌ جَمٌّ هَذَا سَقَطَ الْعِلْمُ هَذَا لُعَابُ رَسُولِ اللَّهِ صَ هَذَا مَا تَزْفِي رَسُولُ اللَّهِ صَ زَقًّا مِنْ عَذْرِ وَحْيٍ أُوحِيَ إِلَيَّ

He<sup>asws</sup> sat upon the pulpit and uncovered from his<sup>asws</sup> belly and said: ‘Ask me<sup>asws</sup> before you<sup>asws</sup> lose me<sup>asws</sup>! But rather between the two wings (shoulders) of mine there is immense knowledge. This occurrence of the knowledge is the saliva of Rasool-Allah<sup>sawww</sup>. This is what Rasool-Allah<sup>sawww</sup> had made me<sup>asws</sup> taste with a tasting from without any revelation having been Revealed to me<sup>asws</sup>.

فَوَاللَّهِ لَوْ تَبَيَّنَتْ لِي وَسَادَةٌ فَجَلَسْتُ عَلَيْهَا لَأَفْتَيْتُ لِأَهْلِ التَّوْرَةِ بِتَوْرَاتِهِمْ وَ لِأَهْلِ الْإِنْجِيلِ بِالْإِنْجِيلِ حَتَّى يُنْطِقَ اللَّهُ التَّوْرَةَ وَ الْإِنْجِيلَ فَيَقُولَ صَدَقَ عَلِيٌّ قَدْ أَفْتَاكُمْ بِمَا أَنْزَلَ فِي وَ أَنْتُمْ تَتْلُونَ الْكِتَابَ أَ فَلَا تَعْقِلُونَ.

By Allah<sup>azwj</sup>! If a platform were to be set-up for me<sup>asws</sup> and I<sup>asws</sup> were to sit upon it, I<sup>asws</sup> would issue verdicts to the people of Torah by their Torah, and to the people of Evangel by their Evangel, until Allah<sup>azwj</sup> Causes the Torah and the Evangel to speak and (each of) these would say: “Ali<sup>asws</sup> has spoken the truth. He<sup>asws</sup> did issue verdicts to you all with what has been Revealed in me: ***and you are reciting the Book. Are you not using your intellects?*** [2:44]!”<sup>409</sup>

وَ مِنْ مُسْنَدِ أَحْمَدَ مِنْ حَدِيثِ مَعْقِلِ بْنِ يَسَارٍ أَنَّ النَّبِيَّ صَ قَالَ لِعَاطِمَةَ أَلَا تَرْضَيْنَ أَيُّ رَوْحَتِكَ أَقَدَمُ أُمَّتِي سِلْمًا وَ أَكْثَرُهُمْ عِلْمًا وَ أَعْظَمُهُمْ حِلْمًا.

And from (the book) ‘Musnad’ of Ahmad, from a Hadeeth by Ma’qil Bin Yasaar,

<sup>407</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 61 / 3

<sup>408</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 61 / 4

<sup>409</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 61 / 5



‘The Prophet<sup>saww</sup> said to (Syeda) Fatima<sup>asws</sup>: ‘Are you<sup>asws</sup> not pleased that I<sup>saww</sup> have got you<sup>asws</sup> married to the foremost of my<sup>saww</sup> community in being a Muslim, and their most abundant in knowledge, and their mightiest in leniency?’<sup>410</sup>

وَقِيلَتْ مِمَّا حَرَّجَهُ صَدِيقُنَا الْعِزُّ الْمُحَدَّثُ الْحَنْبَلِيُّ قَالَ النَّبِيُّ صَ أَقْضَاكُمْ عَلَيَّ.

And we have copied from what was extracted by our friend, the honourable narrator Al-Hanbali – ‘The Prophet<sup>saww</sup> said: ‘The most judicial of you all is Ali<sup>asws</sup>’.<sup>411</sup>

وَقَالَ ابْنُ عَبَّاسٍ لَقَدْ أُعْطِيَ عَلِيُّ بْنُ أَبِي طَالِبٍ تِسْعَةَ أَغْشَارِ الْعِلْمِ وَ إِيْمَ اللَّهِ لَقَدْ شَارَكُهُمْ فِي الْعَشْرِ الْعَاشِرِ.

And Ibn Abbas said, ‘Ali<sup>asws</sup> had been Given nine tenth of the knowledge, and I swear by Allah<sup>azwj</sup>. He<sup>asws</sup> had participated with them in the tenth’.<sup>412</sup>

وَقَالَ أَبُو الطُّفَيْلِ شَهِدْتُ عَلِيًّا يَخْطُبُ وَ هُوَ يَقُولُ سَلُونِي فَوَ اللَّهِ لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَحْبَبْتُمْ بِهِ وَ اسْأَلُونِي عَنْ كِتَابِ اللَّهِ فَوَ اللَّهِ مَا مِنْ آيَةٍ إِلَّا وَ أَنَا أَعْلَمُ أ بِلَيْلٍ نَزَلَتْ أَمْ نَهَارٍ أَمْ فِي سَهْلٍ أَمْ فِي جَبَلٍ.

And Abu Al-Tufeyl said, ‘I witnessed Ali<sup>asws</sup> addressing and he<sup>asws</sup> was saying: ‘Ask me<sup>asws</sup>! By Allah<sup>azwj</sup>, you will not be asking me<sup>asws</sup> about anything except I<sup>asws</sup> will be informing you all with it and ask me<sup>asws</sup> about the Book of Allah<sup>azwj</sup> By Allah<sup>azwj</sup>! There is none from a Verse except I<sup>asws</sup> know whether it was Revealed at night or day, or in a coast or in a mountain!’<sup>413</sup>

وَقِيلَ لِعَطَاءٍ أَكَانَ فِي أَصْحَابِ مُحَمَّدٍ صَ أَحَدٌ أَعْلَمُ مِنْ عَلِيٍّ قَالَ لَا وَ اللَّهُ مَا أَعْلَمُهُ.

And it was said to Ata’a, ‘Was there among the companions of Muhammad<sup>saww</sup>, anyone more knowledgeable than Ali<sup>asws</sup>?’ He said, ‘No, by Allah<sup>azwj</sup>! I do not know of him’.<sup>414</sup>

وَقَالَ عُمَرُ بْنُ سَعِيدٍ قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ بْنِ أَبِي رَبِيعَةَ يَا عَمِّ لِمَ كَانَ صَعَا النَّاسِ إِلَى عَلِيٍّ

And Umar Bin Sa’ad – ‘I said to Abdullah Bin Ayyash Bin Abu Rabie, ‘O uncle! Why did the inclination of the people happen towards Ali<sup>asws</sup>?’

فَقَالَ يَا ابْنَ أَخِي إِنَّ عَلِيًّا كَانَ لَهُ مَا شِئْتَ مِنْ ضِرْسٍ قَاطِعٍ فِي الْعِلْمِ وَ كَانَ لَهُ السُّلْطَةُ فِي الْعَشِيرَةِ وَ الْقِدَمُ فِي الْإِسْلَامِ وَ الصِّهْرُ لِرَسُولِ اللَّهِ صَ وَ الْفِقْهُ فِي السُّنَّةِ وَ النَّجْدَةُ فِي الْحَرْبِ وَ الْجُودُ فِي الْمَاعُونَ.

He said, ‘O son of my brother! Ali<sup>asws</sup> had for him<sup>asws</sup> whatever he<sup>asws</sup> so desired from the cutting teeth regarding the knowledge, and for him<sup>asws</sup> there was the prevailing among the clan, and the foremost-ness in Al-Islam, and being son-in-law of Rasool-Allah<sup>saww</sup>, and the

<sup>410</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 61 / 6

<sup>411</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 61 / 7

<sup>412</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 61 / 8

<sup>413</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 61 / 9

<sup>414</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 61 / 10

understanding in the Sunnah, and the seriousness in the war, and the benevolence in assisting (the people)”<sup>415</sup>

وَقَالَتْ عَائِشَةُ عَلِيٍّ أَعْلَمُ النَّاسِ بِالسُّنَّةِ.

And Ayesha said, ‘Ali<sup>asws</sup> is the most knowledgeable with the Sunnah”<sup>416</sup>

وَمِنْ مَنَاقِبِ أَبِي الْمُؤَيَّدِ عَنِ ابْنِ عَبَّاسٍ قَالَ: حَاطَبْنَا عُمَرَ فَقَالَ عَلِيٌّ أَفْضَاْنَا وَ أَبِيٌّ أَفْرُونَا.

And from (the book) ‘Manaqib’ of Abu Al Muwayyid, from Ibn Abbas who said,

‘We addressed Umar, he said, ‘Ali<sup>asws</sup> is our most judicial and Ubay is among us the (general people), most well-read”<sup>417</sup>

وَمِنْ الْمَنَاقِبِ عَنِ ابْنِ عَبَّاسٍ قَالَ: الْعِلْمُ سِتَّةُ أَسْدَاسٍ لِعَلِيِّ مِنْ ذَلِكَ خَمْسَةُ أَسْدَاسٍ وَ لِلنَّاسِ سُدْسٌ وَ لَقَدْ شَارَكْنَا فِي السُّدْسِ حَتَّى لَهْوُ أَعْلَمَ بِهِ مِنَّا.

And from (the book) ‘Al Manaqib’, from Ibn Abbas who said,

‘The knowledge is of six segments. From that, for Ali<sup>asws</sup>, are five-sixths and for the people is a sixth, and he<sup>asws</sup> had participated with us in the sixth to the extent that he<sup>asws</sup> was the most learned with it than us”<sup>418</sup>

وَ مِنْهُ قَالَ أَحْبَبْتِي سَيِّدُ الْحَقَائِدِ شَهْرَدَارُ بْنُ شَيْرَوَيْهِ مَرْفُوعاً إِلَى سَلْمَانَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: أَعْلَمُ أُمَّتِي بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

And from him, said, ‘It is informed to me by chief of the memorisers Shahrday Bin Sheyrawiya, raising it to,

‘Salman<sup>ra</sup>, from the Prophet<sup>saww</sup> having said: ‘The most knowledgeable of my<sup>saww</sup> community after me<sup>saww</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>”<sup>419</sup>

وَ بِالْإِسْنَادِ عَنْ شَهْرَدَارِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص فُتِمَّتِ الْحِكْمَةُ عَلَى عَشْرَةِ أَجْزَاءٍ فَأُعْطِيَ عَلِيٌّ تِسْعَةً وَ النَّاسُ جُزْءاً وَاحِداً.

And by the chain from Sahrday raising it to Abdullah Bin Masoud who said,

‘Rasool-Allah<sup>saww</sup> said: ‘The wisdom is divided upon ten segments. Ali<sup>asws</sup> was Given nine and the people, one segment”<sup>420</sup>

وَ مِنْهُ عَنْ عَبْدِ اللَّهِ قَالَ: قَرَأْتُ عَلَى رَسُولِ اللَّهِ ص سَبْعِينَ سُورَةً وَ حَتَمْتُ الْقُرْآنَ عَلَى خَيْرِ النَّاسِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

And from him, from Abdullah who said,

<sup>415</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 61 / 11

<sup>416</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 61 / 12

<sup>417</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 61 / 13

<sup>418</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 61 / 14

<sup>419</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 61 / 15

<sup>420</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 61 / 16

'I recited unto Rasool-Allah<sup>SAWW</sup>, seventy chapters and I ended the Quran unto best of the people, Ali<sup>ASWS</sup> Bin Abu Talib<sup>ASWS</sup>'<sup>421</sup>

وَمِنْهُ عَنْ عَبْدِ خَيْرٍ عَنْ عَلِيٍّ قَالَ: لَمَّا فُيْضَ رَسُولُ اللَّهِ ص أَقْسَمْتُ أَوْ حَلَفْتُ لَا أَضَعُ رِدَائِي عَنْ ظَهْرِي حَتَّى أَجْمَعَ مَا بَيْنَ اللَّوْحَيْنِ فَمَا وَصَعْتُ رِدَائِي عَنْ ظَهْرِي حَتَّى جَمَعْتُ الْقُرْآنَ.

And from him, from Abd Khayr,

'From Ali<sup>ASWS</sup> having said: 'When Rasool-Allah<sup>SAWW</sup> passed away, I<sup>ASWS</sup> vowed, or swore that I<sup>ASWS</sup> will not place my<sup>ASWS</sup> cloak upon my<sup>ASWS</sup> back until I<sup>ASWS</sup> collect whatever was between the two covers. So, I<sup>ASWS</sup> did not place my<sup>ASWS</sup> cloak upon my<sup>ASWS</sup> back until I<sup>ASWS</sup> collect the Quran''<sup>422</sup>

وَمِنَ الْمَنَاقِبِ أَنَّ عُمَرَ ابْنَ الْبَارِقَةِ وَصَعَتْ لِسِنَّةِ أَشْهُرٍ فَهَمَّ بِرَجْمِهَا فَبَلَغَ ذَلِكَ عَلِيًّا فَقَالَ لَيْسَ عَلَيْهَا رَجْمٌ فَبَلَغَ ذَلِكَ عُمَرَ فَأَرْسَلَ إِلَيْهِ يَسْأَلُ

And from (the book) 'Al Manaqib' –

'They came to Umar with a woman who had given birth at six months (pregnancy). He thought with having her stoned to death. That reached Ali<sup>ASWS</sup>. He<sup>ASWS</sup> said: 'The stoning is not upon her'. That reached Umar, so he sent someone to ask him<sup>ASWS</sup>.

فَقَالَ عَلِيٌّ ع وَ الْوَالِدَاتُ يُرَضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُبَيِّمَ الرِّضَاعَةَ وَ قَالَ وَ حَمْلُهُ وَ فِصَالُهُ ثَلَاثُونَ شَهْرًا فَبَسَّتْهُ أَشْهُرٌ حَمْلُهُ وَ حَوْلَانِ تَمَامٌ لَا حَدَّ عَلَيْهَا وَ لَا رَجْمَ عَلَيْهَا قَالَ فَخَلَّى عَنْهَا.

Ali<sup>ASWS</sup> said: **And the mothers should breastfeed their children for two years complete, for him who wants the complete breastfeeding; [2:233], and He<sup>azwj</sup> Said: and his bearing and his weaning is of thirty months; [46:15].** So, six months it his bearing, and two complete years (is the breast-feeding). There is no legal penalty upon her, nor any stoning upon her'. He (the narrator) said, 'He freed her way''<sup>423</sup>

وَمِنْهُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ سَمِعْتُ عُمَرَ يَقُولُ اللَّهُمَّ لَا تُبْقِي لِمُعْضَلَةٍ لَيْسَ لَهَا ابْنٌ أَبِي طَالِبٍ حَيًّا.

And from him, from Saeed Bin Al Musayyab who said, 'I heard Umar saying,

'O Allah<sup>azwj</sup>! Do not Let me live for a dilemma (and) the son<sup>ASWS</sup> of Abu Talib<sup>ASWS</sup> isn't alive for it (to deal with it)''<sup>424</sup>

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ خَالِدِ الصَّبِيِّ قَالَ: حَظَبُهُمْ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ لَوْ صَرَفْنَاكُمْ عَمَّا تَعْرِفُونَ إِلَى مَا تُدَكِّرُونَ مَا كُنْتُمْ صَانِعِينَ قَالَ فَأَرْمُوا قَالَ ذَلِكَ ثَلَاثًا

And from him, from Muhammad Bin Khalid Al Zaby who said,

<sup>421</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>ASWS</sup>, Ch 93 H 61 / 17

<sup>422</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>ASWS</sup>, Ch 93 H 61 / 18

<sup>423</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>ASWS</sup>, Ch 93 H 61 / 19

<sup>424</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>ASWS</sup>, Ch 93 H 61 / 20

'Umar Bin Al-Khattab addressed them. He said, 'If I were to turn you all away from what you are knowing to what you are remembering, you will not be doing it!' He said, 'They were silent' He said that three times.

فَقَامَ عَلِيٌّ ع فَقَالَ إِذَا كُنَّا نَسْتَبِيئُكَ فَإِنْ ثُبَّتْ قِبَلْنَاكَ قَالَ وَ إِنْ لَمْ تُثْبِتْ قَالَ إِذَا نَضْرِبُ الَّذِي فِيهِ عَيْنَاكَ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي هَذِهِ الْأُمَّةِ مَنْ إِذَا اعْوَجَّجْنَا أَقَامَ أَوْ دَنَا.

Ali<sup>asws</sup> stood up and said: 'Then we would let you repent, so if you were to repent, we shall accept you'. He said, 'And if I do not repent?' He<sup>asws</sup> said: 'Then we will strike that which is in your eye'. He said, 'The Praise is for Allah<sup>azwj</sup> Who has Made to be in this community one who, whenever we are crooked, he would stand and return us (to be straight)'.<sup>425</sup>

وَ قَالَ مُحَمَّدُ بْنُ طَلْحَةَ نَقَلَ الْحَسَنُ بْنُ مَسْعُودٍ الْبَغَوِيُّ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ص لَمَّا خَصَّصَ جَمَاعَةً مِنَ الصَّخَابَةِ كُلِّ وَاحِدٍ بِفَضِيلَةٍ خَصَّصَ عَلِيًّا بِعِلْمِ الْقَضَاءِ فَقَالَ وَ أَفْضَاهُمْ عَلِيٌّ.

And Muhammad Bin Talha said, 'It is transmitted by Al-Hassan Bin Masoud Al Baghawyy, from Anas (well-known fabricator),

'When Rasool-Allah<sup>saww</sup> specialises a group of the companions, each one with a merit, specialised Ali<sup>asws</sup> with knowledge of judgments, and said: 'And their most judicial is Ali<sup>asws</sup>'.<sup>426</sup>

62- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ طَلْحَةَ نَقَلَ الْحَسَنُ بْنُ مَسْعُودٍ الْبَغَوِيُّ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ص لَمَّا خَصَّصَ جَمَاعَةً مِنَ الصَّخَابَةِ كُلِّ وَاحِدٍ بِفَضِيلَةٍ خَصَّصَ عَلِيًّا بِعِلْمِ الْقَضَاءِ فَقَالَ وَ أَفْضَاهُمْ عَلِيٌّ.

(The books) 'Kanz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Suleyman Al Razy, from Al Taylasi, from Ibn Ameyra, from Hakam Bin Ayman who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'By Allah<sup>azwj</sup>! Ali<sup>asws</sup> was Given as a child like Yahya Bin Zakariya<sup>as</sup> was Given the wisdom as a child'.<sup>427</sup>

63- كا، الكافي العدة عن البرقي عن أبيه رفعه قال: اجتمع على رأس الجالوت فقالوا له إن هذا الرجل عالم يعنون أمير المؤمنين ع فأنطلق بنا إليه نسأله فأتوه فقيل لهم هو في القصر فانتظروه حتى خرج

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, raising it, said,

'The Jews gathered around Ras Al-Jalout and they said to him, 'This man is a knowledgeable one', meaning Amir Al-Momineen<sup>asws</sup>, so come with us to him<sup>asws</sup>, to question him<sup>asws</sup>. They came over, and it was said to them, 'He<sup>asws</sup> is in the (government) building'. They waited for him<sup>asws</sup> until he<sup>asws</sup> came out'.

فَقَالَ لَهُ رَأْسُ الْجَالُوتِ جِئْنَاكَ نَسْأَلُكَ قَالَ سَلْ يَا يَهُودِيَّ عَمَّا بَدَا لَكَ فَقَالَ أَسْأَلُكَ عَنْ رَبِّكَ مَتَى كَانَ

<sup>425</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 61 / 21

<sup>426</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 61 / 22

<sup>427</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 62

Ras Al-Jalout said to him<sup>asws</sup>, 'We came to question you<sup>asws</sup>'. He<sup>asws</sup> said: 'Ask, O Jew, about whatever comes to you'. He said, 'I ask you<sup>asws</sup> about your<sup>asws</sup> Lord<sup>azwj</sup>, when was He<sup>azwj</sup> (from)?'

فَقَالَ كَانَ بِلَا كَيْفٍ كَانَ بِلَا كَيْفٍ كَانَ لَمْ يَزَلْ بِلَا كَيْفٍ كَانَ لَيْسَ لَهُ قَبْلُ هُوَ قَبْلَ الْقَبْلِ بِلَا قَبْلِ وَلَا غَايَةَ وَلَا مُنْتَهَى انْقَطَعَتْ عَنْهُ الْغَايَةُ وَ هُوَ غَايَةُ كُلِّ غَايَةٍ

He<sup>asws</sup> said: 'He<sup>azwj</sup> was without there being any entities. He<sup>azwj</sup> was without a 'how' (qualitative state). He<sup>azwj</sup> still exists without an extent (limit) and without a 'how'. He<sup>azwj</sup> was, there being no 'before' for Him<sup>azwj</sup>. He<sup>azwj</sup> was before the 'before', without a 'before', nor is there an endpoint or a termination. The termination is cut off from Him<sup>azwj</sup>, and He<sup>azwj</sup> is an end-point of every end-point'.

فَقَالَ رَأْسُ الْجَالُوتِ انْمَضُوا بِنَا فَهُوَ أَعْلَمُ بِمَا يُقَالُ فِيهِ.

Ras Al Jalout said, 'Let us go, for he<sup>asws</sup> is more learned than what is being said regarding him<sup>asws</sup>'<sup>428</sup>

64- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ بَكْرِ عَنْ أَبِي الْجَارُودِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: وَ الَّذِي بَعَثَ مُحَمَّدًا ص بِالْحَقِّ وَ أُنْزِمَ أَهْلَ بَيْتِهِ مَا مِنْ شَيْءٍ يَطْلُبُونَهُ مِنْ حَرَزٍ أَوْ حَرَقٍ أَوْ عَرَقٍ أَوْ سَرَقٍ أَوْ إِفْلَاتٍ دَائِبَةٍ مِنْ صَاحِبِهَا أَوْ ضَالَّةٍ أَوْ آبِقٍ إِلَّا وَ هُوَ فِي الْقُرْآنِ فَمَنْ أَرَادَ ذَلِكَ فَلْيَسْأَلْنِي عَنْهُ

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Abdullah Bin Ja'far, from Al Sayyari, from Muhammad Bin Bakr, from Abu Al Jaroud, from Al Asbagh Bin Nubata,

'From Amir Al-Momineen<sup>asws</sup> having said: 'By the One<sup>azwj</sup> Who Sent Muhammad<sup>saww</sup> with the Truth, and Honoured the People<sup>asws</sup> of his<sup>saww</sup> Household, there is nothing you would be seeking from a protective charm (amulet), from burning, or drowning, or theft, or fleeing of an animal from its owner, or straying, or an absconding one (slave), except that it is in the Quran. Therefore, the one who wants that, so let him ask me<sup>asws</sup> about it'.

قَالَ فَفَاقَ إِلَيْهِ رَجُلًا فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَمَّا يُؤْمِنُ مِنَ الْحَرَقِ وَ الْعَرَقِ

He (the narrator) said, 'A man stood up to him<sup>asws</sup> and said, 'O Amir Al-Momineen<sup>asws</sup>! Inform me about what can secure from the burning, and the drowning?'

فَقَالَ أَفَرَأَى هَذِهِ آيَاتِ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَ هُوَ يَتَوَلَّى الصَّالِحِينَ وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِلَى قَوْلِهِ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ فَمَنْ قَرَأَهَا فَقَدْ أَمِنَ مِنَ الْحَرَقِ وَ الْعَرَقِ

He<sup>asws</sup> said: 'Recite these Verses - ***Surely, my Guardian is Allah Who Revealed the Book, and He Befriends the righteous [7:196] And they are not appreciating Allah with the appreciation that is due to Him;*** - up to His<sup>azwj</sup> Words: ***Glorious is He and Exalted from what they are associating [39:67]***. The one who recites these, so he would be safe from the burning and the drowning.

<sup>428</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 63

قَالَ فَقَرَأَهَا رَجُلٌ فَأَصْطَرَمَتِ النَّارُ فِي بُيُوتِ جِيرَانِهِ وَ بَيْتُهُ وَسَطَهَا فَلَمْ يُصِبْهُ شَيْءٌ

He (the narrator) said, 'The man recited these, and fire erupted in the houses of his neighbourhood, and his house was in the middle of it, but nothing affected him'.

ثُمَّ قَامَ إِلَيْهِ آخَرٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ دَابَّتِي اسْتَصْعَبَتْ عَلَيَّ وَ أَنَا مِنْهَا عَلَى وَجَلٍ فَقَالَ اقْرَأْ فِي أُذُنِهَا الْبَيْمَى وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً وَ إِلَيْهِ يُرْجَعُونَ فَقَرَأَهَا فَذَلَّتْ لَهُ دَابَّتُهُ

Then another man stood up to him<sup>asws</sup> and he said, 'O Amir Al-Momineen<sup>asws</sup>! My animal has become difficult upon me and I am apprehensive from it'. He<sup>asws</sup> said: 'Recite in its right ear: **And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]**'. He recited it, and his animal became submissive to him.

وَ قَامَ إِلَيْهِ رَجُلٌ آخَرٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ أَرْضِي أَرْضٌ مَسْبُوعَةٌ وَ إِنَّ السِّبَاعَ تَغْشَى مَنْزِلِي وَ لَا يَجُوزُ حَتَّى تَأْخُذَ فَرِيستَهَا

And another man stood up to him<sup>asws</sup> and he said, 'O Amir Al-Momineen<sup>asws</sup>! My land is a land (full of) wild animals, and the animals tend to overwhelm my house and they do not go away until they seize their prey'.

فَقَالَ اقْرَأْ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ فَقَرَأَهَا الرَّجُلُ فَاجْتَنَبَهُ السِّبَاعُ

He<sup>asws</sup> said: 'Recite: **There has come to you a Rasool from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful [9:128] But if they turn back, say: 'Allah is Sufficient for me, there is no god but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]**'. The man recited them both, and the predatory wild animals kept away from him'.

ثُمَّ قَامَ إِلَيْهِ رَجُلٌ آخَرٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ فِي بَطْنِي مَاءً أَصْفَرَ فَهَلْ مِنْ شِفَاءٍ

Then another man stood up to him<sup>asws</sup> and he said, 'O Amir Al-Momineen<sup>asws</sup>! In my belly there is yellow water, so is there a cure from it?'

فَقَالَ نَعَمْ بِلَا دِرْهَمٍ وَ لَا دِينَارٍ وَ لَكِنْ احْتَسِبْ عَلَى بَطْنِكَ آيَةَ الْكُرْسِيِّ وَ تَغْسِلْهَا وَ تَشْرِبْهَا وَ تَجْعَلْهَا دَجِيرَةً فِي بَطْنِكَ فَتَبْرَأَ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ فَفَعَلَ الرَّجُلُ فَبَرَأَ بِإِذْنِ اللَّهِ تَعَالَى

He<sup>asws</sup> said: 'Yes, without a Dirham nor a Dinar. But write upon your belly Ayat Al-Kursi (2:255), and wash it, and drink it, and make it to be a hoard inside your belly, and you would be cured by the Permission of Allah<sup>azwj</sup> Mighty and Majestic'. The man did so, and he was cured by the Permission of Allah<sup>azwj</sup> the Exalted.

ثُمَّ قَامَ إِلَيْهِ آخَرٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنِ الصَّلَاةِ

Then another one stood up to him<sup>asws</sup> and he said, 'O Amir Al-Momineen<sup>asws</sup>! Inform me about the strayed (animal)'.

فَقَالَ أَقْرَأْ بِسْمِ رَبِّكَ الَّذِي خَلَقَ فَفَعَلَ فَرَدَّ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ ضَالَّتَهُ

He<sup>asws</sup> said: 'Recite Ya Seen (Chapter 36) during the two Cycles (in the *Salāt*), and say, 'O Guide of the straying one! Return my straying (animal)'. He did so and Allah<sup>azwj</sup> Mighty and Majestic Returned his straying (animal) back to him.

ثُمَّ قَامَ إِلَيْهِ آخَرٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنِ الْآبِقِ

Then another one stood up to him<sup>asws</sup> and he said, 'O Amir Al-Momineen<sup>asws</sup>! Inform me about the absconding one (slave)'.

فَقَالَ أَقْرَأْ أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ إِلَى قَوْلِهِ وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ فَقَالَهَا الرَّجُلُ فَرَجَعَ إِلَيْهِ الْآبِقُ

He<sup>asws</sup> said: 'Recite: **Or like the darkness in the fathomless ocean, – up to His<sup>azwj</sup> Words: And one for whom Allah does not Make light to be for him, then there would be no light for him [24:40]**'. The man said it, and the absconding (slave) returned to him'.

ثُمَّ قَامَ إِلَيْهِ آخَرٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنِ السَّرِقِ فَإِنَّهُ لَا يَزَالُ قَدْ يُسْرِقُ لِي الشَّيْءُ بَعْدَ الشَّيْءِ لَيْلًا

Then another stood up to him<sup>asws</sup> and he said, 'O Amir Al-Momineen<sup>asws</sup>! Inform me about the theft, for I have not ceased to be stolen from, something after something, at nights'.

فَقَالَ أَقْرَأْ إِذَا أُوْتِيتَ إِلَى فِرَاشِكَ تَدْعُو قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا إِلَى قَوْلِهِ وَ كَبِيرَهُ تَكْبِيرًا

He<sup>asws</sup> said: 'Recite whenever you go to your bed: **Say: 'Supplicate to Allah or supplicate to the Beneficent. Whichever (Name) you supplicate with, – up to His<sup>azwj</sup> Words: and exclaim His Greatness with exclamations' [17:111]**'.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ بَاتَ بِأَرْضٍ فَفَرَّ هَذِهِ الْآيَةَ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ إِلَى قَوْلِهِ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ حَرَسَتْهُ الْمَلَائِكَةُ وَ تَبَاعَدَتْ عَنْهُ الشَّيَاطِينُ

Then Amir Al-Momineen<sup>asws</sup> said: 'The one who spends the night in a land of wilderness, so he should recite these Verses: **Surely, your Lord is Allah Who Created the skies and the earth in six days, then Established upon the Throne; – up to His<sup>azwj</sup> Words: Blessed is Allah, Lord of the worlds [7:54]**, the Angels would fortify him and the Satans<sup>la</sup> would distance themselves from him'.

قَالَ فَمَضَى الرَّجُلُ فَإِذَا هُوَ بِقَرْيَةٍ حَرَابٍ فَبَاتَ فِيهَا فَلَمْ يَقْرَأْ هَذِهِ الْآيَةَ فَتَعَسَّاهُ الشَّيْطَانُ فَإِذَا هُوَ أَحَدٌ بِحِطْمِهِ فَقَالَ لَهُ صَاحِبُهُ أَنْظِرْهُ وَ اسْتَيْقِظَ الرَّجُلُ فَفَرَّ الْآيَةَ فَقَالَ الشَّيْطَانُ لِصَاحِبِهِ أَرَعَمَ اللَّهُ أَنْفَكَ احْرُسْهُ الْآنَ حَتَّى يُصْبِحَ فَلَمَّا أَصْبَحَ

Then (the narrator) said, 'The man went, and he was in a ruined town. He spent the night in it and did not recite these Verses. The Satan<sup>la</sup> overcame him and seized him by his face. His<sup>la</sup> companion said to him<sup>la</sup>, 'Look at this', and the man woke up. He recited the Verse. The

Satan<sup>la</sup> said to his<sup>la</sup> companion, ‘May Allah<sup>azwj</sup> Rub your nose (Humiliate you). Protect him now, until the morning’.

رَجَعَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَخْبَرَهُ وَقَالَ رَأَيْتُ فِي كَلَامِكَ الشَّقَاءَ وَالصِّدْقَ وَمَضَى بَعْدَ طُلُوعِ الشَّمْسِ فَإِذَا هُوَ بِأَثَرِ شَعْرِ الشَّيْطَانِ مُنْجَرًّا فِي الْأَرْضِ.

When it was morning, he returned to Amir Al-Momineen<sup>asws</sup> and informed him<sup>asws</sup>, and said, to him<sup>asws</sup>, ‘I saw the healing and the truthfulness in your<sup>asws</sup> speech’. And he went after the emergence of the sun, and there were traces of the hair of the Satan<sup>la</sup>, gathered in the ground”<sup>429</sup>.

65- لي، الأماالي للصدوق ابن موسى عن ابن زكريا القطان عن ابن حبيب عن عطية بن إسماعيل عن أبي عمارة محمد بن أحمد عن العباس بن يزيد و إسحاق بن إبراهيم جميعاً عن ضرار بن صرد عن المعتز بن سليمان عن أبيه عن الحسن بن أنس قال قال النبي ص عليّ يبين لأمتي ما اختلفوا فيه من بعدي.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Musa, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Atiya Bin Ismail, from Abu Umara Muhammad Bin Ahmad, from Al Abbas Bin Yazeed, and Is’haq Bin Ibrahim, altogether from Zifar Bin Al Mo’tamar Bin Suleyman, from his father, from Al-Hassan, from Anas (well-known fabricator) who said,

‘The Prophet<sup>saww</sup> said: ‘Ali<sup>asws</sup> will clarify for my<sup>saww</sup> community whatever they are differing in from after me<sup>saww</sup>’<sup>430</sup>.

66- لي، الأماالي للصدوق ابن ناثانة عن عليّ بن إبراهيم عن جعفر بن سلمة عن التقي عن إسماعيل بن بشار عن عبد الله بن بلج المصري عن إبراهيم بن أبي إسحاق المدني عن محمد بن المنكدر قال سمعت أبا أمامة يقول كان عليّ ع إذا قال شيئاً لم نشك فيه و ذلك أنا سمعنا رسول الله ص يقول خازن سري بعدي عليّ.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Natanah, from Ali Bin Ibrahim, from Ja’far Bin Salamah, from Al Saqafy, from Ismail Bin Bashar, from Abdullah Bin Balj Al Misry, from Ibrahim Bin Abu Is’haq Al Madany, from Muhammad Bin Al Munkadir who said, ‘I heard Abu Umama saying,

‘Ali<sup>asws</sup> was such that whenever he<sup>asws</sup> said something, we did not doubt in it, and that is because we had heard Rasool-Allah<sup>saww</sup> saying: ‘Treasurer of my<sup>saww</sup> secrets after me<sup>saww</sup> is Ali<sup>asws</sup>’<sup>431</sup>.

67- لي، الأماالي للصدوق أحمد بن محمد الدينوري عن عبد الله بن محمد بن زياد عن أحمد بن منصور عن النضر بن شميل عن عوف بن أبي جميلة عن عبد الله بن عمرو بن هند قال قال عليّ ع كنت إذا سألت رسول الله ص أعطاني و إذا سكت ابتدأني.

(The book) ‘Al Amaali’ of Al Sadouq – Ahmad Bin Muhammad Al Deynawary, from Abdullah Bin Muhammad Bin Ziyad, from Ahmad Bin Mansour, from Al Nazr Bin Shumeyl, from Awf Bin Abu Jameela, from Abdullah Bin Amro Bin Hind who said,

‘Ali<sup>asws</sup> said: ‘Whenever I<sup>asws</sup> asked Rasool-Allah<sup>saww</sup>, he<sup>saww</sup> gave it to me<sup>asws</sup>, and when I<sup>asws</sup> was silent, he<sup>saww</sup> initiated (discussion with) me<sup>asws</sup>’<sup>432</sup>.

<sup>429</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 64

<sup>430</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 65

<sup>431</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 66



68- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ عَبْدِ اللَّهِ الْحُجَّالِ عَنْ أَبِي عَبْدِ اللَّهِ الْمَكِّيِّ الْحَدَّاءِ عَنْ سَوَادَةَ بْنِ عَلِيٍّ عَنْ بَعْضِ رِجَالِهِ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ لِلْحَارِثِ الْأَعْوَرِ وَ هُوَ عِنْدَهُ هَلْ تَرَى مَا أَرَى فَقَالَ كَيْفَ أَرَى مَا تَرَى وَ قَدْ نَوَّرَ اللَّهُ لَكَ وَ أَعْطَاكَ مَا لَمْ يُعْطَ أَحَدًا

(The book) 'Basaair Al Darajaat' - Muhammad Bin Abdul Jabbar, from Abdullah Bin Al Hajjal, from Abu Abdullah Al Makky Al Haza'a, from Sawadah Abu Ya'la, from one of his men who said,

'Amir Al-Momineen<sup>asws</sup> said: 'Amir Al-Momineen<sup>asws</sup> said to Al-Haris Al-Awr, and he was in his<sup>asws</sup> presence: 'Can you see what I<sup>asws</sup> can see?' He said, 'How can I see what you<sup>asws</sup> see?' And said, 'The Noor of Allah<sup>azwj</sup> is for you<sup>asws</sup> and has Given you what He<sup>azwj</sup> did not Give anyone'.

قَالَ هَذَا فَلَانَ الْأَوَّلُ عَلَى تُرْعَةٍ مِنْ تُرْعِ النَّارِ يَقُولُ يَا أَبَا الْحَسَنِ اسْتَغْفِرْ لِي لَا عَفَرَ اللَّهُ لَهُ

He<sup>asws</sup> said: 'So and so the first (Abu Bakr) is upon an edge from the edges of the Fire saying, 'O Abu Al-Hassan<sup>asws</sup>! Seek Forgiveness of Allah<sup>azwj</sup> for me!' May Allah<sup>azwj</sup> not Forgive him'.

قَالَ فَمَكَتْ هُنَيْئَةً ثُمَّ قَالَ يَا حَارِثُ هَلْ تَرَى مَا أَرَى فَقَالَ وَ كَيْفَ أَرَى مَا تَرَى وَ قَدْ نَوَّرَ اللَّهُ لَكَ وَ أَعْطَاكَ مَا لَمْ يُعْطَ أَحَدًا

He (the narrator) said, 'He<sup>asws</sup> waited for a while, then said: 'O Haris! Can you see what I<sup>asws</sup> see?' He said, 'And how can I see what you<sup>asws</sup> see and Noor of Allah<sup>azwj</sup> is for you<sup>asws</sup>, and He<sup>azwj</sup> has Given you<sup>asws</sup> what He<sup>azwj</sup> did not Give to anyone'.

قَالَ هَذَا فَلَانَ الثَّانِي عَلَى تُرْعَةٍ مِنْ تُرْعِ النَّارِ يَقُولُ يَا أَبَا الْحَسَنِ اسْتَغْفِرْ لِي لَا عَفَرَ اللَّهُ لَهُ.

He<sup>asws</sup> said: 'This is so and so, the second (Umar) upon an edge from the edges of the Fire saying, 'O Abu Al-Hassan<sup>asws</sup>! Seek Forgiveness for me!' May Allah<sup>azwj</sup> not Forgive him'' He<sup>asws</sup> said: 'This is so and so, the second (Umar) upon an edge from the edges of the Fire saying, 'O Abu Al-Hassan<sup>asws</sup>! Seek Forgiveness for me!' May Allah<sup>azwj</sup> not Forgive him''.<sup>433</sup>

69- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنِ الْحُسَيْنِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَهْدَيْتُ إِلَى رَسُولِ اللَّهِ ص دَانُجُوجَ فِيهِ حَبٌّ مُخْتَلِطٌ فَجَعَلَ رَسُولُ اللَّهِ ص يُلْقِي إِلَى عَلِيٍّ ع حَبَّةً وَ حَبَّةً وَ يَسْأَلُهُ أَيُّ شَيْءٍ هَذَا وَ يُخْبِرُهُ فَقَالَ رَسُولُ اللَّهِ ص أَمَا إِنَّ جِبْرَائِيلَ أَخْبَرَنِي أَنَّ اللَّهَ عَلَّمَكَ اسْمَ كُلِّ شَيْءٍ كَمَا عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا.

(The book) 'Basaair Al Darajaat' - Muhammad Bin Isa, from Al Nazar Bin Suweyd, from Al-Husayn Bin Musa, from Al-Husayn Bin Ziyad, from Muhammad Bin Muslim,

'From Abu Abdullah<sup>asws</sup> having said: 'A basket was gifted to Rasool-Allah<sup>saww</sup> wherein were a mixture of seeds. Rasool-Allah<sup>saww</sup> went on to cast it to Ali<sup>asws</sup>, a seed, and a seed, and asking him<sup>asws</sup>: 'Which thing is this?' And Ali<sup>asws</sup> went on informing him<sup>saww</sup>. Rasool-Allah<sup>saww</sup> said: 'But, Jibraeel<sup>as</sup> has informed me<sup>saww</sup> that Allah<sup>azwj</sup> has Taught you<sup>asws</sup> the names of all things, just as **And He Taught Adam the names, all of them [2:31]**'.<sup>434</sup>

<sup>432</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 67

<sup>433</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 68

<sup>434</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 69

70- ير، بصائر الدرجات أحمد بن محمد بن البرزنجي عن الحسن بن موسى عن محمد بن مسلم عن أبي عبد الله ع قال: أُهْدِيَ إِلَى رَسُولِ اللَّهِ ص حَبٌّ وَ طَيْرٌ مَشْوِيٌّ مِنَ الْيَمَنِ فَوَضَعَهُ بَيْنَ يَدَيْهِ فَقَالَ يَا عَلِيُّ مَا هَذِهِ وَ مَا هَذِهِ فَأَخَذَ عَلِيُّ ع حَبِّيْبَهُ عَنْ شَيْءٍ شَيْءٍ فَقَالَ إِنَّ جَبْرِيْلَ أَخْبَرَنِي أَنَّ اللَّهَ عَلَّمَكَ الْأَسْمَاءَ كُلَّهَا كَمَا عَلَّمَ آدَمَ ع.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Bazanty, from Al-Husayn Bin Musa, from Muhammad Bin Muslim,

'From Abu Abdullah<sup>asws</sup> having said: 'A basket of mixed seeds was gifted to Rasool-Allah<sup>saww</sup> from Al-Yemen and placed in front of him<sup>saww</sup>. He<sup>saww</sup> said: 'O Ali<sup>asws</sup>! What is this (seed)? And what is this (seed)?' Ali<sup>asws</sup> took it and answered him<sup>saww</sup> about the thing. He<sup>saww</sup> said: 'Jibraeel<sup>as</sup> informed me<sup>saww</sup> and Allah<sup>azwj</sup> has Taught you<sup>asws</sup> the names, all of them, just as He<sup>azwj</sup> had Taught Adam<sup>as</sup>'.<sup>435</sup>

71- الرُّبْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ رَوَى الْحَسَنُ الْبَصْرِيُّ أَنَّ الْخَضِرَ لَمَّا التَقَى مُوسَى فَكَانَ بَيْنَهُمَا مَا كَانَ جَاءَ عُصْفُورٌ فَأَخَذَ قَطْرَةً مِنَ الْبَحْرِ فَوَضَعَهَا عَلَى يَدِ مُوسَى فَقَالَ لِلْخَضِرِ مَا هَذَا فَقَالَ يَقُولُ مَا عَلَّمْنَا وَ عَلَّمَ سَائِرَ الْأَوَّلِينَ وَ الْآخِرِينَ فِي عِلْمِ وَصِي النَّبِيِّ الْأُمِّيِّ إِلَّا كَهَذِهِ الْقَطْرَةَ فِي هَذَا الْبَحْرِ.

Al Bursy in (the book) 'Mashariq Al Anwaar' – It is reported by Al-Hassan Al Basry,

'When Al-Khizr<sup>as</sup> met Musa<sup>as</sup>. It transpired between them<sup>as</sup> what transpired. A sparrow came and took a drop from the sea and placed it upon the hand of Musa<sup>as</sup>. He<sup>as</sup> said to Al-Khizr<sup>as</sup>: 'What is this?' He<sup>as</sup> said: 'It says, our<sup>as</sup> knowledge and knowledge of rest of the former ones and the latter ones in comparison to the knowledge of the successor<sup>asws</sup> of the Ummayy Prophet<sup>as</sup> isn't except like this drop is in comparison to this sea''.<sup>436</sup>

وَ رَوَى ابْنُ عَبَّاسٍ عَنْهُ أَنَّهُ شَرَحَ لَهُ فِي لَيْلَةٍ وَاحِدَةٍ مِنْ حِينَ أَقْبَلَ ظِلَامُهَا حَتَّى أَسْفَرَ صَبَاحُهَا فِي شَرْحِ النَّبَاءِ مِنْ بِسْمِ اللَّهِ وَ لَمْ يَتَقَدَّمْ إِلَى السِّبْرِ وَ قَالَ لَوْ شِئْتُ لَأَوْقَرْتُ أَرْبَعِينَ بَعِيرًا مِنْ شَرْحِ بِسْمِ اللَّهِ.

And it is reported by Ibn Abbas,

'He<sup>asws</sup> had explained to him in one night, from when the darkness came until the yellowness of its morning, in the commentary of (the letter) 'Ba' from (the Verse) **In the Name of Allah [1:1]**, and he<sup>asws</sup> did not even move forward to (the letter) 'Seen', and said: 'If I<sup>asws</sup> so desire, I<sup>asws</sup> can overload forty camels from the commentary of: **In the Name of Allah [1:1]**'.<sup>437</sup>

72- أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ عَنْ أَبَانَ عَنْهُ قَالَ: جَلَسْتُ إِلَى عَلِيِّ ع بِالْكُوفَةِ فِي الْمَسْجِدِ وَ النَّاسُ حَوْلَهُ فَقَالَ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي سَلُونِي عَنْ كِتَابِ اللَّهِ فَوَ اللَّهُ مَا نَزَلَتْ آيَةٌ مِنْ كِتَابِ اللَّهِ إِلَّا وَ قَدْ قُرَأْنِيهَا رَسُولُ اللَّهِ ص وَ عَلَّمَنِي تَأْوِيلَهَا

I (Majlisi) am saying, 'I found in the book of Suleym Bin Qays, from Aban, from him who said,

'I was seated to Ali<sup>asws</sup> in the Masjid at Al-Kufa and the people were around him<sup>asws</sup>. He<sup>asws</sup> said: 'Ask me<sup>asws</sup> before you lose me<sup>asws</sup>! Ask me<sup>asws</sup> about the Book of Allah<sup>azwj</sup>. No Verse

<sup>435</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 70

<sup>436</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 71 / 1

<sup>437</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 71 / 2

from the Book of Allah<sup>azwj</sup> has been Revealed except and Rasool-Allah<sup>saww</sup> had recited it to me<sup>asws</sup> and taught me<sup>asws</sup> its interpretation’.

قَالَ ابْنُ الْكَوَّاءِ فَمَا كَانَ يَنْزِلُ عَلَيْهِ وَ أَنْتَ غَائِبٌ فَقَالَ بَلْ يَحْفَظُ مَا غَبِثَ عَنْهُ فَإِذَا قَدِمْتُ عَلَيْهِ قَالَ لِي يَا عَلِيُّ أَنْزَلَ اللَّهُ بِغَدِكَ كَذَا وَ كَذَا فَيَقْرَأُ بِهِ وَ تَأْوِيلُهُ كَذَا وَ كَذَا فَيُعَلِّمُنِيهِ.

Ibn Al-Kawa said, ‘What about what was Revealed unto him<sup>saww</sup> while you<sup>asws</sup> were absent?’ He<sup>asws</sup> said: ‘But, he<sup>saww</sup> had memorised whatever I<sup>asws</sup> was absent from, and when I<sup>asws</sup> arrived to him<sup>saww</sup>, he<sup>saww</sup> said to me<sup>asws</sup>: ‘O Ali<sup>asws</sup>! After you<sup>asws</sup>, Allah<sup>azwj</sup> has Revealed such and such’, and he<sup>saww</sup> would recite it to me<sup>asws</sup> and its interpretation is such and such, so he<sup>saww</sup> would teach it to me<sup>asws</sup>’.<sup>438</sup>

قَالَ أَبَانُ قَالَ سُلَيْمٌ قُلْتُ لِابْنِ عَبَّاسٍ أَخْبِرْنِي بِأَعْظَمِ مَا سَمِعْتُمْ مِنْ عَلِيٍّ عَ مَا هُوَ

Aban said, Suleym said,

‘I said to Ibn Abbas, ‘Inform me with the mightiest of what you have heard from Ali<sup>asws</sup>, what is it?’

قَالَ سُلَيْمٌ فَأَتَانِي بِشَيْءٍ قَدْ كُنْتُ سَمِعْتُهُ أَنَا مِنْ عَلِيٍّ عَ قَالَ دَعَانِي رَسُولُ اللَّهِ ص وَ فِي يَدِهِ كِتَابٌ فَقَالَ يَا عَلِيُّ ذُوْنَكَ هَذَا الْكِتَابُ قُلْتُ يَا نَبِيَّ اللَّهِ مَا هَذَا الْكِتَابُ قَالَ كِتَابٌ كَتَبَهُ اللَّهُ فِيهِ تَسْمِيَةُ أَهْلِ السَّعَادَةِ وَ الشَّقَاوَةِ مِنْ أُمَّتِي إِلَى يَوْمِ الْقِيَامَةِ أَمَرَنِي رَبِّي أَنْ أَدْفَعَهُ إِلَيْكَ.

Suleym said, ‘He came to me with something, ‘I have heard from Ali<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> called me<sup>asws</sup> and there was a book in his<sup>saww</sup> hand. He<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! Keep this book under (with) you<sup>asws</sup>’. I<sup>asws</sup> said: ‘O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>! What is this book?’ He<sup>saww</sup> said: ‘A book, Allah<sup>azwj</sup> has Written in it the names of the fortunate people and the wretched ones from my<sup>saww</sup> community up to the Day of Qiyamah. My<sup>saww</sup> Lord<sup>azwj</sup> has Commanded me<sup>asws</sup> to hand it to you<sup>asws</sup>’.<sup>439</sup>

ثُمَّ نَقَلَ مِنْ كُتُبِ الرِّوَايَةِ أَنَّ يَهُودِيًّا أَتَاهُ عَ فَقَالَ يَا عَلِيُّ أَغْلِبْنِي أَيُّ عَدَدٍ يَتَصَحَّحُ مِنْهُ الْكُسُورُ التِّسْعَةَ جَمِيعاً مِنْ غَيْرِ كَسْرٍ وَ كَذَلِكَ مِنْ كُلِّ مِنْ كُسُورِهِ التِّسْعَةَ إِلَّا مِنْ أَرْبَعَةٍ فَيَكُونُ لَهُ كُلُّ مِنَ الْكُسُورِ التِّسْعَةَ مُصَحَّحاً مِنْ غَيْرِ كَسْرٍ

Then we have copied from the books of reports –

‘A Jew came to him<sup>asws</sup>. He said, ‘O Ali<sup>asws</sup>! Inform me, which is the number, all the nine fractions are correct from it from without leaving a break (remainder), and like that from all of its nine fractions, except from four. So, there would happen to be for it from each of the nine fractions, correct from without leaving a break (remainder).

وَ لِكُلِّ مِنْ كُسُورِهِ التِّسْعَةَ كُلُّ مِنَ الْكُسُورِ التِّسْعَةَ مُصَحَّحاً مِنْ غَيْرِ كَسْرٍ إِلَّا الثُّمْنُ لِرُبْعِهِ وَ الرُّبْعُ لِثُمْنِهِ وَ السُّبُعُ لِسُبْعِهِ وَ التِّسْعُ لِتِسْعِهِ

And for each of its nine fractions, each from the nine fractions would be correct (whole numbers), from without leaving a fraction, except the eighth for a fourth, and the fourth for its eighth, and the ninth for its seventh, and the seventh for its ninth’.

<sup>438</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 72 / 1

<sup>439</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 72 / 2

قَالَ عِزْرَةُ إِذْ أَعْلَمْتُكَ تَسَلَّمَ قَالَ نَعَمْ فَقَالَ عِزْرَةُ أَضْرِبْ أُسْبُوعَكَ فِي شَهْرِكَ ثُمَّ مَا حَصَلَ لَكَ فِي أَيَّامِ سَنَتِكَ تَطَفَّرَ بِمَطْلُوبِكَ

He<sup>asws</sup> said: 'If I<sup>asws</sup> were to teach you, will you become a Muslim?' He said, 'Yes'. He<sup>asws</sup> said: 'Strike (multiply) your week in your month, then whatever is achieved, in the days of your year, you will be victorious with your request'.

فَضْرَبَ الْيَهُودِيُّ سَبْعَةً فِي ثَلَاثِينَ فَكَانَ الْمُرْتَقَى 210 فَضْرَبَ ذَلِكَ فِي ثَلَاثِمِائَةٍ وَ سِتِّينَ فَكَانَ الْحَاصِلُ 7560 فَوَجَدَ بُعِيْنَهُ فَأَسْلَمَ.

The Jew struck (multiplied) 7 by 30 and the total was 210. He multiplied that by three hundred and sixty, and the total was 75600. He found his search, so he became a Muslim".

#### Explanation: -

(5) فنسعه «8400» و ثمنه «9450» و سبعة «10800» و سدسه «12600» و خمسة «15120» و ربه «18900» و ثلثه «25200» و نصفه «37800»

75600, its ninth is 8400; and its eighth is 9450; and its seventh is 10800; and its sixth is 12600; and its fifth is 15120; and its quarter is 18900; and its third is 25200; and its half is 37800. (i.e. no remainders, the answers are whole numbers)

و كل هذه تنقسم إلى الكسور التسعة من غير كسر إلا التسع و هو «8400» إلى التسع، و إلا السبع و هو «10800» إلى السبع: و إلا الثمن و هو «9450» إلى الربع، و إلا الربع و هو «18900» إلى الثمن.

And all these are divided into the nine fractions from without any remainders, except the (four) – the nine, and it is 8400 to (be divided by) nine (and it is 933.333); and the seven, and it is 10800 to (be divided by) seven (and it is 1542.857), and the eighth, and it is 9450 to (be divided by) four (and its 2362.50), or else the four, and it is 18900 (to be divided by) the eight.

#### Note: -

و في كتب أصحاب الرواية أنه قالت اليهود لما سمعت قوله سبحانه في شأن أصحاب الكهف وَ لَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَ اذْدَادُوا تِسْعًا مَا نَعْرِفُ التَّسْعَ

And in the books of the reporters – The Jews said when he heard the Words of the Glorious in the affair of the companions of the cave: **And they remained in their cave for three hundred years and an increase of nine [18:25]**, 'We do not understand the nine'.<sup>440</sup>

ذَكَرَهَا رَهْطٌ مِنَ الْمُفْسِّرِينَ كَالزَّجَّاجِ وَ غَيْرِهِ أَنَّ جَمَاعَةً مِنْ أَحْبَابِ الْيَهُودِ أَتَتْ الْمَدِينَةَ بَعْدَ رَسُولِ اللَّهِ ص فَقَالَتْ مَا فِي الْقُرْآنِ يُخَالِفُ مَا فِي التَّوْرَةِ إِذْ لَبِثَ فِي التَّوْرَةِ إِلَّا ثَلَاثِمِائَةَ سِنِينَ فَأَشْكَلَ الْأَمْرَ عَلَى الصَّحَابَةِ فَبُهِتُوا فَرَفِعَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع

A group of the interpreters have mentioned it, like Al Zajjaj and others,

<sup>440</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 72 / 3

‘A group from the Jewish Rabbis came to Al-Medina after Rasool-Allah<sup>saww</sup> (had passed away). They said, ‘What is in the Quran opposes what is in the Torah, when there isn’t in the Torah except three hundred years’. The matter was difficult upon the companions and they were bewildered, so they raised it to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

فَقَالَ لَا مُخَالَفَةَ إِذِ الْمُعَبَّرِ عِنْدَ الْيَهُودِ السَّنَةَ الشَّمْسِيَّةُ وَ عِنْدَ الْعَرَبِ السَّنَةُ الْقَمَرِيَّةُ وَ التَّوْرَةُ نَزَلَتْ عَنْ لِسَانِ الْيَهُودِ وَ الْقُرْآنُ الْعَظِيمُ عَنْ لِسَانِ الْعَرَبِ وَ  
الْقَلَامَاتِ مِنَ السِّنِينَ الشَّمْسِيَّةِ ثَلَاثُمِائَةٍ وَ تِسْعٌ مِنَ السِّنِينَ الْقَمَرِيَّةِ.

He<sup>asws</sup> said: ‘There is no differing when the cross-over with the Jews is that the year is solar, and with the Arabs the year is lunar, and the Torah was Revealed in the language of the Jews and the Magnificent Quran is in the language of the Arabs, and the 300 is from the solar years is three hundred and nine from the lunar years’<sup>.441</sup>

73- فر، تفسير فرات بن إبراهيم فرات عن أبي جعفر ع في قوله تعالى وَ تَعِيَهَا أذُنٌ وَاعِيَةٌ قَالَ هِيَ وَ اللَّهُ أذُنُ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ  
ع.

Tafseer Furaat Bin Ibrahim Furaat transmitting,

‘From Abu Ja’far<sup>asws</sup> regarding Words of the Exalted: **and the retaining ear is preserving it [69:12]**, he<sup>asws</sup> said: ‘By Allah<sup>azwj</sup>! It is the ear of Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’<sup>.442</sup>

وَ قَالَ رَسُولُ اللَّهِ ص مَا زِلْتُ أَسْأَلُ اللَّهَ أَنْ يَجْعَلَهَا أُذُنَكَ يَا عَلِيُّ.

And Rasool-Allah<sup>saww</sup> said: ‘I<sup>asws</sup> have not ceased to ask Allah<sup>azwj</sup> that He<sup>azwj</sup> Makes it to be your<sup>asws</sup> ear, O Ali<sup>asws</sup>!’<sup>.443</sup>

وَ قَالَ أَبُو جَعْفَرٍ ع الْأُذُنُ الْوَاعِيَةُ عَلِيٌّ وَ هُوَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ مَنْ أَطَاعَهُ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُ فَقَدْ عَصَى اللَّهَ.

And Abu Ja’far<sup>asws</sup> said: ‘**The retaining ear [69:12]**, is Ali<sup>asws</sup> and he<sup>asws</sup> is a Divine Authority of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures. One obeying him<sup>asws</sup> obeys Allah<sup>azwj</sup> and disobeying him<sup>asws</sup> disobeys Allah<sup>azwj</sup>’<sup>.444</sup>

وَ كَانَ بُرَيْدَةُ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع إِنَّ اللَّهَ أَمَرَنِي أَنْ أذُنِكَ وَ لَا أَقْصِيكَ وَ أَنْ أَعْلِمَكَ وَ أَنْ تَعِيَهُ وَ حَقٌّ عَلَى اللَّهِ أَنْ تَعِيَهُ قَالَ  
وَ نَزَلَتْ وَ تَعِيَهَا أذُنٌ وَاعِيَةٌ.

And Bureyda said, ‘Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: ‘Allah<sup>azwj</sup> has Commanded me<sup>asws</sup> to draw you<sup>asws</sup> near and not to estrange you<sup>asws</sup>, and that I<sup>saww</sup> should teach you<sup>asws</sup> and make you<sup>asws</sup> His<sup>azwj</sup> retaining receptacle, and there is a right upon Allah<sup>azwj</sup> that you<sup>asws</sup> be His<sup>azwj</sup>

<sup>441</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 72 / 4

<sup>442</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 73 / 1

<sup>443</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 73 / 2

<sup>444</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 73 / 3

retaining receptacle'. He<sup>asws</sup> said: 'And it was Revealed: **and the retaining ear is preserving it [69:12]**'.<sup>445</sup>

74- يف، الطرائف روى مسلم في صحيحه في أول كُراسٍ من جُزءٍ منه في النسخة المنقول فيها في تأويل غافر الذنب أعني حم تنزيل الكتاب.

(The book) 'Al-Taraaif' – It is reported by Muslim in his (book) 'Saheeh' in the first page from a volume of it, in the copy transmitted in it, regarding interpretation of: **Forgiver of the sins, [40:3] Ha Meem [40:1] Revelation of the Book is from Allah, the Mighty, the Knowing [40:2]**'.<sup>446</sup>

عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يُعْرِفُ بِمَا الْفَيْتُ قَالَ وَ أَرَاهُ زَادَ فِي الْحَدِيثِ وَ كُلُّ جَمَاعَةٍ كَانَتْ فِي الْأَرْضِ أَوْ تَكُونُ فِي الْأَرْضِ وَ مِنْ كُلِّ قَرْيَةٍ كَانَتْ أَوْ تَكُونُ فِي الْأَرْضِ.

From Ibn Abbas who said,

'Amir Al-Momineen<sup>asws</sup> was such that the Fitna would be recognised by it'. He said, 'And I saw him increase in the Hadeeth, 'And every community which existed in the earth, or is existing in the earth, and from every town which existed or is existing in the earth''.<sup>447</sup>

وَ رُوِيَ أَنَّ عَلِيًّا ع قَالَ عَلَى الْمِنْبَرِ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي سَلُونِي عَن كِتَابِ اللَّهِ فَمَا مِنْ آيَةٍ إِلَّا وَ أَعْلَمُ حَيْثُ نَزَلَتْ بِحُضِيِّ جَبَلٍ أَوْ سَهْلٍ أَرْضٍ وَ سَلُونِي عَنِ الْفَيْتَنِ فَمَا مِنْ فَيْتَةٍ إِلَّا وَ قَدْ عَلِمْتُ كَوْنَهَا وَ مَنْ يُقْتَلُ فِيهَا.

Ali<sup>asws</sup> said upon the pulpit of Al-Kufa: 'Ask me<sup>asws</sup> before you lose me<sup>asws</sup>! Ask me<sup>asws</sup> about the Book of Allah<sup>azwj</sup>, for there is none from a Verse except and I<sup>asws</sup> know where it was Revealed at the base of a mountain, or coast of the earth! And ask me<sup>asws</sup> about the Fitna, for there is none from a Fitna except I<sup>asws</sup> know its battering ram and the ones to be killed in it'.<sup>448</sup>

قَالَ وَ قَدْ رُوِيَ عَنْهُ نَحْوُ هَذَا كَثِيرٌ وَ رَوَاهُ مُسْلِمٌ فِي صَحِيحِهِ فِي الْجُزْءِ الْخَامِسِ مِنْهُ وَ رَوَى أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ عَن سَعِيدٍ قَالَ: لَمْ يَكُنْ أَحَدٌ مِنْ أَصْحَابِ النَّبِيِّ ص يَقُولُ سَلُونِي إِلَّا عَلِيًّا بِنَ أَبِي طَالِبٍ ع.

He said, 'And a lot of it has been narrated about him<sup>asws</sup>, and it is reported by Muslim in his (book) 'Saheeh' in the fifth volume from it, and it is reported by Ahmad Bin Hanbal in his (book) Musnad, from Saeed who said,

'There did not happen to be anyone from the companions of the Prophet<sup>saww</sup> saying: 'Ask me!', except Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>449</sup>

وَ رَوَى ابْنُ الْمَعَارِزِيِّ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا بِي جَبْرَيْلُ ع بِدَرْتُوكِ مِنَ الْجَنَّةِ فَجَلَسْتُ عَلَيْهِ فَلَمَّا صِرْتُ بَيْنَ يَدَيْ رَبِّي كَلَّمَنِي وَ نَاجَانِي فَمَا عَلَّمَنِي شَيْئاً إِلَّا وَ عَلَّمْتُ عَلِيًّا فَهُوَ بَابُ عِلْمِ مَدِينَتِي

And it is reported by Al Maghazali by his chain, from Ibn Abbas who said,

<sup>445</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 73 / 4

<sup>446</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 74 / 1

<sup>447</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 74 / 2

<sup>448</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 74 / 3

<sup>449</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 74 / 4

'Rasool-Allah<sup>saww</sup> said: 'Jibraeel<sup>as</sup> came to me with a ride (rug) from the Paradise. I<sup>saww</sup> sat upon it. When I<sup>saww</sup> came to be in front of Allah<sup>azwj</sup>, my<sup>saww</sup> Lord<sup>azwj</sup> Spoke to me<sup>saww</sup> and Whispered to me<sup>saww</sup>. He<sup>azwj</sup> did not Teach me<sup>saww</sup> anything except I<sup>saww</sup> taught it to Ali<sup>asws</sup>. Thus he<sup>asws</sup> is the door of the knowledge of my<sup>saww</sup> city'.

ثُمَّ دَعَاهُ إِلَيْهِ فَقَالَ يَا عَلِيُّ سَلِمَكَ سَلِيمِي وَ حَزْبِكَ حَزْبِي وَ أَنْتَ الْعَلَمُ بَيْنِي وَ بَيْنَ أُمَّتِي بَعْدِي.

Then he<sup>saww</sup> called him<sup>asws</sup> to him<sup>saww</sup> and said: 'O Ali<sup>asws</sup>! Your<sup>asws</sup> peace is my<sup>saww</sup> peace, and your<sup>asws</sup> war is my<sup>saww</sup> war, and you<sup>asws</sup> are the flag between me<sup>saww</sup> and my<sup>saww</sup> community after me<sup>saww</sup>'.<sup>450</sup>

أَقُولُ رَوَى ابْنُ عَبْدِ الْبَرِّ فِي كِتَابِ الْإِسْتِيعَابِ عَنْ جَمَاعَةٍ مِنَ الرُّوَاةِ وَ الْمُحَدِّثِينَ قَالُوا لَمْ يَقُلْ أَحَدٌ مِنَ الصَّحَابَةِ سَلُونِي إِلَّا عَلِيًّا بِنَ أَبِي طَالِبٍ ع.

I (Majlisi) am saying, 'It is reported by Abdul Birr in 'kitab Al Istiyab', from a group of reporters and narrators who said,

'No one from the companions of the Prophet<sup>saww</sup> said: 'Ask me!', except Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>451</sup>

وَ قَالَ ابْنُ أَبِي الْحَدِيدِ رَوَى شَيْخُنَا أَبُو جَعْفَرٍ الْإِسْكَانِيُّ فِي كِتَابِ نَقْضِ الْعُقُومَاتِ عَنْ عَلِيٍّ بِنِ الْجَعْدِ عَنِ ابْنِ شُرَيْمَةَ قَالَ: لَيْسَ لِأَحَدٍ مِنَ النَّاسِ أَنْ يَقُولَ عَلَى الْمِنْبَرِ سَلُونِي إِلَّا عَلِيًّا بِنَ أَبِي طَالِبٍ ع.

And Ibn Abu Al Hadeeth said, 'It is reported by our sheykh Abu Ja'far Al Iskafy in 'Kitab Naqz Al Musmaniya;', from Ali Bin Al Ja'ad, from Ibn Shubramah who said,

'It wasn't for anyone from the people that he should be saying upon the pulpit: 'Ask me!', except Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>452</sup>

75- نَحَجُ، نَحَجُ الْبَلَاغَةَ وَ اللَّهُ لَوْ شِئْتُ أَنْ أُخْبِرَ كُلَّ رَجُلٍ مِنْكُمْ بِمَخْرَجِهِ وَ مَوْلِيهِ وَ جَمِيعِ شَأْنِهِ لَفَعَلْتُ وَ لَكِنْ أَخَافُ أَنْ تَكْفُرُوا بِي بِرَسُولِ اللَّهِ صَ أَلَا وَ إِلَيَّ مُضِيهِ إِلَى الْخَاصَّةِ مِمَّنْ يُؤْمَنُ ذَلِكَ مِنْهُ

(The book) 'Nahj Al-Balagah' – 'By Allah<sup>azwj</sup>! If I<sup>asws</sup> so desire, I<sup>asws</sup> can inform each man from you with his way out, and his shelter, and entirety of his affairs, but I<sup>asws</sup> fear that you will be committing Kufr regarding me<sup>asws</sup> by (leaving) Rasool-Allah<sup>saww</sup>. Indeed, and I<sup>asws</sup> shall be telling it to the special ones from the ones there is safety from him of that.

وَ الَّذِي بَعَثَهُ بِالْحَقِّ وَ اصْطَلَفَاهُ عَلَى الْخَلْقِ مَا أَنْطَقُ إِلَّا صَادِقًا وَ لَقَدْ عَاهَدَ إِلَيَّ بِذَلِكَ كَلِّهِ وَ بِمَهْلِكِ مَنْ يَهْلِكُ وَ مَنْجَى مَنْ يَنْجُو وَ مَالِ هَذَا الْأَمْرِ وَ مَا أَبْقَى شَيْئًا يَمُرُّ عَلَى رَأْسِي إِلَّا أْفْرَعَهُ فِي أُذُنِي وَ أَفْضَى بِهِ إِلَيَّ

By the One<sup>azwj</sup> Who Sent him<sup>saww</sup> with the truth and Chose him<sup>saww</sup> over the people! I<sup>asws</sup> do not speak except truthfully, and he<sup>saww</sup> had covenanted to me<sup>asws</sup> with that, all of it, and with the destruction of the ones destroyed, and rescue of the ones saved, and who this

<sup>450</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 74 / 5

<sup>451</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 74 / 6

<sup>452</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 74 / 7

command (caliphate) is for, and there did not remain anything passing over my<sup>asws</sup> head except and he<sup>saww</sup> poured it into my<sup>asws</sup> ears and telling it to me<sup>asws</sup>.

أَيُّهَا النَّاسُ إِنِّي وَاللَّهِ لَا أُحْتَكُّكُمْ عَلَى طَاعَةٍ إِلَّا وَ أَسْفِكُمْ إِلَيْهَا وَلَا أَتَّكُمُ عَنْ مَعْصِيَةٍ إِلَّا وَ أَتَّأْهِى قَبْلَكُمْ عَنْهَا.

O you people! By Allah<sup>azwj</sup>, I<sup>asws</sup> do not urge you all to any act of obedience except and I<sup>asws</sup> precede you all to it, nor do I<sup>asws</sup> forbid you from any act of disobedience except and I<sup>asws</sup> keep away from it before you”.<sup>453</sup>

مِنْ ذَلِكَ قَوْلُهُ فِي الْحُطْبَةِ الَّتِي يَذْكُرُ فِيهَا الْمَلَا حِمَّ وَ هُوَ يُبَشِّرُ إِلَى الْقَرَامِطَةِ يَنْتَحِلُونَ لَنَا الْحُبَّ وَ الْهَوَى وَ يُضْمِرُونَ لَنَا الْبُعْضَ وَ الْغَلَى وَ آيَةُ ذَلِكَ قَتْلُهُمْ وَرَائِنَا وَ هَجْرُهُمْ أَحْدَانَنَا.

And from that are his<sup>asws</sup> word in the sermon in which he<sup>asws</sup> mentioned the epic (events to occur), and he<sup>asws</sup> was giving glad tidings to Al-Qaramita: ‘They are arrogating the love and the desire to us<sup>asws</sup> and there are hiding the hatred and the grudges towards us<sup>asws</sup>, and a sign of that is they will be killing our<sup>asws</sup> inheritors and their deserting our<sup>asws</sup> young’.<sup>454</sup>

و من ذلك قوله ع للبراء بن عازب يوما يا براء أ يقتل الحسين ع و أنت حي فلا تنصره فقال البراء لا كان ذلك يا أمير المؤمنين فلما قتل الحسين ع كان البراء يذكر ذلك و يقول أعظم بما حسرة إذ لم أشهده و أقتل دونه.

And from that are his<sup>asws</sup> word to Al-Bara’a Bin Aazib one day, ‘O Bara’a! Will Al-Husayn<sup>asws</sup> be killed while you are alive and not helping him<sup>asws</sup>?’ Al-Bara’a said, ‘That cannot happen, O Amir Al-Momineen<sup>asws</sup>!’ When Al-Husayn<sup>asws</sup> was killed, Al-Bara’a used to remember that and say, ‘Mighty is my regret with it when I did not attend with him<sup>asws</sup> and be killed under him<sup>asws</sup>’.<sup>455</sup>

76- أَقُولُ، رُوِيَ فِي جَامِعِ الْأُصُولِ مِنَ الْمُوَطَّأِ عَنْ ثَوْرِ بْنِ زَيْدِ الدُّؤَلِيِّ أَنَّ عُمَرَ اسْتَشَارَ فِي حَدِّ الْحَمْرِ فَقَالَ لَهُ عَلِيُّ ع أَرَى أَنْ يُجْلَدَ ثَمَانِينَ جَلْدَةً فَإِنَّهُ إِذَا شَرِبَ سَكِرَ وَ إِذَا سَكِرَ هَدَى وَ إِذَا هَدَى افْتَرَى فَجَلَدَ عُمَرُ فِي حَدِّ الْحَمْرِ ثَمَانِينَ.

I (Majlisi) am saying, ‘It is reported in (the book) ‘Jamir Al Usool’, from ‘Al Muwatta’, from Sowr Bin Zayd Al Dowly,

‘Umar consulted regarding the legal penalty of (consuming) wine. Ali<sup>asws</sup> said to him: ‘I<sup>asws</sup> view you should whip him eighty lashes, for when he drank the intoxicant and when he was intoxicated, he rambled, and when he rambled, he fabricated. So, Umar whipped him eighty (lashes) in the legal penalty of wine’.<sup>456</sup>

وَ رُوِيَ عَنْ صَحِيحِ التِّرْمِذِيِّ عَنْ أَنَسٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: أَقْضَاهُمْ عَلِيٌّ.

And it is reported from (the book) ‘Saheeh Al Tirmizi’ – from Anas (well-known fabricator),

<sup>453</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 75 / 1

<sup>454</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 75 / 2

<sup>455</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 75 / 3

<sup>456</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 76 / 1



‘From the Prophet<sup>saww</sup> having said: ‘Their most judicial is Ali<sup>asws</sup>’.<sup>457</sup>

77- نَحْجُ، نَحْجُ الْبَلَاغَةِ وَاللَّهِ مَا مُعَاوِيَةُ بِأَدَهَى مِنِّي وَ لَكِنَّهُ يَغْدُرُ وَ يَفْجُرُ وَ لَوْ لَا كَرَاهِيَةُ الْعَدْرِ لَكُنْتُ أَذْهَى النَّاسِ وَ لَكِنْ كُلُّ عُذْرَةٍ فُحْرَةٌ وَ كُلُّ فُحْرَةٍ كُفْرَةٌ وَ لِكُلِّ غَادِرٍ لَوَاءٌ يُعْرَفُ بِهِ يَوْمَ الْقِيَامَةِ وَاللَّهُ مَا اسْتَعْمَلَ بِالْمَكِيدَةِ وَ لَا اسْتَعْمَرَ بِالشَّدِيدَةِ.

(The book) ‘Nahj Al-Balaghah’ – ‘By Allah<sup>azwj</sup>! Muawiya is not craftier than me<sup>asws</sup>, but he betrays and is immoral, and had I<sup>asws</sup> not abhorred the treachery I<sup>asws</sup> would have craftiest of the people, but every treachery is immoral, and every immorality is Kufir, and for every treacherous there will be a flag he would be recognised by on the Day of Qiyamah. By Allah<sup>azwj</sup>! I<sup>asws</sup> am not oblivious of the plots nor am I<sup>asws</sup> overpowered by the difficulties’.<sup>458</sup>

78- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن القاسم بن زكريا عن عباد بن يعقوب عن مطر بن أرقم عن الحسن بن عمرو الفقيبي عن صفوان بن قبيصة عن الحارث بن سويد عن عبد الله بن مسعود قال: قرأت على النبي ص سبعين سورة من القرآن أخذتها من فيه و زيد ذو ذؤابتين يلعب مع الغلمان و قرأت سائر أو قال بقية القرآن على خير هذه الأمة و أقضاها بعد نبيهم علي بن أبي طالب صلوات الله عليه.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Al Qasim Bin Zakariya, from Abbad Bin Yaqoub, from Matar Bin Arqam, from Al-Hassan Bin Amro Al Fuqeymi, from Safwan Bin Qubeysa, from Al Haris Bin Suweyd, from Abdullah Bin Masoud who said,

‘I recited seventy chapters from the Quran to the Prophet<sup>saww</sup> I had taken it from his<sup>saww</sup> mouth while Zayd (compiler of the Quran) was with two ponytails playing with the boys, and I recited the rest’ – or said -: ‘Remainder of the Quran to the best of this community and their most judicial after their Prophet<sup>saww</sup>, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>459</sup>

79- نَحْجُ، نَحْجُ الْبَلَاغَةِ مِنْ كَلَامِهِ ع لِعَمْرٍ بِنِ الْحَطَّابِ وَ قَدْ اسْتَشَارَهُ فِي غَزْوَةِ الْفُرْسِ بِنَفْسِهِ أَنْ هَذَا الْأَمْرُ لَمْ يَكُنْ نَصْرُهُ وَ لَا خِدْلَانُهُ بِكَثْرَةٍ وَ لَا بَقَلَةٍ وَ هُوَ دِينُ اللَّهِ الَّذِي أَطَهَرَهُ وَ جُنْدُهُ الَّذِي أَعَدَّهُ وَ أَمَدَّهُ حَتَّى بَلَغَ وَ طَلَعَ حَيْثُ طَلَعَ وَ نَحْنُ عَلَى مَوْعُودٍ مِنَ اللَّهِ وَ اللَّهُ مُنْجِرٌ وَعَدَهُ وَ نَاصِرٌ جُنْدَهُ

(The book) ‘Nahj Al-Balaghah’ – From his<sup>asws</sup> speech to Umar Bin Al-Khattab, and he had consulted him<sup>asws</sup> regarding battling the Persians by himself: ‘This matter, neither its victory nor its abandonment (defeat) is due to the large numbers nor due to the few number, and it is a religion of Allah<sup>azwj</sup> Who will Cause it to prevail, and His<sup>azwj</sup> army which He<sup>azwj</sup> had Prepared and Extended until it reached and emerged where it has emerged. And we are upon a Promise from Allah<sup>azwj</sup> and Allah<sup>azwj</sup> will Fulfil His<sup>azwj</sup> Promise and Help His<sup>azwj</sup> army.

وَ مَكَانَ الْقَيْمِ بِالْأَمْرِ مَكَانَ النِّظَامِ مِنَ الْحَزْرِ يَجْمَعُهُ وَ يَضُمُّهُ فَإِنْ انْقَطَعَ النِّظَامُ تَفَرَّقَ وَ ذَهَبَ ثُمَّ لَمْ يَجْتَمِعْ بِحَدَافِيهِ أَبَدًا وَ الْعَزْبُ الْيَوْمَ وَ إِنْ كَانُوا قَلِيلًا فَهُمْ كَثِيرُونَ بِالْإِسْلَامِ عَزِيزُونَ بِالْاجْتِمَاعِ

And the position of the custodian (leader) is the position of the thread from the beads. He gathers them and keeps them together. If the string is broken, they will separate and would be gone, they will not be united in their entirety, ever! And the Arabs today, even though there are few, they are more due to Al-Islam, strengthened with the unity.

<sup>457</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 76 / 2

<sup>458</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 77

<sup>459</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 78

فَكُنْ فُطْبَاءً وَ اسْتَدِرِ الرَّحَى بِالْعَرَبِ وَ أَصْلِهِمْ دُونَكَ نَارَ الْحَرْبِ فَإِنَّكَ إِنْ شَخَّصْتَ مِنْ هَذِهِ الْأَرْضِ انْتَفَضَتْ عَلَيْكَ الْعَرَبُ مِنْ أَطْرَافِهَا وَ أَطْرَافِهَا حَتَّى يَكُونَ مَا تَدْعُ وَرَاءَكَ مِنَ الْعُوزَاتِ أَهَمَّ إِلَيْكَ بِمَا بَيْنَ يَدَيْكَ

So, become an axis and rotate the mill (affairs) of the Arabs and correct for them the fire of war under you, for if you were to leave from this land, the Arabs will be broken to you from its outskirts and its horizons until whatever you had left behind you from the exposed places would become more important to you than what is in front of you.

إِنَّ الْأَعَاجِمَ إِنْ يَنْظُرُوا إِلَيْكَ غَدًا يَقُولُوا هَذَا أَصْلُ الْعَرَبِ فَإِذَا اقْتَطَعْتُمُوهُ اسْتَرْحِطْتُمْ فَيَكُونُ ذَلِكَ أَشَدَّ لِكَلْبِهِمْ عَلَيْكَ وَ طَمَعِهِمْ فِيكَ

The Persian would be looking at you tomorrow saying, 'This one is a root of the Arabs, so if you were to cut him off, you will be resting'. So, that would become intense for their eagerness upon you and their wishing regarding you.

فَأَمَّا مَا ذَكَرْتَ مِنْ مَسِيرِ الْقَوْمِ إِلَى قِتَالِ الْمُسْلِمِينَ فَإِنَّ اللَّهَ سُبْحَانَهُ هُوَ أَكْرَهُ لِمَسِيرِهِمْ مِنْكَ وَ هُوَ أَقْدَرُ عَلَى تَغْيِيرِ مَا يَكْرَهُ وَ أَمَّا مَا ذَكَرْتَ مِنْ عَدَدِهِمْ فَإِنَّا لَمْ نَكُنْ نُنَاقِلُ فِيهَا مَضَى بِالْكَثْرَةِ وَ إِنَّمَا كُنَّا نُنَاقِلُ بِالنَّصْرِ وَ الْمَعُونَةِ.

As for what you had mentioned of the travelling to the people to the battle the Muslims, so Allah<sup>azwj</sup> the Glorious, He<sup>azwj</sup> Dislikes their travelling from you, and He<sup>azwj</sup> is Able upon Changing what He<sup>azwj</sup> Dislikes. And as for what you mentioned of their (large) numbers, so we did not happen to fight in the past due to the large numbers, and rather we used to fight with the Help and the Assistance (of Allah<sup>azwj</sup>)".<sup>460</sup>

80- نبه، تنبيه الخاطر رُوِيَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ حَضَرَ يَجْلِسُ عُمَرُ بْنُ الْخَطَّابِ يَوْمًا وَ عِنْدَهُ كَعْبُ الْحَيْبِ إِذْ قَالَ يَا كَعْبُ أَمْ حَاطِطٌ أَنْتَ لِلتَّوْرَةِ- قَالَ كَعْبُ إِنِّي لَأَحْفَظُ مِنْهَا كَثِيرًا فَقَالَ رَجُلٌ مِنْ جَنْبَةِ الْمَجْلِسِ يَا أَمِيرَ الْمُؤْمِنِينَ سَلْهُ أَيْنَ كَانَ اللَّهُ جَلَّ تَنَاؤُهُ قَبْلَ أَنْ يَخْلُقَ عَرْشَهُ وَ مِمَّ خَلَقَ الْمَاءَ الَّذِي جَعَلَ عَلَيْهِ عَرْشَهُ

(The book) 'Tanbeeh Al Khatir' – It is reported from Ibn Abbas,

'He attended a gathering of Umar Bin Al-Khattab one day and in his presence was Ka'ab the monk, when he said, 'O Ka'ab! Are you a memorises of the Torah?' Ka'ab said, 'I have memorised a lot from it'. A man from a side of the gathering said, 'O commander of the faithful! Ask him, where was Allah<sup>azwj</sup> the Majestic before He<sup>azwj</sup> Created His<sup>azwj</sup> Throne, and what did He<sup>azwj</sup> Create the water which He<sup>azwj</sup> Made His<sup>azwj</sup> Throne upon it'.

فَقَالَ عُمَرُ يَا كَعْبُ هَلْ عِنْدَكَ مِنْ هَذَا عِلْمٌ فَقَالَ كَعْبُ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ نَجِدُ فِي الْأَصْلِ الْحَكِيمِ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَانَ قَدِيمًا قَبْلَ خَلْقِ الْعَرْشِ وَ كَانَ عَلَى صَخْرَةٍ بَيْتِ الْمَقْدِسِ فِي الْهَوَاءِ فَلَمَّا أَرَادَ أَنْ يَخْلُقَ عَرْشَهُ تَقَلَّ تَفَلُّةً كَانَتْ مِنْهَا الْبِحَارُ الْعَامِرَةُ وَ اللَّجَجُ الدَّائِرَةُ فَهَنَّاكَ خَلَقَ عَرْشَهُ مِنْ بَعْضِ الصَّخْرَةِ الَّتِي كَانَتْ تَحْتَهُ وَ آخِرُ مَا بَقِيَ مِنْهَا لِمَسْجِدٍ قَدَّسَهُ

Umar said, 'Is there any knowledge with you of this?' Ka'ab said, 'Yes, O commander of the faithful! We find in the origin of the Wise that Allah<sup>azwj</sup> Blessed and Exalted, was Ancient before He<sup>azwj</sup> Created the Throne, and He<sup>azwj</sup> was upon a rock of Bayt Al-Maqdis in the air. When He<sup>azwj</sup> Wanted to Create His<sup>azwj</sup> Throne, He<sup>azwj</sup> Spat out a spit, there came into being

<sup>460</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 79

from it the deep oceans, and the rotating turbulence. Over there He<sup>azwj</sup> Created His<sup>azwj</sup> Throne from past of the rock which was beneath Him<sup>azwj</sup>, and another of what remained was a Masjid of His<sup>azwj</sup> Holiness’.

قَالَ ابْنُ عَبَّاسٍ وَكَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ حَاضِرًا فَعَظَّمَ عَلَى رِجْلِهِ وَ قَامَ عَلَى قَدَمَيْهِ وَ نَفَضَ ثِيَابَهُ فَأَقْسَمَ عَلَيْهِ عُمَرُ لَمَّا عَادَ إِلَى مَجْلِسِهِ فَقَعَلَهُ قَالَ عُمَرُ غُصَّ عَلَيْهَا يَا عَوَاصُ مَا تَقُولُ يَا أَبَا الْحَسَنِ فَمَا عَلِمْتُكَ إِلَّا مُفْرَجًا لِلْغَمِّ

Ibn Abbas said, and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was present, ‘He is being grievous upon his Lord<sup>azwj</sup>’, and he stood upon his feet and shook his clothes. Umar vowed upon him to return to his seat. He did so. Umar said, ‘Dive upon it, O diver! What are you<sup>asws</sup> saying, O Abu Al-Hassan<sup>asws</sup>, for you<sup>asws</sup> will not inform except relief of the sorrow’?

فَالْتَفَتَ عَلِيُّ عَ إِلَى كَعْبٍ فَقَالَ غَلَطَ أَصْحَابُكَ وَ حَرَّفُوا كُتُبَ اللَّهِ وَ فَتَحُوا الْفُرْقَةَ عَلَيْهِ يَا كَعْبُ وَبِحُكِّ إِنَّ الصَّخْرَةَ الَّتِي رَعَمْتَ لَا تَحْوِي جَلَالَهُ وَ لَا تَسْمَعُ عَظَمَتَهُ وَ الْهَوَاءُ الَّذِي ذَكَرْتَ لَا يَجُوزُ أَقْطَارَهُ وَ لَوْ كَانَتِ الصَّخْرَةُ وَ الْهَوَاءُ قَدِيمَيْنِ مَعَهُ لَكَانَتْ لهُمَا قَدِيمَتُهُ

Ali<sup>asws</sup> turned towards Ka’ab and said: ‘Your companions are wrong, and they have altered the Books of Allah<sup>azwj</sup> and they have opened the fabrications upon Him<sup>azwj</sup>. O Ka’ab, woe be unto you! The rock which are claiming does not contain His<sup>azwj</sup> Majesty nor is it capacious for His<sup>azwj</sup> Magnificence, and the air which you mentioned does not cross its outskirts. If the rock and the air were eternally with Him<sup>azwj</sup> there would be His<sup>azwj</sup> Ancientness with Him<sup>azwj</sup>.

وَ عَزَّ اللَّهُ وَ جَلَّ أَنْ يُقَالَ لَهُ مَكَانٌ يُؤْمَأُ إِلَيْهِ وَ اللَّهُ لَيْسَ كَمَا يَقُولُ الْمُلْحِدُونَ وَ لَا كَمَا يَظُنُّ الْجَاهِلُونَ وَ لَكِنَّ كَانَ وَ لَا مَكَانَ بِحَيْثُ لَا تَبْلُغُهُ الْأَدْهَانُ وَ قَوْلِي كَانَ عَجْزٌ عَنِ كَوْنِهِ وَ هُوَ بِمَا عَلَّمَ مِنَ الْبَيَانِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ

And if a place were to be said to be for Allah<sup>azwj</sup> Mighty and Majestic, He<sup>azwj</sup> would be gestured to, and Allah<sup>azwj</sup> isn’t like what the atheists are saying, not like what the ignoramuses are speaking, but He<sup>azwj</sup> existed and there was neither any place nor can the minds reach him, any my<sup>asws</sup> words are unable from (describing) His<sup>azwj</sup> existence, and it is from what He<sup>azwj</sup> has Taught of the clarification. Allah<sup>azwj</sup> Mighty and Majestic is Saying: **Created the human being [55:3] Taught him the clarification [55:4].**

فَقَوْلِي لَهُ كَانَ بِمَا عَلَّمَنِي الْبَيَانَ لِأَنْطِقَ بِحُجَجِهِ وَ عَظَمَتِهِ وَ كَانَ وَ لَمْ يَزَلْ رَبُّنَا مُقْتَدِرًا عَلَى مَا يَشَاءُ مُحِيطًا بِكُلِّ الْأَشْيَاءِ ثُمَّ كَوَّنَ مَا أَرَادَ بِلَا فِكْرَةٍ حَادِثَةٍ لَهُ أَصَابَ وَ لَا شُبُهَةٍ دَخَلَتْ عَلَيْهِ فِيمَا أَرَادَ

Thus, my<sup>asws</sup> words for Him<sup>azwj</sup> are from what He<sup>azwj</sup> has Taught me<sup>asws</sup> the clarification to speak with His<sup>azwj</sup> Argument and His<sup>azwj</sup> Magnificence, and our Lord<sup>azwj</sup> has not ceased to be Able upon whatever He<sup>azwj</sup> so Desires, encompassing with all things. Then He<sup>azwj</sup> Brings into existence whatever He<sup>azwj</sup> Wants without thinking, an occurrence for it, correctly and no doubt entering upon Him<sup>azwj</sup> in what He<sup>azwj</sup> Wants.

وَ إِنَّهُ عَزَّ وَ جَلَّ خَلَقَ نُورًا ابْتَدَعَهُ مِنْ غَيْرِ شَيْءٍ ثُمَّ خَلَقَ مِنْهُ ظُلْمَةً وَ كَانَ قَدِيرًا أَنْ يَخْلُقَ الظُّلْمَةَ لَا مِنْ شَيْءٍ كَمَا خَلَقَ النُّورَ مِنْ غَيْرِ شَيْءٍ ثُمَّ خَلَقَ مِنَ الظُّلْمَةِ نُورًا وَ خَلَقَ مِنَ النُّورِ يَافُوتَةً غَلَطَهَا كَعَلِظَ سَبْعَ سَمَاوَاتٍ وَ سَبْعَ أَرْضِينَ ثُمَّ زَجَرَ الْيَافُوتَةَ فَمَاعَتْ لِهَيْبَتِهِ فَصَارَتْ مَاءً مُرْتَعِدًا وَ لَا يَزَالُ مُرْتَعِدًا إِلَى يَوْمِ الْقِيَامَةِ

And the Mighty and Majestic Created Noor, Beginning it from without anything. Then He<sup>azwj</sup> Created darkness from it, and (although) He<sup>azwj</sup> was Able upon Creating the darkness, from nothing, like what He<sup>azwj</sup> had Created the light from nothing. Then He<sup>azwj</sup> Created a light from the darkness and a light from the light of ruby. Its thickness was like the thickness of seven skies and seven earths. Then He<sup>azwj</sup> Dissolved the ruby and it became a solvent to His<sup>azwj</sup> Prestige and will not cease to tremble up to the Day of Qiyamah.

ثُمَّ خَلَقَ عَرْشَهُ مِنْ نُورِهِ وَ جَعَلَهُ عَلَى الْمَاءِ وَ لِلْعَرْشِ عَشْرَةُ آلَافٍ لِسَانٍ يُسَبِّحُ اللَّهَ كُلُّ لِسَانٍ مِنْهَا بِعَشْرَةِ آلَافٍ لَيْسَ فِيهَا لُغَةٌ تُشْبِهُ الْأُخْرَى وَ كَانَ الْعَرْشُ عَلَى الْمَاءِ مِنْ دُونِهِ حُجُبُ الضَّبَابِ وَ ذَلِكَ قَوْلُهُ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ

Then He<sup>azwj</sup> Created His<sup>azwj</sup> Throne from His<sup>azwj</sup> Noor and Made it to be upon the water. And for the Throne, there are ten thousand tongues, each tongue from it glorifies Allah<sup>azwj</sup> in ten thousand languages. There isn't any language among these resembling the other. And the Throne was upon the water, from beneath it, are the veils of clouds, and that is His<sup>azwj</sup> Word: **and His Throne was upon the water, in order to Try you, [11:7].**

يَا كَعْبُ وَبِحَاكِ إِنَّ مِنْ كَانَتِ الْبِحَارُ تَفَلَّتَهُ عَلَى قَوْلِكَ كَانَ أَعْظَمَ مِنْ أَنْ تَحْوِيَهُ صَخْرَةٌ بَيْتِ الْمَقْدِسِ أَوْ تَحْوِيَهُ الْهَوَاءُ الَّذِي أَشْرَتْ إِلَيْهِ أَنَّهُ حَلَّ فِيهِ

O Ka'ab, woe be unto you! One<sup>azwj</sup>) Who Brought the oceans into being by His<sup>azwj</sup> Spitting, based upon your words, would be greater than for a rock of Bayt Al-Maqdis to carry Him<sup>azwj</sup>, or the air to carry Him<sup>azwj</sup> Who I<sup>asws</sup> have indicated to that He<sup>azwj</sup> Permeates in it'.

فَصَحْحِكَ عُمَرُ بْنُ الْخَطَّابِ وَ قَالَ هَذَا هُوَ الْأَمْرُ وَ هَكَذَا يَكُونُ الْعِلْمُ لَا كَعْلَمِكَ يَا كَعْبُ لَا عِشْتُ إِلَى زَمَانٍ لَا أَرَى فِيهِ أَبَا حَسَنِ.

Umar Bin Al-Khattab laughed and said, 'This, it is the matter, and this is how the knowledge happens to be, not like your knowledge, O Ka'ab! May I not live to a time I do not see Abu Al-Hassan<sup>asws</sup> being in it'.<sup>461</sup>

81- قب، المناقب لابن شهر آشوب من فُرِطِ حِكْمَتِهِ ع كَتَبَ مُعَاوِيَةُ إِلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَمَا بَعْدُ فَحَاجِثُكَ بِمَا لَا تُنْسِي شَيْبَاءُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَحْبَبْتُ أَنَّهُ مِنْ قَتَلَةِ عُثْمَانَ وَ أَنَّ مَنْ قَتَلَ عِنْدَهُ بِمَنْزِلَةِ الشَّيْبَاءِ فَإِنَّ الشَّيْبَاءَ لَا تُنْسِي قَاتِلَ بَكْرِهَا وَ لَا أَبَا عُذْرَةَ أَبَدًا.

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

'From the overabundance of his<sup>asws</sup> knowledge – Muawiya wrote to Abu Ayoub Al-Ansari, 'As for after, I argue with you due to your not forgetting Shayba'. Amir Al-Momineen<sup>asws</sup> said: 'Inform him that he is from the killers of Usman, and that the ones killed with him are at the status of Shayba, for Al-Shaba, a killer does not forget his first kill, nor refuse its excuse, ever!'<sup>462</sup>

82- خص، منتخب البصائر سعد بن عيسى عن ابن عيسى عن القاسم بن يحيى عن جده الحسن بن راشد قال سمعت أبا إبراهيم ع يقول إن الله عز وجل أوحى إلى محمد ص أنه قد فنيت أيامك و ذهبت دنياك و احتجت إلى لقاء ربك

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid who said,

<sup>461</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 80

<sup>462</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 81

'Abu Ibrahim (7<sup>th</sup> Imam<sup>asws</sup>) saying: 'Allah<sup>azwj</sup> Revealed to Muhammad<sup>saww</sup>: "Your<sup>saww</sup> days have perished, and your<sup>saww</sup> world is gone, and you<sup>saww</sup> are required to meet your<sup>saww</sup> Lord<sup>azwj</sup>!"

فَرَفَعَ النَّبِيُّ ص يَدَهُ إِلَى السَّمَاءِ بَاسِطاً وَ هُوَ يَقُولُ عِدَّتِكَ الَّتِي وَعَدْتَنِي إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

The Prophet<sup>saww</sup> raised his<sup>saww</sup> hand extending towards the sky and said: 'O Allah<sup>azwj</sup>! With You<sup>azwj</sup> is that which You<sup>azwj</sup> Promised me<sup>saww</sup>. You<sup>azwj</sup> do not break the promised'.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ ائْتِ أَحَدًا أَنْتِ وَ مَنْ تَبِئْتِ بِهِ فَأَعَادِ الدُّعَاءَ فَأَوْحَى اللَّهُ جَلَّ وَ عَزَّ إِلَيْهِ امْضِي أَنْتِ وَ ابْنُ عَمِّكَ حَتَّى تَأْتِي أَحَدًا وَ تَصْعَدَ عَلَى ظَهْرِهِ وَ اجْعَلِ الْقِبْلَةَ فِي ظَهْرِكَ ثُمَّ ادْعِ وَ حَشَرَ الْجَبَلَ تُجِيبُكَ فَإِذَا أَجَابَتْكَ

Allah<sup>azwj</sup> Revealed to him<sup>saww</sup>: "If you<sup>saww</sup> were to come to (Mount) Ohad with one whom you<sup>saww</sup> trust with!" He<sup>saww</sup> repeated the supplication. Allah<sup>azwj</sup> Revealed to him<sup>saww</sup>: "Go! You<sup>saww</sup> and son<sup>asws</sup> of your<sup>saww</sup> uncle<sup>as</sup>, until you<sup>asws</sup> come to Ohad, then climb upon his<sup>asws</sup> back and make the Qiblah to be in your<sup>saww</sup> back, then call the animals of the mountain, you<sup>saww</sup> will be answered.

تَعَمَّدُ إِلَى جَفْرَةٍ مِنْهُمْ أَنْثَى وَ هِيَ الَّتِي تُدْعَى الْجَفْرَةَ حِينَ تَأْخُذُ قَرْنَاهَا الطَّلُوعَ تَشْعُبُ أَوْجَهَا [أَوْدَاجُهَا] دَمًا وَ هِيَ الَّتِي لَكَ فَمُرِ ابْنَ عَمِّكَ فَلْيُتِمِّمْ إِلَيْهَا فَلْيَذْبَحْهَا وَ لْيَسْلُخْهَا مِنْ قِبَلِ الرَّقَبَةِ يَقْلِبْ دَاخِلَهَا فَإِنَّهُ سَيَجِدُهَا مَذْبُوعَةً

Then deliberate to a young female sheep from them, and it is called Al-Jafra when its horns emerge, and its neck veins are swelled with blood, and it is which is for you<sup>saww</sup>. Instruct the son<sup>asws</sup> of your<sup>saww</sup> uncle<sup>as</sup> to stand to it and slaughter it, and skin it from the direction of the neck, and overturn its interior, and you<sup>saww</sup> will find it tanned.

وَ سَأَنْزِلُ عَلَيْكَ الرُّوحَ الْأَمِينَ وَ جِبْرِيْلَ وَ مَعَهُ دَوَاةٌ وَ قَلَمٌ وَ مِدَادٌ لَيْسَ هُوَ مِنْ مِدَادِ الْأَرْضِ يَبْقَى الْمِدَادُ وَ يَبْقَى الْجِلْدُ لَا تَأْكُلُهُ الْأَرْضُ وَ لَا تُبْلِيهِ الرُّبَابُ لَا يَزْدَادُ كَلِمًا نَشِيرًا إِلَّا جِدَّةٌ غَيْرَ أَنَّهُ مَحْفُوظٌ مَسْتُورٌ

And I<sup>azwj</sup> shall Send to you<sup>saww</sup> the (Holy) Spirit and Jibraeel<sup>as</sup>, and with him<sup>as</sup> would be ink and a pen, and the ink isn't from the inks of the earth. The ink would remain and the skin would remain. The earth will not consume it nor will the soil decay it. It will only increase in freshness every time apart from that it would be preserved, veiled.

يَأْتِيكَ عِلْمٌ وَحِيٍّ بَعْلَمٍ مَا كَانَ وَ مَا يَكُونُ إِلَيْكَ وَ تُمْلِيهِ عَلَى ابْنِ عَمِّكَ وَ لِيُكْتُبَ وَ لِيُسْتَمِدَّ مِنْ تِلْكَ الدَّوَاةِ

Then Revelation would come letting you<sup>saww</sup> know with whatever has happened and whatever will be happening, and you<sup>saww</sup> should dictate it to the son<sup>asws</sup> of your<sup>saww</sup> uncle<sup>as</sup> and let him<sup>asws</sup> write, and ink it with that ink!"

فَمَضَى رَسُولُ اللَّهِ ص حَتَّى انْتَهَى إِلَى الْجَبَلِ فَفَعَلَ مَا أَمَرَهُ اللَّهُ بِهِ وَ صَادَفَ مَا وَصَفَهُ لَهُ رَبُّهُ فَلَمَّا ابْتَدَأَ عَلِيُّ ع فِي سَلْخِ الْجَفْرَةِ نَزَلَ جِبْرِيْلُ وَ الرُّوحُ الْأَمِينُ وَ عِدَّةٌ مِنَ الْمَلَائِكَةِ لَا يُحْصِي عَدَدَهُمْ إِلَّا اللَّهُ وَ مَنْ حَضَرَ ذَلِكَ الْمَجْلِسَ

So, Rasool-Allah<sup>saww</sup> went until he<sup>saww</sup> ended up to the mountain and did what he<sup>saww</sup> had been Commanded to, concurring with what his<sup>saww</sup> Lord<sup>azwj</sup> had Described to him<sup>saww</sup>. When

he<sup>saww</sup> in the skin of the sheep, Jibraeel<sup>as</sup> and the Trustworthy Angel descended, and a number of the Angels whose number cannot be accounted except by Allah<sup>azwj</sup>, and the ones who were present at that gathering.

ثُمَّ وَضَعَ عَلِيُّ ع الْجِلْدَ بَيْنَ يَدَيْهِ وَ جَاءَتْهُ الدَّوَاهُ وَ الْمِدَادُ أَحْضَرَ كَهَيْئَةِ الْبُقْلِ وَ أَشَدَّ حُضْرَةً وَ أَنْوَرَ ثُمَّ نَزَلَ الْوَحْيُ عَلَى مُحَمَّدٍ ص وَ كَتَبَ عَلِيُّ ع يَصِفُ كُلَّ زَمَانٍ وَ مَا فِيهِ وَ مُجْرَهُ بِالظَّهْرِ وَ الْبَطْنِ وَ أَحْبَرَهُ بِمَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ

Then Ali<sup>asws</sup> placed the skin in front of him<sup>asws</sup> and the ink came to him<sup>asws</sup>, and the ink was green like the appearance of the vegetables, and radiant. Then the Revelation descended unto Muhammad<sup>saww</sup>, and he<sup>saww</sup> went on to dictate to Ali<sup>asws</sup>, and Ali<sup>asws</sup> wrote. He<sup>saww</sup> described every ear and whatever would be in it, and informed him<sup>asws</sup> with the apparent and the esoteric, and informed him<sup>asws</sup> all what had happened and what would be happening up to the Day of Qiyamah.

وَ فَسَّرَ لَهُ أَشْيَاءَ لَا يَعْلَمُ تَأْوِيلَهَا إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ ثُمَّ أَحْبَرَهُ بِكُلِّ عَدُوٍّ يَكُونُ لَهُمْ فِي كُلِّ زَمَانٍ مِنَ الْأَزْمِنَةِ حَتَّى فِهِمْ ذَلِكَ كُلَّهُ وَ كَتَبَهُ

And he<sup>saww</sup> interpreted to him<sup>asws</sup> the things **none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7]**. He<sup>saww</sup> informed him<sup>asws</sup> with the two happenings (past and future), from the Guardians<sup>asws</sup> of Allah<sup>azwj</sup> from his<sup>asws</sup> offspring for ever up to the Day of Qiyamah, and informed him<sup>asws</sup> with every enemy who will happen to be for them<sup>asws</sup> during every era from the eras, until he<sup>asws</sup> understood all of that and wrote it.

ثُمَّ أَحْبَرَهُ بِأَمْرِ مَا يَخْدُثُ عَلَيْهِ وَ عَلَيْهِمْ مِنْ بَعْدِهِ فَسَأَلَهُ عَنْهَا فَقَالَ الصَّبْرُ الصَّبْرُ وَ أَوْصَى إِيْنَا بِالصَّبْرِ وَ التَّسْلِيمِ حَتَّى يَخْرُجَ الْفَرْجُ وَ أَحْبَرَهُ بِأَشْرَاطِهِ وَ أَوَانِهِ وَ أَشْرَاطِ تَوَلُّدِهِ وَ عَلَامَاتِ تَكُونُ فِي مُلْكِ بَنِي هَاشِمٍ

Then he<sup>saww</sup> informed him<sup>asws</sup> with the matters of what would be occurring upon him<sup>asws</sup> from after him<sup>saww</sup>. So, he<sup>asws</sup> asked him<sup>saww</sup> about these, he<sup>saww</sup> said: ‘The patience! The patience, and bequeath to the Guardians<sup>asws</sup> with the patience, and bequeath to their<sup>asws</sup> Shias with the patience, and their lineages until the relief emerges, and he<sup>saww</sup> informed him<sup>asws</sup> with the portents of his<sup>asws</sup> times, and portents of his<sup>asws</sup> sons<sup>asws</sup>, and sign which will take place in the kingdom of the Clan of Hashim<sup>as</sup>.

فَمِنْ هَذَا الْكِتَابِ اسْتُخْرِجَتْ أَحَادِيثُ الْمَلَاحِمِ كُلِّهَا وَ صَارَ الْوَلِيُّ إِذَا قُضِيَ إِلَيْهِ الْأَمْرُ تَكَلَّمَ بِالْعَجَبِ.

Thus, from this book are extracted the Ahadeeth of the epic events, all of them, and the successor<sup>asws</sup>, when the Command is Given to him<sup>asws</sup>, became speaking with the wonders’<sup>463</sup>.

أَقُولُ وَجَدْتُ فِي مَزَارِ كَبِيرٍ مِنْ مُؤَلَّفَاتِ السَّيِّدِ فَحَارٍ أَوْ بَعْضِ مَنْ عَاصَرَهُ مِنَ الْأَفَاضِلِ الْكِبَارِ قَالَ حَدَّثَنِي أَبُو الْمَكَارِمِ حَزْرَةُ بِنُ عَلِيٍّ بِنُ زُهْرَةَ الْعَلَوِيُّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ الشَّيْخِ مُحَمَّدِ بْنِ بَابُوَيْهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْبَيْهَقِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الصَّوَلِيِّ عَنْ عَوْنِ بْنِ مُحَمَّدِ الْكِنْدِيِّ عَنْ عَلِيٍّ بْنِ مَيْمَنٍ عَنْ مَيْمَنٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَصْحَرِي فِي مَوْلَانِي أَمِيرِ الْمُؤْمِنِينَ ع لَيْلَةً مِنَ اللَّيَالِي قَدْ خَرَجَ مِنَ الْكُوفَةِ وَ انْتَهَى إِلَى مَسْجِدِ جُفَعِيٍّ تَوَجَّهَ إِلَى الْقِبْلَةِ وَ صَلَّى أَرْبَعَ رَكَعَاتٍ فَلَمَّا سَلَّمَ وَ سَبَّحَ بَسَطَ كَفَّيْهِ وَ قَالَ إلهي كَيْفَ أَدْعُوكَ وَ قَدْ عَصَيْتُكَ إِلَى آخِرِ الدَّعَاءِ

<sup>463</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 82

I (Majlisi) am saying, 'I found in the great shrine from the compilations of the Seyyid Fakhar, or part of the who was a contemporary of the meritorious elders who said, 'It is narrated to me by Abu Al Makarim Hamza Bin Ali Bin Zuhra Al Alawy, from his father, from his grandfather, from the sheykh Muhammad Bin Babuwayh, from Al-Hassan Bin Ai Al Bayhaqi, from Muhammad Bin Yahya Al Sowly, from Awn Bin Muhammad Al Kindy, from Ali Bin Maysam, from Ali Bin Meesam,

'From Meesam, may Allah<sup>azwj</sup> be Pleased with him, said, 'Amir Al-Momineen<sup>asws</sup> went through a desert with me on a night from the nights, having had gone out from Al-Kufa, and he<sup>asws</sup> ended to Masjid Ju'fy, turned towards the Qiblah and prayed four Cycles Salat. When he<sup>asws</sup> had performed Salaam, extended his<sup>asws</sup> hands and said: 'My<sup>asws</sup> God<sup>azwj!</sup> I<sup>asws</sup> supplicate to You<sup>azwj</sup> and I<sup>asws</sup> have disobeyed You<sup>azwj</sup>' – up to the end of the supplication.

تَمَّ قَامَ وَ خَرَجَ فَاتَّبَعْتُهُ حَتَّى خَرَجَ إِلَى الصَّحْرَاءِ وَ خَطَّ لِي حُطَّةً وَ قَالَ إِيَّاكَ أَنْ تُجَاوِزَ هَذِهِ الْحُطَّةَ وَ مَضَى عَنِّي وَ كَانَتْ لَيْلَةً مُدْهِمَةً فَقُلْتُ يَا نَفْسِي أَسَلَّمْتَ مَوْلَاكَ وَ لَهُ أَعْدَاءٌ كَثِيرَةٌ أَيُّ عُدْرٍ يَكُونُ لَكَ عِنْدَ اللَّهِ وَ عِنْدَ رَسُولِهِ وَ اللَّهُ لَأَقْفُونَ أَثْرَهُ وَ لَأَعْلَمَنَّ خَبْرَهُ وَ إِنْ كُنْتُ قَدْ خَالَفتُ أَمْرَهُ

Then he<sup>asws</sup> stood up and went out. I followed him<sup>asws</sup> he<sup>asws</sup> went out to the desert and had drawn a line for me (in the sand) and said: 'Beware of crossing over this line', and he<sup>asws</sup> went away from me, and it was a dark night. I said, 'O my soul! May your Master<sup>asws</sup> be safe, and there are a lot of enemies for him<sup>asws</sup>, i.e., for an excuse to happen to be for you in the Presence of Allah<sup>azwj</sup> and the presence of His<sup>azwj</sup> Rasool<sup>isaww</sup>. I shall follow his<sup>asws</sup> track and know his<sup>asws</sup> news and even if I would have opposed his<sup>asws</sup> order'.

وَ جَعَلْتُ أَتَّبِعُ أَثْرَهُ فَوَجَدْتُهُ عَ مُطْلِعًا فِي الْبَيْرِ إِلَى نَصْفِهِ يُخَاطِبُ الْبَيْرَ وَ الْبَيْرُ يُخَاطِبُهُ فَحَسَّ بِي وَ التَّفَتَّ عَ وَ قَالَ مَنْ قُلْتُ مَيْمَنَ قَالَ يَا مَيْمَنَ أَمْ أَمْرَكَ أَنْ لَا تُجَاوِزَ الْحُطَّةَ قُلْتُ يَا مَوْلَايَ حَشِيتُ عَلَيْكَ مِنَ الْأَعْدَاءِ فَلَمْ يَصْبِرْ لِذَلِكَ قَلْبِي فَقَالَ أَسَمِعْتَ مِمَّا قُلْتُ شَيْئاً قُلْتُ لَا يَا مَوْلَايَ

And I went on to follow his<sup>asws</sup> tracks, and I found him<sup>asws</sup> being inside the well to its half addressing the well, and the well was addressing him. He<sup>asws</sup> sensed me and turned ad said: 'Who?' I said, 'Meesam'. He<sup>asws</sup> said: 'O Meesam! Did I<sup>asws</sup> not instruct you not to cross the line?' I said, 'O my Master<sup>asws</sup>! I feared upon you<sup>asws</sup> from the enemies, so my heart could not be patient to that'. He<sup>asws</sup> said: 'Did you hear anything from what I<sup>asws</sup> said?' I said, 'No, my Master<sup>asws</sup>!'

فَقَالَ يَا مَيْمَنَ

نَكَتُ الْأَرْضَ بِالْكَفِّ

فَمَهْمَا تَنْبُتُ الْأَرْضُ

وَ فِي الصَّدْرِ لُبَانَاتٌ إِذَا ضَاقَ لَهَا صَدْرِي

وَ أَبْدَيْتُ لَهَا سِرِّي

فَذَاكَ النَّبْتُ مِنْ بَدْرِي

He<sup>asws</sup> said (a poem): 'O Meesam! And in the chest, there are secrets. When my<sup>asws</sup> chest is narrowed for it, I<sup>asws</sup> poke the ground with the palm and I<sup>asws</sup> reveal my<sup>asws</sup> secret to it. From it, the ground sprouts (vegetation), so that growth is from my<sup>asws</sup> sowing'.<sup>464</sup>

<sup>464</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 83

## CHAPTER 94 – HE<sup>asws</sup> IS THE DOOR OF THE CITY OF KNOWLEDGE AND WISDOM

1- ما، الأماالي للشيخ الطوسي أبو منصور السُّكْرِيُّ عَنْ جَدِّهِ عَلِيِّ بْنِ عُمَرَ عَنْ إِسْحَاقَ بْنِ مَرْوَانَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ كَثِيرٍ عَنْ أَبِي خَالِدٍ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ بُنَاتَةَ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا مَدِينَةُ الْجَنَّةِ وَأَنْتَ بَابُهَا يَا عَلِيُّ كَذَبَ مَنْ زَعَمَ أَنَّهَا يَدْخُلُهَا مِنْ غَيْرِ بَابِهَا.

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Mansour Al Sukary, from his grandfather Ali Bin umar, from Is'haq Bin Marwan, from his father, from Hammad Bin Kaseer, from Abu Khalid, from Ibn Tareyf, from Ibn Nubata,

'From Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> am the city of Paradise and you<sup>asws</sup> are its door. O Ali<sup>asws</sup>! He is lying, the one who claims that he can enter it from other than its door''.<sup>465</sup>

2- لي، الأماالي للصدوق مُحَمَّدُ بْنُ أَحْمَدَ بْنِ إِبْرَاهِيمَ اللَّيْثِيِّ عَنْ أَحْمَدَ الْمُتَمَدِّيِّ عَنْ يَعْقُوبَ بْنِ يُوسُفَ عَنْ أَحْمَدَ بْنِ حَمَّادٍ عَنْ عَمْرٍو بْنِ شُعْبَةَ عَنْ جَابِرِ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا مَدِينَةُ الْحِكْمَةِ وَ هِيَ الْجَنَّةُ وَأَنْتَ يَا عَلِيُّ بَابُهَا فَكَيْفَ يَهْتَدِي الْمُهْتَدِي إِلَى الْجَنَّةِ وَ لَا يَهْتَدِي إِلَيْهَا إِلَّا مِنْ بَابِهَا.

(The book) 'Al Amaali' of Al Sadouq – Muhammad Bin Ahmad Bin Ibrahim Al Laysi, from Ahmad Al Hamdany, from Yaqoub Bin Yusuf, from Ahmad Bin Hammad, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> am the city of wisdom and it is the Paradise, and you<sup>asws</sup>, O Ali<sup>asws</sup> are its door. So, how can the guided one be guided to the Paradise, and he cannot be guided to it except from its door?''<sup>466</sup>

3- ما، الأماالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ هَارُونَ وَ عَلِيٍّ بْنِ أَحْمَدَ بْنِ مَرْوَانَ وَ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ سُلَيْمَانَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خَيْثَمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَهْمَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ص آخِذًا بِيَدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ هُوَ يَقُولُ هَذَا أَمِيرُ الْبَرَّةِ وَ قَاتِلُ الْفَجْرَةِ مَنْصُورٌ مَنْ نَصَرَهُ مَخْذُولٌ مَنْ خَدَلَهُ

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Al-Hassan Bin Haroun, and Ali Bin Ahmad Bin Marwan, and Muhammad Bin Ahmad Bin Suleyman, from Sufyan Al Sowry, from Abdullah Bin Usman Bin Khaysam, from Abdul Rahmam Bin Bahman, from Jabir Bin Abdullah Al Ansari who said,

'I saw Rasool-Allah<sup>saww</sup> holding a hand of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and he<sup>saww</sup> was saying: 'This is Emir of the righteous, and killer of the immoral. Helped is the one helping him<sup>asws</sup>, Abandoned is the one abandoning him<sup>asws</sup>'.

ثُمَّ رَفَعَ بِهَا صَوْتَهُ أَنَا مَدِينَةُ الْحِكْمَةِ وَ عَلِيُّ بَابُهَا فَمَنْ أَرَادَ الْحِكْمَةَ فَلْيَأْتِ الْبَابَ.

<sup>465</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 1

<sup>466</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 2



Then he<sup>saww</sup> raised his<sup>saww</sup> voice: 'I<sup>saww</sup> am the city of wisdom and Ali<sup>asws</sup> is its door! The one who wants the wisdom, then let him come to the door".<sup>467</sup>

4- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه ع قال قال النبي ص أنا مدينة العلم و عليّ بابها.

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – By the chain of Al Tameemi, from Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> said: 'I<sup>saww</sup> am the city of knowledge and Ali<sup>asws</sup> is its door".<sup>468</sup>

5- ن، عيون أخبار الرضا عليه السلام بإسناد إلى دارم و الحسين بن سليمان الملقبي و نعيم بن صالح الطبري عن الرضا عن أبيه عن الباقر ع عن جابر الأنصاري قال قال رسول الله ص أنا خزنة العلم و عليّ مفتاحه فمن أراد الخزانة فلْيأتِ المفتاح.

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – By the chain to Darim and Al-Husayn Bin Suleyman Al-Malaty, and Nueym Bin Salih Al-Tabary, from Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Al-Baqir<sup>asws</sup>, from Jabir Al-Ansari who said, 'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> am the treasure of knowledge and Ali<sup>asws</sup> is its key. So, the one who wants the treasure, then let him come to the key".<sup>469</sup>

6- يد، التوحيد القطان و الدقاق معاً عن ابن زكريا القطان عن محمد بن العباس عن محمد بن أبي السري عن أحمد بن عبد الله بن يونس عن ابن طريف عن ابن نبتة قال: لَمَّا بُويعَ أمير المؤمنين ع خرج إلى المسجد و قال بعد خطبته للخسنة ع يا حسن فم فاصعد المنبر فتكلم بكلام لا يجهلك قرين من بعدي فيقولون إن الحسن بن عليّ لا يجس شيئاً

(The book) 'Al Tawheed' – Al Qattan and Al Daqqaq both together, from Ibn Zakariya Al Qattan, from Muhammad Bin Al Abbas, from Muhammad Bin Abu Al Sary, from Ahmad Bin Abdullah Bin Yunus, from Ibn Tareyf, from Ibn Nubata who said,

'When Amir Al-Momineen was pledged allegiance to, he<sup>asws</sup> came out to the Masjid and said to Al-Hassan<sup>asws</sup> after his<sup>asws</sup> sermon: 'O Hassan<sup>asws</sup>! Arise and ascend the pulpit! Speak with such a speech, the Quraysh will not ignore you<sup>asws</sup> from after me<sup>asws</sup>, and be saying, 'Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> is not good with anything'.

قال الحسن ع يا أبا كيف أصدع و أتكلّم و أنت في الناس تسمع و ترى قال له يا أبي أنت و أمي أوارى نفسي عنك و أسمع و أرى و أنت لا تراه

Al-Hassan<sup>asws</sup> said: 'O father<sup>asws</sup>! How can I<sup>asws</sup> ascend and speak while you<sup>asws</sup> are among the people, listening and seeing?' He<sup>asws</sup> said to him<sup>asws</sup>: 'May my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup> be (sacrificed) for you<sup>asws</sup>! I<sup>asws</sup> shall cover myself<sup>asws</sup> from you<sup>asws</sup> and I<sup>asws</sup> shall be listening and seeing, while you<sup>asws</sup> will not be seeing me<sup>asws</sup>'.

فصعد الحسن ع المنبر فحمد الله بحميد بليغة شريفة و صلى على النبي و آله صلاة موجزة ثم قال أيها الناس سمعت جدّي رسول الله ص يقول أنا مدينة العلم و عليّ بابها و هل تدخل المدينة إلا من بابها ثم نزل

Al-Hassan<sup>asws</sup> ascended the pulpit. He<sup>asws</sup> praised Allah<sup>azwj</sup> with an eloquent, noble Praise, and sent Salawaat upon the Prophet<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup> a concise Salawaat, then

<sup>467</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 3

<sup>468</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 4

<sup>469</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 5

said: 'O you people! I<sup>asws</sup> heard my<sup>asws</sup> grandfather<sup>saww</sup> Rasool-Allah<sup>saww</sup> saying: 'I<sup>saww</sup> am the city of knowledge and Ali<sup>asws</sup> is its door, and can the city be entered except from its door?' Then he<sup>asws</sup> descended.

فَوَثَبَ إِلَيْهِ عَلِيٌّ ع فَتَحَمَلَهُ وَ ضَمَّهُ إِلَى صَدْرِهِ ثُمَّ قَالَ لِلْحُسَيْنِ ع يَا بَنِيَّ قُمْ فَاصْعِدِ الْمِنْبَرَ فَتَكَلِّمْ بِكَلَامِ لَا يُجْهِلُكَ قُرَيْشٌ مِنْ بَعْدِي فَيَقُولُونَ إِنَّ الْحُسَيْنَ  
بْنَ عَلِيٍّ لَا يُبْصِرُ شَيْئًا وَ لَيْكُنْ كَلَامُكَ تَبَعًا لِكَلَامِ أُخِيكَ

Ali<sup>asws</sup> leapt to him<sup>asws</sup> and carried him<sup>asws</sup> and hugged him<sup>asws</sup> to his<sup>asws</sup> chest, then said to Al-Husayn<sup>asws</sup>: 'O my<sup>asws</sup> son<sup>asws</sup>! Ascend the pulpit and speak with such a speech, Quraysh will not ignore you<sup>asws</sup> from after me<sup>asws</sup> and be saying: 'Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> has not insight with anything', so your<sup>asws</sup> speech would become a follow-up of the speech of your<sup>asws</sup> brother<sup>asws</sup>'.

فَصَعِدَ الْحُسَيْنُ ع الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى نَبِيِّهِ صَلَاةً مُوجِزَةً ثُمَّ قَالَ مَعَاشِرَ النَّاسِ سَمِعْتُ رَسُولَ اللَّهِ ص وَ هُوَ يَقُولُ إِنَّ عَلِيًّا هُوَ مَدِينَةُ  
هُدًى فَمَنْ دَخَلَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا هَلَكَ

Al-Husayn<sup>asws</sup> ascended the pulpit. He<sup>asws</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup> and sent Salawaat upon His<sup>azwj</sup> Prophet<sup>saww</sup>, a concise Salawaat, then said: 'O community of people! I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> and he<sup>saww</sup> was saying: 'Ali<sup>asws</sup>, he<sup>asws</sup> is the city of guidance. The one who enters it attains salvation, and one staying behind from it is destroyed!'

فَوَثَبَ إِلَيْهِ عَلِيٌّ ع فَضَمَّهُ إِلَى صَدْرِهِ وَ قَبَلَهُ ثُمَّ قَالَ مَعَاشِرَ النَّاسِ اشْهَدُوا أَهْمًا فَرَحًا رَسُولَ اللَّهِ ص - وَ وَدِيعَتُهُ الَّتِي اسْتَوْدَعْنِيهَا وَ أَنَا اسْتَوْدَعُكُمْوهَا  
مَعَاشِرَ النَّاسِ وَ رَسُولَ اللَّهِ ص سَأَلْتُكُمْ عَنْهُمَا.

Ali<sup>asws</sup> leapt to him<sup>asws</sup>, hugged him<sup>asws</sup> to his<sup>asws</sup> chest and kissed him<sup>asws</sup>, then said: 'O community of people! Be witnesses that these two are chicks of Rasool-Allah<sup>saww</sup> and his<sup>saww</sup> entrustments which he<sup>saww</sup> has entrusted to me<sup>asws</sup>, and I<sup>asws</sup> am entrusting them<sup>asws</sup> both to you all, O community of people, and Rasool-Allah<sup>azwj</sup> will be asking you about them<sup>asws</sup>!'<sup>470</sup>

7- شَأ، الإرشاد مُحَمَّدُ بْنُ عَمْرِو الْجَعَابِيُّ عَنْ أَحْمَدَ بْنِ عَيْسَى الْعَجَلِيِّ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ بْنِ خَالِدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ  
بْنَ عَقِيلٍ عَنْ حَمْرَةَ بِنِ أَبِي سَعِيدِ الْخُدْرِيِّ عَنْ أَبِيهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا فَمَنْ أَرَادَ الْعِلْمَ فَلْيَقْتَسِمْنَاهُ مِنْ عَلِيٍّ.

(The book) 'Al Irshad' – Muhammad Bin Umar Al Jiany, from Ahmad Bin Isa Al Jiany, from Ismail Bin Abdullah Bin Khalid, from Ubeydullah Bin Amro, from Abdullah Bin Muhammad Bin Aqeel, from Hamza Bin Abu Saeed Al Khudri, from his father who said,

'I heard Rasool-Allah<sup>saww</sup> saying: 'I<sup>saww</sup> am the city of knowledge and Ali<sup>asws</sup> is its door. The one who wants the knowledge, then let him attain it from Ali<sup>asws</sup>''<sup>471</sup>.

8- كشف، كشف الغمة رَوَى الرَّزْمِيُّ فِي صَحِيحِهِ فِي صِفَةِ أَمِيرِ الْمُؤْمِنِينَ ع بِالْأَنْزِعِ الْبَطْنِ أَنَّ رَسُولَ اللَّهِ ص قَالَ: أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا.

(The book) 'Kashf Al-Ghumman' – It is reported by Al-Tirmizi in his (book) 'Saheeh' regarding the description of Amir Al-Momineen<sup>asws</sup> as 'Al-Anza A- Bateen' (The one filled of inside

<sup>470</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 6

<sup>471</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 7

(with knowledge)) – ‘Rasool-Allah<sup>saww</sup> said: ‘I<sup>saww</sup> am the city of knowledge and Ali<sup>asws</sup> is its door’’.<sup>472</sup>

وَذَكَرَ الْبَغَوِيُّ فِي الصِّحَاحِ أَنَا ذَاؤُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا.

And Al-Bagawy mentioned in (the book) ‘Al-Sihah’: ‘I<sup>saww</sup> am the house of wisdom and Ali<sup>asws</sup> is its door’’.<sup>473</sup>

وَعَنْ مَنَاقِبِ الْخَوَارِزْمِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا فَمَنْ أَرَادَ الْعِلْمَ فَلْيَأْتِ الْبَابَ.

And from (the book) ‘Manaqib’ of Al Khawarizmi – From Ibn Abbas who said,

‘Rasool-Allah<sup>saww</sup> said: ‘I<sup>saww</sup> am the city of knowledge and Ali<sup>asws</sup> is its door. Then one who wants the knowledge, so let him come to the door’’.<sup>474</sup>

9- جمع، جامع الأخبار بالإسناد عن الصدوق عن ابن البرقي عن أبيه عن جدّه عن أبيه محمد بن خالد عن غياث بن إبراهيم عن ثابت بن دينار عن سعد بن طريف عن سعيد بن جبيرة عن ابن عباس قال: قال رسول الله ص لعلني بن أبي طالب ع يا عليّ أنا مدينة الحكمة وأنت بابها ولن تُؤتى المدينة إلا من قبل الباب وكذب من زعم أنه جئني ويغضك لأنك مئتي وأنا منك

(The book) ‘Jamie Al Akhbar’ – By the chain from Al Sadouq, from Ibn Al Barqy, from his father, from his grandfather, from his father Muhammad Bin Khalid, from Giyas Bin Ibrahim, from Sabit Bin Dinar, from Sa’ad Bin Tareyf, from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: ‘O Ali<sup>asws</sup>! I<sup>saww</sup> am the city of wisdom and you<sup>asws</sup> are its door, and the city will never be accessed except from the direction of the door; and he is lying, the one who claims that he loves me<sup>saww</sup> while he<sup>asws</sup> hates you<sup>asws</sup>, because you<sup>asws</sup> are from me<sup>saww</sup> and I<sup>saww</sup> am from you<sup>asws</sup>.

لحمك من لحمي ودمك من دمي وروحك من روحي وسريتك سريتي وعلانيتك علانيتي وأنت إمام أمتي وخليفتي عليّها بعدي

Your<sup>asws</sup> flesh is from my<sup>saww</sup> flesh, and your<sup>asws</sup> blood is from my<sup>saww</sup> blood, and your<sup>asws</sup> soul is from my<sup>saww</sup> soul, and your<sup>asws</sup> secret is my<sup>saww</sup> secret, and your announcement is my<sup>saww</sup> announcement, and you<sup>asws</sup> are Imam<sup>asws</sup> of my<sup>saww</sup> community and my<sup>saww</sup> caliph upon it, after me<sup>saww</sup>.

سعد من أطاعك و شقي من عصاك و ربح من تولاك و خسر من عاداك و فاز من لرمك و هلك من فارقتك

Fortunate is the one who obeys you<sup>asws</sup> and wretched is the one disobeying you<sup>asws</sup>, and the one befriends you profits, and the one being inimical to you<sup>asws</sup> incurs losses, and the one necessitating you<sup>asws</sup> succeeds, and the one separating from you<sup>asws</sup> is destroyed.

مثلك و مثل الأئمة من ولدك بعدي مثل سفينة نوح من ركبها نجا و من تخلّف عنها غرق و مثلكم مثل النجوم كلما غاب نجم طلع نجم إلى يوم القيامة.

<sup>472</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 8 a

<sup>473</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 8 b

<sup>474</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 8 c

Your<sup>asws</sup> example and an example of the Imams<sup>asws</sup> from your<sup>asws</sup> sons<sup>asws</sup> after me<sup>saww</sup> is an example of the ship of Noah<sup>as</sup>. One who sails it attains salvation, and one staying behind from it drowns; and an example of you<sup>asws</sup> all is an example of the stars, every time a star disappears, a star emerges, up to the Day of Qiyamah<sup>475</sup>.

10- فر، تفسير فرات بن إبراهيم عن سالم و عاصم و الحسين بن أبي العلاء عن أبي عبد الله ع في قول الله تعالى ليس البر أن تولوا وجوهكم قبل المشرق و المغرب و قوله ليس البر أن تأتوا البيوت من ظهورها و لكن البر من اتقى و أتوا البيوت من أبوابها

Tafseer Furaat Bin Ibrahim – From Salim and Aasi and Al-Husayn Bin Abu Al A'ala,

‘From Abu Abdullah<sup>asws</sup> regarding Words of Allah<sup>azwj</sup> the Exalted: ***It isn't righteousness that you should be turning your faces facing the east and the west [2:177]; and His<sup>azwj</sup> Words: and it isn't righteousness that you should be coming to the houses from its backs, but the righteous is one who fears; and come to the houses from its doors; [2:189].***

قَالَ مَطَرَتِ السَّمَاءُ بِالْمَدِينَةِ فَلَمَّا تَقَشَّعَتِ السَّمَاءُ وَ حَرَجَتِ الشَّمْسُ حَرَجَ رَسُولُ اللَّهِ ص فِي أَنَسٍ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَجَلَسَ وَ جَلَسُوا حَوْلَهُ إِذَا أَقْبَلَ عَلَيَّ بِنُ أَبِي طَالِبٍ ع

He<sup>asws</sup> said: ‘The sky of Al-Medina rained. When the sky cleared and the sun emerged, Rasool-Allah<sup>saww</sup> came out among some people from the Emigrants and the companions. He<sup>saww</sup> sat and they sat down around him<sup>saww</sup>, when Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> came.

فَقَالَ رَسُولُ اللَّهِ ص لِمَنْ حَوْلَهُ هَذَا عَلَيَّ بِنُ أَبِي طَالِبٍ لَا يَقُولُ إِلَّا صَوَابًا تَزُولُ الْجِبَالُ وَ لَا يَزُولُ عَنْ دِينِهِ

Rasool-Allah<sup>saww</sup> said to the ones around him<sup>saww</sup>: ‘This Ali<sup>asws</sup> coming to you all is pious of heart, pure of the two palms. This Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> does not say except (what is) correct. The mountain will move but he<sup>asws</sup> will not move from his<sup>asws</sup> religion’.

فَلَمَّا دَنَا مِنْ رَسُولِ اللَّهِ ص أَجْلَسَهُ بَيْنَ يَدَيْهِ فَقَالَ يَا عَلِيُّ أَنَا مَدِينَةُ الْحِكْمَةِ وَ أَنْتَ بَابُهَا فَمَنْ أَتَى الْمَدِينَةَ مِنَ الْبَابِ وَصَلَ يَا عَلِيُّ أَنْتَ بَابِي الَّذِي أُوتِي مِنْهُ وَ أَنَا بَابُ اللَّهِ فَمَنْ أَتَانِي مِنْ سِوَاكَ لَمْ يَصِلْ وَ مَنْ أَتَى سِوَايَ لَمْ يَصِلْ

When he<sup>asws</sup> was near Rasool-Allah<sup>saww</sup>, sat down in front of him<sup>saww</sup>. He<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! I<sup>saww</sup> am the city of wisdom and you<sup>asws</sup> are its door. The one who comes to the city from the door would arrive. O Ali<sup>asws</sup>! You<sup>asws</sup> are my<sup>saww</sup> door which I<sup>saww</sup> can be accessed from.

فَقَالَ الْقَوْمُ بَعْضُهُمْ لِبَعْضٍ مَا بَغْنِي بِهَذَا قَالَ فَأَنْزَلَ اللَّهُ بِهِ فُرْأَنَا لَيْسَ الْبِرُّ إِلَى آخِرِ الْآيَةِ.

And I<sup>saww</sup> am the door of Allah<sup>azwj</sup>. The one who comes to me<sup>saww</sup> from besides you<sup>asws</sup> will not arrive, and the one who comes (to Allah<sup>azwj</sup>) besides me<sup>saww</sup> will not arrive<sup>476</sup>.

11- نَحَجُ، نَحَجُ الْبَلَاغَةَ نَحْجُ السَّعَاةُ وَ الْحَزَنَةُ وَ الْأَبْوَابُ لَا تُؤْتَى الْبُيُوتَ إِلَّا مِنْ أَبْوَابِهَا فَمَنْ أَتَاهَا مِنْ غَيْرِ أَبْوَابِهَا سَمِيَ سَارِقًا.

<sup>475</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 9

<sup>476</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 10

(The book) 'Nahj Al-Balagh' – We<sup>asws</sup> are the monuments and the treasures and the doors. The houses cannot be accessed except from their doors. The one who comes to these from other than its doors, is called a thief".<sup>477</sup>

قَالَ رَسُولُ اللَّهِ ص أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا وَ مَنْ أَرَادَ الْحِكْمَةَ فَلْيَأْتِ الْبَابَ

Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> am the city of knowledge and Ali<sup>asws</sup> is its door, and one who wants the wisdom, so let him come to the door'.

وَ قَالَ ص فِيهِ ع خَازِنٌ عِلْمِي وَ تَارَةٌ أُخْرَى عَيْنِي عِلْمِي.

And he<sup>saww</sup> said regarding him<sup>asws</sup>: 'A treasure of my<sup>saww</sup> knowledge', and at another time: 'Receptacle of my<sup>saww</sup> knowledge".<sup>478</sup>

12- قب، المناقب لابن شهر آشوب الأصفهاني عن الباقر و أمير المؤمنين ع في قوله تعالى ليس البرُّ بأن تأثروا البيوت الآبية و قوله تعالى و إذ قلنا ادخلوا هذه القرية فممن أنذرتهم أن يؤثروا النبي أمر الله أن يؤتى من أبوابها نحن باب الله و بيوته التي يؤتى منه

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

'From Al-Baqir<sup>asws</sup> and Amir Al-Momineen<sup>asws</sup> regarding Words of the Exalted: **and it isn't righteousness that you should be coming to the houses [2:189]** – the Verse, and Words of the Exalted: **"Enter this town [2:58]:** 'We<sup>asws</sup> are the houses which Allah<sup>azwj</sup> has Commanded to be accessed from their doors. We<sup>asws</sup> are the doors of Allah<sup>azwj</sup> and His<sup>azwj</sup> houses which He<sup>azwj</sup> can be accessed from.

فَمَنْ تَابَعَنَا وَ أَقْرَبَ بَوْلَانِيْنَا فَقَدْ أَتَى الْبُيُوتَ مِنْ أِبْوَابِهَا وَ مَنْ خَالَفَنَا وَ فَضَّلَ عَلَيْنَا غَيْرَنَا فَقَدْ أَتَى الْبُيُوتَ مِنْ ظُهُورِهَا.

Then one who follows us<sup>asws</sup> and acknowledges with our<sup>asws</sup> Wilayah, so he has come to the houses from their doors, and the one opposing us<sup>asws</sup> and prefers (others) over us<sup>asws</sup>, has come to the doors from their backs".<sup>479</sup>

وَ قَالَ النَّبِيُّ ص بِالْإِجْمَاعِ أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا فَمَنْ أَرَادَ الْعِلْمَ فَلْيَأْتِ الْبَابَ.

And the Prophet<sup>saww</sup> said, by consensus (of the narrators): 'I<sup>saww</sup> am the city of knowledge and Ali<sup>asws</sup> is its door. The one who wants the knowledge, so let him come to the door".<sup>480</sup>

13- مد، العمدة بإسناده إلى مناقب ابن المغازلي عن أحمد بن مظفر الشافعي عن محمد بن عثمان الواسطي عن أبي الحسن الصيرفي عن عبد الله بن يزيد عن عبد الرزاق عن سفيان الثوري عن عبد الله بن عثمان عن عبد الرحمن بن تيهان عن جابر بن عبد الله قال: أخذ النبي ص بعضد علي ع و قال هذا أمير البرة و قاتل الكفرة منصور من نصره مخلول من خذله ثم مد بها صنوته فقال أنا مدينة العلم و علي بابها فمن أراد العلم فلْيَأْتِ الْبَابَ.

(The book) 'Al Amdah' – By his chain to (the book) 'Manaqib' – Ibn Al Maghazili, from Ahmad Bin Muzaffar Al Shafie, from Muhammad Bin Usman Al Wasity, from Abu Al-Hassan Al Sayrafi, from Abdullah Bin Yazeed, from

<sup>477</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 11 a

<sup>478</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 11 b

<sup>479</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 12 a

<sup>480</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 12 b

Abdul Razaq, from Sufyan Al Sowry, from Abdullah Bin Usman, from Abdul Rahman Bin Tayhan, from Jabir Bin Abdullah having said,

'The Prophet<sup>saww</sup> grabbed a forearm of Ali<sup>asws</sup> and said: 'This is Emir of the righteous and killer of the Kafirs! Helped is the one helping him<sup>asws</sup> and Abandoned is the abandoning him<sup>asws</sup>!' Then he<sup>saww</sup> raised his<sup>saww</sup> voice and said: 'I<sup>saww</sup> am the city of knowledge and Ali<sup>asws</sup> is its door. Then one who wants the knowledge, so let him come to the door''<sup>481</sup>

14- مد، العمدة ابنُ المغازليِّ عن محمد بن أحمد بن عثمان عن أحمد بن إبراهيم عن محمد بن محمد بن محمد بن عثمان عن عبد السلام بن صالح الهروي عن أبي معاوية عن الأعمش عن مجاهد عن ابن عباس قال قال رسول الله ص أنا مدينة العلم و علي بائها فمن أراد العلم فليأت الباب.

(The book) 'Al Amdah' of Ibn Al Maghazili – from Muhammad Bin Ahmad Bin Usman, from Ahmad Bin Ibrahim, from Muhammad Bin Humejd, from Muhammad Bin Muhammad Bin Usman, from Abdul Salam Bin Salih Al Harqy, from Abu Muawiya, from Al Amsh, from Mujahid, from Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> am the city of knowledge and Ali<sup>asws</sup> is its door. The one who wants the knowledge, so let him come to the door''<sup>482</sup>

أقول رواه من الكتاب المذكور بأربعة أسانيد أخرى إلى ابن عباس و روى أيضاً بإسناده عن حذيفة عن علي ع قال قال رسول الله ص أنا مدينة العلم و علي بائها فلا تؤتى البيوت إلا من أبوابها.

I (Majlisi) am saying, 'It is reported from the mentioned book by four other chains to Ibn Abbas. And it is reported as well by his chain from Huzeyfa,

'From Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> am the city of knowledge and Ali<sup>asws</sup> is its door, so do not go to the houses except from their doors!''<sup>483</sup>

و روي أيضاً عن ابن المغازلي بإسناده عن علي بن موسى الرضا عن أبيه ع قال قال رسول الله ص يا علي أنا مدينة العلم و أنت الباب كذب من زعم أنه يصل إلى المدينة إلا من الباب.

And it is reported from Ibn Al Maghazili, by his chain,

'From Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! I<sup>saww</sup> am the city of knowledge and you<sup>asws</sup> are the door. He is lying, the one who claims that he can arrive to the city by other than from its door''<sup>484</sup>

و روي أيضاً عن ابن عباس عن النبي ص أنه قال: أنا مدينة العلم و علي بائها فمن أراد الجنة فليأتها من بابها.

And it is reported as well from Ibn Abbas,

'From the Prophet<sup>saww</sup> having said: 'I<sup>saww</sup> am the city of knowledge and Ali<sup>asws</sup> is its door. Then one who wants the Paradise, so let him come from its door''<sup>485</sup>

<sup>481</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 13

<sup>482</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 14 a

<sup>483</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 14 b

<sup>484</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 14 c

و رُوِيَ أَيْضاً عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا دَارُ الْحِكْمَةِ وَ عَلِيٌّ بَابُهَا فَمَنْ أَرَادَ الْحِكْمَةَ فَلْيَأْتِ الْبَابَ.

And it is reported as well from Ibn Abbas who said,

‘Rasool-Allah<sup>saww</sup> said: ‘I<sup>saww</sup> am the door of wisdom and Ali<sup>asws</sup> is its door. The one who wants the wisdom, so let him come to the door’<sup>.486</sup>

15- ما، الأمايلي للشيخ الطوسي جماعةً عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ الرَّزَّاقِ بْنِ سَلِيمَانَ بْنِ غَالِبٍ وَ مُحَمَّدِ بْنِ سَعِيدِ بْنِ شَرَجِيلٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ عَبْدِ الْعَظِيمِ عَنْ عَبْدِ الْوَهَّابِ بْنِ هَمَّامٍ عَنْ أَبِيهِ هَمَّامِ بْنِ نَافِعٍ عَنْ أَبِيهِ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: أَنَا مَدِينَةُ الْجَنَّةِ وَ عَلِيٌّ بَابُهَا فَمَنْ أَرَادَ الْجَنَّةَ فَلْيَأْتِهَا مِنْ بَابِهَا.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abdul Razzaq Bin Suleyman Bin Ghalib, and Muhammad Bin Saeed Bin Shirjeel, from Al-Hassan Bin Ali Bin Abdul Ghany, from Abdul Wahhab Bin Hammam, from his father Hammam Bin Nafie, from his father, from Ibn Jubeyr, from Ibn Abbas,

‘From the Prophet<sup>saww</sup> having said: ‘I<sup>saww</sup> am the city of Paradise and Ali<sup>asws</sup> is its door. The one who wants the Paradise, so let him come from its door’<sup>.487</sup>

16- ما، الأمايلي للشيخ الطوسي جماعةً عَنْ أَبِي الْمُفَضَّلِ عَنْ أَحْمَدَ بْنِ عيسى الْعَرَّادِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو الصَّفَّارِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ: قَالَ لِي النَّبِيُّ ص أَنَا مَدِينَةُ الْعِلْمِ وَ أَنْتَ الْبَابُ وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يَصِلُ إِلَى الْمَدِينَةِ لَا مِنْ قِبَلِ الْبَابِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Isa Al Garrad, from Muhammad Bin Abdullah Bin Amro Al Saffar,

‘From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: ‘The Prophet<sup>saww</sup> said to me<sup>asws</sup>: ‘I<sup>saww</sup> am the city of knowledge and you<sup>asws</sup> are the door, and he is lying, the one claiming that he will arrive to the city, not from the direction of the door’<sup>.488</sup>

<sup>485</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 14 d

<sup>486</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 14 e

<sup>487</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 15

<sup>488</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 94 H 16

باب 95 أنه صلوات الله عليه كان شريك النبي ص في العلم دون النبوة وأنه علم كل ما علم ص و أنه أعلم من سائر الأنبياء ع

## CHAPTER 95 – HE<sup>asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>azwj</sup> BE UPON HIM<sup>asws</sup>, WAS A PARTICIPANT OF THE PROPHET<sup>saww</sup> IN THE KNOWLEDGE BESIDES THE PROPHET-HOOD, AND HE<sup>asws</sup> KNEW ALL WHAT HE<sup>saww</sup> KNEW, AND HE<sup>asws</sup> WAS MORE KNOWLEDGEABLE THAN REST OF THE PROPHETS<sup>as</sup>

1- ير، بصائر الدرجات الحسن بن علي بن عبد الله بن المغيرة عن عبيد بن عيسى بن هشام الناشري عن عبد الكريم عن سماعة عن أبي عبد الله ع قال: إن الله علم رسوله الحلال والحرام والتأويل فعلم رسول الله ص علمه كله علياً.

(The book) 'Basaair Al Darajaat' - Al-Hassan Bin Ali Bin Abdullah Bin Al Mugheira who said, 'It is narrated to us by Isa Bin Hisham Al Nashiry who said, 'It is narrated to us by Abdul Kareem, from Sama'at Bin Mihran,

'From Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Taught His<sup>azwj</sup> Rasool<sup>saww</sup>, the Permissibles and the Prohibitions, and the interpretations, and Rasool-Allah<sup>saww</sup> taught all of it to Ali<sup>asws</sup>'.<sup>489</sup>

2- ير، بصائر الدرجات محمد بن عبد الجبار عن ابن فضال عن ثعلبة عن يعقوب بن شعيب عن أبي عبد الله ع قال: إن الله تعالى علم رسوله القرآن وعلمه أشياء سوى ذلك فما علم الله رسوله فقد علم رسوله علياً.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa'alba, from Yaqoub Bin Shuayn,

'From Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> the Exalted Taught His<sup>azwj</sup> Rasool<sup>saww</sup> the Quran and Taught him<sup>saww</sup> things besides that. So, Whatever Allah<sup>azwj</sup> had Taught His<sup>azwj</sup> Rasool<sup>saww</sup>, His<sup>azwj</sup> Rasool<sup>saww</sup> taught it to Ali<sup>asws</sup>'.<sup>490</sup>

3- ير، بصائر الدرجات أحمد بن محمد بن محمد بن فضال عن أبي جميلة عن محمد الحلي عن أبي عبد الله ع قال: كان علي ع يعلم كل ما يعلم رسول الله ص ولم يعلم الله رسوله شيئاً إلا وقد علمه رسول الله أمير المؤمنين ع.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Ali Bin Fazal who said,

'Ali<sup>asws</sup> knew just as Rasool-Allah<sup>saww</sup> had known. Allah<sup>azwj</sup> did not Teach His<sup>azwj</sup> Rasool<sup>saww</sup> anything except and Rasool-Allah<sup>saww</sup> had taught it to Amir Al-Momineen<sup>asws</sup>'.<sup>491</sup>

4- ير، بصائر الدرجات أحمد بن محمد بن الأهواز عن فضالة بن أيوب عن عمرو بن أبان الكلبي عن أديم أخي أيوب عن حمزان بن أعين قال: قلت لأبي عبد الله ع جعلت فداك بلغني أن الله تبارك وتعالى قد ناجى علياً ع قال أجل قد كان بينهما مناجاة بالطائف نزل بينهما جبرئيل

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazalat Bin Ayoub, from Umar Bin Aban, from Adeym brother of Ayoub, from Humran Bin Ayn who said,

<sup>489</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 95 H 1

<sup>490</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 95 H 2

<sup>491</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 95 H 3



'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! It has reached me that Allah<sup>azwj</sup> the Exalted had Whispered to Ali<sup>asws</sup>'. He<sup>asws</sup> said: 'Yes, a whispering had happened between the two at Al-Taif. Jibraeel<sup>as</sup> had descended between them'.

وَقَالَ إِنَّ اللَّهَ عَلَّمَ رَسُولَهُ الْحَلَالَ وَالْحَرَامَ وَ التَّأْوِيلَ فَعَلَّمَ رَسُولَ اللَّهِ ص عَلِيًّا كَلِمَةً.

And he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Taught His<sup>azwj</sup> Rasool<sup>saww</sup>, the Permissible(s) and the Prohibitions, so Rasool-Allah<sup>saww</sup> taught it to Ali<sup>asws</sup>, all of it''<sup>492</sup>

5- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُوسُفَ بْنِ ابْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ نَزَلَ جِبْرَائِيلُ عَ عَلِيٍّ مُحَمَّدٍ ص بِرُؤْيَايَتَيْنِ مِنَ الْجَنَّةِ فَلَقِيَهُ عَلِيُّ ع فَقَالَ لَهُ مَا هَاتَانِ الرُّؤْيَايَتَانِ اللَّتَانِ فِي يَدِكَ قَالَ أَمَا هَذِهِ فَالْتَّبُؤَةُ لَيْسَ لَكَ فِيهَا نَصِيبٌ وَ أَمَا هَذِهِ فَالْعِلْمُ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Ibn Uzina, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'Jibraeel<sup>as</sup> descended unto Muhammad<sup>saww</sup> with two pomegranates from the Paradise. He<sup>saww</sup> met Ali<sup>asws</sup>, and he<sup>asws</sup> said to him<sup>saww</sup>: 'What are these two pomegranates in your<sup>saww</sup> hand?' He<sup>saww</sup> said: 'As for this one, it is the Prophet-hood. There isn't any share for you<sup>asws</sup> in it. And as for this one, it is the knowledge'.

ثُمَّ فَلَقَهَا رَسُولُ اللَّهِ ص فَأَعْطَاهُ نِصْفَهَا وَ أَحَدَ نِصْفَيْهَا رَسُولُ اللَّهِ ص ثُمَّ قَالَ أَمَا أَنْتَ شَرِيكِي فِيهِ

Then Rasool-Allah<sup>saww</sup> split it and gave him<sup>asws</sup> half of it, and Rasool-Allah<sup>saww</sup> took its half. Then he<sup>saww</sup> said: 'You<sup>asws</sup> are my<sup>saww</sup> participant in it and I<sup>saww</sup> am your<sup>asws</sup> participant in it'.

وَ أَنَا شَرِيكُكَ فِيهِ قَالَ فَلَمْ يَعْلَمْ وَ اللَّهُ رَسُولُ اللَّهِ ص حَزْفًا مِمَّا عَلَّمَهُ اللَّهُ تَعَالَى إِلَّا عَلَّمَهُ عَلِيًّا ع.

He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! Rasool-Allah<sup>saww</sup> did not learn a single letter from what Allah<sup>azwj</sup> Taught him<sup>saww</sup>, except he<sup>saww</sup> taught Ali<sup>asws</sup>'<sup>493</sup>

6- ير، بصائر الدرجات إِبرَاهِيمُ بْنُ هَاشِمٍ وَ يَعْقُوبُ بْنُ زَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلِيمَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ جِبْرَائِيلَ أَتَى رَسُولَ اللَّهِ ص بِرُؤْيَايَتَيْنِ فَأَكَلَ رَسُولُ اللَّهِ ص إِحْدَاهُمَا وَ كَسَرَ الْأُخْرَى بِنِصْفَيْنِ فَأَكَلَ نِصْفَهَا وَ أَطْعَمَ رَسُولُ اللَّهِ ص عَلِيًّا نِصْفَهَا ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ ص يَا أَجِي هَلْ تَدْرِي مَا هَاتَانِ الرُّؤْيَايَتَانِ قَالَ لَا

(The book) 'Basaair Al Darajaat' – Ibrahim Bin hashim and Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Ibn Uzina, from Abdullah Bin Suleyman,

'From Abu Ja'far<sup>asws</sup> having said: 'Jibraeel<sup>as</sup> came to Rasool-Allah<sup>saww</sup> with two pomegranates. Rasool-Allah<sup>saww</sup> ate one of them and broke the other in two halves. He<sup>saww</sup> ate half of it and Rasool-Allah<sup>saww</sup> fed Ali<sup>asws</sup> its (other) half, then Rasool-Allah<sup>saww</sup> said to him<sup>asws</sup>: 'Do you<sup>asws</sup> know what these two (pomegranates) are?' He<sup>asws</sup> said: 'No'.

قَالَ أَمَا الْأُولَى فَالْتَّبُؤَةُ لَيْسَ لَكَ فِيهَا نَصِيبٌ وَ أَمَا الْأُخْرَى فَالْعِلْمُ أَنْتَ شَرِيكِي فِيهِ فَعُلْتُ أَنَّكَ أَصْلَحَكَ اللَّهُ كَيْفَ يَكُونُ شَرِيكُهُ فِيهِ

<sup>492</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 95 H 4

<sup>493</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 95 H 5

He<sup>saww</sup> said: ‘As for the rifts, it is the Prophet-hood, there isn’t any share in it for you<sup>asws</sup>; and as for the other, it is the knowledge. You<sup>asws</sup> are my<sup>saww</sup> participant in it’.

قَالَ لَمْ يُعَلِّمِ اللَّهُ مُحَمَّدًا عِلْمًا إِلَّا أَمْرَهُ أَنْ يُعَلِّمَهُ عَلِيًّا ع.

He<sup>asws</sup> said: ‘Allah<sup>azwj</sup> did not Teach Muhammad<sup>saww</sup> any knowledge except He<sup>azwj</sup> Commanded him<sup>saww</sup> to teach it to Ali<sup>asws</sup>’.<sup>494</sup>

7- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ ابْنِ أُدَيْبَةَ عَنْ زُرَّارَةَ قَالَ: نَزَلَ جِبْرَائِيلُ عَ عَلِيٍّ مُحَمَّدٍ ص بِرُؤْيَايَتَيْنِ مِنَ الْجَنَّةِ فَأَعْطَاهُمَا إِيَّاهُ فَأَكَلَ وَاحِدَةً وَكَسَرَ الْأُخْرَى فَأَعْطَى عَلِيًّا نِصْفَهَا فَأَكَلَهُ ثُمَّ قَالَ يَا عَلِيُّ أَمَا الرُّمَانَةُ الَّتِي أَكَلْتُمَا فَهِيَ النَّبُوءَةُ لَيْسَ لَكَ فِيهَا نَصِيبٌ وَ أَمَا هَذِهِ فَأَلْعَلُّمُ فَأَنْتَ شَرِيكِي فِيهَا قَالَ فَقُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ كَيْفَ شَارَكَهُ فِيهَا

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Ibn Uzina, from Zurara who said,

‘Jibraeel<sup>as</sup> descended unto Muhammad<sup>saww</sup> with two pomegranates from the Paradise. He<sup>as</sup> gave these two to him<sup>saww</sup>. He<sup>saww</sup> ate one and broke the other, and gave Ali<sup>asws</sup> half of it, and he<sup>saww</sup> ate the (other) half, then said: ‘O Ali<sup>asws</sup>! As for the pomegranate which I<sup>saww</sup> ate, it is the Prophet-hood, there isn’t any share in it for you<sup>asws</sup>, and as for this (the other pomegranate), it is the knowledge, you<sup>asws</sup> are my<sup>saww</sup> participant in it’.

قَالَ لَا وَاللَّهِ لَمْ يُعَلِّمِ نَبِيَّهُ شَيْئًا إِلَّا أَمْرَهُ أَنْ يُعَلِّمَهُ عَلِيًّا ع فَهُوَ شَرِيكُهُ فِي الْعِلْمِ.

He<sup>asws</sup> said: ‘No, by Allah<sup>azwj</sup>! Allah<sup>azwj</sup> did not Teach His<sup>azwj</sup> Prophet<sup>saww</sup> anything, except He<sup>azwj</sup> Commanded him<sup>saww</sup> to teach it to Ali<sup>asws</sup>, thus he<sup>saww</sup> participated him<sup>asws</sup> in the knowledge’.<sup>495</sup>

ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْبَةَ مِثْلَهُ إِلَى قَوْلِهِ فَأَنْتَ شَرِيكِي فِيهِ.

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Ibn Azina – similar to it up to his<sup>saww</sup> words: ‘You<sup>asws</sup> are a participant in it’.<sup>496</sup>

8- ير، بصائر الدرجات أَحْمَدُ بْنُ مُوسَى عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ جَمِيلٍ عَنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَرِثَ عَلِيٌّ عَ عِلْمَ رَسُولِ اللَّهِ ص وَ وَرِثَتْ فَاطِمَةُ تَرَكْتُهُ.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Musa, from Ibn Yazeed, from Ibn Abu Umeyr, from Jameel, from Zurara,

‘From Abu Ja’far<sup>asws</sup> having said: ‘Ali<sup>asws</sup> inherited knowledge of Rasool-Allah<sup>saww</sup>, and (Syeda) Fatima<sup>asws</sup> inherited his<sup>saww</sup> chattels’.<sup>497</sup>

<sup>494</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 95 H 6

<sup>495</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 95 H 7 a

<sup>496</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 95 H 7 b

<sup>497</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 95 H 8

9- ير، بصائر الدرجات ابن زييد عن ابن ابي عمير عن حماد بن عيسى عن ابي عبد الله ع ان علياً ورث علم رسول الله ص و فاطمة أحرزت الميراث.

(The book) 'Basaair Al Darajaat' – Ibn Yazeed Bin Umeyr, from Hammad Bin Isa,

'From Abu Abdullah<sup>asws</sup>: 'Ali<sup>asws</sup> inherited the knowledge of Rasool-Allah<sup>saww</sup>, and (Syeda) Fatima<sup>asws</sup> attained the inheritance (which was usurped later on)'.<sup>498</sup>

10- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن عبد الله بن بكير الهجري عن ابي جعفر ع قال: إن علي بن أبي طالب ع كان هبة الله لمحمد ص ورث علم الأوصياء و علم ما كان قبله أما إن محمداً ص قد ورث علم ما كان قبله من الأنبياء و الأوصياء و المرسلين.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr Al Hajary,

'From Abu Ja'far<sup>asws</sup> having said: 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was Hibtullah<sup>as</sup> for Muhammad<sup>saww</sup>, inheriting knowledge of the successors<sup>as</sup> and knowledge of what had happened before him<sup>asws</sup>. As for Muhammad<sup>saww</sup>, he<sup>saww</sup> had inherited knowledge of what had happened before him<sup>saww</sup>, from the Prophets<sup>as</sup>, and the successors<sup>as</sup>, and the Messengers<sup>as</sup>'.<sup>499</sup>

11- خص، منتخب البصائر جماعة منهم السيدان المرتضى و المجتبي ابنا الداعي الحسيني و الأستاذان أبو القاسم و أبو جعفر ابنا كميح عن جعفر بن محمد بن العباس عن الصدوق محمد بن بابويه عن أبيه عن سعد بن علي بن محمد بن سعد عن حماد بن سليمان عن عبد الله بن محمد اليماني عن صبيح بن الحجاج عن الحسين بن علوان عن ابي عبد الله ع قال: إن الله عز و جل فضل أولي العزم من الرسل بالعلم على الأنبياء ع و فضل محمداً ص عليهم و ورثنا علمهم و فضلنا عليهم في فضلهم و علم رسول الله ص ما لا يعلمون و علمنا علم رسول الله ص

(The book) 'Muntakhab Al Basaair' – A group, from them being the two seyyids, Al Murtaza and Al Mujtaba, two sons of the Al Daie Al-Husayni, and the two teachers Abu Al Qasim and Abu Ja'far two sons of Kumeyh, from Ja'far Bin Muhammad Bin Al Abbas, from Al Sadouq Muhammad Bin Babuwayh, from his father, from Sa'ad, from Ali Bin Muhammad Bin Sa'ad, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Sanie Bin Al Hajjaj, from Al-Husayn Bin Ulwan,

'From Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic Merited the Determined Ones (Ul Al-Azam) from the Messengers<sup>as</sup> with the knowledge, over the Prophets<sup>as</sup>, and Merited Muhammad<sup>saww</sup> over them<sup>as</sup>, and we<sup>asws</sup> have inherited their<sup>as</sup> knowledge, and we<sup>asws</sup> are merited over them in their<sup>as</sup> merits, and they<sup>as</sup> did not know the knowledge of Rasool-Allah<sup>azwj</sup>, and we<sup>asws</sup> do know the knowledge of Rasool-Allah<sup>saww</sup>.

فروينا له لشيعةنا فمن قبله منهم فهو أفضلهم و أينما نكون فشيعةنا معنا.

So, we<sup>asws</sup> are narrating it to our<sup>asws</sup> Shias. The one from them who accepts it, he is their superior, and wherever we<sup>asws</sup> will happen to be, our<sup>asws</sup> Shias would be with us<sup>asws</sup>'.<sup>500</sup>

و قال ع تمصون الرواضع و تدعون النهار العظيم فقيل ما تعني بذلك

<sup>498</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 95 H 9

<sup>499</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 95 H 10

<sup>500</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 95 H 11

And he<sup>asws</sup> said: 'You are licking from the puddle and are leaving the mighty river!' It was said, 'What do you<sup>asws</sup> mean by that?'

قَالَ إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَى رَسُولِ اللَّهِ ص عِلْمَ النَّبِيِّينَ بِأَسْرِهِ وَ عِلْمَهُ اللَّهُ مَا لَمْ يُعَلِّمَهُمْ فَأَسَرَّ ذَلِكَ كُلَّهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَلْتُ فَيَكُونُ عَلَيَّ ع أَعْلَمُ مِنْ بَعْضِ الْأَنْبِيَاءِ

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Revealed to Rasool-Allah<sup>saww</sup> Taught the Prophets<sup>as</sup> His<sup>azwj</sup> Secrets and Allah<sup>azwj</sup> Taught him<sup>saww</sup> what they<sup>as</sup> did not know. He<sup>saww</sup> divulged that, all of it to Amir Al-Momineen<sup>asws</sup>'. I said, 'So Ali<sup>asws</sup> happened to be more knowledgeable than some of the Prophets<sup>as</sup>'.

فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَفْتَحُ مَسَامِعَ مَنْ يَشَاءُ أَقُولُ إِنَّ رَسُولَ اللَّهِ ص حَوَى عِلْمَ جَمِيعِ النَّبِيِّينَ وَ عِلْمَهُ [اللَّهُ] مَا لَمْ يُعَلِّمَهُمْ وَ إِنَّهُ جَعَلَ ذَلِكَ كُلَّهُ عِنْدَ عَلِيٍّ ع فَتَقُولُ عَلَيَّ أَعْلَمُ مِنْ بَعْضِ الْأَنْبِيَاءِ

Allah<sup>azwj</sup> Mighty and Majestic Opens the hearing of the ones He<sup>azwj</sup> so Desires to. I<sup>asws</sup> am saying that Rasool-Allah<sup>saww</sup> contained the knowledge of entirety of the Prophets<sup>as</sup> and Allah<sup>azwj</sup> Taught him<sup>saww</sup> what they did not know, and he<sup>saww</sup> made all of that to be with Ali<sup>asws</sup>, and you are saying Ali<sup>asws</sup> is more knowledgeable than some of the Prophets<sup>as</sup>?

ثُمَّ تَلَا قَوْلَهُ تَعَالَى قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ ثُمَّ فَرَّقَ أَصَابِعَهُ وَ وَضَعَهَا عَلَى صَدْرِهِ ثُمَّ قَالَ وَ عِنْدَنَا وَ اللَّهُ عِلْمُ الْكِتَابِ كُلُّهُ.

Then he<sup>asws</sup> recited Words of the Exalted: **The one with whom was the knowledge from the Book [27:40]**, then separated between his<sup>asws</sup> fingers and placed them upon his<sup>asws</sup> chest, then said: 'By Allah<sup>azwj</sup>, and with us<sup>asws</sup> is knowledge of the Book, all of it!'<sup>501</sup>

12- خص، منتخب البصائر سعد بن عبد الله عن محمد بن عيسى بن عبيد عن معمر بن عمرو عن عبد الله بن الوليد السمان قال قال الباقر ع يا عبد الله ما تقول في عليّ و عيسى و موسى صلوات الله عليهم فقلت و ما عسى أن أقول فيهم فقال و الله عليّ أعلم منهما

(The book) 'Muntakhab Al Basaair' – Sa'ad Bin Abdullah, from Muhammad Bin Isa Bin Ubeyd, from Ma'mar Bin Amro, from Abdullah Bin Al Waleed Al Samman who said,

'Al-Baqir<sup>asws</sup> said: 'O Abdullah! What are you saying regarding Ali<sup>asws</sup>, and Musa<sup>as</sup> and Isa<sup>as</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon them<sup>as</sup>? I said, 'And what should I be saying regarding them<sup>as</sup>? He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! He<sup>asws</sup> is more knowledgeable than both of them<sup>as</sup>'.

ثُمَّ قَالَ أَلَسْتُمْ تَقُولُونَ إِنَّ لِعَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ مَا لِرَسُولِ اللَّهِ ص مِنَ الْعِلْمِ قُلْنَا نَعَمْ وَ النَّاسُ يُنْكِرُونَ

Then he<sup>asws</sup> said: 'O Abdullah<sup>asws</sup>! Aren't they (Shias) you saying that for Ali<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup>, is what knowledge was for the Rasool<sup>saww</sup>? I said, 'Yes'.

قَالَ فَخَاصِمُهُمْ فِيهِ بِقَوْلِهِ تَعَالَى لِمُوسَى ع وَ كَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ فَأَعْلَمَ أَنَّهُ لَمْ يُبَيِّنْ لَهُ الْأَمْرَ كُلَّهُ وَ قَالَ لِمُحَمَّدٍ ص وَ جِئْنَا بِكَ شَهِيداً عَلَى هَؤُلَاءِ وَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَاناً لِكُلِّ شَيْءٍ

<sup>501</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 95 H 12

He<sup>asws</sup> said: 'Dispute them regarding it. Allah<sup>azwj</sup> Blessed and Exalted Said to Musa<sup>as</sup>: **And We Prescribed to him in the Tablets, Advice from all things [7:145]**. Thus, we know that He<sup>azwj</sup> did not Explain to him<sup>as</sup> all of the matter. And He<sup>azwj</sup> Said to Muhammad<sup>saww</sup>: **and We shall Come with you as a witness upon these (witnesses). And We Revealed the Book unto you as a clarification of all things, [16:89]**'.

وَقَالَ فَاسْأَلْ عَنْ قَوْلِهِ تَعَالَى قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ثُمَّ قَالَ وَاللَّهِ إِنَّا عَنَّا وَعَلِيِّ أَوْلْنَا وَأَفْضَلْنَا وَأَحَبُّرْنَا بَعْدَ رَسُولِ اللَّهِ ص.

And he said, 'He<sup>asws</sup> asked about Words of the Exalted: **Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43]**, then said: 'It means us<sup>asws</sup>, and Ali<sup>asws</sup> is our<sup>asws</sup> first one and our<sup>asws</sup> superior, and our<sup>asws</sup> best after Rasool-Allah<sup>saww</sup>'.<sup>502</sup>

<sup>502</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 95 H 13

باب 96 ما علمه الرسول ص عند وفاته و بعده و ما أعطاه من الاسم الأكبر و آثار علم النبوة و فيه بعض النصوص

## CHAPTER 96 – WHAT RASOOL-ALLAH<sup>saww</sup> TAUGHT HIM<sup>asws</sup> DURING HIS<sup>saww</sup> EXPIRY, AND WHAT HE<sup>saww</sup> GAVE HIM<sup>asws</sup>, FROM THE GREATEST NAME, AND TRACES OF THE KNOWLEDGE OF THE PROPHET-HOOD, AND IN IT ARE SOME OF THE TEXTS

1- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حُبُوبٍ عَنْ جَعْفَرِ بْنِ إِسْمَاعِيلَ بْنِ جَعْفَرِ الْهَاشِمِيِّ عَنْ أُيُوبَ بْنِ نُوحٍ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ التَّوْقَلِيِّ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: أَوْصَانِي النَّبِيَّ ص إِذَا أَنَا مِتُّ فَغَسِّلْنِي بِسِتِّ قَرَبٍ مِنْ بئرِ عَرَسٍ فَإِذَا فَرَعْتَ مِنْ غَسْلِي فَأَدْرِجْنِي فِي أَكْفَانِي ثُمَّ ضَعْ فَأَكْ عَلَى فَمِي

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ali Bin Mahboub, from Ja'far Bin Ismail Bin Ja'far Al Hashimy, from Ayoub Bin Nuh, from Al-Husayn Bin Yazeed Al Nowfali, from Ismail Bin Abdullah Bin Ja'far, from his father,

'From Ali<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> bequeathed to me<sup>asws</sup>: 'When I<sup>saww</sup> pass away, then wash me<sup>saww</sup> with six buckets from well water. When you<sup>asws</sup> are free from washing me<sup>saww</sup>, then sit me<sup>saww</sup> up in my<sup>saww</sup> shroud, then place your<sup>asws</sup> mouth by my<sup>saww</sup> mouth'.

قَالَ فَغَسَّلْتُ وَ أَنْبَأَنِي بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ.

He<sup>asws</sup> said: 'I<sup>asws</sup> did so and he<sup>saww</sup> informed me<sup>asws</sup> with what would be happening up to the Day of Qiyamah".<sup>503</sup>

يج، الخرائج و الجرائح عَنْ جَعْفَرِ بْنِ إِسْمَاعِيلَ الْهَاشِمِيِّ مِثْلَهُ وَ فِيهِ بِسْعِ قَرَبٍ.

(The book) 'Al-Kharaj Wa Al-Jaraih' – From Ja'far Bin Ismail Al-Hashimy – similar to it, and in it is with seven buckets".<sup>504</sup>

2- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ عُمَرَ بْنِ أَبِي شُعْبَةَ قَالَ: لَمَّا حَضَرَ رَسُولَ اللَّهِ ص الْمَوْتُ دَخَلَ عَلَيْهِ عَلِيٌّ ع فَأَدْخَلَ رَأْسَهُ مَعَهُ ثُمَّ قَالَ يَا عَلِيُّ إِذَا أَنَا مِتُّ فَاعْسِلْنِي وَ كَفِّتِي ثُمَّ أَقْعِدْنِي وَ سَائِلْنِي وَ اكْتُبْ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Qasim Bin Muhammad, form Ali Bin Abu Hamza, from Umar Bin Abu Shu'ba who said,

'When the death presented to Rasool-Allah<sup>saww</sup>, Ali<sup>asws</sup> came to him<sup>saww</sup>, he<sup>saww</sup> included his<sup>saww</sup> head with (near to) him<sup>asws</sup>, then said: 'O Ali<sup>asws</sup>! When I<sup>saww</sup> pass away, then wash me<sup>saww</sup> and enshroud me<sup>saww</sup>, then sit me<sup>saww</sup> up and ask me<sup>saww</sup>, and write down (my<sup>saww</sup> answers)".<sup>505</sup>

<sup>503</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 96 H 1 a

<sup>504</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 96 H 1 b

<sup>505</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 96 H 2

3- ير، بصائر الدرجات ابنُ يَزِيدَ عَن مَرْوَكِ بْنِ عُبَيْدٍ عَن بَعْضِ أَصْحَابِنَا عَن أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ ع إِذَا أَنَا مِتُّ فَأَغْسِلْنِي مِنْ بَيْتِ الْعَرَسِ ثُمَّ أَفْعِدْنِي وَ سَلِّبْنِي عَمَّا بَدَأَ لَكَ.

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Marwak Bin Ubyd, from one of our companions,

'Rasool-Allah<sup>saww</sup> said to Amir Al-Momineen<sup>asws</sup>: 'When I<sup>saww</sup> pass away, then wash me<sup>saww</sup> from well water, then sit me<sup>saww</sup> up and ask me<sup>saww</sup> about whatever comes to you<sup>asws</sup>''.<sup>506</sup>

4- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَن مُحَمَّدِ بْنِ خَالِدٍ وَ سَعِيدِ بْنِ جَنَاحٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَن حَفْصِ بْنِ الْبَحْتَرِيِّ عَن أَبِي عَبْدِ اللَّهِ ع قَالَ: دَعَا رَسُولُ اللَّهِ ص عَلِيًّا ع حِينَ حَضَرَهُ الْمَوْتُ فَأَدْخَلَ رَأْسَهُ مَعَهُ فَقَالَ يَا عَلِيُّ إِذَا أَنَا مِتُّ فَعَبِّئْنِي وَ كَفِّئْنِي ثُمَّ أَفْعِدْنِي وَ سَائِلْنِي وَ أَكْتُبْ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Muhammad Bin Khalid, and Saeed Bin Janaah, from Muhammad Bin Abu Umeyr, from Hafs Bin Al Bakhtari,

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> called Ali<sup>asws</sup> when the death had presented to him<sup>saww</sup>. He<sup>saww</sup> inserted his<sup>saww</sup> head to be with him<sup>asws</sup> and said: 'O Ali<sup>asws</sup>! When I<sup>saww</sup> pass away, then wash me<sup>saww</sup>, and enshroud me<sup>asws</sup>, then sit me<sup>saww</sup> up, then ask me<sup>saww</sup> and write (the answers)''.<sup>507</sup>

5- ير، بصائر الدرجات الْحَسَنُ بْنُ عَلِيٍّ عَن أَحْمَدَ بْنِ هِلَالٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَن حَفْصِ بْنِ الْبَحْتَرِيِّ عَن أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ ع إِذَا أَنَا مِتُّ فَعَبِّئْنِي فَكَفِّئْنِي ثُمَّ أَفْعِدْنِي وَ سَائِلْنِي وَ أَكْتُبْ.

(The book) 'Basaair Al Darajaat' – Al-Hassan Bin Ali, from Ahmad Bin Hilal, from Ibn Umeyr, from Hafs Bin Al Bakhtari,

From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said to Amir Al-Momineen<sup>asws</sup>: 'When I<sup>saww</sup> pass away, then wash me<sup>saww</sup> and enshroud me<sup>saww</sup>, and embalm me<sup>saww</sup>, then sit me<sup>saww</sup> up and ask me<sup>saww</sup>, and write (the answers)''.<sup>508</sup>

6- ير، بصائر الدرجات عَنْهُ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَن عُمَرَ بْنِ سُلَيْمَانَ الْجُعْفِيِّ عَن أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ ع إِذَا أَنَا مِتُّ فَعَبِّئْنِي وَ حَبِّئْنِي وَ كَفِّئْنِي وَ أَفْعِدْنِي وَ مَا أَمَلِي عَلَيْكَ فَأَكْتُبْ.

(The book) 'Basaair Al Darajaat' – Al Husyan Bin Saeed, from Al Qasim, from Ali Bin Abu Hamza, from Umar Bin Suleyman Al Jufy,

'From Abu Abdullah<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said to Amir Al-Momineen<sup>asws</sup>: 'When I<sup>saww</sup> pass away, then wash me<sup>saww</sup>, and embalm me<sup>saww</sup>, and enshroud me<sup>saww</sup>, and sit me<sup>saww</sup> up, and whatever I<sup>saww</sup> dictate to you<sup>asws</sup>, write it'.

قَالَ قُلْتُ فَفَعَلْ قَالَ نَعَمْ.

He (the narrator) said, 'I said, 'Did he<sup>asws</sup> do it?' He<sup>asws</sup> said: 'Yes'''.<sup>509</sup>

<sup>506</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 96 H 3

<sup>507</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 96 H 4

<sup>508</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 96 H 5

<sup>509</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 96 H 6

7- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْبَزْطِيِّ عَنْ فَضَيْلِ شُكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع إِذَا أَنَا مِتُّ فَاسْتَقِي لِي سِتَّ قَرِبٍ مِنْ مَاءٍ يَمُرُّ غَرَسٍ فَعَسَلْنِي وَ كَفَيْتِي وَ خُذْ بِمَجَامِعِ كَفَيْتِي وَ اجْلِسْنِي ثُمَّ سَلْنِي مَا شِئْتُمْ فَوَ اللَّهُ لَا تَسْأَلْنِي عَنْ شَيْءٍ إِلَّا أَجَبْتُكَ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al-Husayn, from Al Bazanty, from Fuzeyl Sukara who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! Is there any limitation for the water to limit it?' He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said to Amir Al-Momineen<sup>asws</sup>: 'When I<sup>saww</sup> pass away, then pour for me<sup>saww</sup> six containers of water of the well of Gars, and wash me<sup>saww</sup>, and enshroud me<sup>saww</sup>, and embalm me<sup>saww</sup>. When you<sup>asws</sup> are free from my<sup>saww</sup> washing, then grab the centre of my<sup>saww</sup> shroud and make me<sup>saww</sup> to be seated, then ask me<sup>saww</sup> about whatever you<sup>asws</sup> so desire to. By Allah<sup>azwj</sup>! You<sup>asws</sup> will not ask me<sup>saww</sup> about anything except I<sup>saww</sup> shall answer you<sup>asws</sup>'.<sup>510</sup>

8- يج، الخراج و الجرائح سَعْدُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ إِبْرَاهِيمَ بْنِ صَالِحِ الْأَمَّاطِيِّ عَنِ الْحُسَيْنِ بْنِ زَيْدِ بْنِ الْحَسَنِ عَمَّنْ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أَنَا مِتُّ فَعَسَلْنِي بِسَبْعِ قَرِبٍ مِنْ يَمْرِ غَرَسٍ عَسَلْنِي بِثَلَاثِ قَرِبٍ عَسَلًا وَ شُنَّ عَلَيَّ أَرْبَعًا شَنًّا

(The book) 'Al Kharaj Wa Al Jaraih' – Sa'ad, from Ibrahim Bin Muhammad Al Saqafy, from Ibrahim Bin Salih Al Anmaty, from Al-Hassan Bin Zayd Bin Al-Hassan, from the one who narrated him,

'From Abdullah son of Ja'far<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'When I<sup>saww</sup> pass away, then wash me<sup>saww</sup> with seven buckets from the well of Gars. Wash me<sup>saww</sup> with three buckets with a washing, then pour water upon me<sup>saww</sup> with small four pours.

فَإِذَا عَسَلْتَنِي وَ حَنَطْتَنِي وَ كَفَيْتَنِي فَأَفْعِدْنِي وَ صَعَّ يَدُكَ عَلَيَّ فُوَادِي ثُمَّ سَلْنِي أَخْبِرْكَ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ

When you<sup>asws</sup> have washed me<sup>saww</sup> and embalmed me<sup>saww</sup> and enshrouded me, then sit me<sup>saww</sup> up and place your<sup>asws</sup> hand upon my<sup>saww</sup> heart, then ask me<sup>saww</sup>, I<sup>saww</sup> shall inform you<sup>asws</sup> with what will be happening up to the Day of Qiyamah'.

قَالَ فَقَعَلْتُ وَ كَانَ ع إِذَا أَخْبَرْنَا بِشَيْءٍ قَالَ هَذَا بِمَا أَخْبَرْتَنِي بِهِ النَّبِيُّ ص بَعْدَ مَوْتِهِ.

He<sup>asws</sup> said, 'So, I<sup>asws</sup> did'. And whenever he<sup>asws</sup> informed us with anything, he<sup>asws</sup> would say: 'This is from what the Prophet<sup>saww</sup> had informed me<sup>asws</sup> after his<sup>saww</sup> expiry'.<sup>511</sup>

9- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ أَبِي بَكْرٍ عَنْ عَمَّارِ الدُّهْنِيِّ عَنْ مَوْلَى الرَّافِعِيِّ عَنْ أُمِّ سَلَمَةَ زَوْجَةِ النَّبِيِّ ص قَالَتْ قَالَ رَسُولُ اللَّهِ ص فِي مَرَضِهِ الَّذِي تُوِّفِّي فِيهِ ادْعُوا لِي خَلِيلِي

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf, from Abu Bakr, from Ammar Al Duhnay, from a slave of Al Rafie,

'From Umm Salama<sup>ra</sup> wife of the Prophet<sup>saww</sup> having said: 'Rasool-Allah<sup>saww</sup> said during his<sup>saww</sup> illness in which he<sup>saww</sup> passed away: 'Call my<sup>saww</sup> friend to me<sup>saww</sup>'.

<sup>510</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 96 H 7

<sup>511</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 96 H 8



فَأَرْسَلَتْ عَائِشَةُ إِلَى أَبِيهَا فَلَمَّا جَاءَ عَطَى وَجْهَهُ وَ قَالَ ادْعُوا لِي خَلِيلِي فَرَجَعَ مُتَحَيِّرًا وَ أَرْسَلَتْ حُفْصَةَ إِلَى أَبِيهَا فَلَمَّا جَاءَهُ عَطَى وَجْهَهُ

So, Ayesha sent for her father. When he came to him<sup>saww</sup>, he<sup>saww</sup> covered his<sup>saww</sup> face and said: 'Call my<sup>saww</sup> friend to me<sup>saww</sup>!' He returned confused, and Hafsa sent for her father. When he came, he<sup>saww</sup> covered his<sup>saww</sup> face.

وَ قَالَ ادْعُوا لِي خَلِيلِي فَرَجَعَ مُتَحَيِّرًا وَ أَرْسَلَتْ فَاطِمَةُ ع إِلَى عَلِيٍّ ع فَلَمَّا أَنْ جَاءَ قَامَ رَسُولُ اللَّهِ ص ثُمَّ جَلَلَّ عَلَيْنَا بِتَوْبِهِ

He<sup>saww</sup> said: 'Call my<sup>saww</sup> friend to me<sup>saww</sup>!' He returned confused, and (Syeda) Fatima<sup>asws</sup> sent for Ali<sup>asws</sup>. When he<sup>asws</sup> came, Rasool-Allah<sup>azwj</sup> stood up and included him<sup>asws</sup>, then covered Ali<sup>asws</sup> with his<sup>saww</sup> cloth.

فَقَالَ عَلِيٌّ ع حَدَّثَنِي أَلْفَ حَدِيثٍ كُلُّ حَدِيثٍ يَفْتَحُ أَلْفَ بَابٍ حَتَّى عَرِقَ رَسُولُ اللَّهِ ص فَسَأَلَ عَرَفُهُ عَلِيٌّ وَ سَأَلَ عَرَقِي عَلَيْهِ.

Ali<sup>asws</sup> said: 'He<sup>saww</sup> narrated to me<sup>asws</sup> with a thousand Ahadeeth, each Hadeeth opened a thousand doors, until I<sup>asws</sup> was sweating and Rasool-Allah<sup>saww</sup> sweated, and his<sup>saww</sup> sweat flowed upon me<sup>asws</sup>, and my<sup>asws</sup> sweat flowed upon him<sup>saww</sup>'.<sup>512</sup>

10- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ يَحْيَى بْنِ مَعِينٍ الْعَطَّارِ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص فِي الْمَرَضِ الَّذِي تُوِّفِّي فِيهِ لِعَائِشَةَ وَ حُفْصَةَ ادْعِيَا [ادْعُوا] لِي خَلِيلِي فَأَرْسَلْنَا إِلَى أَبِيئِهِمَا فَلَمَّا جَاءَا نَظَرَ إِلَيْهِمَا رَسُولُ اللَّهِ ص فَأَعْرَضَ عَنْهُمَا

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al-Husayn, from Ja'far Bin Bashir, from Yahya Bin Maeen, from Bashir Al Dahhan from,

Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said during the illness in which he<sup>saww</sup> passed away to Ayesha and Hafsa: 'Call my<sup>saww</sup> friend to me<sup>saww</sup>!' So, they sent for their fathers. When they came, Rasool-Allah<sup>saww</sup> turned away from them.

ثُمَّ قَالَ ادْعِيَا [ادْعُوا] لِي خَلِيلِي فَأَرْسَلْنَا إِلَى عَلِيٍّ ع فَجَاءَ فَلَمْ يَزَلْ يُحَدِّثُهُ فَلَمَّا حَرَجَ لَقِيَاهُ فَقَالَا مَا حَدَّثَكَ خَلِيلُكَ فَقَالَ حَدَّثَنِي بِالْأَلْفِ بَابٍ يَفْتَحُ كُلُّ بَابٍ أَلْفَ بَابٍ.

Then he<sup>saww</sup> said: 'Call my<sup>saww</sup> friend for me<sup>saww</sup>. They sent for Ali<sup>asws</sup>. He<sup>asws</sup> came, and he<sup>saww</sup> did not cease to narrate to him<sup>asws</sup>. When he<sup>asws</sup> went out, they (Abu Bakr and Umar) met him<sup>asws</sup> and said, 'What did your<sup>asws</sup> friend<sup>saww</sup> narrate to you<sup>asws</sup>?' He<sup>asws</sup> said: 'He<sup>saww</sup> narrated to me<sup>asws</sup> with a thousand doors, each door opened a thousand doors'.<sup>513</sup>

وَحَدَّثَ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ عَنْ أَبِيهِ عَنْ أَبِي عِيَّاشٍ عَنْهُ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يُقُولُ سَمِعْتُ مِنْ عَلِيٍّ ع حَدِيثًا لَمْ أَدْرِ مَا وَجْهُهُ سَمِعْتُهُ يَقُولُ إِنَّ رَسُولَ اللَّهِ ص أَسْرَّ إِلَيَّ فِي مَرَضِهِ وَ عَلَّمَنِي مِفْتَاحَ أَلْفِ بَابٍ مِنَ الْعِلْمِ يَفْتَحُ كُلُّ بَابٍ أَلْفَ بَابٍ

I (Majlisi) found in the book of Suleym Bin Qays, from Aban Bin Abu Ayyash, from him (Suleym) having said, 'I heard Ibn Abbas saying,

<sup>512</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 96 H 9

<sup>513</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 96 H 10 a

‘I heard a Hadeeth from Ali<sup>asws</sup> I did not know what its aspect was. I heard him<sup>asws</sup> saying: ‘Rasool-Allah<sup>saww</sup> divulged a secret to me<sup>asws</sup> during his<sup>saww</sup> illness and taught me<sup>asws</sup> a key to a thousand doors of knowledge, each door opened a thousand doors’.

وَإِنِّي لَجَالِسٌ بِذِي قَارٍ فِي فُسْطَاطٍ عَلَيَّ عَ وَ قَدْ بَعَثَ الْحَسَنَ وَ عَمَّارًا يَسْتَفِيزَانِ النَّاسَ إِذْ أَقْبَلَ عَلَيَّ عَ فَقَالَ يَا ابْنَ عَبَّاسٍ يَفْتَدِمُ عَلَيْكَ الْحَسَنُ وَ مَعَهُ أَحَدَ عَشَرَ أَلْفَ رَجُلٍ غَيْرَ رَجُلٍ أَوْ رَجُلَيْنِ

And I was seated at Zi Qar in a tent of Ali<sup>asws</sup>, and he<sup>asws</sup> had sent Al-Hassan<sup>asws</sup> and Ammar<sup>ra</sup> to prepare the people, when Ali<sup>asws</sup> turned towards me and said: ‘O Ibn Abbas! Al-Hassan<sup>asws</sup> will arrive to you and with him<sup>asws</sup> would be eleven thousand men, give or take one man or two men’.

فَقُلْتُ فِي نَفْسِي إِنَّ كَانَ كَمَا قَالَ فَهُوَ مِنْ تِلْكَ الْأَلْفِ بَابٍ فَلَمَّا أَظَلَّنَا الْحَسَنُ عَ بِدَلِكِ الْحَدِّ اسْتَفْتَبَلْتُ الْحَسَنَ عَ فَقُلْتُ لِكَاتِبِ الْجَيْشِ الَّذِي مَعَهُ اسْمَاؤُهُمْ كَمْ رَجُلٍ مَعَكُمْ فَقَالَ أَحَدَ عَشَرَ أَلْفَ رَجُلٍ غَيْرَ رَجُلٍ أَوْ رَجُلَيْنِ.

I said within myself, ‘If it happens like what he<sup>asws</sup> has said, then it is from those thousand doors’. When Al-Hassan<sup>asws</sup> came to us with those troops, I received Al-Hassan<sup>asws</sup>. I said to the scribe of the army who was with him<sup>asws</sup>, ‘Make them hear how many men are with you’. He said, ‘Eleven thousand men, give or take a man or two men’.<sup>514</sup>

11- ير، بصائر الدرجات عليُّ بنُ عبدِ الرِّحْمَنِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْوَلَوِيِّ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ إِسْمَاعِيلِ بْنِ جَابِرٍ عَنِ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنِ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّبَّيْلِمْ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى رَسُولِ اللَّهِ ص أَنَّهُ قَدْ فَضَّيْتَ نُبُوَّتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْإِسْمَ الْأَكْبَرَ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ عِلْمِ النُّبُوَّةِ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ فَإِنِّي لَا أَتْرُكُ الْأَرْضَ إِلَّا وَ لِي فِيهَا عَالِمٌ تُعْرَفُ بِهِ طَاعَتِي وَ تُعْرَفُ [بِهِ] وَلَا تَبِي وَ يَكُونُ حُجَّةً بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الْآخِرِ

(The book) ‘Basaair Al Darajaat’ – Ali Bin Abdul Rahman, from Al-Hassan Bin Al-Husayn Al Luluie, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Abdul Kareem Bin Umar, from Abdul Hameed Bin Al Daylam,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Allah<sup>azwj</sup> Blessed and Exalted Revealed to Rasool-Allah<sup>saww</sup>: “Your<sup>saww</sup> Prophet-hood has expired and your<sup>saww</sup> days are completed, so make the Greatest Name, and the inheritance of knowledge, and traces of the knowledge of Prophet-hood (Ahadeeth) to be with Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, for I<sup>azwj</sup> do not Leave the earth except and there would be a scholar<sup>asws</sup> for Me<sup>azwj</sup> by whom My<sup>azwj</sup> obedience would be recognised, and My<sup>azwj</sup> Wilayah would be recognised, being a Divine Authority between the expiry of the Prophet<sup>as</sup> up to the emergence of the other Prophet<sup>as</sup>!”

فَأَوْصَى رَسُولُ اللَّهِ ص بِالِاسْمِ الْأَكْبَرِ وَ مِيرَاثِ الْعِلْمِ وَ آثَارِ عِلْمِ النُّبُوَّةِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عَ.

Rasool-Allah<sup>saww</sup> bequeathed the Greatest Name, and the inheritance of the knowledge, and traces of the knowledge of Prophet-hood (Ahadeeth), to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.<sup>515</sup>

<sup>514</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 96 H 10 b

<sup>515</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 96 H 11

12- ير، بصائر الدرجات بغض أصحابنا عن الحسن بن الحسين اللؤلؤي عن محمد بن الفضيل عن أبي حمزة الثمالي عن أبي جعفر ع قال: لما قضى رسول الله ص نبوته واستكملت أيامه أوحى الله إليه أن يا محمد قد قضيت نبوتك واستكملت أيامك فاجعل العلم الذي عندك والآثار والآثار والأخبار وميراث العلم والآثار النبوية في أهل بيتك عند علي بن أبي طالب ع

(The book) 'Basaair Al Darajaat' – one of our companions, from Al-Hassan Bin Al-Husayn Al Luluie, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumali,

'From Abu Ja'far<sup>asws</sup> having said: 'When the Prophet-hood of Rasool-Allah<sup>saww</sup> had expired, and his<sup>saww</sup> days were completed, Allah<sup>azwj</sup> Revealed to him<sup>saww</sup>: "O Muhammad<sup>saww</sup>! Your<sup>saww</sup> Prophet-hood has expired, and your<sup>saww</sup> days are completed, so make the knowledge, which is with you<sup>asws</sup>, and the traces (Ahadeeth), and the Greatest Name, and the inheritance of knowledge, and the effects of the Prophet-hood to be in People<sup>asws</sup> of your<sup>saww</sup> Household to be with Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

فإني لم أقطع علم النبوة من العقب من ذريتك كما لم أقطعها من بيوتات الأنبياء الذين كانوا بينك وبين آدم صلوات الله عليهم.

I<sup>azwj</sup> will not Cut-off the knowledge of Prophet-hood from the posterity from your<sup>saww</sup> offspring just as I<sup>azwj</sup> did not Cut it off from the households of the Prophets<sup>as</sup>, those who were between you<sup>saww</sup> and your<sup>saww</sup> father<sup>as</sup> Adam<sup>as</sup>!" May the Salawaat of Allah<sup>azwj</sup> be upon them<sup>asws</sup>. 516

13- ير، بصائر الدرجات محمد بن عيسى عن محمد بن سينان عن إسماعيل بن جابر عن عبد الكريم بن عمرو عن عبد الحميد بن أبي الدليل عن أبي عبد الله ع قال: أوصى موسى إلى يوشع بن نون وأوصى يوشع بن نون إلى ولد هارون ولم يوص إلى ولد موسى لأن الله له الخيرة يختار من يشاء ممن يشاء وبشر موسى يوشع بن نون بالمسيح

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

From Abu Abdullah<sup>asws</sup> having said: 'Musa<sup>as</sup> bequeathed to Yoshua Bin Noon<sup>as</sup>, and Yoshua Bin Noon<sup>as</sup> bequeathed to a son<sup>as</sup> of Haroun<sup>as</sup> and did not bequeath to a son of Musa<sup>as</sup> because Allah<sup>azwj</sup> Gave him<sup>as</sup> the choice. He<sup>as</sup> could choose one he<sup>as</sup> so desired from the ones he<sup>as</sup> so desired, and Musa<sup>as</sup> gave the glad tidings of the Messiah to Yoshua Bin Noon<sup>as</sup>.

فلما أن بعث الله المسيح قال لهم إنه سبأني رسول من بعدي اسمه أحمد من ولد إسماعيل يصدقني وصدقكم وجرت بين الحواريين في المستحفظين وإنما سماهم الله تعالى المستحفظين لأنهم استحفظوا الاسم الأكبر وهو الكتاب الذي يعلم به كل شيء الذي كان مع الأنبياء

When Allah<sup>azwj</sup> Sent the Messiah<sup>as</sup>, he<sup>as</sup> said to them: 'Rasool-Allah<sup>saww</sup> will be coming from after me<sup>as</sup> whose name is Ahmad<sup>saww</sup>, being from the sons of Ismail<sup>as</sup>. He<sup>saww</sup> will ratify me<sup>as</sup> and ratify you all, and it flowed between the disciples in the preservers. And rather, Allah<sup>azwj</sup> Named them as the 'preservers', because they preserved the Greatest Name, and it is the Book by which are known all thing which had happened with the Prophets<sup>as</sup>.

يقول الله تعالى لقد أرسلنا رسلنا بالبينات وأزلنا معهم الكتاب والميزان الاسم الأكبر وإنما عرف بما يدعى العلم التوراة والإنجيل والفرقان فما كان كئيب نوح وما كتاب صالح وشعيب وإبراهيم وقد أخبر الله إن هذا لفي الصحف الأولى صحف إبراهيم وموسى

<sup>516</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 96 H 12

Allah<sup>azwj</sup> the Exalted is Saying: ***We had Sent Our Rasools with the clear proofs, and We sent down the Book and the Scale with them, [57:25].*** The Book is the Greatest Name, and rather it is recognised from what is called knowledge of the Torah, and the Evangel, and the Furqan (Quran). So, what was written by Noah<sup>as</sup>, and what were the Book of Salih<sup>as</sup>, and Shuayb<sup>as</sup>, and Ibrahim<sup>as</sup>, and Allah<sup>azwj</sup> has Informed: ***Surely this is in the former Parchments [87:18] The Parchments of Ibrahim and Musa [87:19].***

فَأَيْنَ صُحُفٍ إِبْرَاهِيمَ أَمَا صُحُفُ إِبْرَاهِيمَ فَلَا سُمَّ الْأَكْبَرُ وَ صُحُفُ مُوسَى الْإِسْمُ الْأَكْبَرُ

So, where are the Parchments of Ibrahim<sup>as</sup>? As for the Parchments of Ibrahim, it is the Greatest Name, and the Parchments of Musa<sup>asws</sup> is the Greatest Name.

فَلَمْ تَزَلِ الْوَصِيَّةُ يُوصِيهَا عَالِمٌ بَعْدَ عَالِمٍ حَتَّى دَفَعُوهَا إِلَى مُحَمَّدٍ ص ثُمَّ أَنَاهُ جِبْرَائِيلُ فَقَالَ لَهُ إِنَّكَ قَدْ قَضَيْتَ نُبُوتَكَ وَ اسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْإِسْمَ الْأَكْبَرُ وَ مِيرَاثَ الْعِلْمِ وَ آثَارَ النَّبُوَّةِ عِنْدَ عَلِيِّ ع

So, the bequest did not cease to be bequeathed by a scholar<sup>as</sup> to a scholar<sup>as</sup> until it was handed to Muhammad<sup>saww</sup>. Then Jibraeel<sup>as</sup> came to him<sup>saww</sup> and said to him<sup>saww</sup>: “You<sup>saww</sup> have spent your<sup>saww</sup> Prophet-hood, and completed your<sup>saww</sup> days, so make the Greatest Name, and the inheritance of knowledge, and the effects of Prophet-hood to be with Ali<sup>asws</sup>.”

فَإِنِّي لَا أَتْرُكُ الْأَرْضَ إِلَّا وَ لِي فِيهَا عَالِمٌ يُعْرِفُ بِهِ طَاعَتِي وَ يُعْرِفُ بِهِ وَ لَاتِي فَيَكُونُ حُجَّةً لِمَنْ وُلِدَ بَيْنَ قَبْضِ نَبِيِّ إِلَى خُرُوجِ آخِرِ فَأَوْحَى بِالِاسْمِ الْأَكْبَرِ وَ مِيرَاثَ الْعِلْمِ وَ آثَارِ عِلْمِ النَّبُوَّةِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

I<sup>azwj</sup> do not leave the earth except and there would be a scholar<sup>as</sup> in it for Me<sup>azwj</sup>, My<sup>azwj</sup> obedience would be recognised by him<sup>as</sup>, and My<sup>azwj</sup> Wilayah would be recognised by him<sup>as</sup>, and he<sup>as</sup> would happen to be a Divine Authority for the ones to be born between the expiry of a Prophet<sup>as</sup> up to the emergence of another. Thus, Transfer the Greatest Name, and the inheritance of knowledge, and the traces of knowledge of Prophet-hood (Ahadeeth) to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>” .<sup>517</sup>

<sup>517</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 96 H 13

باب 97 قضايا صلوات الله عليه و ما هدى قومه إليه مما أشكل عليهم من مصالحهم و قد أوردنا كثيرا من قضاياها في باب علمه ع

## CHAPTER 97 – HIS<sup>asws</sup> JUDGMENTS, MAY THE SALAWAAT OF ALLAH<sup>azwj</sup> BE UPON HIM<sup>asws</sup>, AND WHAT HE<sup>asws</sup> GUIDED HIS<sup>asws</sup> PEOPLE TOWARDS FROM WHAT WAS PROBLEMATIC UPON THEM, FROM THEIR BETTERMENT, AND WE HAS REFERRED TO A LOT OF HIS<sup>asws</sup> JUDGMENTS IN THE CHAPTER OF HIS<sup>asws</sup> KNOWLEDGE

1- قب، المناقب لابن شهر آشوب قَالَ الطَّبْرِيُّ وَ مُجَاهِدٌ فِي تَارِيحَيْهِمَا جَمَعَ عُمَرُ بْنُ الْخَطَّابِ النَّاسَ يَسْأَلُهُمْ مِنْ أَيِّ يَوْمٍ نَحْنُ فَقَالَ عَلِيٌّ ع مِنْ يَوْمِ هَاجَرَ رَسُولُ اللَّهِ ص وَ نَزَلَ أَرْضَ الشِّرْكَ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Tabari and Mujahid said in their (books of) history,

'Umar Bin Al-Khattab gathered the people asking them, 'From which day shall we write (the calendar)?' Ali<sup>asws</sup> said: 'From the day Rasool-Allah<sup>saww</sup> emigrated and descended in the land of Shirk'.

فَكَأَنَّهُ أَشَارَ أَنْ لَا تَبْتَدِعُوا بِدَعَا وَ تَأْرُخُوا كَمَا كَانُوا يَكْتُبُونَ فِي زَمَانِ رَسُولِ اللَّهِ ص لِأَنَّهُ لَمَّا قَدِمَ النَّبِيُّ ص الْمَدِينَةَ فِي شَهْرِ رَبِيعِ الْأَوَّلِ أَمَرَ بِالتَّارِيخِ فَكَانُوا يُؤْرَخُونَ بِالشَّهْرِ وَ الشَّهْرَيْنِ مِنْ مَقْدَمِهِ إِلَى أَنْ مَتَّ لَهُ سَنَةٌ ذَكَرَهُ التَّارِيخِيُّ عَنِ ابْنِ شَهَابٍ.

It is as if he had indicated, 'You should not begin an innovation and write the date like what they were writing during the era of Rasool-Allah<sup>saww</sup>, because when the Prophet<sup>saww</sup> arrived at Al-Medina during the month of Rabbi Al-Awwal, he<sup>saww</sup> instructed with the date, so they were writing with the month and the two months from his<sup>saww</sup> arrival until the year had been completed for him<sup>saww</sup>. He mentioned the date from Ibn Shihab"<sup>518</sup>.

2- قب، المناقب لابن شهر آشوب فِي رَوَايَةٍ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ لَوْشَاءِ ادُّنُ مِيَّي قَالَ فَدَنَوْتُ مِنْهُ فَقَالَ امْضِ إِلَى مَحَلَّتِكُمْ سَتَجِدُ عَلَى بَابِ الْمَسْجِدِ رَجُلًا وَ امْرَأَةً يَتَنَارَعَانِ فَأْتِنِي بِمَا

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

'Amir Al-Momineen<sup>asws</sup> said to Washa: 'Come near me<sup>asws</sup>!' He said, 'I went closer to him<sup>asws</sup>'. He<sup>asws</sup> said: 'Go to your neighbourhood, you will be finding at the door of the Masjid, a man and a woman contending (opposing), come with them to me<sup>asws</sup>'.

قَالَ فَمَضَيْتُ فَوَجَدْتُهُمَا يَحْتَضِمَانِ فَقُلْتُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَدْعُوكُمْمَا فَسِرْنَا حَتَّى دَخَلْنَا عَلَيْهِ فَقَالَ يَا فَتَى مَا شَأْنُكَ وَ هَذِهِ الْامْرَأَةُ

He said, 'I went and found them contending. I said, 'Amir Al-Momineen<sup>asws</sup> is calling both of you'. We went and entered to see him<sup>asws</sup>. He<sup>asws</sup> said: 'O youth! What is your matter and this woman?'

<sup>518</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 1

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي تَزَوَّجْتُهَا وَأَمَهَرْتُ وَأَمْلَكْتُ وَزَفَقْتُ فَلَمَّا قَرَبْتُ مِنْهَا رَأَيْتِ الدَّمَ وَ قَدْ جِئْتُ فِي أَمْرِي فَقَالَ عَهِدِي عَلَيْكَ حَرَامٌ وَ لَسْتُ لَهَا بِأَهْلٍ فَمَاجِ النَّاسِ فِي ذَلِكَ

He said, 'O Amir Al-Momineen<sup>asws</sup>! I married her and dowered her and possessed, and she was escorted (to me). When I went near her, I saw the blood, and I was confused regarding my matter'. He<sup>asws</sup> said: 'She is Prohibited unto you, and you aren't rightful for her'. The people differed regarding that.

فَقَالَ لَهَا هَلْ تَعْرِفِينِي فَقَالَتْ سَمِعْتُ سَمَاعَ أَسْمَعُ بِذِكْرِكَ وَ لَمْ أَرَكَ فَقَالَ فَأَنْتِ فُلَانَةُ بِنْتُ فُلَانٍ مِنْ آلِ فُلَانٍ فَقَالَتْ بَلَى وَ اللَّهُ

He<sup>asws</sup> said to her: 'Do you recognise me<sup>asws</sup>?'. She said, 'By hearing. I have heard your<sup>asws</sup> mention and have not seen you<sup>asws</sup>'. He<sup>asws</sup> said: 'You are so and so, daughter of so and so, from the family of so and so?' She said, 'Yes, by Allah<sup>azwj</sup>!'

فَقَالَ أَمْ لَمْ تَتَزَوَّجِي بِفُلَانِ بْنِ فُلَانٍ مُتَعَةً سِرًّا مِنْ أَهْلِكَ أَمْ تَحْمِلِي مِنْهُ حَمْلًا ثُمَّ وَضَعْتِيهِ غُلَامًا ذَكَرًا سَوِيًّا ثُمَّ حَشَيْتِ قَوْمَكَ وَ أَهْلَكَ فَأَخَذْتِيهِ وَ حَرَجْتِ لَيْلًا حَتَّى إِذَا صِرْتُ فِي مَوْضِعٍ خَالٍ وَضَعْتِيهِ عَلَى الْأَرْضِ ثُمَّ وَقَفْتُ مُقَابِلَتَهُ فَحَنَنْتِ عَلَيْهِ فَعُدَّتْ أَخَذْتِيهِ ثُمَّ عُدَّتْ طَرَحْتِيهِ حَتَّى بَكَى وَ حَشَيْتِ الْفَضِيحَةَ

He<sup>asws</sup> said: 'Did you not get married to so and so in Mut'ah secretly from your family? Did you not get pregnant from him with a child? Then you gave birth to a male child, complete. Then you feared your people and your family, so you took him and went out at night until when you came to a vacant place, you placed him upon the ground. Then you stood facing him and bent down to him and decided to take him. Then you decided to drop him until he cried, and you feared the exposure.

فَجَاءَتِ الْكِلَابُ فَأَتْبَحَتْ عَلَيْكَ فَخَفْتِ فَهَرَوَلَتْ فَانْقَرَدَ مِنَ الْكِلَابِ كُلِّبٌ فَجَاءَ إِلَى وَلَدِكَ فَشَمَّهُ ثُمَّ هَمَّهِ لِأَجْلِ رَائِحَةِ الرُّهُومَةِ فَرَمَيْتِ الْكَلْبَ إِشْفَاقًا فَشَجَّجْتِيهِ فَصَاحَ فَحَشَيْتِ أَنْ يُدْرِكَكَ الصَّبَاحُ فَبِشَعَرَ بِكَ فَوَلَّيْتَ مُنْصَرَفَةً وَ فِي قَلْبِكَ مِنَ الْبَلَابِلِ فَرَفَعْتَ يَدَيْكَ نَحْوَ السَّمَاءِ وَ قُلْتَ اللَّهُمَّ احْفَظْهُ يَا حَافِظَ الْوَدَائِعِ

The dogs came and barked at you, so you feared and ran, and a dog from the dogs was alone. It came to your son and smelt him, then it tried to bite it due to the reason of the smell of his flesh, but you pelted the dog out of compassion (for your son). You injured it and it shrieked. You feared that the morning might come across you, so (people) would become aware of you. You turned around leaving, and in your heart was confusion, so you raised your hand towards the sky and said, 'O Allah<sup>azwj</sup>! Protect him. O Protector of the entrustments!'

قَالَتْ بَلَى وَ اللَّهُ كَانَ هَذَا جَمِيعُهُ وَ قَدْ تَحَيَّرْتُ فِي مَقَالَتِكَ فَقَالَ أَيْنَ الرَّجُلُ فَجَاءَ فَقَالَ أَحْشِفُ عَنْ جَبِينِكَ فَكَشَفَتْ

She said, 'Yes, by Allah<sup>azwj</sup>! The entirety of this had happened, and I am bewildered regarding your<sup>asws</sup> words'. He<sup>asws</sup> said: 'Where is the man (her newly married husband)?' He came. He<sup>asws</sup> said: 'Uncover from your side!' He uncovered.

فَقَالَ لِلْمَرْأَةِ هَا الشَّجَّةُ فِي قَرْنِ وَلَدِكَ وَ هَذَا الْوَلَدُ وَلَدُكَ وَ اللَّهُ تَعَالَى مَنَعَهُ مِنْ وَطْئِكَ بِمَا أَرَاهُ مِنْكَ مِنَ الْآيَةِ الَّتِي صَدَّقَتْهُ وَ اللَّهُ قَدْ حَفِظَ عَلَيْكَ كَمَا سَأَلْتِيهِ فَاشْكُرِي اللَّهَ عَلَى مَا أَوْلَاكَ وَ حَبَاكَ.

He<sup>asws</sup> said to the woman: ‘Here is the marking in the side of your son, and this child, is (actually) your son, and Allah<sup>azwj</sup> the Exalted has Prevented him from copulating with you due to what He<sup>azwj</sup> had Seen from you of the sign which you had protected him, and Allah<sup>azwj</sup> has Protected upon you like what you had Asked Him<sup>azwj</sup> to. So, thank Allah<sup>azwj</sup> upon what He<sup>azwj</sup> Made you to be foremost and Gifted you’.<sup>519</sup>

الْوَأَقِدِيُّ وَ إِسْحَاقُ الصَّبْرِيُّ أَنَّ عُمَيْرَ بْنَ وَائِلِ التَّمُفِيَّ أَمَرَهُ حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ أَنْ يَدْعِيَ عَلِيَّ عَلَى عَثَمَانَ مِثْقَالًا مِنَ الذَّهَبِ وَ دِيعَةً عِنْدَ مُحَمَّدٍ ص وَ أَنَّهُ هَرَبَ مِنْ مَكَّةَ وَ أَنْتَ وَ كَيْلُهُ فَإِنْ طَلَبَ بَيْتَةَ الشُّهُودِ فَتَحْنُ مَعْشَرَ قُرَيْشٍ نَشْهَدُ عَلَيْهِ وَ أَعْطُوهُ عَلَى ذَلِكَ مِائَةً مِثْقَالٍ مِنَ الذَّهَبِ مِنْهَا قِلَادَةٌ عَشْرَةٌ مِثْقَالٍ لِهِنْدٍ

Al Waqidi (wahabi imam) and Is'haq Al Tabari –

‘Umei Bin Wa’il Al-Saqafy was ordered by Hanzala Bin Abu Sufyan that he claims against Ali<sup>asws</sup> eighty ounces of gold as being an entrustment with Muhammad<sup>saww</sup>, and that he<sup>saww</sup> had fled from Makkah and (say), ‘You<sup>asws</sup> are his<sup>saww</sup> representative’. If he<sup>asws</sup> demands proof of the witnesses, then we, community of Quraysh, we shall testify upon it’. And they gave him one hundred ounces of gold, from it was an Indian necklace of gold.

فَجَاءَ وَ ادَّعَى عَلَى عَلِيٍّ عَ فَاعْتَبَرَ الْوَدَائِعَ كُلَّهَا وَ رَأَى عَلَيْهَا أَسَامِيَّ أَصْحَابِهَا وَ لَمْ يَكُنْ لِمَا ذَكَرَهُ عُمَيْرٌ خَيْرٌ فَتَصَحَّ لَهُ نُصْحًا كَثِيرًا فَقَالَ إِنَّ لِي مِنْ يَشْهَدُ بِذَلِكَ وَ هُوَ أَبُو جَهْلٍ وَ عِكْرِمَةُ وَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ - وَ أَبُو سُفْيَانَ وَ حَنْظَلَةُ -

He came and claimed upon Ali<sup>asws</sup>. He<sup>asws</sup> considered the entrustments, all of them, and saw names of their owner upon them, and there did not happen to be any news of Umeyr being mentioned. He<sup>asws</sup> gave him a lot of advice. He said, ‘For me there are ones who can testify with that, and they are Abu Jah<sup>la</sup>, and Ikrimah, and Uqba Bin Abu Mueet, and Abu Sufyan and Hanzala’.

فَقَالَ عَ مَكِيدَةً تَعُودُ إِلَى مَنْ دَبَّرَهَا ثُمَّ أَمَرَ الشُّهُودَ أَنْ يَتَّعِدُوا فِي الْكَعْبَةِ ثُمَّ قَالَ لِعُمَيْرٍ يَا أَخَا ثَقِيفِ أَخْبِرْنِي الْآنَ حِينَ دَفَعْتَ وَ دِيعَتَكَ هَذِهِ إِلَى رَسُولِ اللَّهِ ص أَيَّ الْأَوْقَاتِ كَانَ قَالَ ضَخْوَةً تَهَارٍ فَأَخَذَهَا بِيَدِهِ وَ دَفَعَهَا إِلَى عَبْدِهِ

He<sup>asws</sup> said: ‘(It is) a plot (which will) return to the one who arranged it’. Then he<sup>asws</sup> instructed for the witnesses to be seated in the Kabah, then he<sup>asws</sup> said to Umeyr: ‘O brother of Saqeef! Inform me<sup>asws</sup> now, when did you deposit this entrustment to Rasool-Allah<sup>saww</sup>, which timing was it?’ He said, ‘It was forenoon. He<sup>saww</sup> had taken it with his<sup>saww</sup> hands and handed it to his<sup>saww</sup> slave’.

ثُمَّ اسْتَدْعَى أَبِي جَهْلٍ وَ سَأَلَهُ عَنْ ذَلِكَ قَالَ مَا يَلْزُمُنِي ذَلِكَ ثُمَّ اسْتَدْعَى أَبِي سُفْيَانَ وَ سَأَلَهُ فَقَالَ دَفَعْتُ عِنْدَ غُرُوبِ الشَّمْسِ وَ أَخَذَهَا مِنْ يَدِهِ وَ تَرَكَهَا فِي كُمِّي

Then he<sup>asws</sup> called Abu Jah<sup>la</sup> and asked him<sup>la</sup> about that. He<sup>la</sup> said: ‘That does not obligate me<sup>la</sup>’. Then he<sup>asws</sup> called Abu Sufyan and asked him, ‘He said, ‘He hand handed it at the setting of the sun, and he<sup>saww</sup> had taken it from his hand and left it in his<sup>saww</sup> sleeve’.

<sup>519</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 2 a

ثُمَّ اسْتَدْعَى حَنْظَلَةَ وَ سَأَلَهُ عَنْ ذَلِكَ فَقَالَ كَانَ عِنْدَ وَقْتِ وُقُوفِ الشَّمْسِ فِي كِبِدِ السَّمَاءِ وَ تَرَكَهَا بَيْنَ يَدَيْهِ إِلَى وَقْتِ انْصِرَافِهِ ثُمَّ اسْتَدْعَى بَعْثَبَةَ وَ سَأَلَهُ عَنْ ذَلِكَ فَقَالَ تَسَلَّمَهَا بِيَدِهِ وَ أَنْفَذَهَا فِي الْحَالِ إِلَى دَارِهِ وَ كَانَ وَقْتُ الْعَصْرِ

Then he<sup>asws</sup> called Hanzala and asked him about that. He said, 'It was during a time of rising of the sun in the mid-point of the sun, and he<sup>saww</sup> had left it in his<sup>saww</sup> hand up to the time of his leaving'. Then he<sup>asws</sup> called Uqbah and asked him about that. He said, 'He had submitted it in his<sup>saww</sup> hand and he<sup>saww</sup> had taken it and went with it to his<sup>saww</sup> house, and it was the time of afternoon'.

ثُمَّ اسْتَدْعَى بَعْثَبَةَ وَ سَأَلَهُ عَنْ ذَلِكَ فَقَالَ كَانَ بُرُوعَ الشَّمْسِ أَخَذَهَا فَأَنْفَذَهَا مِنْ سَاعَتِهِ إِلَى بَيْتِ فَاطِمَةَ عَ ثُمَّ أَقْبَلَ عَلَى عُمَيْرٍ وَ قَالَ لَهُ أَرَأَيْكَ قَدْ اصْفَرَّ لَوْنُكَ وَ تَغَيَّرَتْ أَحْوَالُكَ

Then he<sup>asws</sup> called Ikrimah and asked him about that. He said, 'It was at the emergence that he<sup>saww</sup> had taken it from its time to the house of (Syeda) Fatima<sup>asws</sup>'. Then he<sup>asws</sup> turned towards Umeyr and said to him: 'I<sup>asws</sup> can see your colour has changed and your state has changed'.

قَالَ أَقُولُ الْحَقَّ وَ لَا يُفْلِحُ غَادِرٌ وَ بَيْتَ اللَّهِ مَا كَانَ لِي عِنْدَ مُحَمَّدٍ ص وَ دِيْعَةٌ وَ إِهْمَا حَمَلَانِي عَلَى ذَلِكَ وَ هَذِهِ دَنَائِرُهُمْ وَ عَقْدُ هِنْدٍ عَلَيْهَا مَكْتُوبٌ

He said, 'I shall tell the truth, and a treacherous one will not succeed. By the House of Allah<sup>azwj</sup>! There was no deposit for me<sup>saww</sup> with Muhammad<sup>saww</sup>, and these two have carried me upon that, and here are their Dinars, and a knot of Hind. Her name is written upon it'.

ثُمَّ قَالَ عَلِيٌّ عَ ائْتُونِي بِالسَّيْفِ الَّذِي فِي زَاوِيَةِ الدَّارِ فَأَخَذَهُ وَ قَالَ أ تَعْرِفُونَ هَذَا السَّيْفَ فَقَالُوا هَذَا لِحَنْظَلَةَ فَقَالَ أَبُو سُفْيَانَ هَذَا مَسْرُوقٌ فَقَالَ عَ إِنْ كُنْتُ صَادِقًا فِي قَوْلِكَ فَمَا فَعَلَ عَبْدُكَ مَهْلِعَ الْأَسْوَدُ قَالَ مَضَى إِلَى الطَّائِفِ فِي حَاجَةٍ لَنَا فَقَالَ هَيْهَاتَ أَنْ تَعُودَ تَرَاهُ ابْعَثْ إِلَيْهِ اخْضُرْهُ إِنْ كُنْتُ صَادِقًا

Then Ali<sup>asws</sup> said: 'Bring me<sup>asws</sup> the sword which is in a corner of the House (Kabah)!' He<sup>asws</sup> took it and said: 'Do you recognise this sword?' They said, 'This is for Hanzala'. Abu Sufyan said, 'This is (of) Masrouq'. He<sup>asws</sup> said: 'If you were truthful in your words, so what happened to your black slave Mahla'a?' He said, 'He went to Al-Taif regarding a need for us'. He<sup>asws</sup> said: 'Far be it! If you were to see him, send a message to him to present him, if you were truthful!'

فَسَكَتَ أَبُو سُفْيَانَ ثُمَّ قَامَ فِي عَشْرَةِ عَبِيدٍ لِسَادَاتِ قُرَيْشٍ فَنَبَشُوا بُعْعَةً عَرَفَهَا فَإِذَا فِيهَا الْعَبْدُ مَهْلِعُ قَبِيلٍ فَأَمَرَهُمْ بِإِحْرَاجِهِ فَأَخْرَجُوهُ وَ حَمَلُوهُ إِلَى الْكَعْبَةِ فَسَأَلَهُ النَّاسُ عَنْ سَبَبِ قَتْلِهِ

Abu Sufyan was silent. Then he<sup>asws</sup> stood among ten slaves of the chiefs of Quraysh, and they dug up a spot they knew of, and therein was the slave Mahla'a, killed. He<sup>asws</sup> instructed them with extracting him. They extracted him and carried him to the Kabah. The people asked him<sup>asws</sup> about the reason for him being killed.

فَقَالَ إِنَّ أَبَا سُفْيَانَ وَ وَلَدَهُ ضَمِنُوا لَهُ رِشْوَةَ عَتِقِهِ وَ حَتَّاهُ عَلَى قَتْلِي فَكَمَنْ لِي فِي الطَّرِيقِ وَ وَتَبَ عَلَيَّ لِيَقْتُلَنِي فَضَرَبْتُ رَأْسَهُ وَ أَخَذْتُ سَيْفَهُ فَلَمَّا بَطَلْتُ حَيْلَهُمْ أَرَادُوا الْحَيْلَةَ الثَّانِيَةَ بِعُمَيْرٍ



He<sup>asws</sup> said: 'Abu Sufyan and his son had guaranteed to him a bribery of freeing him and urged him upon killing me<sup>asws</sup>. So, he lied in wait in the road and leapt upon me<sup>asws</sup> to kill me<sup>asws</sup>. I<sup>asws</sup> struck his head and took the slave. When their trick had been invalidated, they intended the second trick by Umeyr'.

فَقَالَ عُمَيْرٌ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص.

Umeyr said, 'I testify that there is no god except Allah<sup>azwj</sup> and that Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>'.<sup>520</sup>

3- قَب، المناقب لابن شهر آشوب أَمَا مَا كَانَ مِنْ قَضَائِهِ ع فِي زَمَنِ أَبِي بَكْرٍ فَقَدْ رُوِيَ أَنَّهُ سَأَلَ أَبَا بَكْرٍ رَجُلًا عَنْ رَجُلٍ تَزَوَّجَ بِامْرَأَةٍ بُكَرَةً فَوَلَدَتْ عَشِيئَةً فَحَازَ مِيرَاثَهُ الْإِبْنُ وَالْأُمُّ فَلَمْ يَعْرِفْ فَقَالَ عَلِيُّ ع هَذَا رَجُلٌ لَهُ جَارِيَةٌ حَبَلَى مِنْهُ فَلَمَّا تَمَحَّضَتْ مَاتَ الرَّجُلُ.

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

'As for what happened of his<sup>asws</sup> judgments during the era of Abu Bakr, it has been reported that Abu Bakr was asked about a man who had married a virgin and she gave birth in the evening. The son and the mother acquired his inheritance. He did not know. Ali<sup>asws</sup> said: 'This is a man who had a maid who had become pregnant from him. When she gave birth, the husband died'.

بيان: أي كانت الجارية حبلى من المولى فأعتقها و تزوجها بكرة فولدت عشيته فمات المولى.

Explanation – I.e., the slave girl became pregnant from the master. He freed her and married a virgin. She gave birth in the evening the master had died.<sup>521</sup>

4- قَب، المناقب لابن شهر آشوب أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرَادَ قَوْمٌ عَلَى عَهْدِ أَبِي بَكْرٍ أَنْ يَبْنُوا مَسْجِدًا بِسَاحِلِ عَدَنٍ فَكَانَ كُلُّمَا فَرَعُوا مِنْ بِنَائِهِ سَقَطَ فَعَادُوا إِلَيْهِ فَسَأَلُوهُ فَحَطَبَ وَ سَأَلَ النَّاسَ وَ نَاشَدَهُمْ إِنْ كَانَ عِنْدَ أَحَدٍ مِنْكُمْ عِلْمٌ هَذَا فَلْيُتْلُ

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

'From Abu Abdullah<sup>asws</sup> having said: 'In the era of Abu Bakr the people wanted to build a Masjid at the coast of Aden. Every time they were free from building it, it fell down. They referred to him asking him. He addressed and asked the people and adjured them, 'If there was any knowledge of this with anyone of you, then let him speak!'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع احْتَفِرُوا فِي مَيْمَنَتِهِ وَ مَيْسَرَتِهِ فِي الْقِبْلَةِ فَإِنَّهُ يَظْهَرُ لَكُمْ قَبْرَانِ مَكْتُوبٌ عَلَيْهِمَا أَنَا رَضْوَى وَ أُخْتِي حُجَّى مَتْنَا لَا نُشْرِكُ بِاللَّهِ الْعَزِيزِ الْجَبَّارِ وَ هُمَا مَجْرَدَتَانِ فَاعْسِلُوهُمَا وَ كَفِّنُوهُمَا وَ صَلُّوا عَلَيْهِمَا وَ اذْفِنُوهُمَا ثُمَّ ابْنُوا مَسْجِدَكُمْ فَإِنَّهُ يَفْعَلُ بِنَاؤُهُ فَفَعَلُوا ذَلِكَ فَكَانَ كَمَا قَالَ ع.

Amir Al-Momineen<sup>asws</sup> said: 'Dig in its right (side) and its left in the Qiblah, two graves would be revealed for you all. It would be written upon these: "I am Razawy and my sister is Hubayy. We died not having had associated with Allah<sup>azwj</sup> the Mighty, the Subduer". And these two would be bare, so wash them and enshroud them and pray Salat upon them and

<sup>520</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 2 b

<sup>521</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 3

bury them. Then build your Masjid, and your construction will stand'. They did that, and it happened like what he<sup>asws</sup> had said".<sup>522</sup>

ابْنُ حَمَّادٍ وَ سَأَلَهُ نَصْرَانِيَانِ مَا الْفَرْقُ بَيْنَ الْحُبِّ وَ الْبُغْضِ وَ مَعْدَهُمَا وَاحِدٌ وَ مَا الْفَرْقُ بَيْنَ الرَّؤْيَا الصَّادِقَةِ وَ الرَّؤْيَا الْكَاذِبَةِ وَ مَعْدَهُمَا وَاحِدٌ

Ibn Hammad – And two Christians asked him (Abu Bakr): ‘What is the difference between the love and the hatred, and both their origins is one, and what is the difference between the memorisation and the forgetfulness, and both their origins is one, and what is the difference between the true dream and the false dream, and both their origins is one?’

فَأَشَارَ إِلَى عُمَرَ فَلَمَّا سَأَلَهُ أَشَارَ إِلَى عَلِيٍّ عَ فَلَمَّا سَأَلَهُ عَنِ الْحُبِّ وَ الْبُغْضِ قَالَ إِنَّ اللَّهَ تَعَالَى خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَجْسَادِ بِالْقِيَامِ فَأَسْكَنَهَا أَهْوَاءَ فَمَا تَعَارَفَ هُنَاكَ ائْتَلَفَ هَاهُنَا وَ مَا تَنَافَرَ هُنَاكَ ائْتَلَفَ هَاهُنَا

He indicated to Umar. When they asked him, he indicated to Ali<sup>asws</sup>. When they asked him<sup>asws</sup> about the love and hatred, he<sup>asws</sup> said: ‘Allah<sup>azwj</sup> the Exalted Created the souls before the bodies by two thousand years. He<sup>azwj</sup> Settled them in the air. So, whoever recognise over there get together over here, and whoever denied over there differ over here’.

تَمَّ سَأَلَهُ عَنِ الْحِفْظِ وَ النَّسْيَانِ فَقَالَ إِنَّ اللَّهَ تَعَالَى خَلَقَ ابْنَ آدَمَ وَ جَعَلَ لِقَلْبِهِ غَاشِيَةً فَمَهْمَا مَرَّ بِالْقَلْبِ وَ الْغَاشِيَةُ مُنْتَبِحَةٌ حَفِظَ وَ أَحْصَى وَ مَهْمَا مَرَّ بِالْقَلْبِ وَ الْغَاشِيَةُ مُنْطَبِقَةٌ لَمْ يَحْفَظْ وَ لَمْ يُحْصِ

Then they asked about the memorisation and the forgetfulness. He<sup>asws</sup> said: ‘Allah<sup>azwj</sup> the Exalted Created the son of Adam<sup>as</sup> and Made a covering to be for his heart. Everything what passes by the heart while the covering is open, he memorises it and he keeps count, and everything what passes by the heart while the covering is covered, he does not memorise and does not keep count’.

تَمَّ سَأَلَهُ عَنِ الرَّؤْيَا الصَّادِقَةِ وَ الرَّؤْيَا الْكَاذِبَةِ فَقَالَ عَ إِنَّ اللَّهَ تَعَالَى خَلَقَ الرُّوحَ وَ جَعَلَ لَهَا سُلْطَانًا فَسُلْطَانُهَا النَّفْسُ فَإِذَا نَامَ الْعَبْدُ خَرَجَ الرُّوحُ وَ بَقِيَ سُلْطَانُهُ فَيَمُرُّ بِهِ جِبِلٌّ مِنَ الْمَلَائِكَةِ وَ جِبِلٌّ مِنَ الْجِنِّ

Then they asked him about the true dream and the false dream. He<sup>asws</sup> said: ‘Allah<sup>azwj</sup> the Exalted Created the soul and Made an authority to be for them. Its authority is the self. So, when the servant sleeps, the soul exits, and its authority (self) remains. So, he passes by with it a group of the Angels and a group of the Jinn’.

فَمَهْمَا كَانَ مِنَ الرَّؤْيَا الصَّادِقَةِ فَمِنَ الْمَلَائِكَةِ وَ مَهْمَا كَانَ مِنَ الرَّؤْيَا الْكَاذِبَةِ فَمِنَ الْجِنِّ فَأَسْلَمَا عَلَى يَدَيْهِ وَ قُبُلًا مَعَهُ يَوْمَ صِفِّينَ.

Every time the true dream occurs, it is from the Angels, and every time the false dream occurs, it is from the Jinn’. They both became Muslims upon his<sup>asws</sup> hands, and they were killed with him<sup>asws</sup> on the day of (battle of) Siffeen".<sup>523</sup>

<sup>522</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 4 a

<sup>523</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 4 b

أَبُو دَاوُدَ وَ ابْنُ مَاجَةَ فِي سُنَنِهِمَا وَ ابْنُ بَطَّةَ فِي الإِبَانَةِ وَ أَحْمَدُ فِي فَضَائِلِ الصَّحَابَةِ وَ أَبُو بَكْرٍ بْنُ مَرْذُوقٍ فِي كِتَابِهِ بِطُرُقٍ كَثِيرَةٍ عَنْ زَيْنِدِ بْنِ أَرْقَمٍ أَنَّهُ قِيلَ لِلنَّبِيِّ ص أَتَى إِلَى عَلِيٍّ ع بِالْيَمَنِ ثَلَاثَةٌ نَفَرٌ يَخْتَصِمُونَ فِي وَلَدٍ لَهُمْ كُلُّهُمْ يَزْعُمُ أَنَّهُ وَقَعَ عَلَى أُمِّهِ فِي طَهْرٍ وَاحِدٍ وَ ذَلِكَ فِي الْجَاهِلِيَّةِ فَقَالَ عَلِيٌّ ع إِنَّكُمْ شُرَكَاءُ مُتَشَاكِسُونَ فَقَرَعَ عَلَى الْغُلَامِ بِأَسْمِهِمْ فَخَرَجَتْ لِأَحَدِهِمْ فَالْحَقَّ الْغُلَامُ بِهِ وَ أَلْزَمَهُ ثَلَاثًا [ثُلْثِي] الدَّيَّةَ لِصَاحِبِهِ وَ زَجَرَهُمَا عَنْ مِثْلِ ذَلِكَ

Abu Dawood and Ibn Maja in their (books) 'Sunan', and Ibn Battah, and Ahmad in 'Fazaail Al Sahaaba', and Abu Bakr Bin Mardawayh in his book, by a lot of ways from Zayd Bin Arqam,

'It was said to the Prophet<sup>saww</sup>, 'Three men came to Ali<sup>asws</sup> at Al-Yemen disputing regarding a child. Each of them claimed that he had copulated with its mother in one clean period, and that had happened during the pre-Islamic period. Ali<sup>asws</sup> said: 'They are associating partners'. He<sup>asws</sup> drew lots upon the child with their names, and it came out for one of them. He<sup>asws</sup> attached the child with him and necessitated two-thirds wergild for his companions and rebuked them from something like that'.

فَقَالَ النَّبِيُّ ص الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِينَا أَهْلَ الْبَيْتِ مَنْ يَقْضِي عَلَى سُنَنِ دَاوُدَ ع.

The Prophet<sup>saww</sup> said: 'The Praise is for Allah<sup>azwj</sup> Who Made among us<sup>asws</sup>, People<sup>asws</sup> of the Household, one who can judge upon the Sunnah of Dawood<sup>as</sup>'.<sup>524</sup>

ابْنُ جَرِيحٍ عَنِ الصَّحَّاحِ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ص اشْتَرَى مِنْ أَعْرَابِيٍّ نَاقَةً بِأَرْبَعِمِائَةِ دِرْهَمٍ فَلَمَّا قَبِضَ الْأَعْرَابِيُّ الْمَالَ صَاحَ الدَّرَاهِمُ وَ النَّاقَةُ لِي

Ibn Jareeh, from Al Zahhak, from Ibn Abbas,

'The Prophet<sup>saww</sup> bought a camel from a Bedouin for four hundred Dirhams. When the Bedouin had taken possession of the money, shouted, 'The Dirhams and the camel are for me!'

فَأَقْبَلَ أَبُو بَكْرٍ فَقَالَ أَفْضِي لِي مَا بَيْنِي وَ بَيْنَ الْأَعْرَابِيِّ فَقَالَ الْقَضِيَّةُ وَاضِحَةٌ تُطَلَبُ الْبَيْتَةَ فَأَقْبَلَ عُمَرُ فَقَالَ كَأَلَاوَلٍ فَأَقْبَلَ عَلِيٌّ ع فَقَالَ ص أَ تَقْبَلُ بِاللِّسَانِ الْمُثْبِلِ قَالَ نَعَمْ

Abu Bakr came. He<sup>saww</sup> said, 'Judge between me<sup>saww</sup> and the Bedouin'. He said, 'The judgment is clear. The proof will be sought'. Umar came, and he said like the first one (Abu Bakr). Ali<sup>asws</sup> came. He<sup>saww</sup> said: 'Will you accept the youth coming over?' He said, 'Yes'.

فَقَالَ الْأَعْرَابِيُّ النَّاقَةُ نَاقَتِي وَ الدَّرَاهِمُ دِرَاهِمِي فَإِنْ كَانَ مُحَمَّدٌ يَدْعِي شَيْئاً فَلْيُثْمِرِ الْبَيْتَةَ عَلَى ذَلِكَ فَقَالَ ع حَلَّ عَنِ النَّاقَةِ وَ عَنْ رَسُولِ اللَّهِ ص ثَلَاثَ مَرَّاتٍ فَأَنْدَفَعَ فَضْرَبَهُ ضَرْبَةً فَاجْتَمَعَ أَهْلُ الْحِجَازِ أَنَّهُ رَمَى بِرَأْسِهِ وَ قَالَ بَعْضُ أَهْلِ الْعِرَاقِ بَلْ قَطَعَ مِنْهُ عُضْوًا

The Bedouin said, 'The camel is my camel, and the Dirhams are my Dirhams. So, if Muhammad<sup>saww</sup> is claiming something, then let him<sup>saww</sup> establish the proof upon that'. He<sup>asws</sup> said: 'Leave aside from the camel and from Rasool-Allah<sup>saww</sup>!' – three times. He<sup>asws</sup> pushed him and struck him a strike. The people of Al-Hijaz gathered that he had been hit in his head, and one of the people of Al-Iraq said, 'But he<sup>asws</sup> cut off an organ from him'.

فَقَالَ يَا رَسُولَ اللَّهِ نُصَدِّقُكَ عَلَى الْوَحْيِ وَ لَا نُصَدِّقُكَ عَلَى أَرْبَعِمِائَةِ دِرَاهِمٍ.

<sup>524</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 4 c

He<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! We are ratifying you<sup>saww</sup> upon the Revelation, and we cannot ratify you<sup>saww</sup> upon four hundred Dirhams?'<sup>525</sup>

و فِي خَيْرٍ عَنْ غَيْرِهِ فَالْتَفَتَ النَّبِيُّ ص إِلَيْهِمَا فَقَالَ هَذَا حُكْمُ اللَّهِ لَا مَا حَكَمْتُمَا بِهِ فِينَا.

And in a Hadeeth from someone else, 'The Prophet<sup>saww</sup> turned to them both (Abu Bakr and Umar) and said, 'This is a Judgment of Allah<sup>azwj</sup> what you two did not judge with regarding us<sup>saww</sup>'<sup>526</sup>

الْجَاهِظُ وَ تَفْسِيرُ الثَّغَلِيِّ أَنَّهُ سُئِلَ أَبُو بَكْرٍ عَنْ قَوْلِهِ تَعَالَى وَ فَاكِهَةٌ وَ أَبَا فَقَالَ أَيُّهُ سَمَاءٌ تُظَلِّي أَوْ أَيُّهُ أَرْضٌ تُقَلِّي أَمْ أَيُّهُ أَدَهَبُ أَمْ كَيْفَ أَصْنَعُ إِذَا قُلْتُ فِي كِتَابِ اللَّهِ بِمَا لَمْ أَعْلَمْ أَمَا الْفَاكِهَةُ فَأَعْرِفُهَا وَ أَمَا الْأَبُّ فَاللَّهُ أَعْلَمُ

Al Jahiz and Tafseer of Al Sa'alby –

'Abu Bakr was asked about Words of the Exalted: **And fruits and grass [80:31]**. He said, 'Which sky would shade me, or which ground would hold me down, or where will I go or what shall I do if I were to say regarding the Book of Allah<sup>azwj</sup> with what I do not know? As for the fruit, so I do recognise it, and as for the 'Abb' (grass), Allah<sup>azwj</sup> is more Knowing'.

وَ فِي رَوَايَةٍ أَهْلِ الْبَيْتِ أَنَّهُ بَلَغَ ذَلِكَ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ إِنَّ الْأَبَّ هُوَ الْكَلَاءُ وَ الْمَرْعَى وَ إِنَّ قَوْلَهُ وَ فَاكِهَةٌ وَ أَبَا اعْتِدَادًا مِنَ اللَّهِ عَلَى خَلْقِهِ فِيمَا عَدَّاهُمْ بِهِ وَ خَلَقَهُ لَهُمْ وَ لِأَنْعَامِهِمْ مِمَّا يَخْبَأُ بِهِ أَنْفُسُهُمْ

And in a report by People<sup>asws</sup> of the Household, 'That reached Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> said: 'Surely 'Al-Abb' is the feed and the pasturage, and His<sup>azwj</sup> Words: **And fruits and grass [80:31]**, it is Preparation from Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures regarding what He<sup>azwj</sup> has Provided them with, and Created it for them and for their cattle, from what they can be reviving their selves with.

وَ سَأَلَ رَسُولُ مَلِكِ الرُّومِ أَبَا بَكْرٍ عَنْ رَجُلٍ لَا يَرْجُو الْجَنَّةَ وَ لَا يَخَافُ النَّارَ وَ لَا يَخَافُ اللَّهَ وَ لَا يَرْكَعُ وَ لَا يَسْجُدُ وَ يَأْكُلُ الْمَيْتَةَ وَ الدَّمَ وَ يَشْهَدُ بِمَا لَا يَرَى وَ يُحِبُّ الْفِتْنَةَ وَ يُبْغِضُ الْحَقَّ فَلَمْ يُجِبْهُ فَقَالَ عُمَرُ أزدَدْتَ كُفْرًا إِلَى كُفْرِكَ

And a messenger of a king of Rome asked Abu Bakr about a man who neither wishes the Paradise nor fears the Fire, nor does he fear Allah<sup>azwj</sup>, nor performs Ruk'u nor Sajdah, and he eats the dead and the blood, and he testifies with what he has not seen, and he loves the Fitna and hates the truth'. He did not answer him. Umar said, 'You have increased Kufr to your Kufr!'

فَأُخْبِرَ بِذَلِكَ عَلِيٌّ ع فَقَالَ هَذَا رَجُلٌ مِنْ أَوْلِيَاءِ اللَّهِ لَا يَرْجُو الْجَنَّةَ وَ لَا يَخَافُ النَّارَ وَ لَكِنْ يَخَافُ اللَّهَ وَ لَا يَخَافُ اللَّهَ مِنْ ظُلْمِهِ وَ إِنَّمَا يَخَافُ مِنْ عَذَابِهِ وَ لَا يَرْكَعُ وَ لَا يَسْجُدُ فِي صَلَاةِ الْجَنَازَةِ وَ يَأْكُلُ الْجُرَادَ وَ السَّمَكَ وَ يَأْكُلُ الْكَبِدَ وَ يُحِبُّ الْمَالَ وَ الْوَلَدَ إِنَّمَا أَمْوَالُكُمْ وَ أَوْلَادُكُمْ فِتْنَةٌ وَ يَشْهَدُ بِالْجَنَّةِ وَ النَّارِ وَ هُوَ لَمْ يَرَهُمَا وَ يَكْرَهُ الْمَوْتَ وَ هُوَ حَقٌّ

Ali<sup>asws</sup> was informed with that. He<sup>asws</sup> said, 'This is a man from the friends of Allah<sup>azwj</sup>. He neither wishes the Paradise nor fears the Fire, but he does fear Allah<sup>azwj</sup> and he does not

<sup>525</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 4 d

<sup>526</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 4 e

fear Allah<sup>azwj</sup> His<sup>azwj</sup> injustice, and rather he fears from His<sup>azwj</sup> Justice, and he neither performs Ruk'u nor Sajdah during the funeral Salat, and he eats the locust and the fish, and he eats the liver, and he loves the wealth: **rather your wealth and your children are a Fitna (strife), [8:28]**, and he testified with the Paradise and the Fire and he has not seen these, and he dislikes the death although it is a reality (truth).

وَ فِي مَقَالٍ لِي مَا لَيْسَ لِلَّهِ فَلَئِي صَاحِبَةٌ وَ وُلْدٌ وَ مَعِيَ مَا لَيْسَ مَعَ اللَّهِ مَعِيَ ظَلْمٌ وَ جَوْرٌ وَ مَعِيَ مَا لَمْ يَخْلُقِ اللَّهُ فَأَنَا حَامِلُ الْقُرْآنِ وَ هُوَ غَيْرُ مُغْتَرٍّ وَ أَعْلَمُ مَا لَمْ يَعْلَمْ اللَّهُ وَ هُوَ قَوْلُ النَّصَارَى إِنَّ عِيسَى ابْنُ اللَّهِ

And in a long speech: 'For me<sup>asws</sup> is what isn't for Allah<sup>azwj</sup>. For me<sup>asws</sup> there is a female companion<sup>asws</sup> and a son<sup>asws</sup>. And with me<sup>asws</sup> is what isn't for Allah<sup>azwj</sup>. With me<sup>asws</sup> is injustice and tyranny. And with me<sup>asws</sup> is what Allah<sup>azwj</sup> did not Create. I<sup>asws</sup> am a carrier of the Quran and it is without fabrication. And I<sup>asws</sup> know what Allah<sup>azwj</sup> does not know, and it is the word of the Christians that Isa<sup>as</sup> is a son of Allah<sup>azwj</sup>.

وَ صَدَقَ النَّصَارَى وَ الْيَهُودُ فِي قَوْلِهِمْ وَ قَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ الْآيَةَ وَ كَذَّبَ الْأَنْبِيَاءُ وَ الْمُرْسَلِينَ كَذَّبَ إِخْوَةُ يُوسُفَ حَيْثُ قَالُوا أَكَلَهُ الذُّبُّ وَ هُمْ أَنْبِيَاءُ اللَّهِ وَ مُرْسَلُونَ إِلَى الصَّخْرَاءِ

And the Christians and the Jews are truthful in their word: **And the Jews say: 'The Christians aren't upon anything', and the Christians say: 'The Jews aren't upon anything' [2:113]** – the Verse. And the Prophets<sup>as</sup> and the Messengers<sup>as</sup> lied. The brothers of Yusuf<sup>as</sup> lied when they said: **the wolf devoured him, [12:17]**, and they are Prophets<sup>as</sup> of Allah<sup>azwj</sup> and were Sent as Messengers<sup>as</sup> to the deserts.

وَ أَنَا أَحْمَدُ النَّبِيِّ أَحْمَدُهُ وَ أَشْكُرُهُ وَ أَنَا عَلِيٌّ عَلِيٌّ فِي قَوْمِي وَ أَنَا رَبُّكُمْ أَرْفَعُ وَ أَضَعُ كُمِّي أَرْفَعُهُ وَ أَضَعُهُ

And I<sup>asws</sup> am 'Ahmad' (of) the Prophet<sup>saww</sup>. I<sup>asws</sup> praise (Hamd) him<sup>saww</sup> and thank him<sup>saww</sup>; and I<sup>asws</sup> am Ali<sup>asws</sup>, exalted (Ali) in my<sup>asws</sup> people; and I<sup>asws</sup> am your lord, I<sup>asws</sup> raise and I<sup>asws</sup> drop, I<sup>asws</sup> raise and drop my<sup>asws</sup> sleeve'.

وَ سَأَلَهُ عِ رَأْسِ الْجَالُوتِ بَعْدَ مَا سَأَلَ أَبَا بَكْرٍ فَلَمْ يَعْرِفْ مَا أَصْلُ الْأَشْيَاءِ فَقَالَ عِ هُوَ الْمَاءُ لِقَوْلِهِ تَعَالَى وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ وَ مَا جَمَادَانِ تَكَلَّمَا فَقَالَ هُمَا السَّمَاءُ وَ الْأَرْضُ وَ مَا شَيْئَانِ يَرِيدَانِ وَ يَنْفَصَانِ وَ لَا يَرَى الْخَلْقُ ذَلِكَ فَقَالَ هُمَا اللَّيْلُ وَ النَّهَارُ

And Ra's Al-Jalout asked him<sup>asws</sup> what he had asked Abu Bakr, and he did not understand what the origin of the things was. He<sup>asws</sup> said: 'It is the water, due to the Words of the Exalted: **And We Made from the water, all living things, [21:30]**'; and what are the two rigid ones which spoke, so he<sup>asws</sup> said: 'The sky and the earth'; And what are the two things increasing and decreasing and the creation (bodily form) of that has not been seen, he<sup>asws</sup> said: 'These are the night and the day'.

وَ مَا الْمَاءُ الَّذِي لَيْسَ مِنْ أَرْضِي وَ لَا سَمَاءٍ فَقَالَ الْمَاءُ الَّذِي بَعَثَ سُلَيْمَانُ إِلَى بَلْقَيْسَ وَ هُوَ عَرَقُ الْحَيْلِ إِذَا هِيَ أُجْرِيَتْ فِي الْمَيْدَانِ وَ مَا الَّذِي يَنْتَفَسُ بِلا رُوحٍ فَقَالَ وَ الصُّبْحِ إِذَا تَنَفَّسَ وَ مَا الْقَبْرُ الَّذِي سَارَ بِصَاحِبِهِ فَقَالَ ذَلِكَ يُؤْنَسُ عِ لَمَّا سَارَ بِهِ الْحَوْتُ فِي الْبَحْرِ.

And what is the water which isn't from the earth nor is it from the sky, he<sup>asws</sup> said: 'The water which Suleyman<sup>as</sup> sent to Bilquees, and it is sweat of the horse which flowed in the field'; and what is that which breaths without having any soul, he<sup>asws</sup> said: **'And the morning**

**when it breathes [81:18]'; and what is the grave which travelled with its occupant? He<sup>asws</sup> said: 'That is Yunus<sup>as</sup>, when the whale travelled with him<sup>as</sup> in the sea''.**<sup>527</sup>

5- قب، المناقب لابن شهر آشوب و أما قضائاه في زمن عمر فإن غلاماً طلب مال أبيه من عمر و ذكر أن والده توفى بالكوفة و الولد طفل بالمدينة فصاح عليه عمر و طرده فخرج يتظلم منه فلقبه علي ع فقال اثنوني به إلى الجامع حتى أكتشف أمره

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

'And as for his<sup>asws</sup> judgments in the era of Abu Bakr, a boy had demanded wealth of his father from Umar and mentioned that his father had died at Al-Kufa and the son was a child at Al-Medina. Umar had shouted at him and repelled him. He came out determined to redress the injustice from him. Ali<sup>asws</sup> met him (Umar). He<sup>asws</sup> said: 'Come with him to the central Masjid until I uncover his affair'.

فجىء به فسأله عن حاله فأخبره بخبره فقال ع لأحكمم فيكم بحكومة حكّم الله بها من فوق سبع سمواته لا يحكم بها إلا من ارتضاه لعلمه

They came with him. He<sup>asws</sup> asked him about his situation. He informed him<sup>asws</sup> with his news. He<sup>asws</sup> said: 'I<sup>asws</sup> shall judge among you all with a judgment Allah<sup>azwj</sup> has Judged with from above His<sup>azwj</sup> seven skies. No one will judge with it except the one He<sup>azwj</sup> is Pleased with his knowledge'.

ثم استدعى بعض أصحابه و قال هات بيجرفة ثم قال سيروا بنا إلى قبر وإلدي الصبي فساروا فقال اخفروا هذا القبر و انبشوه و استخرجوا لي ضلعاً من أضلاعه فدفعه إلى الغلام فقال له شمه فلما شمته انبعث الدم من منخره فقال ع إنه ولده

He<sup>asws</sup> summoned one of his<sup>asws</sup> companions and said: 'Bring a shovel!' Then he<sup>asws</sup> said: 'Come with us to the grave of the father of the child'. They went. He<sup>asws</sup> said: 'Dig up this grave and exhume him and extract a rib for me<sup>asws</sup> from his ribs!' He<sup>asws</sup> handed it to the boy and said: 'Smell it!' When he smelt it, the blood came out from his nostrils. He<sup>asws</sup> said: 'He is his son'.

فقال عمر يا نبعث الدم نسلم إليه المال فقال إنه أحق بالمال منك و من سائر الخلق أجمعين ثم أمر الحاضرين بشم الضلع فشموه فلم ينبعث الدم من واحد منهم

Umar said, 'We should submit the wealth to him due to the emission of blood?' He<sup>asws</sup> said; 'He is most rightful with the wealth than you and rest of the people in their entirety'. Then he<sup>asws</sup> instructed the ones present with smelling the rib. They smelt it, and the blood did not come out from even one of them.

فأمر أن أعيد إليه ثانية و قال شمه فلما شمته انبعث الدم انبعث كثيراً فقال ع إنه أبوه فسلم إليه المال ثم قال و الله ما كذبت و لا كذبت.

He<sup>asws</sup> instructed that it should be repeated to him secondly and he<sup>asws</sup> said: 'Smell it!' When he smelt it, a lot of blood came out. He<sup>asws</sup> said: 'He is his father, so submit the wealth to

<sup>527</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 4 f

him'. Then he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! Neither have I<sup>asws</sup> lied nor have I<sup>asws</sup> been lied to (by Rasool-Allah<sup>saww</sup> in what he<sup>saww</sup> told me<sup>asws</sup>)!'<sup>528</sup>

6- قب، المناقب لابن شهر آشوب عُمَرُ بْنُ دَاوُدَ عَنِ الصَّادِقِ ع أَنَّ عُقْبَةَ بْنَ أَبِي عُقْبَةَ مَاتَ فَحَضَرَ جِنَازَتَهُ عَلِيُّ ع وَ جَمَاعَةٌ مِنْ أَصْحَابِهِ وَ فِيهِمْ عُمَرُ فَقَالَ عَلِيُّ ع لِرَجُلٍ كَانَ حَاضِرًا إِنَّ عُقْبَةَ لَمَّا تُؤْتَى حُرْمَتِ امْرَأَتِكَ فَاحْذَرُ أَنْ تَقْرَبَهَا

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Umar Bin Dawood,

'From Al-Sadiq<sup>asws</sup>: 'Uqbah Bin Abu Uqbah died. Ali<sup>asws</sup> attended his funeral, and so did a number of his<sup>asws</sup> companions, and among them was Umar. Ali<sup>asws</sup> said to a man who was present: 'When (know that) Uqbah died, your wife is Prohibited (to you), so be cautioned in going near her'.

فَقَالَ عُمَرُ كُلُّ فَضَائِكَ يَا أَبَا الْحَسَنِ عَجِيبٌ وَ هَذِهِ مِنْ أَعْجَبِهَا يَمُوتُ الْإِنْسَانُ فَتَحْرُمُ عَلَى آخِرِ امْرَأَتِهِ

Umar said, 'All your<sup>asws</sup> judgments are strange, O Abu Al-Hassan<sup>asws</sup>, and this one is their strangest. The human being dies, so another one's wife is Prohibited unto him!'

فَقَالَ نَعَمْ إِنَّ هَذَا عَبْدٌ كَانَ لِعُقْبَةَ تَزَوَّجَ امْرَأَةً حُرَّةً وَ هِيَ الْيَوْمَ تَرِثُ بَعْضَ مِيرَاثِ عُقْبَةَ فَقَدْ صَارَ بَعْضُ زَوْجِهَا رِقًا لَهَا وَ بُضِعَ الْمَرْأَةُ حَرَامًا عَلَى عَبْدِهَا حَتَّى تُعَيِّقَهُ وَ يَتَزَوَّجَهَا فَقَالَ عُمَرُ لِمِثْلِ هَذَا نَسْأَلُكَ عَمَّا اخْتَلَفْنَا فِيهِ.

He<sup>asws</sup> said: 'Yes! This one was a slave of Uqbah having married a free woman, and today she has inherited part of the inheritance of Uqbah, so part of her husband has become a slave of hers, and part of the woman is Prohibited unto her slave until she frees him, and he remarries her'. Umar said, 'It is for the like of this we as asking you<sup>asws</sup> about what we are differing in"<sup>529</sup>.

رَوْضُ الْجِنَانِ، عَنْ أَبِي الْفُتُوْحِ الرَّازِيِّ أَنَّهُ حَضَرَ عِنْدَهُ أَرْبَعُونَ نِسْوَةً وَ سَأَلَتْهُ عَنْ شَهْوَةِ الْأَدَمِيِّ فَقَالَ لِلرَّجُلِ وَاحِدٌ وَ لِلْمَرْأَةِ تِسْعَةٌ

(The book) 'Rowz Al-Jinan' – From Abu Al-Futooh Al-Razy, forty women had gathered in his presence and asked him about the desire of the human being. He said, 'For the man is one, and for the women are nine (times as much)'.

فَقُلْنَ مَا بَالُ الرِّجَالِ لَهُمْ دَوَامٌ وَ مُنْعَةٌ وَ سَرَازِيُّ يَجْزِي مِنْ تِسْعَةٍ وَ لَا يَجُوزُ لَهُنَّ إِلَّا زَوْجٌ وَاحِدٌ مَعَ تِسْعَةِ أَجْزَاءِ

They said, 'What is the matter (then) the men, for them is permanent (wives), and temporary, and concubines despite having one part from nine, and it is not allowed for them (women) except one husband despite being with nine parts (times as much desire)?'

فَأُفْجِمَ فَرَعَهُ ذَلِكَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَمَرَ أَنْ تَأْتِيَ كُلُّ وَاحِدَةٍ مِنْهُنَّ بِقَارُورَةٍ مِنْ مَاءٍ وَ أَمْرَهُنَّ بِصَبِّهَا فِي إِجَانَةٍ ثُمَّ أَمَرَ كُلَّ وَاحِدَةٍ مِنْهُنَّ تَعْرِفُ مَا عِنْدَهَا فَقُلْنَ لَا يَتَمَيَّزُ مَاؤُنَا فَأَشَارَ ع إِلَى أَنْ لَا يُفَرِّقَنَّ بَيْنَ الْأَوْلَادِ وَ يَبْتَطُلُ النَّسَبُ وَ الْمِيرَاثُ.

<sup>528</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 5

<sup>529</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 6 a

He was confounded, so he raised that (issue) to Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> said: 'Give each one of them a glass of water and instruct them to pour it in one container and instruct each one of them to scoop out their own water'. They said, 'There is no way of distinguishing our water'. He<sup>asws</sup> indicated that it will (not be possible to) differentiate between the children and it would invalidate the lineages and the inheritances".<sup>530</sup>

و فِي رِوَايَةٍ يَحْيَى بْنِ عَقِيلٍ أَنَّ عُمَرَ قَالَ: لَا أَبْقَايَ اللَّهَ بَعْدَكَ يَا عَلِيُّ

And in a report of Yahya Bin Aqeel, 'Umar said, 'May Allah<sup>azwj</sup> not let me live after you<sup>asws</sup>, O Ali<sup>asws</sup>!'

وَ جَاءَتْ امْرَأَةٌ إِلَيْهِ فَقَالَتْ

مَا تَرَى أَصْلَحَكَ اللَّهُ  
فِي فَتَاةٍ ذَاتِ بَعْلِ  
بَعْدَ إِذْنٍ مِنْ أَبِيهَا  
وَ أَتَى لَكَ أَهْلًا  
أَصْبَحْتَ تَطْلُبُ بَعْلًا  
أَتَى ذَاكَ خَلَاً

A woman came to him<sup>asws</sup>. She said (in prose), 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well and Enrich the family for you<sup>asws</sup>, regarding a young woman with a husband who seeks a husband in the morning after taking permission from her father, do you<sup>asws</sup> see it as Permissible?'

فَأَنْكَرَ ذَلِكَ السَّامِعُونَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَخْضِرْنِي بَعْلَكَ فَأَخْضَرْتُهُ فَأَمَرَهُ بِطَلَاقِهَا فَفَعَلَ وَ لَمْ يَحْتَجِ لِنَفْسِهِ بِشَيْءٍ فَقَالَ ع إِنَّهُ عَيْنٌ فَأَقَرَّ الرَّجُلُ بِذَلِكَ فَأَنْكَحَهَا رَجُلًا مِنْ عَشِيرَتِهِ أَنْ تَقْضِيَ عِدَّةً.

The listeners disliked that. Amir Al-Momineen<sup>asws</sup> said: 'Present your husband!' She presented him. He<sup>asws</sup> instructed him to divorce her, and he did not argue for himself with anything. He<sup>asws</sup> said: 'He is impotent!' The man acknowledged with that, so he<sup>asws</sup> got her married to another after the expiry of her waiting period".<sup>531</sup>

الرِّضَا ع قَضَى أَمِيرُ الْمُؤْمِنِينَ ع فِي امْرَأَةٍ مُحْصَنَةٍ فَجَرَ بِهَا غُلَامٌ صَغِيرٌ فَأَمَرَ عُمَرُ أَنْ تُرْجَمَ فَقَالَ ع لَا يَجِبُ الرَّجْمُ إِنَّمَا يَجِبُ الْحُدُّ لِأَنَّ الَّذِي فَجَرَ بِهَا لَيْسَ بِمُذْرِكٍ

Al-Reza<sup>asws</sup>: 'Amir Al-Momineen<sup>asws</sup> judged regarding a married woman, a young boy had been immoral with her. Umar ordered that she be stoned to death. He<sup>asws</sup> said: 'The stoning is not Obligated. But rather, the legal penalty (of whipping) would be Obligated because the one who had been immoral with her wasn't an adult'.

وَ أَمَرَ عُمَرُ بِرَجُلٍ يَمِيٍّ مُحْصَنٍ فَجَرَ بِالْمَدِينَةِ أَنْ يُرْجَمَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَجِبُ عَلَيْهِ الرَّجْمُ لِأَنَّهُ غَائِبٌ عَنْ أَهْلِهِ وَ أَهْلُهُ فِي بَلَدٍ آخَرَ إِنَّمَا يَجِبُ عَلَيْهِ الْحُدُّ فَقَالَ عُمَرُ لَا أَبْقَايَ اللَّهَ لِمُعْصِلَةٍ لَمْ يَكُنْ لَهَا أَبُو الْحَسَنِ.

And Umar order with a married man in Mina to be stoned to death. Amir Al-Momineen<sup>asws</sup> said: 'The stoning is not Obligated upon him because he is absent from his wife, and his wife

<sup>530</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 6 b

<sup>531</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 6 c



is in another city. But rather the legal penalty (of whipping) is Obligated upon him'. Umar said: 'May Allah<sup>azwj</sup> not let me live for a dilemma Abu Al-Hassan<sup>asws</sup> is not there for it'.<sup>532</sup>

عُمَرُو بْنُ شُعَيْبٍ وَ الْأَعْمَشُ وَ أَبُو الضُّحَى وَ الْقَاضِي أَبُو يُوسُفَ عَنْ مَسْرُوقِ أَبِي عُمَرَ بِامْرَأَةٍ نَكَحَتْ فِي عِدَّتِهَا فَفَرَّقَ بَيْنَهُمَا وَ جَعَلَ صَدَاقَهَا فِي بَيْتِ الْمَالِ وَ قَالَ لَا أُجِبَرُ مَهْرًا زِدَّ نِكَاحَهُ وَ قَالَ لَا يَجْتَمِعَانِ أَبَدًا

Amro Bin Shuayb and Al Amsh and Abu Al Zuha and the judge Abu Yusuf, from Masrouq,

'They came to Umar with a woman who had married during her waiting period. He effected separation between the two and made her dower to be placed in the public treasury and said, 'Her dower is not allowed when her marriage is repudiated'. And he said, 'They cannot be together, ever!'

فَبَلَغَ عَلِيًّا ع فَقَالَ وَ إِنْ كَانُوا جَهِلُوا لَهَا الْمَهْرَ لَمَا اسْتَحَلَّ مِنْ فَرْجِهَا وَ يُفَرَّقُ بَيْنَهُمَا فَإِذَا انْقَضَتْ عِدَّتُهَا فَهُوَ خَاطِبٌ مِنَ الْخُطَّابِ فَخَطَبَ عُمَرَ النَّاسَ فَقَالَ رُدُّوا الْجَهَالَاتِ إِلَى السُّنَّةِ وَ رَجِعْ عُمَرُ إِلَى قَوْلِ عَلِيٍّ ع.

It reached Ali<sup>asws</sup>. He<sup>asws</sup> said: 'And even if they were ignorant of the Sunnah, her dower would be for her due to what she had permitted of her private parts, and there would be separation between the two. When her waiting period is completed, then he would be a proposer from the proposers'. Umar addressed the people, he said, 'Return the ignoramus back to the Sunnah!' And Umar returned to the word of Ali<sup>asws</sup>'.<sup>533</sup>

7- قب، المناقب لابن شهر آشوب و من ذلك ذكر الملاحظ عن النظم في كتاب الفتيما ما ذكر عمر بن داود عن الصادق ع قال: كان لفاطمة ع جارية يقال لها فضة فصارت من بعدها لعل ع فزوجها من أبي ثعلبة الحبشي فأولدها ابناً ثم مات عنها أبو ثعلبة و تزوجها من بعده أبو مليك العظفاني ثم تزوج ابنتها من أبي ثعلبة فامتنتع من أبي مليك أن يقربها فاشتكاها إلى عمر و ذلك في أيامه

(The book) 'Al Manaqib' of Ibn Shehr Ashub, and from that is mentioned by Al Jahiz, from Al Nizam in 'Kitab Al Futya' what is mentioned by Umar Bin Dawood,

'From Al-Sadiq<sup>asws</sup> having said: 'There was a maid for (Syeda) Fatima<sup>asws</sup> call Fizza<sup>sa</sup>. From after her<sup>asws</sup> she<sup>sa</sup> came to be for Ali<sup>asws</sup>. He<sup>asws</sup> got her<sup>sa</sup> married to Abu Sa'alba Al-Habshy, and she<sup>sa</sup> gave birth to a son. Then Abu Sa'alba died from her and after him she<sup>sa</sup> was married to Abu Malik Al-Gatfany. Then her<sup>sa</sup> son from Abu Sa'alba died, and she<sup>sa</sup> prevented Abu Malik to come near her<sup>sa</sup>. He complained of her<sup>sa</sup> to Umar, and that was during his days (of caliphate).

فَقَالَ لَهَا عُمَرُ مَا يَشْتَكِي مِنْكَ أَبُو مَلِيكٍ يَا فَضَّةُ فَقَالَتْ أَنْتَ تَحْكُمُ فِي ذَلِكَ وَ مَا يَخْفَى عَلَيْكَ قَالَ عُمَرُ مَا أَجِدُ لَكَ رُحْصَةً

Umar said to her<sup>sa</sup>, 'What is Abu Malik complaining of you<sup>sa</sup>, O Fizza<sup>sa</sup>?'. She<sup>sa</sup> said, 'You are the judge regarding that, and he is not hidden from you'. Umar said, 'I do not see any allowance for you<sup>sa</sup> (in preventing your<sup>as</sup> husband)'.<sup>533</sup>

<sup>532</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 6 d

<sup>533</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 6 e

قَالَتْ يَا أَبَا حَفْصٍ دَهَبَ بِكَ الْمَدَاهِبُ إِنَّ ابْنِي مِنْ غَيْرِهِ مَاتَ فَأَرَدْتُ أَنْ أَسْتَرِي نَفْسِي بِحَيْضَةٍ فَإِذَا أَنَا حِضْتُ عَلِمْتُ أَنَّ ابْنِي مَاتَ وَ لَا أَخَ لَهُ وَ إِن كُنْتُ حَامِلاً كَانَ الْوَلَدُ فِي بَطْنِي أَخُوهُ [أَخَاهُ]

She<sup>ra</sup> said, 'O Abu Hafs! The doctrines have gone away with you. My<sup>ra</sup> son who was from someone else died, so I<sup>ra</sup> wanted to clear myself<sup>ra</sup> of a menstrual period. So, when I<sup>ra</sup> menstruated, I knew that my<sup>ra</sup> son has died, and there is no brother for him, and if I<sup>ra</sup> would have been pregnant, the child in my<sup>as</sup> belly would be his brother'.

فَقَالَ عُمَرُ شَعْرَةً مِنْ آلِ أَبِي طَالِبٍ أَفْقَهُ مِنْ عَدِيٍّ.

Umar said, 'A hair from the Progeny of Abu Talib<sup>asws</sup> has more understanding than (clan of) Aday (his own clan)'.<sup>534</sup>

8- قب، المناقب لابن شهر آشوب الأصْبَغُ بْنُ نُبَاتَةَ أَنَّ عُمَرَ حَكَّمَ عَلَى خَمْسَةِ نَفَرٍ فِي زِنَا بِالرَّجْمِ فَخَطَّاهُ أَمِيرُ الْمُؤْمِنِينَ ع فِي ذَلِكَ وَ قَدَّمَ وَاحِدًا فَضَرَبَ عُنُقَهُ وَ قَدَّمَ الثَّانِي فَرَجَمَهُ وَ قَدَّمَ الثَّالِثَ فَضَرَبَهُ الْحَدَّ وَ قَدَّمَ الرَّابِعَ فَضَرَبَهُ نِصْفَ الْحَدِّ خَمْسِينَ جَلْدَةً وَ قَدَّمَ الْخَامِسَ فَعَزَّرَهُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Asbagh Bin Nubara,

'Umar judged upon five people regarding adultery with the stoning to death. Amir Al-Momineen<sup>asws</sup> (made him realise) his mistake in that, and he<sup>asws</sup> brought forward and struck off his neck and brought forward the second and stoned him to death and brought forward the third and hit him the legal penalty (whipping) and brought forward the fourth and hit him half the legal penalty (50 lashes) and brought forward the fifth and rebuked him.

فَقَالَ عُمَرُ كَيْفَ ذَلِكَ فَقَالَ ع أَمَّا الْأَوَّلُ فَكَانَ ذَوِيًا زَنَى بِمُسْلِمَةٍ فَخَرَجَ عَنْ دِمَتِهِ وَ أَمَّا الثَّانِي فَرَجُلٌ مُحْصَنٌ زَنَى فَرَجَمْنَاهُ

Umar said, 'How can that be so?' He<sup>asws</sup> said: 'As for the first one, he was a 'Zimmy' (under responsibility of the Muslim government). He committed adultery with a Muslim woman, so he exited from his being under the responsibility. And as for the second one, he was a married man who committed adultery, so we stoned him.

وَ أَمَّا الثَّالِثُ فَعَبْرٌ مُحْصَنٌ فَضَرَبْنَاهُ الْحَدَّ وَ أَمَّا الرَّابِعَ فَعَبْدٌ زَنَى فَضَرَبْنَاهُ نِصْفَ الْحَدِّ وَ أَمَّا الْخَامِسَ فَمَعْلُوبٌ عَلَى عَقْلِهِ جُنُونٌ فَعَزَّرْنَاهُ

And as for the third one, he wasn't married, so we struck him the legal penalty (of whipping). And as for the fourth one, he was a slave who committed adultery, so we struck him half the legal penalty. And as for the fifth, he was insane so he had been overcome upon his intellect, so we only rebuked him'.

فَقَالَ عُمَرُ لَا عِشْتُ فِي أُمَّةٍ لَسْتُ فِيهَا يَا أَبَا الْحَسَنِ.

Umar said, 'May I not live in a community Abu Al-Hassan<sup>asws</sup> isn't in it'.<sup>535</sup>

<sup>534</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 7

<sup>535</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 8 a

9- قب، المناقب لابن شهر آشوب المِنْهَالُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِدِ الْأَزْدِيِّ قَالَ: أَبِي عُمَرُ بْنُ الْخَطَّابِ بِسَارِقٍ فَقَطَعَهُ ثُمَّ أَبِي بِهِ الثَّانِيَةَ فَقَطَعَهُ فَقَالَ عَلِيٌّ ع لَا تَفْعَلْ قَدْ قَطَعْتَ يَدَهُ وَرِجْلَهُ وَ لَكِنَّ أَحْسَنَهُ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Minhal, from Abdul Rahman Bin A'id Al Azdy who said,

'A thief was brought to Umar Bin Al-Khattab, so he cut him (his hand). Then he was brought a second time, so he cut him (his other hand). Then they came with him a third time. He wanted to cut him, but Ali<sup>asws</sup> said: 'Do not do it! His hand and his leg have already been cut, but imprison him'.<sup>536</sup>

إِحْبَاءُ عُلُومِ الدِّينِ عَنِ الْعَزَلِيِّ أَنَّ عُمَرَ قَبَّلَ الْحَجَرَ ثُمَّ قَالَ إِنِّي لَأَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ وَلَا أَرَى رَأَيْتُ رَسُولَ اللَّهِ ص يُقَبِّلُكَ لَمَّا قَبَّلْتَهُ

(The book) 'Ihya'a Al Uloom' – From Al Ghazali,

'Umar kissed the (Black) Stone, then said, 'I know you are a stone. Neither can you harm nor benefit, and had I not seen Rasool-Allah<sup>saww</sup> kissing you, I would not have kissed you'.

فَقَالَ عَلِيٌّ ع بَلْ هُوَ يَضُرُّ وَ يَنْفَعُ فَقَالَ وَ كَيْفَ قَالَ إِنَّ اللَّهَ تَعَالَى لَمَّا أَخَذَ الْمِيثَاقَ عَلَى الدَّرَجَةِ كَتَبَ اللَّهُ عَلَيْهِمْ كِتَابًا ثُمَّ أَلْقَمَهُ هَذَا الْحَجَرَ فَهُوَ يَشْهَدُ لِلْمُؤْمِنِ بِالْوَفَاءِ وَ يَشْهَدُ عَلَى الْكَافِرِ بِالْجُحُودِ

Ali<sup>asws</sup> said: 'But it does harm and benefit'. He said, 'And how?' He<sup>asws</sup> said: 'When Allah<sup>azwj</sup> the Exalted Took the Covenant upon the offspring (of Adam<sup>as</sup>), Allah<sup>azwj</sup> Wrote a Letter upon them, then Caused this Stone to swallow it. It will testify for the Momin with the loyalty and testify against the Kafir with the rejection'.

قِيلَ فَذَلِكَ قَوْلُ النَّاسِ عِنْدَ الْإِسْتِغْلَامِ اللَّهُمَّ إِيْمَانًا بِكَ وَ تَصَدِيقًا بِكِتَابِكَ وَ وَفَاءً بِعَهْدِكَ.

It was said, 'So that is the word of the people during the kissing, 'O Allah<sup>azwj</sup>! Eman with You<sup>azwj</sup>, and ratification of Your<sup>azwj</sup> Book, and loyalty with Your<sup>azwj</sup> Pact'.<sup>537</sup>

وَ فِي رَوَايَةِ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ فَقَالَ لَهُ عَلِيٌّ ع لَا تَقُلْ ذَلِكَ فَإِنَّ رَسُولَ اللَّهِ ص مَا فَعَلَ فِعْلًا وَ لَا سَنَّ سُنَّةً إِلَّا عَنْ أَمْرِ اللَّهِ نَزَلَ عَلَى حِكْمَةٍ وَ ذَكَرَ بَاقِي الْحَدِيثِ.

And in a report of Shu'ba, from Qatadah, from Anas (well-known fabricator).

Ali<sup>asws</sup> said to him: 'Do not say that, for Rasool-Allah<sup>saww</sup> did not do any deed, nor establish any Sunnah except from a Command of Allah<sup>azwj</sup> having Revealed upon a wisdom' – and he<sup>asws</sup> mentioned rest of the Hadeeth".<sup>538</sup>

فَصَائِلُ الْعَشْرَةِ أَنَّهُ أَبِي عُمَرُ بَابِنِ أَسْوَدٍ اتْتَفَى مِنْهُ أَبُوهُ فَأَرَادَ عُمَرُ أَنْ يُعَزِّرَهُ فَقَالَ عَلِيٌّ ع لِلرَّجُلِ هَلْ جَامَعْتَ أُمَّهُ فِي حَيْضِهَا قَالَ نَعَمْ قَالَ فَلَيْدِكَ سَوْدَهُ اللَّهُ فَقَالَ عُمَرُ لَوْ لَا عَلِيٌّ لَهْلَكَ عُمَرُ.

(The book) 'Fazaail Al Ashra' –

<sup>536</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 9 a

<sup>537</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 9 b

<sup>538</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 9 c

‘They came to Umar with a black boy his father had disclaimed him, so Umar intended to rebuke him. Ali<sup>asws</sup> said to the man: ‘Did you copulate with his mother during her menstruation?’ He said, ‘Yes’. He<sup>asws</sup> said: ‘For that (reason) Allah<sup>azwj</sup> Darkened him’. Umar said, ‘Had it not been for Ali<sup>asws</sup>, Umar would have been destroyed”<sup>.539</sup>

و فِي رِوَايَةِ الْكَلْبِيِّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَانْطَلَقَا فَإِنَّهُ ابْتُكِمَا وَ إِنَّمَا غَلَبَ الدَّمُ النُّطْفَةَ الْحَبِيرَ.

And in a report of Al-Kalby – ‘Amir Al-Momineen<sup>asws</sup> said: ‘Both of you go, for he is your son, and rather the blood overcame the seed’ – the Hadeeth”<sup>.540</sup>

الْقَاضِي النُّعْمَانُ فِي شَرْحِ الْأَخْبَارِ عَنْ عُمَرَ بْنِ حَمَّادِ الْقَتَّادِ بِإِسْنَادِهِ عَنْ أَنَسٍ قَالَ: كُنْتُ مَعَ عُمَرَ يَمِينِي إِذْ أَقْبَلَ أُعْرَابِيٌّ وَ مَعَهُ ظَهْرٌ فَقَالَ لِي عُمَرُ سَلْهُ هَلْ يَبِيعُ الظَّهْرَ فَمُتُّ إِلَيْهِ فَسَأَلْتُهُ فَقَالَ نَعَمْ فَقَامَ إِلَيْهِ فَاشْتَرَى مِنْهُ أَرْبَعَةَ عَشَرَ بَعِيرًا ثُمَّ قَالَ يَا أَنَسُ أَلْحِقْ هَذَا الظَّهْرَ

The judge Al Numan Bin Sharh Al Akhbar, from Umar Bin Hammad Al Qattab, by his chain from Anas (well-known fabricator) who said,

‘I was with Umar at Mina when a Bedouin came and with him was load carrier camels. Umar said to me, ‘Ask him whether he will sell the load carriers’. I stood up to him and asked him. He said, ‘Yes’. He bought fourteen camels from him, then said, ‘O Anas! Join these with the (our) carriers!’

فَقَالَ الْأُعْرَابِيُّ جَرِّدْهَا مِنْ أَخْلَاسِهَا وَ أَفْتَانِجَا فَقَالَ عُمَرُ إِنَّمَا اشْتَرَيْتُهَا بِأَخْلَاسِهَا وَ أَفْتَانِجَا فَاسْتَحْكَمَا عَلَيَّ ع فَقَالَ كُنْتُ اشْتَرَيْتُ عَلَيْهِ أَفْتَانِجَا وَ أَخْلَاسَهَا فَقَالَ عُمَرُ لَا قَالَ فَجَرِّدْهَا لَهُ فَإِنَّمَا لَكَ الْإِبِلُ

The Bedouin said, ‘(I shall) remove their saddles and blankets’. Umar said, ‘But rather, I bought these with their saddles and their blankets’. The sought judgment of Ali<sup>asws</sup>. He<sup>asws</sup> said: ‘Did you purchase stipulate its blanket and its saddle to be upon it?’ Umar said, ‘No’. He<sup>asws</sup> said: ‘Then strip these for him, for rather (only) the camels are for you’.

فَقَالَ عُمَرُ يَا أَنَسُ جَرِّدْهَا وَ ادْفَعْ أَفْتَانِجَا وَ أَخْلَاسَهَا إِلَى الْأُعْرَابِيِّ وَ أَحْفَقْهَا بِالظَّهْرِ فَعَمَلْتُ.

Umar said, ‘O Anas! Strip these and hand over their blankets and their saddles to the Bedouin and join these (camels) with the (other) load carriers’. I did so”<sup>.541</sup>

وَ فِيهِ عَنْ يَزِيدَ بْنِ أَبِي خَالِدٍ بِإِسْنَادِهِ إِلَى طَلْحَةَ بْنِ عَبْدِ اللَّهِ قَالَ: أُبِي عُمَرُ بِمَالٍ فَفَسَمَهُ بَيْنَ الْمُسْلِمِينَ فَفَضَّلْتُ مِنْهُ فَضْلَةً فَاسْتَشَارَ فِيهَا مَنْ حَضَرَهُ مِنَ الصَّحَابَةِ فَقَالُوا خُذْهَا لِنَفْسِكَ فَإِنَّكَ إِنْ قَسَمْتَهَا لَمْ يُصِبْ كُلَّ رَجُلٍ مِنْهَا إِلَّا مَا لَا يُلْتَفْتُ إِلَيْهِ

And in it, from Yazeed Bin Abu Khalid, by his chain to Talha Bin Abdullah who said,

‘Wealth was brought to Umar, so he distributed it between the Muslims. Some surplus remained from it, so he consulted the ones present from the companions, regarding it. They said, ‘Take it for yourself for if you were to distribute it, every man will not get from it except he cannot turn to’.

<sup>539</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 9 d

<sup>540</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 9 e

<sup>541</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 9 f

فَقَالَ عَلِيٌّ عَ اُفْسِمَهَا اَصَابِحُمْ مِنْ ذَلِكَ مَا اَصَابِحُمْ فَالْقَلِيلُ فِي ذَلِكَ وَ الْكَثِيرُ سَوَاءٌ ثُمَّ اَلْتَفَتَ اِلَى عَلِيٍّ عَ فَقَالَ وَ يَدُ لَكَ مَعَ اَيَادِي لَمْ اَجْرِكَ بِهَا.

Ali<sup>asws</sup> said: 'Distribute it, whatever they get from that what they get, for the little in that and the more is the same'. Then he (Umar) turned towards Ali<sup>asws</sup>. He said, 'And a hand (favour) of yours<sup>asws</sup> with the hands (favours), I cannot recompense you<sup>asws</sup> for it'.<sup>542</sup>

وَ فِيهِ قَالَ أَبُو عُثْمَانَ التَّهْدِيّ جَاءَ رَجُلًا اِلَى عُمَرَ فَقَالَ اِنِّي طَلَقْتُ امْرَأَتِي فِي الشِّرْكِ تَطْلِيْمَةً وَ فِي الْاِسْلَامِ تَطْلِيْقَتَيْنِ فَمَا تَرَى فَسَكَتَ عُمَرُ فَقَالَ لَهُ الرَّجُلُ مَا تَقُولُ قَالَ كَمَا اَنْتَ حَتَّى يَجِيءَ عَلِيٌّ بِنُ أَبِي طَالِبٍ

And regarding it, Abu Usman Al-Nahdy said, 'A man came to Umar and said, 'I have divorced my wife during the Shirk (pre-Islamic period) one divorce, and during Al-Islam, two divorces. What is your view?' Umar was silent. The man said to him, 'What are you saying?' He said, 'Be as you are until Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> comes'.

فَجَاءَ عَلِيٌّ عَ فَقَالَ فَصَّ عَلَيْهِ قِصَّتَكَ فَكُفَّ عَنِ النِّصَّةِ فَقَالَ عَلِيٌّ عَ هَذَمَ الْاِسْلَامُ مَا كَانَ قَبْلَهُ هِيَ عِنْدَكَ عَلَيَّ وَاحِدَةً.

Ali<sup>asws</sup> came. He (Umar) said, 'Narrate your story to him<sup>asws</sup>'. He narrated the story to him<sup>asws</sup>. Ali<sup>asws</sup> said: 'Al-Islam demolishes whatever had happened before it. She is with you upon one (divorce – so she is still your wife unless you divorce her two more time)'.<sup>543</sup>

10- قب، المناقب لابن شهر آشوب أبو القاسم الكوفي و القاضي النعمان في كتابيهما قالا رفع إلى عمر أن عبداً قتل مولاه فأمر بقتله فدعاؤه علي ع فقال له أ قتلت مولاه قال نعم قال فليم قتلته قال غلبني على نفسي و أتاني في ذاتي

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Al Qasim Al Kufy and the judge Al Numan in their books, said,

'It (an issue) was raised to Umar that a slave had killed his master. He ordered with him (slave) to be killed. Ali<sup>asws</sup> called him and said to him: 'Did you kill your master?' He said, 'Yes'. He<sup>asws</sup> said: 'Why did you kill him?' He said, 'He overcame upon myself and came to me regarding myself'.

فَقَالَ لِاَوْلِيَاءِ الْمَقْتُولِ اَدَفَنْتُمْ وَاَيُّكُمْ قَالُوا نَعَمْ قَالَ وَ مَتَى دَفَنْتُمُوهُ قَالُوا السَّاعَةَ قَالَ لِعَمْرٍ اِحْسِنْ هَذَا الْعُلَامَ فَلَا تُحَدِّثْ فِيهِ حَدَثًا حَتَّى تَمُرَّ ثَلَاثَةُ اَيَّامٍ ثُمَّ قُلْ لِاَوْلِيَاءِ الْمَقْتُولِ اِذَا مَضَتْ ثَلَاثَةُ اَيَّامٍ فَاحْضَرُونَا

He<sup>asws</sup> said to the friends of the killed: 'Have you buried your friend?' They said, 'Yes'. He<sup>asws</sup> said: 'And when did you bury him?' They said, 'Just now'. He<sup>asws</sup> said to Umar: 'Withhold this slave. Do not do any new thing regarding him until three days pass by'. Then he<sup>asws</sup> said to the friends of the killed: 'When three days pass by, then present to us'.

فَلَمَّا مَضَتْ ثَلَاثَةُ اَيَّامٍ حَضَرُوا فَاحْضَرُوا عَلِيًّا عَ وَ حَرَجُوا ثُمَّ وَقَفَ عَلَيَّ قَبْرِ الرَّجُلِ الْمَقْتُولِ فَقَالَ عَلِيٌّ عَ لِاَوْلِيَاءِهِ هَذَا قَبْرُ صَاحِبِكُمْ قَالُوا نَعَمْ قَالَ اِحْفَرُوا فَحَفَرُوا حَتَّى اَنْتَهَوْا اِلَى اللِّحْدِ فَقَالَ عَ اَخْرِجُوا مَيِّتَكُمْ فَتَنظَرُوا اِلَى اَكْفَانِهِ فِي اللِّحْدِ وَ لَمْ يَجِدُوهُ فَاحْبَرُوهُ بِذَلِكَ

<sup>542</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 9 g

<sup>543</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 9 h

When three days pass by, they presented. Ali<sup>asws</sup> grabbed a hand of Umar and they went out. Then he<sup>asws</sup> paused at the grave of the killed man. Ali<sup>asws</sup> said to his friends: 'This is the grave of your companion?' They said, 'Yes'. He<sup>asws</sup> said: 'Dig!' They dug until they ended to the tomb. He<sup>asws</sup> said: 'Extract your deceased'. They looked into his shroud in the tomb and they did not find him. They informed him<sup>asws</sup> with that.

فَقَالَ عَلِيُّ عَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَاللَّهِ مَا كَذَبْتُ وَلَا كُذِّبْتُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ يَعْمَلْ مِنْ أُمَّتِي عَمَلًا لَوْ طُفِئَتْ نَارُ يَمُوتُ عَلَى ذَلِكَ فَهُوَ مُؤَجَّلٌ إِلَى أَنْ يُوَضَعَ فِي لَحْدِهِ فَإِذَا وُضِعَ فِيهِ لَمْ يَمُتْ أَكْثَرَ مِنْ ثَلَاثِ حَتَّى تُفْذَقَهُ الْأَرْضُ إِلَى جُمْلَةِ قَوْمِ لُوطِ الْمُهْلَكِينَ فَيُحْشَرُ مَعَهُمْ.

Ali<sup>asws</sup> said: 'Allah<sup>azwj</sup> the Greatest! Allah<sup>azwj</sup> the Greatest! Neither have I<sup>asws</sup> lied nor have I been lied to (by Rasool-Allah<sup>saww</sup>)! I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'One from my<sup>saww</sup> community who does the deed of the people of Lut<sup>as</sup> (Homosexuality), then he dies upon that, so he is respited until he is placed in his tomb. When he is placed in it, he does not remain more than three (days) until the ground throws him to the total of the people of Lut<sup>as</sup>, the destroyed ones, so he will be Resurrected with them".<sup>544</sup>

وَذَكَرَ فِيهِمَا عُمَرُ بْنُ حَمَّادٍ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ: قَدِمَ قَوْمٌ مِنَ الشَّامِ حُجَّاجًا فَأَصَابُوا أُدْحِيَّ نِعَامَةٍ فِيهِ حُمْسٌ بَيْضَاتٍ وَ هُمْ مُحْرَمُونَ فَشَوَّوهُنَّ وَ أَكَلُوهُنَّ ثُمَّ قَالُوا مَا أَرَانَا إِلَّا وَ قَدْ أَحْطَأْنَا وَ أَصَبْنَا الصَّيِّدَ وَ نَحْنُ مُحْرَمُونَ فَأَتَوْا الْمَدِينَةَ وَ قَصُّوا عَلَى عُمَرَ الْقِصَّةَ

And Umar Bin Hammad mentioned regarding them from Ubadah Bin Al Samit who said,

'A group came from Syria as pilgrims. They came across an ostrich nest wherein were five eggs while they were in Ihraam. They boiled them and ate them. Then they said, 'We do not see except and we have erred, and we have hunted the prey and we are in Ihraam'. They came to Al-Medina and narrated the story to Umar.

فَقَالَ انظُرُوا إِلَى قَوْمٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص فَاسْأَلُوهُمْ عَنْ ذَلِكَ لِيَحْكُمُوا فِيهِ فَسَأَلُوا جَمَاعَةً مِنَ الصَّحَابَةِ فَاحْتَلَفُوا فِي الْحُكْمِ فِي ذَلِكَ فَقَالَ عُمَرُ إِذَا اِخْتَلَفْتُمْ فَهَاهُنَا رَجُلٌ كُنَّا أَمْرًا إِذَا اِخْتَلَفْنَا فِي شَيْءٍ فَيَحْكُمُ فِيهِ

He said, 'Look at a group from the companions of Rasool-Allah<sup>saww</sup> and ask them about that for them to judge regarding it'. They asked a group of the companions, but they differed in the judgment regarding that. Umar said, 'When you are differing, then over there is a man<sup>asws</sup>. Whenever we differ regarding anything, he<sup>asws</sup> judges regarding it'.

فَأَرْسَلَ إِلَى امْرَأَةٍ يُقَالُ لَهَا عَطِيَّةٌ فَاسْتَعَارَ مِنْهَا أَتَانًا فَرَكَبَهَا وَ انْطَلَقَ بِالْقَوْمِ مَعَهُ حَتَّى أَتَى عَلِيًّا وَ هُوَ بَيْنَهُ فَخَرَجَ إِلَيْهِ عَلِيُّ عَ فَتَلَقَاهُ ثُمَّ قَالَ لَهُ هَلَا أَرْسَلْتَ إِلَيْنَا فَنَاتِيكَ فَقَالَ عُمَرُ الْحُكْمُ يُؤْتَى فِي بَيْتِهِ فَقَصَّ عَلَيْهِ الْقَوْمُ

He sent a message to a woman called Atiya and hired a donkey from her. He rode it and went with the people being with him until he came to Ali<sup>asws</sup> and he<sup>asws</sup> was at Yanbu. Ali<sup>asws</sup> came out to him and met him. Why didn't you send a message to us<sup>asws</sup> and we<sup>asws</sup> would have come to you'. Umar said, 'The judgment comes in his<sup>asws</sup> house'. The group narrated the story to him<sup>asws</sup>.

<sup>544</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 10 a

فَقَالَ عَلِيٌّ ع لِعُمَرَ مُرْتَمِّمًا فَلْيَعْمِدُوا إِلَى خَمْسِ فَلَائِصَ مِنَ الْإِبِلِ فَلْيُطْرُقُوهَا لِلْفَحْلِ فَإِذَا أُنتِجَتْ أَهْدُوا مَا تُنْجِ مِنْهَا جِزَاءً عَمَّا أَصَابُوا فَقَالَ عُمَرُ يَا أَبَا الْحُسَيْنِ إِنَّ النَّاقَةَ قَدْ بُجِهُضَ فَقَالَ عَلِيٌّ ع وَكَذَلِكَ الْبَيْضَةُ قَدْ تَمَرَّقَتْ فَقَالَ عُمَرُ فَلِهَذَا أَمَرْنَا أَنْ نَسْأَلَكَ.

Ali<sup>asws</sup> said to Umar: 'Order them to extend to five young females from the camel, then let them leave these for the stallion. When it procreates, they should gift whatever results from it as a recompense of what they had attained'. Umar said, 'O Abu Al-Hassan<sup>asws</sup>! If the she-camel miscarries?' Ali<sup>asws</sup> said: 'And like that are the eggs, they had been deserted'. Umar said, 'For this (reason) I had ordered that we ask you<sup>asws</sup>'.<sup>545</sup>

11- قب، المناقب لابن شهر آشوب و زوي من اخلافهم في امرأة المفقود فذكروا ان عليا ع حكما بانها لا تتزوج حتى يجيء نعي مؤتيه و قال هي امرأة ابثليت فلتنصبر و قال عمر تتربص اربع سنين ثم يطلقها ولي زوجها ثم تتربص اربعة اشهر و عشرا ثم رجع الى قول علي ع.

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

'And it is reported from their variations regarding a missing woman. They mentioned that Ali<sup>asws</sup> judged that she cannot get married until the news of her husband death comes, and he<sup>asws</sup> said: 'She is a Tried woman so let her be patient'. And Umar said, 'She should wait four years, then the guardian of her husband can divorce her, then she has to wait four months and ten (days). Then he returned to the words of Ali<sup>asws</sup>'.<sup>546</sup>

12- قب، المناقب لابن شهر آشوب و كان الهيم في جيش فلما جاء جاءه امرأته بعد فؤوميه بسنة اشهر بولد فانكر ذلك منها و جاء به عمر و قص عليه فامر برجمها فادركها علي ع من قبل ان ترجم ثم قال لعمر اربع على نفسك انما صدقت ان الله تعالى يقول و حملته و فصالة ثلاثون شهرا و قال و الولادات يرضعن اولادهن حولين كاملين فالحمل و الرضاع ثلاثون شهرا

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

'And Al-Haysam was in an army. When he came, his wife came with a child six months after his going. He denied that from it, and he came with it to Umar and narrated the story to him/ He ordered with stoning her to death. Ali<sup>asws</sup> came to her before she was stoned, then said to Umar: 'Wait upon yourself. She speaks the truth. Allah<sup>azwj</sup> the Exalted is Saying: **and his bearing and his weaning is of thirty months; [46:15]**. And He<sup>azwj</sup> Said: **And the mothers should breastfeed their children for two years complete, [2:233]**. Thus, the bearing and the weaning are thirty months'.

فَقَالَ عُمَرُ لَوْ لَا عَلِيٌّ لَهْلَكَ عُمَرُ وَ خَلَى سَبِيلَهَا وَ أَحَقَّ الْوَلَدَ بِالرَّجُلِ.

Umar said, 'Had it not been for Ali<sup>asws</sup>, Umar would have been destroyed', and he freed her way and joined the child with the man".<sup>547</sup>

وَ رَوَى شريك و غيره ان عمر اراد بيع اهل السواد فقال له علي ع ان هذا مال اصبتهم و لن تصيبوا مثله و ان بعتم فتبي من يدخل في الاسلام لا شيء له قال فما اصنع قال دعهم شوكة للمسلمين فتكلمهم على انهم عبيد ثم قال علي ع فمن اسلم منهم فتصبي منه حر.

<sup>545</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 10 b

<sup>546</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 11

<sup>547</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 12 a

And it is reported by Shareek and others,

‘Umar intended to sell the black people (slaves). Ali<sup>asws</sup> said to him: ‘This is wealth you have attained, and you will never attain the like of it, and if you were to sell, there would remain ones entering into Al-Islam, there being no share for him’. He said, ‘So what shall I do?’ He<sup>asws</sup> said: ‘Leave them as a might for the Muslims’. He left them based upon that they would be slaves. Then Ali<sup>asws</sup> said: ‘The one from them who becomes a Muslim, then my<sup>asws</sup> share from him is free’.<sup>548</sup>

أَحْمَدُ بْنُ عَامِرِ بْنِ سُلَيْمَانَ الطَّائِي عَنِ الرِّضَا ع فِي حَبْرٍ أَنَّهُ أَقْرَبَ رَجُلًا بِقَتْلِ ابْنِ رَجُلٍ مِنَ الْأَنْصَارِ فَدَفَعَهُ عُمَرُ إِلَيْهِ لِيَقْتُلَهُ بِهِ فَضَرَبَهُ ضَرْبَتَيْنِ بِالسَّيْفِ حَتَّى ظَنَّ أَنَّهُ هَلَكَ فَحَمِلَ إِلَى مَنْزِلِهِ وَ بِهِ رَمَقٌ قَبْرًا الْجَوْحِ بَعْدَ سِتَّةِ أَشْهُرٍ فَلَقِيَهُ الْأَبُ وَ جَرَّهُ إِلَى عُمَرَ فَدَفَعَهُ إِلَيْهِ عُمَرُ

Ahmad Bin Aamir Bin Suleyman Al Taie,

‘From Al-Reza<sup>asws</sup> in a Hadeeth: ‘A man acknowledge with having killed a son of a man from the Helpers. Umar handed him over to him to be killed by him. He struck him two strikes with the sword until he thought that he had died. He was killed to his house and with him was his last breaths. The injuries were cured after six months. Then he met the father, and he pulled him to Umar. Umar handed him over to him (to be killed).

فَاسْتَعَاثَ الرَّجُلُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لِعُمَرَ مَا هَذَا الَّذِي حَكَمْتَ بِهِ عَلَيَّ هَذَا الرَّجُلِ فَقَالَ النَّفْسُ بِالنَّفْسِ قَالَ أَمْ لَمْ يَقْتُلْهُ مَرَّةً قَالَ قَدْ قَتَلَهُ ثُمَّ عَاشَ قَالَ فَيُقْتَلُ مَرَّتَيْنِ فَبُهِتَ ثُمَّ قَالَ فَاقْضِ مَا أَنْتَ قَاضٍ

The man cried for help to Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> said to Umar: ‘What is this which you have judged with upon this man?’ He said, ‘**the soul is for the soul, [5:45]**’. He<sup>asws</sup> said: ‘Did you not kill him once?’ He said, ‘I had killed him, then he lived’. He<sup>asws</sup>: ‘Then he would be killed twice’. He was baffled, then said, ‘Judge whatever you<sup>asws</sup> (want to) judge’.

فَخَرَجَ ع فَقَالَ لِلْأَبِ أَمْ لَمْ تَقْتُلْهُ مَرَّةً قَالَ بَلَى فَيَبْتَاطُ دَمِ ابْنِي قَالَ لَا وَ لَكِنِ الْحُكْمُ أَنْ تُدْفَعَ إِلَيْهِ فَيَقْتَصَّ مِنْكَ مِثْلَ مَا صَنَعْتَ بِهِ ثُمَّ تَقْتُلْهُ بِدَمِ ابْنِكَ

He<sup>asws</sup> went out and said to the father: ‘Did you not kill him once?’ He said, ‘Yes, but he has invalidated the blood of my son (by living)’. He<sup>asws</sup> said: ‘No, but the judgment is that you should be handed over to him, so he can retaliate from you like what you had done, then you can kill him for the blood of your son’.

قَالَ هُوَ وَ اللَّهُ الْمَوْتُ وَ لَا بُدَّ مِنْهُ قَالَ لَا بُدَّ أَنْ يَأْخُذَ بِحَقِّهِ قَالَ فَإِنِّي قَدْ صَفَحْتُ عَنْ دَمِ ابْنِي وَ يَصْفَحُ لِي عَنِ الْفِصَاصِ فَكُتِبَ بَيْنَهُمَا كِتَابًا بِالْبِرَاءَةِ

He said, ‘By Allah<sup>azwj</sup>, it would be the death (for me) and there is no escape from it’. He<sup>asws</sup> said: ‘There is no escape that he should take his right’. He said, ‘Then I have pardoned about the blood of my son, and he should pardon to me about the retaliation’. He<sup>asws</sup> wrote an agreement between the two with the disavowing.

فَرَفَعَ عُمَرُ يَدَهُ إِلَى السَّمَاءِ وَ قَالَ الْحَمْدُ لِلَّهِ أَنْتُمْ أَهْلُ بَيْتِ الرَّحْمَةِ يَا أَبَا الْحَسَنِ ثُمَّ قَالَ لَوْ لَا عَلَيَّ هَلَكَ عُمَرُ.

<sup>548</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 12 b



Umar raised his hands towards the sky and said: ‘The Praise is for Allah<sup>azwj</sup>! You<sup>asws</sup> are People<sup>asws</sup> of the Household of mercy, O Abu Al-Hassan<sup>asws</sup>!’ Then he said, ‘Had it not been for Ali<sup>asws</sup>, Umar would have been destroyed’.<sup>549</sup>

13- قب، المناقب لابن شهر آشوب قيس بن الربيع عن جابر الجعفي عن تميم بن خزام الأسيدي أنه رفع إلى عمر منازعة جارتين تنازعتا في ابن و بنت فقال أين أبو الحسن فخرج الكرب فدعي له به فقص عليه القصة فدعا بقارورتين فوزهما ثم أمر كل واحدة فحلبت في قارورة و وزن القارورتين فرجحت إحداهما على الأخرى فقال الابن للتي لبنها أرحح و البنت للتي لبنها أخف

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Qays Bin Al Rabie, from Jabir Al Jufy, from Tameem Bin Hizam Al Asady,

‘It was raised to Umar a dispute between two slave girls regarding a son and a daughter. He said, ‘Where is Abu Al-Hassan<sup>asws</sup>, reliever of distress?’ He<sup>asws</sup> was called to him. He narrated the story to him<sup>asws</sup>. He<sup>asws</sup> called for two glasses and weighed them, then instructed each one to excrete milk in a glass, and he<sup>asws</sup> weighed the two glasses. One of them outweighed the other. He<sup>asws</sup> said: ‘The son is for the one whose milk has outweighed, and the daughter is for the one whose milk is lighter’.

فقال عمر من أين قلت ذلك يا أبا الحسن فقال لأن الله جعل للذكر مثل حظ الأنثيين و قد جعلت الأطباء ذلك أساساً في الاستدلال على الذكر و الأنثى

Umar said, ‘From where did you<sup>asws</sup> say that O Abu Al-Hassan<sup>asws</sup>?’ He<sup>asws</sup> said: ‘Because Allah<sup>azwj</sup> has Made to be for the males like the share of two females, and the physicians have made that a foundation in the evidence upon the male and the female’.<sup>550</sup>

تهديب الأحكام، زرارة عن أبي جعفر ع قال: جمع عمر بن الخطاب أصحاب النبي ص فقال ما تقولون في الرجل يأتي أهله فيخالطها فلا ينزل فقالت الأنصار الماء من الماء و قال المهاجرون إذا التقى الحتانان فقد وجب عليه الغسل

(The book) ‘Tehzeeb Al Ahkaam’ – Zurara,

‘From Abu Ja’far<sup>asws</sup> having said: ‘Umar Bin Al-Khattab gathered companions of the Prophet<sup>saww</sup> and said, ‘What are you saying regarding the man who went to his wife and mixed with her but (his water) did not descend?’ The Helpers said, ‘The water is from the water’ (i.e. the washing is obligated when the water descends), and the Emigrants said, ‘When the two private parts met, so the washing is obligated upon him’.

فقال عمر ما تقول يا أبا الحسن فقال ع أ توجبون عليه الرجم و الحد و لا توجبون عليه صاعاً من ماء إذا التقى الحتانان و وجب عليه الغسل.

Umar said, ‘What are you saying, O Abu Al-Hassan<sup>asws</sup>?’ He<sup>asws</sup> said: ‘And you are obligating the stoning and the legal penalty upon it, and you are not obligating a Sa’a (unit of measurement) of water upon him? When the two organs met, the washing is obligated upon him’.<sup>551</sup>

<sup>549</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 12 c

<sup>550</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 13 a

<sup>551</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 13 b

أَبُو الْمَحَاسِنِ الرَّوْيَانِيُّ فِي الْأَحْكَامِ أَنَّهُ وُلِدَ فِي زَمَانِهِ مُوَلَّدَانِ مُلْتَصِقَانِ أَحَدُهُمَا حَيٌّ وَ الْآخَرُ مَيِّتٌ فَقَالَ عُمَرُ يُفْصَلُ بَيْنَهُمَا بِحَدِيدٍ فَأَمَرَ أَمِيرُ الْمُؤْمِنِينَ ع أَن يُدْفَنَ الْمَيِّتُ وَ يُرَضَّعَ الْحَيُّ فَفَعَلَ ذَلِكَ فَتَمَيَّزَ الْحَيُّ مِنَ الْمَيِّتِ بَعْدَ أَيَّامٍ

Abu Al Mahasin Al Rowyani in (the boo) 'Al Ahkam' –

'Conjoined twins were born in his (Umar) time, one of them alive and the other dead. Umar decided between them with separation by iron (blade). Amir Al-Momineen<sup>asws</sup> instructed that the dead should be buried and the living to be breast-fed. He did so. The living was distinguished from the dead after days.

وَ هَمَّ عُمَرُ أَنْ يَأْخُذَ حَلِيَّ الْكَعْبَةِ فَقَالَ عَلِيُّ ع إِنَّ الْقُرْآنَ أَنْزَلَ عَلَى النَّبِيِّ ص وَ الْأَمْوَالُ أَرْبَعَةٌ أَمْوَالُ الْمُسْلِمِينَ فَحَسَمُوهَا بَيْنَ الْوَرِثَةِ فِي الْفَرَائِضِ وَ الْفِيءِ فَحَسَمَهُ عَلَى مُسْتَحِقِّهِ وَ الْحُمُسُ فَوَضَعَهُ اللَّهُ حَيْثُ وَضَعَهُ وَ الصَّدَقَاتُ فَجَعَلَهَا اللَّهُ حَيْثُ جَعَلَهَا وَ كَانَ حَلِيَّ الْكَعْبَةِ يَوْمَئِذٍ فَتَرَكَهُ عَلَى حَالِهِ وَ لَمْ يَبْرُكْهُ نِسْبَانًا وَ لَمْ يُخَفَّ عَلَيْهِ مَكَانُهُ فَأَقْرَهُ حَيْثُ أَقْرَهُ اللَّهُ وَ رَسُولُهُ

And Umar thought of taking jewels of the Kabah. Ali<sup>asws</sup> said: 'Quran was Revealed unto the Prophet and the wealth are four – wealth of the Muslims, it is distributed between the inheritors in the Obligations, and the war booty is distributed upon its deserving ones, and the Khums has been Placed by Allah<sup>azwj</sup> where He<sup>azwj</sup> Placed it, and the charities has been Made to be by Allah<sup>azwj</sup> where He<sup>azwj</sup> Made it to be, and on that day the jewels of the Kabah on that day, he<sup>saww</sup> had left it upon its state, and he<sup>saww</sup> did not leave it out of forgetfulness, and did not fear upon it of its place. So, let it settle where Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> have settled it'.

فَقَالَ عُمَرُ لَوْلَاكَ لَافْتَضَحْنَا وَ تَرَكَ الْحَلِيَّ بِمَكَانِهِ.

Umar said, 'Had it not been for you<sup>asws</sup>, we would have been exposed', and he left the jewels at Makkah".<sup>552</sup>

الْوَاحِدِيُّ فِي الْبَسِيطِ وَ ابْنُ مَهْدِيٍّ فِي نُزْهَةِ الْأَبْصَارِ بِالْإِسْنَادِ عَنِ ابْنِ جُبَيْرٍ قَالَ: لَمَّا أُخْرِمَ إِسْفِيدَهِيَارَ قَالَ عُمَرُ مَا هُمْ بِيَهُودٍ وَ لَا نَصَارَى وَ لَا هُمْ كِتَابٌ وَ كَانُوا مَجُوسًا فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بَلَى كَانَ هُمْ كِتَابٌ وَ لَكِنَّهُ رُفِعَ وَ ذَلِكَ أَنَّ مَلِكًا لَهُمْ سَكِرَ فَوَقَعَ عَلَى ابْنَتِهِ أَوْ قَالَ عَلَى أُخْتِهِ فَلَمَّا أفاقَ قَالَ كَيْفَ الْخُرُوجُ مِنْهَا

Al Wahidy in (the book) 'Al Baseet', and Ibn Mahdi in (the book) 'Nazhat Al Absaar' – By the chain from Ibn Jubeyr who said,

'When 'Asfeed Himyar' was defeated, Umar said, 'They are neither Jews nor Christians nor is there any Book for them, and they were Magians'. Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: 'But there was a Book for them, but it is Raised, that (happened) because a king of theirs got intoxicated and fell upon his daughter' – or said: 'Upon his sister. When he woke up, he said, 'How is the exit from it?'

قَالَ يَجْمَعُ أَهْلَ مَمْلَكَتِكَ فَنُحِرُّهُمْ أَنْتَ تَرَى ذَلِكَ حَالًا وَ تَأْمُرُهُمْ أَنْ يُجْلُوهُ فَجَمَعَهُمْ وَ أَخْبَرَهُمْ أَنَّ يُتَابِعُوهُ فَأَبَوْا أَنْ يُتَابِعُوهُ فَحَدَّ لَهُمْ حُدُودًا فِي الْأَرْضِ وَ أَوْقَدَ فِيهَا التِّيرَانَ وَ عَرَضَهُمْ عَلَيْهَا فَمَنْ أَبِي قَبُولَ ذَلِكَ قَدَفَهُ فِي النَّارِ وَ مَنْ أَجَابَ حَلِيَّ سَبِيلَهُ.

<sup>552</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 13 c

He said, ‘Gather the people of the kingdom and inform them that you view that as permissible and order them to make it to be permissible’. He gathered them and informed them to follow him. He dug out pits in the ground and ignited the fires in them and presented them to these. The one who refused to accept that was pushed into the fire and the one who answered, his way was freed”.<sup>553</sup>

وَرَوَى جَابِرُ بْنُ يَزِيدَ وَ عُمَرُ بْنُ أَوْسٍ وَ ابْنُ مَسْعُودٍ وَ اللَّفْظُ لَهُ أَنَّ عُمَرَ قَالَ لَا أُدْرِي مَا أَصْنَعُ بِالْمَجُوسِ أَيْنَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالُوا هَا هُوَ ذَا فَجَاءَ فَقَالَ مَا سَمِعْتَ عَلِيًّا يَقُولُ فِي الْمَجُوسِ فَإِنْ كُنْتَ لَمْ تَسْمَعْهُ فَاسْأَلْهُ عَنْ ذَلِكَ

And it is reported by Jabir Bin Yazeed and Umar Bin Aws and Ibn Masoud, and the wordings are his,

‘Umar said, ‘I do not know what I should do with the Magians. Where is Abdullah Bin Abbas?’ They said, ‘Over here!’ He had come suddenly. He said, ‘What have you heard Ali<sup>asws</sup> saying regarding the Magians? If you have not heard it, then ask him<sup>asws</sup> about that’.

فَمَضَى ابْنُ عَبَّاسٍ إِلَى عَلِيٍّ ع فَسَأَلَهُ عَنْ ذَلِكَ فَقَالَ أَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ثُمَّ أَفْتَاهُ.

Ibn Abbas went to Ali<sup>asws</sup> and asked him<sup>asws</sup> about that. He<sup>asws</sup> said: ***‘Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So what is the matter with you all? How are you judging?’ [10:35].*** Then he<sup>asws</sup> issued his<sup>asws</sup> verdict”.<sup>554</sup>

الْحَطِيبُ فِي الْأَرْبَعِينَ قَالَ ابْنُ عَبَّاسٍ كُنَّا فِي جِنَازَةِ فَقَالَ عَلِيٌّ ع لَزُوجِ أُمِّ الْعَلَامِ أَمْسِكْ عَنِ امْرَأَتِكَ فَقَالَ لَهُ عُمَرُ وَ لِمَ يُمْسِكُ عَنِ امْرَأَتِهِ أَخْرَجَ بِمَا جِئْتُ بِهِ

Al Khateeb in (the book) ‘Al Arbaeen’ –

‘Ibn Abbas said, ‘We were in a funeral. Ali<sup>asws</sup> said to a husband of the mother of the slave: ‘Withhold from your wife’. Umar said to him<sup>asws</sup>, ‘And why should he refrain from his wife? Is he outside from what you<sup>asws</sup> have come with?’

قَالَ نَعَمْ نُرِيدُ أَنْ تَسْتَبْرَأَ رَحْمَهُمَا [رَحْمَتَهُمَا] فَلَا يُلْقَى فِيهَا شَيْءٌ فَيَسْتَوْجِبُ بِهِ الْمِيرَاثَ مِنْ أُخِيهِ وَ لَا مِيرَاثَ لَهُ فَقَالَ عُمَرُ أَعُوذُ بِاللَّهِ مِنْ مُعْضَلَةٍ لَا عَلَيَّ هُنَا.

He<sup>asws</sup> said: ‘Yes, we want to free her womb, so nothing would be cast into it, and the inheritance would be obligated with him from his brother, and there would be no inheritance for him’. Umar said, ‘I seek Refuge with Allah<sup>azwj</sup> from a dilemma Ali<sup>asws</sup> is not there for it”.<sup>555</sup>

وَ فِي أَرْبَعِينَ الْحَطِيبِ قَالَ ابْنُ سِيرِينَ إِنَّ عُمَرَ سَأَلَ النَّاسَ وَ قَالَ كَمْ يَتَزَوَّجُ الْمَمْلُوكُ وَ قَالَ لِعَلِيٍّ ع إِنَّكَ أَعْنِي يَا صَاحِبَ الْمَعَاوِرِ رِدَاءُ كَانَ عَلَيْهِ فَقَالَ ع ثُبَّتَيْنِ.

And in (the book) ‘Arbaeen’ of Al Khateeb – Ibn Sirreen said,

<sup>553</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 13 d

<sup>554</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 13 e

<sup>555</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 13 f

‘Umar asked the people and said, ‘How many (women) can the slave marry?’ And he said to Ali<sup>asws</sup>, ‘You<sup>asws</sup> are the one I mean, O owner of Al-Magafiri!’ – a cloak which was upon him<sup>asws</sup>. He<sup>asws</sup> said: ‘Two’.<sup>556</sup>

و فِي عَرِيْبِ الْحَدِيْثِ عَنْ أَبِي عُبَيْدٍ أَيْضاً قَالَ أَبُو صَبْرَةَ جَاءَ رَجُلَانِ إِلَى عُمَرَ فَقَالَا لَهُ مَا تَرَى فِي طَلَاقِ الْأُمَةِ فَقَامَ إِلَى خَلْقَةٍ فِيهَا رَجُلٌ أَصْلَعٌ فَسَأَلَهُ  
فَقَالَ اثْنَتَانِ فَانْتَفَتَّ إِلَيْهِمَا فَقَالَ اثْنَتَانِ

And in a strange Hadeeth, from Abu Ubeyd as well, Abu Sabrah said,

‘Two men came to Umar and said to him<sup>asws</sup>, ‘What is your view regarding divorce of the community?’ He stood up to go to a circle wherein was a short-haired man. He asked him and he said, ‘Two!’ He turned to them and said, ‘Two!’

فَقَالَ لَهُ أَحَدُهُمَا جِئْنَاكَ وَ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ فَسَأَلْنَاكَ عَنْ طَلَاقِ الْأُمَةِ فَجِئْتَ إِلَى رَجُلٍ فَسَأَلْتَهُ فَوَاللَّهِ مَا كَلَّمَكَ

One of them said, ‘We came to you, and you are commander of the faithful. We asked you about divorce of the community, and you went to a man and asked him! By Allah<sup>azwj</sup>! I will not speak to you’.

فَقَالَ لَهُ عُمَرُ وَبَلَّكَ أَ تَدْرِي مَنْ هَذَا هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ عَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَوْ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ وَضَعْتَ فِي كِفَّةٍ وَ وَضَعْتَ إِيْمَانَ  
عَلِيِّ عَ فِي كِفَّةٍ لَرَجَحَ إِيْمَانُ عَلِيِّ عَ

Umar said to him, ‘Woe be unto you! Do you know who this is? This is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. I heard Rasool-Allah<sup>saww</sup> saying: ‘Even if the skies and the earth were to be place in one hand (of a scale) and the Eman of Ali<sup>asws</sup> was placed in the (other) hand, the Eman of Ali<sup>asws</sup> would outweigh’.

وَ رَوَاهُ مَصْنُوعُهُ بْنُ عَبْدِ اللَّهِ. الْعَبْدِيُّ

يَعْرِفُهُ سَائِرُ مَنْ كَانَ رَوَى  
فَقَالَ كَمْ عِدَّةُ تَطْلِيْقِ الْإِيْمَانِ  
لِلْأُمَةِ أَذْكَرُهُ فَأَوْمَى الْمُرْتَضَى  
سَائِلُهُ قَالَ اثْنَتَانِ وَ انْتَفَى  
قَالَ لَهُ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ

إِنَّا رَوَيْنَا فِي الْحَدِيْثِ خَبْرًا  
أَنَّ ابْنَ حَطَّابٍ أَتَاهُ رَجُلٌ  
فَقَالَ يَا حَيْدَرُ كَمْ تَطْلِيْقَةُ  
بِإِصْبَعِيْهِ فَتَنَّى الْوَجْهَةَ إِلَى  
قَالَ لَهُ تَعْرِفُ هَذَا قَالَ لَا

And it is reported by Maslaqah Bin Abdullah – Al-Abdy (a poem), ‘We are reporting news in the Hadeeth recognised by rest of the ones who have reported that the son of Khattab, a man came to him and said, ‘What is the number of the divorces of the slave?’ He said, ‘O Haider<sup>asws</sup>! How many are the divorce for the slave? Mention it’. Al-Murtaza<sup>asws</sup> indicated with his<sup>asws</sup> fingers, flexing in the face of his<sup>asws</sup> questioner, he<sup>asws</sup> said: ‘Two and two!’ He said, ‘Do you know this one?’ He said, ‘No’. He said to him, ‘This is Ali<sup>asws</sup> with the exaltedness’.

<sup>556</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 13 g

وَأَمَّا مَا وَقَعَ مِنْ قَضَائَاهُ عِنْدَ عُمَانَ فَفِي كَشَافِ التَّلْغِي وَارْبَعِينَ الخُطِيبِ وَ مَوْطِئِ مَالِكٍ بِأَسَانِيدِهِمْ عَنْ نَعِجَةَ بْنِ بَدْرِ الجُهَنِيِّ أَنَّهُ أَبِي بِأَمْرَةٍ قَدِوَلَدَتْ لِسِتَّةِ أَشْهُرٍ فَهَمَّ بِرَجْمِهَا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ خَاصِمَتَكَ بِكِتَابِ اللَّهِ خَصَمْتِكَ إِنَّ اللَّهَ تَعَالَى يَقُولُ وَ حَمْلُهُ وَ فَصَالُهُ ثَلَاثُونَ شَهْرًا ثُمَّ قَالَ وَ الْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ فَحَوْلَانِ مُدَّةَ الرِّضَاعِ وَ سِتَّةَ أَشْهُرٍ مُدَّةَ الحَمْلِ

And as for what occurred from his<sup>asws</sup> judgment in the era of Usman, it is in (the books) ‘Kashaf’ of Al Sa’alby and ‘Arbaeen’ of Al Khateeb’, and ‘Muwatta’ of Malik, by their chains from Na’jat Bin Badr Al Juhny,

‘They brought a woman who had given birth at six months. He thought of stoning her to death. Amir Al-Momineen<sup>asws</sup> said: ‘If I<sup>asws</sup> want to dispute with you by the Book of Allah<sup>azwj</sup>, I<sup>asws</sup> can dispute with you. Allah<sup>azwj</sup> the Exalted is Saying: **‘and his bearing and his weaning is of thirty months; [46:15].** Then He<sup>azwj</sup> Said: **‘And the mothers should breastfeed their children for two years complete, for him who wants the complete breastfeeding; [2:233].** Two years is the period of the breast-feeding and six months is the period of the bearing’.

فَقَالَ عُمَانُ رُدُّوَهَا ثُمَّ قَالَ مَا عِنْدَ عُمَانَ بَعْدَ أَنْ بَعَثَ إِلَيْهَا تَرَدَّى.

Usman said, ‘Return her!’ Then he said, ‘There is no response with Usman after he had sent to him<sup>asws</sup>’.<sup>557</sup>

سُفْيَانُ بْنُ عُيَيْنَةَ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى قَالَ: كَانَ لِرَجُلٍ امْرَأَتَانِ امْرَأَةٌ مِنَ الْأَنْصَارِ وَ امْرَأَةٌ مِنْ بَنِي هَاشِمٍ فَطَلَّقَ الْأَنْصَارِيَّةَ ثُمَّ مَاتَ بَعْدَ مُدَّةٍ فَدَكَرَتِ الْأَنْصَارِيَّةَ الَّتِي طَلَّقَهَا أَنَّهَا فِي عِدَّتِهَا وَ قَامَتْ عِنْدَ عُمَانَ الْبَيْتَةَ بِمِيرَاثِهَا مِنْهُ فَلَمْ يَدْرِ مَا يَحْكُمُ بِهِ وَ رَدَّهُمْ إِلَى عَلِيٍّ ع

Sufyan Bin Uyayna, by his chain from Muhammad Bin Yahya who said,

‘There were two wives for a man, a wife from the Helpers and a wife from the Clan of Hashim<sup>as</sup>. He divorced the wife from the Helpers, then he died after a period. The divorced woman from the Helpers mentioned that she was in her waiting period and she established the proof in the presence of Usman of her inheritance from him. He did not know what to judge with, and he referred them (her) to Ali<sup>asws</sup>.

فَقَالَ خَلِيفٌ أَنَّهُمَا لَمْ يُحْضِ بَعْدَ أَنْ طَلَّقَهَا ثَلَاثَ حِيضٍ وَ تَرْتُهُ فَقَالَ عُمَانُ لِلْهَاشِمِيَّةِ هَذَا قَضَاءُ ابْنِ عَمِّكَ فَالْتِ قَالَتْ قَدْ رَضِيئُهُ فَلْتَخْلِفْ وَ تَرَتْ فَتَحَرَّجَتْ الْأَنْصَارِيَّةُ مِنَ الْيَمِينِ وَ تَرَكَتِ الْمِيرَاثَ.

He<sup>asws</sup> said: ‘You should swear (on oath) that she did not have three menstruation after he had divorced her, and you can inherit him’. Usman said to the Hashemite wife, ‘This is a judgment of a son<sup>asws</sup> of your uncle<sup>as</sup>’. She said, ‘I am pleased with him<sup>asws</sup>. She (the Helper) swore and inherited, and she went out from Al-Yemen and left the inheritance’.<sup>558</sup>

مُسْنَدُ أَحْمَدَ وَ أَبِي يَعْلَى رَوَى عَبْدُ اللَّهِ بْنُ الْحَارِثِ بْنِ نَوْفَلِ الْهَاشِمِيِّ أَنَّهُ اصْطَادَ أَهْلَ الْمَاءِ حَجَلًا فَطَبَّحُوهُ وَ قَدَّمُوا إِلَى عُمَانَ وَ اصْحَابِهِ فَأَمْسَكُوا فَقَالَ عُمَانُ صَبَدٌ لَمْ نَصِدْهُ وَ لَمْ نَأْمُرْ بِصَبْدِهِ اصْطَادَهُ قَوْمٌ جَلٌّ فَأَطْعَمُونَاهُ فَمَا بِهِ بَأْسٌ فَقَالَ رَجُلٌ إِنَّ عَلِيًّا يَكْرَهُ هَذَا

(The book) ‘Musnad’ of Ahmad and Abu Ya’la – It is reported by Abdullah Bin Al Haris Bin Nowfal Al Hashimy,

<sup>557</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 13 h

<sup>558</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 13 i

‘The people of the water hunted a partridge and they cooked it, and they arrived at Usman and his companions (with the partridge). They were silent. Usman said, ‘(It is) a hunt we did not hunt, and we did not instruct with hunting it. A group hunted it and they fed us, so there is no problem with it’. A man said, ‘Ali<sup>asws</sup> dislikes this’.

فَبَعَثَ إِلَى عَلِيٍّ عَ فِجَاءَ وَ هُوَ غَضَبَانُ مُلَطِّخٌ يَدَيْهِ بِالْحَبِطِ فَقَالَ لَهُ إِنَّكَ لَكثيرُ الخِلافِ عَلَيْنَا فَقَالَ عَ ادْكُرُوا اللهَ مَنْ شَهِدَ النَّبِيَّ صَ أَنِّي بَعَجْرُ جِمَارٍ وَخِشْيٍ وَ هُوَ مُحْرِمٌ فَقَالَ إِنَّا مُحْرَمُونَ فَأَطْعَمُوهُ أَهْلَ الحِلِّ فَشَهِدَ اثْنَا عَشَرَ رَجُلًا مِنَ الصَّحَابَةِ

He sent a message to Ali<sup>asws</sup>. He<sup>asws</sup> came and he<sup>asws</sup> was angry. His<sup>asws</sup> hands were stained with a mess. He said to him<sup>asws</sup>, ‘There is a lot of opposition against us’. He<sup>asws</sup> said: ‘I<sup>asws</sup> remind of Allah<sup>azwj</sup> the one who witnessed the Prophet<sup>saww</sup> was brought a young wild donkey, and he<sup>saww</sup> was in Ihraam’. He said, ‘We were in Ihraam, and the people in release (non-Ihraam) fed it’. Twelve men from the companions testified.

ثُمَّ قَالَ ادْكُرُوا اللهَ رَجُلًا شَهِدَ النَّبِيَّ صَ أُتِيَ بِخَمْسِ بَيْضَاتٍ مِنْ بَيْضِ النِّعَامِ فَقَالَ إِنَّا مُحْرَمُونَ فَأَطْعَمُوهُ أَهْلَ الحِلِّ فَشَهِدَ اثْنَا عَشَرَ رَجُلًا مِنَ الصَّحَابَةِ فَقَامَ عُثْمَانُ وَ دَخَلَ فُسْطَاطَهُ وَ تَرَكَ الطَّعَامَ عَلَى أَهْلِ المَاءِ.

Then he<sup>asws</sup> said: ‘I<sup>asws</sup> remind of Allah<sup>azwj</sup> any man who witnessed the Prophet<sup>saww</sup> having brought five eggs from the eggs of the ostrich’. He said, ‘We are in Ihraam, and the people of the release (non-Ihraam) fed it’. Twelve men from the companions testified. Usman stood up and entered his tent and left the food to the people of the water”<sup>559</sup>.

14- قب، المناقب لابن شهر آشوب ابن مهدي في نزهة الألبصار و الرخصري في المستقصى عن ابن سيرين و شريح القاضي أن أمير المؤمنين ع رأى شاباً يبكي فسأل ع عنه فقال إن أبي سافر مع هؤلاء فلم يرجع حين رجعوا و كان ذا مالٍ عظيم فرفعتهم إلى شريح فحكهم علي

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Ibn Mahdi in (the book) ‘Nuzhat Al Absaar’, and Al Zamakhshari in (the book) ‘Al Mustaqsa’, from Ibn Sirreen, and Shureyh the judge,

‘Amir Al-Momineen<sup>asws</sup> saw a youth crying. He<sup>asws</sup> asked him about it. He said, ‘My father travelled with them and he did not return when they return, and he was with a lot of wealth’. I took them to Shureyh and he judged against me.

فَقَالَ عَ مُتَمَثِّلاً

يَا سَعْدُ مَا تَرَوِي عَلَى هَذَا الإِبِلِ

أَوْرَدَهَا سَعْدٌ وَ سَعْدٌ مُشْتَمِلٌ

He<sup>asws</sup> said a parable (in a couplet): ‘Sa’ad referred it and Sa’ad was included. O Sa’ad! What is your view upon the camel?’

ثُمَّ قَالَ إِنَّ أَهْوَنَ السَّقِيِّ التَّشْرِيعُ أَي كَانَ يَنْبَغِي لِشَرِيحٍ أَنْ يَسْتَفْصِي فِي الإِسْتِكْشَافِ عَنِ خَبَرِ الرَّجُلِ وَ لَا يَفْتَصِرُ عَلَى طَلَبِ البَيْتَةِ.

<sup>559</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 13 j

Then he<sup>asws</sup> said: ‘The easiest of the quenching is the legislation. Yes, it was befitting for Shureyh that he investigates about the news of the man, and not be deficient upon seeking the proof’.<sup>560</sup>

15- قب، المناقب لابن شهر آشوب أبو عبيد في غريب الحديث أن امرأة جاءت فذكرت أن زوجها يأتي جاريتها فقال ع إن كنت صادقة رجمتاه وإن كنت كاذبة جلدناك فقالت زدوني إلى أهلي غيبي نغرة إن معنا جوفها يعلي من العيظ والغيرة.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Ubeyd in a strange Hadeeth,

‘A woman came to him<sup>asws</sup> and she mentioned that her husband had gone to her maid. He<sup>asws</sup> said: ‘If you were truthful, we shall stone him, and if you are lying, we will whip you (the legal penalty)’. She said, ‘Return me to my family. My pride is boiling’. Its meaning is that her inside she was boiling from the rage and pride’ (she was lying).<sup>561</sup>

16- قب، المناقب لابن شهر آشوب وروي أن ابن مسعود قال فيمن غشي جاريتها امرأته لا حد عليه فقال ع أبا عبد الرحمن إنما كان هذا قبل أن تنزل الحدود.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, and it is reported that Ibn Masoud said,

‘The one who copulates with the maid of his wife, there is no legal penalty upon him’. He<sup>asws</sup> said: ‘Abu Abdul Rahman! But rather this was before the Revelation of the legal penalties’.<sup>562</sup>

17- قب، المناقب لابن شهر آشوب الأصعب أوصى رجلاً و دفع إلى الوصي عشرة آلاف درهم قال إذا أدرك ابني فأعطه ما أحببت منها فلما أدرك استغدى عليه أمير المؤمنين ع قال له كم أحب أن أعطيه قال ألف درهم قال أعطه تسعة آلاف درهم فهي التي أحببت و أخذ الألف.

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

‘A man bequeathed and handed over ten thousand Dirhams to the executor. He said, ‘When my son is an adult, then give him whatever you like to, from it’. When he was an adult Amir Al-Momineen<sup>asws</sup> claimed upon him. He<sup>asws</sup> said to him: ‘How much did you like to give him?’ He said, ‘A thousand Dirhams’. He<sup>asws</sup> said: ‘Give him nine thousand Dirhams, for it is which I<sup>asws</sup> like, and (you) take the thousand’.<sup>563</sup>

18- لي، الأمايلي للصدوق أبي عن علي بن محمد بن قتيبة عن حمدان بن سليمان عن نوح بن شعيب عن محمد بن إسماعيل عن صالح بن عتبة عن علقمة عن الصادق جعفر بن محمد ع قال: جاء أعزائي إلى النبي ص فادعى عليه سبعين درهماً فمن ناقه فقال له النبي ص يا أعزائي ألم تستوف مني ذلك فقال لا فقال النبي إني قد أوفيتك قال الأعزائي قد رضيت برجل يحكم بيني و بينك

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman, from Nuh Bin Shuayb, from Muhammad Bin Ismail, from Salih Bi Uqbah, from Alqamah,

<sup>560</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 14

<sup>561</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 15

<sup>562</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 16

<sup>563</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 17

'From Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> said: 'A Bedouin came to the Prophet<sup>saww</sup> and claimed seventy thousand Dirhams upon him<sup>saww</sup> being the price of a camel. The Prophet<sup>saww</sup> said to him: 'O Bedouin! Were you not fulfilled (paid) that from me<sup>saww</sup>?' He said, 'No'. The Prophet<sup>saww</sup> said: 'I<sup>saww</sup> had fulfilled (paid) it to you'. The Bedouin said, 'I agree with a man to judge between me and you<sup>saww</sup>'.

فَقَامَ النَّبِيُّ ص مَعَهُ فَتَحَاكَمَا إِلَى رَجُلٍ مِنْ قُرَيْشٍ فَقَالَ الرَّجُلُ لِلْأَعْرَابِيِّ مَا تَدْعِي عَلَى رَسُولِ اللَّهِ ص قَالَ سَبْعِينَ دِرْهَمًا تَمَنَّى نَاقَةٍ بِعْتُهَا مِنْهُ فَقَالَ مَا تَقُولُ يَا رَسُولَ اللَّهِ فَقَالَ قَدْ أَوْفَيْتُهُ

The Prophet<sup>saww</sup> stood up with him and they went for judgment to a man from Quraysh. Then man said to the Bedouin, 'What are you claiming upon Rasool-Allah<sup>saww</sup>?' He said, 'Seventy thousand Dirhams, being price of a camel, I had sold it to him<sup>saww</sup>'. He said, 'And what are you<sup>saww</sup> saying, O Rasool-Allah<sup>saww</sup>?' He<sup>saww</sup> said: 'I<sup>saww</sup> have already fulfilled (paid) him'.

فَقَالَ الْقُرَيْشِيُّ قَدْ أَقْرَرْتُ لَهُ يَا رَسُولَ اللَّهِ بِحَقِّهِ فَإِنَّمَا أَنْ تُقِيمَ شَاهِدَيْنِ يَشْهَدَانِ بِأَنَّكَ قَدْ أَوْفَيْتَهُ وَ إِنَّمَا أَنْ تُوفِيَهُ السَّبْعِينَ الَّتِي يَدَّعِيهَا عَلَيْكَ فَقَامَ النَّبِيُّ ص مُغْضَبًا يَجُرُّ رِدَاءَهُ وَ قَالَ وَ اللَّهُ لَأَقْصِدَنَّ مَنْ يَحْكُمُ بَيْنَنَا بِحُكْمِ اللَّهِ تَعَالَى ذِكْرُهُ

The Qureyshi said, 'You<sup>saww</sup> have acknowledge to him, O Rasool-Allah<sup>azwj</sup>, with his right. But, if you<sup>saww</sup> were to establish two witnesses that you<sup>saww</sup> had paid him, or you<sup>saww</sup> should paid him seventy thousand which he is claiming upon you<sup>saww</sup>'. The Prophet<sup>saww</sup> stood up angrily dragging his<sup>saww</sup> cloak and said: 'By Allah<sup>azwj</sup>! I<sup>saww</sup> shall aim for the one who will judge between us with the Judgment of Allah<sup>azwj</sup>, Exalted is His<sup>azwj</sup> Mention!'

فَتَحَاكَمَ مَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ لِلْأَعْرَابِيِّ مَا تَدْعِي عَلَى رَسُولِ اللَّهِ ص قَالَ سَبْعِينَ دِرْهَمًا تَمَنَّى نَاقَةٍ بِعْتُهَا مِنْهُ قَالَ مَا تَقُولُ يَا رَسُولَ اللَّهِ قَالَ قَدْ أَوْفَيْتُهُ

He went for judgment with him to Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He<sup>asws</sup> said to the Bedouin: 'What are you claiming upon Rasool-Allah<sup>saww</sup>?' He said, 'Seventy thousand Dirhams, being the price of a camel, I had sold it to him<sup>saww</sup>'. He<sup>asws</sup> said: 'What are you<sup>saww</sup> saying, O Rasool-Allah<sup>saww</sup>?' He<sup>saww</sup> said: 'I<sup>saww</sup> have already paid him'.

قَالَ يَا أَعْرَابِيُّ إِنَّ رَسُولَ اللَّهِ ص يَقُولُ قَدْ أَوْفَيْتَكَ فَهَلْ صَدَقَ فَقَالَ لَا مَا أَوْفَانِي فَأَخْرَجَ أَمِيرُ الْمُؤْمِنِينَ ع سَيْفَهُ مِنْ غَمْدِهِ وَ ضَرَبَ عُنُقَ الْأَعْرَابِيِّ فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ لِمَ قَتَلْتَ الْأَعْرَابِيَّ

He<sup>asws</sup> said, 'O Bedouin! Rasool-Allah<sup>saww</sup> is saying he<sup>saww</sup> has paid it. Do you ratify him<sup>saww</sup>?' He said, 'No, he<sup>saww</sup> has not paid me'. Amir Al-Momineen<sup>asws</sup> brought out his<sup>asws</sup> sword from its sheath and struck off the neck of the Bedouin. Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Why did you kill the Bedouin?'

قَالَ لِأَنَّهُ كَذَّبَكَ يَا رَسُولَ اللَّهِ وَ مَنْ كَذَّبَكَ فَقَدْ حَلَّ دَمُهُ وَ وَجِبَ قَتْلُهُ فَقَالَ النَّبِيُّ ص يَا عَلِيُّ وَ الَّذِي بَعْتَنِي بِالْحَقِّ مَا أَخْطَأْتَ حُكْمَ اللَّهِ تَبَارَكَ وَ تَعَالَى فِيهِ وَ لَا تَعُدُّ إِلَيَّ مِثْلَهَا.

He said, 'Because he belied you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>, and the one who belies you<sup>saww</sup>, O Rasool-Allah<sup>azwj</sup>, so his blood is legalised and killing him is Obligated'. The Prophet<sup>saww</sup> said:



‘O Ali<sup>asws</sup>! By the One<sup>azwj</sup> Who Sent me<sup>saww</sup> with the truth! You<sup>asws</sup> have not erred in the Judgment of Allah<sup>azwj</sup> Blessed and Exalted regarding him, and do not repeat to its like”.<sup>564</sup>

19- ما، الأماالي للشيخ الطوسي المفيدي عن الجعابي عن ابن عمدة عن عبيد بن خندون عن الحسن بن طريف قال سمعت أبا عبد الله جعفر بن محمد ع يقول لا نجد علياً يفضي بفضاء إلا وجدت له أصلاً في السنة

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Ubeyd Bin Hamdoun, from Al-Hassan Bin Tareyf who said,

‘I heard Abu Abdullah Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup> saying: ‘You will not find Ali<sup>asws</sup> to have judged with a judgment except and you will find for it an origin in the Sunnah’.

قال وكان علي ع يقول لو احتصم إلي رجلان فقضيت بينهما ثم مكنا أخوالاً كثيرة ثم أتينا في ذلك الأمر لفضيت بينهما قضاءً واحداً لأن القضاء لا يجوز ولا يؤول.

He<sup>asws</sup> said: ‘And Ali<sup>asws</sup> was saying: ‘If two men were to (bring a) dispute to me<sup>asws</sup> and I<sup>asws</sup> judge between the two, then they remain in a lot of circumstances, then they both come to be regarding that matter, I<sup>asws</sup> would still judge between them with one (and the same) judgment, because the judgment will neither transform nor decline”.<sup>565</sup>

20- بيع، الخرائج و المرائج زوي أن تسعة إخوة أو عشرة في حي من أحياء العرب كانت لهم أخت واحدة فقالوا لها كل ما يرزقنا الله نطرحه بين يديك فلا تزغي في التزويج فحيثنا لا تحمل ذلك فوافقهم في ذلك ورضيت به و قدت في خدمتهم و هم يكرمونها

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – It is reported that nine or ten brothers in a tribe from the Arab tribes had one sister for them. They said to her, ‘Whatever Allah<sup>azwj</sup> Graces us, we shall cast it in front of you, so do not wish in getting married, for our protection cannot tolerate that’. So, they harmonised in that and she agreed with it and sat in their service, and they were honouring her.

فحاصت يوماً فلما طهرت أزدت الإغتسال و خرجت إلى عين ماء كان يقرب حبيهم فخرجت من الماء علقه فدخلت في جوفها و قد جلست في الماء فمضت عليها الأيام و العلقه تكبر حتى علت بطنها و ظن الإخوة أنها حبل و قد حانت فأرادوا قتلها

One day she menstruated. When she was clean, she wanted to bathe, and she went out to a spring of water which was near to their tribe. A clot (insect) emerged from the water and entered inside her, and she had sat in the water. Days passed by upon her and the clot grew until her stomach pained, and the brothers thought she was pregnant, and she had betrayed, so they wanted to kill her.

فقال بعضهم نرفع أمرها إلى أمير المؤمنين علي بن أبي طالب ع فإنه يتولى ذلك فأخرجوها إلى حضرتيه و قالوا فيها ما ظنوا بها فاستحضر ع طشتاً مملوءاً بالحماة و أمرها أن تقعد عليه فلما أحست العلقه برائحة الحماة نزلت من جوفها

One of them said, ‘We should raise her matter to Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, so he<sup>asws</sup> would be in charge of that’. They brought her out to his<sup>asws</sup> presence and said

<sup>564</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 18

<sup>565</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 19

regarding her what they had thought with. He<sup>asws</sup> presented a tray filled with a calf muscle and instructed to sit upon it. When the clot (insect) felt the aroma of the calf muscle, it descended from her inside.

فَقَالُوا يَا عَلِيُّ أَنْتَ رُبُّنَا الْعَلِيُّ فَإِنَّكَ تَعْلَمُ الْغَيْبَ فَزَيَّرَهُمْ وَقَالَ إِنَّ رَسُولَ اللَّهِ ص أَحْبَبْنَا بِذَلِكَ عَنِ اللَّهِ بِأَنَّ هَذِهِ الْحَادِثَةُ تَقَعُ فِي هَذَا الْيَوْمِ فِي هَذَا الشَّهْرِ فِي هَذِهِ السَّاعَةِ.

They said, 'O Ali<sup>asws</sup>! You<sup>asws</sup> are our Lord<sup>azwj</sup> the Exalted, for you<sup>asws</sup> know the hidden matters'. He<sup>asws</sup> forbade them (from saying it) and said: 'Rasool-Allah<sup>saww</sup> had informed us<sup>asws</sup> with that from Allah<sup>azwj</sup> with that this even will occur in this day, in this month, in this time"<sup>566</sup>.

21- شا، الإرشاد فأما الأخبار التي جاءت بالباهرة من فضايها في السنن وأحكامه التي افتقر إليه في علمها كافة المؤمنين بعد الذي أنبتناه من جملة الوارد في تقدمه في العلم وتبريزه على الجماعة بالمعرفة والفهم وفتح علماء الصحابة إليه فيما أُعْضِلَ مِنْ ذَلِكَ وَالتَّجَائِهِمْ إِلَيْهِ فِيهِ وَتَسْلِيمِهِمْ لَهُ الْفَضَاءَ بِهِ فَهِيَ أَكْثَرُ مِنْ أَنْ تُحْصَى وَأَجَلٌ مِنْ أَنْ تَتَعَاطَى وَأَنَا مُورِدٌ مِنْهَا جُمْلَةً تَدُلُّ عَلَى مَا بَعْدَهَا إِنْ شَاءَ اللَّهُ

(The book) 'Al Irshad –

'As for the Ahadeeth which have come with the brilliance of his<sup>asws</sup> judgments regarding the Sunnahs and His<sup>azwj</sup> Ordinances which the entirety of the Momineen are poor (needy) to its knowledge after which we have affirmed from the totality of the references regarding his<sup>asws</sup> precedence in the knowledge and its indicatory upon the community with the recognition and the understanding, and panic of the scholars of the companions to him<sup>asws</sup> in what they were confused from that, and their requesting to him<sup>asws</sup> regarding it and they submission to him<sup>asws</sup> of the judging with it, it is more than can be counted and more majestic than can be practised, and I shall be referring from it a summary upon what is after it, if Allah<sup>azwj</sup> so Desires.

فَمِنْ ذَلِكَ مَا رَوَاهُ نَقْلُهُ الْأَثَارِ مِنَ الْعَامَّةِ وَ الْخَاصَّةِ فِي فَضَايَاهُ وَ رَسُولُ اللَّهِ ص حَيٌّ فَصَوَّبَهُ فِيهَا وَ حَكَمَ لَهُ بِالْحَقِّ فِيمَا قَضَى بِهِ وَ دَعَا لَهُ بِخَيْرٍ وَ أَنْتَى عَلَيْهِ

From that is what is reported by transmitters of the Ahadeeth, from the general Muslims and the special ones (Shias) regarding his<sup>asws</sup> judgments while Rasool-Allah<sup>saww</sup> was alive. He<sup>asws</sup> got it correct and judged for it with the truth in whatever he<sup>asws</sup> had judged with, and he<sup>saww</sup> had supplicated for him<sup>asws</sup> with goodness and praised upon him<sup>asws</sup>.

وَ أَبَانَهُ بِالْفَضْلِ فِي ذَلِكَ مِنَ الْكَافَّةِ وَ دَلَّ بِهِ عَلَى اسْتِحْقَاقِهِ الْأَمْرَ مِنْ بَعْدِهِ وَ مُجُوبَ تَقْدِيمِهِ عَلَى مَنْ سِوَاهُ فِي مَقَامِ الْإِمَامَةِ كَمَا تَضَمَّنَ ذَلِكَ التَّنْزِيلُ فِيمَا دَلَّ عَلَى مَعْنَاهُ وَ عَرَفَ بِهِ مَا حَوَاهُ مِنَ التَّأْوِيلِ حَيْثُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَمَّنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُسَبَّحَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

And it manifested his superiority in that from one an all, and it evidences with it upon him<sup>saww</sup> deserving the command from after him<sup>saww</sup>, and obligation of him<sup>asws</sup> being foremost over the ones besides him regarding the position of Imamate like what the Revelation had Guaranteed that, pointing upon its meaning, and it is recognise what the

<sup>566</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 20

Revelation had contained where Allah<sup>azwj</sup> Mighty and Majestic is Saying: ***Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So what is the matter with you all? How are you judging?*** [10:35].

وَقَوْلُهُ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولَئِكَ الْأَلْبَابَ وَقَوْلُهُ عَزَّ وَجَلَّ فِي قِصَّةِ آدَمَ وَ قَدْ قَالَتِ الْمَلَائِكَةُ أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And His<sup>azwj</sup> Words: ***'Are they equal, those who do not know and those do know?' But rather, the ones of the understanding will heed [39:9].*** And Words of Mighty and Majestic in the story of Adam<sup>as</sup>, and the Angels had said: ***Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? He said: I Know what you do not know [2:30].***

وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مَا تَكْتُمُونَ

***And He Taught Adam the names, all of them, then presented them to the Angels, and He Said: Tell Me their names if you were truthful [2:31]. They said: Glory be to You! There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise [2:32] He said: O Adam! Inform them of their names. Then when he had informed them of their names, He said: Did I not Say to you that I Know unseen of the skies and the earth and I know what you are manifesting and what you have been concealing? [2:33].***

فَتَبَّهَ اللَّهُ جَلَّ جَلَّالُهُ الْمَلَائِكَةَ عَلَى أَنَّ آدَمَ أَحَقُّ بِالْخِلَافَةِ مِنْهُمْ لِأَنَّهُ أَعْلَمُ مِنْهُمْ بِالْأَسْمَاءِ وَ أَفْضَلُهُمْ فِي عِلْمِ الْأَنْبَاءِ

Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty Informed the Angels that Adam<sup>as</sup> is more deserving with the caliphate than they were because he<sup>saww</sup> was more knowledgeable than them with the Names, and superior to them in the Informed knowledge'.

وَ قَالَ تَقَدَّسَتْ أَسْمَاؤُهُ فِي قِصَّةِ طَالُوتَ وَ قَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَ نَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَ لَمْ يَأْتِ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَ زَادَهُ بَسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ وَ اللَّهُ يُفْتِي مُلْكُهُ مَنْ يَشَاءُ وَ اللَّهُ وَاسِعٌ عَلِيمٌ

And He<sup>azwj</sup>, Holy are His<sup>azwj</sup> Names Said in the story of Talut: ***And their Prophet said to them: 'Allah has Appointed Talut to be a king over you'. They said: 'How can he hold kingship over us while we have a greater right to kingship than him, and he has not been Given an abundance from the wealth?' He said: 'Allah has Chosen him over you and has Increased him abundantly in knowledge and physique; and Allah Grants His Kingdom to the one He so Desires to; and Allah is Capacious, Knowing [2:247].***

فَجَعَلَ جِهَةَ حَقِّهِ فِي التَّقْدِيمِ عَلَيْهِمْ مَا زَادَهُ اللَّهُ مِنَ الْبَسْطَةِ فِي الْعِلْمِ وَ الْجِسْمِ وَ اصْطَفَاهُ إِيَّاهُ عَلَى كَافَّةِهِمْ بِذَلِكَ وَ كَانَتْ هَذِهِ الْآيَاتُ مُوَافِقَةً لِذَلِكَ الْعُقُولِ فِي أَنَّ الْأَعْلَمَ هُوَ أَحَقُّ بِالتَّقْدِيمِ فِي مَحَلِّ الْإِمَامَةِ بِمَنْ لَا يُسَاوِيهِ فِي الْعِلْمِ

He<sup>azwj</sup> Made the aspect of his right in the precedence upon them what Allah<sup>azwj</sup> had Increased him in the knowledge and the physique and had Chosen him over all of them with that. And these Verses are in accordance with the evidence of the intellect regarding that

the most knowledgeable one, he is most rightful regarding the position of Imamate than the ones who are not equal to him in the knowledge.

وَذَلِكَ يَدُلُّ عَلَىٰ وَجُوبِ تَقْدِيمِ أَمِيرِ الْمُؤْمِنِينَ عَ عَلَىٰ كَافَّةِ الْمُسْلِمِينَ فِي خِلَافَةِ الرَّسُولِ وَ إِمَامَةِ الْأُمَّةِ لِتَقْدِيمِهِ عَ فِي الْعِلْمِ وَ الْحِكْمَةِ وَ فَصُولِهِمْ عَنْ مَنْزِلَتِهِ فِي ذَلِكَ.

And that points upon the obligation of advancement of Amir Al-Momineen<sup>asws</sup> over all of the Muslims regarding the caliphate of the Rasool<sup>saww</sup> and Imamate of the community due to his<sup>asws</sup> advancement in the knowledge and the wisdom, and their deficiencies from his<sup>asws</sup> status regarding that”.<sup>567</sup>

فَمِمَّا جَاءَتْ بِهِ الرَّوَايَةُ فِي قَضَائِيهِ وَ النَّبِيِّ صَ حَيٍّ مُوجُودٍ أَنَّهُ لَمَّا أَرَادَ رَسُولُ اللَّهِ ص تَقْلِيدَهُ قَضَاءَ الْيَمَنِ وَ إِتْقَادَهُ إِلَيْهِمْ لِيَعْلَمَهُمُ الْأَحْكَامَ وَ يُبَيِّنَ لَهُمُ الْحَالَ مِنَ الْحَرَامِ وَ يَحْكُمَ فِيهِمْ بِأَحْكَامِ الْقُرْآنِ قَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع تَنْدُبُنِي يَا رَسُولَ اللَّهِ لِلْقَضَاءِ وَ أَنَا شَابٌّ وَ لَا عِلْمَ لِي بِكُلِّ الْقَضَاءِ

From what the reports have come with regarding his<sup>asws</sup> judgments while the Prophet<sup>saww</sup> was alive, present – when Rasool-Allah<sup>saww</sup> wanted to collar him<sup>asws</sup> as a judge of Al-Yemen and sent him<sup>asws</sup> to them to teach them the rulings and explain to them the Permissibles and the Prohibitions and judge between them with the ordinances of the Quran, Amir Al-Momineen<sup>asws</sup> said to him<sup>saww</sup>: ‘You<sup>saww</sup> are dispatching me<sup>asws</sup>, O Rasool-Allah<sup>saww</sup>, for the judging and I<sup>asws</sup> am a young man and there is no knowledge for me<sup>asws</sup> with all the judgments!’

فَقَالَ لَهُ اأَذُنْ مِنِّي فَدَنَا مِنْهُ فَضْرَبَ عَلَىٰ صَدْرِهِ بِيَدِهِ وَ قَالَ اللَّهُمَّ اهْدِ قَلْبَهُ وَ ثَبِّتْ لِسَانَهُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَمَا شَكَّكَتُ قَطُّ فِي قَضَائِهِ بَيْنَ اثْنَيْنِ بَعْدَ ذَلِكَ الْمَقَامِ

He<sup>saww</sup> said to him<sup>asws</sup>: ‘Come near me<sup>asws</sup>!’ He<sup>asws</sup> went near to him<sup>saww</sup>. He<sup>saww</sup> struck upon his<sup>asws</sup> chest and said: ‘O Allah<sup>azwj</sup>! Guide his<sup>asws</sup> heart and affirm his<sup>asws</sup> tongue!’ Amir Al-Momineen<sup>asws</sup> said: ‘I<sup>asws</sup> did not doubt at all in any judgment between two after that place.

وَ لَمَّا اسْتَقَرَّتْ بِهِ الدَّارُ بِالْيَمَنِ وَ نَظَرَ فِيهَا نَدَبَهُ إِلَيْهِ رَسُولُ اللَّهِ ص مِنَ الْقَضَاءِ وَ الْحُكْمِ بَيْنَ الْمُسْلِمِينَ رَفَعَ إِلَيْهِ رَجُلَانِ بَيْنَهُمَا جَارِيَةٌ يَمْلِكَانِ رِقَّتَهَا عَلَى السَّوَاءِ قَدْ جَهَلَا حَظَّ وَ طَئِفَهَا فَوَطَّفَاهَا مَعًا فِي طَهْرٍ وَاحِدٍ عَلَى طَرَفٍ مِنْهُمَا جَوَّازَ ذَلِكَ لِقُرْبِ عَهْدِهِمَا بِالْإِسْلَامِ وَ قِلَّةِ مَعْرِفَتِهِمَا بِمَا تَضَمَّنَتْهُ الشَّرِيعَةُ مِنَ الْأَحْكَامِ

And when the house was settled with him<sup>asws</sup> at Al-Yemen, and he<sup>asws</sup> looked into what judgments Rasool-Allah<sup>saww</sup> had sent him<sup>asws</sup> to, and he<sup>asws</sup> judged between the Muslims, an issue was raised to him of two men having one slave girl between them, owning her neck with equalness. They had ignored the caution of copulating with her, so they had both copulated with her together in one pure period of hers, upon a guess from them that it was allowed, due to their nearness of their time with Al-Islam, and scarcity of their understanding with what the law had contained of the rulings.

فَحَمَلَتْ الْجَارِيَةُ وَ وَضَعَتْ غُلَامًا فَاحْتَصَمَا إِلَيْهِ فَقَرَعَ عَلَى الْعُلَامِ بِاسْمِهِمَا فَخَرَجَتْ الْفُرْعَةُ لِأَخْدِهِمَا فَأَلْحَقَ الْعُلَامُ بِهِ وَ الزَّمَهُ نِصْفَ قِيَمَةِ الْوَالِدِ أَنْ لَوْ كَانَ عَبْدًا لِشَرِيكِهِ وَ قَالَ لَوْ عَلِمْتُ أَنَّكُمَا أَقْدَمْتُمَا عَلَيَّ مَا فَعَلْتُمَا بَعْدَ الْحُجَّةِ عَلَيَّكُمْ بِحَظِّهِ نَبَأْتُ فِي عُقُوبَتِكُمَا

<sup>567</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 21 a

The slave girl became pregnant and she gave birth to a boy. They brought the dispute to him<sup>asws</sup>. He<sup>asws</sup> drew lots upon the boy with her name and the lot came to one of them. So, he<sup>asws</sup> attached the boy with him and necessitated him half the price of the child that it he had been a slave, they would have participated in it. And he<sup>asws</sup> said: 'If I<sup>asws</sup> had known that you two had gone ahead upon what you did after the argument upon you with its caution, I<sup>asws</sup> would have gone to the limit in punishing you both'.

وَبَلَغَ رَسُولَ اللَّهِ ص هَذِهِ الْفُضْيَةُ فَأَمْضَاهَا وَ أَقَرَّ الْحُكْمَ بِمَا فِي الْإِسْلَامِ وَ قَالَ الْحُنْدُ لِلَّهِ الَّذِي جَعَلَ فِيْنَا أَهْلَ الْبَيْتِ مَنْ يَقْضِي عَلَى سُنَنِ دَاوُدَ ع وَ سَبِيلِهِ فِي الْقَضَاءِ.

And this judgment reached Rasool-Allah<sup>saww</sup>, he<sup>saww</sup> continued and acknowledged the judgment with it in Al-Islam and said: 'The Praise is for Allah<sup>azwj</sup> Who Made among us<sup>asws</sup>, People<sup>asws</sup> of the Household, someone who can judge upon the Sunnah of Dawood<sup>as</sup>, and his<sup>asws</sup> way of judging'.

ثُمَّ رُفِعَ إِلَيْهِ وَ هُوَ بِالْيَمَنِ حَبْرٌ زُبَيْدٌ حُفِرَتْ لِلْأَسَدِ فَوَقَعَ فِيهَا فَعَدَا النَّاسُ يَنْظُرُونَ إِلَيْهِ فَوَقَفَ عَلَى شَفِيرِ الرُّبَيْبَةِ رَجُلٌ فَرَلَّتْ قَدَمُهُ فَتَعَلَّقَ بِأَخْرٍ وَ تَعَلَّقَ الْأَخْرُ بِثَالِثٍ وَ تَعَلَّقَ الثَّالِثُ بِالرَّابِعِ فَوَقَعُوا فِي الرُّبَيْبَةِ فَدَقَّهْمُ الْأَسَدُ وَ هَلَكُوا جَمِيعاً

Then an issue was raised to him<sup>asws</sup> while he<sup>asws</sup> was in Al-Yemen, the news of a trap dug for the lion, and it had fallen into it. The people came in the morning to look into it, and a man fell upon an edge of the trap. His feet had slipped, so he hung on with another, and the other one hung on with the third, and the third hung on with the fourth, and they had (all) fallen in the hole. The lion had attacked them, and they all died.

فَقَضَى ع بِأَنَّ الْأَوَّلَ فَرِسَةُ الْأَسَدِ وَ عَلَيْهِ ثُلُثُ الدِّيَةِ لِلثَّانِي وَ عَلَى الثَّانِي ثُلُثَا الدِّيَةِ لِلثَّالِثِ وَ عَلَى الثَّالِثِ الدِّيَةُ الْكَامِلَةُ لِلرَّابِعِ فَانْتَهَى الْحَبْرُ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَقَدْ قَضَى أَبُو الْحَسَنِ فِيهِمْ بِقَضَاءِ اللَّهِ عَزَّ وَ جَلَّ فَوْقَ عَرْشِهِ

He<sup>asws</sup> judged that the first prey of the lion, and upon him is a third of the wergild of the second, and upon the second one is two-third wergild of the third, and upon the third is full wergild of the fourth'. The news reached Rasool-Allah<sup>azwj</sup>. He<sup>saww</sup> said: 'Abu Al-Hassan<sup>asws</sup> has judged among them with a Judgment of Allah<sup>azwj</sup> Mighty and Majestic above His<sup>azwj</sup> Throne'.

ثُمَّ رُفِعَ إِلَيْهِ حَبْرٌ جَارِيَةٌ حَمَلَتْ جَارِيَةً عَلَى عَاتِقِهَا عَيْباً وَ لَعِباً فَجَاءَتْ جَارِيَةٌ أُخْرَى فَفَرَصَتْ الْحَامِلَةَ فَفَمَصَتْ لِعُرْصَتِهَا فَوَقَعَتِ الرَّابِعَةُ فَانْدَقَتْ عُنُقُهَا وَ هَلَكَتْ

Then it was raised to him<sup>asws</sup> news of a girl who had carried a girl upon her shoulders in vain and playfulness. Another girl came and pinched the carrier. She cried at her pinching and the rider fell and her neck cracked, and she died.

فَقَضَى ع عَلَى الْقَارِصَةِ بِثُلُثِ الدِّيَةِ وَ عَلَى الْقَامِصَةِ بِثُلُثِهَا وَ أَسْقَطَ الثُّلُثَ الْبَاقِي لِزُكُوبِ الْوَاقِصَةِ عَيْباً الْقَامِصَةِ وَ بَلَغَ الْحَبْرُ بِذَلِكَ إِلَى رَسُولِ اللَّهِ ص فَأَمْضَاهُ وَ شَهِدَ لَهُ بِالصَّوَابِ

He<sup>asws</sup> judged upon the pincher with a third of the wergild, and upon the crying one (carrier) with two-thirds, and the remaining third of the rider was dropped as the pinching was in

vain. And the news of that reached Rasool-Allah<sup>saww</sup>, and he<sup>saww</sup> continued it and testified for it with as being with the correctness.

وَقَضَىٰ عِ فِي قَوْمٍ وَقَعَ عَلَيْهِمْ حَائِطٌ فَفَتَلَهُمْ وَكَانَ فِي جَمَاعَتِهِمْ امْرَأَةٌ مَمْلُوكَةٌ وَأُخْرَىٰ حُرَّةٌ وَكَانَ لِلْحُرَّةِ وَلَدٌ طِفْلٌ مِنْ حُرٍّ وَ لِلْبَجَارِيَةِ الْمَمْلُوكَةِ وَلَدٌ طِفْلٌ مِنْ مَمْلُوكٍ وَ لَمْ يُعْرِفِ الطِّفْلُ الْحُرُّ مِنَ الطِّفْلِ الْمَمْلُوكِ

And he<sup>asws</sup> judged regarding a group a wall had fallen upon them and killed them, and there was a slave girl in their community, and another free one, and there was a small child for the free one from a free man, and for the slave girl there was a small child from a slave, and the child of the free was not known from the child of the slave.

فَفَرَعَ بَيْنَهُمَا وَ حَكَمَ بِالْحُرَّةِ لِمَنْ حُرَجَ عَلَيْهِ سَهْمُ الْحُرِّ مِنْهُمَا وَ حَكَمَ بِالرِّقِّ لِمَنْ حُرَجَ عَلَيْهِ سَهْمُ الرِّقِّ مِنْهُمَا ثُمَّ أَعْتَقَهُ وَ جَعَلَهُ مَوْلَاهُ وَ حَكَمَ فِي مِيرَاثِهِمَا بِالْحُكْمِ فِي الْحُرِّ وَ مَوْلَاهُ فَأَمَضَىٰ رَسُولُ اللَّهِ ص هَذَا الْحُكْمَ وَ صَوَّبَهُ حَسَبَ إِمضَائِهِ مَا أَسْلَفْنَا ذِكْرَهُ وَ وَصَفْنَاهُ.

He<sup>asws</sup> drew lots between them and judged with the free woman for the one upon whom the lot of the free child from the two and judged with the slave girl for the one upon whom the lot of the slave had come from the two. Then he<sup>asws</sup> judged with freeing it and made him his own master (free) and judged regarding their inheritance with the judgment regarding the free and his slave. Rasool-Allah<sup>azwj</sup> continued this judgment, and its correctness is due to its continuation, what we have mentioned and described above".<sup>568</sup>

وَ جَاءَتْ الْأَنْثَارُ أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى النَّبِيِّ ص فِي بَقْرَةٍ فَتَلَّتْ جِمَارًا فَقَالَ أَحَدُهُمَا يَا رَسُولَ اللَّهِ بَقَرَةٌ هَذَا الرَّجُلِ فَتَلَّتْ جِمَارِي فَقَالَ رَسُولُ اللَّهِ ص ادْهَبَا إِلَى أَبِي بَكْرٍ فَاسْأَلَاهُ عَنْ ذَلِكَ

And the Ahadeeth have come that two men brought a dispute to the Prophet<sup>saww</sup> regarding a cow having killed a donkey. One of them said, 'O Rasool-Allah<sup>saww</sup>! A cow of this man killed my donkey!' Rasool-Allah<sup>saww</sup> said: 'Both of you go to Abu Bakr and ask him about that'.

فَجَاءَا إِلَى أَبِي بَكْرٍ وَ قَصَا عَلَيْهِ فَصَتَّهُمَا قَالَ كَيْفَ تَرَكْتُمَا رَسُولَ اللَّهِ ص وَ جِئْتُمَانِي قَالَ هُوَ أَمَرَنَا بِذَلِكَ فَقَالَ بَحِيمَةٌ فَتَلَّتْ بَحِيمَةً لَا شَيْءَ عَلَى رِجْلَيْهَا فَعَادَا إِلَى النَّبِيِّ ص فَأَخْبَرَاهُ بِذَلِكَ

They came to Abu Bakr and narrated their story to him. He said, 'How come you neglected Rasool-Allah<sup>saww</sup> and came to me?' He said, 'He<sup>saww</sup> instructed us with that'. He said, 'An animal killed an animal, there is nothing upon its owner'. They returned to the Prophet<sup>saww</sup> and informed him.

فَقَالَ لَهُمَا افْضِيَا إِلَى عُمَرَ بْنِ الْخَطَّابِ فَصَصَا عَلَيْهِ فَصَتَّكُمَا وَ سَلَاهُ الْفَضَاءَ فِي ذَلِكَ فَدَهَبَا إِلَيْهِ وَ قَصَا عَلَيْهِ فَصَتَّهُمَا فَقَالَ لَهُمَا كَيْفَ تَرَكْتُمَا رَسُولَ اللَّهِ ص وَ جِئْتُمَانِي فَقَالَ إِنَّهُ أَمَرَنَا بِذَلِكَ فَقَالَ كَيْفَ لَمْ يَأْمُرْكُمْ بِالْمَصِيرِ إِلَى أَبِي بَكْرٍ قَالَا إِنَّا قَدْ أَمَرْنَا بِذَلِكَ وَ صِرْنَا إِلَيْهِ قَالَ فَمَا الَّذِي قَالَ لَكُمْ فِي هَذِهِ الْفَضِيَّةِ قَالَا لَهُ كَيْتٌ وَ كَيْتٌ قَالَ مَا أَرَى إِلَّا مَا رَأَى أَبُو بَكْرٍ

He<sup>saww</sup> said to them: 'Go to Umar Bin Al-Khattab and narrate your story to him and ask him for the judgment regarding that'. They went to him and narrated their story to him. He said, 'How come you neglected Rasool-Allah<sup>saww</sup> and came to me?' They said, 'He instructed us

<sup>568</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 21 b

with that'. He said, 'How come he<sup>saww</sup> did not instruct you two with going to Abu Bakr?' They said, 'He<sup>saww</sup> had instructed us with that and we did go to him'. He said, 'So, what is that which he said to you regarding this story?' They said to him, 'Such and such'. He said, 'I do not view except what Abu Bakr has viewed'.

فَصَارَا إِلَى النَّبِيِّ ص فَأَخْبَرَاهُ الْحَبْرَةَ فَقَالَ أَذْهَبَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع لِيُقْضَى بَيْنَكُمَا فَذَهَبَا إِلَيْهِ فَقَصَا عَلَيْهِ وَصَتَهُمَا فَقَالَ إِنْ كَانَتِ الْبَقْرَةُ دَخَلَتْ عَلَى الْحِمَارِ فِي مَأْمِنِهِ فَعَلَى رَجْمَا قِيمَةُ الْحِمَارِ لِصَاحِبِهِ وَإِنْ كَانَ الْحِمَارُ دَخَلَ عَلَى الْبَقْرَةِ فِي مَأْمِنِهَا فَتَقْتَلْنَهَا فَلَا عُزْمَ عَلَى صَاحِبِهَا

They returned to the Prophet<sup>saww</sup> and informed him<sup>saww</sup> the news. He<sup>saww</sup> said: 'Go to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. Let him<sup>asws</sup> judge between you two'. They went to him<sup>asws</sup> and narrated their story to him<sup>asws</sup>. He<sup>asws</sup> said: 'If the cow had entered towards the donkey in its enclosure, then upon its owner would be the price of the donkey to (be paid to) his companion, and if the donkey had entered towards the cow in its enclosure, then there is no penalty upon its owner'.

فَعَادَا إِلَى النَّبِيِّ ص فَأَخْبَرَاهُ بِقَضِيَّتِهِمَا فَقَالَ ص لَقَدْ قَضَى عَلِيُّ بْنُ أَبِي طَالِبٍ ع بَيْنَكُمَا بِقَضَاءِ اللَّهِ تَعَالَى ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِينَا أَهْلَ الْبَيْتِ مَنْ يُقْضَى عَلَى سُنَنِ دَاوُدَ فِي الْقَضَاءِ.

They returned to the Prophet<sup>saww</sup> and informed him<sup>saww</sup> with his<sup>asws</sup> judgment between them. He<sup>saww</sup> said: 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> had judged between you two with a Judgment of Allah<sup>azwj</sup> the Exalted'. Then he<sup>saww</sup> said: 'The Praise is for Allah<sup>azwj</sup> Who Made among us<sup>asws</sup>, People<sup>asws</sup> of the Household, someone who judges upon the Sunnah of Dawood in the judgment"<sup>569</sup>.

وَقَدْ رَوَى بَعْضُ الْعَامَّةِ أَنَّ هَذِهِ الْقَضِيَّةَ كَانَتْ مِنْ أَمِيرِ الْمُؤْمِنِينَ ع بَيْنَ الرَّجُلَيْنِ بِالْيَمَنِ وَرَوَى بَعْضُهُمْ حَسَبَ مَا قَدَّمْنَاهُ.

And it has been reported by one of the general Muslims, 'This judgment happened from Amir Al-Momineen<sup>asws</sup> between the two men at Al-Yemen'. And one of them has reported as per what we have forwarded it"<sup>570</sup>.

كَمَا الْكَافِي عِدَّةٌ مِنْ أَصْحَابِنَا عَنِ الْبُرْقِيِّ عَنِ ابْنِ أَبِي نُجْرَانَ عَنِ صَبَّاحِ الْحَدَّادِ عَنِ رَجُلٍ عَنِ سَعْدِ بْنِ طَرِيفٍ عَنِ أَبِي جَعْفَرٍ ع مِثْلَ مَا أُوْرِدَهُ أَوْلًا.

(The book) 'Al Kafi' – A number of our companions, from Al Barqy, from Ibn Abu Najran, from Sabbah Al Haza'a, from a man, from Sa'ad Bin Tareyf,

'From Abu Ja'far<sup>asws</sup> similar to what we referred to firstly"<sup>571</sup>.

22- شا، الإرشاد فصل في ذكر مختصر من قضائاه في إمارة أبي بكر فمن ذلك ما جاء به الخبر عن رجال من العامة و الخاصة أن أبا بكر سئل عن قوله تعالى و فاكهته و أبا متاعاً فلم يعرف معنى الأب من القرآن فقال أي سماء تظلي أم أي أرض تظلي أم كيف أصنع إن قلت في كتاب الله تعالى بما لا أعلم أم الفاكهته فتعرفها و أم الأب فالله أعلم به

<sup>569</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 21 c

<sup>570</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 21 d

<sup>571</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 21 e

(The book) 'Al-Irshad' there is adjudication (arbitration), regarding a brief mention from his<sup>asws</sup> judgments during the governance of Abu Bakr. From that is what the Hadeeth came with about a man, from the general Muslims and the special (Shias) that Abu Bakr was asked about Words of the Exalted: **And fruits and grass [80:31]**, and he did not know the meaning (of the word) 'Al-Abb' (grass) from the Quran. He said, 'Which sky would shade me, or which land would hold me or what will I do if I were to say regarding the Book of Allah<sup>azwj</sup> the Exalted with what I do not know. As for the fruit, we recognise these, and as for the 'Abb', Allah<sup>azwj</sup> is more Knowing with it'.

قَبْلَ عَامِيرِ الْمُؤْمِنِينَ ع مَقَالَهُ وَ فِي ذَلِكَ قَالَ يَا سُبْحَانَ اللَّهِ أَمَا عَلِمَ أَنَّ الْأَبَّ هُوَ الْكَلَالُ وَالْمَرْعَى وَ أَنَّ قَوْلَهُ تَعَالَى وَ فَاصِحَةٌ وَ أَبًا اعْتِدَادًا مِنَ اللَّهِ تَعَالَى بِإِنْعَامِهِ عَلَى خَلْقِهِ بِمَا عَدَّاهُمْ بِهِ وَ خَلَقَهُ لَهُمْ وَ لِأَنْعَامِهِمْ بِمَا يَحْيَا بِهِ أَنْفُسَهُمْ وَ تَتَمُّومٌ بِهِ أَجْسَادُهُمْ

His words regarding that reached Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> said: 'O Glory be to Allah<sup>azwj</sup>! And he does not know that 'Al-Abb', it is the feed and the pasture, and the Words of the Exalted: **And fruits and grass [80:31]**, is a preparation from Allah<sup>azwj</sup> the Exalted with His<sup>azwj</sup> Favour upon His<sup>azwj</sup> creatures with what He<sup>azwj</sup> Provided them with and Created it for them and for their cattle from what they can be reviving themselves with and straighten their bodies with'.

وَ سُئِلَ أَبُو بَكْرٍ عَنِ الْكَلَالَةِ فَقَالَ أَقُولُ فِيهَا بِرَأْيِي فَإِنْ أَصَبْتُ فَمِنَ اللَّهِ وَ إِنْ أَخْطَأْتُ فَمِنْ نَفْسِي وَ مِنَ الشَّيْطَانِ

And Abu Bakr was asked about the 'Kalala'. He said, 'I shall speak regarding it with my opinion. If I am correct, it is from Allah<sup>azwj</sup>, and if I am mistaken, it is from myself and from the Satan<sup>a</sup>.

قَبْلَ ذَلِكَ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ مَا أَعْنَاهُ عَنِ الرَّأْيِ فِي هَذَا الْمَكَانِ أَمَا عَلِمَ أَنَّ الْكَلَالََةَ هُمْ الْإِخْوَةُ وَ الْأَخْوَاتُ مِنْ قِبَلِ الْأَبِ وَ الْأُمِّ وَ مِنْ قِبَلِ الْأَبِ عَلَى الْإِنْفِرَادِ وَ مِنْ قِبَلِ الْأُمِّ أَيْضًا عَلَى حِدَّتِهَا

That reached Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> said: 'How needless is he from the opining in this place! Does he not know that the 'Kalala', they are brothers and sisters from the direction of the father and the mother, and from the direction of the father upon the individual, and from the direction of the mother as well upon its limit.

قَالَ اللَّهُ عَزَّ وَ جَلَّ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَ لَهُ أُخْتُ فَلَهَا نِصْفُ مَا تَرَكَ

Allah<sup>azwj</sup> Mighty and Majestic Said: **They are asking you for a Fatwa, Say: 'Allah Gives you a Fatwa regarding the person who has neither parents nor offspring; if a man dies (and) there isn't a son for him and for him is a sister, then for her would be half of what he leaves; [4:176].**

وَ قَالَ عَزَّ قَائِلًا وَ إِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةً وَ لَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّلْسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثَّلَاثِ.



And the Mighty Said: **And if there was a man or a woman with neither parents nor children, and for him is a brother or a sister, then for every one of them is the sixth. But if there were more than that, then they would be participants in the third, [4:12]**'<sup>572</sup>

وَجَاءَتِ الرِّوَايَةُ أَنَّ بَعْضَ أَحْبَابِ الْيَهُودِ جَاءَ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ أَنْتَ خَلِيفَةُ نَبِيِّ هَذِهِ الْأُمَّةِ فَقَالَ لَهُ نَعَمْ فَقَالَ إِنَّا نُجِدُ فِي التَّوْرَةِ أَنَّ خُلَفَاءَ الْأَنْبِيَاءِ أَعْلَمُ أُمَّهِمْ فَأَحْبِرُنِي عَنِ اللَّهِ سُبْحَانَهُ أَيْنَ هُوَ فِي السَّمَاءِ أَمْ فِي الْأَرْضِ

And the report has come that one of the Rabbis of the Jews came to Abu Bakr. He said to him, 'Are you the caliph of the Prophet<sup>saww</sup> of this community?' He said to him, 'Yes'. He said, 'We find in the Torah that the caliphs of the Prophets are the most knowledgeable of their communities, so inform me about Allah<sup>azwj</sup> the Glorious, where is He<sup>azwj</sup>, in the sky or in the earth?'

فَقَالَ أَبُو بَكْرٍ هُوَ فِي السَّمَاءِ عَلَى الْعَرْشِ فَقَالَ الْيَهُودِيُّ فَأَرَى الْأَرْضَ خَالِيَةً مِنْهُ وَ أَرَاهُ عَلَى هَذَا الْقَوْلِ فِي مَكَانٍ دُونَ مَكَانٍ فَقَالَ لَهُ أَبُو بَكْرٍ هَذَا كَلَامُ الرِّنَادِقَةِ اغْرُبْ عَنِّي وَ إِلَّا قَتَلْتُكَ

Abu Bakr said, 'He<sup>azwj</sup> is in the sky upon the Throne'. The Jew said, 'So, I see the earth to be vacant from Him<sup>azwj</sup>, and I see Him<sup>azwj</sup>, based upon this word, to be in a place besides a (another) place'. Abu Bakr said to him, 'This is talk of the atheists. Get away from me or else I will kill you!'

قَوْلَ الْحَبِيرِ مُتَعَجِّباً بِسْتَهْزِئٍ بِالْإِسْلَامِ فَاسْتَقْبَلَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ لَهُ يَا يَهُودِيُّ قَدْ عَرَفْتُ مَا سَأَلْتَ عَنْهُ وَ مَا أُجِبتُ بِهِ وَ إِنَّا نَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَيْنَ الْأَيْنِ فَلَا أَيْنَ لَهُ وَ جَلَّ أَنْ يَجُوبَهُ مَكَانٌ وَ هُوَ فِي كُلِّ مَكَانٍ بَعِيرٍ مُمَاسَّةٍ وَ لَا مُجَاوِرَةٍ

The Rabbi turned around mocking Al-Islam. Amir Al-Momineen<sup>asws</sup> met him. He<sup>asws</sup> said to him: 'O Jew! I<sup>asws</sup> have known what you have asked about and what I<sup>asws</sup> should be answering with, and we are saying that Allah<sup>azwj</sup> Mighty and Majestic is 'where' of the where-ness, so there is no 'where' for Him<sup>azwj</sup>, and He<sup>azwj</sup> is more Majestic than to be contained by a place, and He<sup>azwj</sup> is in every place without adjacency nor vicinity.

مُحِيطٌ عِلْمًا بِمَا فِيهَا وَ لَا يَخْلُو شَيْءٌ مِنْهَا مِنْ تَدْبِيرِهِ وَ إِنِّي مُخْبِرُكَ بِمَا فِي كِتَابٍ مِنْ كُتُبِكُمْ يُصَدِّقُ مَا ذَكَرْتَهُ لَكَ فَإِنْ عَرَفْتَهُ أ تُؤْمِنُ بِهِ قَالَ نَعَمْ

He<sup>azwj</sup> Encompasses in Knowledge with whatever is in it, nor is anything vacant from His<sup>azwj</sup> Arrangement, and I<sup>asws</sup> shall inform you with what is in a Book from your Books in verification of what I<sup>asws</sup> am mentioning to you. So, if you were to recognise it, will you believe me<sup>asws</sup>? He said, 'Yes'.

قَالَ أَلَسْتُمْ تَجِدُونَ فِي بَعْضِ كُتُبِكُمْ أَنَّ مُوسَى بَنَ عِمْرَانَ ع كَانَ ذَاتَ يَوْمٍ جَالِسًا إِذْ جَاءَهُ مَلَكٌ مِنَ الْمَشْرِقِ فَقَالَ لَهُ مُوسَى مِنْ أَيْنَ أَقْبَلْتَ قَالَ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ جَاءَهُ مَلَكٌ مِنَ الْمَغْرِبِ فَقَالَ لَهُ مِنْ أَيْنَ جِئْتَ فَقَالَ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ

He<sup>asws</sup> said: 'Aren't you finding in one of your Books that Musa<sup>as</sup> Bin Imran<sup>as</sup> was seated one day when an Angel came to him<sup>as</sup> from the east. Musa<sup>as</sup> said to him: 'Where are you coming from?' He said, 'From the Presence of Allah<sup>azwj</sup> Mighty and Majestic'. Then an Angel came to

<sup>572</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 22 a

him<sup>as</sup> from the west. He<sup>as</sup> said to him: 'Where are you coming from?' He said, 'From the Presence of Allah<sup>azwj</sup> Mighty and Majestic'.

ثُمَّ جَاءَهُ مَلَكٌ فَقَالَ قَدْ جِئْتُكَ مِنَ السَّمَاءِ السَّابِعَةِ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ وَ جَاءَهُ مَلَكٌ آخَرُ فَقَالَ لَهُ قَدْ جِئْتُكَ مِنَ الْأَرْضِ السُّفْلَى السَّابِعَةِ مِنْ عِنْدِ اللَّهِ تَعَالَى فَقَالَ مُوسَى ع سُبْحَانَ مَنْ لَا يَخْلُو مِنْهُ مَكَانٌ وَ لَا يَكُونُ إِلَى مَكَانٍ أَقْرَبَ مِنْ مَكَانٍ

Then an Angel came to him<sup>saww</sup>. He said, 'I have come to you<sup>as</sup> from the seventh sky from the Presence of Allah<sup>azwj</sup> Mighty and Majestic'. And another Angel came and said to him<sup>as</sup>, 'I have come to you<sup>saww</sup> from the lowest seventh firmament from the Presence of Allah<sup>azwj</sup> the Exalted'. Musa<sup>as</sup> said: 'Glorious is the One<sup>azwj</sup> Who, no place is vacant from Him<sup>azwj</sup> nor does any place happens to be closer (to Him<sup>azwj</sup>) than (any other) place'.

فَقَالَ الْيَهُودِيُّ أَشْهَدُ أَنَّ هَذَا هُوَ الْحَقُّ وَ أَنَّكَ أَحَقُّ بِمَقَامِ نَبِيِّكَ مِمَّنْ اسْتَوْلَى عَلَيْهِ.

The Jew said, 'I testify that this, it is the truth, and you<sup>asws</sup> are more rightful with the position of your<sup>asws</sup> Prophet<sup>saww</sup> than the one who is ruling upon it'.<sup>573</sup>

23- قب، المناقب لابن شهر آشوب شا، الإرشاد فصل في ذكر ما جاء في قضائاه في إفرة عمر بن الخطاب فمن ذلك ما جاءت به العامة و الخاصة في قصة قدامة بن مظعون و قد شرب الخمر فأراد عمر أن يحده

(The books 'Al-Manaqib' of Ibn Shehr Ashub, (and) 'Al-Irshad' – 'There is a mention of an adjudication of what has come among his<sup>asws</sup> judgment during the governance of Umar Bin Al-Khattab. From that is what the general Muslims and the special ones (Shias) have come with in the story of Qudama Bin Mazoun, and he had drunk the wine, and Umar had wanted to apply the legal penalty on him.

فَقَالَ لَهُ قُدَامَةُ لَا يَجِبُ عَلَيَّ الْحُدُّ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَ آمَنُوا وَ وَعَمِلُوا الصَّالِحَاتِ

Qudama said to him, 'The legal penalty is not obligated upon me because Allah<sup>azwj</sup> the Exalted is Saying: ***There isn't a blame upon those who are believing and are doing righteous deeds regarding what they are consuming, when they are fearing and are believing and are doing righteous deeds. [5:93]***.

فَدَرَأَ عَنْهُ عُمَرُ الْحُدَّ فَبَلَغَ ذَلِكَ أَمِيرَ الْمُؤْمِنِينَ ع فَمَشَى إِلَى عُمَرَ فَقَالَ لَهُ لِمَ تَرَكْتَ إِقَامَةَ الْحُدِّ عَلَى قُدَامَةَ فِي شُرْبِ الْخَمْرِ فَقَالَ إِنَّهُ تَلَا عَلَيَّ الْآيَةَ وَ تَلَاهَا عُمَرُ

Umar staved the legal penalty away from him. That reached Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> walked to Umar. He<sup>asws</sup> said to him: 'Why did you leave establishment of the legal penalty upon Qudama regarding drinking of the wine?' He said, 'He had recited the Verse to me', and Umar recited it.

<sup>573</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 22 b

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع لَيْسَ قُدَامَةُ مِنْ أَهْلِ هَذِهِ الْآيَةِ وَ لَا مَنْ سَلَكَ سَبِيلَهُ فِي ارْتِكَابِ مَا حَرَّمَ اللَّهُ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا يَسْتَحِلُّونَ حَرَاماً فَازْدُدْ قُدَامَةَ وَ اسْتَبِيهِ بِمَا قَالَ فَإِنْ تَابَ فَأَوْفِ عَلَيْهِ الْحَدَّ وَ إِنْ لَمْ يَتُوبْ فَأَقْتُلْهُ فَقَدْ خَرَجَ عَنِ الْمِلَّةِ

Amir Al-Momineen<sup>asws</sup> said to him: ‘Qudama isn’t rightful of this Verse nor is he one who travels in its way in indulging in what Allah<sup>azwj</sup> has Prohibited. **Those who are believing and are doing righteous deeds [5:93]**, do not make a Prohibition to be Permissible, so rebut Qudamah and tell him to repent from what he has said. If he repents, then establish the legal penalty upon him, and if he does not repent, then kill him, for he has gone out from the nation (religion)’.

فَاسْتَيْقَظَ عُمَرُ لِدَلَالِكَ وَ عَرَفَ قُدَامَةَ الْخَبَرَ فَأَطَهَرَ التَّوْبَةَ وَ الْإِقْلَاعَ فَدَرَأَ عُمَرُ عَنْهُ الْقَتْلَ وَ لَمْ يَدْرِ كَيْفَ يَحُدُّهُ فَقَالَ لِأَمِيرِ الْمُؤْمِنِينَ ع أَشِرْ عَلَيَّ فِي حَدِّهِ

Umar woke up (realised) that and let Qudama know the news. He manifested the repentance and the uprooting (leaving drinking wine). So, Umar staved the killing away from him and he did not know how to apply the legal punishment upon him. He said to Amir Al-Momineen<sup>asws</sup>, ‘Advise unto me regarding his legal penalty’.

فَقَالَ حُدُّهُ ثَمَانِينَ إِنَّ شَارِبَ الْخَمْرِ إِذَا شَرِبَهَا سَكِرَ وَ إِذَا سَكِرَ هَدَى وَ إِذَا هَدَى افْتَرَى فَجَلَدَهُ عُمَرُ ثَمَانِينَ وَ صَارَ إِلَى قَوْلِهِ ع فِي ذَلِكَ.

He<sup>asws</sup> said: ‘Eighty (lashes) if he has drunk the wine, when he drunk it, he was intoxicated, and when he was intoxicated, he rambled, and when he rambled, he fabricated’. Umar whipped him eighty (lashes) and came to his<sup>asws</sup> word regarding that’.<sup>574</sup>

24- شا، الإرشاد وَ رُوِيَ أَنَّ مَجْنُونَةً عَلَى عَهْدِ عُمَرَ فَجَرَ بِهَا رَجُلٌ فَقَامَتِ الْبَيْتَةُ عَلَيْهَا بِدَلِكِ فَأَمَرَ عُمَرُ بِجَلْدِهَا فَمَرَّ بِهَا عَلَى أَمِيرِ الْمُؤْمِنِينَ ع لِتُجَلَّدَ فَقَالَ مَا بَالُ مَجْنُونَةِ آلِ فُلَانٍ تُعْتَلُ فَقِيلَ لَهُ إِنَّ رَجُلًا فَجَرَ بِهَا وَ هَرَبَ وَ قَامَتِ الْبَيْتَةُ عَلَيْهَا فَأَمَرَ عُمَرُ بِجَلْدِهَا

(The book) ‘Al Irshad’ –

‘And it is reported that in the era of Umar, a man had been immoral with an insane woman. The proof of that was established upon her. Umar ordered with whipping her. They passed by Amir Al-Momineen on her way to be whipped. He<sup>asws</sup> said: ‘What is the matter with the insane woman of the family of so and so is being taken?’ It was said to him<sup>asws</sup>, ‘A man had been immoral with her and fled, and the proof has been established upon her, so Umar has ordered with whipping her’.

فَقَالَ لَهُمْ رُدُّوْهَا إِلَيْهِ وَ قُولُوا لَهُ أَمَا عَلِمْتِ بَأَنَّ هَذِهِ مَجْنُونَةُ آلِ فُلَانٍ وَ أَنَّ النَّبِيَّ ص قَدْ رَفَعَ الْقَلَمَ عَنِ الْمَجْنُونِ حَتَّى يُفِيْقَ إِهْمَا مَغْلُوبَةً عَلَى عَقْلِهَا وَ نَفْسِهَا

He<sup>asws</sup> said to them: ‘Return her to him and tell him, ‘Do you not know that this is an insane woman of the family of so and so, and that the Prophet<sup>saww</sup> had raised the pen from the insane until he is well. She has been overcome upon her intellect and herself (as she was insane)’.

فَرَدَّتْ إِلَى عُمَرَ وَ قِيلَ لَهُ مَا قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ فَجَعَ اللَّهُ عَنْهُ لَقَدْ كَذَّبْتَ أَنَّ أَهْلِكَ فِي جَلْدِهَا وَ دَرَأَ عَنْهُ الْحَدَّ.

<sup>574</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 23

She was returned to Umar and it was said to him what Amir Al-Momineen<sup>asws</sup> had said. He said, ‘May Allah<sup>azwj</sup> Relieve from him<sup>asws</sup>! I was almost destroyed in whipping her’, and he staved off the legal penalty from her”.<sup>575</sup>

25- قب، المناقب لابن شهر آشوب شا، الإرشاد و زوي أنه أتي بحامل قد زنت فأمر برجمها فقال له أمير المؤمنين ع هب أن لك سبيلاً عليها أي سبيلاً لك على ما في بطنها و الله تعالى يقول ألا تزر وازرة وزر أخرى

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

‘And it is reported that they came with a pregnant woman who had committed adultery, so he (Umar) ordered with stoning her to death. Amir Al-Momineen<sup>asws</sup> said to him: ‘Granted, that there is a way for you against her, (but) which way is there for you against what is in her belly, and Allah<sup>azwj</sup> the Exalted is Saying: **A bearer of a burden will not bear the burden of another [53:38]?**’

فقال عمر لا عشت لمعضلة لا يكون لها أبو الحسن ثم قال فما أصنع بما قال احتط عليها حتى تلد فإذا ولدت و وجدت لولدها من يكفله فأقم عليها الحد

Umar said, ‘May I not live for a dilemma Abu Al-Hassan<sup>asws</sup> is not there for it!’ Then he said, ‘So, what shall I do with her?’ He<sup>asws</sup> said: ‘Wait upon her until she has given birth. When she gives birth and you can find for her child someone who can take its responsibility, then establish the legal penalty upon her’.

فمري ذلك عن عمر و عول في الحكم به على أمير المؤمنين ع.

Umar was cheered from that and he ululated upon Amir Al-Momineen<sup>asws</sup> regarding the judgment by him<sup>asws</sup>”.<sup>576</sup>

و زوي أنه كان استدعى امرأة كان يتحدث عندها الرجال فلما جاءها رسله فرعت و ارتاعت و خرجت معهم فأملصت و وقع إلى الأرض ولدها يستهل ثم مات فبلغ عمر ذلك فجمع أصحاب رسول الله ص و سأهم عن الحكم في ذلك

And it is reported that he (Umar) had summoned a woman, the men used to discuss in her presence. When his messenger came to her, she panicked and trembled, and went out with them. She miscarried and her child fell to the ground, being released, then it died. That reached Umar, so he gathered companions of Rasool-Allah<sup>saww</sup> and asked them about the judgment regarding that.

فقالوا بأجمعهم نراك مؤدباً و لم ترد إلا خيراً و لا شيء عليك في ذلك و أمير المؤمنين ع جالس لا يتكلم فقال له عمر ما عندك في هذا يا أبا الحسن فقال لقد سمعت ما قالوا قال فما عندك أنت قال قد قال القوم ما سمعت قال أقسمت عليك لتقولن ما عندك

They said in their entirety, ‘We see you as a gentleman and you did not intend except good, and there is nothing upon you regarding that’, and Amir Al-Momineen<sup>asws</sup> was seated, not speaking (regarding that). Umar said to him<sup>asws</sup>, ‘What is with you<sup>asws</sup> regarding this, O Abu

<sup>575</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 24

<sup>576</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 25 a

Al-Hassan<sup>asws</sup>? He<sup>asws</sup> said: 'You have heard what they said'. He said, 'So, what is with you<sup>asws</sup>, you<sup>asws</sup>!' He<sup>asws</sup> said: 'The people have spoken what you heard'. I vow upon you<sup>asws</sup> that you<sup>asws</sup> should speak with what is with you<sup>asws</sup>'.

قَالَ إِنْ كَانَ الْقَوْمُ قَارِبُونَ فَقَدْ عَشَوُكَ وَ إِنْ كَانُوا اِرْتَابُوا فَقَدْ قَصَرُوا الدِّيَةَ عَلَى عَاقِلَتِكَ لِأَنَّ قَتْلَ الصَّبِيِّ خَطَأً تَعَلَّقَ بِكَ

He<sup>asws</sup> said: 'If the people (are trying to) draw closer to you, so they have deceived you, and if they had consensus of opinion, so they have reduced the wergild upon your mind, because the child was killed mistakenly (accidentally), it is linked to you'.

فَقَالَ أَنْتَ وَاللَّهِ نَصَحْتَنِي مِنْ بَيْنِهِمْ وَاللَّهِ لَا تَبْرُحُ حَتَّى تُجْرِيَ الدِّيَةَ عَلَى بَنِي عَدِيٍّ فَفَعَلَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ ع.

He said, 'By Allah<sup>azwj</sup>! You have advised me, from between them. By Allah<sup>azwj</sup>! I will not depart until the wergild flows upon the clan of Aday'. Amir Al-Momineen<sup>asws</sup> did that'.<sup>577</sup>

26- قب، المناقب لابن شهر آشوب شاء، الإرشاد روي أن امرأتين تنازعتا على عهد عمر في طفل ادعتة كل واحدة منهما ولدا لها بغير بينة ولم ينازعهما فيه غيرهما فالتبس الحكم في ذلك على عمر و فرغ فيه إلى أمير المؤمنين ع

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Irshad' –

'In the era of Umar, two women disputed regarding a child, each one claiming that the child was hers without any proof, and no one else contended regarding him. The judgment regarding that was confusing upon Umar and he panicked regarding it to Amir Al-Momineen<sup>asws</sup>.

فَاسْتَدْعَى الْمَرْأَتَيْنِ وَ وَعَظَهُمَا وَ حَوَّفَهُمَا فَأَقَامَتَا عَلَى التَّنَازُعِ وَ الْإِحْتِلَافِ فَقَالَ ع عِنْدَ تَمَادِيهِمَا فِي التَّرِاجِ اثْنَتَا بَيْنَهُمَا فَقَالَتِ الْمَرْأَتَانِ وَ مَا تَصْنَعُ فَقَالَ أَقْدَهُ نَصْفَيْنِ لِكُلِّ وَاحِدَةٍ مِنْكُمَا نِصْفُهُ

He<sup>asws</sup> called the two women and advised them, and frightened them, but they both stood upon the dispute and the differing. He<sup>asws</sup> said during their persistence in the contention: 'He<sup>asws</sup> said: 'Bring me<sup>asws</sup> a saw!' The women said, 'And what will you do?' He<sup>asws</sup> said: 'I<sup>asws</sup> cut him in half, there being half of him for each one of you'.

فَسَكَتَ إِحْدَاهُمَا وَ قَالَتِ الْأُخْرَى اللَّهُ يَا أَبَا الْحَسَنِ إِنْ كَانَ لَا بُدَّ مِنْ ذَلِكَ فَقَدْ سَمِعْتُ بِهِ لَهَا فَقَالَ اللَّهُ أَكْبَرُ هَذَا ابْنُكَ دُونَهَا وَ لَوْ كَانَ ابْنُهَا لَرَقْتُ عَلَيْهِ وَ أَشْفَقْتُ

One of them was silent and the other one said, 'Allah<sup>azwj</sup>! Allah<sup>azwj</sup>, O Abu Al-Hassan<sup>asws</sup>! If there was not escape from that, then I allow him to be for her'. He<sup>asws</sup> said: 'Allah<sup>azwj</sup> is the Greatest! This is your son instead of her, and had he been her son, she would have been kind upon him and compassionate'.

فَاعْتَرَفَتِ الْمَرْءَةُ الْأُخْرَى أَنَّ الْحَقَّ مَعَ صَاحِبَتِهَا وَ الْوَلَدُ لَهَا دُونَهَا فَسَرِي عَنْ عُمَرَ وَ دَعَا لِأَمِيرِ الْمُؤْمِنِينَ ع بِمَا فَجَّحَ عَنْهُ فِي الْقَضَاءِ.

<sup>577</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 25 b

The other woman acknowledged that the truth was with her companion and the child was for her besides her'. Umar was cheered and supplicated for Amir Al-Momineen<sup>asws</sup> due to what he<sup>asws</sup> had relieved from him regarding the judging".<sup>578</sup>

قب، المناقب لابن شهر آشوب و هذا حُكْمُ سُلَيْمَانَ فِي صِغَرِهِ.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – 'And this is a judgment of Suleyman during his<sup>as</sup> young age".<sup>579</sup>

27- شا، الإرشاد و رُوِيَ عَنْ يُونُسَ بْنِ الْحُسَيْنِ أَنَّ عُمَرَ ابْنَ بَامِرَةَ قَدْ وُلِدَتْ لِسِتَّةِ أَشْهُرٍ فَهَمَّ بِرَجْمِهَا فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ خَاصَمَتَكَ بِكِتَابِ اللَّهِ خَصَمَتُكَ إِنَّ اللَّهَ تَعَالَى يَقُولُ وَ حَمْلُهُ وَ فَصَالُهُ ثَلَاثُونَ شَهْرًا وَ يَقُولُ جَلَّ قَائِلًا وَ الْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُبِمَ الرِّضَاعَةَ

(The book) 'Al Irshad' – And it is reported from Yunus Bin Al-Hassan –

'The came to Umar with a woman who had given birth at six months (pregnancy). He thought of having her stoned. Amir Al-Momineen<sup>asws</sup> said to him: 'I<sup>asws</sup> dispute you by the Book of Allah<sup>azwj</sup>. I<sup>asws</sup> dispute you that Allah<sup>azwj</sup> Exalted Says: **and his bearing and his weaning is of thirty months; [46:15]**. And the Majestic is Saying: **And the mothers should breastfeed their children for two years complete, for him who wants the complete breastfeeding; [2:233]**.

فَإِذَا تَمَّتِ الْمَرْأَةُ الرِّضَاعَةَ سَنَتَيْنِ وَ كَانَ حَمْلُهُ وَ فَصَالُهُ ثَلَاثِينَ شَهْرًا كَانَ الْحَمْلُ مِنْهُ سِتَّةَ أَشْهُرٍ فَحَلَّى عُمَرُ سَبِيلَ الْمَرْأَةِ وَ ثَبَتَ الْحُكْمَ بِذَلِكَ فَعَمِلَ بِهِ الصَّحَابَةُ وَ التَّابِعُونَ وَ مَنْ أَخَذَ عَنْهُ إِلَى يَوْمِنَا هَذَا

So, when the woman completes the breast-feeding of two years, and his bearing and his weaning was of thirty months, the bearing from it would be of six months'. Umar freed the way of the woman and affirmed the judgment with that. The companions worked with it, and (so did) the followers (of the companions), and the ones who are taking from it up to this day of ours".

وَ رُوِيَ أَنَّ امْرَأَةً شَهِدَ عَلَيْهَا الشُّهُودُ أَنَّهُمْ وَجَدُوهَا فِي بَعْضِ مِيَاهِ الْعَرَبِ مَعَ رَجُلٍ يَطُوقُهَا لَيْسَ بِبَعْلِهَا فَآمَرَ عُمَرُ بِرَجْمِهَا وَ كَانَتْ ذَاتَ بَعْلِ

And it is reported that witnesses testified upon a woman that they had found her in one of the water springs of the Arabs, with a man having sex with her, who wasn't her husband. Umar ordered with stoning her to death, and she was with a husband.

فَقَالَتْ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَيُّ بَرِيئَةٍ فَعَضِبَ عُمَرُ وَ قَالَ وَ تَجْرَحُ الشُّهُودَ أَيْضًا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع زِدُوهَا وَ اسْأَلُوهَا فَلَعَلَّ لَهَا عُدْرًا فَرُدَّتْ وَ سُئِلَتْ عَنْ حَالِهَا

She said, 'O Allah<sup>azwj</sup>! You<sup>azwj</sup> Know that I am innocent!' Umar was angered and said, 'And you are injuring the witnesses as well?' Amir Al-Momineen<sup>asws</sup> said: 'Return her and ask her, perhaps she has an excuse'. And she was asked about her state.

<sup>578</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 26 a

<sup>579</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 26 b

فَقَالَتْ كَانَ لِأَهْلِي إِبِلٌ فَخَرَجْتُ فِي إِبِلِ أَهْلِي وَ حَمَلْتُ مَعِيَ مَاءً وَ لَمْ يَكُنْ فِي إِبِلِ أَهْلِي لَبَنٌ وَ خَرَجَ مَعِيَ خَلِيظُنَا وَ كَانَ فِي إِبِلِهِ لَبَنٌ فَتَفِدَمَايَ فَاسْتَسْقَيْتُهُ فَأَبَى أَنْ يَسْقِيَنِي حَتَّى أَمَكَّنَهُ مِنْ نَفْسِي فَأَبَيْتُ فَلَمَّا كَادَتْ نَفْسِي تَخْرُجُ أَمَكَّنْتُهُ مِنْ نَفْسِي كُرْهًا

She said, ‘There is a camel for my family, so I went out in a camel of my family and carried water with me, and there was no milk in the camel of my family, and our known person came out with me, and there was milk in his camel. My water ran out, so I ask him to quench me. But he refused to quench me until I enable him upon myself. I refused. When my soul almost came out (about to die), I enabled him from myself unwillingly’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع اللهُ أَكْبَرُ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ فَلَا إِثْمَ عَلَيْهِ فَلَمَّا سَمِعَ ذَلِكَ عُمَرُ خَلَّى سَبِيلَهَا.

Amir Al-Momineen<sup>asws</sup> said: ‘Allah<sup>azwj</sup> is the Greatest! **But the one who is desperate, without coveting nor transgressing, so there is no sin upon him. [2:173]**’. When Umar heard that, he freed her way’.<sup>580</sup>

28- شاء، الإرشاد فصلًا و بما جاء عنه ع في معنى القضاء و صواب الرأي و إرشاد القوم إلى مصالحهم و تدارك ما كان يُفسد بهم لو لا تنبيهه على وجه الرأي فيه ما حدثت به شبابه بن سوار عن أبي بكر الهذلي قال سمعت رجلاً من علمائنا يقولون تكاثبت الأعاجم من أهل همدان و أهل الربي و أصبهان و قومس و نهاوند و أرسل بعضهم إلى بعض أن ملك العرب الذي جاءهم بدينهم و أخرج كتابهم قد هلك يعنون النبي ص

(The book) ‘Al Irshad’ – Adjudication and from what has come from him<sup>asws</sup> in the meaning of the judgment, and the correct view, and guiding the people to their correctness, and restoring what had been spoilt with them. If there had not been alertness upon an aspect of the view in it, it would not have been narrated with by Shubaba Bin Sawwar, from Abu Bakr Al Huzaly who said,

‘I heard a man from our scholars saying, ‘The Persians wrote letters between them, from the people of Hamdan, and people of Al-Rayy, and Isfahan, and Qum, and Nahawand, and they sent messages to each other, ‘The king of the Arabs who came to them with their religion and brought their Book has died’ - meaning the Prophet<sup>saww</sup>.

وَ أَنَّهُ مَلِكُهُمْ مِنْ بَعْدِهِ رَجُلٌ مُلْكًا يَسِيرًا ثُمَّ هَلَكَ يَعْنُونَ أَبَا بَكْرٍ ثُمَّ قَامَ بَعْدَهُ آخَرٌ قَدْ طَالَ عُمُرُهُ حَتَّى تَنَاقَلَكُمْ فِي بِلَادِكُمْ وَ أَعْرَازِكُمْ جُنُودُهُ يَعْنُونَ عُمَرَ بْنِ الْخَطَّابِ وَ أَنَّهُ غَيْرَ عَنِّي عَنْكُمْ حَتَّى تَخْرُجُوا مِنْ فِي بِلَادِكُمْ مِنْ جُنُودِهِ وَ تَخْرُجُوا إِلَيْهِ فَتَعْرُوهُ فِي بِلَادِهِ

‘And their king from after them was a man who ruled for a little while, then died’ – meaning Abu Bakr. ‘Then another one stood after him, whose life was long, until you were devoured in your cities, and you were invaded by his armies’ – meaning Umar Bin Al-Khattab. ‘And he has not ended from you all until you take out the ones in your cities (who are) in his armies, and you go out to him and invade him in his city’.

فَقَعَّاقَدُوا عَلَى هَذَا وَ تَعَاهَدُوا عَلَيْهِ فَلَمَّا انْتَهَى الْحَبْرُ إِلَى مَنْ بِالْكُوفَةِ مِنَ الْمُسْلِمِينَ أَهْوَهُ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَلَمَّا انْتَهَى إِلَيْهِ الْحَبْرُ فَرِحَ لِذَلِكَ فَرَعًا شَدِيدًا ثُمَّ أَتَى مَسْجِدَ رَسُولِ اللَّهِ ص فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ مَعَاشِرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ إِنَّ الشَّيْطَانَ قَدْ جَمَعَ لَكُمْ جُمُوعًا وَ أَقْبَلَ بِهَا لِيُطْفِئَ بِهَا نُورَ اللَّهِ

They agreed upon this and made a pact upon it. When the news ended to the ones from the Muslims at Al-Kufa, they forwarded it to Umar Bin Al-Khattab. When the news ended to

<sup>580</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 27

him, he panicked at that with a severe panic. Then he came to the Masjid of Rasool-Allah<sup>saww</sup>. He ascended the pulpit, praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said: 'Community of Emigrants! The Satan<sup>la</sup> has gather a force against you all and is coming with it to extinguish the Light of Allah<sup>azwj</sup> with it.

إِلَّا أَنَّ أَهْلَ هَمْدَانَ وَ أَهْلَ أَصْبَهَانَ وَ أَهْلَ الرَّيِّ وَ قُومَسَ وَ مَهَاوَنَدَ مُخْتَلِفَةً أَلْسِنَتُهَا وَ أَلْوَانُهَا وَ أَذْيَانُهَا قَدْ تَعَاهَدُوا وَ تَعَاقَدُوا أَنْ يُخْرِجُوا مِنْ بِلَادِهِمْ إِخْوَانَكُمْ مِنَ الْمُسْلِمِينَ وَ يُخْرِجُوا إِلَيْكُمْ فَيَغْزَوْكُمْ فِي بِلَادِكُمْ فَأَشِيرُوا عَلَيَّ وَ أَوْجِزُوا وَ لَا تُطَيَّبُوا فِي الْقَوْلِ فَإِنَّ هَذَا يَوْمٌ لَهُ مَا بَعْدَهُ مِنَ الْأَيَّامِ

The people of Hamdan, and people of Isfahan, and people of Al-Rayy, and Qum, and Nahawand are different in their languages, and their types, and their religion. They have made a pact that they will be expelling the ones in their cities, your Muslim brothers, and they will be coming to you to invade you all in your cities! Indicate to me and be brief and do not exaggerate in the words, for this day is for it, there will not be days after it.'

فَتَكَلَّمُوا فَقَامَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ وَ كَانَ مِنْ حُطَبَاءِ قُرَيْشٍ فَحَمِدَ اللَّهَ وَ أَنْتَى عَلَيْهِ ثُمَّ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ حَنَّكَتْكَ الْأُمُورُ وَ حَزَّسَتْكَ الدُّهُورُ وَ عَجَمَتْكَ الْبَلَايَا وَ أَحْكَمَتْكَ التَّجَارِبُ وَ أَنْتَ مُبَارَكُ الْأَمْرِ مَيْمُونُ النَّبِيَّةِ وَ قَدْ وُلِّيتَ فَحَبَّرْتَ وَ اخْتَبَرْتَ وَ حَبَّرْتَ

They spoke. Talha Bin Ubeydullah stood up, and he was from the speakers of Quraysh. He praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said, 'O commander of the faithful! The affairs have grabbed your neck, and the times have silenced you, and the afflictions have muted you, and the experiences have made you wise, and you are of the blessed command, an auspicious captain, and you are a ruler, so you are informed and tested and experienced.

فَلَمْ تَنْكَشِفْ مِنْ عَوَاقِبِ قَضَاءِ اللَّهِ إِلَّا عَن خِيَابٍ فَاحْفَظْ هَذَا الْأَمْرَ بِرَأْيِكَ وَ لَا تَغِبْ عَنْهُ ثُمَّ جَلَسَ

So, do not reveal consequences of the Decree of Allah<sup>azwj</sup> except from the best. Dig this matter with your opinion and do not be absent from it'. Then he sat down.

فَقَالَ عُمَرُ تَكَلَّمُوا فَقَامَ عُثْمَانُ بْنُ عَفَّانَ فَحَمِدَ اللَّهَ وَ أَنْتَى عَلَيْهِ ثُمَّ قَالَ أَمَا بَعْدُ يَا أَمِيرَ الْمُؤْمِنِينَ فَلْيَبِّ أَرَى أَنْ تَشْخَصَ أَهْلَ الشَّامِ مِنْ شَامِهِمْ وَ أَهْلَ الْيَمَنِ مِنْ يَمَنِهِمْ وَ تَسِيرَ أَنْتَ فِي أَهْلِ هَذَيْنِ الْحَرَمَيْنِ وَ أَهْلِ الْمِصْرَيْنِ الْكُوفَةِ وَ الْبَصْرَةَ فَتَلْقَى جَمِيعَ الْمُشْرِكِينَ بِجَمِيعِ الْمُؤْمِنِينَ

Umar said, 'Speak!' Usman Bin Affan stood up. He praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said, 'As for after, O commander of the faithful! I view that you should mobilise the people of Syria from their Syria, and the people of Yemen from their Yemen, and you should travel among the people of these two Sanctuaries (Makkah and Al-Medina), and the people of the cities of Al-Kufa and Al-Basra, so you can meet entirety of the Polytheists with entirety of believers.

فَإِنَّكَ يَا أَمِيرَ الْمُؤْمِنِينَ لَا تَسْتَبْقِي مِنْ نَفْسِكَ بَعْدَ الْعَرَبِ بَاقِيَةً وَ لَا تَمْتَعُ مِنَ الدُّنْيَا بِعَزِيرٍ وَ لَا تَلُودُ مِنْهَا بِحَرِيرٍ فَاحْضَرُهُ بِرَأْيِكَ وَ لَا تَغِبْ عَنْهُ ثُمَّ جَلَسَ

You, O commander of the faithful, will not remain alive after the Arabs remain, nor will you enjoy the world with dearness, nor will shelter with a protector from it. So, presented your opinion and do not be absent from it'. Then he sat down.



فَقَالَ عُمَرُ تَكَلَّمُوا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع الْحَمْدُ لِلَّهِ حَتَّى نَمَّ التَّحْمِيدُ وَالنَّائِءُ عَلَى اللَّهِ وَالصَّلَاةُ عَلَى رَسُولِهِ ص قَالَ أَمَا بَعْدُ فَإِنَّكَ  
إِنْ أَشْخَصْتَ أَهْلَ الشَّامِ مِنْ شَامِهِمْ سَارَتْ أَهْلُ الرُّومِ إِلَى دَرَارِيهِمْ وَإِنْ أَشْخَصْتَ أَهْلَ الْيَمَنِ مِنْ يَمَنِهِمْ سَارَتْ الْحَبَشَةُ إِلَى دَرَارِيهِمْ

Umar said, 'Speak!' Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said (stood) up. He<sup>asws</sup> praised Allah<sup>azwj</sup> to the completion of the Praise and the extolling upon Allah<sup>azwj</sup>, and the Salawaat upon His<sup>azwj</sup> Rasool<sup>saww</sup>. He<sup>asws</sup> said: 'As for after, if you were to mobilise the people of Syria away from their Syria, the people of Rome will come to their offspring, and if you were to mobilise the people of Yemen away from their Yemen, the Ethiopian will come to their offspring.

وَإِنْ أَشْخَصْتَ مِنْ هَذَيْنِ الْحَرَمَيْنِ انْتَقَضَتْ عَلَيْكَ الْعَرَبُ مِنْ أَطْرَافِهَا وَ أَكْنَافِهَا حَتَّى تَكُونَ مَا تَدْعُ وَرَاءَ ظَهْرِكَ مِنْ عِيَالٍ الْعَرَبِ أَهَمَّ إِلَيْكَ بِمَا بَيْنَ  
يَدَيْكَ

And if you were to mobilise from these two Sanctuaries (Makkah and Al-Medina), the Arabs would break up from its ends and its corners until your being called behind your back from the dependent Arabs would be more important to you what is in front of you.

فَأَمَّا ذِكْرُكَ كَثْرَةَ الْعَجَمِ وَ رَهْبَتِكَ عَنْ جُمُوعِهِمْ فَإِنَّا لَمْ نَكُنْ نُنْقَاتِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ص بِالْكَثْرَةِ وَ إِنَّمَا كُنَّا نُقَاتِلُ بِالْبَصِيرَةِ

As for your mentioning the large number of the Persians, and your being awed from their forces, in the era of Rasool-Allah<sup>azwj</sup> we did not happen to fight based on large numbers, and rather we used to fight with the insight (Help from Allah<sup>azwj</sup>).

وَ أَمَا مَا بَلَغَكَ مِنْ اجْتِمَاعِهِمْ عَلَى الْمَسِيرِ إِلَى الْمُسْلِمِينَ فَإِنَّ اللَّهَ لَمِيسِرِهِمْ أَكْرَهُ مِنْكَ لِدَلِيلِكَ وَ هُوَ أَوْلَى بِتَغْيِيرِ مَا يَكْرَهُ وَ إِنَّ الْأَعَاجِمَ إِذَا نَظَرُوا إِلَيْكَ  
قَالُوا هَذَا رَجُلٌ الْعَرَبِ فَإِنْ قَطَعْتُمُوهُ قَطَعْتُمُ الْعَرَبَ وَ كَانَ أَشَدَّ لِكَلْبِهِمْ وَ كُنْتَ قَدْ أَلْبَنْتَهُمْ عَلَى نَفْسِكَ وَ أَمَدْتَهُمْ مَنْ لَمْ يَكُنْ يُمِدُّهُمْ

And as for what has reached you of their gathering upon the travelling to the Muslims, surely Allah<sup>azwj</sup> is more Disliking of their travelling for that than you are, and He<sup>azwj</sup> is Foremost in changing whatever He<sup>azwj</sup> Dislikes. And when the Persians look at you, they would say, 'This is a man of the Arabs. If you were to cut him off, you will be cutting the Arabs', and it would be severer to their dogs, and you would have compelled them upon yourself, and provided them the ones they could not have extended to.

وَ لِكَيْبِ أَرَى أَنْ تُقَرَّ هَؤُلَاءِ فِي أَمْصَارِهِمْ وَ تَكْتُمِبَ إِلَى أَهْلِ الْبَصْرَةِ فَلْيَتَفَرَّقُوا عَلَى ثَلَاثِ فِرَقٍ فَلْتَتَمَّ فِرْقَةٌ عَلَى دَرَارِيهِمْ جُرْسًا لَهُمْ وَ لَتَتَمَّ فِرْقَةٌ عَلَى أَهْلِ  
عَهْدِهِمْ لِقَلًّا يَتَنَقِّضُوا وَ لَتَسِرَّ فِرْقَةٌ مِنْهُمْ إِلَى إِخْوَانِهِمْ مَدَدًا لَهُمْ

But I<sup>asws</sup> view that you should settle them in their own cities and write to the people of Al-Basra to be divided upon three sections. Let a section be upon their offspring as a protection for them, and let a section stand upon the people of their pact at night, lest they fall, and let a section travel to their brethren as helpers to them'.

فَقَالَ أَجَلُ هَذَا الرَّأْيِ وَ قَدْ كُنْتُ أُحِبُّ أَنْ أَتَابِعَ عَلَيْهِ وَ جَعَلَ يُكْرِزُ قَوْلَ أَمِيرِ الْمُؤْمِنِينَ ع وَ يَنْسِفُهُ إِعْجَابًا بِهِ وَ احْتِيَارًا لَهُ.

He said, 'Yes, this is the opinion, and I had loved it that I should be following upon it'. And he went on to repeat the words of Amir Al-Momineen<sup>asws</sup>, and co-ordinating it, marvelling with it, and choosing it for himself".<sup>581</sup>

29- قب، المناقب لابن شهر آشوب شا، الإرشاد فأما فضايها ع في إفرة عثمان بن عفان فمن ذلك ما رواه ثقلة الآثار من العامة و الخاصة أن امرأة نكحها شيخ كبير فحملت فزعم الشيخ أنه لم يصل إليها و أنكر حملها

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Irshad' –

'As for his<sup>asws</sup> judgment regarding a wife of Usman Bin Affan, from that is what is reported by the transmitters of the Hadeeth, from the general Muslims and the special (Shias) that an old man married her, and she got pregnant. The old man claimed that he had not arrived to her and he denied her pregnancy.

فالتبس الأمر على عثمان و سأل المرأة هل اقتضك الشيخ و كانت بكراً قالت لا فقال عثمان أفيتموا الحد عليها

The matter was confusing upon Usman and he asked the woman, 'Did the sheykh deflower you?' And she was a virgin. She said, 'No'. Usman said, 'Establish the legal penalty upon her!'

فقال له أمير المؤمنين ع إن للمرأة سمين ستم للمحيض و ستم للبول فلعل الشيخ كان ينال منها فسأل ماؤه في ستم المحيض فحملت منه فاسألوا الرجل عن ذلك

Amir Al-Momineen<sup>asws</sup> said to him: 'For the woman there are two holes – a hole for the menstruation and a hole for the urination. Perhaps the sheykh had attained from her, so his water flowed into the hole for the menstruating and she became pregnant from it, so ask the man about that'.

فسئل فقال قد كنت أنزل الماء في قبيلها من غير وصول إليها بالافيضاض فقال أمير المؤمنين ع الحمل له و الولد ولده و أرى عفونته في الإنكار فصار عثمان إلى قضائه بذلك.

He was asked. He said, 'I have been descending the water during kissing her from without arriving to her with the deflowering'. Amir Al-Momineen<sup>asws</sup> said: 'The pregnancy is for him, and the child is his child, and I<sup>asws</sup> view punishing him regarding the denial'. Usman came to his<sup>asws</sup> judgment with that".<sup>582</sup>

و روى أن رجلاً كانت له سريته فأولدها ثم اعترها و أنكحها عبداً له ثم توفي السيد فعتقت بملك ابنها لها و ورت ولدها زوجها ثم توفي الابن فورنت من ولدها زوجها

And it is reported that a man had a concubine for him, and she gave birth. Then he isolated her and got his slave married to her. Then the master died, and he freed the ownership of her son to be for her, and son got inheritance from her husband. Then the son died. So she inherited from the son of her husband.

<sup>581</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 28

<sup>582</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 29 a

فَارْتَمَعَا إِلَى عُثْمَانَ بِخْتِصَامٍ تَقُولُ هَذَا عَبْدِي وَ يَقُولُ هِيَ امْرَأَتِي وَ لَسْتُ مُفْرَجًا عَنْهَا فَقَالَ عُثْمَانُ هَذِهِ مُشْكِلَةٌ وَ أَمِيرُ الْمُؤْمِنِينَ ع حَاضِرٌ

They both raised their dispute to Usman. She said, 'This is my slave'. And he said, 'She is my wife, and I am not released from her'. Usman said, 'This is difficult', and Amir Al-Momineen<sup>asws</sup> was present.

قَالَ سَلُوهَا هَلْ جَامَعَهَا بَعْدَ مِيرَاثِهَا لَهُ فَقَالَتْ لَا فَقَالَ لَوْ أَعْلَمْتُ أَنَّهُ فَعَلَ ذَلِكَ لَعَذَّبْتُهُ أَذْهَبِي فَإِنَّهُ عَبْدُكَ لَيْسَ لَهُ عَلَيْكَ سَبِيلٌ إِنْ شِئْتَ أَنْ تَسْتَرِقِيهِ أَوْ تُعْتِقِيهِ أَوْ تَبِيعِيهِ فَذَلِكَ لَكَ.

He<sup>asws</sup> said: 'Ask her, did he have sex with her after her inheriting him?' She said, 'No'. He<sup>asws</sup> said: 'If I<sup>asws</sup> knew that he had done that, I<sup>asws</sup> would punish him. Go, for he is your slave. There is no way for him upon you. If you so desire, you can keep him as a slave, or free him, or sell him. That is up to you!'<sup>583</sup>

وَ رُوِيَ أَنَّ مُكَاتِبَةَ زَنَتْ عَلَى عَهْدِ عُثْمَانَ وَ قَدْ عَتَقَ مِنْهَا ثَلَاثَةَ أَرْبَاعٍ فَسَأَلَ عُثْمَانُ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ تُجَلَّدُ مِنْهَا بِحِسَابِ الْحُرِّيَّةِ وَ تُجَلَّدُ مِنْهَا بِحِسَابِ الرِّقِّ

And it is reported that a contracted slave committed adultery in the era of Usman and three-quarters had been free from her. Usman asked Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> said: 'She would be whipped from it by a counting (three-quarters) of the free (portion) and she would be whipped (a quarter) from by a counting of the slave (portion)'.

وَ سَأَلَ زَيْدُ بْنُ ثَابِتٍ فَقَالَ تُجَلَّدُ بِحِسَابِ الرِّقِّ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع كَيْفَ تُجَلَّدُ بِحِسَابِ الرِّقِّ وَ قَدْ عَتَقَ مِنْهَا ثَلَاثَةَ أَرْبَاعِهَا وَ هَلَّا جَلَّدَهَا بِحِسَابِ الْحُرِّيَّةِ فَإِنَّهَا فِيهَا أَكْثَرُ

And Zayd Bin Sabit was asked. He said, 'She should be whipped by a counting of the slave'. Amir Al-Momineen<sup>asws</sup> said to him: 'How can you whip by counting of the slave and three-quarter of her is free, and she cannot be whipped by counting of the free, for therein is more'.

فَقَالَ زَيْدٌ لَوْ كَانَ ذَلِكَ كَذَلِكَ لَوَجِبَ تَوْرِيثُهَا بِحِسَابِ الْحُرِّيَّةِ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع أَجَلُ ذَلِكَ وَاجِبٌ فَأُفْجِمَ زَيْدٌ وَ خَالَفَ عُثْمَانُ أَمِيرَ الْمُؤْمِنِينَ ع وَ صَارَ إِلَى قَوْلِ زَيْدٍ وَ لَمْ يُضَعِ إِلَى مَا قَالَ بَعْدَ ظُهُورِ الْحُجَّةِ عَلَيْهِ.

Zayd said, 'If it was like that, her inheritance would be obligated by counting of the free woman'. Amir Al-Momineen<sup>asws</sup> said to him: 'Yes, that is obligation'. Zayd was overcome and Usman opposed Amir Al-Momineen<sup>asws</sup>, and he went upon the word of Zayd, and he did not listen to what he<sup>asws</sup> had said after manifesting the argument upon him'<sup>584</sup>.

30- **شا، الإرشاد** وَ كَانَ مِنْ قَضَايَاهُ ع بَعْدَ بَيْعَةِ الْعَامَّةِ لَهُ وَ مُضِيَّ عُثْمَانَ عَلَى مَا رَوَاهُ أَهْلُ الثَّقَلِ مِنْ حَمَلَةِ الْأَثَارِ أَنَّ امْرَأَةً وَكَلَّتْ عَلَى فِرَاشِ زَوْجِهَا وَكَلَّتْ لَهُ بَدَنَانٍ وَ رَأْسَانِ عَلَى حَقْوٍ وَاحِدٍ فَالْتَبَسَ الْأَمْرُ عَلَى أَهْلِهِ أَمْ هُوَ وَاحِدٌ أَوْ اثْنَانِ فَصَارُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع يَسْأَلُونَهُ عَنْ ذَلِكَ لِيَعْرِفُوا الْحُكْمَ فِيهِ

<sup>583</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 29 b

<sup>584</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 29 c

(The book) 'Al-Irshad' – And it was from his<sup>asws</sup> judgments after allegiance of the generality to him<sup>asws</sup>, and continuation of Usman upon what is reported by the people of transmission from the bearers of the Ahadeeth that a woman gave birth to a son upon the bed of her husband. It had two bodies and two heads upon one waist. The matter was confusing upon its family, 'Is he one or two?' So, they came to Amir Al-Momineen<sup>asws</sup> asking him<sup>asws</sup> about that to understand the judgment regarding him.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ اعْتَبِرُوهُ إِذَا نَامَ ثُمَّ أَنْبَهُوا أَحَدَ الْبَدَنَيْنِ وَالرَّأْسَيْنِ فَإِنْ انْتَبَهَا جَمِيعاً مَعاً فِي خَالَةٍ وَاحِدَةٍ فَهُمَا إِنْسَانٌ وَاحِدٌ وَإِنْ اسْتَيْقَظَ أَحَدُهُمَا وَالْآخَرَ نَائِمٍ فَهُمَا اثْنَانِ وَحَقُّهُمَا مِنَ الْمِيرَاثِ حَقُّ اثْنَيْنِ.

Amir Al-Momineen<sup>asws</sup> said: 'Learn when it sleeps. Then awaken one of the two bodies and head. If they both wake up together in one state, then it is one human being, and if one wakes up and the other is sleeping, so these are two human being and their rights from the inheritance would be the rights of two'.<sup>585</sup>

وَرَوَى الْحَسَنُ بْنُ عَلِيٍّ الْعَبْدِيُّ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: بَيْنَمَا شُرَيْحٌ فِي مَجْلِسِ الْقَضَاءِ إِذْ عَرَضَ لَهُ شَخْصٌ فَقَالَ لَهُ يَا أَبَا أُمَيَّةَ أَخْلَيْتَنِي فَإِنَّ لِي حَاجَةً قَالَ فَأَمَرَ مَنْ حَوْلَهُ أَنْ يَجْفُوا عَنْهُ فَأَنْصَرَفُوا وَبَقِيَ خَاصَّةً مِنْ خَصَرٍ فَقَالَ لَهُ أَذْكَرُ حَاجَتَكَ

And it is reported by Al-Hassan Bin Ali Al Abdy, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

'While Shureyh was in the judiciary council when a person presented to him and said to him, 'O Abu Umayya! Be alone with me, for there is a need for me'. He ordered the ones around him to be away from him. They left and there remained the special ones from the ones present. He said to him, 'Mention your need!'

فَقَالَ يَا أَبَا أُمَيَّةَ إِنَّ لِي مَا لِلرِّجَالِ وَمَا لِلنِّسَاءِ فَمَا الْحُكْمُ عِنْدَكَ فِي رَجُلٍ أَمْ امْرَأَةٍ

He said, 'O Abu Umayya! For me there is what is for the men as well as what is for the women. What is the ruling with you regarding me, am I a man or a woman?'

فَقَالَ لَهُ قَدْ سَمِعْتُ مِنْ أَمِيرِ الْمُؤْمِنِينَ عَ قَضِيَّةً أَنَا أَذْكَرُهَا حَبْرِي عَنِ الْبُؤْلِ مِنْ أَيِّ الْفَرْجَيْنِ يَخْرُجُ قَالَ الشَّخْصُ مِنْ كِلَيْهِمَا قَالَ فَمِنْ أَيِّهِمَا يَنْقَطِعُ قَالَ مِنْهُمَا مَعاً فَتَعَجَّبَ شُرَيْحٌ

He said to him, 'I have heard a judgment from Amir Al-Momineen<sup>asws</sup> I remember it. He<sup>asws</sup> informed me about the urine, from which of the two holes does it come out?' The person said, 'From both of them'. He said, 'So, from which of the two does it terminate?' He said, 'From them both together'. Shureyh was surprised.

قَالَ الشَّخْصُ سَأَوَدُ عَلَيْكَ مِنْ أَمْرِي مَا هُوَ أَعْجَبُ قَالَ شُرَيْحٌ مَا ذَلِكَ قَالَ زَوَّجَنِي أَبِي عَلَى أَنَّ امْرَأَةً فَحَمَلْتُ مِنَ الزَّوْجِ وَابْتَعْتُ جَارِيَةً تَخْدُمُنِي فَأَقْضَيْتُ إِلَيْهَا فَحَمَلْتُ مِنِّي

The person said, 'Shall I refer to you from my affair what is even more surprising?' Shureyh said, 'What is that?' He said, 'My father got me married based upon that I am a woman. I

<sup>585</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 30 a

got pregnant from the husband and I bought a slave girl to serve me. I went to her and she got pregnant from me’.

فَضْرَبَ شُرَيْحٌ إِخْدَى يَدَيْهِ عَلَى الْأُخْرَى مُتَعَجِبًا وَقَالَ هَذَا أَمْرٌ لَا بُدَّ مِنْ إِهْتَائِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَلَا عِلْمَ لِي بِالْحُكْمِ فِيهِ فَقَامَ وَ تَبِعَهُ الشَّخْصُ وَ مَنْ حَضَرَ مَعَهُ حَتَّى دَخَلَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَصَّ عَلَيْهِ الْقِصَّةَ

Shureyh struck one of his hands upon the other in wonderment and said, ‘This is a matter there is no escape from solving it to Amir Al-Momineen<sup>asws</sup>, for there is no knowledge for me with the judgment regarding it’. He stood up and the person and the ones present with him followed him until he entered to see Amir Al-Momineen<sup>asws</sup> and narrated the story to him<sup>asws</sup>.

فَدَعَا أَمِيرُ الْمُؤْمِنِينَ ع بِالشَّخْصِ فَسَأَلَهُ عَمَّا حَكَاهُ لَهُ شُرَيْحٌ فَاعْتَرَفَ بِهِ فَقَالَ لَهُ مَنْ زَوْجُكَ قَالَ فُلَانٌ بِنُ فُلَانٍ وَ هُوَ حَاضِرٌ بِالْمِصْرِ فَدَعَا وَ سَأَلَ عَمَّا قَالَ فَقَالَ صَدَقَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَأَنْتَ أَجْرًا مِنْ صَائِدِ الْأَسَدِ حَتَّى تُقَدِّمَ عَلَى هَذِهِ الْحَالَةِ

Amir Al-Momineen<sup>asws</sup> called the person and asked him about what Shureyh had told him<sup>asws</sup>. He acknowledged with it. He<sup>asws</sup> said to him: ‘Who is your husband?’ He said, ‘So and so, son of so and so, and he is present in the city’. He was called and he was asked about what was said. He said, ‘He speaks the truth’. Amir Al-Momineen<sup>asws</sup> said: ‘You are bolder than a hunting lion until you have arrived being upon this state’.

ثُمَّ دَعَا قَنْبَرًا مَوْلَاهُ فَقَالَ ادْخُلْ هَذَا الشَّخْصَ بَيْتًا وَ مَعَهُ أَرْبَعُ نِسْوَةٍ مِنَ الْعُدُولِ وَ مُرَّهُنَّ بِتَجْرِيدِهِ وَ عَدَّ أَضْلَاعَهُ بَعْدَ الْإِسْتِثْنَاءِ مِنْ سِتْرِ فَرْجِهِ

Then he<sup>asws</sup> called Qanbar, his<sup>asws</sup> slave. He<sup>asws</sup> said: ‘Make this person enter a house and with him should be four women from the just ones and instruct them with stripping him and count his ribs after checking his private part from a curtain’.

فَقَالَ لَهُ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَمْرٌ عَلَى هَذَا الشَّخْصِ الرَّجَالِ وَ النِّسَاءِ فَأَمَرَ أَنْ يُبَدَّ عَلَيْهِ ثِيَابٌ وَ أَحْلَاهُ فِي بَيْتٍ ثُمَّ وَجَّهَهُ وَ عَدَّ أَضْلَاعَهُ وَ كَانَتْ مِنَ الْجَانِبِ الْأَيْسَرِ سَبْعَةٌ وَ مِنَ الْجَانِبِ الْأَيْمَنِ ثَمَانِيَةٌ فَقَالَ هَذَا رَجُلٌ

The man said to him<sup>asws</sup>, ‘O Amir Al-Momineen<sup>asws</sup>! The men and women are not safe upon this person’. So, he<sup>asws</sup> instructed that an underwear should be tied upon him and he should be alone in a house, then someone should enter and count his ribs. And it so happened that there were seven on the left side and eight on the right side. He<sup>asws</sup> said: ‘This is a man!’

وَ أَمَرَ بِطَمِّ شَعْرِهِ وَ الْبَسَهُ الْفُلَنْسُوتَةَ وَ النَّعْلَيْنِ وَ الرِّدَاءَ وَ فَرَّقَ بَيْنَهُ وَ بَيْنَ الزَّوْجِ.

And he<sup>asws</sup> instructed with parting his hair and to wear the cap and the slippers and the cloak, and there should be separation between him and the husband’.<sup>586</sup>

وَ رَوَى بَعْضُ أَهْلِ الثَّقَلِ أَنَّهُ لَمَّا ادَّعَى الشَّخْصُ مَا ادَّعَاهُ مِنَ الْفَرْجَيْنِ أَمَرَ أَمِيرُ الْمُؤْمِنِينَ ع عَدْلَيْنِ مِنَ الْمُسْلِمِينَ أَنْ يَحْضُرَا بَيْتًا خَالِيًا وَ أَحْضَرَ الشَّخْصَ مَعَهُمَا وَ أَمَرَ بِنِصْبِ مِرَاتَيْنِ إِحْدَاهُمَا مُقَابِلَةَ لَفْرَجِ الشَّخْصِ وَ الْأُخْرَى مُقَابِلَةَ لِبَلِّكَ الْمِرَاةِ وَ أَمَرَ الشَّخْصَ بِالْكَشْفِ عَنْ عَوْرَتِهِ فِي مُقَابِلَةِ الْمِرَاةِ حَيْثُ لَا يَرَاهُ الْعَدْلَانِ وَ أَمَرَ الْعَدْلَيْنِ بِالنَّظَرِ فِي الْمِرَاةِ الْمُقَابِلَةِ لَهَا

<sup>586</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 30 b

And it is reported by one of the people of transmission, 'When the person claimed what he had claim from having two private parts, Amir Al-Momineen<sup>asws</sup> instructed two just men from the Muslims to be present in a vacant house and the person to be present with them, and he<sup>asws</sup> instructed to install two mirrors, one of them in front of the private part of the person, and one facing to that mirror, and he<sup>asws</sup> instructed the person with uncovering from his private part from the mirror facing him where the two just ones could not see it, and instructed the two just men with looking into the mirror facing towards it.

فَلَمَّا تَحَقَّقَ الْعَدْلَانِ صِحَّةَ مَا ادَّعَاهُ الشَّخْصُ مِنَ الْفَرْجَيْنِ اعْتَبَرَ حَالَهُ بَعْدَ أَضْلَاعِهِ فَلَمَّا احْتَفَهُ بِالرِّجَالِ أَهْمَلَ قَوْلَهُ فِي ادِّعَاءِ الْحَمْلِ وَالْعَاهُ وَ لَمْ يَعْمَلْ بِهِ وَ جَعَلَ حَمْلَ الْجَارِيَةِ مِنْهُ وَالْحَقُّهُ بِهِ.

When the two just ones had done the correct investigation of what the person had claimed from having the two private parts, his state was dependant considered by the number of his ribs. When he<sup>asws</sup> was joined with the men, he<sup>asws</sup> disregarded his words regarding the claim of pregnancy, and abolished it and did not act with it, and he<sup>asws</sup> made the pregnancy of the slave girl from him and joined him with it".<sup>587</sup>

وَ رَوَى أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع دَخَلَ ذَاتَ يَوْمٍ الْمَسْجِدَ فَوَجَدَ شَابًا حَدَاثًا يَبْكِي وَ حَوْلَهُ قَوْمٌ فَسَأَلَ أَمِيرُ الْمُؤْمِنِينَ ع عَنْهُ فَقَالَ إِنَّ شُرَيْحًا قَضَى عَلَيَّ قَضِيَّةً لَمْ يُنْصِفْنِي فِيهَا

And it is reported that one day Amir Al-Momineen<sup>asws</sup> entered the Masjid and found a young man crying and around him was a group. Amir Al-Momineen<sup>asws</sup> asked about him. He said, 'Shureyh has judged a judgment against me, he was not fair to me in it'.

فَقَالَ وَ مَا شَأْنُكَ قَالَ إِنَّ هَؤُلَاءِ النَّفَرِ وَ أَوْمَأَ إِلَى نَفَرٍ حُضُورِ أَخْرَجُوا أَبِي مَعَهُمْ فِي سَفَرٍ فَرَجَعُوا وَ لَمْ يَرْجِعْ أَبِي فَسَأَلْتُهُمْ عَنْ مَالِهِ الَّذِي اسْتَضَحَبَهُ فَقَالُوا مَا نَعْرِفُ لَهُ مَالًا فَاسْتَحْلَفْتُهُمْ شُرَيْحٌ وَ تَقَدَّمَ إِلَيَّ بِرُكِّ التَّعْرُضِ لَهُمْ

He<sup>asws</sup> said: 'And what is your matter?' He said, 'These persons', and he gestured to a number present', my father had gone out with them in a journey. They returned and my father did not return. I asked them about him. They said, 'He has died. I asked them about his wealth which he had accompanied him. They said, 'We do not know of any wealth being for him'. Shureyh made them swear an oath and told me to leave bothering them'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِقَنْبَرٍ اجْمَعِ الْقَوْمَ وَ ادْعُ لِي شُرْطَةَ الْحَمِيسِ ثُمَّ جَلَسَ وَ دَعَا النَّفَرَ وَ الْحَدَّثَ مَعَهُمْ ثُمَّ سَأَلَهُ عَمَّا قَالَ فَأَعَادَ الدَّعْوَى وَ جَعَلَ يَبْكِي وَ يَقُولُ أَنَا وَ اللَّهُ أَهْمُهُمْ عَلَى أَبِي يَا أَمِيرَ الْمُؤْمِنِينَ فَإِنَّهُمْ اخْتَالُوا عَلَيَّ حَتَّى أَخْرَجُوهُ مَعَهُمْ وَ طَمِعُوا فِي مَالِهِ

Amir Al-Momineen<sup>asws</sup> said to Qanbar: 'Gather the people and call the 'Khamees' prison officer to me<sup>asws</sup>. Then he<sup>asws</sup> said and called the persons and discussed with them. Then he<sup>asws</sup> asked about what he had said. The claimant claimed and went on to cry and say, 'By Allah<sup>azwj</sup>! I am accusing them upon my father, O Amir Al-Momineen<sup>asws</sup>, for they have cheated him until they made him go out with them and they coveted regarding his wealth'.

<sup>587</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 30 c

فَسَأَلَ أَمِيرُ الْمُؤْمِنِينَ ع الْقَوْمَ فَقَالُوا كَمَا قَالُوا لِشُرَيْحٍ مَاتَ الرَّجُلُ وَ لَا نَعْرِفُ لَهُ مَا لَمَّْا فَتَنْظَرُ فِي وُجُوهِهِمْ ثُمَّ قَالَ مَا دَا تَنْظُنُونَ أ تَنْظُنُونَ أَنِّي لَا أَعْلَمُ مَا صَنَعْتُمْ بِأَبِي هَذَا الْفَتَى إِنِّي إِذَا لَقَيْتُ الْعِلْمَ

Amir Al-Momineen<sup>asws</sup> asked the group. They said like what they had said to Shureyh, 'The man died, and we do not know of any wealth being for him'. He<sup>asws</sup> looked into their faces, then said: 'What is that you are thinking? Are you thinking that I<sup>asws</sup> do not know what you have done with the father of this young man? Then I<sup>asws</sup> am of little knowledge'.

ثُمَّ أَمَرَ بِحِمٍّ أَنْ يُفَرَّقُوا فَفَرَّقُوا فِي الْمَسْجِدِ وَ أَفِيمَ كُلِّ رَجُلٍ مِنْهُمْ إِلَى جَانِبِ أُسْطُوَانَةٍ مِنَ أَسَاطِينِ الْمَسْجِدِ ثُمَّ دَعَا عُبَيْدَ اللَّهِ بْنَ أَبِي رَافِعٍ كَاتِبَهُ يَوْمَئِذٍ فَقَالَ لَهُ اجْلِسْ

Then he<sup>asws</sup> ordered with them to be separated. They were separated in the Masjid, and he made each man from them to a side of its pillars from the pillars of the Masjid. Then he<sup>asws</sup> called Ubeydullah Bin Abu Rafie his<sup>asws</sup> scribe on that day. He<sup>asws</sup> said to him: 'Be seated!'

ثُمَّ دَعَا أَحَدًا مِنْهُمْ فَقَالَ لَهُ أَخْبِرْنِي وَ لَا تَرْفَعْ صَوْتَكَ فِي أَيِّ يَوْمٍ خَرَجْتُمْ مِنْ مَنَازِلِكُمْ وَ أَبُو هَذَا الْغُلَامِ مَعَكُمْ فَقَالَ فِي يَوْمٍ كَذَا وَ كَذَا فَقَالَ لِعُبَيْدِ اللَّهِ أَكْتُبْ ثُمَّ قَالَ لَهُ فِي أَيِّ شَهْرٍ كَانَ قَالَ فِي شَهْرِ كَذَا قَالَ أَكْتُبْ ثُمَّ قَالَ فِي أَيِّ سَنَةٍ قَالَ فِي سَنَةِ كَذَا فَكَتَبَ عُبَيْدُ اللَّهِ ذَلِكَ

Then he<sup>asws</sup> called one of them. He<sup>asws</sup> said to him: 'Inform me and do not raise your voice, in which day did you go out from your houses, and the father of this boy was with you?' He said, 'In such and such day'. He<sup>asws</sup> said to Ubeydullah (Bin Rafie): 'Write!' Then he<sup>asws</sup> said to him: 'In which month did it happen?' He said, 'In such and such month'. He<sup>asws</sup> said: 'Write!' Then he<sup>asws</sup> said: 'In which year?' He said, 'In such and such year'. Ubeydullah wrote that.

قَالَ فَبِأَيِّ مَرَضٍ مَاتَ قَالَ بِمَرَضٍ كَذَا قَالَ فِي أَيِّ مَنْزِلٍ مَاتَ قَالَ فِي مَوْضِعٍ كَذَا قَالَ مَنْ عَسَلَهُ وَ كَفَنَهُ قَالَ فُلَانٌ قَالَ فِيمَ كَفَنْتُمُوهُ قَالَ بِكَذَا قَالَ فَمَنْ صَلَّى عَلَيْهِ قَالَ فُلَانٌ قَالَ فَمَنْ أَدْخَلَهُ الْقَبْرَ قَالَ فُلَانٌ وَ عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ يَكْتُبُ ذَلِكَ كُلَّهُ

He<sup>asws</sup> said: 'Due to which illness did he die?' He said, 'With such and such illness'. He<sup>asws</sup> said: 'In which house did he die?' He said, 'In such and such place'. He<sup>asws</sup> said: 'Who washed him and enshroud him?' He said, 'So and so'. He<sup>asws</sup> said: 'What was he enshrouded with?' He said, 'With such and such'. He<sup>asws</sup> said: 'So who prayed Salat upon him?' He said, 'So and so'. He<sup>asws</sup> said: 'So who inserted him into the grave?' He said, 'So and so'. And Ubeydullah wrote all of that.

فَلَمَّا انْتَهَى إِفْرَازُهُ إِلَى دَفْنِهِ كَبَّرَ أَمِيرُ الْمُؤْمِنِينَ ع تَكْبِيرَةً سَمِعَهَا أَهْلُ الْمَسْجِدِ ثُمَّ أَمَرَ بِالرَّجُلِ فَرُدَّ إِلَى مَكَانِهِ وَ دَعَا بِأَخْرَجَ مِنَ الْقَوْمِ فَأَجْلَسَهُ بِالْقُرْبِ مِنْهُ ثُمَّ سَأَلَهُ عَمَّا سَأَلَ الْأَوَّلَ عَنْهُ فَأَجَابَ بِمَا خَالَفَ الْأَوَّلَ فِي الْكَلَامِ كُلِّهِ وَ عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ يَكْتُبُ ذَلِكَ

When he had ended his acknowledgment up to his burial, Amir Al-Momineen<sup>asws</sup> exclaimed a Takbeer, the people of the Masjid heard it. Then he<sup>asws</sup> instructed with the man and he was returned to his place, and he called the other one from the group. He<sup>asws</sup> made him sit nearby from him<sup>asws</sup>. Then he<sup>asws</sup> asked him what he<sup>asws</sup> had asked the first one about. He answered with what differed the first one in the speech, all of it, and Ubeydullah Bin Abu Rafie wrote that.

فَلَمَّا فَرَغَ مِنْ سُؤَالِهِ كَثَّرَ تَكْبِيرَةً سَمِعَهَا أَهْلُ الْمَسْجِدِ ثُمَّ أَمَرَ بِالرَّجُلَيْنِ جَمِيعاً أَنْ يُخْرَجَا مِنَ الْمَسْجِدِ نَحْوَ السِّجْنِ فَيُوقَفَ بِهِمَا عَلَى بَابِهِ ثُمَّ دَعَا بِالثَّلَاثِ فَسَأَلَهُ عَمَّا سَأَلَ الرَّجُلَيْنِ فَحَكَى خِلَافَ مَا قَالَا وَ أَثْبَتَ ذَلِكَ عَنْهُ

When he<sup>asws</sup> was free from questioning him, he<sup>asws</sup> exclaimed such a Takbeer, the people of the Masjid heard it. Then he<sup>asws</sup> instructed the two men together to exit from the Masjid towards the prison. He<sup>asws</sup> paused with them both at its door. Then he called the third and asked him about what he<sup>asws</sup> had asked the two men. He told different to what they both had said, and that was affirmed from him.

ثُمَّ كَثَّرَ وَ أَمَرَ بِإِخْرَاجِهِ نَحْوَ صَاحِبِيهِ وَ دَعَا بِرَابِعِ الْقَوْمِ فَاضْطَرَبَ قَوْلُهُ وَ تَلَجَّلَجَ فَوَعَطَهُ وَ حَوَّفَهُ فَأَعْتَرَفَ أَنَّهُ وَ أَصْحَابُهُ قَتَلُوا الرَّجُلَ وَ أَخَذُوا مَالَهُ وَ أَنَّهُمْ دَفَنُوهُ فِي مَوْضِعٍ كَذَا وَ كَذَا بِالْقُرْبِ مِنَ الْكُوفَةِ

Then he<sup>asws</sup> exclaimed Takbeer and ordered with his expulsion to around his two companions, and he<sup>asws</sup> called the fourth of the group. His words were hesitant, and he stammered. He<sup>asws</sup> advised him and frightened him, and he acknowledged that he and his companions had killed the man and they had taken his wealth, and they had buried him in such and such place nearby Al-Kufa.

فَكَثَّرَ أَمِيرُ الْمُؤْمِنِينَ ع وَ أَمَرَ بِهِ إِلَى السِّجْنِ وَ اسْتَدْعَى بِوَاحِدٍ مِنَ الْقَوْمِ وَ قَالَ لَهُ زَعَمْتَ أَنَّ الرَّجُلَ مَاتَ حَتْفَ أَنْفِهِ وَ قَدْ قَتَلْتَهُ اصْدُقْنِي عَنْ خَالِكَ وَ إِلَّا نَكَلْتُ بِكَ فَقَدْ وَضَحَ الْحَقُّ فِي قِصَّتِكُمْ فَأَعْتَرَفَ مَنْ قَتَلَ الرَّجُلَ بِمَا اعْتَرَفَ بِهِ صَاحِبُهُ

Amir Al-Momineen<sup>asws</sup> exclaimed Takbeer and ordered with him to the prison, and he<sup>asws</sup> called one from the group and said to him: 'You claimed that the man died by his nose being cut-off, and you had killed him. Either you ratify me<sup>asws</sup> about your state or else I<sup>asws</sup> shall be punishing you, for the truth has been placed in your stories. The one who killed the man has acknowledge with what his companion had acknowledged with'.

ثُمَّ دَعَا الْبَاقِينَ فَأَعْتَرَفُوا عِنْدَهُ بِالْقَتْلِ وَ سَطَّطُوا فِي أَيْدِيهِمْ وَ اتَّفَقَتْ كَلِمَتُهُمْ عَلَى قَتْلِ الرَّجُلِ وَ أَخَذَ مَالَهُ فَأَمَرَ مَنْ مَضَى مَعَهُمْ إِلَى مَوْضِعِ الْمَالِ الَّذِي دَفَنُوهُ فَاسْتَخْرَجُوهُ مِنْهُ وَ سَلَّمُوهُ إِلَى الْعُلَامِ ابْنِ الرَّجُلِ الْمَقْتُولِ:

Then he<sup>asws</sup> called the rest and they acknowledged in his<sup>asws</sup> presence with the murder and they fell down in their hands (in regret), and their words were harmonised upon murder of the man and taking his wealth. He<sup>asws</sup> ordered someone to go with them to the place of the wealth which they had buried. They extracted it from him and submitted it to the boy, son of the killed man.

ثُمَّ قَالَ لَهُ مَا الَّذِي تُرِيدُ قَدْ عَرَفْتَ مَا صَنَعَ الْقَوْمُ بِأَيْدِيكَ قَالَ أُرِيدُ أَنْ يَكُونَ الْقَضَاءُ بَيْنِي وَ بَيْنَهُمْ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ وَ قَدْ عَفَوْتُ عَنْ دِمَائِهِمْ فِي الدُّنْيَا فَدَرَأَ أَمِيرُ الْمُؤْمِنِينَ ع حَدَّ الْقَتْلِ وَ أَهَكَّهُمْ عُقُوبَةً

Then he<sup>asws</sup> said to him: 'What is that which you want? The group have acknowledged what they have done with your father'. He said, 'I want the judgment between me and them to be in front of Allah<sup>azwj</sup> Mighty and Majestic, and I have pardoned from their wergild in the world'. Amir Al-Momineen<sup>asws</sup> staved the legal penalty of the murder and exhausted them in punishment.



فَقَالَ شُرَيْحُ يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ هَذَا الْحُكْمَ فَقَالَ لَهُ إِنَّ دَاوُدَ عَ مَرَّ بِغُلَامَيْنِ يَلْعَبُونَ وَ يُنَادُونَ بِوَاحِدٍ مِنْهُمَا يَا مَاتَ الدِّينُ قَالَ وَ الْغُلَامُ يُجِيبُهُمْ فَدَنَا دَاوُدَ عَ مِنْهُمْ فَقَالَ لَهُ يَا غُلَامُ مَا اسْمُكَ فَقَالَ اسْمِي مَاتَ الدِّينُ قَالَ لَهُ دَاوُدُ مَنْ سَمَّاكَ بِهَذَا الْإِسْمِ قَالَ أُمِّي فَقَالَ دَاوُدُ أَيْنَ أُمُّكَ قَالَ فِي مَنْزِلِنَا قَالَ دَاوُدُ انْطَلِقِي بِنَا إِلَى أُمِّكَ

Shureyh said, 'O Amir Al-Momineen<sup>asws</sup>! How can this be the judgment?' He<sup>asws</sup> said to him: 'Dawood<sup>as</sup> passed by two boys playing and they were calling out with one of them, 'O religion died!' And the boy was answering them. Dawood<sup>as</sup> went near them. He<sup>asws</sup> said to him: 'O boy! What is your name'. He said, 'My name is Maat Al Deen (religion died)'. Dawood<sup>as</sup> said to him: 'Who named you with this name?' He said, 'My mother'. Dawood<sup>as</sup> said: 'Where is your mother?' He said, 'In her house'. Dawood<sup>as</sup> come with us to your mother'.

فَانْطَلَقَ بِهِ إِلَيْهَا فَاسْتَحْرَجَهَا مِنْ مَنْزِلِهَا فَخَرَجَتْ فَقَالَ لَهَا يَا أُمَّةَ اللَّهِ مَا اسْمُ ابْنِكَ هَذَا قَالَتْ اسْمُهُ مَاتَ الدِّينُ قَالَ لَهَا دَاوُدُ عَ وَ مَنْ سَمَّاَهُ بِهَذَا الْإِسْمِ قَالَتْ أَبُوهُ قَالَ لَهَا وَ مَا كَانَ سَبَبَ ذَلِكَ

He<sup>as</sup> went with him to her, and he<sup>as</sup> told her to come out from her house. She came out. He<sup>as</sup> said to her: 'O maid of Allah<sup>azwj</sup>! What is the name of your son?' She said, 'His name is Maat Al Deen'. Dawood<sup>as</sup> said to her: 'And who named him with this name?' She said, 'His father'. He<sup>as</sup> said: 'And what was the reason of that?'

قَالَتْ إِنَّهُ خَرَجَ فِي سَفَرٍ لَهُ وَ مَعَهُ قَوْمٌ وَ أَنَا حَامِلٌ بِهَذَا الْغُلَامِ فَانْصَرَفَ الْقَوْمُ وَ لَمْ يَنْصَرِفْ زَوْجِي فَسَأَلْتُهُمْ عَنْهُ قَالُوا مَاتَ فَسَأَلْتُهُمْ عَنْ مَالِهِ فَقَالُوا مَا تَرَكَ مَالًا فَقُلْتُ مَا أَوْصَاكُمْ بِوَصِيَّةٍ قَالُوا نَعَمْ يَزْعُمُ أَنَّكَ حُبْلَى فَإِنْ وَلَدْتَ جَارِيَةً أَوْ غُلَامًا فَسَمِّهِ مَاتَ الدِّينُ فَسَمَّيْتُهُ كَمَا وَصَى وَ لَمْ أَحِبَّ خِلَافَهُ

She said, 'He had gone out in a journey of his and with him was a group, and I was pregnant with this boy. The group returned and my husband did not return. I asked them about him. They said, 'He died'. I asked them about his wealth'. They said, 'He did not leave any wealth'. I said, 'Did he not bequeath you with a bequest?' They said, 'Yes. He claimed that you are pregnant, so whether a girl is born or a boy, name him 'Maat Al Deen'. So, I named him like what he had bequeathed, and I did not like to oppose him'.

فَقَالَ لَهَا دَاوُدُ عَ فَهَلْ تَعْرِفِينَ الْقَوْمَ قَالَتْ نَعَمْ قَالَ انْطَلِقِي مَعَ هَؤُلَاءِ يَعْني قَوْمًا بَيْنَ يَدَيْهِ فَاسْتَحْرَجِيهِمْ مِنْ مَنْزِلِهِمْ فَلَمَّا حَضَرُوا حَكَمَ فِيهِمْ بِحُذْرِهِ الْحُكُومَةَ فَبَيَّتَ عَلَيْهِمُ الدَّمَ وَ اسْتَحْرَجَ مِنْهُمْ الْمَالَ ثُمَّ قَالَ لَهَا يَا أُمَّةَ اللَّهِ سَمِّي ابْنَكَ هَذَا بِعَاشِ الدِّينِ.

Dawood<sup>as</sup> said to her: 'Do you recognise the group?' She said, 'Yes'. He<sup>as</sup> said: 'Go with them' – meaning the group in front of him<sup>as</sup>. He<sup>as</sup> brought the out from their houses. When they were present, he<sup>as</sup> judged among them with this judgment, and he<sup>as</sup> proved the blood (wergild) upon them and extracted the wealth from them. Then he<sup>as</sup> said to her: 'O maid of Allah<sup>azwj</sup>! Name this son of yours, 'Religion lives' (Ya Aash Al Deen)'.<sup>588</sup>

كَأ، الكافي عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ عَ مِثْلَهُ وَ زَادَ فِي آخِرِهِ ثُمَّ إِنَّ الْفَتَى وَ الْقَوْمَ اخْتَلَفُوا فِي مَالِ الْفَتَى كَمْ كَانَ فَأَخَذَ أَمِيرُ الْمُؤْمِنِينَ عَ خَاتَمَهُ وَ جَمَعَ خَوَاتِيمَ مَنْ عِنْدَهُ ثُمَّ قَالَ أَجِئُوا هَذِهِ السِّهَامَ فَأَيُّكُمْ أَخْرَجَ خَاتَمِي فَهُوَ صَادِقٌ فِي دَعْوَاهُ لِأَنَّهُ سَمَّهُمُ اللَّهُ وَ سَمَّهُمُ اللَّهُ لَا يَحْسِبُ.

<sup>588</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 30 d

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Abu hamza, from Abu Baseer,

'From Abu Ja'far<sup>asws</sup>, similar to it, and there is an increase in its end – 'Then the youth and the group differed regarding the wealth of the youth, how much it was. Amir Al-Momineen<sup>asws</sup> took his<sup>asws</sup> ring and entirety of their rings of the ones in his<sup>asws</sup> presence. Then he<sup>asws</sup> said: 'Make these to be the lots. Whoever of you can extract my<sup>asws</sup> ring, so he is truthful in his claim because it is a Lot of Allah<sup>azwj</sup>, and the Lot of Allah<sup>azwj</sup> will not disappoint''.<sup>589</sup>

31- قب، المناقب لابن شهر آشوب شا، الإرشاد و روي أن امرأة هوت غلاماً فدعته إلى نفسها فامتنع الغلام فمضت و أخذت بيضة و ألقته بياضها على ثوبها ثم علمت بالغلام و رفعتة إلى أمير المؤمنين ع و قالت إن هذا الغلام كابرني على نفسي و قد فضخني ثم أخذت ثيابها فأرت بياض البيض و قالت ماؤه على ثوبي

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

'And it is reported that a woman overcame a boy and invited him to herself. The boy refused. She went and took an egg and threw her egg upon her clothes. Then she linked it to the boy and raised (the issue) to Amir Al-Momineen<sup>asws</sup> and said, 'This boy subdued me upon myself and he has scandalised me!' Then she took her clothes and showed whiteness of the egg and said, 'This is his water upon my clothes'.

فجعل الغلام ينيكي و يتبرأ مما ادعته و يخلف فقال أمير المؤمنين ع لفتى مر من يعلني ماء حتى يشتد حرارته ثم لتأني به على حاله فجيء بالماء فقال ألقوه على ثوب المرأة فألقوه عليه فاجتمع بياض البيض و التأم فأمر بالخذه و دفعه إلى رجلين من أصحابه فقال تطعماه و القطاه فطعماه فوجداه بيضاً فأمر بتخليبه الغلام و جلد المرأة عقوبة على ادعائها الباطل.

The boy went on to cry and disavow from what she had claimed and swore an oath. Amir Al-Momineen<sup>asws</sup> said to Qanbar: 'Instruct someone to boil some water until its heat is intense, then let him come to me<sup>asws</sup> with it upon its (boiling) state'. He came with the water. He<sup>asws</sup> said: 'Throw it upon the clothes of the woman!' He threw it upon it and the whiteness of the egg solidified and coalesced. He<sup>asws</sup> instruct with it to be taken and handed to two men from his<sup>asws</sup> companions. He<sup>asws</sup> said: 'Feed it and eat it!' They ate it and found it to be an egg. He<sup>asws</sup> ordered with freeing the boy and whipping the women as a punishment upon her false claim''.<sup>590</sup>

32- شا، الإرشاد و روى الحسن بن محبوب قال حدثني عبد الرحمن بن الحجاج قال سمعت ابن أبي ليلى يقول لقد قضى أمير المؤمنين ع بقضية ما سبقه إليها أحد و ذلك أن رجلين اصطحبا في سفر فجلسا يتعديان فأخرج أحدهما خمسة أرغفة و أخرج الآخر ثلاثة فمرَّ بهما رجل فسلم فقالا له الغداء فجلس يأكل معها فلما فرغ من أكله رمى إليهما ثمانية ذراهم و قال لهما هذا عوض ما أكلت من طعامكما

(The book) 'Al Irshad' – And it is reported by Al-Hassan Bin Mahboub who said, 'It is narrated to me by Abdul Rahman Bin Al Hajjaj who said, 'I heard Abu Layli saying,

'Amir Al-Momineen<sup>asws</sup> had judged with such a judgment, no one had preceded to it, and that is that two men accompanied each other in a journey. They sat down for a meal. One of them took out five loaves and the other one brought out three. A man passed by them and

<sup>589</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 30 e

<sup>590</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 31

greeted. They said to him, 'The breakfast?' He sat down to eat with them. When he was free from his eating, he threw three hundred Dirhams towards them and said to them, 'This is instead of what I have eaten from your food'.

فَاخْتَصَمَا وَ قَالَ صَاحِبُ الثَّلَاثَةِ هَذَا نَصْفَانِ بَيْنَنَا فَقَالَ صَاحِبُ الْخَمْسَةِ بَلْ لِي خَمْسَةٌ وَ لَكَ ثَلَاثَةٌ فَارْتَفَعَا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ قَصَا عَلَيْهِ الْقِصَّةَ فَقَالَ لُهُمَا هَذَا أَمْرٌ فِيهِ دَنَاءَةٌ وَ الْخُصُومَةُ غَيْرُ حَمِيلَةٍ فِيهِ وَ الصُّلْحُ أَحْسَنُ

They disputed, and the owner of the three (loaves) said, 'This should be halved between us'. The owner of the five (loaves) said, 'But, five (parts) should be for me but for you -three'. They raised it (the issue) to Amir Al-Momineen<sup>asws</sup> and related the story to him<sup>asws</sup>. He<sup>asws</sup> said to them: 'This is a matter wherein is lowliness, and the disputing in it is not beautiful, and the reconciliation is better'.

فَقَالَ صَاحِبُ الثَّلَاثَةِ أَرْغَفَةٌ لَسْتُ أَرْضَى إِلَّا بِمُرِّ الْقَضَاءِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا كُنْتُ لَا تَرْضَى إِلَّا بِمُرِّ الْقَضَاءِ فَإِنَّ لَكَ وَاحِدًا مِنْ ثَمَانِيَةٍ وَ لِصَاحِبِكَ سَبْعَةً

The owner of the three loaves said, 'I won't agree except by an order of the judgement'. Amir Al-Momineen<sup>asws</sup> said: 'When you will not agree except by an order of the judgment, then for you should be one from eighth and for your companion would be seven'.

فَقَالَ سُبْحَانَ اللَّهِ كَيْفَ صَارَ هَذَا هَكَذَا فَقَالَ لَهُ أُخْبِرْكَ أَلَيْسَ كَانَ لَكَ ثَلَاثَةٌ أَرْغَفَةٌ قَالَ بَلَى وَ لِصَاحِبِكَ خَمْسَةٌ قَالَ بَلَى قَالَ هَذِهِ أَرْبَعَةٌ وَ عِشْرُونَ ثُلَاثًا أَكَلْتُ أَنْتَ ثَمَانِيَةٌ وَ صَاحِبُكَ ثَمَانِيَةٌ وَ الضَّيْفُ ثَمَانِيَةٌ فَلَمَّا أُعْطَاكَمُ الثَّمَانِيَةَ كَانَ لِصَاحِبِكَ سَبْعَةٌ وَ لَكَ وَاحِدٌ

Glory be to Allah<sup>azwj</sup>! How did this come to him like this?' He<sup>asws</sup> said to him: 'I<sup>asws</sup> shall inform you. Weren't there three loaves for you?' He said, 'Yes'. (He<sup>asws</sup>) said: 'And for your companions were five loaves?' He said, 'Yes'. He<sup>asws</sup> said: 'These are twenty-four thirds. You ate eight, and your companion eight, and the guest eight. When he gave you both the eight (parts), for your companion would be seven and for you, one'.

فَأَنْصَرَفَ الرَّجُلَانِ عَلَى بَصِيرَةٍ مِنْ أَمْرِهِمَا فِي الْقَضِيَّةِ.

The two men left upon an insight from their matter in the judgment''<sup>591</sup>

**Explanation:** - The owner of the three loaves provided nine parts on the table and he himself consumed eight, leaving one for the guest, thus he deserved one. The owner of the five loaves provided fifteen parts on the table and he himself consumed eight, leaving seven for the guest, thus he deserved seven.

33- شاه، الإرشاد وَ رَوَى عُلَمَاءُ أَهْلِ السِّيَرِ أَنَّ أَرْبَعَةَ نَفَرٍ شَرَبُوا الْمُسْكِرَ عَلَى عَهْدِ أَمِيرِ الْمُؤْمِنِينَ ع فَسَكِرُوا فَتَبَاعَجُوا بِالسَّكَاكِينِ وَ نَالَ الْجِرَاحُ كُلَّ وَاحِدٍ مِنْهُمْ وَ رُفِعَ خَبْرُهُمْ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَمَرَ بِحَبْسِهِمْ حَتَّى يُفِيقُوا فَمَاتَ فِي السِّجْنِ مِنْهُمْ اثْنَانِ وَ بَقِيَ اثْنَانِ

(The book) 'Al Irshad' – And it is reported by the scholars of the people of 'Seerah' –

<sup>591</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 32

‘Four persons drank the intoxicant in the era of Amir Al-Momineen<sup>asws</sup>. They got intoxicated, they rejoiced with the knives, and each one of them attained an injury, and their news was raised to Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> ordered with their imprisonment until they sobered. Two of them died in the prison and there remained two.

فَجَاءَ قَوْمُ الْإِنْتِنِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالُوا أَقْدَنَا يَا أَمِيرَ الْمُؤْمِنِينَ مِنْ هَذَيْنِ النَّفْسَيْنِ فَإِنَّمَا قَتَلَا صَاحِبَيْنَا فَقَالَ لَهُمْ وَ مَا عَلِمْتُمْ بِذَلِكَ وَ لَعَلَّ كَلَّ وَاحِدٍ مِنْهُمَا قَتَلَ صَاحِبَهُ قَالُوا لَا نَدْرِي فَأَخَذْتُمْ فِيهَا بِمَا عَلَّمَكُمُ اللَّهُ

The people of the two came to Amir Al-Momineen<sup>asws</sup> and they said, ‘Retaliation is for us, O Amir Al-Momineen<sup>asws</sup>, of these two souls, for these two killed our companions’. He<sup>asws</sup> said to them: ‘And what made you know of that, and perhaps each one of them killed his companion?’ They said, ‘We do not know, so judge regarding it with what Allah<sup>azwj</sup> has Taught you<sup>asws</sup>’.

فَقَالَ دِيَةٌ الْمُقْتُولَيْنِ عَلَى قَبَائِلِ الْأَرْبَعَةِ بَعْدَ مُقَاصَّةِ الْحَيَيْنِ مِنْهُمَا بِدِيَةِ جِرَاحِهِمَا

He<sup>asws</sup> said: ‘The wergild of the two killed ones is upon the tribes of (all) four after retaliation of the two living ones from them both with a wergild for their injuries’.

وَ كَانَ ذَلِكَ هُوَ الْحُكْمُ الَّذِي لَا طَرِيقَ إِلَى الْحَقِّ فِي الْقَضَاءِ سِوَاهُ أَلَا تَرَى أَنَّهُ لَا بَيِّنَةَ عَلَى الْقَاتِلِ تَقْرُدُهُ مِنَ الْمُقْتُولِ وَ لَا بَيِّنَةَ عَلَى الْعَمْدِ فِي الْقَتْلِ فَلِذَلِكَ كَانَ الْقَضَاءُ فِيهِ عَلَى حُكْمِ الْخَطَاءِ فِي الْقَتْلِ وَ اللَّبْسِ فِي الْقَاتِلِ دُونَ الْمُقْتُولِ.

(The narrator) said, ‘That, it is the judgment which there is not path to the truth in the judgment besides it. Can you not see that there is no proof upon the killer to set him aside from the killed, nor is there any proof upon the deliberateness in the killing? Therefore, due to that, the judgment in it was upon a judgment of the mistake in the killing, and the confusion in the killer besides the killed’.<sup>592</sup>

وَ رُوِيَ أَنَّ سِتَّةَ نَفَرٍ نَزَلُوا الْفُرَاتَ فَتَعَاطَوْا فِيهِ لَعِبًا فَعَرِقَ وَاحِدٌ مِنْهُمْ فَشَهِدَ اثْنَانِ عَلَى ثَلَاثَةٍ مِنْهُمْ أَهْمَ عَرَفُوهُ وَ شَهِدَ الثَّلَاثَةُ عَلَى الْإِنْتِنِ أَهْمَا عَرَفَاهُ

And it is reported that six persons descended into the Euphrates. They swam in it playfully, and one of them drowned. Two testified against one of them. Two testified upon three of them, that they had drowned him. And the three testified upon the two that they had drowned him.

فَقَضَى ع بِالذِّبَةِ أَهْمَاسًا عَلَى الْحُمْسَةِ نَقَرٍ ثَلَاثَةَ أَهْمَاسٍ مِنْهَا عَلَى الْإِنْتِنِ بِحِسَابِ الشَّهَادَةِ عَلَيْهِمَا وَ حُمْسَانَ عَلَى الثَّلَاثَةِ بِحِسَابِ الشَّهَادَةِ أَيْضًا وَ لَمْ يَكُنْ فِي ذَلِكَ قَضِيَّةٌ أَحَقُّ بِالصَّوَابِ بِمَا قَضَى بِهِ ع.

He<sup>asws</sup> judged with the wergild to be a fifth (each) upon the five persons – three fifths upon the two by a reckoning of the testimony upon them, and two fifths upon the three by a reckoning of the testimony as well, and there did not happen to be regarding that any judgment more rightful with the correctness than what he<sup>asws</sup> had judged with’.<sup>593</sup>

<sup>592</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 33 a

<sup>593</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 33 b

34- قب، المناقب لابن شهر آشوب شا، الإرشاد و رَوُّوا أَنَّ رَجُلًا حَضَرَتْهُ الْوَفَاةُ فَوَصَّى بِجُزْءٍ مِنْ مَالِهِ وَ لَمْ يُعَيِّنْهُ فَاخْتَلَفَ الْوَرَاثُ فِي ذَلِكَ بَعْدَهُ وَ تَرَفَعُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَضَى عَلَيْهِمْ بِإِخْرَاجِ السُّبْعِ مِنْ مَالِهِ وَ تَلَا قَوْلَهُ تَعَالَى لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and), 'Al Irshad' –

And it is reported that death presented to a man, so he bequeathed with a segment of his wealth and did not specify it. The inheritors differed regarding that after him, and they raised it to Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> judged upon them with extracting the seventh from his wealth, and he<sup>asws</sup> recited Words of the Exalted: **For it there are seven doors, each door being for an Assigned segment of them [15:44]'**.

وَ قَضَى ع فِي رَجُلٍ وَصَّى عِنْدَ الْمَوْتِ بِسَهْمٍ مِنْ مَالِهِ وَ لَمْ يُبَيِّنْهُ فَلَمَّا مَضَى اخْتَلَفَ الْوَرَثَةُ فِي مَعْنَاهُ فَقَضَى عَلَيْهِمْ بِإِخْرَاجِ الثُّمْنِ مِنْ مَالِهِ وَ تَلَا قَوْلَهُ تَعَالَى جَلَّ ذِكْرُهُ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ إِلَى آخِرِ الْآيَةِ وَ هُمْ ثَمَانِيَةٌ أَصْنَافٍ لِكُلِّ صِنْفٍ مِنْهُمْ سَهْمٌ مِنَ الصَّدَقَاتِ

And he judged regarding a man who had bequeathed at death with a part of his wealth and did not specify it. When he died, the inheritors differed regarding its meaning. He<sup>asws</sup> judged upon with extracting the eighth of his wealth, and he<sup>asws</sup> recited Words of the Exalted, Majestic is His<sup>azwj</sup> Mention: **But rather, the charities are for the poor and the needy, [9:60]** – up to the end of the Verse; and they are eight types, and for each type from them is a share from the charities.

وَ قَضَى ع فِي رَجُلٍ وَصَّى فَقَالَ أُعْتِقُوا عَنِّي كُلَّ عَبْدٍ قَدِيمٍ فِي مِلْكِي فَلَمَّا مَاتَ مَا يَعْرِفُ الْوَصِيَّ مَا يَصْنَعُ فَسَأَلَهُ عَنْ ذَلِكَ فَقَالَ يُعْتَقُ عَنْهُ كُلُّ عَبْدٍ مَلَكَهُ سِتَّةَ أَشْهُرٍ وَ تَلَا قَوْلَهُ جَلَّ اسْمُهُ وَ الْقَمَرَ قَدَرْنَا مِنْ أَعْدَادِ الْعُرْجُونَ الْقَدِيمِ

And he<sup>asws</sup> judged regarding a man who had bequeath saying, 'Free on my behalf, every ancient (long-time) slave in my ownership'. When he died, the executor did not understand what to do. He asked him<sup>asws</sup> about that. He<sup>asws</sup> said: 'There should be freed on his behalf, every slave being in his ownership for six months', and he<sup>asws</sup> recited His<sup>azwj</sup> Words, Majestic is His<sup>azwj</sup> Name: **And the moon, We Measure stages for it until it returns to be like the old palm branch [36:39]**.

وَ قَدْ ثَبَتَ أَنَّ الْعُرْجُونَ إِذَا بَنَّتْهُي إِلَى السَّنَةِ بِالْهَلَالِ فِي تَقْوِيَسِهِ بَعْدَ سِتَّةِ أَشْهُرٍ مِنْ أَخْذِ الثَّمَرَةِ مِنْهُ

And it has been proven that the ascent rather ends to the resemblance with the crescent in its bow after six months from taking the fruit (benefit) from it'.

وَ قَضَى ع فِي رَجُلٍ نَذَرَ أَنْ يَصُومَ حِينًا وَ لَمْ يُعَيِّنْ وَقْتًا بِعَيْنِهِ أَنْ يَصُومَ سِتَّةَ أَشْهُرٍ وَ تَلَا قَوْلَهُ عَزَّ وَ جَلَّ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَ ذَلِكَ فِي سِتَّةِ أَشْهُرٍ.

And he<sup>asws</sup> said regarding a man who had vowed that he would Fast for a while, and did not specify the time specifically: 'He should Fast for six months', and he<sup>asws</sup> recited Words of Mighty and Majestic: **Yielding its fruit in every season by the permission of its Lord? [14:25]**, and that is in six months".<sup>594</sup>

<sup>594</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 34

35- شأ، الإرشاد وَ جَاءَهُ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ كَانَ بَيْنَ يَدَيْ تَمْرٍ فَبَدَرْتُ زَوْجَتِي فَأَخَذَتْ مِنْهُ وَاحِدَةً فَأَلْقَتْهَا فِي فِيهَا فَحَلَفْتُ أَنَّمَا لَا تَأْكُلُهَا وَ لَا تُلْفِظُهَا فَقَالَ ع تَأْكُلُ نَصْفَهَا وَ تَرْمِي نَصْفَهَا وَ قَدْ تَخَلَّصْتُ مِنْ يَمِينِكَ

(The book) 'Al Irshad' –

'And a man came. He said, 'O Amir Al-Momineen<sup>asws</sup>! There were some dates in front of me. My wife rushed and took one from it and put it in her mouth. I vowed that she will neither eat it nor spit it out'. He<sup>asws</sup> said: 'She should eat half of it and throw out half of it, and you will be finished from your oath'.

وَ قَضَى ع فِي رَجُلٍ ضَرَبَ امْرَأَةً فَأَلْقَتْ عَلَقَةً أَنَّ عَلَيْهِ دِيْنَتَهَا أَرْبَعِينَ دِينَارًا وَ تَلَا قَوْلَهُ عَزَّ وَ جَلَّ وَ لَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

And he<sup>asws</sup> judged regarding a man who struck a woman and she miscarried, that upon him would be her wergild of forty Dinars, and he<sup>asws</sup> recited Words of Mighty and Majestic: **And We have Created the human being from an extract of clay [23:12] Then We Made him a seed in a firm resting place [23:13] Then We Created the seed to be a clot, then We Created the clot to be a lump of flesh, then We Created the lump as bones, then We Clothed the bones with flesh, then We Grow it as another creation. So Blessed is Allah, the best of the Creators [23:14].3**

ثُمَّ قَالَ فِي النُّطْفَةِ عِشْرُونَ دِينَارًا وَ فِي الْعَلَقَةِ أَرْبَعُونَ دِينَارًا وَ فِي الْمُضْغَةِ سِتُّونَ دِينَارًا وَ فِي الْعِظَمِ قَبْلَ أَنْ يَسْتَوِيَ خَلْقًا ثَمَانُونَ دِينَارًا وَ فِي الصُّورَةِ قَبْلَ أَنْ تَلْبَسَ الرُّوحَ مِائَةَ دِينَارٍ وَ إِذَا وَلَجَتْهَا الرُّوحُ كَانَ فِيهِ أَلْفٌ دِينَارًا.

Then he<sup>asws</sup> said: 'Regarding the seed are twenty Dinars (wergild), and regarding the clot would be forty Dinars, and regarding the lump would be sixty Dinars, and regarding the bones before they were even in form would be eighty Dinars, and regarding the image before the soul is inserted would be a hundred Dinars, and when the soul is inserted, regarding it would be a thousand Dinars'.<sup>595</sup>

36- يل، الفضائل لابن شاذان رُوِيَ أَنَّ امْرَأَةً تَرَكَتْ طِفْلاً ابْنَ سِتَّةِ أَشْهُرٍ عَلَى سَطْحٍ فَمَشَى الطِّفْلُ يَجُوبُ حَتَّى خَرَجَ مِنَ السَّطْحِ وَ جَلَسَ عَلَى رَأْسِ الْمِيزَابِ فَجَاءَتْ أُمُّهُ عَلَى السَّطْحِ فَمَا قَدَرَتْ عَلَيْهِ فَبَجَّأُوا بِسَلْمٍ وَ وَضَعُوهُ عَلَى الْجِدَارِ فَمَا قَدَرُوا عَلَى الطِّفْلِ مِنْ أَجْلِ طُولِ الْمِيزَابِ وَ بَغْدِهِ عَنِ السَّطْحِ وَ الْأُمُّ تَصِيخُ وَ أَهْلُ الصَّبِيِّ يَبْكُونَ

(The book) 'Al Fazaail' of Ibn Shazaan –

'It is reported that a woman left her son of six months old upon a roof. The child walked creeping until he exited from the roof and sat upon the head of the spout (fountain). His mother came upon the roof and she was not able upon. So, they came with a ladder and placed it upon the wall, but they were not able upon the child due to the length of the spout and its distance from the roof, and the mother was shrieking, and the family of the child were crying.

<sup>595</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 35

وَكَانَ فِي أَيَّامِ عُمَرَ بْنِ الْخَطَّابِ فَجَاءُوا إِلَيْهِ فَحَضَرَ مَعَ الْقَوْمِ فَتَحَيَّرُوا فِيهِ فَقَالُوا مَا لِهَذَا إِلَّا عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَحَضَرَ عَلِيٌّ فَصَاحَتْ أُمُّ الصَّبِيِّ فِي وَجْهِهِ فَتَنَطَّرَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى الصَّبِيِّ فَتَكَلَّمَ الصَّبِيُّ بِكَلَامٍ لَمْ يَعْرِفْهُ أَحَدٌ

And it happened during the day of Umar Bin Al-Khattab. They came to him, and he presented with the people, and they were confused regarding it. They said, 'There is no one for this except Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'. Ali<sup>asws</sup> presented. The mother of the child shouted in his<sup>asws</sup> face. Amir Al-Momineen<sup>asws</sup> looked at the child, and the child spoke with a speech no one understood.

فَقَالَ ع أَحْضِرُوا هَاهُنَا طِفْلاً مِثْلَهُ فَأَحْضَرُوهُ فَتَنَطَّرَ بَعْضُهَا إِلَى بَعْضٍ وَ تَكَلَّمَ الطِّفْلَانِ بِكَلَامٍ الْأَطْفَالِ فَخَرَجَ الطِّفْلُ مِنَ الْمِيزَابِ إِلَى السَّطْحِ فَوَقَعَ فَرُخٌ فِي الْمَدِينَةِ لَمْ يَرِ مِثْلُهُ ثُمَّ سَأَلُوا أَمِيرَ الْمُؤْمِنِينَ ع عَلِمْتَ كَلَامَهُمَا

He<sup>asws</sup> said: 'Present a child like it over here!' They presented it. They looked at each other and spoke with childish talk. The child came out from the spout to the roof, and such rejoicing occurred in Al-Medina, the like of it had not been seen. Then they asked Amir Al-Momineen<sup>asws</sup>, 'Did you<sup>asws</sup> understand his talk?'

فَقَالَ أَمَّا خِطَابُ الطِّفْلِ فَإِنَّهُ سَلَّمَ عَلَيَّ بِإِمْرَةِ الْمُؤْمِنِينَ فَرَدَدْتُ عَلَيْهِ وَ مَا أَرَدْتُ خِطَابَهُ لِأَنَّهُ لَمْ يَبْلُغْ حَدَّ الْخِطَابِ وَ التَّكْلِيفِ فَأَمَرْتُ بِأَخْضَارِ طِفْلِ مِثْلِهِ حَتَّى يَقُولَ لَهُ بِلِسَانِ الْأَطْفَالِ يَا أَخِي ارْجِعْ إِلَى السَّطْحِ وَ لَا تُحْرِقْ قَلْبَ أُمِّكَ وَ عَشِيرَتِكَ بِمَوْتِكَ

He<sup>asws</sup> said: 'As for the address of the child, he greeted unto me<sup>asws</sup> as 'Emir of the Momineen', so I<sup>asws</sup> responded to him, and I<sup>asws</sup> did not want to address him because he had yet to reach the limit of addressing and the encumberment. So, I<sup>asws</sup> instructed with presenting a child like it until he would be saying to him in childish talk, 'O my brother! Return to the rood and do not burn the heart of your mother and of your clan with your death'.

فَقَالَ دَعْنِي يَا أَخِي قَبْلَ أَنْ أَبْلُغَ فَيَسْتَوِي عَلَيَّ الشَّيْطَانُ فَقَالَ ارْجِعْ إِلَى السَّطْحِ فَعَسَى أَنْ تَبْلُغَ وَ يَجِيءَ مِنْ صُلْبِكَ وَلَدٌ يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُؤَالِي هَذَا الرَّجُلَ فَرَجِعْ إِلَى السَّطْحِ بِكَرَامَةِ اللَّهِ تَعَالَى عَلَيَّ يَدِ أَمِيرِ الْمُؤْمِنِينَ ع.

He said, 'O my brother! The Satan<sup>a</sup> called me and overcame me before I could become an adult'. He said, 'Return to the roof, perhaps you will become an adult and there would come from your lineage a child who will love Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> and befriend this man<sup>asws</sup>'. So, he returned to the roof by the Benevolence of Allah<sup>azwj</sup> the Exalted upon the hand of Amir Al-Momineen<sup>asws</sup>''.<sup>596</sup>

37- يل، الفضائل لابن شاذان روي عن عمارة بن ياسر رضي الله عنه قال: كنت بين يدي مولاي أمير المؤمنين ع و إذا بصوت عظيم قد أخذ بإصابع الكوفة فقال علي ع الخرج يا عمارة و اثني يدي الفقار البثار للأعمار و جئت به إليه فقال يا عمارة الخرج و ائتمن الرجل من ظلامه المرأة فإن انتهت و إلا منعه يدي الفقار

(The book) 'Al Fazaail' of Ibn Shazan –

'It is reported from Ammar Bin Yasser<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said, 'I was in front of my Master<sup>asws</sup> Amir Al-Momineen<sup>asws</sup> and there was a mighty sound having seized central Masjid of Al-Kufa. Ali<sup>asws</sup> said: 'Go out O Ammar<sup>ra</sup> and bring me Zulfiqar (sword), the cutting edge'. Ammar<sup>ra</sup> went and came with it to him<sup>asws</sup>. He<sup>asws</sup> said: 'O Ammar<sup>ra</sup>! Go out and prevent the man from oppressing the woman. Either he desists or else prevent him with Zulfiqar'.

فَقَالَ عَمَّارٌ فَخَرَجْتُ فَإِذَا أَنَا بِرَجُلٍ وَامْرَأَةٍ وَ قَدْ تَعَلَّقَ الرَّجُلُ بِرِمَامِ جَمَلِهَا وَ الْإِمْرَأَةُ تَقُولُ إِنَّ الْجَمَلَ جَمَلِي وَ الرَّجُلُ يَقُولُ إِنَّ الْجَمَلَ جَمَلِي فَقُلْتُ لَهُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَنْهَاكَ عَنْ ظُلَامَةِ الْمَرْأَةِ

Ammar<sup>ra</sup> said, 'I<sup>ra</sup> went out, and there I<sup>ra</sup> was with a man and a woman, and the man was holding to a rein of her camel, and the woman was saying, 'The camel is my camel!' And the man was saying, 'The camel is my camel!' I<sup>ra</sup> said to him, 'Amir Al-Momineen<sup>asws</sup> forbids you from oppressing the woman'.

فَقَالَ يَسْتَعْلِفُ عَلَيَّ بِشُعْلِهِ وَ يَغْسِلُ يَدَهُ مِنْ دِمَاءِ الْمُسْلِمِينَ الَّذِينَ قَتَلْتَهُمْ بِالْبَصْرَةِ يُرِيدُ يَا أَحَدُ جَمَلِي وَ يَدْفَعُهُ إِلَى هَذِهِ الْمَرْأَةِ الْكَاذِبَةِ

He<sup>asws</sup> is pre-occupying with me<sup>asws</sup> and he<sup>asws</sup> washes his<sup>asws</sup> hands from the blood of the Muslims, those he<sup>asws</sup> killed them at Al-Basra! He<sup>asws</sup> wants to take my camel and hand it to this lying woman?'

فَقَالَ عَمَّارٌ رَضِيَ اللَّهُ عَنْهُ فَرَجَعْتُ لِأَخِيَبِرِ مَوْلَايَ وَ إِذَا بِهِ قَدْ خَرَجَ وَ الْعُضْبُ فِي وَجْهِهِ وَ قَالَ يَا وَئَيْكَ خَلَّ جَمَلَ هَذِهِ الْمَرْأَةِ فَقَالَ هُوَ لِي فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَذَّبْتَ يَا لَعِينُ

Ammar<sup>ra</sup>, May Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, said, 'I<sup>ra</sup> returned to inform my Master<sup>asws</sup> and there he<sup>asws</sup> was having come out, and the anger was in his<sup>asws</sup> face, and he<sup>asws</sup> said: 'O woe be unto you! Leave the camel to this woman!' He said, 'It is mine'. Amir Al-Momineen<sup>asws</sup> said: 'You are lying, O accursed!'

قَالَ فَمَنْ يَشْهَدُ لِلْامْرَأَةِ فَقَالَ ع الشَّاهِدُ الَّذِي لَا يَكْذِبُهُ أَحَدٌ مِنْ أَهْلِ الْكُوفَةِ فَقَالَ الرَّجُلُ إِذَا شَهِدَ بِشَهَادَتِهِ وَ كَانَ صَادِقًا سَلَّمْتُهُ إِلَى الْمَرْأَةِ

He said, 'So who will testify for the woman?' He<sup>asws</sup> said: 'The witness whom no one from the people of Al-Kufa will belie!' The man said, 'When he does testify with his testimony, and if he were truthful, I shall submit it to the woman'.

فَقَالَ عَلَيٌّ ع تَكَلَّمَ أَتَيْهَا الْجَمَلَ لِمَنْ أَنْتَ فَقَالَ الْجَمَلُ بِلِسَانٍ فَصِيحٍ يَا أَمِيرَ الْمُؤْمِنِينَ عَلَيْكَ السَّلَامُ أَنَا لِهَذِهِ الْمَرْأَةِ مُنْذُ تِسْعِ عَشْرَةَ سَنَةً فَقَالَ ع خُذِي جَمَلَكَ وَ عَارِضِ الرَّجُلَ بِضَرْبَةٍ قَسَمَهُ نِصْفَيْنِ.

Ali<sup>asws</sup> said: 'Speak, O you camel! Who are you for?' The camel said in an eloquence tongue, 'O Amir Al-Momineen<sup>asws</sup>, the greetings be unto you<sup>asws</sup>! I have been for this woman for nineteen years'. He<sup>asws</sup> said: 'Take your camel!' And he<sup>asws</sup> hit the man with a strike, dividing him in two halves".<sup>597</sup>

<sup>597</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 37



38- فض، كتاب الروضة يل، الفضائل لابن شاذان الواقدي عن جابر عن سلمان الفارسي رضي الله عنه قيل جاء إلى عمر بن الخطاب غلام يافع فقال له إن أمي جحدت حقي من ميراث أبي وأنكرتني وقالت كنت بولدي

(The books) 'Kitab Al Rawza, (and) 'Al Fazaail' of Ibn Shazan – Al Waqidy, from Jabir,

'From Salman Al-Farsi<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, 'A young boy came to Umar and said to him, 'My mother has rejected my right from the inheritance of my father and has denied me, and she said, 'You aren't my son!'

فأخضرتها وقال لها لم جحدت ولدك هذا الغلام وأنكرتني قالت إنه كاذب في زعمه و لي شهود بأبي بكر عاتق ما عرفت بغلا وكانت قد أريست سبع نفر من النساء كل واحدة بعشرة دنانير بأبي بكر لم أتزوج ولا أعرف بغلا

He presented her and said to her, 'Why did you reject your son, this boy, and denied him?' She said, 'He is a liar in his claim in his allegation, and there are witnesses for me that I am a virgin, not having known a husband'. And she had bribed seven persons from the women, each one with ten Dinars, 'I am a young virgin. I have neither married nor known a husband'.

فقال لها عمر أين شهودك فأخضرتهن بين يديه فشهدن أنها بكر لم يمسها ذكر ولا بغل فقال الغلام ببني و بينها علامة أدكرها لها عسى تعرف ذلك فقال له قل ما بدا لك

Umar said to her, 'Where are your witnesses?' She presented them in front of him, and they testified that she was a virgin, not having touched by any male nor husband. The boy said, 'There is a sign between me and her. I shall remind it to her, perhaps she will recognise that'. He said to him, 'Say whatever comes to you'.

فقال الغلام كان والدي شيخ سعد بن مالك يقال له الحارث المزني ورزقت في عام شديد المخل و بقيت عامين كاملين أتضيع من شاة ثم إنني كبرت و سافر والدي مع جماعة في تجارة فعادوا و لم يعد والدي معهم فسألتهم عنه فقالوا إنه درج فلما عرفت والدي الحبر أنكرتني و أبعدتني و قد أضرت بي الحاجة

The boy said, 'My father was sheykh Sa'ad Bin Malik. He was called Al-Haris Al-Muzny, and I was graced in a year of severe drought, and I remained being breast-fed from a sheep for two complete years. Then I became older and my father travelled with a group regarding business. They returned and my father did not return with them. I asked them about him, they said, 'He died'. When my mother got the news, she denied me and distanced me, and she has been harmful with me of the needs'.

فقال عمر هذا مشكل لا يحله إلا نبي أو وصي نبي فقوموا بنا إلى أبي الحسن علي ع فمضى الغلام و هو يقول أين منزل كاشف الكروب أين خليفة هذه الأمة حقا فجاءوا به إلى منزل علي بن أبي طالب ع كاشف الكروب و محل المشكلات

Umar said, 'This is such a problem, not one can solve it except a Prophet<sup>saww</sup> or a successor<sup>as</sup> of a Prophet<sup>as</sup>. Arise with us to go to Abu Al-Hassan<sup>asws</sup>!' The boy went and he was saying, 'Where is the remover of the distress! Where is the true caliph of this community?' They came with him to the house of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, remover of the distress and solver of the problems'.

فَوَقَفَ هُنَا يُقُولُ يَا كَاشِفَ الْكُرُوبِ عَنْ هَذِهِ الْأُمَّةِ فَقَالَ لَهُ الْإِمَامُ وَ مَا لَكَ يَا غُلَامُ فَقَالَ يَا مَوْلَايَ أُمِّي جَحَدَتْني حَقِّي وَ أَنْكَرَتْني أَنِّي لَمْ أَكُنْ وَلَدَهَا  
فَقَالَ الْإِمَامُ ع أَيُّ قَنْبَرٍ فَأَجَابَهُ لَبَّيْكَ يَا مَوْلَايَ فَقَالَ لَهُ امْضِ وَ أَحْضِرِ الْإِمْرَأَةَ إِلَى مَسْجِدِ رَسُولِ اللَّهِ ص

He paused of there saying, ‘O remover of the distress from this community!’ The Imam<sup>asws</sup> said to him: ‘And what is the matter with you, O boy?’ He said, ‘O my Master<sup>asws</sup>! My mother has rejected my right and has denied me that I do not happen to be her son’. The Imam<sup>asws</sup> said: ‘Where is Qanbar?’ He answered him<sup>asws</sup>, ‘Here I am, my Master<sup>asws</sup>!’ He<sup>asws</sup> said to him: ‘Go and present the woman to the Masjid of Rasool-Allah<sup>sawww</sup>!’

فَمَضَى قَنْبَرٌ وَ أَحْضَرَهَا بَيْنَ يَدَيْ الْإِمَامِ فَقَالَ لَهَا وَبَيْكَ لِمَ جَحَدْتِ وَلَدَكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا بَكْرٌ لَيْسَ لِي وَلَدٌ وَ لَمْ يَمْسَسْنِي بَشَرٌ قَالَ لَهَا لَا  
تُطِيلِي الْكَلَامَ أَنَا ابْنُ عَمِّ الْبَدْرِ التَّمَامِ وَ أَنَا مِصْبَاحُ الظَّلَامِ وَ إِنَّ جِبْرَائِيلَ أَحْبَرَنِي بِقِصَّتِكَ

Qanbar went and presented her in front of the Imam<sup>asws</sup>. He<sup>asws</sup> said to her: ‘Woe be unto you! Why did you reject your son?’ She said, ‘O Amir Al-Momineen<sup>asws</sup>! I am a young virgin. There is neither any child for me nor has any mortal has touched me’. He<sup>asws</sup> said to her: ‘Do not prolong the talk! I<sup>asws</sup> am a son<sup>asws</sup> of the full moon, and I<sup>asws</sup> am a lamp for the darkness, and Jibraeel<sup>as</sup> has already informed me<sup>asws</sup> with your story’.

فَقَالَتْ يَا مَوْلَايَ أَحْضِرْ قَابِلَةً تَنْظُرُنِي أَنَا بَكْرٌ عَاتِقٌ أَمْ لَا فَأَحْضَرُوا قَابِلَةً أَهْلَ الْكُوفَةِ فَلَمَّا دَخَلَتْ بِهَا أَعْطَتْهَا سِوَارًا كَانَ فِي عَضُدِهَا وَ قَالَتْ لَهَا اشْهَدِي  
بِأَنِّي بَكْرٌ فَلَمَّا خَرَجَتْ مِنْ عِنْدِهَا قَالَتْ لَهُ يَا مَوْلَايَ إِنَّهَا بَكْرٌ فَقَالَ ع كَذَبَتِ الْعَجُوزُ يَا قَنْبَرُ فَتَشِ الْعَجُوزَ وَ خُذْ مِنْهَا السِّوَارَ

She said, ‘O my Master<sup>asws</sup>! Present a midwife to look at me whether I am a virgin or not’. They presented a midwife of the people of Al-Kufa. When she entered (a room) with her, and she gave her (the midwife) a bracelet which was in her forearm and said to her, ‘Testify that I am a virgin’. When she came out from her presence, she (midwife) said to him<sup>asws</sup>, ‘O my Master<sup>asws</sup>! She is a virgin’. He<sup>asws</sup> said: ‘The old woman is lying! O Qanbar, inspect the old woman and take the bracelet from her’.

قَالَ قَنْبَرٌ فَأَخْرَجْتُهُ مِنْ كَنَفِهَا فَعِنْدَ ذَلِكَ ضَجَّ الْحَلَائِقُ فَقَالَ الْإِمَامُ ع اسْكُنُوا فَأَنَا عَيْنُهُ عِلْمِ النَّبُوَّةِ ثُمَّ أَحْضَرَ الْجَارِيَةَ وَ قَالَ لَهَا يَا جَارِيَةَ أَنَا زَيْنُ الدِّينِ أَنَا  
قَاضِي الدِّينِ أَنَا أَبُو الْحَسَنِ وَ الْحُسَيْنِ وَ إِنِّي أُرِيدُ أَنْ أُزَوِّجَكَ مِنْ هَذَا الْغُلَامِ الْمُدَّعِي عَلَيْكَ فَتَقْبَلِيهِ مِنِّي زَوْجًا

Qanbar said, ‘I extracted it from her shoulder. At that, the people clamoured. The Imam<sup>asws</sup> said: ‘Be quiet, for I<sup>asws</sup> am a receptacle of the knowledge of Prophet-hood’. Then he<sup>asws</sup> presented the women, and he<sup>asws</sup> said to her: ‘O slave girl! I<sup>asws</sup> am an adornment of religion! I<sup>asws</sup> are a judge of the religion! I<sup>asws</sup> am father<sup>asws</sup> of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and I<sup>asws</sup> want to get you married to this boy, the claimant upon you, so do you accept him as a husband from me<sup>asws</sup>?’

فَقَالَتْ لَا يَا مَوْلَايَ أَ تُبْطِلُ شَرَعَ مُحَمَّدٍ ص - فَقَالَ لَهَا بِمَا دَا فَقَالَتْ تُزَوِّجُنِي بِوَلَدِي كَيْفَ يَكُونُ ذَلِكَ فَقَالَ الْإِمَامُ ع جَاءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ وَ مَا  
يَكُونُ هَذَا مِنْكَ قَبْلَ هَذِهِ الْفَضِيحَةِ فَقَالَتْ يَا مَوْلَايَ خَشِيتُ عَلَى الْمِيرَاثِ

She said, ‘O my Master<sup>asws</sup>! Are you invalidating the Law of Muhammad<sup>sawww</sup>?’ He<sup>asws</sup> said to her: ‘With what is that (being done)?’ She said, ‘You are marrying me to my son, how can that happen to be?’ The Imam<sup>asws</sup> said: ‘**The Truth came, and the Falsehood vanished,**

[17:81], and what made this happen from you before this exposure?’ She said, ‘O my Master<sup>asws</sup>! I feared upon the inheritance’.

فَقَالَ لَهَا اسْتَغْفِرِي اللَّهَ وَ تُوْبِي إِلَيْهِ ثُمَّ إِنَّهُ أَصْلَحَ بَيْنَهُمَا وَ الْحَقُّ الْوَلَدُ بِوَالِدَتِهِ وَ بَارِزٌ أَبِيهِ.

He<sup>asws</sup> said to her: ‘Seek Forgiveness of Allah<sup>azwj</sup> and repent to Him<sup>azwj</sup>’. Then he<sup>asws</sup> reconciled between the two and joined the son with his mother and with the inheritance of his father”.<sup>598</sup>

39- فض، كتاب الروضة رُوِي مِنْ فَضَائِلِهِ ع فِي حَدِيثِ الْمُقْدِسِيِّ مَا يُعْنِي سَامِعُهُ عَمَّا سِوَاهُ وَ هُوَ مَا حَكِي لَنَا أَنَّهُ كَانَ رَجُلًا مِنْ أَهْلِ بَيْتِ الْمُقْدِسِ وَرَدَّ إِلَى مَدِينَةِ رَسُولِ اللَّهِ ص وَ هُوَ حَسَنُ الشَّابِّ حَسَنُ الصُّورَةِ فَرَارَ حُجْرَةَ النَّبِيِّ ص وَ قَصَدَ الْمَسْجِدَ وَ لَمْ يَزَلْ مُلَازِمًا لَهُ مُشْتَغِلًا بِالْعِبَادَةِ صَائِمَ النَّهَارِ وَ قَائِمَ اللَّيْلِ فِي زَمَنِ خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ حَتَّى كَانَ أَعْبَدَ الْخَلْقِ وَ الْخَلْقُ تَتَمَّتْ أَنْ تَكُونَ مِثْلَهُ

(The book) ‘Kitab al Rawza’ – It is reported from his<sup>asws</sup> merits in a Hadeeth of the man from Bayt Al Maqdis what is not heard from the ones besides him, and he is the one who told it to us,

‘There was a man from Bayt Al-Maqdis (Maqdisi) who arrived at the city of Rasool-Allah<sup>saww</sup>, and he was of a good clothes and handsome face. He visited the chamber of the Prophet<sup>saww</sup> and went to the Masjid and did not cease staying at it pre-occupying with the worship, Fasting by the day and standing (in Salat) at night, in the time of caliphate of Umar Bin Al-Khattab, until he became the most worshipping of the people and the people wished that they could become like him.

وَ كَانَ عُمَرُ يَأْتِي إِلَيْهِ وَ يَسْأَلُهُ أَنْ يُكَلِّفَهُ حَاجَةً فَيَقُولُ لَهُ الْمُقْدِسِيُّ الْحَاجَةُ إِلَى اللَّهِ تَعَالَى وَ لَمْ يَزَلْ عَلَى ذَلِكَ إِلَى أَنْ عَزَمَ النَّاسُ الْحَجَّ فَجَاءَ الْمُقْدِسِيُّ إِلَى عُمَرَ بْنِ الْخَطَّابِ وَ قَالَ يَا أَبَا حَفْصٍ قَدْ عَزَمْتُ عَلَى الْحَجِّ وَ مَعِيَ وَدِيعَةٌ أَحِبُّ أَنْ تَسْتَوْدِعَهَا مِنِّي إِلَى حِينِ عَوْدِي مِنَ الْحَجِّ

And Umar used to go to him and ask him whether he wanted to encumber him of any need. The Maqdisi said to him, ‘The need is to Allah<sup>azwj</sup> the Exalted’, and he did not cease to be upon that until the people determined the Hajj. The Maqdisi came to Umar Bin Al-Khattab and said, ‘O Abu Hafs! I have determined upon the Hajj and there is a deposit with it. I would love it if you could take it from it until when I return from the Hajj’.

فَقَالَ عُمَرُ هَاتِ الْوَدِيعَةَ فَأَخْضَرَ الشَّابُّ حُفًّا مِنْ عَاجٍ عَلَيْهِ فُقُلٌ مِنْ حَدِيدٍ مَخْتُومٌ بِخِتَامِ الشَّابِّ فَتَسَلَّمَهُ مِنْهُ وَ حَرَجَ الشَّابُّ مَعَ الْوَفْدِ فَحَرَجَ عُمَرُ إِلَى مُقَدَّمِ الْوَفْدِ وَ قَالَ أَوْصِيكَ بِهَذَا الْعُلَامِ وَ جَعَلَ عُمَرُ يُودِعُ الشَّابَّ وَ قَالَ لِلْمُقَدَّمِ عَلَى الْوَفْدِ اسْتَوْصِ بِهِ خَيْرًا

Umar said, ‘Give the deposit’. The youth presented an ivory box having an iron lock upon it, sealed with a seal of the youth. He submitted it and the youth went out with the delegation. Umar went out to the forefront of the delegation and said, ‘I bequeath with this boy, and Umar went on to bid farewell to the youth, and he said to the vanguard, ‘Upon the delegation I bequeath to be good with him’.

وَ كَانَ فِي الْوَفْدِ امْرَأَةٌ مِنَ الْأَنْصَارِ فَمَا زَالَتْ تُلَاحِظُ الْمُقْدِسِيَّ وَ تَنْزِلُ بِرُؤْيِهِ حَيْثُ نَزَلَ فَلَمَّا كَانَ فِي بَعْضِ الْأَيَّامِ دَنَتْ مِنْهُ وَ قَالَتْ يَا شَابُّ إِنِّي أَرِقُ لِهَذَا الْجِسْمِ النَّاعِمِ الْمُتَرْفِعِ كَيْفَ يَلْبَسُ الصُّوفَ فَقَالَ لَهَا يَا هَذِهِ جِسْمٌ يَأْكُلُهُ الدُّودُ وَ مُصِيرُهُ الرُّزَابُ هَذَا لَهُ كَثِيرٌ

<sup>598</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 38

And in the delegation, there was a woman from the Helpers. She did not cease to notice Maqdisi, and she descended nearby him when he descended. When it was one of the days, she went near him and said, 'O youth! I am sleepless due to this soft luxurious body how can it wear the wool?' He said to her, 'O you! This body will be eaten by the insects, and its destination is the soil. This is more for it'.

فَقَالَتْ لِيَّيْ أَعَارُ عَلَى هَذَا الْوَجْهِ الْمُضِيِّ تُشَعُّهُ الشَّمْسُ فَقَالَ لَهَا يَا هَذِهِ أَتَّقِي اللَّهَ وَكُفِّي فَقَدْ شَعَلَنِي كَلَامُكَ عَنْ عِبَادَةِ رَبِّي فَقَالَتْ لَهُ لِي الْبَيْتُ حَاجَةٌ فَإِنْ قَضَيْتَهَا فَلَا كَلَامَ وَإِنْ لَمْ تُقْضِهَا فَمَا أَنَا بِتَارِكِكَ حَتَّى تُقْضِيَهَا لِي

She said, 'I am jealous upon this face the sun is shining upon it'. He said to her, 'O you! Fear Allah<sup>azwj</sup> and refrain, so your talk has pre-occupied me from worshipping my Lord<sup>azwj</sup>'. She said to him, 'There is a need for me to you, so if you were to fulfil it, I will not talk, and if you do not fulfil it, I will not separate from you until you do fulfil it for me'.

فَقَالَ لَهَا وَ مَا حَاجَتُكَ قَالَتْ حَاجَتِي أَنْ تُوَقِّعَنِي فَرَجْرَهَا وَ حَوْفَهَا مِنَ اللَّهِ تَعَالَى فَلَمْ يَزِدْهَا ذَلِكَ فَقَالَتْ وَ اللَّهُ لَئِنْ لَمْ تَفْعَلْ مَا أَمَرْتُكَ لِأَرْمِيَنَّكَ بِدَاهِيَةٍ مِنْ دَوَاهِي النِّسَاءِ وَ مَكْرِهِمْ لَا تَنْجُو مِنْهَا فَلَمْ يَلْتَفِتْ إِلَيْهَا وَ لَمْ يَغْبَأْ بِهَا

He said to her, 'And what is your need?' She said, 'My need is that you sleep with me'. He rebuked her and frightened her of Allah<sup>azwj</sup> the Exalted. But that did not stop her. She said, 'By Allah<sup>azwj</sup>! If you do not do what I have instructed, I shall accuse you with a cunningness from the cunningness of the women and their plots. You will not be rescued from it'. But he did not turn to her and did not care what she was after.

فَلَمَّا كَانَ فِي بَعْضِ اللَّيَالِي وَ قَدْ سَهَرَ أَكْثَرَ لَيْلِهِ بِالْعِبَادَةِ فَرَقَدَ فِي آخِرِ اللَّيْلِ وَ غَلَبَ عَلَيْهِ النَّوْمُ فَأَتَتْهُ وَ تَحْتَ رَأْسِهِ مَزَادَةٌ فِيهَا زَادُهُ فَانْتَزَعَهَا مِنْ تَحْتِ رَأْسِهِ وَ طَرَحَتْ فِيهَا كَيْسًا فِيهِ خَمْسِمِائَةَ دِينَارٍ ثُمَّ أَعَادَتْ الْمَزَادَةَ تَحْتَ رَأْسِهِ

When it was during one of the nights, and he had held vigil most of his night with the worshipping, he lied down at the end of the night and the sleep overcame upon him. She came to him, and under his head there was a food sack wherein was his provision. She snatched it from under his head and drop a pouch wherein were five hundred Dinars, then she returned the food sack beneath his head.

فَلَمَّا نَوَّزَ الْوَفْدُ قَامَتِ الْمَلْعُونَةُ مِنْ نَوْمِهَا وَ قَالَتْ يَا اللَّهُ وَ يَا لِلْوَفْدِ يَا وَفْدُ أَنَا امْرَأَةٌ مَسْكِينَةٌ وَ قَدْ سُرِقَتْ نَفَقَتِي وَ مَالِي وَ أَنَا بِاللَّهِ وَ بِكُمْ فَجَلَسَ الْمُعْتَدِمُ عَلَى الْوَفْدِ وَ أَمَرَ رَجُلًا مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ أَنْ يُفْتَشُوا الْوَفْدَ فَفَتَشُوا الْوَفْدَ فَلَمْ يَجِدُوا شَيْئًا وَ لَمْ يَبْقَ فِي الْوَفْدِ إِلَّا مَنْ فُتِّشَ رِجْلُهُ فَلَمْ يَبْقَ إِلَّا الْمُقْدِسِيُّ

When the delegation woke up, the accursed woman woke up from her sleep and said, 'O Allah<sup>azwj</sup>, and O delegation! O delegation! I am a poor woman and my expense money, and my wealth has been stolen, and I am with Allah<sup>azwj</sup> and with you all!' The vanguard of the delegation sat upon the delegation and instructed some men from the Emigrants and the Helpers to search the delegation. They searched the delegation, but they did not find anything and there did not remain anyone among the delegation except he was searched, and there did not remain (to be searched) except the Maqdisi.

فَأَخْبَرُوا مُقَدِّمَ الْوَفْدِ بِذَلِكَ فَقَالَتِ الْمَرْأَةُ يَا قَوْمَ مَا ضَرَّكُمْ لَوْ فَتَشْتُمُوا رَجُلَهُ فَلَهُ أَسْوَأُ بِالْمُهَاجِرِينَ وَالْأَنْصَارِ وَمَا يُدْرِيكُمْ أَنَّ ظَاهِرَهُ مَلِيحٌ وَبَاطِنُهُ فَبِيحٌ  
وَمَا تَزَلِ الْمَرْأَةُ حَتَّى حَمَلَتْهُمْ عَلَى تَفْتِيشِ رَجُلِهِ

They informed the vanguard of the delegation with that. The woman said, 'O people! It will not harm you if you were to search his belongings, for there is an example with the Emigrants and the Helpers, and what would make you know if his apparent is beautiful and his esoteric is ugly?' And the woman did not cease until she carried them upon searching his belongings.

فَقَصَدَهُ جَمَاعَةٌ مِنَ الْوَفْدِ وَهُوَ قَائِمٌ يُصَلِّي فَلَمَّا رَأَهُمْ أَقْبَلَ عَلَيْهِمْ وَقَالَ لَهُمْ مَا حَاجْتُمْ فَقَالُوا لَهُ هَذِهِ الْمَرْأَةُ الْأَنْصَارِيَّةُ ذَكَرَتْ أَنَّهَا سَرَقَتْ لَهَا نَفَقَةً  
كَانَتْ مَعَهَا وَ قَدْ فَتَشْنَا رِحَالَ الْوَفْدِ بِأَسْرِهَا وَ لَمْ يَبْقَ مِنْهَا غَيْرُكَ وَ نَحْنُ لَا نَتَقَدَّمُ إِلَى رَحْلِكَ إِلَّا بِإِذْنِكَ لِمَا سَبَقَ مِنْ وَصِيَّةِ عُمَرَ بْنِ الْخَطَّابِ فِيمَا يَعُودُ  
إِلَيْكَ

A group from the delegation aimed for it while he was standing, praying Salat. When he saw them, he faced towards them and said to them, 'What is your need?' They said to him, 'This woman of the Helpers mentioned that it has been stolen from her, the expense money which was with her, and we have searched the belongings of the (whole) delegation, the whole of it and there does not remain from it apart from you, and we cannot proceed to your belongings except by your permission, due to what has proceeded from the advice of Umar Bin Al-Khattab, regarding what he referred to you'.

فَقَالَ يَا قَوْمَ مَا يَصْرُنِي ذَلِكَ فَفَتَّشُوا مَا أَحْبَبْتُمْ وَ هُوَ وَائِقٌ مِنْ نَفْسِهِ فَلَمَّا نَفَضُوا الْمَزَادَةَ الَّتِي فِيهَا زَادُهُ وَقَعَ مِنْهَا الْهَمِيمَانُ فَصَاحَتِ الْمَلْعُونَةُ اللَّهُ أَكْبَرُ هَذَا  
وَ اللَّهُ كَيْسِي وَ مَالِي وَ هُوَ كَذَا وَ كَذَا دِينَاراً وَ فِيهِ عَقْدٌ لَوْلُؤٍ وَ وَزْنُهُ كَذَا وَ كَذَا مِثْقَالاً

He said, 'O people! That would not harm me, so search whatever you like', and he was trusting from himself. When they shook the food sack wherein was his provision, the pouch fell from it. The accursed woman shouted, 'Allah<sup>azwj</sup> is the Greatest! By Allah<sup>azwj</sup>, this is my pouch and my wealth, and it is such and such Dinars, and in it is a band of pearls and its weight is such and such ounces'.

فَأَخْضَرُوهُ فَوَجَدُوهُ كَمَا قَالَتِ الْمَلْعُونَةُ فَمَالُوا عَلَيْهِ بِالضَّرْبِ الْمَوْجِعِ وَالسَّبِّ وَالشَّتْمِ وَ هُوَ لَا يُرَدُّ جَوَاباً فَسَلَسَلُوهُ وَ قَادُوهُ رَاحِلًا إِلَى مَكَّةَ فَقَالَ لَهُمْ يَا  
وَقَدْ بَحَى اللَّهُ وَ بَحَى هَذَا الْبَيْتِ إِلَّا تَصَدَّقْتُمْ عَلَيَّ وَ تَرَكَتُمُونِي أَقْضِي الْحَجَّ وَ أَشْهَدُ اللَّهَ تَعَالَى وَ رَسُولَهُ عَلَيَّ بِأَنِّي إِذَا قَضَيْتُ الْحَجَّ عُدْتُ إِلَيْكُمْ وَ تَرَكَتُ  
يَدِي فِي أَيْدِيكُمْ

They presented it and found it to be like what the accursed woman had said. They leant upon him with the painful hits and the obscenities and the insults, and he was not responding any answer. They chained him and led him departing to Makkah. He said to them, 'O people! By the Right of Allah<sup>azwj</sup>, and by the right of this House (Kabah)! If only you be benevolent upon me and leave me to fulfil the Hajj, and I keep Allah<sup>azwj</sup> the Exalted and His<sup>azwj</sup> Rasool<sup>sawww</sup> as witnesses upon me, that when I have fulfilled the Hajj, I shall return to you and leave my hands to be in your hands!'

فَأَوْقَعَ اللَّهُ تَعَالَى الرَّحْمَةَ فِي قُلُوبِهِمْ لَهُ فَأَطَاعُوهُ فَلَمَّا قَضَى مَنَاسِكَهُ وَ مَا وَجِبَ عَلَيْهِ مِنَ الْفَرَائِضِ عَادَ إِلَى الْقَوْمِ وَقَالَ لَهُمْ أَمَا إِنِّي قَدْ عُدْتُ إِلَيْكُمْ فَأَفْعَلُوا  
بِي مَا تَرِيدُونَ فَقَالَ بَعْضُهُمْ لِبَعْضٍ لَوْ أَرَادَ الْمَفَارِقَةَ لَمَا عَادَ إِلَيْكُمْ فَتَرَكَوهُ وَ رَجَعَ الْوَفْدُ طَالِبًا مَدِينَةَ الرَّسُولِ ص

Allah<sup>azwj</sup> Caused mercy for him to occur in their hearts. When he had fulfilled his rituals and whatever was Obligated upon him from the Obligations, he returned to the people and said to them, 'As for me, I have returned to you, so do with me whatever you want'. They said to each other, 'If he had wanted the separation, he would not have returned to you all!' They left him and the delegation returned seeking city of the Rasool<sup>sawww</sup>.

فَأَعْوَزَتْ تِلْكَ الْمَرْأَةُ الْمَلْعُونَةُ الرَّادِ فِي بَعْضِ الطَّرِيقِ فَوَجَدَتْ رَاعِيًا فَسَأَلَتْهُ الرَّادِ فَقَالَ لَهَا عِنْدِي مَا تُرِيدِينَ عَيْرَ أَبِي لَا أُبِيعُهُ فَإِنْ أَنْزَلْتِ أَنْ تُمَكِّنِي مِنْ نَفْسِكَ أَعْطَيْتُكَ فَفَعَلَتْ مَا طَلَبَ وَ أَحَدَتْ مِنْهُ زَادًا

That accursed woman became need to the provisions in one of the roads. She found a shepherd and asked him for the provision. He said, 'With me is what you want apart from that I will not sell it, but if you were to let me enable myself from you, I shall give it to you'. She did what he wanted and took some provisions from him.

فَلَمَّا انْحَرَفَتْ عَنْهُ اعْتَرَضَ لَهَا إِبْلِيسُ لَعَنَهُ اللَّهُ فَقَالَ لَهَا أَنْتِ حَامِلٌ قَالَتْ مِمَّنْ قَالَ مِنَ الرَّاعِي فَصَاحَتْ وَ فَصِيحَتَاهُ فَقَالَ لَا تُخَافِي إِذَا رَجَعْتِ إِلَى الْوَفْدِ قُولِي لَهُمْ إِنِّي سَمِعْتُ قِرَاءَةَ الْمُقْدِسِيِّ فَقَرَّبْتُ مِنْهُ فَلَمَّا غَلَبَ عَلَيَّ النَّوْمُ دَنَا مِنِّي وَ وَقَعَنِي وَ لَمْ أَتَمَكَّنْ مِنَ الدِّفَاعِ عَنْ نَفْسِي بَعْدَ الْقِرَاءَةِ وَ قَدْ حَمَلْتُ مِنْهُ وَ أَنَا امْرَأَةٌ مِنَ الْأَنْصَارِ وَ خَلْفِي جَمَاعَةٌ مِنَ الْأَهْلِ

When she turned away from him, Iblees<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup>, presented to her. He<sup>la</sup> said, 'You are pregnant'. She said, 'From who?' He<sup>la</sup> said, 'From the shepherd'. She shouted, 'Waah, its scandal!' He<sup>la</sup> said, 'Do not fear! When you return to the delegation say to them, 'I heard recitation of the Maqdisi, so I went near him. When the sleep overcame upon me, he came near me and raped me and I was not able to defend myself after the recitation, and I have become pregnant from him, and I am a woman from the Helpers, and behind me is a community from the family (to support me)'.  
فَفَعَلَتْ الْمَلْعُونَةُ مَا أَسَارَ بِهِ عَلَيْهَا إِبْلِيسُ لَعَنَهُ اللَّهُ فَلَمَّ يَشْكُو فِي قَوْلِهَا لِمَا عَابَتْهُ أَوْلًا مِنْ وُجُودِ الْمَالِ فِي رَحْلِهِ فَعَكَّفُوا عَلَى الشَّابِّ الْمُقْدِسِيِّ وَ قَالُوا يَا هَذَا مَا كَفَّاكَ السَّرِقَةَ حَتَّى قَسَمْتَ فَأَوْجَعُوهُ شَتْمًا وَ ضَرْبًا وَ سَبًّا وَ عَادُوهُ إِلَى السِّلْسِلَةِ وَ هُوَ لَا يَزِدُّ جَوَابًا

The accursed woman did what Iblees<sup>la</sup> had indicated to her. They did not doubt in her words when they had witnessed first, of finding the wealth in his belongings'. So, they crowded upon the Maqdisi youth and they said, 'O you! The stealing did not suffice you until you have been immoral'. They pained him with insults, and hits, and obscenities, and they returned him to the chains, and he was not responding any answer.

فَلَمَّا قَرَّبُوا مِنَ الْمَدِينَةِ عَلَى سَاكِنِهَا أَفْضَلُ الصَّلَاةِ وَ السَّلَامِ خَرَجَ عُمَرُ بْنُ الْخَطَّابِ وَ مَعَهُ جَمَاعَةٌ مِنَ الْمُسْلِمِينَ لِلِقَاءِ الْوَفْدِ فَلَمَّا قَرَّبُوا مِنْهُ لَمْ يَكُنْ لَهُ هِمَّةٌ إِلَّا السُّؤَالَ عَنِ الْمُقْدِسِيِّ فَقَالُوا يَا أَبَا حَفْصٍ مَا أَغْفَلَكَ عَنِ الْمُقْدِسِيِّ فَقَدْ سَرَقَ وَ فَسَقَ وَ قَصُوا عَلَيْهِ الْقِصَّةَ

When they were near Al-Medina, upon its dweller (Rasool-Allah<sup>sawww</sup>) be the most superior of the Salawaat and the greetings, Umar Bin Al-Khattab came out and with him was a group from the Muslims, for receiving the delegation. When they were near him, there did not have the courage for him except the asking about the Maqdisi. They said, 'O Abu Hafs! How heedless you are from the Maqdisi! He has committed theft, and immorality', and they narrated the story to him.

فَأَمَرَ بِإِخْصَارِهِ بَيْنَ يَدَيْهِ فَقَالَ لَهُ يَا وَمِثْلِكَ يَا مَقْدِسِي تُظْهِرُ بِخِلَافِ مَا تُبْطِنُ حَتَّى فَصَحَّكَ اللَّهُ تَعَالَى لِأَنْكَلُ بِكَ أَشَدَّ النَّكَالِ وَ هُوَ لَا يُرَدُّ جَوَابًا:

He ordered with presenting him in front of him. He said to him, 'Woe be unto you, O Maqdisi! You are manifesting opposite to what you are hiding, until Allah<sup>azwj</sup> the Exalted has Exposed you. There will be the severest punishment for you!' And he did not respond any answer.

فَجَمَعَ الخُلُقُ وَ ارْتَدَحَمَ النَّاسُ لِيَنْظُرُوا مَاذَا يَفْعَلُ بِهِ وَ إِذَا بُوِيَ قَدْ سَطَعَ وَ شِعَاعٍ قَدْ لَمَعَ فَتَأَمَّلُوهُ وَ إِذَا بِهِ عَيْبُهُ عَلِمَ النَّبِيُّ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع-  
فَقَالَ مَا هَذَا الرَّهَجُ فِي مَسْجِدِ رَسُولِ اللَّهِ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ الشَّابَّ الْمَقْدِسِيَّ الرَّاهِدَ قَدْ سَرَقَ وَ فَسَقَ

The people gathered and the crowd thronged to look at what he will be doing with him, and there was a light which had shown, and its rays had filled him with sparkle, and there with him was the receptacle of the knowledge of the Prophet-hood, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He<sup>asws</sup> said: 'What is this discord in the Masjid of Rasool-Allah<sup>saww</sup>?' They said: O Amir Al-Momineen<sup>asws</sup>! The Maqdisi youth, the ascetic has committed theft and been immoral!'

فَقَالَ ع وَ اللَّهُ مَا سَرَقَ وَ لَا فَسَقَ وَ لَا حَجَّ أَحَدٌ غَيْرُهُ فَلَمَّا سَمِعَ عُمَرُ كَلَامَهُ قَامَ قَائِمًا عَلَى قَدَمَيْهِ وَ أَجْلَسَهُ مَوْضِعَهُ فَنَظَرَ إِلَى الشَّابِّ الْمَقْدِسِيِّ وَ هُوَ مُسْتَلْسَلٌ وَ هُوَ مُطْرَقٌ إِلَى الْأَرْضِ وَ الْمَرْأَةُ جَالِسَةٌ فَقَالَ لَهَا أَمِيرُ الْمُؤْمِنِينَ ع وَيْلَكَ فُصِّبَتْكَ

He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! He neither stole nor been immoral, nor has anyone performed Hajj apart from him'. When Umar heard his<sup>asws</sup> speech, he stood upright upon his feet and seated him<sup>asws</sup> in his place. He<sup>asws</sup> looked at the Maqdisi youth and he was in chains and he had lowered his head to the ground, and the woman was seated. Amir Al-Momineen<sup>asws</sup> said to her: 'Woe be to you! Narrate your story'.

قَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ هَذَا الشَّابَّ قَدْ سَرَقَ مَالِي وَ قَدْ شَاهَدَ الْوَفْدُ مَالِي فِي مَرَاتِهِ وَ مَا كَفَاهُ ذَلِكَ حَتَّى كَانَتْ لَيْلَةٌ مِنَ اللَّيَالِي حَيْثُ قَرُبْتُ مِنْهُ فَاسْتَعْرِفَنِي بِقِرَاءَتِهِ وَ اسْتَنَامَنِي فَوُتِبَ إِلَيَّ وَ وَقَعَنِي وَ مَا تَمَكَّنْتُ مِنَ الْمُدَافَعَةِ عَنْ نَفْسِي خَوْفًا مِنَ الْفُضِيحَةِ وَ قَدْ حَمَلْتُ مِنْهُ

She said, 'O Amir Al-Momineen<sup>asws</sup>! This youth had stolen my wealth and the delegation witnessed my wealth being in his food sack, and that did not suffice him until it happened, on a night from my nights where I went near him. He drowned me with his recitation, and I slept. He leapt to me and raped me, and I was not able to defend myself fearing from the scandal, and I have become pregnant from him'.

فَقَالَ لَهَا أَمِيرُ الْمُؤْمِنِينَ ع كَذَّبْتِ يَا مَلْعُونَةٌ فِيمَا ادَّعَيْتِ عَلَيْهِ يَا أَبَا حُفْصٍ إِنَّ هَذَا الشَّابَّ مَجْبُوتٌ لَيْسَ مَعَهُ إِخْلِيلٌ وَ إِخْلِيلُهُ فِي حُجٍّ مِنْ عَاجٍ

Amir Al-Momineen<sup>asws</sup> said to her: 'You are lying, O accursed woman, in what you are claiming upon him! O Abu Al-Hafs! This youth is a eunuch. There isn't any private part with him, and his private part is in an ivory box'.

ثُمَّ قَالَ يَا مَقْدِسِي أَيْنَ الخُفُّ فَرَفَعَ رَأْسَهُ وَ قَالَ يَا مَوْلَايَ مَنْ عَلِمَ بِذَلِكَ يَعْلَمُ أَيْنَ الخُفُّ فَالْتَفَتَ إِلَى عُمَرَ وَ قَالَ لَهُ يَا أَبَا حُفْصٍ فَمَ فَأَحْضِرْ وَدِيعةَ الشَّابِّ فَأَرْسَلَ عُمَرَ فَأَحْضَرَ الخُفَّ بَيْنَ يَدَيْ أَمِيرِ الْمُؤْمِنِينَ ع فَفَتَحُوهُ وَ إِذَا فِيهِ خِرْقَةٌ مِنْ حَرِيرٍ وَ فِيهَا إِخْلِيلَةٌ

Then he<sup>asws</sup> said: 'O Maqdisi! Where is the box?' He raised his head and said, 'O my Master<sup>asws</sup>! The one who Taught you that Knows where the box is'. He<sup>asws</sup> turned towards

Umar and said to him: 'O Abu Al-Hafs! Arise and present the entrustment of the youth'. Umar sent for it and the box was presented in front of Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> opened it and in it was a silken cloth and in it was his private part'.

فَعِنْدَ ذَلِكَ قَالَ الْإِمَامُ ع فَمَ يَا مَقْدِسِيُّ فَمَامَ فَجَزَدُوهُ مِنْ ثِيَابِهِ لِيَنْظُرُوهُ وَ لِيُحَقِّقَ مِنْ أَهْمُهُ بِالْفَسَقِ فَجَزَدُوهُ مِنْ ثِيَابِهِ فَإِذَا هُوَ مَجْبُوبٌ فَعِنْدَ ذَلِكَ ضَخَّ الْعَالَمُ فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ ع اسْكُنُوا وَ اسْمَعُوا مِنِّي حُكْمَةً أَخْبَرَنِي بِهَا رَسُولُ اللَّهِ ص

At that, the Imam<sup>asws</sup> said: 'Stand, O Maqdisi!' He stood up. (He<sup>asws</sup> said): 'Bare him from his clothes and let him look to investigate of the accusation with the adultery'. He was stripped from his clothes and there he was a eunuch. At that, the world (people) clamoured. Amir Al-Momineen<sup>asws</sup> said to them: 'Be quiet and listen from me<sup>asws</sup> of a judgment Rasool-Allah<sup>saww</sup> has informed me<sup>asws</sup> with!'

فَمُ قَالَ يَا مَلْعُونَةٌ لَقَدْ بَجَرْتِ عَلَى اللَّهِ تَعَالَى وَبِذَلِكَ أَمَا أَتَيْتِ إِلَيْهِ وَ قُلْتِ لَهُ كَيْتَ وَ كَيْتَ فَلَمْ يُجِبْكَ إِلَى ذَلِكَ فَقُلْتِ لَهُ وَ اللَّهُ لَأَزْمِنَنَّكَ بِجِيلَةٍ مِنْ حَيْلِ الْبِسَاءِ لَا تُنْجُو مِنْهَا فَقَالَتْ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ كَانَ ذَلِكَ

Then he<sup>asws</sup> said: 'O accursed woman! You have been audacious upon Allah<sup>azwj</sup> the Exalted! Woe be unto you! Did you not go to him and said to him such and such, but he did not answer you to that, so you said to him, 'By Allah<sup>azwj</sup>! I will accuse you with a trick from the tricks of women, you will not be rescued from it?' She said, 'Yes, O Amir Al-Momineen<sup>asws</sup>, that had happened!'

فَقَالَ ع فَمُ إِنَّكَ اسْتَمْتَمْتِيهِ وَ تَرَكْتِ الْكَيْسَ فِي مَرَادَتِهِ أَقْرَبِي فَقَالَتْ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ اشْهَدُوا عَلَيْهَا فَمُ قَالَ لَهَا حَمْلُكَ هَذَا مِنَ الرَّاعِي الَّذِي طَلَبْتَ مِنْهُ الزَّادَ فَقَالَ لَكَ لَا أَبِيعُ الزَّادَ وَ لَكِنْ مَكِينِي مِنْ نَفْسِكَ وَ لِحْذِي لِحَاجَتِكَ فَفَعَلْتَ ذَلِكَ وَ أَخَذْتَ الزَّادَ وَ هُوَ كَذَا وَ كَذَا قَالَتْ صَدَقْتَ يَا أَمِيرَ الْمُؤْمِنِينَ

He<sup>asws</sup> said: 'Then you waited from him to sleep and left the pouch in his food sack. Do you acknowledge?' She said, 'Yes, O Amir Al-Momineen<sup>asws</sup>!' He<sup>asws</sup> said: 'Be witnessed upon us!' Then he<sup>asws</sup> said to her: 'This pregnancy of yours is from the shepherd whom you sought the provisions from. He said to you, 'I will not sell you the provision, but enable me from yourself and take for your need'. You did that and you took the provision, and it was such and such'. She said, 'You speak the truth, O Amir Al-Momineen<sup>asws</sup>!'

قَالَ فَضَخَّ الْعَالَمُ فَسَكَتَهُمْ عَلِيٌّ ع وَ قَالَ لَهَا فَلَمَّا حَرَجْتَ عَنِ الرَّاعِي عَرَضَ لَكَ شَيْخٌ صِفْتُهُ كَذَا وَ كَذَا وَ قَالَ لَكَ يَا فُلَانَةُ فَإِنَّكَ حَامِلٌ مِنَ الرَّاعِي فَصَرَخْتِي وَ قُلْتِي وَاضْبِحْتَاهُ فَقَالَ لَا بَأْسَ عَلَيْكَ فَوَلِي لِلْوَفْدِ اسْتِنَانِي وَ وَاغْنِي وَ قَدْ حَمَلْتُ مِنْهُ فَصَدَّقُوكَ لِمَا ظَهَرَ مِنْ سَرِقَتِهِ فَفَعَلْتَ مَا قَالَ الشَّيْخُ فَقَالَتْ نَعَمْ

He (the narrator) said, 'The world (people) clamoured and Ali<sup>asws</sup> quietened them and said to her: 'When you went out from the shepherd an old man presented to you. His description is such and such, and he said to you, 'O so and so! You are pregnant from the shepherd'. You shouted and said, 'O the scandal of it!' He said to you, 'There is no problem upon you. Say to the delegation, 'He waited for me to sleep and raped me, and I am pregnant from him'. They will ratify you due to what had been manifested from his theft'. You did what the old man had said'. She said, 'Yes'.



فَقَالَ الْإِمَامُ عَ أَعْرِفِينَ ذَلِكَ الشَّيْخَ قَالَتْ لَا قَالَ هُوَ إِبْلِيسُ لَعَنَهُ اللَّهُ فَتَعَجَّبَ الْقَوْمُ مِنْ ذَلِكَ فَقَالَ عُمَرُ يَا أَبَا الْحَسَنِ مَا تُرِيدُ أَنْ تَفْعَلَ بِهَا قَالَ اصْبِرُوا حَتَّى تَضَعَ حَمْلَهَا وَ يَجِدُوا مَنْ تُرَضِعُهُ يُخْفَرُ لَهَا فِي مَقَابِرِ الْيَهُودِ وَ تُدْفَنَ إِلَى نِصْفِهَا وَ تُرَجَمَ بِالْحِجَارَةِ

The Imam<sup>asws</sup> said: ‘Do you know that old man?’ She said, ‘No’. He<sup>asws</sup> said: ‘He<sup>la</sup> is Iblees<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup>’. The people were astonished from that. Umar said, ‘O Abu Al-Hassan<sup>asws</sup>! What do you<sup>asws</sup> want to be done with her?’ He<sup>asws</sup> said: ‘Be patient until she places her pregnancy (baby), and you can find someone who can breast-feed it. Dig (a grave) for her among the graves of the Jews, and she should be buried up to half her (body), and she should be stoned with the stones’.

فَفَعَلَ بِهَا مَا قَالَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ عَ وَ أَمَّا الْمَقْدِسِيُّ فَلَمْ يَزَلْ مُلَازِمًا مَسْجِدِ رَسُولِ اللَّهِ صَ إِلَى أَنْ تُوُفِّيَ رَضِيَ اللَّهُ عَنْهُ فَعِنْدَ ذَلِكَ قَامَ عُمَرُ بْنُ الْخَطَّابِ وَ هُوَ يَقُولُ لَوْ لَا عَلَيَّ لَهْلَكَ عُمَرُ قَالَهَا ثَلَاثًا ثُمَّ انْصَرَفَ النَّاسُ وَ قَدْ تَعَجَّبُوا مِنْ حُكْمَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ.

He (Umar) did with her what our Master<sup>asws</sup> Amir Al-Momineen<sup>asws</sup> had said. And as for the Maqdisi, he did not cease to stick to the Masjid of Rasool-Allah<sup>azwj</sup> until he died. May Allah<sup>azwj</sup> be Pleased with him. At that, Umar Bin Al-Khattab stood up and he was saying, ‘Had it not been for Ali<sup>asws</sup>, Umar would have been destroyed’ – saying it thrice. Then the people left, and they had been astounded from the judgment of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.<sup>599</sup>

40- يل، الفضائل لابن شاذان فض، كتاب الروضة بالإسناد يرفعه إلى أبي جعفر ميثم التمار رضي الله عنه أنه قال: كُنْتُ بَيْنَ يَدَيْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ عَ فِي جَامِعِ الْكُوفَةِ فِي جَمَاعَةٍ مِنْ أَصْحَابِهِ وَ أَصْحَابِ رَسُولِ اللَّهِ صَ وَ هُوَ كَأَنَّهُ الْبَدْرُ بَيْنَ الْكَوَاكِبِ إِذْ دَخَلَ عَلَيْنَا مِنْ بَابِ الْمَسْجِدِ رَجُلٌ طَوِيلٌ عَلَيْهِ قَبَاءٌ حَزْرٌ أَدْكُنُّ وَ قَدْ اعْتَمَّ بِعِمَامَةٍ صَفْرَاءَ وَ هُوَ مُتَقَلِّدٌ بِسَيْفَيْنِ

(The book) ‘Al Fazaail’ of Ibn Shazan, (and) ‘Kitab Al Rawza’ –

By the chain raising it to Abu Ja’far Meesam Al-Tammar<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>, he<sup>ra</sup> said, ‘I<sup>ra</sup> was in front of Amir Al-Momineen Ali<sup>asws</sup> in the central Masjid of Al-Kufa among a group of his<sup>asws</sup> companions and companions of Rasool-Allah<sup>saww</sup>, and he<sup>asws</sup> was like the full moon between the stars, when a tall man entered from a door of the Masjid. Upon him was a black woollen coat, and he had turbaned with a yellow turban, and he had collared with two swords.

فَدَخَلَ وَ بَرَكَ بِعَيْرِ سَلَامٍ وَ لَمْ يَنْطِقْ بِكَلَامٍ فَتَطَاوَلَتْ إِلَيْهِ الْأَعْنَاقُ وَ نَظَرُوا إِلَيْهِ بِالْأَمَانِ وَ قَدْ وَقَفَ عَلَيْهِ النَّاسُ مِنْ جَمِيعِ الْأَفَاقِ وَ مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ عَ لَا يَرْفَعُ رَأْسَهُ إِلَيْهِ فَلَمَّا هَدَأَتْ مِنَ النَّاسِ الْحَوَاسُ أَفْصَحَ عَنْ لِسَانِهِ كَأَنَّهُ حُسَامٌ جُذِبَ عَنْ غَمْدِهِ أَيْكُمُ الْمُجْتَبَى فِي الشَّجَاعَةِ وَ الْمَعَمَّمُ بِالْبِرَاعَةِ

He entered and stood without greeting and did not speak with any speech. The necks elongated towards him and they looked at him being with the tears, and the people had stood to him from entirety of the corners, and our Master<sup>asws</sup> Amir Al-Momineen<sup>asws</sup> did not raise his<sup>asws</sup> head towards him. When the senses of the people calmed down, he uncovered his tongue as if a sword had been uncovered from its sheath, ‘Which one of you is the Selected in the bravery, and generalised with the ingenuity?’

<sup>599</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 39

أَيْكُمْ الْمُؤَلُّودُ فِي الْحَرَمِ وَالْعَالِي فِي الشَّيْمِ وَالْمَوْصُوفُ بِالْكَرَمِ أَيْكُمْ الْأَصْلَعُ الرَّأْسِ وَالْبَطْلُ الدَّعَّاسُ وَالْمُضَيِّقُ لِلْأَنْفَاسِ وَالْأَخْذُ بِالْقِصَاصِ أَيْكُمْ عُصْنُ أَبِي طَالِبٍ الرَّطِيبُ وَبَطْلُهُ الْمَهَيْبُ وَالْمُسْتَهْمُ الْمُصِيبُ وَالْقِسْمُ النَّجِيبُ أَيْكُمْ خَلِيفَةُ مُحَمَّدٍ ص الَّذِي نَصَرَهُ فِي زَمَانِهِ وَاعْتَزَّرَ بِهِ سُلْطَانُهُ وَعَظَمَ بِهِ شَأْنُهُ

Which one of you is the one born in the Sanctuary (Kaaba), and the exalted in the morals, and described with the benevolence? Which one of you is the short-haired of the heard, and the stabbing hero, and the constrained of the breaths, and the seizer with the retaliation? Which one of you is a branch of Abu Talib<sup>asws</sup>, the lenient, and the majestic hero, and the accurate archer, and distributor, the captain? Which one of you is caliph of Muhammad<sup>saww</sup> who helped him<sup>asws</sup> in his<sup>saww</sup> era, and his<sup>saww</sup> authority was cherished by him<sup>asws</sup>, and his<sup>asws</sup> glory was magnified by him?’

فَعِنْدَ ذَلِكَ رَفَعَ أَمِيرُ الْمُؤْمِنِينَ ع رَأْسَهُ إِلَيْهِ فَقَالَ مَا لَكَ يَا بَا سَعْدُ بِنِ الْفَضْلِ بِنِ الرَّبِيعِ بِنِ مُدْرِكَةَ بِنِ نَجِيَّةَ بِنِ الصَّلْتِ بِنِ الْحَارِثِ بِنِ وَعْرَانَ بِنِ الْأَشْعَثِ بِنِ أَبِي السَّمْعِ الرَّومِيِّ - اسْأَلْ عَمَّا شِئْتَ أَنَا عَيْبَةُ عِلْمِ النَّبِيِّ

During that, Amir Al-Momineen<sup>asws</sup> raised his<sup>asws</sup> head towards him and said: ‘What is the matter with you, O Sa’ad Bin Al-Fazl Bin Al-Rabie Bin Mudrikah Bin Najeeh Bin Al-Salt Bin Al-Haris Bin Wa’ran Bin Al-Ash’as Bin Abu Al-Sam’ie Al-Rumy? Ask about whatever you so desire to. I<sup>asws</sup> am a receptacle of the knowledge of the Prophet-hood’.

قَالَ قَدْ بَلَعْنَا عَنْكَ أَنَّكَ وَصِي رَسُولِ اللَّهِ ص وَ خَلِيفَتُهُ عَلَى قَوْمِهِ بَعْدَهُ وَ أَنَّكَ مُجِلُّ الْمَشْكَلَاتِ وَ أَنَا رَسُولٌ إِلَيْكَ مِنْ سِتِّينَ أَلْفِ رَجُلٍ يُقَالُ لَهُمُ الْعَقِيمَةُ وَ قَدْ حَمَلُونِي مَيِّتًا قَدْ مَاتَ مِنْ مَدَّةٍ وَ قَدْ اخْتَلَفُوا فِي سَبَبِ مَوْتِهِ وَ هُوَ بِيَابِ الْمَسْجِدِ

He said, ‘It has reached us from you<sup>asws</sup> that you<sup>asws</sup> are the successor<sup>asws</sup> of Rasool-Allah<sup>saww</sup> and his<sup>saww</sup> caliph upon his<sup>saww</sup> people after him<sup>saww</sup>, and you are a solver of the problems; and I am a messenger to you<sup>asws</sup> from sixty thousand men called Al-Aqeema, and they had loaded me with a deceased who had died from a period, and they had differed in the cause of his death, and he is at the door of the Masjid.

فَإِنْ أَحْيَيْتَهُ عَلِمْنَا أَنَّكَ صَادِقٌ نَجِيبُ الْأَصْلِ وَ تَحَقَّقْنَا أَنَّكَ حُجَّةُ اللَّهِ فِي أَرْضِهِ وَ خَلِيفَةُ مُحَمَّدٍ ص عَلَى قَوْمِهِ وَ إِنْ لَمْ تَقْدِرْ عَلَى ذَلِكَ رَدَدْنَاهُ إِلَى قَوْمِهِ وَ عَلِمْنَا أَنَّكَ تَدْعِي غَيْرَ الصَّوَابِ وَ تُظْهِرُ مِنْ نَفْسِكَ مَا لَا تَقْدِرُ عَلَيْهِ

If you<sup>asws</sup> were to revive him, we will know that you<sup>asws</sup> are truthful, excellent of origin, and we shall ratify that you<sup>asws</sup> are a Divine Authority in His<sup>azwj</sup> earth and the caliph of Muhammad<sup>saww</sup> upon his<sup>saww</sup> people. And if you are unable upon that, we shall return him to his people and we will know that you<sup>asws</sup> are claiming without correctness and are manifesting from yourself<sup>asws</sup> what you<sup>asws</sup> are not able upon’.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا مَيْسَمُ ارْكَبْ بَعِيرَكَ وَ نَادِ فِي شَوَارِعِ الْكُوفَةِ وَ مَحَالِهَا مِنْ أَرَادَ أَنْ يَنْظُرَ إِلَيَّ مَا أَعْطَاهُ اللَّهُ عَلِيًّا أَخَا رَسُولِ اللَّهِ وَ زَوْجَ ابْنَتِهِ مِنَ الْعِلْمِ الرَّبَّائِي فَلْيُخْرِجْ إِلَى النَّجَفِ فَخَرَجَ النَّاسُ إِلَى النَّجَفِ

Amir Al-Momineen<sup>asws</sup> said: ‘O Meesam<sup>ra</sup>! Ride upon your camel and call out in the streets of Al-Kufa and its neighbourhoods: ‘One who wants to look at what Allah<sup>azwj</sup> has Granted Ali<sup>asws</sup>, brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup> and husband of his<sup>saww</sup> daughter<sup>asws</sup>, from the Divine knowledge, then let him come out to Al-Najaf!’ So, the people came out to Al-Najaf.

فَقَالَ الْإِمَامُ ع يَا مَيْسَمُ هَاتِ الْأَعْرَابِيَّ وَ صَاحِبَهُ فَخَرَجْتُ وَ رَأَيْتُهُ رَاكِباً تَحْتَ الْقُبَّةِ الَّتِي فِيهَا الْمَيِّتُ فَأَتَيْتُ بِهِمَا إِلَى النَّجْفِ فَعِنْدَ ذَلِكَ قَالَ عَلِيٌّ ع قُولُوا  
فِيْنَا مَا تَرَوْنَ مِنَّا وَ ارْزُوا عَنَّا مَا تُشَاهِدُونَهُ مِنَّا

The Imam<sup>asws</sup> said: 'O Meesam<sup>ra</sup>! Bring the Bedouin and his companion'. He<sup>asws</sup> went out and his<sup>asws</sup> flag was installed beneath the dome where was the deceased. He<sup>asws</sup> came with them both to Al-Najaf. At that, Ali<sup>asws</sup> said: 'Say regarding us<sup>asws</sup> what are you are seeing from us<sup>asws</sup>, and report from us<sup>asws</sup> what you are witnessing from us<sup>asws</sup>'.

ثُمَّ قَالَ يَا أَعْرَابِيُّ أَبْرِكَ الْجَمَلُ وَ أَخْرَجَ صَاحِبَكَ أَنْتَ وَ جَمَاعَةٌ مِنَ الْمُسْلِمِينَ قَالَ مَيْسَمٌ فَأَخْرَجْتُ تَابُوتاً وَ فِيهِ وَطءٌ دِينَاجٍ أَحْضَرَ وَ فِيهَا غُلَامٌ أَوَّلُ مَا تَمَّ  
عِدَاؤُهُ عَلَى خَلِيٍّ بِدَوَائِبِ كَدَوَائِبِ الْإِمْرَأَةِ الْحُسْنَاءِ

Then he<sup>asws</sup> said: 'O Bedouin! Kneel the camel and bring out your companion, you and a group of the Muslims!' Meesam<sup>ra</sup> said, 'I brought out a coffin and in it was a wrapping of green brocade and in it was a boy, having just reached puberty. Upon his cheeks were ponytails, like the hair locks of the beautiful woman.

فَقَالَ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع كَمْ لِمَيِّتِكُمْ قَالَ أَحَدٌ وَ أَرْبَعُونَ يَوْماً قَالَ وَ مَا سَبَبَ مَوْتَهُ فَقَالَ الْأَعْرَابِيُّ يَا فَتَى إِنَّ أَهْلَهُ يُرِيدُونَ أَنْ تُحْيِيَهُ لِيُخْرِجَهُمْ مِنْ قَتْلِهِ  
لِأَنَّهُ بَاتَ سَالِماً وَ أَصْبَحَ مَذْبُوحاً مِنْ أُذُنِهِ إِلَى أُذُنِهِ وَ يُطَالِبُ بِدَمِهِ مِئْتُونَ رَجُلًا يَقْصِدُ بَعْضُهُمْ بَعْضاً فَكَشِفَ الشَّكَّ وَ الرَّيْبَ يَا أَخَا مُحَمَّدٍ

Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: 'How much (time has passed) for your deceased?' He said, 'Forty-one days'. He<sup>asws</sup> said: 'And what is the cause of his death?' The Bedouin said, 'O youth! His family are wanting to revive him so he would inform them who killed him, because he had spent the night safely and, in the morning, he had been slaughtered from his ear to his ear, and fifty men are seeking his blood aiming at each other. So, remove the doubt and the suspicion, O brother<sup>asws</sup> of Muhammad<sup>saww</sup>!'

قَالَ الْإِمَامُ ع قَتَلَهُ عَمُّهُ لِأَنَّهُ زَوَّجَهُ ابْنَتَهُ فُخْلَاهَا وَ تَزَوَّجَ بِغَيْرِهَا فَقَتَلَهُ حَتْفاً عَلَيْهِ قَالَ الْأَعْرَابِيُّ لَسْنَا نَفْعُ بِقَوْلِكَ فَإِنَّا نُرِيدُ أَنْ يَشْهَدَ لِنَفْسِهِ عِنْدَ أَهْلِهِ  
لِيَرْتَفِعَ الْفِتْنَةُ وَ السَّيْفُ وَ الْقِتَالُ

The Imam<sup>asws</sup> said: 'His<sup>asws</sup> paternal uncle killed him because he had married his daughter to him, but he isolated her and married someone else, so he killed him due to rage upon him'. The Bedouin said, 'We cannot be content with your<sup>asws</sup> word, and we want him to testify for himself in the presence of his family, to raise away the discord and the sword, and the killing'.

فَعِنْدَ ذَلِكَ قَامَ الْإِمَامُ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع - فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ ذَكَرَ النَّبِيَّ ص فَصَلَّى عَلَيْهِ وَ قَالَ يَا أَهْلَ الْكُوفَةِ مَا بَقَرْتُمْ بَنِي إِسْرَائِيلَ بِأَجَلٍ عِنْدَ  
اللَّهِ مِثِّي قَدراً وَ أَنَا أَحْوُ رَسُولِ اللَّهِ وَ إِهْمَا أَحْيَتْ مِيتاً بَعْدَ سَبْعَةِ أَيَّامٍ

At that, the Imam Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> stood up. He<sup>asws</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup> and mentioned the Prophet<sup>saww</sup>. He<sup>asws</sup> sent Salawaat upon him<sup>saww</sup> and said: 'O people of Al-Kufa! (Surely) the cow of the children of Israel is not more majestic in worth in the Presence of Allah<sup>azwj</sup> than I<sup>asws</sup> am, and I<sup>asws</sup> am the brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and a dead was revived after seven days'.

ثُمَّ دَنَا أَمِيرُ الْمُؤْمِنِينَ ع مِنَ الْمَيِّتِ وَقَالَ إِنَّ بَقْرَةَ بَنِي إِسْرَائِيلَ ضُرِبَ بِبَعْضِهَا الْمَيِّتُ فَعَاشَ وَأَنَا أُضْرَبُ هَذَا الْمَيِّتُ بِبَعْضِي لِأَنَّ بَعْضِي خَيْرٌ مِنَ الْبَقْرَةِ كُلِّهَا

Then Amir Al-Momineen<sup>asws</sup> went near the deceased and said: 'The cow of the children of Israel, part of it was struck upon the deceased, so he came to life, and I<sup>asws</sup> am striking this deceased with my<sup>asws</sup> own part, because my<sup>asws</sup> own part is better than the cow, all of it!'

ثُمَّ هَزَّهُ بِرِجْلِهِ وَقَالَ لَهُ فَمُ بِإِذْنِ اللَّهِ يَا مُدْرِكُ بْنُ حَنْظَلَةَ بْنِ عَسَّانَ بْنِ بَجِيرِ بْنِ فَهْرِ بْنِ سَلَامَةَ بْنِ الطَّيِّبِ بْنِ الْأَشْعَثِ فَهَذَا فَدَّ أَحْيَاكَ اللَّهُ تَعَالَى عَلَى يَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ

Then he<sup>asws</sup> nudged it with his<sup>asws</sup> leg and said to it: 'Stand, by the Permission of Allah<sup>azwj</sup>, O Mudrik Bin Hanzala Bin Gassan Bin Baheer Bin Fihri Bin Salama Bin Al-Taiib Bin Al-Ash'as, for here, Allah<sup>azwj</sup> the Exalted has Made you live upon the hands of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>!'

قَالَ مِيسَمُ التَّمَارِ فَتَهَضَّ غُلَامٌ أَضْوَأُ مِنَ الشَّمْسِ أَوْعَافًا وَمِنَ الْقَمَرِ أَوْصَافًا فَقَالَ لَكَيْتَ لَكَيْتَ يَا حُجَّةَ اللَّهِ عَلَى الْأَنَامِ الْمُتَفَرِّدِ بِالْفَضْلِ وَالْإِنْعَامِ

Meesam Al-Tammar<sup>ra</sup> said, 'The boy got up, doubly brighter than the sun, and double than the moon in clarity. He said, 'Here I am! Here I am, O Divine Authority of Allah<sup>azwj</sup> upon the people, the one individualised with the merits and the Favours!'

فَعِنْدَ ذَلِكَ قَالَ يَا غُلَامُ مَنْ قَتَلَكَ قَالَ قَتَلَنِي عَمِّي الْحَارِثُ بْنُ عَسَّانَ قَالَ لَهُ الْإِمَامُ ع انْطَلِقْ إِلَى قَوْمِكَ فَأَخْبِرْهُمْ بِذَلِكَ فَقَالَ يَا مَوْلَايَ لَا حَاجَةَ لِي إِلَيْهِمْ أَخَافُ أَنْ يَفْتَنُونِي مَرَّةً أُخْرَى وَلَا يَكُونُ عِنْدِي مَنْ يُحْيِينِي

At that, he<sup>asws</sup> said: 'O boy! Who killed you?' He said, 'My paternal uncle Al-Haris Bin Gassan killed me'. The Imam<sup>asws</sup> said: 'Go to your people and inform them with that'. He said, 'O my Master<sup>asws</sup>! There is no need for me to go to them. I fear that they would kill me once again, and there does not happen to be anyone with me who can revive me (again)'.  
 قَالَ فَانْتَمَتِ الْإِمَامُ إِلَى صَاحِبِهِ وَقَالَ لَهُ امْضُ إِلَى أَهْلِكَ فَأَخْبِرْهُمْ قَالَ يَا مَوْلَايَ وَاللَّهِ لَا أَفَارُقُكَ بَلْ أَكُونُ مَعَكَ حَتَّى يَأْتِيَ اللَّهُ بِأَجَلِي مِنْ عِنْدِهِ فَلَعَنَ اللَّهُ مَنْ أَتَّصَحَ لَهُ الْحَقُّ وَجَعَلَ بَيْنَهُ وَبَيْنَ الْحَقِّ سِتْرًا

He (Meesam<sup>ra</sup>) said, 'The Imam<sup>asws</sup> turned to his companion and said to him: 'Go to your family and inform them'. He said, 'O my Master<sup>asws</sup>! By Allah<sup>azwj</sup>! I will not separate from you<sup>asws</sup>, but I shall be with you until Allah<sup>azwj</sup> Brings my death from His<sup>azwj</sup> Presence. May Allah<sup>azwj</sup> Curse the one to whom the truth is clarified, and he still makes the truth to be a veil between him and the truth'.

وَلَمْ يَزَلْ بَيْنَ يَدَيْ أَمِيرِ الْمُؤْمِنِينَ حَتَّى قُتِلَ بِصِفِّينَ ثُمَّ إِنَّ أَهْلَ الْكُوفَةِ رَجَعُوا إِلَى الْكُوفَةِ وَاخْتَلَفُوا أَقْوَالَ فِيهِ ع.

And he did not cease to be in front of Amir Al-Momineen<sup>asws</sup> until he was killed at Siffeen. Then the people of Al-Kufa returned to Al-Kufa and the words differed regarding him<sup>asws</sup>.<sup>600</sup>

<sup>600</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 40

41- كشف، كشف الغمة من مناقب الخوارزمي عن الرّخشيّ مرفوعاً إلى الحسن ع أنّ عمر بن الخطاب أتيّ بامرأة مجنونة حبلى قد زنت فأراد أن يزوجها فقال له عليّ ع يا عمر أ ما سمعت ما قال رسول الله ص قال و ما قال قال قال رسول الله ص رفع القلم عن ثلاث عن المجنون حتى يبرأ و عن الغلام حتى يدرك و عن النائم حتى يستيقظ قال فحلى عنها.

(The book) 'Kashf Al Ghumma', from (the book) 'Manaqib' of Al Khawarizmi, from Al Zamakhshari, raising it to,

'Al-Hassan<sup>asws</sup>: 'There was brought to Umar Bin Al-Khattab a pregnant insane woman who had committed adultery. He wanted to stone her to death. Ali<sup>asws</sup> said to him: 'O Umar! Have you not heard what Rasool-Allah<sup>saww</sup> had said?' He said, 'And what did he<sup>saww</sup> say?' He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'The pen is raised from three – from an insane one until he is cured, and from the boy until he matures, and from the sleeping one until he wakes up'. He freed her way'.<sup>601</sup>

و منه عن عليّ ع قال: لما كان في ولاية عمر أتيّ بامرأة حامله فسألها عمر فاعترفت بالفجور فأمر بها عمر أن تُرجم فلقبها عليّ بن أبي طالب ع فقال ما بال هذه فقالوا أمر بها عمر أن تُرجم

And from Ali<sup>asws</sup>, he (the narrator) said: 'When it was the governance of Umar, they brought a pregnant woman. Umar asked her and she acknowledged with having been immoral. Umar ordered with her that she should be stoned to death. Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> met her. He<sup>asws</sup> said: 'What is the matter with this one?' They said, 'Umar has ordered with her to be stoned to death'.

فردّها عليّ ع فقال أمرت بها أن تُرجم فقال نعم اعترفت عندي بالفجور فقال هذا سلطانك عليها فما سلطانك على ما في بطنها

Ali<sup>asws</sup> returned her and said: 'Did you order with her to be stoned to death?' He said, 'Yes. She acknowledged in my presence with the immorality'. He<sup>asws</sup> said: 'This is your authority upon her, so what is your authority upon what is in her belly?'

ثم قال له عليّ ع فلعلك انتهرتها أو أخفيتها فقال قد كان ذلك قال أ و ما سمعت رسول الله ص يقول لا حدّ على مُعترفٍ بعد بلائٍ إنّه من قيّد أو حبست أو هدّدت فلا إقرار له

Then Ali<sup>asws</sup> said to him: 'Perhaps if you could have rebuked her or frightened her?' He said, 'That has happened'. He<sup>asws</sup> said: 'Or have you not heard Rasool-Allah<sup>saww</sup> saying: 'There is no legal penalty upon an acknowledger after an affliction?' Surely it is the one you have tied up, or imprisoned, or threatened, so there is no acknowledgment for him?'

فحلى عمر سبيلها ثم قال عجزت النساء أن تلد مثل عليّ بن أبي طالب ع لو لا عليّ لهلك عمر.

Umar freed her way, then said, 'The women are unable in giving birth to the like of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. Had it not been for Ali<sup>asws</sup>, Umar would have been destroyed!'<sup>602</sup>

و من المناقب عن أبي سعيد الخدريّ قال قال رسول الله ص أفضى أمتي عليّ بن أبي طالب ع.

<sup>601</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 41 a

<sup>602</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 41 b

And from (the book) 'Al Manaqib' – From Abu Saeed Al Khudri who said,

'Rasool-Allah<sup>saww</sup> said: 'The most judicial of my<sup>saww</sup> community is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>''.<sup>603</sup>

42- يل، الفضائل لابن شاذان فض، كتاب الروضة بالإسناد يرفعه إلى عمار بن ياسر و زيد بن أرقم قالوا كنا بين يدي أمير المؤمنين ع وكان يوم الإثنين لسبعة عشر حلت من صفر وإذا برغفة عظيمة أملاّت المسامع وكان على دكة القضاء فقال يا عمار أتني بذي الفقار وكان وزنه سبعة أمنان وثلاثي من مكّي

(The books) 'Al Fazaail' of Ibn Shazaan, (and) 'Kitab Al Rawza', by the chain raising it to,

'Ammar Bin Yasser<sup>ra</sup>, and Zayd Bin Arqam, both said, 'We were in front of Amir Al-Momineen<sup>asws</sup>, and it was the day of Monday of the seventeenth vacant from (the month of) Safar, when there was a loud shriek filling the ears, and it happened upon the courtroom. He<sup>asws</sup> said: 'O Ammar<sup>ra</sup>! Bring me<sup>asws</sup> Zulfiqar (sword)!' And its weight was seven and two-thirds Meccan *Mann*.

فجئت به فأنصاه من غمديه فتركه على فخذه وقال يا عمار هذا يوم أكشف لأهل الكوفة الغمة ليزداد المؤمنون وفاقاً والمخالف نفاقاً يا عمار أتني بمن على الباب

I<sup>ra</sup> came with it. He<sup>asws</sup> took it out from its sheath and left it upon his<sup>asws</sup> thigh, and he<sup>asws</sup> said: 'O Ammar<sup>ra</sup>! This is a day I<sup>asws</sup> shall remove the anxiety of the people of Al-Kufa for the Momin to be increased in harmony and the hypocrites in hypocrisy. O Ammar<sup>ra</sup>! Go to the one at the door'.

قال عمار فخرجت وإذا على الباب امرأة في فئبة على جمل وهي تشكي وتصيح يا غياث المستغيثين يا بغية الطالبيين ويا كثر الراغبين ويا ذا القوة المتين ويا مطعم اليتيم ويا رازق العديم ويا محيي كل عظم رميم ويا قديم سبق قدمه كل قديم ويا عون من ليس له عون ولا معين يا طود من لا طود له يا كثر من لا كثر له إياك توجهت و بوليك توسلت و خليفة رسولك قصدت فبيض وجهي و فرج عني كربتي

Ammar<sup>ra</sup> said, 'I<sup>ra</sup> went out and there was a woman at the door in a dome upon a camel, and she was complaining and shouting, 'O Helper of the seekers of help! And O One sought by the seekers! And O Treasure of the desirous! And O One with the strong strength! And O Feeder of the orphans! And O Provider of the bereaved! And O Reviver of every decayed bone! And O Ancient one who ancientness has preceded! And O Supporter of the one who has no supporter for him not helper! O Peak of the one having no peak for him! O Treasure of the one having no treasure for him! To You<sup>azwj</sup> I am diverting, and with Your<sup>azwj</sup> guardian<sup>asws</sup> and caliph of Your<sup>azwj</sup> Rasool<sup>saww</sup>, I am aiming! Brighten my face and Remove my distress from me!'

قال عمار و حولها ألف فارس بسيف مسلولة قدم لها و قدم عليها فقلت أجيئوا أمير المؤمنين أجيئوا عبية علم النبوة

Ammar<sup>ra</sup> said, 'And around her were a thousand horsemen with unsheathed swords, a group for her and a group against her. I<sup>ra</sup> said, 'Answer Amir Al-Momineen<sup>asws</sup>! Answer receptacle of knowledge of Prophet-hood!'

<sup>603</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 41 c

قَالَ فَتَزَلَّتِ الْمَرْأَةُ مِنَ الْقُبَّةِ وَ نَزَلَ الْقَوْمُ مَعَهَا وَ دَخَلُوا الْمَسْجِدَ فَوَقَفَتِ الْمَرْأَةُ بَيْنَ يَدَيْ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَتْ يَا مَوْلَايَ يَا إِمَامَ الْمُتَّقِينَ إِنَّكَ أَتَيْتَ  
وَ إِيَّاكَ فَصَدَدْتُ فَأَكْشِفْ حُزْنِي وَ مَا بِي مِنْ عَمَّةٍ فَإِنَّكَ قَادِرٌ عَلَى ذَلِكَ وَ عَلِيمٌ بِمَا كَانَ وَ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ

He (the narrator) said, 'The woman descended from the dome and the people descended with her, and they entered the Masjid. The woman stood in front of Amir Al-Momineen<sup>asws</sup> and she said, 'O my Master<sup>asws</sup>! O Imam<sup>asws</sup> of the pious! I have come to you<sup>asws</sup>, and it is you I have aimed for, so remove my distress and whatever worries there are with me, for you<sup>asws</sup> are able upon that, and a knower with what has happened and what will be happening up to the Day of Qiyamah'.

فَعِنْدَ ذَلِكَ قَالَ يَا عَمَّارُ نَادِ فِي الْكُوفَةِ مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى مَا أَعْطَاهُ اللَّهُ أَخَا رَسُولِ اللَّهِ فَلْيَأْتِ الْمَسْجِدَ

At that, he<sup>asws</sup> said: 'O Ammar<sup>ra</sup>! Call out in Al-Kufa: 'One who want to look at what Allah<sup>azwj</sup> has Granted the brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, let him come to the Masjid!''

قَالَ فَاجْتَمَعَ النَّاسُ حَتَّى امْتَلَأَ الْمَسْجِدَ فَقَامَ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَالَ سَلُونِي مَا بَدَأَ لَكُمْ يَا أَهْلَ الشَّامِ فَتَهَضَّ مِنْ بَيْنِهِمْ شَيْخٌ قَدْ شَابَ عَلَيْهِ بُرْدَةٌ يَمَانِيَّةٌ  
فَقَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ يَا كَنْزَ الطَّالِبِينَ يَا مَوْلَايَ هَذِهِ الْحَارِيَّةُ ابْنَتِي قَدْ حَطَبَهَا مُلُوكُ الْعَرَبِ وَ قَدْ نَكَسَتْ رَأْسِي بَيْنَ عَشِيرَتِي وَ أَنَا  
مَوْصُوفٌ بَيْنَ الْعَرَبِ وَ قَدْ فَضَحْتَنِي فِي أَهْلِي وَ رِجَالِي لِأَنَّهَا عَاتِقٌ حَامِلٌ

He (the narrator) said, 'The people gathered until they filled up the Masjid. Amir Al-Momineen<sup>asws</sup> stood up and said: 'Ask me<sup>asws</sup> whatever comes to you, O people of Syria!' An old man called upon who had a Yemeni cloak upon him. He said, 'Greetings be unto you<sup>asws</sup>, O Amir Al-Momineen<sup>asws</sup>, and O treasure of the seekers! O my Master<sup>asws</sup>! This girl is my daughter. Kings of the Arabs have proposed for her and my head is lowered between my clan, and I am described between the Arabs, and she has shamed me among my family and my men, because she is young (unmarried) pregnant.

وَ أَنَا فَلَيْسَ بِي عَيْفَرِيْسٌ لَا تُحْمَدُ لِي نَارٌ وَ لَا يُضَامُ لِي جَارٌ وَ قَدْ بَقِيَتْ حَائِرًا فِي أَمْرِي فَأَكْشِفْ لِي هَذِهِ الْعُمَّةَ فَإِنَّ الْإِمَامَ حَبِيبٌ بِالْأَمْرِ فَهَذِهِ عُمَّةٌ عَظِيمَةٌ  
لَمْ أَرَ مِثْلَهَا وَ لَا أَعْظَمَ مِنْهَا

And I am Faleys Bin Ifrees. Neither has fire been extinguished for me nor has a neighbour been unjust to me, and I have remained confused in my matter. So, remove this sorrow from me, for the Imam<sup>asws</sup> is informed with the matters, as this is a mighty sorrow, I have not seen the like of it nor any mightier than it'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا تَقُولِينَ يَا جَارِيَّةُ فِيمَا قَالَ أَبُوكَ قَالَتْ يَا مَوْلَايَ أَمَّا قَوْلُهُ إِيَّيَ عَاتِقٌ صَدَقَ وَ أَمَّا قَوْلُهُ إِيَّيَ حَامِلٌ فَوَ حَقِّكَ يَا مَوْلَايَ مَا عَلِمْتُ  
مِنْ نَفْسِي خِيَانَةً قَطُّ وَ إِيَّيَ أَعْلَمُ أَنَّكَ أَعْلَمُ بِي مِنِّي وَ إِيَّيَ مَا كَذَبْتُ فِيمَا قُلْتُ فَفَرَّجْ عَنِّي يَا مَوْلَايَ

Amir Al-Momineen<sup>asws</sup> said: 'What are you saying, O girl, regarding what your father has said?' She said, 'O my Master<sup>asws</sup>! I am young, (that is) true. And as for his words I am pregnant, so by your<sup>asws</sup> right, O my Master<sup>asws</sup>! I do not know of any betrayal from myself at all, and I know you<sup>asws</sup> are more knowing with me than I am, and I have not lied in what I said. So, relieve from me, O my Master<sup>asws</sup>!'

قَالَ عَمَّارٌ فَعِنْدَ ذَلِكَ أَخَذَ الْإِمَامُ ذَا الْقَعَارِ وَ صَعِدَ الْمِنْبَرَ فَقَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ جَاءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

Ammar<sup>ra</sup> said, 'At that, the Imam<sup>asws</sup> took Zulfiqar (sword) and ascended the pulpit. He<sup>asws</sup> said: 'Allah<sup>azwj</sup> is the Greatest! Allah<sup>azwj</sup> is the Greatest! ***The Truth came and the Falsehood vanished, surely the falsehood would always vanish*** [17:81]'.  
 ثُمَّ قَالَ ع عَلَيَّ بِدَايَةِ الْكُوفَةِ فَجَاءَتْ امْرَأَةٌ تُسَمَّى لَبْنَاءَ وَ هِيَ قَابِلَةٌ نِسَاءَ أَهْلِ الْكُوفَةِ فَقَالَ لَهَا اضْرِبِي بَيْنَكَ وَ بَيْنَ النَّاسِ حِجَاباً وَ انْظُرِي هَذِهِ الْجَارِيَةَ عَاتِقُ حَامِلٌ أَمْ لَا

Then he<sup>asws</sup> said: 'To me<sup>asws</sup> with a midwife of Al-Kufa!' A woman called Labna'a came and she was a midwife of the women of the people of Al-Kufa'. He<sup>asws</sup> said to her: 'Strike a veil between you and the people and look at this unmarried girl whether she is pregnant or not'.

فَفَعَلَتْ مَا أَمَرَ بِهَا ثُمَّ حَرَجَتْ وَ قَالَتْ نَعَمْ يَا مُؤَلَايَ هِيَ عَاتِقُ حَامِلٌ فَعِنْدَ ذَلِكَ انْتَفَتِ الْإِمَامُ إِلَى أَبِي الْجَارِيَةِ وَ قَالَ يَا أَبَا الْعَصْبِ أَ لَسْتَ مِنْ قُرْبَى كَذَا وَ كَذَا مِنْ أَعْمَالِ دِمَشْقَ قَالَ وَ مَا هَذِهِ الْقُرْبَى قَالَ هِيَ قُرْبَى تُسَمَّى أَسْعَارَ قَالَ بَلَى يَا مُؤَلَايَ

She did what she had been ordered with, then she came out and said, 'Yes, my Master<sup>asws</sup>! She is an unmarried, pregnant'. At that, the Imam<sup>asws</sup> turned towards the father of the girl and said: 'O Abu Al-Gazab! Aren't you from such and such town, from the office bearers of Damascus?' He said, 'And what is this town?' He<sup>asws</sup> said: 'It is a town called As'aar'. He said, 'Yes, my Master<sup>asws</sup>!'

قَالَ وَ مَنْ مِنْكُمْ يَقْدِرُ عَلَى قِطْعَةٍ تَلْجُ فِي هَذِهِ السَّاعَةِ قَالَ يَا مُؤَلَايَ التَّلْجُ فِي بِلَادِنَا كَثِيرٌ وَ لَكِنْ مَا نَقْدِرُ عَلَيْهِ هَاهُنَا فَقَالَ ع بَيْنَنَا وَ بَيْنَكُمْ مِائَتَانِ وَ خُمُسُونَ فَرَسَخاً قَالَ نَعَمْ يَا مُؤَلَايَ

He said, 'And whom from you is able upon a piece of snow at this time?' He said, 'O my Master<sup>asws</sup>! There is a lot of snow in our city, but we are not able upon it over here'. He<sup>asws</sup> said: 'Between us and you are two hundred and fifty 'Farsakhs' (app. 1250 km)'. He said, 'Yes, O my Master<sup>asws</sup>!'

ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ انْظُرُوا إِلَى مَا أَعْطَاهُ اللَّهُ عَلَيَّ مِنَ الْعِلْمِ النَّبَوِيِّ وَ الَّذِي أَوْدَعَهُ اللَّهُ وَ رَسُولُهُ مِنَ الْعِلْمِ الرَّبَّانِيِّ

Then he<sup>asws</sup> said: 'O you people! Look at what Allah<sup>azwj</sup> has Granted Ali<sup>asws</sup>, from the knowledge of Prophet-hood, and that which Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> have entrusted him<sup>asws</sup> from the Divine Knowledge!'

قَالَ عَمَّارُ بْنُ يَاسِرٍ فَمَدَّ يَدَهُ ع مِنْ أَعْلَى مِنْبَرِ الْكُوفَةِ وَ رَدَّهَا وَ إِذَا فِيهَا قِطْعَةٌ مِنَ التَّلْجِ يَقْطُرُ الْمَاءُ مِنْهَا فَعِنْدَ ذَلِكَ صَحَّ النَّاسُ وَ مَاجَ الْجَامِعُ بِأَهْلِهِ فَقَالَ ع اسْكُنُوا فَلَوْ شِئْتُ أَتَيْتُ بِجِبَالِهَا

Ammar Bin Yasser<sup>ra</sup> said: 'He<sup>asws</sup> extended his<sup>asws</sup> hand from the top of the pulpit of Al-Kufa and returned it, and in it there was a piece of snow, the water was dripping from it. At that, the people clamoured, and the central Masjid surged with its people. He<sup>asws</sup> said: 'Be quiet! If I<sup>asws</sup> had so desired, I<sup>asws</sup> could have come with its mountain'.

ثُمَّ قَالَ يَا دَايَةَ حُذَيْي هَذِهِ الْقِطْعَةُ مِنَ التَّلْجِ وَ الْخُرْجِي بِالْجَارِيَةِ مِنَ الْمَسْجِدِ وَ انْزِكِي تَحْتَهَا طَشْتاً وَ ضَعِي هَذِهِ الْقِطْعَةَ مِمَّا يَلِي الْفُرْجَ فَسْتَرِي عِلْقَةً وَزَهْمًا سَبْعِمِائَةٍ وَ خُمُسُونَ دَرْهَمًا وَ دَانِقَانٍ فَقَالَتْ سَمِعْتُ وَ طَاعَةَ لِلَّهِ وَ لَكَ يَا مُؤَلَايَ



Then he<sup>asws</sup> said: ‘O midwife! Take this piece of snow and go out from the Masjid with the girl and leave a tray under her and place this piece (of snow) from what follows the private part, and you will see a clot, its weight would be seven hundred and fifty Dirham and two coins’. She said, ‘Listening and obeying is to Allah<sup>azwj</sup>, and to you<sup>asws</sup>, O my Master<sup>asws</sup>!’

ثُمَّ أَخَذَتْهَا وَخَرَجَتْ بِهَا مِنَ الْجَامِعِ فَجَاءَتْ بِطَسْتٍ فَوَضَعَتِ التَّلَجَ عَلَى الْمَوْضِعِ كَمَا أَمَرَهَا عَ فَرَمَتْ عَلَقَةً وَرَزَّتْهَا الدَّايَةَ فَوَجَدَتْهَا كَمَا قَالَ عَ فَأَقْبَلَتْ الدَّايَةَ وَالجَّارِيَةَ فَوَضَعَتِ الْعَلَقَةَ بَيْنَ يَدَيْهِ

Then she took her and went out with her from the central Masjid. She came with a tray and placed the snow upon the place like what he<sup>asws</sup> had instructed her. A clot fell, and the midwife weighed it and found to be like what he<sup>asws</sup> had said. He<sup>asws</sup> said: ‘The midwife and the girl came and placed the clot in front of him<sup>asws</sup>.’

ثُمَّ قَالَ يَا أَبَا الْعَضْبِ خُذِ ابْنَتَكَ فَوَ اللَّهُ مَا زَنْتَ وَإِنَّمَا دَخَلْتَ الْمَوْضِعَ الَّذِي فِيهِ الْمَاءُ فَدَخَلْتَ هَذِهِ الْعَلَقَةَ فِي جَوْفِهَا وَ هِيَ بِنْتُ عَشْرِ سِنِينَ وَ كَبِيرَتْ إِلَى الْآنَ فِي بَطْنِهَا فَتَهَضُّ أَبُوهَا وَ هُوَ يَقُولُ أَشْهَدُ أَنَّكَ تَعْلَمُ مَا فِي الْأَرْحَامِ وَ مَا فِي الصَّمَائِرِ وَ أَنْتَ بَابُ الدِّينِ وَ عَمُودُهُ

Then he<sup>asws</sup> said: ‘O Abu Al-Gazab, take your daughter, for by Allah<sup>azwj</sup>, she has not committed adultery, and rather she had entered the place in which is the water and this clot (live insect) had entered inside her, and she was a daughter of ten years old and it has been becoming bigger until now’. Her father got up and he was saying, ‘I testify you<sup>asws</sup> know what is in the wombs and what is in the consciences, and you<sup>asws</sup> are the door of religion and its pillar’.

قَالَ فَضَخَّ النَّاسُ عِنْدَ ذَلِكَ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَنَا الْيَوْمَ حَمْسُ سِنِينَ لَمْ تُمَطِّرِ السَّمَاءُ عَلَيْنَا وَ قَدْ أَمْسَكَ عَنِ الْكُوفَةِ هَذِهِ الْمُدَّةَ وَ قَدْ مَسَّنَا وَ أَهْلَنَا الضُّرُّ فَاسْتَسْقِ لَنَا يَا وَارِثَ مُحَمَّدٍ

He (the narrator) said, ‘The people clamoured during that and said, ‘O Amir Al-Momineen<sup>asws</sup>! Today it will be five years the sky has not rained upon us, and it has been withheld from Al-Kufa for this period, and **Harm has touched us and our family [12:88]**, so pray for rain for us, O inheritor of Muhammad<sup>saww</sup>!’

فَعِنْدَ ذَلِكَ قَامَ فِي الْحَالِ وَ أَشَارَ بِيَدِهِ قِبَلَ السَّمَاءِ فَسَأَلَ الْعَيْثَ حَتَّى بَقِيَتِ الْكُوفَةُ غُدْرَانًا فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ كُفِينَا وَ رَوِينَا فَتَكَلَّمْتَ بِكَلَامٍ فَمَضَى الْعَيْثُ وَ انْقَطَعَ الْمَطَرُ وَ طَلَعَتِ الشَّمْسُ فَلَعَنَ اللَّهُ الشَّاكَّ فِي فَضْلِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

During that, he<sup>asws</sup> stood up immediately and gestured with his<sup>asws</sup> hand in the direction of the sky. There was a downpour of rain to the extent that Al-Kufa remained flooded. They said, ‘O Amir Al-Momineen<sup>asws</sup>! It suffices us and we are saturated’. He<sup>asws</sup> spoke with a speech and the downpour went, and the rain was terminated, and the sun emerged. May Allah<sup>azwj</sup> Curse the doubter regarding the merit of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’ .<sup>604</sup>

43- فض، كتاب الروضة يل، الفضائل لابن شاذان بالإسناد يرفعه إلى كعب الأخبار قال: قضى علي ع قضية في زمن عمر بن الخطاب قالوا إنه اجتاز عبده مقيد على جماعة فقال أخذهم إن لم يكن في قيده كذا وكذا فامرأته طالق ثلاثاً فقال الآخر إن كان فيه كما قلت فامرأته طالق ثلاثاً

(The books) ‘Kitab Al Rawza’, (and) ‘Al Fazaail’ of Ibn Shazan – ‘By the chain raised to Ka’ab Al Ahbar who said,

<sup>604</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 42

'Ali<sup>asws</sup> judged with a judgment in the era of Umar Bin Al-Khattab. They said that a bound slave was passed by a group. One of them said, 'If such and such (weight) does not happen to be regarding his shackles, then his wife is divorced thrice'. The other one said, 'If there happens to be regarding it like what you said, then his wife is divorced thrice'.

قَالَ فَمَا مَا فَدَّهَبًا مَعَ الْعَبْدِ إِلَى مَوْلَاهُ فَقَالَا لَهُ إِنَّا خَلَفْنَا بِالطَّلَاقِ ثَلَاثًا عَلَى قَيْدِ هَذَا الْعَبْدِ فُخِّلَهُ نَزْنُهُ فَقَالَ سَيِّدُهُ افْرَأْتُهُ طَالِقٌ ثَلَاثًا إِنْ خَلَّ قَيْدَهُ فَطَلَّقَ  
الثَّلَاثَةَ نِسَاءَهُمْ

He (the narrator) said, 'They both stood up with the slave to his master and said to him, 'We have vowed with three divorced upon the shackles of this slave, so release him (so) we can weigh it'. His master said, 'His wife is divorced thrice if his binding is released'. So, they (vowed) to divorce their wives thrice.

فَارْتَفَعُوا إِلَى عُمَرَ بْنِ الْخَطَّابِ وَ قَصُّوا عَلَيْهِ الْقِصَّةَ فَقَالَ عُمَرُ مَوْلَاهُ أَحَقُّ بِهِ فَأَعْتَرَلُوا نِسَاءَهُمْ

They raised (the issue) to Umar Bin Al-Khattab and they narrated the story to him. Umar said, 'His master is more rightful with him, so isolate their wives'.

قَالَ فَخَرَجُوا وَ قَدَّ وَقَعُوا فِي خَيْرَةٍ فَقَالَ بَعْضُهُمْ لِبَعْضٍ اذْهَبُوا بِنَا إِلَى أَبِي الْحَسَنِ ع لَعَلَّهُ أَنْ يَكُونَ عِنْدَهُ شَيْءٌ فِي هَذَا فَأَنْتُوهُ فَقَصُّوا عَلَيْهِ الْقِصَّةَ فَقَالَ لَهُمْ  
مَا أَهْوَنَ هَذَا

He (the narrator) said, 'They went out and they had fallen into confusion. One of them said to the other, 'Come with us to Abu Al-Hassan<sup>asws</sup>, perhaps there will happen to be something with him<sup>asws</sup> regarding this'. They came to him<sup>asws</sup> and narrated the story to him. He<sup>asws</sup> said: 'How easy this is!'

ثُمَّ إِنَّهُ ع أَخْرَجَ جَفْنَةً وَ أَمَرَ أَنْ يُحْتَطَّ الْعَبْدُ رِجْلُهُ فِي الْجَفْنَةِ وَ أَنْ يُصَبَّ الْمَاءُ عَلَيْهَا ثُمَّ قَالَ اارْتَعُوا قَيْدَهُ مِنَ الْمَاءِ فَرَفَعَ قَيْدَهُ وَ هَبَطَ الْمَاءُ فَأَرْسَلَ عِوَضَهُ  
زُبْرًا مِنَ الْحَدِيدِ إِلَى أَنْ صَعِدَ الْمَاءُ إِلَى مَوْضِعِ كَانُ فِيهِ الْقَيْدُ ثُمَّ قَالَ أَخْرِجُوا هَذَا الْحَدِيدَ وَ زِنُوهُ فَإِنَّهُ وَزْنُ الْقَيْدِ

Then he<sup>asws</sup> brought out a basin and instructed that the slave places his leg in the basin and the water should be poured upon it. Then he<sup>asws</sup> said: 'Raise his shackles from the water!' They raised his shackles and the water (level) dropped. Then instead he<sup>asws</sup> placed a piece of iron until the water (level) ascended to the place it used to be when the shackles were in it. Then he<sup>asws</sup> said: 'Extract this iron and weigh it, for it will be the weight of the shackles'.

قَالَ فَلَمَّا فَعَلُوا ذَلِكَ وَ انْفَصَلُوا وَ حَلَّتْ نِسَاؤُهُمْ عَلَيْهِمْ خَرَجُوا وَ هُمْ يَقُولُونَ نَشْهَدُ أَنَّكَ عَيْنِيَّةٌ عِلْمِ النَّبِيِّ وَ بَابُ مَدِينَةِ عِلْمِهِ فَعَلَى مَنْ جَحَدَ حَقِّكَ  
لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ.

He (the narrator) said, 'When they had done that and separated, and their wives were Permissible unto them, they went out and they were saying, 'We testify that you<sup>asws</sup> are the receptacle of the knowledge of the Prophet-hood, and door of the city of his<sup>saww</sup> knowledge. So, upon the one who rejects your<sup>asws</sup> right be the Curse of Allah<sup>azwj</sup>, and the Angels, and the people in their entirety'.<sup>605</sup>

<sup>605</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 43 a

يه، من لا يحضره الفقيه في رواية عمرو بن شمر عن جعفر بن غالب الأسدي رفع الحديث و ذكر مثله مع تغيير و نقص.

(The book) 'Man La Yahzar Al-Faqeeh' – In a report of Amro Bin Shimr, from Ja'far Bin Ghalib Al-Asady raised the Hadeeth and mentioned similar to it with some changes and reductions".<sup>606</sup>

44- فض، كتاب الروضة يل، الفضائل لابن شاذان بالإسناد يرفعه إلى الأصمغ بن نباتة أنه قال: كنت جالساً عند أمير المؤمنين علي بن أبي طالب ع و هو يفضي بين الناس إذ جاءه جماعة معهم أسود مشدود الأكتاف فقالوا هذا سارق يا أمير المؤمنين فقال يا أسود سرقت قال نعم يا أمير المؤمنين قال له نكلتك أمك إن قلتها ثانية قطعك يدك

(The books) 'Al Rawza', (and) 'Al Fazaail' of Ibn Shazan, by the chains raising it to Al Asbagh Bin Nubata who said,

'I was seated in the presence of Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and he<sup>asws</sup> was judging between the women, when a group came having a black (man) of strong shoulders with them. They said, 'This one is a thief, O Amir Al-Momineen<sup>asws</sup>!' He<sup>asws</sup> said: 'O black man! Did you steal?' He said, 'Yes, O Amir Al-Momineen<sup>asws</sup>!' He<sup>asws</sup> said: 'May your mother be bereft of you! If you were to say it a second time, I<sup>asws</sup> will cut your hand'.

قال نعم يا مولاي قال ويحك انظر ما ذا تقول سرقت قال نعم يا مولاي فعند ذلك قال اقطعوا يده فقد وجب عليه القطع قال فقطع يمينه فأخذها بيمينه و هي تظفر دماً فاستقبله رجل يقال له ابن الكواء فقال يا أسود من قطع يمينك

He said, 'Yes, O my Master<sup>asws</sup>!' He<sup>asws</sup> said: 'Woe be unto you! What is that you are saying, you committed theft?' He said, 'Yes, O my Master<sup>asws</sup>!' At that, he<sup>asws</sup> said, 'Cut his hand, for the cutting is Obligated upon him!' They cut his right hand, and he took it with his left hand, and it was dripping blood. A man called Ibn Al-Kawa met him and he said, 'O black man! Who cut your right hand?'

قال قطع يميني سيد الوصيين و قائد العر المحجلين و أولى الناس بالمؤمنين علي بن أبي طالب ع إمام الهدى و زوج فاطمة الزهراء ابنة محمد المصطفى أبو الحسن المجتبي و أبو الحسين المرتضى السابق إلى جنات النعيم مصادم الأبطال المنتقم من الجهال

He said, 'My right hand was cut by chief of the successors<sup>as</sup>, and guide of the resplendent, and foremost of the people with the Momineen, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, the Imam<sup>asws</sup> of guidance, and husband of Fatima Al-Zahra<sup>asws</sup> daughter<sup>asws</sup> of Muhammad<sup>saww</sup> the Chosen one, father<sup>asws</sup> of Al-Hassan<sup>asws</sup> the Selected one, and father<sup>asws</sup> of Al-Husayn<sup>asws</sup> the well-pleased, the preceding to the Gardens of bliss, collider with the champions, the avenger from the ignoramuses;

مغطي الزكاة منبع الصيانة من هاشم القمقام ابن عم الرسول الهادي إلى الرشاد و الناطق بالسداد شجاع مكبر ججاج و بطن أمين من آل حم و يس و طه و الميامين محلي الحرمين و مصلي القبلتين خاتم الأوصياء و وصي صفوة الأنبياء

The giver of Zakat, impregnable fortress from (clan of) Hashim<sup>as</sup>, the ocean (of knowledge), son<sup>asws</sup> of an uncle<sup>as</sup> of the Rasool<sup>saww</sup> guiding to the rightful guidance, and the speaker with the correctness, brave, Meccan, bearer of vocabulary, loyal, belly filled with knowledge,

<sup>606</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 43 b

trustworthy from the family of **Ha Meem [41:1]** and **Ya Seen [36:1]** and **Ta Ha [20:1]**, the two right hands of the two Sanctuaries, and the prayer of Salat to two Qiblahs, last of the successors<sup>as</sup> and successor<sup>asws</sup> of the elite of the Prophets<sup>as</sup>;

الْفَسْوَرَةُ الْهُمَامُ وَالْبَطْلُ الصَّرْعَامُ الْمُؤَيَّدُ بِجِبْرَائِيلَ الْأَمِينِ وَالْمَنْصُورُ بِمِيكَائِيلَ الْمُبِينِ وَصِي رَسُولِ رَبِّ الْعَالَمِينَ الْمُطْفِئُ نِيرَانَ الْمُوقِدِينَ وَ خَيْرٌ مَنْ نَشَأَ مِنْ فُرَيْشٍ أَجْمَعِينَ الْمَحْفُوفُ بِجُنْدٍ مِنَ السَّمَاءِ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ عَلَى رَعْمِ أَنْفِ الرَّاعِبِينَ وَمَوْلَى النَّاسِ أَجْمَعِينَ

The gallant lion, and the hero lion, the one supported by the trustworthy Jibraeel<sup>as</sup>, and the one helped by Mikaeel<sup>as</sup>, and the clarifying successor<sup>asws</sup> of Rasool<sup>saww</sup> of Lord<sup>azwj</sup> of the worlds, the extinguisher of the ignited fires, and best one growing from Quraysh in their entirety, the one endorsed by an army from the sky, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> Emir of the Momineen. Upon the rubbing of the nose of the loathing ones, and master of the people in their entirety’.

فَعِنْدَ ذَلِكَ قَالَ لَهُ ابْنُ الْكَوَاءِ وَبَلَكَ يَا أَسْوَدُ فَطَعَّ يَمِينَكَ وَأَنْتَ تُثْنِي عَلَيْهِ هَذَا الشَّاءَ كُلَّهُ قَالَ وَمَا لِي لَا أُثْنِي عَلَيْهِ وَقَدْ خَالَطَ حُبَّهُ لَحْمِي وَ دَمِي وَاللَّهِ مَا فَطَعَنِي إِلَّا بِحَقِّي أَوْجَبَهُ اللَّهُ عَلَيَّ

At that, Ibn Al-Kawa said to him, ‘Woe be unto you, O black man! He<sup>asws</sup> cut your right hand and you are praising upon him<sup>asws</sup> with this praise, all of it!’ He said, ‘And why should I not praise upon him<sup>asws</sup>, and his<sup>asws</sup> love is mingled with my flesh and my blood? By Allah<sup>azwj</sup>! He<sup>asws</sup> did not cut me except by a right of Allah<sup>azwj</sup> Obligated upon me!’

قَالَ فَدَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَ فَعُلْتُ سَيِّدِي رَأَيْتُ عَجَبًا قَالَ وَمَا رَأَيْتُ قَالَ صَادَقْتُ أَسْوَدًا فَطَعَّتْ يَمِينَهُ وَأَخَذَهَا بِشِمَالِهِ وَ هِيَ تَفْطُرُ دَمًا فَعُلْتُ لَهُ يَا أَسْوَدُ مَنْ فَطَعَّ يَمِينَكَ قَالَ سَيِّدُ الْمُؤْمِنِينَ وَ أَعَدْتُ عَلَيْهِ

He (Ibn Al Kawa) said, ‘I entered to see Amir Al-Momineen<sup>asws</sup> and I said, ‘My Master<sup>asws</sup>, I have seen a wonder’. He<sup>asws</sup> said: ‘And what did you see?’ He said, ‘I ran into a black man whose right hand had been cut and he was holding it with his left hand, and it was dripping blood. I said to him, ‘O black man! Who cut your right hand?’ He said, ‘Chief of the Momineen’ – and he counted (the praises) to him<sup>asws</sup>.

فَعُلْتُ لَهُ وَبِحَاكٍ فَطَعَّ يَمِينَكَ وَأَنْتَ تُثْنِي عَلَيْهِ هَذَا الشَّاءَ كُلَّهُ فَقَالَ وَمَا لِي لَا أُثْنِي عَلَيْهِ وَقَدْ خَالَطَ حُبَّهُ لَحْمِي وَ دَمِي وَاللَّهِ مَا فَطَعَنِي إِلَّا بِحَقِّي أَوْجَبَهُ اللَّهُ عَلَيَّ

I said to him, ‘Woe be unto you! He<sup>asws</sup> cut your right hand and you are praising upon him all of these praises!’ He said, ‘And why should I not praise upon him<sup>asws</sup>, and his<sup>asws</sup> love is mingled with my flesh and my blood? By Allah<sup>azwj</sup>! He<sup>asws</sup> did not cut me except due to a right of Allah<sup>azwj</sup> having been Obligated upon me’.

قَالَ فَالْتَفَتَ أَمِيرُ الْمُؤْمِنِينَ عَ إِلَى وَلَدِهِ الْحَسَنِ وَ قَالَ فَمَنْ هَاتِ عَمَّكَ الْأَسْوَدَ

He (the narrator) said, ‘Amir Al-Momineen<sup>asws</sup> turned towards his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup> and said: ‘Arise, and bring your<sup>asws</sup> uncle, the black man!’

قَالَ فَخَرَجَ الْحَسَنُ عَ فِي طَلْبِهِ فَوَجَدَهُ فِي مَوْضِعٍ يُقَالُ لَهُ كِنْدَةُ وَ أَتَى بِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع ثُمَّ قَالَ لَهُ يَا أَسْوَدُ قَطَعْتَ يَمِينَكَ وَ أَنْتَ تُثْنِي عَلَيَّ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَا لِي لَا أَثْنِي عَلَيْكَ وَ قَدْ خَالَطَ حُبُّكَ دَمِي وَ لَحْمِي وَ اللَّهُ مَا قَطَعْتَ إِلَّا بِحَقِّكَ كَانَ عَلَيَّ بِمَا يُنْجِي مِنَ عِقَابِ الْآخِرَةِ

He (the narrator) said, ‘Al-Hassan<sup>asws</sup> went out in his search in a place called Kindah and came with him to Amir Al-Momineen<sup>asws</sup>. Then he<sup>asws</sup> said to him: ‘O black man! I<sup>asws</sup> cut your right hand and you are praising upon me<sup>asws</sup>?’ He said, ‘O Amir Al-Momineen<sup>asws</sup>! And why should I not praise upon you<sup>asws</sup> and your<sup>asws</sup> love had been mingled with my blood and my flesh? By Allah<sup>azwj</sup>! You<sup>asws</sup> did not cut except due to a right which was upon me, from what would be my salvation from the Punishment of the Hereafter’.

فَقَالَ ع هَاتِ يَدَكَ فَتَنَاوَلَهُ فَأَخَذَهَا وَ وَضَعَهَا فِي الْمَوْضِعِ الَّذِي قَطَعْتَ مِنْهُ ثُمَّ غَطَّاهَا بِرِدَائِهِ فَقَامَ وَ صَلَّى ع وَ دَعَا بِدُعَاءٍ سَمِعْنَاهُ يَقُولُ فِي آخِرِ دُعَائِهِ أَمِينَ ثُمَّ شَالَ الرِّدَاءَ وَ قَالَ اضْبِطِي أَيْتُهَا الْعُرُوقُ كَمَا كُنْتِ وَ اتَّصِلِي

He<sup>asws</sup> said: ‘Give me<sup>asws</sup> your hand!’ He gave it to him<sup>asws</sup>. He<sup>asws</sup> took it and placed it in the place which it had been cut from. Then he<sup>asws</sup> covered it with his<sup>asws</sup> cloak and he<sup>asws</sup> prayed Salat and supplicated with a supplication. We heard him<sup>asws</sup> saying in the end of his<sup>asws</sup> supplication: ‘Ameen!’ Then he<sup>asws</sup> raised the cloak and said: ‘Be exact, o veins, like what you had been, and connect!’

فَقَامَ الْأَسْوَدُ وَ هُوَ يَقُولُ آمَنْتُ بِاللَّهِ وَ بِمُحَمَّدٍ رَسُولِهِ وَ بِعَلِيِّ - الَّذِي رَدَّ الْيَدَ الْقُطْعَاءَ بَعْدَ تَحْلِيلَتِهَا مِنَ الرَّئِدِ ثُمَّ انْكَبَّ عَلَى قَدَمَيْهِ وَ قَالَ يَا أَبِي أَنْتَ وَ أَبِي يَا وَارِثَ عِلْمِ النَّبِيِّ.

The black man stood up and he was saying, ‘I believe in Allah<sup>azwj</sup> and in Muhammad<sup>saww</sup> His<sup>azwj</sup> Rasool<sup>saww</sup> and in Ali<sup>asws</sup>, who returned the cut hand after its being cut away from its forearm’. Then he fell to his<sup>asws</sup> feet and said, ‘May my father and my mother be (sacrificed) for you, O inheritor of the knowledge of the Prophet-hood’<sup>607</sup>.

45- مِنْ كِتَابِ صَفْوَةِ الْأَخْبَارِ قَالَ: قَامَ ابْنُ كَوَّاءِ الْيَشْكُرِيُّ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ بَصِيرٍ بِاللَّيْلِ وَ عَنْ بَصِيرٍ بِالنَّهَارِ وَ عَنْ بَصِيرٍ بِالنَّهَارِ أَعْمَى بِاللَّيْلِ وَ عَنْ بَصِيرٍ بِاللَّيْلِ أَعْمَى بِالنَّهَارِ

(From the book) ‘Sifwat Al Akhbar’ –

He (unknown author) said, ‘Ibn Al-Kawa Al-Yashkari said to Amir Al-Momineen<sup>asws</sup>. He said, ‘O Amir Al-Momineen<sup>asws</sup>! Inform me about one seeing at night, and about one seen by the day, and one seeing at night and being blind at night, and about one seeing at night and being blind at daytime’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع سَلْ عَمَّا يَغْنِيكَ وَ دَعْ مَا لَا يَغْنِيكَ أَمَا بَصِيرٌ بِاللَّيْلِ بَصِيرٌ بِالنَّهَارِ فَهَذَا رَجُلٌ آمَنَ بِالرُّسُلِ الَّذِينَ مَضَوْا وَ أَدْرَكَ النَّبِيَّ ص فَأَمَرَ بِهِ فَأُبْصَرَ فِي لَيْلِهِ وَ نَهَارِهِ

Amir Al-Momineen<sup>asws</sup> said to him: ‘Ask about what concerns you and leave what does not concern you. As for the one seeing at night, seeing at daytime, this is a man who believed in the Messengers<sup>as</sup> of the past and came across the Prophet<sup>saww</sup>, so he believed in him<sup>saww</sup>. So, he saw in his night and his day.

<sup>607</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 44

وَأَمَّا أَعْمَى بِاللَّيْلِ بَصِيرٌ بِالنَّهَارِ فَرَجُلٌ جَحَدَ الْأَنْبِيَاءَ الَّذِينَ مَضَوْا وَ الْكُتُبَ وَ أَدْرَكَ النَّبِيَّ ص قَامَنَ بِهِ فَعَمِيَ بِاللَّيْلِ وَ أَبْصَرَ بِالنَّهَارِ

And as for the one blind at night seeing by the day, it is a man who rejected the Prophets<sup>as</sup> who have passed, and in the Books, and came across the Prophet<sup>saww</sup>, so he believed in him<sup>saww</sup>. So, he was blind at night and was seeing at daytime.

وَأَمَّا أَعْمَى بِاللَّيْلِ بَصِيرٌ بِاللَّيْلِ فَرَجُلٌ آمَنَ بِالْأَنْبِيَاءِ وَ الْكُتُبِ وَ جَحَدَ النَّبِيَّ ص فَأَبْصَرَ بِاللَّيْلِ وَ عَمِيَ بِالنَّهَارِ

And as for the one blind at daytime and seeing at night, it is a man who believed in the Prophets<sup>as</sup> and the Books (of the past) and rejected the Prophet<sup>saww</sup>. So, he was seeing at night and blind at daytime’.

فَقَالَ عَبْدُ اللَّهِ بْنُ الْكَوَّاءِ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ فِي كِتَابِ اللَّهِ آيَةً قَدْ أَفْسَدَتْ قَلْبِي وَ شَكَّكْنِي فِي دِينِي فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع نَكَلْتِكَ أُمَّكَ وَ عَدِمْتِكَ قَوْمَكَ مَا هِيَ

Abdullah Bin Al-Kawa said, ‘O Amir Al-Momineen<sup>asws</sup>! There is a Verse in the Book of Allah<sup>azwj</sup> which has spoilt my heart and has made me doubt in my religion’. Amir Al-Momineen<sup>asws</sup> said to him: ‘May your mother be bereft of you, and may your people deny you! What is it?’

قَالَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لِمُحَمَّدٍ ص فِي سُورَةِ النُّورِ وَ الطَّيْرِ صَافَاتٍ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَ تَسْبِيحَهُ مَا هَذَا الطَّيْرُ وَ مَا هَذِهِ الصَّلَاةُ وَ التَّسْبِيحُ

He said, ‘Words of Allah<sup>azwj</sup> Mighty and Majestic to Muhammad<sup>saww</sup> in Surah Al Noor: **and the birds in rows, each has known its Salat and its Glorification, [24:41]**. What is this bird and what is this salat and the glorification?’

فَقَالَ وَنَحَاكَ إِنَّ اللَّهَ خَلَقَ الْمَلَائِكَةَ فِي صُورٍ شَتَّى أَلَا وَ إِنَّ لِلَّهِ مَلَكًا فِي صُورَةِ دَيْكٍ أَنْجَ أَشَعَّتْ بَرَائِنُهُ فِي الْأَرْضِينَ السَّابِعَةِ السُّفْلَى وَ عُزْفُهُ تَحْتَ عَرْشِ الرَّحْمَنِ لَهُ جَنَاحٌ فِي الْمَشْرِقِ وَ جَنَاحٌ فِي الْمَغْرِبِ فَالَّذِي فِي الْمَشْرِقِ مِنْ نَارٍ وَ الَّذِي فِي الْمَغْرِبِ مِنْ ثَلْجٍ

‘He<sup>asws</sup> said: ‘Woe be to you! Allah<sup>azwj</sup> Created the Angels in various images. Indeed, and there is an Angel for Allah<sup>azwj</sup> in the image of a rooster of loud voice, dishevelled claws, being in the lowest of the seven skies, and its head is beneath the Throne of the Beneficent. There is a wing for it in the east and a wing in the west. That which is in the east is of fire and that which is in the west is of ice.

فَإِذَا حَضَرَ وَفَتْ الصَّلَاةَ قَامَ عَلَى بَرَائِنِهِ ثُمَّ رَفَعَ عُقْفَهُ مِنْ تَحْتِ الْعَرْشِ ثُمَّ صَفَّقَ بِجَنَاحَيْهِ كَمَا تَصَفِّقُ الدَّيْكَ فِي مَنَازِلِكُمْ بِنَحْوِ مِنْ قَوْلِهِ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ ص وَ الطَّيْرِ صَافَاتٍ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَ تَسْبِيحَهُ مِنَ الدَّيْكَ فِي الْأَرْضِ

When the time of the Salat presents, it stands upon its claws, then raises its head beneath the Throne, then flaps its wings like what the roosters tend to flag in your houses, with approximate to its words, and it is the Word of Mighty and Majestic to His<sup>azwj</sup> Prophet<sup>saww</sup>: **‘and the birds in rows, each has known its Salat and its Glorification, [24:41]**, from the roosters in the earth’.

فَقَالَ ابْنُ الْكَوَّاءِ فَمَا قَوْلُهُ تَعَالَى بَيِّنَةٌ بِمَا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ قَالَ هُوَ عِمَامَةُ مُوسَى وَ عَصَاهُ وَ رَضْرَاضُ الْأَلْوَابِ وَ إِبْرِيْقٌ مِنْ زُهْرٍ وَ طَشْتُ مِنْ دَهَبٍ

Ibn Al-Kawa said, 'So, what (about) Words of the Exalted: **what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it; [2:248]**. He<sup>asws</sup> said: 'It is a turban of Musa<sup>as</sup>, and his<sup>as</sup> staff, and rubble of the Tablets, and a pitcher of emerald, and a tray of gold'.

قَالَ فَمَنْ الَّذِينَ بَدَلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبُورِ قَالَ هُمْ الْأَفْجَرَانِ مِنْ فُرَيْشٍ بَنُو أُمَيَّةَ وَ بَنُو الْمُغَيَّرَةِ فَأَمَّا بَنُو الْمُغَيَّرَةِ فَقَطَعَ اللَّهُ دَابِرَهُمْ يَوْمَ بَدْرٍ وَأَمَّا بَنُو أُمَيَّةَ فَمَتَّعُوا حَتَّى حِينٍ

He said, '**those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28]?**' He<sup>asws</sup> said: 'They are two immoral ones of Quraysh – the clan of Umayya and the clan of Al-Mugheira. As for the clan of Al-Mugheira, Allah<sup>azwj</sup> Cut-off their roots on the day of Badr, and as for the clan of Umayya, they are Let to enjoy for a while'.

قَالَ فَمَا بِالْأَحْسَرِينَ أَعْمَالًا إِلَى قَوْلِهِ تَعَالَى صُنْعًا قَالَ أَهْلُ حُرُورَاءَ

He said, 'So what up to His<sup>azwj</sup> Words: **the greatest losers in deeds [18:103] what they do? [18:104]?**' He<sup>asws</sup> said: 'The people of Haroura (Kharijites)''.

قَالَ أَخْبِرْنِي عَنْ ذِي الْقَرْيَتَيْنِ أَيُّهُمَا أَمْ مَلِكٌ

He said, 'Inform me about Zulqarnayn, is he a Prophet<sup>as</sup> or a king?'

قَالَ لَا نَبِيٍّ وَلَا مَلِكٌ كَانَ عَبْدًا لِلَّهِ صَالِحًا أَحَبَّ اللَّهُ فَأَحْبَبَهُ وَ نَصَحَ لِلَّهِ فَنَصَحَ اللَّهُ لَهُ أَرْسَلَهُ اللَّهُ إِلَى قَوْمٍ فَضْرِبَ عَلَى قَرْيَةِ الْأَيْمَنِ فَعَابَ عَنْهُمْ مَا شَاءَ اللَّهُ ثُمَّ ظَهَرَ فَضْرَبُوهُ عَلَى قَرْيَةِ الْأَيْسَرِ فَعَابَ عَنْهُمْ ثُمَّ رَدَّ النَّائِلَةَ فَمَكَّنَهُ اللَّهُ فِي الْأَرْضِ وَ فِيكُمْ مِثْلُهُ يَعْنِي نَفْسَهُ

He<sup>asws</sup> said: 'Neither a Prophet<sup>as</sup> nor a king. He was a righteous servant of Allah<sup>azwj</sup> loving Allah<sup>azwj</sup> so He<sup>azwj</sup> Loved him, and he advised for the Sake of Allah<sup>azwj</sup>, so Allah<sup>azwj</sup> was Advising to him. Allah<sup>azwj</sup> Sent him to a people. They struck upon his right horn (side of his head). He was absent from them for as long as Allah<sup>azwj</sup> so Desired. Then he appeared, and they struck him upon his left horn (side of his head). He was absent from them. Then he returned of the third time. Allah<sup>azwj</sup> Enabled him in the earth, and among you all is his example' – meaning himself<sup>asws</sup>'.

وَ قَالَ الْأَصْبَعُ بْنُ نُبَاتَةَ أَتَى ابْنَ الْكَوَّاءِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ خَبِّرْنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ هَلْ كَلَّمَ أَحَدًا مِنْ وُلْدِ آدَمَ قَبْلَ مُوسَى ع فَقَالَ عَلِيُّ ع قَدْ كَلَّمَ اللَّهُ جَمِيعَ خَلْقِهِ بَرَّهُمْ وَ فَاجَرَهُمْ وَ رَدُّوا عَلَيْهِ الْجَوَابَ

And Al-Asbagh Bin Nubata said, 'Ibn Al-Kawa came to Amir Al-Momineen<sup>asws</sup> and said, 'Inform me about Allah<sup>azwj</sup> Mighty and Majestic, did He<sup>azwj</sup> Speak to anyone from the sons of Adam<sup>as</sup> before Musa<sup>as</sup>?' Ali<sup>asws</sup> said: 'Allah<sup>azwj</sup> has Spoken to entirety of His<sup>azwj</sup> creatures, their righteous ones and their immoral ones, and they did respond the answer'.

فَقُتِلَ ذَلِكَ عَلَى ابْنِ الْكَوَّاءِ وَ لَمْ يَعْرِفْهُ فَقَالَ كَيْفَ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ أَوْ مَا تَفَرَّقَ كِتَابَ اللَّهِ إِذْ يَقُولُ لِنَبِيِّهِمْ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا فَقَدْ أَسْمَعْنَاهُمْ كَلَامَهُ وَ رَدُّوا الْجَوَابَ عَلَيْهِ كَمَا تَسْمَعُ فِي قَوْلِهِ تَعَالَى قَالُوا بَلَى

That was heavy upon Ibn Al-Kawa and he did not understand it. He said, 'How was that so, O Amir Al-Momineen<sup>asws</sup>?' He<sup>asws</sup> said: 'Or do you not read the Book of Allah<sup>azwj</sup> when He<sup>azwj</sup> Said to His<sup>azwj</sup> Prophet<sup>saww</sup> among you all: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: "Am I not your Lord?" They said, "Yes, we testify". [7:172].** So, He<sup>azwj</sup> did Make them hear His<sup>azwj</sup> Speech, and they had responded the answer to Him<sup>azwj</sup>, like what you hear in Words of the Exalted: **They said, 'Yes, [7:172].**

وَقَالَ لَهُمْ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الرَّحْمَنُ الرَّحِيمُ فَأَقْرُوا لَهُ بِالطَّاعَةِ وَالرُّبُوبِيَّةِ وَبَيْنَ الْأَنْبِيَاءِ وَ الرُّسُلِ وَالْأَوْصِيَاءِ وَأَمَرَ الْخَلْقَ بِطَاعَتِهِمْ فَأَقْرُوا بِذَلِكَ فِي الْمِيثَاقِ

And He<sup>azwj</sup> Said to them: "Me<sup>azwj</sup>! I<sup>azwj</sup> am Allah<sup>azwj</sup>. There is no god except Me<sup>azwj</sup>, the Beneficent, the Merciful!" They acknowledge to Him<sup>azwj</sup> with the obedience and the Lordship, and He<sup>azwj</sup> Explained the Prophets<sup>as</sup>, and the Messengers<sup>as</sup>, and the successors<sup>as</sup>, and Commanded them people with obeying them<sup>as</sup>. They acknowledged with that during the Covenant.

فَقَالَتِ الْمَلَائِكَةُ عِنْدَ إِقْرَارِهِمْ بِذَلِكَ شَهِدْنَا عَلَيْكُمْ يَا نَبِيَّ آدَمَ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا الدِّينِ وَ هَذَا الْأَمْرِ وَ النَّهْيِ غَافِلِينَ

The Angels said during their acknowledgment with that: **we testify'. [7:172]** upon you all, O children of Adam<sup>as</sup>, **"Lest you should be saying on the Day of Judgment, 'We were of this' [7:172] religion, and this Command, and the Prohibition, oblivious [7:172]"**.

وَقَضَى أَمِيرُ الْمُؤْمِنِينَ ع فِي الْخُنْثَى وَ هِيَ الَّتِي يَكُونُ لَهَا مَا لِلرِّجَالِ وَ مَا لِلنِّسَاءِ إِنْ بَالَتْ مِنَ الْفَرْجِ فَلَهَا مِيرَاثُ النِّسَاءِ وَ إِنْ بَالَتْ مِنَ الذَّكَرِ فَلَهُ مِيرَاثُ الذَّكَرِ وَ إِنْ بَالَتْ مِنْ كِلَيْهِمَا غُدًّا أَضْلَاعُهُ فَإِنْ زَادَتْ وَاحِدَةً عَلَى أَضْلَعِ الرَّجُلِ فَهِيَ امْرَأَةٌ وَ إِنْ نَقَصَتْ فَهِيَ رَجُلٌ

And Amir Al-Momineen<sup>asws</sup> judged regarding the eunuch, and she is the one for whom happened to be what is for the men and what is for the women, that if she urinates from her passage, for her would be inheritance of the women, and if she urinates from the manhood, for him would be inheritance of the male, and if she were to urinate from both of them, his ribs would be counted, it is more by one upon the ribs of the man, then she is a woman, and if it is less, then he is a man.

وَقَضَى أَيْضاً فِي الْخُنْثَى فَقَالَ لِلْخُنْثَى أَلْزُقِ بَطْنَكَ بِالْحَائِطِ وَ بَلِّ فَإِنْ أَصَابَ بَوْلُهُ الْحَائِطَ فَهُوَ ذَكَرٌ وَ إِنْ انْتَكَصَ كَمَا يَنْتَكِصُ الْبَعِيرُ فَهُوَ امْرَأَةٌ

And he<sup>asws</sup> judged as well regarding the eunuch, so he said: 'It would be said to the eunuch, 'Adhere your belly with the wall and urinate. If his urine hit the wall, he is a male, and it is falls short like what the camel falls short, she is a woman.

وَقَضَى أَمِيرُ الْمُؤْمِنِينَ ع فِي رَجُلٍ ادَّعَتْ امْرَأَتُهُ أَنَّهُ عَنِينٌ فَأَنْكَرَ الرَّوْجُ ذَلِكَ فَأَمَرَ النِّسَاءَ أَنْ [يَخْشُونَ] فَرِجَ الْإِمْرَأَةِ بِالْخُلُوقِ وَ لَمْ يُعْلَمْ زَوْجُهَا بِذَلِكَ ثُمَّ قَالَ لِرُؤُوسِهَا اثْبَتِيهَا فَإِنْ تَلَطَّحَ الذَّكَرُ بِالْخُلُوقِ فَلَيْسَ بِعَيْنٍ

And Amir Al-Momineen<sup>asws</sup> judged regarding a man who his wife claimed that he was impotent. The husband denied that. He<sup>asws</sup> instructed the women that they should insert perfume into the private part of the wife, and he<sup>asws</sup> did not let the husband know with that.



Then he<sup>asws</sup> said to the husband: ‘Go to her! So, if the manhood is smudged with the perfume, he isn’t impotent’.

وَقَالَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَ إِنَّ هَذَا مَمْلُوكِي تَزَوَّجَ بِغَيْرِ إِذْنِي فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَرِقْ بَيْنَهُمَا أَنْتَ فَالْتَمَتِ الرَّجُلُ إِلَى مَمْلُوكِهِ وَ قَالَ يَا حَبِيبُ طَلِّقِ امْرَأَتَكَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِلْعَبْدِ إِنَّ شِئْتَ فَطَلِّقْ وَ إِنْ شِئْتَ فَأَمْسِكْ.

And he (the narrator) said, ‘A man came to Amir Al-Momineen<sup>asws</sup> and said, ‘This slave has got married without my permission’. Amir Al-Momineen<sup>asws</sup> said to him: ‘You effect separation between the two’. The man turned to his slave and said, ‘O wicked one! Divorce your wife’. Amir Al-Momineen<sup>asws</sup> said to the slave: ‘If you like, divorce, and if you like, withhold’.<sup>608</sup>

قال كان قول المالك للعبد طلق امرأتك رضاه بالتزويج فصار الطلاق عند ذلك للعبد.

Note – He said, ‘The words of the owner to the slave, ‘Divorce your wife’ was his agreement (acknowledgment) with the marriage (having taken place), so the divorce came to be for the slave (up to him) during that’.

رَوَى أَبُو الْمَلِيحِ الْهَذَلِيُّ عَنْ أَبِيهِ قَالَ: كُنَّا جُلُوسًا عِنْدَ عُمَرَ بْنِ الْخَطَّابِ إِذْ دَخَلَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ الرُّومِ قَالَ لَهُ أَنْتَ مِنَ الْعَرَبِ قَالَ نَعَمْ قَالَ أَمَا إِنِّي أَسْأَلُكَ عَنْ ثَلَاثَةِ أَشْيَاءَ فَإِنْ خَرَجْتَ إِلَيَّ مِنْهَا آمَنْتُ بِكَ وَ صَدَّقْتُ نَبِيَّكَ مُحَمَّدًا قَالَ سَلْ عَمَّا بَدَا لَكَ يَا كَافِرُ

It is reported by Abu Al Maleeh Al Huzly, from his father who said,

‘We were seated in the presence of Umar Bin Al-Khattab when there entered upon us a man from the people of Rome. He said to him, ‘Are you from the Arabs?’ He said, ‘Yes’. He said, ‘But I ask you about three things, so if you were to extract to me from these, I shall believe in you and ratify your Prophet<sup>saww</sup> Muhammad<sup>saww</sup>’. He (Umar) said, ‘Ask about whatever comes to you, O Kafir!’

قَالَ أَخْبَرَنِي عَمَّا لَا يَعْلَمُهُ اللَّهُ وَ عَمَّا لَيْسَ لِلَّهِ وَ عَمَّا لَيْسَ عِنْدَ اللَّهِ قَالَ عُمَرُ مَا أَتَيْتَ يَا كَافِرُ إِلَّا كُفْرًا إِذْ دَخَلَ عَلَيْنَا أَخُو رَسُولِ اللَّهِ ص عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ لِعُمَرَ أَرَأَيْكَ مُعْتَمًا

He said, ‘Inform me about what Allah<sup>azwj</sup> does not know, and about what isn’t for Allah<sup>azwj</sup>, and about what isn’t with Allah<sup>azwj</sup>’. Umar said, ‘O Kafir! You have not come with except Kufir’, when the brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> entered upon us. He<sup>asws</sup> said to Umar: ‘I see you gloomy’.

فَقَالَ وَ كَيْفَ لَا أَعْتَمُّ يَا ابْنَ عَمِّ رَسُولِ اللَّهِ وَ هَذَا الْكَافِرُ يَسْأَلُنِي عَمَّا لَا يَعْلَمُهُ اللَّهُ وَ عَمَّا لَيْسَ لِلَّهِ وَ عَمَّا لَيْسَ عِنْدَ اللَّهِ فَهَلْ لَكَ فِي هَذَا شَيْءٌ يَا أَبَا الْحَسَنِ قَالَ نَعَمْ

He said, ‘And how can I not be gloomy, O son<sup>asws</sup> of uncle<sup>as</sup> of Rasool-Allah<sup>saww</sup>, and this Kafir has asked me about what Allah<sup>azwj</sup> does not know, and about what isn’t for Allah<sup>azwj</sup>, and about what isn’t with Allah<sup>azwj</sup>! Is there for you anything regarding this, O Abu Al-Hassan<sup>asws</sup>?’ He said, ‘Yes’.

<sup>608</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 45 a

قَالَ فَرَجَّحَ اللَّهُ عَنكَ وَ إِلَّا وَ قَدْ تَصَدَّعَ قَلْبِي فَقَدْ قَالَ النَّبِيُّ ص أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا فَمَنْ أَحَبَّ أَنْ يَدْخُلَ الْمَدِينَةَ فَلْيُفْرِعِ الْبَابَ قَالَ فَرَجَّحَ اللَّهُ عَنكَ وَ إِلَّا وَ قَدْ تَصَدَّعَ قَلْبِي فَقَدْ قَالَ النَّبِيُّ ص أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا فَمَنْ أَحَبَّ أَنْ يَدْخُلَ الْمَدِينَةَ فَلْيُفْرِعِ الْبَابَ

He said, 'May Allah<sup>azwj</sup> Relieve you, and my heart is in pain. The Prophet<sup>saww</sup> had said: 'I<sup>saww</sup> am the city of knowledge and Ali<sup>asws</sup> is its door. So, the one who loves to enter the city, then let him knock on the door'.

فَقَالَ أَمَا مَا لَا يَعْلَمُهُ اللَّهُ فَلَا يَعْلَمُ اللَّهُ أَنَّ لَهُ شَرِيكَاً وَ لَا وَزِيراً وَ لَا صَاحِبَةً وَ لَا وَدَداً وَ شَرَحَهُ فِي الْقُرْآنِ قُلْ أَسْتَعِينُ بِاللَّهِ بِمَا لَا يَعْلَمُ وَ أَمَا مَا لَيْسَ عِنْدَ اللَّهِ فَلَيْسَ عِنْدَهُ ظُلْمٌ لِلْعِبَادِ وَ أَمَا مَا لَيْسَ لِلَّهِ فَلَيْسَ لَهُ ضِدٌّ وَ لَا نِدٌّ وَ لَا شَبَهُهُ وَ لَا مِثْلًا

He said, 'As for what Allah<sup>azwj</sup> does not know, so Allah<sup>azwj</sup> does not know that there is an associate for Him<sup>azwj</sup>, nor a Vizier, nor a female companion, nor a son, and He<sup>azwj</sup> has Explained it in the Quran: **Say: 'Are you informing Allah of what He does not know [10:18].** And as for what isn't with Allah<sup>azwj</sup>, there isn't any injustice with Him<sup>azwj</sup> for the servants. As for what isn't for Allah<sup>azwj</sup>, so there isn't for Him any adversary, nor a match, nor any resemblance, nor any example'.

قَالَ فَوَثَبَ عُمَرُ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْ عَالِيٍّ ع ثُمَّ قَالَ يَا أَبَا الْحَسَنِ مِنْكُمْ أَخَذْنَا الْعِلْمَ وَ إِلَيْكُمْ يَعُودُ وَ لَوْ لَا عَلِيٌّ لَهَلَكَ عُمَرُ فَمَا بَرِحَ النَّصْرَانِيُّ حَتَّى أَسْلَمَ وَ حَسَنَ إِسْلَامُهُ

He (the narrator) said, 'Umar leapt up and kissed what was between the eyes of Ali<sup>asws</sup>, then said, 'O Abu Al-Hassan<sup>asws</sup>! We take the knowledge from you<sup>asws</sup> and return to you<sup>asws</sup>, and had it not been for Ali<sup>asws</sup>, Umar would have been destroyed!' The Christian did not depart until he became a Muslim, and his Islam was good'.

وَ قَصَى بِالْبَصْرَةِ لِقَوْمٍ حَدَادِينَ اشْتَرَوْا بَابَ حَدِيدٍ مِنْ قَوْمٍ فَقَالَ أَصْحَابُ الْبَابِ كَذَا وَ كَذَا مَنَّا فَصَدَّقُوهُمْ وَ ابْتَاعُوهُ فَلَمَّا حَمَلُوا الْبَابَ عَلَى أَعْنَاقِهِمْ قَالُوا لِلْمُسْتَرِي مَا فِيهِ مَا ذَكَرُوهُ مِنَ الْوَزْنِ فَسَأَلُوهُمْ الْخَطِيئَةَ فَأَبَوْا فَارْتَجَعُوا عَلَيْهِمْ فَصَارُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع

And he<sup>asws</sup> judged at Al-Basra for a group of ironmongers having purchased an iron door from some people. The owner of the door said, 'Such and such (weight) is from us'. They ratified (believed) him and they followed him. When they carried the door upon their necks, they said to the seller, 'There isn't the weight in it that you had mentioned'. They asked them for the discount, but they refused. They retracted upon them, so they came to Amir Al-Momineen<sup>asws</sup>.

فَقَالَ أَذَلُّكُمْ أَحْمَلُوهُ إِلَى الْمَاءِ فَحَمِلَ فَطَرَحَ فِي زَوْزِقٍ صَغِيرٍ وَ عَلِمَ عَلَى الْمَوْضِعِ الَّذِي بَلَغَهُ الْمَاءُ ثُمَّ قَالَ أَرْجِعُوا مَكَانَهُ تَمراً مَوْزُوناً فَمَا زَالُوا يَطْرَحُونَ شَيْئاً بَعْدَ شَيْءٍ مَوْزُوناً حَتَّى بَلَغَ الْعَايَةَ قَالَ كَمْ طَرَحْتُمْ قَالُوا كَذَا وَ كَذَا مَنَّا وَ رَطلاً قَالَ ع وَزَنُهُ هَذَا

He<sup>asws</sup> said: 'I<sup>asws</sup> shall point for you all. Carry it to the water!' It was carried and dropped in small boat, and the place where the water reached was known (marked). Then he<sup>asws</sup> said: 'Return weighed dates in its place!' They did not cease to drop the weighed thing after the weighed thing until it (water level) reached the peak (marking). He<sup>asws</sup> said: 'How much did you drop?' They said, 'Such and such 'Mann' and 'Rat' (units of weight)'. He<sup>asws</sup> said: 'Its weight is this!'

وَ قَضَى فِي رَجُلٍ كِنْدِيٍّ أَمَرَ بِقَطْعِ يَدِهِ وَ ذَلِكَ أَنَّهُ سَرَقَ وَ كَانَ الرَّجُلُ مِنْ أَحْسَنِ النَّاسِ وَجْهًا وَ أَنْظَفِهِمْ تَوْبًا فَقَالَ عَلِيُّ ع مَا أَرَى مِنْ حُسْنِ وَجْهِكَ وَ نَظَافَةِ تَوْبِكَ وَ مَكَانِكَ مِنَ الْعَرَبِ تَفْعَلُ مِثْلَ هَذَا الْفِعْلِ

And he<sup>asws</sup> judged regarding a man from Kinda (Kindy), ordering with cutting his hand, and that is because he had stolen, and the man was from the people handsome of face, and of cleanest clothes. Ali<sup>asws</sup> said: 'I<sup>asws</sup> have not seen from the beauty of your face and cleanness of your clothes, and your position from the Arabs doing the like of this deed'.

فَنَكَسَ الْكِنْدِيُّ ثُمَّ قَالَ اللَّهُ اللَّهُ فِي أَمْرِي يَا أَمِيرَ الْمُؤْمِنِينَ - فَلَا وَ اللَّهُ مَا سَرَقْتُ شَيْئًا قَطُّ غَيْرَ هَذِهِ الدَّفْعَةِ فَقَالَ لَهُ وَجْهَكَ قَدْ عَسَى أَنَّ اللَّهَ الْعَلِيِّ الْكَرِيمِ لَا يُؤَاخِذُكَ بِدَنْبٍ وَاحِدٍ أَذْنَبْتُهُ إِنْ شَاءَ فَبَكَى الْكِنْدِيُّ

The Kindy said lowered his head, then said, 'Allah<sup>azwj</sup>! Allah<sup>azwj</sup> regarding my affair, O Amir Al-Momineen<sup>asws</sup>! By Allah<sup>azwj</sup>! I have not stolen anything at all, apart from this instance'. He<sup>asws</sup> said to him: 'Woe be to you! Perhaps Allah<sup>azwj</sup> the Exalted, the Benevolent will not be Seizing you for one sin you have committed, if He<sup>azwj</sup> so Desires'. The Kindy cried.

فَأَطْرَقَ أَمِيرُ الْمُؤْمِنِينَ ع مَلِيًّا ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ مَا أَجِدُ يَسْعِي إِلَّا قَطْعَكَ فَاقْطَعُوهُ فَبَكَى الْكِنْدِيُّ وَ تَعَلَّقَ بِتَوْبِهِ وَ قَالَ اللَّهُ اللَّهُ فِي عِيَالِي فَإِنَّكَ إِنْ قَطَعْتَ يَدِي هَلَكْتُ وَ هَلَكَ عِيَالِي وَ إِيَّيَّيْ أَغُولُ ثَلَاثَةَ عَشَرَ عِيَالًا مَا لَهُمْ غَيْرِي

Amir Al-Momineen<sup>asws</sup> lowered his<sup>asws</sup> head for a while, then raised his<sup>asws</sup> head and said: 'I<sup>asws</sup> cannot find any leeway except cutting you. So, cut him!' The Kindy cried and covered with his clothes and said: 'Allah<sup>azwj</sup>! Allah<sup>azwj</sup> regarding my dependants, for if you<sup>asws</sup> were to cut my hand, I would be destroyed and my dependants would be destroyed, and I am in charge of thirteen dependants. There is no one for them apart from me'.

فَأَطْرَقَ مَلِيًّا يَنْكُثُ الْأَرْضَ بِيَدِهِ ثُمَّ قَالَ مَا أَجِدُ يَسْعِي إِلَّا قَطْعَكَ أَخْرِجُوهُ فَاقْطَعُوا يَدَهُ

He<sup>asws</sup> lowered his head for a while, making marks in the ground by his<sup>asws</sup> hand, then said: 'I<sup>asws</sup> cannot find any leeway except to cut you. Take him out and cut his hand!'

فَلَمَّا وَقَعَتْ يَدُهُ الْمَقْطُوعَةُ بَيْنَ يَدَيْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ الْكِنْدِيُّ وَ اللَّهُ لَقَدْ سَرَقْتُ تِسْعًا وَ تِسْعِينَ مَرَّةً وَ إِنَّ هَذِهِ تَمَامُ الْمِائَةِ كُلِّ ذَلِكَ يَسْتُرُ اللَّهُ عَلَيَّ

When his cut hand fell in front of Amir Al-Momineen<sup>asws</sup>, the Kindy said, 'By Allah<sup>azwj</sup>! I have stolen ninety-nine times, and this is a complete hundred. During all that, Allah<sup>azwj</sup> had Veiled upon me'.

قَالَ فَقَالَ النَّاسُ لَهُ فَمَا كَانَ لَكَ فِي طُولِ هَذِهِ الْمُدَّةِ زَاجِرٌ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَقَدْ فَجَّحَ عَنِّي قَدْ كُنْتُ مَعْمُومًا بِمِقَالَتِكَ الْأَوَّلَةِ وَ إِنَّ اللَّهَ حَلِيمٌ كَرِيمٌ لَا يُعَجِّلُ عَلَيْكَ إِنْ شَاءَ فِي أَوَّلِ دَنْبٍ

He (the narrator) said, 'The people said to him<sup>asws</sup>, 'So what happened to you<sup>asws</sup> in prolonging the rebuking for this period?' Amir Al-Momineen<sup>asws</sup> said: 'He has relieved from me<sup>asws</sup>. I<sup>asws</sup> was gloomy with his first words (that it was his first time), and Allah<sup>azwj</sup> is Lenient, Benevolent. He<sup>azwj</sup> will not Hasten upon you, if He<sup>azwj</sup> so Desires, regarding the first sin'.

فَوَتَّبِ النَّاسُ إِلَىٰ أَمِيرِ الْمُؤْمِنِينَ عَ فَقَالُوا وَقَفَّكَ اللَّهُ فَمَا أَبْقَاكَ لَنَا فَنَحْنُ بِخَيْرٍ وَ نِعْمَةٌ.

The people leapt towards Amir Al-Momineen<sup>asws</sup> and they said, ‘May Allah<sup>azwj</sup> Harmonise you<sup>asws</sup>! For as long as He<sup>azwj</sup> Causes you<sup>asws</sup> to remain alive for us, we are with goodness and Favour and bounty’.<sup>609</sup>

46- كا، الكافي علي بن محمد عن عبد الله بن إسحاق عن الحسن بن علي بن سليمان عن محمد بن عمران عن أبي عبد الله قال: أتى أمير المؤمنين ع وهو جالس في المسجد بالكوفة بقوم وهم يأكلون بالنهار في شهر رمضان فقال لهم أمير المؤمنين ع أكلتم و أنتم مطرون قالوا نعم قال أ يهود أنتم قالوا لا قال فنصارى قالوا لا قال فعلى شيء من هذه الأديان مخالفين للإسلام قالوا بل مسلمون

(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<sup>asws</sup> having said: ‘They came to Amir Al-Momineen<sup>asws</sup>, and he<sup>asws</sup> 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<sup>asws</sup> said to them: ‘You were eating and breaking the Fast?’ They said, ‘Yes’. He<sup>asws</sup> said: ‘You are Jews?’ They said, ‘No’. He<sup>asws</sup> said: ‘Christians?’ They said, ‘No’. He<sup>asws</sup> said: ‘So which of the Religions different to Al-Islam?’ They said, ‘But, (we are) Muslims’.

قال فسئروا أنتم قالوا لا قال فيكم علة استوجبتم الإفطار و لا نشعروا بها فإنكم أبصر بأنفسكم لأن الله عز و جل يقول بل الإنسان على نفسه بصيرة قالوا بل أصحنا ما بنا علة

He<sup>asws</sup> said: ‘So you are travelling?’ They said, ‘No’. He<sup>asws</sup> said: ‘Is there among you an illness Obligating breaking of the Fast which we<sup>asws</sup> are not notified of, but you are more with an insight into yourselves, because Allah<sup>azwj</sup> 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 نشهد أن لا إله إلا الله و لا نعرف محمداً قال فإنه رسول الله قالوا لا نعرفه بذلك إنما هو أعزابي دعا إلى نفسه فقال إن أقرئتم و إلا قتلناكم قالوا و إن فعلت

He (the narrator) said, ‘Amir Al-Momineen<sup>asws</sup> smiled, then said: ‘Are you testifying that there is no god except for Allah<sup>azwj</sup> and that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>?’ They said, ‘We testify that there is no god except for Allah<sup>azwj</sup>, and (but) we do not recognise Muhammad<sup>saww</sup>’. He<sup>asws</sup> said: ‘But, he<sup>saww</sup> is Rasool-Allah<sup>saww</sup>!’ They said, ‘We do not recognise him<sup>saww</sup> with that. But rather, he<sup>saww</sup> is a Bedouin who called to himself<sup>saww</sup>’. He<sup>asws</sup> said: ‘Either you accept or else I shall kill you’. They said, ‘Even if you<sup>asws</sup> do so’.

فَوَكَّلَ بِهِنَّ شُرَطَةَ الْحَمِيرِ وَ حَرَجَ بِهِنَّ إِلَى الظَّهْرِ ظَهْرِ الْكُوفَةِ وَ أَمَرَ أَنْ يُخْفَرَ حَفِيرَتَانِ حُفِرَ أَحَدُهُمَا إِلَى جَنْبِ الْأُخْرَى ثُمَّ حَرَقَ فِيهَا بَيْنَهُمَا كُوَّةً ضَخْمَةً شِبْهَ الْحَوْحَةِ وَ قَالَ لَهُمْ إِنِّي وَأَصْحَابُكُمْ فِي أَحَدِ هَذَيْنِ الْقَلْبَيْنِ وَ أَوْقِدْ فِي الْأُخْرَى النَّارَ فَأَقْتُلْنَاكُمْ بِالْأَخْرِ قَالُوا وَ إِنْ فَعَلْتَ ف إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا

He allocated the five prison officers, 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

<sup>609</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 45 b

other. Then he<sup>asws</sup> got a hole to be cleaved between them joining them two in the middle. He<sup>asws</sup> said to them: 'I<sup>asws</sup> shall be placing you inside one of the two pits, and ignite the fire in the other, so I<sup>asws</sup> shall be killing you with the smoke'. They said, 'And even if you do so, **But rather, you will judge (only for) the life of the world [20:72]**'.

فَوَضَعَهُمْ فِي إِحْدَى الْجُبَيْنِ وَضَعَا رَافِقًا ثُمَّ أَمَرَ بِالنَّارِ فَأَوْقَدَتْ فِي الْجُبِّ الْآخَرَ ثُمَّ جَعَلَ يُنَادِيهِمْ مَرَّةً بَعْدَ مَرَّةٍ مَا تَقُولُونَ فَيُجِيبُونَهُ أَفْضَى مَا أَنْتَ قَاضٍ حَتَّى مَاتُوا

He<sup>asws</sup> placed them inside one of the two pits gently, then ordered with the fire, so it was ignited in the other side. Then he<sup>asws</sup> kept calling out to them, time after time: 'What are you saying?' They kept on answering him<sup>asws</sup>, 'You<sup>asws</sup> decide what you<sup>asws</sup> decide', until they died'.

قَالَ ثُمَّ انْصَرَفَ فَسَارَ بِفِعْلِهِ الرَّجُلَانِ وَتَحَدَّثَ بِهِ النَّاسُ فَبَيَّنَمَا هُوَ ذَاتَ يَوْمٍ فِي الْمَسْجِدِ إِذْ قَدِمَ عَلَيْهِ يَهُودِيٌّ مِنْ أَهْلِ يَثْرِبَ قَدْ أَقْرَبَ لَهُ مَنْ فِي يَثْرِبَ مِنَ الْيَهُودِ أَنَّهُ أَغْلَهُهُمْ وَكَذَلِكَ كَانَتْ آيَاتُهُ مِنْ قَبْلُ قَالَ وَ قَدِمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فِي عِدَّةٍ مِنْ أَهْلِ بَيْتِهِ

He<sup>asws</sup> said: 'Then he<sup>asws</sup> left. The groups formed due to his<sup>asws</sup> deed, and the people discussed it. One day, while he<sup>asws</sup> 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<sup>asws</sup> along with a number of his family members.

فَلَمَّا انْتَهَوْا إِلَى الْمَسْجِدِ الْأَعْظَمِ بِالْكُوفَةِ أَنَاخُوا رَوَاجِلَهُمْ ثُمَّ وَقَفُوا عَلَى بَابِ الْمَسْجِدِ وَ أَرْسَلُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع أَنَّا 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<sup>asws</sup>, 'We are a group of Jews having come over from Al-Hijaz, and for us there is a need to you<sup>asws</sup>. Will you<sup>asws</sup> be coming out to us, or should we enter to come to you<sup>asws</sup>?'

قَالَ فَخَرَجَ إِلَيْهِمْ وَ هُوَ يَقُولُ سَبِّدْخُلُونَ وَ يَسْتَأْذِنُونَ بِالْبَيْمِينِ فَمَا حَاجَتُكُمْ فَقَالَ لَهُ عَظِيمُهُمْ يَا ابْنَ أَبِي طَالِبٍ مَا هَذِهِ الْبِدْعَةُ الَّتِي أَخَدْتَنِي فِي دِينِ مُحَمَّدٍ ص

He<sup>asws</sup> said: 'He<sup>asws</sup> came out to them and he<sup>asws</sup> was saying: 'They shall soon be entering and be resuming with the oaths, so what is your need?' Their great one said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Abu Talib<sup>asws</sup>! What is this innovation which you have initiated in the Religion of Muhammad<sup>saww</sup>?'

فَقَالَ لَهُ وَ أَيَّةَ بِدْعَةٍ فَقَالَ لَهُ الْيَهُودِيُّ زَعَمَ قَوْمٌ مِنْ أَهْلِ الْحِجَازِ أَنَّكَ عَمَدْتَ إِلَى قَوْمٍ شَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ لَمْ يُعْرَفُوا أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَتَقَلَّتْهُمْ بِالذُّخَانِ

He<sup>asws</sup> said to him: 'And which innovation?' The Jew said to him<sup>asws</sup>, 'A group from the inhabitants of Al-Hijaz are alleging that you<sup>asws</sup> deliberated to a group who testified that there is no god except for Allah<sup>azwj</sup> but did not testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> Rasool<sup>saww</sup>, so you<sup>asws</sup> killed them with the smoke!'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَتَشَدُّتُكَ بِالتَّسْعِ آيَاتِ الَّتِي أَنْزَلْتَ عَلَى مُوسَى بِطُورِ سَيْنَاءَ وَ بِحَقِّ الْكِنَائِسِ الْخَمْسِ الْفُلُوسِ وَ بِحَقِّ الصَّمَدِ الدَّيَّانِ هَلْ تَعْلَمُ أَنَّ يُوشَعَ بْنَ نُونٍ أُتِيَ بِقَوْمٍ بَعْدَ وَفَاةِ مُوسَى ع شَهِدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ لَمْ يَقْرُوا أَنَّ مُوسَى رَسُولُ اللَّهِ فَفَتَلَّهُمْ بِمِثْلِ هَذِهِ الْقِتْلَةِ فَقَالَ لَهُ الْيَهُودِيُّ نَعَمْ أَشْهَدُ أَنَّكَ نَامُوسُ مُوسَى

Amir Al-Momineen<sup>asws</sup> said to him: 'I<sup>asws</sup> adjure you with the nine Signs which descended unto Musa<sup>as</sup> 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<sup>as</sup> was brought a group, after the passing away of Musa<sup>as</sup>, who testified that there is no god except for Allah<sup>azwj</sup> but did not accept that Musa<sup>as</sup> was His<sup>azwj</sup> Rasool<sup>saww</sup>, so he<sup>as</sup> killed them with a killing similar to this?' The Jew said to him<sup>asws</sup>, 'Yes, I do testify that you<sup>asws</sup> applied the Law of Musa<sup>as</sup>'.

قَالَ ثُمَّ أَخْرَجَ مِنْ تَحْتِ قَبَائِهِ كِتَابًا فَدَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَفَضَّهَ وَ نَظَرَ فِيهِ وَ بَكَى فَقَالَ لَهُ الْيَهُودِيُّ مَا يُبْكِيكَ يَا ابْنَ أَبِي طَالِبٍ إِذَا نَظَرْتَ فِي هَذَا الْكِتَابِ وَ هُوَ كِتَابُ سُورِيَانِيٍّ وَ أَنْتَ رَجُلٌ عَرَبِيٌّ فَهَلْ تَدْرِي مَا هُوَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ نَعَمْ هَذَا اسْمِي مُبْتَسً فَقَالَ لَهُ الْيَهُودِيُّ فَأَرِنِي اسْمَكَ فِي هَذَا الْكِتَابِ وَ أَخْبِرْنِي مَا اسْمُكَ بِالسُّورِيَانِيَّةِ

He<sup>asws</sup> said: 'Then he brought out a book from his cloak, and he handed it over to Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> unwrapped it and looked into it and wept. The Jew said to him<sup>asws</sup>, 'What make you<sup>asws</sup> weep, O son<sup>asws</sup> of Abu Talib<sup>asws</sup>? But rather, you<sup>asws</sup> looked into this book and it is an Assyrian book, and you<sup>asws</sup> are an Arab man. Do you<sup>asws</sup> know what it is?' Amir Al-Momineen<sup>asws</sup> said to him: 'Yes, this is my<sup>asws</sup> name, affirmed'. The Jew said to him<sup>asws</sup>, 'Show me your<sup>asws</sup> name in this Book, and inform me what your<sup>asws</sup> name is in Assyrian'.

قَالَ فَأَرَاهُ أَمِيرُ الْمُؤْمِنِينَ ع اسْمَهُ فِي الصَّحِيفَةِ وَ قَالَ اسْمِي إِلَيَّا فَقَالَ الْيَهُودِيُّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ أَشْهَدُ أَنَّكَ وَصِيٌّ مُحَمَّدٍ وَ أَشْهَدُ أَنَّكَ أَوْلَى النَّاسِ بِالنَّاسِ مِنْ بَعْدِ مُحَمَّدٍ ص وَ بَايَعُوا أَمِيرَ الْمُؤْمِنِينَ ع وَ دَخَلُوا الْمَسْجِدَ

He<sup>asws</sup> said: 'Amir Al-Momineen<sup>asws</sup> showed him his<sup>asws</sup> name in the parchment, and he<sup>asws</sup> said: 'My<sup>asws</sup> name, Eliya'. The Jew said, 'I hereby testify that there is no god except for Allah<sup>azwj</sup>, and I hereby testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> Rasool<sup>saww</sup>, and I hereby testify that you<sup>asws</sup> are the successor<sup>asws</sup> of Muhammad<sup>saww</sup>, and I hereby testify that you<sup>asws</sup> are the highest of the people with the people, from after Muhammad<sup>saww</sup>, and they pledged allegiance to Amir Al-Momineen<sup>asws</sup> and entered the Masjid.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْحَمْدُ لِلَّهِ الَّذِي لَمْ أَكُنْ عِنْدَهُ مَنْسِيًّا الْحَمْدُ لِلَّهِ الَّذِي أَتْبَعَنِي عِنْدَهُ فِي صَحِيفَةِ الْأَبْرَارِ.

Amir Al-Momineen<sup>asws</sup> said: 'The Praise is for Allah<sup>azwj</sup> in Whose Presence I<sup>asws</sup> am not forgotten! The Praise is for Allah<sup>azwj</sup> Who Affirmed me<sup>asws</sup> in His<sup>azwj</sup> Presence in a Parchment of the righteous! And the Praise is for Allah<sup>azwj</sup>, the One with the Majesty and the Benevolence'<sup>610</sup>.

47- كا، الكافي علي بن أبيه عن ابن محبوب عن علي بن أبي حمزة عن أبي بصير عن عمران بن ميثم أو صالح بن ميثم عن أبيه قال: أتت امرأة محج أمير المؤمنين صلوات الله عليه فقالت يا أمير المؤمنين إني زنت قطهري طهرك الله فإن عذاب الدنيا أسير من عذاب الآخرة الذي لا ينقطع فقال لها بما أطهرتك فقالت إني زنت

<sup>610</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 46

(The book) 'Al Kafi' - Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Abu Hamza, from Abu Baseer, from Imran Bin Maysam, or Salih Bin Maysam, from his father who said,

'A woman came over to Amir Al-Momineen<sup>asws</sup>, and she said, 'O Amir Al-Momineen<sup>asws</sup>! I have committed adultery, so purify me, may Allah<sup>azwj</sup> Purify you<sup>asws</sup>, for the punishment of the world is easier than the Punishment of the Hereafter which would not be cut off'. He<sup>asws</sup> said to her: 'From what should I<sup>asws</sup> purify you?' She said, 'I have committed adultery'.

فَقَالَ لَهَا ذَاتُ بَعْلِ أَنْتِ أَمْ عَيْرٌ ذَلِكَ قَالَتْ بَلْ ذَاتُ بَعْلٍ فَقَالَ لَهَا أَوْ فَحَاضِرًا كَانَ بَعْلُكَ إِذْ فَعَلْتِ مَا فَعَلْتِ أَمْ غَائِبًا كَانَ عَنْكَ فَقَالَتْ بَلْ حَاضِرًا فَقَالَ لَهَا انْطَلِقِي فَضْعِي مَا فِي بَطْنِكَ ثُمَّ انْتَبِي أَطَهْرِكَ

He<sup>asws</sup> said to her: 'Are you with a husband or other than that?' She said, 'But, I am with a husband'. He<sup>asws</sup> said to her: 'Were you with your husband, being present, when you did what you did, or was he absent from you?' She said, 'But, he was present'. He<sup>asws</sup> said: 'Go and place (give birth to) whatever is in your belly, then come to me<sup>asws</sup> and I<sup>asws</sup> shall purify you'.

فَلَمَّا وَلَّتْ عَنْهُ الْمَرْأَةُ فَصَارَتْ حَيْثُ لَا تَسْمَعُ كَلَامَهُ قَالَ اللَّهُمَّ إِنَّهَا شَهَادَةٌ

So, When the woman turned away from him and went where she could not hear his<sup>asws</sup> speech, he<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! She has testified with one testimony'.

فَلَمْ يَلْبَثْ أَنْ أَتَتْهُ فَقَالَتْ قَدْ وَضَعْتُ فَطَهَّرْنِي قَالَ فَتَجَاهَلَ عَلَيْهَا فَقَالَ أَطَهَّرِكَ يَا أُمَّةَ اللَّهِ بِمَا دَا فَقَالَتْ إِنِّي زَنَيْتُ فَطَهَّرْنِي فَقَالَ وَ ذَاتُ بَعْلِ أَنْتِ إِذْ فَعَلْتِ مَا فَعَلْتِ قَالَتْ نَعَمْ قَالَ فَكَانَ زَوْجُكَ حَاضِرًا أَمْ غَائِبًا قَالَتْ بَلْ حَاضِرًا

It was not long before she came over and said, 'I have placed (given birth), so purify me'. He (the narrator said), 'He<sup>asws</sup> ignored her'. He<sup>asws</sup> said: 'O maid of Allah<sup>azwj</sup>! I<sup>asws</sup> should purify you from what?' She said, 'I have committed adultery, so purify me'. He<sup>asws</sup> said: 'And that was when you were with a husband when you did what you did?' She said, 'Yes'. He<sup>asws</sup> said: 'And your husband was present or was he absent from you?' She said, 'But, he was present'.

قَالَ فَانْطَلِقِي فَأَرْضِعِيهِ حَوْلَيْنِ كَامِلَيْنِ كَمَا أَمَرَكَ اللَّهُ قَالَ فَانْصَرَفَتِ الْمَرْأَةُ فَلَمَّا صَارَتْ مِنْهُ حَيْثُ لَا تَسْمَعُ كَلَامَهُ قَالَ اللَّهُمَّ إِنَّهَا شَهَادَتَانِ

He<sup>asws</sup> said: 'Go and breastfeed him for two years complete just as Allah<sup>azwj</sup> has Commanded you to'. The woman went away. When she went to where she could not hear his<sup>asws</sup> speech, he<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! These are two testimonies'.

قَالَ فَلَمَّا مَضَى حَوْلَانِ أَنْتِ الْمَرْأَةُ فَقَالَتْ قَدْ أَرْضَعْتُهُ حَوْلَيْنِ فَطَهَّرْنِي يَا أَمِيرَ الْمُؤْمِنِينَ فَتَجَاهَلَ عَلَيْهَا وَ قَالَ أَطَهَّرِكَ بِمَا دَا قَالَتْ إِنِّي زَنَيْتُ فَطَهَّرْنِي

He (the narrator) said, 'When two years had passed by the woman came over, and she said, 'I have breastfed him for two years, so purify me, O Amir Al-Momineen<sup>asws</sup>! He<sup>asws</sup> ignored her and said: 'What is that which I<sup>asws</sup> should purify you from?' She said, 'I have committed adultery, so purify me'.

فَقَالَ وَ ذَاتُ بَعْلِ أَنْتِ إِذْ فَعَلْتِ مَا فَعَلْتِ فَقَالَتْ نَعَمْ قَالَ وَ بَعْلُكَ غَائِبٌ إِذْ فَعَلْتِ مَا فَعَلْتِ أَوْ حَاضِرٌ قَالَتْ بَلْ حَاضِرٌ

He<sup>asws</sup> said: 'And you were with a husband when you did what you did?' She said, 'Yes'. He<sup>asws</sup> said: 'And being with a husband, was he absent from you when you did what you did, or was he present?' She said, 'But, present'.

قَالَ انْطَلِقِي فَأَكْفُلِيهِ حَتَّى يَعْقِلَ أَنْ يَأْكُلَ وَ يَشْرَبَ وَ لَا يَرْدَى مِنْ سَطْحٍ وَ لَا يَتَهَوَّرَ فِي بَيْرٍ قَالَ فَانصَرَفَتْ وَ هِيَ تَبْكِي فَلَمَّا وَلَّتْ فَصَارَتْ حَيْثُ لَا تَسْمَعُ كَلَامَهُ قَالَ اللَّهُمَّ إِنَّهَا ثَلَاثُ شَهَادَاتٍ

He<sup>asws</sup> said: 'Go and look after him (your child) until he has intellect and he eats and drinks, and would not fall off from the roof, nor fall into a well'. She left, and she was crying. When she left to be where she could not hear his<sup>asws</sup> speech, he<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! These are three testimonies'.

قَالَ فَاسْتَقْبَلَهَا عَمْرُو بْنُ حُرَيْثٍ الْمَخْزُومِيُّ فَقَالَ لَهَا مَا يُبْكِيكِ يَا أَمَةَ اللَّهِ وَ قَدْ رَأَيْتُكَ تَحْتَلِفِينَ إِلَى عَلِيٍّ تَسْأَلِينَهِ أَنْ يُطَهِّرَكَ

He (the narrator) said, 'Amro Bin Hureys Al-Makhzoumy met her, and he said to her, 'What makes you cry, O maid of Allah<sup>azwj</sup>, and I have seen you having followed you to Ali<sup>asws</sup>, you asked him that he<sup>asws</sup> should purify you?'

فَقَالَتْ لِي أَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَ فَسَأَلْتُهُ أَنْ يُطَهِّرَنِي قَالَ أَكْفُلِي وَلَدَكَ حَتَّى يَعْقِلَ أَنْ يَأْكُلَ وَ يَشْرَبَ وَ لَا يَرْدَى مِنْ سَطْحٍ وَ لَا يَتَهَوَّرَ فِي بَيْرٍ وَ قَدْ خِفْتُ أَنْ يَأْتِيَ عَلَيَّ الْمَوْتُ وَ لَمْ يُطَهِّرَنِي فَقَالَ لَهَا عَمْرُو بْنُ حُرَيْثٍ ارْجِعِي إِلَيْهِ فَأَنَا أَكْفُلُهُ

She said, 'I went over to Amir Al-Momineen<sup>asws</sup>, and I asked him<sup>asws</sup> that he should purify me. He<sup>asws</sup> said: 'Look after your child until he has intellect of eating and drinking, and does not fall off from the roof, nor fall into a well, and I fear that death would come unto me and he<sup>asws</sup> has not purified me'. Amro Bin Hureys said to her, 'Return to him<sup>asws</sup>, for I will look after him (the child)'.

فَرَجَعَتْ فَأَخْبَرَتْ أَمِيرَ الْمُؤْمِنِينَ عَ بِقَوْلِ عَمْرُو فَقَالَ لَهَا أَمِيرُ الْمُؤْمِنِينَ عَ وَ هُوَ مُتَخَاهِلٌ عَلَيْهَا وَ لَمْ يَكْفُلْ عَمْرُو وَلَدَكَ فَقَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي زَيْنْتُ فَطَهِّرْنِي فَقَالَ وَ دَاثَ بَغْلٍ أَنْتِ إِذْ فَعَلْتِ مَا فَعَلْتِ قَالَتْ نَعَمْ قَالَ أَعْأَيْبًا كَانَ بَعْلُكَ إِذْ فَعَلْتِ مَا فَعَلْتِ أَمْ حَاضِرًا قَالَتْ بَلْ حَاضِرًا

She returned and informed Amir Al-Momineen<sup>asws</sup> with the words of Amro. Amir Al-Momineen<sup>asws</sup> said to her, and he<sup>asws</sup> was ignoring her: 'And why would Amro look after your child?' She said, 'O Amir Al-Momineen<sup>asws</sup>! I have committed adultery, so purify me'. He<sup>asws</sup> said: 'And you were with a husband when you did what you did?' She said, 'Yes'. He<sup>asws</sup> said: 'Your husband was absent when you did what you did, or present?' She said, 'But, he was present'.

قَالَ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ إِنَّهُ قَدْ ثَبَّتَ لَكَ عَلَيْهَا أَرْبَعُ شَهَادَاتٍ وَ إِنَّكَ قَدْ قُلْتَ لِنَبِيِّكَ صَ فِيمَا أَخْبَرْتَهُ بِهِ مِنْ دِينِكَ يَا مُحَمَّدُ مَنْ عَطَلَ حَدًّا مِنْ حُدُودِي فَقَدْ عَانَدَنِي وَ طَلَبَ بِذَلِكَ مُضَادَّتِي اللَّهُمَّ فَإِنِّي غَيْرُ مُعْطِلٍ حُدُودِكَ وَ لَا طَالِبٍ مُضَادَّتِكَ وَ لَا مُضَيِّعٍ لِأَحْكَامِكَ بَلْ مُطِيعٌ لَكَ وَ مُتَّبِعٌ سُنَّةَ نَبِيِّكَ-

He (the narrator) said, 'He<sup>asws</sup> raised his<sup>asws</sup> head towards the sky and said: 'O Allah<sup>azwj</sup>! Four testimonies have been affirmed against her for You<sup>azwj</sup>, and You<sup>azwj</sup> have Said to Your<sup>azwj</sup> Prophet<sup>saww</sup> regarding what You<sup>azwj</sup> Informed him<sup>saww</sup> with from Your<sup>azwj</sup> Religion was: "O Muhammad<sup>saww</sup>! The one who fails any of My<sup>azwj</sup> Penalties, so he has opposed Me<sup>azwj</sup> and



has sought by that what is opposite to Me<sup>azwj</sup>". Therefore, I<sup>asws</sup> am not failing Your<sup>azwj</sup> Penalty (*Hadd*) and I<sup>asws</sup> do not seek opposite to You<sup>azwj</sup>, nor am I<sup>asws</sup> a waster of Your<sup>azwj</sup> Judgements. But I<sup>asws</sup> am obedient to You<sup>azwj</sup>, and obedient to the Sunnah of Your<sup>azwj</sup> Prophet<sup>saww</sup>.

قَالَ فَتَنَظَّرَ إِلَى عَمْرٍو بْنِ حُرَيْثٍ وَكَأَنَّهَا الرُّمَّانُ يُفْقَأُ فِي وَجْهِهِ فَلَمَّا نَظَرَ إِلَى ذَلِكَ عَمْرٍو قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي إِنَّمَا أَرَدْتُ أَنْ أَكْفُلَهُ إِذْ ظَنَنْتُ أَنَّكَ تُحِبُّ ذَلِكَ فَأَمَّا إِذَا كَرِهْتَهُ فَإِنِّي لَسْتُ أَفْعَلُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَوْ بَعْدَ أَرْبَعِ شَهَادَاتٍ بِاللَّهِ لَتَكْفُلُنَّهُ وَ أَنْتَ صَاعِرٌ

He (the narrator) said, 'Amro Bin Hurays looked at him<sup>asws</sup>, and it was as if a pomegranate had been sliced upon his<sup>asws</sup> face (it was red). When Amro saw that, said, 'O Amir Al-Momineen<sup>asws</sup>! I, but rather, I intended to look after him and thought that you<sup>asws</sup> would like that. If you<sup>asws</sup> are disliking it, then I will not do it'. Amir Al-Momineen<sup>asws</sup> said: 'After four testimonies with Allah<sup>azwj</sup>? You will have to look after him, and you are humiliated'.

فَصَعِدَ أَمِيرُ الْمُؤْمِنِينَ ع الْمِنْبَرِ فَقَالَ يَا قَنْبَرُ نَادِ فِي النَّاسِ الصَّلَاةَ جَامِعَةً فَنَادَى قَنْبَرٌ فِي النَّاسِ فَاجْتَمَعُوا حَتَّى غَصَّ الْمَسْجِدُ بِأَهْلِهِ وَ قَامَ أَمِيرُ الْمُؤْمِنِينَ ع فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ إِمَامَكُمْ خَارِجٌ بِحَدِيهِ الْمَرْأَةَ إِلَى هَذَا الظَّهْرِ لِيُقِيمَ عَلَيْهَا الْحَدَّ إِنْ شَاءَ اللَّهُ

Amir Al-Momineen<sup>asws</sup> ascended the Pulpit, and he<sup>asws</sup> said: 'O Qanbar! Call out among the people for the congregational Prayer'. Qanbar called about among the people. They gathered until the Masjid was congested with its inhabitants. And Amir Al-Momineen<sup>asws</sup> stood up, so he<sup>asws</sup> Praised Allah<sup>azwj</sup> and Extolled Him<sup>azwj</sup>, then say: 'O you people! Your Imam<sup>asws</sup> will be going out with this woman, to this backyard in order to establish the Penalty (*Hadd*) upon her, Allah<sup>azwj</sup> Willing! Therefore Amir Al-Momineen<sup>asws</sup> is instructing you that when you come out, and you should be masking yourselves, and with you should be your stones, no one should be able to recognise anyone from you until you disperse to your houses, Allah<sup>azwj</sup> Willing!'

فَعَزَمَ عَلَيْهِمْ أَمِيرُ الْمُؤْمِنِينَ لَمَّا خَرَجْتُمْ وَ أَنْتُمْ مُتَنَكِّرُونَ وَ مَعَكُمْ أَحْجَارٌ لَمْ يَتَعَرَفْ مِنْكُمْ أَحَدٌ إِلَى أَحَدٍ حَتَّى تَنْصَرِفُوا إِلَى مَنَازِلِكُمْ إِنْ شَاءَ اللَّهُ قَالَ ثُمَّ نَزَلَ فَلَمَّا أَصْبَحَ النَّاسُ بُكْرَةً خَرَجَ بِالْمَرْأَةِ وَ خَرَجَ النَّاسُ مُتَنَكِّرِينَ مُتَلَبِّمِينَ بِعَمَائِمِهِمْ وَ بِأُذُنِيهِمْ وَ الْحِجَارَةَ فِي أُذُنِيهِمْ وَ فِي أَكْمَامِهِمْ حَتَّى انْتَهَى بِهَا وَ النَّاسُ مَعَهُ إِلَى الظَّهْرِ بِالْكُوفَةِ فَأَمَرَ أَنْ يُخْفَرُ لَهَا خَفِيرَةٌ ثُمَّ دَفَنَهَا فِيهِ ثُمَّ رَكِبَ بَعْلَتَهُ وَ اثْبَتَ رِجْلَهُ فِي عَزْرِ الرَّكَابِ

He (the narrator) said, 'Then he<sup>asws</sup> descended. When the people woke up in the morning he<sup>asws</sup> went out with the woman, and the people went out having veiled themselves with their turbans, and their gowns, and the stones were in their garments and their sleeves, until he<sup>asws</sup> ended up with her to the back of Al-Kufa, and the people were with him<sup>asws</sup>. He<sup>asws</sup> instructed that they should dig a pit for her. Then he<sup>asws</sup> buried her (half) in it, then rode upon his<sup>asws</sup> mule and affirmed his<sup>asws</sup> feet in the stirrups.

ثُمَّ وَضَعَ إِصْبَعَيْهِ السَّبَّابَتَيْنِ فِي أُذُنَيْهِ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَهَدَ إِلَى نَبِيِّهِ ص عَهْدًا عَهْدَهُ مُحَمَّدٌ ص إِلَيَّ بِأَنَّهُ لَا يُقِيمُ الْحَدَّ مِنْ لَدُنِّي عَلَيْهِ حَدٌّ فَمَنْ كَانَ لِلَّهِ عَلَيْهِ مِثْلُ مَا لَهُ عَلَيْهَا فَلَا يُقِيمُ عَلَيْهَا الْحَدَّ

Then he<sup>asws</sup> placed his<sup>asws</sup> fingers, the two forefingers in his<sup>asws</sup> ears, then called out in a high voice: 'O you people! Allah<sup>azwj</sup> Blessed and High Contracted with His<sup>azwj</sup> Prophet<sup>saww</sup> with a contract. Muhammad<sup>saww</sup> contracted it to me<sup>asws</sup> that no one should establish the Penalty

(Hadd) of Allah<sup>azwj</sup> upon him is a Penalty (Hadd) due. So, upon whom there is a Penalty (Hadd) similar to what is upon her, he should not establish the Penalty (Hadd) upon her!

قَالَ فَانصَرَفَ النَّاسُ يَوْمَئِذٍ كُلُّهُمْ مَا خَلَا أَمِيرَ الْمُؤْمِنِينَ وَ الْحَسَنَ وَ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَأَقَامَ هَؤُلَاءِ الثَّلَاثَةَ عَلَيْهَا الْحَدَّ يَوْمَئِذٍ وَ مَا مَعَهُمْ غَيْرُهُمْ  
قَالَ وَ انصَرَفَ فِيْمَنْ انصَرَفَ يَوْمَئِذٍ مُحَمَّدُ بْنُ أَمِيرِ الْمُؤْمِنِينَ.

He (the narrator) said: ‘The people dispersed on that day, all of them, except for Amir Al-Momineen<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>. These three established the Penalty (Hadd) upon her on that day, and there was no one with them<sup>asws</sup> apart from themselves<sup>asws</sup> being there. And among the ones who had dispersed on that day was Muhammad, son of Amir Al-Momineen<sup>asws</sup>’.<sup>611</sup>

48- كا، الكافي عليُّ بنِ إبراهيمَ عن أحمد بن محمد بن خالد رفعه إلى أمير المؤمنين صلوات الله عليه قال: أتاه رجلٌ بالكوفة فقال له يا أمير المؤمنين إني زنيته فطهرني قال ممن أنت قال من مزيته قال أتقرأ من القرآن شيئاً قال بلى قال فأقرأ فأجاء فقال أ بك حنة قال لا قال فأذهب حتى نسأل عنك فذهب الرجل

(The book) ‘Al Kafi’ - Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid,

(It has been narrated) raising it to Amir Al-Momineen<sup>asws</sup>, said, ‘A man came over to him<sup>asws</sup> at Al-Kufa, and he said, ‘O Amir Al-Momineen<sup>asws</sup>! I had committed adultery, so purify me’. He<sup>asws</sup> said: ‘Where are you from?’ He said, ‘From Muzeyna’. He<sup>asws</sup> said: ‘Have you read anything from the Quran?’ He said, ‘Yes’. He<sup>asws</sup> said: ‘So read’. He read, and it was good (recitation). He<sup>asws</sup> said: ‘Are you with insanity’. He said, ‘No’. He<sup>asws</sup> said: ‘Go away, until we ask about you’. So, the man went away.

ثم رجع إليه بعد فقال يا أمير المؤمنين إني زنيته فطهرني فقال أ لك زوجة قال بلى قال فمقيمة معك في البلد قال نعم قال فأمره أمير المؤمنين ع فذهب و قال حتى نسأل عنك فبعث إلى قومه فسأل عن خبره فقالوا يا أمير المؤمنين صحيح العقل

Then he returned to him<sup>asws</sup> afterwards, so he said, ‘O Amir Al-Momineen<sup>asws</sup>! I have committed adultery, so purify me’. He<sup>asws</sup> said: ‘Is there a wife for you?’ He said, ‘Yes’. He<sup>asws</sup> said: ‘Is she staying with you in the city?’ He said, ‘Yes’. Amir Al-Momineen<sup>asws</sup> ordered him: ‘Go away until we ask about you’. He sent someone to his people who asked about his news. They said, ‘O Amir Al-Momineen<sup>asws</sup>! He is of healthy intellect’.

فرجع إليه الثالثة فقال مثل مقالته فقال له اذهب حتى نسأل عنك فرجع إليه الرابعة فلما أقر قال أمير المؤمنين صلوات الله عليه لئن لم احتفظ به ثم غضب ثم قال ما أفتح بالرجل منكم أن يأتي بغض هذه الفواحش فيفضح نفسه على رؤوس الملأ أ فلا تاب في بيته فوالله لئنؤبته فيما بينه وبين الله أفصل من إقامتي عليه الحد

He returned to him for the third time, and he said to him similar to his words before. He<sup>asws</sup> said to him: ‘Go away until we ask about you’. Then he returned to him for the fourth time. When he had confessed, Amir Al-Momineen<sup>asws</sup> said to Qanbar: ‘Keep him locked up’. Then he<sup>asws</sup> got annoyed, then said: ‘There is nothing uglier with the man from you that he comes to one of these immoralities, so he disgraces himself upon the chiefs of the tribes. Why did

<sup>611</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 47

he not repent in his own house, for by Allah<sup>azwj</sup>, his repentance between him and Allah<sup>azwj</sup> is superior to my<sup>asws</sup> establishing the Penalty (*Hadd*) upon him’.

ثُمَّ أَخْرَجَهُ وَ نَادَى فِي النَّاسِ يَا مَعْشَرَ النَّاسِ اخْرُجُوا لِيُقَامَ عَلَيَّ هَذَا الرَّجُلِ الْحُدُّ وَ لَا يَعْرِفَنَّ أَحَدُكُمْ صَاحِبَهُ فَأَخْرَجَهُ إِلَى الْجُبَانِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَصَلِّي رَكْعَتَيْنِ فَصَلَّى رَكْعَتَيْنِ

And he called out among the people: ‘O group of the Muslims! Come out for the establishment of the Penalty (*Hadd*) upon this man, and not one of you should be able to recognise his companion’. He<sup>asws</sup> brought him out to the wilderness. He said, ‘Respite me, O Amir Al-Momineen<sup>asws</sup>, while I pray two cycles Salat’. He prayed to Cycles Salat.

ثُمَّ وَضَعَهُ فِي حُفْرَتِهِ وَ اسْتَقْبَلَ النَّاسَ بِوَجْهِهِ فَقَالَ يَا مَعْشَرَ الْمُسْلِمِينَ إِنَّ هَذِهِ حُقُوقُ اللَّهِ فَمَنْ كَانَ لِلَّهِ فِي عُنُقِهِ حَقٌّ فَلْيَنْصِرْفْ وَ لَا يُقِيمُ حُدُودَ اللَّهِ مِنْ فِي عُنُقِهِ حُدًّا

Then he<sup>asws</sup> placed him in his pit, and the people faced him. He<sup>asws</sup> said: ‘O group of the Muslims! This is a right from the Rights of Allah<sup>azwj</sup> Mighty and Majestic! The one whom had (such) a right upon his own neck, so let him disperse, and he should not establish the Penalties of Allah<sup>azwj</sup>, the one on whose neck is due a Penalty (*Hadd*) (of Allah<sup>azwj</sup>)’.

فَانْصَرَفَ النَّاسُ وَ بَقِيَ هُوَ وَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ أَخَذَ حَجْرًا فَكَثَّرَ ثَلَاثَ تَكْبِيرَاتٍ ثُمَّ رَمَاهُ بِثَلَاثَةِ أَحْجَارٍ فِي كُلِّ حَجْرٍ ثَلَاثَ تَكْبِيرَاتٍ ثُمَّ رَمَاهُ الْحُسَيْنُ مِثْلَ مَا رَمَاهُ أَمِيرُ الْمُؤْمِنِينَ ثُمَّ رَمَاهُ الْحُسَيْنُ

The people dispersed and there remained himself<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. He<sup>asws</sup> grabbed the stones, exclaimed the Greatness of Allah<sup>azwj</sup> with three exclamations, then pelted him with three stones, during each stone, three exclamations. Then Al-Hassan<sup>asws</sup> pelted him similarly to what Amir Al-Momineen<sup>asws</sup> had pelted him. Then Al-Husayn<sup>asws</sup> pelted him<sup>asws</sup>.

فَمَاتَ الرَّجُلُ فَأَخْرَجَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَأَمَرَ فَحْفِرَ لَهُ وَ صَلَّى عَلَيْهِ وَ دَفَنَهُ فَقِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ أَلَا تُعَسِّلُهُ فَقَالَ قَدِ اعْتَسَلَ بِمَا هُوَ طَاهِرٌ إِلَى يَوْمِ الْقِيَامَةِ لَقَدْ صَبَرَ عَلَيَّ أَمْرٌ عَظِيمٌ.

The man died, and Amir Al-Momineen<sup>asws</sup> brought him out. He<sup>asws</sup> ordered for a grave to be dug out for him, and prayed Salat upon him, and buried him. It was said, ‘O Amir Al-Momineen<sup>asws</sup>! Will you not wash him (before burying him)?’ He<sup>asws</sup> said: ‘He has been washed by what has purified him up to the Day of Qiyamah. He was patient upon a grievous matter’.<sup>612</sup>

49- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ سَيْفِ بْنِ الْحَارِثِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْعَزْرَمِيِّ عَنْ أَبِيهِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ: أُتِيَ عُمَرُ بْنُ عَبْدِ اللَّهِ قَدْ نُكِحَ فِي دُبُرِهِ فَهَمَّ أَنْ يَجْلِدَهُ فَقَالَ لِلشُّهُودِ رَأَيْتُمُوهُ يُدْخِلُهُ كَمَا يُدْخِلُ الْمِيلَ فِي الْمَكْحَلَةِ فَقَالُوا نَعَمْ فَقَالَ لِعَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ مَا تَرَى فِي هَذَا فَطَلَبَ الْفَحْلَ الَّذِي نَكَحَهُ فَلَمْ يَجِدْهُ فَقَالَ عَلِيٌّ ع أَرَى فِيهِ أَنْ تُضْرَبَ عُنُقُهُ

(The book) ‘Al Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Yusuf Bin Al Haris, from Muhammad Bin Abdul Rahman Al Arzamy, from his father Abdul Rahman,

‘From Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘They came to Umar with a man who had been sodomised in his backside. He understood that he should be whipped. He said to the witnesses, ‘Did you all see him to be entered into like the entering of the applicator into the kohl?’ They said, ‘Yes’. He said to Ali<sup>asws</sup>, ‘What do you<sup>asws</sup> view with regards to this?’ He<sup>asws</sup> sought the stallion who had copulated with him, but he was not found. Ali<sup>asws</sup> said: ‘I<sup>asws</sup> see with regards to him that you should strike off his neck’.

قَالَ أَمْرٌ بِهِ فَضْرَبْتِ عَنْقَهُ ثُمَّ قَالَ خُدُّوهُ فَقَدْ بَقِيَتْ لَهُ عَقُوبَةُ أُخْرَى قَالَ وَ مَا هِيَ قَالَ ادْعُ بَطْنِي مِنْ حَطَبٍ فَدَعَا بَطْنِي مِنْ حَطَبٍ فَلَفَّ فِيهِ ثُمَّ أَخْرَجَهُ فَأَخْرَقَهُ بِالنَّارِ

He<sup>asws</sup> said: ‘He ordered for his neck to be struck off. Then he<sup>asws</sup> said: ‘Hold him, for there remains for him another punishment’. They said, ‘And what is it?’ He<sup>asws</sup> said: ‘Call for some firewood!’ He called for some firewood. He (the body) was wrapped, then brought out and incinerated with the fire.

قَالَ ثُمَّ قَالَ إِنَّ لِلَّهِ عِبَادًا لَهُمْ فِي أَصْلَابِهِمْ أَرْحَامٌ كَأَرْحَامِ النِّسَاءِ قَالَ فَمَا لَهُمْ لَا يَحْمِلُونَ فِيهَا قَالَ لِأَنَّهَا مَنكُوسَةٌ فِي أَدْبَارِهِمْ غُدَّةٌ كَغُدَّةِ الْبَعِيرِ فَإِذَا هَاجَتْ هَاجُوا وَإِذَا سَكَتَتْ سَكَنُوا.

He<sup>asws</sup> said: ‘Then he<sup>asws</sup> said: ‘Allah<sup>azwj</sup> has servants, for whom in their loins are wombs like the wombs of the women’. He said, ‘What is for them that they do not become pregnant in these?’ He<sup>asws</sup> said: ‘Because it is inverted in their backsides, a gland like the gland of the camel. When it stirs, they stir, and when it is calm, they are calm’.<sup>613</sup>

50- كا، الكافي أبو علي الأشعري عن الحسن بن علي الكوفي عن العباس بن عامر عن سيف بن عميرة عن عبد الرحمن العزمي قال سمعت أبا عبد الله ع يقول وجد رجل مع رجل في إمارة عمر فهرب أحدهما وأجد الآخر فجيء به إلى عمر فقال للناس ما ترون قال فقال هذا اصنع كذا وقال هذا اصنع كذا قال فما تقول يا أبا الحسن قال اضرب عنقه فضرِبَ عَنْقَهُ

(The book) ‘Al Kafi’ - Abu Ali Al Ashary, from Al-Hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Sayf Bin Umeyra, from Abdul Rahman Al Arzamy who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘A man was found to be with a man during the emirate of Umar. One of them fled and the other one was seized. They came with him to Umar. He said to the people, ‘What are you opining?’ This one said, ‘Do this’, and this one said, ‘Do this’. He said, ‘What are you<sup>asws</sup> saying, O Abu Al-Hassan<sup>asws</sup>!’ He<sup>asws</sup> said: ‘Strike his neck off’. He had his neck struck off’.

قَالَ ثُمَّ أَرَادَ أَنْ يَحْمِلَهُ فَقَالَ مَهْ إِنَّهُ قَدْ بَقِيَ مِنْ خُدُودِهِ شَيْءٌ قَالَ أَيُّ شَيْءٍ بَقِيَ قَالَ ادْعُ بِحَطَبٍ قَالَ فَدَعَا عُمَرُ بِحَطَبٍ فَأَمَرَ بِهِ أَمِيرُ الْمُؤْمِنِينَ ع فَأَخْرَقَهُ بِهِ.

He<sup>asws</sup> said: ‘Then he intended that he be carried away, and he<sup>asws</sup> said: ‘Wait! There still remains something outstanding from his Penalty (*Hadd*)’. He<sup>asws</sup> said: ‘Call for the firewood!’

<sup>613</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 49

He<sup>asws</sup> said: 'Umar called for the firewood, and Amir Al-Momineen<sup>asws</sup> ordered for him to be incinerated by it'.<sup>614</sup>

51- كَأ، الكافي عَليُّ عَن أَبِيهِ عَن ابْنِ مُحَمَّدٍ عَن ابْنِ رَاقِبٍ عَن مَالِكِ بْنِ عَطِيَّةَ عَن أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ ع فِي مَلَا مِنْ أَصْحَابِهِ إِذْ أَتَاهُ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أَوْقَبْتُ عَلَى غُلَامٍ فَطَهَّرَنِي فَقَالَ لَهُ يَا هَذَا امضِ إِلَى مَنْزِلِكَ لَعَلَّ مِرَاراً هَاجَ بِكَ

(The book) 'Al Kafi' - Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibn Raib, from Maalik Bin Atiyya,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Whilst Amir Al-Momineen<sup>asws</sup> was among a group of his<sup>asws</sup> companions, when a man came over and said, 'O Amir Al-Momineen<sup>asws</sup>! I have gone to a boy, therefore purify me'. He<sup>asws</sup> said: 'O you! Go to your house, perhaps your gall bladder is exciting you'.

فَلَمَّا كَانَ مِنْ عَدِ عَادَ إِلَيْهِ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أَوْقَبْتُ عَلَى غُلَامٍ فَطَهَّرَنِي فَقَالَ لَهُ يَا هَذَا امضِ إِلَى مَنْزِلِكَ لَعَلَّ مِرَاراً هَاجَ بِكَ حَتَّى فَعَلَ ذَلِكَ ثَلَاثًا بَعْدَ مَرَّتِهِ الْأُولَى

When it was the next morning, he returned to him<sup>asws</sup> and said to him<sup>asws</sup>, 'O Amir Al-Momineen<sup>asws</sup>! I have gone to a boy, therefore purify me'. He<sup>asws</sup> said to him: 'O you! Go to your house, perhaps your gall bladder is exciting you'. He did it three times after the first.

فَلَمَّا كَانَ فِي الرَّابِعَةِ قَالَ لَهُ يَا هَذَا إِنَّ رَسُولَ اللَّهِ ص حَكَمَ فِي مِثْلِكَ بِثَلَاثَةِ أَحْكَامٍ فَاخْتَرِ أَيُّهُنَّ شِئْتَ قَالَ وَ مَا هُنَّ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ ضَرْبَةٌ بِالسَّيْفِ فِي عُنُقِكَ بِالْعَهَّةِ مَا بَلَغَتْ أَوْ دَهْدَاهُ مِنْ جَبَلٍ مَشْدُودِ الْيَدَيْنِ وَ الرَّجْلَيْنِ أَوْ إِحْرَاقٌ بِالنَّارِ

So, when it was during the fourth, he<sup>asws</sup> said to him: 'O you! Rasool-Allah<sup>saww</sup> had judged regarding (a case) similar to yours with three judgements, therefore choose which of these you like'. He said, 'And what are these, O Amir Al-Momineen<sup>asws</sup>?'. He<sup>asws</sup> said: 'A strike with the sword in your neck, it reaches what it reaches, or throwing you off the mountain with your hands and feet tied up or burning with the fire'.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَيُّهُنَّ أَشَدُّ عَلَيَّ قَالَ الْإِحْرَاقُ بِالنَّارِ قَالَ فَإِنِّي قَدْ اخْتَرْتُهَا يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ فَخُذْ لِدَلِّكَ أَهْبَتَكَ فَقَالَ نَعَمْ

He said, 'O Amir Al-Momineen<sup>asws</sup>! Which of these is the harshest upon me?' He<sup>asws</sup> said: 'Burning with the fire'. He said, 'So I have chosen it, O Amir Al-Momineen<sup>asws</sup>! He<sup>asws</sup> said: 'Are you prepared to take that?' He said, 'Yes'.

فَقَامَ فَصَلَّى رَجْعَتَيْنِ ثُمَّ جَلَسَ فِي تَشَهُدِهِ فَقَالَ اللَّهُمَّ إِنِّي قَدْ أَتَيْتُ مِنَ الذَّنْبِ مَا قَدْ عَلِمْتَهُ وَ إِنِّي تَخَوَّفْتُ مِنْ ذَلِكَ فَجُنْتُ إِلَى وَصِيِّ رَسُولِكَ وَ ابْنِ عَمِّ نَبِيِّكَ فَسَأَلْتُهُ أَنْ يُطَهِّرَنِي فَحَبَّرَنِي بَيْنَ ثَلَاثَةِ أَصْنَافٍ مِنَ الْعَذَابِ اللَّهُمَّ فَإِنِّي قَدْ اخْتَرْتُ أَشَدَّهَا اللَّهُمَّ فَإِنِّي أَسْأَلُكَ أَنْ تَجْعَلَ ذَلِكَ كَفَّارَةً لِدُنُوبِي وَ أَنْ لَا تُحْرِقَنِي بِنَارِكَ فِي آخِرَتِي

He<sup>asws</sup> said: 'He (the sinner) prayed two Cycles Salat, then sat in his *Tashahhud*, so he said: 'O Allah<sup>azwj</sup>! I had committed from the sins which You<sup>azwj</sup> Know of, and I feared from that. So, I went to the successor<sup>asws</sup> of Your<sup>azwj</sup> Rasool<sup>saww</sup>, and a cousin of Your<sup>azwj</sup> Prophet<sup>saww</sup>, and I asked him<sup>asws</sup> that he<sup>asws</sup> should purify me. He<sup>asws</sup> gave me a choice of three types of punishment. O Allah<sup>azwj</sup>! I have chosen the harshest of these. O Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> that

<sup>614</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 50

You<sup>azwj</sup> Make that as an expiation, of my sin, and that You<sup>azwj</sup> do not Burn me with Your<sup>azwj</sup> Fire in my Hereafter!’

ثُمَّ قَامَ وَ هُوَ بَاكٍ ثُمَّ جَلَسَ فِي الْحُفْرَةِ الَّتِي حَفَرَهَا لَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ هُوَ يَرَى النَّارَ تَتَأَجَّجُ حَوْلَهُ قَالَ فَبَكَى أَمِيرُ الْمُؤْمِنِينَ ع وَ بَكَى أَصْحَابُهُ جَمِيعاً فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَمَا يَا هَذَا فَقَدْ أَبْكَيْتَ مَلَائِكَةَ السَّمَاءِ وَ مَلَائِكَةَ الْأَرْضِ فَإِنَّ اللَّهَ قَدْ تَابَ عَلَيْكَ فَمَا لَا تُعَاوِدُنَّ شَيْئاً بِمَا قَدْ فَعَلْتَ.

Then he stood up and he was crying until he sat in the pit which had been dug out for him by Amir Al-Momineen<sup>asws</sup>, and he was seeing the fire inflaming around him. Amir Al-Momineen<sup>asws</sup> wept and his companions wept altogether. Amir Al-Momineen<sup>asws</sup> said to him: ‘Arise, O you, for you have made the Angels of the sky and the Angels of the earth to cry. Allah<sup>azwj</sup> has Turned towards you (with Mercy). Arise and do not repeat anything from what you have done!’<sup>615</sup>

52- كما، الكافي علي بن إبراهيم عن محمد بن عيسى بن عبيد عن يونس عن بعض أصحابه رفعه قال: كان على أمير المؤمنين ع فتواخيان في الله عز وجل فمات أحدهما وأوصى إلى الآخر في حفظ بنية كانت له فحفظها الرجل وأنزلها منزلة ولده في اللطف والإكرام والتعاهد لها

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from one of his companions raising it, said,

‘In the era of Amir Al-Momineen, two men had established brotherhood between themselves for the Sake of Allah<sup>azwj</sup> Mighty and Majestic. One of the two died and bequeathed to the other regarding the protection of a daughter he had. The man protected her and made her status to be of the status of his children with regards to the kindness, and the honour, and the care.

ثُمَّ حَضَرَهُ سَفَرٌ فَخَرَجَ وَ أَوْصَى امْرَأَتَهُ فِي الصَّبِيَّةِ فَأَطَالَ السَّفَرُ حَتَّى أَدْرَكَتِ الصَّبِيَّةُ وَ كَانَ لَهَا جَمَالٌ وَ كَانَ الرَّجُلُ يَكْتُمُ فِي حِفْظِهَا وَ التَّعَاهُدِ لَهَا فَلَمَّا رَأَتْ ذَلِكَ امْرَأَتُهُ خَافَتْ أَنْ يَتَقَدَّمَ فَبَرَأَهَا قَدْ تَلَعَتْ مَبْلَغَ النِّسَاءِ فَيُعْجِبُهُ جَمَالُهَا فَيَتَرَوَّجُهَا

Then a journey presented itself, so he went out, and bequeathed to his wife with regards to the young girl. His journey got prolonged to the extent that the young girl matured, and she had beauty for her, and the man had been contracted with regard to her protection and the care for her. When his wife saw that, she feared that he would arrive, and he would see her to have reached the age of the women, and he would be fascinated by her beauty, so he would marry her.

فَعَمَدَتْ إِلَيْهَا هِيَ وَ نِسْوَةٌ مَعَهَا فَذَكَرَتْ أَعْدَتُهَا فَأَمْسَكْنَهَا لَهَا ثُمَّ افْتَرَعَتْهَا بِإصْبَعِهَا فَلَمَّا قَدِمَ الرَّجُلُ مِنْ سَفَرِهِ وَ صَارَ فِي مَنْزِلِهِ دَعَا الْجَارِيَةَ فَأَبَتْ أَنْ تُجِيبَهُ اسْتِخْبَاءً بِمَا صَارَتْ إِلَيْهِ فَأَلَحَّ عَلَيْهَا فِي الدُّعَاءِ كُلِّ ذَلِكَ تَأْتِي أَنْ تُجِيبَهُ

She and the women who were with her pre-conceived malice against her, a number of whom held her down, then she destroyed her virginity by her fingers. When the man came over from his journey and came to be in his house, called the young girl. But she refused to answer him being too embarrassed from what had happened. He insisted calling her, she refused to answer him with all of that.

<sup>615</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 51

فَلَمَّا أَكْثَرَ عَلَيْهَا قَالَتْ لَهُ امْرَأَتُهُ دَعُوهَا فَإِنَّمَا تَسْتَحْيِي أَنْ تَأْتِيكَ مِنْ ذَنْبٍ كَانَتْ فَعَلْتَهُ قَالَتْ لَهَا وَ مَا هُوَ قَالَتْ كَذَا وَ كَذَا وَ رَمَتْهَا بِالْفُجُورِ فَاسْتَرْجَعَ الرَّجُلُ

When he had frequented that, his wife said to him, 'Leave her, for she is too embarrassed as she had come to a sin which she has done'. He said to her, 'And what is it?' She said, 'Such and such', and accused her with the immorality. The man said, 'We are for Allah<sup>azwj</sup> and to Him<sup>azwj</sup> we are returning'.

ثُمَّ قَامَ إِلَى الْجَارِيَةِ فَوَجَّهَهَا فَقَالَ لَهَا وَيْحَكَ أَمَا عَلِمْتَ مَا كُنْتُ أَصْنَعُ بِكَ مِنَ الْأَلْطَافِ وَ اللَّهُ مَا كُنْتُ أُعِدُّكَ إِلَّا لِيُغْضِ وَ لِيَدِي وَ [أَوْ] إِخْوَانِي وَ إِنْ كُنْتُ لِابْنَتِي فَمَا دَعَاكَ إِلَى مَا صَنَعْتَ فَقَالَتْ لَهُ الْجَارِيَةُ أَمَا إِذَا قِيلَ لَكَ مَا قِيلَ فَوَ اللَّهُ مَا فَعَلْتُ الَّذِي رَمَتْني بِهِ امْرَأَتُكَ وَ لَقَدْ كَذَبَتْ عَلَيَّ وَ إِنَّ الْقِصَّةَ لَكَذَا وَ كَذَا وَ وَصَفَتْ لَهُ مَا صَنَعَتْ بِهَا امْرَأَتُهُ

Then he stood up to the girl and he rebuked her and said to her, 'Woe be unto you! Do you not know what I have done with you from the kindness? By Allah<sup>azwj</sup>! I had not promised you except to one of my sons or my brothers, even if you were my own daughter. What called you to what you did?' The girl said, 'But when she said to you what she said, by Allah<sup>azwj</sup>, I did not do what your wife is accusing me with, and she had lied against me, and that the story is such and such', and she described to him what his wife had done with her.

قَالَ فَأَخَذَ الرَّجُلُ بِيَدِ امْرَأَتِهِ وَ يَدِ الْجَارِيَةِ فَمَضَى بِهِمَا حَتَّى أَجْلَسَهُمَا بَيْنَ يَدَيْ أَمِيرِ الْمُؤْمِنِينَ ع وَ أَخْبَرَهُ بِالْقِصَّةِ كُلِّهَا وَ أَقْرَبَتِ الْمَرْأَةُ بِذَلِكَ

He<sup>asws</sup> said: 'The man grabbed the hand of his wife and a hand of the girl, and he went with the two of them until he sat both of them down in front of Amir Al-Momineen<sup>asws</sup>, and informed him<sup>asws</sup> of the story, all of it, and the woman acknowledged with that.

قَالَ وَ كَانَ الْحَسَنُ بَيْنَ يَدَيْ أَبِيهِ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع أَضِ فِيهَا فَقَالَ الْحَسَنُ ع نَعَمْ عَلَى الْمَرْأَةِ الْحُدُّ لِقَذْفِهَا الْجَارِيَةَ وَ عَلَيْهَا الْقِيمَةُ لِافْتِرَاعِهَا إِنَّمَا قَالَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع صَدَقْتَ ثُمَّ قَالَ أَمَا لَوْ كَلَّفَ الْجَمَلُ الطَّحْنَ لَفَعَلَ.

He<sup>asws</sup> said: 'And Al-Hassan<sup>asws</sup> was in front of his<sup>asws</sup> father<sup>asws</sup>. Amir Al-Momineen<sup>asws</sup> said to him<sup>asws</sup>: 'Judge with regards to it!' Al-Hassan<sup>asws</sup> said: 'Yes. Upon the woman is the Penalty (*Hadd*) due to her slandering the girl, and upon her is the price of deflowering her'. Amir Al-Momineen<sup>asws</sup> said: 'You<sup>asws</sup> have spoken the truth'. Then he<sup>asws</sup> said: 'If the camel is tasked with the grinding, it does it'<sup>616</sup>.

53- كافي، الكافي يُؤنس عن عبد الله بن سنان قال قال أبو عبد الله ع الحُدُّ في الخمر إن شرب منها قليلاً أو كثيراً

(The book) 'Al Kafi - Yunus, from Abdullah Bin Sinan who said,

'Abu Abdullah<sup>asws</sup> said: 'The Penalty (*Hadd*) (would be established) regarding the wine, if it is drunk from it, a little or more'.

قَالَ ثُمَّ قَالَ أَلَيْسَ عُمَرُ بِقَدَامَةِ بَنِي مِطْعُونٍ وَ قَدْ شَرِبَ الْخَمْرَ وَ قَامَتْ عَلَيْهِ الْبَيْتَةُ فَسَأَلَ عَلِيًّا ع فَأَمَرَهُ أَنْ يَجْلِدَهُ ثَمَانِينَ

<sup>616</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 52

Then he<sup>asws</sup> said: ‘They came to Umar with Qadamat Bin Mazoun, and he had drunk the wine, and the proof was established upon him. He (Umar) asked Ali<sup>asws</sup> and he<sup>asws</sup> ordered that he should be whipped eighty (lashes).

فَقَالَ قُدَامَةُ يَا أَمِيرَ الْمُؤْمِنِينَ لَيْسَ عَلَيَّ حَدٌّ أَنَا مِنْ أَهْلِ هَذِهِ الْآيَةِ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا قَالَ فَقَالَ عَلِيُّ ع لَسْتُ مِنْ أَهْلِهَا إِنَّ طَعَامَ أَهْلِهَا هُمْ حَلَالٌ لَيْسَ يَأْكُلُونَ وَلَا يَشْرَبُونَ إِلَّا مَا أَحَلَّ اللَّهُ لَهُمْ

Qadamat said, ‘O Amir Al-Momineen<sup>asws</sup>! There is no Penalty (*Hadd*) upon me. I am from the ones rightful of this Verse: ***There isn't a blame upon those who are believing and are doing righteous deeds regarding what they are consuming, [5:93]***. Ali<sup>asws</sup> said: ‘You are not from its rightful ones. The food of its rightful ones is Permissible unto them. They are not eating and drinking except what Allah<sup>azwj</sup> has Permitted to them’.

ثُمَّ قَالَ عَلِيُّ ع إِنَّ الشَّارِبَ إِذَا شَرِبَ لَمْ يَدْرِ مَا يَأْكُلُ وَلَا مَا يَشْرَبُ فَاجْلِدُوهُ ثَمَانِينَ جَلْدَةً.

Then Ali<sup>asws</sup> said: ‘The drinker, when he drinks (wine), he does not know what he eats and what he drinks’. He<sup>asws</sup> whipped him eighty lashes’’.<sup>617</sup>

54- كَأ، الكافي أبو علي الأشعري عن أحمد بن النضر عن عمرو بن شمر عن جابر رَفَعَهُ عَنْ أَبِي مَرْزَمٍ قَالَ: أُبِي أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ بِالنَّجَاشِيِّ الشَّاعِرِ قَدْ شَرِبَ الخَمْرَ فِي شَهْرِ رَمَضَانَ فَضَرَبَهُ ثَمَانِينَ ثُمَّ حَبَسَهُ لَيْلًا ثُمَّ دَعَا بِهِ مِنَ الْعَدِ فَضَرَبَهُ عَشْرِينَ سَوْطًا

(The book) ‘Al Kafi - Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir, raising it, from Abu Maryam who said,

‘They came to Amir Al-Momineen<sup>asws</sup> with Al-Najjashy the poet who had drunk the wine during the Month of Ramazan. He<sup>asws</sup> whipped him eighty (lashes). Then he<sup>asws</sup> held him in custody for one night. The he<sup>asws</sup> called for him in the morning, and he<sup>asws</sup> whipped him twenty lashes’.

فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا صَرَبْتَنِي ثَمَانِينَ فِي شَرْبِ الخَمْرِ وَ هَذِهِ الْعِشْرُونَ مَا هِيَ فَقَالَ هَذَا لِتَجْرِيكَ عَلَى شَرْبِ الخَمْرِ فِي شَهْرِ رَمَضَانَ.

He said to him<sup>asws</sup>, ‘O Amir Al-Momineen<sup>asws</sup>! You<sup>asws</sup> have already whipped me with regards to drinking the wine, and these twenty, what are they for?’ He<sup>asws</sup> said: ‘This is for your audacity on drinking of the wine during the Month of Ramazan’’.<sup>618</sup>

55- كَأ، الكافي علي عن أبيه عن ابن فضال عن ابن بكير عن أبي عبد الله ع قَالَ: شَرِبَ رَجُلٌ الخَمْرَ عَلَى عَهْدِ أَبِي بَكْرٍ فَرَفَعَ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ أ شَرِبْتَ خَمْرًا قَالَ نَعَمْ قَالَ وَ لَمْ وَ هِيَ مُحَرَّمَةٌ قَالَ فَقَالَ الرَّجُلُ إِنِّي أَسَلَمْتُ وَ حَسَنٌ إِسْلَامِي وَ مَنَزِلِي بَيْنَ ظَهْرَانِي قَوْمٌ يَشْرَبُونَ الخَمْرَ وَ يَسْتَحْلُونَ وَ لَوْ عَلِمْتُ أَنَّهُ حَرَامٌ اجْتَنَبْتُهَا

(The book) ‘Al Kafi - Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Ibn Bukeyr,

‘From Abu Abdullah<sup>asws</sup> having said: ‘A man drank the wine in the era of Abu Bakr, so it was raised to Abu Bakr. Said to him, ‘Did you drink the wine?’ He said, ‘Yes’. He said, ‘And why

<sup>617</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 53

<sup>618</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 54



did you, and it is Prohibited?’ The man said to him, ‘I became a Muslim, and my Islam was good, and my house is among a people who are drinking the wine, and they are permitting it, and had I know that it is Prohibited, I would have kept away from it’.

فَأَلْتَمَّتْ أَبُو بَكْرٍ إِلَى عُمَرَ فَقَالَ مَا تَقُولُ فِي أَمْرِ هَذَا الرَّجُلِ فَقَالَ عُمَرُ مُعْضِلَةٌ وَ لَيْسَ لَهَا إِلَّا أَبُو الْحَسَنِ فَقَالَ أَبُو بَكْرٍ اذْعُ لَنَا عَلَيَّا فَقَالَ عُمَرُ يُؤْتَى الْحَكْمُ فِي بَيْتِهِ

Abu Bakr turned to Umar, and he said, ‘What are you saying regarding the matter of this man?’ Umar said, ‘And there is none for it except for Abu Al-Hassan<sup>asws</sup>’. Abu Bakr said, ‘Call Ali<sup>asws</sup> for us’. Umar said, ‘He<sup>asws</sup> gives the judgement in his<sup>asws</sup> home’.

فَقَامَا وَ الرَّجُلُ مَعَهُمَا وَ مَنْ حَضَرَهُمَا مِنَ النَّاسِ حَتَّى أَتَوْا أَمِيرَ الْمُؤْمِنِينَ ع فَأَخْبَرَاهُ بِقِصَّةِ الرَّجُلِ وَ قَصَّ الرَّجُلُ قِصَّتَهُ قَالَ ابْعَثُوا مَعَهُ مَنْ يَدُورُ بِهِ عَلَى تَحَالِيسِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ مَنْ كَانَ تَلَا عَلَيْهِ آيَةَ التَّحْرِيمِ فَلْيَشْهَدْ عَلَيْهِ

They both stood up, and the man was with the two of them, along with the ones who were present with them both, until they all came to Amir Al-Momineen<sup>asws</sup>. They informed him of the story of the man, and the man related his own story. He<sup>asws</sup> said: ‘Send (some people) with him who would go around with him at the gatherings of the Emigrants and the Helpers, (to find) one who had recited to him the Verse of the Prohibition, so let him testify against him’.

فَفَعَلُوا ذَلِكَ فَلَمْ يَشْهَدْ عَلَيْهِ أَحَدٌ بِأَنَّهُ قَرَأَ عَلَيْهِ آيَةَ التَّحْرِيمِ فَحَلَّى عَنْهُ وَ قَالَ لَهُ إِنْ شَرِبْتَ بَعْدَهَا أَقَمْنَا عَلَيْكَ الْحَدَّ.

They did that with him, but no one testified against him that he had recited the Verse of the Prohibition to him. He<sup>asws</sup> freed him and said to him: ‘If you drink wine after it, we will establish the Penalty (*Hadd*) upon you’.<sup>619</sup>

56- كا، الكافي عدّة من أصحابنا عن أحمد بن أبي عبد الله عن عمرو بن عثمان عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله ع قال: لقد قضى أمير المؤمنين ع بفضيئة ما قضى بما أحد كان قبله وكانت أول فضيئة قضى بها بعد رسول الله ص و ذلك أنه لما قضى رسول الله ص و أفضى الأمر إلى أبي بكر أتى برجل قد شرب الخمر

(The book) ‘Al Kafi - A number of our companions, from Ahmad Bin Abu Abdullah, from Amro Bin Usman, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Amir Al-Momineen<sup>asws</sup> had judged with a judgement which no one else had judged with it before him, and he<sup>asws</sup> was the first one to have judged with it after Rasool-Allah<sup>saww</sup>, and that was that after the passing away of Rasool-Allah<sup>saww</sup> resulting in the command going to Abu Bakr, they came with a man to Abu Bakr who had drunk the wine.

فَقَالَ لَهُ أَبُو بَكْرٍ أَ شَرِبْتَ الْخَمْرَ فَقَالَ الرَّجُلُ نَعَمْ فَقَالَ وَ لَمْ شَرِبْتَهَا وَ هِيَ مُحَرَّمَةٌ فَقَالَ إِنِّي أَسْلَمْتُ وَ مَنَزَلِي بَيْنَ ظَهْرَانِي قَوْمٌ يَشْرَبُونَ الْخَمْرَ وَ يَسْتَحِلُّونَهَا وَ لَمْ أَعْلَمْ أَنَّهَا حَرَامٌ فَأَجْتَنِبَهَا

<sup>619</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 55

Abu Bakr said to him, 'Did you drink the wine?' The man said, 'Yes'. He said, 'And why did you drink it, and it is a Prohibition?' He said, 'When I became a Muslim, and my house was in the midst of a people who were drinking the wine, and they were permitting it, and had I known that it was Prohibited, I would have avoided it'.

قَالَ فَالْتَمَّتْ أَبُو بَكْرٍ إِلَى عُمَرَ فَقَالَ مَا تَقُولُ يَا أَبَا حَفْصٍ فِي أَمْرِ هَذَا الرَّجُلِ فَقَالَ مُغْضِبَةً وَأَبُو الْحَسَنِ لَهَا فَقَالَ أَبُو بَكْرٍ يَا غُلَامُ ادْعُ لَنَا عَلِيًّا فَقَالَ  
عُمَرُ بَلْ يُؤْتَى الْحُكْمَ فِي مَنْزِلِهِ فَأَنْتَوُوهُ وَمَعَهُ سَلْمَانُ الْفَارِسِيُّ

He<sup>asws</sup> said: 'Abu Bakr turned towards Umar, so he said, 'What are you saying, O Abu Hafs, regarding the matter of this man?' He said, 'It is a dilemma, and Abu Al-Hassan<sup>asws</sup> is (right) for it'. Abu Bakr said, 'O slave, call Ali<sup>asws</sup> for us'. Umar said, 'But he<sup>asws</sup> gives the judgement in his<sup>asws</sup> house'. They came over to him<sup>asws</sup> and with him<sup>asws</sup> was Salman Al-Farsy<sup>as</sup>.

فَأَخْبَرَهُ بِقِصَّةِ الرَّجُلِ فَاقْتَصَرَ عَلَيْهِ فَصَنَّهُ فَقَالَ عَلِيُّ ع لِأَبِي بَكْرٍ ابْعَثْ مَعَهُ مَنْ يَدُورُ بِهِ عَلَى تَجَالِسِ الْمُهَاجِرِينَ وَالْأَنْصَارِ فَمَنْ كَانَ تَلَا عَلَيْهِ آيَةَ التَّحْرِيمِ فَلْيَشْهَدْ عَلَيْهِ فَإِنْ لَمْ يَكُنْ تَلَا عَلَيْهِ آيَةَ التَّحْرِيمِ فَلَا شَيْءَ عَلَيْهِ

He (Abu Bakr) informed him<sup>asws</sup> of the story of the man, and the man related his own story to him<sup>asws</sup>. Ali<sup>asws</sup> said to Abu Bakr: 'Send someone who would go around with him at the gatherings of the Emigrants and the Helpers. The one who had recited the Verse of the Prohibition to him, so let him testify. If there does not happen to be anyone who had recited the Verse of the Prohibition to him, so there is nothing upon him'.

فَفَعَلَ أَبُو بَكْرٍ بِالرَّجُلِ مَا قَالَ عَلِيُّ ع فَلَمْ يَشْهَدْ عَلَيْهِ أَحَدٌ فَخَلَّى سَبِيلَهُ فَقَالَ سَلْمَانُ لِعَلِيِّ ع لَقَدْ أُرْشِدْتَهُمْ فَقَالَ عَلِيُّ ع إِنَّمَا أُرَدْتُ أَنْ أُجِدَّ تَأْكِيدَ هَذِهِ الْآيَةِ فِيَّ وَ فِيهِمْ أَفَمَنْ يُهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ.

Abu Bakr did that with the man, what Ali<sup>asws</sup> said. But no one testified upon him, so he freed his way. Salman<sup>as</sup> said to Ali<sup>asws</sup>, 'You<sup>asws</sup> have guided them'. Ali<sup>asws</sup> said: 'But rather, I<sup>asws</sup> wanted renewal of the emphasis of this Verse of war booty, **Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So what is the matter with you all? How are you judging?**' [10:35]'.<sup>620</sup>

57- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَى قَوْمٌ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالُوا السَّلَامُ عَلَيْكَ يَا رَبَّنَا فَاسْتَبَاحْتُمْ فَلَمْ يَتُوبُوا فَخَفَرْنَا فِيهَا نَارًا وَ أَوْقَدْنَا فِيهَا نَارًا وَ خَفَرْنَا فِيهَا أُخْرَى وَ أَفْضَى بَيْنَهُمَا فَلَمَّا لَمْ يَتُوبُوا أَلْقَاهُمْ فِي الْحُفَيْرَةِ وَ أَوْقَدْنَا فِي الْحُفَيْرَةِ الْأُخْرَى حَتَّى مَاتُوا.

(The book) 'Al Kafi - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah<sup>asws</sup> having said: 'A group of people came to Amir Al-Momineen<sup>asws</sup>, so they said, 'Greetings be upon you<sup>asws</sup>, 'يا رَبَّنَا' O our Lord!' He<sup>asws</sup> told them to repent, but they did not repent. So he<sup>asws</sup> dug out a pit for them, and kindle a fire in it, and dug out another

<sup>620</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 56

pit to its side, and bore a hole between the two. When they did not repent, he<sup>asws</sup> cast them into the pit, and inflamed (the fire) in the other pit, until they died”.<sup>621</sup>

58- كا، الكافي أبو علي الأشعري عن محمد بن سالم عن أحمد بن النضر عن عمرو بن شمر عن جابر عن أبي عبد الله ع قال: أتى أمير المؤمنين ع برجل من بني تغلب قد تنصّر بعد إسلامه فشهدوا عليه فقال له أمير المؤمنين ع ما تقول هؤلاء الشهود قال صدقوا وأنا أرجع إلى الإسلام فقال أما لو أنك كذبت الشهود لصرّبت عنقك وقد قبلت منك فلا تعد فإناك إن رجعت لم أقبل منك رجوعاً بعده.

(The book) ‘Al Kafi - Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimir, from Jabir,

Abu Abdullah<sup>asws</sup> has said: ‘They came to Amir Al-Momineen<sup>asws</sup> with a man from the Clan of Sa’alba who had become Christian after his Islam, so they testified against him. Amir Al-Momineen<sup>asws</sup> said: ‘What are these witnesses saying?’ He said, ‘They are speaking the truth, and I have returned to Al-Islam’. He<sup>asws</sup> said: ‘But, had you belied the witnesses, I<sup>asws</sup> would have struck your neck, and I<sup>asws</sup> have accepted from you, and do not repeat, for if you were to return, I<sup>asws</sup> will not accept the returning from you, after it’.<sup>622</sup>

59- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن عيسى عن ابن محبوب عن صالح بن سهل عن كزيب عن رجل عن أبي عبد الله و أبي جعفر ع قال: إن أمير المؤمنين ع لما فرغ من أهل البصرة أتاه سبعون رجلاً من الرطّ فسلموا عليه و كلموه بلسانهم فردّ عليهم بلسانهم

(The book) ‘Al Kafi - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Salih Bin Sahl, from Kirdayn,

‘From a man from Abu Abdullah<sup>asws</sup> and Abu Ja’far<sup>asws</sup> having said that when Amir Al-Momineen<sup>asws</sup> was free from the people of Al-Basra (Battle of the Camel), seventy men from Al-Zat came over. They greeted him<sup>asws</sup> and spoke to him<sup>asws</sup> in their own language. He<sup>asws</sup> responded to them in their language.

ثم قال لهم إني لست كما قلتم أنا عبد الله مخلوق فأبوا عليه و قالوا أنت هو فقال لهم لئن لم تنتهوا و ترجعوا عمّا قلتم إلى الله لأقتلنكم

Then he<sup>asws</sup> said to them: ‘I<sup>asws</sup> am not as you are saying it to be. I<sup>asws</sup> am a servant of Allah<sup>azwj</sup>, a Created being’. But they refused to him<sup>asws</sup> and said, ‘أنت هو’ ‘You<sup>asws</sup> are He<sup>azwj</sup>!’ He<sup>asws</sup> said to them: ‘If you do not cease and retract from what you are saying regarding me<sup>asws</sup>, and repent to Allah<sup>azwj</sup> Mighty and Majestic, I<sup>asws</sup> will kill you all’.

فأبوا أن يرجعوا و يتوبوا فأمر أن يُحفر لهم آباراً فحفرت ثم حرق بعضها إلى بعض ثم قددهم فيها ثم حمر رؤوسها ثم أهدت النار في بئر منها ليس فيها أحد منهم فدخل الدخان عليهم فماتوا.

But they refused to retract and repent. He<sup>asws</sup> ordered for wells to be dug out for them. They dug them. Then he<sup>asws</sup> bore holes connecting each of these. Then he<sup>asws</sup> threw them into it. Then he<sup>asws</sup> covered the top of the wells. Then he<sup>asws</sup> inflamed a fire in the well in which

<sup>621</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 57

<sup>622</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 58

there was no one from them. The smoke entered upon them in those (wells), so they died".<sup>623</sup>

60- كا، الكافي علي عن أبيه عن ابن أبي عمير عن عبد الرحمن بن الحجاج قال: دخل الحكم بن عيينة و سلمة بن كهيل على أبي جعفر ع فسألاه عن شاهد و يمين فقال قضى به رسول الله ص و قضى علي عندكم بالكوفة فقالا هذا خلاف القرآن فقالوا إن الله تبارك و تعالی يقول و أشهدوا عدل منكم فقال هو لا تقبلوا شهادة واحد و يمين [يميناً]

(The book) 'Al Kafi - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj who said,

'Al-Hakm Bin Uteyba and Salmat Bin Kuheyl came over to Abu Ja'far<sup>asws</sup>. They both asked him about a witness and an oath. He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> had judged by it, and Ali<sup>asws</sup> had judged by it in your presence at Al-Kufa'. They said, 'This is opposing the Quran!' He<sup>asws</sup> said: 'And where did you find it to be opposing the Quran?' They said, 'Allah<sup>azwj</sup> Blessed and Exalted is Saying: **and two just ones from you should bear witness, [65:2]**'. Abu Ja'far said to both of them: 'His<sup>azwj</sup> Words: **two just ones from you should bear witness**, it is that you should not accept the testimony of one and an oath'.

ثم قال إن علياً ع كان قاعداً في مسجد الكوفة فمر به عبد الله بن قنبل التميمي و معه درع طلحة فقال له علي ع هذه درع طلحة أخذت غلواً يوم البصرة فقال له عبد الله بن قنبل فاجعل بيني و بينك قاضيك الذي رضيته للمسلمين فجعل بينه و بينه شريحاً

Then he<sup>asws</sup> said: 'Ali<sup>asws</sup> was seated in Masjid of Al-Kufa, so there passed by him<sup>asws</sup> Abdullah Bin Fuql Al-Tameemy, and with him was a shield of Talha. Ali<sup>asws</sup> said to him: 'This a shield of Talha. It was taken deceptively (from war booty) on the day of Al-Basra (Battle of the camel)'. Abdullah Bin Fuql said to him<sup>asws</sup>, 'Make a judge to be in between me and you<sup>asws</sup>, one whom you<sup>asws</sup> are pleased with for the Muslims'. He<sup>asws</sup> made Shurayh to be between himself<sup>asws</sup> and him.

فقال علي ع هذه درع طلحة أخذت غلواً يوم البصرة فقال له شريح هات علي ما تقول بينه فأناه الحسن فشهد أنها درع طلحة أخذت غلواً يوم البصرة فقال هذا شاهد فلا أقضي بشهادة شاهد حتى يكون معه آخر قال فدعا قنبراً فشهد أنها درع طلحة أخذت غلواً يوم البصرة فقال شريح هذا مملوك و لا أقضي بشهادة مملوك

Ali<sup>asws</sup> said: 'This is a shield of Talha. I<sup>asws</sup> had seized it on the day of Al-Basra'. Shurayh said to him<sup>asws</sup>, 'Come with a proof upon what you<sup>asws</sup> are saying'. He<sup>asws</sup> came with Al-Hassan<sup>asws</sup>. He<sup>asws</sup> testified that this is a shield of Talha taken deceptively (from war booty) on the day of Al-Basra'. Shurayh said, 'This is one witness, and I will not judge with the testimony of one witness until there happens to be another one with him'. He<sup>asws</sup> called Qanbar, and he testified that it was a shield of Talha taken deceptively (from war booty) on the day of Al-Basra. Shurayh said, 'This is an owned slave, and I will not judge with a testimony of an owned slave'.

قال فعضب علي ع و قال حذها فإن هذا قضى بجزر ثلاث مرات قال فتحوّل شريح ثم قال لا أقضي بين اثنين حتى تحبيني من أين قضيت بجزر ثلاث مرات فقال له و ذلك أو ويحك إني لَمَّا أخبرتك أنها درع طلحة أخذت غلواً يوم البصرة فقلت هات علي ما تقول بينه و قد قال رسول الله ص حيث ما وجد غلواً أخذ بعير بينة فقلت رجل لم يسمع الحديث فهذه واحدة

<sup>623</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 59

He (the narrator) said, 'Ali<sup>asws</sup> was furious, so he<sup>asws</sup> said: 'Take it, for this one had judged with inequity', three times. Shurayh turned around, then said, 'I will not judge between two until you<sup>asws</sup> inform me from where I have judged with inequity, three times'. He<sup>asws</sup> said to him: 'Woe be unto you! or 'Fie be on you!, When I<sup>asws</sup> informed you that it was a shield of Talha taken deceptively (from war booty) on the day of Al-Basra, so you said, 'Come with proof upon what you<sup>asws</sup> are saying', and Rasool-Allah<sup>saww</sup> had said: 'Wherever a stolen (war booty) is found, it would be retrieved without proof'. I<sup>asws</sup> said: 'A man who has not heard the Hadeeth'. So, this is one.

ثُمَّ أَتَيْتُكَ بِالْحَسَنِ فَشَهِدَ فقلتَ هَذَا وَاحِدٌ وَ لَا أَقْضِي بِشَهَادَةِ وَاحِدٍ حَتَّى يَكُونَ مَعَهُ آخَرُ وَ قَدْ قَضَى رَسُولُ اللَّهِ ص بِشَهَادَةِ وَاحِدٍ وَ يَمِينٍ فَهَذِهِ ثِنْتَانِ

Then I<sup>asws</sup> came to you with Al-Hassan<sup>asws</sup>, and he<sup>asws</sup> testified, so you said, 'This is one, and I will not judge with the testimony of one until there happens to be another one with him<sup>asws</sup>', and Rasool-Allah<sup>saww</sup> had judged with the testimony of one and an oath. So, these are two.

ثُمَّ أَتَيْتُكَ بِقَنْبَرٍ فَشَهِدَ أَتَمَّا دَرِغَ طَلْحَةَ أَخَذَتْ غُلُولًا يَوْمَ الْبَصْرَةِ فقلتَ هَذَا مَمْلُوكٌ وَ لَا أَقْضِي بِشَهَادَةِ مَمْلُوكٍ وَ مَا بَأْسُ بِشَهَادَةِ مَمْلُوكٍ إِذَا كَانَ عَدْلًا

Then I<sup>asws</sup> came over with Qanbar, so he testified that it was a shield of Talha taken by deception (from war booty) on the day of Al-Basra, so you said, 'This is an owned slave, and I will not judge with the testimony of an owned slave; and what is wrong with the testimony of the owned slave when it was just?'

ثُمَّ قَالَ وَئَيْلَكَ أَوْ وَيْحَكَ إِمَامَ الْمُسْلِمِينَ يُؤْمِنُ مِنْ أُمُورِهِمْ عَلَى مَا هُوَ أَعْظَمُ مِنْ هَذَا.

Then he<sup>asws</sup> said: 'Woe be unto you!', or 'Fie be upon you! An Imam<sup>asws</sup> of the Muslims is trusted upon their affairs what is greater than this".<sup>624</sup>

61- كا، الكافي ي، تهذيب الأحكام علي بن إبراهيم عن أبيه عن ابن أبي عمير عن عمير بن يزيد عن أبي المغلى عن أبي عبد الله ع قال: أُنِيَ عُمَرُ بْنُ الْخَطَّابِ بِامْرَأَةٍ قَدْ تَعَلَّقَتْ بِرَجُلٍ مِنَ الْأَنْصَارِ وَ كَانَتْ تَهْوَاهُ وَ لَمْ تَقْدِرْ عَلَى حِيلَةٍ فَدَهَبَتْ وَ أَخَذَتْ بِيَضَّةٍ فَأَخْرَجَتْ مِنْهَا الصُّفْرَةَ وَ صَبَّتِ الْبَيَاضَ عَلَى ثِيَابِهَا وَ بَيَّنَّ فَجَدَيْهَا ثُمَّ جَاءَتْ إِلَى عُمَرَ فَقَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ هَذَا الرَّجُلَ قَدْ أَخَذَنِي فِي مَوْضِعٍ كَذَا وَ كَذَا فَفَضَّحَنِي

(The books) 'Al Kafi' and 'Tehzeeb Al Ahkam' - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Yazeed, from Abu Al Moala,

Abu Abdullah<sup>asws</sup> has said: 'They came to Umar Bin Al-Khattab with a woman who had attached (her heart) to a man from the (a local man of Medina), and had desired him, but she was not able to have a way to him. She went (to him) and took an egg and extracted the yolk from it and applied the albumen upon her clothes in between her thighs. Then she came over to Umar and said, 'O commander of the faithful! This man has disgraced me in such and such a place, so he shamed (raped) me'.

فَقَالَ فَهَمَّ عُمَرُ أَنْ يُعَاقِبَ الْأَنْصَارِيَّ فَجَعَلَ الْأَنْصَارِيُّ يَخْلِفُ وَ أَمِيرُ الْمُؤْمِنِينَ جَالِسٌ وَ يَقُولُ يَا أَمِيرَ الْمُؤْمِنِينَ تَنَبَّتَ فِي أَمْرِي فَلَمَّا أَكْثَرَ الْقَعِي قَالَ عُمَرُ لِأَمِيرِ الْمُؤْمِنِينَ ع يَا أَبَا الْحَسَنِ مَا تَرَى

<sup>624</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 60

Umar understood that he should punish the Helper, so he made the Helper to swear an oath, and Amir Al-Momineen<sup>asws</sup> was seated, and he was saying, 'O commander of the faithful, prove my matter'. When the youth frequented it, Umar said to Amir Al-Momineen<sup>asws</sup>, 'O Abu Al-Hassan<sup>asws</sup>! What is your<sup>asws</sup> view?'

فَنظَرَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى بَيَاضٍ عَلَى ثَوْبِ الْمَرْأَةِ وَ بَيْنَ فَخِذَيْهَا فَاهْتَمَّهَا أَنْ تَكُونَ اخْتَالَتَ لِذَلِكَ قَالَ اثْنُونِي بِمَاءٍ حَارٍّ قَدْ أُغْلِيَ عَلَيْنَا شَدِيدًا فَفَعَلُوا

Amir Al-Momineen<sup>asws</sup> looked at the whiteness upon the clothes of the woman and between her thighs, and he<sup>asws</sup> accused her that she was defrauding with that. He<sup>asws</sup> said: 'Bring me<sup>asws</sup> hot water which has boiled with intense boiling'. They did it.

فَلَمَّا أُتِيَ بِالْمَاءِ أَمَرَهُمْ فَصَبُّوا عَلَى مَوْضِعِ الْبَيَاضِ فَاشْتَوَى ذَلِكَ الْبَيَاضُ فَأَخَذَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَأَلْفَأَهُ فِي فِيهِ فَلَمَّا عَرَفَ طَعْمَهُ أَلْفَأَهُ مِنْ فِيهِ ثُمَّ أَقْبَلَ عَلَى الْمَرْأَةِ حَتَّى أَفْرَتَ بِذَلِكَ وَ دَفَعَ اللَّهُ عَزَّ وَ جَلَّ عَنِ الْأَنْصَارِ عُقُوبَةَ عُمَرَ.

When they came up with the water, he<sup>asws</sup> ordered them, so they splashed it upon the place of the whiteness. That whiteness solidified. Amir Al-Momineen<sup>asws</sup> took it and cast it in his<sup>asws</sup> mouth. When he<sup>asws</sup> recognised its taste, he<sup>asws</sup> threw it out from his<sup>asws</sup> mouth. Then he<sup>asws</sup> faced towards the woman until she confessed with that, and Allah<sup>azwj</sup> Mighty and Majestic Defended the Helper from the punishment of Umar".<sup>625</sup>

62- يب، تهذيب الأحكام ك، الكافي مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ قَالَ حَدَّثَنِي أَبُو عِيسَى يُونُسُ بْنُ مُحَمَّدٍ قَرَابَةَ لِسُونَيْدِ بْنِ سَعِيدِ الْأَهْوَازِيِّ قَالَ حَدَّثَنِي سُونَيْدُ بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَحْمَدَ الْفَارِسِيِّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ أَبِي لَيْلَى عَنِ الْهَيْثَمِ بْنِ جَبَلٍ عَنْ زُهَيْرٍ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ عَنْ عَاصِمِ بْنِ ضَمْرَةَ السَّلُولِيِّ قَالَ:

(The books) 'Tehzeeb Al Ahkam' and 'Al Kafi' – Muhammad Bin Yaquob, Ali Bin Muhammad, from Ibrahim Bin Is'haq Al Ahmar, from Isa Yusuf Bin Muhammad, a relative of Suweyd Bin saeed Al Amrany, from Suweyd Bin saeed, from Abdul Rahman Bin Ahmad Al Farsy, from Muhammad Bin Ibrahim Bin Abu Layli, from Al Haysam Bin Jameel, from zuheyr, from Abu Is'haq Al Sabi'e, from Aasim Bin Zamrah Al Saluly who said,

سَمِعْتُ غُلَامًا بِالْمَدِينَةِ وَ هُوَ يَقُولُ يَا أَحْكَمَ الْحَاكِمِينَ احْكُمْ بَيْنِي وَ بَيْنَ أُمِّي فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ يَا غُلَامُ لِمَ تَدْعُو عَلَى أُمِّكَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهَا حَمَلْتَنِي فِي بَطْنِهَا تِسْعًا وَ أَرْضَعْتَنِي حَوْلَيْنِ كَامِلَيْنِ فَلَمَّا تَرَعَرَعْتُ وَ عَرَفْتُ الْخَيْرَ مِنَ الشَّرِّ وَ بَيْنِي عَنِ شِمَالِي طَرَدْتَنِي وَ انْتَفَتْ مِنِّي وَ زَعَمَتْ أَنَّهَا لَا تَعْرِفُنِي

'I heard a boy at Al-Medina and he was saying, 'O Judge of the Judges! Judge between me and my mother!' Umar Bin Al-Khattab said to him, 'O boy! Why are you supplicating against your mother?' He said, 'O commander of the faithful! She bore me in her belly for nine months and weaned me for two years. So, when I grew up and recognised the good from the evil, and my right from my left, she expelled me and negated me and alleged that she did not recognise me'.

فَقَالَ عُمَرُ أَيْنَ تَكُونُ الْوَالِدَةُ قَالَ فِي سَقِيفَةِ بَنِي فُلَانٍ فَقَالَ عُمَرُ عَلَيَّ بِأَمِّ الْغُلَامِ قَالَ فَأَتَانَا بِهَا مَعَ أَرْبَعَةِ إِحْوَةٍ لَهَا وَ أَرْبَعِينَ قَسَامَةً يَشْهَدُونَ لَهَا أَنَّهَا لَا تَعْرِفُ الصَّبِيَّ وَ أَنَّ هَذَا الْغُلَامَ مَدَّعٍ ظُلُومٍ عَشُومٍ يُرِيدُ أَنْ يَفْضَحَهَا فِي عَشِيرَتِهَا وَ أَنَّ هَذِهِ جَارِيَةٌ مِنْ قُرَيْشٍ لَمْ تَتَزَوَّجْ قَطُّ لِأَنَّهَا بَحْتَامُ رَبِّهَا

<sup>625</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 61

Umar said, 'Where does your mother happen to be?' He said, 'In a tent of the clan of so and so'. Umar said, '(Come) to me with the mother of the boy!' They came over with her, and with four brothers of hers, and forty (men) swearing on oath testifying for her, that she does not recognise the child, and that the boy is a claimant who is unjust and lewd (immoral), intending to shame her in her clan, and that this is a slave girl who is from Quraysh who had not married at all, and that she is with a seal of her Lord<sup>azwj</sup> (a virgin)'.

فَقَالَ عُمَرُ يَا غُلَامُ مَا تَقُولُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَذِهِ وَاللَّهِ أُمِّي حَمَلْتَنِي فِي بَطْنِهَا تِسْعًا وَأَرْضَعْتَنِي حَوْلَيْنِ كَامِلَيْنِ فَلَمَّا تَرَعَرَعْتُ وَاعْرِفْتُ الْخَيْرَ وَالشَّرَّ وَبَيْنِي مِنْ شِمَالِي طَرَدْتَنِي وَانْتَمَتْ مِنِّي وَزَعَمَتْ أَنَّهَا لَا تَعْرِفُنِي

Umar said, 'O boy! What are you saying?' He said, 'O commander of the faithful! By Allah<sup>azwj</sup>! This is my mother who bore me in her belly for nine months and weaned me for two years. When I grew up and recognised the good from the evil, and my right from my left, she expelled me and negated me, and she claims that she does not recognise me'.

فَقَالَ عُمَرُ يَا هَذِهِ مَا يَقُولُ الْغُلَامُ فَقَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ وَالَّذِي احْتَجَبَ بِالنُّورِ فَلَا عَيْنَ تَرَاهُ وَحَقِّي مُحَمَّدٍ وَمَا وَلَدَ مَا أَعْرِفُهُ وَلَا أَدْرِي مِنْ أَيِّ النَّاسِ هُوَ وَإِنَّهُ غُلَامٌ يُرِيدُ أَنْ يَفْضَحَنِي فِي عَشِيرَتِي وَأَنَا جَارِيَةٌ مِنْ قُرَيْشٍ لَمْ أَنْتَزِجْ قَطُّ وَإِنِّي بِخَاتَمِ رَبِّي

Umar said, 'O you (woman)! What is this boy saying?' She said, 'O commander of the faithful! By the One<sup>azwj</sup> Who is Veiled by the Light, so no eye has seen Him<sup>azwj</sup>, and right was Muhammad<sup>saww</sup>, I do not recognise him, nor do I know from which people he is, and he is a boy who is a claimant intending to shame me in my clan, and I am a slave girl from Quraysh, not being married at all, and I am with a seal from my Lord<sup>azwj</sup>'.

فَقَالَ عُمَرُ أَلَيْكَ شُهُودٌ فَقَالَتْ نَعَمْ هَؤُلَاءِ فَتَقَدَّمَ الْأُرْبَعُونَ فَسَامَةً فَشَهِدُوا عِنْدَ عُمَرَ أَنَّ الْغُلَامَ مُدْعٍ يُرِيدُ أَنْ يَفْضَحَهَا فِي عَشِيرَتِهَا وَأَنَّ هَذِهِ جَارِيَةٌ مِنْ قُرَيْشٍ لَمْ تَنْتَزِجْ قَطُّ وَأَنَّهَا بِخَاتَمِ رَبِّهَا

Umar said, 'Are there witnesses for you?' She said, 'Yes, they are the forty (men) swearing on oath', and they testified in the presence of Umar that the boy is a claimant intending to shame her in her clan, and there this is a slave girl from Quraysh, not having been married at all, and she is with a seal from her Lord<sup>azwj</sup>'.

فَقَالَ عُمَرُ خُذُوا بِيَدِ الْغُلَامِ وَانْطَلِقُوا بِهِ إِلَى السِّجْنِ حَتَّى نَسْأَلَ عَنِ الشُّهُودِ فَإِنْ عُدِلَتْ شَهَادَتُهُمْ جَلَدْتُهُ حَذَّ الْمُفْتَرِي فَأَخَذُوا بِيَدِ الْغُلَامِ وَانْطَلَقُوا بِهِ إِلَى السِّجْنِ فَتَلَقَّاهُمْ أَمِيرَ الْمُؤْمِنِينَ ع فِي بَعْضِ الطَّرِيقِ فَنَادَى الْغُلَامُ يَا ابْنَ عَمِّ رَسُولِ اللَّهِ إِنِّي غُلَامٌ مَظْلُومٌ فَأَعَادَ عَلَيْهِ الْكَلَامَ الَّذِي تَكَلَّمَ بِهِ عُمَرُ ثُمَّ قَالَ وَهَذَا عُمَرُ قَدْ أَمَرَ بِي إِلَى السِّجْنِ فَقَالَ عَلِيُّ ع رُدُّوهُ إِلَى عُمَرَ

Umar said, 'Seize this boy, and go with him to the prison until we ask about the witnesses. If their testimonies were just, I will whip him with a legal penalty (*Hadd*) of the slanderer'. So, they seized the boy went with him towards the prison. They came across Amir Al-Momineen<sup>asws</sup> in one of the roads. The boy called out, 'O son<sup>asws</sup> of an uncle<sup>as</sup> of Rasool-Allah<sup>saww</sup>! I am an oppressed boy', and he repeated the speech to him<sup>asws</sup> which he had spoken with to Umar. Then he said, 'And this Umar has ordered regarding me (to be sent) to the prison'. Ali<sup>asws</sup> said: 'Return him to Umar'.

فَلَمَّا رَدُّوهُ قَالَ هُمْ عُمَرُ أَمَرْتُ بِهِ إِلَى السِّجْنِ فَرَدَدْتُمُوهُ إِلَيَّ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ أَمَرْنَا عَلِيَّ بْنَ أَبِي طَالِبٍ أَنْ نَرُدَّهُ إِلَيْكَ فَسَمِعْنَاكَ تَقُولُ أَنْ لَا تَعْصُوا لِعَلِيِّ أَمْرًا

When they returned him, Umar said to them, 'I ordered with him to the prison, and you have returned him to me?' They said, 'O commander of the faithful! Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> ordered us that be returned to you, and we heard you, and you were saying, 'Do not disobey to Ali<sup>asws</sup> in any matter'.

فَمِينَا هُمْ كَذَلِكَ إِذْ أَقْبَلَ عَلِيٌّ ع فَقَالَ عَلِيٌّ يَا غُلَامُ مَا تَقُولُ فَأَعَادَ الْكَلَامَ عَلَى عَلِيٍّ ع فَقَالَ عَلِيٌّ ع لِعُمَرَ أ تَأْتِدُنِي لِي أَنْ أَقْضِي بَيْنَهُمْ فَقَالَ عُمَرُ سُبْحَانَ اللَّهِ وَكَيْفَ لَا وَ قَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَعْلَمُكُمْ عَلِيٌّ بْنَ أَبِي طَالِبٍ ع

Whilst they were in that, Ali<sup>asws</sup> came over. He<sup>asws</sup> said: '(send to) me with the mother of the boy'. They came over with her. Ali<sup>asws</sup> said: 'O boy, what are you saying?' He repeated the speech. Ali<sup>asws</sup> said to Umar: 'Do you permit me<sup>asws</sup> that I<sup>asws</sup> judge between them?' Umar said, 'Glory be to Allah<sup>azwj</sup>! And how (can it be) no, and I have heard Rasool-Allah<sup>saww</sup> saying: 'The most knowledgeable of you all is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.

ثُمَّ قَالَ لِلْمَرْأَةِ يَا هَذِهِ الْمَرْأَةُ أ لَكَ شُهُودٌ قَالَتْ نَعَمْ فَتَقَدَّمَ الْأَرْبَعُونَ فَسَامَةً فَشَهِدُوا بِالشَّهَادَةِ الْأُولَى فَقَالَ عَلِيٌّ ع لَأَقْضِيَنَّ الْيَوْمَ بَيْنَكُمْ بِمَقْضِيَةِ هِيَ مَرْضَاةَ الرَّبِّ مِنْ فَوْقِ عَرْشِهِ عَلَّمَنِيهَا حَبِيبِي رَسُولُ اللَّهِ ص

Then he<sup>asws</sup> said to the woman: 'O you (woman)! Are there witnesses for you?' She said, 'Yes'. The forty (men) swearing on oath testified with the first testimony. Ali<sup>asws</sup> said: 'I<sup>asws</sup> shall judge today with a judgement between you two, being the Pleasure of the Lord<sup>azwj</sup> from above His<sup>azwj</sup> Throne, which my<sup>asws</sup> beloved Rasool-Allah<sup>saww</sup> had taught me<sup>asws</sup>'.

قَالَ لَهَا أ لَكَ وَلِيٌّ قَالَتْ نَعَمْ هَؤُلَاءِ إِخْوَتِي فَقَالَ لِإِخْوَتِهَا أَمْرِي فِيكُمْ وَ فِي أُخْتِكُمْ جَائِزٌ قَالُوا نَعَمْ يَا ابْنَ عَمِّ مُحَمَّدٍ أَمْرُكَ فِينَا وَ فِي أُخْتِنَا جَائِزٌ

Then he<sup>asws</sup> said to her: 'Is there a guardian for you?' She said, 'Yes, they are, my brothers'. He<sup>asws</sup> said to her brothers: 'My<sup>asws</sup> order regarding you and regarding your sister is allowed?' They said, 'Yes, O cousin of Muhammad<sup>saww</sup>, your<sup>asws</sup> order regarding us and regarding our sister is allowed'.

فَقَالَ عَلِيٌّ ع أَشْهَدُ اللَّهَ وَ أَشْهَدُ مَنْ حَضَرَ مِنَ الْمُسْلِمِينَ أَنِّي قَدْ زَوَّجْتُ هَذَا الْغُلَامَ مِنْ هَذِهِ الْجَارِيَةِ بِأَرْبَعِمِائَةِ دِرْهَمٍ وَ النِّقْدُ مِنْ مَالِي يَا قَنْبَرُ عَلِيٌّ بِالْدِّرْهَامِ

Ali<sup>asws</sup> said: 'I<sup>asws</sup> am keeping Allah<sup>azwj</sup> as a Witness, and the ones who are present from the Muslims, that I<sup>asws</sup> hereby marry this boy to this slave girl, with (a dower of) four hundred Dirhams, and the cash is from my<sup>asws</sup> wealth. O Qanbar! To me<sup>asws</sup> with the Dirhams!'

فَأَنَاءَ قَنْبَرٌ بِهَا فَصَبَّهَا فِي يَدِ الْغُلَامِ قَالَ خُذْهَا فَصَبَّهَا فِي حَجْرِ امْرَأَتِكَ وَ لَا تَأْتِنَا إِلَّا وَ بَكَ أُنْثَرُ الْعُرْسُ يَعْنِي الْغُسْلُ

Qanbar came over with it. He<sup>asws</sup> placed it in the hands of the boy, and said: 'Take it, and place it in the lap of your wife, and do not come to us except with you are the effects of the marriage, meaning the washing'.



فَقَامَ الْغُلَامُ فَصَبَّ الدَّرَاهِمَ فِي حَجْرِ الْمَرْأَةِ ثُمَّ تَلَبَّيْهَا وَ قَالَ لَهَا فُومِي فَتَادَتِ الْمَرْأَةُ النَّارَ النَّارَ يَا ابْنَ عَمِّ مُحَمَّدٍ أ تُرِيدُ أَنْ تُزَوِّجَنِي مِنْ وَلَدِي هَذَا وَ اللَّهُ  
وَلَدِي زَوْجِي إِخْوَتِي هَجِينًا فَوَلَدْتُ مِنْهُ هَذَا فَلَمَّا تَرَعَرَعَ وَ شَبَّ أَمْرُونِي أَنْ أَتْفِي مِنْهُ وَ أُطْرِدَهُ وَ هَذَا وَ اللَّهُ وَلَدِي وَ فُوَادِي يَتَعَلَّى أَسْفًا عَلَى وَلَدِي

The boy stood up and placed the Dirhams in the lap of the woman, then addressed her, so he said to her, 'Stand up'. The woman called out, 'The Fire! The Fire! O cousin of Muhammad<sup>saww</sup>, are you<sup>asws</sup> intending to marry me to this son of mine? By Allah<sup>azwj</sup> this is my son. My brothers married me off to a half-caste, so I gave birth to this boy from him. When he grew up and became a youth, they ordered me that I should deny him and expel him, this, by Allah<sup>azwj</sup>, (he) is my son, and my heart regrets over my son'.

قَالَ ثُمَّ أَخَذَتْ بِيَدِ الْغُلَامِ وَ انْطَلَقَتْ وَ نَادَى عُمَرُ وَ عُمَرَاهُ لَوْ لَا عَلَيَّ لَهْلَكَ عُمَرُ.

He (the narrator) said: 'Then she grabbed the hand of the boy and went with him, and Umar called out: 'Woe unto Umar! Had it not been for Ali<sup>asws</sup>, Umar would be destroyed!''<sup>626</sup>

63- يب، تهذيب الأحكام كا، الكافي أحمد بن محمد بن خالد بن محمد بن علي بن محمد بن الفضيل عن أبي الصباح الكناني عن أبي عبد الله ع  
قَالَ: أُنِي عُمَرُ بِامْرَأَةٍ وَ زَوْجِهَا شَيْخٌ فَلَمَّا أَنْ وَقَعَهَا مَاتَ عَلَى بَطْنِهَا فَجَاءَتْ بِوَلَدٍ فَادَّعَى بُوَهُ أَنَّهَا فَجَرَتْ وَ تَشَاهَدُوا عَلَيْهَا فَأَمَرَ بِهَا عُمَرُ أَنْ تُرْجَمَ

(The books) 'Tehzeeb Al Ahkam' and 'Al Kafi' – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Muhammad Bin Al Fuzayl, from Abu Al Sabbah Al Kinany,

'From Abu Abdullah<sup>asws</sup> having said: 'They came to Umar with a woman who had been married to an old man. When he had copulated with her, fell dead upon her belly. She came up with a child, but his sons claimed that she had been immoral and testified against her. Umar order with her to be stoned.

فَمَرَّ بِهَا عَلِيُّ ع فَقَالَتْ يَا ابْنَ عَمِّ رَسُولِ اللَّهِ ص إِنَّ لِي حُجَّةً فَقَالَ هَاتِي حُجَّتَكَ فَدَفَعَتْ إِلَيْهِ كِتَابًا فَقَرَأَهُ فَقَالَ هَذِهِ الْمَرْأَةُ تُعَلِّمُكُمْ يَوْمَ زَوْجِهَا وَ يَوْمَ  
وَاقَعَهَا وَ كَيْفَ كَانَ جَمَاعُهُ لَهَا زُودُوا الْمَرْأَةَ

Ali<sup>asws</sup> passed by her, so she said, 'O son<sup>asws</sup> of an uncle<sup>as</sup> of Rasool-Allah<sup>saww</sup>! There is a proof for me'. He<sup>asws</sup> said: 'Bring me<sup>asws</sup> your proof'. She handed over a letter to him<sup>asws</sup>. He<sup>asws</sup> read it. He<sup>asws</sup> said: 'This woman is letting you know of the day she was married, and the day she was copulated with and whom her copulation was. Return the woman!'

فَلَمَّا كَانَ مِنَ الْعَدِ دَعَا بِصِيبِيَانِ أَنْتَرَابٍ وَ دَعَا بِالصَّبِيِّ مَعَهُمْ فَقَالَ الْعُبُودُ حَتَّى إِذَا أَهَاهُمُ اللَّعِبُ فَقَالَ لَهُمْ اجْلِسُوا حَتَّى إِذَا تَمَكَّنُوا صَاحَ بِهِنَّ بِأَنْ قُومُوا فَقَامَ  
الصَّبِيَّانُ وَ قَامَ الْغُلَامُ فَأَتَا عَلَى رَاحَتَيْهِ فَدَعَا بِهِ عَلِيُّ ع فَوَزَّئَهُ مِنْ أَبِيهِ وَ جَلَدَ إِخْوَتَهُ حَذًّا

When it was the morning, he<sup>asws</sup> called over some children of equal ages, and called the child (of the woman) along with them. He<sup>asws</sup> said to them: 'Play', until the playing was exhausting for them, he<sup>asws</sup> said: 'Sit down'. When they had taken their places, he<sup>asws</sup> shouted at them. The children stood up, and the boy (of the woman) leaned upon his hands (in order to stand up). Ali<sup>asws</sup> called him over and made him inherit him from his father and whipped his brothers for the false accusation by a legal penalty (*Hadd*) each.

<sup>626</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 62

فَقَالَ لَهُ عُمَرُ كَيْفَ صَنَعْتَ قَالَ عَرَفْتُ ضَعْفَ الشَّيْخِ فِي اتِّكَاءِ الْغُلَامِ عَلَى رَاحَتَيْهِ.

Umar said to him<sup>asws</sup>, 'How did you<sup>asws</sup> do this?' He<sup>asws</sup> said: 'I<sup>asws</sup> recognised the weakness of the old man in the leaning of the boy upon his hands (when he tried to get up)'.<sup>627</sup>

64- يب، تهذيب الأحكام كا، الكافي علي بن إبراهيم عن أبيه عن عبد الله بن عثمان عن رجل عن أبي عبد الله ع أن رجلاً أقبل على عهد علي ع من الجبل حاجاً و معه غلام له فأذنب فضربه مولاة فقال ما أنت مولاي بل أنا مولاك قال فما زال ذا يتواعد ذا و ذا يتواعد ذا و يقول كما أنت حتى تأتي الكوفة يا عدو الله فأذهب بك إلى أمير المؤمنين ع

(The books) 'Tehzeeb Al Ahkam' and 'Al Kafi' – Ali Bin Ibrahim, from his father, from Abdullah Bin Usman, from a man,

'From Abu Abdullah<sup>asws</sup> that a man came down from the mountain for Hajj and with him was a slave of his. He sinned, so his master struck him. He said, 'You are not my master, but I am your master'. This one did not cease to threaten that one, and that one did not cease to threaten this one, and he was saying, 'You wait until we come to Al-Kufa, O enemy of Allah<sup>azwj</sup>, so I shall go with you to Amir Al-Momineen<sup>asws</sup>'.

فَلَمَّا أَتَى الْكُوفَةَ أَتَى أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ الَّذِي صَرَبَ الْغُلَامَ أَصْلَحَكَ اللَّهُ إِنَّ هَذَا غُلَامٌ لِي وَ إِنَّهُ أَذْنَبَ فَضْرْتُهُ فَوْتَبَ عَلَيَّ وَ قَالَ الْآخِرُ هُوَ وَ اللَّهُ غُلَامٌ لِي أُرْسَلَنِي أَبِي مَعَهُ لِيَعْلَمَنِي وَ إِنَّهُ وَتَبَ عَلَيَّ يَدْعِينِي لِيَذْهَبَ بِمَالِي

When they both came to Al-Kufa, they both came to Amir Al-Momineen<sup>asws</sup>. The one who struck the slave said, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! This is a slave of mine, and he sinned, so I struck him, but he leapt upon me'. And the other one said, 'By Allah<sup>azwj</sup>, he is a slave of mine. My father had sent me with him for him to teach me, and he leapt upon me to claim and go away with my wealth'.

قَالَ فَأَخَذَ هَذَا بَجِلْفٍ وَ هَذَا بَجِلْفٍ وَ ذَا يُكَذِّبُ هَذَا وَ ذَا يُكَذِّبُ هَذَا قَالَ فَقَالَ فَاذْهَبَا فَتَصَادَقَا فِي لَيْلَتِكُمَا هَذِهِ وَ لَا تَجِيَانِي إِلَّا بِحَقِّ

He<sup>asws</sup> said: 'So take this one to swear an oath, and this one to swear an oath, and this one to belie this one, and this one to belie this one'. He<sup>asws</sup> said: 'Go away both of you, so be truthful in this night of your, and do not come to me except with the truth'.

فَلَمَّا أَصْبَحَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ لِقَنْبَرٍ انْثَبْ فِي الْحَائِطِ ثَقْبَيْنِ قَالَ وَ كَانَ إِذَا أَصْبَحَ عَقَّبَ حَتَّى تَصِيرَ السَّمْسُ عَلَى رُفْحٍ يُسْبِحُ فَجَاءَ الرَّجُلَانِ وَ اجْتَمَعَ النَّاسُ فَقَالُوا لَقَدْ وَرَدَتْ عَلَيْنَا قَضِيَّةٌ مَا وَرَدَ عَلَيْنَا مِثْلَهَا لَا يُحْرَجُ مِنْهَا

He<sup>asws</sup> said: 'When it was the morning, Amir Al-Momineen<sup>asws</sup> said to Qanbar: 'Pierce two holes in the wall'. When it was morning he<sup>asws</sup> prayed Salat and glorified until the sun came out to (the length of a) spear. The two men came over, and the people gathered, saying, 'A judgement has been referred to him<sup>asws</sup> the like of which has not been referred to (before). He<sup>asws</sup> would not be able to come out from it'.

فَقَالَ لَهُمَا قَوْمًا فَإِنِّي لَسْتُ أَرَاكُمْ تَصُدَّقَانِ ثُمَّ قَالَ لِأَخِيهِمَا أَدْخِلْ رَأْسَكَ فِي هَذَا الثَّقْبِ ثُمَّ قَالَ يَا قَنْبَرُ عَلَيَّ بِسَيِّفِ رَسُولِ اللَّهِ ص عَجَلْ أَضْرِبْ رَقَبَةَ الْعَبْدِ مِنْهُمَا

<sup>627</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 63

He<sup>asws</sup> said to both of them: 'Arise, for I<sup>asws</sup> do not see you ratifying each other'. Then he<sup>asws</sup> said to one of the two: 'Enter your head in the hole (in the wall)'. Then he<sup>asws</sup> said to the other one: 'Enter your head in this hole (in the wall)'. Then he<sup>asws</sup> said: 'O Qanbar! (Bring) to me<sup>asws</sup> the sword of Rasool-Allah<sup>saww</sup> quickly, I<sup>asws</sup> want to strike off the neck of the slave from these two'.

قَالَ فَأَخْرَجَ الْعَلَامُ رَأْسَهُ مُبَادِرًا وَ مَكَتَ الْآخِرُ فِي الثَّقَبِ فَقَالَ عَلِيُّ عَ لِلْعَلَامِ أَ لَسْتَ تَزْعُمُ أَنَّكَ لَسْتَ بَعْدِي قَالَ بَلَى وَ لَكِنَّهُ صَرَنِي وَ نَعَدَى عَلِيَّ قَالَ فَتَوَثَّقَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ دَفَعَهُ إِلَيْهِ.

The slave brought out his head, first. Ali<sup>asws</sup> said to the slave: 'Are you not alleging that you are not a slave?' And the other one remained in the hole. He said, 'Yes, but he struck me and exceeded upon me'. Amir Al-Momineen<sup>asws</sup> authenticated (a document) for him and handed it over to him (the master)".<sup>628</sup>

65- يب، تهذيب الأحكام كا، الكافي علي بن إبراهيم عن أبيه عن ابن أبي عمير عن معاوية بن وهب عن أبي عبد الله ع قال: أتى عمر بن الخطاب بجارة قد شهدها عليها أمها بعت و كان من قصتها أمها كانت بيمة عند رجل و كان الرجل كثيراً ما يغيب عن أهله

(The books) 'Tehzeeb Al Ahkam' and 'Al Kafi' – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiyah Bin Wahab,

'From Abu Abdullah<sup>asws</sup> having said: 'They came to Umar Bin Al-Khattab with a slave girl who had been testified against that she had committed adultery, and from her story was that she was an orphan (in the custody of) a man, and the man used to be frequently absent from his family.

فَسَبَّتِ الْبَيْمَةَ فَتَحَوَّفَتِ الْمَرْأَةُ أَنْ يَتَزَوَّجَهَا رُؤُوسُهَا فَدَعَتْ بِنَسْوَةٍ حَتَّى أَمْسَكْنَهَا فَأَخَذَتْ عُذْرَتَهَا بِإِصْبَعِهَا فَلَمَّا قَدِمَ رُؤُوسُهَا مِنْ عَيْبَتِهِ رَمَتِ الْمَرْأَةُ الْبَيْمَةَ بِالْفَاجِشَةِ فَأَقَامَتِ الْبَيْمَةَ مِنْ جَارَاتِهَا اللَّاتِي سَاعَدَتْهَا عَلَى ذَلِكَ

The orphan girl matured, so the wife (of that man) feared that her husband may marry her. She called women (friends) until they restrained her. Then she took away her virginity by her fingers. When the husband returned from his absence, the wife accused the orphan girl with the immorality, and established the proof from her neighbours who had aided her upon that.

فَرَفَعَ ذَلِكَ إِلَى عُمَرَ فَلَمْ يَدْرِ كَيْفَ يَنْضِي فِيهَا ثُمَّ قَالَ لِلرَّجُلِ ائْتِ عَلِيَّ بِنَ أَبِي طَالِبٍ وَ اذْهَبْ بِنَا إِلَيْهِ فَأَتَانَا عَلِيًّا ع وَ قَصُّوا عَلَيْهِ الْقِصَّةَ فَقَالَ لِامْرَأَةِ الرَّجُلِ أَلَيْكَ بَيْمَةٌ أَوْ بُرْهَانٌ قَالَتْ لِي شُهَدَاءُ هَؤُلَاءِ جَارَاتِي يَشْهَدُونَ عَلَيْنَا بِمَا أَقُولُ وَ أَخْضَرْتُهُنَّ

That was raised to Umar, but he did not know how to judge with regards to it. Then he said to the man, 'Go to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and we will go with you to him<sup>asws</sup>'. They came over to Ali<sup>asws</sup> and related to him<sup>asws</sup> the story. He<sup>asws</sup> said to the wife of the man, 'Is there any proof for you, or evidence?' She said, 'There are witnesses for me, these neighbours of mine who are testifying against her with what I am saying, and I am presenting them.

<sup>628</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 64

فَأَخْرَجَ عَلِيٌّ عِ السَّيْفَ مِنْ غَمْدِهِ فَطَرَحَ بَيْنَ يَدَيْهِ وَ أَمَرَ بِكُلِّ وَاحِدَةٍ مِنْهُنَّ فَأَدْخَلَتْ بَيْنَهُنَّ دَعَا امْرَأَةَ الرَّجُلِ فَأَدَارَهَا بِكُلِّ وَجْهِ فَأَبَتْ أَنْ تَزُولَ عَنْ قَوْلِهَا  
فَرَدَّهَا إِلَى الْبَيْتِ الَّذِي كَانَتْ فِيهِ

Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> brought out the sword from its sheath, and he<sup>asws</sup> placed it in front of him<sup>asws</sup> and ordered for each one of them (women witnesses) to enter into a room. Then he<sup>asws</sup> called the wife of the man, and he<sup>asws</sup> interrogated her with every aspect, but she refused to waver from her words. So, he returned her to the room in which she was.

وَ دَعَا إِحْدَى الشُّهُودِ وَ جَثَى عَلَى رُكْبَتَيْهِ ثُمَّ قَالَ تُعْرِفِينِي أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَ هَذَا سَيْفِي وَ قَدْ قَالَتِ امْرَأَةُ الرَّجُلِ مَا قَالَتْ وَ رَجَعْتُ إِلَى الْحَقِّ  
فَأَعْطَيْتُهَا الْأَمَانَ وَ إِنْ لَمْ تُصَدِّقِي لِأَمْرِي السَّيْفُ مِنْكَ

And called for one of the witnesses, and sat upon his<sup>asws</sup> knees, then he<sup>asws</sup> said: ‘Do you recognise me<sup>asws</sup>? I<sup>asws</sup> am Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and this is my<sup>asws</sup> sword, and the wife of the man has said what she said, and returned to the truth, and I<sup>asws</sup> gave her amnesty, and if you are not truthful to me, I<sup>asws</sup> shall enabled the sword from you’.

فَأَلْتَفَتَتْ إِلَى عُمَرَ فَقَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ الْأَمَانَ عَلَى الصِّدْقِ فَقَالَ لَهَا عَلِيُّ عِ فَاصْطِدِّي

She turned around to Umar and said, ‘O commander of the faithful! The amnesty for me upon the truthfulness’. Amir Al-Momineen<sup>asws</sup> said to her: ‘Then speak the truth to me<sup>asws</sup>’.

فَقَالَتْ لَا وَ اللَّهُ إِنَّمَا رَأَتْ جَمَالًا وَ هَيْبَةً فَخَافَتْ فَمَسَدَ زَوْجِهَا فَسَقَّتْهَا الْمُسْكِرَ وَ دَعَيْنَا فَأَمْسَكْنَاهَا فَأَقْتَصَّتْهَا بِإصْبَعِهَا فَقَالَ عَلِيُّ عِ اللَّهُ أَكْبَرُ أَنَا أَوَّلُ  
مَنْ فَرَّقَ بَيْنَ الشُّهُودِ إِلَّا دَانِيَالَ النَّبِيِّ ص

She said, ‘No, by Allah<sup>azwj</sup>, except that she saw the (in the orphan girl) beauty and body, and she feared mischief of her husband upon her, so she gave her an intoxicating drink, and called us over. We restrained her, and she deflowered her with her fingers’. Ali<sup>asws</sup> said: ‘Allah<sup>azwj</sup> is the Greatest! I<sup>asws</sup> am the first one to differentiate between two witnesses, except for Daniel<sup>as</sup>, the Prophet<sup>as</sup>’.

وَ أَلَزَمَهُنَّ عَلِيُّ عِ بِحَدِّ الْقَادِفِ وَ أَلَزَمَهُنَّ جَمِيعاً الْعُقْرَ وَ جَعَلَ عُقْرَهَا أَرْبَعِمِائَةَ دِرْهَمٍ وَ أَمَرَ الْمَرْأَةَ أَنْ تُنْفَى مِنَ الرَّجُلِ وَ يُطَلِّقَهَا زَوْجَهَا وَ زَوْجَهُ الْجَارِيَةَ وَ  
سَأَقَ عَنْهُ عَلِيُّ عِ

Ali<sup>asws</sup> necessitated upon the woman the legal penalty (*Hadd*) of the slanderer, and necessitated upon all the women together, the dower, and made her dower to be four hundred Dirhams, and ordered the woman that be denied from the man and divorced her, and married the girl to him, and Ali<sup>asws</sup> paid (contributed) the dower from himself<sup>asws</sup>’.

فَقَالَ عُمَرُ يَا أَبَا الْحَسَنِ فَحَدِّثْنَا بِحَدِيثِ دَانِيَالَ عِ قَالَ إِنَّ دَانِيَالَ كَانَ يَتِيمًا لَا أُمَّ لَهُ وَ لَا أَبَ وَ إِنَّ امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ عَجُوزًا كَبِيرَةً ضَمَّنَتْهُ فَرَبَّتَتْهُ وَ إِنَّ  
مَلَكًا مِنْ مُلُوكِ بَنِي إِسْرَائِيلَ كَانَ لَهُ قَاضِيَانِ وَ كَانَ هُمَا صَدِيقَيْنِ وَ كَانَ رَجُلًا صَالِحًا وَ كَانَتْ لَهُ امْرَأَةٌ ذَاتُ هَيْبَةٍ جَمِيلَةٍ وَ كَانَ يَأْتِي الْمَلِكَ فَيَحْدِثُهُ

Umar said, ‘O Abu Al-Hassan<sup>asws</sup>! Narrate to us with a Hadeeth of Daniel<sup>as</sup>’. Ali<sup>asws</sup> said: ‘Dainel<sup>as</sup> was an orphan, not having a mother for him<sup>as</sup> nor a father, and a woman from the Children of Israel, very old, cared for him<sup>asws</sup> and loved him<sup>as</sup>. And (there was a) a king from the kings of the Children of Israel who had two judges for him who had a friend who was a

righteous man, for whom was a woman with a beautiful body, and he used to come to the king and discuss with him.

فَاحْتِاجَ الْمَلِكِ إِلَى رَجُلٍ يَبْعُهُ فِي بَعْضِ أُمُورِهِ فَقَالَ لِلْقَاضِيَيْنِ اخْتَارَا رَجُلًا أُرْسِلُهُ فِي بَعْضِ أُمُورِي فَقَالَا فَلَانٌ فَوَجَّهَهُ الْمَلِكُ فَقَالَ الرَّجُلُ لِلْقَاضِيَيْنِ  
أَوْصِيكُمَا بِامْرَأَتِي خَيْرًا فَقَالَا نَعَمْ فَخَرَجَ الرَّجُلُ

And the king had a need from that man, to send him regarding one of his matters. He said to the two judges, 'Both of you choose a man to send him in one of my matters'. They both said, 'So and so'. The king diverted himself to him. The man said to the two judges, 'I bequeath to both of you with my wife for her safety'. They both said, 'Yes'. The man went out.

فَكَانَ الْقَاضِيَانِ يَأْتِيَانِ بَابَ الصِّدِّيقِ فَعَشِيقًا امْرَأَتَهُ فَرَاوَدَاهَا عَنْ نَفْسِهَا فَأَبَتْ فَقَالَا لَهَا وَاللَّهِ لَئِن لَّمْ تَفْعَلِي لَنَشْهَدَنَّ عَلَيْكَ عِنْدَ الْمَلِكِ بِالزِّنَا ثُمَّ لَيَرْجُمَنَّكَ  
فَقَالَتْ أَفْعَلَا مَا أَحْبَبْتُمَا فَأَتِيَا الْمَلِكَ فَأَخْبَرَاهُ وَ شَهِدَا عِنْدَهُ أَنَّهَا بَعَثَتْ فَدَخَلَ الْمَلِكُ مِنْ ذَلِكَ أَمْرًا عَظِيمًا وَ اشْتَدَّ بِهَا عَظْمُهُ وَ كَانَ بِهَا مُعْجَبًا

The judges used to come to the door of the friend, so they both desired his wife, but she repulsed them both from herself and refused. They both said to her, 'By Allah<sup>azwj</sup>! If you were not to do it, we would testify against you in the presence of the king with the adultery, then we would have you stoned'. She said, 'So do whatever you both like to'. They both went over to the king and informed him and testified in his presence that she is an adulteress. There entered a grievous matter into the king due to that, and his grief got aggravated by it, and he had also admired her.

فَقَالَ لهُمَا إِنَّ قَوْلَكُمَا مَقْبُولٌ وَ لَكِنَّ ارْجُمُوهَا بَعْدَ ثَلَاثَةِ أَيَّامٍ وَ نَادَى فِي الْبَلَدِ الَّذِي هُوَ فِيهِ احضُرُوا قَتْلَ فَلَانَةَ الْعَابِدَةِ فَإِنَّهَا قَدْ بَعَثَتْ وَ إِنَّ الْقَاضِيَيْنِ قَدْ  
شَهِدَا عَلَيْهَا بِذَلِكَ وَ أَكْثَرَ النَّاسُ فِي ذَلِكَ وَ قَالَ الْمَلِكُ لوزِيرِهِ مَا عِنْدَكَ فِي هَذَا مِنْ حِيلَةٍ

He said to them both, 'Both your words are accepted, but stone her after three days'. He called out in the city in which he (her husband) was, for (the people) to be present for the killing of so and so woman worshipper, for she had committed adultery, for the two judges has testified against her'. There were a lot of people with regards to that, and the king said to his Vizier, 'What is with you with regards to this from an excuse?' He said, 'There is excuse with me regarding that'.

فَقَالَ مَا عِنْدِي فِي ذَلِكَ مِنْ شَيْءٍ فَخَرَجَ الْوَزِيرُ يَوْمَ الثَّلَاثِ وَ هُوَ آخِرُ أَيَّامِهَا فَإِذَا هُوَ بِعِلْمَانٍ عُرَاةٍ يَلْعَبُونَ وَ فِيهِمْ دَانِيَالُ وَ هُوَ لَا يَعْرِفُهُ فَقَالَ دَانِيَالُ يَا  
مَعْشَرَ الصِّبْيَانِ تَعَالَوْا حَتَّى أَكُونَ أَنَا الْمَلِكُ وَ تَكُونُونَ أَنْتُمْ يَا فَلَانُ الْعَابِدَةَ وَ يَكُونُ فَلَانٌ وَ فَلَانُ الْقَاضِيَيْنِ الشَّاهِدَيْنِ عَلَيْهَا

The Vizier went out on the third day, and it was the last of her days, and there were (some) little boys playing, and among them was Dainel<sup>as</sup>, and he did not know him<sup>as</sup>. Daniel<sup>as</sup> said: 'O group of children! Come, until I<sup>as</sup> become (pretend) I<sup>as</sup> am the king, and you become the so and so worshipper woman, and so and so, and so and so become the two judges testifying against her.

ثُمَّ جَمَعَ ثُرَابًا وَ جَعَلَ سَيْفًا مِنْ قَصَبٍ وَ قَالَ لِلصِّبْيَانِ خُذُوا بِيَدِي هَذَا فَتَحُوهُ إِلَى مَكَانٍ كَذَا وَ كَذَا وَ خُذُوا بِيَدِي هَذَا فَتَحُوهُ إِلَى مَكَانٍ كَذَا وَ كَذَا

Then he<sup>as</sup> gathered dust and made a sword from a stick and said to the children: ‘Take this (pretend judge) by your hand and go to this such and such a place and take the hand of this (the other pretend judge) and go to this such and such a place.

ثُمَّ دَعَا بِأَحَدِهِمَا فَقَالَ لَهُ فُلَانٌ حَقًّا فَإِنَّكَ إِنْ لَمْ تَعْمَلْ حَقًّا فَتَتَلُوكَ بِمِ تَشْهَدُ وَ الْوَزِيرُ قَائِمٌ يَسْمَعُ وَ يَنْظُرُ فَقَالَ أَشْهَدُ أَنَّهَا بَعَثَتْ قَالَ مَتَى قَالَ يَوْمَ كَذَا وَ كَذَا قَالَ مَعَ مَنْ قَالَ مَعَ فُلَانِ بْنِ فُلَانٍ قَالَ وَ أَيْنَ قَالَ مَوْضِعَ كَذَا وَ كَذَا قَالَ رُدُّوهُ إِلَى مَكَانِهِ وَ هَاتُوا الْآخَرَ

Then he<sup>as</sup> called one of the two and said to him: ‘Speak the truth. If you do not speak the truth, I<sup>as</sup> will kill you’. And the Vizier was standing and listening’. He (one pretend judge said) said, ‘I testify that she has committed adultery’. He<sup>as</sup> said: ‘When?’ He said, ‘On such and such a day’. He<sup>as</sup> said: ‘Return him to his place and bring the other one’.

فَرَدُّوهُ إِلَى مَكَانِهِ وَ جَاءُوا بِالْآخَرَ فَقَالَ لَهُ بِمِ تَشْهَدُ قَالَ أَشْهَدُ أَنَّهَا بَعَثَتْ قَالَ مَتَى قَالَ يَوْمَ كَذَا وَ كَذَا قَالَ مَعَ مَنْ قَالَ مَعَ فُلَانِ بْنِ فُلَانٍ قَالَ وَ أَيْنَ قَالَ مَوْضِعَ كَذَا وَ كَذَا

So, he returned him to his place, and came with the other one. He<sup>as</sup> said to him: ‘With what do you testify?’ He said, ‘I testify that she has committed adultery’. He<sup>as</sup> said: ‘When?’ He said, ‘On such and such a day’. He<sup>as</sup> said: ‘With whom?’ He said, ‘With so and so, son of so and so’. He<sup>as</sup> said: ‘And where?’ He said, ‘At such and such a place’.

فَخَالَفَ صَاحِبَهُ فَقَالَ دَانِيَالُ اللَّهُ أَكْبَرُ شَهِدَا بِرُؤْرٍ يَا فُلَانُ نَادِ فِي النَّاسِ أَنَّمَا شَهِدَا عَلَى فُلَانَةَ بِرُؤْرٍ فَاحْضُرُوا فَتَلَّهُمَا

One of the two contradicted his companions. Daniel<sup>as</sup> said: ‘Allah<sup>azwj</sup> is the Greatest! A false testimony. O so and so, call out among the people that these two have testified against so and so woman with falsity, therefore present them and kill both of them’.

فَدَهَبَ الْوَزِيرُ إِلَى الْمَلِكِ مُبَادِرًا فَاخْتَبَرَهُ الْخَبِيرَ فَبَعَثَ الْمَلِكُ إِلَى الْقَاضِيَيْنِ فَاحْتَلَفَا كَمَا احْتَلَفَ الْعُلَامَانِ فَنَادَى الْمَلِكُ فِي النَّاسِ وَ أَمَرَ بِقَتْلِهِمَا.

The Vizier went to the king quickly and informed him of the news. The king sent for the two judges, and they both differed just as the two boys had differed. The king called out among the people and ordered with the killing of them both”<sup>629</sup>.

66- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ: كَانَتْ فِي زَمَنِ أَمِيرِ الْمُؤْمِنِينَ عِ امْرَأَةٌ صِدْقٌ يُقَالُ لَهَا أُمُّ قَيَّانَ فَأَتَاهَا رَجُلٌ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ عِ فَسَلَّمَ عَلَيْهَا قَالَ فَرَأَاهَا مُهْتَمَّةً فَقَالَ مَا لِي أَرَاكِ مُهْتَمَّةً فَقَالَتْ مَوْلَاةٌ لِي دَفَنْتَهَا فَتَبَدَّتْهَا الْأَرْضُ مَرَّتَيْنِ

(The book) ‘Al Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibrahim Bin Abu Al Balad, from one of his companions, raising it, said,

‘There was a truthful woman in the era of Amir Al-Momineen<sup>asws</sup> called Umm Qayyan. A man from the companions of Amir Al-Momineen<sup>asws</sup> came over to her and greeted her. He saw her as worried, so he said to her, ‘What is the matter I see you to be so worried?’ She said, ‘I buried a slave girl of mine, but the earth rejected her twice’.

<sup>629</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 65

فَدَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَأَخْبَرْتُهُ فَقَالَ إِنَّ الْأَرْضَ لَتَقْبَلُ الْيَهُودِيَّ وَ النَّصْرَانِيَّ فَمَا لَهَا أَنْ لَا تَكُونَ تُعَذَّبُ بِعَذَابِ اللَّهِ ثُمَّ قَالَ أَمَا إِنَّهُ لَوْ أَخَذَ تُرْبَةً مِنْ قَبْرِ رَجُلٍ مُسْلِمٍ فَأَلْقَى عَلَى قَبْرِهَا لَقَرَّتْ

I went over to Amir Al-Momineen<sup>asws</sup> and informed him<sup>asws</sup> of it, and he<sup>asws</sup> said: 'The earth accepts the Jews and the Christian, so what is for her except that she is being Punished by the Punishment of Allah<sup>azwj</sup>'. Then he<sup>asws</sup> said: 'Let her take the sand from a grave of a Muslim man, let her throw it upon her grave, in order to calm it'.

قَالَ فَأَتَيْتُ أُمَّ قَيَّانَ فَأَخْبَرْتُهَا فَأَخَذُوا تُرْبَةً مِنْ قَبْرِ رَجُلٍ مُسْلِمٍ فَأَلْقَى عَلَى قَبْرِهَا فَقَرَّتْ فَسَأَلْتُ عَنْهَا مَا كَانَتْ حَالُهَا فَقَالُوا كَانَتْ شَدِيدَةً الْهَيْبَةِ لِلرِّجَالِ وَ لَا تَزَالُ قَدْ وَكِدَتْ فَأَلْفَتْ وَ لَدَهَا فِي النَّوْرِ.

He (the narrator) said, 'I went over to Umm Qayyan and informed her of it. She took some sand from a grave of a Muslim man, and she threw it upon her grave. It settled. I asked (people) about her, what her situation used to be. They said, 'She used to intensely love the men. She would not stop giving birth, and she used to throw her children into the oven (to kill them)''<sup>630</sup>.

67- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ: أُنِّي عُمَرُ بْنُ الْخَطَّابِ بِقُدَامَةَ بْنِ مَطْعُونٍ وَ قَدْ شَرِبَ الْخَمْرَ فَشَهِدَ عَلَيْهِ رَجُلَانِ أَحَدُهُمَا حَصْبِي وَ هُوَ عُمَرُو التَّمِيمِيُّ وَ الْآخَرُ الْمُعَلَّى بْنُ جَارُودٍ فَشَهِدَ أَحَدُهُمَا أَنَّهُ رَأَاهُ يَشْرَبُ وَ شَهِدَ الْآخَرُ أَنَّهُ رَأَاهُ يَتَّقِي الْخَمْرَ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Musa Bin Ja'far Al Baghdadi, from Ja'far Bin Yahya, from Abdullah Bin Abdul Rahman, from Al-Husayn Bin Zayd,

'From Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'They came to Umar Bin Al-Khattab with Qudama Bin Maz'oun, and he had drunk the wine. So two men testified against him, one of them was a eunuch and he was Amro Al-Tameemy, and the other one was Al-Moalla Bin Al-Jaroud. One of them testified that he had seen him drinking, and the other one testified that he had seen him throwing out the wine.

فَأَرْسَلَ عُمَرُ إِلَى أَنَسِ بْنِ مَالِكٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص فِيهِمْ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ لِأَمِيرِ الْمُؤْمِنِينَ مَا تَقُولُ يَا أَبَا الْحَسَنِ فَإِنَّكَ الَّذِي قَالَ رَسُولُ اللَّهِ ص أَنْتَ أَعْلَمُ هَذِهِ الْأُمَّةَ وَ أَقْضَاهَا بِالْحَقِّ فَإِنَّ هَذَيْنِ قَدْ ائْتَلَفَا فِي شَهَادَتَيْهِمَا

Umar sent for some people from the companions of Rasool-Allah<sup>saww</sup> among them was Amir Al-Momineen<sup>asws</sup>. He said to Amir Al-Momineen<sup>asws</sup>, 'What are you<sup>asws</sup> saying, O Abu Al-Hassan<sup>asws</sup>, for you<sup>asws</sup> are the one regarding whom Rasool-Allah<sup>saww</sup> said: 'You<sup>asws</sup> are the knowledgeable one of this community, and its judge, with the truth', for these two have differed in their testimonies'.

قَالَ مَا ائْتَلَفَا فِي شَهَادَتَيْهِمَا وَ مَا قَاءَهَا حَتَّى شَرِبَهَا فَقَالَ هَلْ يُجُوزُ شَهَادَةُ الْحَصْبِيِّ فَقَالَ وَ مَا ذَهَابَ لِحَيْبِهِ إِلَّا كَذَهَابِ بَعْضِ أَعْضَائِهِ.

<sup>630</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 66

He<sup>asws</sup> said: ‘There is no differing in both their testimonies, and he could not have chucked it until he had drunk it (first)’. He said, ‘Is the testimony of the eunuch allowed?’ He<sup>asws</sup> said: ‘His losing his beard is just like the loss of certain parts of his body’.<sup>631</sup>

68- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ صَالِحِ الثَّوْرِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ أَمَرَ قَنْبَرًا أَنْ يَضْرِبَ رَجُلًا خَدًّا فَغَلِطَ قَنْبَرٌ فَزَادَ ثَلَاثَةَ أَسْوَاطٍ فَأَقَادَهُ عَلِيُّ ع مِنْ قَنْبَرٍ ثَلَاثَةَ أَسْوَاطٍ.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-Hassan Bin Salih Al Sowry,

‘From Abu Ja’far<sup>asws</sup> having said: ‘Amir Al-Momineen<sup>asws</sup> ordered Qanbar to strike a man with legal penalty. Qanbar mistakenly increased by three lashes. Ali<sup>asws</sup> retaliated three lashes from Qanbar’.<sup>632</sup>

69- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّفْعِيِّ عَنْ إِبْرَاهِيمَ بْنِ يَحْيَى الثَّوْرِيِّ عَنْ هَيْثَمِ بْنِ بَشِيرٍ عَنْ أَبِي رَوْحٍ أَنَّ امْرَأَةً تَشَبَّهَتْ بِأَمَةِ لِرَجُلٍ وَكَانَ ذَلِكَ لَيْلًا فَوَاقَعَهَا وَهُوَ يَرَى أَنَّهَا جَارِيَتُهُ فَرَفَعَهُ إِلَى عُمَرَ فَأَرْسَلَ إِلَى عَلِيِّ ع فَقَالَ اضْرِبِ الرَّجُلَ خَدًّا فِي السِّرِّ وَاضْرِبِ الْمَرْأَةَ خَدًّا فِي الْعَلَانِيَةِ.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from one of his companions, from Ibrahim Bin Muhammad Al Saqafi, from Ibrahim Bin Yahya Al Sowry, from Haysam Bin Bashir, from Abu Rawh,

‘A woman resembled with a maid of a man, and that happened at night. He slept with her and he was viewing it was her slave girl. It was raised to Umar and he sent a message to Ali<sup>asws</sup>. He<sup>asws</sup> said: ‘Strike the man the legal penalty in privacy and strike the woman openly (in public)’.<sup>633</sup>

70- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ قَالَ: إِنَّ رَجُلًا قَالَ لِرَجُلٍ عَلَى عَهْدِ أَمِيرِ الْمُؤْمِنِينَ ع إِنِّي اخْتَلَمْتُ بِأُمَّتِكَ فَرَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ إِنَّ هَذَا افْتَرَى عَلَيَّ فَقَالَ لَهُ وَ مَا قَالَ لَكَ قَالَ زَعَمَ أَنَّهُ اخْتَلَمَ بِأُمِّي

(The book) ‘Al Kafi’ – A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at who said,

‘A man said to a man, during the era of Amir Al-Momineen<sup>asws</sup>, ‘I bed-wetted with your mother (in dream)’. It was raised to Amir Al-Momineen<sup>asws</sup>. He said, ‘This one has fabricated upon my mother’. He<sup>asws</sup> said to him: ‘And what did he say to you?’ He said, ‘He claims that he bed-wetted by (having) my mother (in dream)’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع فِي الْعَدْلِ إِنَّ شَيْئًا أَقْنَمْتُهُ لَكَ فِي الشَّمْسِ فَأَجْلِدْ ظِلَّهُ فَإِنَّ الْخُلْمَ مِثْلُ الظِّلِّ وَ لَكِنَّا سَنَضْرِبُهُ حَتَّى لَا يَعُودَ يُؤْذِي الْمُسْلِمِينَ.

Amir Al-Momineen<sup>asws</sup> said to him: ‘With regards to the justice, if I<sup>asws</sup> so desire to, for you, I<sup>asws</sup> would make him stand in the (heat of) the sun, and whip his shadow, for the dream is

<sup>631</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 67

<sup>632</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 68

<sup>633</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 69



similar to the shadow. But we<sup>asws</sup> shall be whipping him until he does not repeat hurting the Muslims".<sup>634</sup>

و فِي رَوَايَةٍ أُخْرَى قَالَ: ضَرْبُهُ ضَرْباً وَجِيعاً.

And in another report, he<sup>asws</sup> said: 'Strike him a painful strike'.<sup>635</sup>

قَب، المناقب لابن شهر آشوب مُرْسَلًا مِثْلَهُ وَ فِيهِ أَنَّهُ كَانَ فِي زَمَنِ أَبِي بَكْرٍ فَتَحَرَّرَ فَحَكَّمَ عَ بِذَلِكَ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, with an unbroken chain – similar to it, and in it, it was in the era of Abu Bakr. He was confused (what to do), so he<sup>asws</sup> judged with that".<sup>636</sup>

71- كا، الكافي الحسين بن محمد عن معلى بن محمد عن علي بن مرداس عن سعدان بن مسلم عن بعض أصحابنا عن الحارث بن حصيرة قال: مررت بحبيشي وهو يستقي بالمدينة وإذا هو أقطع فقلت له من قطعك فقال قطعني خير الناس إننا أجدنا في سرقته ونحن ثمانية نفر فذهب بنا إلى علي بن أبي طالب ع فأقررتنا بالسرقه فقال لنا تعرفون أنها حرام قلنا نعم فأمر بنا فقطعت أصابعنا من الراحة و حليت الإبهام

(The book) 'Al Kafi' - Al-Husayn Bin Muhammad, from Mola Bin Muhammad, from Ali Bin Mardas, from Sa'adan Bin Muslim, from one of our companions, from Al Haris Bin Haseyra who said,

'I passed by an Ethiopian man, and he used to supply water at Al-Medina, and he had been cut. I said to him, 'Who cut you?' He said, 'It was the best of the people who cut me. We were seized during a robbery and we were eight persons. They went with us to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and we confessed with the theft. He<sup>asws</sup> said to us: 'Do you recognise that it is Prohibited?' We said, 'Yes'. He<sup>asws</sup> ordered for our fingers to be cut from the palm and left the thumb.

ثم أمر بنا فحسنا في بيت يطعمنا فيه السم والعتل حتى برأت أيدينا فأخرجنا وكسانا فأحسن كسوتنا ثم قال لنا إن توبوا و تصلحوا فهو خير لكم يلحقكم الله بأيديكم في الجنة وإن لا تفعلوا يلحقكم الله بأيديكم في النار.

Then he<sup>asws</sup> ordered with us, for he<sup>asws</sup> withheld us in a house wherein we were fed the butter and the honey until our hands were cured. Then he<sup>asws</sup> ordered with us, so we were brought out, and he<sup>asws</sup> clothed us, so we had the best of the clothes. Then he<sup>asws</sup> said to us: 'If you were to repent and correct yourselves, it would be better for you all, Allah<sup>azwj</sup> would Attach you with your fingers in the Paradise, but if you do not do it, Allah<sup>azwj</sup> would Attach you with your fingers in the Fire".<sup>637</sup>

72- كا، الكافي علي بن أبيه عن ابن أبي نجران عن عاصم بن حميد عن محمد بن قيس عن أبي جعفر ع قال: قضى أمير المؤمنين ع في رجل جاء به رجلاين و قال إن هذا سرق درعا فجعل الرجل يناشده لما نظر في البيته و جعل يقول و الله لو كان رسول الله ص ما قطع يدي أبداً

(The book) 'Al Kafi' - Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Aasim Bin Humejd, from Muhammad Bin Qays,

<sup>634</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 70 a

<sup>635</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 70 b

<sup>636</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 70 c

<sup>637</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 71

'From Abu Ja'far<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> judged regarding a man who was brought by two men who both said, 'This one stole an armour'. When the man saw the proof, he started adjuring and went on saying, 'By Allah<sup>azwj</sup>! If Rasool-Allah<sup>saww</sup> was around, my hand would not be cut, ever!'

قَالَ وَ لَمْ قَالَ جُجِرُهُ رَبُّهُ أَنِّي بَرِيءٌ فَبِرَّؤُنِي بِرَاءَتِي فَلَمَّا رَأَى مُنَاشِدَتَهُ إِتَاهُ دَعَا الشَّاهِدَيْنِ وَ قَالَ اتَّقِيَا اللَّهَ وَ لَا تَقْطَعَا يَدَ الرَّجُلِ ظُلْمًا وَ نَاشِدَهُمَا

He<sup>asws</sup> said: 'And why not?' He said, 'His<sup>saww</sup> Lord<sup>azwj</sup> would have Informed him<sup>saww</sup> that I was innocent, so he<sup>saww</sup> would have freed me due to my innocence'. When he<sup>asws</sup> saw his adjuring, he<sup>asws</sup> called the two witnesses and said: 'Both of you fear Allah<sup>azwj</sup> and do not cut the hand of the man unjustly', and he<sup>asws</sup> adjured both of them.

ثُمَّ قَالَ لِيُقْطَعَ أَحَدُكُمَا يَدَهُ وَ يُمْسِكُ الْآخَرَ يَدَهُ فَلَمَّا تَقَدَّمَا إِلَى الْمِصْطَبَةِ لِيُقْطَعَ يَدُهُ ضَرَبَ النَّاسَ حَتَّى اخْتَلَطُوا فَلَمَّا اخْتَلَطُوا أَرْسَلَا الرَّجُلَ فِي عُمَارِ النَّاسِ حَتَّى اخْتَلَطَا بِالنَّاسِ فَجَاءَ الَّذِي شَهِدَا عَلَيْهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ شَهِدَ عَلَيَّ الرَّجُلَانِ ظُلْمًا فَلَمَّا ضَرَبَ النَّاسَ وَ اخْتَلَطُوا أَرْسَلَانِي وَ فَرَا وَ لَوْ كَانَا صَادِقَيْنِ لَمْ يُرْسَلَانِي

Then he<sup>asws</sup> said, 'Let one of you cut his hand, while the other one holds his hand'. When they both went to the outdoor place to cut his hand, the people crowded until they got mixed. When they were mixed with the people, they sent the man away in the crowd of the people until he was mixed with the people. The one against whom they had testified came over, and he said, 'O Amir Al-Momineen<sup>asws</sup>! Two men testified against me unjustly. When the people crowded and mixed, they sent me and fled, and had they both been truthful they would never have sent me away'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَنْ يَدُلُّنِي عَلَى هَذَيْنِ أَنْكَلُهُمَا.

Amir Al-Momineen<sup>asws</sup> said: 'The one who can point me to these two, I<sup>asws</sup> will treat them harshly'.<sup>638</sup>

73- كما، الكافي عليّ عن أبيه قال أخبرني بعض أصحابنا رفعه إلى أبي عبد الله ع قال: أتى أمير المؤمنين ع برجلٍ وجد في حربه و بيده سيكّين ملطّخة بالدم و إذا رجلٌ مذبوحٌ يتشخّط في دمه فقال له أمير المؤمنين ع ما تقول قال يا أمير المؤمنين أنا قتلتُهُ قال اذهبوا به فأقيدوه به

(The book) 'Al Kafi' - Ali Bin Ibrahim, from his father, from one of our companions,

Abu Abdullah<sup>asws</sup> has said: 'They came to Amir Al-Momineen<sup>asws</sup> with a man (who was found in) some ruins, and in his hand was a knife soaked in blood, and there was a slaughtered man soaked in his blood. Amir Al-Momineen<sup>asws</sup> said to him: 'What are you saying?' He said, 'O Amir Al-Momineen<sup>asws</sup>! I killed him'. He<sup>asws</sup> said: 'Go away with him and kill him for it'.

فَلَمَّا ذَهَبُوا بِهِ لِيُقْتَلُوهُ بِهِ أَقْبَلَ رَجُلٌ مُسْرِعٌ فَقَالَ لَا تَعْجَلُوا وَ رُدُّوهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَرُدُّوهُ

When they went away with him in order to kill him, a man came over in haste, and he said, 'Do not be hasty, and return him to Amir Al-Momineen<sup>asws</sup>!' So, they returned him.

<sup>638</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 72

فَقَالَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا صَاحِبَهُ أَنَا قَتَلْتُهُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِأَوَّلِ مَا حَمَلَكَ عَلَى إِفْرَارِكَ عَلَى نَفْسِكَ

He said, 'By Allah<sup>azwj</sup>, O Amir Al-Momineen<sup>asws</sup>! This one is not its perpetrator; it was I who killed him'. Amir Al-Momineen<sup>asws</sup> said to the first one: 'What carried you upon your confession against your own self (and you did not do it)?'

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَا كُنْتُ أَسْتَطِيعُ أَنْ أَقُولَ وَ قَدْ شَهِدَ عَلَيَّ هَؤُلَاءِ الرِّجَالِ وَ أَخَذُونِي وَ بِيَدِي سِكِّينٌ مُلَطَّخَةٌ بِالدِّمِّ وَ الرَّجُلُ يَتَشَحَّطُ فِي دَمِهِ وَ أَنَا قَاتِمٌ عَلَيْهِ وَ خِفْتُ الصَّرْبَ فَأَقْرَزْتُ

He said, 'O Amir Al-Momineen<sup>asws</sup>, and I did not have the ability that I should be saying (anything in my defence), and there had testified against me the likes of these men, and they seized me, and in my hand was a knife soaked with the blood, and the man was soaked in his blood, and I was standing over him, and I feared being beaten up'.

وَ أَنَا رَجُلٌ كُنْتُ دَبَّحْتُ بِجَنْبِ هَذِهِ الْحَرِيَّةِ شَاةً وَ أَخَذَنِي الْبُؤْلُ فَدَخَلْتُ الْحَرِيَّةَ فَرَأَيْتُ الرَّجُلَ يَتَشَحَّطُ فِي دَمِهِ فَكُنْتُ مُتَعَجِّباً فَدَخَلْتُ عَلَيْهِ هَؤُلَاءِ فَأَخَذُونِي

So, I confessed, and I am a man who had gone to slaughter a sheep by the side of these ruins, and I was seized (by the need for) the urination. I entered the ruins, and I saw the man soaked in his blood. I stood there wondering, and they came over to me, and they seized me'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع خُذُوا هَذَيْنِ فَادْهَبُوا بِهِمَا إِلَى الْحَسَنِ وَ قُولُوا لَهُ مَا الْحُكْمُ فِيهِمَا

Amir Al-Momineen<sup>asws</sup> said: 'Take these two and go with them both to Al-Hassan<sup>asws</sup>, and related both their stories to him<sup>asws</sup> and say to him<sup>asws</sup>: 'What is the decision with regards to these two?'

قَالَ فَادْهَبُوا إِلَى الْحَسَنِ وَ قَصُّوا عَلَيْهِ قِصَّتَهُمَا فَقَالَ الْحَسَنُ ع قُولُوا لِأَمِيرِ الْمُؤْمِنِينَ إِنَّ هَذَا إِنْ كَانَ دَبَّحَ ذَلِكَ فَقَدْ أَحْبَبَا هَذَا وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ أَحْبَبَاهَا فَكَأَنَّهَا أَحْبَبَا النَّاسَ جَمِيعاً يُخَلِّي عَنْهُمَا وَ يُخْرِجُ دِيْنَهُ الْمَدْبُوحِ مِنْ بَيْتِ الْمَالِ.

He (Abu Abdullah<sup>asws</sup>) said: 'So, they went to Al-Hassan<sup>asws</sup> and related both their stories to him<sup>asws</sup>. Al-Hassan<sup>asws</sup> said: 'Say to Amir Al-Momineen<sup>asws</sup>, 'If this one has killed him so this one has revived him, and Allah<sup>azwj</sup> Mighty and Majestic Says: **and the one who revives it (a person), so it would be as if he has revived the entirety of the people. [5:32].** Free them both and take the wergild of the slaughtered one from the public treasury'<sup>639</sup>.

74- كا، الكافي علي بن إبراهيم عن محمد بن عيسى عن يونس عن عبيد الله الحلبي عن رجل عن أبي جعفر ع قال: بعث رسول الله ص علياً ع إلى اليمن فأفلت فرس لرجل من أهل اليمن و مرَّ بعددٍ فمرَّ برجلٍ فنقحه برجله فقتله فجاء أوليائه المقتول إلى الرجل فأخذه و رفعوه إلى علي ع

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ubeydullah Al Halby, from a man,

'From Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> sent Ali<sup>asws</sup> to Al-Yemen. A horse of a man from the people of Al-Yemen had escaped, and it had passed galloping by a man, and kicked

<sup>639</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 73

him with its feet, so it had killed him. The guardians of the killed one went over to the man and seized him and raised it to Ali<sup>asws</sup>.

فَأَقَامَ صَاحِبُ الْفَرَسِ الْبَيْتَةَ أَنَّ فَرَسَهُ أَقْلَتَ مِنْ دَارِهِ وَ نَفَخَ الرَّجُلُ فَأَبْطَلَ عَلِيٌّ عَ دَمَ صَاحِبِهِمْ

The owner of the horse established the evidence in the presence of Ali<sup>asws</sup> that his horse had escaped from his house and kicked the man'. Ali<sup>asws</sup> invalidated the blood (compensation) of their companion.

فَجَاءَ أَوْلِيَاءُ الْمَقْتُولِ مِنَ الْيَمَنِ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ عَلِيًّا ظَلَمَنَا وَ أَبْطَلَ دَمَ صَاحِبِنَا

The guardians of the killed one came over from Al-Yemen, to Rasool-Allah<sup>saww</sup>, so they said, 'O Rasool-Allah<sup>saww</sup>! Ali<sup>asws</sup> has been unjust to us and invalidated (the wergild) of our companion'.

فَقَالَ رَسُولُ اللَّهِ ص إِنَّ عَلِيًّا لَيْسَ بِظَلَامٍ وَ لَمْ يُخْلَقْ لِلظُّلْمِ إِنَّ الْوِلَايَةَ لِعَلِيِّ مِنْ بَعْدِي وَ الْحُكْمُ حُكْمُهُ وَ الْقَوْلُ قَوْلُهُ وَ لَا يَرُدُّ وَلَا يَتَّهَ وَ قَوْلُهُ وَ حُكْمُهُ إِلَّا كَافِرٌ وَ لَا يَرْضَى وَلَا يَتَّهَ وَ قَوْلُهُ وَ حُكْمُهُ إِلَّا مُؤْمِنٌ

Rasool-Allah<sup>saww</sup> said: 'Ali<sup>asws</sup> is not with injustice and has not been Created for the injustice. Verily, the Wilayah is for Ali<sup>asws</sup> from after me<sup>saww</sup>, and the (final) judgement is his<sup>asws</sup> judgement, and the (final) words are his<sup>asws</sup> words, and none would repudiate (deny) his<sup>asws</sup> Wilayah, and his<sup>asws</sup> words, and his<sup>asws</sup> judgement except for a Kafir; and none would be pleased with his<sup>asws</sup> Wilayah, and his<sup>asws</sup> words, and his<sup>asws</sup> judgements except for a Momin'.

فَلَمَّا سَمِعَ الْيَمَانِيُّونَ قَوْلَ رَسُولِ اللَّهِ ص فِي عَلِيٍّ قَالُوا يَا رَسُولَ اللَّهِ رَضِينَا بِحُكْمِ عَلِيٍّ وَ قَوْلِهِ فَقَالَ رَسُولُ اللَّهِ هُوَ تَوْبَتُكُمْ مِمَّا قُلْتُمْ.

When the Yemenis heard the words of Rasool-Allah<sup>saww</sup> regarding Ali<sup>asws</sup>, they said, 'O Rasool-Allah<sup>saww</sup>! We are pleased with the judgement of Ali<sup>asws</sup>, and his<sup>asws</sup> words'. Rasool-Allah<sup>saww</sup> said: 'It is your repentance from what you had said"<sup>640</sup>

75- به، من لا يحضره الفقيه في رواية نصر بن سويد يرفعه أن رجلاً حلف أن يزن فيلاً فقال النبي ص يدخل الفيل سفينة ثم ينظر إلى موضع مبلغ الماء من السفينة فيعلم عليه ثم يخرج الفيل و يلقى في السفينة حديداً أو صنفاً أو ما شاء فإذا بلغ الموضع الذي علم عليه أخرجه و وزنه.

(The book) 'Man La Yahzar Al Faqeeh' – In a report of Nazar Bin Suweyd, raising it,

'A man vowed that he would weigh an elephant. The Prophet<sup>saww</sup> made the elephant to enter a ship, then looked at the place the water (level) reached from the ship and marked upon it. Then he<sup>saww</sup> took the elephant out and cast iron into the ship, or gold, or whatever he<sup>saww</sup> so desired. When the water (level) reached the place he<sup>saww</sup> had marked upon, he<sup>saww</sup> extracted it and weighed it"<sup>641</sup>

<sup>640</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 74

<sup>641</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 75

76- كَأ، الكافي الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ عَلِيِّ الْكَاتِبِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي شَيْبَةَ عَنْ حَرِيزِ بْنِ عَطَاءِ بْنِ السَّائِبِ عَنْ زَادَانَ قَالَ: اسْتَوْدَعَ رَجُلَانِ امْرَأَةً وَدَيْعَةً وَ قَالَا لَهَا لَا تَدْفَعِيهَا إِلَى وَاحِدٍ مِنَّا حَتَّى نَجْتَمِعَ عِنْدَكَ ثُمَّ انْطَلَقَا فَعَابَا فَبَجَاءَ أَحَدُهُمَا إِلَيْهَا فَقَالَ أَعْطِينِي وَدَيْعَتِي فَإِنَّ صَاحِبِي قَدْ مَاتَ فَأَبَتْ حَتَّى كَثُرَ اخْتِلَافُهُ ثُمَّ أَعْطَتْهُ ثُمَّ جَاءَ الْآخَرُ فَقَالَ هَاتِي وَدَيْعَتِي فَقَالَتْ أَخَذَهَا صَاحِبُكَ وَ ذَكَرَ أَنَّكَ قَدْ مِتَّ

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad, from Ahmad Bin Ali, the scribe, from Ibrahim Bin Muhammad Al Saqafy, from Abdullah Bin Abu Shayba, from Hareyz, from Atiya Bin Al Saib, from Zadan who said,

'Two men entrusted a woman with an entrustment, and both said to her, 'Do not hand it over to anyone one from us until we are gathered in your presence'. Then they both left. They were both absent (for a time), and then one of the two came to her, and he said, 'Give me my entrustment, for my companions has died'. She refused, to the extent that their differing was a lot, then she gave it to him. Then the other one came over, so he said, 'Give me my entrustment'. She said, 'You companions has taken it, and mentioned that you had died'.

فَارْتَمَعَا إِلَى عُمَرَ فَقَالَ لَهَا عُمَرُ مَا أَرَاكَ إِلَّا وَ قَدْ ضَمِنْتَ فَقَالَتِ الْمَرْأَةُ اجْعَلْ عَلَيَّ بَيْنِي وَ بَيْنَهُ فَقَالَ عُمَرُ أَقْضِ بَيْنَهُمَا

They both raised it to Umar. Umar said to her, 'I do not see you except as one who is responsible'. The woman said, 'I make Ali<sup>asws</sup> between me and him'. Umar said, 'Judge between the two'.

فَقَالَ عَلِيُّ ع هَذِهِ الْوَدَيْعَةُ عِنْدِي وَ قَدْ أَمَرْتُمَاهَا أَنْ لَا تَدْفَعِيهَا إِلَى وَاحِدٍ مِنْكُمَا حَتَّى تَجْتَمِعَا عِنْدَهَا فَآتَنِي بِصَاحِبِكَ

Ali<sup>asws</sup> said: 'This (woman) is the entrustment in my<sup>asws</sup> presence, and you had both instructed her that she should not hand it over to any one of you until you are both gathered in her presence. Come to me<sup>asws</sup> with your companion (the other man who took the money)'.  
فَلَمْ يُضْمِنْهَا وَ قَالَ ع إِنَّمَا أَرَادَا أَنْ يَذْهَبَا بِمَالِ الْمَرْأَةِ.

Thus, he<sup>asws</sup> did not hold her to be responsible, and he<sup>asws</sup> said: 'But rather, they had both intended to run away with the wealth of the woman''<sup>642</sup>

77- به، من لا يحضره الفقيه رَوَى عَاصِمُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ لِرَجُلٍ عَلَى عَهْدِ عَلِيِّ ع جَارِيَتَانِ قَوْلَدَتَا جَمِيعاً فِي لَيْلَةٍ وَاحِدَةً إِحْدَاهُمَا ابْنًا وَ الْآخَرَى بِنْتًا فَعَمَدَتِ صَاحِبَةُ الْإِبْنَةِ فَوَضَعَتْ ابْنَتَهَا فِي الْمَهْدِ الَّذِي فِيهِ الْإِبْنُ وَ أَخَذَتْ أُمُّ الْإِبْنَةِ ابْنَهَا فَقَالَتْ صَاحِبَةُ الْإِبْنَةِ الْإِبْنُ ابْنِي وَ قَالَتْ صَاحِبَةُ الْإِبْنِ الْإِبْنُ ابْنِي

(The book) 'Man La Yahzar Al Faqeeh' – It is reported by Aasim Bin Humeyd, from Muhammad Bin Qays,

'From Abu Ja'far<sup>asws</sup> having said: 'There were two slave girls for a man in the era of Ali<sup>asws</sup>. They both gave birth in one night, one of them to a son and the other to a daughter. The mother of the daughter deliberated and place her daughter in the cradle of the one wherein was the boy, and the mother of the daughter took her boy. The mother of the daughter said, 'The boy is my son!' And the mother of the boy said, 'The boy is my son!'

<sup>642</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 76

فَتَحَاكَمَتَا إِلَىٰ أَمِيرِ الْمُؤْمِنِينَ ع فَأَمَرَ أَنْ يُوزَنَ لَبْنُهُمَا وَ قَالَ أَيُّهُمَا كَانَ أَثْقَلَ لَبْنُهَا فَلَا بُنْ لَهَا.

They both went for judgment to Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> ordered that both their (mothers) milk be weight, whoever her milk would be heavier, the son would be for her”.<sup>643</sup>

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<sup>643</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 97 H 77

## CHAPTER 98 – HIS<sup>asws</sup> ASCETISM, AND HIS<sup>asws</sup> PIETY, AND HIS<sup>asws</sup> DEVOUTNESS

1- سن، المحاسن أبي عن أحمد بن النضر عن علي بن هارون عن الأصمغ بن نباتة عن أبي أيوب الأنصاري قال قال رسول الله ص إن الله زينك بزينة لم تزين العباد بشيء أحب إلى الله منها ولا أبلغ عنده منها الرهد في الدنيا وإن الله قد أعطاك ذلك جعل الدنيا لا تنال منك شيئاً و جعل لك من ذلك سيماء تُعرف بها.

(The book) 'Al Mahasin' – My father, from Ahmad Bin Al Nazar, from Ali Bin Haroun, from Al Asbagh Bin Nubata, from Abu Ayoub Al Ansari who said,

'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> has Adorned you<sup>asws</sup> with such and adornment, He<sup>azwj</sup> did not Adorn the servants with anything more Beloved to Allah<sup>azwj</sup> than it nor further reaching in His<sup>azwj</sup> Presence than it – ascetism in the world. And Allah<sup>azwj</sup> had Granted that to you<sup>asws</sup>. He<sup>azwj</sup> Made the world not take anything from you<sup>asws</sup> and Made for you<sup>asws</sup> a mark of that you<sup>asws</sup> can be recognised with".<sup>644</sup>

2- يج، الخرائج و الجرائح من أعلامه ع قوله و اعلم أن إمامكم قد اكتفى من دنياه بطميريه يسد فورة جوعه بقرصيه لا يطعم الفلدة في حوله إلا في ستة [سنة] أضحية و لن تقدروا على ذلك فأعينوني بورع و اجتهاد

(The book) 'Al Kharaij Wa Al Jaraih' –

'And from his<sup>asws</sup> information are his<sup>asws</sup> words: 'And know that your Imam<sup>asws</sup> has suffice from his<sup>asws</sup> world with his<sup>asws</sup> covering cloth, blocking his<sup>asws</sup> immediate hunger with his<sup>asws</sup> disc (of bread). He<sup>asws</sup> does not consume the pieces of liver and meat around it except during the Sunnah sacrifices. And you will never be able upon that, so assist me<sup>asws</sup> with devoutness, and the striving.

و كأي يقاتلكم يقول إذا كان فوث ابن أبي طالب هذا قعد به الضعف عن مبارزة الأقران و منازعة الشجعان

And it is as if I<sup>asws</sup> am with your speaker saying, 'When the daily subsistence of the son<sup>asws</sup> of Abu Talib<sup>asws</sup> is this, the weakness would be making him<sup>asws</sup> sit back from the duelling the peers and fighting the braves'.

و الله ما قلعت باب خيبر بقوة جسدايية و لا بحركة غذائيية و لكني أتدت بقوة ملكيية و نفس بنور بارئها مضميية-.

By Allah<sup>azwj</sup>! I<sup>asws</sup> did not uproot the door of Khyber (fortress) by the physical strength, nor by the dietary movement, but I<sup>asws</sup> was supported by the Kingly Strength (Allah<sup>azwj</sup>), and a soul shining with brilliant Noor!"<sup>645</sup>

<sup>644</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 1

<sup>645</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 2

3- قب، المناقب لابن شهر آشوب المعروف من الصحابة بالورع عليّ و أبو بكر و عمر و ابن مسعود و أبو ذر و سلمان و عمارة و المقداد و عثمان بن مظعون و ابن عمر

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

'The one from the companions who was famous with the devoutness are Ali<sup>asws</sup>, and Abu Bakr, and Umar, and Ibn Masoud, and Abu Zarr<sup>ra</sup>, and Salman<sup>ra</sup>, and Ammar<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Usman Bin Mazoun, and Ibn Umar.

و معلوم أنّ أبا بكرٍ ثوبٍ و عليّ لبيت مال المسلمين نيف و أربعمائة ألف درهم و عمر مات و عليّ نيف و ثمانون ألف درهم و عثمان مات و عليّ ما لا يحصى كثرة و عليّ صلوات الله عليه مات و ما ترك إلا سبعمائة درهم فضلًا عن عطائه أعدها لحادم

And it is known that Abu Bakr died and upon him was for the public treasury, more than forty thousand Dirhams, and Umar died and upon him was more than eighty thousand Dirhams, and Usman died, and upon him was what cannot even be counted, a lot, while Ali<sup>asws</sup> passed away and did not leave except seven hundred Dirhams, being a surplus from his<sup>asws</sup> stipend, and he<sup>asws</sup> had set it aside for (acquiring) a servant.

و قد ثبت من زهده أنّه لم يخجل بالدنيا و لا بالرئاسة فيها دون أن انعكف على غسل رسول الله ص و تجهيزه و قول أولئك منّا أمير و منكم أمير إلى أن تفضّصها أبو بكر

And it is proven from his<sup>asws</sup> ascetism that he<sup>asws</sup> did not place any important to the world nor to the governance in it, besides devoting upon washing Rasool-Allah<sup>saww</sup> and preparing him<sup>saww</sup> (for the funeral); and their words, 'There should be an Emir from us and an Emir from you', until Abu Bakr dressed himself with it.

و قال الله تعالى إنّ أكرمكم عند الله أتقاكم و قد قال تعالى للفقراء المهاجرين الذين أخرجوا الآية و اجتمعتم الأئمة على أنّه من فقراء المهاجرين و اجتمعوا على أنّ أبا بكر كان غنيًّا

And Allah<sup>azwj</sup> the Exalted Said: **Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13].** And the Exalted Said: **(It is) for the poor (from the) emigrants, those who went out [59:8]** – the Verse. And the community is united upon that he<sup>asws</sup> was from the poor Emigrants, and they are (also) united upon that Abu Bakr was rich.

و كان ع جليّ الصفحة نقيّ الصيفة ناصح الجيب نقيّ الذيل عذب المشرب عفيف المطلب لم يتدنس بحطام و لم يتلبس بآثام و قد شهد النبيّ ص بزهديه بقوله ص عليّ لا يزرأ من الدنيا و لا ترزأ الدنيا منه.

And he<sup>asws</sup> was majestic of chest, pure of face, sincere of advice, clean of the bottom clothes, sweet of drink, chaste of the seeking. He<sup>asws</sup> was not defiled by the debris and was not touched by the sins. And the Prophet<sup>saww</sup> had testified with his<sup>asws</sup> ascetism by his<sup>saww</sup> words: 'Ali<sup>asws</sup> will neither reduce from the world nor will the world reduce from him<sup>asws</sup>'.<sup>646</sup>

<sup>646</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 3 a



أَمَالِي الطُّوسِيِّ فِي حَدِيثِ عَمَّارٍ يَا عَلِيُّ إِنَّ اللَّهَ قَدْ زَيَّنَكَ بِرَبِيَّةٍ لَمْ تَزَيِّنِ الْعِبَادُ بِرَبِيَّةٍ أَحَبَّ إِلَى اللَّهِ مِنْهَا زَيَّنَكَ بِالرُّهْدِ فِي الدُّنْيَا وَجَعَلَكَ لَا تَزُرُّ مِنْهَا شَيْئاً  
وَلَا تَزُرُّ مِنْكَ شَيْئاً وَوَهَبَ لَكَ حُبَّ الْمَسَاكِينِ فَجَعَلَكَ تَرْضَى بِهِمْ أَتْبَاعاً وَيَرْضُونَ بِكَ إِمَاماً.

(The book) 'Al Amaali' –

'In a Hadeeth by Ammar<sup>ra</sup>, (Rasool-Allah<sup>saww</sup> said): 'O Ali<sup>asws</sup>! Allah<sup>azwj</sup> has Adorned you<sup>asws</sup> with such an adornment, He<sup>azwj</sup> did not Adorn the servants with any adornment more Beloved to Allah<sup>azwj</sup> than it. He<sup>azwj</sup> Adorned you<sup>asws</sup> with the ascetism in the world and Made you<sup>asws</sup> not to reduce anything from it, nor for it to reduce anything from you<sup>asws</sup>, and He<sup>azwj</sup> had Gifted to you<sup>asws</sup> love of the poor, so He<sup>azwj</sup> Made you<sup>asws</sup> to be pleased with them as followers, and they are pleased with you<sup>asws</sup> as an Imam<sup>asws</sup>'.<sup>647</sup>

4- قب، المناقب لابن شهر آشوب اللؤلؤي قال عمر بن عبد العزيز ما علمنا أحداً كان في هذه الأمة أزهده من علي بن أبي طالب ع بعد النبي ص.

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

'Umar Bin Abdul Aziz said, 'We do not know of anyone from this community who was more ascetic than Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, after the Prophet<sup>saww</sup>'.<sup>648</sup>

ثوث القلوب قال ابن عيينة أزهده الصحابة علي بن أبي طالب.

(The book) 'Quwwat Al-Quloob' – Ibn Uyayna said, 'The most ascetic of the companions is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>649</sup>

سفيان بن عيينة عن الزهري عن مجاهد عن ابن عباس فأما من طغى وأتر الحياة الدنيا هو علقمة بن الحارث بن عبد الدار وأما من خاف مقام ربه علي بن أبي طالب ع خاف فانتهى عن المعصية وهى عن الهوى نفسه فإن الجنة هي المأوى خاصاً لعلي ع ومن كان على منهاجه هكذا عاماً.

Sufyan Bin Uyayna, from Al Zuhry, from Mujahid, from Ibn Abbas,

**'So as for one who transgresses [79:37] And prefers the life of the world [79:38] – he is Alqamah Bin Al-Haris Bin Abd Al-Dar. And as for one who fears standing to his Lord [79:40], is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He<sup>asws</sup> feared, so he<sup>asws</sup> stayed away from acts of disobedience and forbid himself from the vain desires: **Then surely the Garden, it would be the abode [79:41]** – is in particular for Ali<sup>asws</sup> and the ones who were upon his<sup>asws</sup> manifesto. Like this are the generality'.<sup>650</sup>**

قَتَادَةُ عَنِ الْحَسَنِ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ إِنَّ لِلْمُتَّقِينَ مَفَازاً هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع سَيِّدٌ مَنِ اتَّقَى عَنِ ارْتِكَابِ الْفَوَاحِشِ ثُمَّ سَأَقَ التَّسْبِيرِ إِلَى قَوْلِهِ جَزَاءً مِنْ رَبِّكَ لِأَهْلِ بَيْتِكَ خَاصًّا لَهُمْ وَ لِلْمُتَّقِينَ عَامًّا.

Qatadah, from Al-Hassan, from Ibn Abbas,

<sup>647</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 3 b

<sup>648</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 4 a

<sup>649</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 4 b

<sup>650</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 4 c

‘Regarding His<sup>azwj</sup> Words: **Surely, for the pious, there would be success [78:31]** – he<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, chief of the ones who fear indulging in the immoralities’. Then he continued the interpretation up to His<sup>azwj</sup> words: **A Recompense from your Lord, a Calculated gift [78:36]**, for People<sup>asws</sup> of your<sup>saww</sup> Household, particularly for them and for the pious ones in general’.<sup>651</sup>

تَفْسِيرُ أَبِي يُوسُفَ يَعْقُوبَ بْنِ سُفْيَانَ عَنْ مُجَاهِدٍ وَابْنِ عَبَّاسٍ إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَ عُيُونٍ مَنِ اتَّقَى الذُّنُوبَ عَلَيَّ بِنِ أَبِي طَالِبٍ وَ الْحَسَنِ وَ الْحُسَيْنِ ع- فِي ظِلَالٍ مِنَ الشَّجَرِ وَ الخِيَامِ مِنَ اللَّؤْلُؤِ طُولُ كُلِّ خِيْمَةٍ مَسِيرَةُ فَرَسٍ فِي فَرَسٍ

Tafseer by Abu Yusuf Yaqoub Bin Sufyan, from Mujahid, and Ibn Abbas,

‘**Surely, pious would be amid shades and springs [77:41]**. Ones who feared the sins – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, would be in shades of the trees and the tents of pearls. The length of each tent would be of a travel distance of a Farsakh (5 km) by a Farsakh’.

ثُمَّ سَأَلَ الْحَدِيثَ إِلَى قَوْلِهِ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ الْمُطِيعِينَ لِلَّهِ أَهْلَ بَيْتِ مُحَمَّدٍ فِي الْجَنَّةِ

Then he continued the Hadeeth to His<sup>azwj</sup> Words: **Surely, like that We Recompense the good doers [77:44]**, ‘The ones obedient to Allah<sup>azwj</sup>, the People<sup>asws</sup> of the Household of Muhammad<sup>saww</sup>, would be in the Paradise’.

وَ جَاءَ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُحْسِنُونَ عَلَيَّ بِنِ أَبِي طَالِبٍ ع.

And it has come in the interpretation of Words of the Exalted: **Surely Allah is with those who are pious and those who are good doers [16:128]** – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.<sup>652</sup>

الْحَلِيَّةُ قَالَ سَالِمُ بْنُ الْجَعْدِ رَأَيْتُ الْغَنَمَ تَبَعُرِي فِي بَيْتِ الْمَالِ فِي زَمَنِ أَمِيرِ الْمُؤْمِنِينَ ع.

(The book) ‘Al-Hilyah’ – Salim Bin Al-Ja’d said, ‘I saw the war booty dirt (even little valued items) in the public treasury during the era of Amir Al-Momineen<sup>asws</sup>’.<sup>653</sup>

وَ فِيهَا عَنِ الشَّعْبِيِّ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَنْصَحُهُ وَ يُصَلِّي فِيهِ.

And in it, from Al-Shaby who said, ‘Amir Al-Momineen<sup>asws</sup> used to clean it and pray Salat in it’.<sup>654</sup>

وَ رَوَى أَبُو عَبْدِ اللَّهِ بِنِ حَمَّوَيْهِ الْبَصْرِيُّ بِإِسْنَادِهِ عَنْ سَالِمِ الْجَعْدَرِيِّ قَالَ: شَهِدْتُ عَلَيَّ بِنِ أَبِي طَالِبٍ ع أَيَّ يَمَالٍ عِنْدَ الْمَسَاءِ فَقَالَ افْتَسِمُوا هَذَا الْمَالِ فَقَالُوا قَدْ أَمْسَيْنَا يَا أَمِيرَ الْمُؤْمِنِينَ فَأَجْرُهُ إِلَى عَدِّ فَقَالَ لَهُمْ تَقْبَلُونَ لِي أَنْ أَعِيشَ إِلَى عَدِّ قَالُوا مَا دَا بِأَيْدِينَا فَقَالَ لَا تُؤَخَّرُوهُ حَتَّى تَفْسِمُوهُ.

And it is reported by Abu Abdullah Bin Hamawiya Al Basry, by his chain from Salim AL Jahdary who said,

<sup>651</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 4 d

<sup>652</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 4 e

<sup>653</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 4 f

<sup>654</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 4 g

'I witnessed Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having been brought wealth in the evening. He<sup>asws</sup> said: 'Distribute this wealth!' They said, 'We are in the evening, O Amir Al-Momineen<sup>asws</sup>, delay it to the morning'. He<sup>asws</sup> said to them: 'Can you guarantee to me<sup>asws</sup> that I will be living to the morning?' They said, 'That is not in our hands'. He<sup>asws</sup> said: 'Do not delay it, until you distribute it''<sup>655</sup>.

و يُرَوَّى أَنَّهُ كَانَ بَاتِي عَلَيْهِ وَفُتَّ لَا يَكُونُ عِنْدَهُ قِيمَةٌ ثَلَاثَةَ دَرَاهِمٍ يَشْتَرِي بِهَا إِزَارًا وَ مَا يَحْتَاجُ إِلَيْهِ ثُمَّ يَقْسِمُ كُلَّ مَا فِي بَيْتِ الْمَالِ عَلَى النَّاسِ ثُمَّ يُصَلِّي فِيهِ فَيَقُولُ الْحَمْدُ لِلَّهِ الَّذِي أَخْرَجَنِي مِنْهُ كَمَا دَخَلْتُهُ.

And it is reported that there had come a time (of poverty) upon him<sup>asws</sup>, that they did not happen to be with even three Dirhams, the price of buying a trouser and whatever he<sup>asws</sup> was needy to. Then he<sup>asws</sup> distributed all what was in the public treasury upon the people. Then he<sup>asws</sup> prayed Salat in it and said: 'The Praise is for Allah<sup>azwj</sup> Who Made me<sup>asws</sup> come out from it like what I<sup>asws</sup> had entered into it''<sup>656</sup>.

و رَوَى أَبُو جَعْفَرٍ الطُّوسِيُّ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قِيلَ لَهُ أَعْطِ هَذِهِ الْأَمْوَالَ لِمَنْ يَخَافُ عَلَيْهِ مِنَ النَّاسِ وَ فِرَارُهُ إِلَى مُعَاوِنَةَ فَقَالَ ع أَنَا تَأْمُرُونِي أَنْ أَطْلُبَ النَّصْرَ بِالْجُورِ لَا وَ اللَّهِ لَا أَفْعَلُ مَا طَلَعَتْ سُنْمَسٌ وَ مَا لَاحَ فِي السَّمَاءِ نَجْمٌ

And it is reported by Abu Ja'far Al-Tusi – Amir Al-Momineen<sup>asws</sup>, it was said to him<sup>asws</sup>, 'Give this wealth to the ones it is feared that his fleeing would be to Muawiya'. He<sup>asws</sup> said: 'Are you instructing me<sup>asws</sup> to seek the help with the tyranny? No, by Allah<sup>azwj</sup>! I<sup>asws</sup> will not do so for as long as the sun emerges, and for as long as the stars shine in the sky!

وَ اللَّهِ لَوْ كَانَ مَا لَهُمْ لِي لَوَاسَيْتُ بَيْنَهُمْ وَ كَيْفَ وَ إِنَّمَا هُوَ أَمْوَالُهُمْ

By Allah<sup>azwj</sup>! Even if their wealth were mine, I<sup>asws</sup> would have equalised between them, and how can I<sup>asws</sup> (do what you are telling me<sup>asws</sup>), and rather it is their wealth?'

وَ أَنِّي إِلَيْهِ بِمَالٍ فَكَلِّمَ كَوْمَةً مِنْ ذَهَبٍ وَ كَوْمَةً مِنْ فِضَّةٍ وَ قَالَ يَا صَفْرَاءُ اصْفَرِّي يَا بَيْضَاءُ ابْيَضِّي وَ عُرِّي عُرِّي

وَ كُلُّ جَانٍ يَدُهُ إِلَى فِيهِ

هَذَا جَنَائِي وَ خِيَابَاهُ فِيهِ

And wealth was brought to him<sup>asws</sup>, and he<sup>asws</sup> made a mound of gold and a mound of silver and said: 'O yellow (gold), be yellower! O white (silver) be whiter and deceive other than me<sup>asws</sup>! (in prose) This is my<sup>asws</sup> misconduct and my<sup>asws</sup> choice in it, and every criminal, his hand is to his mouth!''<sup>657</sup>

الْبَاقِرُ ع فِي خَيْرٍ وَ لَقَدْ وَلِيَ خَمْسَ سِنِينَ وَ مَا وَضَعَ آجُرَةً عَلَى آجُرَةٍ وَ لَا لَبَنَةً عَلَى لَبَنَةٍ وَ لَا أَقْطَعَ قَطِيعاً وَ لَا أَوْرَثَ بَيْضَاءَ وَ لَا حُمْرَاءَ.

<sup>655</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 4 h

<sup>656</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 4 i

<sup>657</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 4 j

Al-Baqir<sup>asws</sup> in a Hadeeth: ‘And he<sup>asws</sup> had ruled for five years, and he<sup>asws</sup> had neither placed a wage upon a wage (increased his<sup>asws</sup> wages), nor build a brick upon a brick, nor cut out a piece of land (for himself<sup>asws</sup>), nor left any white (silver) nor red (gold) for inheritance’.<sup>658</sup>

ابن بطَّة عَنْ سُفْيَانَ الثَّوْرِيِّ أَنَّ عَيْنًا نَبَعَتْ فِي بَعْضِ مَالِهِ فَبَيَّرَ بِذَلِكَ فَقَالَ عَ بَيْتِ الْوَارِثِ وَ سَمَّاهَا عَيْنَ يَنْبُعِ.

Ibn Battah, from Sufyan Al-Sowry, ‘A spring had burst forth in one of his<sup>asws</sup> wealth (piece of land), so he<sup>asws</sup> was given the glad tidings of that. He<sup>asws</sup> said: ‘Give glad tidings to the inheritors’, and he<sup>asws</sup> named it as ‘Yanbu spring’.<sup>659</sup>

الْفَائِقُ عَنِ الرَّحْمَشِيِّ أَنَّ عَلِيًّا عَ اشْتَرَى قَمِيصًا فَقَطَّعَ مَا فَضَلَ عَنْ أَصَابِعِهِ ثُمَّ قَالَ لِلرَّجُلِ حُصَّهُ أَيُّ خِطِّ كَفَافِهِ.

(The book) ‘Al-Fa’iq’, from Al-Zamakhshary, ‘Ali<sup>asws</sup> bought a shirt, and he<sup>asws</sup> cut off whatever exceeded from his<sup>asws</sup> fingers, then said to the man: ‘Sew it’, i.e., the contour of its seam’.<sup>660</sup>

5- قب، المناقب لابن شهر آشوب خصال الكمال عن أبي الجيوش البلخي أنه اجتاز بسوق الكوفة فتعلق به كرسي فتخرق قميصه فأخذه بيده ثم جاء به إلى الحياطين فقال خيطوا لي ذا بارك الله فيكم.

(The books) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Khisal Al Kamal’, from Abu Al Jeysh Al Balkhy,

‘He<sup>asws</sup> toured the markets of Al-Kufa, and a chair got stuck with him and his<sup>asws</sup> shirt was torn. He<sup>asws</sup> took it in his<sup>asws</sup> hand, then came with it to the tailors and said, ‘Sew this for me<sup>asws</sup>, may Allah<sup>azwj</sup> Bless you all!’<sup>661</sup>

الأشعث العبدي قال: رأيت علياً اغتسل في الفرات يوم الجمعة ثم ابتاع قميصاً كرايس بثلاثة دراهم فصلى بالناس الجمعة و ما خيط جربانه بعد.

Al-Ash’a Al-Abdy who said, ‘I saw Ali<sup>asws</sup> bathing in the Euphrates on the day of Friday. Then he<sup>asws</sup> bought a cotton shirt for three Dirhams. He<sup>asws</sup> prayed the Friday (Salat) with the people and did not sew repairing it afterwards’.<sup>662</sup>

عَنْ شُبَيْكَةَ قَالَ: رَأَيْتُ عَلِيًّا عَ يَأْتِرُ فَوْقَ سُرَّتِهِ وَ يَرْفَعُ إِزَارَهُ إِلَى أَنْصَافِ سَاقَيْهِ.

From Shubeyka who said, ‘I saw Ali<sup>asws</sup> trouser above his<sup>asws</sup> navel, and he<sup>asws</sup> raised his<sup>asws</sup> trouser to half his<sup>asws</sup> legs’.<sup>663</sup>

الصَّادِقُ عَ كَانَ عَلِيٌّ عَ يَلْبَسُ الْقَمِيصَ الرَّابِيَّ ثُمَّ يَمُدُّ يَدَهُ فَيَقْطَعُ مَعَ أَطْرَافِ أَصَابِعِهِ

Al-Sadiq<sup>asws</sup>: ‘Ali<sup>asws</sup> wore an Al-Zaby shirt, then he<sup>asws</sup> extended his<sup>asws</sup> hand and cut it off at the end of his<sup>asws</sup> fingers’.

<sup>658</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 4 k

<sup>659</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 4 l

<sup>660</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 4 m

<sup>661</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 4 n

<sup>662</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 5 a

<sup>663</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 5 b

و فِي حَدِيثِ عَبْدِ اللَّهِ بْنِ الْهَدَيْلِ كَانَ إِذَا مَدَّهُ بَلَغَ الطُّفْرَ وَ إِذَا أَرْسَلَهُ كَانَ مَعَ نِصْفِ الدِّرَاعِ.

And in a Hadeeth by Abdullah Bin Al-Huzeyl, 'When he<sup>asws</sup> extended it, it reached the nails, and when he<sup>asws</sup> let it roll, it would be with half the forearm'.<sup>664</sup>

6- قَب، المناقب لابن شهر آشوب علي بن ربيعة رأيت علياً ع ياتر فرأيت عليه ثياباً فقلت له في ذلك فقال و أي ثوب أسر منه للعوزة و لا أنشف للعرق.

(The book) 'Al Manaqib of Ibn Shehr Ashub – Ali Bin Rabie,

'I saw Ali<sup>asws</sup> having worn a trouser, and I<sup>asws</sup> saw a cloth being upon him<sup>asws</sup>. I spoke to him<sup>asws</sup> regarding that. He<sup>asws</sup> said: 'And which cloth is more covering of the private parts than it, nor any drier of the sweat?'<sup>665</sup>

و فِي فَصَائِلِ أَحْمَدَ زَيْبِي عَلَى عَلِيٍّ ع إِزَارٌ غَلِيظٌ اشْتَرَاهُ بِخَمْسَةِ دَرَاهِمٍ وَ زَيْبِي عَلَيْهِ إِزَارٌ مَرْفُوعٌ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ ع يفتدي به المؤمنون و يخشع له القلب و تدل به النفس و يقصد به المبالغ.

And in (the book) 'Fazaail' of Ahmad – 'A thick trouser was seen to be upon Ali<sup>asws</sup>. He<sup>asws</sup> had bought it for five Dirhams, and a patched trouser was seen being upon him<sup>asws</sup>. It was said to him<sup>asws</sup> regarding that. He<sup>asws</sup> said: 'The Momineen can imitate with it, and the heart would be humbled for him, and the self would be humiliated by it, and the speech would be moderated by it'.<sup>666</sup>

و فِي رَوَايَةِ أَشْبُهُ بِشِعَارِ الصَّالِحِينَ.

And in a report – 'It resembled with a banner of the righteous'.<sup>667</sup>

و فِي رَوَايَةِ أَحْصَنُ لِمَرْجِي.

And in a report – 'A protection of the private parts'.<sup>668</sup>

و فِي رَوَايَةِ هَذَا أَبْعَدُ لِي مِنَ الْكِبْرِ وَ أَجْدُرُ أَنْ يفتدي به المسلم.

And in a report, 'This is a distancing for me<sup>asws</sup> from the arrogance, and worthier that the Muslim to imitate with it'.<sup>669</sup>

مُسْتَدُّ أَحْمَدَ أَنَّهُ قَالَ الْمُجْدِي بِنُ نَعْمَةَ الْخَارِجِي أَنَّ اللَّهَ يَا عَلِيُّ إِنَّكَ مَيِّتٌ قَالَ بَلْ وَ اللَّهُ فَتَلَا صَرِيحَةً عَلَى هَذَا قَضَاءً مُقْضِيًّا وَ عَهْدًا مَعْمُودًا وَ قَدْ حَابَ مَنْ افْتَرَى

<sup>664</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 5 c

<sup>665</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 6 a

<sup>666</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 6 b

<sup>667</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 6 c

<sup>668</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 6 d

<sup>669</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 6 e

(The book) ‘Musnad’ of Ahmad – ‘Al-Ja’dy Bin Na’ja the Kharijite said, ‘Fear Allah<sup>azwj</sup>, O Ali<sup>asws</sup>! You<sup>asws</sup> will be dying’. He<sup>asws</sup> said: ‘But, by Allah<sup>azwj</sup>, I<sup>asws</sup> would be killed by a strike. Upon this is a Decreed Ordainment, and a covenant covenanted, **and the one who fabricates would be disappointed**’ [20:61].

وَ كَانَ كُمُهُ لَا يُجَاوِزُ أَصَابِعَهُ وَ يَقُولُ لَيْسَ لِلْكَفْمَيْنِ عَلَى الْيَدَيْنِ فَضْلٌ وَ نَظَرَ إِلَى فَعِيرٍ أَخْرَقَ كُمُ نُوْبِهِ فَخَرَقَ كُمَ فَمِصْبِهِ وَ أَلْقَاهُ إِلَيْهِ.

And his<sup>asws</sup> sleeve did not exceed his<sup>asws</sup> fingers, and he<sup>asws</sup> said: ‘It isn’t for the two sleeves to be upon the hands, as excess’. And he<sup>asws</sup> looked at a poor, the sleeve of his shirt was torn, so he<sup>asws</sup> tore the sleeve of his<sup>asws</sup> shirt and cast it to him”.<sup>670</sup>

أَمِيرُ الْمُؤْمِنِينَ ع مَا كَانَ لَنَا إِلَّا إِهَابُ كَبْشٍ أَبِيثٌ مَعَ فَاطِمَةَ بِاللَّيْلِ وَ نَعْلِفُ عَلَيْهَا النَّاصِحَ بِالنَّهَارِ.

Amir Al-Momineen<sup>asws</sup>: ‘There was not for us<sup>asws</sup> except a skin of a ram (upon which) I<sup>asws</sup> would spend the night with (Syeda) Fatima<sup>asws</sup> at night, and we<sup>asws</sup> would feed the camel upon it at daytime”.<sup>671</sup>

مُسْنَدُ الْمُؤَصِّلِي الشَّعْبِيِّ عَنِ الْحَارِثِ عَنِ عَلِيِّ ع قَالَ: مَا كَانَ لَيْلَةً أَهْدِي لِي فَاطِمَةُ ع شَيْءٌ يُنَامُ عَلَيْهِ إِلَّا جِلْدَ كَبْشٍ

(The book) ‘Musnad’ of Al Mowsaly Al Shaby, from Al Haris,

‘From Ali<sup>asws</sup> having said: ‘(Syeda) Fatima<sup>asws</sup> could not present to me<sup>asws</sup> anything at night to sleep upon except a skin of a ram’.

وَ اشْتَرَى ع نُوْبًا فَأَعْجَبَهُ فَتَصَدَّقَ بِهِ.

And he<sup>asws</sup> bought a cloth. It fascinated him<sup>asws</sup>, so he<sup>asws</sup> gave it away in charity with it”.<sup>672</sup>

الْعَزَالِيُّ فِي الْإِحْيَاءِ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَمْتَنِعُ مِنْ بَيْتِ الْمَالِ حَتَّى يَبِيعَ سَيْفَهُ وَ لَا يَكُونُ لَهُ إِلَّا قَمِيصٌ وَاحِدٌ فِي وَقْتِ الْغَسْلِ لَا يَجِدُ غَيْرَهُ

Al-Gazaly in (the book) ‘Al-Ihya’ – ‘Ali<sup>asws</sup> had prevented himself<sup>asws</sup> from the public treasury to the extent that he<sup>asws</sup> had to sell his<sup>asws</sup> sword; and there did not happen to be for him<sup>asws</sup> except one shirt at the time of bathing, not finding other than it.

وَ رَأَى عَقِيلٌ بِنُ عَبْدِ الرَّحْمَنِ الْحَوْلَانِي عَلِيًّا ع جَالِسًا عَلَى بَرْدَعَةٍ جَمَارٍ مُبْتَلَّةٍ فَقَالَ لِأَهْلِهِ فِي ذَلِكَ فَقَالَتْ لَا تُلُومَنِي فَوَ اللَّهُ مَا بَرَى شَيْئًا يُنْكِرُهُ إِلَّا أَخَذَهُ فَطَرَحَهُ فِي بَيْتِ الْمَالِ.

And Aqeel Bin Abdul Rahman saw loneliness of Ali<sup>asws</sup>, being seated upon a blanket for a donkey, being wet. He spoke to his<sup>asws</sup> wife regarding that. She said, ‘Do not blame me, for by Allah<sup>azwj</sup>! He<sup>asws</sup> does not see anything he<sup>asws</sup> does not like (to have in the house), except he<sup>asws</sup> would take it and drop it in the public treasury”.<sup>673</sup>

<sup>670</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 6 f

<sup>671</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 6 g

<sup>672</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 6 h

<sup>673</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 6 i

فَصَائِلُ أَحْمَدَ قَالَ زَيْدُ بْنُ مِحْجَنٍ قَالَ عَلِيٌّ ع مَنْ يَشْتَرِي سَيْفِي هَذَا فَوَاللَّهِ لَوْ كَانَ عِنْدِي تَمْرٌ إِذَا مَا بَعْتُهُ.

(The book) 'Fazaail' of Ahmad – 'Zayd Bin Mihjan said, 'Ali<sup>asws</sup> said: 'Who will buy this sword of mine? By Allah<sup>azwj</sup>! If there was in my possession the price of a trouser, I<sup>asws</sup> would not sell it!''<sup>674</sup>

الأَصْبَغُ وَ أَبُو مَسْعُودَةَ وَ الْبَاقِرُ ع أَنَّهُ أَتَى الْبَزَّازِينَ فَقَالَ لِرَجُلٍ بَعْني تَوْبِينَ فَقَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ عِنْدِي حَاجَتُكَ فَلَمَّا عَرَفَهُ مَضَى عَنْهُ فَوَقَفَ عَلَى غُلَامٍ فَأَخَذَ تَوْبِينَ أَحَدَهَا بِثَلَاثَةِ دَرَاهِمٍ وَ الْآخَرَ بِدِرْهَمَيْنِ

Al-Asbagh and Abu Mas'ada, and Al-Baqir<sup>asws</sup>: 'He<sup>asws</sup> went to the clothes traders. He<sup>asws</sup> said to a man: 'Sell two clothes to me<sup>asws</sup>'. The man said, 'O Amir Al-Momineen<sup>asws</sup>! Your<sup>asws</sup> need is with me'. When he has introduced it (the clothes), he<sup>asws</sup> went away from him. He<sup>asws</sup> paused at a boy and took two clothes, one of them for three Dirhams and the other with two Dirhams.

فَقَالَ يَا قَنْبَرُ خُذِ الَّذِي بِثَلَاثَةِ فَقَالَ أَنْتَ أَوْلَى بِهِ تَصْعَدُ الْمِنْبَرَ وَ تَخْطُبُ النَّاسَ فَقَالَ وَ أَنْتَ شَابٌّ وَ لَكَ شِرَّةُ الثَّنَابِ وَ أَنَا أَسْتَحْيِي مِنْ رَبِّي أَنْ أَتَفَضَّلَ عَلَيْكَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَلْبَسُوهُمْ بِمَا تَلْبَسُونَ وَ أَطْعِمُوهُمْ بِمَا تَأْكُلُونَ

He<sup>asws</sup> said: 'O Qanbar! Take the one which (was bought) with three'. He said, 'You<sup>asws</sup> are foremost with it as you<sup>asws</sup> ascend the pulpit and address the people'. He<sup>asws</sup> said: 'And you are a young man, and for you is vigour of the youths, and I<sup>asws</sup> am embarrassed from my<sup>asws</sup> Lord<sup>azwj</sup> that I<sup>asws</sup> should prefer myself<sup>asws</sup> upon you. I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'Clothe them (slaves) from what you<sup>asws</sup> are wearing and feed them from what you are eating''.

فَلَمَّا لَبَسَ الْقَمِيصَ مَدَّ كُمَ الْقَمِيصِ فَأَمَرَ بِقَطْعِهِ وَ اتَّخَذَهُ قَلَانِسَ لِلْفُقَرَاءِ فَقَالَ الْغُلَامُ هَلُمَّ أَكْمُهُ قَالَ دَعَهُ كَمَا هُوَ فَإِنَّ الْأَمْرَ أَسْرَعُ مِنْ ذَلِكَ فَجَاءَ أَبُو الْغُلَامِ فَقَالَ إِنَّ ابْنِي لَمْ يَعْرِفَكَ وَ هَذَانِ دِرْهَمَانِ رَحْمَةً فَقَالَ مَا كُنْتُ لِأَفْعَلَ قَدْ مَا كُنْتُ وَ مَا كُنْتُ وَ اتَّفَقْنَا عَلَى رِضَى رَوَاهُ أَحْمَدُ فِي الْفَصَائِلِ.

When he<sup>asws</sup> wore the shirt, extended the sleeve of the shirt, and instructed with cutting it and taking it as a cap for the poor. The boy said, 'Come, I shall fold it!' He<sup>asws</sup> said: 'Leave it like what it is, for the matter is quicker than that'. The father of the boy came up and said, 'My son does not recognise you<sup>asws</sup>, and here are two Dirhams, he has earned'. He<sup>asws</sup> said: 'I<sup>asws</sup> will not take it. I<sup>asws</sup> have reduced, and he has reduced, and we are both harmonies upon an agreement'. It is reported by Ahmad in (the book) 'Al Fazaail''.<sup>675</sup>

عَلِيٌّ بْنُ أَبِي عِمْرَانَ قَالَ: حَرَجَ ابْنُ لِحْسَنٍ بِنِ عَلِيٍّ ع وَ عَلِيٌّ فِي الرَّحْبَةِ وَ عَلَيْهِ قَمِيصٌ حَرٌّ وَ طَوْقٌ مِنْ ذَهَبٍ فَقَالَ ابْنِي هَذَا قَالُوا نَعَمْ قَالَ فَدَعَاهُ فَتَمَّهُ عَلَيْهِ وَ أَخَذَ الطَّوْقَ مِنْهُ فَجَعَلَهُ قِطْعاً قِطْعاً.

Ali Bin Abu Imran who said,

'A son of Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> came out and Ali<sup>asws</sup> was in Al-Rahba and upon him<sup>asws</sup> was a woollen shirt and a collar of gold. This (was done by) my<sup>asws</sup> son<sup>asws</sup>? They said, 'Yes'.

<sup>674</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 6 j

<sup>675</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 6 k

He<sup>asws</sup> called him and broke it and took the collar away from him and made it to be in pieces and pieces".<sup>676</sup>

عَمْرُو بْنُ نَعَجَةَ السَّكُونِيُّ قَالَ: أُبِي عَلِيٌّ عِ بَدَايَةِ دَهْقَانٍ لِيُرَكِّبَهَا فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ بِسْمِ اللَّهِ فَلَمَّا وَضَعَ يَدَهُ عَلَى الْقَرْبُوسِ زَلَّتْ يَدُهُ مِنَ الصَّفْقَةِ فَقَالَ أَدِيَاخٌ هِيَ قَالَ نَعَمْ فَلَمْ يَرَكِّبْ.

Amro Bin Ma'ja Al Sakuny who said,

'Ali<sup>asws</sup> was brought an animal by an important man for him<sup>asws</sup> to ride. When he<sup>asws</sup> placed his<sup>asws</sup> leg in the stirrup, he<sup>asws</sup> said: 'In the Name of Allah<sup>azwj</sup>!' When he<sup>asws</sup> placed his<sup>asws</sup> hand upon the saddlebow, his<sup>asws</sup> hand slipped from the side. He<sup>asws</sup> said: 'Is it of brocade?' He said, 'Yes'. He<sup>asws</sup> did not ride it".<sup>677</sup>

7- قب، المناقب لابن شهر آشوب الإخفاء عن العزالي أنه كان له سويق في إناء محتوم يشرب منه فقيل له أ تفعل هذا بال عراق مع كثرة طعامه فقال أما إنني لا أخيمه بخلا به و لكي أكره أن يجعل فيه ما ليس منه و أكره أن يدخل بطني غير طيب.

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Ihya' from Al Gazali –

'There was porridge for him<sup>asws</sup> in a sealed utensil, he<sup>asws</sup> was drinking from it. It was said to him<sup>asws</sup>, 'You<sup>asws</sup> are doing this in Al-Iraq with abundance of its food?' He<sup>asws</sup> said: 'But I<sup>asws</sup> did not seal it being stingy with it, but I<sup>asws</sup> disliked making something to be in it what isn't from it, and I<sup>asws</sup> disliked for anything to enter my<sup>asws</sup> belly apart from the good".<sup>678</sup>

مُعَاوِيَةُ بْنُ عَمَّارٍ عَنِ الصَّادِقِ ع قَالَ: كَانَ عَلِيٌّ ع لَا يَأْكُلُ مِمَّا هُنَا حَتَّى يُؤْتَى بِهِ مِنْ تَمَّ يَعْنِي الْحِجَازَ.

Muawiya Bin Ammar, from Al-Sadiq<sup>asws</sup> having said: 'Ali<sup>asws</sup> was not eating from what was over there until it was brought with from there, meaning Al-Hijaz".<sup>679</sup>

الأصمعيُّ بنُ بُنَاتَةَ قَالَ عَلِيٌّ ع دَخَلْتُ بِإِلَادِكُمْ بِأَشْمَالِي هَذِهِ وَ رِجْلِي وَ رِجْلِي هَا هِيَ فَإِنِ أَنَا خَرَجْتُ مِنْ بِلَادِكُمْ بِغَيْرِ مَا دَخَلْتُ فَإِنِّي مِنَ الْخَائِبِينَ.

Al-Asbagh Bin Nubata – 'Ali<sup>asws</sup> said: 'I have entered your city with these belongings of mine, and my<sup>asws</sup> riding animal, here it is. So, if I<sup>asws</sup> were to exit from your city with other than what I<sup>asws</sup> have entered with, then I<sup>asws</sup> am from the betrayers".<sup>680</sup>

وَ فِي رِوَايَةٍ يَا أَهْلَ الْبَصْرَةِ مَا تَنْقِمُونَ مِنِّي إِنَّ هَذَا لَمِنْ عَزْلِ أَهْلِي وَ أَشَارَ إِلَى قَمِيصِهِ

And in a report – 'O people of Al-Basra! What revenge will you take from me<sup>asws</sup>? This is from the weaving of my<sup>asws</sup> wife!' – and he<sup>asws</sup> indicated to his<sup>asws</sup> shirt.

وَ تَرَصَّدَ عِدَاءَهُ عَمْرُو بْنُ حُرَيْثٍ فَأَتَتْ فَضَّةً بِجِرَابٍ مَحْتَمٍ فَأَخْرَجَ مِنْهُ حُزْبًا مُتَعَبِّرًا حَشِيئًا فَقَالَ عَمْرُو يَا فَضَّةُ لَوْ نَحَلْتِ هَذَا الدَّقِيقَ وَ طَيَّبْتِيهِ قَالَتْ كُنْتُ أَفْعَلُ فَنَهَانِي وَ كُنْتُ أَضَعُ فِي جِرَابِيهِ طَعَامًا طَيِّبًا فَحَتَمَ جِرَابَهُ

<sup>676</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 6 I

<sup>677</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 6 m

<sup>678</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 7 a

<sup>679</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 7 b

<sup>680</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 7 c



And Amro Bin Hureys was waiting for his<sup>asws</sup> lunch. Fizza<sup>sa</sup> came with a sealed container of skin and extracted some bread from it, changed, coarse. Amro said, 'O Fizza<sup>sa</sup>! If you<sup>sa</sup> could have sifted this flour and made it good'. She<sup>sa</sup> said, 'I<sup>sa</sup> had done it, but he<sup>asws</sup> forbade me<sup>sa</sup>, and I<sup>sa</sup> had placed good food in his<sup>asws</sup> saddle bag, but he<sup>asws</sup> sealed his<sup>asws</sup> saddlebag'.

ثُمَّ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع فَتَّهُ فِي فَصْعَةٍ وَ صَبَّ عَلَيْهِ الْمَاءَ ثُمَّ ذَرَّ عَلَيْهِ الْمِلْحَ وَ حَسَرَ عَنْ ذِرَاعِهِ فَلَمَّا فَرَعَ قَالَ يَا عَمْرُو لَقَدْ خَانَتْ هَذِهِ وَ مَدَّ يَدَهُ إِلَى حَاسِنِهِ وَ حَسِرَتْ هَذِهِ إِنْ أُذْخِلَهَا النَّارَ مِنْ أَجْلِ الطَّعَامِ وَ هَذَا يُجْزِي

Then Amir Al-Momineen<sup>asws</sup> crumbled it in a bowl and poured water upon it, then sprinkled salt upon it, and raised from his<sup>asws</sup> forearms. When he<sup>asws</sup> was free, he<sup>asws</sup> said: 'O Amro! This has been Tried', and he<sup>asws</sup> extended his<sup>asws</sup> hand to his<sup>asws</sup> beard and have withdrawn this from entering it into the Fire due to the food, and this is my<sup>asws</sup> Recompense'.

وَ رَأَهُ عَدِيُّ بْنُ حَاتِمٍ وَ بَيْنَ يَدَيْهِ شَتَّةٌ فِيهَا قَرَأَحٌ مَاءٍ وَ كَسْرَاتٌ مِنْ خُبْزٍ شَعِيرٍ وَ مِلْحٌ فَقَالَ إِنِّي لَا أَرَى لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ لَتَنْظَلُ تَحَارِكُ طَاوِيًا مُجَاهِدًا وَ بِاللَّيْلِ سَاهِرًا مُكَابِدًا ثُمَّ يَكُونُ هَذَا فَطُورَكَ

And Aday Bin Hatim saw him<sup>asws</sup> and in front of him<sup>asws</sup> was a bag wherein was clear water and pieces of barley bread, and some salt. He said, 'I do not see for you<sup>asws</sup>, O Amir Al-Momineen<sup>asws</sup>, will remain in your<sup>asws</sup> day fighting for long, and holding vigil at night, enduring, then this would be your<sup>asws</sup> breakfast'.

فَقَالَ ع

طَلَبْتَ مِنْكَ فَوْقَ مَا يَكْفِيهَا-

عَلَّلِ النَّفْسَ بِالْفُتُوعِ وَ إِلَّا-

He<sup>asws</sup> said: 'Make the soul to be content, or else it would seek from you above what suffices it'.

وَ قَالَ سُؤَيْدُ بْنُ عَفْلَةَ دَخَلْتُ عَلَيْهِ يَوْمَ عِيدٍ فَإِذَا عِنْدَهُ فَائُورٌ عَلَيْهِ خُبْزُ السَّمْرَاءِ وَ صَفْحَةٌ [صَحْفَةٌ] فِيهَا حَطِيفَةٌ وَ مِلْبَنَةٌ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ يَوْمَ عِيدٍ وَ حَطِيفَةٌ فَقَالَ إِنَّمَا هَذَا عِيدٌ مِنْ غُفْرٍ لَهُ.

And Suweyd Bin Gafla said, 'I entered to see him<sup>asws</sup> on the day of Eid, and there was a tray with him, upon it was some brown (wheat) bread, and a spread upon which was some 'Khateef' (flour with milk sprinkled upon it), and some milk. I said, 'O Amir Al-Momineen<sup>asws</sup>! It is a day of Eid and (you<sup>asws</sup> are eating) 'Khateef'?' He<sup>asws</sup> said: 'But rather this is Eid for the one (whose sins) have been Forgiven for him''<sup>681</sup>.

8- قب، المناقب لابن شهر آشوب ابن بطّة في الإبانة عن جندب أنّ عليّاً ع قدّم إليه لحم عث فقبل له فجعل لك فيه سمناً فقال ع إنّنا لا نأكل إدامين جميعاً

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) Ibn Battah in (the book) 'Al Ibana',

<sup>681</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 7 d

‘From Jundab (Abu Zarr<sup>ra</sup>), ‘Some scanty meat was forwarded to him<sup>asws</sup>. It was said to him<sup>asws</sup>, ‘We shall make some butter to be in it for you<sup>asws</sup>’. He<sup>asws</sup> said: ‘We<sup>asws</sup> do not eat two sauces (dips) together’.

وَ اجْتَمَعَ عِنْدَهُ فِي يَوْمِ عِيدٍ أُطْعِمَهُ فَقَالَ اجْعَلْهَا بَأْجَاً وَ خَلَطَ بَعْضَهَا بِبَعْضٍ فَصَارَ كَلِمَتُهُ مَثَلًا.

And some food was gathered in his<sup>asws</sup> presence on the day of Eid. He<sup>asws</sup> said: ‘Make it to be one and mix it with each other’. So, his<sup>asws</sup> word became an example”<sup>682</sup>.

9- قب، المناقب لابن شهر آشوب العُرَينِي؛ وَضِعَ جَوَانٌ مِنْ فَالُودَجٍ بَيْنَ يَدَيْهِ فَوَجَأَ بِإِصْبَعِهِ حَتَّى بَلَغَ أَسْفَلَهُ ثُمَّ سَلَّهَا وَ لَمْ يَأْخُذْ مِنْهُ شَيْئاً وَ تَلَمَّظَ بِإِصْبَعِهِ وَ قَالَ طَيِّبٌ طَيِّبٌ وَ مَا هُوَ بِحَرَامٍ وَ لَكِنْ أَكْرَهُ أَنْ أُعَوِّدَ نَفْسِي بِمَا لَمْ أُعَوِّدْهَا.

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

‘A meal of ‘Falouzaj’ (sweet dish) was placed in front of him<sup>asws</sup>. He<sup>asws</sup> inserted his finger until it reached its bottom, then he<sup>asws</sup> withdrew it and did not take anything from it, and he<sup>asws</sup> licked his<sup>asws</sup> finger and said: ‘Good! Good, and it is not Prohibited, but I<sup>asws</sup> dislike to get myself<sup>asws</sup> used to what I<sup>asws</sup> am not used to”<sup>683</sup>.

وَ فِي حَبْرٍ عَنِ الصَّادِقِ ع أَنَّهُ مَدَّ يَدَهُ إِلَيْهِ ثُمَّ قَبَضَهَا فَبِيلَ لَهُ فِي ذَلِكَ فَقَالَ ذَكَرْتُ رَسُولَ اللَّهِ ص أَنَّهُ لَمْ يَأْكُلْهُ فَكَرِهْتُ أَنْ أَكُلَّهُ.

And in a Hadeeth from Al-Sadiq<sup>asws</sup>: ‘He<sup>asws</sup> extended his<sup>asws</sup> hand towards it, then withheld it. It was said to him<sup>asws</sup> regarding that. He<sup>asws</sup> said: ‘I<sup>asws</sup> remembered Rasool-Allah<sup>saww</sup> that he<sup>saww</sup> did not eat it, so I<sup>asws</sup> disliked eating it”<sup>684</sup>.

وَ فِي حَبْرٍ آخَرَ عَنِ الصَّادِقِ ع أَنَّهُ قَالُوا لَهُ تُحَرِّمُهُ قَالَ لَا وَ لَكِنْ أَحْسَى أَنْ تَتَوَقَّ إِلَيْهِ نَفْسِي ثُمَّ تَلَا أَدْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمْ الدُّنْيَا.

And in another Hadeeth from Al-Sadiq<sup>asws</sup>: ‘They said to him<sup>asws</sup>, ‘You<sup>asws</sup> are prohibiting it?’ He<sup>asws</sup> said: ‘No, but I<sup>asws</sup> fear my soul to be yearning for it’. Then he<sup>asws</sup> recited: **“You squandered your good things in your lives of the world [46:20]”**<sup>685</sup>.

الْبَاقِرُ ع فِي حَبْرٍ كَانَ لَيَطْعَمُ حُبْرَ الْبُرِّ وَ اللَّحْمَ وَ يَنْصَرِفُ إِلَى مَنْزِلِهِ وَ يَأْكُلُ حُبْرَ الشَّعِيرِ وَ الرَّبْتَ وَ الْحَلَّ.

Al-Baqir<sup>asws</sup> said in a Hadeeth: ‘He<sup>asws</sup> (Amir Al-Momineen<sup>asws</sup>) used to feed the wheat bread, and the meat, and he<sup>asws</sup> would leave to go his<sup>asws</sup> house, and he<sup>asws</sup> ate the barley bread, and the oil, and the vinegar”<sup>686</sup>.

فَصَائِلُ أَحْمَدَ قَالَ عَلِيُّ ع مَا أَصْبَحَ بِالْكَوْفَةِ أَحَدٌ إِلَّا نَاعِمًا إِنَّ أَدْنَاهُمْ مَنْزِلَةَ لَيَأْكُلُ الْبُرِّ وَ يَجْلِسُ فِي الظِّلِّ وَ يَشْرَبُ مِنْ مَاءِ الْفُرَاتِ.

<sup>682</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 8

<sup>683</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 9 a

<sup>684</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 9 b

<sup>685</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 9 c

<sup>686</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 9 d

(The book) 'Fazaail' of Ahmad – 'Ali<sup>asws</sup> said: 'No has become in Al Kufa except blissful. The lowest of them (financially) is eating the wheat, and he sits in the shade (has a house), and he drinks from the Euphrates'.<sup>687</sup>

أَبُو صَادِقٍ عَنِ عَلِيِّ ع أَنَّهُ تَزَوَّجَ لَيْلَى فُجِعِلَتْ لَهُ حَجَلَةٌ فَهَتَكَهَا وَ قَالَ حَسْبُ آلِ عَلِيٍّ مَا هُمْ فِيهِ.

Abu Sadiq<sup>asws</sup>, from Ali<sup>asws</sup> – He<sup>asws</sup> got married at night, so a bridal chamber was made to him<sup>asws</sup>. He<sup>asws</sup> tore it down and said: 'It suffices for the family of Ali<sup>asws</sup>, what they are already in'.<sup>688</sup>

الْحَسَنُ بْنُ صَالِحِ بْنِ حَيٍّ قَالَ: بَلَغَنِي أَنَّ عَلِيًّا ع تَزَوَّجَ امْرَأَةً فَتَجَدَّتْ لَهُ بَيْتًا فَأَبَى أَنْ يَدْخُلَهُ.

Al-Hassan Bin Salih Bin Hayy who said, 'It has reached me that Ali<sup>asws</sup> married a woman, so we decorated a room for him<sup>asws</sup>, but he<sup>asws</sup> refused to enter it'.<sup>689</sup>

كِلَابُ بْنُ عَلِيٍّ الْعَامِرِيُّ قَالَ: رُفِّتْ عَمَّتِي إِلَى عَلِيٍّ ع عَلَى حِمَارٍ بِأَكْفِ تَحْتَهَا فَطِيفَةٌ وَ خَلْفَهَا فُفَّةٌ مُعَلَّفَةٌ.

Kilab Bin Ali Al-Aamiry who said, 'My paternal aunt was escorted to Ali<sup>asws</sup> upon a donkey with a velvet saddle cloth being beneath her, and behind her was a hanging strand'.<sup>690</sup>

10- قب، المناقب لابن شهر آشوب ابن عباسٍ وَ مُجَاهِدٌ وَ قَتَادَةُ فِي قَوْلِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ الْآيَةَ نَزَلَتْ فِي عَلِيٍّ وَ أَبِي ذَرٍّ وَ سَلْمَانَ وَ الْمِقْدَادِ وَ عُثْمَانَ بْنِ مَطْعُونٍ وَ سَالِمٍ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Ibn Abbas, and Mujahid, and Qatadah,

'Regarding His<sup>azwj</sup> Words: **O you who believe! Do not be prohibiting yourselves the good things what Allah has Permitted [5:87]** – the Verse, 'It was Revealed regarding Ali<sup>asws</sup>, and Abu Zarr<sup>ra</sup>, and Salman<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Usman Bin Mazoun, and Salim.

إِنَّهُمْ اتَّقُوا عَلَى أَنْ يَصُومُوا النَّهَارَ وَ يَفُومُوا اللَّيْلَ وَ لَا يَنَامُوا عَلَى الْفُرْشِ وَ لَا يَأْكُلُوا اللَّحْمَ وَ لَا يَقْرَبُوا النِّسَاءَ وَ الطَّيِّبَ وَ يَلْبَسُوا الْمُسُوحَ وَ يَرْفُضُوا الدُّنْيَا وَ يَسِيحُوا فِي الْأَرْضِ وَ هُمْ بَعْضُهُمْ أَنْ يَجِبَ مَذَاكِرُهُ

They had agreed upon that they would be Fasting during the day and standing (for Salat) during the night, and they will not be sleeping upon the bed, nor be eating the meat, nor go near the women and the perfume, and they would be wearing the coarse (clothing), and they would reject the world, and they would wander in the earth, and one of them wanted to remove his manhood.

فَحَطَبَ النَّبِيُّ ص فَقَالَ مَا بَالُ أَقْوَامٍ حَرَمُوا النِّسَاءَ وَ الطَّيِّبَ وَ النَّوْمَ وَ شَهَوَاتِ الدُّنْيَا أَمَا إِنِّي لَسْتُ أَمُرُّكُمْ أَنْ تَكُونُوا قَيْبَسِينَ وَ رُهْبَانًا فَإِنَّهُ لَيْسَ فِي دِينِي تَرْكُ اللَّحْمِ وَ النِّسَاءِ وَ لَا اتِّخَاذُ الصَّوَامِعِ وَ إِنَّ سِيَاخَةَ أُمَّتِي وَ رَهْبَانِيَّتَهُمُ الْجِهَادُ إِلَى آخِرِ الْحَبْرِ.

<sup>687</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 9 e

<sup>688</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 9 f

<sup>689</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 9 g

<sup>690</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 9 h

The Prophet<sup>saww</sup> addressed. He<sup>saww</sup> said: ‘What is the matter with a people prohibiting the women, and the perfume, and the sleep, and desires of the world? But I<sup>saww</sup> haven’t ordered you that you become priests and monks, for it isn’t in my<sup>saww</sup> religion to leave (eating) the meat, and (stop going to) the women, nor take to the monasteries, and that the wandering of my<sup>saww</sup> community and its monasticism is the Jihad’ – up to the end of the Hadeeth”<sup>691</sup>

أَبُو عَبْدِ اللَّهِ ع نَزَلَتْ فِي عَلِيٍّ وَ بِلَالٍ وَ عُثْمَانَ بْنِ مَظْعُونٍ فَأَمَّا عَلِيٌّ فَإِنَّهُ حَلَفَ أَنْ لَا يَنَامَ بِاللَّيْلِ أَبَدًا إِلَّا مَا شَاءَ اللَّهُ وَ أَمَّا بِلَالٌ فَإِنَّهُ حَلَفَ أَنْ لَا يُفْطِرَ بِالنَّهَارِ أَبَدًا وَ أَمَّا عُثْمَانُ بْنُ مَظْعُونٍ فَإِنَّهُ حَلَفَ أَنْ لَا يَنْكَحَ أَبَدًا.

Abu Abdullah<sup>asws</sup>: ‘It was Revealed regarding Ali<sup>asws</sup>, and Bilal, and Usman Bin Mazoun. As for Ali<sup>asws</sup>, he<sup>asws</sup> had vowed that he<sup>asws</sup> will not sleep at night, ever, except for whatever Allah<sup>azwj</sup> so Desires; and as for Bilal, he had vowed that he will not eat at daytime, ever; and as for Usman Bin Mazoun, he had vowed that he will not have sex, ever!”<sup>692</sup>

دَخَلَ ابْنُ عَبَّاسٍ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَ: إِنَّ الْحَاجَّ قَدِ اجْتَمَعُوا لِيَسْمَعُوا مِنْكَ وَ هُوَ يُخْصِفُ نَعْلًا قَالَ أَمَا وَ اللَّهُ إِنَّ لِي لَهَمًّا أَحَبَّ إِلَيَّ مِنْ أَمْرِكُمْ هَذَا إِلَّا أَنْ أُفِيمَ حَدًّا أَوْ أَدْفَعَ بَاطِلًا

And Ibn Abbas entered to see Amir Al-Momineen<sup>asws</sup> and said, ‘The pilgrims have gathered to listen from you<sup>asws</sup>’, while he<sup>asws</sup> was repairing a slipper. He<sup>asws</sup> said: ‘But, by Allah<sup>azwj</sup>! For me<sup>asws</sup> there is a concern (repairing the slipper) more beloved to me<sup>asws</sup> than this command (caliphate) of yours, except if I<sup>asws</sup> were to establish a legal penalty or repel a falsehood’.

وَ كَتَبَ ع إِلَى ابْنِ عَبَّاسٍ أَمَا بَعْدُ فَلَا يَكُنْ حَظُّكَ فِي وَلَا يَتِكَ مَالًا تَسْتَفِيدُهُ وَ لَا غَيْظًا تَسْتَفِيدُهُ وَ لَكِنَّ إِمَانَتَهُ بَاطِلٌ وَ إِحْيَاءُ حَقِّي.

And he<sup>asws</sup> wrote to Ibn Abbas: ‘As for after, do not let wealth to be your share in your governance, nor rage to be cured, but kill of falsehood and revive truth”<sup>693</sup>

وَ قَالَ ع يَا دُنْيَا يَا دُنْيَا أَيْ نَعَرَضْتِ أَمْ إِلَيَّ تَشَوَّقْتِ لَا حَانَ جِئْتِكِ هَيْهَاتَ عُرِّي عُرِّي لَا حَاجَةَ لِي فِيكَ قَدْ طَلَّقْتِكِ ثَلَاثًا لَا رَجْعَةَ لِي فِيكَ

And he<sup>asws</sup> said: ‘O world! O world! Is it to me<sup>asws</sup> you are displaying yourself? Or to me<sup>asws</sup> you are yearning? Do not come near with your approach! Someone else! Someone else! There is no need for me regarding you. I<sup>asws</sup> have divorced you thrice, there is no return for me<sup>asws</sup> regarding you!’

وَ لَهُ ع

إِنَّهَا زَوْجَةٌ سَوِيءٌ لَا تُبَالِي مَنْ أَتَاهَا.

طَلَّقَ الدُّنْيَا ثَلَاثًا وَ اتَّخَذَ زَوْجًا سِوَاهَا

And for him<sup>asws</sup> (a couplet), ‘He<sup>asws</sup> divorced the world thrice and took a wife other than it (the world). It is an evil wife, not caring who comes to her”<sup>694</sup>

<sup>691</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 9 i

<sup>692</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 10 a

<sup>693</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 10 b

<sup>694</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 10 c

جُمْلًا، أَنَسَابِ الْأَشْرَافِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع مَرَّ عَلَى قَدِيرٍ بِمَزْبَلَةٍ وَ قَالَ هَذَا مَا يَجْلِبُ بِهِ الْبَاحِلُونَ.

(The book) 'Ansaab Al-Ashraaf' – Amir Al-Momineen<sup>asws</sup> passed by filth of a rubbish dump and said: 'This is what the stingy ones are being stingy with'.<sup>695</sup>

وَ يُرَوَّى أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ فِي بَعْضِ حِيطَانِ فَدَكٍ وَ فِي يَدِهِ مِسْحَاةٌ فَهَجَمَتْ عَلَيْهِ امْرَأَةٌ مِنْ أَجْمَلِ النِّسَاءِ فَقَالَتْ يَا ابْنَ أَبِي طَالِبٍ إِنَّ تَزْوُجَنِي أُغْنِيكَ عَنْ هَذِهِ الْمِسْحَاةِ وَ أَدُلُّكَ عَلَى خَزَائِنِ الْأَرْضِ وَ يَكُونُ لَكَ الْمُلْكُ مَا بَقِيَتْ

And it is reported that Amir Al-Momineen<sup>asws</sup> was in one of the gardens of Fadak and in his<sup>asws</sup> hand was a spade. A woman from the most beautiful women attacked upon him<sup>asws</sup>. She<sup>asws</sup> said: 'O son<sup>asws</sup> of Abu Talib<sup>asws</sup>! If you<sup>asws</sup> were to marry me, I would make you<sup>asws</sup> to be needless from this spade and point you upon treasures of the earth, and the kingdom would happen to be for you<sup>asws</sup>, for as long as you<sup>asws</sup> live'.

قَالَ لَهَا فَمَنْ أَنْتِ حَتَّى أَحْطَبُكَ مِنْ أَهْلِكَ قَالَتْ أَنَا الدُّنْيَا فَقَالَ ع ارْجِعِي فَاطْلُبِي زَوْجًا غَيْرِي فَلَسْتُ مِنْ شَأْنِي

He<sup>asws</sup> said to her: 'Who are you, until I<sup>asws</sup> can propose to you from your family'. She said, 'I am the world'. He<sup>asws</sup> said: 'Return and seek a husband other than me<sup>asws</sup>, for you<sup>asws</sup> are none of my<sup>asws</sup> concern'.

فَأَقْبَلَ عَلَى مِسْحَاتِهِ وَ أَنْشَأَ

لَقَدْ حَابَ مِنْ عَرْتِهِ دُنْيَا دَنِيَّةً  
أَتَيْنَا عَلَى زَيْبِ الْعُرُوسِ بُيُوتَهُ  
فَقُلْتُ لَهَا غَيْرِي سِوَايَ فَإِنِّي  
وَ مَا هِيَ إِذْ عَزَّتْ فُرُونًا بِطَائِلِ  
وَ زِينَتُهَا فِي مِثْلِ تِلْكَ السَّمَائِلِ  
عُرُوفٌ عَنِ الدُّنْيَا وَ لَسْتُ بِجَاهِلِ

He<sup>asws</sup> turned towards his spade and prosed (a poem): 'He would be disappointed, the one who has been deceived by the world of his religion, and what is it even if is deceiving generations by frivolities. It comes to us upon being adorned like the bride and all her adornments in that appearance. I<sup>asws</sup> said to her: 'Deceive other than me<sup>asws</sup>, for I<sup>asws</sup> am averse from the world and I<sup>asws</sup> not ignorant.

وَ مَا أَنَا وَ الدُّنْيَا وَ إِنَّ مُحَمَّدًا  
وَ هَبْنَا أَتَيْنَا بِالْكُنُوزِ وَ دُرِّهَا  
أَلَيْسَ جَمِيعًا لِفَتَاءِ مَصِيرِنَا  
زَهِيًّا بِفَقْرِ بَيْنَ تِلْكَ الْجَنَادِلِ  
وَ أَمْوَالِ قَارُونَ وَ مُلْكِ الْقَبَائِلِ  
وَ يُطَلَّبُ مِنْ خَزَائِنِهَا بِالطَّوَائِلِ

And what have I<sup>asws</sup> to do with the world and Muhammad<sup>saww</sup> is a pledge with wandering between these wanderings and gift us the treasures and its gems, and the wealth of Qaroun and kingdoms of the tribes. Isn't it all destined for the annihilation? And he seeks from its treasures with the long hopes.

فَعُرِّي سِوَايَ إِنِّي غَيْرُ رَاغِبٍ  
لِمَا فِيكَ مِنْ عَزٍّ وَ مُلْكٍ وَ نَائِلِ

<sup>695</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 10 d

فَشَأْنِكِ يَا دُنْيَا وَ أَهْلَ الْعَوَالِمِ  
وَ أَحْسَى عَذَاباً دَائِماً غَيْرَ زَائِلٍ

وَ قَدْ فَبَعَثَ نَفْسِي بِمَا قَدْ رَزَقْتُهُ  
فَأَيُّ أَخَافُ اللَّهَ يَوْمَ لِقَائِهِ

So, deceive the ones besides me<sup>asws</sup>. I<sup>asws</sup> am not desirous to whatever is in you, from honour, and kingdom, and amassing, and I<sup>asws</sup> have contented myself with what I<sup>asws</sup> have been Graced with. So, I<sup>asws</sup> am your adversary, O world, and the people of deviations, for I<sup>asws</sup> fear Allah<sup>azwj</sup>, the Day of meeting Him<sup>azwj</sup>, and I<sup>asws</sup> fear the permanent Punishment, without declining”<sup>696</sup>.

11- قب، المناقب لابن شهر آشوب الباقر ع أَنَّهُ مَا وَرَدَ عَلَيْهِ أَمْرَانِ كِلَاهُمَا لِلَّهِ رَضَى إِلَّا أَحَدًا بِأَشَدِّهِمَا عَلَى بَدَنِهِ

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

‘Al-Baqir<sup>asws</sup>: ‘No two matters arrived to him (Ali<sup>asws</sup>), both of them being with Pleasure of Allah<sup>azwj</sup>, except he<sup>asws</sup> would take with the more difficult one upon his<sup>asws</sup> body’.

وَ قَالَ مُعَاوِيَةُ لِيُزَارَ بْنَ زَمْرَةَ صِفْ لِي عَلِيًّا قَالَ كَانَ وَ اللَّهُ صَوَاماً بِالنَّهَارِ قَوَاماً بِاللَّيْلِ يُحِبُّ مِنَ الْبِئْسِ أَحْسَنَهُ وَ مِنَ الطَّعَامِ أَجْسَبَهُ وَ كَانَ يَجْلِسُ فِينَا وَ يَبْتَدِي إِذَا سَكَنَّا وَ يُجِيبُ إِذَا سَأَلْنَا يُقْسِمُ بِالسُّوِيَّةِ وَ يَغْدُلُ فِي الرَّعِيَّةِ لَا يَخَافُ الضَّعِيفَ مِنْ حِزْبِهِ وَ لَا يَطْمَعُ الْقَوِيَّ فِي مَيْلِهِ

Muawiya said to Zirar Bin Zamrah, ‘Describe Ali<sup>asws</sup> to me’. He said, ‘By Allah<sup>azwj</sup>! He<sup>asws</sup> was Fasting by the day, standing (for Salat) at night. He<sup>asws</sup> loved from the clothes, its coarse, and from the food, its dry, and he<sup>asws</sup> used to sit among us and initiate whenever we were silent, and he<sup>asws</sup> would answer whenever we asked. He<sup>asws</sup> distributed with the equality and he<sup>asws</sup> dispensed justice among the citizens. Neither did the weak fear from his<sup>asws</sup> tyranny nor did the strong covet regarding his<sup>asws</sup> inclination.

وَ اللَّهُ لَقَدْ رَأَيْتُهُ لَيْلَةً مِنَ اللَّيَالِي وَ قَدْ أَسَدَلَ الظَّلَامُ سُدُولَهُ وَ غَارَتْ نُجُومُهُ وَ هُوَ يَتَمَلَّمُ فِي المِخْرَابِ تَمَلُّمَ السَّلِيمِ وَ يَبْكِي بُكَاءَ الحَزِينِ

By Allah<sup>azwj</sup>! I had seen him<sup>asws</sup> on a night from the nights, and the darkness had fallen, and its stars had been obscured, and he<sup>asws</sup> was restless in the prayer niche with the restlessness of the one injured (near to death), and he<sup>asws</sup> was crying the crying of the grief-stricken.

وَ لَقَدْ رَأَيْتُهُ مَسِيلاً لِلدُّمُوعِ عَلَى حِدِّهِ قَابِضاً عَلَى لِحْيَتِهِ يُخَاطِبُ دُنْيَاهُ فَيَقُولُ يَا دُنْيَا أَيْ تَشَوَّقْتِ لِي تَعَرَّضْتِ لِي حَانَ حِينِكَ فَقَدْ أَبْتَنَيْتِ ثَلَاثًا لَا رَجْعَةَ لِي فِيكَ فَعَيْشُكَ قَصِيرٌ وَ حَطْرُكَ بَسِيرٌ أَوْ مِنْ قَلَّةِ الرِّزْقِ وَ بُعْدِ السَّقَرِ وَ وَحْشَةِ الطَّرِيقِ.

And I have seen him<sup>asws</sup> with the tears flowing upon his<sup>asws</sup> cheeks, holding upon his<sup>asws</sup> beard, addressing his<sup>asws</sup> world. He<sup>asws</sup> was saying: ‘O world! Is it with me<sup>asws</sup> you are yearning, and to me<sup>asws</sup> you are displaying? Do not come near with your approach, for I<sup>asws</sup> have irrevocably divorced you thrice, there is no return for me<sup>asws</sup> regarding you! Your life is short, and your occurrence (in my<sup>asws</sup> mind) is little. Alas, from the scarcity of provision and the long journey (to the Hereafter), and loneliness of the road”<sup>697</sup>.

<sup>696</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 10 e

<sup>697</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 11

12- سن، المحاسن إسماعيل بن مهران عن حماد بن عثمان عن زيد بن الحسن قال سمعت أبا عبد الله ع يقول كان أمير المؤمنين ع أشبه الناس طعمه برسول ص يأكل الخبز والحل والزيت ويطعم الناس الخبز واللحم.

(The book) 'Al Mahasin' – Ismail Bin Mihran, from Hammad Bin Usman, from Zayd Bin Al-Hassan who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Amir Al-Momineen<sup>asws</sup> was the most resembling of the people with Rasool-Allah<sup>saww</sup> in eating. He<sup>asws</sup> ate the bread, and the vinegar, and the oil, while he<sup>asws</sup> fed the people the bread and the meat".<sup>698</sup>

13- كشف، كشف الغمة من مناقب الخوارزمي عن أبي مريم قال سمعت عمارة بن ياسر رضي الله عنه قال سمعت رسول الله ص يقول يا علي إن الله تعالى زينتك بزينة لم يزين العباد بزينة هي أحب إليه منها

(The book) 'Kashaf Al Ghumma', from (the book) 'Manaqib' of Al Khawarizmi, from Abu Maryam who said,

'I heard Ammar Bin Yasser<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>. He<sup>ra</sup> said, 'I<sup>ra</sup> heard Rasool-Allah<sup>saww</sup> saying: 'O Ali<sup>asws</sup>! Allah<sup>azwj</sup> the Exalted has Adorned you<sup>asws</sup> with such an adornment, He<sup>azwj</sup> did not Adorn the servants with any adornment which is more Beloved to Him<sup>azwj</sup>.

زهدك فيها وبغضها إليك وحبب إليك الفقراء فريضت بهم أتباعاً ورضوا بك إماماً

He<sup>azwj</sup> Made you<sup>asws</sup> to be ascetic in it and Made it to be hateful to you<sup>asws</sup> and Gifted to you<sup>asws</sup> the poor (people), so be pleased with them as followers, and they are pleased with you<sup>asws</sup> as an Imam<sup>asws</sup>.

يا علي طوبى لمن أحبك وصدق عليك والويل لمن أبغضك وكذب عليك أما من أحبك وصدق عليك فإخوانك في دينك وشركاؤك في جنتك

O Ali<sup>asws</sup>! Beatitude is for one who loves you<sup>asws</sup> and ratifies upon you<sup>asws</sup>, and the woe is for the one who hates you<sup>asws</sup> and belies upon you<sup>asws</sup>. As for the one who loves you<sup>asws</sup> and ratifies upon you<sup>asws</sup>, so they are your<sup>asws</sup> brethren in your<sup>asws</sup> religion and your<sup>asws</sup> associates in your<sup>asws</sup> Garden.

و أما من أبغضك وكذب عليك فحقيق على الله تعالى يوم القيامة أن يُقيمهُ مقام الكذابين.

And as for the one who hates you and belies upon you<sup>asws</sup>, there would be a right upon Allah<sup>azwj</sup> the Exalted on the day of Qiyamah that He<sup>azwj</sup> Makes him stand in the position of the liars".<sup>699</sup>

و منه عن عبد الله بن أبي الهذيل قال: رأيت على علي ع قميصاً زرياً إذا مدده بلغ الظهر وإذا أرسله كان مع نصف الذراع.

And from him, from Abdullah Bin Abu Al Huzeyl who said,

'I saw a low-quality shirt being upon Ali<sup>asws</sup>. When he<sup>asws</sup> extended it, it reached the nails, and when he<sup>asws</sup> rolled it up, it would be with half the forearm".<sup>700</sup>

<sup>698</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 12

<sup>699</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 13 a

وَمِنْهُ قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ مَا عَلِمْنَا أَنَّ أَحَدًا كَانَ فِي هَذِهِ الْأُمَّةِ بَعْدَ النَّبِيِّ صَ أَزْهَدَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

And from him, 'Umar Bin Abdul Aziz said,

'We do not of anyone in this community who was more ascetic than Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, after the Prophet<sup>saww</sup>'.<sup>701</sup>

وَمِنْهُ عَنْ سُؤْيَيْدِ بْنِ عَفَلَةَ قَالَ: دَخَلْتُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع الْعَصْرَ فَوَجَدْتُهُ جَالِسًا بَيْنَ يَدَيْهِ صَحِيفَةٌ فِيهَا لَبَنٌ حَازِرٌ أَجْدُ رِيحُهُ مِنْ شِدَّةِ حُمُوزِيهِ وَ فِي يَدِهِ رَغِيفٌ أَرَى فُشَارَ الشَّعِيرِ فِي وَجْهِهِ وَ هُوَ يَكْسِرُ يَدِيهِ أَحْيَانًا فَإِذَا غَلَبَهُ كَسَرَهُ بِرُكْبَتَيْهِ وَ طَرَحَهُ فِيهِ

And from him, from Suweyd Bin Gafla who said,

'I entered to see Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> in the afternoon and I found him to be seated and in front of him<sup>asws</sup> was a table spread wherein was sour milk. I could find its smell due to the intensity of its sourness, and in his<sup>asws</sup> hand was a loaf. I saw the barley husk in his<sup>asws</sup> face and he<sup>asws</sup> was occasionally breaking it by his<sup>asws</sup> hand. Whenever it overcame him<sup>asws</sup>, he<sup>asws</sup> broke it with his<sup>asws</sup> knee and drop it into it.

فَقَالَ اذْنُ فَأَصِيبَ مِنْ طَعَامِنَا هَذَا فَمُلْتُ إِيَّيَ صَائِمٍ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ مَنَعَهُ الصَّوْمَ مِنْ طَعَامٍ يَشْتَهِيهِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُطْعِمَهُ مِنْ طَعَامِ الْجَنَّةِ وَ يَسْقِيَهُ مِنْ شَرَابِهَا

He<sup>asws</sup> said: 'Approach and take from this food of ours<sup>asws</sup>'. I said, 'I am Fasting'. He<sup>asws</sup> said: 'I<sup>asws</sup> heard Rasool-Allah<sup>saww</sup> saying: 'One whom the Fasting prevents from the food he is desirous to, would have a right upon Allah<sup>azwj</sup> that He<sup>azwj</sup> Feeds him from the food of Paradise, and Quench him from its drinks'.

قَالَ فَمُلْتُ لِجَارِيَتِي وَ هِيَ قَائِمَةٌ بِقَرِيبٍ مِنْهُ وَيَحْكُ يَا فِضَّةُ أَلَا تَتَّقِينَ اللَّهَ فِي هَذَا الشَّمِخِ أَلَا تَنْخُلُونَ لَهُ طَعَامًا مِمَّا أَرَى فِيهِ مِنَ التُّخَالَةِ فَقَالَتْ لَقَدْ تَقَدَّمَ إِلَيْنَا أَنْ لَا نَنْخُلَ لَهُ طَعَامًا

He said, 'I said to his<sup>asws</sup> maid, and she was standing nearby from him<sup>asws</sup>, 'Woe be unto you<sup>sa</sup>, O Fizza<sup>sa</sup>! Are you<sup>sa</sup> not fearing Allah<sup>azwj</sup> regarding this Sheykh?' Are you<sup>sa</sup> not sifting any food for him<sup>asws</sup> from the sifting barn, from what I see him<sup>asws</sup> to be in?' She<sup>sa</sup> said, 'He<sup>asws</sup> has instructed us not to sift food for him<sup>asws</sup>'.

قَالَ مَا قُلْتُ لَهَا فَأَحْبَرْتُهُ فَقَالَ بِأَبِي وَ أُمِّي مَنْ لَمْ يُنْخَلْ لَهُ طَعَامٌ وَ لَمْ يَشْبَعْ مِنْ حُبْرِ الْبُرِّ ثَلَاثَةَ أَيَّامٍ حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَ جَلَّ.

He said, 'Whatever I had said to her<sup>sa</sup>, I informed him<sup>asws</sup>. He<sup>asws</sup> said: 'By my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup>! One for whom the food is not sifted, and he<sup>asws</sup> does not satiate from the wheat bread for three days, Allah<sup>azwj</sup> Mighty and Majestic would Capture his soul''.<sup>702</sup>

قَب، المناقب لابن شهر آشوب عَنِ ابْنِ عَفَلَةَ مِثْلَهُ ثُمَّ قَالَ وَ قَالَ لِعَقْبَةَ بْنِ عَلْقَمَةَ يَا أَبَا الْجُنْدَبِ أَدْرَكْتُ رَسُولَ اللَّهِ ص يَأْكُلُ أَيْسَنَ مِنْ هَذَا وَ يَلْبَسُ أَحْسَنَ مِنْ هَذَا فَإِنْ أَنَا لَمْ أَخْذُ بِهِ خِفْتُ أَنْ لَا أَلْحَقَ بِهِ.

<sup>700</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 13 b

<sup>701</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 13 c

<sup>702</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 13 d



(The book) 'Al-Manaqib' of Ibn Shehr Ashub – From Ibn Gafla, there is similar to it, and he<sup>asws</sup> said to Uqba Bin Alqamah, 'O Abu Al-Jundab! I<sup>asws</sup> came across Rasool-Allah<sup>sawww</sup> eating drier (food) than this and wearing coarser than this. So, if I<sup>asws</sup> do not take with it, I<sup>asws</sup> fear that I<sup>asws</sup> would not be joined up with him<sup>sawww</sup>'.<sup>703</sup>

14- كشف، كشف الغمة المُنَاقِبِ عَنْ أَبِي مَطَرٍ قَالَ: خَرَجْتُ مِنَ الْمَسْجِدِ فَإِذَا رَجُلٌ يُنَادِي مِنْ خَلْفِي ارْزُقْ إِزَارَكَ فَإِنَّهُ أَنْبَى لِلرُّبُوبِكَ وَ أَتْقَى لَكَ وَ خَذُ مِنْ رَأْسِكَ إِنْ كُنْتَ مُسْلِمًا فَمَشَيْتُ مِنْ خَلْفِهِ وَ هُوَ مُؤْتَرَّرٌ بِإِزَارٍ وَ مُرْتَدٍ بِرِدَاءٍ وَ مَعَهُ الدِّرَّةُ كَأَنَّهُ أَعْرَابِيٌّ بَدَوِيٌّ

(The books) 'Kashf Al Ghumma', (and) 'Al Manaqib' – From Abu Matarin who said,

'I came out from the Masjid and there was a man calling out from behind me, 'Raise your trouser, for it would be longer lasting for your clothes and cleaner for you and take (shorten hair) from your heard if you were a Muslim!' I walked from behind him and had trousered with a trouser and cloaked with a cloak, and with him was the whip, as if he was an Arab Bedouin.

فَقُلْتُ مَنْ هَذَا فَقَالَ لِي رَجُلٌ أَرَاكَ غَرِيبًا بِهَذَا الْبَلَدِ فُلْتُ أَجَلُ رَجُلٍ مِنْ أَهْلِ الْبَصْرَةِ قَالَ هَذَا عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ - حَتَّى انْتَهَى إِلَى دَارِ نَبِيِّ مُعَيْطٍ وَ هُوَ سُوقُ الْإِبِلِ فَقَالَ بَيْعُوا وَ لَا تَحْلِفُوا فَإِنَّ الْيَمِينَ يُنْفِقُ السِّلْعَةَ وَ يَمْحَقُ الْبِرَّةَ

I said, 'Who is this?' He said to me, 'I see you are a stranger in this city'. I said, 'Yes, I am a man from the people of Al-Basra'. He said, 'This is Ali<sup>asws</sup>, Emir of the Momineen' – until he<sup>asws</sup> entered to a house of the clan of Mueet and it was a camel market. He<sup>asws</sup> said: 'Sell, and do not swear, for the swearing would sell the goods and it would obliterate the Blessings'.

ثُمَّ أَتَى أَصْحَابَ التَّمْرِ فَإِذَا خَادِمَةٌ تَبْكِي فَقَالَ مَا يُبْكِيكِ قَالَتْ بَاعَنِي هَذَا الرَّجُلُ تَمْرًا بِدِرْهَمٍ فَرَدَّهُ مَوَالِيٌّ وَ أَبِي أَنْ يَقْبَلَهُ فَقَالَ خُذْ تَمْرَكَ وَ أَعْطِهَا دِرْهَمًا فَإِنَّهَا خَادِمَةٌ لَيْسَ لَهَا أَمْرٌ فَدَفَعَهُ

Then he<sup>asws</sup> came to the owners of the dates, and there was a female servant crying. He<sup>asws</sup> said: 'And what makes you cry?' She said, 'This man sold me dates for a Dirham, and my master returned me, and he refuses to accept it'. He<sup>asws</sup> said: 'Take (back) your dates and give her a Dirham, for she is a servant, there is no command for her, so hand it over!'

فَقُلْتُ أَ تَدْرِي مَنْ هَذَا قَالَ لَا فُلْتُ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ فَصَبَّ تَمْرُهُ وَ أَعْطَاَهَا دِرْهَمًا وَ قَالَ أَجِبْ أَنْ تَرْضَى عَنِّي فَقَالَ مَا أَرْضَانِي عَنْكَ إِذَا وَفَيْتَهُمْ حُقُوقَهُمْ ثُمَّ مَرَّ مُجْتَازًا بِأَصْحَابِ التَّمْرِ فَقَالَ يَا أَصْحَابَ التَّمْرِ أَطْعَمُوا الْمَسَاكِينَ يَرْتَوِ كَسْبُكُمْ

I said, 'Do you know who this is?' He said, 'No'. I said, 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> Emir of the Momineen!' He took his dates and gave her a Dirham and said, 'I would love it if you<sup>asws</sup> could be pleased with me'. He<sup>asws</sup> said: 'I<sup>asws</sup> will not be pleased with you when I<sup>asws</sup> have to fulfil their rights'. Then he<sup>asws</sup> passed by the owners of the dates and said: 'O owners of the dates! Feed the poor, it will increase your earning!'

ثُمَّ مَرَّ مُجْتَازًا وَ مَعَهُ الْمُسْلِمُونَ حَتَّى أَتَى أَصْحَابَ السَّمَكِ فَقَالَ لَا يَبَاعُ فِي سُوقِنَا طَافٌ

<sup>703</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 13 e

Then he<sup>asws</sup> passed on and the Muslims were with him<sup>asws</sup> until he<sup>asws</sup> came to the owners (sellers) of the fish. He<sup>asws</sup> said: 'Do not sell floaters (fish dying in the sea and floating) in our markets!'

ثُمَّ أَتَى دَارَ فُرَاتٍ وَ هُوَ سُوقُ الْكَرَابِيسِ فَقَالَ يَا شَيْخُ أَحْسِنْ بَيْعِي فِي قَمِيصِي بِثَلَاثَةِ دَرَاهِمٍ فَلَمَّا عَرَفَهُ لَمْ يَشْتَرِ مِنْهُ شَيْئاً فَأَتَى غُلَاماً حَدَثًا فَاشْتَرَى مِنْهُ قَمِيصاً بِثَلَاثَةِ دَرَاهِمٍ وَ لَبَسَهُ مَا بَيْنَ الرُّسَعَيْنِ إِلَى الْكَعْبَيْنِ وَ قَالَ حِينَ لَبَسَهُ الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي مِنَ الرِّيشِ مَا أَجْمَلُ بِهِ فِي النَّاسِ وَ أُوَارِي بِهِ عَوْرَتِي

Then he<sup>asws</sup> came to 'Dar Furat', and it is a market of cotton fabric. He<sup>asws</sup> said: 'O good sheykh! Sell to me<sup>asws</sup> (garment) regarding my<sup>asws</sup> shirt, for three Dirhams'. When he<sup>asws</sup> had recognised it, he<sup>asws</sup> did not buy anything from him. Then he<sup>asws</sup> came to another. When he<sup>asws</sup> had recognised it, he<sup>asws</sup> did not buy anything from him. He<sup>asws</sup> came to a young boy and bought a shirt from him for three Dirhams and wore it, what is between the wrists and the ankles, and he<sup>asws</sup> said when he<sup>asws</sup> wore it: 'The Praise is for Allah<sup>azwj</sup> Who Graced me<sup>asws</sup> from the luxuries what I<sup>asws</sup> can beautify with among the people and cover my<sup>asws</sup> private parts with it'.

فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا شَيْءٌ تَرَوِيهِ عَنْ نَفْسِكَ أَوْ شَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ص قَالَ بَلْ شَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص يَقُولُ عِنْدَ الْكِسْوَةِ

It was said to him<sup>asws</sup>, 'O Amir Al-Momineen<sup>asws</sup>! Is this something you<sup>asws</sup> are reporting from yourself<sup>asws</sup> or a thing you<sup>asws</sup> heard it from Rasool-Allah<sup>sawww</sup>?' He<sup>asws</sup> said: 'But (it is) a thing I heard from Rasool-Allah<sup>sawww</sup> saying during the wearing'.

فَجَاءَ أَبُو الْغُلَامِ صَاحِبُ الثَّوْبِ فَقِيلَ يَا فُلَانُ قَدْ بَاعَ ابْنُكَ الْيَوْمَ مِنْ أَمِيرِ الْمُؤْمِنِينَ قَمِيصاً بِثَلَاثَةِ دَرَاهِمٍ قَالَ أَمَا أَخَذْتَ مِنْهُ دِرْهَمَيْنِ

The father of the boy, owner of the cloth, came and it was said, 'O so and so! Your son has sold a shirt to Amir Al-Momineen<sup>asws</sup> for three Dirhams'. He said, 'Did you not take two Dirhams from him<sup>asws</sup>?'.

فَأَخَذَ أَبُوهُ دِرْهَمًا وَ جَاءَ بِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ جَالِسٌ عَلَى بَابِ الرَّحْبَةِ وَ مَعَهُ الْمُسْلِمُونَ فَقَالَ أَمْسِكْ هَذَا الدِّرْهَمَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ مَا شَأْنُ هَذَا الدِّرْهَمِ قَالَ كَانَ ثَمَنٌ قَمِيصِكَ دِرْهَمَيْنِ فَقَالَ بَاعَنِي بِرِضَايَ وَ أَخَذْتُ بِرِضَاؤِهِ.

His father took a Dirham and came with it to Amir Al-Momineen<sup>asws</sup>, and he<sup>asws</sup> was seated at the door of Al Rahba and the Muslims were with him<sup>asws</sup>. He said, 'Withhold this Dirham O Amir Al-Momineen<sup>asws</sup>!' He<sup>asws</sup> said: 'And what is the affair of this Dirham?' He said, 'The price of the shirt was two Dirhams'. He<sup>asws</sup> said: 'He sold it to me with my<sup>asws</sup> agreement and I<sup>asws</sup> took it by his agreement'.<sup>704</sup>

وَ مِنْهُ عَنْ قَبِيصَةَ بِنِ جَابِرٍ قَالَ: مَا رَأَيْتُ أَزْهَدَ فِي الدُّنْيَا مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

And from him, from Qabeysa Bin Jabir who said, 'I have not seen anyone more ascetic in the world than Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>705</sup>

<sup>704</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 13 f

<sup>705</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 13 g

وَنَقَلْتُ مِنْ كِتَابِ الْيَاقُوتِ لِأَبِي عُمَرَ الرَّاهِدِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَدْ أَمَرَ بِكَتْسِ بَيْتِ الْمَالِ وَ رَشَّهَ فَقَالَ يَا صَفْرَاءُ عُرِّي عُرِّي يَا بَيْضَاءُ عُرِّي عُرِّي

And I (Majlisi) copied from the book 'Al Yaqout' of Abu Umar Al Zahid,

'Amir Al-Momineen<sup>asws</sup> said with cleaning and washing the public treasury. He<sup>asws</sup> said: 'O yellow (gold)! Deceive other than me<sup>asws</sup>! O white (silver)! Deceive other than me<sup>asws</sup>!'

مُتَمَلِّئ

إِذْ كُلُّ جَانٍ يَدُهُ إِلَى فِيهِ

هَذَا جَنَائِي وَ حِيَابُهُ فِيهِ

Then he<sup>asws</sup> probed an example: 'This is my<sup>asws</sup> displeasure and His<sup>azwj</sup> Choice in it, when every criminal, his hand is to his mouth"<sup>706</sup>

وَ عَنْهُ قَالَ ابْنُ الْأَعْرَابِيِّ إِنَّ عَلِيًّا ع دَخَلَ السُّوقَ وَ هُوَ أَمِيرُ الْمُؤْمِنِينَ فَاشْتَرَى قَمِيصًا بِثَلَاثَةِ دَرَاهِمٍ وَ نَصَفَ فَلَيسَهُ فِي السُّوقِ فَطَالَ أَصَابِعُهُ فَقَالَ لِلْحَيَّاطِ قُصِّهِ قَالَ فَقَصَّهُ وَ قَالَ الْحَيَّاطُ أَحْوَصُهُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لَا وَ مَشَى وَ الدَّرَّةُ عَلَى كَتِفِهِ وَ هُوَ يَقُولُ شَرَعَكَ مَا بَلَغَكَ الْمَخَلَّ شَرَعَكَ مَا بَلَغَكَ الْمَخَلَّ.

And from him, 'Ibn Al-Araby said, 'Ali<sup>asws</sup> entered the market, and he<sup>asws</sup> was Emir of the Momineen. He<sup>asws</sup> bought a shirt for three Dirhams and a half. He<sup>asws</sup> wore it in the market, but it (sleeve) was longer (past) his<sup>asws</sup> fingers. He<sup>asws</sup> said to the tailor: 'Clip it!' And the tailor said, 'I can fold it, O Amir Al-Momineen<sup>asws</sup>!' He<sup>asws</sup> said: 'No', and he<sup>asws</sup> walked and the whip was upon his<sup>asws</sup> shoulder and he<sup>asws</sup> was saying: 'Your Law has not reached the place! Your Law has not reached the place!'"<sup>707</sup>

15- كشف، كشف الغمة وَ رَوَى الْحَافِظُ أَبُو نُعَيْمٍ بِسَنَدِهِ فِي حَلِيَّتِهِ أَنَّ النَّبِيَّ ص قَالَ: يَا عَلِيُّ إِنَّ اللَّهَ قَدْ زَيَّنَكَ بِرَبِيَّةٍ لَمْ يُزَيِّنِ الْعِبَادَ بِرَبِيَّةٍ أَحَبَّ إِلَى اللَّهِ مِنْهَا هِيَ زَيْنَةُ الْأَبْرَارِ عِنْدَ اللَّهِ تَعَالَى الرَّهْدُ فِي الدُّنْيَا فَجَعَلَكَ لَا تَزُرُّ مِنَ الدُّنْيَا شَيْئًا وَ لَا تَزُرُّكَ مِنَ الدُّنْيَا شَيْئًا.

(The book) 'Kashaf Al Ghumma' – And it is reported by Al Hafiz Bu Nueym, by his chain in (the book) 'Al Hilyah',

'The Prophet<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Allah<sup>azwj</sup> has Adorned you<sup>asws</sup> with such an adornment, He<sup>azwj</sup> did not Adorn the servant with an adornment more Beloved to Allah<sup>azwj</sup> than it. It is an adornment of the righteous in the Presence of Allah<sup>azwj</sup> the Exalted – the ascetism in the world. So, He<sup>azwj</sup> Made you<sup>asws</sup> not reducing anything from the world, nor would the world reduce anything from you<sup>asws</sup>."<sup>708</sup>

وَ قَالَ هَارُونُ بْنُ عَنَبَةَ حَدَّثَنِي أَبِي قَالَ: دَخَلْتُ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع بِالْحَوْزَتَيْنِ وَ هُوَ يُرْعَدُ تَحْتَ سَمَلٍ قَطِيفَةٍ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ تَعَالَى قَدْ جَعَلَ لَكَ وَ لِأَهْلِ بَيْتِكَ فِي هَذَا الْمَالِ مَا يُعْمُ وَ أَنْتَ تَصْنَعُ بِنَفْسِكَ مَا تَصْنَعُ

Haroun Bin Antara said, 'My father narrated to me saying,

<sup>706</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 13 h

<sup>707</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 13 i

<sup>708</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 15 a

'I entered to see Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> at Al-Kawarnaq, and he<sup>asws</sup> was trembling beneath a decayed cotton cloth. I said, 'O Amir Al-Momineen<sup>asws</sup>! Allah<sup>azwj</sup> the Exalted has Made for you<sup>asws</sup> and your<sup>asws</sup> family members in this wealth, what is generally widespread, and you<sup>asws</sup> are doing with yourself<sup>asws</sup> what you<sup>asws</sup> are doing?'

فَقَالَ وَ اللَّهِ مَا أَرَزُّوْكُمْ مِنْ أَمْوَالِكُمْ شَيْئاً وَ إِنَّ هَذَا لَفَطِيفَتِي الَّتِي خَرَجْتُ بِهَا مِنْ مَنْزِلِي مِنَ الْمَدِينَةِ مَا عِنْدِي غَيْرُهَا

He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! I<sup>asws</sup> have not reduced anything from your wealth, and this is my cotton cloth which I<sup>asws</sup> had come out with from my<sup>asws</sup> house from Al-Medina. There isn't with me<sup>asws</sup> any other than it'.

وَ خَرَجَ عَ يَوْمًا وَ عَلَيْهِ إِزَارٌ مَرْفُوعٌ فَعُوتِبَ عَلَيْهِ فَقَالَ يَخْشَعُ الْقَلْبُ بِلُبْسِهِ وَ يَتَّقِدِي بِهِ الْمُؤْمِنُ إِذَا رَأَهُ عَلَيَّ

And he<sup>asws</sup> came out one day and upon him<sup>asws</sup> was a patched trouser, so I faulted upon it. He<sup>asws</sup> said: 'The heart is humbled by wearing it and the Momin can imitate it when he sees Ali<sup>asws</sup>.

وَ اشْتَرَى يَوْمًا ثَوْبَيْنِ غَلِيظَيْنِ فَخَيَّرَ فَنَبَّرًا فَأَخَذَ وَاحِدًا وَ لَبَسَ هُوَ الْآخَرَ وَ رَأَى فِي كُمِّهِ طَوَّلًا عَنْ أَصَابِعِهِ فَمَقَطَعَهُ

And one day he<sup>asws</sup> bought two clothes (shirts). He<sup>asws</sup> gave Qanbar a choice regarding these. So, he took and he<sup>asws</sup> wore the other, and he<sup>asws</sup> saw the sleeve to be too long from his<sup>asws</sup> fingers, so he<sup>asws</sup> cut it off.

وَ خَرَجَ يَوْمًا إِلَى السُّوقِ وَ مَعَهُ سَيْفُهُ لِيَبِيعَهُ فَقَالَ مَنْ يَشْتَرِي مِنِّي هَذَا السَّيْفَ فَوَ الَّذِي فَلَقَ الْحَبَّةَ لَطَالَمَا كَشَفْتُ بِهِ الْكَرْبَ عَنْ وَجْهِ رَسُولِ اللَّهِ ص وَ لَوْ كَانَ عِنْدِي مِنْ إِزَارٍ لَمَا بَعْتُهُ

And one day he<sup>asws</sup> came out to the market and his<sup>asws</sup> sword was with him<sup>asws</sup>, in order to sell it. He<sup>asws</sup> said: 'Who will buy this sword from me<sup>asws</sup>? By the One<sup>azwj</sup> Who Split the seed! For long I<sup>asws</sup> had removed the worries from the face of Rasool-Allah<sup>saww</sup> and had there been in my<sup>asws</sup> possession (money to buy) a trouser, I<sup>asws</sup> would not sell it!'

وَ كَانَ عَ قَدْ وَئَى عَلَيَّ عُنْكَرًا رَجُلًا مِنْ ثَقِيفٍ قَالَ قَالَ لَهُ عَلِيُّ عَ إِذَا صَلَّيْتَ الظُّهْرَ غَدًا فَعُدْ إِلَيَّ فَعُدْتُ إِلَيْهِ فِي الْوَقْتِ الْمُعَيَّنِ فَلَمْ أَجِدْ عِنْدَهُ حَاجِبًا يَحْسِبُنِي دُونَهُ فَوَجَدْتُهُ جَالِسًا وَ عِنْدَهُ قَدَحٌ وَ كُوْزٌ مَاءٍ فَدَعَا بِوَعَاءٍ مَشْدُوْدٍ مَخْتُوْمٍ

And he<sup>asws</sup> had made a man from Saqeef to be the governor upon Ukbara. He said, 'Ali<sup>asws</sup> said to him (me): 'When you have prayed the Salat Al-Zohr tomorrow, then return to me<sup>asws</sup>'. So, I returned to him<sup>asws</sup> at the specified time and I did not find any guard who could withhold me<sup>asws</sup> besides him<sup>asws</sup>. I found him<sup>asws</sup> seated and with him<sup>asws</sup> was a cup and a pitcher of water. He<sup>asws</sup> called for a sealed container.

فَعُلْتُ فِي نَفْسِي لَقَدْ أَمَّنِي حَتَّى يُخْرِجَ إِلَيَّ جَوْهَرًا فَكَسَرَ الخَنْمَ وَ حَلَّهُ فَإِذَا فِيهِ سَوِيْقٌ فَأَخْرَجَ مِنْهُ فَصَبَهُ فِي الْقَدَحِ وَ صَبَّ عَلَيْهِ مَاءً فَشَرِبَ وَ سَقَانِي فَلَمْ أَصْبِرْ فَعُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَمْ تَصْنَعُ هَذَا فِي الْعِرَاقِ وَ طَعَامُهُ كَمَا تَرَى فِي كَثْرَتِهِ

I said within myself, 'He<sup>asws</sup> trusts me'. He<sup>asws</sup> brought out container. He<sup>asws</sup> broke the seal and untied it, and there was porridge in it. He<sup>asws</sup> extracted from it and poured in the cup and pour water upon it. He<sup>asws</sup> drank and quenched me. I could no longer be patient, so I

said, 'O Amir Al-Momineen<sup>asws</sup>! You<sup>asws</sup> are doing this in Al-Iraq and its food (supply) is like what you<sup>asws</sup> can see in is abundance?'

فَقَالَ أَمَا وَاللَّهِ مَا أَحْتِمُ عَلَيْهِ بَخْلًا بِهِ وَ لِكَيْتِي أَتَبَاعُ قَدَرُ مَا يَكْفِينِي فَأَخَافُ أَنْ يُنْقَصَ فَيُوضَعَ فِيهِ مِنْ غَيْرِهِ وَ أَنَا أَكْرَهُ أَنْ أُدْخَلَ بَطْنِي إِلَّا طَيِّبًا فَلِدَلِّكَ  
أَخْتَرُ عَلَيْهِ كَمَا تَرَى فَإِيَّاكَ وَ تَنَاوَلُ مَا لَا تَعْلَمُ حِلَّهُ.

He<sup>asws</sup> said: 'But, by Allah<sup>azwj</sup>! I<sup>asws</sup> did not seal upon it being stingy with it, but I<sup>asws</sup> buy in accordance with what suffices me<sup>asws</sup>, so I<sup>asws</sup> feared that it would reduce, so something else might be placed in it, and I<sup>asws</sup> dislike it to enter into my<sup>asws</sup> belly except good. Therefore, due to that, I<sup>asws</sup> observe upon it like what you see. So, beware of taking what you do not know of its permissibility".<sup>709</sup>

16- كا، الكافي علي عن أبيه عن حماد بن عيسى عن ربيعة بن عبد الله عن أبي عبد الله ع قال: كان رسول الله ص يسلم على النساء و يزودن عليه السلام و كان أمير المؤمنين ع يسلم على النساء و كان يكره أن يسلم على الشابة منهن و يقول أتخوف أن تعجبي صوما فيدخل علي أكثر مما أطلب من الأجر.

(The book) 'Al Kafi' – Ali, from his father, from Hammad Bin Isa, from Rabie Bin Abdullah,

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> used to greet unto the women and they were responding the greeting to him<sup>saww</sup>; and Amir Al-Momineen<sup>asws</sup> was greeting unto the women and he<sup>asws</sup> did not like to greet unto the young ones from them, and he<sup>asws</sup> said: 'I<sup>asws</sup> fear that her voice might fascinate me<sup>asws</sup>, so there would enter unto me<sup>asws</sup> more of the recompensed than what I<sup>asws</sup> sought".<sup>710</sup>

17- كا، الكافي محمد بن يحيى عن ابن عيسى عن ابن محبوب عن حماد عن حميد و جابر العبدي قال قال أمير المؤمنين ع إن الله جعلني إماماً خلفه ففرض علي التقدير في نفسي و مطعمي و مشربي و ملبسي كضعفاء الناس كي يفتدي الفقير بفقره و لا يطغي العني غناه.

(The book) 'Al Kafi' - Muhammad In Yahya, from Ahmad bin Muhammad Bin Isa, from Ibn Mahboub, from Hammad, from Humejd and Jabir Al Baghdady who said,

'Amir Al-Momineen<sup>asws</sup> said: 'Allah<sup>azwj</sup> Made me<sup>asws</sup> as an Imam<sup>asws</sup> for His<sup>azwj</sup> creatures, so He<sup>azwj</sup> Necessitated the management upon me<sup>asws</sup> with regards to myself<sup>asws</sup> and my<sup>asws</sup> meals, and my<sup>asws</sup> drinks, and my<sup>asws</sup> clothing (to be) like the weak people so that the poor one can follow the example of my<sup>asws</sup> poverty and the rich one does not transgress by his riches".<sup>711</sup>

18- كا، الكافي العدة عن البرقي عن أبيه عن محمد بن يحيى الخزاز عن حماد بن عثمان قال: حضرت أبا عبد الله ع و قال له رجل أصلحك الله ذكرت أن علي بن أبي طالب ع كان يلبس الحشن يلبس القميص بأربعة ذراهم و ما أشبه ذلك و ترى عليك اللباس الجديد

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Yahya Al Khazzaz, from Hammad Bin Usman who said,

<sup>709</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 15 b

<sup>710</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 16

<sup>711</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 17

'I was present with Abu Abdullah<sup>asws</sup> and a man said to him<sup>asws</sup>, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! I remember that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> used to wear the coarse (clothing). He<sup>asws</sup> was wearing the shirt of four Dirhams and what resembled that, and we see upon you<sup>asws</sup> the new clothing'.

فَقَالَ لَهُ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع كَانَ يَلْبَسُ ذَلِكَ فِي زَمَانٍ لَا يُنْكَرُ وَ لَوْ لَبَسَ مِثْلُ ذَلِكَ الْيَوْمَ شَهَرَ بِهِ فَخَيْرُ لِبَاسٍ كُلِّ زَمَانٍ لِبَاسُ أَهْلِهِ غَيْرَ أَنْ قَاتِمَنَا أَهْلَ الْبَيْتِ إِذَا قَامَ لَبَسَ ثِيَابَ عَلِيٍّ ع وَ سَارَ بِسِيرَةِ عَلِيٍّ ع.

He<sup>asws</sup> said to him: 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was wearing that during the time period that it would not be denied upon him<sup>asws</sup>, and if he<sup>asws</sup> were to wear the likes of that today, he<sup>asws</sup> would be defamed by it. The best clothing of every time period is the clothing worn by people (during that time), apart from that, our<sup>asws</sup> Qaim<sup>asws</sup> of the People<sup>asws</sup> of the Household, when he<sup>asws</sup> rises, would wear the clothing of Ali<sup>asws</sup>, and he<sup>asws</sup> would live by the ways of Ali<sup>asws</sup>'<sup>712</sup>.

19- نَحَج، نَحَجِ الْبَلَاغَةَ مِنْ كَلَامٍ لَهُ ع بِالْبَصْرَةِ وَ قَدْ دَخَلَ عَلَى الْعَلَاءِ بْنِ زِيَادٍ الْحَارِثِيِّ يُعُودُهُ وَ هُوَ مِنْ أَصْحَابِهِ فَلَمَّا رَأَى سَعَةَ دَارِهِ قَالَ مَا كُنْتُ تَصْنَعُ بِسَعَةِ هَذِهِ الدَّارِ فِي الدُّنْيَا أَمَا أَنْتَ إِلَيْهَا فِي الْآخِرَةِ كُنْتُ أَخْوَجُ وَ بَلَى إِنْ شِئْتَ بَلَعْتَ بِهَا الْآخِرَةَ تُقْرِي فِيهَا الضَّيْفَ وَ تَصِلُ مِنْهَا الرَّحِمَ وَ تُطْلَعُ مِنْهَا الْحُقُوقَ مَطْلَعَهَا فَإِذَا أَنْتَ قَدْ بَلَعْتَ بِهَا الْآخِرَةَ

(The book) 'Nahj Al Balagah' –

'And from a speech of his<sup>asws</sup> at Al-Basra, and he<sup>asws</sup> had entered to see Al-A'ala Bin Ziyad Al-Harisy to console him, and he was from his companions. When he<sup>asws</sup> saw the vastness of his house, he<sup>asws</sup> said: 'What will you do with the vastness of this house in the world? But, in the Hereafter, you will be needier to it. And yes, if you so desire, you can reach the Hereafter with it. Entertain the guests in it, and connect with the relatives from it, and aspire to dispense the rights from it. So, then you will have reached the Hereafter with it'.

فَقَالَ لَهُ الْعَلَاءُ يَا أَمِيرَ الْمُؤْمِنِينَ أَشْكُو إِلَيْكَ أَخِي عَاصِمَ بْنَ زِيَادٍ قَالَ وَ مَا لَهُ قَالَ لَيْسَ الْعِبَاءُ وَ تَحَلَّى مِنَ الدُّنْيَا قَالَ عَلِيٌّ بِهِ

Al A'ala said to him<sup>asws</sup>, 'O Amir Al-Momineen<sup>asws</sup>! I complain to you<sup>asws</sup> of my brother Aasim Bin Ziyad'. He<sup>asws</sup> said: 'And what is the matter with him?' He said, 'He wears the cloak and isolates from the world (worldly matters)'. He<sup>asws</sup> said: 'To me<sup>asws</sup> with him!'

فَلَمَّا جَاءَ قَالَ يَا عُدِّي نَفْسِهِ لَقَدْ اسْتَهَامَ بِكَ الْحَبِيبُ أَمَا رَحِمْتَ أَهْلَكَ وَ وُلْدَكَ أَ تَرَى اللَّهَ أَحَلَ لَكَ الطَّيِّبَاتِ وَ هُوَ يَكْرَهُ أَنْ تَأْخُذَهَا أَنْتَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ

When he came, he<sup>asws</sup> said: 'O enemy of your own self! The wicked one (Satan<sup>la</sup>) has captivated you. Are you not having mercy on your wife and your children? Do you view that Allah<sup>azwj</sup> would Permit the good things for you while He<sup>azwj</sup> would Dislike it if you were to take these? You are lesser to Allah<sup>azwj</sup> than that!'

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا أَنْتَ فِي حُسُونَةِ مَلْبَسِكَ وَ جُشُونَةِ مَا كَلَمْتَ

<sup>712</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 18

O Amir Al-Momineen<sup>asws</sup>! This is you<sup>asws</sup> in your<sup>asws</sup> coarse clothing and your<sup>asws</sup> rough meals’.

قَالَ وَيْحَكَ إِنِّي لَسْتُ كَأَنْتَ إِنَّ اللَّهَ فَرَضَ عَلَى أَيْمَةِ الْحَقِّ أَنْ يُقَدِّرُوا أَنْفُسَهُمْ بِضَعْفَةِ النَّاسِ كَيْلًا يَتَّبِعُ بِالْفَقِيرِ فَقْرَهُ.

He<sup>asws</sup> said: ‘Woe be unto you! I<sup>asws</sup> am not like you. Allah<sup>azwj</sup> has Imposed the right upon Imams<sup>asws</sup> that they should evaluate themselves (lifestyles) with the weakest of the people (financially), lest the poor one would yell with his poverty’.<sup>713</sup>

20- نَحَجُ، نَحَجُ الْبَلَاغَةَ قِيلَ لَهُ عَ كَيْفَ بَجِدَكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ عَ كَيْفَ يَكُونُ خَالٌ مَنْ يَفْتِي بِبِقَائِهِ يَسْتَمُّ بِصِحَّتِهِ وَ يُؤْتَى مِنْ مَأْمَنِهِ.

(The book) ‘Nahj Al Balagah’ –

It was said to him<sup>asws</sup>, ‘How are you<sup>asws</sup>, O Amir Al-Momineen<sup>asws</sup>?’ He<sup>asws</sup> said: ‘How can the state be of the one who perishes with his remaining (alive), sick with his health, and he is accessed from his secure place?’<sup>714</sup>

21- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ عَ وَ اللَّهُ لَدُنِّيَاكُمْ هَذِهِ أَهْوُونُ فِي عَيْنِي مِنْ عُرَاقِ خَنْزِيرٍ فِي يَدٍ مَجْدُومٍ.

(The book) ‘Nahj Al Balagah’ –

‘By Allah<sup>azwj</sup>! This world of yours is lesser in my<sup>asws</sup> eyes than the sweat of a pig in the hands of a leper’.<sup>715</sup>

22- نَبِيهِ، تَنْبِيهِ الْخَاطِرِ ابْنِ مَحْبُوبٍ يَزْعُمُهُ عَنْ عَلِيِّ بْنِ أَبِي رَافِعٍ قَالَ: كُنْتُ عَلَى بَيْتِ مَالِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ وَ كَاتِبُهُ وَ كَانَ فِي بَيْتِهِ عَقْدٌ لَوْلُؤٍ وَ هُوَ كَانَ أَصَابُهُ يَوْمَ الْبَصْرَةِ قَالَ فَأَرْسَلْتُ إِلَيْهِ بِنْتُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ فَقَالَتْ لِي بَلَعْنِي أَنَّ فِي بَيْتِ مَالِ أَمِيرِ الْمُؤْمِنِينَ عَقْدَ لَوْلُؤٍ وَ هُوَ فِي يَدِكَ وَ أَنَا أُحِبُّ أَنْ تُعِيرَنِيهِ أَجْمَلُ بِهِ فِي أَيَّامِ عِيدِ الْأَضْحَى

(The book) ‘Tanbeeh Al Khatir’ – Ibn Mahboub, raising it from Ali Bin Abu Rafie who said,

‘I was (in charge) upon the public treasury of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and (so was) his<sup>asws</sup> scribe, and in his house, there was a pearl bracelet, and it had been attained on the day of Al-Basra. A daughter of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> sent a message to me. She said to me, ‘It has reached me that in the public treasury of Amir Al-Momineen<sup>asws</sup> there is a pearl bracelet, and it is in your hand, and I would love it if you could lend it to me, I can beautify with it during the days of Eid Al-Azha’.

فَأَرْسَلْتُ إِلَيْهَا وَ قُلْتُ عَارِيَّةٌ مَضْمُونَةٌ يَا ابْنَةَ أَمِيرِ الْمُؤْمِنِينَ فَقَالَتْ نَعَمْ عَارِيَّةٌ مَضْمُونَةٌ مَرْدُودَةٌ بَعْدَ ثَلَاثَةِ أَيَّامٍ فَدَفَعْتُهَا إِلَيْهَا وَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ رَأَى عَلَيْهَا فَعَرَفَهُ فَقَالَ لَهَا مِنْ أَيْنَ صَارَ إِلَيْكَ هَذَا الْعَقْدُ فَقَالَتْ اسْتَعْرَضْتُهُ مِنْ ابْنِ أَبِي رَافِعٍ حَازِنِ بَيْتِ مَالِ أَمِيرِ الْمُؤْمِنِينَ - لِأَنْتَزَيْتَ بِهِ فِي الْعِيدِ ثُمَّ أُرِدَّةُ

I sent a message to her and said, ‘A guaranteed loan, O daughter of Amir Al-Momineen<sup>asws</sup>?’ She said, ‘Yes, a guaranteed loan, to be returned after three days’. So, I handed it to her, and Amir Al-Momineen<sup>asws</sup> saw it on her and he<sup>asws</sup> recognised it. He<sup>asws</sup> said to her: ‘From

<sup>713</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 19

<sup>714</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 20

<sup>715</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 21

where has this bracelet come to you?’ She said, ‘I have borrowed it from Ibn Abu Rafie, treasurer of the public treasury of Amir Al-Momineen<sup>asws</sup> to adorn with it during the Eid. Then I shall return it’.

قَالَ فَبَعَثَ إِلَىٰ أَمِيرِ الْمُؤْمِنِينَ عَ فَجَنَّهُ فَقَالَ أَسْأَلُكَ الْمُسْلِمِينَ يَا ابْنَ أَبِي رَافِعٍ قُلْتُ لَهُ مَعَاذَ اللَّهِ أَنْ أَسْأَلُكَ الْمُسْلِمِينَ فَقَالَ كَيْفَ أَعَزَّتْ بِنْتُ أَمِيرِ الْمُؤْمِنِينَ الْعِقْدَ الَّذِي فِي بَيْتِ مَالِ الْمُسْلِمِينَ بَعْدَ إِذْنِي وَرِضَاهُمْ

He (Abu Rafie) said, ‘Amir Al-Momineen<sup>asws</sup> sent for me, so I went to him. He<sup>asws</sup> said: ‘Are you betraying the Muslims, O Abu Rafie?’ I said, ‘Allah<sup>azwj</sup> Forbid that I should betray the Muslims’. He<sup>asws</sup> said: ‘How come I<sup>asws</sup> saw a daughter of Amir Momineen<sup>asws</sup> being with the bracelet which was in the public treasury of the Muslims without my<sup>asws</sup> permission and their agreement?’

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّمَا ابْتِئْتُكَ وَ سَأَلْتَنِي أَنْ أُعِيرَهَا إِنَّمَا تَنْزَيْتُ بِهَا فَأَعْرِضْهَا إِنَّمَا عَارِيَةٌ مَضْمُونَةٌ مَرْدُودَةٌ وَ ضَمَنْتُهُ فِي مَالِي وَ عَلَيَّ أَنْ أَرُدَّهَا مُسَلِّمًا إِلَىٰ مَوْضِعِهِ فَقَالَ رُدَّهْ مِنْ يَوْمِكَ وَ إِتَاكَ أَنْ تَعُودَ لِمِثْلِ هَذَا فَتَنَالَكَ عُثُوبِي ثُمَّ أَوْلَىٰ لِابْنَتِي لَوْ كَانَتْ أَحَدَتْ الْعِقْدَ عَلَىٰ غَيْرِ عَارِيَةٍ مَضْمُونَةٍ مَرْدُودَةٍ لَكَانَتْ إِذْنًا أَوْلَىٰ هَاشِمِيَّةٍ قُطِعَتْ يَدُهَا فِي سَرِقَةٍ

I said, ‘O Amir Al-Momineen<sup>asws</sup>! She is your<sup>asws</sup> daughter and she asked me if I could lend it to her to adorn with it. I lent it to her, a guaranteed loan to be returned, and I guaranteed it in my own wealth, and it would be upon me that I return it safely to its place’. He<sup>asws</sup> said: ‘Return it today and beware of repeating to the like of this, for my<sup>asws</sup> punishment will get to you. Then it is foremost for my<sup>asws</sup> daughter, if she were to take the bracelet upon without a guaranteed loan to be returned, then she would be the first Hashemite whose hand would be cut regarding theft’.

قَالَ فَبَلَغَ مَقَالَتَهُ ابْنَتُهُ فَقَالَتْ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا ابْتِئْتُكَ وَ بَضَعْتُ مِنْكَ فَمَنْ أَحَقُّ بِبَيْسِهِ مِنِّي

He (Abu Rafie) said, ‘His<sup>asws</sup> words reached his<sup>asws</sup> daughter. She said to him<sup>asws</sup>, ‘O Amir Al-Momineen<sup>asws</sup>! I am your<sup>asws</sup> daughter and a part of you<sup>asws</sup>, so who is more rightful with wearing it than me?’

قَالَ لَهَا أَمِيرُ الْمُؤْمِنِينَ عَ يَا بِنْتَ عَلِيِّ بْنِ أَبِي طَالِبٍ لَا تَدْهَبِي بِنَفْسِكَ عَنِ الْحَقِّ أَكُلُّ نِسَاءِ الْمُهَاجِرِينَ تَنْزَرِينَ فِي هَذَا الْعِيدِ بِمِثْلِ هَذَا فَمَبْضُئْتُهُ مِنْهَا وَ رَدَدْتُهُ إِلَىٰ مَوْضِعِهِ.

Amir Al-Momineen<sup>asws</sup> said to her: ‘O daughter of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>! Do not go with yourself away from the truth! Are all the women of the Emigrants adorning in this Eid like this?’ He<sup>asws</sup> took it from her and returned it to its place”.<sup>716</sup>

23- أَقُولُ قَالَ السَّيِّدُ بْنُ طَاوُسٍ فِي كَشْفِ الْمَحْجَةِ، رَأَيْتُ فِي كِتَابِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ الرَّقْمَةَ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: فُبِضَ عَلَيَّ عَ وَ عَلَيَّ دِينَ تَمَامًا أَلْفَ دِرْهَمٍ فَبَاعَ الْحَسَنُ عَ ضَيْعَةً لَهُ بِخَمْسِمِائَةِ أَلْفٍ وَ قَضَاهَا عَنْهُ وَ بَاعَ لَهُ ضَيْعَةً أُخْرَىٰ بِثَلَاثِمِائَةِ أَلْفٍ دِرْهَمٍ فَقَضَاهَا عَنْهُ وَ ذَلِكَ أَنَّهُ لَمْ يَكُنْ يَدْرُ مِنَ الْخُمْسِ شَيْئًا وَ كَانَتْ تُنَوَّبُهُ نَوَائِبُ.

I (Majlisi) am saying, ‘Al Seyyid Bin Tawoos in (the book) ‘Kashaf Al Mahajja’ – ‘I saw in the book of Ibrahim Bin Muhammad Al Ashary, the reliable, by his chains,

<sup>716</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 22



‘From Abu Ja’far<sup>asws</sup> having said: ‘Ali<sup>asws</sup> was killed and upon him<sup>asws</sup> was a debt of eight hundred thousand Dirhams. Al-Hassan<sup>asws</sup> sold an estate of his<sup>asws</sup> for five hundred thousand and paid it on his<sup>asws</sup> behalf, and he<sup>asws</sup> sold another estate of his<sup>asws</sup> for three hundred thousand Dirham and paid it off on his<sup>asws</sup> behalf, and that is because he<sup>asws</sup> did not take anything from the Khums, and he<sup>asws</sup> was deputising his<sup>asws</sup> deputies’’.<sup>717</sup>

24- يب، تهذيب الأحكام علي بن الحسين عن محمد بن الحسن بن أبي الجهم عن عبد الله بن ميمون القداح عن أبي عبد الله عن أبيه ع قال: جاء قنبر مؤتي علي ع بفطره إليه قال فجاء بجزاب فيه سويق عليه خاتم فقال له رجل يا أمير المؤمنين إن هذا هو البخل تخيم على طعامك

(The book) ‘Tahzeeb Al Ahkam’ – Ali Bin Al Hassan, from Muhammad Bin Al Hassan Bin Abu Al Jaham, from Abdullah Bin Maymoun Al Qadah,

‘From Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: ‘Qanbar, slave of Ali<sup>asws</sup>, came with his<sup>asws</sup> breakfast to him<sup>asws</sup>. He had come with a container wherein was Suweyq (flour porridge), there being a seal upon it. A man said to him<sup>asws</sup>, ‘O Amir Al-Momineen<sup>asws</sup>! This, it is the being stingy. You<sup>asws</sup> are sealing upon your<sup>asws</sup> food’.

قال فضحك علي ع ثم قال أو غير ذلك لا أحب أن يدخل بطني إلا شيء أعرف سبيله

He (Abu Abdullah<sup>asws</sup>) said: ‘Ali<sup>asws</sup> chuckled, then said: ‘Or other than that. I<sup>asws</sup> do not like to insert in my<sup>asws</sup> belly except a think I<sup>asws</sup> know its way’.

قال ثم كسر الخاتم فأخرج سويقاً فجعل منه في قدح فأعطاه إياه فأخذ القدح فلما أراد أن يشرب قال بسم الله اللهم لك صنمنا وعلى رزقك أقطرنا فتقبل منا إنك أنت السميع العليم.

He (Abu Abdullah<sup>asws</sup>) said: ‘Then he (Qanbar) broke the seal, then extracted Suweyq and placed from it into a cup and gave it to him<sup>asws</sup>. He<sup>asws</sup> took the cup. When he<sup>asws</sup> wanted to drink, he<sup>asws</sup> said: ‘In the Name of Allah<sup>azwj</sup>. O Allah<sup>azwj</sup>! We Fast for You<sup>azwj</sup> and we break the Fast upon Your<sup>azwj</sup> Grace, so Accept from us, surely You<sup>azwj</sup> are the Hearer, the Knower’’.<sup>718</sup>

25- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم عن محمد بن وهبان عن محمد بن أحمد بن زكريا عن الحسن بن علي بن فضال عن علي بن عتبة عن سعيد بن عمرو الجعفي عن محمد بن مسلم عن أبي جعفر ع قال: إن كان صاحبكم يغني أمير المؤمنين ليجلس جلسة العبد و يأكل أكل العبد و يطعم الناس المتبر و اللحم و يرجع إلى رخله فيأكل الخل و الزيت و إن كان ليشتري الفيصين السنبلايين ثم يحير غلامه خيرها ثم يلبس الآخر فإذا جاز أصابعه قطعوه و إن جاز كعبه حذفوه و ما ورد عليه أمران قط كلاهما لله رضى إلا أخذ بأشدهما على بدنه

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Muhammad Bin Ahmad Bin Zakariya, from Al Hassan Bin Ali Bin Fazaal, from Ali Bin Uqbah, from Saeed Bin Umar Al Jufy, from Muhammad Bin Muslim,

‘From Abu Ja’far<sup>asws</sup> having said: ‘Your Master<sup>asws</sup>, meaning Amir Al-Momineen<sup>asws</sup>, would sit the sitting of the slave, and eat the eating of the slave, and feed the people bread and meat, and return to his<sup>asws</sup> belongings and eat the vinegar and oil. And if he<sup>asws</sup> bought two new shirts, would give his<sup>asws</sup> slave the better of the two, then he<sup>asws</sup> would wear the other. When it (sleeve) exceeded his<sup>asws</sup> fingers, he<sup>asws</sup> cut it off, and if it (trouser) exceeded the

<sup>717</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 23

<sup>718</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 24

angles, he<sup>asws</sup> cut it, and no two matters arrived to him<sup>asws</sup>, both of them being with Pleasure for Allah<sup>azwj</sup>, except he<sup>asws</sup> took with the more difficult of the two upon his<sup>asws</sup> body.

وَلَقَدْ وُلِيَ النَّاسَ خَمْسَ سِنِينَ مَا وَضَعَ أَجْرَةً عَلَى أَجْرَةٍ وَلَا لَبَنَةً عَلَى لَبَنَةٍ وَلَا أَقْطَعَ فِطْيَعَةً وَلَا أَوْرَثَ بَيْضَاءَ وَلَا خِرَاءَ إِلَّا سَبْعِمِائَةَ دِرْهَمٍ فَصَلَّتْ مِنْ عَطَائِهِ أَرَادَ أَنْ يَبْتَاعَ بِهَا لِأَهْلِهِ خَادِمًا

And he<sup>asws</sup> had ruled the people for five years, not placing a wage upon a wage (increased wages), nor a brick upon a brick (build anything for himself<sup>asws</sup>), nor cut out a piece of land, nor did he<sup>asws</sup> leave inheritance, neither while (silver) nor red (gold), except seven hundred Dirhams, being a surplus from his<sup>asws</sup> stipend, he<sup>asws</sup> wanted to acquire a servant for his family.

وَمَا أَطَاقَ عَمَلُهُ مِمَّا أَحَدٌ وَإِنْ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَيَنْظُرُ فِي كِتَابٍ مِنْ كُتُبِ عَلِيٍّ ع فَيَضْرِبُ بِهِ الْأَرْضَ وَيَقُولُ مَنْ يُطِيقُ هَذَا.

And no one from us<sup>asws</sup> can endure his<sup>asws</sup> deeds, and Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> had looked into a book from the books of Ali<sup>asws</sup>, struck the ground with it and said: ‘Who can endure this?’<sup>719</sup>

26- دَعَا الرَّاَوْنَدِيَّ، أَكَلَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ تَمْرٍ دَقَلٍ ثُمَّ شَرِبَ عَلَيْهِ الْمَاءَ وَضَرَبَ يَدَهُ عَلَى بَطْنِهِ وَقَالَ مَنْ أَدْخَلَهُ بَطْنُهُ النَّارَ فَأَبْعَدَهُ اللَّهُ ثُمَّ تَمَثَّلَ بِشِعْرٍ

وَفَرَجَكَ نَالَا مُنْتَهَى الدَّمِ أَجْمَعَا

وَإِنَّكَ مَهْمَا تُعْطِ بَطْنَكَ سُؤْلُهُ

(The book) ‘Da’wat’ of Al rawandy – ‘Amir Al-Momineen<sup>asws</sup> ate the worst from the dates, then drank the water upon it and struck his<sup>asws</sup> hand upon his<sup>asws</sup> belly and said: ‘One who enters the fire into his belly, Allah<sup>azwj</sup> would Distance him’. Then he<sup>asws</sup> prosed an example: ‘And whatever you give your belly, would be questioned about, and what your private parts attain, and end all condemnation’.<sup>720</sup>

27- نَحَجُ، نَحَجُ الْبَلَاغَةَ مِنْ كِتَابٍ لَهُ ع إِلَى عُثْمَانَ بْنِ حُنَيْفٍ الْأَنْصَارِيِّ وَهُوَ عَامِلُهُ عَلَى الْبَصْرَةِ وَقَدْ بَلَغَهُ أَنَّهُ دُعِيَ إِلَى وَلِيمَةٍ قَوْمٍ مِنْ أَهْلِهَا فَمَضَى إِلَيْهَا

(The book) ‘Nahj Al Balagah’ –

‘From a letter of his<sup>asws</sup> to Usman Bin Huneyf Al-Ansari, and he was his<sup>asws</sup> office bearer over Al-Basra, and it had reached him<sup>asws</sup> that he had been invited to a wedding feast of a people from its inhabitants, so he had gone to it: -

أَمَّا بَعْدُ يَا ابْنَ حُنَيْفٍ فَقَدْ بَلَغَنِي أَنَّ رَجُلًا مِنْ فِتْيَةِ أَهْلِ الْبَصْرَةِ دَعَاكَ إِلَى مَأْدُبَةٍ فَأَسْرَعْتَ إِلَيْهَا يُسْتَطَابُ لَكَ الْأَلْوَانُ وَتُنْقَلُ إِلَيْكَ الْجِفَانُ وَ مَا ظَنَنْتُ أَنَّكَ تُجِيبُ إِلَى طَعَامِ قَوْمٍ عَائِلُهُمْ جُفُوٌّ وَعَيْنُهُمْ مَدْعُوٌّ فَانظُرْ إِلَى مَا تَقْضِمُهُ مِنْ هَذَا الْمَقْضَمِ فَمَا اشْتَبَهَ عَلَيْكَ عِلْمُهُ فَالْفِطْهُ وَ مَا أَيْقَنْتَ بِطَيْبِ وَجْهِهِ فَنَلْ مِنْهُ

<sup>719</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 25

<sup>720</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 26

'As for after, O Ibn Huneyf! It has reached me<sup>asws</sup> that a man from the youths of the people of Al-Basra had invited you to a meal, so you hastened to it. The variety was sought for you and pots were transferred to you, and I<sup>asws</sup> did not think that you would answer to the food of a people, their destitute is turned away and their rich is invited. So, look at what these nibbles are from these nibbles. So, whatever its knowledge is suspect upon you, leave it, and whatever you are certain of goodness of its aspect, take from it.

أَلَا وَ إِنَّ لِكُلِّ مَأْمُومٍ إِمَاماً يَفْتَدِي بِهِ وَ يَسْتَضِيءُ بِنُورِ عِلْمِهِ أَلَا وَ إِنَّ إِمَامَكُمْ قَدِ اكْتَفَى مِنْ دُنْيَاهُ بِطَهْرَتِهِ وَ مِنْ طُعْمِهِ بِفُرْصِيهِ أَلَا وَ إِنَّكُمْ لَا تَقْدِرُونَ عَلَى ذَلِكَ وَ لَكِنَّ أَعْيُنُونِي بِوَرَعٍ وَ اجْتِهَادٍ

Indeed! And for every follower there is an imam he imitates with and is illuminated with the light of his knowledge, and your Imam<sup>asws</sup> has been contented from his<sup>asws</sup> world with two rags, and from its food with its disc (of bread). Indeed! And you are not able upon that but assist me<sup>asws</sup> with piety and striving.

فَوَ اللَّهُ مَا كُنْتُ مِنْ دُنْيَاكُمْ نَبِيّاً وَ لَا ادَّخَرْتُ مِنْ غَنَائِمِهَا [غَنَائِمِهَا] وَفراً وَ لَا أَعْدَدْتُ لِإِبَائِي ثَوْبِي طِمراً بَلَى كَانَتْ فِي أَيْدِينَا فَدَاكٌ مِنْ كُلِّ مَا أَظَلَّتْهُ السَّمَاءُ فَسَحَّحَتْ عَلَيْهَا نُفُوسُ قَوْمٍ وَ سَحَّحَتْ عَنْهَا نُفُوسُ آخَرِينَ وَ نِعْمَ الْحَكْمُ اللَّهُ

By Allah<sup>azwj</sup>! I<sup>asws</sup> have not hoarded from your world any gold nor have I<sup>asws</sup> hoarded from its riches any plentiful share, nor have I<sup>asws</sup> prepared for my clothes (more than) two shabby clothes. From all what the sky shaded, (only) Fadak was in our<sup>asws</sup> hands, but souls of a people were greedy upon it and other souls hardened away from it, and best is the Judgment of Allah<sup>azwj</sup>.

وَ مَا أَصْنَعُ بِفَدَاكِ وَ غَيْرِ فَدَاكِ وَ النَّفْسُ مَطَاً فِي عَدِ جَدَّتْ تَنْقَطِعُ فِي ظُلْمَتِهِ آثَارُهَا وَ تَغِيْبُ أَحْبَابُهَا وَ حُفْرَةٌ لَوْ زِيدَ فِي فَسْحَتِهَا وَ أَوْسَعَتْ يَدَا حَافِرِهَا لِأَضْعَفَتِهَا الْحَجْرُ وَ الْمَدْرُ وَ سَدَّ فُرْجَهَا التُّرَابُ الْمُرَّاكِمُ

And what shall I<sup>asws</sup> do with Fadak and other than Fadak, and tomorrow the destination of the soul is a grave. Its traces would be terminated in its darkness and its news would disappear, and it is such a pit that even if there was an increased in its width, or the hand of its digger were to expand it, the stones and the mud would collapse, and the accumulated soil block its openings.

وَ إِمَّا هِيَ نَفْسِي أَوْضُعُهَا بِالتَّقْوَى لِتَأْتِيَّ آمِنَةً يَوْمَ الْخَوْفِ الْأَكْبَرِ وَ تَثْبُتُ عَلَى جَوَابِ الْمَرْأَقِ وَ لَوْ شِئْتُ لَاهْتَدَيْتُ الطَّرِيقَ إِلَى مُصَفَّى هَذَا الْعَسَلِ وَ لُبَابِ هَذَا الْقَمْحِ وَ نَسَائِجِ هَذَا الْقَزِّ

And rather it is my<sup>asws</sup> soul, I<sup>asws</sup> shall be shading it with the piety for it to be secure on the Day of the greatest fear and affirm it upon the slippery sides. And if I<sup>asws</sup> do desire to, I<sup>asws</sup> could have guided to the path leading to this finery – the honey, and the vanities, this wheat, and the knitting of this silk (clothing).

وَ لَكِنْ هَيَّاتُ أَنْ يَغْلِبَنِي هَوَايَ وَ يُقَيِّدَنِي جَشْعِي إِلَى تَحْيِيرِ الْأَطْعَمَةِ وَ لَعَلَّ بِالْحِجَارِ أَوْ بِالْإِمَامَةِ مَنْ لَا طَمَعُ لَهُ فِي الثَّرْصِ وَ لَا عَهْدَ لَهُ بِالشَّبَعِ أَوْ أَنْ أَيْتَ مِبْطَاناً وَ حَوْلِي يُطَوَّنُ غَرَّتِي وَ أَكْبَادُ حَرَّتِي

But far be it that my<sup>asws</sup> personal desires would overcome me<sup>asws</sup> and my<sup>asws</sup> greed would lead me<sup>asws</sup> to choose food and perhaps in Al-Hijaz or in Al-Yamama there is someone having no food for him regarding the disc of break, nor is there any time for him being satiated. Or should I<sup>asws</sup> be spending the night with a full belly and around me there are hungry bellies and hot livers (not having cold water)?

أَوْ أَكُونُ كَمَا قَالَ الْقَائِلُ

وَ حَوْلَكَ أَكْبَادٌ نَحْنُ إِلَى الْقَدِّ

وَ حَسْبُكَ دَاءٌ أَنْ تَبَيْتَ بِنَطْنَةٍ

Or and should I<sup>asws</sup> become like what the speaker (Al-Taie) said (a couplet), 'And it suffices you as an illness that you are spending the night with a full belly and around you are livers yearning for the dry food'.

أَفَتَنْعُ مِنْ نَفْسِي بِأَنْ يُقَالَ أَمِيرُ الْمُؤْمِنِينَ وَ لَا أَشَارِكُهُمْ فِي مَكَارِهِ الدَّهْرِ أَوْ أَكُونُ أَسْوَأَ لَهُمْ فِي جُشُوبَةِ الْعَيْشِ

Should I<sup>asws</sup> be content from myself<sup>asws</sup> being called 'Amir Al-Momineen' and I<sup>asws</sup> do not participate with them in the abhorrences of the times, or should I<sup>asws</sup> become an exemplar for them in the afflictions of life?

فَمَا خُلِفْتُ لِيشْعَلَنِي أَكُلُ الطَّيِّبَاتِ كَالْبَهِيمَةِ الْمَرْبُوطَةِ هُمُهَا عَلَفُهَا أَوْ الْمُرْسَلَةِ شُعْلُهَا تَقْمُمَا [تَقْمُمُهَا] تَكْتَرِشُ مِنْ أَعْلَافِهَا وَ تَلْهُو عَمَّا يُرَادُ بِهَا أَوْ أَتْرَكَ سُدَى أَوْ أَهْمَلُ عَابِئاً أَوْ أَجْرُ حَبْلِ الضَّلَالَةِ أَوْ أَعْتَسَفَ طَرِيقَ الْمَتَاهَةِ

I<sup>asws</sup> have not been Created to be pre-occupied with eating the good foods like the tied beast whose main concern it is feed, or the roaming animal who is pre-occupied with looking for feed and forgets what is intended by it, or should I<sup>asws</sup> be left to wander, or carry misguidance, or pull the rope of misguidance, or be aimless in the path of a maze?

وَ كَأَنِّي بِقَائِلِكُمْ يَقُولُ إِذَا كَانَ هَذَا فُوتَ ابْنُ أَبِي طَالِبٍ فَقَدْ قَعَدَ بِهِ الضَّعْفُ عَنْ قِتَالِ الْأَقْرَانِ وَ مُنَازَلَةِ الشُّجْعَانِ

And it is as if I<sup>asws</sup> am with your speaker saying, 'When this was the daily subsistence of the son<sup>asws</sup> of Abu Talib<sup>asws</sup>, then the weakness would make him<sup>asws</sup> sit back from fighting the peers and confront the braves'.

أَلَا وَ إِنَّ الشَّجَرَةَ الْبَرِيَّةَ أَصْلَبُ عُوداً وَ الرُّوَاتِعَ الْحُضْرَةَ أَرْقَى جُلُوداً وَ النَّابِتَاتِ الْعُدِيَّةَ أَقْوَى وَفُوداً وَ أَبْطَأَ حُمُوداً وَ أَنَا مِنْ رَسُولِ اللَّهِ ص كَالصَّنَوِ مِنَ الصَّنَوِ وَ الذَّرَاعِ مِنَ الْعَضُدِ

Indeed! And the three in the wilderness is solid timber, and the green twigs have thing barks, and the vegetation of the bushes are stronger for igniting fire and slow in dying off, and I<sup>asws</sup> am from Rasool-Allah<sup>saww</sup> like the branch from the branch, and the forearm from the upper arm.

وَ اللَّهُ لَوْ نَظَاهَرَتِ الْعُرْبُ عَلَى قِتَالِي لَمَا وَ لَيْتَ عَنْهَا وَ لَوْ أَمَكَنْتِ الْفُرْصَةَ مِنْ رِقَابِنَا لَسَارَعَتْ إِلَيْهَا وَ سَأَجْهَدُ فِي أَنْ أُطَهِّرَ الْأَرْضَ مِنْ هَذَا الشَّخْصِ الْمَعْكُوسِ وَ الْجِسْمِ الْمَرْكُوسِ حَتَّى تُخْرَجَ الْمَدْرَةُ مِنْ بَيْنِ حَبِّ الْحَصِيدِ

By Allah<sup>azwj</sup>! If the Arabs were to back each other upon fighting me<sup>asws</sup>, I<sup>asws</sup> would not turn away from them, and if I<sup>asws</sup> were to be enable an opportunity, I<sup>asws</sup> would hasten to it and, I<sup>asws</sup> shall strive in purifying the earth from this inverted person (Muawiya) and of the deformed body until the dry soil is removed from the harvested grain.

إِلَيْكَ عَنِّي يَا دُنْيَا فَحَبْلِكَ عَلَى غَارِبِكَ قَدْ انْسَلَلْتُ مِنْ مَخَالِبِكَ وَ أَفْلَكْتُ مِنْ حَبَائِلِكَ وَ اجْتَنَّبْتُ الدَّهَابَ فِي مَدَاخِضِكَ أَيْنَ الْفُرُونُ الَّذِينَ عَزَّرْتَهُمْ  
بِمَدَاعِيكَ أَيْنَ الْأُمَمُ الَّذِينَ فَتَنْتَهُمْ بِرِخَارِفِكَ هَا هُمْ زَهَائِنُ الثُّبُورِ وَ مَضَامِينُ اللُّخُودِ

To you (I<sup>asws</sup> say), away from me<sup>asws</sup> O world! Your rope is upon your shoulder blades. I<sup>asws</sup> have removed myself<sup>asws</sup> from your claws and fled from your snares and kept away from going in your slippery slopes. Where are the generations whom you deceived by your caresses? Where are the communities, those whom you had enticed with your trappings? Here, they are pledged to the graves and mortified in the tombs.

وَ اللَّهُ لَوْ كُنْتَ شَخْصاً مَرْتَباً وَ قَالِباً حَسَباً لَأَقَمْتُ عَلَيْكَ خُدُودَ اللَّهِ فِي عِبَادِ عَزَّرْتَهُمْ بِالْأَمَانِ وَ أَمَمٌ أَلْفَيْتَهُمْ فِي الْمَهَاوِي وَ مَلُوكٌ أَسْلَمْتَهُمْ إِلَى التَّلْفِ وَ  
أُورِدْتَهُمْ مَوَارِدَ الْبَلَاءِ إِذْ لَا وَرَدَ وَ لَا صَدَرَ

By Allah<sup>azwj</sup>! If I<sup>asws</sup> were an opining person and a having a moulded heart, I<sup>asws</sup> would establish the penalties of Allah<sup>azwj</sup> upon you all regarding the servants you have deceived by the long hopes, and the communities you threw into the collapse, and kings you submitted to the ruination, and drove them to the places of affliction where there is neither any arriving not leaving.

هَهَيَاتَ مَنْ وَطِئَ دَخْضَكَ زَلَقَ وَ مَنْ رَكِبَ لُحْجَكَ عَرِقَ وَ مَنْ ارْوَرَ عَنْ جِبَالِكَ وَفَّقَ وَ السَّلَامُ مِنْكَ لَا يُبَالِي إِنْ ضَاقَ بِهِ مَنَاحُهُ وَ الدُّنْيَا عِنْدَهُ كَيَوْمِ  
حَانَ انْسِلَاحُهُ

Far be it! One who treads upon your slopes slips, and one who rides your waves drowns, and the one evading your snares was harmonised with the safety from you. He does not care if his surroundings are straitened, and the world in his presence is like a day about to end.

اعْزُبِي عَنِّي فَوَ اللَّهُ لَا أَدُلُّ لَكَ فَتَسْتَنْدِلِينِي وَ لَا أَسْلَسُ لَكَ فَتَقُودِينِي وَ ائِمُّ اللَّهُ يَمِيناً أَسْتَنْبِي فِيهَا بِمَشِيئَةِ اللَّهِ لِأَرُوضَنَّ نَفْسِي رِيَاضَةً تَهَيُّشُ مَعَهَا إِلَى الْفُرْصِ  
إِذَا قَدَرْتُ عَلَيْهِ مَطْعُوماً وَ تَفَنُّعٌ بِالْمِلْحِ مَأْدُوماً وَ لَأَدْعَنَّ مُقْلَتِي كَعَبْنِ مَاءٍ نَضَبَ مَعِينَهَا مُسْتَفْرَعَةً دُمُوعَهَا

Get away from me, for by Allah<sup>azwj</sup>, I<sup>asws</sup> will not be humbled to you so you can disgrace me<sup>asws</sup>, nor will I<sup>asws</sup> bow to you so you can lead me<sup>asws</sup>! And I<sup>asws</sup> swear an oath by Allah<sup>azwj</sup>! I<sup>asws</sup> shall make an exclusion in it with the Desire of Allah<sup>azwj</sup>. I<sup>asws</sup> shall train myself with a training, being happy with it to the disc of bread, whenever I<sup>asws</sup> am able to feed upon it and be content with the salt as a dip, and I<sup>asws</sup> shall dry out my<sup>asws</sup> tears to be free of its tears like a spring whose water has depleted.

أَتَمْتَلِي السَّائِمَةَ مِنْ رَغِيهَا فَتَبْرُكُ وَ تَشْبَعُ الرِّبِيضَةَ عَنْ عُشْبِهَا فَتَرِيضَ وَ يَأْكُلُ عَلَيَّ مِنْ زَادِهِ فَيَهْجَعُ قَرَّتْ إِذَا عَيْتُهُ إِذَا اقْتَدَى بَعْدَ السِّنِينَ الْمُتَطَاوِلَةِ  
بِالْبَهِيمَةِ الْهَامِلَةِ وَ السَّائِمَةِ الْمُرْعِيَةِ

Should Ali<sup>asws</sup> fill up from his<sup>asws</sup> provision like the cattle do from their pastures and they kneel down, and (like) the goats do from their feed and they lie down? His<sup>asws</sup> eyes would be pained when he<sup>asws</sup> imitates after (many) years, the loose beasts, and the pastured cattle.

طَوَّقِي لِنَفْسٍ أَدَّتْ إِلَى رَبِّهَا فَرَضَهَا وَ عَرَكَتْ بِجَنْبِهَا بُؤْسَهَا وَ هَجَرَتْ فِي اللَّيْلِ عُمَصَهَا حَتَّى إِذَا عَلَبَ الْكَرَى عَلَيْهَا افْتَرَشَتْ أَضْحَهَا وَ تَوَسَّدَتْ كَفَّهَا فِي مَعْشَرٍ أَسْهَرَ عُيُوبَهُمْ خَوْفُ مَعَادِهِمْ وَ تَحَافَتُ عَنْ مَصَاحِبِهِمْ جُنُوبُهُمْ وَ هَمَمَتْ بِذِكْرِ رَبِّهِمْ شِفَاهُهُمْ وَ تَقَشَّعَتْ بِطُولِ اسْتِعْقَابِهِمْ دُنُوبُهُمْ

Beatitude is for a soul which fulfils to its Lord<sup>azwj</sup> its obligations, and endures its adversities, and flees from closing his eyes during the night, until when the sleep overcomes him, so he sleeps on its ground and pillows with his palm among a community of ones whose eyes hold vigil fearing their return, and are fearing from sleeping on their sides, and they are humming with the Zikr of their Lord<sup>azwj</sup>. Their sins have been erased and they are cured due to their prolonged seeking of Forgiveness.

فَاتَّقِ اللَّهَ يَا ابْنَ حُنَيْفٍ وَ لَتَكْفِكَ أَقْرَابُكَ لِيَكُونَ مِنَ النَّارِ خِلَاصُكَ.

Fear Allah<sup>azwj</sup>, O Ibn Huneyf, and let yourself be sufficed with your own bread for you to be finished off from the Fire”<sup>721</sup>.

28- نَحْج، نَحْجِ الْبَلَاغَةِ مِنْ حَبْرِ ضِرَارِ بْنِ صَمْرَةَ الصَّبَائِيِّ عِنْدَ دُخُولِهِ عَلَى مُعَاوِيَةَ وَ مَسْأَلَتِهِ لَهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع

(The book) ‘Nahj Al Balagah’ – From a Hadeeth by Zirar Bin Zamrah Al Zabaie during his entry to see Muawiya, and his asking him about Amir Al-Momineen<sup>asws</sup>.

قَالَ فَأَشْهَدُ لَقَدْ رَأَيْتُهُ فِي بَعْضِ مَوَاقِفِهِ وَ لَقَدْ أَرَى اللَّيْلَ سُدُولَهُ وَ هُوَ قَائِمٌ فِي مِحْرَابِهِ قَائِضٌ عَلَى لِحْيَتِهِ يَتَمَلَّمُ تَمَلُّمَ السَّلِيمِ وَ يَبْكِي بُكَاءَ الْحَزِينِ وَ يَقُولُ يَا دُنْيَا يَا دُنْيَا إِنَّكَ عَنِّي أَمْ بِي تَعَرَّضْتَ أَمْ إِلَيَّ تَشَوَّقْتَ

He said, ‘I had seen him<sup>asws</sup> in one of his<sup>asws</sup> places, and the night had brought down its darkness, and he<sup>asws</sup> was standing in his<sup>asws</sup> prayer niche, holding to his<sup>asws</sup> beard, being restless like the restlessness of the injured (near to death), crying grief-stricken and saying: ‘O world! O world! To you (I<sup>asws</sup> say), get away from me! Is it to me<sup>asws</sup> you are displaying? Or to me<sup>asws</sup> you are being desirous?

لَا حَانَ جِبْنِكَ هَيْهَاتَ غُرِّي غَيْرِي لَا حَاجَةَ لِي فِيكَ فَدَ طَلَّقْتَنِي ثَلَاثًا لَا رَجْعَةَ فِيهَا فَعَبِثُكَ قَصِيرٌ وَ حَطْرُكَ بَسِيرٌ وَ أَمَلُكَ حَقِيرٌ أَوْ مِنْ قَلَّةِ الزَّادِ وَ طُولِ الطَّرِيقِ وَ بُعْدِ السَّفَرِ وَ عَظَمِ الْمَوْرِدِ وَ حُسُونَةِ الْمَضْجَعِ.

Do not come near me<sup>asws</sup> with your approach. Deceive other than me<sup>asws</sup>. There is no need for me<sup>asws</sup> regarding you. I<sup>asws</sup> have already divorced you thrice, there is no return in it. Your life is short, and your occurrence (in my<sup>asws</sup> mind) is little, and your ownership is basic. Aah, from the scarcity of provision and the long journey (to the Hereafter), and loneliness of the road, and the mighty resource and the roughness of the bed”<sup>722</sup>.

<sup>721</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 27

<sup>722</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 28

29- لي، الأماالي للصدوق عليُّ بنُ أحمدَ الدَّقَّاقُ عَن مُحَمَّدِ بْنِ الْحَسَنِ الطَّارِيزِ عَن مُحَمَّدِ بْنِ الْحُسَيْنِ الْخَشَّابِ عَن مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ عَنِ جَدِّهِ عَنِ أَبِيهِ عَنِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ اللَّهُ مَا دُنْيَاكُمْ عِنْدِي إِلَّا كَسَفْرِ عَلَى مَنْهَلٍ حَلُّوا إِذْ صَاحَ بِهِمْ سَائِقُهُمْ فَارْتَحَلُوا وَ لَا لَدَادُهَا فِي عَيْنِي إِلَّا كَحَمِيمٍ أَشْرَبُهُ عَسَاقاً وَ عُلْقَمٍ أُبْجِرَعُهُ زُعَاقاً وَ سَمِّ أَفْعَاةٍ أَسْقَاهُ دِهَاقاً وَ وِلَادَةٍ مِنْ نَارٍ أَوْهَقَهَا خِنَاقاً وَ لَقَدْ رَفَعْتُ مِدْرَعَتِي هَذِهِ حَتَّى اسْتَحْيَيْتُ مِنْ رَافِعِهَا

(The book) 'Al Amaali' of Al Sadouq – Ali Bin Ahmad Al Daqqaq, from Muhammad Bin Al Hassan Al Tary, from Muhammad Bin Al Husayn Al Khashshab, from Muhammad Bin Muhassin, from Al Mufazzal Bin Umar,

'From Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! Your world in my<sup>asws</sup> presence is like a journey to a sweet spring. When their usher shouts with them, they depart, not are its pleasures in my<sup>asws</sup> eye (view) except like a boiling spring I<sup>asws</sup> drink from in the evening, and a morsel of colocynth I<sup>asws</sup> have to taste, and poison of a snake I<sup>asws</sup> have to be quenched with a full cup, and a necklace of fire I<sup>asws</sup> am noosed with suffocating, and I<sup>asws</sup> have patched up this armour of mine until I<sup>asws</sup> am embarrassed from its patches".<sup>723</sup>

<sup>723</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 29