

# 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>**

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad  
Baqir Al Majlisi

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باب 49 نادر في ذكر مذاهب الذين خالفوا الفرقة المحقة في القول بالأئمة الاثني عشر صلوات الله عليهم

## CHAPTER 49 – MISCELLANEOUS REGARDING THE MENTION OF DOCTRINES (SECTS), THOSE WHO OPPOSED THE TRUE SECT IN THE WORDS WITH THE TWELVE IMAMS<sup>asws</sup>

### Abridged

قال الشيخ المفيد قدس الله روحه في كتاب الفصول فيما نقل عنه السيد المرتضى الإمامية هم القائلون بوجوب الإمامة والعصمة وجوب النص وإنما حصل لها هذا الاسم في الأصل لجمعها في المقالة هذه الأصول فكل من جمعها إمامي وإن ضم إليها حقاً في المذهب كان أم باطلاً

The Sheykh Al-Mufeed said in the book 'Al-Fusool' among what was copied from him by the Seyyid Al-Murtaza, 'The Imamites, they are the speakers with the obligation of the Imamate and the infallibility, and the obligation of the text, and rather the achievement for it of this name is due to the unity in the words of these principles. So, every one (in whom is its gathering) is my Imam<sup>asws</sup>, and that the inclusion of these is true doctrine or else false.

فأول من شذ عن الحق من فرق الإمامية الكيسانية و هم أصحاب المختار و إنما سميت بهذا الاسم لأن المختار كان اسمه أولاً الكيسان و قيل إنه سمي بهذا الاسم لأن أباه حمله و هو صغير فوضعه بين يدي أمير المؤمنين ع

The first (sect) to deviate from the truth, from the sect of the Imamites were the Kaysaniya, and they are companions of Al-Mukhtar, and rather he was named with this name because Al-Mukhtar, his name at first was Al-Kaysan, and it is said he was named with this name because his father carried him and he was young, and placed him in front of Amir Al-Momineen<sup>asws</sup>.

قالوا فمسح يده على رأسه و قال كيس كيس فلزمه هذا الاسم و زعمت فرقة منهم أن محمد بن علي استعمل المختار على العراقيين بعد قتل الحسين ع و أمره بالطلب بثارته و سماه كيسان لما عرف من قيامه و مذهبه

They said he<sup>asws</sup> wiped his<sup>asws</sup> hand upon his head and said: 'Kays, Kays', so this name stuck, and a sect from them claimed that Muhammad<sup>asws</sup> Bin Ali (Al-Baqir)<sup>asws</sup> utilised Al-Mukhtar upon the Iraqis after the killing of Al-Husayn<sup>asws</sup> and instructed him with seeking the retaliations and named him as 'Kaysan' due to what he<sup>asws</sup> recognised from his stance, and his doctrine.

و هذه الحكايات في معنى اسمه في الكيسانية خاصة و أما نحن فلا نعرف لم سمي بهذا و لا نتحقق معناه.

And these are narratives regarding the meaning of his name regarding Al-Kaysaniy in particular, and as for us, we do not recognise why he is named with this, nor have we investigated its meaning.

و قالت هذه الطائفة بإمامة أبي القاسم محمد بن أمير المؤمنين ع ابن خولة الحنفية و زعموا أنه هو المهدي الذي يملأ الأرض قسطاً و عدلاً كما ملئت ظلماً و جوراً و أنه حي لم يمت و لا يموت حتى يظهر بالحق

And this group spoke with the Imamate of Abu Al-Qasim Muhammad son of Amir Al-Momineen<sup>asws</sup>, son of Khawlah Al-Hanafiyya, and they claimed that he is Al-Mahdi<sup>asws</sup> who will fill the earth with fairness and justice like what it would have been filled with injustice and tyranny, and that he is alive and did not die and will not be dying until he appears with the truth.

و تعلق في إمامته بقول أمير المؤمنين ع له يوم البصرة أنت ابني حقا و أنه كان صاحب رأيته كما كان أمير المؤمنين ع صاحب راية رسول الله و كان ذلك عندهم دليلا على أنه أولى الناس بمقامه

And they attached with his imamate with the words of Amir Al-Momineen<sup>asws</sup> for him on the day of Al-Basra: 'You are my<sup>asws</sup> son truly', and that he was a bearer of his<sup>asws</sup> flag like what Amir Al-Momineen<sup>asws</sup> had been the bearer of the flag of Rasool-Allah<sup>saww</sup>, and that was evidence in their view upon that he is the foremost of the people with his<sup>asws</sup> position'.

وَ اغْتَلَوْا فِي أَنَّهُ الْمَهْدِيُّ بِقَوْلِ النَّبِيِّ ص لَنْ تَنْقُضِيَ الْأَيَّامُ وَاللَّيَالِي حَتَّى يَبْعَثَ اللَّهُ تَعَالَى رَجُلًا مِنْ أَهْلِ بَيْتِي اسْمُهُ اسْمِي وَ كُنْيَتُهُ كُنْيَتِي وَ اسْمُ أَبِيهِ اسْمُ أَبِي بَدَأُ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مِلْتُ ظُلْمًا وَ جَوْرًا.

And they reasoned regarding that he (Muhammad Al-Hanafiyya) was the Mahdi<sup>asws</sup> by the words of the Prophet<sup>saww</sup>: 'The days and the nights will never be terminated until Allah<sup>azwj</sup> the Exalted Sends a man from People<sup>asws</sup> of my<sup>saww</sup> Household, his name would be my<sup>saww</sup> name, and his teknonym would be my<sup>saww</sup> teknonym, and name of his father would be the name of my<sup>asws</sup> father<sup>as</sup>. He will fill the earth with fairness and justice like what it would have been filled with injustice and tyranny'.

قالوا و كان من أسماء أمير المؤمنين ع عبد الله يَقُولُهُ أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِهِ ص وَ أَنَا الصِّدِّيقُ الْأَكْبَرُ لَا يَقُولُهَا بَعْدِي إِلَّا كَذَّابٌ مُفْتَرٍ.

They said, 'From the names of Amir Al-Momineen<sup>asws</sup> is 'Abdullah', by his<sup>asws</sup> words: 'I<sup>asws</sup> am a servant of Allah<sup>azwj</sup> (Abdullah), and brother<sup>asws</sup> of His<sup>azwj</sup> Rasool<sup>saww</sup>, and I<sup>asws</sup> am the greatest truthful. No one will say it after me<sup>asws</sup> except a lying fabricator'.

و تعلقوا في حياته أنه إذا ثبت إمامته بأنه القائم فقد بطل أن يكون الإمام غيره و ليس يجوز أن يموت قبل ظهوره فتخلو الأرض من حجة و لا بد على صحة هذه الأصول من حياته.

And they attached during his lifetime that his imamate is proven by him being Al-Qaim<sup>asws</sup>, so it has invalidated that the Imam<sup>asws</sup> happens to be other than him, and it isn't allowed that he dies before his appearance, for the earth would be vacant from a Divine Authority, and there is no escaped upon the correctness of this principle from his life.

و هذه الفرقة بأجمعها تذهب إلى أن محمدا كان الإمام بعد الحسن و الحسين ع و قد حكي عن بعض الكيسانية أنه كان يقول إن محمدا كان الإمام بعد أمير المؤمنين ع و يبطل إمامة الحسن و الحسين و يقول إن الحسن إنما دعا في باطن الدعوة إلى محمد بأمره و إن الحسين ظهر بالسيف بإذنه و إنما كانا داعيين إليه و أميرين من قبله

And this sect in its entirety indoctrinates to that Muhammad was the Imam<sup>asws</sup> after Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and it is narrated from one of the Kaysaniya that he was saying that Muhammad was the imam after Amir Al-Momineen<sup>asws</sup>, and it invalidates the

Imamate of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and said that Al-Hassan<sup>asws</sup> rather called the call to Muhammad in the hidden by his orders, and that Al-Husayn<sup>asws</sup> appeared with the sword by his permission, and they<sup>asws</sup> both called to him, and were two commanders from him.

و حكى عن بعضهم أن محمداً رحمه الله عليه مات و حصلت الإمامة من بعده في ولده و أنها انتقلت من ولده إلى ولد العباس بن عبد المطلب و قد حكى أيضاً أن منهم من يقول إن عبد الله بن محمد حي لم يموت و أنه القائم و هذه حكاية شاذة

And one of them narrated that Muhammad, may Allah<sup>azwj</sup> have Mercy on him, died, and the Imamate was achieved from after him in his son, and it transferred from his son to the son of Al-Abbas son of Abdul Muttalib<sup>asws</sup>. And it has been narrated as well that from them is one saying that Abdullah son of Muhammad is alive, not dead, and he is Al-Qaim<sup>asws</sup>, and these narratives are deviations.

و قيل إن منهم من يقول إن محمداً قد مات و إنه يقوم بعد الموت و هو المهدي و ينكر حياته و هذا أيضاً قول شاذ و جميع ما حكينا بعد الأول من الأقوال هو حادث ألبأ القوم إليه الاضطراب عند الحيرة و فراقهم الحق

And it is said that from them is one who says that Muhammad had died and he will be rising after the death, and he is Al-Mahdi<sup>asws</sup>, and denies his being alive. And this as well is a word of deviation, and the entirety of what we have narrated after the first from the words, it is new, the group is sheltering to it in desperation due to the confusion and their separating from the truth.

و الأصل المشهور ما حكيناه من قول الجماعة المعروفة بإمامة أبي القاسم بعد أخويه ع و القطع على حياته و أنه القائم مع أنه لا بقية للكيسانية جملة و قد انقضوا حتى لا يعرف منهم في هذا الزمان أحد إلا ما يحكى و لا يعرف صحته.

And the original is well known what we have narrated from the word of the famous community with the Imamate of Abu Al-Qasim after his two brothers<sup>asws</sup> (Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>), and the termination upon his lifetime, and that he is Al-Qaim<sup>asws</sup> along with that there does no remain any word for the Kaysaniyya, and they have become extinct to the extent that no one from them is being recognised in these times except what is being narrated, and its correctness is not recognised.

و قد روى عبد الله بن عطاء عن أبي جعفر الباقر ع أنه قال: أنا دفنْتُ عمِّي مُحَمَّدَ بْنَ الْحَنَفِيَّةِ وَ نَفَضْتُ يَدِي مِنْ تُرَابِ قَبْرِهِ.

And it has been reported by Abdullah Bin Ata'a,

'From Abu Ja'far Al-Baqir<sup>asws</sup> having said: 'I<sup>asws</sup> buried my<sup>asws</sup> uncle Muhammad Bin Al-Hanafiyya and shook off from my<sup>asws</sup> hands the soil of his grave'.

قَوْلِ النَّبِيِّ ص فِي الْحَسَنِ وَ الْحُسَيْنِ ابْنَيْ هَذَا إِمَامَانِ قَامَا أَوْ قَعَدَا.

Words of the Prophet<sup>saww</sup> regarding Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>: 'These two sons<sup>asws</sup> of mine<sup>asws</sup> are both Imams<sup>asws</sup> whether standing or sitting'.

قال الشيخ أدام الله عزه ثم لم تزل الإمامية على القول بنظام الإمامة حتى افتتحت كلمتها بعد وفاة أبي عبد الله جعفر بن محمد ع فقال فرقة منها إن أبا عبد الله حي لم يموت و لا يموت حتى يظهر فيملاً الأرض قسطاً و عدلاً كما ملئت ظلماً و جوراً لأنه القائم المهدي

The sheykh, may Allah<sup>azwj</sup> Make his honour permanent said, 'Then the Imamites did not cease to be upon the word of the systematic Imamate until its words divided after the expiry of Abu Abdullah Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>. A sect from it said that Abu Abdullah<sup>asws</sup> is alive, he<sup>asws</sup> did not die and will not be dying until he<sup>asws</sup> appears and fills the earth with fairness and justice like what it would have been filled with injustice and tyranny, because he<sup>asws</sup> is Al-Qaim<sup>asws</sup>, Al-Mahdi<sup>asws</sup>.

وَتَعْلَمُوا بِحَدِيثِ رَوَاهُ رَجُلٌ يُقَالُ لَهُ عُبَيْدُ بْنُ مُصْعَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنَّ جَاءَكُمْ مِنْ يُخْبِرُكُمْ عَنِّي بِأَنَّهُ غَسَّلَنِي وَكَفَّنَنِي وَدَفَنَنِي فَلَا تُصَدِّقُوهُ.

And they are linking it with a Hadeeth reported by a man called Anbasah Bin Mus'ab,

'From Abu Abdullah<sup>asws</sup> having said: 'If there comes to you someone informing you about me<sup>asws</sup> that he washed me<sup>asws</sup> and enshrouded me<sup>asws</sup> and buried me<sup>asws</sup>, so do not ratify him'.

و هذه الفرقة تسمى النواوسية و إنما سميت بذلك لأن رئيسهم في هذه المقالة رجل من أهل البصرة يقال له عبد الله بن ناووس.

And this sect is named as 'Al-Nawawasya', and rather it has been named with that because their chief in this word is a man from the people of Al-Basra called Abdullah Bin Nawawas.

و قالت فرقة أخرى إن أبا عبد الله ع توفي و نص على ابنه إسماعيل بن جعفر و إنه الإمام بعده و هو القائم المنتظر و إنما لبس على الناس في أمره لأمر رآه أبوه.

And another sect said that Abu Abdullah<sup>asws</sup> died and texted upon his<sup>asws</sup> son Ismail son of Ja'far<sup>asws</sup>, and he is the Imam<sup>asws</sup> after him<sup>asws</sup>, and he is Al-Qaim<sup>asws</sup>, the awaited, and rather it is confusing upon the people regarding his matter of the command his father<sup>asws</sup> had seen.

و قال فريق منهم إن إسماعيل قد كان توفي على الحقيقة في زمن أبيه غير أنه قبل وفاته نص على ابنه محمد و كان الإمام بعده و هؤلاء هم القرامطة و هم المباركية فنسبهم إلى القرامطة برجل من أهل السواد يقال له قرامطويه و نسبهم إلى المباركية برجل يسمى المبارك مولى إسماعيل بن جعفر و القرامطة أخلاف المباركية و المباركية سلفهم.

And a sect from them said that Ismail had died upon the reality during the era of his father<sup>asws</sup>, apart from that he<sup>asws</sup> had texted before his<sup>asws</sup> expiry upon his<sup>asws</sup> son Muhammad, and he was the Imam<sup>asws</sup> after him<sup>asws</sup>, and they are the Qaramatah, and they are Al-Mubarakiya, and they are attributed to Al-Qaramatah by a man from the people of the majority called Qarmatawiya, and they are attributed to Al-Mubarakiya by a man named as Al-Mubarak, slave of Ismail son of Ja'far<sup>asws</sup>, Al-Qaramitah are adversaries of Al-Mubarakiya, and Al-Mubarakiya, their ancestors.

و قال فريق من هؤلاء إن الذي نص على محمد بن إسماعيل هو الصادق ع دون إسماعيل و كان ذلك الواجب عليه لأنه أحق بالأمر بعد أبيه من غيره و لأن الإمامة لا يكون في أخوين بعد الحسن و الحسين

And a sect from them said that the one who texted upon Muhammad son of Ismail, he<sup>asws</sup> is Al-Sadiq<sup>asws</sup>, besides Ismail, and that was Obligated upon him because he is more rightful

with the command after his father<sup>asws</sup> than others are, and because the Imamate cannot be in two brothers after Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>.

و هؤلاء الفرق الثلاث هم الإسماعيلية و إنما سموا بذلك لادعائهم إمامة إسماعيل

And they are the three sects. They are the Ismailis, and rather they were named with that due to their claiming the imamate of Ismail.

فأما علتهم في النص على إسماعيل فهي أن قالوا كان إسماعيل أكبر ولد جعفر و ليس يجوز أن ينص على غير الأكبر قالوا و قد أجمع من خالفنا على أن أبا عبد الله نص على إسماعيل غير أنهم ادعوا أنه بدا لله فيه و هذا قول لا نقبله منهم.

As for their reason regarding the text upon Ismail, it is that they said that Ismail was the eldest son of Ja'far<sup>asws</sup>, and it is not allowed that he<sup>asws</sup> should text upon other than the eldest. They said, and they have united the ones who oppose us upon that Abu Abdullah texted upon Ismail, apart from that they claimed that there was a change of Decision for Allah<sup>azwj</sup> regarding him, and this is a word we do not accept from them.

و قالت فرقة أخرى إن أبا عبد الله توفي و كان الإمام بعده محمد بن جعفر

And another sect said that Abu Abdullah<sup>asws</sup> expired and the Imam<sup>asws</sup> after him<sup>asws</sup> is Muhammad<sup>asws</sup> son of Ja'far<sup>asws</sup>.

وَ اغْتَلُّوا فِي ذَلِكَ بِحَدِيثٍ تَعَلَّقُوا بِهِ وَ هُوَ أَنَّ أَبَا عَبْدِ اللَّهِ عَلَى مَا زَعَمُوا كَانَ فِي دَارِهِ جَالِسًا فَدَخَلَ عَلَيْهِ مُحَمَّدٌ وَ هُوَ صَبِيٌّ صَغِيرٌ فَعَدَا إِلَيْهِ فَكَبَا فِي قَمِيصِهِ وَ وَقَعَ لَوَجْهِهِ فَقَامَ إِلَيْهِ أَبُو عَبْدِ اللَّهِ فَقَبَّلَهُ وَ مَسَحَ الثَّرَابَ عَنْ وَجْهِهِ وَ ضَمَّهُ إِلَى صَدْرِهِ وَ قَالَ سَمِعْتُ أَبِي يَقُولُ إِذَا وُلِدَ لَكَ وَلَدٌ يُشَبِّهُنِي فَسَمِّهِ بِاسْمِي وَ هَذَا الْوَلَدُ شَبِيهِي وَ شَبِيهَ رَسُولِ اللَّهِ ص وَ عَلَى سُنَّتِهِ.

And they reasoned regarding that by a Hadeeth linking with it, and it is that Abu Abdullah<sup>asws</sup>, upon what they are claiming, was seated in his<sup>asws</sup> house, and Muhammad entered to see him<sup>asws</sup>, and he was a young child. He returned to him<sup>asws</sup>, tripped in his shirt and fell to his face. Abu Abdullah<sup>asws</sup> stood up to him and kissed him and wiped off the soil from his face and hugged him to his<sup>asws</sup> chest and said: 'I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> saying: 'When a son is born for you<sup>asws</sup> resembling me<sup>asws</sup>, then name him with my<sup>asws</sup> name, and this child would resemble me<sup>asws</sup> and resemble Rasool-Allah<sup>saww</sup> and would be upon his<sup>saww</sup> Sunnah''.

و هذه الفرقة تسمى السبطية لنسبتها إلى رئيس لها كان يقال له يحيى بن أبي السبط.

And this sect is named as Al-Sabtiyah due to their attributing to a chief of theirs who was called Yahya Bin Abu Al-Sabt.

و قالت فرقة أخرى إن الإمام بعد أبي عبد الله ابنه عبد الله بن جعفر و اعتلوا في ذلك بأنه كان أكبر ولد أبي عبد الله

And another sect said that the Imam<sup>asws</sup> after Abu Abdullah<sup>asws</sup> is his<sup>asws</sup> son Abdullah son of Ja'far<sup>asws</sup>, and they reasoned regarding that that he was the eldest son of Abu Abdullah<sup>asws</sup>.

وَأَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ: الْإِمَامَةُ لَا تَكُونُ إِلَّا فِي الْأَكْبَرِ مِنْ وَلَدِ الْإِمَامِ.

And that Abu Abdullah<sup>asws</sup> said: 'The Imamate cannot happen to be except in the eldest from the sons of the Imam<sup>asws</sup>.'

و هذه الفرقة تسمى الفطحية و إنما سميت بذلك لأن رئيسا لها يقال له عبد الله بن أفتح.

And this sect is named as Al-Fat'hiya, and rather it is named with that because its chief is called Abdullah Bin Aftah.

فأما الرواية عن أبي عبد الله ع من قوله ما بدا لله في شيء كما بدا له في إسماعيل فإنها على غير ما توهموه أيضا من البداء في الإمامة و إنما معناها

As for the reported from Abu Abdullah<sup>asws</sup> from his<sup>asws</sup> words: 'There has not been any change of Decision for Allah<sup>azwj</sup> regarding anything like what has been a change of Decision regarding Ismail', it is upon other than what they are being deluded as well from the change of Decision regarding the Imamate, and rather its meaning is -

مَا رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ كَتَبَ الْقَتْلَ عَلَى ابْنِي إِسْمَاعِيلَ مَرَّتَيْنِ فَسَأَلْتُهُ فِيهِ فَرَقًا فَمَا بَدَأَ لَهُ فِي شَيْءٍ كَمَا بَدَأَ لَهُ فِي إِسْمَاعِيلَ. يعني به ما ذكره من القتل الذي كان مكتوبا فصرفه عنه بمسألة أبي عبد الله ع

What is reported from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic has Decreed the killing upon my<sup>asws</sup> son Ismail, twice. A Sect asked regarding him, so there has not been any change of Decision for Him<sup>azwj</sup> regarding anything like what there has been a change of Decision regarding Ismail' – meaning by it what he<sup>asws</sup> had mentioned from the killing which was Decreed, so it was turned away from him by the request of Abu Abdullah<sup>asws</sup>.

قال الشيخ أدام الله عزه ثم لم تزل الإمامية بعد من ذكرناه على نظام الإمامة حتى قبض موسى بن جعفر ع فافتقرت بعد وفاته فرقا قال جمهورهم بإمامة أبي الحسن الرضا ع و دانوا بالنص عليه و سلكوا الطريقة المثلى في ذلك

The Sheykh, may Allah<sup>azwj</sup> permanently honour him, said: 'Then the Imamate, after our mentioning it, did not cease to be upon the system of Imamate until Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> passed away. A sect separated after his<sup>asws</sup> expiry. Most of them spoke with the Imamate of Abu Al-Hassan Al-Reza<sup>asws</sup> and they made it a religion by the text upon him<sup>asws</sup>, and they travelled the superior path in that.

و قال جماعة منهم بالوقف على أبي الحسن موسى ع و ادعوا حياته و زعموا أنه هو المهدي المنتظر و قال فريق منهم إنه قد مات و سيعث و هو القائم بعده و اختلفت الواقعة في الرضا ع و من قام من آل محمد بعد أبي الحسن موسى ع

And a group from them spoke with the pausing at Abu Al-Hassan Musa<sup>asws</sup>, and claimed his<sup>asws</sup> being alive, and they claimed that he<sup>asws</sup> is Al-Mahdi<sup>asws</sup>, the awaited. And a sect said that he<sup>asws</sup> had died and will be Resurrected, and he<sup>asws</sup> is Al-Qaim<sup>asws</sup> after him<sup>asws</sup>, and the pausers (Al-Waqifa) differed regarding Al-Reza<sup>asws</sup> and the one from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> to stand after Abu Al-Hassan Musa<sup>asws</sup>.

فقال بعضهم هؤلاء خلفاء أبي الحسن و أمراؤه و قضاته إلى أوان خروجه و أنهم ليسوا بأئمة و ما ادعوا الإمامة قط و قال الباقر إنهم ضالون مخطئون ظالمون و قالوا في الرضا ع خاصة قولا عظيما و أطلقوا تكفيره و تكفير من قام بعده من ولده

Some of them said they are caliphs of Abu Al-Hassan<sup>asws</sup> and his<sup>asws</sup> commanders, and his<sup>asws</sup> judges up to the time of his<sup>asws</sup> emergence, and they aren't Imams<sup>asws</sup>, and they did not claim the Imamate at all. And the remainder said they are strayers, mistaken, oppressors. And they said a mighty grievous word regarding Al-Reza<sup>asws</sup> in particular and declared his<sup>asws</sup> being a Kafir and the one<sup>asws</sup> from his<sup>asws</sup> sons to stand after him<sup>asws</sup>.

و شذت فرقة ممن كان على الحق إلى قول سخييف جدا فأذكروا موت أبي الحسن و حبسه و زعموا أن ذلك كان تحييلا للناس و ادعوا أنه حي غائب و أنه هو المهدي و زعموا أنه استخلف على الأمر محمد بن بشير مولى بني أسد و ذهبوا إلى الغلو و القول بالانحداد و دانوا بالتناسخ.

And a sect from the ones who were upon the truth, deviated to completely absurd word, and they denied the death of Abu Al-Hassan<sup>asws</sup> and his<sup>asws</sup> imprisonment, and they claimed that, that was imagined for the people, and they claimed that he<sup>asws</sup> is alive, disappeared, and he<sup>asws</sup> is Al-Mahdi<sup>asws</sup>, and they claimed that he<sup>asws</sup> replaced upon the command, Muhammad Bin Bashir, a slave of the clan of Asad, and they went to the exaggeration and the word with the unison and made it a religion with the re-incarnation.

و اعتلت الواقعة فيما ذهبت إليه بأحاديث رووها عن أبي عبد الله ع منها أنهم حكوا عنه أنه لما ولد موسى بن جعفر ع دخل أبو عبد الله ع على حميدة البربرية أم موسى ع فقال لها يا حميدة بخ بخ حل الملك في بيتك.

And the Waqifites reasoned among what they went to, with Ahadeeth they reported, from Abu Abdullah<sup>asws</sup>. They narrated from him<sup>asws</sup> that when Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> was born, Abu Abdullah<sup>asws</sup> entered to see Hameeda Al-Berberiya<sup>as</sup>, mother<sup>as</sup> of Musa<sup>as</sup> and said to her<sup>as</sup>: 'O Hameeda<sup>as</sup>! Congratulations! Congratulations! The kingdom has been released to be in your<sup>as</sup> house'.

قال الشيخ أدام الله عزه ثم إن الإمامية استمرت على القول بأصول الإمامة طول أيام أبي الحسن الرضا ع فلما توفي و خلف ابنه أبا جعفر ع و له عند وفاة أبيه سبع سنين اختلفوا و تفرقوا ثلاث فرق فرقة مضت على سنن القول في الإمامة و دانت بإمامة أبي جعفر ع و نقلت النص عليه و هم أكثر الفرق عددا

The sheykh, may Allah<sup>azwj</sup> Honour him permanently said, 'Then the Imamites continued upon the word with the principle of the Imamate the lengthy days of the Abu Al-Hassan Al-Reza<sup>asws</sup>. When he<sup>asws</sup> passed away and replaced by his<sup>asws</sup> son<sup>asws</sup> Abu Ja'far<sup>asws</sup>, and for him<sup>asws</sup> at the expiry of his<sup>asws</sup> father, were seven years. They differed and separated into three sects continuing upon the way of the word regarding the Imamate, and made it a religion with the Imamate of Abu Ja'far<sup>asws</sup> and transfer of the text upon him<sup>asws</sup>, and they are the most numerous of the sects in number.

و فرقة ارتدت إلى قول الواقعة و رجعوا عما كانوا عليه من إمامة الرضا ع

And a sect reneged to the word of the Waqifites and they returned from what they had been upon, from the Imamate of Al-Reza<sup>asws</sup>.

و فرقة قالت بإمامة أحمد بن موسى و زعموا أن الرضا ع كان وصى إليه و نص بالإمامة عليه و اعتل الفريقان الشاذان عن أصل الإمامة بصغر سن أبي جعفر ع و قالوا ليس يجوز أن يكون الإمام صبيا لم يبلغ الحلم

And a sect spoke with the Imamate of Ahmad son of Musa<sup>asws</sup>, and they claimed that Al-Reza<sup>asws</sup> had bequeathed to him, and the text of the Imamate to him. And the two deviant sects reasoned about the principle of the Imamate by the young-ness of the age of Abu Ja'far<sup>asws</sup> and they said that it is not allowed for the Imam<sup>asws</sup> (of the time) to be a child not having reached puberty.

قال الشيخ أدام الله عزه و لما توفي أبو محمد الحسن بن علي ع افترق أصحابه بعده على ما حكاه أبو محمد الحسن بن موسى رحمه الله أربع عشرة فرقة فقال الجمهور منهم بإمامة القائم المنتظر و أثبتوا ولادته و صححو النص عليه و قالوا هو سمي رسول الله ص و مهدي الأنعام

The sheykh, may Allah<sup>azwj</sup> Honour him permanently, said, 'And when Abu Muhammad Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> passed away, his<sup>asws</sup> companions separated after him<sup>asws</sup> upon what Abu Muhammad Al-Hassan Bin Musa had narrated, into fourteen sects. Most of them spoke with the Imamate of (his<sup>asws</sup> son<sup>asws</sup>) Al-Qaim<sup>asws</sup> the awaited, and they proved his<sup>asws</sup> evidence and the correctness of the text upon him<sup>asws</sup>, and they said he<sup>asws</sup> is the named by Rasool-Allah<sup>saww</sup>, and Mahdi<sup>asws</sup> of the people.

و اعتقدوا أن له غيبتين إحداهما أطول من الأخرى فالأولى منهما هي القصوى و له فيها الأبواب و السفراء و رووا عن جماعة من شيوخهم و ثقافتهم أن أباه الحسن ع أظهرهم لهم و أراهم شخصه و اختلفوا في سنة عند وفاة أبيه

And they believed that there are two occultations for him, one of them being longer than the other. The first of the two, it is the shorter, and there were doors (representatives) for him<sup>asws</sup>, and the ambassadors. And it is reported from a group of their elders and their trustworthy ones that his<sup>asws</sup> father<sup>asws</sup> is Abu Al-Hassan<sup>asws</sup> presented him<sup>asws</sup> to them and showed them his<sup>asws</sup> person, and they differed regarding his<sup>asws</sup> age at the expiry of his<sup>asws</sup> father<sup>asws</sup>.

فقال كثير منهم كان سنة إذ ذاك خمس سنين لأن أباه توفي سنة ستين و مائتين و كان مولد القائم سنة خمس و خمسين و مائتين و قال بعضهم بل كان مولده سنة اثنتين و خمسين و مائتين و كان سنة عند وفاة أبيه ثمان سنين

A lot of them said that when that happened, his<sup>asws</sup> age was five years, because his<sup>asws</sup> father<sup>asws</sup> expired in the years two hundred and sixty, and the birth of Al-Qaim<sup>asws</sup> was in the year two hundred and fifty-five. Some of them said his birth was in the year two hundred and fifty-two, and his<sup>asws</sup> age at the expiry of his<sup>asws</sup> father<sup>asws</sup> was eight years.

و قالوا إن أباه لم يممت حتى أكمل الله عقله و علمه الحكمة و فصل الخطاب و أبانه من سائر الخلق بهذه الصفة إذ كان خاتم الحجج و وصي الأوصياء و قائم الزمان

And they said that his<sup>asws</sup> father<sup>asws</sup> did not die until Allah<sup>azwj</sup> had Perfected his (Al-Mahdi<sup>asws</sup>) intellect, and Taught him<sup>asws</sup> the wisdom, and the decisive speech, and Clarified him from the rest of the creatures with these qualities, when he<sup>asws</sup> was last of the Divine Authorities and successor<sup>asws</sup> of the successors<sup>asws</sup>, and custodian of the time.

و احتجوا في جواز ذلك بدليل العقل من حيث ارتفعت إحالته و دخل تحت القدرة لقوله تعالى في قصة عيسى **وَ يُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَ كَهْلًا وَ فِي** قصة يحيى **وَ آتَيْنَاهُ الْحُكْمَ صَبِيًّا**

And they argued regarding the allowance of that by evidence of the intellect where they raised its permissibility, and entered beneath the Pre-determination by Words of the Exalted regarding Isa<sup>as</sup>: **And he shall speak to the people when in the cradle and when of old age, and (he shall be) from the righteous ones' [3:46]**, and story of Yahya<sup>as</sup>: **and We Gave him the Wisdom as a boy [19:12]**.

و قالوا إن صاحب الأمر حي لم يمت و لا يموت و لو بقي ألف عام حتى يملأ الأرض عدلا و قسطا كما ملئت ظلما و جورا إنه يكون عند ظهوره شابا قويا في صورة أبناء نيف و ثلاثين سنة و أثبتوا ذلك في معجزاته و جعلوه في جملة دلائله و آياته.

And they said that the Master<sup>asws</sup> of the command is alive and did not die and will not be dying, and even if he<sup>asws</sup> were to remain a thousand years until he<sup>asws</sup> fills the earth with justice and fairness, just as it would have been filled with injustice and tyranny, he<sup>asws</sup> would still happen to be a youth at his<sup>asws</sup> appearance, strong, in an image of a man of thirty years, and they prove that in his<sup>asws</sup> miracles and make it to be in the totality of his<sup>asws</sup> evidences and his<sup>asws</sup> signs.

و قالت فرقة ممن دانت بإمامة الحسن إنه حي لم يمت و إنما غاب و هو القائم المنتظر.

And a sect, from the ones who made it a religion with the Imamate of Al-Hassan<sup>asws</sup> said that he<sup>asws</sup> is alive and did not die, and rather he<sup>asws</sup> disappeared, and he<sup>asws</sup> is Al-Qaim<sup>asws</sup>, the awaited.

و قالت فرقة أخرى إن أبا محمد مات و عاش بعد موته و هو القائم المهدي

And another sect said that Abu Muhammad<sup>asws</sup> died and lived after his<sup>asws</sup> death, and he<sup>asws</sup> is Al-Qaim Al-Mahdi<sup>asws</sup>.

**وَ اغْتَلُّوا فِي ذَلِكَ بِحَبْرِ زَوْوُهُ أَنَّ الْقَائِمَ إِنَّمَا سُمِّيَ بِذَلِكَ لِأَنَّهُ يُقُومُ بَعْدَ الْمَوْتِ.**

And they reasoned regarding that with a Hadeeth they are reporting that Al-Qaim<sup>asws</sup>, but rather was named with that because he<sup>asws</sup> will be rising after the death.

و قالت فرقة أخرى إن أبا محمد توفي لا محالة و إن الإمام من بعده أخوه جعفر بن علي

And another sect said that Abu Muhammad expired, inevitably, and that the Imam<sup>asws</sup> from after him<sup>asws</sup> is his<sup>asws</sup> brother Ja'far son of Ali (Al-Naqi<sup>asws</sup>).

**وَ اغْتَلُّوا فِي ذَلِكَ بِالرَّوَايَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ الْإِمَامَ هُوَ الَّذِي لَا يُوجَدُ مِنْهُ مَلْجَأٌ إِلَّا إِلَيْهِ قَالُوا فَلَمَّا لَمْ نَرِ لِلْحَسَنِ وَدَادًا ظَاهِرًا اتَّجَأْنَا إِلَى الْقَوْلِ بِإِمَامَةِ جَعْفَرٍ أَجْبِهِ.**

And they are reasoning regarding that with the report from Abu Abdullah<sup>asws</sup>: 'The Imam<sup>asws</sup> is the one<sup>asws</sup> one cannot find any shelter from him<sup>asws</sup> except to him<sup>asws</sup>'. They said, 'When

we did not see any son to be for Al-Hassan<sup>asws</sup> apparently, we took shelter to the word with the Imamate of his<sup>asws</sup> brother Ja'far.

و رجعت فرقة ممن كانت تقول بإمامة الحسن عن إمامته عند وفاته و قالوا لم يكن إماما و كان مدعيا مبطلا و أنكروا إمامة أخيه محمد و قالوا الإمام جعفر بن علي بنص أبيه عليه

And a sect, from the one who were saying with the Imamate of Al-Hassan<sup>asws</sup>, returned from his<sup>asws</sup> Imamate at his<sup>asws</sup> expiry, and they said he<sup>asws</sup> did not happen to be an Imam<sup>asws</sup>, and he<sup>asws</sup> was a false claimant, and they denied the Imamate of his<sup>asws</sup> brother Muhammad and they said that Ja'far son of Ali (Al-Naqi<sup>asws</sup>) by a text of his father<sup>asws</sup> upon him.

قالوا و إنما قلنا بذلك لأن محمدا مات في حياة أبيه و الإمام لا يموت في حياة أبيه و أما الحسن فلم يكن له عقب و الإمام لا يخرج من الدنيا حتى يكون له عقب.

They said, 'And rather we are saying with that because Muhammad died during the lifetime of his father<sup>asws</sup>, and the Imam<sup>asws</sup> cannot die during the lifetime of his<sup>asws</sup> father<sup>asws</sup>, and as for Al-Hassan<sup>asws</sup>, there did not happen to be any posterity for him<sup>asws</sup>, and the Imam<sup>asws</sup> cannot exit from the world until there happens to be a posterity for him<sup>asws</sup>.

و قالت فرقة أخرى إن الإمام محمد بن علي أخو الحسن بن علي و رجعوا عن إمامة الحسن و ادعوا حياة محمد بعد أن كانوا ينكرون ذلك.

And another sect said that the Imam<sup>asws</sup> is Muhammad son of Ali (Al-Naqi<sup>asws</sup>), brother of Al-Hassan Bin Ali<sup>asws</sup>, and they returned from the Imamate of Al-Hassan<sup>asws</sup>, and they claimed Muhammad was alive afterwards, even though they used to deny that.

و قالت فرقة أخرى إن الإمام بعد الحسن ابنه المنتظر و أنه علي بن الحسن و ليس كما يقول القطعية إنه محمد بن الحسن و قالوا بعد ذلك بمقال القطعية في الغيبة و الانتظار حرفا بحرف.

And another sect said that the Imam<sup>asws</sup> after Al-Hassan<sup>asws</sup> is his<sup>asws</sup> son, and it is Ali son of Al-Hassan<sup>asws</sup>, and it isn't like what the group is saying that Muhammad<sup>asws</sup> son<sup>asws</sup> of Al-Hassan<sup>asws</sup>. And afterwards, they spoke with the word of the group regarding the occultation and the awaiting, letter by letter.

و قالت فرقة أخرى إن القائم بن الحسن ولد بعد أبيه بثمانية أشهر و هو المنتظر و أكذبوا من زعم أنه ولد في حياة أبيه.

And another sect said that Al-Qaim<sup>asws</sup> son<sup>asws</sup> of Al-Hassan<sup>asws</sup> was born after (death of) his<sup>asws</sup> father<sup>asws</sup> by eight months, and he<sup>asws</sup> is the awaited one, and they belied the one who claims that he<sup>asws</sup> was born during the lifetime of his<sup>asws</sup> father<sup>asws</sup>.

و قالت فرقة أخرى إن أبا محمد مات عن غير ولد ظاهر و لكن عن جبل من بعض جواريه و القائم من بعد الحسن محمول به و ما ولدته أمه بعد و أنه يجوز أنها تبقى مائة سنة حاملا فإذا ولدته ظهرت ولادته.

And another sect said that Abu Muhammad<sup>asws</sup> passed away from without having a son apparently, but from a motherhood of one of his<sup>asws</sup> slave girls, and Al-Qaim<sup>asws</sup> is (blessed) from after Al-Hassan<sup>asws</sup>, she was carrying him<sup>asws</sup> and his<sup>asws</sup> mother was not blessed with

him<sup>asws</sup> afterwards, and it is allowed that she would remain alive for a hundred years being with hope (of being blessed). So, when she is blessed with him<sup>asws</sup>, he<sup>asws</sup> would appear.

و قالت فرقة أخرى إن الإمامة قد بطلت بعد الحسن و ارتفعت الأئمة و ليس في أرض حجة من آل محمد ص و إنما الحجة الأخبار الواردة عن الأئمة المتقدمين ع و زعموا أن ذلك سائق إذا غضب الله على العباد فجعله عقوبة لهم.

And another sect said that the Imamate after Al-Hassan<sup>asws</sup> is invalidated, and the Imams<sup>asws</sup> were Raised, and there isn't any Divine Authority from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> in the earth, and rather the Divine Authority are the Ahadeeth referred from the Imams<sup>asws</sup>, the preceding ones<sup>asws</sup>, and they claimed that is when Allah<sup>azwj</sup> was Wrathful upon the servants so He<sup>azwj</sup> Made it to be a Punishment for them.

و قالت فرقة أخرى إن محمد بن علي أخا الحسن بن علي كان الإمام في الحقيقة مع أبيه علي و أنه لما حضرته الوفاة وصى إلى غلام له يقال له نفيس و كان ثقة أميناً و دفع إليه الكتب و السلاح و وصاه أن يسلمه إلى أخيه جعفر فسلمه إليه و كانت الإمامة في جعفر بعد محمد علي هذا الترتيب.

And another sect said that Muhammad son of Ali (Al-Naqi<sup>asws</sup>), brother of Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> was the Imam<sup>asws</sup> in the reality along with his father<sup>asws</sup> Ali<sup>asws</sup>, and when the expiry presented to him<sup>asws</sup>, he<sup>asws</sup> bequeathed to a slave of his<sup>asws</sup> called Nafees, and he was trustworthy, trusted, and handed over to him the books and the weapons, and bequeathed to him that he should submit it to his<sup>asws</sup> brother Ja'far. So, he submitted it to him, and the Imamate is in Ja'far after Muhammad, upon this sequence.

و قالت فرقة أخرى قد علمنا أن الحسن كان إماماً فلما قبض التيس الأمر علينا فلا ندري أ جعفر كان الإمام من بعده أم غيره و الذي يجب علينا أن نقطع أنه لا بد من إمام و لا نقدم على القول بإمامة أحد بعينه حتى تبين لنا ذلك.

And another sect said, 'We have known that Al-Hassan<sup>asws</sup> was an Imam<sup>asws</sup>. When he<sup>asws</sup> passed away, the command was upon us (to decide) and we did not know whether Ja'far was the Imam<sup>asws</sup> from after him<sup>asws</sup> or someone else, and that which was obligated upon us is that we should terminate that there is not escape from there being an Imam<sup>asws</sup>, and we should not advance anyone upon the word of the Imamate exactly until that becomes clear for us'.

و قالت فرقة أخرى إن الإمام بعد الحسن ابنه محمد و هو المنتظر غير أنه قد مات و سيحيا يقوم بالسيف فيملاً الأرض قسطاً و عدلاً كما ملئت ظلماً و جوراً.

And another sect said that the Imam<sup>asws</sup> after Al-Hassan<sup>asws</sup> is his<sup>asws</sup> son Muhammad<sup>asws</sup>, and he<sup>asws</sup> is the awaited, apart from that he<sup>asws</sup> has died, and he<sup>asws</sup> will be living, rising with the sword. He<sup>asws</sup> will fill the earth with fairness and justice just as it would have been filled with injustice and tyranny.

و قالت الفرقة الرابعة عشر منهم إن أبا محمد كان الإمام بعد أبيه و إنه لما حضرته الوفاة نص على أخيه جعفر بن علي بن محمد بن علي و كان الإمام من بعده بالنص عليه و الوراثة له.

And the fourteenth sect from them said that Abu Muhammad<sup>asws</sup> was the Imam<sup>asws</sup> after his<sup>asws</sup> father<sup>asws</sup>, and when the expiry presented to him<sup>asws</sup>, he<sup>asws</sup> texted upon his<sup>asws</sup>

brother Ja'far son of Ali<sup>asws</sup> Bin Muhammad Bin Ali<sup>asws</sup>, and he was the Imam<sup>asws</sup> from after him<sup>asws</sup> with the text upon him, and the inheritance of his<sup>asws</sup>.

و أما الفرقة التي زعمت أن الإمامة قد بطلت بعد الحسن ع فإن وجوب الإمامة بالعقل يفسد قولها و قول الله عز و جل **يَوْمَ نَدْعُوا كُلَّ أَنَسٍ بِإِمَامِهِمْ**

As for the sect which claimed that the Imamate has been invalidated after Al-Hassan<sup>asws</sup>, so the obligation of the Imamate by the intellect spoils its word, and the Words of Allah<sup>azwj</sup> Mighty and Majestic: **On the Day (of Judgment), We will be Calling every human being with their Imam. [17:71].**

**وَقَوْلُ النَّبِيِّ ص مَنْ مَاتَ وَ هُوَ لَا يَعْرِفُ إِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً.**

And the words of the Prophet<sup>saww</sup>: 'One who dies and he does not recognise the Imam<sup>asws</sup> of his time, dies a death of the pre-Islamic period'.

**وَقَوْلُ أَمِيرِ الْمُؤْمِنِينَ ع اللَّهُمَّ إِنَّكَ لَا تُخَلِّي الْأَرْضَ مِنْ حُجَّةٍ لَكَ عَلَى خَلْقِكَ إِذَا ظَاهَرَ مَشْهُورًا أَوْ خَائِفًا مَعْمُورًا كَيْلًا تَبْطُلَ حُجَّتُكَ وَ بَيِّنَاتُكَ.**

And words of Amir Al-Momineen<sup>asws</sup>: 'O Allah<sup>azwj</sup>! You<sup>azwj</sup> do not Keep the earth vacant from a Divine Authority of Yours<sup>azwj</sup> upon Your<sup>azwj</sup> creatures, either apparent, well known, or fearful, obscure, lest Your<sup>azwj</sup> Arguments and Your<sup>azwj</sup> Proofs be invalidated'.

**وَقَوْلُ النَّبِيِّ ص أَيْضاً فِي كُلِّ خَلْفٍ مِنْ أُمَّتِي عَدْلٌ مِنْ أَهْلِ بَيْتِي يَنْفِي عَنْ هَذَا الدِّينِ تَحْرِيفَ الْعَالِينَ وَ اتِّخَالَ الْمُبْطِلِينَ.**

And words of the Prophet<sup>saww</sup> as well: 'In every replacement from my<sup>saww</sup> community is a just one from the People<sup>asws</sup> of my<sup>saww</sup> Household, negating from this religion the alterations of the exaggerators and plagiarism of the invalidaters'.

**وَأَمَّا تَعَلُّقُهُمْ بِقَوْلِ الصَّادِقِ ع إِنَّ اللَّهَ لَا يُخَلِّي الْأَرْضَ مِنْ حُجَّةٍ إِلَّا أَنْ يَعْضَبَ عَلَى أَهْلِ الدُّنْيَا.**

And as for their attachment with the words of Al-Sadiq<sup>asws</sup> is that: 'Allah<sup>azwj</sup> will not Keep the earth vacant from a Divine Authority except He<sup>azwj</sup> would be Wrathful upon people of the world'.

**قَالَ الْكَاشِي فِي كِتَابِ الرِّجَالِ حَدَّثَنِي سَعْدُ بْنُ الصَّبَّاحِ الْكَشِّيُّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ مُحَمَّدٍ بْنِ فَضِيلٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ الْجَلَّابِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ أَنَّ الْبُتْرِيَّةَ صَفَتْ وَاجِدًا مَا بَيَّنَّ الْمَشْرِقَ إِلَى الْمَغْرِبِ مَا أَعَزَّ اللَّهُ بِهِمْ دِينًا.**

Al-Kashi said in the book 'Al-Rijal' – It is narrated to me by Sa'ad Bin Al-Sabbah Al-Kashi, from Ali Bin Muhammad, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazie, from Muhammad Bin Fuzeyl, from Ibn Abu Umeyr, from Sa'ad Al-Jallab,

'From Abu Abdullah<sup>asws</sup> having said: 'Even if the Batariyya (a Zaydiite sect) were to be one row between the east and the welt, Allah<sup>azwj</sup> will not Honour religion by them'.

ثم قال الكشي و البتيرية هم أصحاب كثير النواء و الحسن بن صالح بن حي و سالم بن أبي حفصة و الحكم بن عتيبة و سلمة بن كهيل و أبي المقدام ثابت الحداد و هم الذين دعوا إلى ولاية علي ع ثم خلطوها بولاية أبي بكر و عمر و يشتون لهما إمامتهما و يعضون عثمان و طلحة و الزبير و عائشة

Then Al-Kashi said, 'And Al-Batriya, they are companions of Kaseer Al-Nawa'a, and Al-Hassan Bin Salih, and Salim Bin Abu Hafsa, and Al-Hakam Bin Uteyba, from Salmah Bin Kaheyl, and Abu Al-Miqdam Sabit Al-Hadad, and they are those who claim to have Wilayah of Ali<sup>asws</sup>, they mixed it with wilayah of Abu Bakr and Umar and proving both their imamates, and they hated Usman, and Talha, and Al-Zubeyr and Ayesha.

ثُمَّ رَوَى عَنْ سَعِيدِ بْنِ جَنَاحٍ الْكَشِّيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ يَزِيدَ الْعَمِّيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ الْحُسَيْنِ بْنِ عُثْمَانَ الرَّوَاسِيِّ عَنْ سَلِيدٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَ وَ مَعِيَ سَلَمَةُ بْنُ كَهَيْلٍ وَ أَبُو الْمُقْدَامِ سَابِيتُ الْحَدَّادُ وَ سَالِمُ بْنُ أَبِي حَفْصَةَ وَ كَثِيرُ النَّوَّاءِ وَ جَمَاعَةٌ مَعَهُمْ وَ عِنْدَ أَبِي جَعْفَرٍ أَخُوهُ زَيْدُ بْنُ عَلِيٍّ فَقَالُوا لِأَبِي جَعْفَرٍ عَ نَتَوَلَّى عَلَيْكَ وَ حَسَنًا وَ حُسَيْنًا وَ نَتَبَرَّأُ مِنْ أَعْدَائِهِمْ قَالَ نَعَمْ

Then it is reported from Saeed Bin Janah Al-Kashi, from Ali Bin Muhammad Bin Yazeed Al-Ammy, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al-Husayn Bin Usman Al-Rawasy, from Sadeyr who said,

'I entered to see Abu Ja'far<sup>asws</sup> and with me was Salamah Bin Kaheyl, and Abu Al-Miqdam Sabit Al-Haddad, and Salim Bin Abu Hafs, and Kaseer Al-Nawa, and a group with them, and in the presence of Abu Ja'far<sup>asws</sup> was his<sup>asws</sup> brother Zayd son of Ali (Bin Al-Husayn<sup>asws</sup>). They said to Abu Ja'far<sup>asws</sup>, 'We befriend Ali<sup>asws</sup>, and Hassan<sup>asws</sup> and Husayn<sup>asws</sup>, and we disavow from their<sup>asws</sup> enemies!' He<sup>asws</sup> said: 'Yes'.

قَالُوا نَتَوَلَّى أَبَا بَكْرٍ وَ عُمَرَ وَ نَتَبَرَّأُ مِنْ أَعْدَائِهِمْ قَالَ فَالْتَفَتَ إِلَيْهِمْ زَيْدُ بْنُ عَلِيٍّ وَ قَالَ لَهُمْ أَ تَتَبَرَّءُونَ مِنْ فَاطِمَةَ بِنْتِ مُحَمَّدٍ أَمَرْنَا بِتَرْكِهِمُ اللَّهُ فَيَوْمَعِدِ شُمُوا الْبُتْرِيَّةَ.

They said, 'We befriend Abu Bakr and Umar and disavow from their enemies'. Zayd Bin Ali (Bin Al-Husayn<sup>asws</sup>) turned to them and said to them, 'Are you disavowing from (Syeda) Fatima<sup>asws</sup>? You have truncated out matter may Allah<sup>azwj</sup> Truncate you all!' On that day, they were named as 'Al-Batriyya' (One mixing the Wilayah of Ali<sup>asws</sup> with others)".

و قال عند ذكر أبي الجارود زياد بن المنذر الأعمى السرحوب حكى أن أبا الجارود سمي سرحوبا و تنسب إليه السرحوبية من الزيدية و سماه بذلك أبو جعفر ع و ذكر أن سرحوبا اسم شيطان أعمى يسكن البحر و كان أبو الجارود مكفوفاً أعمى أعمى القلب

And he said at the mention of Abu Al-Jaroud Ziyad Bin Al-Munzar the blind Al-Sarhoub, narrating that Abu Al-Jaroud was named at 'Sarhoub' and the 'Sarhoubiyya' (sect) was attributed to him being from the Zaydiites, and he was named with that by Abu Ja'far<sup>asws</sup>, and he mentioned that 'Sarhouba' is a name of a blind Satan<sup>la</sup> dwelling in the sea, and Abu Al-Jaroud was blind of eyes, blind of heart.

(Note – A lot of Ahadeeth in Tafseer Qummi are from Abu Al-Jaroud who was declared a kafir, see a hadith below – therefore casting doubt on many Ahadith presented in Tafseer Qummi)

رَوَى إِسْحَاقُ بْنُ مُحَمَّدٍ الْبَصْرِيُّ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ مُوسَى بْنِ بَشَّارٍ عَنْ أَبِي بصيرٍ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَمَرَّتْ بِنَا جَارِيَةٌ مَعَهَا قُمْمٌ فَقَلْبَتْهُ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِنْ كَانَ قَلْبَ قَلْبَ أَبِي الْجَارُودِ كَمَا قَلْبَتْ هَذِهِ الْجَارِيَةُ هَذَا الْقُمْمُ فَمَا ذُنْبِي.

It is reported by Is'haq Bin Muhammad Al-Basry, from Muhammad Bin Jamhour, from Musa Bin Bashar, from Abu Baseer who said,

‘We were in the presence of Abu Abdullah<sup>asws</sup>. A maid passed by us having a brass container of water and it overturned it. Abu Abdullah<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic, if He<sup>azwj</sup> has overturned the heart of Abu Al-Jaroud like what this maid has overturned this brass container, so what is my<sup>asws</sup> fault?’

وَرَوَى عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي أُسَامَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا فَعَلَ أَبُو الْجَارُودِ أَمَا إِنَّهُ لَا يَمُوتُ إِلَّا تَائِبًا.

And it is reported by Ali Bin Muhammad, from Muhammad Bin Ahmad, from Ali Bin Ismail, from Hammad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Usama who said,

‘Abu Abdullah<sup>asws</sup> said: ‘What has Abu Al-Jaroud done? But, he will not be dying except lost (straying)’.

وَعَنْهُ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ عَنِ الْعَبَّاسِ بْنِ مَرْوَفٍ عَنْ أَبِي الْقَاسِمِ الْكُوفِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عِمْرَانَ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ: ذَكَرَ أَبُو عَبْدِ اللَّهِ ع كَثِيرَ النَّوَاءِ وَ سَالِمُ بْنُ أَبِي خَفْصَةَ وَ أَبَا الْجَارُودَ فَقَالَ كَذَّابُونَ مُكَدِّبُونَ كُفَّارٌ عَلَيْهِمُ لَعْنَةُ اللَّهِ

And from him, from Muhammad Bin Ahmad, from Al-Abbas Bin Marouf, from Abu Al-Qasim Al-Kufy, from Al-Husayn Bin Muhammad Bin Imran, from Zur’ah, from Sama’at, from Abu Baseer who said,

‘Abu Abdullah<sup>asws</sup> mentioned Kaseer Al-Nawa’a, and Saalim Bin Abu Hafsa and Abu Al-Jaroud. He said, ‘They are liars, beliers, Kafirs! Upon them be the Curse of Allah<sup>azwj</sup>!’

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ كَذَّابُونَ قَدْ عَرَفْتُهُمْ فَمَا مُكَدِّبُونَ فَقَالَ كَذَّابُونَ يَأْتُونَنَا فَيُخْبِرُونَنَا أَنَّهُمْ يُصَدِّقُونَنَا لَيْسَ كَذَلِكَ فَيَسْمَعُونَ حَدِيثَنَا فَيَكْذِبُونَ بِهِ.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you<sup>asws</sup>! Liars, I have recognised, but what are beliers?’ He<sup>asws</sup> said: ‘Liars come to us and they inform us that they are ratifying us<sup>asws</sup>. It isn’t like that. They are listening of our<sup>asws</sup> Ahadeeth, and they are belying with it’.

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ الْبَرَاءِيُّ وَ عُثْمَانُ بْنُ حَامِدٍ الْكَشْبِيُّ عَنْ مُحَمَّدٍ بْنِ زِيَادٍ عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُزَخْرَفِ عَنْ أَبِي سُلَيْمَانَ الْحَمَّادِ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لِأَبِي الْجَارُودِ يَمْنَى فِي مُسْطَاطِهِ يَا أَبَا الْجَارُودِ كَانَ وَاللَّهِ أَبِي إِمَامَ أَهْلِ الْأَرْضِ حَيْثُ مَاتَ لَا يَجْهَلُهُ إِلَّا ضَالٌّ ثُمَّ رَأَيْتُهُ فِي الْعَامِ الْمُقْبِلِ قَالَ لَهُ مِثْلَ ذَلِكَ

And it is narrated to me by Muhammad Bin Al-Hassan Al-Barasy, and Usman Bin Haamid Al-Kashyan, from Muhammad Bin Ziyad, from Muhammad Bin Al-Husayn, from Abdullah Bin Al-Muzakhruf, from Abu Suleyman Al-Hammad who said,

‘I heard Abu Abdullah<sup>asws</sup> said to Abu Al-Jaroud at Mina in his<sup>asws</sup> tent: ‘O Abu Al-Jaroud! By Allah<sup>azwj</sup>, my<sup>asws</sup> father<sup>asws</sup> was an Imam<sup>asws</sup> of the people of the earth when he<sup>asws</sup> passed away. No one will ignore it except a straying one!’ Then he<sup>asws</sup> saw him the following years (and) said to him similar to that.

قَالَ فَلَقِيتُ أَبَا الْجَارُودَ بَعْدَ ذَلِكَ بِالْكُوفَةِ فَقُلْتُ لَهُ أَلَيْسَ قَدْ سَمِعْتَ مَا قَالَ أَبُو عَبْدِ اللَّهِ عَرَّيْنِ قَالَ إِنَّمَا يَعْني أَبَاهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع.

He (the narrator) said, ‘I met Abu Al-Jaroud after that at Al-Kufa. I said to him, ‘Have you not heard what Abu Abdullah<sup>asws</sup> had said to you twice?’ He said, ‘But rather he meant his<sup>asws</sup> father Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.

و قال في عمر بن رباح قيل إنه كان أولاً يقول بإمامة أبي جعفر ع ثم إنه فارق هذا القول و خالف أصحابه مع عدة يسيرة تابعوه على ضلالته فإنه زعم أنه سأل أبا جعفر ع عن مسألة فأجابها فيها بجواب ثم عاد إليه في عام آخر و زعم أنه سأل عن تلك المسألة بعينها فأجابها فيها بخلاف الجواب الأول

And he said regarding Umar Bin Riyah, 'It is said at first he was speaking with the Imamate of Abu Ja'far<sup>asws</sup>, then he separated from this word and opposed his companions along with a small number following him upon his straying. He claimed that he has asked Abu Ja'far about an issue and he<sup>asws</sup> had answered him with an answer. Then he returned to him another year and claimed that he had asked him<sup>asws</sup> about that very issue exactly, and he<sup>asws</sup> had answered him with the answer different to the first.

فقال لأبي جعفر ع هذا بخلاف ما أجبني في هذه المسألة عامك الماضي فذكر له أن جوابنا خرج على وجه التقية فشك في أمره و إمامته

So, he said to Abu Ja'far<sup>asws</sup>, 'This is different to what you<sup>asws</sup> had answered me regarding this issue the past year'. He<sup>asws</sup> mentioned to him: 'Our<sup>asws</sup> answers are emerging upon an aspect of Taqiyyah (dissimulation)'. So, he doubted in his<sup>asws</sup> matter and his<sup>asws</sup> Imamate.

فلقي رجلا من أصحاب أبي جعفر ع يقال له محمد بن قيس فقال إني سألت أبا جعفر ع عن مسألة فأجابني فيها بجواب ثم سألت عنها في عام آخر فأجابني فيها بخلاف الجواب الأول

He met a man from the companions of Abu Ja'far<sup>asws</sup> called Muhammad Bin Qays. He said, 'I asked Abu Ja'far<sup>asws</sup> about an issue, and he<sup>asws</sup> answered me regarding it with an answer. Then I asked him<sup>asws</sup> about it in another year, and he<sup>asws</sup> answered me regarding it with the answer different to the first'.

فقلت له لم فعلت ذلك قال فعلته للتقية و قد علم الله أنني ما سألته إلا و إني صحيح العزم على التدين بما يفتيني به و قبوله و العمل به و لا وجه لاتقائه إياي و هذا حاله

I said to him<sup>asws</sup>, 'Why did you<sup>asws</sup> do that?' He<sup>asws</sup> said: 'I<sup>asws</sup> did it for the Taqiyyah (dissimulation)', and Allah<sup>azwj</sup> Knows I had not asked him<sup>asws</sup> except and I was of correct determination, upon making it a religion with what he<sup>asws</sup> issues a verdict with, and accepting it, and the working with it, and there is no aspect for his<sup>asws</sup> fearing me, and this is his<sup>asws</sup> state'.

فقال له محمد بن قيس فلعله حضرك من اتقاه فقال ما حضر مجلسه في واحد من المجالس غيري و لكن كان جواباه جميعا على وجه التجنب و لم يحفظ ما أجاب فيه في العام الماضي فيجيب بمثله

Muhammad Bin Qays said to him, 'Perhaps there was present someone he<sup>asws</sup> feared'. He said, 'There was no one present in one of the gathering apart from me, but both his<sup>asws</sup> answers were upon an aspect of the avoidance, and he<sup>asws</sup> did not remember what he<sup>asws</sup> had answered regarding it in the past year, so he<sup>asws</sup> could answer like it'.

فرجع عن إمامته و قال لا يكون إمام يفتي بالباطل على شيء من الوجوه و لا في حال من الأحوال و لا يكون إمام يفتي بالتقية من غير ما يجب عند الله و لا هو يرخي ستره و لا يغلق بابه و لا يسع الإمام إلا الخروج و الأمر بالمعروف و النهي عن المنكر فمال إلى سنته بقول البتية و مال معه نفر يسير .

He returned from his<sup>asws</sup> Imamate and said, 'The Imam<sup>asws</sup> cannot happen to issue verdicts with the falsehood upon anything from the aspects, nor in any state from the states, nor can an Imam<sup>asws</sup> happen to issue verdicts with the Taqiyyah (dissimulation), from other than what is obligated in the Presence of Allah<sup>azwj</sup>, not would he<sup>asws</sup> tear His<sup>azwj</sup> Veil, nor close His<sup>azwj</sup> door, nor is there leeway for the Imam<sup>asws</sup> except the going out and enjoining with the good and forbidding from the evil'. So, he inclined to his ways with the word of Al-Batriya and a small number inclined with him.

ثم روى الكشي أيضا عن حمويه عن ابن يزيد عن محمد بن عمر عن ابن عذافر عن عُمَرَ بْنِ يَزِيدَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ الصَّدَقَةِ عَلَى النَّاصِبِ وَ عَلَى الزَّيْدِيَّةِ فَقَالَ لَا تَصَدَّقْ عَلَيْهِمْ بِشَيْءٍ وَ لَا تُسْقِهِمْ مِنَ الْمَاءِ إِنْ اسْتَطَعْتَ وَ قَالَ لِي الزَّيْدِيُّ هُمْ النَّصَابُ.

Then it is reported by Al-Kashi as well, from Hamdawiya, from Ibn Yazeed, from Muhammad Bin Umar, from Ibn Mazafar, from Umar Bin Yazeed who said,

'I asked Abu Abdullah<sup>asws</sup> about the charity upon the Nasibi (Hostile one), and upon the Zaydiites. He<sup>asws</sup> said: 'Do not give charity to them with anything, nor quench them from the water if you can'. And he<sup>asws</sup> said to me: 'The Zaydiites, they are the Nasibis (Hostile ones)'.

و روي عن محمد بن الحسن عن أبي علي الفارسي قال حكى منصور عن الصادق علي بن محمد بن الرضا ع أن الزيدية و الواقفة و النصاب بمنزلة عنده سواء

And it is reported from Muhammad Bin Al-Hassan, from Abu Ali Al-Farsi who said, 'It is narrated by Mansour from the truthful Ali Bin Muhammad Al-Reza<sup>asws</sup> that the Zaydiites, and the Waqifites and the Nasibis are at the same status in his<sup>asws</sup> presence.

وَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِي عَلِيِّ عَنِ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَدَّثَهُ قَالَ: سَأَلْتُ مُحَمَّدَ بْنَ عَلِيِّ الرِّضَا عَ عَنْ هَذِهِ الْآيَةِ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ عَامِلَةٌ نَاصِبَةٌ قَالَ نَزَلَتْ فِي النَّصَابِ وَ الزَّيْدِيَّةِ وَ الْوَاقِفَةِ مِنَ النَّصَابِ.

And from Muhammad Bin Al-Hassan, from Abu Ali, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from the one who narrated it, said,

'I asked Muhammad<sup>asws</sup> Bin Ali Al-Reza<sup>asws</sup> about this Verse: **Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3]**. He<sup>asws</sup> said: 'It was Revealed regarding the Nasibis and the Zaydiites, and the Waqifites from the Nasibis'.

## CHAPTER 50 – VIRTUES OF THE COMPANIONS OF THE CLOAK, AND THEIR<sup>asws</sup> MERITS

1- لي، الأماالي للصدوق الهَمْدَانِي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ سَلَمَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ عُثْمَانَ بْنِ أَبِي شَيْبَةَ وَ مُحْرِزِ بْنِ هِشَامٍ قَالَا حَدَّثَنَا مُطَلِّبُ بْنُ زِيَادٍ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ قَالَ: أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ عَلَيْهِمُ التَّحِيَّةُ وَ الْإِكْرَامُ كُلُّهُمْ يَقُولُ أَنَا أَحَبُّ إِلَى رَسُولِ اللَّهِ ص فَأَخَذَ ص فَاطِمَةَ يَمًّا يَلِي بَطْنَهُ وَ عَلِيًّا يَمًّا يَلِي ظَهْرَهُ وَ الْحُسَيْنَ ع عَنْ يَمِينِهِ وَ الْحُسَيْنَ ع عَنْ يَسَارِهِ ثُمَّ قَالَ ص أَنْتُمْ مِنِّي وَ أَنَا مِنْكُمْ.

(The book) 'Al-Amaali' of Al-Sadouq – Al-Hamdany, from Ali Bin Ibrahim, from Ja'far Bin Salama, from Ibrahim Bin Muhammad Al-Saqafy, from Usman Bin Abu Shayba and Muhriz Bin Hisham both said, 'It was narrated to us by Muttalib Bin Ziyad, from Lays Bin Abu Suleym who said,

'There came to the Prophet<sup>saww</sup>, Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, upon them<sup>asws</sup> be the greetings and the honours, all of them<sup>asws</sup> saying: 'I<sup>asws</sup> am more beloved to Rasool-Allah<sup>saww</sup>. He<sup>saww</sup> held Fatima<sup>asws</sup> to his<sup>saww</sup> front, and Ali<sup>asws</sup> at his<sup>asws</sup> back, and Al-Hassan<sup>asws</sup> on his<sup>saww</sup> right and Al-Husayn<sup>asws</sup> on his<sup>saww</sup> left, then said: 'You<sup>asws</sup> are from me<sup>saww</sup> and I<sup>saww</sup> am from you<sup>asws</sup> all!''<sup>1</sup>

2- لي، الأماالي للصدوق أَبِي وَ ابْنُ مَسْرُورٍ عَنْ ابْنِ عَامِرٍ عَنِ الْمُعَلَّى عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ خَلِيفَتِي وَ زَوْجَتُهُ فَاطِمَةُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ ابْنَتِي وَ الْحُسَيْنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَلَدَايَ

(The book) 'Al-Amaali' of Al-Sadouq – My father and Ibn Masrour, from Ibn Aamir, from Al-Moallah, from Ja'far Bin Suleyman, from Abdullah Bin Al-Hakam, from his father, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'The Prophet<sup>saww</sup> said: 'Ali<sup>asws</sup> is my<sup>saww</sup> successor<sup>asws</sup> and my<sup>saww</sup> caliph, and I<sup>saww</sup> got him<sup>asws</sup> married to (Syeda) Fatima<sup>asws</sup>, chieftess of the women of the worlds, my<sup>saww</sup> daughter<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are two chiefs of the youths of the inhabitants of Paradise, my<sup>saww</sup> two sons<sup>asws</sup>.

مَنْ وَالَاهُمْ فَقَدْ وَالَانِي وَ مَنْ عَادَاهُمْ فَقَدْ عَادَانِي وَ مَنْ نَاوَاهُمْ فَقَدْ نَاوَانِي وَ مَنْ جَفَاهُمْ فَقَدْ جَفَانِي وَ مَنْ بَرَّاهُمْ فَقَدْ بَرَّانِي

One who befriends them<sup>asws</sup> so he has befriended me<sup>asws</sup>, and one who is inimical to them<sup>asws</sup> so he has been inimical to me<sup>saww</sup>, and one who opposes them<sup>asws</sup> so he has opposed me<sup>saww</sup>, and one who is disloyal to them<sup>asws</sup> so he has been disloyal to me<sup>saww</sup>, and one who is righteous with them<sup>asws</sup> so he has been righteous with me<sup>saww</sup>.

وَصَلَّى اللَّهُ مَنْ وَصَلَهُمْ وَ قَطَعَ مَنْ قَطَعَهُمْ وَ نَصَرَ مَنْ أَعَانَهُمْ وَ خَذَلَ مَنْ خَذَلَهُمْ

May Allah<sup>azwj</sup> Keep connection with the one keeping connections with them<sup>asws</sup>, and Cut off the one cutting off from them<sup>asws</sup>, and Help the one who supports them<sup>asws</sup> and Abandon the one abandoning them<sup>asws</sup>.

اللَّهُمَّ مَنْ كَانَ لَهُ مِنْ أَنْبِيَائِكَ وَ رُسُلِكَ ثَقُلَ وَ أَهْلُ بَيْتِ فَعَلِيٍّ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ أَهْلُ بَيْتِي وَ ثِقَلِي فَأَذْهَبْ عَنْهُمْ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً.

<sup>1</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 1

O Allah<sup>azwj</sup>! One from Your<sup>azwj</sup> Prophets<sup>as</sup> and Your<sup>azwj</sup> Rasools<sup>as</sup> who had a weighty thing for him<sup>as</sup> and People of a Household, so Ali<sup>asws</sup> and Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are People<sup>asws</sup> of my<sup>saww</sup> Household and my<sup>saww</sup> weighty thing. So, Keep away the uncleanness away from them and Purify them<sup>asws</sup> with a Purification”.<sup>2</sup>

3- لي، الأماالي للصدوق عن علي عن أبيه عن النوفلي عن السكوني عن الصادق جعفر بن محمد عن أبيه عن آبائه ع قال: كَانَ النَّبِيُّ ص يَقِفُ عِنْدَ طُلُوعِ كُلِّ فَجْرٍ عَلَى بَابِ عَلِيٍّ وَ فَاطِمَةَ عَ فَيَقُولُ الْحَمْدُ لِلَّهِ الْمُحْسِنِ الْمُجْمِلِ الْمُنْعِمِ الْمُفْضِلِ الَّذِي يَنْعَمَتُهُ تَيْمُ الصَّالِحَاتِ سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَ نِعْمَتِهِ وَ حُسْنِ بَلَاءِهِ عِنْدَنَا

(The book) ‘Al-Amaali’ of Al-Sadouq – From Ali, from his father, from Al-Nowfaly, from Al-Sakuni,

‘From Al-Sadiq Ja’far Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘The Prophet<sup>saww</sup>, during emergence of every dawn, used to pause at the door of Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup>, and he<sup>saww</sup> would say: ‘The Praise is for Allah<sup>azwj</sup>, the Favourer, the Aggregate, the Benefactor, the Gracious Who, by His<sup>azwj</sup> Bounties the righteous deeds are completed. The listening one has heard, by the Praise of Allah<sup>azwj</sup> and His<sup>azwj</sup> Favour, and His<sup>azwj</sup> goodly Bounties are with us.

نَعُوذُ بِاللَّهِ مِنَ النَّارِ نَعُوذُ بِاللَّهِ مِنَ النَّارِ نَعُوذُ بِاللَّهِ مِنْ مَسَاءِ النَّارِ الصَّلَاةِ يَا أَهْلَ الْبَيْتِ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُم تَطْهِيرًا.

We seek Refuge with Allah<sup>azwj</sup> from the Fire! We seek Refuge with Allah<sup>azwj</sup> from the morning of Fire! We seek Refuge with Allah<sup>azwj</sup> from evening of Fire! The Salat, O People<sup>asws</sup> of the Household! **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]”.**<sup>3</sup>

4- لي، الأماالي للصدوق ماجيلويه عن عمه عن البرقي عن علي بن الحسين البرقي عن عبد الله بن جبلة عن معاوية بن عمار عن الحسن بن عبد الله عن أبيه عن جدّه الحسين بن علي ع قال: جَاءَ نَفَرٌ مِنَ الْيَهُودِ إِلَى رَسُولِ اللَّهِ فَسَأَلُوهُ عَنْ مَسَائِلَ فَكَانَ فِيهَا سَأَلُوهُ أَخْبَرَنِي عَنْ خَمْسَةِ أَشْيَاءَ مَكْتُوباتٍ فِي التَّوْرَةِ أَمَرَ اللَّهُ بَنِي إِسْرَائِيلَ أَنْ يَقْتُلُوا مُوسَى فِيهَا مِنْ بَعْدِهِ

(The book) ‘Al-Amaali’ of Al-Sadouq – Majaylawiya, from his uncle, from Al-Barqy, from Ali Bin Al-Husayn Al-Barqy, from Abdullah Bin Jabalah, from Muawiya Bin Ammar, from Al-Hassan Bin Abdullah, from his father,

‘From his grandfather<sup>asws</sup> Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> having said: ‘A number of Jews came to Rasool-Allah<sup>saww</sup>. They asked him<sup>saww</sup> about issues. Among what they asked him<sup>saww</sup> was, ‘Inform me about five things written in the Torah, which Allah<sup>azwj</sup> has Commanded the children of Israel to believe in Musa<sup>as</sup> regarding these, from after him<sup>as</sup>’.

قَالَ النَّبِيُّ ص فَأَنْشَدْتُكَ بِاللَّهِ إِنَّ أُنَا أَخْبَرْتُكَ تُقَرُّ لِي قَالَ الْيَهُودِيُّ نَعَمْ يَا مُحَمَّدُ

The Prophet<sup>saww</sup> said: ‘I adjure with Allah<sup>azwj</sup> that if I<sup>saww</sup> were to inform you, you will acknowledge to me<sup>saww</sup>. The Jew said, ‘Yes, O Muhammad<sup>saww</sup>!’

<sup>2</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 2

<sup>3</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 3

قَالَ فَقَالَ النَّبِيُّ صَ أَوَّلُ مَا فِي التَّوْرَةِ مَكْتُوبٌ مُحَمَّدٌ رَسُولُ اللَّهِ وَ هِيَ بِالْعِبْرَانِيَّةِ طَابَ لِمَنْ تَلَا رَسُولُ اللَّهِ ص هَذِهِ آيَةٌ يَجِدُونَهَا مَكْتُوبَةً عِنْدَهُمْ فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

He<sup>asws</sup> said, 'The Prophet<sup>saww</sup> said: 'The first of what is in the Torah, it is written: "Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>", and it is in Hebrew'. Then Rasool-Allah<sup>saww</sup> recited this Verse: **they are finding written with them in the Torah and the Evangel [7:157] and giving glad tidings of a Rasool to come after me, his name being Ahmad' [61:6].**

وَ فِي السَّطْرِ الثَّانِي اسْمُ وَصِيِّ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الثَّالِثِ وَ الرَّابِعِ سِبْطَيَّ الْحَسَنِ وَ الْحُسَيْنِ وَ فِي السَّطْرِ الْخَامِسِ أُمَّهُمَا فَاطِمَةُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

And in the second line is the name of my<sup>saww</sup> successor Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and the third and the fourth, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and in the fifth line is their<sup>asws</sup> mother<sup>asws</sup> Fatima<sup>asws</sup>, chieftess of the women of the worlds, may the Salawaat of Allah<sup>azwj</sup> be upon them<sup>asws</sup>.

وَ فِي التَّوْرَةِ اسْمُ وَصِيِّ إِبْرَاهِيمَ وَ اسْمُ السَّبْطَيْنِ شَبَّرَ وَ شَبِيرٍ وَ هُمَا نُورَا فَاطِمَةَ ع

And in the Torah is the name of my<sup>saww</sup> successor<sup>asws</sup> as 'Elia', and names of the two grandsons<sup>asws</sup> as 'Shabbar and Shabbir', and they<sup>asws</sup> are both Noor of Fatima<sup>asws</sup>.

قَالَ الْيَهُودِيُّ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ فَضْلِكُمْ أَهْلَ الْبَيْتِ

The Jew said, 'You<sup>saww</sup> speak the truth, O Muhammad<sup>saww</sup>! Inform me about your<sup>asws</sup> merits, People<sup>asws</sup> of the Household'.

قَالَ النَّبِيُّ ص لِي فَضْلٌ عَلَى النَّبِيِّينَ فَمَا مِنْ نَبِيٍّ إِلَّا دَعَا عَلَى قَوْمِهِ بِدَعْوَةٍ وَ أَنَا أَخَرْتُ دَعْوَتِي لِأُمَّتِي لِأَشْفَعَ لَهُمْ يَوْمَ الْقِيَامَةِ

The Prophet<sup>saww</sup> said: 'There is a merit for me<sup>saww</sup> over the Prophets<sup>as</sup>, so there is no Prophet<sup>as</sup> except he<sup>as</sup> had supplicated against his<sup>as</sup> people with a supplication, and I<sup>saww</sup> have delayed my<sup>saww</sup> supplication for my<sup>saww</sup> community in order to intercede for them on the Day of Qiyamah.

وَ أَنَا فَضْلُ أَهْلِ بَيْتِي وَ ذُرِّيَّتِي عَلَى غَيْرِهِمْ كَفَضْلِ الْمَاءِ عَلَى كُلِّ شَيْءٍ وَ بِهِ حَيَاةُ كُلِّ شَيْءٍ وَ حُبُّ أَهْلِ بَيْتِي وَ ذُرِّيَّتِي اسْتِكْمَالُ الدِّينِ

And as for the merits of the People<sup>asws</sup> of my<sup>saww</sup> Household, and my<sup>saww</sup> offspring over others, is like the merit of the water over all things, and by it is life of all things, and love for the People<sup>asws</sup> of my<sup>saww</sup> Household and my<sup>saww</sup> offspring is the perfection of the religion'.

وَ تَلَا رَسُولُ اللَّهِ هَذِهِ آيَةُ الْيَوْمِ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا إِلَى آخِرِ الْآيَةِ قَالَ الْيَهُودِيُّ صَدَقْتَ يَا مُحَمَّدُ.

And Rasool-Allah<sup>saww</sup> recited this Verse: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3]** – up to the end of the Verse. The Jew said, ‘You<sup>saww</sup> speak the truth, O Muhammad<sup>saww</sup>!’<sup>4</sup>

5- لي، الأماالي للصدوق العسكري عن محمد بن منصور و أبي يزيد الفرشي معاً عن نصر بن علي الجهضمي عن علي بن جعفر عن أخيه موسى عن آبائه عن علي ع قال: أخذ رسول الله ص بيد الحسن والحسين ع فقال من أحب هذين وأباهما وأمهما كان معي في درجتي يوم القيامة.

(The book) ‘Al-Amaali’ of Al-Sadouq – Al-Askari, from Muhammad Bin Mansour, and Abu Yazeed Al-Qurshy, both together from Nazr Bin Ali Al-Jahzamy,

‘From Ali son of Ja’far<sup>asws</sup>, from his brother<sup>asws</sup> Musa<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> grabbed hold of a hand of Al-Hassan<sup>asws</sup> and of Al-Husayn<sup>asws</sup> and said: ‘One who loves these two and their<sup>asws</sup> father<sup>asws</sup> and their<sup>asws</sup> mother would be with me<sup>saww</sup> in my<sup>saww</sup> rank on the Day of Qiyamah’.<sup>5</sup>

6- ب، قرب الإسناد ابن طريف عن ابن غلوان عن جعفر عن أبيه عن جدو ع قال: قال رسول الله لما أُسري بي إلى السماء و انتهت إلى سدرة المنتهى قال إن الورقة منها تظل الدنيا و على كل ورقة ملك يسبح الله يخرج من أفواههم الدر و الياقوت تُبصر اللؤلؤ مقدار خمس مائة عام

(The book) ‘Qurb Al-Asnad’ – Ibn Tareyf, from Ibn Ulwan,

‘From Ja’far<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 an ascension with me<sup>saww</sup> to the sky and I<sup>saww</sup> ended up to Sidrat Al-Muntaha, the leaf from it (was so huge) it could shade the world, and upon every leaf was an Angel glorifying Allah<sup>azwj</sup>. The jewels and the rubies were rolling out from their mouths, and the pearls would be sighted from a measurement of one hundred years (of travel distance).

و ما يسقط من ذلك الدر و الياقوت يُخرجونه ملائكة موكلين به يُلقونه في بحر من نور يخرجون كل ليلة جمعة إلى السدرة المنتهى

And whatever fell from those jewels and the rubies, the Angel Allocated with it would extract it and throw it into a sea of Noor, extracting every night of Friday to Al-Sidrat Al-Muntaha.

فلما نظروا إلى رجبوا بي و قالوا يا محمد مرحباً بك فسمعت اضطراب ريح السدرة و خفقه أبواب الجنان قد اهتزت فرحاً لمحببك فسمعت الجنان تُنادي و شوقاً إلى علي و فاطمة و الحسن و الحسين ع.

When they looked at me<sup>saww</sup>, they were welcoming with me<sup>saww</sup> and said: ‘O Muhammad<sup>saww</sup>! Welcome to you<sup>saww</sup>!’ I<sup>saww</sup> heard the wind of Al-Sidrat and beat upon the doors of the Paradise shaking out of happiness for you<sup>asws</sup>. I<sup>saww</sup> heard the Gardens calling out: ‘O the desire to Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>!’<sup>6</sup>

<sup>4</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 4

<sup>5</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 5

<sup>6</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 6

7- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبيه عن علي ع قال: قال لي رسول الله ص يا علي خلق الناس من شجر شتى و خلقت أنا و أنت من شجرة واحدة أنا أصلها و أنت فرعها و الحسن و الحسين أغصانها و شيعتنا أوراقها فمن تعلق بغصن من أغصانها أدخله الله الجنة.

(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>, from Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said to me<sup>asws</sup>: 'O Ali<sup>asws</sup>! The people have been Created from various trees while I<sup>saww</sup> and you<sup>asws</sup> are from one tree. I<sup>saww</sup> am its root, and your<sup>asws</sup> are its branches, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are its twigs, and our<sup>asws</sup> Shias are its leaves. The one who attached with one of its twigs, Allah<sup>azwj</sup> would Enter him into the Paradise'.<sup>7</sup>

8- ع، علل الشرائع العطائر عن أبيه عن أبي محمد العلوي الدينوري بإسناده رفع الحديث إلى الصادق ع قال: قلت له لم صارت المغرب ثلاث ركعات و أربعا بعدها ليس فيها تفصيل في حضر و لا سفر

(The book) 'Illal Al-Sharaie' – Al-Attar, from his father, from Abu Muhammad Al-Alawy Al-Deynawari, by his chain,

'Raising the Hadeeth to, Al-Sadiq<sup>asws</sup>, he (the narrator) said, 'I said to him<sup>asws</sup>, 'Why did Al-Maghrib (Salat) come to be of three Cycles, and four (Cycles) after it, there is neither shortening during the staying nor a journey?'

فقال إن الله عز و جل أنزل على نبيه ص لكل صلاة ركعتين في الحضر فأضاف إليها رسول الله لكل صلاة ركعتين في الحضر و قصر فيها في السفر إلا المغرب فلما صلى المغرب بلغه مؤيد فاطمة ع فأضاف إليها ركعة شكرًا لله عز و جل

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Sent two Cycles unto His<sup>azwj</sup> Prophet<sup>saww</sup> for every Salat prayed during the staying. Rasool-Allah<sup>saww</sup> made an addition to it, for every Salat, two Cycles during the staying, and shortening it during the Journey, except for Al-Maghrib. When he<sup>saww</sup> was praying Al-Maghrib Salat, it reached him<sup>saww</sup> the blessings of (Syeda) Fatima, so he<sup>saww</sup> added one Cycle to it in thanks to Allah<sup>azwj</sup> Mighty and Majestic.

فلما أن ولد الحسن ع أضاف إليها ركعتين شكرًا لله عز و جل فلما أن ولد الحسين أضاف إليها ركعتين شكرًا لله عز و جل فقال للذكر مثل حظ الأنثيين فتركها على حالها في الحضر و السفر.

When Al-Hassan<sup>asws</sup> was born, he<sup>saww</sup> added two Cycles to it in thanks to Allah<sup>azwj</sup> Mighty and Majestic. When Al-Husayn<sup>asws</sup> was born, he<sup>saww</sup> added two Cycles to it in thanks to Allah<sup>azwj</sup> Mighty and Majestic. He<sup>azwj</sup> Said: **"For the male is a share of two females [4:11].** So, he<sup>saww</sup> left it upon its state during the staying and the journey".<sup>8</sup>

9- ما، الأمالي للشيخ الطوسي المفيد عن عبد الله بن محمد الأنباري عن علي بن أحمد بن الصباح عن إبراهيم بن عبد الله ابن أخي عبد الرزاق عن عمه عبد الرزاق عن أبيه همام بن نافع عن مينا مولى عبد الرحمن بن عوف قال: قال لي عبد الرحمن يا مينا ألا أحدثك بحديث سمعته من رسول الله ص قلت بلى قال سمعته يقول أنا شجرة و فاطمة فرعها و علي لقاحها و الحسن و الحسين فروعها و محبوبهم من أممي و رثها.

<sup>7</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 7

<sup>8</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 8

(The book) 'Al-Amaali' of the sheykh Al-Tusi – Al-Mufeed, from Abdullah Bin Muhammad Al-Ab'hary, from Ali Bin Ahmad Bin Al-Sabbah, from Ibrahim Bin Abdullah son of the brother of Al-Razzaq, from his uncle Abdul Razzaq, from his father Hammam Bin Nafie, from Meyna, a slave of Abdul Rahman Bin Awf who said,

'Abdul Rahman said to me, 'O Meyna! Shall I narrate to you with a Hadeeth I heard from Rasool-Allah<sup>saww</sup>? I said, 'Yes'. He said, 'I heard him<sup>saww</sup> saying: 'I<sup>saww</sup> am a tree, and (Syeda) Fatima<sup>asws</sup> is its branch, and Ali<sup>asws</sup> is its bark, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are its fruits, and ones from my<sup>saww</sup> community who love them<sup>asws</sup> are its leaves''.<sup>9</sup>

10- ما، الأماالي للشيخ الطوسي المفيد عن الجعافي عن عمر بن سعيد السجستاني عن محمد بن يزيد عن إسرائيل عن ميسرة بن حبيب عن المنهال بن عمرو عن زید بن حبيب عن حذيفة بن اليمان قال سمعت النبي ص يقول أتاني ملك لم يهبط إلى الأرض قبل وفته فعرفني أنه استأذن الله عز و جل في السلام علي فأذن له فسلم علي و بشرني أن ابنتي فاطمة سيده نساء أهل الجنة و أن الحسن و الحسين سيّد شباب أهل الجنة.

(The book) 'Al-Amaali' of the sheykh Al-Tusi – Al-Mufeed, from Al-Jiany, from Umar Bin Saeed Al-Sijistany, from Muhammad Bin Yazeed, from Israel, from Maysara Bin Habeeb, from Al-Minhal Bin Amro, from Zirr Bin Habeeb, from Huzeifa Bin Al-Yamani who said,

'I heard the Prophet<sup>saww</sup> saying: 'An Angel came to me<sup>saww</sup>, who had not descended to the earth before its time. He let me<sup>saww</sup> know that he had asked Allah<sup>azwj</sup> Mighty and Majestic to greet unto me<sup>saww</sup>, and He<sup>azwj</sup> had Permitted him. He greeted unto me<sup>saww</sup> and gave me<sup>saww</sup> glad tidings that my<sup>saww</sup> daughter<sup>asws</sup> Fatima<sup>asws</sup> is chieftess of the women of the inhabitants of the Paradise, and that Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are two chiefs of the youths of the people of Paradise''.<sup>10</sup>

11- ما، الأماالي للشيخ الطوسي المفيد عن محمد بن عمران المزني عن أحمد بن محمد بن عيسى المكي عن عبد الله بن أحمد بن حنبل عن أبيه عن هؤاد بن خليفة عن عوف بن عطية عن أبيه عن أم سلمة قالت بينا رسول الله ص في بيتي إذ قالت الخادم يا رسول الله إن علياً و فاطمة ع بالسدة فقال قومي فتنحني لي عن أهل بيتي

(The book) 'Al-Amaali' of the sheykh Al-Tusi – Al-Mufeed, from Muhammad Bin Imran Al-Marzubani, from Ahmad Bin Muhammad Bin Isa Al-Makky, from Abdullah Bin Ahmad Bin Hanbal, from his father, from Howzat Bin Khalifa, from Awf Bin Atiya, from his father,

'From Umm Salama<sup>ra</sup> who said, 'While Rasool-Allah<sup>saww</sup> was in my<sup>ra</sup> house when the servant said, 'O Rasool-Allah<sup>saww</sup>! Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup> are at the porch'. He<sup>saww</sup> said: 'Arise and leave me<sup>saww</sup> alone with People<sup>asws</sup> of my<sup>saww</sup> Household'.

قالت فممت فتسحيت في البيت قريباً فدخل علي و فاطمة و الحسن و الحسين و هما صبيان صغيران فوضعهما النبي ص في حجره و قبلهما و اعتنق علياً بإحدى يديه و فاطمة باليد الأخرى و قبل فاطمة

She<sup>ra</sup> said: 'I<sup>ra</sup> stood up and isolated in the house nearby. Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> entered, and they<sup>asws</sup> were both young children. The Prophet<sup>saww</sup> placed them<sup>asws</sup> in his<sup>saww</sup> laps and kissed them<sup>asws</sup> and hugged Ali<sup>asws</sup> with one of his<sup>saww</sup> hands and (Syeda) Fatima<sup>asws</sup> with the other hand, and kissed (Syeda) Fatima<sup>asws</sup>.

<sup>9</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 9

<sup>10</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 10

وَقَالَ اللَّهُمَّ إِلَيْكَ أَنَا وَ أَهْلُ بَيْتِي لَا إِلَى النَّارِ فَقُلْتُ يَا رَسُولَ اللَّهِ وَ أَنَا مَعَكُمْ فَقَالَ وَ أَنْتِ.

And he<sup>saww</sup> said: ‘O Allah<sup>azwj</sup>! To You<sup>azwj</sup>, me<sup>saww</sup> and People<sup>asws</sup> of my<sup>saww</sup> Household, not to the Fire!’ I<sup>ra</sup> said, ‘O Rasool-Allah<sup>saww</sup>! And am I<sup>ra</sup> with you<sup>asws</sup> all?’ He<sup>saww</sup> said: ‘And you<sup>ra</sup>’.<sup>11</sup>

12- ما، الأماالي للشيخ الطوسي أَبُو عَمْرٍو عَنْ ابْنِ عُقْدَةَ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ الْقَطَوَائِيَّ عَنْ عَبَّادِ بْنِ ثَابِتٍ عَنْ عَلِيِّ بْنِ صَالِحٍ عَنْ أَبِي إِسْحَاقَ السَّيِّبِيِّ قَالَ وَ حَدَّثَنِي يَحْيَى بْنُ عَبْدِ الْمَلِكِ وَ عَبَّادُ بْنُ الرَّبِيعِ وَ عَبْدُ اللَّهِ بْنُ أَبِي عُثْبَةَ عَنْ أَبِي إِسْحَاقَ السَّيِّبِيِّ عَنْ جُمُعٍ بْنِ عُمَيْرٍ قَالَ: دَخَلْتُ مَعَ أُمِّي عَلَى عَائِشَةَ فَذَكَرْتُ لَهَا عَلِيّاً فَقَالَتْ مَا رَأَيْتُ رَجُلًا كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ مِنْهُ وَ مَا رَأَيْتُ امْرَأَةً كَانَتْ أَحَبَّ إِلَى رَسُولِ اللَّهِ مِنْ امْرَأَتِهِ.

(The book) ‘Al-Amaali’ of the sheykh Al-Tusi – Abu Amro, from Ibn Uqdah, from Muhammad Bin Ahmad Al-Qatwani, from Abbad Bin Sabit, from Ali Bin Salih, from Abu Is’haq Al-Shaybani who said, ‘And it is narrated to me by Yahya Bin Abdul Malik, and Abbad Bin Al-Rabie, and Abdullah Bin Abu Utba, from Abu Is’haq Al-Shaybani, from Jumie Bin Umeyr who said,

‘I entered along with my mother to see Ayesha. She mentioned Ali<sup>asws</sup> to her. She said, ‘I have not seen any man more beloved to Rasool-Allah<sup>saww</sup> than him<sup>asws</sup>, and I have not seen any woman who was more beloved to Rasool-Allah<sup>saww</sup> than his<sup>asws</sup> wife<sup>asws</sup> (Syeda Fatima<sup>asws</sup>)’.<sup>12</sup>

13- ما، الأماالي للشيخ الطوسي أَبُو عَمْرٍو عَنْ ابْنِ عُقْدَةَ عَنْ أَبِي الْفَضْلِ بْنِ يُوسُفَ عَنْ مُحَمَّدٍ بْنِ عِكَاشَةَ عَنْ حُمَيْدِ بْنِ الْمُثَنَّى عَنْ يَحْيَى بْنِ طَلْحَةَ عَنْ أَيُّوبَ بْنِ الْحُرِّ عَنْ أَبِي إِسْحَاقَ السَّيِّبِيِّ عَنْ الْحَارِثِ عَنْ عَلِيٍّ ع قَالَ: إِنَّ فَاطِمَةَ شَكَتْ إِلَى رَسُولِ اللَّهِ ص فَقَالَ أ لَا تَرْضَيْنَ أَبِي زَوْجَتِكَ أَقْدَمَ أُمَّتِي سِلْماً وَ أَخْلَمَهُمْ حِلْماً وَ أَكْثَرَهُمْ عِلْماً أ مَا تَرْضَيْنَ أَنْ تُكُونِي سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَّا مَا جَعَلَ اللَّهُ لِمَرْيَمَ بِنْتِ عِمْرَانَ وَ أَنَّ ابْنَتِكَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ.

(The book) ‘Al-Amaali’ of the sheykh Al-Tusi – Abu Amro, from Ibn Uqdah, from Abu Al-Fazl Bin Yusuf, from Muhammad Bin Akkasha, from Humeyd Bin Al-Musanna, from Yahya Bin Talha, from Ayoub Bin Al-Hur, from Abu Is’haq Al-Sabie, from Al-Haris,

‘From Ali<sup>asws</sup> having said: ‘(Syeda) Fatima<sup>asws</sup> showed her concern to Rasool-Allah<sup>saww</sup>. He<sup>saww</sup> said: ‘Are you<sup>asws</sup> not pleased that I<sup>saww</sup> have got you<sup>asws</sup> married to the most ancient of the community in being a Muslim, and wisest of them in wisdom, and most abundant of them in knowledge? Are you<sup>asws</sup> not pleased that you<sup>asws</sup> happen to be chieftess of the women of the people of the Paradise except what Allah<sup>azwj</sup> has Made to be for Maryam Bint Imran<sup>as</sup>, and that your<sup>asws</sup> two sons<sup>asws</sup> are both chiefs of the youths of the people of Paradise’.<sup>13</sup>

14- ما، الأماالي للشيخ الطوسي ابْنُ الصَّلْتِ عَنْ ابْنِ عُقْدَةَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ عَفَّانَ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْخَطَّابِ عَنْ نَاصِحٍ عَنْ زُكْرِيَّا عَنْ أَنَسٍ قَالَ: إِنَّكَ النَّبِيُّ ص عَلَى عَلِيٍّ ع فَقَالَ يَا عَلِيُّ أ مَا تَرْضَى أَنْ تُكُونَ أَخِي وَ أَكُونَ أَخَاكَ وَ تُكُونَ وَلِيِّي وَ وَصِيِّي وَ وَارِثِي

(The book) ‘Al-Amaali’ of the sheykh Al-Tusi – Ibn Al-Salt, from Ibn Uqdah, from Al-Hassan Bin Ali Bin Affan, from Abdul Aziz Bin Al-Khattab, from Nasih, from Zakariya, from Anas (well known fabricator) who said,

<sup>11</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 11

<sup>12</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 12

<sup>13</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 13

‘The Prophet<sup>saww</sup> leaned upon Ali<sup>asws</sup> and said: ‘O Ali<sup>asws</sup>! Are you<sup>asws</sup> not pleased that you<sup>asws</sup> happen to be my<sup>saww</sup> brother<sup>asws</sup> and I<sup>saww</sup> happen to be your<sup>asws</sup> brother<sup>saww</sup>, and you<sup>asws</sup> happen to be my<sup>saww</sup> guardian, and my<sup>saww</sup> successor<sup>asws</sup>, and my<sup>saww</sup> inheritor.

تَدْخُلُ رَابِعَ أَرْبَعَةِ الْجَنَّةِ أَنَا وَ أَنْتَ وَ الْحُسَيْنُ وَ الْحَسَنُ وَ دُرَيْتُنَا خَلْفُ ظُهُورِنَا وَ مَنْ نَبْعَانَا عَلَى أَيْمَانِهِمْ وَ شَتَائِلِهِمْ قَالَ بَلَى يَا رَسُولَ اللَّهِ.

You will enter as fourth of the four into the Paradise – I<sup>saww</sup>, and you<sup>saww</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and their<sup>asws</sup> offspring<sup>asws</sup> would be (appearing) afterwards, and ones from our<sup>asws</sup> community who follow us<sup>asws</sup> upon their<sup>asws</sup> Eman and their<sup>asws</sup> etiquettes’. He<sup>asws</sup> said: ‘Yes, O Rasool-Allah<sup>saww</sup>’,<sup>14</sup>

15- ما، الأمايلي للشيخ الطوسي المفيض عن مُحَمَّدِ بْنِ الْحُسَيْنِ الْمَنْقَرِيِّ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ بِشْرِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ سُلَيْمَانَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنِ الْبَاقِرِ ع قَالَ: كَانَ النَّبِيُّ ص جَالِسًا فِي مَسْجِدِهِ فَجَاءَ عَلِيٌّ ع فَسَلَّمَ وَ جَلَسَ ثُمَّ جَاءَ الْحُسَيْنُ بْنُ عَلِيٍّ ع فَأَخَذَهُ النَّبِيُّ ص وَ أَجْلَسَهُ فِي حَجَرِهِ وَ ضَمَّهُ إِلَيْهِ ثُمَّ قَالَ لَهُ اذْهَبْ فَاجْلِسْ مَعَ أَبِيكَ

(The book) ‘Al-Amaali’ of the sheykh Al-Tusi Al-Mufeed, from Muhammad Bin Al-Husayn Al-Minqary, from Ali Bin Al-Abbas, from Al-Husayn Bin Bishr, from Muhammad Bin Ali Bin Suleyman, from Hanan Bin Sadeyr, from his father,

‘From Al-Baqir<sup>asws</sup> having said: ‘The Prophet<sup>saww</sup> was seated in his<sup>saww</sup> Masjid. Ali<sup>asws</sup> came and greeted and sat down. Then Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> came, so the Prophet<sup>saww</sup> grabbed him<sup>asws</sup> and seated him<sup>asws</sup> his<sup>saww</sup> lap and pressed him<sup>asws</sup> to him<sup>saww</sup>. Then he<sup>saww</sup> said to him<sup>asws</sup>: ‘Go and sit with your<sup>asws</sup> father<sup>asws</sup>’.

ثُمَّ جَاءَ الْحُسَيْنُ ع فَفَعَلَ النَّبِيُّ ص مِثْلَ ذَلِكَ وَ قَالَ لَهُ اجْلِسْ مَعَ أَبِيكَ إِذْ دَخَلَ رَجُلٌ الْمَسْجِدَ فَسَلَّمَ عَلَى النَّبِيِّ ص خَاصَّةً وَ أَعْرَضَ عَنْ عَلِيٍّ وَ الْحُسَيْنِ وَ الْحَسَنِ ع

Then Al-Husayn<sup>asws</sup> came, and the Prophet<sup>saww</sup> did (with him<sup>asws</sup>) similar to that and said to him<sup>asws</sup>: ‘Be seated with your<sup>asws</sup> father<sup>asws</sup>’. Then a man entered the Masjid, greeted unto the Prophet<sup>saww</sup> in particular and turned away from Ali<sup>asws</sup> and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>.

فَقَالَ لَهُ النَّبِيُّ ص مَا مَنَعَكَ أَنْ تُسَلِّمَ عَلَيَّ وَ وَلَدِهِ فَوَ الَّذِي بَعَنِي بِالْمُكْدَى وَ دِينَ الْحَقِّ لَقَدْ رَأَيْتُ الرَّحْمَةَ تَنْزِلُ عَلَيْهِ وَ عَلَى وَلَدَيْهِ.

The Prophet<sup>saww</sup> said to him: ‘What prevent you to greet unto Ali<sup>asws</sup> and his<sup>asws</sup> sons<sup>asws</sup>? By the One<sup>azwj</sup> Who Sent me<sup>saww</sup> with the Guidance and religion of the truth! I<sup>saww</sup> have seen the Mercy descend unto him<sup>asws</sup> and his<sup>asws</sup> two sons<sup>asws</sup>’,<sup>15</sup>

16- ما، الأمايلي للشيخ الطوسي المفيض عن إِسْمَاعِيلَ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ خَرِيرٍ الطَّيْرِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ السَّلَامِ الْهَرَوِيِّ عَنِ الْحُسَيْنِ الْأَشَقَرِّ عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنِ الْأَعْمَشِ عَنْ عُبَايَةَ بْنِ رِيعٍ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: مَرَضَ رَسُولُ اللَّهِ ص مَرَضَةً فَأَتَتْهُ فَاطِمَةُ ع تَعُوذُهُ فَلَمَّا رَأَتْ مَا يَرْسُولُ اللَّهِ مِنَ الْمَرَضِ وَ الْجَهْدِ اسْتَعْبَرَتْ وَ بَكَتْ حَتَّى سَالَتْ دُمُوعُهَا عَلَى خَدَّيْهَا

<sup>14</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 14

<sup>15</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 15

(The book) 'Al-Amaali' of the sheykh Al-Tusi – Al-Mufeed, from Ismail Bin Yahya Al-Absy, from Muhammad Bin Jareer Al-Tabari, from Muhammad Bin Ismail, from Abdul Salam Al-Harwy, from Al-Husayn Al-Ashqar, from Qays Bin Al-Rabie, from Al-Amsh, from Abayah Bin Rabie, from Abu Ayoub Al-Ansari who said,

'Rasool-Allah<sup>saww</sup> was ill with an illness, so (Syeda) Fatima<sup>asws</sup> came to console him<sup>saww</sup>. What she<sup>asws</sup> saw what was with Rasool-Allah<sup>azwj</sup>, from the illness and the struggle, she<sup>asws</sup> was filled with tears and she<sup>asws</sup> cried until her<sup>asws</sup> tears flowed upon her<sup>asws</sup> cheeks.

فَقَالَ لَهَا النَّبِيُّ يَا فَاطِمَةُ إِنِّي لِكَرَامَةِ اللَّهِ إِلَيْكَ زَوْجَتُكَ أَقْدَمَهُمْ سِلْمًا وَ أَكْثَرَهُمْ عِلْمًا وَ أَعْظَمَهُمْ حِلْمًا إِنَّ اللَّهَ تَعَالَى اطَّلَعَ إِلَى أَهْلِ الْأَرْضِ اطَّلَاعَةً فَاخْتَارَنِي مِنْهَا فَبَعَثَنِي نَبِيًّا وَ اطَّلَعَ إِلَيْهَا ثَانِيَةً فَاخْتَارَ بَعْلَكَ فَجَعَلَهُ وَصِيًّا

The Prophet<sup>saww</sup> said to her<sup>asws</sup>: 'O Fatima<sup>asws</sup>! It was for the Honour of Allah<sup>azwj</sup> for you<sup>asws</sup> I<sup>saww</sup> got you<sup>asws</sup> married to their most ancient in being a Muslim, and most abundant of them in knowledge, and mightiest of them in wisdom. Allah<sup>azwj</sup> Noticed to the people of the earth with a Notification and Chose me<sup>saww</sup> from it, and Send me<sup>saww</sup> as a Prophet<sup>saww</sup>. And He<sup>azwj</sup> Noticed to is secondly and Choose your<sup>asws</sup> husband<sup>asws</sup> and Made him<sup>asws</sup> a successor<sup>asws</sup>.

فَمَرَّتْ فَاطِمَةُ عَ وَ اسْتَبْشَرَتْ فَأَرَادَ رَسُولُ اللَّهِ ص أَنْ يَرِيْدَهَا مَزِيْدَ الْحَبْرِ فَقَالَ يَا فَاطِمَةُ إِنَّا أَهْلُ بَيْتٍ أُعْطِينَا سَبْعًا لَمْ يُعْطَهَا أَحَدٌ قَبْلَنَا وَ لَا يُعْطَاهَا أَحَدٌ بَعْدَنَا

(Syeda) Fatima<sup>asws</sup> was cheered and smiled, so Rasool-Allah<sup>saww</sup> wanted to increase the goodness even more, so he<sup>saww</sup> said: 'We<sup>asws</sup>, People<sup>asws</sup> of the Household, have been Given seven (things) no one before us<sup>asws</sup> has been Given nor will anyone be Given after us<sup>asws</sup>.

نَبِيًّا أَفْضَلَ الْأَنْبِيَاءِ وَ هُوَ أَبُوكَ وَ وَصِيًّا أَفْضَلَ الْأَوْصِيَاءِ وَ هُوَ بَعْلُكَ وَ شَهِيدًا أَفْضَلَ الشُّهَدَاءِ وَ هُوَ عَمُّكَ وَ مِنَّا مَنْ جَعَلَ اللَّهُ لَهُ جَنَاحَيْنِ يَطِيرُ بِهِمَا مَعَ الْمَلَائِكَةِ وَ هُوَ ابْنُ عَمَلٍ

Our<sup>asws</sup> Prophet<sup>saww</sup> is superior of the Prophets<sup>as</sup>, and he<sup>saww</sup> is your<sup>asws</sup> father<sup>saww</sup>; and our<sup>asws</sup> successor<sup>asws</sup> is superior of the successors<sup>as</sup>, and he<sup>asws</sup> is your<sup>asws</sup> husband<sup>asws</sup>; and our<sup>asws</sup> martyr is superior of the martyrs, and he<sup>as</sup> is your<sup>asws</sup> uncle (Hamza<sup>as</sup>); and from us<sup>asws</sup> is one Allah<sup>azwj</sup> will Make two wings to be for him (Ja'far<sup>as</sup>), he<sup>asws</sup> will be flying with these two with the Angels, and he<sup>asws</sup> is the son<sup>as</sup> of your<sup>asws</sup> uncle<sup>as</sup>;

وَ مِنَّا سِبْطًا هَذِهِ الْأُمَّةِ وَ هُمَا ابْنَاكَ وَ الَّذِي نَفْسِي بِيَدِهِ لَا بُدَّ لَهُذِهِ الْأُمَّةِ مِنْ مَهْدِيٍّ وَ هُوَ وَ اللَّهُ مِنْ وَلَدِكَ.

And from us<sup>asws</sup> are two chiefs of the community, and they<sup>asws</sup> are both your<sup>asws</sup> sons<sup>asws</sup>. By the One<sup>azwj</sup> in Whose Hand is my<sup>saww</sup> soul! There is no escape for this community from Mahdi<sup>asws</sup>, and by Allah<sup>azwj</sup>, he<sup>asws</sup> is from your<sup>asws</sup> sons<sup>asws</sup>,<sup>16</sup>

17- ماء، الأمايلي للشيخ الطوسي المقيّد عن أحمد بن الوليد عن أبيه عن محمد العطّار عن الحشّاب عن عليّ بن النعمان عن بشير الدّهان قال: قُلْتُ لِأَبِي جَعْفَرٍ ع جَعَلْتَ فِدَاكَ أَيُّ الْمُصَوِّصِ أَزْكِيَهُ عَلَى خَاتَمِي

(The book) 'Al-Amaali' of the sheykh Al-Tusi – Al-Mufeed, from Ahamad Bin Al-Waleed, from his father, from Muhammad Al-Attar, from Al-Khashab, from Ali Bin Al-Numan, from Bashir Al-Dahhan who said,

<sup>16</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 16

'I said to Abu Ja'far<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! Which of the stones should I install upon my ring?'

فَقَالَ ع يَا بَشِيرُ أَتَيْتَ عَنْ الْعَقِيقِ الْأَحْمَرِ وَالْعَقِيقِ الْأَصْفَرِ وَالْعَقِيقِ الْأَبْيَضِ فَإِنَّهَا ثَلَاثَةُ جِبَالٍ فِي الْجَنَّةِ فَأَمَّا الْأَحْمَرُ فَمُطَّلٌّ عَلَى دَارِ رَسُولِ اللَّهِ ص وَأَمَّا الْأَصْفَرُ فَمُطَّلٌّ عَلَى دَارِ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا وَأَمَّا الْأَبْيَضُ فَمُطَّلٌّ عَلَى دَارِ أَمِيرِ الْمُؤْمِنِينَ ع وَالدُّوْرُ كُلُّهَا وَاحِدَةٌ

He<sup>asws</sup> said: 'O Bashir! Where are you from the red agate, and the yellow agate, and the white agate, for these are three mountains in the Paradise? As for the red, it overlooks upon the house of Rasool-Allah<sup>saww</sup>, and as for the yellow, it overlooks upon the house of (Syeda) Fatima<sup>asws</sup>, and as for the white, it overlooks upon the house of Amir Al-Momineen<sup>asws</sup>, and the houses, all of these are one.

يَخْرُجُ مِنْهَا ثَلَاثَةُ أَنْهَارٍ مِنْ تَحْتِ كُلِّ جَبَلٍ نَهْرٌ أَشَدُّ بَرْدًا مِنَ التَّلْجِ وَأَخْلَى مِنَ الْعَسَلِ وَأَشَدُّ بَيَاضًا مِنَ اللَّبَنِ لَا يَشْرَبُ مِنْهَا إِلَّا مُحَمَّدٌ وَ آلُهُ وَ شِعْبُهُمْ وَ مَصْنُبُهَا كُلُّهَا وَاحِدٌ وَ يَخْرُاجُ مِنْ الْكَوْثَرِ

Three rivers emerge from it from beneath each mountain – a river more intensely cold than the snow and sweeter than the honey, and intensely whiter than the milk. No one will drink from it except Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup> and their<sup>asws</sup> Shias, and the estuary of all these is one, and its flow is from Al-Kawser.

وَ إِنَّ هَذِهِ الثَّلَاثَةُ جِبَالٌ تُسَبِّحُ اللَّهَ وَ تُقَدِّسُهُ وَ تُمَجِّدُهُ وَ تَسْتَغْفِرُ لِمُجِبِّي آلِ مُحَمَّدٍ ص فَمَنْ تَحَنَّنَ بِشَيْءٍ مِنْهَا مِنْ شَيْعَةِ آلِ مُحَمَّدٍ ص لَمْ يَرِ إِلَّا الْخَيْرَ وَ الْحُسْنَى وَ السَّعَةِ فِي رِزْقِهِ وَ السَّلَامَةِ مِنْ جَمِيعِ أَنْوَاعِ الْبَلَاءِ وَ هُوَ فِي أَمَانٍ مِنَ السُّلْطَانِ الْجَائِرِ وَ مِنْ كُلِّ مَا يَخَافُهُ الْإِنْسَانُ وَ يَحْذَرُهُ.

And these three mountains glorify Allah<sup>azwj</sup>, and extol His<sup>azwj</sup> Holiness, and His<sup>azwj</sup> Glory, and seek Forgiveness for the ones loving Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. So, the one from the Shias of Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> who wears a ring with anything from these would not see except the goodness, and the excellent, and the capaciousness in his sustenance, and the safety from the entirety of the types of afflictions, and he would be in a security from the ruling authority, the tyrant, and from all what the human being tends to fear and is cautious of".<sup>17</sup>

18- ماء، الأماالي للشيخ الطوسي ابن الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ إِسْحَاقَ عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ عَنْ صَبَّاحٍ عَنِ السُّدِّيِّ عَنْ صَبَّاحٍ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ص وَ إِذَا عَلَيَّ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ ع فَقَالَ أَنَا حَرْبٌ لِمَنْ حَارَبَكُمْ وَ سَلَمٌ لِمَنْ سَأَلَكُمْ.

(The book) 'Al-Amaali' of the sheykh Al-Tusi – Ibn Al-Salt, from Ibn Uqdah, from Ibrahim Bin Muhammad Bin Is'haq, from Muhammad Bin Is'haq, from Sabbah from Al-Sudi, from Sabeeh, from Zayd Bin Arqam who said,

'Rasool-Allah<sup>saww</sup> came out and there were Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. He<sup>saww</sup> said: 'I<sup>saww</sup> am at war to the one who is at war to them<sup>asws</sup>, and at peace to the one at peace to them".<sup>18</sup>

<sup>17</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 17

<sup>18</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 18

19- ما، الأماالي للشيخ الطوسي الحفّار عن عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ زَادَانَ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ يَحْيَى بْنِ يَسَارٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْحَاقَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ عَنْ عَلِيِّ عَ وَ عَنِ الْحَارِثِ عَنْ عَلِيِّ عَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَثَلِي مَثَلُ شَجَرَةٍ أَنَا أَصْلُهَا وَ عَلِيٌّ فَرْعُهَا وَ الْحَسَنُ وَ الْحُسَيْنُ ثَمَرَتُهَا وَ الشَّيْعَةُ وَرَقُّهَا فَأَبَى أَنْ يُخْرِجَ مِنَ الطَّيِّبِ إِلَّا الطَّيِّبُ.

(The book) 'Al-Amaali' of the sheykh Al-Tusi – Al-Haffar, from Abdullah Bin Muhammad, from Abdullah Bin Zazan, from Abbad Bin Yaquoub, from Yahya Bin Yasaar, from Muhammad Bin Ismail, from Abu Is'haq, from Aasim Bin Zamrah,

'From Ali<sup>asws</sup>, and from Al-Haris, from Ali<sup>asws</sup>, from the Prophet<sup>saww</sup> having said: 'My example is an example of a tree. I<sup>saww</sup> am its root and Ali<sup>asws</sup> is its branch, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are its fruits, and the Shias are its leaves. He<sup>azwj</sup> Refused except that the good will emerge from the good'.<sup>19</sup>

20- ما، الأماالي للشيخ الطوسي عَلِيُّ بْنُ شَيْبَلٍ عَنْ ظَفَرِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ صَبَّاحِ الْمُرِّيِّ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: سَمِعْتُ الْأَشْعَثَ بْنَ قَيْسِ الْكِنْدِيِّ وَ جُوَيْرِ الْخَثَلِيِّ قَالَا لِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ ع حَدَّثَنَا فِي خَلْوَاتِكَ أَنْتَ وَ فَاطِمَةُ

(The book) 'Al-Amaali' of the sheykh Al-Tusi – Ali Bin Shibl, from Zafar Bin Humdoun, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Sabbah Al-Muzanny, from Al-Haris Bin Haseysa, from Al-Asbagh Bin Nubata who said,

'I heard Al-Ash'as Bin Qays Al-Kindy and Juweybir Al-Khataly both saying to Ali Amir Al-Momineen<sup>asws</sup>, 'Narrated to us regarding your<sup>asws</sup> isolation, you<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup>.'

قَالَ نَعَمْ بَيْنَا أَنَا وَ فَاطِمَةُ فِي كِسَاءٍ إِذْ أَقْبَلَ رَسُولُ اللَّهِ نِصْفَ اللَّيْلِ وَ كَانَ يَأْتِيهَا بِالتَّمْرِ وَ اللَّبَنِ لِيُعِينَهَا عَلَى الْعَلَامِينَ فَدَخَلَ فَوَضَعَ رِجْلًا بِجَانِبِي [يَجَانِبِي] وَ رِجْلًا بِجَانِبِهَا [يَجَانِبُهَا] ثُمَّ إِنَّ فَاطِمَةَ عَ بَكَتْ فَقَالَ لَهَا رَسُولُ اللَّهِ ص مَا يُبْكِيكِ يَا بِنْتَةَ مُحَمَّدٍ

He<sup>asws</sup> said: 'Yes. While I<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup> were in a cloak, when Rasool-Allah<sup>saww</sup> came in the middle of the night, and he<sup>asws</sup> used to come with the dates and the milk to assist us<sup>asws</sup> upon the two boys. He<sup>saww</sup> entered and placed a leg by my<sup>asws</sup> side and a leg by her<sup>asws</sup> side. Then (Syeda) Fatima<sup>asws</sup> cried. Rasool-Allah<sup>saww</sup> said: 'What makes you<sup>asws</sup> cry, O daughter<sup>asws</sup> of Muhammad<sup>asws</sup>?'

فَقَالَتْ خَالِنَا كَمَا تَرَى فِي كِسَاءٍ نِصْفُهُ تَحْتَنَا وَ نِصْفُهُ فَوْقَنَا فَقَالَ رَسُولُ اللَّهِ ص لَهَا يَا فَاطِمَةُ أَمَا تَعْلَمِينَ أَنَّ اللَّهَ تَعَالَى اطَّلَعَ اطَّلَاعَةً مِنْ سَمَائِهِ إِلَى أَرْضِهِ فَاخْتَارَ مِنْهَا أَبَاكَ فَاتَّخَذَهُ صَفِيًّا وَ ابْتَعَنَهُ بِرِسَالَتِهِ وَ ائْتَمَنَهُ عَلَى وَحْيِهِ

She<sup>asws</sup> said: 'Our state is like what you<sup>saww</sup> see in the cloak. Half of it is beneath us<sup>asws</sup> and half of it is above us<sup>asws</sup>. Rasool-Allah<sup>saww</sup> said to her<sup>asws</sup>: 'O Fatima<sup>asws</sup>! Are you<sup>asws</sup> not knowing that Allah<sup>azwj</sup> Noticed a Notification from the sky to His<sup>azwj</sup> earth and Chose your<sup>asws</sup> father<sup>saww</sup> from it, so He<sup>azwj</sup> Took him<sup>saww</sup> as an elite, and Sent him<sup>saww</sup> with His<sup>azwj</sup> Message, and Entrusted him<sup>saww</sup> upon His<sup>azwj</sup> Revelation?'

يَا فَاطِمَةُ أَمَا تَعْلَمِينَ أَنَّ اللَّهَ اطَّلَعَ اطَّلَاعَةً مِنْ سَمَائِهِ إِلَى أَرْضِهِ فَاخْتَارَ مِنْهَا بَعْلَكَ وَ أَمَرَنِي أَنْ أَرْوَحَكِيهِ وَ أَنْ أَتَّخِذَهُ وَصِيًّا

<sup>19</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 19

O Fatima<sup>asws</sup>! Are you<sup>asws</sup> not knowing that Allah<sup>azwj</sup> Noticed with a Notification from His<sup>azwj</sup> sky to His<sup>azwj</sup> earth, so He<sup>azwj</sup> Chose your<sup>asws</sup> husband<sup>asws</sup> from it and Commanded me<sup>saww</sup> to get you<sup>asws</sup> married to him<sup>asws</sup>, and Took him<sup>asws</sup> as a successor<sup>asws</sup>.

يَا فَاطِمَةُ مَا تَعْلَمِينَ أَنَّ الْعَرْشَ سَأَلَ رَبَّهُ أَنْ يُزَيِّنَهُ بَرِيئَةً لَمْ يُزَيِّنْ بِهَا بَشَرًا مِنْ خَلْقِهِ فَرَزَنَهُ بِالْحَسَنِ وَ الْحُسَيْنِ يُكْنَيْنِ مِنْ أَزْكَانِ الْجَنَّةِ وَ رُويَ يُكْنَيْنِ مِنْ أَزْكَانِ الْعَرْشِ.

O Fatima<sup>asws</sup>! Are you<sup>asws</sup> not knowing that the Throne asked its Lord<sup>azwj</sup> to Adorn it with an adornment no mortal from His<sup>azwj</sup> creatures had been adorned with. So, He<sup>azwj</sup> Adorned it with Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup> in two corners from the corners of the Paradise'. And it is reported: 'Two corners from the corners of the Throne'.<sup>20</sup>

21- ماء الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن القاسم بن زكريا عن حسين بن نصر بن مزاحم عن أبيه عن أبي خالد الواسطي عن زيد بن علي عن أبيه عن علي ع قال: أتى رجل النبي ص فقال يا رسول الله أي الخلق أحب إليك

(The book) 'Al-Amaali' of the sheykh Al-Tusi – A group, from Abu Al-Mufazzal, from Muhammad Bin Al-Qasim Bin Zakariya, from Husayn in Nasr Bin Muzahim, from his father, from Abu Khalid Al-Wasity,

'From Zayd son of Ali<sup>asws</sup> (Bin Al-Husayn<sup>asws</sup>), from his<sup>asws</sup> forefather<sup>asws</sup>, from Ali<sup>asws</sup> having said: 'A man came to the Prophet<sup>saww</sup>. He said, 'O Rasool-Allah<sup>saww</sup>! Which of the people is most beloved to you<sup>saww</sup>?'

قال رسول الله ص و أنا إلى جنبه هذا و ابنه و أمهما هم مي و أنا منهم و هم معي في الجنة هكذا و جمع بين إصبعيه.

Rasool-Allah<sup>saww</sup> said, and I<sup>asws</sup> was to his<sup>saww</sup> side: 'This one<sup>asws</sup> and his<sup>asws</sup> two sons<sup>asws</sup> and their<sup>asws</sup> mother<sup>asws</sup>. They<sup>asws</sup> are from me<sup>saww</sup> and I<sup>saww</sup> am from them<sup>asws</sup>, and they<sup>asws</sup> would be with me<sup>saww</sup> in the Paradise like this!' – and he<sup>saww</sup> gathered between his<sup>saww</sup> fingers".<sup>21</sup>

22- ماء الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن عبيد الله بن الحسين بن إبراهيم العلوي عن محمد بن علي بن حمزة العلوي عن أبيه عن الحسين بن زيد بن علي قال: سألت أبا عبد الله جعفر بن محمد ع عن سجدتنا علي بن الحسين ع قال أخبرني أبي عن أبيه علي بن الحسين قال كنت أمشي خلف عمي و أبي الحسن و الحسين في بعض طرقات المدينة في العام الذي قبض فيه عمي الحسن و أنا يومئذ غلام قد ناهزت الحلم أو كدت

(The book) 'Al-Amaali' – of the sheykh Al-Tusi – A group, from Abu Al-Mufazzal, from Ubeydullah Bin Al-Husayn Bin Ibrahim Al-Alawy, from Muhammad Bin Ali Bin Hamza Al-Alawy, from his father,

'From Al-Husayn, son of Zayd, son of Ali<sup>asws</sup> (Ali Bin Al-Husayn<sup>asws</sup>) who said, 'I asked Abu Abdullah Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> about the age of our<sup>asws</sup> grandfather<sup>asws</sup> Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>. He<sup>asws</sup> said: 'My<sup>asws</sup> father<sup>asws</sup> informed me<sup>asws</sup>, from his<sup>asws</sup> father Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'I<sup>asws</sup> was walking behind my<sup>asws</sup> uncle<sup>asws</sup> and my<sup>asws</sup> father<sup>asws</sup>, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> in one of the streets of Al-Medina in the year in which my<sup>asws</sup> uncle<sup>asws</sup> Al-Hassan<sup>asws</sup> passed away, and on that day I<sup>asws</sup> was a boy, and I<sup>asws</sup> had attained adulthood or almost.

<sup>20</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 20

<sup>21</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 21

فَلَقِيَهُمَا جَابِرُ بْنُ عَبْدِ اللَّهِ وَ أَنَسُ بْنُ مَالِكٍ الْأَنْصَارِيَّانِ فِي جَمَاعَةٍ مِنْ قُرَيْشٍ وَ الْأَنْصَارِ فَمَا تَمَالَكَ جَابِرُ بْنُ عَبْدِ اللَّهِ حَتَّى أَكَبَّ عَلَى أَيْدِيهِمَا وَ أَرْجُلَيْهِمَا يَقْبَلُهُمَا فَقَالَ لَهُ رَجُلٌ مِنْ قُرَيْشٍ كَانَ نَسِيباً لِمَرْوَانَ أَ تَصْنَعُ هَذَا يَا أَبَا عَبْدِ اللَّهِ فِي سَنِكَ وَ مَوْضِعِكَ مِنْ صُحْبَةِ رَسُولِ اللَّهِ ص وَ كَانَ جَابِرٌ قَدْ شَهِدَ بَدْرًا

Jabir Bin Abdullah<sup>asws</sup> met them<sup>asws</sup>, and Anas Bin Malik (well known fabricator) was in a group of Quraysh and the Helpers. Jabir Bin Abdullah could not control himself until he devoted to their<sup>asws</sup> hands and their<sup>asws</sup> legs, kissing them. A man from Quraysh, who was a near relative of Marwan, said to him, 'You are doing this, O Abu Abdullah, in your old age, and your position from companionship of Rasool-Allah<sup>saww</sup>?' And Jabir had witnessed Badr.

فَقَالَ لَهُ إِلَيْكَ عَنِّي فَلَوْ عَلِمْتَ يَا أَخَا قُرَيْشٍ مِنْ فَضْلِهِمَا وَ مَكَانِهِمَا مَا أَعْلَمَ لَقَبَلْتَ مَا تَحْتَ أَقْدَامِهِمَا مِنَ التُّرَابِ

He said to him, 'Leave me be! If only you knew, O brother of Quraysh, of their<sup>asws</sup> merits and their<sup>asws</sup> positions what I know, you would be kissing from the soil what is beneath their<sup>asws</sup> feet!'

ثُمَّ أَقْبَلَ جَابِرٌ عَلَى أَنَسِ بْنِ مَالِكٍ فَقَالَ يَا أَبَا هَمَزَةَ أَخْبِرْنِي رَسُولُ اللَّهِ ص فِيهِمَا بِأَمْرِ مَا ظَنَنْتُهُ أَنْ يَكُونَ فِي بَشَرٍ قَالَ لَهُ أَنَسٌ وَ مَا الَّذِي أَخْبَرَكَ يَا أَبَا عَبْدِ اللَّهِ

Then Jabir turned towards Anas Bin Malik and said, 'O Abu Hamza! Rasool-Allah<sup>saww</sup> had informed me regarding them<sup>asws</sup> both what I did not think it would happen to be in any mortal'. Anas said to him, 'And what is that which he<sup>saww</sup> informed you, O Abu Abdullah!'

قَالَ عَلَيَّ بْنُ الْحُسَيْنِ فَانْطَلَقَ الْحَسَنُ وَ الْحُسَيْنُ وَ وَقَفْتُ أَنَا أَسْمَعُ مُحَاوَرَةَ الْقَوْمِ فَأَنْشَأَ جَابِرٌ يُحَدِّثُ قَالَ بَيْنَا رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ فِي الْمَسْجِدِ وَ قَدْ خَفَّ مِنْ حَوْلِهِ إِذْ قَالَ لِي يَا جَابِرُ ادْعُ لِي حَسَنًا وَ حُسَيْنًا وَ كَانَ صَ شَدِيدَ الْكَلْفِ بِيحَا

Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> went, and I<sup>asws</sup> paused to listen to the dialogue of the people. Jabir narrated a Hadeeth. He said, 'One day while Rasool-Allah<sup>saww</sup> was in the Masjid and the ones around him<sup>saww</sup> had lightened, when he<sup>saww</sup> said to me: 'O Jabir! Call Hassan<sup>asws</sup> and Husayn<sup>asws</sup> to me<sup>saww</sup>', and he<sup>saww</sup> used to be of intense love for them<sup>asws</sup>.

فَانْطَلَقْتُ فَدَعَوْتُهُمَا وَ أَقْبَلْتُ أَحْمِلُ هَذَا مَرَّةً وَ هَذَا مَرَّةً حَتَّى جِئْتُهُمَا بِحَا فَقَالَ لِي وَ أَنَا أَعْرِفُ السُّرُورَ فِي وَجْهِهِ لِمَا رَأَى مِنْ حُنُوءٍ عَلَيْهِمَا وَ تَكْرِيْمِي إِذَاهُمَا أَ تُحِبُّهُمَا يَا جَابِرُ

So, I went and called them<sup>asws</sup>, and I went on to kiss this one<sup>asws</sup> at times, and this one<sup>asws</sup> at times, carrying them until I came with them<sup>asws</sup>. He<sup>saww</sup> said to me, and I recognised the cheerfulness in his<sup>saww</sup> face when he<sup>saww</sup> saw my love upon them<sup>asws</sup>, and my honouring them<sup>asws</sup>: 'Do you love them<sup>asws</sup>, O Jabir?'

قُلْتُ وَ مَا يَنْعُنِي مِنْ ذَلِكَ فِذَاكَ أَبِي وَ أُمِّي وَ مَكَائِهِمَا مِنْكَ مَكَائِهِمَا قَالَ أَ فَلَا أُخْبِرُكَ عَنْ فَضْلِهِمَا قُلْتُ بَلَى يَا أَبَا أَنْتَ وَ أُمِّي

I said, 'And what would prevent me from that, may my father and my mother be sacrificed for you<sup>asws</sup>, and their<sup>asws</sup> position from you<sup>saww</sup> is their<sup>asws</sup> position from you<sup>saww</sup>?' He<sup>saww</sup>

said: 'Shall I<sup>saww</sup> inform you about their<sup>asws</sup> merits?' I said, 'Yes, may my father and my mother be (sacrificed for) you<sup>saww</sup>!'

قَالَ ص إِنَّ اللَّهَ تَعَالَى لَمَّا أَرَادَ أَنْ يَخْلُقَنِي خَلَقَنِي نُطْفَةً بَيْضَاءَ طَيِّبَةً فَأَوْدَعَهَا صُلْبَ أَبِي آدَمَ فَلَمْ يَزَلْ يَنْقُلُهَا مِنْ صُلْبِ طَاهِرٍ إِلَى رَحِمِ طَاهِرٍ إِلَى نُوحٍ وَ إِبْرَاهِيمَ ع ثُمَّ كَذَلِكَ إِلَى عَبْدِ الْمُطَّلِبِ فَلَمْ يُصِبنِي مِنْ دَنَسِ الْجَاهِلِيَّةِ شَيْءٌ

He<sup>saww</sup> said: 'When Allah<sup>azwj</sup> the Exalted Wanted to Create me<sup>saww</sup>, Created me<sup>saww</sup> as a white seed, and Deposited it in the Sulb of my<sup>saww</sup> father<sup>as</sup> Adam<sup>as</sup>. He<sup>azwj</sup> did not Cease to Transfer it from a clean Sulb to a clean lap, up to Noah<sup>as</sup> and Ibrahim<sup>as</sup>. Then like that up to Abdul Muttalib<sup>asws</sup>. Thus, nothing from any filth of the pre-Islamic period hit me<sup>as</sup>.

ثُمَّ افْتَرَقَتْ تِلْكَ النُّطْفَةُ شَطْرَيْنِ إِلَى عَبْدِ اللَّهِ وَ أَبِي طَالِبٍ فَوَلَدَنِي أَبِي فَخَتَمَ اللَّهُ بِي النُّبُوَّةَ وَ وُلِدَ عَلِيٌّ فَخُيِّمَتْ بِهِ الْوَصِيَّةُ ثُمَّ اجْتَمَعَتِ النُّطْفَتَانِ مِنِّي وَ مِنْ عَلِيٍّ فَوَلَدْنَا الْجَهْرَ وَ الْجَهْرَ الْحَسَنَانَ فَخَتَمَ اللَّهُ بِهِمَا أَسْبَاطَ النُّبُوَّةِ وَ جَعَلَ دُرِّيَّ مِنْهُمَا

Then that seed divided into two segments to Abdullah<sup>asws</sup> and Abu Talib<sup>asws</sup>. My<sup>saww</sup> father<sup>as</sup> begot me<sup>saww</sup> and Allah<sup>azwj</sup> Ended the Prophet-hood with me<sup>saww</sup>, and Ali<sup>asws</sup> was blessed to (parents), so the successorship was ended with him<sup>asws</sup>. Then the two seeds, from me<sup>saww</sup> and from Ali<sup>asws</sup> gathered, and Al-Juhr and Al-Jaheyra were blessed, the Hasanein<sup>asws</sup> (Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>). Allah<sup>azwj</sup> Ended the chiefs of the Prophet-hood, and Made my<sup>saww</sup> offspring to be from them<sup>asws</sup>.

وَ الَّذِي يَفْتَحُ مَدِينَةَ أَوْ قَالَ مَدَائِنَ الْكُفْرِ مِنْ دُرِّيَّةٍ هَذَا وَ أَشَارَ إِلَى الْحُسَيْنِ رَجُلٍ يَخْرُجُ فِي آخِرِ الزَّمَانِ يَمْلَأُ أَرْضَ اللَّهِ عَدْلًا بَعْدَ مَا مَلَأَتْ جَوْرًا

By the One Who Conquered the city' – or said: 'Cities of Kufr! From the offspring of this one<sup>asws</sup>, – and he<sup>saww</sup> indicated to Al-Husayn<sup>asws</sup>, 'A man<sup>asws</sup> will emerge at the end of times. He<sup>asws</sup> will fill the earth of Allah<sup>azwj</sup> with justice after it would have been filled with tyranny.

فَهُمَا طَهْرَانِ مُطَهَّرَانِ وَ هُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ طَوْبُ لِمَنْ أَحَبَّهُمَا وَ أَبَاهُمَا وَ أُمَّهُمَا وَ وُتِلَ لِمَنْ حَادَهُمَا وَ أَبْغَضَهُمَا.

So, they<sup>asws</sup> are both clean, Purified, and they<sup>asws</sup> are two chiefs of the youths of the people of Paradise. Beatitude is for one who loves them<sup>asws</sup>, and their<sup>asws</sup> father<sup>asws</sup>, and their<sup>asws</sup> mother<sup>asws</sup>, and woe be for the one who departs from them<sup>asws</sup> and hates them<sup>asws</sup>.<sup>22</sup>

23- مع، معاني الأخبار العجلي عن ابن زكريا عن ابن حبيب عن ابن بُهْلُول عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ جَالِسًا وَ عِنْدَهُ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع

(The book) 'Ma'any Al-Akhbar' – Al-Ijaly, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from his father, from Abdullah Bin Al-Fazl Al-Hashimy,

'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: 'One day Rasool-Allah<sup>saww</sup> was seated, and in his<sup>saww</sup> presence were Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>.

<sup>22</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 22

فَقَالَ وَ الَّذِي بَعَثَنِي بِالْحَقِّ بِشِيرًا مَا عَلَى وَجْهِ الْأَرْضِ خَلَقَ أَحَبُّ إِلَيَّ اللَّهُ عَزَّ وَ جَلَّ وَ لَا أَكْرَمَ عَلَيْهِ مِنَّا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى شَقَّ لِي اسْمًا مِنْ أَسْمَائِهِ فَهُوَ مُحَمَّدٌ وَ أَنَا مُحَمَّدٌ

He<sup>saww</sup> said: 'By the One<sup>azwj</sup> Who Sent me<sup>saww</sup> with the truth as a giver of glad tidings! There is no creature upon the surface of the earth more beloved to Allah<sup>azwj</sup> Mighty and Majestic, nor more honourable to Him<sup>azwj</sup> than us<sup>asws</sup>! Allah<sup>azwj</sup> Blessed and Exalted Derived a name for me<sup>saww</sup> from His<sup>azwj</sup> Names. So, He<sup>azwj</sup> is 'Mahmoud' (the most Praised One), and I<sup>saww</sup> am 'Muhammad' (praised one).

وَ شَقَّ لَكَ يَا عَلِيُّ اسْمًا مِنْ أَسْمَائِهِ فَهُوَ الْعَلِيُّ الْأَعْلَى وَ أَنْتَ عَلِيٌّ وَ شَقَّ لَكَ يَا حَسَنُ اسْمًا مِنْ أَسْمَائِهِ فَهُوَ الْمُحْسِنُ وَ أَنْتَ حَسَنٌ

And, O Ali<sup>asws</sup>, He<sup>azwj</sup> Derived a name for you<sup>asws</sup> from His<sup>azwj</sup> Names. So He<sup>azwj</sup> is 'Al-Ali Al-A'ala' (the most Exalted), and you<sup>asws</sup> are Ali<sup>asws</sup> (exalted). And He<sup>azwj</sup> Derived a name for you<sup>asws</sup>, O Hassan<sup>asws</sup>, from His<sup>azwj</sup> Names. So, He<sup>azwj</sup> is 'Al-Mohsin' (The Benefactor), and you<sup>asws</sup> are 'Hassan' (excellent).

وَ شَقَّ لَكَ يَا حُسَيْنُ اسْمًا مِنْ أَسْمَائِهِ فَهُوَ ذُو الْإِحْسَانِ وَ أَنْتَ حُسَيْنٌ وَ شَقَّ لَكَ يَا فَاطِمَةُ اسْمًا مِنْ أَسْمَائِهِ فَهُوَ الْفَاطِرُ وَ أَنْتِ فَاطِمَةُ

And He<sup>azwj</sup> Derived for you<sup>asws</sup>, O Husayn<sup>asws</sup>, a name from His<sup>azwj</sup> Names. So, He<sup>azwj</sup> is 'Zul Ihsaan' (With the Favours), and you<sup>asws</sup> are 'Husayn' (handsome). And He<sup>azwj</sup> Derived for you<sup>asws</sup>, O Fatima<sup>asws</sup>, a name from His<sup>azwj</sup> Names. So, He<sup>azwj</sup> is 'Al-Fatir' (The Originator), and you<sup>asws</sup> are Fatima<sup>asws</sup> (weaner = extractor of people from the Fire)'.  
 ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنِّي سَلِمَ لِمَنْ سَأَلَهُمْ وَ حَزَبٌ لِمَنْ حَازَهُمْ وَ حُبٌّ لِمَنْ أَحَبَّهُمْ وَ مُبْغِضٌ لِمَنْ أَبْغَضَهُمْ وَ عَدُوٌّ لِمَنْ عَادَاهُمْ وَ وَلِيٌّ لِمَنْ وَالَاهُمْ لِأَنَّهُمْ مِنِّي وَ أَنَا مِنْهُمْ.

Then he<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! I<sup>saww</sup> keep You<sup>azwj</sup> as Witness! I<sup>saww</sup> am at peace to the one at peace with them<sup>asws</sup>, and at war to one at war with them<sup>asws</sup>, and loving to the one loving them<sup>asws</sup>, and hating to the one hating them<sup>asws</sup>, and an enemy to one inimical to them<sup>asws</sup>, and a friend to one befriending them<sup>asws</sup>, because they<sup>asws</sup> are from me<sup>saww</sup> and I<sup>saww</sup> am from them<sup>asws</sup> 23

24- شف، كشف اليقين من كتاب الحسن بن علي بن الحسن بن علي بن عمارة عن أبيه عن أبي إسحاق إبراهيم و أبيه علي بن الحسن معاً عن أحمد بن عبد الباقي عن عبد الملك بن عيسى العسكري عن أبي الحسن علي بن عثمان عن أحمد بن إدريس عن محمد بن موسى اللؤلؤي عن عبد الله بن مسلم عن الأفرقي عن عبد الرزاق عن معمر بن الزهرري عن عبيد الله بن عبد الله عن ابن عباس قال قال رسول الله ص رأيت ليلة أُسري بي إلى السماء الرابعة ديكاً بدنه دُرٌّ بيضاء و عيناه ياقوتتان حمراوان و رجلاه من الزبرجد الأخضر و هو ينادي لا إله إلا الله محمد رسول الله علي بن أبي طالب أمير المؤمنين و لي الله فاطمة و ولدها الحسن و الحسين صفوه الله يا غافلين اذكروا الله على مبغضهم لعنة الله.

(The book) 'Kashf Al-Yaqeen', from the book of Al-Hassan Bin Ali Bin Al-Hassan Bin Ali Bin Ammar, from his father, from Abu Is'haq Ibrahim, and his father Ali Bin Al-Hassan, both together from Ahmad Bin Abdul Baqy, from Abdul Malik Bin Isa Al-Askari, from Abu Al-Hassan Ali Bin Usman, from Ahmad Bin Idrees, from Muhammad Bin Al-Luluie, from Abdullah Bin Muslim, from Al-Azhary, from Abdul Razzaq, from Ma'mar, from Al-Zuhry, from Ubeydullah Bin Abdullah, from Ibn Abbas who said,

<sup>23</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 23

'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> saw, on the night there was an ascension with me<sup>saww</sup> to the fourth sky, a cockerel, its body was of white gem, and its eyes were two red rubies, and its feet were from green emeralds, and it was calling out: 'There is no god except Allah<sup>azwj</sup>! Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>! Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> Amir Al-Momineen<sup>asws</sup> is Guardian of Allah<sup>azwj</sup>! Fatima<sup>asws</sup> and her<sup>asws</sup> sons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are elites of Allah<sup>azwj</sup>! O heedless ones! Remember Allah<sup>azwj</sup>! Upon their<sup>asws</sup> haters is the Curse of Allah<sup>azwj</sup>!''<sup>24</sup>

25- شاء، الإرشاد مُحَمَّدُ بْنُ الْعَبَّاسِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ جَابِرِ بْنِ زَيْدٍ الْجُعْفِيِّ عَنْ عَدِيِّ بْنِ حَكِيمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قَالَ: قَالَ لَنَا أَهْلُ الْبَيْتِ سُبْحَ خِصَالٍ مَا مِنْهُمْ خِصْلَةٌ فِي النَّاسِ مِثْلُ النَّبِيِّ وَمِثْلُ الْوَصِيِّ خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَمِنْهُمْ حَزْرَةُ أَسَدِ اللَّهِ وَ أَسَدُ رَسُولِهِ وَ سَيِّدُ الشُّهَدَاءِ

(The book) 'Al-Irshad' – Muhammad Bin Al-Abbas Al-Razy, from Muhammad Bin Khalid, from Ibrahim Bin Abdullah, from Muhammad Bin Suleyman Al-Daylami, from Jabir Bin Yazeed Al-Kufy, from Aday Bin Hakeem, from Abdullah Bin Al-Abbas, he (the narrator) said,

'He said, 'For us<sup>asws</sup>, People<sup>asws</sup> of the Household, there are seven qualities among the people. From us<sup>asws</sup> is the Prophet<sup>saww</sup>, and from us<sup>asws</sup> is the successor<sup>asws</sup>, best of this community after him<sup>saww</sup>, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and from us<sup>asws</sup> is Hamza<sup>as</sup>, lion of Allah<sup>azwj</sup> and lion of His<sup>azwj</sup> Rasool<sup>saww</sup>, and chief of the martyrs.

وَمِنْهُمْ جَعْفَرُ بْنُ أَبِي طَالِبٍ الْمُرْتَضَى بِالْجَنَّاخَيْنِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ حَيْثُ يَشَاءُ وَمِنْهُمْ سَبْطُ هَذِهِ الْأُمَّةِ وَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ الْحُسَيْنُ وَ الْحُسَيْنُ وَ قَائِمُ آلِ مُحَمَّدٍ الَّذِي أَكْرَمَ اللَّهُ بِهِ نَبِيَّهُ وَ مِنْهُمْ الْمَنْصُورُ.

And from us<sup>asws</sup> is Ja'far<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, the adorned with the two wings. He<sup>as</sup> flies with these in the Paradise wherever he<sup>as</sup> so desires, and from us<sup>asws</sup> are two chiefs of this community, and two chiefs of the youths of the people of Paradise, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and from us<sup>asws</sup> is Qaim<sup>asws</sup> of Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, who, Allah<sup>azwj</sup> will Honour His<sup>azwj</sup> Prophet<sup>saww</sup> by him<sup>asws</sup>, and from us<sup>asws</sup> is Al-Mansour (the helped one)".<sup>25</sup>

26- جاء، المجالس للمفيد عُمَرُ بْنُ مُحَمَّدٍ الصَّبْرِيُّ عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عَطِيَّةَ عَنْ إِسْرَائِيلَ بْنِ مَيْسَرَةَ عَنِ الْمُنْهَالِ عَنْ زَيْدِ بْنِ حُبَيْشٍ عَنْ حَدِيفَةَ قَالَ: قَالَ لِي النَّبِيُّ ص أَمَا رَأَيْتَ الشَّخْصَ الَّذِي اعْتَرَضَ لِي قُلْتُ بَلَى يَا رَسُولَ اللَّهِ

(The book) 'Al-Majaalis' of Al-Mufeed – Umar Bin Muhammad Al-Sayrafi, from Muhammad Bin Idrees, from Al-Hassan Bin Aiya, from Israil Bin Maysarah, from Al-Minhal, from Zirr Bin Hubeish, from Huzeyfa who said,

'The Prophet<sup>saww</sup> said to me: 'Did you not see the person whom presented to me<sup>saww</sup>?' I said, 'Yes, O Rasool-Allah<sup>saww</sup>!'

قَالَ ذَلِكَ مَلَكَ لَمْ يَهْبِطْ قَطُّ إِلَى الْأَرْضِ قَبْلَ السَّاعَةِ اسْتَأْذَنَ اللَّهُ عَزَّ وَ جَلَّ فِي السَّلَامِ عَلَيَّ فَأَذِنَ لَهُ فَسَلَّمَ عَلَيَّ وَ بَشَّرَنِي أَنَّ الْحُسَيْنَ وَ الْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ أَنَّ فَاطِمَةَ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ.

He<sup>saww</sup> said: 'That is an Angel who had not descended at all to the earth before now. He sought Permission of Allah<sup>azwj</sup> Mighty and Majestic regarding the greeting unto me<sup>saww</sup>.

<sup>24</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 24

<sup>25</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 25

He<sup>azwj</sup> Permitted for him. So, he greeted and gave me<sup>saww</sup> the glad tidings that Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are two chiefs of the youths of the people of Paradise, and that (Syeda) Fatima<sup>asws</sup> is chieftess of women of the people of Paradise”.<sup>26</sup>

27- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص مَا سَوَى اللَّهِ قَطُّ امْرَأَةً بِرَجُلٍ إِلَّا مَا كَانَ مِنْ تَسْوِيَةِ اللَّهِ فَاطِمَةَ بِعَلِيٍّ ع وَ إِيَّاهُمَا وَ هِيَ امْرَأَةٌ بِأَفْضَلِ رِجَالِ الْعَالَمِينَ

Tafseer of the Imam (Hassan Al-Askari<sup>asws</sup>) – Rasool-Allah<sup>saww</sup> said: ‘And Allah<sup>azwj</sup> has not Equated a woman with a man at all, except what was from the Equalisation by Allah<sup>azwj</sup> of (Syeda) Fatima<sup>asws</sup> with Ali<sup>asws</sup>, and joining her<sup>asws</sup> with him<sup>asws</sup>. And she<sup>asws</sup> is a woman with the most superior of the men of the worlds.

وَ كَذَلِكَ مَا كَانَ مِنَ الْحُسَيْنِ وَ الْحَسَنِ وَ إِيَّاهُمَا بِالْأَفْضَلَيْنِ الْأَكْرَمَيْنِ لَمَّا أَدْخَلَهُمْ فِي الْمُبَاهَلَةِ

And similar to that is what was from Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and Allah<sup>azwj</sup> Joining them both<sup>asws</sup> with the superior ones, the prestigious ones for including them<sup>asws</sup> in the imprecation (Mubahila).

قَالَ رَسُولُ اللَّهِ ص فَأَلْحَقَ اللَّهُ فَاطِمَةَ مُحَمَّدٍ وَ عَلِيٍّ فِي الشَّهَادَةِ وَ أَلْحَقَ الْحُسَيْنَ وَ الْحَسَنَ بِهِمْ قَالَ اللَّهُ تَعَالَى فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

Rasool-Allah<sup>saww</sup> said: ‘Thus, Allah<sup>azwj</sup> Joined (Syeda) Fatima<sup>asws</sup> with Muhammad<sup>saww</sup> and Ali<sup>asws</sup> in the witnessing, and Joined Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> with them<sup>asws</sup>. Allah<sup>azwj</sup> Mighty and Majestic Said: **But whoever argues with you in this matter after what has come to you from the Knowledge, then say: Come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us invoke and make the Curse of Allah to be upon the liars [3:61].**

فَكَانَ الْأَبْنَاءُ الْحُسَيْنَ وَ الْحُسَيْنَ جَاءَ بِهِمَا رَسُولُ اللَّهِ فَأَقْعَدَهُمَا بَيْنَ يَدَيْهِ كَجُرُورِي الْأَسَدِ وَ أَمَّا النِّسَاءُ فَكَانَتْ فَاطِمَةُ جَاءَ بِهَا رَسُولُ اللَّهِ ص وَ أَقْعَدَهَا خَلْفَهُ كَلَبُورَةَ الْأَسَدِ

So the ‘sons’ were Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. Rasool-Allah<sup>saww</sup> came with them<sup>asws</sup> and had them<sup>asws</sup> seated in front of him<sup>saww</sup> like the lion cubs. And as for the ‘women’, so it was (Syeda) Fatima<sup>asws</sup>. Rasool-Allah<sup>saww</sup> came with her<sup>asws</sup> and had her<sup>asws</sup> seated behind him<sup>saww</sup> like the lioness.

وَ أَمَّا الْأَنْفُسُ فَكَانَ عَلِيٌّ بَنُ أَبِي طَالِبٍ ع جَاءَ بِهِ رَسُولُ اللَّهِ فَأَقْعَدَهُ عَلَى يَمِينِهِ كَالْأَسَدِ وَ رَضَ هُوَ كَالْأَسَدِ وَ قَالَ ص لِأَهْلِ نَجْرَانَ هَلُمُّوا الْآنَ نَبْتَأْهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

And as for the ‘self’, so it was Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. Rasool-Allah<sup>saww</sup> came with him<sup>asws</sup> and had him<sup>asws</sup> seated on his<sup>saww</sup> right like the lion. And he<sup>saww</sup> crouched like the lion and said to the people of Najran: ‘Come, we should imprecate now, and we make the Curse of Allah<sup>azwj</sup> to be upon the liars’.

<sup>26</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 26

فَقَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ هَذَا نَفْسِي وَ هُوَ عِنْدِي عِدْلُ نَفْسِي اللَّهُمَّ هَذِهِ نِسَائِي أَفْضَلُ نِسَاءِ الْعَالَمِينَ وَ قَالَ اللَّهُمَّ هَذَانِ وَلَدَايَ وَ سِبْطَايَ فَأَنَا خَزَنَةُ لِمَنْ خَازَنُوا وَ سَلَّمَ لِمَنْ سَالَمُوا مِيزَ اللَّهُ تَعَالَى عِنْدَ ذَلِكَ الصَّادِقِينَ مِنَ الْكَاذِبِينَ

Rasool-Allah<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! This (Ali<sup>asws</sup>) is my<sup>saww</sup> 'self', and he<sup>asws</sup> equates to my<sup>saww</sup> own self in my<sup>saww</sup> presence. O Allah<sup>azwj</sup>! This is my<sup>saww</sup> 'women', the most superior of the women of the worlds'. And he<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! These two<sup>asws</sup> are my<sup>saww</sup> 'sons' and my<sup>saww</sup> grandsons<sup>asws</sup> – so I<sup>saww</sup> am at war with the one who wars against them<sup>asws</sup>, and am at peace with the one who is at peace with them<sup>asws</sup>. Allah<sup>azwj</sup> Differentiated with that, the truthful ones from the liars.

فَجَعَلَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع أَصْدَقَ الصَّادِقِينَ وَ أَفْضَلَ الْمُؤْمِنِينَ فَأَمَّا مُحَمَّدٌ فَهُوَ أَفْضَلُ رِجَالِ الْعَالَمِينَ وَ أَمَّا عَلِيٌّ فَهُوَ نَفْسُ مُحَمَّدٍ أَفْضَلُ رِجَالِ الْعَالَمِينَ بَعْدَهُ وَ أَمَّا فَاطِمَةُ فَأَفْضَلُ نِسَاءِ الْعَالَمِينَ

Thus, Muhammad<sup>saww</sup>, and Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup> are the most truthful of the truthful ones, and the most superior of the Momineen. As for Muhammad<sup>saww</sup>, so he<sup>saww</sup> is the most superior of the men of the worlds. And as for Ali<sup>asws</sup>, so he<sup>asws</sup> is the 'self' of Muhammad<sup>saww</sup>, the most superior of the men of the worlds after him<sup>saww</sup>. And as for (Syeda) Fatima<sup>asws</sup>, so she<sup>asws</sup> is the most superior of the women of the worlds.

وَ أَمَّا الْحُسَيْنُ وَ الْحُسَيْنُ فَسَيِّدَا أَهْلِ الْجَنَّةِ إِلَّا مَا كَانَ مِنْ ابْنِ الْحَالَةِ عِيسَى وَ يَحْيَى فَإِنَّ اللَّهَ تَعَالَى مَا أَحَقَّ صِيبَانًا بِرِجَالِ كَامِلِي الْعُمُولِ إِلَّا هَؤُلَاءِ الْأَرْبَعَةُ عِيسَى ابْنُ مَرْيَمَ وَ يَحْيَى بْنُ زَكَرِيَّا وَ الْحَسَنُ وَ الْحُسَيْنُ ع

And as for Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, so they<sup>asws</sup> are both the chiefs of the youths of the Paradise, except what was from the two sons<sup>as</sup> of a maternal aunt, Isa<sup>as</sup> and Yahya<sup>as</sup> Bin Zakariyya<sup>as</sup>, for Allah<sup>azwj</sup> the Exalted did not Join children with the men of complete intellects except for these four – Isa<sup>as</sup> bin Maryam<sup>as</sup>, and Yahya<sup>as</sup> Bin Zakariyya<sup>as</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>.

أَمَّا عِيسَى فَإِنَّ اللَّهَ تَعَالَى خَلَقَهُ فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا قَالَ اللَّهُ تَعَالَى حَاشَا عَنْ عِيسَى ع قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَ جَعَلَنِي نَبِيًّا آيَةُ

As for Isa<sup>as</sup>, so Allah<sup>azwj</sup> the Exalted Related his<sup>as</sup> story and Said: **So she pointed towards him. They said: How can we speak to one who was a child in the cradle? [19:29].** And Allah<sup>azwj</sup> Mighty and Majestic Related from Isa<sup>as</sup>: **He said: I am a servant of Allah; He has Given me the Book and Made me a Prophet [19:30]** – the Verse.

وَ قَالَ فِي قِصَّةِ يَحْيَى يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا قَالَ لَمْ يَخْلُقْ أَحَدًا قَبْلَهُ اسْمُهُ يَحْيَى

And He<sup>azwj</sup> Said regarding the story of Yahya<sup>as</sup>: **O Zakariyya! We give you good news of a boy whose name shall be Yahya: We have not Made before him anyone with his name [19:7].** He<sup>asws</sup> said: 'He<sup>azwj</sup> did not Create anyone before him<sup>as</sup>, Naming him as 'Yahya'.

فَخَلَقَ اللَّهُ قِصَّةَهُ إِلَى قَوْلِهِ يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَ آتَيْنَاهُ الْحُكْمَ صَبِيًّا قَالَ وَ مِنْ ذَلِكَ الْحُكْمِ أَنَّهُ كَانَ صَبِيًّا فَقَالَ لَهُ الصَّبِيُّانُ هَلُمَّ نَلْعَبْ فَقَالَ أُوهِ وَ اللَّهُ مَا لَلْعَبِ خُلِقْنَا وَ إِنَّمَا خُلِقْنَا لِلْجِدِّ لِأَمْرِ عَظِيمٍ

Allah<sup>azwj</sup> Related his<sup>as</sup> story up to His<sup>azwj</sup> Words: **“O Yahya! Grab hold of the Book with strength; and We Granted him the Wisdom whilst he was a child [19:12].** He<sup>asws</sup> said: ‘And from that is the Wisdom when he<sup>as</sup> was a child, and the children said to him<sup>as</sup>, ‘Come, let’s play’. But he<sup>as</sup> said: ‘Oh! And Allah<sup>azwj</sup> did not Create us for the play, and rather, He<sup>azwj</sup> Created us for the exerting for a great matter!’

ثُمَّ قَالَ وَ حَنَانًا مِنْ لَدُنَّا يَعْني تَحْنُّنًا وَ رَحْمَةً عَلَى الْوَالِدِيْهِ وَ سَائِرِ عِبَادِنَا وَ زَكَاةً يَعْني طَهَارَةً لِمَنْ آمَنَ بِهِ وَ صِدْقَةً وَ كَانَ تَقِيًّا يَتَّقِي الشُّرُورَ وَ الْمَعَاصِي وَ بَرًّا بِوَالِدَيْهِ مُحْسِنًا إِلَيْهِمَا مُطِيعًا لَّهُمَا وَ لَمْ يَكُنْ جَبَّارًا عَصِيًّا يَقْتُلُ عَلَى الْغَضَبِ وَ يَضْرِبُ عَلَى الْغَضَبِ لَكِنَّهُ مَا مِنْ عَبْدٍ عَبْدَ اللَّهِ عَزَّ وَ جَلَّ إِلَّا وَ قَدْ أَخْطَأَ أَوْ هَمَّ بِخَطِيئَةٍ مَا خَلَا بِحَيِّ بْنِ زَكْرِيَّا فَإِنَّهُ لَمْ يُذْنِبْ وَ لَمْ يَهْمْ بِذَنْبٍ

Then He<sup>azwj</sup> Said: **And tenderness from Us [19:13]** – Meaning, he<sup>as</sup> would be tender upon his<sup>as</sup> parents and the rest of Our<sup>azwj</sup> servants; **and pure** – Meaning cleanliness for the one who believes in him<sup>as</sup> and ratifies him<sup>as</sup>; **and he was pious** – fearing the evil and the (acts of) disobedience. **And dutiful to his parents [19:14]** – favouring them, obedient to them both; **and he did not happen to be insolent, disobedient** – fighting upon the anger and striking upon the anger. But, there is none from a servant of Allah<sup>azwj</sup> Mighty and Majestic, except that he has sinned or thought of sinning, except from Yahya<sup>as</sup> Bin Zakariyya<sup>as</sup>, for he<sup>as</sup> did not sin, and did not think of sinning.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ سَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ يَمُوتُ وَ يَوْمَ يُبْعَثُ حَيًّا

Then Allah<sup>azwj</sup> Mighty and Majestic Said: **And peace on him on the day he was born, and on the day he dies, and on the day he is Resurrected to life [19:15].**

وَ قَالَ أَيْضًا فِي قِصَّةِ بَحْيٍ هُنَالِكَ دَعَا زَكْرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ يَعْني لَمَّا رَأَى زَكْرِيَّا عِنْدَ مَرْثَمِ فَاكِهَةِ الشَّتَاءِ فِي الصَّيْفِ وَ فَاكِهَةِ الصَّيْفِ فِي الشَّتَاءِ وَ قَالَ لَهَا يَا مَرْثَمُ أَلَيْسَ لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

And He<sup>azwj</sup> Said regarding the story of Yahya<sup>as</sup> and Zakariyya<sup>as</sup>: **That is where Zakariya supplicated to his Lord; he said: My Lord! Grant me from You good offspring; surely You are the Hearer of the supplication [3:38]** – Meaning, due to what Zakariyya<sup>as</sup> saw to be in the presence of Maryam<sup>as</sup>, fruits of the winter in the summer, and fruits of the summer in the winter, and he<sup>as</sup> said to her<sup>as</sup>: **From where does this come to you? She said: It is from Allah. Surely Allah Gives to whom He so Desires to without measure [3:37].**

وَ أَتَقَرَّنَ زَكْرِيَّا أَنَّهُ مِنْ عِنْدِ اللَّهِ إِذْ كَانَ لَا يَدْخُلُ عَلَيْهَا أَحَدٌ عَمْرُؤُ قَالَ عِنْدَ ذَلِكَ فِي نَفْسِهِ إِنَّ الَّذِي يَقْدِرُ أَنْ يَأْتِيَ لِمَرْثَمَ بِفَاكِهَةِ الشَّتَاءِ فِي الصَّيْفِ وَ فَاكِهَةِ الصَّيْفِ فِي الشَّتَاءِ لَقَادِرٌ أَنْ يَهَبَ لِي وَلَدًا وَ إِنْ كُنْتُ شَيْخًا وَ كَانَتْ امْرَأَتِي عَاقِرًا فَ هُنَالِكَ دَعَا زَكْرِيَّا رَبَّهُ فَ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

And Zakariyya<sup>as</sup> was certain that it was from the Presence of Allah<sup>azwj</sup>, when it was so that no one used to come over to her<sup>as</sup> apart from him<sup>as</sup>. He<sup>as</sup> said within himself<sup>as</sup> during that: ‘The One<sup>azwj</sup> Who is Able to Give Maryam<sup>as</sup> the fruits of the winter during the summer, and fruits of the summer during the winter, is (surely) Able upon Endowing a son to me<sup>as</sup>, and even though I<sup>as</sup> am an old man and my<sup>as</sup> wife is barren. Thus, **That is where Zakariya supplicated to his Lord; he said: My Lord! Grant me from You good offspring; surely You are the Hearer of the supplication [3:38].**

قَالَ اللَّهُ عَزَّ وَ جَلَّ فَنَادَتْهُ الْمَلَائِكَةُ بِعِيسَى ابْنِ مَرْيَمَ وَ هُوَ قَائِمٌ يَصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِكَلِمَةٍ مِنَ اللَّهِ قَالَ مُصَدِّقًا بِعِيسَى يُصَدِّقُ بِحُجَّتِي وَ سَيِّدًا بِمَعْنَى رَئِيسًا فِي طَاعَةِ اللَّهِ عَلَى أَهْلِ طَاعَتِهِ وَ حَصُورًا وَ هُوَ الَّذِي لَا يَأْتِي النِّسَاءَ وَ نَبِيًّا مِنَ الصَّالِحِينَ

Allah<sup>azwj</sup> Mighty and Majestic Said: **Then the Angels called to him [3:39]** – Meaning, called out to Zakariyya<sup>as</sup>, **as he stood Praying in the Prayer Niche: Allah Gives you the good news of Yahya verifying a Word from Allah.** He<sup>asws</sup> said: ‘Ratifying the truthfulness of Yahya<sup>as</sup> with Isa<sup>as</sup>; **and a chief** – Meaning a head in obedience of Allah<sup>azwj</sup>, upon the people of His<sup>azwj</sup> obedience; **and chaste** – and he<sup>as</sup> was one who did not go to the women; **and a Prophet from the righteous ones.**

قَالَ وَ كَانَ أَوَّلُ تَصْدِيقِي بِحُجَّتِي بِعِيسَى عَ أَنَّ زَكَرِيَّا كَانَ لَا يَصْعَدُ إِلَى مَرْئِمَ فِي تِلْكَ الصُّمُوعَةِ غَيْرُهُ يَصْعَدُ إِلَيْهَا بِسَلَامٍ فَإِذَا نَزَلَ أَقْبَلَ عَلَيْهَا ثُمَّ فَتَحَ لَهَا مِنْ فَوْقِ الْبَابِ كَوْؤَةً صَغِيرَةً يَدْخُلُ عَلَيْهَا مِنْهَا الرِّيحُ

And he<sup>asws</sup> said: ‘And it was so that the first was the ratification of Yahya<sup>as</sup> with Isa<sup>as</sup>. Zakariyya<sup>as</sup> was such, that no one ascended to Maryam<sup>as</sup> in that room apart from him<sup>as</sup>. He<sup>as</sup> would ascend to her<sup>as</sup> to greet, and whenever he<sup>as</sup> descended, he<sup>as</sup> would lock (the door) upon her<sup>as</sup>, then he<sup>as</sup> would open for her<sup>as</sup>, from above the door, a small opening, for the wind to enter upon her<sup>as</sup> from it.

فَلَمَّا وَجَدَ مَرْئِمَ وَ قَدْ حَبِلَتْ سَاءَ ذَلِكَ وَ قَالَ فِي نَفْسِهِ مَا كَانَ يَصْعَدُ إِلَى هَذِهِ أَحَدٌ غَيْرِي وَ قَدْ حَبِلَتْ وَ الْآنَ أَفْتَضِخُ فِي بَنِي إِسْرَائِيلَ لَا يَشْكُونَ أَنِّي أَخْبَلْتُهَا

When he<sup>as</sup> saw her<sup>as</sup> as having been pregnant, that stung him<sup>as</sup>, and he<sup>as</sup> said within himself<sup>as</sup>: ‘No one has climbed to this (room) anyone apart from me<sup>as</sup>, and she<sup>as</sup> is pregnant. Now, I<sup>as</sup> shall be exposed among the Children of Israel. They will be doubting that it was I<sup>as</sup> who impregnated her<sup>as</sup>’.

فَجَاءَ إِلَى امْرَأَتِهِ فَقَالَ لَهَا ذَلِكَ فَقَالَتْ يَا زَكَرِيَّا لَا تَخَفْ فَإِنَّ اللَّهَ لَا يَصْنَعُ بِكَ إِلَّا خَيْرًا وَ أَنِنِّي بِمَرْئِمَ أَنْظُرُ إِلَيْهَا وَ أَسْأَلُهَا عَنْ حَالِهَا

He<sup>as</sup> came over to his<sup>as</sup> wife and said that to her, and she said, ‘O Zakariyya<sup>as</sup>! Do not fear, for Allah<sup>azwj</sup> would not Do anything with you<sup>as</sup> except for good, and come to me with Maryam<sup>as</sup> (for me) to look at her<sup>as</sup> and ask her<sup>as</sup> about her<sup>as</sup> state’.

فَجَاءَ بِهَا زَكَرِيَّا إِلَى امْرَأَتِهِ فَكَلَّمَهُ اللَّهُ مَرْئِمَ مَثُونَةَ الْجَوَابِ عَنِ السُّؤَالِ وَ لَمَّا دَخَلَتْ إِلَى أُخْتِهَا وَ هِيَ الْكُبْرَى وَ مَرْئِمَ الصُّغْرَى لَمْ تَثْمُ إِلَيْهَا امْرَأَةُ زَكَرِيَّا

Zakariyya<sup>as</sup> came with her<sup>as</sup> to his<sup>as</sup> wife, and Allah<sup>azwj</sup> Sufficed Maryam<sup>as</sup> from providing the answer from the questioning. And when she<sup>as</sup> entered to her<sup>as</sup> sister, and she (sister) was older and Maryam<sup>as</sup> was younger – the wife of Zakariyya<sup>as</sup> did not stand up to her<sup>as</sup> (for respect).

فَإِذَنَّ اللَّهُ لِيَحْيَى وَ هُوَ فِي بَطْنِ أُمِّهِ فَتَحَسَّنَ فِي بَطْنِهَا وَ أَرْعَجَهَا وَ نَادَى أُمُّهُ تَدْخُلُ إِلَيْكِ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ مُشْتَعِلَةً عَلَى سَيِّدِ رِجَالِ الْعَالَمِينَ وَ لَا تَقُومِينَ إِلَيْهَا فَانْزَعَجَتْ وَ قَامَتْ إِلَيْهَا وَ سَجَدَ بِحُجَّتِي وَ هُوَ فِي بَطْنِ أُمِّهِ لِعِيسَى ابْنِ مَرْئِمَ

Allah<sup>azwj</sup> Permitted to Yahya<sup>as</sup>, and he<sup>as</sup> was in the belly of his<sup>as</sup> mother, so he<sup>as</sup> nudged her with his<sup>as</sup> hand and disturbed her and called out to his<sup>as</sup> mother: ‘There has entered to you

the Chieftess of the women of the worlds, containing the Chief of the men of the worlds, and you are not standing up to her<sup>as</sup>!’ So she got annoyed and stood up to her<sup>as</sup>, and Yahya<sup>as</sup> performed Sajda while he<sup>as</sup> was in the belly of his<sup>as</sup> mother, to Isa<sup>as</sup> Bin Maryam<sup>as</sup>.

فَذَلِكَ أَوَّلُ تَصْدِيقِهِ لَهُ فَذَلِكَ قَوْلُ رَسُولِ اللَّهِ ص فِي الْحُسَيْنِ وَ الْحُسَيْنِ ع إِنَّهُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ إِلَّا مَا كَانَ مِنْ ابْنِي الْحَالَةِ يَحْيَى وَ عِيسَى

So that was his<sup>as</sup> first ratification for him<sup>as</sup>, and these are the words of Rasool-Allah<sup>saww</sup> regarding Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>: ‘They<sup>asws</sup> both are the Chief of the youths of the inhabitants of the Paradise except what was from the two sons<sup>as</sup> of the maternal aunt, Yahya<sup>as</sup> and Isa<sup>as</sup>’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص هَؤُلَاءِ الْأَرْبَعَةُ عِيسَى وَ يَحْيَى وَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ هَبَّ اللَّهُ لَهُمُ الْحِكْمَةَ وَ أَبَانَهُمْ بِالصِّدْقِ مِنَ الْكَاذِبِينَ فَجَعَلَهُمْ مِنْ أَفْضَلِ الصَّادِقِينَ فِي زَمَانِهِمْ وَ أَحَقَّهُمْ بِالرَّجَالِ الْفَاضِلِينَ الْبَالِغِينَ

Then Rasool-Allah<sup>saww</sup> said: ‘These four – Isa<sup>as</sup>, and Yahya<sup>as</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> – Allah<sup>azwj</sup> Endowed the Wisdom to them<sup>as</sup>, and Clarified them with the truthfulness from the liars, thus making them<sup>as</sup> to be from the most superior of the truthful ones during their<sup>as</sup> era, and Joined them<sup>as</sup> with the meritorious men, the adults’.

وَ فَاطِمَةُ جَعَلَهَا مِنْ أَفْضَلِ الصَّادِقِينَ لَمَّا مَيَّزَ الصَّادِقِينَ مِنَ الْكَاذِبِينَ وَ عَلِيٌّ ع جَعَلَهُ نَفْسَ رَسُولِ اللَّهِ وَ مُحَمَّدٌ رَسُولُ اللَّهِ جَعَلَهُ أَفْضَلَ خَلْقِ اللَّهِ عَزَّ وَ جَلَّ:

And (Syeda) Fatima<sup>asws</sup>, She<sup>asws</sup> was made to be from the most superior of the truthful ones when there was a differentiation between the truthful ones from the liars. And Ali<sup>asws</sup> was made to be the ‘self’ of Rasool-Allah<sup>saww</sup>. And Muhammad<sup>saww</sup>, Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, he<sup>saww</sup> was made to be the most superior of the creatures of Allah<sup>azwj</sup> Mighty and Majestic’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِلَّهِ عَزَّ وَ جَلَّ خِيَاراً مِنْ كُلِّ مَا خَلَقَهُ فَلَهُ مِنَ الْبَقَاعِ خِيَارٌ وَ لَهُ مِنَ اللَّيَالِي وَ الْأَيَّامِ خِيَارٌ وَ لَهُ مِنَ الشُّهُورِ خِيَارٌ وَ لَهُ مِنْ عِبَادِهِ خِيَارٌ وَ لَهُ مِنْ خِيَارِهِمْ خِيَارٌ

Then Rasool-Allah<sup>saww</sup> said: ‘For Allah<sup>azwj</sup> Mighty and Majestic there are Choices from everything what He<sup>azwj</sup> Created. So from Him<sup>azwj</sup> from the lands there is a Choice (Chosen one), and for Him<sup>azwj</sup> from the nights, there is a Chosen one, and from the days there is a Chosen one, and for Him<sup>azwj</sup> from the Months there is a Chosen once, and for Him<sup>azwj</sup> from His<sup>azwj</sup> servants there is a Chosen one, and for Him<sup>azwj</sup> from Choosing them, there is a Chosen one.

فَأَمَّا خِيَارُهُ مِنَ الْبَقَاعِ فَمَكَّةُ وَ الْمَدِينَةُ وَ بَيْتُ الْمُقَدِّسِ فَإِنَّ صَلَاتِي فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيَمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ وَ الْمَسْجِدَ الْأَقْصَى يَعْنِي مَكَّةَ وَ بَيْتَ الْمُقَدِّسِ

As for His<sup>azwj</sup> Chosen ones from the lands, so it is Makkah, and Al-Medina, and Bayt Al-Maqdis, and my (the) Salat in this Masjid of mine<sup>saww</sup> is more superior than a thousand Salats (performed) in what is besides it, except for the Sacred Masjid, and Al-Aqasa Masjid – meaning Makkah and Bayt Al-Maqdis.

وَأَمَّا خِيَارُهُ مِنَ اللَّيَالِي فَلَيَالِي الْجُمُعِ وَ لَيْلَةُ النَّصْفِ مِنْ شَعْبَانَ وَ لَيْلَةُ الْقَدْرِ وَ لَيْلَتَا الْعِيدَيْنِ

As for His<sup>azwj</sup> Chosen ones from the nights, so these are the nights of Friday, and night of the middle of Shaban, and the night of Pre-determination (Laylat Al-Qadr), and the two nights of two Eids.

وَأَمَّا خِيَارُهُ مِنَ الْأَيَّامِ فَأَيَّامُ الْجُمُعِ وَ الْأَعْيَادِ

And as for His<sup>azwj</sup> Chosen ones from the days, so these are the days of Fridays and the Eids.

وَأَمَّا خِيَارُهُ مِنَ الشُّهُورِ فَرَجَبٌ وَ شَعْبَانُ وَ شَهْرُ رَمَضَانَ

And as for His<sup>azwj</sup> Chosen ones from the months – these are Rajab, and Shaban, and the month of Ramazan.

وَأَمَّا خِيَارُهُ مِنْ عِبَادِهِ فَوُلْدُ آدَمَ وَ خِيَارُهُ مِنْ وَلَدِ آدَمَ مَنْ اخْتَارَهُمْ عَلَى عِلْمٍ مِنْهُ بِهِمْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا اخْتَارَ خَلْقَهُ اخْتَارَ وَلَدَ آدَمَ ثُمَّ اخْتَارَ مِنْ وَلَدِ آدَمَ الْعَرَبَ ثُمَّ اخْتَارَ مِنَ الْعَرَبِ مُضَرَ ثُمَّ اخْتَارَ مِنْ مُضَرَ قُرَيْشًا

And as for His<sup>azwj</sup> Chosen ones from His<sup>azwj</sup> servants, so these are the children of Adam<sup>as</sup>. And His<sup>azwj</sup> Chosen ones from the children of Adam<sup>as</sup>, the ones He<sup>azwj</sup> Chose them upon His<sup>azwj</sup> Knowledge with them. Allah<sup>azwj</sup> Mighty and Majestic, when He<sup>azwj</sup> Chose from His<sup>azwj</sup> creatures, Chose the children of Adam<sup>as</sup>. Then He<sup>azwj</sup> Chose the Arabs from the children of Adam<sup>as</sup>. Then He<sup>azwj</sup> Chose the (tribe of) Muzar from the Arabs. Then He<sup>azwj</sup> Chose (the tribe of) Quraysh from (the tribe of Muzar).

ثُمَّ اخْتَارَ مِنْ قُرَيْشٍ هَاشِمًا ثُمَّ اخْتَارَ مِنْ هَاشِمٍ أَنَا وَ أَهْلُ بَيْتِي كَذَلِكَ فَمَنْ أَحَبَّ الْعَرَبَ فَخِيَّ أَحَبَّهُمْ وَ مَنْ أَبْغَضَ الْعَرَبَ فَبِغْضِي أَبْغَضَهُمْ

Then He<sup>azwj</sup> Chose (the clan of) Hashim<sup>as</sup> from (the tribe of) Quraysh. Then He<sup>azwj</sup> Chose me<sup>saww</sup> from (the clan of) Hashim<sup>as</sup>, and the People<sup>asws</sup> of my<sup>saww</sup> Household like that. So the one who loves the Arabs, he loves me<sup>saww</sup> and I<sup>saww</sup> love them, and the one who hates the Arabs, so he hates me<sup>saww</sup> and I<sup>saww</sup> hate them’.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ اخْتَارَ مِنَ الشُّهُورِ شَهْرَ رَجَبٍ وَ شَعْبَانَ وَ شَهْرَ رَمَضَانَ

And that Allah<sup>azwj</sup> Mighty and Majestic Chose from the months, the months of Rajab, and Shaban, and month of Ramazan.

ثُمَّ قَالَ رَسُولُ اللَّهِ يَا عِبَادَ اللَّهِ فُكِّمْ مِنْ سَعِيدٍ فِي شَهْرِ شَعْبَانَ فِي ذَلِكَ فَكِّمْ مِنْ شَقِيٍّ بِهِ هُنَاكَ أَلَا أَنْبِئُكُمْ بِمَثَلِ مُحَمَّدٍ وَ آلِهِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ

Then Rasool-Allah<sup>saww</sup> said: ‘O servants of Allah<sup>azwj</sup>! So how man would be fortunate by the month of Shaban regarding that, and how many would be wretched over these. Indeed! Shall I<sup>saww</sup> inform you with an example of Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>?’ They said, ‘Yes, O Rasool-Allah<sup>saww</sup>!’

قَالَ مُحَمَّدٌ فِي عِبَادِ اللَّهِ كَشْهَرِ رَمَضَانَ فِي الشُّهُورِ وَ آلُ مُحَمَّدٍ فِي عِبَادِ اللَّهِ كَشْهَرِ شَعْبَانَ فِي الشُّهُورِ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فِي آلِ مُحَمَّدٍ كَأَفْضَلِ أَيَّامِ شَعْبَانَ وَ لَيَالِيهِ وَ هُوَ لَيْلَةُ نَصْفِهِ وَ يَوْمُهُ وَ سَائِرُ الْمُؤْمِنِينَ فِي آلِ مُحَمَّدٍ كَشْهَرِ رَجَبٍ فِي شَهْرِ شَعْبَانَ

He<sup>saww</sup> said: ‘Muhammad<sup>saww</sup> among the servants of Allah<sup>azwj</sup> is like the month of Ramazan among the months; and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> among the servants of Allah<sup>azwj</sup> are like the months of Shaban among the months; and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> among the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> is like the superior day of Shaban and its night, and it is the night of the middle of Shaban and its day. And the rest of the Momineen among the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> are like the months of Rajab among the months of Shaban.

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَ طَبَقَاتٌ فَأَجَدُهُمْ فِي طَاعَةِ اللَّهِ أَقْرَبُهُمْ شَبَهَا بِآلِ مُحَمَّدٍ

These are the ranks in the Presence of Allah<sup>azwj</sup> and the levels. Thus, the most striving of them in the obedience of Allah<sup>azwj</sup> would be the closest of them in resembling with the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>.

أَلَا أَنْبَأُكُمْ بِرَجُلٍ قَدْ جَعَلَهُ اللَّهُ مِنْ آلِ مُحَمَّدٍ كَأَوَّلِ أَيَّامٍ رَجَبٍ مِنْ أَوَّلِ أَيَّامِ شَعْبَانَ قَالُوا بَلَى يَا رَسُولَ اللَّهِ

Indeed! Shall I<sup>saww</sup> inform you with a man whom Allah<sup>azwj</sup> has Made to be from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> like the early days of Rajab from early days of Shaban?’ They said, ‘Yes, O Rasool-Allah<sup>saww</sup>!’

قَالَ مِنْهُمْ الَّذِي يَهْتَزُّ عَرْشُ الرَّحْمَنِ لِمَوْتِهِ وَ يَسْتَنْبِشُ الْمَلَائِكَةُ فِي السَّمَاوَاتِ بِمُذْمُومِهِ وَ يَخْدُمُهُ فِي عَرَصَاتِ الْقِيَامَةِ وَ فِي الْجَنَانِ مِنَ الْمَلَائِكَةِ أَلْفٌ ضِعْفٍ عَدَدِ أَهْلِ الدُّنْيَا مِنْ أَوَّلِ الدَّهْرِ إِلَى آخِرِهِ وَ لَا يُجِئُهُ اللَّهُ فِي هَذِهِ الدُّنْيَا حَتَّى يَشْفِيَهُ مِنْ أَعْدَائِهِ وَ يَشْفِيَهُ صَاحِباً لَهُ وَ أَحَاً فِي اللَّهِ مُسَاعِداً لَهُ عَلَى تَعْظِيمِ آلِ مُحَمَّدٍ ص

He<sup>saww</sup> said: ‘He is the one for whom the Throne of Allah<sup>azwj</sup> will shake at his death, and the Angels will be giving glad tidings to each other in the sky at his arrival, and there would serve him in the plains of the (Day of) Judgment and in the Gardens from the Angels, a thousand multiple of the number of the people of the world – from the beginning of its time up to its end; and Allah<sup>azwj</sup> will not Cause him to die in this world until He<sup>azwj</sup> Recovers him from his enemies, and companions of his, and brothers of his for the Sake of Allah<sup>azwj</sup>, from the aides of his upon the reverence of Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>.

قَالُوا وَ مَنْ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ هَا هُوَ مُقْبِلٌ عَلَيْكُمْ غَضَبَانُ فَاسْأَلُوهُ عَنْ غَضَبِهِ فَإِنَّ غَضَبَهُ لِآلِ مُحَمَّدٍ ص خُصُوصاً لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع

They said, ‘And who is that, O Rasool-Allah<sup>saww</sup>!’ He<sup>saww</sup> said: ‘Here he is coming towards you angrily. Ask him about his anger, for his anger is for the (sake of the) Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, in particular for (the sake of) Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

فَطَمَحَ الْقَوْمُ بِأَعْنَاقِهِمْ وَ شَخَّصُوا بِأَبْصَارِهِمْ وَ نَظَرُوا فَإِذَا أَوَّلُ طَالِعٍ عَلَيْهِمْ سَعْدٌ بِنُ مُعَاذٍ وَ هُوَ غَضَبَانُ فَأَقْبَلَ

So the people stretched with their necks and stared with their eyes, and they look, and the first one to emerge towards them was Sa’ad Bin Muaz, and he was angry, and he came over.

فَلَمَّا رَأَى رَسُولَ اللَّهِ ص قَالَ لَهُ يَا سَعْدُ أَمَا إِنَّ غَضَبَ اللَّهِ لِمَا غَضِبْتَ لَهُ أَشَدُّ فَمَا الَّذِي أَعْضَبَكَ حَدَّثْنَا بِمَا قُلْتَهُ فِي غَضَبِكَ حَتَّى أُحَدِّثَكَ بِمَا قَالَتْهُ الْمَلَائِكَةُ لِمَنْ قُلْتَ لَهُ وَ قَالَتْهُ الْمَلَائِكَةُ لِلَّهِ عَزَّ وَ جَلَّ وَ أَجَابَهَا اللَّهُ عَزَّ وَ جَلَّ

When Rasool-Allah<sup>saww</sup> saw him, said to him: 'O Sa'ad! But, the Anger of Allah<sup>azwj</sup> to what you are angered, is more Intense. What is that which angered you? Narrate to us with what you said during your anger until I<sup>saww</sup> narrate to you with what the Angels said to the ones who you said to, and what Angels said to Allah<sup>azwj</sup> Mighty and Majestic, and (what) Allah<sup>azwj</sup> Mighty and Majestic Answered with'.

فَقَالَ سَعْدُ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ بَيْنَا أَنَا جَالِسٌ عَلَى بَابِي وَ بِحَضْرَتِي نَقَرٌ مِنْ أَصْحَابِ الْأَنْصَارِ إِذْ تَمَادَى رَجُلَانِ مِنَ الْأَنْصَارِ قَدْ دَبَّ فِي أَحَدِهِمَا التَّفَاقُّ فَكَرِهْتُ أَنْ أَدْخُلَ بَيْنَهُمَا خَافَةً أَنْ يَزْدَادَ شَرُّهُمَا وَ أَرَدْتُ أَنْ يَتَكَافَأَ فَلَمْ يَتَكَافَأَا وَ تَمَادَيَا فِي شَرِّهِمَا حَتَّى انْتَهَيَا إِلَى أَنْ جَرَّدَ كُلُّ وَاحِدٍ مِنْهُمَا السَّيْفَ عَلَى صَاحِبِهِ

Sa'ad said, 'May by father and my mother (be sacrificed for you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>! While I was seated at my door, and in my presence were a number of my companions of the Helpers, when two men from the Helpers went too far (in their arguments), and I saw the hypocrisy in one of them. I disliked to enter in between them, fearing the increase in their evil, and I want both of them to stop. But, they did not stop and persisted in their evil until they both leapt at each other, and each one of them bared his sword upon his companion.

فَأَخَذَ هَذَا سَيْفَهُ وَ ثُرْسَهُ وَ هَذَا سَيْفَهُ وَ ثُرْسَهُ وَ جَادَلَا وَ تَضَارَبَا فَجَعَلَ كُلُّ وَاحِدٍ مِنْهُمَا يَتَّقِي سَيْفَ صَاحِبِهِ بِدَرْقَتِهِ وَ كَرِهْتُ أَنْ أَدْخُلَ بَيْنَهُمَا خَافَةً أَنْ تُتَدَّ إِلَيَّ يَدٌ خَاطِئَةٌ وَ قُلْتُ فِي نَفْسِي اللَّهُمَّ انصُرْ أَحَبَّهُمَا لِنَبِيِّكَ وَ آلِهِ

So this one took his sword and his shield, and this one (took) his sword and his shield, and they both defended (with their shields) and struck (with their swords). Each one of them went on avoiding the sword of his companions by his shield, and I disliked entering in between them, fearing that a hand might be extended towards me in error, and I said within myself, 'O Allah<sup>azwj</sup>! Help the one who is more beloved to Your<sup>azwj</sup> Prophet<sup>saww</sup> and his<sup>saww</sup> companion'.

فَمَا زَالَا يَتَخَاوَلَانِ لَا يَتَمَكَّنُ وَاحِدٌ مِنْهُمَا مِنَ الْآخَرِ إِلَى أَنْ طَلَعَ عَلَيْنَا أَخُوكَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَصَحَّحْتُ بِهِمَا هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ لَمْ تُوقِّرَاهُ فَوَقِّرَاهُ وَ تَكَافَأَا وَ هَذَا أَخُو رَسُولِ اللَّهِ وَ أَفْضَلُ آلِ مُحَمَّدٍ

So they did not cease to be in conflict and not one of them was more able than the other, until your<sup>saww</sup> brother<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> emerged towards us. So I shouted at them both, 'This is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>! Why are you not respecting him<sup>asws</sup>? Respect him<sup>asws</sup> and refrain, for this is the brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and the most superior of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>!'

فَأَمَّا أَحَدُهُمَا فَإِنَّهُ لَمَّا سَمِعَ مَقَالَتِي رَمَى بِسَيْفِهِ وَ دَرْقَتِهِ مِنْ يَدِهِ وَ أَمَّا الْآخَرُ فَلَمْ يَخْفَلْ بِذَلِكَ فَتَمَكَّنَ لِاسْتِسْلَامِ صَاحِبِهِ مِنْهُ فَقَطَعَهُ بِسَيْفِهِ قِطْعًا أَصَابَهُ بِنِيفٍ وَ عِشْرِينَ ضَرْبَةً

As for one of them, so when he heard my speech, he threw down his sword and his shield from his hands. And as for the other, he did not care with that, so he enabled himself due to the submission of his companion from him, and he cut him by his sword into pieces, hitting him with more than twenty strikes.

فَعَضِبْتُ عَلَيْهِ وَ وَجَدْتُ مِنْ ذَلِكَ وَجْداً شَدِيداً وَ قُلْتُ لَهُ يَا عَبْدَ اللَّهِ بِئْسَ الْعَبْدُ أَنْتَ لَمْ تُوقِّرْ أَخَا رَسُولَ اللَّهِ وَ أَنْخَنْتَ بِالْجِرَاحِ مِنْ وَقَرِهِ وَ قَدْ كَانَ لَكَ قَرْنًا كَفِيًّا بِدِفَاعِكَ عَنْ نَفْسِهِ وَ مَا تَمَكَّنْتَ مِنْهُ إِلَّا بِتَوْفِيرِهِ أَخَا رَسُولَ اللَّهِ ص

I was angry upon him, and I found intense feeling from that, and I said to him, 'O servant of Allah<sup>azwj</sup>! You are an evil servant. You did not respect the brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and beat with the injuries the one who respected him<sup>asws</sup>, and he had paired that (respect) with refraining from defending himself from you; and you would not have enabled upon him except due to his reverence to the brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>.

فَقَالَ رَسُولُ اللَّهِ ص فَمَا الَّذِي صَنَعَ عَلَيَّ بْنُ أَبِي طَالِبٍ لَمَّا كَفَّ صَاحِبُكَ وَ تَعَدَّى عَلَيْهِ الْآخَرُ قَالَ جَعَلَ يَنْظُرُ إِلَيْهِ وَ هُوَ يَضْرِبُ بِسَيْفِهِ لَا يَقُولُ شَيْئاً وَ لَا يَفْعَلُهُ ثُمَّ جَارَ وَ تَرَكَهُمَا وَ إِنَّ ذَلِكَ الْمَضْرُوبَ لَعَلَّهُ بِآخِرِ رَمَقٍ

Rasool-Allah<sup>saww</sup> said: 'So what is that which Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> did when your companion refrained, and the other one exceeded upon him?' He said, 'He<sup>asws</sup> went on looking at him and he was striking with his sword, not saying anything, nor preventing him. Then he went across and let them both, and the struck one perhaps in his last breath'.

فَقَالَ رَسُولُ اللَّهِ ص يَا سَعْدُ لَعَلَّكَ ظَنَنْتَ أَنَّ ذَلِكَ الْبَاغِيَ الْمُتَعَدِّيَ ظَافِرٌ إِنَّهُ مَا ظَفَرَ يَغْنَمُ مِنْ ظَفِيرٍ يَظْلِمُ إِنَّ الْمَظْلُومَ يَأْخُذُ مِنْ دِينِ الظَّالِمِ أَكْثَرَ مِمَّا يَأْخُذُ الظَّالِمُ مِنْ دُنْيَاهُ إِنَّهُ لَا يُحْصَدُ مِنَ الْمُرِّ حُلْوٌ وَ لَا مِنَ الْحُلْوِ مُرٌّ

Rasool-Allah<sup>saww</sup> said: 'O Sa'ad! Perhaps you thought that, that rebel, the exceeded was victorious. There is no victory in the triumph of the one who is victorious by injustice! The oppressed one takes from the religion of the oppressor more than what the oppressor takes from his world. There is no harvest of sweetness from the bitter, nor (harvest) of bitterness from the sweet.

وَ أَمَّا غَضَبُكَ لِذَلِكَ الْمَظْلُومِ عَلَى ذَلِكَ الظَّالِمِ فَعَضِبَ اللَّهُ عَلَيْهِ أَشَدُّ مِنْ ذَلِكَ وَ غَضِبَ الْمَلَائِكَةُ عَلَى ذَلِكَ الظَّالِمِ لِذَلِكَ الْمَظْلُومِ

And as for your anger for (the sake of) that wronged one against that unjust one, so the Anger of Allah<sup>azwj</sup> to him is more Intense than that, and the anger of the Angels upon that unjust one, for that injustice.

وَ أَمَّا كَفَّ عَلَيَّ بْنُ أَبِي طَالِبٍ عَنْ نُصْرَةِ ذَلِكَ الْمَظْلُومِ فَإِنَّ ذَلِكَ لَمَّا أَرَادَ اللَّهُ مِنْ إِظْهَارِ آيَاتِ مُحَمَّدٍ فِي ذَلِكَ لَا أُحَدِّثُكَ يَا سَعْدُ بِمَا قَالَ اللَّهُ وَ قَالَتْهُ الْمَلَائِكَةُ لِذَلِكَ الظَّالِمِ وَ لِذَلِكَ الْمَظْلُومِ وَ لَكَ حَقٌّ تَأْتِينِي بِالرَّجُلِ الْمُتَخَنِّ فَتَرَى فِيهِ آيَاتِ اللَّهِ الْمُصَدِّقَةَ لِمُحَمَّدٍ ص

And as for the restraint of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> from helping than oppressed one, it is due to what Allah<sup>azwj</sup> Wants from the manifestation of the Signs of Muhammad<sup>saww</sup> with regards to that. I<sup>saww</sup> will not narrate to you, O Sa'ad, with what Allah<sup>azwj</sup> Said, and (what) the Angels said to that oppressor, and to that oppressed one, and to you, until you come to me<sup>saww</sup> with the man, the enfeebled one, so you may see the Signs of Allah<sup>azwj</sup> in it, the verification for Muhammad<sup>saww</sup>.

فَقَالَ سَعْدٌ يَا رَسُولَ اللَّهِ وَ كَيْفَ آتَى بِهِ وَ غُفُّهُ مُتَعَلِّقَةٌ بِجِلْدَةٍ رَقِيقَةٍ وَ يَدُهُ وَ رِجْلُهُ كَذَلِكَ وَ إِنْ حَرَكْتُهُ تَمَيَّزَتْ أَعْضَاؤُهُ وَ تَفَاصَلَتْ

Sa'ad said, 'O Rasool-Allah<sup>saww</sup>! And how can I come with him, and his neck is hanging by his skin, and so are his hands and his legs, similar to that. And if I were to move him, his body parts would fall apart and be disjointed'.

قَالَ رَسُولُ اللَّهِ ص يَا سَعْدُ إِنَّ الَّذِي يُنْشِئُ السَّحَابَ وَ لَا شَيْءَ مِنْهُ حَتَّى يَتَكَثَّفَ وَ يُطْبِقَ أَكْثَافَ السَّمَاءِ وَ آفَاقَهَا ثُمَّ يَلْأَشِيهِ مِنْ بَعْدُ حَتَّى يَضْمَحِلَّ فَلَا تَرَى مِنْهُ شَيْئاً لِقَادَرٍ وَ إِنْ تَمَيَّزَتْ تِلْكَ الْأَعْضَاءُ أَنْ يُؤَلَّفَهَا مِنْ بَعْدُ كَمَا أَلَّفَهَا إِذَا لَمْ تُكُنْ شَيْئاً

Rasool-Allah<sup>saww</sup> said: 'O Sa'ad! The One<sup>azwj</sup> Who Grows the clouds, and there is nothing from it, until they thicken and are layered in the environs of the sky and its horizons, then He<sup>azwj</sup> Disperses them afterwards until they disappear, so you cannot see anything from it, is (surely) Able upon Distinguishing those body part and Compose them afterwards, just as they were composed when nothing had happened'.

قَالَ سَعْدٌ صَدَقْتَ يَا رَسُولَ اللَّهِ وَ ذَهَبَ فَجَاءَ بِالرَّجُلِ وَ وَضَعَهُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص وَ هُوَ بِآخِرِ رَمَقٍ فَلَمَّا وَضَعَهُ انْفَصَلَ رَأْسُهُ عَنْ كَتِفِهِ وَ يَدُهُ عَنْ زَنْدِهِ وَ فَجَدُهُ عَنْ أَصْلِهِ

Sa'ad said, 'You<sup>saww</sup> speak the truth, O Rasool-Allah<sup>saww</sup>!' And he came with the man, and placed him in front of Rasool-Allah<sup>saww</sup>, and he was in his last breaths. So when he placed him, his head disjointed from his shoulders, and his hands (disjointed) from his shoulder bone, and his thigh (disjointed) from its origin.

فَوَضَعَ رَسُولُ اللَّهِ ص الرَّأْسَ فِي مَوْضِعِهِ وَ الْيَدَ وَ الرَّجْلَ فِي مَوْضِعَيْهَا ثُمَّ تَقَلَّ عَلَى الرَّجُلِ - وَ مَسَحَ يَدَهُ عَلَى مَوَاضِعِ جِرَاحَاتِهِ وَ قَالَ اللَّهُمَّ أَنْتَ الْمُحْيِي لِلْأَمْوَاتِ وَ الْمُمِيتُ لِلْأَحْيَاءِ وَ الْقَادِرُ عَلَى مَا يَشَاءُ وَ عَبْدُكَ هَذَا مُتَخَنِّ بِهَذِهِ الْجِرَاحَاتِ بِتَوْفِيرِهِ لِأَخِي رَسُولِ اللَّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ اللَّهُمَّ فَأَنْزِلْ عَلَيْهِ شِفَاءً مِنْ شِفَائِكَ وَ دَوَاءً مِنْ دَوَائِكَ وَ عَافِيَةً مِنْ عَافِيَتِكَ

Rasool-Allah<sup>saww</sup> placed the head in its place, and the hand and the leg in their places, then applied saliva upon the man, and wiped his<sup>saww</sup> hand upon the places of his wounds, and said: 'O Allah<sup>azwj</sup>! You<sup>azwj</sup> are the Reviver of the dead, and the Causer of death of the living ones, and the Able upon whatever You<sup>azwj</sup> so Desire to. And this servant of yours is enfeebled by these wounds – due to his revering the brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. O Allah<sup>azwj</sup>! Send down a healing from Your<sup>azwj</sup> Healings upon him, and a cure from Your<sup>azwj</sup> Cures, and a well-being from Your<sup>azwj</sup> (Grant of) Well-beings'.

قَالَ فَوَ الَّذِي بَعَثَهُ بِالْحَقِّ نَبِيًّا إِنَّهُ لَمَّا قَالَ ذَلِكَ التَّأَمَّتِ الْأَعْضَاءُ وَ التَّصَنَّتْ وَ تَرَجَعَتِ الدَّمَاءُ إِلَى عُرُوقِهَا وَ قَامَ قَائِماً سَوِيّاً صَاحِباً لَا بَلِيَّةَ بِهِ وَ لَا يَظْهَرُ عَلَى بَدَنِهِ أَثَرُ جِرَاحَةٍ كَأَنَّهُ مَا أُصِيبَ بِشَيْءٍ الْبَتَّةَ

He (Imam Hassan Al-Askari<sup>asws</sup>) said: 'By the One<sup>azwj</sup> Who Sent him<sup>saww</sup> with the Truth as a Prophet<sup>saww</sup>! When he<sup>saww</sup> said that, the body parts became complete, and the blood returned to his veins, and he stood up standing, complete, safe, healthy, there being no afflictions with him nor any traces of injuries being manifested upon his body. It was as if he had not been hit by anything at all'.

ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ ص عَلَى سَعْدٍ وَ أَصْحَابِهِ فَقَالَ الْآنَ بَعْدَ ظُهُورِ آيَاتِ اللَّهِ لِتَصْدِيقِ مُحَمَّدٍ أُحَدِّثُكُمْ بِمَا قَالَتِ الْمَلَائِكَةُ لَكَ وَ لِصَاحِبِكَ هَذَا وَ لِدَلِّكَ الظَّلَامِ

Then Rasool-Allah<sup>saww</sup> faced towards Sa'ad and his companions, and he<sup>saww</sup> said: 'Now, after the appearance of the Signs of Allah<sup>azwj</sup> in verification of Muhammad<sup>saww</sup>, I<sup>saww</sup> shall narrate to you all with what the Angels said to you and to this companion of your, and to that oppressor.

إِنَّكَ لَمَّا قُلْتَ لِهَذَا الْعَبْدِ أَحْسَنْتَ فِي كَفِّكَ عَنِ الْقِتَالِ تَوْفِيرًا لِأَخِي مُحَمَّدٍ رَسُولِ اللَّهِ ص كَمَا قُلْتَ لِصَاحِبِهِ أَسَأْتُ فِي تَعْدِيكَ عَلَى مَنْ كَفَّ عَنْكَ تَوْفِيرًا لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَكَانَ ذَلِكَ قَرْنًا وَفِيًّا وَكُفُّوا قَالَتِ الْمَلَائِكَةُ كُلُّهَا لَهُ بِئْسَ مَا صَنَعْتَ وَبِئْسَ الْعَبْدُ أَنْتَ فِي تَعْدِيكَ عَلَى مَنْ كَفَّ عَنْ دَفْعِكَ عَنْ نَفْسِهِ تَوْفِيرًا لِعَلِيِّ بْنِ أَبِي طَالِبٍ أَخِي مُحَمَّدٍ ص

You, when you said to this servant, 'You were excellent in your refraining from the fighting as a respect for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, brother<sup>asws</sup> of Muhammad<sup>saww</sup> Rasool<sup>saww</sup> of Allah<sup>azwj</sup>', just as you said to his counterpart, 'You were evil in your transgression upon the one who refrained from you as a (mark of) respect for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and he had paired for you the restraint and the refraining' – the Angels, all of them said to him, 'Evil is what you did, O enemy of Allah<sup>azwj</sup>, and you are the evil servant in your transgressing upon the one who refrained from defending himself from you as a respect for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, brother<sup>asws</sup> of Muhammad<sup>saww</sup>.

ثُمَّ لَعَنَهُ اللَّهُ مِنْ فَوْقِ الْعَرْشِ وَصَلَّى عَلَيْكَ يَا سَعْدُ فِي حَتِّكَ عَلَى تَوْفِيرِ عَلِيِّ ع وَ عَلَى صَاحِبِكَ فِي قَبُولِهِ مِنْكَ

Then Allah<sup>azwj</sup> Cursed him from above the Throne, and Sent Blessings upon you, O Sa'ad, during your urging upon the respect for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and upon your companion (as well) during his acceptance of it from you.

ثُمَّ قَالَتِ الْمَلَائِكَةُ يَا رَبَّنَا لَوْ أَدْنَيْتَ لَأَنْتَقَمْنَا مِنْ هَذَا الْمُتَعَدِّي

Then the Angels said, 'O our Lord<sup>azwj</sup>! If You<sup>azwj</sup> could Permit for us, we shall exact revenge from this transgressor'.

فَقَالَ تَعَالَى يَا عِبَادِي سَوْفَ أُمَكِّنُ سَعْدَ بْنَ مُعَاذٍ مِنَ الْإِثْتِمَامِ مِنْهُمْ وَأَشْفِي عَيْظُهُ حَتَّى يَنَالَ فِيهِمْ بُعَيْتُهُ وَأُمَكِّنُ هَذَا الْمَظْلُومَ مِنْ ذَلِكَ الظَّالِمِ بِمَا هُوَ أَحَبُّ إِلَيْهِ مِنْ إِهْلَاكِكُمْ هَذَا الْمُتَعَدِّي إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Allah<sup>azwj</sup> Mighty and Majestic Said: 'O My<sup>azwj</sup> servants! Soon I<sup>azwj</sup> shall Enable Sa'ad Bin Muaz from taking revenge from them and heal his anger until he attain regarding them his seeking. And I<sup>azwj</sup> shall Enable this oppressed one upon that oppressor and his family with what is more beloved to them both (Sa'ad and the oppressed one), than your destroying this transgressor. I<sup>azwj</sup> Know what you are not knowing!"

فَقَالَتِ الْمَلَائِكَةُ أَفَتَأْذُنُ أَنْ نُنْزِلَ إِلَى هَذَا الْمُشْخَنِ بِالْجَرَاحَاتِ مِنْ شَرَابِ الْجَنَّةِ وَ رَحَائِمِهَا لِنُزِّلَ بِهِ الشَّقَاءُ

So the Angels said, 'O our Lord<sup>azwj</sup>! Will You<sup>azwj</sup> Permit us to descend unto this one enfeebled by the injuries – from the drinks of the Paradise and its perfumes – to descend with these unto him for the healing?'

فَقَالَ اللَّهُ تَعَالَى سَوْفَ أَجْعَلُ لَهُ أَفْضَلَ مِنْ ذَلِكَ رِبْقَ مُحَمَّدٍ يَنْفُثُ مِنْهُ عَلَيْهِ وَ مَسَحَ يَدَهُ عَلَيْهِ فَيَأْتِيهِ الشِّفَاءُ وَ الْعَافِيَةُ يَا عِبَادِي إِنِّي أَنَا مَالِكُ الشِّفَاءِ وَ الْإِحْيَاءِ وَ الْإِمَاتَةِ وَ الْغِنَاءِ وَ الْإِفْقَارِ وَ الْإِسْقَامِ وَ الصَّحَّةِ وَ الرِّفْعِ وَ الْخَفْضِ وَ الْإِهَانَةِ وَ الْإِعْزَازِ دُونَكُمْ وَ دُونَ سَائِرِ الْخَلْقِ

Allah<sup>azwj</sup> Mighty and Majestic Said: “Soon I<sup>azwj</sup> shall Make to be for him superior than that – The application by Muhammad<sup>saww</sup> of his<sup>saww</sup> saliva upon him, and wiping his<sup>saww</sup> hand upon him, so I<sup>azwj</sup> Gave him the healing and the well-being. O My<sup>azwj</sup> servants! I<sup>azwj</sup> am the Owner of the healing, and the life, and the death, and the riches, and the poverty, and the diseases, and the health, and the elevation (of status) and the dropping (of status), and the disgrace, and the honour, besides you all, and besides the rest of My<sup>azwj</sup> creatures!”

قَالَتِ الْمَلَائِكَةُ كَذَلِكَ أَنْتَ يَا رَبَّنَا

The Angels said: ‘You<sup>azwj</sup> are like that, O our Lord<sup>azwj</sup>!’

فَقَالَ سَعْدُ يَا رَسُولَ اللَّهِ فَقَدْ أَصِيبَ أَكْحَلِي هَذَا وَ زَيْمًا يَنْفَجِرُ مِنْهُ الدَّمُ وَ أَخَافُ الْمَوْتَ وَ الضَّعْفَ قَبْلَ أَنْ أَشْفِيَ مِنْ بَنِي قُرَيْظَةَ

Sa’ad said, ‘O Rasool-Allah<sup>saww</sup>! I am suffering from this wound of mine, and sometimes the blood spurts out from it, and I fear the death and the weakness (from it), before I confront the clan of Qureyza’.

فَدَعَا رَسُولُ اللَّهِ لَهُ فَبَقِيَ حَتَّى حُكِّمَ فِي بَنِي قُرَيْظَةَ فُقُتِلُوا عَنْ أَحْرِهِمْ وَ عُيِمَتْ أَمْوَالُهُمْ وَ سُبِيَتْ ذُرَارِيُّهُمْ ثُمَّ انْفَجَرَ دَمُهُ وَ مَاتَ وَ صَارَ إِلَى رِضْوَانِ اللَّهِ

Rasool-Allah<sup>azwj</sup> wiped his<sup>saww</sup> hand, and he was cured – until Allah<sup>azwj</sup> Healed his chest from the clan of Qureyza. So he fought them until the last of them, and seized their wealth, and captured their offspring. Then his wound erupted and he died, and came to the Pleasure of Allah<sup>azwj</sup>.

فَلَمَّا وَفِيَ دَمُهُ مِنْ جَرَاحَاتِهِ قَالَ رَسُولُ اللَّهِ ص يَا سَعْدُ سَوْفَ يَشْفِيكَ اللَّهُ غَيْظَ الْمُؤْمِنِينَ

So when his blood dried up from his wound, Rasool-Allah<sup>saww</sup> said, ‘O Sa’ad! Soon Allah<sup>azwj</sup> would Heal the anger of the Momineen by you, and the anger of the hypocrites would be increased towards you’.

وَ يَزْدَادُ لَكَ غَيْظَ الْمُنَافِقِينَ فَلَمْ يَلْبَثْ يَسِيرًا حَتَّى كَانَ حُكْمُ سَعْدٍ فِي بَنِي قُرَيْظَةَ لَمَّا نَزَلُوا وَ هُمْ تِسْعُ مِائَةٍ وَ خَمْسُونَ رَجُلًا جَلَدًا شَبَابًا ضَرَّابِينَ بِالسَّيْفِ فَقَالَ أَرْضَيْتُمْ بِحُكْمِي قَالُوا بَلَى

It was only a little while before Sa’ad was a ruler among the clan of Qureyza. When he went down with his rulings, and they were nine hundred and fifty men, strong, young, strikers with the swords. He said, ‘Are you pleased with my rule?’ They said, ‘Yes’.

وَ هُمْ يَتَوَكَّمُونَ أَنَّهُ يَسْتَبْقِيهِمْ لِمَا كَانَ بَيْنَهُ مِنَ الرِّضَاعِ وَ الرَّحِمِ وَ الصُّهْرِ قَالَ فَضَعُوا أَسْلِحَتَكُمْ فَوَضَعُوهَا قَالَ اعْتَزَلُوا فَاعْتَزَلُوا قَالَ سَلِّمُوا جِصْنَكُمْ فَسَلِّمُوهُ

And they were assuming that he would let them live due to what was between him and them, from the womb relationships, and the breast-feeding (connections), and the in-law

(intermarriages). He said, 'Lay down your weapons'. So they placed them down. He said, 'Isolate (from these)'. They isolated. He said, 'Submit your fortress'. They submitted it.

قَالَ رَسُولُ اللَّهِ ص احْكُم فِيهِمْ يَا سَعْدُ قَالَ قَدْ حَكَمْتُ فِيهِمْ بِأَنْ يُقْتَلَ رِجَالُهُمْ وَ تُسَبَى نِسَاؤُهُمْ وَ ذُرَارِيُّهُمْ وَ تُعَنَمَ أَمْوَالُهُمْ

Rasool-Allah<sup>saww</sup> said: 'Order with regards to them, O Sa'ad!' He said, 'I have decided regarding that their men be killed, and their womenfolk and their offspring be held captive, and their wealth be confiscated'.

فَلَمَّا سَلَ الْمُسْلِمُونَ سُيُوفَهُمْ لِيَضَعُوا عَلَيْهِمْ قَالَ سَعْدُ لَا أُرِيدُ هَكَذَا يَا رَسُولَ اللَّهِ قَالَ كَيْفَ تُرِيدُ افْتَرَحْ وَ لَا تَقْتَرِحِ الْعَذَابَ فَإِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ فِي كُلِّ شَيْءٍ حَتَّى فِي الْقَتْلِ

But when the Muslims unsheathed their swords in order to attack upon them, Sa'ad said, 'I do not want it like this, O Rasool-Allah<sup>saww</sup>!' Rasool-Allah<sup>saww</sup> said: 'How do you want it? Suggest, and do not suggest the punishment, for Allah<sup>azwj</sup> has Prescribed the favouring in everything, to the extent in the killing (as well)'.

قَالَ يَا رَسُولَ اللَّهِ لَا أَقْتَرِحِ الْعَذَابَ إِلَّا عَلَى وَاحِدٍ وَ هُوَ الَّذِي تَعْدَى عَلَى صَاحِبِنَا هَذَا لَمَّا كَفَّ عَنْهُ تَوْقِيرًا لِعَلِّي بَنِ أَبِي طَالِبٍ ع رَدُّهُ إِلَى إِخْوَانِهِ مِنَ الْيَهُودِ فَهُوَ مِنْهُمْ يُؤْتَى وَاحِدٌ مِنْهُمْ نُضْرُهُ بِسَيْفٍ مُرْهَفٍ إِلَّا ذَلِكَ فَإِنَّهُ يُعَذَّبُ بِهِ

He said, 'O Rasool-Allah<sup>saww</sup>! I do not suggest the punishment except upon one, and he is the one who transgressed upon this companion of our, when he restrained from him out of respect for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and his hypocrisy to his brethren from the Jews, for he is from them. They should be brought one by one from them, (and) we would strike him with a slender sword, except that one, for he would be punished by it'.

فَقَالَ رَسُولُ اللَّهِ ص يَا سَعْدُ أَلَا مَنِ افْتَرَحَ عَلَى عَدُوِّهِ عَذَابًا بَاطِلًا فَقَدْ افْتَرَحْتَ أَنْتَ عَذَابًا حَقًّا

Rasool-Allah<sup>saww</sup> said: 'O Sa'ad! It is not for one to suggest false punishment upon an enemy. You have suggested punishment rightfully'.

فَقَالَ سَعْدُ لَلْفَتَى ثُمَّ بِسَيْفِكَ هَذَا إِلَى صَاحِبِكَ الْمُتَعَدِّي عَلَيْكَ فَأَقْتَصَرَ مِنْهُ

Sa'ad said to the youth, 'Arise with this sword of yours to your counterpart, the one who transgressed upon you, and retaliate from him!'

قَالَ فَتَقَدَّمَ إِلَيْهِ فَمَا زَالَ يَضْرِبُهُ بِسَيْفِهِ حَتَّى ضَرَبَهُ بِسَبْعِينَ وَ عَشْرِينَ ضَرْبَةً كَمَا كَانَ ضَرَبَهُ هُوَ فَقَالَ هَذَا عَدُوُّ مَا ضَرَبْتَنِي بِهِ فَقَدْ كَفَانِي ثُمَّ ضَرَبَ عُنُقَهُ ثُمَّ جَعَلَ الْفَتَى يَضْرِبُ أَغْنَاقَ قَوْمٍ يَبْعُدُونَ عَنْهُ وَ يَبْزُكُ قَوْمًا يَقْرُبُونَ فِي الْمَسَافَةِ مِنْهُ ثُمَّ كَفَّ وَ قَالَ دُونَكُمْ

He<sup>asws</sup> said: 'He proceeded to him and did not cease striking him with his sword until he had struck twenty-seven strikes – just as he had struck him (before). He said, 'This is the number what he had struck me with, so it suffices me'. Then he struck off his neck. Then the youth went on to strike off the necks of the people at a distance from him, and left the people who were nearby distance from him. Then he stopped and said, 'I leave it for you'.

فَقَالَ سَعْدٌ فَأَعْطَنِي السَّيْفَ فَأَعْطَاهُ فَلَمْ يُمَيِّزْ أَحَدًا وَ قَتَلَ كُلَّ مَنْ كَانَ أَقْرَبَ إِلَيْهِ حَتَّى قَتَلَ عَدَدًا مِنْهُمْ ثُمَّ سَلَ وَ رَمَى بِالسَّيْفِ وَ قَالَ دُونَكُمْ

Sa'd said, 'Give me the sword'. So he gave it to him, and he did not differentiate anyone, and killed every one who was near to him – until he had killed a number of them. Then he stopped and threw down the sword and said, 'I leave it to you all'.

فَمَا زَالَ الْقَوْمُ يَقْتُلُونَهُمْ حَتَّى قُتِلُوا عَنْ آخِرِهِمْ

So the people did not cease to kill them until they had killed the last one of them.

فَقَالَ رَسُولُ اللَّهِ ص لَلْفَتَى مَا لَكَ قَتَلْتَ مَنْ بَعْدَ فِي الْمَسَافَةِ وَ تَرَكْتَ مَنْ قُرْبَ قَالَ يَا رَسُولَ اللَّهِ كُنْتُ أَتَنَكَّبُ عَنِ الْقَرَابَاتِ وَ أَخَذُ فِي الْأَجْنَبِيِّ

Rasool-Allah<sup>saww</sup> said to the youth: 'What is the matter you killed the ones at a distance from you and left the ones nearby?' He said, 'O Rasool-Allah<sup>saww</sup>! I avoided the relatives and took to the strangers'.

قَالَ رَسُولُ اللَّهِ ص وَ قَدْ كَانَ فِيهِمْ مَنْ كَانَ لَيْسَ بِقَرَابَةٍ وَ تَرَكْتَ قَالَ يَا رَسُولَ اللَّهِ كَانَ هُمْ عَلَيَّ أَيَادٍ فِي الْجَاهِلِيَّةِ فَكْرِهْتُ أَنْ أَتَوَلَّى قَتْلَهُمْ وَ هُمْ عَلَيَّ تِلْكَ الْأَيَادِي

Rasool-Allah<sup>saww</sup> said: 'And there were the one who weren't your relatives and you left them'. He said, 'O Rasool-Allah<sup>saww</sup>! There were hands (of favours) for them upon me during the pre-Islamic period, so I disliked that I should take on their killing, and for them were those hands (of favours) upon me'.

فَقَالَ رَسُولُ اللَّهِ ص أَمَا إِنَّكَ لَوْ شَقَعْتَ إِلَيْنَا فِيهِمْ لَشَقَعْنَاكَ فَقَالَ يَا رَسُولَ اللَّهِ مَا كُنْتُ لِأَذْرًا عَذَابَ اللَّهِ مِنْ أَعْدَائِهِ وَ إِنْ كُنْتُ أَكْرَهُ أَنْ أُولِيَهُ بِنَفْسِي

Rasool-Allah<sup>saww</sup> said: 'But you, if you had sought intercession to us<sup>saww</sup> regarding them, we<sup>saww</sup> would have interceded for you'. He said, 'O Rasool-Allah<sup>saww</sup>! I was not going to stave the Punishment of Allah<sup>azwj</sup> from His<sup>azwj</sup> enemies, and even though I dislike it to take it one with myself'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِسَعْدٍ وَ أَنْتَ فَمَا بَالُكَ لَمْ تُمَيِّزْ أَحَدًا فَقَالَ يَا رَسُولَ اللَّهِ عَادَيْتُهُمْ فِي اللَّهِ وَ أَبْغَضْتُهُمْ فِي اللَّهِ فَلَا أُرِيدُ مُرَاقَبَةَ غَيْرِكَ وَ غَيْرَ مُحِبِّكَ قَالَ رَسُولُ اللَّهِ ص أَنْتَ مِنَ الَّذِينَ لَا تَأْخُذُهُمْ فِي اللَّهِ لَوْمَةٌ لَائِمٌ

Then Rasool-Allah<sup>saww</sup> said to Sa'ad: 'And you! So what is the matter you did not differentiate anyone (and killed everyone)?' He said, 'O Rasool-Allah<sup>saww</sup>! I was inimical to them for the Sake of Allah<sup>azwj</sup>, and I hated them for the Sake of Allah<sup>azwj</sup>. So I did not want to consider other than you<sup>saww</sup> and other than your<sup>saww</sup> love'. Rasool-Allah<sup>saww</sup> said: 'O Sa'ad! You are from those who would not be taking for the Sake of Allah<sup>azwj</sup>, an accusation from an accuser'.

فَلَمَّا فَرَعَ مِنْ آخِرِهِمْ انْفَجَرَ كُلُّهُمْ وَ مَاتَ فَقَالَ رَسُولُ اللَّهِ ص هَذَا وَلِيُّ مِنْ أَوْلِيَاءِ اللَّهِ حَقًّا اهْتَرَّ عَرْشُ الرَّحْمَنِ لِمَوْتِهِ وَ لِمَنْدِيلِهِ فِي الْجَنَّةِ أَفْضَلُ مِنَ الدُّنْيَا وَ مَا فِيهَا إِلَى سَائِرِ مَا يُكْرَمُ بِهِ فِيهَا حَيَاةُ اللَّهِ مَا حَيَاةً.

So when he was free from the last of them, his wound burst out and he died. Rasool-Allah<sup>saww</sup> said: 'This is a friend from the friends of Allah<sup>azwj</sup> truly. The Throne of the Beneficent Shook at his death, and his house in the Paradise is superior than the world and whatever is in it, up to the rest of whatever would happen to be in it. Allah<sup>azwj</sup> would Gift him what He<sup>azwj</sup> would Gift him'.<sup>27</sup>

28- قب، المناقب لابن شهر آشوب في المحاضرات روى أبو هُرَيْرَةَ أَنَّهُ سَجَدَ رَسُولُ اللَّهِ ص خَمْسَ سَجَدَاتٍ بِلا رُكُوعٍ فَقُلْنَا لَهُ فِي ذَلِكَ فَقَالَ أَتَانِي جِبْرِئِيلُ فَقَالَ إِنَّ اللَّهَ يُحِبُّ عَلِيًّا فَسَجَدْتُ فَرَفَعْتُ رَأْسِي فَقَالَ إِنَّ اللَّهَ يُحِبُّ الْحَسَنَ فَسَجَدْتُ

(The book) 'Al-Manaqib' of Ibn Shehr Ashub among the lectures reported by Abu Hureyra –

'Rasool-Allah<sup>saww</sup> prostrated five Sajdahs without any Ruk'u. We said to him<sup>saww</sup> regarding that. He<sup>saww</sup> said: 'Jibraeel<sup>as</sup> came to me<sup>saww</sup>. He<sup>as</sup> said: 'Allah<sup>azwj</sup> Loves Ali<sup>asws</sup>'. So, I<sup>saww</sup> performed a Sajdah. I<sup>saww</sup> raised my<sup>saww</sup> head, and he<sup>as</sup> said: 'Allah<sup>azwj</sup> Loves Al-Hassan<sup>asws</sup>'. So, I performed Sajdah.

فَرَفَعْتُ رَأْسِي فَقَالَ إِنَّ اللَّهَ يُحِبُّ الْحُسَيْنَ فَسَجَدْتُ ثُمَّ قَالَ إِنَّ اللَّهَ يُحِبُّ فَاطِمَةَ فَسَجَدْتُ ثُمَّ قَالَ إِنَّ اللَّهَ يُحِبُّ مَنْ أَحَبَّهُمْ فَسَجَدْتُ.

I<sup>saww</sup> raised my<sup>saww</sup> head, he<sup>as</sup> said: 'Allah<sup>azwj</sup> Loves Al-Husayn<sup>asws</sup>'. So, I performed Sajdah'. Then he<sup>as</sup> said: 'Allah<sup>azwj</sup> Loves Fatima<sup>asws</sup>'. So, I<sup>saww</sup> performed Sajdah. Then he<sup>as</sup> said: 'Allah<sup>azwj</sup> Loves the ones who love them<sup>asws</sup>'. So, I<sup>saww</sup> performed Sajdah'.<sup>28</sup>

29- قب، المناقب لابن شهر آشوب أبو هُرَيْرَةَ وَ ابْنُ عَبَّاسٍ وَ الصَّادِقُ ع أَنَّ فَاطِمَةَ ع عَادَتْ رَسُولَ اللَّهِ ص عِنْدَ مَرَضِهِ الَّذِي غَوِيَ مِنْهُ وَ مَعَهَا الْحُسَيْنُ وَ الْحُسَيْنُ فَأَقْبَلَا يَغْمِزَانِ مِمَّا بَيْنَهُمَا مِنْ يَدِ رَسُولِ اللَّهِ حَتَّى اضْطَجَعَا عَلَى عَضُدَيْهِ وَ نَامَا

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Abu Hureyra, and Ibn Abbas,

'And Al-Sadiq<sup>asws</sup>: (Syeda) Fatima<sup>asws</sup> consoled Rasool-Allah<sup>saww</sup> during his<sup>saww</sup> illness which he<sup>saww</sup> passed away in, and with her<sup>asws</sup> were Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. They<sup>asws</sup> came and held from what they<sup>asws</sup> could from the hand of Rasool-Allah<sup>saww</sup> until they<sup>asws</sup> lied down upon his<sup>saww</sup> forearms and fell asleep.

فَلَمَّا انْتَبَهَا خَرَجَا فِي لَيْلَةٍ ظُلُمَاءَ مُدْهَمَّةٍ دَاتِ رَعْدٍ وَ بَرَقٍ وَ قَدْ أَرْحَتِ السَّمَاءُ عَزَالِيهَا فَسَطَعَ لَهَا نُورٌ فَلَمْ يَزَالَا يَمْشِيَانِ فِي ذَلِكَ النُّورِ وَ يَتَحَدَّثَانِ حَتَّى أَتَيَا حَدِيقَةَ بَنِي النَّجَّارِ فَاضْطَجَعَا وَ نَامَا

When they<sup>asws</sup> woke up, they<sup>asws</sup> went out during the dark night with thunder and lightning, and the sky had rained its downpour. A Noor spread out for them<sup>asws</sup> and they<sup>asws</sup> did not cease to walk in that Noor, and discussing, until they<sup>asws</sup> came to a garden of the clan of Al-Najjar. They<sup>asws</sup> lied down and slept.

فَانْتَبَهَ النَّبِيُّ ص مِنْ نَوْمِهِ وَ طَلَّهُمَا فِي مَنْزِلِ فَاطِمَةَ فَلَمْ يَكُونَا فِيهِ فَقَامَ عَلَى رِجْلَيْهِ وَ هُوَ يَقُولُ إِلَهِي وَ سَيِّدِي وَ مَوْلَايَ هَذَانِ شِبْلَايَ خَرَجَا مِنْ الْمَخْمَصَةِ وَ الْمَجَاعَةِ اللَّهُمَّ أَنْتَ وَكِيلِي عَلَيْهِمَا اللَّهُمَّ إِنْ كَانَا أَخْذًا بَرًّا أَوْ بَجْرًا فَاحْفَظْهُمَا وَ سَلِّمْهُمَا

<sup>27</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 27

<sup>28</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 28

The Prophet<sup>saww</sup> woke up from his<sup>saww</sup> sleep and sought them<sup>asws</sup> in the house of Fatima<sup>asws</sup>, but they<sup>asws</sup> did not happen to be in it. He<sup>saww</sup> stood up his<sup>saww</sup> feet and he<sup>saww</sup> was saying: 'My<sup>saww</sup> God<sup>azwj</sup>, and my<sup>saww</sup> Chief and my<sup>saww</sup> Master<sup>azwj</sup>! These two cubs of mine<sup>saww</sup> went out from starvation and hunger. O Allah<sup>azwj</sup>! You<sup>azwj</sup> are my<sup>saww</sup> Representative upon them<sup>asws</sup>. O Allah<sup>azwj</sup>! If they<sup>asws</sup> have taken to land or sea, Protect them<sup>asws</sup> and Keep them<sup>asws</sup> safe!'

فَنَزَلَ جِبْرِائِيلُ وَ قَالَ إِنَّ اللَّهَ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ لَا تَحْزَنْ وَ لَا تَغْتَمَّ لَمَّا فَإِنَّهُمَا فَاضِلَانِ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَبُوهُمَا أَفْضَلُ مِنْهُمَا هُمَا نَائِمَانِ فِي حَدِيقَةِ بَنِي النَّجَّارِ وَ قَدْ وَكَّلَ اللَّهُ بِهِمَا مَلَكًا

Jibraeel<sup>as</sup> descended and said: 'Allah<sup>azwj</sup> Conveys the Greetings and Says to you<sup>saww</sup>: "Do not grieve not be gloomy for them<sup>asws</sup>, for they<sup>asws</sup> are meritorious in the world and the Hereafter, and their<sup>asws</sup> father<sup>asws</sup> is superior than them<sup>asws</sup>. They<sup>asws</sup> are both sleeping in a garden of the clan of Najjar, and Allah<sup>azwj</sup> has Allocated an Angel with them<sup>asws</sup>!"'

فَسَطَعَ لِلنَّبِيِّ ص نُورٌ فَلَمْ يَزَلْ يَمْضِي فِي ذَلِكَ النُّورِ حَتَّى أَتَى حَدِيقَةَ بَنِي النَّجَّارِ فَإِذَا هُمَا نَائِمَانِ وَ الْحَسَنُ مُعَانِقُ الْحُسَيْنِ وَ قَدْ تَقَشَّعَتِ السَّمَاءُ فَوْقَهُمَا كَطَبَقٍ وَ هِيَ تُمْطِرُ كَأَشَدِّ مَطَرٍ وَ قَدْ مَنَعَ اللَّهُ الْمَطَرَ مِنْهُمَا

A Noor shone for the Prophet<sup>saww</sup> and he<sup>saww</sup> did not cease to go in that Noor until he<sup>saww</sup> came to the garden of the clan of Najjar, and there they<sup>asws</sup> were sleeping, and Al-Hassan<sup>asws</sup> was hugging Al-Husayn<sup>asws</sup>, and the sky had covered them<sup>asws</sup> and had occurred upon them<sup>asws</sup> like a layer and it was raining heavily as it could, and Allah<sup>azwj</sup> had Prevented the rain from them<sup>asws</sup>.

وَ قَدْ أَكْنَفْتُهُمَا [أَكْنَفْتُهُمَا] حَيْثُ لَهَا شَعْرَاتُ كَأَحَامِ الْقَصَبِ وَ جَنَاحَانِ جَنَاحٍ قَدْ غَطَّتْ بِهِ الْحَسَنَ وَ جَنَاحٍ قَدْ غَطَّتْ بِهِ الْحُسَيْنَ فَانْسَابَتِ الْحَيَّةُ وَ هِيَ تَقُولُ اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ أَشْهَدُ مَا بَيْنَكَ أَنْ هَذَا شَيْئًا نَبِيَّكَ قَدْ خَفِظْتُهُمَا عَلَيْهِ وَ دَفَعْتُهُمَا إِلَيْهِ سَالِمِينَ صَحِيحِينَ

A snake had surrounded them<sup>asws</sup> having hair for it like a coiling bushy tree, and two wings, one of which it had covered Al-Hassan<sup>asws</sup> with and a wing it had covered Al-Husayn<sup>asws</sup> with it. The snake was slithering in protection and it was saying, 'O Allah<sup>azwj</sup>! I keep You<sup>azwj</sup> as Witness, and I keep Your<sup>azwj</sup> Angels as witness! These are two cubs of Your<sup>azwj</sup> Prophet<sup>saww</sup>. I have protected them and defended them<sup>asws</sup> safely, correctly!'

فَمَكَتِ النَّبِيُّ ص يُقَبِّلُهُمَا حَتَّى انْتَبَهَا فَلَمَّا اسْتَيْقَظَا حَمَلَ النَّبِيُّ ص الْحَسَنَ وَ حَمَلَ جِبْرِائِيلُ الْحُسَيْنَ فَقَالَ أَبُو بَكْرٍ ادْفَعُهُمَا إِلَيْنَا فَقَدْ أَنْقَلَاكَ فَقَالَ أَمَا إِنَّ أَخَذَهُمَا عَلَى جَنَاحِ جِبْرِائِيلَ وَ الْآخَرَ عَلَى جَنَاحِ مِيكَائِيلَ

The Prophet<sup>saww</sup> remained kissing them<sup>asws</sup> both until they<sup>asws</sup> woke up. When they<sup>asws</sup> were awake, the Prophet<sup>saww</sup> carried Al-Hassan<sup>asws</sup> and Jibraeel<sup>as</sup> (carried) Al-Husayn<sup>asws</sup>. Abu Bakr said, 'Hand them<sup>asws</sup> over to us for it has weighed you<sup>saww</sup> down'. He<sup>saww</sup> said: 'But, one of them<sup>asws</sup> is upon a wing of Jibraeel<sup>as</sup> and the other upon a wing of Mikaeel<sup>as</sup>'.

فَقَالَ عُمَرُ ادْفَعْ إِلَيَّ أَحَدَهُمَا أَحْفَفْ عَنْكَ فَقَالَ امْضِ فَقَدْ سَمِعَ اللَّهُ كَلَامَكَ وَ عَرَفَ مَقَامَكَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع اِدْفَعْ إِلَيَّ أَحَدَ شَيْئَايَ وَ شَيْئَايَكَ

Umar said, 'Hand one of them<sup>asws</sup> to me, I shall lighten from you<sup>saww</sup>'. He<sup>saww</sup> said: 'Go, for Allah<sup>azwj</sup> has heard your talk and Recognised your position'. Amir Al-Momineen<sup>asws</sup> said: 'Hand over one of my<sup>asws</sup> and your<sup>saww</sup> cubs to me<sup>asws</sup>'.

فَأَلْتَفَتَ إِلَى الْحُسَيْنِ فَقَالَ يَا حَسَنُ هَلْ تَمْضِي إِلَى كَتِفِ أَبِيكَ فَقَالَ وَاللَّهِ يَا جَدَّاهُ يَا رَسُولَ اللَّهِ إِنَّ كَتِفَكَ لَأَحَبُّ إِلَيَّ مِنْ كَتِفِ أَبِي

He<sup>saww</sup> turned to Al-Hassan<sup>asws</sup> and said: 'O Hassan<sup>asws</sup>! Will you<sup>asws</sup> go to a shoulder of your<sup>asws</sup> father<sup>asws</sup>? He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>, O grandfather<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>! Your<sup>saww</sup> shoulder is more beloved to me<sup>asws</sup> than the shoulder of my<sup>asws</sup> father<sup>asws</sup>.

ثُمَّ أَلْتَفَتَ إِلَى الْحُسَيْنِ ع فَقَالَ يَا حُسَيْنُ تَمْضِي إِلَى كَتِفِ أَبِيكَ فَقَالَ أَنَا أَقُولُ كَمَا قَالَ أَحَبِّي

Then he<sup>saww</sup> turned to Al-Husayn<sup>asws</sup> and said: 'O Husayn<sup>asws</sup>! Will you<sup>asws</sup> go to the shoulder of your<sup>asws</sup> father<sup>asws</sup>? He<sup>asws</sup> said: 'I<sup>asws</sup> like what my<sup>asws</sup> brother<sup>asws</sup> said'.

فَقَالَ رَسُولُ اللَّهِ ص نِعْمَ الْمَطِيَّةُ مَطِيَّتُكُمَا وَ نِعْمَ الرَّكَابَانِ أَنْتُمَا فَلَمَّا أَتَى الْمَسْجِدَ قَالَ وَاللَّهِ يَا حَبِيبِي لَأَشْرَفْتُكُمَا بِمَا شَرَّفْتُكُمَا اللَّهُ

Rasool-Allah<sup>saww</sup> said: 'Yes! Best of the rides is your<sup>asws</sup> ride, and best riders are you<sup>asws</sup> both'. When he<sup>saww</sup> came to the Masjid, he<sup>saww</sup> said: 'By Allah<sup>azwj</sup>, O my<sup>saww</sup> beloved! I<sup>saww</sup> have ennobled you<sup>asws</sup> both with what Allah<sup>azwj</sup> has Ennobled'.

ثُمَّ أَمَرَ مُنَادِيًا يُنَادِي فِي الْمَدِينَةِ فَاجْتَمَعَ النَّاسُ فِي الْمَسْجِدِ فَقَامَ وَ قَالَ يَا مَعْشَرَ النَّاسِ أَلَا أَذْلُكُمُ عَلَى خَيْرِ النَّاسِ جَدًّا وَ جَدَّةً قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْحَسَنُ وَ الْحُسَيْنُ فَإِنَّ جَدَّهُمَا مُحَمَّدٌ وَ جَدَّتُهُمَا خَدِيجَةُ

Then he<sup>saww</sup> instructed a caller to call out in Al-Medina. So, the people gathered in the Masjid. He<sup>saww</sup> stood up and said: 'O community of the people! Shall I<sup>saww</sup> point you all upon best of the people of a grandfather and grandmother?' They said, 'Yes, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, for their<sup>asws</sup> grandfather<sup>asws</sup> is Muhammad<sup>saww</sup> and their<sup>asws</sup> grandmother<sup>asws</sup> is Khadeeja<sup>asws</sup>.

ثُمَّ قَالَ يَا مَعْشَرَ النَّاسِ أَلَا أَذْلُكُمُ عَلَى خَيْرِ النَّاسِ أَبًا وَ أُمًّا وَ هَكَذَا عَمًّا وَ عَمَّةً وَ خَالًا وَ خَالَةً وَ قَدْ رَوَى الْخُرُكُوشِي فِي شَرْفِ النَّبِيِّ عَنْ هَارُونَ الرَّشِيدِ عَنْ آبَائِهِ عَنِ ابْنِ عَبَّاسٍ هَذَا الْمَعْنَى.

Then he<sup>saww</sup> said: 'O community of the people! Shall I<sup>saww</sup> point you all upon best of the people of a father and a mother', like that paternal uncle and paternal aunt, and maternal uncle and maternal aunt. And Al-Khurkushi has reported in (the book) 'Sharf Al-Nabi', from Haroun Al-Rasheed, from his forefathers, from Ibn Abbas, this meaning".<sup>29</sup>

30- فر، تفسير فرات بن إبراهيم عُبَيْدُ بْنُ كَثِيرٍ عَنْ مُحَمَّدِ بْنِ حُنَيْدٍ عَنْ يَحْيَى بْنِ يَعْلَى عَنْ إِسْرَائِيلَ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ يَوْمَ بَيْتِ الْمَقْدِسِ قَالَ لِي الْعَزِيزُ أَمَرَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ فُلْتُ وَ الْمُؤْمِنُونَ

Tafseer Furaat Bin Ibrahim – Ubeyd Bin Kaseer, from Muhammad Bin Juneyd, from Yahya Bin Ya'la, from Israil, from Jabir Bin Yazeed,

'From Abu Ja'far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'When there was an ascension with me<sup>saww</sup> to the sky, the Mighty Said to me<sup>saww</sup>: "**The Rasool believes in what has been Revealed unto him from his Lord [2:285]**'. I<sup>saww</sup> said: **And (so do) the Momineen; [2:285]**.

<sup>29</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 29

قَالَ صَدَقْتَ يَا مُحَمَّدُ عَلَيْكَ السَّلَامُ مَنْ خَلَقْتَ لِأَمَّتِكَ مِنْ بَعْدِكَ قُلْتُ خَيْرُهَا لِأَهْلِهَا قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ قُلْتُ نَعَمْ يَا رَبِّ

He<sup>azwj</sup> Said: "You<sup>saww</sup> speak the truth, O Muhammad<sup>saww</sup>! Upon you<sup>saww</sup> be the Greetings. Whom have you<sup>saww</sup> made a caliph for your<sup>saww</sup> community from after you<sup>saww</sup>?" I<sup>saww</sup> said: 'The best of it's people'. He<sup>azwj</sup> Said: "Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>". I<sup>saww</sup> said: 'Yes, O Lord<sup>azwj</sup>!'

قَالَ عَزَّ شَأْنُهُ يَا مُحَمَّدُ إِنِّي أَطَّلَعْتُ إِلَى الْأَرْضِ أَطْلَاعَةً فَاخْتَرْتُ مِنْهَا وَاسْتَقَفْتُ لَكَ اسْماً مِنْ أَسْمَائِي لَا أَذْكَرُ فِي مَكَانٍ إِلَّا دُكِرْتُ مَعِيَ فَأَنَا مُحَمَّدٌ وَأَنْتَ مُحَمَّدٌ

Mighty is His<sup>azwj</sup> Glory, Said: "O Muhammad<sup>saww</sup>! I<sup>azwj</sup> Noticed to the earth with a Notification, so I<sup>azwj</sup> Chose you<sup>saww</sup> from it, and Derived a name for you<sup>saww</sup> from My<sup>azwj</sup> Names. I<sup>azwj</sup> will not be Mentioned in any place except you<sup>saww</sup> would be mentioned along with Me<sup>azwj</sup>. I<sup>azwj</sup> am 'Mahmoud' (the most Praised One) and you<sup>saww</sup> are 'Muhammad' (praised one).

ثُمَّ أَطَّلَعْتُ الثَّانِيَةَ أَطْلَاعَةً فَاخْتَرْتُ مِنْهَا عَلِيّاً وَاسْتَقَفْتُ لَهُ اسْماً مِنْ أَسْمَائِي فَأَنَا الْأَعْلَى وَهُوَ عَلِيٌّ

Then I<sup>azwj</sup> Noticed a second Notification, so I<sup>azwj</sup> Chose Ali<sup>asws</sup> from it, and Derived a name for him<sup>asws</sup>, from My<sup>azwj</sup> Names. I<sup>azwj</sup> am 'Al-A'ala' (the most Exalted), and he<sup>asws</sup> is 'Ali' (exalted).

يَا مُحَمَّدُ خَلَقْتُكَ وَخَلَقْتُ عَلِيّاً وَفَاطِمَةَ وَالحَسَنَ وَالحُسَيْنَ أَشْبَاحَ نُورٍ مِنْ نُورِي وَعَرَضْتُ وَلَا يَتَكَبَّرُ عَلَى السَّمَاوَاتِ وَأَهْلِهَا وَ عَلَى الْأَرْضِينَ وَ مَنْ فِيهِنَّ فَمَنْ قَبِلَ وَلَا يَتَكَبَّرُ كَانَ عِنْدِي مِنَ الْأَظْفَرِينَ وَ مَنْ جَحَدَهَا كَانَ عِنْدِي مِنَ الْكُفَّارِ

O Muhammad<sup>saww</sup>! I<sup>azwj</sup> Created you<sup>saww</sup> and Created Ali<sup>asws</sup>, and Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> as resemblances of Noor, from My<sup>azwj</sup> Noor, and Presented all your<sup>asws</sup> Wilayahs to the skies and its inhabitants, and to the earths and the ones in these. So, the one who accepted your<sup>asws</sup> Wilayahs was from the winners in My<sup>azwj</sup> Presence, and one who rejected it was from the Kafirs in My<sup>azwj</sup> Presence.

يَا مُحَمَّدُ لَوْ أَنَّ عَبْدًا عَبْدَنِي حَتَّى يَنْقُطَ كَالشَّرِّ الْبَالِي ثُمَّ أَتَانِي حَاجِدًا لَوْلَا يَتَكَبَّرُ مَا عَفَرْتُ لَهُ حَتَّى يُعْرِ بَوْلًا يَتَكَبَّرُ.

O Muhammad<sup>saww</sup>! Even if a servant were to worship Me<sup>azwj</sup> until he is cut (becoming) like the dried-up insect, then he comes to be as a rejector of your<sup>asws</sup> Wilayah, I<sup>azwj</sup> will not Forgive for him until he acknowledged with your<sup>asws</sup> Wilayahs!"<sup>30</sup>

31- فر، تفسير فرات بن إبراهيم أحمد بن صالح الهمداني عن الحسن بن علي عن زكريا بن يحيى التستري عن أحمد بن قتيبة الهمداني عن عبد الرحمن بن زيد عن أبي عبد الله ع قال: إن الله تبارك وتعالى كان ولا شيء فخلق خمسة من نور خلّاله واشتق لكل واحد منهم اسماً من أسمائه المنزلة

Tafseer Furaat Bin Ibrahim – Ahmad Bin Salih Al Hamdany, from Al-Hassan Bin Ali, from Zakariya Bin Yahya Al Tustary, from Ahmad Bin Quteyba Al Hamdany, from Abdul Rahman Bin Zayd,

'From Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Blessed and Exalted was (Existed) and there was nothing, so He<sup>azwj</sup> Created five from the Noor of His<sup>azwj</sup> Majesty, and Derived a name to be for each one<sup>asws</sup> of them<sup>asws</sup> from His<sup>azwj</sup> Names of the status.

<sup>30</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 30

فَهُوَ الْحَمِيدُ وَ سَمَائِي مُحَمَّدًا وَ هُوَ الْأَعْلَى وَ سَمَى أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا وَ لَهُ الْأَسْمَاءُ الْحُسْنَى فَاشْتَقَّ مِنْهَا حَسَنًا وَ حُسَيْنًا وَ هُوَ فَاطِرٌ فَاشْتَقَّ لِفَاطِمَةَ مِنْ أَسْمَائِهِ اسْمًا

He<sup>azwj</sup> is 'Al-Hameed' (the most Praise-worthy), and Name me<sup>saww</sup> 'Muhammad' (praised one); and He<sup>azwj</sup> is 'Al-A'ala', and He<sup>azwj</sup> Named Amir Al-Momineen<sup>asws</sup> as 'Ali'; and for Him<sup>azwj</sup> are 'Al-Asma'a Al-Husna' (the most excellent Names), so He<sup>azwj</sup> Derived from these, 'Hassan' and 'Husayn'; and He<sup>azwj</sup> is 'Fatir' (Originator), so He<sup>azwj</sup> Derived for Fatima<sup>asws</sup> a name from His<sup>azwj</sup> Names.

فَلَمَّا خَلَقَهُمْ جَعَلَهُمْ فِي الْمِثَاقِ عَنِ يَمِينِ الْعَرْشِ وَ خَلَقَ الْمَلَائِكَةَ مِنْ نُورٍ فَلَمَّا أَنْ نَظَرُوا إِلَيْهِمْ عَظَّمُوا أَمْرَهُمْ وَ شَانَهُمْ وَ لَقِّنُوا التَّسْبِيحَ فَذَلِكَ قَوْلُهُ تَعَالَى وَ إِنَّا لَنَحْنُ الصَّافُّونَ وَ إِنَّا لَنَحْنُ الْمُسَبِّحُونَ

When He<sup>azwj</sup> Created them<sup>asws</sup>, Made them<sup>asws</sup> to be on the right of the Throne during the Covenant, and Created the Angels from Noor. When they looked at them<sup>asws</sup>, they revered their<sup>asws</sup> affair and their<sup>asws</sup> glory, and they<sup>asws</sup> indoctrinated them the 'Tasbeeh' (Glorifications of Allah<sup>azwj</sup>). So, that is the Word of the Exalted: **And indeed we are the ones arranged in rows [37:165] And indeed were the ones Glorifying' [37:166].**

فَلَمَّا خَلَقَ اللَّهُ تَعَالَى آدَمَ عَ نَظَرَ إِلَيْهِمْ عَنِ يَمِينِ الْعَرْشِ فَقَالَ يَا رَبِّ مَنْ هَؤُلَاءِ قَالَ يَا آدَمُ هَؤُلَاءِ صَفْوَتِي وَ خَاصَّتِي خَلَقْتُهُمْ مِنْ نُورٍ جَلَالِي وَ شَقَقْتُ لَهُمْ اسْمًا مِنْ أَسْمَائِي

When Allah<sup>azwj</sup> the Exalted Created Adam<sup>as</sup>, he<sup>as</sup> looked at them<sup>asws</sup> being on the right of the Throne. He<sup>as</sup> said: 'O Lord<sup>azwj</sup>! Who are they<sup>asws</sup>?'. He<sup>azwj</sup> Said: "O Adam<sup>as</sup>! They<sup>asws</sup> are My<sup>azwj</sup> elites and My<sup>azwj</sup> special ones. I<sup>azwj</sup> Created them<sup>asws</sup> from the Noor from the Noor of My<sup>azwj</sup> Majestic and Derived names for them<sup>asws</sup> from My<sup>azwj</sup> Names!"

قَالَ يَا رَبِّ فَبِحَقِّكَ عَلَيَّ عِلْمِي أَسْمَاءَهُمْ قَالَ يَا آدَمُ فَهُمْ عِنْدَكَ أَمَانَةٌ سِرٌّ مِنْ سِرِّي لَا يَطْلُعُ عَلَيْهِ غَيْرُكَ إِلَّا بِإِذْنِي قَالَ نَعَمْ يَا رَبِّ

He<sup>as</sup> said: 'O Lord<sup>azwj</sup>! So, by Your<sup>azwj</sup> Right upon them<sup>asws</sup>! Teach me<sup>asws</sup> their<sup>asws</sup> names'. He<sup>azwj</sup> Said: "O Adam<sup>as</sup>! They<sup>asws</sup> are with you<sup>saww</sup> as an entrustment, being a secret from My<sup>azwj</sup> secrets. No one would be notified upon it apart from you<sup>as</sup> except with My<sup>azwj</sup> Permission!" He<sup>as</sup> said: 'Yes, O Lord<sup>azwj</sup>!'

قَالَ يَا آدَمُ أُعْطِنِي عَلَى ذَلِكَ الْعَهْدِ فَأَخَذَ عَلَيْهِ الْعَهْدَ ثُمَّ عَلَّمَهُ أَسْمَاءَهُمْ ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ وَ لَمْ يَكُنْ عَلَّمَهُمْ بِأَسْمَائِهِمْ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

He<sup>azwj</sup> Said: "O Adam<sup>as</sup>! Give Me<sup>azwj</sup> the pact upon that!" So, He<sup>azwj</sup> Took the Pact upon him<sup>saww</sup>, then Taught him<sup>as</sup> their<sup>asws</sup> names, **then presented them to the Angels [2:31]**, and He<sup>azwj</sup> did not happen to have Taught them their<sup>asws</sup> names. **He Said: Tell Me their names if you were truthful [2:32] They said: Glory be to You! There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise [2:31].**

قَالَ يَا آدَمُ أَنْبِئُهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ وَ أَوْفُوا بِوَلَايَةِ عَلَيَّ عَ فَرَضًا مِنَ اللَّهِ أَوْفِ لَكُمْ بِالْحَقِّ.

**He said: O Adam! Inform them of their names. Then when he had informed them of their names, He said: [2:33] – and be loyal with the Wilayah of Ali<sup>asws</sup>, being an Imposition from Allah<sup>azwj</sup>, I<sup>azwj</sup> shall be Loyal for you with the Paradise!”<sup>31</sup>**

32- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْفَزَارِيُّ مُعْتَمِناً عَنْ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ قَالَ: دَخَلَ النَّبِيُّ ص عَلَى فَاطِمَةَ الزُّهْرَاءِ ع وَ عَائِشَةَ وَ هُمَا تَتَخَجَّرَانِ وَ قَدْ احْمَرَّتْ وَجُوهُهُمَا فَسَأَلَهُمَا عَنْ خَبَرِهِمَا فَأَخْبَرَتْهُمَا فَقَالَ النَّبِيُّ ص يَا عَائِشَةُ أَوْ مَا عَلِمْتَ أَنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ وَ عَلِيًّا وَ الْحَسْنَ وَ الْحُسَيْنَ وَ حَمَزَةَ وَ جَعْفَرًا وَ فَاطِمَةَ وَ خَدِيجَةَ عَلَى الْعَالَمِينَ.

Tafseer Bin Ibrahim – Muhammad Bin Ibrahim Al Fazari, transmitting from Abu Muslim Al Khawlani who said,

‘The Prophet<sup>saww</sup> entered to see Fatima Al-Zahra<sup>asws</sup>, and Ayesha (was present), and they were both priding, and their faces had reddened (from heated talk). He<sup>saww</sup> asked them<sup>asws</sup> of their news, and they informed him<sup>saww</sup>. The Prophet<sup>saww</sup> said: ‘O Ayesha! Or do you not know that Allah<sup>azwj</sup> **chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran** – and Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Hamza<sup>as</sup>, and Ja’far<sup>as</sup>, and Fatima<sup>asws</sup>, and Khadeeja<sup>asws</sup> - **above the worlds [3:33]’<sup>32</sup>**

33- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ مُعْتَمِناً عَنْ أُمِّ سَلَمَةَ قَالَتْ كُنْتُ مَعَ النَّبِيِّ ص فِي الْبَيْتِ فَقَالَتْ الْحَادِثُ هَذَا عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ قَائِمِينَ بِالسُّدَّةِ فَقَالَ قُومِي تَنَحِّي لِي عَنْ أَهْلِ بَيْتِي

Tafseer Furaat Bin Ibrahim – Al-Husayn transmitting,

‘From Umm Salama<sup>ra</sup> having said, ‘I<sup>ra</sup> was with the Prophet<sup>saww</sup> in the house and the servant said, ‘This is Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> standing at the porch’. He<sup>saww</sup> said: ‘Arise and leave me<sup>saww</sup> alone with the People<sup>asws</sup> of my<sup>saww</sup> Household’.

فَقُمْتُ فَجَلَسْتُ فِي نَاحِيَةٍ فَأَذِنَ لَهُمْ فَدَخَلُوا فَقَبَّلَ فَاطِمَةَ وَ اعْتَنَقَهَا وَ قَبَّلَ عَلِيًّا وَ اعْتَنَقَهُ وَ ضَمَّ إِلَيْهِ الْحَسْنَ وَ الْحُسَيْنَ صَبِيئَيْنِ صَغِيرَيْنِ ثُمَّ أَغْدَفَ عَلَيْهِمْ خَيَصَةً سُدَّةً ثُمَّ قَالَ اللَّهُمَّ إِلَيْكَ لَا إِلَى النَّارِ

I<sup>ra</sup> stood up and sat down in a corner. He<sup>saww</sup> permitted for them<sup>asws</sup>, and they<sup>asws</sup> entered. He<sup>saww</sup> kissed (Syeda) Fatima<sup>asws</sup> and hugged her<sup>asws</sup>, and kissed Ali<sup>asws</sup> and hugged him<sup>asws</sup>, and pressed to himself<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, two young children. Then he<sup>saww</sup> cast upon them a black cloth, then said: ‘O Allah<sup>azwj</sup>! To You<sup>azwj</sup> not to the Fire!’

فَقُلْتُ أَنَا يَا رَسُولَ اللَّهِ قَالَ وَ أَنْتَ عَلَى خَيْرٍ.

I<sup>ra</sup> said, ‘I<sup>ra</sup>, O Rasool-Allah<sup>saww</sup>?’ He<sup>saww</sup> said: ‘And you<sup>ra</sup> are upon goodness”<sup>33</sup>

34- فر، تفسير فرات بن إبراهيم أَبُو الْقَاسِمِ الْعَلَوِيُّ مُعْتَمِناً عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ قَالَ عَلِيٌّ وَ فَاطِمَةُ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ قَالَ رَسُولُ اللَّهِ ص يَخْرُجُ مِنْهُمَا اللَّوْزُ وَ الْمَرْجَانُ قَالَ الْحَسَنُ وَ الْحُسَيْنُ ع.

<sup>31</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 31

<sup>32</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 32

<sup>33</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 33

‘Regarding Words of the Exalted: ***He Let loose the two seas to meet [55:19]***, he said, ‘Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup>. ***Between them is a barrier which they do not violate [55:20]***, he said, ‘Rasool-Allah<sup>saww</sup>. ***There come forth from them the pearls and the rubies [55:22]***, he said, ‘Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>’.

وَحَدَّثَنَا عَلِيُّ بْنُ عَنَابٍ وَالحُسَيْنُ بْنُ سَعِيدٍ وَجَعْفَرُ بْنُ مُحَمَّدٍ الْفَزَارِيُّ مُعْتَمِدًا عَنِ الصَّادِقِ ع يَقُولُ هَكَذَا مَعْنَى الْآيَةِ.

'From Al-Sadiq<sup>asws</sup> having said: 'Like this is the meaning of the Verse''.

وَقَالَ عَلِيُّ بْنُ مُوسَى الرِّضَا ع هَكَذَا.

And Ali Bin Musa Al Reza<sup>asws</sup> said like this. <sup>34</sup>

35- فر، تفسير فرات بن إبراهيم علي بن محمد بن خالد مُعْتَصِماً عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ فِي قَوْلِهِ تَعَالَى مَرَجَ النَّحْرَيْنِ يَلْتَقِيَانِ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ قَاطَمَةُ عَ حُزْنِهِ مِنْهُمَا اللَّؤْلُؤُ وَ الْمَرْجَانُ الْحَسَنُ وَ الْحُسَيْنُ ع

‘From Abu Zarr Al-Ghifari<sup>ra</sup> regarding Words of the Exalted: ***He Let loose the two seas to meet [55:19]***, he<sup>ra</sup> said, ‘Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup>. ***There come forth from them the pearls and the rubies [55:22]*** - Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>.

فَمَنْ رَأَىٰ مِثْلَ هَؤُلَاءِ الْأَرْبَعَةِ لَا يُجِبُهُمْ إِلَّا الْمُؤْمِنُ وَلَا يُبْغِضُهُمْ إِلَّا كَافِرٌ فَكُونُوا مُؤْمِنِينَ بِحُبِّ أَهْلِ الْبَيْتِ وَلَا تَكُونُوا كُفَرَاءَ بِبُغْضِ أَهْلِ الْبَيْتِ فَتَقْلَقُوا فِي النَّارِ.

So, who has been seen like these four? No one will love them<sup>asws</sup> except a Momin nor hate them<sup>asws</sup> except a Kafir. Therefore, be Momineen by the love of People<sup>asws</sup> of the Household, and do not be Kafirs by hatred of People<sup>asws</sup> of the Household, for you will be thrown into the Fire”<sup>35</sup>

36- يف، الطراف من طراف ما وجدته في حديث سفيان الثوري تأليف سليمان بن أحمد الطبراني عن هشام بن عروة عن عائشة قالت كنت أرى رسول الله ص يفعل بباطمة ع شيئا من التثييل و الإطاف فقلت يا رسول الله تفعل بباطمة شيئا لم أرك تفعله قبل

(The book) ‘Al Taraif’ – ‘From the oddities of what is found in the Hadeeth of Sufyan Al Sowry is a compilation of Suleyman Bin Ahmad Al Tabrany, from Hisham Bin Urwah, from Ayesha who said,

<sup>34</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 34

<sup>35</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 35

'I saw Rasool-Allah<sup>saww</sup> deal with Fatima<sup>asws</sup>, from the kissing and the kindness, so I said, 'O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> showing so much (affection to) Fatima<sup>asws</sup> I have not seen you<sup>saww</sup> doing it before'.

فَقَالَ يَا هُمَيْرَةُ إِنَّهُ لَمَّا كَانَتْ لَيْلَةٌ أُسْرِي بِي إِلَى السَّمَاءِ دَخَلْتُ الْجَنَّةَ فَوَقُفْتُ عَلَى شَجَرَةٍ مِنْ شَجَرِ الْجَنَّةِ لَمْ أَرِ شَجَرَةً فِي الْجَنَّةِ أَحْسَنَ مِنْهَا حُسْنًا وَلَا أَنْضَرَ مِنْهَا وَرَقًا وَلَا أَطْيَبَ مِنْهَا ثَمَرًا فَتَنَاوَلْتُ ثَمَرَةً مِنْ ثَمَرِهَا فَأَكَلْتُهَا فَصَارَتْ نُطْفَةً فِي ظَهْرِي

He<sup>saww</sup> said: 'O Humeyra! When it was the night there was an ascension with me<sup>saww</sup> to the sky, I<sup>saww</sup> entered the Paradise. I<sup>saww</sup> paused at a tree from the trees of the Paradise. I<sup>saww</sup> had not seen any tree in the Paradise more beautiful from in its beauty nor any more colourful than it in leaves, nor any better than it of fruits. So, I<sup>saww</sup> took a fruit from its fruit and ate it, and it became a seed in my<sup>saww</sup> back.

فَلَمَّا هَبَطْتُ إِلَى الْأَرْضِ وَاقَعْتُ خَدِيجَةَ فَحَمَلْتُ بِفَاطِمَةَ فَأَنَا إِذَا اسْتَقْتُ إِلَى الْجَنَّةِ سَمِعْتُ [شَيْمُث] رِيحَهَا مِنْ فَاطِمَةَ

When I<sup>saww</sup> descended to the earth, I<sup>saww</sup> slept with (Syeda) Khadeeja<sup>asws</sup> and she<sup>as</sup> was blessed with Fatima<sup>asws</sup>. So I<sup>saww</sup>, whenever I<sup>saww</sup> am desirous to the Paradise, I<sup>saww</sup> tend to smell its aroma from (Syeda) Fatima<sup>asws</sup>.

يَا هُمَيْرَةُ إِنَّ فَاطِمَةَ لَيْسَتْ كِنِسَاءِ الْآدَمِيِّينَ وَلَا تَعْتَلُّ كَمَا يَعْتَلِّلُنَّ بِهَ الْحَيْضِ.

O Humeyra! (Syeda) Fatima<sup>asws</sup> isn't like the women of the human beings, nor does she<sup>asws</sup> fall ill like what they tend to fall ill with' – meaning the menstruation".<sup>36</sup>

وَمِنْ ذَلِكَ مَا رَوَاهُ أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ بِإِسْنَادِهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِ الْحُسَيْنِ وَالحُسَيْنِ وَقَالَ مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وَأُمَّهُمَا صَلَوَاتُ اللَّهِ عَلَيْهِمْ كَانَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ.

And from that is what is reported by Ahmad Bin Hanbal in his (book) 'Musnad', by his chain,

'The Prophet<sup>saww</sup> held a hand of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> and said: 'One who loves me<sup>asws</sup> and loves these two, and their<sup>asws</sup> father<sup>asws</sup> and their<sup>asws</sup> mother, may the Salawaat of Allah<sup>azwj</sup> be upon them<sup>asws</sup>, would be with me<sup>saww</sup> in my<sup>saww</sup> level on the Day of Qiyamah".<sup>37</sup>

وَمِنْ ذَلِكَ مَا رَوَاهُ الْفَقِيهَةُ الشَّافِعِيَّةُ ابْنُ الْمَعَارِزِيِّ فِي كِتَابِهِ بِإِسْنَادِهِ إِلَى جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وَأُمَّهُمَا وَأَنَا أَصْلُهَا وَأَنْتَ فَرْعُهَا وَالْحُسَيْنُ وَأَعْصَانُهَا فَمَنْ تَعَلَّقَ بِعُصْنٍ مِنْهَا أَدْخَلَهُ اللَّهُ الْجَنَّةَ.

And from that is what is reported by the jurist Al Shafie Ibn Al Magazaly in his book, by his chain to Jabir Bin Abdullah who said,

'Rasool-Allah<sup>saww</sup> said one day at Arafaat, and Ali<sup>asws</sup> was sitting closer to him<sup>saww</sup> than I was: 'O Ali<sup>asws</sup>! I<sup>saww</sup> and you<sup>saww</sup> have been Created from one tree. I<sup>saww</sup> am its root, and you<sup>asws</sup>

<sup>36</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 36 a

<sup>37</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 36 b

are its branch, and Al-Hassan<sup>asws</sup> and Al-Husayn are its twigs. So, the one who attaches with a twig from it, Allah<sup>azwj</sup> would Enter him into the Paradise”.<sup>38</sup>

وَمِنْ ذَلِكَ مَا رَوَاهُ الشَّافِعِيُّ ابْنُ الْمَعَاذِيِّ فِي كِتَابِ الْمَنَاقِبِ بِإِسْنَادِهِ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: سُئِلَ النَّبِيُّ ص عَنْ الْكَلِمَاتِ الَّتِي تَلَقَّاهَا آدَمُ مِنْ رَبِّهِ فَتَابَ عَلَيْهِ قَالَ سَأَلَهُ بِحَقِّ مُحَمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ وَالحُسَيْنِ وَالحَسَنِ إِلَّا ثُبَّتْ عَلَيَّ فَتَابَ عَلَيْهِ.

And from that is what is reported by Al Shafie Ibn Al Mafazaly in the book ‘Al Manaqib’, by his chain to Abdullah Bin Abbas who said,

‘The Prophet<sup>saww</sup> was asked about the phrases which Adam<sup>as</sup> had received from his<sup>as</sup> Lord<sup>azwj</sup>, so He<sup>azwj</sup> Turned to him<sup>as</sup>. He<sup>saww</sup> said: ‘He<sup>as</sup> asked Him<sup>azwj</sup>: ‘By the right of Muhammad<sup>saww</sup>, and Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, if only You<sup>azwj</sup> could Turn to me<sup>as</sup>!’ So He<sup>azwj</sup> Turned to him<sup>as</sup>’.<sup>39</sup>

وَمِنْ ذَلِكَ مَا رَوَاهُ أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ بِإِسْنَادِهِ إِلَى سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَ قَوْلُهُ تَعَالَى قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالُوا يَا رَسُولَ اللَّهِ مَنْ قَرَابَتُكَ الَّذِينَ وَجِبَتْ مَوَدَّتُهُمْ قَالَ عَلِيٌّ وَفَاطِمَةُ وَابْنَاهُمَا

And from that is what is reported by Ahmad Bin Hanbal in his (book) ‘Musnad’, by his chain to Saeed Bin Jubeyr, from Ibn Abbas who said,

‘When the Words of the Exalted: **Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23].** They said, ‘O Rasool-Allah<sup>saww</sup>! Who are your<sup>saww</sup> relatives, the ones<sup>asws</sup>, their<sup>asws</sup> cordiality is Obligated?’ He<sup>saww</sup> said: ‘Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and their<sup>asws</sup> two sons<sup>asws</sup>’.

رَوَاهُ التَّغْلِبِيُّ فِي تَفْسِيرِهِ فِي تَفْسِيرِ هَذِهِ الْآيَةِ بِحَذِهِ الْأَلْفَاظِ وَالْمَعَانِي وَرَوَى أَيْضًا فِي تَفْسِيرِ هَذِهِ الْآيَةِ قَالَ نَظَرَ رَسُولُ اللَّهِ ص إِلَى عَلِيٍّ وَفَاطِمَةَ وَالحُسَيْنِ وَالحَسَنِ ع وَ قَالَ أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ وَسَلَامٌ لِمَنْ سَالَمْتُمْ.

It is reported by Al-Sa’alby in interpretation of this Verse with these wordings and meaning. And it is reported as by in the interpretation of this Verse, he said, ‘Rasool-Allah<sup>saww</sup> looked at Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup> and said: ‘I<sup>saww</sup> am at war to the one at war with them<sup>asws</sup>, and peace to the one at peace with them<sup>asws</sup>’.<sup>40</sup>

37- يَف، الطَّرَائِفُ رَوَى ابْنُ الْمَعَاذِيِّ بِإِسْنَادِهِ فِي كِتَابِ الْمَنَاقِبِ يَرْفَعُهُ إِلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ ص مَرَضَ مَرَضَةً فَدَخَلَتْ عَلَيْهِ فَاطِمَةُ تَعُوذُهُ وَ هُوَ نَاقَةٌ مِنْ مَرَضِهِ فَلَمَّا رَأَتْ مَا يَرَسُولُ اللَّهِ مِنَ الْجَهْدِ وَالضَّعْفِ خَنَقَتْهَا الْعَبْرَةُ حَتَّى جَرَتْ دَمْعُهَا

(The book) ‘Al Taraif’ – It is reported by Ibn Al Magazali, by his chain in the book ‘Al Manaqib’ raising it to Abu Ayoub Al Ansari,

‘Rasool-Allah<sup>saww</sup> wall ill with an illness, so (Syeda) Fatima<sup>asws</sup> entered to see him<sup>saww</sup> to console him<sup>saww</sup>, and he<sup>saww</sup> was recuperating from his<sup>saww</sup> illness. When she<sup>asws</sup> saw what was with Rasool-Allah<sup>azwj</sup>, from the struggle and the weakness, the tears choked her<sup>asws</sup> until her<sup>asws</sup> tears flowed.

<sup>38</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 36 c

<sup>39</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 36 d

<sup>40</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 36 e

فَقَالَ لَهَا يَا فَاطِمَةُ إِنَّ اللَّهَ تَعَالَى اطَّلَعَ إِلَى الْأَرْضِ اطَّلَاعَةً فَاخْتَارَ مِنْهَا أَبَاكَ فَبَعَثَهُ نَبِيًّا ثُمَّ اطَّلَعَ إِلَيْهَا الثَّانِيَةَ فَاخْتَارَ مِنْهَا بَعْلَكَ

He<sup>saww</sup> said to her<sup>asws</sup>, O Fatima<sup>asws</sup>! Allah<sup>azwj</sup> the Exalted Noticed to the earth with a Notification, and He<sup>azwj</sup> Chose your<sup>asws</sup> father<sup>saww</sup>, and Sent him<sup>saww</sup> as a Prophet<sup>saww</sup>. Then He<sup>azwj</sup> Noticed to it secondly, and Chose your<sup>asws</sup> husband<sup>asws</sup> from it.

فَأَوْحَى اللَّهُ تَعَالَى إِلَيَّ فَأَنْكَحْتُهُ وَاتَّخَذْتُهُ وَصِيًّا أَمَا عَلِمْتَ أَنَّ لِكِرَامَةِ اللَّهِ إِلَيْكَ زَوْجَكَ أَعْظَمَهُمْ حِلْمًا وَأَقْدَمَهُمْ سِلْمًا وَأَعْلَمَهُمْ عِلْمًا فَسَرَتْ بِذَلِكَ فَاطِمَةُ ع فَاسْتَبَشَّرَتْ

Allah<sup>azwj</sup> the Exalted Revealed to me<sup>saww</sup> that I<sup>saww</sup> should get you<sup>asws</sup> married to him<sup>asws</sup>, and take him<sup>asws</sup> as a successor<sup>asws</sup>. Don't you<sup>asws</sup> know that it was for the Benevolence of Allah<sup>azwj</sup> to you<sup>asws</sup> that He<sup>azwj</sup> Got you<sup>asws</sup> married to their greatest of them in wisdom, and their most advanced in being a Muslim, and their most learned in knowledge?' So (Syeda) Fatima<sup>asws</sup> was cheered by that and smiled.

ثُمَّ قَالَ لَهَا رَسُولُ اللَّهِ ص يَا فَاطِمَةُ لَهُ ثَمَانِيَةُ أَضْرَاسٍ ثَوَاقِبُ إِيمَانُهُ بِاللَّهِ وَرَسُولِهِ وَتَزْوِجُهُ فَاطِمَةَ وَ سِبْطَاهُ الْحُسَيْنُ وَ الْحُسَيْنُ وَ أَمْرُهُ بِالْمَعْرُوفِ وَ نَهْيُهُ عَنِ الْمُنْكَرِ وَ قَضَاؤُهُ بِكِتَابِ اللَّهِ

Then Rasool-Allah<sup>saww</sup> said to her<sup>asws</sup>: 'O Fatima<sup>asws</sup>! For him<sup>asws</sup> there are eight constants – Eman with Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool-Allah<sup>azwj</sup>, and his<sup>asws</sup> being married to Fatima<sup>asws</sup>, and his<sup>asws</sup> two chiefs Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and his<sup>asws</sup> enjoining with the good and forbidding from the evil, and his<sup>asws</sup> judging by the Book of Allah<sup>azwj</sup>.

يَا فَاطِمَةُ إِنَّا أَهْلُ بَيْتِ أُوتَيْنَا سَبْعَ خِصَالٍ لَمْ يُعْطَهَا أَحَدٌ مِنَ الْأَوَّلِينَ قَبْلَنَا أَوْ قَالَ الْأَنْبِيَاءِ وَلَا يُدْرِكُهَا أَحَدٌ مِنَ الْآخِرِينَ غَيْرَنَا نَبِيًّا أَفْضَلُ الْأَنْبِيَاءِ وَ هُوَ أَبُوكَ وَ وَصِيًّا أَفْضَلُ الْأَوْصِيَاءِ وَ هُوَ بَعْلُكَ

O Fatima<sup>asws</sup>! We<sup>asws</sup>, People of the Household are Given seven qualities no one from the former ones has been Given before us<sup>asws</sup> – or said: 'The Prophets<sup>as</sup>, nor anyone from the latter ones would come across it apart from us<sup>asws</sup>. Our<sup>asws</sup> Prophet<sup>saww</sup> is superior of the Prophets<sup>as</sup>, and he<sup>saww</sup> is your<sup>asws</sup> father<sup>saww</sup> and our<sup>asws</sup> successor<sup>asws</sup> is superior of the successor<sup>as</sup>, and he<sup>asws</sup> is your<sup>asws</sup> husband<sup>asws</sup>;

و شَهِيدُنَا خَيْرُ الشُّهَدَاءِ وَ هُوَ حَمَزُهُ عَمُّكَ وَ مَنَّا مَنْ لَهُ خَنَاحَانِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ حَيْثُ يَشَاءُ وَ هُوَ جَعْفَرُ ابْنِ عَمَّكَ وَ مَنَّا سِبْطًا هَذِهِ الْأُمَّةِ وَ هُمَا ابْنَاكَ وَ مَنَّا وَ الَّذِي نَفْسِي يَبْدُو مَهْدِي هَذِهِ الْأُمَّةِ.

And our<sup>asws</sup> martyr is best of the martyrs, and he<sup>as</sup> is Hamza<sup>as</sup>, your<sup>asws</sup> uncle<sup>as</sup>; and from us<sup>asws</sup> is one<sup>as</sup> having two wings for him<sup>as</sup>. He<sup>as</sup> is flying with these two in the Paradise wherever he<sup>as</sup> so desires to, and he<sup>as</sup> is Ja'far<sup>as</sup>, son<sup>as</sup> of your<sup>asws</sup> uncle<sup>as</sup>; and from us<sup>asws</sup> are two chiefs of this community, and they<sup>asws</sup> are your<sup>asws</sup> two sons<sup>asws</sup>; and from us<sup>asws</sup>, by the One<sup>azwj</sup> in Whose Hand is my<sup>saww</sup> soul, is Mahdi<sup>asws</sup> of this community".<sup>41</sup>

38- مد، العمدة من صحيح البخاري فاطمة سيده نساء أهل الجنة.

<sup>41</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 37

(The book) 'Al-Amdah', from Saheeh Al-Bukhari – '(Syeda) Fatima<sup>asws</sup> is chieftess of the women of the people of Paradise".<sup>42</sup>

وَبِإِسْنَادِهِ عَنِ الْبُخَارِيِّ عَنْ أَبِي الْوَلِيدِ عَنِ ابْنِ عُيَيْنَةَ عَنْ عُمَرَ بْنِ دِينَارٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنْ مِسْوَرِ بْنِ مَخْرَمَةَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: فَاطِمَةُ بَضْعَةٌ مِنِّي فَمَنْ أَغْضَبَهَا أَغْضَبَنِي.

And by his chain from Al Bukhari – From Abu Al Waleed, from Ibn Uyayna, from Umar Bin Dinar, from Ibn Abu Muleykah, from Miswar Bin Makhramah,

'Rasool-Allah<sup>saww</sup> said: '(Syeda) Fatima<sup>asws</sup> is a part from me<sup>saww</sup>, so the one who angers her<sup>asws</sup> has angered me<sup>saww</sup>,"<sup>43</sup>

وَبِإِسْنَادِهِ إِلَى صَحِيحِ مُسْلِمٍ عَنْ أَبِي مَعْمَرٍ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْهَذَلِيِّ عَنْ شَقِيقِ بْنِ عَمْرٍو عَنِ ابْنِ أَبِي مُلَيْكَةَ مِثْلَهُ.

And by his chain to Saheeh Muslim, from Abu Ma'mar Ismail Bin Ibrahim Al Huzaly, from Shaqeeq Bin Amro, from Ibn Abu Muleykah – similar to it.<sup>44</sup>

وَبِإِسْنَادٍ عَنْ مُسْلِمٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ يُونُسَ عَنْ لَيْثٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: إِنَّمَا ابْنَتِي بَضْعَةٌ مِنِّي يُرِيْبِي مَا أَرَابَهَا وَ يُؤْذِنِي مَا آذَاهَا.

And by the chain from Muslim – From Ahmad Bin Abdullah Bin Yunus, from lays, from Abdullah Bin Ubeydullah Bin Abu Muleykah, from Al Miswat Bin Makhramah,

'From the Prophet<sup>saww</sup> having said: 'But rather, my<sup>saww</sup> daughter is a part of me<sup>saww</sup>. It worries me<sup>saww</sup> what worries her<sup>asws</sup>, and hurts me<sup>saww</sup> what hurts her<sup>asws</sup>,"<sup>45</sup>

وَبِإِسْنَادٍ إِلَى مُسْلِمٍ عَنْ أَبِي مَعْمَرٍ عَنْ شَقِيقِ بْنِ ابْنِ أَبِي مُلَيْكَةَ عَنِ الْمِسْوَرِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّمَا فَاطِمَةُ بَضْعَةٌ مِنِّي يُؤْذِنِي مَا آذَاهَا.

And by the chain to Muslim – From Abu Ma'mar, from Shaqeeq, from Ibn Abu Muleyk, from Al Miswar who said,

'Rasool-Allah<sup>saww</sup> said: 'But rather, (Syeda) Fatima<sup>asws</sup> is a part of me<sup>saww</sup>. It hurts me<sup>saww</sup> what hurts her<sup>asws</sup>,"<sup>46</sup>

وَبِإِسْنَادٍ عَنْ مُسْلِمٍ عَنْ أَبِي كَامِلٍ فَضِيلِ بْنِ حُسَيْنٍ عَنْ أَبِي عَوَانَةَ عَنْ فِرَاسٍ عَنْ عَامِرٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ كُنْتُ أَرَوِّاجُ رَسُولِ اللَّهِ ص عِنْدَهُ لَمْ يُعَادِرْ مِنْهُنَّ وَاحِدَةً فَأَقْبَلَتْ فَاطِمَةُ ع تَمَشَّى مَا تُخْطِئُ مَشْيُهَا عَنْ مَشْيِ رَسُولِ اللَّهِ ص شَيْئًا فَلَمَّا رَأَاهَا رَحَّبَ بِهَا فَقَالَ مَرْحَبًا بِابْنَتِي فَأَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ

And by the chain from Muslim – From Abu Kamil Fuzeyl Bin Husayn, from Abu Awanah, from Firas, from Aamir, from Masrour, from Ayesha who said,

<sup>42</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 a

<sup>43</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 b

<sup>44</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 c

<sup>45</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 d

<sup>46</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 e

'We, wives of Rasool-Allah<sup>saww</sup> were in his<sup>saww</sup> presence, not one of them left him<sup>saww</sup>. (Syeda) Fatima<sup>asws</sup> came walking, not erring in her<sup>asws</sup> walking from the walk of Rasool-Allah<sup>saww</sup> by anything. When he<sup>saww</sup> saw her<sup>asws</sup>, he<sup>saww</sup> was welcoming with her<sup>asws</sup>. He<sup>saww</sup> said: 'Welcome to my<sup>saww</sup> daughter<sup>asws</sup>'. He<sup>saww</sup> had her<sup>asws</sup> seated on his<sup>saww</sup> right, or on his<sup>saww</sup> left.

ثُمَّ سَارَهَا فَبَكَتْ بُكَاءً شَدِيداً فَلَمَّا رَأَى حُزْنَهَا سَارَهَا ثَانِيَةً فَضَجَّكَتْ فَقُلْتُ لَهَا خَصَّكَ رَسُولُ اللَّهِ ص مِنْ بَيْنِ نِسَائِهِ بِالسَّرَارِ ثُمَّ أَنْتِ تَبْكِينَ

Then he<sup>saww</sup> divulged a secret to her, so she<sup>asws</sup> cried with intense crying. When he<sup>saww</sup> saw her<sup>asws</sup> grief, he<sup>saww</sup> divulged a secret to her<sup>asws</sup> secondly, and she<sup>asws</sup> laughed. I said to her<sup>asws</sup>, 'Rasool-Allah<sup>saww</sup> specialised you<sup>asws</sup> from between his<sup>saww</sup> wives with the secrets, then you<sup>asws</sup> cried'.

فَلَمَّا قَامَ رَسُولُ اللَّهِ ص سَأَلْتُهَا مَا قَالَ لَكَ رَسُولُ اللَّهِ قَالَتْ مَا كُنْتُ لِأُفْشِي عَلَى رَسُولِ اللَّهِ ص سِرَّهُ

When Rasool-Allah<sup>saww</sup> stood up, I asked her<sup>asws</sup>, 'What did Rasool-Allah<sup>saww</sup> say to you<sup>asws</sup>?'. She<sup>asws</sup> said: 'I<sup>asws</sup> would never expose upon Rasool-Allah<sup>saww</sup>, his<sup>saww</sup> secret'.

قَالَتْ فَلَمَّا تَوَضَّعَ رَسُولُ اللَّهِ قُلْتُ عَزَمْتُ عَلَيْكَ بِمَا لِي عَلَيْكَ مِنَ الْحَقِّ لَمَّا حَدَّثْتَنِي مَا قَالَ لَكَ رَسُولُ اللَّهِ ص

She (Ayesha) said, 'When Rasool-Allah<sup>saww</sup> passed away, I said, 'I determine upon you<sup>asws</sup> with that is for me upon you<sup>asws</sup>, of the right, will you<sup>asws</sup> not narrate to me what Rasool-Allah<sup>saww</sup> had said to you<sup>asws</sup>?'

فَقَالَتْ أَمَّا الْآنَ فَنَعَمْ أَمَّا حِينَ سَارَنِي فِي الْمَرَّةِ الْأُولَى فَأَخْبَرَنِي أَنَّ جِبْرِئِيلَ كَانَ يُعَارِضُهُ الْقُرْآنَ فِي كُلِّ سَنَةٍ مَرَّةً وَ إِنَّهُ عَارِضَهُ الْآنَ مَرَّتَيْنِ وَ إِنِّي لَأَرَى الْأَجَلَ قَدْ اقْتَرَبَ فَأَتَقِي اللَّهَ وَ اصْبِرِي فَإِنَّهُ نَعِمَ السَّلَفُ أَنَا لَكَ

She<sup>asws</sup> said: 'As for now, so yes. As for when he<sup>saww</sup> told me<sup>asws</sup> a secret during the first time, he<sup>saww</sup> had informed me<sup>asws</sup> that Jibraeel<sup>as</sup> used to present the Quran to him<sup>saww</sup> once during every year, and he<sup>as</sup> had presented it twice, and I<sup>saww</sup> saw the death to have drawn closer. So, fear Allah<sup>azwj</sup> and be patient, for I<sup>saww</sup> have a good heritage for you<sup>asws</sup>'.

قَالَتْ فَبَكَتْ الْبُكَاءَ الَّذِي رَأَيْتَ فَلَمَّا رَأَى حُزْنَ سَارَنِي الثَّانِيَةَ فَقَالَ يَا فَاطِمَةُ أَمَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةً نِسَاءِ الْمُؤْمِنِينَ أَوْ سَيِّدَةً نِسَاءِ هَذِهِ الْأُمَّةِ فَضَجَّكَتْ ضِحْكِي الَّذِي رَأَيْتَ.

She<sup>asws</sup> said: 'So, I<sup>asws</sup> cried the crying which you saw. When he<sup>saww</sup> saw my<sup>asws</sup> grief, he<sup>saww</sup> told me<sup>asws</sup> the second secret. He<sup>saww</sup> said: 'O Fatima<sup>asws</sup>! Are you<sup>asws</sup> not pleased that you<sup>asws</sup> happen to the chieftess of the women of the Momineen, or chief of the women of this community?' So, I<sup>asws</sup> laughed my<sup>asws</sup> laugh which you saw".<sup>47</sup>

وَ بِالْإِسْنَادِ عَنْ مُسْلِمٍ عَنْ أَبِي بَكْرٍ بْنِ أَبِي شَيْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ زَكْرِيَّا وَ حَدَّثَنَا ابْنُ عُثْمَانَ عَنْ زَكْرِيَّا عَنْ فِرَاسٍ عَنْ عَامِرٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ مِثْلَهُ.

<sup>47</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 f

And by the chain from Muslim, from Abu Bakr Bin Abu Shayba, from Abdullah Bin Yahya, from Zakariya, and it is narrated to us by Ibn Numeyr, from Zakaria, from Faris, from Aamir, from Masrouq, from Ayesha – similar to it.

وَبِإِسْنَادٍ عَنْ مَنْصُورِ بْنِ أَبِي مُزَاحِمٍ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ أَبِيهِ عَنْ عُروَةَ عَنْ عَائِشَةَ وَ عَنْ زُهَيْرِ بْنِ حَرْبٍ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عُروَةَ عَنْ عَائِشَةَ مِثْلَهُ مَعَ اخْتِصَارٍ إِلَّا أَنَّهَا قَالَتْ قَالَتْ فَاطِمَةُ أَخْبَرَنِي بِوَيْهِ فَبَكَيْتُ ثُمَّ سَأَرَنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ مَنْ يَتَّبِعُهُ مِنْ أَهْلِهِ فَصَحَّحْتُ.

And by the chain from Mansour Bin Abu Muzahim, from Ibrahim Bin Sa'ar, from his father, from Urwah, from Ayesha, and from Zuheyr Bin Harb, from Yaqoub Bin Ibrahim, from his father, from his grandfather, from Urwah, from Ayesha – similar to it with the brevity except that she said, '(Syeda) Fatima<sup>asws</sup> said: 'He<sup>saww</sup> informed me<sup>saww</sup> of his<sup>saww</sup> expiry, then he<sup>saww</sup> told me<sup>asws</sup> a secret, he<sup>saww</sup> informed me<sup>asws</sup> that I<sup>asws</sup> would be the first one from his<sup>saww</sup> family to follow him<sup>asws</sup>, so I<sup>asws</sup> laughed''.<sup>48</sup>

وَبِإِسْنَادِهِ عَنِ الثَّعْلَبِيِّ فِي تَفْسِيرِهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الدِّيَنَوْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ إِسْحَاقَ عَنْ عَبْدِ الْمَلِكِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ زَكْرِيَّا بْنِ يَحْيَى عَنْ دَاوُدَ بْنِ الرُّبَيْرِ عَنْ مُحَمَّدِ بْنِ حَجَّافٍ عَنْ أَبِي دَرٍّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: حَسْبُكَ مِنْ نِسَاءِ الْعَالَمِينَ أَرْبَعُ مَرِّمَ بِنْتُ عِمْرَانَ وَ آسِيَةُ امْرَأَةِ فِرْعَوْنَ وَ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ وَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ.

And by his chain, from Al Sa'alby in his Tafseer, from Al-Husayn Bin Muhammad Al Deynawary, from Ahmad Bin Muhammad Bin Is'haq, from Abdul Malik Bin Madmoud, from Muhammad Bin Yaqoub, from Zakariya Bin Yahya, from Daqood Bin Al Zubeyr, from Muhammad Bin Hajjaf, from Abu Zar'ah, from Abu Hureyra,

'Rasool-Allah<sup>saww</sup> said: 'It suffices from the women of the worlds, four – Maryam Bint Imran<sup>as</sup>, and Aasiya<sup>as</sup> wife of Pharaoh<sup>la</sup>, and Khadeeja<sup>asws</sup> daughter of Khuwaylid, and Fatima<sup>asws</sup> daughter<sup>asws</sup> of Muhammad<sup>saww</sup>.,<sup>49</sup>

وَمِنْ الْجَمْعِ بَيْنَ الصَّحَاحِ السَّنَةِ مِنْ سُنَنِ أَبِي دَاوُدَ بِإِسْنَادِهِ عَنِ النَّبِيِّ ص قَالَ: إِنَّ النَّبِيَّ ص سَأَرَ فَاطِمَةَ وَ قَالَ لَهَا أَلَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْعَالَمِينَ أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ

And from (the book) 'Jam'a Bayn Al Sihah Al Sitta', from (the book) 'Sunan' of Abu Dawood, by his chain,

'From the Prophet<sup>saww</sup> having said: 'The Prophet<sup>saww</sup> told a secret to (Syeda) Fatima<sup>asws</sup> and said to her<sup>asws</sup>: 'Are you<sup>asws</sup> not pleased that you<sup>asws</sup> happen to be chieftess of the women of the worlds or chieftess of this community?'

فَقَالَتْ فَأَيْنَ مَرِّمَ بِنْتُ عِمْرَانَ وَ آسِيَةُ امْرَأَةِ فِرْعَوْنَ فَقَالَ مَرِّمَ سَيِّدَةُ نِسَاءِ عَالَمِهَا وَ آسِيَةُ سَيِّدَةُ نِسَاءِ عَالَمِهَا.

She<sup>asws</sup> said: 'So, where is Maryam Bint Imran<sup>as</sup>, and Aasiya<sup>as</sup> wife of Pharaoh<sup>la</sup>?' He<sup>saww</sup> said: 'Maryam is chieftess of women of her<sup>as</sup> world (era), and Aasiya<sup>as</sup> is chieftess of women of her<sup>as</sup> world (era)'.<sup>50</sup>

وَبِإِسْنَادٍ يُضَاهِي قَالَ قَالَ النَّبِيُّ ص فَاطِمَةَ بَضْعَةً مِنِّي فَمَنْ أَعْضَبَهَا فَقَدْ أَعْضَبَنِي.

<sup>48</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 g

<sup>49</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 h

<sup>50</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 i

And by the chain as well, said, ‘The Prophet<sup>saww</sup> said: ‘(Syeda) Fatima<sup>asws</sup> is a part of me<sup>saww</sup>, so the one who angers her<sup>asws</sup>, so he has angered me<sup>saww</sup>’,<sup>51</sup>

وَبِإِسْنَادٍ مِنْ سُنَنِ أَبِي دَاوُدَ وَصَحِيحِ التِّرْمِذِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ.

And by the chain from (the book) ‘Sunan’ of Abu Dawood, and (the book) ‘Saheeh’ of Al Tirmizi, from Anas Bin Malik (well known fabricator) – similar to the Hadeeth of Abu Hureyra (a well-known fabricator).<sup>52</sup>

أَقُولُ وَ رَوَى ابْنُ بَطْرِيْقٍ رَحِمَهُ اللَّهُ أَيْضاً فِي كِتَابِ الْمُسْتَدْرَكِ بِإِسْنَادِهِ إِلَى كِتَابِ حَلِيَّةِ الْأَوْلِيَاءِ عَنِ الْحَافِظِ أَبِي نُعَيْمٍ بِإِسْنَادِهِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ النَّبِيَّ صَلَّى قَالَ: أَلَا تَنْطَلِقُ بِنَا نَعُوذُ فَاطِمَةَ فَإِنَّهَا تَشْتَكِي قُلْتُ بَلَى

I (Majlisi) am saying, ‘And it is reported by Ibn Batreeq as well in the book ‘Al Mustadrak’, by his chain to the book ‘Hilyat Al Awliya’, from the memoriser Abu Nueym, by his chain, from Imran Bin Husayn,

‘The Prophet<sup>saww</sup> said: ‘Will you not come with us<sup>saww</sup> to console (Syeda) Fatima<sup>asws</sup>, for she<sup>asws</sup> has a (health) complaint?’ I said, ‘Yes’.

قَالَ فَانْطَلَقْنَا إِلَى أَنْ انْتَهَيْنَا إِلَى بَابِهَا فَسَلَّمْ وَ اسْتَأْذَنْ فَقَالَ ادْخُلْ أَنَا وَ مَنْ مَعِيَ قَالَتْ نَعَمْ وَ مَنْ مَعَكَ يَا أَبَتَاهُ فَوَلَّى اللَّهُ مَا عَلَيَّ إِلَّا عِبَاءَهُ فَقَالَ لَهَا اصْنَعِي بِهَا كَذَا وَ اصْنَعِي بِهَا كَذَا فَعَلَّمَهَا كَيْفَ تَسْتَبْرِئُ

He (the narrator) said, ‘We went until we ended up to her<sup>asws</sup> door. He<sup>saww</sup> greeted and sought permission (for me), he<sup>saww</sup> said: ‘Can I<sup>saww</sup> and the ones with me<sup>saww</sup> enter?’ She<sup>asws</sup> said: ‘Yes, and the ones with you<sup>saww</sup>, O father<sup>saww</sup>! By Allah<sup>azwj</sup>! There is nothing upon me<sup>asws</sup> except an outer garment’. He<sup>saww</sup> said: ‘Do such and such with it, and do such and such with it’. He<sup>saww</sup> taught her<sup>asws</sup> how she<sup>asws</sup> should veil.

فَقَالَتْ وَ اللَّهُ مَا عَلَى رَأْسِي مِنْ حِمَارٍ قَالَ فَأَخَذَ خَلْقَ مَلَأَةٍ كَانَتْ عَلَيْهِ فَقَالَ اخْتَمِرِي بِهَا ثُمَّ أُذِنَتْ لهُمَا فَدَخَلَا

She<sup>asws</sup> said: ‘By Allah<sup>azwj</sup>! There is no scarf upon my<sup>asws</sup> head’. He<sup>saww</sup> took a worn -cloth which was upon him<sup>saww</sup> and said: ‘Cover with it!’ Then she<sup>asws</sup> permitted for them both, and they entered.

فَقَالَ كَيْفَ بَجِدْنِكَ يَا بُنَيَّةُ قَالَتْ إِنِّي لَوَجَعَةٌ وَ إِنَّهُ لَيُرِيدُنِي أَنْ مَا لِي طَعَامٌ أَكُلُهُ

He<sup>saww</sup> said: ‘How do you<sup>asws</sup> find yourself<sup>asws</sup>, O daughter<sup>asws</sup>?’ She<sup>asws</sup>: ‘I<sup>asws</sup> am in pain and it is increasing with me<sup>asws</sup>. There is no food for me<sup>asws</sup> to eat’.

قَالَ يَا بُنَيَّةُ أَمَا تَرْضَيْنَ أَنْ تُكُونِي سَيِّدَةً نِسَاءِ الْعَالَمِينَ قَالَتْ يَا أَبَتِ فَأَيْنَ مَرْثَمُ ابْنَةِ عِمْرَانَ قَالَ تِلْكَ سَيِّدَةُ نِسَاءِ عَالَمِهَا وَ أَنْتِ سَيِّدَةُ نِسَاءِ عَالَمِكَ أُمَ وَ اللَّهُ لَقَدْ رَوَّجْتُكِ سَيِّدَا فِي الدُّنْيَا وَ الْآخِرَةِ.

He<sup>saww</sup> said: ‘O daughter<sup>asws</sup>! Are you<sup>asws</sup> not pleased to you<sup>asws</sup> happen to be chieftess of women of the worlds?’ She<sup>asws</sup> said: ‘O father<sup>saww</sup>! So, where is Maryam Bint Imran<sup>as</sup>?’ He<sup>saww</sup> said: ‘She<sup>as</sup> is chieftess of women of her<sup>as</sup> worlds (era), and you<sup>asws</sup> are chieftess of

<sup>51</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 j

<sup>52</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 k

women of your<sup>asws</sup> world (era). Or by Allah<sup>azwj</sup>, have I<sup>saww</sup> not married you<sup>asws</sup> to be two chiefs in the world and the Hereafter”<sup>53</sup>.

وَمِنَ الْكِتَابِ الْمَذْكُورِ عَنْ جَابِرِ بْنِ سَمُرَةَ مِثْلَهُ وَقَالَ فِي آخِرِهِ إِنَّهَا سَيِّدَةُ النِّسَاءِ يَوْمَ الْقِيَامَةِ.

And from the mentioned book, from Jabir Bin Samurah – similar to it. He said in its end, ‘She<sup>asws</sup> is chieftess of the women of the Day of Qiyamah”<sup>54</sup>.

وَبِإِسْنَادٍ عَنْ أَبِي نُعَيْمٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ مِثْلَ مَا مَرَّ فِي رِوَايَةِ مُسْلِمٍ.

And by the chain from Abu Nueym, from Masrouq, from Ayesha – similar to what has passed in the report of Muslim.<sup>55</sup>

وَبِإِسْنَادٍ عَنْ جَابِرِ الْجُعْفِيِّ عَنِ الشَّعْبِيِّ وَرَوَتْهُ فَاطِمَةُ بِنْتُ الْحُسَيْنِ وَعَائِشَةُ بِنْتُ طَلْحَةَ عَنْ عَائِشَةَ خَوَءُ.

And by the chain from Jabir Al-jufy, from Al-Shaby, and it is reported by (Syeda) Fatima<sup>as</sup> daughter<sup>as</sup> of Al-Husayn<sup>asws</sup>, and Ayesha Bint Talha, from Ayesha – approximate to it.<sup>56</sup>

وَعَنْهُ أَيْضاً مِثْلَ حَدِيثِ الْمُسَوِّرِ بِثَلَاثَةِ أَسَانِيدَ.

And from him as well – similar to the Hadeeth of Al-Miswar by three chains.<sup>57</sup>

وَعَنْهُ أَيْضاً عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ لِفَاطِمَةَ مَا خَيْرُ النِّسَاءِ قَالَتْ (لَا يَرَيْنَ النِّسَاءَ) وَأَنْ لَا يَرَيْنَ الرِّجَالَ وَ لَا يَرُونَهُنَّ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ص فَقَالَ إِنَّمَا فَاطِمَةُ بَضْعَةٌ مِنِّي.

And from him as well, from Saeed Bin Al Musayyab,

‘From Ali<sup>asws</sup> having said to (Syeda) Fatima<sup>asws</sup>: ‘Who is the best woman?’ She<sup>asws</sup> said: ‘(Not seeing the women), and not seen the men, nor do they see them’. He<sup>asws</sup> mentioned that to the Prophet<sup>saww</sup>. He<sup>saww</sup> said: ‘But rather, (Syeda) Fatima<sup>asws</sup> is a part of me<sup>saww</sup>”<sup>58</sup>.

وَعَنْهُ أَيْضاً بِإِسْنَادِهِ عَنِ الْأَعْمَشِيِّ عَنْ عَلْقَمَةَ عَنِ ابْنِ مَسْعُودٍ قَالَ: أَصَابَتْ فَاطِمَةَ صَبِيحَةَ يَوْمِ الْعُرْسِ رَغْدَةً فَقَالَ لَهَا النَّبِيُّ ص يَا فَاطِمَةُ زَوْجُكَ سَيِّدٌ فِي الدُّنْيَا وَ إِنَّهُ فِي الْآخِرَةِ لِمِنَ الصَّالِحِينَ

And from him as well by his chain, from Al Amsh, from Alqamah, from Ibn Masoud who said,

‘(Syeda) Fatima<sup>asws</sup> was afflicted with shivers on the morning of her<sup>asws</sup> wedding. The Prophet<sup>saww</sup> said to her<sup>asws</sup>: ‘O Fatima<sup>asws</sup>! I<sup>saww</sup> have got you<sup>asws</sup> married to a chief in the world, **and in the Hereafter he would be from the righteous ones [2:130]**.

<sup>53</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 l

<sup>54</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 m

<sup>55</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 n

<sup>56</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 o

<sup>57</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 p

<sup>58</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 q

يَا فَاطِمَةُ لَمَّا أَرَادَ اللَّهُ تَعَالَى إِمْلَاكَكَ بِعَلِيِّ أَمَرَ جِبْرِائِيلَ عَ فَقَامَ فِي السَّمَاءِ الرَّابِعَةِ فَصَفَّ الْمَلَائِكَةَ صُفُوفًا ثُمَّ خَطَبَ عَلَيْهِمْ فَرَزَّجَكَ مِنْ عَلِيٍّ

O Fatima<sup>asws</sup>! When Allah<sup>azwj</sup> the Exalted Wanted to be married with Ali<sup>asws</sup>, He<sup>azwj</sup> Commanded Jibrael<sup>as</sup>. He<sup>as</sup> stood in the fourth sky and formed rows of the Angels, then addressed (the proposal of Ali<sup>asws</sup>) to them, and married you<sup>asws</sup> to Ali<sup>asws</sup>.

ثُمَّ أَمَرَ اللَّهُ تَعَالَى شَجَرَ الْجَنَانِ فَحَمَلَتِ الْخَلْقِيَّ وَ الْخَلَلَ ثُمَّ أَمَرَهَا فَتَنَثَرَتْهُ عَلَى الْمَلَائِكَةِ فَمَنْ أَخَذَ مِنْهُمْ يَوْمِيذٍ شَيْئًا أَكْثَرَ مِمَّا أَخَذَهُ غَيْرُهُ افْتَخَرَ بِهِ إِلَى يَوْمِ الْقِيَامَةِ

Then Allah<sup>azwj</sup> the Exalted Commanded the trees of the Gardens, and they bore the ornaments and garments, then Commanded these and had them scattered upon the Angels. So, the one from them who took more than what someone else had taken, would be priding with it up to the Day of Qiyamah’.

قَالَتْ أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا لَقَدْ كَانَتْ فَاطِمَةُ تَفْتَحِرُ عَلَى النَّسَاءِ لِأَنَّ أَوَّلَ مَنْ خَطَبَ عَلَيْهَا جِبْرِائِيلُ.

Umm Salama<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with her<sup>ra</sup> said, ‘(Syeda) Fatima<sup>asws</sup> used to pride upon the women because the first one who had proposed upon her<sup>asws</sup> (for Ali<sup>asws</sup>) was Jibrael<sup>as</sup>’.<sup>59</sup>

وَمِنْ كِتَابِ الْفِرْدَوْسِ لِابْنِ شَيْرَوَيْهِ الدَّيْلَمِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ شَخْصٍ يَدْخُلُ الْجَنَّةَ فَاطِمَةُ مِثْلُهَا فِي هَذِهِ الْأُمَّةِ مِثْلُ مَرْيَمَ بِنْتِ عِمْرَانَ فِي بَنِي إِسْرَائِيلَ.

And from the book ‘Al Firdows’ of Ibn Sheyrawiya, from Abu Hureyra (well known fabricator) who said,

‘The first person to enter the Paradise would be Fatima<sup>asws</sup>. An example of her<sup>asws</sup> in this community is an example of Maryam Bint Imran<sup>as</sup> among the children of Israel’.

وَعَنْهُ بِإِسْنَادِهِ عَنْ سَيِّدَةِ النَّسَاءِ فَاطِمَةَ عَ قَالَتْ قَالَ رَسُولُ اللَّهِ ص كُلُّ بَنِي أَبِي يَنْتَمُونَ إِلَى عَصَبَةِ أَبِيهِمْ إِلَّا وَلَدَ فَاطِمَةَ فَإِنِّي أَنَا أَبُوهُمْ وَأَنَا عَصَبَتُهُمْ.

And from him, by his chain,

‘From chieftess of the women Fatima<sup>asws</sup>, she<sup>asws</sup> said: ‘Rasool-Allah<sup>saww</sup> said: ‘Every Prophet<sup>as</sup> was a father wishing to a clique of their<sup>as</sup> fathers<sup>as</sup> except the children of Fatima<sup>asws</sup>, for I<sup>saww</sup> am their father<sup>saww</sup> and I<sup>saww</sup> am their clique’’.<sup>60</sup>

وَعَنْهُ بِإِسْنَادِهِ عَنْ عَمَّارِ بْنِ بَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ زَوَّجَكَ فَاطِمَةَ وَ جَعَلَ صَدَاقَهَا الْأَرْضَ فَمَنْ مَشَى عَلَيْهَا مُبَغِضًا لَكَ مَشَى حَرَامًا.

And from him, by his chain,

‘From Ammar Bin Yasser<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased from him<sup>ra</sup> having said, ‘Rasool-Allah<sup>saww</sup>: ‘O Ali<sup>asws</sup>! Allah<sup>azwj</sup> Mighty and Majestic Married you<sup>asws</sup> to (Syeda) Fatima<sup>asws</sup> and

<sup>59</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 r

<sup>60</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 s

Made her<sup>asws</sup> dower to be the earth. So, the one who walks upon it as a hater to you<sup>asws</sup>, his walk is unlawful (Haram)”.<sup>61</sup>

وَعَنْهُ بِإِسْنَادِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص تُحْشَرُ ابْنَتِي فَاطِمَةُ وَ مَعَهَا ثِيَابٌ مَصْبُوعَةٌ بِدَمٍ فَتَتَعَلَّقُ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ فَتَقُولُ يَا عَدْلُ احْكُمْ بَيْنِي وَ بَيْنَ قَاتِلٍ وَلَدِي فَيَحْكُمُ لَابْنَتِي وَ رَبِّ الْكَعْبَةِ.

And from him, by his chain,

‘From Amir Al-Momineen<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘My<sup>saww</sup> daughter<sup>asws</sup> Fatima<sup>asws</sup> would be Resurrected and there would be a cloth with her<sup>asws</sup> dyed with blood. She<sup>asws</sup> will stick with a Pillar from the Pillars of the Throne and say: ‘O Just! Judge between me<sup>asws</sup> and the killer of my<sup>asws</sup> son<sup>asws</sup>!’ So, He<sup>azwj</sup> will Judge for my<sup>saww</sup> daughter<sup>asws</sup>, by the Lord<sup>azwj</sup> of Kabah!’<sup>62</sup>

وَ مِنْ أَحَادِيثِ ابْنِ عَمَّارٍ الْمُؤَصِّلِيِّ بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِفَاطِمَةَ ع إِنَّ اللَّهَ يَغْضَبُ لِعُصْبِكَ وَ يَرْضَى لِرِضَاكَ.

And from the Ahadeeth of Ibn Ammar Al Mowsily, by his chain,

‘From Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from the Prophet<sup>saww</sup> having said to (Syeda) Fatima<sup>asws</sup>: ‘Allah<sup>azwj</sup> is Wrathful to your<sup>asws</sup> anger, and is Pleased to your<sup>asws</sup> being pleased”<sup>63</sup>.

وَ مِنْ كِتَابِ مَنَاقِبِ الصَّحَابَةِ لِأَبِي الْمُظَفَّرِ السَّمْعَانِيِّ بِإِسْنَادِهِ عَنِ الشَّعْبِيِّ عَنْ أَبِي جَحْفَةَ عَنْ عَلِيٍّ ع قَالَ قَالَ النَّبِيُّ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ مِنْ تَحْتِ الْحُجُبِ يَا أَهْلَ الْجَمْعِ نَكُسُوا رُءُوسَكُمْ وَ عُصُوا أَبْصَارَكُمْ حَتَّى تَجُوزَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ عَلَى الصِّرَاطِ.

And from the book ‘Manaqib Al Sahabah’ of Abu Al Muzaffar Al Sam’any, by his chain, from Al Shaby, from Abu Juheyfa,

‘From Ali<sup>asws</sup> having said: ‘The Prophet<sup>saww</sup> said: ‘When it will be the Day of Qiyamah, a caller will call out from beneath the Veils: “O people of the gathering! Lower your heads and shut your eyes until (Syeda) Fatima<sup>asws</sup>, daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup> passes over the Bridge!”<sup>64</sup>

وَعَنْهُ بِإِسْنَادِهِ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ إِذَا قَدِمَ مِنْ مَعَاذِهِ قَبْلَ فَاطِمَةَ ع.

And from him, by his chain from Ikrimah (Bin Abu Jahl<sup>la</sup>), from Ibn Abbas who said,

‘Whenever Rasool-Allah<sup>saww</sup> arrived from his<sup>saww</sup> military expeditions, kissed (Syeda) Fatima<sup>asws</sup>’<sup>65</sup>.

<sup>61</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 t

<sup>62</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 u

<sup>63</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 v

<sup>64</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 w

<sup>65</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 38 x

39- مد، العمدۃ بإسنادہ إِلَى مُسْنَدِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ نَصْرِ بْنِ عَلِيٍّ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَحَبِّهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّ رَسُولَ اللَّهِ ص أَخَذَ يَدَ حَسَنِ وَ حُسَيْنٍ وَ قَالَ ص مَنْ أَحَبَّنِي وَ أَحَبَّ هَذَيْنِ وَ آبَاهُمَا وَ أُمَّهُمَا كَانَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ.

(The book) 'Al Amdah', by his chain to (the book) 'Musnad' of Abdullah Bin Ahmad Bin Hanbal – From Nasr Bin Ali,

'From Ali son of Ja'far<sup>asws</sup>, from his brother<sup>asws</sup> Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Ja'far Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Muhammad Bin Ali<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>: 'Rasool-Allah<sup>saww</sup> held Hassan<sup>asws</sup> and Husayn<sup>asws</sup> by hand and said: 'One who loves me<sup>saww</sup> and loves these two, and their<sup>asws</sup> father<sup>asws</sup>, and their<sup>asws</sup> mother<sup>asws</sup> would be with me<sup>saww</sup> in my<sup>saww</sup> level on the Day of Qiyamah''<sup>66</sup>.

وَ بِإِسْنَادٍ عَنْ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَقَّانَ عَنْ مُعَاذِ بْنِ مُعَاذٍ عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنْ أَبِي الْمِقْدَامِ عَنْ عَبْدِ الرَّحْمَنِ الْأَزْرَقِ عَنْ عَلِيٍّ ع قَالَ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ص وَ أَنَا نَائِمٌ عَلَى الْمَنَامَةِ فَاسْتَسْقَى الْحَسَنُ وَ الْحُسَيْنُ ع قَالَ فَقَامَ النَّبِيُّ ص إِلَى شَاةٍ لَنَا بِكَيْءٍ فَدَرَسَتْ فَجَاءَ الْحَسَنُ فَسَقَاهُ النَّبِيُّ ص

And by the chain from Abdullah, from his father, from Affan, from Muaz Bin Muaz, from Qays Bin Al Rabie, from Abu Al Miqdam, from Abdl Rahman Al Azraq,

'From Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> entered to see me<sup>asws</sup> and I<sup>asws</sup> was asleep upon the slumber. Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> sought a drink. The Prophet<sup>saww</sup> stood up to a sheep of our<sup>asws</sup> with little milk and milked it. Al-Hassan<sup>asws</sup> came and the Prophet<sup>saww</sup> quenched him<sup>asws</sup>.

فَقَالَتْ فَاطِمَةُ يَا رَسُولَ اللَّهِ كَأَنَّهُ أَحَبُّهُمَا إِلَيْكَ قَالَ لَا وَ لَكِنَّهُ اسْتَسْقَى قَبْلَهُ ثُمَّ قَالَ لِي وَ لِإِثَاكِ وَ ابْنَيْكِ وَ هَذَا الرَّاقِدُ فِي مَكَانٍ وَاحِدٍ يَوْمَ الْقِيَامَةِ.

(Syeda) Fatima<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! It is as if he<sup>asws</sup> more beloved of the two to you<sup>saww</sup>. He<sup>saww</sup> said: 'No, but I<sup>saww</sup> have quenched (Al-Husayn<sup>asws</sup>) before him<sup>asws</sup>'. Then he<sup>saww</sup> said: 'I<sup>saww</sup>, and you<sup>asws</sup>, and your<sup>asws</sup> two sons<sup>asws</sup>, and this one<sup>asws</sup> in slumber would be in one place on the Day of Qiyamah''<sup>67</sup>.

40- مد، العمدۃ مِنْ صَحِيحِ الْبُخَارِيِّ عَنْ صَدَقَةَ عَنِ ابْنِ عُيَيْنَةَ عَنْ أَبِي مُوسَى عَنِ الْحَسَنِ أَنَّهُ سَمِعَ أَبَا بَكْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ص عَلَى الْمِنْبَرِ وَ الْحَسَنُ إِلَى جَنْبِهِ يَنْظُرُ إِلَى النَّاسِ مَرَّةً وَ إِلَى الْحَسَنِ مَرَّةً وَ يَقُولُ إِنِّي هَذَا سَيِّدٌ.

(The book) 'Al Amdah', from (the book) 'Saheeh' of Al Bukhari, from Sadaqa, from Ibn Uyayna, from Abu Musa, from Al-Hassan who heard Abu Bakrah saying,

'I heard the Prophet<sup>saww</sup> upon the pulpit and Al-Hassan<sup>asws</sup> was to his<sup>saww</sup> side. He<sup>saww</sup> was looking at the people at times and to Al-Hassan<sup>asws</sup> at times, and said: 'This son<sup>asws</sup> of mine<sup>saww</sup> is a chief''<sup>68</sup>.

وَ عَنْهُ عَنْ مُسَدَّدٍ عَنْ مُعَمَّرٍ عَنْ أَبِيهِ عَنْ أَبِي عُثْمَانَ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنِ النَّبِيِّ ص أَنَّهُ كَانَ يَأْخُذُهُ وَ الْحُسَيْنُ وَ يَقُولُ اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأُحِبُّهُمَا أَوْ كَمَا قَالَ.

<sup>66</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 39 a

<sup>67</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 39 b

<sup>68</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 40 a

And from him, from Musaddi, from Muammar, from his father, from Abu Usman, from Usama Bin Zayd,

‘From the Prophet<sup>saww</sup>, he<sup>saww</sup> was grabbing Al-Husayn<sup>asws</sup> and saying: ‘O Allah<sup>azwj</sup>! I<sup>saww</sup> love them<sup>asws</sup> both, so love them<sup>asws</sup>!’ or like what he<sup>saww</sup> said”<sup>69</sup>.

وَعَنْهُ بِإِسْنَادِهِ إِلَى ابْنِ عُمرَ عَنِ النَّبِيِّ ص قَالَ: هُمَا رِيحَانَتَايَ مِنَ الدُّنْيَا.

And from him by his chain to Ibn Abbas,

‘From the Prophet<sup>saww</sup> having said: ‘They<sup>asws</sup> both (Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>) are my<sup>saww</sup> aromas from the world”<sup>70</sup>.

وَمِنْ صَحِيحِ مُسْلِمٍ بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص قَالَ لِلْحَسَنِ إِنِّي أُحِبُّهُ اللَّهُمَّ فَأَجِبْهُ وَأَحِبَّ مَنْ يُحِبُّهُ.

And from (the book) ‘Saheeh’ Muslim, by his chain from Abu Hureyra,

‘From the Prophet<sup>saww</sup> having said for Al-Hassan<sup>asws</sup>: ‘I<sup>asws</sup> love him<sup>asws</sup>, O Allah<sup>azwj</sup>, so Love him<sup>asws</sup> and Love the one who loves him<sup>asws</sup>”<sup>71</sup>.

وَعَنْهُ بِإِسْنَادِهِ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَأَيْتُ النَّبِيَّ ص وَ الْحَسَنَ عَلَى عَاتِقِهِ وَ هُوَ يَقُولُ اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَجِبْهُ.

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

‘I saw the Prophet<sup>saww</sup> and Al-Hassan<sup>asws</sup> was upon his<sup>saww</sup> shoulder and he<sup>saww</sup> was saying: ‘O Allah<sup>azwj</sup>! I<sup>saww</sup> love him<sup>asws</sup>, so Love him<sup>asws</sup>”<sup>72</sup>.

وَعَنِ التَّعَلُّبِيِّ فِي تَفْسِيرِهِ بِإِسْنَادِهِ عَنْ سُفْيَانَ الثَّوْرِيِّ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ قَالَ فَاطِمَةُ وَ عَلِيٌّ يَخْرُجُ مِنْهُمَا اللُّؤلؤُ وَ الْمَرْجَانُ قَالَ الْحَسَنُ وَ الْحُسَيْنُ.

And from Al Sa’ad in his Tafseer by his chain from Sufyan Al Sowry,

‘Regarding Words of Allah<sup>azwj</sup> Mighty and Majestic: **He Let loose the two seas to meet [55:19] Between them is a barrier which they do not violate [55:20]**, he said: ‘(Syeda) Fatima<sup>asws</sup> and Ali<sup>asws</sup>. **There come forth from them the pearls and the rubies [55:22]**, he said: ‘Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>”<sup>73</sup>.

قَالَ التَّعَلُّبِيُّ وَ رُوِيَ هَذَا الْقَوْلُ أَيْضاً عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَ قَالَ: بَيْنَهُمَا بَرْزَخٌ مُحَمَّدٌ.

Al-Sa’alby, ‘And this word has been Revealed as well from Saeed Bin Jubeyr and said, **‘Between them is a barrier [55:20]** – Muhammad<sup>saww</sup>”<sup>74</sup>.

<sup>69</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 40 b

<sup>70</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 40 c

<sup>71</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 40 d

<sup>72</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 40 e

<sup>73</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 40 f

<sup>74</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 40 g

وَمِنَ الْجُمُعِ بْنِ الصَّخَّاحِ السَّنَّةُ لِرِزِينِ الْعَبْدَرِيِّ مِنْ صَحِيحِ أَبِي دَاوُدَ وَ صَحِيحِ التِّرْمِذِيِّ بِإِسْنَادِهِمَا عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص الْحُسَيْنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ.

And from (the book) 'Al Jam'a Bayn Al Sihah Al Sitta' – Al Abdary, from (the book) 'Saheeh' of Abu Dawood, and (the book) 'Saheeh' of Al Tirmizi, by their chains from Abu Saeed Al Khudri who said,

'Rasool-Allah<sup>saww</sup> said: 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are two chiefs of the youths of the people of Paradise'.<sup>75</sup>

وَعَنْهُ مِنْ سُنَنِ أَبِي دَاوُدَ عَنْ عَلِيٍّ ع قَالَ: كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللَّهِ ص أُعْطَانِي وَ إِذَا سَكَتُ ابْتَدَأَنِي قَالَ وَ أَخَذَ يَبْدِ الْحُسَيْنِ وَ الْحُسَيْنِ وَ قَالَ مَنْ أَحَبَّنِي وَ أَحَبَّ هَذَيْنِ وَ آبَاهُمَا وَ أُمَّهُمَا وَ كَانَ مُتَّبِعًا لِسُنَّتِي كَانَ مَعِيَ فِي الْجَنَّةِ.

And from him, from (the book) 'Sunan' of Abu Dawood,

'From Ali<sup>asws</sup> having said: 'Whenever I<sup>asws</sup> asked Rasool-Allah<sup>saww</sup> (a question), he<sup>saww</sup> gave me<sup>asws</sup> (the answer), and whenever I<sup>asws</sup> was silent, he<sup>saww</sup> initiated me<sup>asws</sup> (the conversation). He<sup>saww</sup> said, and held the hands of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> and said: 'One who loves me<sup>asws</sup>, and loves these two, and their<sup>asws</sup> father<sup>asws</sup>, and their<sup>asws</sup> mother<sup>asws</sup>, and was a follower of my<sup>saww</sup> Sunnah would be with me<sup>saww</sup> in the Paradise'.<sup>76</sup>

وَمِنْ كِتَابِ الْمَصَابِيحِ بِإِسْنَادِهِ عَنْ يَعْلَى بْنِ مُرَّةٍ قَالَ قَالَ رَسُولُ اللَّهِ ص حُسَيْنٌ مِنِّي وَ أَنَا مِنْهُ أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْنًا حُسَيْنٌ سِبْطٌ مِنَ الْأَسْبَاطِ.

And from the book 'Al Masabeeh' by his chain from Ya'la Bin Murrah who said,

'Rasool-Allah<sup>saww</sup> said: 'Husayn<sup>asws</sup> is from me<sup>saww</sup> and I<sup>saww</sup> am from him<sup>asws</sup>. Allah<sup>azwj</sup> Loves the one who loves Husayn<sup>asws</sup>. Husayn<sup>asws</sup> is a chief from the chiefs'.<sup>77</sup>

وَعَنْهُ عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: طَرَفْتُ النَّبِيَّ ص دَاتٍ لَيْلَةٍ فِي بَعْضِ الْحَاجَاتِ فَخَرَجَ النَّبِيُّ ص وَ هُوَ مُشْتَمِلٌ عَلَى شَيْءٍ لَا أَدْرِي مَا هُوَ فَلَمَّا فَرَعْتُ مِنْ حَاجَتِي قُلْتُ مَا الَّذِي أَنْتَ مُشْتَمِلٌ عَلَيْهِ

And from him, from Usama Bin Zayd who said,

'I knocked (on the door) of the Prophet<sup>saww</sup> one night regarding one of the needs. The Prophet<sup>saww</sup> came out and he<sup>saww</sup> had included (in a cover) upon something I did not know what it was. When I was free from my need, I said, 'What is that which you<sup>saww</sup> are covering upon?'

فَكَشَفَهُ فَإِذَا الْحُسَيْنُ وَ الْحُسَيْنُ ع عَلَى وَرَكَّتِهِ فَقَالَ ص هَذَانِ ابْنَايَ وَ ابْنَا ابْنَتِي اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأَحِبَّهُمَا وَ أَحِبَّ مَنْ يُحِبُّهُمَا.

He<sup>saww</sup> uncovered, and there were Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> by his<sup>saww</sup> lap. He<sup>saww</sup> said: 'These two are my<sup>saww</sup> sons<sup>asws</sup> and sons<sup>asws</sup> of my<sup>saww</sup> daughter<sup>asws</sup>. O Allah<sup>azwj</sup>! I<sup>saww</sup> love them<sup>asws</sup> both, so Love them<sup>asws</sup>, and Love the ones who love them<sup>asws</sup>'.<sup>78</sup>

<sup>75</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 40 h

<sup>76</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 40 i

<sup>77</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 40 j

أَقُولُ رَوَى ابْنُ بَطْرِيقٍ فِي كِتَابِ الْمُسْتَدْرَكِ الْأَخْبَارَ الْمُتَقَدِّمَةَ بِأَسَانِيدَ كَثِيرَةٍ مِنْ كِتَابِ الْمَغَازِي لِمُحَمَّدِ بْنِ إِسْحَاقَ وَ كِتَابِ الْحِلْيَةِ لِلْحَافِظِ أَبِي نُعَيْمٍ وَ مِنْ كِتَابِ الْفَرْدَوْسِ لِابْنِ شَيْبَوَيْهِ وَ رَوَى مِنْ كِتَابِ الْفَرْدَوْسِ بِإِسْنَادِهِ عَنِ النَّبِيِّ ص قَالَ: إِنَّ مُوسَى بْنَ عِمْرَانَ سَأَلَ رَبَّهُ عَزَّ وَ جَلَّ فِي زِيَارَةِ الْحُسَيْنِ ع فَرَّازَهُ فِي سَبْعِينَ أَلْفًا مِنَ الْمَلَائِكَةِ.

I (Majlisi) am saying, 'It is reported by Ibn Batreeq in the book 'Al Mustadrak', the preceding Ahadeeth by a lot of chains from the book 'Al Magazy' of Muhammad In Is'haq, and the book 'Al Hilyat' of the memoriser Abu Nueym, and from the book 'Al Firdows' of Ibn Sheyrawiya, and it is reported from the book 'Al Firdows', by his chain,

'From the Prophet<sup>saww</sup> having said: 'Musa<sup>as</sup> Bin Imran<sup>as</sup> asked his<sup>as</sup> Lord<sup>azwj</sup> Mighty and Majestic regarding visitation of Al-Husayn<sup>asws</sup>, so he<sup>as</sup> visited him<sup>asws</sup> among seventy thousand Angels".<sup>79</sup>

وَ عَنْهُ بِإِسْنَادِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْحُسَيْنُ وَ الْحُسَيْنُ ع يَوْمَ الْقِيَامَةِ عَنْ حَنِيَّ عَرْشِ الرَّحْمَنِ بِمَنْزِلَةِ الشَّقَقَيْنِ مِنَ الْوَجْهِ.

And from him, by his chain from Amir Al-Momineen<sup>asws</sup> having said: 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> on the Day of Qiyamah would be by the side of the Throne of the Beneficent being at the status of the two sides of the face".<sup>80</sup>

وَ مِنْ أَحَادِيثِ ابْنِ عَمَّارٍ الْمُؤَصِّلِيِّ بِإِسْنَادِهِ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ يَا عَلِيُّ إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَقُومُ أَنَا مِنْ قَبْرِي وَ أَنْتَ كَهَاتَيْنِ وَ أَشَارَ بِإِصْبَعَيْهِ السَّبَّابَةِ وَ الْوُسْطَى وَ حَرَكَهُمَا وَ صَفَّهُمَا أَنْتَ عَنْ يَمِينِي وَ فَاطِمَةُ مِنْ وَرَائِي وَ الْحُسَيْنُ قُدَّامِي حَتَّى نَأْتِيَ الْمَوْقِفَ ثُمَّ يُنَادِي مُنَادٍ مِنْ قِبَلِ اللَّهِ تَعَالَى أَلَا إِنَّ عَلِيًّا وَ شِيعَتَهُ الْأَمِنُونَ يَوْمَ الْقِيَامَةِ.

And from Ahadeeth of Ibn Ammar Al Mowsily, by his chain from Anas (well known fabricator) who said,

'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! When it will be the Day of Qiyamah, I<sup>saww</sup> and you<sup>asws</sup> will rise from my<sup>saww</sup> grave like these two' – and indicated with his<sup>asws</sup> fingers, the index and the middle, and moved them and gathered them: 'You<sup>asws</sup> will be on my<sup>saww</sup> right, and (Syeda) Fatima<sup>asws</sup> from behind me<sup>saww</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> in front of me<sup>saww</sup>, until we<sup>asws</sup> come to the pausing stop. Then a caller will call from the Direction of Allah<sup>azwj</sup> the Exalted: "Indeed! Ali<sup>asws</sup> and his<sup>asws</sup> Shias are the secured ones on the Day of Qiyamah!"<sup>81</sup>

وَ مِنْ كِتَابِ فَضَائِلِ الصَّحَابَةِ لِلْسَّمْعَانِيِّ بِإِسْنَادِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ قَالَ: طَلَعَ الْحُسَيْنُ بْنُ عَلِيٍّ ع مِنْ بَابِ الْمَسْجِدِ فَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ لِي مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى سَيِّدِ شَبَابٍ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص.

And from the book 'Fazail Al Sahaba' of al Sam'any, by his chain, from Abdul Rahman Bin Sabit who said,

<sup>78</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 40 k

<sup>79</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 40 l

<sup>80</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 40 m

<sup>81</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 40 n

'Al-Husayn<sup>asws</sup> emerged from the door of the Masjid, so Jabir Bin Abdullah said, 'One who loves to look at a chief of the youths of the people of Paradise, so let him look at this one<sup>asws</sup>! I have heard it from Rasool-Allah<sup>saww</sup>.'<sup>82</sup>

وَعَنْهُ بِإِسْنَادِهِ عَنْ سَعِيدِ بْنِ رَاشِدٍ عَنْ يَإْلَا قَالَ: جَاءَ الْحُسَيْنُ وَالحُسَيْنُ يَسْعَيْنَانِ إِلَى رَسُولِ اللَّهِ ص فَأَخَذَ أَحَدَهُمَا فَضَمَّهُ إِلَى إِبْطِهِ وَ أَخَذَ الْآخَرَ فَضَمَّهُ إِلَى إِبْطِهِ الْآخَرَ ثُمَّ قَالَ هَذَانِ رِجَالَتَايَ مِنَ الدُّنْيَا مَنْ أَحَبَّنِي فَلْيُحِبَّهُمَا.

And from him, by his chain from Saeed Bin Rashid, from Ya'la who said,

'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> sprinted to Rasool-Allah<sup>saww</sup>, so he<sup>saww</sup> took one of them<sup>asws</sup> and hugged him<sup>asws</sup> to his<sup>saww</sup> armpit, and took the other and hugged him<sup>asws</sup> to his<sup>saww</sup> (other armpit, then said: 'These two are my<sup>saww</sup> aromas from the world. One who loves me<sup>saww</sup>, so let him love them<sup>asws</sup>.'<sup>83</sup>

وَعَنْهُ بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّ الْحُسَيْنَ وَ الْحُسَيْنَ كَانَا يَصْطَرِعَانِ فَاطَمَةَ عَلَيْهَا النَّبِيُّ ص وَ هُوَ يَقُولُ إِنَّهَا الْحَسَنُ فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ عَلَى الْحُسَيْنِ فَقَالَ إِنَّ جَبْرِئِيلَ يَقُولُ إِنَّهَا الْحُسَيْنُ.

And from him, by his chain,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>: 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> were both wrestling. The Prophet<sup>saww</sup> emerged to them<sup>asws</sup> and he<sup>saww</sup> was saying: 'Come on O Al-Hassan<sup>asws</sup>!' Ali<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! Upon Al-Husayn<sup>asws</sup>?' He<sup>saww</sup> said: 'Jibraeel<sup>as</sup> is saying: 'Come on O Al-Husayn<sup>asws</sup>!'<sup>84</sup>

وَبِإِسْنَادِهِ عَنِ الْأَعْمَشِيِّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ الْحُسَيْنُ عِنْدَ النَّبِيِّ ص وَ كَانَ يُجْبُهُ حُبًّا شَدِيدًا فَقَالَ ص اذْهَبْ إِلَى أُمِّكَ فَقُلْتُ أَذْهَبُ مَعَهُ قَالَ لَا فَجَاءَتْ بَرْقَةٌ مِنَ السَّمَاءِ فَمَشَى فِي ضَوْئِهَا حَتَّى وَصَلَ إِلَى أُمِّهِ.

And by his chain from Al Amsh, from Abu Salih, from Abu Hureyra who said,

'Al-Hassan<sup>asws</sup> was in the presence of the Prophet<sup>saww</sup>, and he<sup>saww</sup> used to love him<sup>asws</sup> with intense love. He<sup>saww</sup> said: 'Go to your<sup>asws</sup> mother<sup>asws</sup>!' I said, 'Shall I go with him<sup>asws</sup>?' He<sup>saww</sup> said: 'No'. So, there came a lightning from the sky and he<sup>asws</sup> walked (home) in its illumination until he<sup>asws</sup> arrived to his<sup>asws</sup> mother<sup>asws</sup>.'<sup>85</sup>

وَبِإِسْنَادِهِ عَنْ يَزِيدَ بْنِ جَابِرٍ عَنْ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص ابْنَايَ هَذَانِ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا.

And by his chain, from Yazeed Bin Jabir, from Umar who said,

'Rasool-Allah<sup>saww</sup> said: 'These two sons<sup>asws</sup> of mine<sup>saww</sup> are two chiefs of the youths of the people of Paradise, and their<sup>asws</sup> father<sup>asws</sup> is better than them<sup>asws</sup>.'<sup>86</sup>

<sup>82</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 40 o

<sup>83</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 40 p

<sup>84</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 40 q

<sup>85</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 40 r

<sup>86</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 40 s

41- يل، الفضائل لابن شاذان سُلَيْمَانُ بْنُ مِهْرَانَ عَنْ جَابِرٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ رَأَيْتُ عَلَى بَابِ الْجَنَّةِ مَكْتُوبًا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيٌّ وَلِيُّ اللَّهِ الْحَسَنُ وَ الْحُسَيْنُ سِبْطَا رَسُولِ اللَّهِ وَ فَاطِمَةُ الزَّهْرَاءُ صَفْوَةُ اللَّهِ عَلَى نَاكِرِهِمْ وَ بَاغِضِهِمْ لَعْنَةُ اللَّهِ.

(The book) 'Al Fazail' of Ibn Shazan – Suleyman Bin Mihran, from Jabir, from Mujahid, from Ibn Abbas,

'From the Prophet<sup>saww</sup> having said: 'When there was an ascension with me<sup>saww</sup> to the sky, I<sup>saww</sup> written upon a door of the Paradise: "There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, Ali<sup>asws</sup> is Guardian<sup>asws</sup> of Allah<sup>azwj</sup>, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are two grandsons<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and Fatima Al-Zahra<sup>asws</sup> is an elite of Allah<sup>azwj</sup>, upon their<sup>asws</sup> deniers and their<sup>asws</sup> haters is Curse of Allah<sup>azwj</sup>".<sup>87</sup>

42- يل، الفضائل لابن شاذان فض، كتاب الروضة بِالْأَسَانِيدِ يَرْفَعُهُ إِلَى عَمَّارِ بْنِ يَاسِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ أَوْحَى اللَّهُ إِلَيَّ يَا مُحَمَّدُ عَلَى مَنْ تَخَلَّفَ أَتَمَّتْكَ فُلْتُ اللَّهُمَّ عَلَيْكَ قَالَ صَدَقْتَ أَنَا خَلِيفَتُكَ عَلَى النَّاسِ أَجْمَعِينَ

(The book) 'Al Fazail' of Ibn Shazan, (and) the book 'Al Rowzah', by the chains raising it to,

'Ammar Bin Yasser<sup>ra</sup> said, 'Rasool-Allah<sup>saww</sup> said: 'When there was an ascension with me<sup>saww</sup> to the sky, Allah<sup>azwj</sup> Revealed to me<sup>saww</sup>: "O Muhammad<sup>saww</sup>! Upon whom have you<sup>saww</sup> left your<sup>saww</sup> community?" I<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Upon You<sup>azwj</sup>! He<sup>azwj</sup> Said: "You<sup>saww</sup> speak the truth, I<sup>azwj</sup> am Your<sup>azwj</sup> Caliph upon the people in their entirety!

يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ وَ سَعْدَيْكَ قَالَ يَا مُحَمَّدُ إِنِّي اصْطَفَيْتُكَ بِرِسَالَاتِي وَ أَنْتَ أَمِينِي عَلَى وَحْيِي ثُمَّ خَلَقْتُ مِنْ طِينَتِكَ الصِّدِّيقَ الْأَكْبَرَ سَيِّدَ الْأَوْصِيَاءِ وَ جَعَلْتُ لَهُ الْحَسَنَ وَ الْحُسَيْنَ

O Muhammad<sup>saww</sup>! I<sup>saww</sup> said: 'At Your<sup>azwj</sup> service and assistance!' He<sup>azwj</sup> Said: "O Muhammad<sup>saww</sup>! I<sup>azwj</sup> Chose you<sup>saww</sup> for My<sup>azwj</sup> Message, and you<sup>saww</sup> are My<sup>azwj</sup> trustee upon My<sup>azwj</sup> Revelation. Then I<sup>azwj</sup> Created from your<sup>saww</sup> clay, the greatest truthful, chief of the successors<sup>as</sup>, and Made Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> to be for him<sup>asws</sup>.

أَنْتَ يَا مُحَمَّدُ الشَّجَرَةُ وَ عَلَيَّ غُصْنُهَا وَ فَاطِمَةُ وَ زَوْجُهَا وَ الْحَسَنُ وَ الْحُسَيْنُ ثَمَرُهَا وَ جَعَلْتُ شِيعَتَكُمْ مِنْ بَقِيَّةِ طِينَتِكُمْ فَلِذَلِكَ قُلُوبُهُمْ وَ أَجْسَادُهُمْ تَهْوِي إِلَيْكُمْ.

You<sup>saww</sup>, O Muhammad<sup>saww</sup>, are the tree, and Ali<sup>asws</sup> is its branches, and (Syeda) Fatima<sup>asws</sup> is its leaves, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are its fruits; and I<sup>azwj</sup> Made your<sup>saww</sup> Shias from the remnants of your<sup>asws</sup> clays. Their hearts and their bodies shall incline towards you<sup>asws</sup> all!"<sup>88</sup>

أَقُولُ وَ رَوَى ابْنُ الْأَثِيرِ عَنِ التِّرْمِذِيِّ عَنْ عَلِيِّ ع أَنَّ رَسُولَ اللَّهِ ص أَخَذَ بِيَدِ حَسَنِ وَ حُسَيْنٍ وَ قَالَ مَنْ أَحَبَّنِي وَ أَحَبَّ هَذَيْنِ وَ أَبَاهُمَا وَ أُمَّهُمَا كَانَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ

I (Majlisi) am saying, 'And it is reported by Ibn Al Aseere, from Al Tirmizi,

<sup>87</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 41

<sup>88</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 42 a

'From Ali<sup>asws</sup>: 'Rasool-Allah<sup>saww</sup> held the hands of Hassan<sup>asws</sup> and Husayn<sup>asws</sup>, and said: 'One who loves me<sup>saww</sup> and loves these two, and their<sup>asws</sup> father<sup>asws</sup>, and their<sup>asws</sup> mother<sup>asws</sup> would be with me<sup>saww</sup> in my<sup>saww</sup> level on the Day of Qiyamah'.

وَذَكَرَ رَزَيْنٌ بَعْدَ قَوْلِهِ وَ أُمُّهُمَا وَ مَاتَ مُتَّبِعاً لِسُنَّتِي عَنِ مُبْتَدِعٍ كَانَ مَعِيَ فِي الْجَنَّةِ.

And Razeyn mentioned after his<sup>saww</sup> words: 'And their<sup>asws</sup> mother<sup>asws</sup>, and dies having been obedient to my<sup>saww</sup> Sunnah, without having innovated, would be with me<sup>saww</sup> in the Paradise".<sup>89</sup>

وَمِنَ التَّوَمِيذِيِّ أَيْضاً عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ فَاطِمَةُ وَ الْحُسَيْنُ أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ وَ سَلَامٌ لِمَنْ سَالَمْتُمْ.

And from Al Tirmizi as well, from Zayd Bin Arqam who said,

'Rasool-Allah<sup>saww</sup> said for Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>: 'I<sup>saww</sup> am at war to the one at war with them<sup>asws</sup>, and at peace with the one at peace with them<sup>asws</sup>'.<sup>90</sup>

43- ختص، منتخب البصائر الصدوق عَنْ مَا جِيلُوهُ عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قُلْتُ لِرَسُولِ اللَّهِ صَلَّى مَا تَقُولُ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ ذَلِكَ نَفْسِي

(The book) 'Muntakhab Al Basaair' – Al Sadouq, from Majaylawiya, from his uncle, from Al Barqy, from Ibn Abu Najran, from Al-A'ala, from Muhammad,

'From Abu Ja'far<sup>asws</sup> having said: 'Jabir Bin Abdullah Al-Ansari said, 'I said to Rasool-Allah<sup>saww</sup>, 'What are you<sup>saww</sup> saying regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>? He<sup>saww</sup> said: 'That one<sup>asws</sup> is my<sup>saww</sup> self'.

قُلْتُ فَمَا تَقُولُ فِي الْحُسَيْنِ وَ الْحُسَيْنِ قَالَ هُمَا رُوحَايَ وَ فَاطِمَةُ أُمُّهُمَا ابْنَتِي يَسُوؤُنِي مَا سَاءَهَا وَ يَسُرُّنِي مَا سَرَّهَا أَشْهَدُ اللَّهَ أَنِّي حَرْبٌ لِمَنْ حَارَبْتُهُمْ وَ سَلَامٌ لِمَنْ سَالَمْتُهُمْ

I said, 'So what are you<sup>saww</sup> saying regarding Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>? He<sup>saww</sup> said: 'They<sup>asws</sup> are both are my<sup>saww</sup> souls, and (Syeda) Fatima<sup>asws</sup>, their<sup>asws</sup> mother<sup>asws</sup>, is my<sup>saww</sup> daughter<sup>asws</sup>. It saddens me<sup>saww</sup> what saddens her<sup>asws</sup>, and it cheers me<sup>saww</sup> what cheers her<sup>asws</sup>. I<sup>saww</sup> testify to Allah<sup>azwj</sup>, I<sup>saww</sup> am at war to the one who is at war to them<sup>asws</sup>, and at peace to the one peace to them<sup>asws</sup>.

يَا جَابِرُ إِذَا أَرَدْتَ أَنْ تَدْعُو اللَّهَ فَيَسْتَجِيبَ لَكَ فَادْعُهُ بِأَسْمَائِهِمْ فَإِنَّهَا أَحَبُّ الْأَسْمَاءِ إِلَى اللَّهِ عَزَّ وَ جَلَّ.

O Jabir! Whenever you want to supplicate to Allah<sup>azwj</sup>, it would be answered for you, so supplicate with their<sup>asws</sup> names, for these are the most beloved of the names to Allah<sup>azwj</sup> Mighty and Majestic".<sup>91</sup>

<sup>89</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 42 b

<sup>90</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 42 c

<sup>91</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 43

44- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن أحمد بن سلام الأسدي عن السري بن خزيمة عن يزيد بن هاشم عن مسمع بن عبد الملك عن خالد بن طليق عن أبيه عن جدته أم جند امرأه عمران بن حصين عن ميمونة و أم سلمة زوجي النبي ص قالتا استسقى الحسن فقام رسول الله ص فجدح له في عمر كان هم يعني قدحاً يشرب فيه ثم أتاه به

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Ahmad Bin Sallam Al Asady, from Al Sary Bin Khuzeima, from Yazeed Bin Hashim, from Misma'a Bin Abdul Malik, from Khalid Bin Taleeq, from his father, from his grandmother Umm Bujeyd, wife of Imran Bin Husayn,

'From Maymouna<sup>ra</sup> and Umm Salama<sup>ra</sup>, wives of the Prophet<sup>saww</sup>, both said, 'Al-Hassan<sup>asws</sup> asked to be quenched, so Rasool-Allah<sup>saww</sup> stood up and mixed some porridge which was for them in water, meaning a cup to drink from. Then he<sup>saww</sup> came with it.

فَقَامَ الْحَسَنُ ع فَقَالَ اسْقِينِي يَا أَبَتِ فَأَعْطَاهُ الْحَسَنُ ثُمَّ جَدَحَ لِلْحَسَنِ ع فَسَقَاهُ فَقَالَتْ فَاطِمَةُ ع كَأَنَّ الْحَسَنَ أَحْبَبُهُمَا إِلَيْكَ قَالَ إِنَّهُ اسْتَسْقَى قَبْلَهُ وَ إِيَّيَ وَ إِلَيْكَ وَ هُمَا وَ هَذَا الرَّاقِدُ فِي مَكَانٍ وَاحِدٍ فِي الْجَنَّةِ.

Al-Husayn<sup>asws</sup> stood and said: 'Quench him<sup>asws</sup>, O father<sup>saww</sup>!' So, he<sup>saww</sup> gave it to Al-Hassan<sup>asws</sup>, then mixed it for Al-Husayn<sup>asws</sup> and quenched him<sup>asws</sup>. (Syeda) Fatima<sup>asws</sup> said: 'It is as if Al-Hassan<sup>asws</sup> is more beloved of the two to you<sup>saww</sup>. He<sup>saww</sup> said: 'I<sup>saww</sup> have quenched before him<sup>asws</sup>. And I<sup>saww</sup>, and you<sup>asws</sup>, and they<sup>asws</sup> both, and this one<sup>asws</sup> napping (Ali<sup>asws</sup>) would be in one place in the Paradise".<sup>92</sup>

45- يل، الفضائل لابن شاذان فض، كتاب الروضة بالإسناد إلى أبي أمانة الباهلي قال قال رسول الله ص إن الله خلقني و علياً من شجرة واحدة فأنا أصلها و عليّ فرعها و الحسن و الحسين ثمرةا و شيعتنا ورثتها فمن تمسك بها نجا و من تخلف عنها هوى.

(The book) 'Al Fazail' of Ibn Shazan, (and) the book 'Al Rowza', by the chain to Abu Umama Al Bahily who said,

'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Created me<sup>saww</sup> and Ali<sup>asws</sup> from one tree. So, I<sup>saww</sup> am its roots and Ali<sup>asws</sup> is its branches, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are its fruits, and our<sup>asws</sup> Shias are its leaves. So, the one who adheres with it would attain salvation, and the one stays behind from it would collapse".<sup>93</sup>

وَ بِالْإِسْنَادِ يَرْفَعُهُ إِلَى قَتَادَةَ عَنْ رَسُولِ اللَّهِ ص أَنَّ النَّارَ افْتَحَرَتْ عَلَى الْجَنَّةِ فَقَالَتِ النَّارُ تَسْكُنُنِي الْمُلُوكُ وَ الْجَبَابِرَةُ وَ أَنْتِ تَسْكُنُنِ الْفُقَرَاءُ وَ الْمَسَاكِينُ فَشَكَتِ الْجَنَّةُ إِلَى رَبِّهَا فَأَوْحَى اللَّهُ إِلَيْهَا اسْكُنِي فَإِنِّي أَزِيْنُكَ يَوْمَ الْقِيَامَةِ بِأَرْبَعَةِ أَرْكَانٍ بِمُحَمَّدٍ سَيِّدِ الْأَنْبِيَاءِ وَ عَلِيٍّ سَيِّدِ الْأَوْصِيَاءِ وَ الْحَسَنِ وَ الْحُسَيْنِ سَيِّدَيِ شَبَابِ أَهْلِ الْجَنَّةِ وَ شِيعَتِهِمْ فِي قُصُورِكَ مَعَ الْخَوَرِ الْعَيْنِ.

And by the chain, raising it to Qatada,

'From Rasool-Allah<sup>saww</sup>: 'The Fire prided upon the Paradise. The Fire said, 'There shall dwell in me the kings, and the tyrants, and you are a dwelling for the poor and the needy'. So, the Paradise complained to its Lord<sup>azwj</sup>. Allah<sup>azwj</sup> Revealed to it: "Calm down, for I<sup>azwj</sup> shall Adorn you on the Day of Qiyamah with four elements – with Muhammad<sup>saww</sup> chief of the Prophets<sup>as</sup>, and Ali<sup>asws</sup> chief of the successors<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> two

<sup>92</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 44

<sup>93</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 45 a

chiefs of the youths of the people of Paradise, and their<sup>asws</sup> Shias in your castles with the Maiden Houries”.<sup>94</sup>

46- كشف، كشف الغمة من مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ص أَخَذَ بِيَدِ حَسَنِ وَحُسَيْنٍ وَقَالَ مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وَأُمَّهُمَا كَانَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ.

(The book) ‘Kashf Al Ghumma’ – From (the book) ‘Masnad’ of Ahmad Bin Hanbal,

‘From Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>: ‘Rasool-Allah<sup>saww</sup> held the hands of Hassan<sup>asws</sup> and Husayn<sup>asws</sup> and said: ‘One who loves me<sup>saww</sup> and loves these two, and their<sup>asws</sup> father<sup>asws</sup>, and their<sup>asws</sup> mother<sup>asws</sup> would be with me<sup>saww</sup> in my<sup>saww</sup> level on the Day of Qiyamah’.<sup>95</sup>

وَمِنْ كِتَابِ الْخَافِضِ أَبِي بَكْرٍ مُحَمَّدُ بْنُ أَبِي نَصْرٍ عَنْ زَيْدِ بْنِ أَرْقَمٍ أَنَّ النَّبِيَّ ص قَالَ لِعَلِيِّ وَفَاطِمَةَ وَحَسَنٍ وَحُسَيْنٍ ع أَنَا سَلَمٌ لِمَنْ سَأَلْتُمْ وَحَرْبٌ لِمَنْ خَارْتُمْ.

And from the book of the memoriser Abu Bakr Muhammad Bin Abu Nasr, from Zayd Bin Arqam,

‘The Prophet<sup>saww</sup> said for Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>: ‘I<sup>saww</sup> am at peace to the one at peace with them<sup>asws</sup>, and at war to the one at war with them<sup>asws</sup>’.<sup>96</sup>

وَمِنْهُ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: مَرَّ النَّبِيُّ ص عَلَى بَيْتٍ فِيهِ فَاطِمَةُ وَ عَلِيٌّ وَ حَسَنٌ وَ حُسَيْنٌ ع فَقَالَ أَنَا حَرْبٌ لِمَنْ خَارْتُمْ وَ سَلَمٌ لِمَنْ سَأَلْتُمْ.

And from him, from Zayd Bin Arqam who said,

‘The Prophet<sup>saww</sup> passed by the house in it were (Syeda) Fatima<sup>asws</sup>, and Ali<sup>asws</sup>, and Hassan<sup>asws</sup>, and Husayn<sup>asws</sup>. He<sup>saww</sup> said: ‘I<sup>saww</sup> am at war to one warring them<sup>asws</sup> and at peace to one at peace with them<sup>asws</sup>’.<sup>97</sup>

47- فض، كتاب الروضة بل، الفضائل لابن شاذان بِالْإِسْنَادِ يَرْفَعُهُ إِلَى عَائِشَةَ قَالَتْ كُنْتُ عِنْدَ رَسُولِ اللَّهِ ص فَذَكَرْتُ عَلِيًّا فَقَالَ يَا عَائِشَةُ لَمْ يَكُنْ قَطُّ فِي الدُّنْيَا أَحَبُّ إِلَيَّ مِنَ اللَّهِ مِنْهُ وَ مِنْ زَوْجَتِهِ فَاطِمَةَ ابْنَتِي وَ مِنْ وَلَدَيْهِ الْحَسَنِ وَ الْحُسَيْنِ

(The books) ‘Kitab Al Rowza’, (and) ‘Al Fazail’ of Ibn Shazan – by the chain, raising it to Ayesha (well-known fabricatress) who said,

‘I was in the presence of Rasool-Allah<sup>saww</sup> and I mentioned Ali<sup>asws</sup>. He<sup>saww</sup> said: ‘O Ayesha! There does not happen to be anyone more beloved to Allah<sup>azwj</sup> at all than him<sup>asws</sup> and his<sup>asws</sup> wife<sup>asws</sup> (Syeda) Fatima<sup>asws</sup>, my<sup>saww</sup> daughter<sup>asws</sup>, and his<sup>asws</sup> two sons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>.

تَعْلَمِينَ يَا عَائِشَةُ أَيُّ شَيْءٍ رَأَيْتِ لِابْنَتِي فَاطِمَةَ وَ لِوَلَدَيْهَا قُلْتُ أَخْبِرْنِي يَا رَسُولَ اللَّهِ

<sup>94</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 45 b

<sup>95</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 46 a

<sup>96</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 46 b

<sup>97</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 46 c

Do you know, O Ayesha, which is I<sup>saww</sup> saw written for my<sup>saww</sup> daughter<sup>asws</sup> Fatima<sup>asws</sup> and for her<sup>asws</sup> husband<sup>asws</sup>? I said, 'Inform me, O Rasool-Allah<sup>saww</sup>!'

قَالَ ص يَا عَائِشَةُ إِنَّ ابْنَتِي سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ وَ إِنَّ بَعْضَهَا لَا يُقَاسُ بِأَحَدٍ مِنَ النَّاسِ وَ إِنَّ وَلَدَيْهِ الْحَسَنَ وَ الْحُسَيْنَ هُمَا رِجَالَتَايَ فِي الدُّنْيَا وَ الْآخِرَةِ

He<sup>saww</sup> said: 'O Ayesha! My<sup>saww</sup> daughter<sup>asws</sup> is chieftess of the women of Paradise, and her<sup>asws</sup> husband cannot be compared with anyone from the people, and his<sup>asws</sup> two sons<sup>asws</sup>, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, they<sup>asws</sup> are my<sup>saww</sup> two aromas in the world and the Hereafter.

يَا عَائِشَةُ أَنَا وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ ابْنُ عَمِّي عَلِيٌّ فِي عُرْفَةٍ بَيْضَاءَ أَسَاسُهَا رَحْمَةُ اللَّهِ وَ أَطْرَافُهَا رِضْوَانُ اللَّهِ وَ هِيَ تَحْتَ عَرْشِ اللَّهِ وَ بَيْنَ عَلِيٍّ وَ بَيْنَ نُورِ اللَّهِ بَابٌ يُنْظَرُ إِلَى اللَّهِ وَ يُنْظَرُ اللَّهُ إِلَيْهِ

O Ayesha! I<sup>saww</sup>, and Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and son<sup>asws</sup> of my<sup>saww</sup> uncle<sup>as</sup> Ali<sup>asws</sup> would in a white house, its foundation is Mercy of Allah<sup>azwj</sup>, and its edges are the Pleasure of Allah<sup>azwj</sup>, and it is beneath the Throne of Allah<sup>azwj</sup>, and between Ali<sup>asws</sup> and between the Noor of Allah<sup>azwj</sup> there is a door, he<sup>asws</sup> looks at Allah<sup>azwj</sup> and Allah<sup>azwj</sup> Looks at him<sup>asws</sup>.

وَ ذَلِكَ وَفَتْ يُلْجِمُ اللَّهُ النَّاسَ بِالْعَرَقِ عَلَى رَأْسِهِ تَاجٌ قَدْ أَضَاءَ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ يَرْفُلُ فِي خَلَّتَيْنِ حَمْرَاوَيْنِ

And at that time Allah<sup>azwj</sup> would Rein the people with the perspiration. Upon his<sup>asws</sup> head would be a crown which would illuminate what is between the east and the west, walking with dignity in two red (pink) garments.

وَ قَالَ اللَّهُ تَعَالَى خَلَقْتُكَ وَ عَلِيًّا مِنْ طِينَةِ الْعَرْشِ ثُمَّ خَلَقْتُ ذُرِّيَّتَهُ وَ مُجِبِّهِ مِنْ طِينَةِ تَحْتِ الْعَرْشِ وَ خَلَقْتُ مُبْغِضِيهِ مِنْ طِينَةِ الْجِبَالِ وَ هِيَ طِينَةٌ مِنْ جَهَنَّمَ.

And Allah<sup>azwj</sup> the Exalted Said: 'I<sup>saww</sup> Created you<sup>saww</sup> and Ali<sup>asws</sup> from the clay of the Throne. Then I<sup>azwj</sup> Created his<sup>asws</sup> offspring and ones loving him<sup>asws</sup> from clay beneath the Throne, and Created their<sup>asws</sup> haters from the clay of pus, and it is a clay from Hell".<sup>98</sup>

48- كشف، كشف الغمة من مناقب الخوارزمي عن زَيْدِ بْنِ أَرْقَمٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِعَلِيٍّ وَ فَاطِمَةَ وَ حُسَيْنٍ وَ حُسَيْنٍ أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ وَ سَلَّمَ لِمَنْ سَلَّمْتُمْ.

(The book) 'Kashf Al Ghumma', from (the book) 'Manaqib' of Al Khawarizmy, from Zayd Bin Arqam,

'From the Prophet<sup>saww</sup> having said for Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Hassan<sup>asws</sup> and Husayn<sup>asws</sup>: 'I<sup>saww</sup> am at war to the one warring them<sup>asws</sup> and at peace to one at peace with them<sup>asws</sup>.,<sup>99</sup>

وَ رَوَاهُ أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: نَظَرَ النَّبِيُّ ص إِلَى عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَقَالَ أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ وَ سَلَّمَ لِمَنْ سَلَّمْتُمْ.

<sup>98</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 47

<sup>99</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 48 a

And it is reported by Ahmad Bin Hanbal in his (book) 'Musnad', from Abu Hureyra (well known fabricator) who said,

'The Prophet<sup>saww</sup> looked at Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Fatima<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon them<sup>asws</sup> and he<sup>saww</sup> said: 'I<sup>saww</sup> am at war to ones warring them<sup>asws</sup>, and at peace to ones at peace to them<sup>asws</sup>'.<sup>100</sup>

وَمِنْ الْمُسْنَدِ عَنْ حَدِيثِ بْنِ الْيَمَانِ قَالَ: سَأَلْتَنِي أُمِّي مَتَى عَهْدُكَ بِالنَّبِيِّ ص قَالَ فَعُلْتُ لَهَا مِنْذُ كَذَا وَكَذَا قَالَ فَتَأَلَّتْ مِنِّي وَ سَبَّيْنِي قَالَ فَعُلْتُ لَهَا دَعِينِي فَإِنِّي آتِي النَّبِيَّ فَأُصَلِّي مَعَهُ الْمَغْرِبَ ثُمَّ لَا أَدْعُهُ حَتَّى يَسْتَغْفِرَ لِي وَ لَكَ

And from (the book) 'Al Musnad', from Huzeifa Bin Al Yamani who said,

'My mother asked me, 'When was your pact with the Prophet<sup>saww</sup>?' I said to her, 'Since such and such'. She had a go at me and insulted me. I said to her, 'Leave me, for I shall go to the Prophet<sup>saww</sup> and pray Al-Maghrib Salat with him<sup>saww</sup>, then I shall not leave him<sup>saww</sup> until he<sup>saww</sup> seeks Forgiveness for me and for you'.

قَالَ فَأَتَيْتُ النَّبِيَّ ص فَصَلَّيْتُ مَعَهُ الْمَغْرِبَ فَصَلَّى النَّبِيُّ ص الْعِشَاءَ ثُمَّ انْقَلَبَ فَتَبِعْتُهُ فَعَرَضَ لَهُ عَارِضٌ فَنَاجَاهُ ثُمَّ ذَهَبَ فَاتَّبَعْتُهُ

He said, 'I came to the Prophet and prayed Al-Maghrib Salat with him<sup>saww</sup>. (Then) the Prophet<sup>saww</sup> prayed Al-Isha. Then he<sup>saww</sup> left, so I followed him<sup>saww</sup> and presenter presented to him<sup>asws</sup>, whispering to him<sup>saww</sup>. Then he<sup>saww</sup> went, and I followed him<sup>saww</sup>.

فَسَمِعَ صَوْتِي فَقَالَ مَنْ هَذَا فَعُلْتُ حَدِيثَهُ قَالَ مَا لَكَ فَحَدَّثْتُهُ بِالْأَمْرِ قَالَ عَفَرَ اللَّهُ لَكَ وَ لِأُمِّكَ ثُمَّ قَالَ أَمَا رَأَيْتِ الْعَارِضَ الَّذِي عَرَضَ لِي فُتَيْلُ قَالَ فُلْتُ بَلَى

He<sup>saww</sup> heard my sound, so he<sup>saww</sup> said: 'Who is this?' I said, 'Huzeifa'. What is the matter with you?' I narrated to him<sup>saww</sup> with the matter. He<sup>saww</sup> said: 'May Allah<sup>azwj</sup> Forgive for you and for your mother'. Then he<sup>saww</sup> said: 'Did you not see the presenter who presented to me just before?' I said, 'Yes'.

قَالَ هُوَ مَلَكٌ مِنَ الْمَلَائِكَةِ لَمْ يَهْبِطْ إِلَى الْأَرْضِ قَطُّ قَبْلَ هَذِهِ اللَّيْلَةِ اسْتَأْذَنَ رَبَّهُ عَزَّ وَ جَلَّ أَنْ يُسَلِّمَ عَلَيَّ وَ يُبَشِّرَنِي أَنَّ الْحَسَنَ وَ الْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ أَنَّ فَاطِمَةَ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ.

He<sup>saww</sup> said: 'He is an Angel from the Angels not having descended to the earth at all before this night. He had sought Permission to his Lord<sup>azwj</sup> Mighty and Majestic to greet unto me<sup>asws</sup> and give me<sup>saww</sup> glad tidings that Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are two chiefs of the youths of the people of Paradise, and that (Syeda) Fatima<sup>asws</sup> is chieftess of women of the worlds".<sup>101</sup>

أَقُولُ زَوَّاهُ ابْنُ بَطْرِيْقٍ فِي الْمُسْتَدْرَكِ مِنْ كِتَابِ الْحِلْيَةِ بِإِسْنَادِهِ عَنْ حَدِيثِهِ مِثْلَهُ وَ فِي آخِرِهِ وَ أَنَّ فَاطِمَةَ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ.

<sup>100</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 48 b

<sup>101</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 48 c

I (Majlisi) am saying, 'It is reported by Ibn Batreeq in (the book) 'Al Mustadrak', from the book 'Al Hilyah', by his chain from Huzeyfa – similar to it, and in its end is: 'And (Syeda) Fatima<sup>asws</sup> is chieftess of the women of the people of Paradise".<sup>102</sup>

49- كشف، كشف الغمة من كتاب مؤيد فاطمة لأبي جعفر بن بابويه زوى حديثاً مرفوعاً إلى جابر بن عبد الله الأنصاري قال سمعت رسول الله ص يقول إن الله عز وجل خلقني وعلياً وفاطمة والحسن والحسين من نور فعصر ذلك النور عصرة فخرج منها شيعتنا فسبحنا فسبحوا وقادسنا فقدسوا وهللنا فهللوا ومجدنا فمجدوا وخذنا فخذوا

(The book) 'Kashf Al Ghumma' – From the book 'Mowlud Fatima<sup>asws</sup>' of Abu Ja'far Bin Babuwayh, he reported a Hadeeth raising it to Jabir Bin Abdullah Al Ansari who said,

'I heard Rasool-Allah<sup>saww</sup> saying: 'Allah<sup>azwj</sup> Mighty and Majestic Created me<sup>saww</sup>, and Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup> from Noor. He<sup>azwj</sup> Compressed that Noor with a compression and our<sup>asws</sup> Shias emerged from it. We<sup>asws</sup> glorified (Allah<sup>azwj</sup>), so they glorified, and we<sup>asws</sup> extolled the Holiness, so they extolled the Holiness, and we<sup>asws</sup> proclaimed the Oneness, so they proclaimed the Oneness, and we<sup>asws</sup> praised (Allah<sup>azwj</sup>), so they praise, and we<sup>asws</sup> professed to His<sup>azwj</sup> Oneness, so they professed to His<sup>azwj</sup> Oneness.

ثم خلق السموات والأرضين وخلق الملائكة فمكنت الملائكة مائة عام لا تعرف تسبيحاً ولا تقديساً فسبحنا فسبحت شيعتنا فسبحت الملائكة وكذلك في النواقي

Then He<sup>azwj</sup> Created the skies and the earths, and Created the Angels. The Angels remain for one hundred years neither understanding any glorification (of Allah<sup>azwj</sup>), nor extollation of Holiness. We<sup>asws</sup> glorified, so our<sup>asws</sup> Shias glorified, so the Angels glorified, and like that was regarding the remainder.

فنحن الموحدون حيث لا موحّد غيرنا وحقيق على الله عز وجل كما اختصنا واختص شيعتنا أن ينزلنا و شيعتنا في أعلى عليين

Thus, we<sup>asws</sup> were unitarians when there was no unitarian apart from us<sup>asws</sup>, and there are rights upon Allah<sup>azwj</sup> Mighty and Majestic like what He<sup>azwj</sup> Specialised us<sup>asws</sup> and Specialised our<sup>asws</sup> Shias that He<sup>azwj</sup> Lodges us<sup>asws</sup> and our<sup>asws</sup> Shias in the high Illiyeen.

إن الله اصطفانا و اصطفى شيعتنا من قبل أن تكون أجساماً فدعانا فأجبنا فعفر لنا و لشيعتنا من قبل أن نستعفر الله تعالى.

Allah<sup>azwj</sup> Chose us<sup>asws</sup> and Chose our<sup>asws</sup> Shias from before there happened to be bodies. He<sup>saww</sup> Called us<sup>asws</sup>, so we<sup>asws</sup> answered. He<sup>azwj</sup> Forgave for us<sup>asws</sup> and for our<sup>asws</sup> Shias from before we<sup>asws</sup> even sought Forgiveness of Allah<sup>azwj</sup> the Exalted".<sup>103</sup>

و نوي عن علي ع قال سمعت رسول الله ص يقول إن الله تبارك وتعالى خلقني وعلياً وفاطمة والحسن والحسين من نور واحد.

And it is reported from Ali<sup>asws</sup> having said: 'I<sup>saww</sup> heard Rasool-Allah<sup>saww</sup> saying: 'Allah<sup>azwj</sup> Blessed and Exalted Created me<sup>saww</sup>, and Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup> from one Noor".<sup>104</sup>

<sup>102</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 48 d

<sup>103</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 49 a

وَعَنْ خَدِيفَةَ بْنِ الْيَمَانِ قَالَ: دَخَلْتُ عَائِشَةَ عَلَى النَّبِيِّ ص وَهُوَ يُقَبِّلُ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا فَقَالَتْ يَا رَسُولَ اللَّهِ أَتُقَبِّلُهَا وَهِيَ ذَاتُ بَعْلِ

And from Huzeyfa Bin Al Yamani who said,

‘Ayesha entered to see the Prophet<sup>saww</sup> and he<sup>asws</sup> was kissing (Syeda) Fatima<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon her<sup>asws</sup>. She said, ‘O Rasool-Allah<sup>saww</sup>! Are you<sup>saww</sup> kissing her<sup>asws</sup> and she<sup>asws</sup> is with a husband?’

فَقَالَ لَهَا أَمَا وَاللَّهِ لَوْ عَلِمْتُ وَدِّي لَهَا إِذَا لَا زِدَدَتْ لَهَا وَدّاً إِنَّهُ لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ فَصِرْتُ إِلَى السَّمَاءِ الرَّابِعَةِ أَذَّنَ جِبْرَائِيلُ وَأَقَامَ مِيكَائِيلُ

He<sup>saww</sup> said to her: ‘But, by Allah<sup>azwj</sup>, if only you knew my<sup>saww</sup> cordiality for her<sup>asws</sup>, then you would increase the cordiality for her<sup>asws</sup>. When there was an ascension with me<sup>saww</sup> to the sky, I<sup>saww</sup> came to the fourth sky, Jibraeel<sup>as</sup> proclaimed Azaan and Mikaeel<sup>as</sup>, the Iqaamah.

ثُمَّ قَالَ لِي أَذُنُ فَقُلْتُ أَذُنُو وَأَنْتَ بِحَضْرَتِي فَقَالَ لِي نَعَمْ إِنَّ اللَّهَ فَضَّلَ أَنْبِيََاءَهُ الْمُرْسَلِينَ عَلَى مَلَائِكَتِهِ الْمُقَرَّبِينَ وَفَضَّلَكَ أَنْتَ خَاصَّةً

Then he<sup>as</sup> said to me<sup>saww</sup>: ‘Approach (to lead Salat)’. I<sup>saww</sup> said: ‘I<sup>saww</sup> should approach (to lead Salat) and you<sup>as</sup> are in my<sup>saww</sup> presence?’ He<sup>as</sup> said to me<sup>saww</sup> ‘Yes. Allah<sup>azwj</sup> Merited His<sup>azwj</sup> Prophets<sup>as</sup>, the Messengers<sup>as</sup> over His<sup>azwj</sup> Angels of Proximity, and Merited you<sup>saww</sup> in particular’.

فَدَنَوْتُ فَصَلَّيْتُ بِأَهْلِ السَّمَاءِ الرَّابِعَةِ فَلَمَّا صَلَّيْتُ وَصِرْتُ إِلَى السَّمَاءِ السَّادِسَةِ إِذَا أَنَا بِمَلَكٍ مِنْ نُورٍ عَلَى سَرِيرٍ مِنْ نُورٍ عَنْ يَمِينِهِ صَفٌّ مِنَ الْمَلَائِكَةِ وَ عَنْ يَسَارِهِ صَفٌّ مِنَ الْمَلَائِكَةِ فَسَلَّمْتُ فَرَدَّ عَلَيَّ السَّلَامَ وَهُوَ مُتَكَيِّئٌ

I<sup>saww</sup> went ahead and (led) the Salat with the inhabitants of the fourth sky. When I<sup>saww</sup> had prayed and came to the sixth sky, there I<sup>saww</sup> was with an Angel of Noor upon a bed of Noor. On his right was a row of Angels and on his left was a row of Angels. I<sup>saww</sup> greeted, and he<sup>saww</sup> returned the greeting unto me<sup>saww</sup>, and he was reclining.

فَأَوْحَى إِلَيَّ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا أَيُّهَا الْمَلِكُ سَلِّمْ عَلَيْكَ حَبِيبِي وَ خَيْرَتِي مِنْ خَلْقِي فَرَدَدْتُ السَّلَامَ عَلَيْهِ وَأَنْتَ مُتَكَيِّئٌ وَ عِزِّي وَ جَلَالِي لَتَقُومَنَّ وَ لَتَسَلَّمََنَّ عَلَيْهِ وَ لَا تَفْعُدُ إِلَى يَوْمِ الْقِيَامَةِ

Allah<sup>azwj</sup> Mighty and Majestic Revealed to him: “O you Angel! My<sup>azwj</sup> Beloved, and My<sup>azwj</sup> Choice from My<sup>azwj</sup> creatures greeted unto you, and you responded the greeting to him<sup>asws</sup> while you were reclining? By My<sup>azwj</sup> Mighty and My<sup>azwj</sup> Majestic! You will stand and greet unto him<sup>saww</sup> and you will not sit down up to the Day of Qiyamah!”

فَوَسَّيْتُ الْمَلِكُ وَهُوَ يُعَانِفُنِي وَيَقُولُ مَا أَكْرَمَكَ عَلَى رَبِّ الْعَالَمِينَ يَا مُحَمَّدُ

The Angel leapt and he was seeking my<sup>saww</sup> pardon and saying: ‘How much is your<sup>saww</sup> honour to Lord<sup>azwj</sup> of the worlds, O Muhammad<sup>saww</sup>!’

فَلَمَّا صِرْتُ إِلَى الْحُجْبِ تُودِيْتُ أَمْرَ الرَّسُولِ بِمَا أَنْزَلَ إِلَيْهِ فَأُحْمِتُ فَقُلْتُ وَالْمُؤْمِنُونَ كُلُّ أَمْنٍ بِاللَّهِ وَ ... كُنْهِهِ وَ رُسُلِهِ

<sup>104</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 49 b

When I<sup>saww</sup> came to the Veils, He<sup>azwj</sup> Called out: ***“The Rasool believes in what is Revealed unto him from his Lord”. [2:285].*** I<sup>saww</sup> was inspired, so I<sup>saww</sup> said: ***‘And (so do) the Momineen. They all believe in Allah, and His Angels, and His Books [2:285].***

ثُمَّ أَخَذَ جِبْرِئِيلُ عَ بِيَدِي وَ أَدْخَلَنِي الْجَنَّةَ وَ أَنَا مَسْرُورٌ فَإِذَا أَنَا بِشَجَرَةٍ مِنْ نُورٍ مُكَلَّلَةٍ بِالنُّورِ وَ فِي أَصْلِهَا مَلَكَانِ يَطْوِيَانِ الْحُلِيَّ وَ الْحُلُلَ إِلَى يَوْمِ الْقِيَامَةِ

Then Jibraeel<sup>as</sup> held my<sup>saww</sup> hand and entered me<sup>saww</sup> into the Paradise, and I<sup>saww</sup> was cheerful. There, I<sup>saww</sup> was by a tree of Noor, crowned with Noor, and it is base were two Angels folding the ornaments and the garments up to the Day of Qiyamah.

ثُمَّ تَقَدَّمْتُ أَمَامِي فَإِذَا أَنَا بِقَصْرِ مِنْ لَوْلُؤَةٍ بَيَضَاءٍ لَا صَدْعَ فِيهَا وَ لَا وَصْلَ فَقُلْتُ حَبِيبِي لِمَنْ هَذَا الْقَصْرُ قَالَ لِابْنِكَ الْحَسَنِ

Then I<sup>saww</sup> advanced in front of me<sup>saww</sup>, and there I<sup>saww</sup> was by a castle of white pearls, there being no crack in it nor any break. I<sup>saww</sup> said: ‘My<sup>saww</sup> beloved! Who is this castle for?’ He<sup>as</sup> said: ‘For your<sup>saww</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>’.

ثُمَّ تَقَدَّمْتُ أَمَامِي فَإِذَا أَنَا بِتُفَاحٍ لَمْ أَرِ تُفَاحًا أَكْبَرَ مِنْهُ فَأَخَذْتُ تُفَاحَةً فَفَلَقْتُهَا فَإِذَا أَنَا بِحُوزَاءٍ كَانَ أَجْفَانُهَا مَقَادِيمَ أَجْبَحَةِ السُّورِ فَقُلْتُ لَهَا لِمَنْ أَنْتِ فَبَكَتْ ثُمَّ قَالَتْ أَنَا لِابْنِكَ الْمَقْتُولِ ظُلْمًا الْحَسَنِ بْنِ عَلِيٍّ

Then I<sup>saww</sup> advanced in front of me<sup>saww</sup>, and there I<sup>saww</sup> was by an apple. I<sup>saww</sup> had not seen any apple larger than it. I<sup>saww</sup> took the apple and split it, and there I<sup>saww</sup> was with a Hourie, her eyelids were as far back as wings of an eagle. I<sup>saww</sup> said to her: ‘Who are you for?’ She cried, then said, ‘I am for your<sup>saww</sup> son<sup>asws</sup>’, the one killed unjustly, Al-Husayn Bin Ali<sup>asws</sup>’.

ثُمَّ تَقَدَّمْتُ أَمَامِي فَإِذَا أَنَا بِرُطَبٍ أَلْيَنَ مِنَ الرُّبْدِ الزُّلَالِ وَ أَخْلَى مِنَ الْعَسَلِ فَأَكَلْتُ رُطَبَةً مِنْهَا وَ أَنَا أَشْتَهِيهَا فَتَحَوَّلَتِ الرُّطَبَةُ نُطْفَةً فِي صُلْبِي فَلَمَّا هَبَطْتُ إِلَى الْأَرْضِ وَاقَعْتُ خَدِيجَةً فَحَمَلْتُ بِفَاطِمَةَ

Then I<sup>saww</sup> advanced in front of me<sup>saww</sup>, and there I<sup>saww</sup> was with dates softer than the foam of the albumin, and sweeter than the honey. I<sup>saww</sup> ate a date from it, and I<sup>saww</sup> had desired it. The date transformed into a seed in my<sup>saww</sup> Sulb. When I<sup>saww</sup> descended to the earth, I<sup>saww</sup> slept with Khadeeja<sup>asws</sup> and she<sup>as</sup> was blessed with Fatima<sup>asws</sup>.

فَفَاطِمَةُ حُوزَاءُ إِنْسِيَّةٍ فَإِذَا اسْتَقَمْتُ إِلَى رَاحَةِ الْجَنَّةِ شَمِمْتُ رَاحَةَ ابْنَتِي فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا وَ عَلَى أَبِيهَا وَ بَغْلِهَا.

Thus, (Syeda) Fatima<sup>asws</sup> is a human Hourie. Whenever I<sup>saww</sup> am desirous to aroma of the Paradise, I<sup>saww</sup> smell the aroma of my<sup>saww</sup> daughter Fatima<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon her<sup>asws</sup>, and upon her<sup>asws</sup> father<sup>saww</sup>, and her<sup>asws</sup> husband<sup>asws</sup>”<sup>105</sup>.

وَ مِنْهُ عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ وَ فِيهِ زِيَادَةٌ يَتَعَلَّقُ بِفَضْلِ أَمِيرِ الْمُؤْمِنِينَ ع وَ فِيهِ فَقُلْتُ لِمَنْ هَذِهِ الشَّجَرَةُ فَقَالَ لِأَخِيكَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ هَذَانِ الْمَلَكَانِ يَطْوِيَانِ الْحُلِيَّ وَ الْحُلُلَ إِلَى يَوْمِ الْقِيَامَةِ

And from him, from Ibn Abbas – similar to it, and in it is additionally is relating with the merits of Amir Al-Momineen<sup>asws</sup>, and in it: ‘I<sup>saww</sup> said: ‘From whom is this tree?’ He<sup>as</sup> said:

<sup>105</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 49 c

‘For your<sup>saww</sup> brother Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and there two Angels folding the ornaments and the garments up to the Day of Qiyamah’.

وَلَيْسَ فِيهِ ذِكْرُ الْحُسَيْنِ وَ الْحُسَيْنِ ع وَ فِيهِ فَأَخَذْتُ رُطْبَةً فَأَكَلْتُهَا فَتَحَوَّلَتْ

And there isn't in it the mention of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and in it: 'I<sup>saww</sup> took a date and ate it’.

وَ فِيهِ قَبْلَ هَذَا فَصَلَّيْتُ بِأَهْلِ السَّمَاءِ الرَّابِعَةِ ثُمَّ التَفْتُ عَنْ يَمِينِي فَإِذَا أَنَا بِإِبْرَاهِيمَ فِي رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ قَدْ اكْتَنَفَهُ جَمَاعَةٌ مِنَ الْمَلَائِكَةِ

And in it, before this: 'I<sup>saww</sup> prayed salat with the inhabitants of the fourth sky, then I<sup>saww</sup> turned to my<sup>saww</sup> right, and there I<sup>saww</sup> was with Ibrahim<sup>as</sup> in a garden from the gardens of the Paradise. A group of Angels had surrounded him<sup>as</sup>'.

وَ فِيهِ فَنُودِيتُ فِي السَّادِسَةِ يَا مُحَمَّدُ نِعَمَ الْآبُ أَبُوكَ إِبْرَاهِيمُ وَ نِعَمَ الْأَخُ أَخُوكَ عَلِيٌّ.

And in it: 'I<sup>saww</sup> was Called out to in the sixth (sky): “O Muhammad<sup>saww</sup>! 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>!”’<sup>106</sup>

50- بشاء، بشارة المصطفى يَحْيَى بْنُ مُحَمَّدٍ الْجَوَّانِيُّ عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ الدَّاعِي عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخَافِظِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ التَّمِيمِيِّ عَنِ الْمُنْذِرِ بْنِ مُحَمَّدٍ اللَّخْمِيِّ عَنْ أَبِيهِ عَنْ عَمِّهِ عَنْ أَبِيهِ عَنْ أَبَانَ بْنِ ثَعْلَبٍ عَنْ أَبِي إِسْحَاقَ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: إِنِّي لَعِنْدَ النَّبِيِّ ص أَنَا وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ ع فَقَالَ رَسُولُ اللَّهِ أَنَا خَيْرٌ لِمَنْ حَارَبَهُمْ وَ سَلِمَ لِمَنْ سَأَلَهُمْ.

(The book) ‘Basharat Al Mustafa<sup>saww</sup>’ – Yahya Bin Muhammad Al Jawwany, from Al-Husayn Bin Ali Al Daie, from Ja’far Bin Muhammad Al-Husayni, from Muhammad Bin Abdullah Al Hafiz, from Ahmad Bin Muhammad Al Tameemi, from Al Munzir Bin Muhammad Al Lahmy, from his father, from his uncle, from his father, from Aban Bin Taghlib, from Abu Is’haq, from Zayd Bin Arqam who said,

‘In the presence of the Prophet<sup>saww</sup> were me<sup>asws</sup>, and Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Rasool-Allah<sup>saww</sup> said: ‘I<sup>saww</sup> am at was to the one warring them<sup>asws</sup>, and at peace to one at peace with them<sup>asws</sup>’.<sup>107</sup>

51- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مِنْ كِتَابِ مِصْبَاحِ الْأَنْوَارِ لِشَيْخِ الطَّائِفَةِ بِإِسْنَادِهِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ص فِي بَعْضِ الْأَيَّامِ صَلَاةَ الْفَجْرِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ الْكَرِيمِ فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ إِنَّ رَأَيْتُ أَنْ تُفَسِّرَ لَنَا قَوْلَهُ تَعَالَى فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقًا

(The books) ‘Kunz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’, from the book ‘Misbah Al Anwaar’ of sheykh Al Taifa, from Anas Bin Malik (well-known fabricator) who said,

‘We prayed the Fajr Salat with Rasool-Allah<sup>saww</sup> in one of the days, then he<sup>saww</sup> turned towards us with a benevolent face. I said, ‘O Rasool-Allah<sup>saww</sup>! I see if you<sup>saww</sup> could interpret for us the Words of Allah<sup>azwj</sup> Mighty and Majestic **so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they!** [4:69].

<sup>106</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 49 d

<sup>107</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 50

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Then He<sup>azwj</sup> Split the Light of my<sup>saww</sup> brother<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and from it were Created the Angels. So, the Light of the Angels is from the Light of Ali<sup>asws</sup>, and the Light of Ali<sup>asws</sup> is from the Light of Allah<sup>azwj</sup>, and Ali<sup>asws</sup> is higher than the Angels’.

ثُمَّ فَتَقَ نُورَ ابْنَتِي فَاطِمَةَ فَخَلَقَ مِنْهُ السَّمَاوَاتِ وَالْأَرْضَ فَالسَّمَاوَاتُ وَالْأَرْضُ مِنْ نُورِ ابْنَتِي فَاطِمَةَ وَ نُورُ اللَّهِ تَعَالَى وَ ابْنَتِي فَاطِمَةُ أَفْضَلُ مِنَ السَّمَاوَاتِ وَالْأَرْضِ

Then He<sup>azwj</sup> Split the Light of my<sup>saww</sup> daughter (Syeda) Fatima<sup>asws</sup>, and from it was Created the Light of the skies and the earth. The skies and the earth are from the Light of my<sup>saww</sup> daughter (Syeda) Fatima<sup>asws</sup>, and the Light of my<sup>saww</sup> daughter<sup>asws</sup> (Syeda) Fatima<sup>asws</sup> is from the Light of Allah<sup>azwj</sup> Mighty and Majestic, and my<sup>saww</sup> daughter<sup>asws</sup> (Syeda) Fatima<sup>asws</sup> is higher than the skies and the earth.

ثُمَّ فَتَقَ نُورَ وَلَدَتِي الْحَسَنِ وَ خَلَقَ مِنْهُ الشَّمْسُ وَالْقَمَرُ فَالشَّمْسُ وَالْقَمَرُ مِنْ نُورِ وَلَدَتِي الْحَسَنِ وَ نُورُ اللَّهِ وَ الْحَسَنُ أَفْضَلُ مِنَ الشَّمْسِ وَالْقَمَرِ

Then He<sup>azwj</sup> Split the Light of my<sup>saww</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>, and Created from it the Light of the sun and the moon. So the Light of the sun and the moon is from the Light of Al-Hassan<sup>asws</sup>, and the Light of my<sup>saww</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup> is from the Light of Allah<sup>azwj</sup>, and Al-Hassan<sup>asws</sup> is higher than the sun and the moon.

ثُمَّ فَتَقَ نُورَ وَلَدَتِي الْحُسَيْنِ فَخَلَقَ مِنْهُ الْجَنَّةُ وَالْجُورُ الْعَيْنِ فَالْجَنَّةُ وَالْجُورُ الْعَيْنُ مِنْ نُورِ وَلَدَتِي الْحُسَيْنِ وَ نُورُ اللَّهِ فَوَلَدَتِي الْحُسَيْنِ أَفْضَلُ مِنَ الْجَنَّةِ وَالْجُورِ الْعَيْنِ

Then He<sup>azwj</sup> Split the Light of my<sup>saww</sup> son<sup>asws</sup> Al-Husayn<sup>asws</sup>, and from it were Created the Paradise, and the Maiden Houries. The Light of the Paradise and the Houries is from the Light of my<sup>saww</sup> son<sup>asws</sup> Al-Husayn<sup>asws</sup>, and the Light of my<sup>saww</sup> son<sup>asws</sup> Al-Husayn<sup>asws</sup> is from the Light of Allah<sup>azwj</sup>, and my<sup>saww</sup> son<sup>asws</sup> Al-Husayn is higher than the Paradise and the Maiden Houries’.

ثُمَّ أَمَرَ اللَّهُ الظُّلُمَاتِ أَنْ تَمُرَّ عَلَى سَحَابٍ النَّظَرِ فَأُظْلِمَتِ السَّمَاوَاتُ عَلَى الْمَلَائِكَةِ فَضَحَّتِ الْمَلَائِكَةُ بِالتَّغْدِيسِ وَ التَّسْبِيحِ وَ قَالَتْ إِهْنَا وَ سَيِّدَنَا مِنْذُ خَلَقْتَنَا وَ عَرَفْتَنَا هَذِهِ الْأَشْيَاخَ لَمْ نَرِ بِأَسَافٍ فَيَحَقُّ هَذِهِ الْأَشْيَاخَ إِلَّا مَا كَشَفْتَ عَنْهَا هَذِهِ الظُّلُمَةَ

The Allah<sup>azwj</sup> Commanded the darkness that it should pass with the cloud of darkness, so it darkened the skies upon the Angels. The Angels erupted with the sound of the Glorification and the Extollation, and said: ‘Our Allah<sup>azwj</sup> and our Master<sup>azwj</sup>! Since You<sup>azwj</sup> Created us and introduced us to these resemblances we have not seen misery. Therefore, for the sake of these resemblances, Remove this darkness from us!’

فَأَخْرَجَ اللَّهُ مِنْ نُورِ ابْنَتِي فَاطِمَةَ فَتَادِيلَ فَعَلَّقَهَا فِي بُطْنَانِ الْعَرْشِ فَأَزْهَرَتِ السَّمَاوَاتُ وَالْأَرْضُ ثُمَّ أَشْرَقَتْ بِنُورِهَا فَلَاخِلَ ذَلِكَ سُمِّيَتْ الزَّهْرَاءُ

Allah<sup>azwj</sup> Extracted lanterns from the Light of my<sup>saww</sup> daughter<sup>asws</sup> (Syeda) Fatima<sup>asws</sup>, and attached these in the middle of the Throne. The skies and the earth bloomed, then shone with her<sup>asws</sup> Light. Thus, it is due to that, she<sup>asws</sup> has been called ‘Al-Zahra’ (The illuminated).

فَقَالَتِ الْمَلَائِكَةُ إِنَّمَا هَذَا النُّورُ الرَّاهِزُ الَّذِي قَدْ أَشْرَقَتْ بِهِ السَّمَاوَاتُ وَ الْأَرْضُ فَأَوْحَى اللَّهُ إِلَيْهَا هَذَا نُورٌ اخْتَرَعْتُهُ مِنْ نُورِ خَلَالِي لِأُمِّي فَاطِمَةَ ابْنَةِ حَبِيبِي وَ زَوْجَةِ وَلِيِّي وَ أَخِي نَبِيِّي وَ أَبُو [أَبِي] حُجَّجِي عَلَى عِبَادِي فِي بِلَادِي أَشْهَدُكُمْ مَلَائِكَتِي أَنِّي قَدْ جَعَلْتُ ثَوَابَ تَسْبِيحِكُمْ وَ تَقْدِيرِكُمْ لَهُذِهِ الْمَرْأَةِ وَ شِعْبَتِهَا وَ مُحِبِّهَا إِلَى يَوْمِ الْقِيَامَةِ

The Angels said: ‘Our Allah<sup>azwj</sup> and our Master<sup>azwj</sup>! From whom is this bright Light by which the skies and the earth have shone?’ Allah<sup>azwj</sup> Revealed unto them: “This is the Light initiated from My<sup>azwj</sup> Majestic of My<sup>azwj</sup> community, (Syeda) Fatima<sup>asws</sup> the daughter<sup>asws</sup> of My<sup>azwj</sup> Beloved, and the wife<sup>asws</sup> of My<sup>azwj</sup> Guardian and the brother<sup>asws</sup> of My<sup>azwj</sup> Prophet<sup>saww</sup> and the father<sup>asws</sup> of My<sup>azwj</sup> Proofs<sup>asws</sup> over My<sup>azwj</sup> servants. Be witnesses, O My<sup>azwj</sup> Angels! I<sup>azwj</sup> have Made the Rewards of your Glorifications and your Extollations for this lady<sup>asws</sup> and her<sup>asws</sup> Shiah and those that love her<sup>asws</sup> up to the Day of Judgement”.

قَالَ فَلَمَّا سَمِعَ الْعَبَّاسُ مِنْ رَسُولِ اللَّهِ ص ذَلِكَ وَتَبَّ وَ قَبَّلَ بَيْنَ عَيْنَيْ عَلِيٍّ وَ قَالَ وَ اللَّهُ يَا عَلِيُّ أَنْتَ الْحُجَّةُ الْبَالِغَةُ لِمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ.

When Al-Abbas heard that from Rasool-Allah<sup>saww</sup>, he leapt up standing and kissed Ali<sup>asws</sup> between the eyes, and said, ‘By Allah<sup>azwj</sup>! You<sup>asws</sup> – O Ali<sup>asws</sup> – are the conclusive proof for the one who believes in Allah<sup>azwj</sup> the Exalted, and the Last Day’<sup>108</sup>.

52- بشا، بشارة المصطفى بالإستناد إلى الصَّدُوقِ عَنِ الْحَمْدَانِيِّ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ سَلَمَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُوسَى ابْنِ أَخْبِ الْوَاقِدِيِّ عَنْ أَبِي قَتَادَةَ الْحَرَّانِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْعَلَاءِ الْخَضْرَمِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ ابْنِ عَبَّاسٍ قَالَ:

(The book) ‘Basharat al Mustafa<sup>saww</sup> – By the chains to Al Sadouq, from Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from Ja’far Bin Salma, from Ibrahim Bin Muhammad Bin Al Saqafy, from Ibrahim Bin Musa Bin Akhayyat Al Waqidy, from Abu Qatada Al Harrany, from Abdul Rahman Bin Al-A’ala al Hazramy, from Saeed Bin Al Musayyib, from Ibn Abbas who said,

إِنَّ رَسُولَ اللَّهِ ص كَانَ جَالِسًا يَوْمًا وَ عِنْدَهُ عَلِيُّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع فَقَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّ هَؤُلَاءِ أَهْلَ بَيْتِي وَ أَكْرَمُ النَّاسِ عَلَيَّ فَأَجِبْ مَنْ يُحِبُّهُمْ وَ أَنْبِضْ مَنْ يُبْغِضُهُمْ وَ وَاَلِ مَنْ وَاَلَاهُمْ وَ عَادِ مَنْ عَادَاهُمْ وَ أَعِنْ مَنْ أَعَانَهُمْ وَ اجْعَلْهُمْ مُطَهَّرِينَ مِنْ كُلِّ رَجْسٍ مَعْصُومِينَ مِنْ كُلِّ ذَنْبٍ وَ أَتْدَهُمْ بِرُوحِ الْقُدُسِ مِنْكَ

‘One day Rasool-Allah<sup>saww</sup> was seated, and in his<sup>saww</sup> presence were Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. So he<sup>saww</sup> said: ‘You<sup>azwj</sup> Know that they<sup>asws</sup> are the People<sup>asws</sup> of my<sup>saww</sup> Household, and the most prestigious of the people to me<sup>saww</sup>, therefore Love the one who loves them<sup>asws</sup> and Hate the one who hates them<sup>asws</sup>, and Befriend the one who befriends them<sup>asws</sup> and be Inimical to the one who is inimical to them<sup>asws</sup>, and Assist the one who assists them<sup>asws</sup>, and Make them<sup>asws</sup> Purified from every uncleanness, infallible from every sin, and Aid them<sup>asws</sup> with the Holy Spirit, from You<sup>azwj</sup>’.

ثُمَّ قَالَ يَا عَلِيُّ أَنْتَ إِمَامُ أُمَّتِي وَ خَلِيفَتِي عَلَيْهَا بَعْدِي وَ أَنْتَ قَائِدُ الْمُؤْمِنِينَ إِلَى الْجَنَّةِ وَ كَأَنِّي أَنْظُرُ إِلَى ابْنَتِي فَاطِمَةَ قَدْ أَقْبَلَتْ يَوْمَ الْقِيَامَةِ عَلَى نَجِيبٍ مِنْ نُورٍ عَنْ يَمِينِهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ عَنْ شِمَالِهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ بَيْنَ يَدَيْهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ خَلْفَهَا سَبْعُونَ أَلْفَ مَلَكٍ تَقُودُ مُؤْمِنَاتِ أُمَّتِي إِلَى الْجَنَّةِ

Then he<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! You<sup>asws</sup> are the Imam<sup>asws</sup> of my<sup>saww</sup> community, and my<sup>saww</sup> Caliph upon it after me<sup>saww</sup>, and you<sup>asws</sup> are the guide of the Momineen to the Paradise, and

<sup>108</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 51

it is as if I<sup>saww</sup> am looking at my<sup>saww</sup> daughter<sup>asws</sup> (Syeda) Fatima<sup>asws</sup> having come on the 'Day of Qiyamah upon a carriage of light. On her<sup>asws</sup> right being seventy thousand Angels and on her<sup>asws</sup> left being seventy thousand Angels, and in front of her<sup>asws</sup> being seventy thousand Angels, and behind her<sup>asws</sup> being seventy thousand Angels, guiding the female believers of my<sup>saww</sup> community to the Paradise.

فَأَمَّا امْرَأَتِي صَلَّاتٌ فِي الْيَوْمِ وَاللَّيْلَةِ خَمْسَ صَلَوَاتٍ وَ صَامَتْ شَهْرَ رَمَضَانَ وَ حَجَّتْ بَيْتَ اللَّهِ الْحَرَامَ وَ زَكَّتْ مَالَهَا وَ أَطَاعَتْ زَوْجَهَا وَ وَالَتْ عَلَيَّ بَعْدِي دَخَلَتْ الْجَنَّةَ بِشَفَاعَةِ ابْنَتِي فَاطِمَةَ وَ إِنَّهَا سَيِّدَةُ نِسَاءِ الْعَالَمِينَ

Therefore, whichever woman prays five *Salats* during the day and the night, and Fasts the Month of Ramazan, and performs Hajj of the Sacred House of Allah<sup>azwj</sup>, and gives Zakat of her wealth, and obeys her husband, and befriends Ali<sup>asws</sup> after me<sup>saww</sup>, would enter the Paradise by the intercession of my<sup>saww</sup> daughter (Syeda) Fatima<sup>asws</sup>, and she<sup>asws</sup> is the chieftess of the women of the worlds'.

فَقِيلَ يَا رَسُولَ اللَّهِ هِيَ سَيِّدَةُ نِسَاءِ عَالَمِهَا فَقَالَ ذَلِكَ لِمَرَّتِ بَيْنَ عُمَرَانَ

It was said, 'O Rasool-Allah<sup>saww</sup>! Is she<sup>asws</sup> the chieftess of the women of her world (time period)?' So he<sup>saww</sup> greetings be upon him<sup>saww</sup> and his<sup>saww</sup> Progeny said: 'That is for Maryam<sup>as</sup> Bint Imran<sup>as</sup>'.

فَأَمَّا ابْنَتِي فَاطِمَةُ فَهِيَ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ إِنَّهَا لَتَقُومُ فِي مَجْرَاهَا فَيُسَلِّمُ عَلَيْهَا سَبْعُونَ أَلْفَ مَلَكٍ مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ يُنَادُونَهَا بِمَا نَادَتْ بِهِ الْمَلَائِكَةُ مَرَّتَ فَيَقُولُونَ يَا فَاطِمَةُ إِنَّ اللَّهَ اصْطَفَاكِ وَ طَهَّرَكِ وَ اصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

But, as for my<sup>saww</sup> daughter<sup>asws</sup>, she<sup>asws</sup> is the chieftess of the women of the worlds, from the former ones and the latter ones, and she<sup>asws</sup> would be standing in her Prayer Niche, and there would greet upon her<sup>asws</sup>, seventy thousand Angels from the Angels of Proximity, and they would call her<sup>asws</sup> with what the Angels of Proximity would be calling Maryam<sup>as</sup>, and they would be saying: 'O Fatima<sup>asws</sup>! **Allah has Chosen you and Purified you and Chosen you above the women of the worlds' [3:42]**'.

ثُمَّ التَفَتَ إِلَى عَلِيٍّ ع فَقَالَ يَا عَلِيُّ إِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي وَ نُورٌ عَيْنِي وَ ثَمَرَةٌ فُؤَادِي يَسُوءُنِي مَا سَاءَهَا وَ يَسُرُّنِي مَا سَرَّهَا إِنَّهَا أَوَّلُ مَنْ تَلَحُّقَنِي مِنْ أَهْلِ بَيْتِي فَأَحْسِنْ إِلَيْهَا بَعْدِي وَ أَمَّا الْحَسَنُ وَ الْحُسَيْنُ فَهُمَا ابْنَايَ وَ رِجَالَتَايَ وَ هُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ فَلْيَكُونَا عَلَيْكَ كَسَمْعِكَ وَ بَصَرِكَ

Then he<sup>saww</sup> turned towards Ali<sup>asws</sup> and he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Verily, Fatima<sup>asws</sup> is a part from me<sup>saww</sup>, and she<sup>asws</sup> is the light of my<sup>saww</sup> eyes, and fruit of my<sup>saww</sup> heart. It disappoints me<sup>saww</sup> what disappoints her<sup>asws</sup>, it cheers me<sup>saww</sup> what cheers her<sup>asws</sup>. She<sup>asws</sup> would be the first one from the People<sup>asws</sup> of my<sup>saww</sup> Household to meet me<sup>saww</sup>, therefore be good to her<sup>asws</sup> from after me<sup>saww</sup>. And Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> (as well), for they<sup>asws</sup> are my<sup>saww</sup> sons, and my<sup>saww</sup> aromas, and they<sup>asws</sup> are the chiefs of the youths of the Paradise. Therefore, let them<sup>asws</sup> be upon you<sup>asws</sup> like your<sup>asws</sup> hearing and your<sup>asws</sup> sight'.

ثُمَّ رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنِّي مُحِبٌّ لِمَنْ أَحَبَّهُمْ مُبْعُضٌ لِمَنْ أَبْغَضَهُمْ سَلَامٌ لِمَنْ سَالَمَهُمْ وَ حَرْبٌ لِمَنْ حَارَبَهُمْ وَ عَذَابٌ لِمَنْ عَادَاهُمْ وَ وَبٌّ لِمَنْ وَالَاهُمْ.

Then he<sup>saww</sup> raised his<sup>saww</sup> hand towards the sky and he<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! I<sup>saww</sup> hereby testify that I<sup>saww</sup> love the one who loves them<sup>asws</sup> and am hateful to the one who hates them<sup>asws</sup>, and am at peace with the one who is at peace with them<sup>asws</sup> and am at war with the one who is at war with them<sup>asws</sup>, and am an enemy to the one who is inimical to them<sup>asws</sup>, and am a friend to the one who befriends them<sup>asws</sup>'.<sup>109</sup>

53- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الْحَافِظُ أَبُو نُعَيْمٍ عَنْ رِجَالِهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَا رَسُولَ اللَّهِ إِنَّمَا أَحَبُّ إِلَيْكَ أَنَا أَمْ فَاطِمَةُ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by the memoriser Abu Nueym, from his men, from Abu Hureyra (well-known fabricator) who said,

'Ali Bin Abu Talib<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! But rather, am I<sup>asws</sup> more beloved to you<sup>saww</sup> or (Syeda) Fatima<sup>asws</sup>?'

قَالَ ص فَاطِمَةُ أَحَبُّ إِلَيَّ مِنْكَ وَأَنْتَ أَعَزُّ عَلَيَّ مِنْهَا فَكَأَنِّي بِكَ وَأَنْتَ عَلَى حَوْضِي تَذُودُ عَنْهُ النَّاسَ وَإِنَّ عَلَيْهِ أَتَارِقَ عَدَدَ بُجُومِ السَّمَاءِ وَأَنْتَ وَالْحُسَيْنُ وَالْحُسَيْنُ وَحَمْزَةُ وَجَعَفَرٌ فِي الْجَنَّةِ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ وَأَنْتَ مَعِيَ وَشِيعَتُكَ

He<sup>saww</sup> said: '(Syeda) Fatima is more beloved to me<sup>saww</sup> than you<sup>asws</sup> are, and you<sup>asws</sup> dearer to me<sup>saww</sup> than she<sup>asws</sup> is. It is as if I<sup>saww</sup> am with you<sup>asws</sup> and you<sup>asws</sup> are at my<sup>saww</sup> Fountain impeding (some) people from it, and upon it are pitchers of the number of stars of the sky, and you<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Hamza<sup>as</sup>, and Ja'far<sup>as</sup> would be in the Paradise as brothers upon thrones facing each other, and you<sup>asws</sup> and your<sup>asws</sup> Shias would be with me<sup>saww</sup>.

ثُمَّ قَرَأَ رَسُولُ اللَّهِ ص هَذِهِ الْآيَةَ وَ نَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ.

Then Rasool-Allah<sup>saww</sup> recited the Verse: **And We shall Remove whatever is in their chests from grudges, as brethren upon couches face to face [15:47]**.<sup>110</sup>

54- أَقُولُ وَجَدْتُ فِي كِتَابِ سَلِيمِ بْنِ قَيْسٍ الْهَلَالِيِّ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْهُ قَالَ حَدَّثَنِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ سَلْمَانَ وَ أَبُو دَرٍّ وَ الْمُقَدَّادُ وَ حَدَّثَنِي أَبُو الْجَحَّافِ دَاوُدُ بْنُ أَبِي عَوْفٍ الْعَوْفِيُّ يَتَوِي عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: دَخَلَ رَسُولُ اللَّهِ ص عَلَى ابْنَتِهِ فَاطِمَةَ ع وَ هِيَ تُوَقِّدُ تَحْتَ قِدْرِ لَهَا تَطْبُخُ طَعَامًا لِأَهْلِهَا وَ عَلَيَّ ع فِي نَاحِيَةِ الْبَيْتِ نَائِمٌ وَ الْحُسَيْنُ وَ الْحُسَيْنُ ع نَائِمَانِ إِلَى جَنْبِهِ

I (Majlisi) am saying, 'I found in the book of Suleym Bin Qays Al Hilali, from Aban Bin Abu Ayyash, from him who said,

'It is narrated to me by Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Salman<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and Al Miqdad<sup>ra</sup>. And it is narrated to me by Abu Al Jahhaf Dawood Bin Abu Awf Al-Awfy, reporting from Abu Saeed Al-Khudri who said, 'Rasool-Allah<sup>saww</sup> entered to see his<sup>saww</sup> daughter<sup>asws</sup> Fatima<sup>asws</sup> and she<sup>asws</sup> was igniting (fire) beneath a pot of hers<sup>asws</sup> to cook food for her<sup>asws</sup> family, and Ali<sup>asws</sup> was asleep in a corner of the house, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> were asleep to his<sup>asws</sup> side.

<sup>109</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 52

<sup>110</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 53

فَقَعَدَ رَسُولُ اللَّهِ ص مَعَ ابْنَتِهِ يُحَدِّثُهَا وَ فِي رِوَايَةٍ أُخْرَى مَعَ فَاطِمَةَ يُحَدِّثُهَا وَ هِيَ تُوقِدُ تَحْتِ قَدْرِهَا لَيْسَ لَهَا خَادِمٌ فَإِذَا اسْتَيْقَظَ الْحُسَيْنُ ع فَأَقْبَلَ عَلَى رَسُولِ اللَّهِ ص فَقَالَ يَا أَبَتِ اسْقِنِي وَ فِي رِوَايَةٍ أُخْرَى يَا جَدَّاهُ اسْقِنِي

Rasool-Allah<sup>saww</sup> sat down with his<sup>saww</sup> daughter<sup>asws</sup> – and in another report: ‘With (Syeda) Fatima<sup>asws</sup>, discussing with her<sup>asws</sup>, and she<sup>asws</sup> was igniting (fire) beneath her<sup>asws</sup> pot, not having a servant for her<sup>asws</sup>, when Al-Hassan<sup>asws</sup> woke up. He<sup>asws</sup> came to Rasool-Allah<sup>saww</sup> and said: ‘O father<sup>saww</sup>, quench me<sup>asws</sup>’ – and in another report: ‘O grandfather<sup>saww</sup>, quench me<sup>asws</sup>!’

فَأَخَذَهُ رَسُولُ اللَّهِ ص ثُمَّ قَامَ إِلَى نَعْجَةٍ كَانَتْ لَهُ فَاحْتَلَبَهَا بِيَدِهِ ثُمَّ جَاءَ بِهِ وَ عَلَى اللَّبَنِ رَغْوَةٌ لِيُناولَهُ الْحُسَيْنَ فَاسْتَيْقَظَ الْحُسَيْنُ ع فَقَالَ يَا أَبَتِ اسْقِنِي

Rasool-Allah<sup>saww</sup> grabbed him<sup>asws</sup>, then stood up to a she-camel which was for him<sup>saww</sup> and milked it by his<sup>saww</sup> hands, then came with it, and there was some froth upon the milk, in order to give it to Al-Hassan<sup>asws</sup>. Al-Husayn<sup>asws</sup> woke up and said: ‘O father<sup>saww</sup>, quench me<sup>asws</sup>!’

فَقَالَ النَّبِيُّ ص يَا بُنَيَّ أَخُوكَ وَ هُوَ أَكْبَرُ مِنْكَ قَدْ اسْتَسْقَانِي فَقَالَ الْحُسَيْنُ ع اسْقِنِي فَلَمَّا فَجَعَلَ رَسُولُ اللَّهِ يُلِيُّ لَهُ وَ يَطْلُبُ إِلَيْهِ أَنْ يَدَعَ أَخَاهُ يَشْرَبُ وَ الْحُسَيْنُ يَأْتِي

The Prophet<sup>saww</sup> said: ‘O my<sup>saww</sup> son<sup>asws</sup>! Your<sup>asws</sup> brother<sup>asws</sup>, and he<sup>asws</sup> is older than you<sup>asws</sup>, has already asked me<sup>saww</sup> to quench him<sup>asws</sup>. Al-Husayn<sup>asws</sup> said: ‘Quench me<sup>asws</sup> before him<sup>asws</sup>. So, Rasool-Allah<sup>saww</sup> went on to soften to him<sup>asws</sup> and requesting to him<sup>asws</sup> to leave his<sup>asws</sup> brother<sup>asws</sup> to drink, and Al-Husayn<sup>asws</sup> was refusing.

فَقَالَتْ فَاطِمَةُ ع يَا أَبَتِ كَأَنَّ الْحُسَيْنَ أَحَبُّهُمَا إِلَيْكَ قَالَ ص مَا هُوَ بِأَحَبِّهِمَا إِلَيَّ وَ إِنَّهُمَا عِنْدِي لَسَوَاءٌ عَزَبَ أَنَّ الْحُسَيْنَ اسْتَسْقَانِي أَوَّلَ مَرَّةٍ وَ إِيَّيَّ وَ إِيَّاكَ وَ إِنَاهُمَا وَ هَذَا الرَّاقِدُ فِي الْجَنَّةِ لَنِي مَنْزِلٌ وَاحِدٌ وَ دَرَجَةٌ وَاحِدَةٌ قَالَ وَ عَلَيَّ ع نَائِمٌ لَا يَدْرِي بِشَيْءٍ مِنْ ذَلِكَ

(Syeda) Fatima<sup>asws</sup> said: ‘O father<sup>saww</sup>! It is as if Al-Hassan<sup>asws</sup> is more beloved of the two to you<sup>saww</sup>. He<sup>saww</sup> said: ‘He<sup>asws</sup> is not more beloved of the two to me<sup>saww</sup>, and they<sup>asws</sup> are both the same in my<sup>saww</sup> presence, apart from that Al-Hassan<sup>asws</sup> asked me<sup>saww</sup> to be quenched first; and I<sup>saww</sup> and you<sup>asws</sup> and they<sup>asws</sup> both, and this one<sup>asws</sup> sleeping, would be in Paradise in one house, and one rank’. And Ali<sup>asws</sup> was sleeping, not knowing anything from that’.

قَالَ وَ مَرَّ بِهِمَا رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ وَ هُمَا يَلْعَبَانِ فَأَخَذَهُمَا رَسُولُ اللَّهِ ص فَاحْتَمَلَهُمَا وَ وَضَعَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى عَاتِقِهِ فَاسْتَقْبَلَهُ رَجُلٌ قَالَ وَ فِي رِوَايَةٍ أُخْرَى فَوَضَعَ أَحَدَهُمَا عَلَى مَنْكِبِهِ الْأَيْمَنِ وَ الْآخَرَ عَلَى مَنْكِبِهِ الْأَيْسَرِ ثُمَّ أَقْبَلَ بِهِمَا

He (the narrator) said, ‘And one day Rasool-Allah<sup>saww</sup> passed by them<sup>asws</sup> both playing, so Rasool-Allah<sup>saww</sup> grabbed them<sup>asws</sup> and carried them<sup>asws</sup>, and placed each one<sup>asws</sup> of them<sup>asws</sup> upon his<sup>saww</sup> shoulders. A man met him<sup>saww</sup> – and in another report: ‘One<sup>asws</sup> of them<sup>asws</sup> upon his<sup>saww</sup> right shoulder, and one<sup>asws</sup> of them<sup>asws</sup> upon his<sup>saww</sup> left shoulder, then came with them<sup>asws</sup>.

فَاسْتَقْبَلَهُ أَبُو بَكْرٍ فَقَالَ لِنَعْمِ الرَّاحِلَةِ أَنْتَ وَ فِي رِوَايَةٍ أُخْرَى نَعْمَ الْمَرْكَبُ رَكِبْتُمَا يَا غُلَامَيْنِ فَقَالَ رَسُولُ اللَّهِ ص وَ نَعْمَ الرَّكِبَانِ هُمَا إِنَّ هَذَيْنِ الْغُلَامَيْنِ رِيحَانَتَايَ مِنَ الدُّنْيَا

Abu Bakr met him. He said, 'Best of the rides are you<sup>saww</sup>' – and in another report, 'Best of the rides you<sup>asws</sup> boys are riding'. Rasool-Allah<sup>saww</sup> said: 'And best riders are they<sup>asws</sup>. These two boys are my<sup>saww</sup> aromas in the world'.

قَالَ فَلَمَّا أَتَى بِيَمَا مَنَزِلَ فَاطِمَةَ أَقْبَلَا يَصْطَرِعَانِ فَجَعَلَ رَسُولُ اللَّهِ ص يَقُولُ إِيَّاهُ يَا حَسَنُ فَقَالَتْ فَاطِمَةُ ع يَا رَسُولَ اللَّهِ أَتَقُولُ إِيَّاهُ يَا حَسَنُ وَ هُوَ أَكْبَرُ مِنْهُ فَقَالَ هَذَا جِبْرِيلُ ع يَقُولُ إِيَّاهُ يَا حُسَيْنُ فَصَرَخَ الْحُسَيْنُ الْحَسَنُ

He (the narrator) said, 'When he<sup>saww</sup> came with them<sup>asws</sup> to the house of (Syeda) Fatima<sup>asws</sup>, they<sup>asws</sup> went on to wrestle. So, Rasool-Allah<sup>saww</sup> went on saying: 'Come on, O Hassan<sup>asws</sup>!' (Syeda) Fatima<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! Are you<sup>asws</sup> saying: 'Come on, O Hassan<sup>asws</sup>, and although he<sup>asws</sup> is older than him<sup>asws</sup>? He<sup>saww</sup> said: 'This here is Jibraeel<sup>as</sup> saying: 'Come on O Husayn<sup>asws</sup>!' Al-Husayn<sup>asws</sup> wrestled Al-Hassan<sup>asws</sup>.

قَالَ وَ نَظَرَ رَسُولُ اللَّهِ ص إِلَيْهِمَا يَوْمًا وَ قَدْ أَقْبَلَا فَقَالَ هَذَانِ وَ اللَّهُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا إِنَّ أَخْيَرَ النَّاسِ عِنْدِي وَ أَحَبَّهُمْ إِلَيَّ وَ أَكْرَمُهُمْ عَلَيَّ أَبُوْكُمَا ثُمَّ أَمُكُمَا وَ لَيْسَ عِنْدَ اللَّهِ أَحَدٌ أَفْضَلُ مِنِّي وَ أَحَبُّ وَ وَزِيرِي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي عَلَيَّ بِنُ أَبِي طَالِبٍ

He (the narrator) said, 'And Rasool-Allah<sup>saww</sup> looked at them<sup>asws</sup> one day and they<sup>asws</sup> had just come. He<sup>saww</sup> said: 'By Allah<sup>azwj</sup>! These are two chiefs of the youths of the people of Paradise, and their<sup>asws</sup> father<sup>asws</sup> is better than them<sup>asws</sup>. The best of the people in my<sup>saww</sup> presence, and the most beloved to me<sup>saww</sup>, and their most honourable to me<sup>asws</sup> is your<sup>asws</sup> father<sup>asws</sup>, then your<sup>asws</sup> mother<sup>asws</sup>, and there isn't anyone in the Presence of Allah<sup>azwj</sup> more superior than me<sup>saww</sup>, and my<sup>saww</sup> brother<sup>asws</sup>, and my<sup>saww</sup> Vizier, and my<sup>saww</sup> caliph in my<sup>saww</sup> community, and guardian of every Momin after me<sup>saww</sup>, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

أَلَا إِنَّهُ خَلِيلِي وَ وَزِيرِي وَ صَفِيِّ وَ خَلِيفَتِي مِنْ بَعْدِي وَ وَلِيُّ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ بَعْدِي فَإِذَا هَلَكَ فَابْنِي الْحَسَنُ مِنْ بَعْدِي ثُمَّ الْأَيْمَةُ مِنْ عَقِبِ الْحُسَيْنِ

Indeed! He<sup>asws</sup> is my<sup>saww</sup> friend, and my<sup>saww</sup> Vizier, and my<sup>saww</sup> elite, and my<sup>saww</sup> caliph from after me<sup>saww</sup>, and guardian of every Momin after me<sup>saww</sup>. When he<sup>asws</sup> passes away, then my<sup>saww</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup> from after him<sup>asws</sup>. When he<sup>asws</sup> passes away, then my<sup>saww</sup> son<sup>asws</sup> Al-Husayn<sup>asws</sup> from after him<sup>asws</sup>. Then the Imams<sup>asws</sup> from posterity of Al-Husayn<sup>asws</sup>.

وَ فِي رِوَايَةٍ أُخْرَى ثُمَّ الْأَيْمَةُ النَّسْعَةُ مِنْ عَقِبِ الْحُسَيْنِ الْهَادَةُ الْمُهْتَدُونَ هُمْ مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُمْ لَا يُفَارِقُونَهُ وَ لَا يُفَارِقُهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَ هُمْ زُرُّ الْأَرْضِ الَّذِينَ تَسْكُنُ إِلَيْهِمُ الْأَرْضُ وَ هُمْ حَبْلُ اللَّهِ الْمَتِينُ وَ هُمْ عُرْوَةُ اللَّهِ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا وَ هُمْ حُجَجُ اللَّهِ فِي أَرْضِهِ

And in another report: 'Then the nine Imams<sup>asws</sup> from posterity of Al-Husayn<sup>asws</sup>, the guides, the Guided. They<sup>asws</sup> are with the truth and the truth is with them<sup>asws</sup>. Neither will they<sup>asws</sup> separate from it nor will it separate from them<sup>asws</sup> up to the Day of Qiyamah, and they<sup>asws</sup> are the foundations of the earth, those the earth is tranquil (due) to them<sup>asws</sup>, and they<sup>asws</sup> are the strong Rope of Allah<sup>azwj</sup>, and they are the Firmest Handhold of Allah<sup>azwj</sup> which there is not crack for it, and they<sup>asws</sup> are Divine Authorities of Allah<sup>azwj</sup> in His<sup>azwj</sup> earth.

وَ شَهِدَاؤُهُ عَلَى خَلْقِهِ وَ مَعَادُنِ حُكْمِيهِ وَ هُمْ بِمَنْزِلَةِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَرَكَهَا غَرِقَ وَ هُمْ بِمَنْزِلَةِ بَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ مَنْ دَخَلَهُ كَانَ مُؤْمِنًا وَ مَنْ خَرَجَ مِنْهُ كَانَ كَافِرًا

And they<sup>asws</sup> are His<sup>azwj</sup> Witnesses upon His<sup>azwj</sup> creatures, and Mine of His<sup>azwj</sup> Knowledge, and they<sup>asws</sup> are at the status of the ship of Noah<sup>as</sup>, one who sails it attains salvation and one who neglects it, drowns, and they<sup>asws</sup> are at the status of the Door of Hitta among the children of Israel, one who enters it would be a Momin, and one who exits from it would be a Kafir.

فَرَضَ اللَّهُ فِي الْكِتَابِ طَاعَتَهُمْ وَ أَمَرَ فِيهِ بِوَلَايَتِهِمْ مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ

Allah<sup>azwj</sup> has Imposed obedience to them<sup>asws</sup> in the Book and Commanded in it with having their<sup>asws</sup> Wilayah. One who obeys them<sup>asws</sup> obeys Allah<sup>azwj</sup>, and one who disobeys them<sup>asws</sup> disobeys Allah<sup>azwj</sup>.

قَالَ وَ كَانَ الْحُسَيْنُ ع يَجِيءُ إِلَى رَسُولِ اللَّهِ ص وَ هُوَ سَاجِدٌ فَيَتَخَطَّى الصُّفُوفَ حَتَّى يَأْتِيَ النَّبِيَّ فَيَرْكَبُ ظَهْرَهُ فَيَقُومُ رَسُولُ اللَّهِ ص وَ قَدْ وَضَعَ يَدَهُ عَلَى ظَهْرِ الْحُسَيْنِ وَ يَدَهُ الْأُخْرَى عَلَى رُكْبَتِهِ حَتَّى يُفْرَغَ مِنْ صَلَاتِهِ

He (the narrator) said, 'And Al-Husayn<sup>asws</sup> came to Rasool-Allah<sup>saww</sup> while he<sup>saww</sup> was performing Sajdah. He<sup>asws</sup> cleaved through the rows until he<sup>asws</sup> came to the Prophet<sup>saww</sup> and climbed upon his<sup>saww</sup> back. Rasool-Allah<sup>saww</sup> arose and he<sup>saww</sup> had placed his<sup>saww</sup> hand upon the back of Al-Husayn<sup>asws</sup> and his<sup>saww</sup> other hand upon his<sup>asws</sup> knee, until he<sup>saww</sup> was free from his<sup>saww</sup> Salat.

وَ كَانَ الْحُسَيْنُ يَأْتِيهِ وَ هُوَ عَلَى الْمُنْبَرِ يَخْطُبُ فَيَصْعَدُ إِلَيْهِ فَيَرْكَبُ عَلَى عَاتِقِ النَّبِيِّ ص وَ يُدْلِي بِرِجْلَيْهِ عَلَى صَدْرِهِ حَتَّى يُرَى بَرِيقُ خَلْخَالِهِ وَ رَسُولُ اللَّهِ ص يَخْطُبُ فَيَمْسِكُهُ كَذَلِكَ حَتَّى يُفْرَغَ مِنْ خُطْبَتِهِ.

And Al-Hassan<sup>asws</sup> had come to him<sup>saww</sup> while he<sup>saww</sup> was upon the pulpit, addressing. He<sup>asws</sup> climbed up to him<sup>saww</sup> upon a shoulder of the Prophet<sup>saww</sup>, and dangled his<sup>asws</sup> leg upon his<sup>saww</sup> chest to the extent that the brightness of his<sup>asws</sup> anklet was seen, and Rasool-Allah<sup>saww</sup> was addressing, withholding him<sup>asws</sup> like that until he<sup>saww</sup> was free from his<sup>saww</sup> address".<sup>111</sup>

55- لي، الأمايلي للصدوق حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ الْقَطَّانُ وَ عَلِيُّ بْنُ أَحْمَدَ بْنِ مُوسَى الدَّقَّاقُ وَ مُحَمَّدُ بْنُ أَحْمَدَ السَّنَائِي وَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الصَّائِغِ رَضِيَ اللَّهُ عَنْهُمْ قَالُوا حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ يَحْيَى بْنُ زَكْرِيَّا الْقَطَّانُ قَالَ حَدَّثَنَا أَبُو مُحَمَّدٍ بَكْرُ بْنُ عَبْدِ اللَّهِ بْنِ حَبِيبٍ قَالَ حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا الْفَضْلُ بْنُ عَبَّاسٍ

(The book) 'Al Amaali' of Al Sadouq – 'It is narrated to us by Ahmad Bin Al-Hassan Al Qattan, and Ali Bin Ahmad Bin Musa Al Daqqaq and Muhammad Bin Ahmad Al Sinany, and Abdullah Bin Muhammad Al Saig, they said, 'It is narrated to us by Abu Al Abbas Ahmad Bin Yahya Bin Zakariya Bin Zakariya Al Qattan who said, 'It is narrated to us by Abu Muhammad Bin Bakr Bin Abdullah Bin Habeeb who said, 'It is narrated to me by Ali Bin Muhammad who said, 'It is narrated to us by Al Fazl Bin Abbas;

قَالَ حَدَّثَنَا عَبْدُ الْقُدُّوسِ الْوَزَائِقُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنِ الْأَعْمَشِ وَ حَدَّثَنَا الْحُسَيْنُ بْنُ إِسْرَاهِيمَ بْنِ أَحْمَدَ الْمُكْتَبِ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى الْقَطَّانُ قَالَ حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ بْنِ حَبِيبٍ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ «يَحْيَى» مُحَمَّدُ بْنُ بَاطُوَيْهِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنِ الْأَعْمَشِ وَ أَخْبَرَنَا سُلَيْمَانُ بْنُ أَحْمَدَ بْنِ أَيُّوبَ اللَّخْمِيِّ فِيمَا كَتَبَ إِلَيْنَا مِنْ أَصْبَهَانَ

<sup>111</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 54

'He said, 'It is narrated to us by Abdul Quddous Al Warraq who said, 'It is narrated to us by Muhammad Bin Kaseer, from Al Amsh, and it is narrated to us by Al-Husayn Bin Ibrahim Bin Ahmad Al Mukattib who said, 'It is narrated to us by Ahmad Bin Yahya Al Qattan who said, 'It is narrated to us by Bakr Bin Abdullah Bin Habeeb who said, 'It is narrated to me by Abdullah Bin Yahya Muhammad Bin Batouba who said, 'It is narrated to us by Muhammad Bin Kaseer, from Al Amsh, and informed to us by Suleyman Bin Ahmad Bin Ayoub Al Lahmy in what he wrote to us from Isfahan.

قَالَ حَدَّثَنَا أَحْمَدُ بْنُ الْقَاسِمِ بْنِ مُسَاوِرٍ الْجَوْهَرِيُّ سَنَةَ سِتٍّ وَ ثَمَانِينَ قَالَ حَدَّثَنَا الْوَلِيدُ بْنُ الْفَضْلِ الْعَنْزِيُّ قَالَ حَدَّثَنَا مَنْدَلُ بْنُ عَلِيٍّ الْعَنْزِيُّ عَنِ الْأَعْمَشِ وَ حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الطَّالْقَانِيُّ قَالَ حَدَّثَنِي أَبُو سَعِيدٍ الْحَسَنُ بْنُ عَلِيٍّ الْعَدَوِيُّ

He said, 'It is narrated to us by Ahmad Bin Al Qasim Bin Musawir Al Jowfari in the year two hundred and eighty six who said, 'It is narrated to us by Al Waleed Bin Al Fazl Al Anzy who said, 'It is narrated to us by Mandal Bin Ali Al Anzy, from Al Amsh, and it is narrated to us by Muhammad Bin Ibrahim Bin Is'haq Al Talaqany who said, 'It is narrated to me by Abu Saeed Al-Hassan Bin Ali Al Adawy.

قَالَ حَدَّثَنَا عَلِيُّ بْنُ عِيسَى الْكُوفِيُّ قَالَ حَدَّثَنَا خَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنِ الْأَعْمَشِ وَ زَادَ بَعْضُهُمْ عَلَى بَعْضٍ فِي اللَّفْظِ وَ قَالَ بَعْضُهُمْ مَا لَمْ يَقُلْ بَعْضٌ وَ سِيَاقُ الْحَدِيثِ لِمَنْدَلِ بْنِ عَلِيٍّ الْعَنْزِيِّ عَنِ الْأَعْمَشِ قَالَ:

He said, 'It is narrated to us by Ali Bin Isa Al Kufy who said, 'It is narrated to us by Jareer Bin Abdul Hameed, from Al Amsh, and some of them increased upon others in the words, and some of them said what some did not say, and continuation of the Hadeeth to Mandal Bin Ali Al Anzy, from Al Amsh who said,

بَعَثَ إِلَيَّ أَبُو جَعْفَرٍ الدَّوَانِيقِيُّ فِي جَوْفِ اللَّيْلِ أَنْ أَجِبَ قَالَ فَقُمْتُ مُتَفَكِّرًا فِيمَا بَيْنِي وَ بَيْنَ نَفْسِي وَ قُلْتُ مَا بَعَثَ إِلَيَّ أَمِيرُ الْمُؤْمِنِينَ فِي هَذِهِ السَّاعَةِ إِلَّا لِيَسْأَلَنِي عَنْ فَضَائِلِ عَلِيٍّ ع وَ لَعَلِّي إِنْ أَخْبَرْتُهُ قَتَلَنِي

'Abu Ja'far Al-Dawaniqy (caliph) sent a message to me in the middle of the night that I answer. So, I stood up thinking regarding what is between me and myself, and I said, 'The commander of the faithful would not send for me during this timing except to ask me about merits of Ali<sup>asws</sup> and perhaps if I inform him, he will kill me'.

قَالَ فَكَتَبْتُ وَصِيَّتِي وَ لَبِسْتُ كَفَنِي وَ دَخَلْتُ فِيهِ عَلَيْهِ فَقَالَ ااذُنْ فَذَنُوتُ وَ عِنْدَهُ عَمْرُو بْنُ عُبَيْدٍ فَلَمَّا رَأَيْتُهُ طَابَتْ نَفْسِي شَيْئًا ثُمَّ قَالَ ااذُنْ فَذَنُوتُ حَتَّى كَادَتْ تَمَسُّ رُكْبَتِي رُكْبَتُهُ قَالَ فَوَجَدَ مِنِّي رَائِحَةَ الْخُنُوطِ فَقَالَ وَ اللَّهُ لَتَصْنُدُنِي أَوْ لِأَصْلَبَنَّكَ قُلْتُ مَا حَاجَتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He the narrator) said, 'So, I wrote out my will and wore my shroud, and entered to see him being in it. He said, 'Approach!' I went nearer to him, and in his presence was Amro Bin Ubeyd. When I saw him, myself felt something good. Then he said, 'Approach!' So, I went nearer until my knees were almost touching his knees. He found the smell of embalment from me, so he said, 'By Allah<sup>azwj</sup>! Either you will ratify me or I shall crucify you!' I said, 'What is your need, O commander of the faithful?'

قَالَ مَا شَأْنُكَ مُتَحَنِّنًا قُلْتُ أَتَانِي رَسُولُكَ فِي جَوْفِ اللَّيْلِ أَنْ أَجِبَ فَقُلْتُ عَسَى أَنْ يَكُونَ أَمِيرُ الْمُؤْمِنِينَ بَعَثَ إِلَيَّ فِي هَذِهِ السَّاعَةِ لِيَسْأَلَنِي عَنْ فَضَائِلِ عَلِيٍّ ع فَلَعَلِّي إِنْ أَخْبَرْتُهُ قَتَلَنِي فَكَتَبْتُ وَصِيَّتِي وَ لَبِسْتُ كَفَنِي

He said, 'What is your concern being embalmed?' I said, 'Your messenger came to me in the middle of the night that I should answer. I said, 'Maybe the commander of the faithful has sent for me during this time to ask me about merits of Ali<sup>asws</sup>, and perhaps if I were to inform him, he would kill me'. So, I wrote out my will and wore my shroud'.

قَالَ وَكَانَ مُتَكَبِّراً فَاسْتَوَى قَاعِدًا فَقَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ سَأَلْتُكَ بِاللَّهِ يَا سُلَيْمَانُ كَمْ حَدِيثًا تَرْوِيهِ فِي فَضَائِلِ عَلِيٍّ ع قَالَ فَقُلْتُ يَسِيرًا يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ كَمْ قُلْتُ عَشْرَةَ آلَافٍ حَدِيثٍ وَمَا زَادَ

He (the narrator) said, 'He was reclining, so he sat up straight and said, 'There is neither any Might nor Strength except with Allah<sup>azwj</sup>! I ask you by Allah<sup>azwj</sup>, O Suleyman! How many Ahadeeth have you reported regarding merits of Ali<sup>asws</sup>? I said, 'Only a few, O commander of the faithful!' He said, 'How many?' I said, 'Ten thousand Ahadeeth, and what is more'.

فَقَالَ يَا سُلَيْمَانُ وَاللَّهِ لَأُحَدِّثَنَّكَ بِحَدِيثٍ فِي فَضَائِلِ عَلِيٍّ ع تَنْسَى كُلَّ حَدِيثٍ سَمِعْتَهُ قَالَ قُلْتُ حَدِّثْنِي يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ نَعَمْ كُنْتُ هَارِبًا مِنْ بَنِي أُمَيَّةَ وَكُنْتُ أَتَرَدَّدُ فِي الْبُلْدَانِ فَأَتَقَرَّبُ إِلَى النَّاسِ بِفَضَائِلِ عَلِيٍّ ع وَكَانُوا يُطْعِمُونِي وَيُرْوِدُونِي حَتَّى وَرَدْتُ بِلَادَ الشَّامِ وَإِنِّي لَفِي كِسَاءٍ خَلَقِي مَا عَلَيَّ غَيْرُهُ

He said, 'By Allah<sup>azwj</sup>, O Suleyman! If I were to narrate to you a Hadeeth regarding the merits of Ali<sup>asws</sup>, you will forget every Hadeeth you have heard'. I said, 'Narrate to me, O commander of the faithful!' He said, 'Yes. I was fleeing from the clan of Umayya, dithering in the cities, so I used to draw closer to the people by the merits of Ali<sup>asws</sup>, and they were feeding me and providing me the supplies until I arrived a city of Syria, and I was in a ragged cloak, there being no other upon me.

فَسَمِعْتُ الْإِقَامَةَ وَأَنَا جَائِعٌ فَدَخَلْتُ الْمَسْجِدَ لِأُصَلِّيَ وَفِي نَفْسِي أَنْ أَكَلِمَ النَّاسَ فِي عِشَاءٍ يُعَشُّونِي فَلَمَّا سَلَّمَ الْإِمَامُ دَخَلَ الْمَسْجِدَ صَبِيَّانِ فَالْتَقَتِ الْإِمَامُ إِلَيْهِمَا وَقَالَ مَرْحَبًا بِكُمَا وَمَرْحَبًا بِمَنْ اسْتَكَمَا عَلَى اسْمِهِمَا

I heard the Iqaamah and I was hungry, so I entered the Masjid to pray Salat, and in my self was that if I were to speak to the people regarding dinner, they would give me dinner. When the prayer leader greeted, two young boys entered. The prayer leader turned to them and said, 'Welcome to you both, and welcome to the one who named you both upon their names'.

فَكَانَ إِلَى جَنْبِي شَابٌّ فَقُلْتُ يَا شَابُّ مَا الصَّبِيُّانِ مِنَ الشَّيْخِ قَالَ هُوَ جَدُّهُمَا وَلَيْسَ بِالْمَدِينَةِ أَحَدٌ يُحِبُّ عَلِيًّا غَيْرَ هَذَا الشَّيْخِ فَلِذَلِكَ سَمَى أَحَدَهُمَا الْحَسَنَ وَالْآخَرَ الْحُسَيْنَ

There was a youth to my side. I said, 'O youth! Who are the two boys from the sheykh?' He said, 'He is their grandfather, and there isn't anyone in the city who loves Ali<sup>asws</sup> apart from this sheykh, so for that reason he has named one of them as 'Al-Hassan' and the other 'Al-Husayn'.

فَقُمْتُ فَرِحًا فَقُلْتُ لِلشَّيْخِ هَلْ لَكَ فِي حَدِيثٍ أَفْرُ بِهِ عَيْنَكَ فَقَالَ إِنْ أَفْرَزْتَ عَيْنِي أَفْرَزْتُ عَيْنَكَ قَالَ فَقُلْتُ حَدِّثْنِي وَالِدِي عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ كُنَّا فُعُودًا عِنْدَ رَسُولِ اللَّهِ ص إِذْ جَاءَتْ فَاطِمَةُ ع تَبْكِي فَقَالَ لَهَا النَّبِيُّ ص مَا يُبْكِيكِ يَا فَاطِمَةُ

I stood up happy and said to the sheykh, 'Is if for you if I narrate to you a Hadeeth to delight your eyes with it?' He said, 'If you delight my eyes, I shall delight your eyes'. I said, 'My father narrated to me from his father, from his grandfather who said, 'We were seated in the presence of Rasool-Allah<sup>azwj</sup> when (Syeda) Fatima<sup>asws</sup> came crying. The Prophet<sup>saww</sup> said to her<sup>asws</sup>: 'What makes you<sup>asws</sup> cry, O Fatima<sup>asws</sup>?'

قَالَتْ يَا أَبَتِ خَرَجَ الْحُسَيْنُ وَالْحُسَيْنُ فَمَا أَدْرِي أَيْنَ بَاتَا فَقَالَ لَهَا النَّبِيُّ ص يَا فَاطِمَةُ لَا تَبْكِينَ فَإِنَّ اللَّهَ الَّذِي خَلَقَهُمَا هُوَ أَطْفُ بِهِنَّ مِنْكَ

She<sup>asws</sup> said: 'O father<sup>saww</sup>! Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> went out, and I<sup>asws</sup> don't know where they<sup>asws</sup> spent the night'. The Prophet<sup>saww</sup> said to her<sup>asws</sup>: 'O Fatima<sup>asws</sup>! Do not cry, for Allah<sup>azwj</sup> is the One<sup>azwj</sup> Who Created them<sup>asws</sup>. He<sup>azwj</sup> is Kinder with them<sup>asws</sup> than you<sup>asws</sup> are'.

وَرَفَعَ النَّبِيُّ ص يَدَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ إِنْ كَانَا أَخَذَا بَرًّا أَوْ بَحْرًا فَاحْفَظْهُمَا وَسَلِّمْهُمَا فَتَزَلْ جِبْرِيلُ مِنَ السَّمَاءِ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يُفَرِّقُكَ السَّلَامَ وَهُوَ يَقُولُ لَا تَحْزَنْ وَلَا تَعْتَمِ هُمَا فَإِنَّهُمَا قَاضِلَانِ فِي الدُّنْيَا قَاضِلَانِ فِي الْآخِرَةِ وَأَبُوهُمَا خَيْرٌ مِنْهُمَا هُمَا نَائِمَانِ فِي حَظِيرَةِ بَنِي النَّجَّارِ وَقَدْ وَكَّلَ اللَّهُ بِهِمَا مَلَكًا

And the Prophet<sup>saww</sup> raised his<sup>saww</sup> hand towards the sky and said: 'O Allah<sup>azwj</sup>! If they<sup>asws</sup> have taken to land or sea, Protect them<sup>asws</sup> and Keep them<sup>asws</sup> safe'. Jibraeel<sup>as</sup> descended from the sky and said: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Conveys the Greetings and He<sup>azwj</sup> Says not to grieve for them not be sad for them<sup>asws</sup>, for they<sup>asws</sup> are both meritorious in the world, meritorious in the Hereafter, and their<sup>asws</sup> father<sup>asws</sup> is better than them<sup>asws</sup>. They<sup>asws</sup> are both sleeping in an enclosure of the clan of Najjar, and Allah<sup>azwj</sup> has Allocated an Angel with them<sup>asws</sup>'.

قَالَ فَقَامَ النَّبِيُّ ص فَرِحًا وَمَعَهُ أَصْحَابُهُ حَتَّى أَتَوْا حَظِيرَةَ بَنِي النَّجَّارِ فَإِذَا هُمْ بِالْحَسَنِ مُعَانِقٍ لِلْحُسَيْنِ وَإِذَا الْمَلَكُ الْمُوَكَّلُ بِهِمَا قَدْ افْتَرَشَ أَحَدَ جَنَاحَيْهِ تَحْتَهُمَا وَعَظَاهُمَا بِالْآخِرِ

He (the narrator) said, 'The Prophet<sup>saww</sup> stood up happily and his<sup>saww</sup> companions were with him<sup>saww</sup>, until they came to the enclosure of the clan of Najjar, and there they<sup>asws</sup> were, Al-Hassan<sup>asws</sup> hugging to Al-Husayn<sup>asws</sup>, and there the Allocated Angel was with them<sup>asws</sup>, having made a bed with one of its wings beneath them, and covered them<sup>asws</sup> with the other.

قَالَ فَمَكَثَ النَّبِيُّ ص يُقَبِّلُهُمَا حَتَّى انْتَبَهَا فَلَمَّا اسْتَبَقَطَا حَمَلَ النَّبِيُّ ص الْحُسَيْنَ وَحَمَلَ جِبْرِيلُ الْحُسَيْنَ فَخَرَجَ مِنَ الْحَظِيرَةِ وَهُوَ يَقُولُ وَاللَّهِ لَا شَرَفَنَّاكُمَا كَمَا شَرَفَكُمُ اللَّهُ عَزَّ وَجَلَّ:

He (the narrator) said, 'The Prophet remained kissing them<sup>asws</sup> both until they<sup>asws</sup> woke up. When they<sup>asws</sup> had woken up, the Prophet<sup>saww</sup> carried Al-Hassan<sup>asws</sup> and Jibraeel<sup>as</sup> carried Al-Husayn<sup>asws</sup>. He<sup>saww</sup> went out from the enclosure and he<sup>saww</sup> was saying: 'By Allah<sup>azwj</sup>! I<sup>saww</sup> am ennobling you<sup>asws</sup> both like what Allah<sup>azwj</sup> Mighty and Majestic has Ennobled you<sup>asws</sup>'.

فَقَالَ لَهُ أَبُو بَكْرٍ نَاوِلْنِي أَحَدَ الصَّبِيِّينِ أُخَفِّفَ عَنْكَ فَقَالَ يَا أَبَا بَكْرٍ نِعْمَ الْخَامِلَانِ وَ نِعْمَ الرَّكَّابَانِ وَأَبُوهُمَا أَفْضَلُ مِنْهُمَا

Abu Bakr said to him<sup>saww</sup>, 'Give me one of the two boys, I shall lighten from you<sup>saww</sup>'. He<sup>saww</sup> said: 'O Abu Bakr! Best are the two carriers and best are the two riders, and their<sup>asws</sup> father<sup>asws</sup> superior than them<sup>asws</sup>'.

فَخَرَجَ حَتَّى أَتَى بَابَ الْمَسْجِدِ فَقَالَ يَا بَلَاءُ هَلُمَّ عَلَيَّ بِالنَّاسِ فَنَادَى مُنَادِي رَسُولَ اللَّهِ ص فِي الْمَدِينَةِ فَاجْتَمَعَ النَّاسُ عِنْدَ رَسُولِ اللَّهِ فِي الْمَسْجِدِ

He<sup>saww</sup> went out until he<sup>saww</sup> came to the door of the Masjid. He<sup>saww</sup> said: 'O Bilal! Come to me<sup>saww</sup> with the people!' So, a caller of Rasool-Allah<sup>saww</sup> called out in Al-Medina, and the people gathered in the presence of Rasool-Allah<sup>saww</sup> in the Masjid.

فَقَامَ عَلَى قَدَمَيْهِ فَقَالَ يَا مَعْشَرَ النَّاسِ أَلَا أَذْلكُمْ عَلَى خَيْرِ النَّاسِ جَدًّا وَ جَدَّةً قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْحَسَنُ وَ الْحُسَيْنُ فَإِنَّ جَدَّهُمَا مُحَمَّدٌ وَ جَدَّتُهُمَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ

He<sup>saww</sup> stood upon his<sup>saww</sup> feed and said: 'O community of the people! Shall I<sup>saww</sup> point you all upon best of the people of a grandfather and a grandmother?' They said, 'Yes, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. Their<sup>asws</sup> grandfather<sup>saww</sup> is Muhammad<sup>saww</sup>, and their<sup>asws</sup> grandmother<sup>as</sup> is Khadeeja<sup>asws</sup> daughter of Khuwaylid.

يَا مَعْشَرَ النَّاسِ أَلَا أَذْلكُمْ عَلَى خَيْرِ النَّاسِ أَبًا وَ أُمًّا قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْحَسَنُ وَ الْحُسَيْنُ فَإِنَّ أَبَاهُمَا يُحِبُّ اللَّهُ وَ رَسُولُهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ وَ أُمُّهُمَا فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ

O community of the people! Shall I<sup>saww</sup> point you all to best of the people of a father and a mother?' They said, 'Yes, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. Their<sup>asws</sup> father is Beloved of Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and he<sup>asws</sup> loves Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and her<sup>asws</sup> mother<sup>asws</sup> is (Syeda) Fatima<sup>asws</sup>, daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup>.

يَا مَعْشَرَ النَّاسِ أَلَا أَذْلكُمْ عَلَى خَيْرِ النَّاسِ عَمًّا وَ عَمَّةً قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْحَسَنُ وَ الْحُسَيْنُ فَإِنَّ عَمَّهُمَا جَعْفَرُ بْنُ أَبِي طَالِبٍ الطَّيَّارُ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ وَ عَمَّتُهُمَا أُمُّ هَانِي بِنْتُ أَبِي طَالِبٍ

O community of people! Shall I<sup>saww</sup> point you all to best of the people of paternal uncle and paternal aunt?' They said, 'Yes, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. Their<sup>asws</sup> paternal uncle is Ja'far<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, the flier in the Paradise with the Angels, and their<sup>asws</sup> paternal aunt is Umm Hany<sup>as</sup> daughter of Abu Talib<sup>asws</sup>.

يَا مَعْشَرَ النَّاسِ أَلَا أَذْلكُمْ عَلَى خَيْرِ النَّاسِ خَالًا وَ خَالَةً قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْحَسَنُ وَ الْحُسَيْنُ فَإِنَّ خَالَهُمَا الْقَاسِمُ بْنُ رَسُولِ اللَّهِ ص وَ خَالَتُهُمَا زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ

O community of the people! Shall I<sup>saww</sup> point you all to best of the people of maternal uncle and maternal aunt?' They said, 'Yes, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. Their maternal uncle is Al-Qasim<sup>as</sup> son<sup>as</sup> of Rasool-Allah<sup>saww</sup>, and their<sup>asws</sup> maternal aunt is Zainab<sup>as</sup> daughter<sup>as</sup> of Rasool-Allah<sup>saww</sup>!

ثُمَّ قَالَ بِيَدِهِ هَكَذَا يَحْشُرُنَا اللَّهُ ثُمَّ قَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّ الْحَسَنَ فِي الْجَنَّةِ وَ الْحُسَيْنَ فِي الْجَنَّةِ وَ جَدَّهُمَا فِي الْجَنَّةِ وَ جَدَّتُهُمَا فِي الْجَنَّةِ وَ أَبَاهُمَا فِي الْجَنَّةِ وَ أُمُّهُمَا فِي الْجَنَّةِ وَ عَمَّتُهُمَا فِي الْجَنَّةِ وَ خَالَهُمَا فِي الْجَنَّةِ وَ خَالَتُهُمَا فِي الْجَنَّةِ

Then he<sup>saww</sup> said (gestured) by his<sup>asws</sup> hand: 'Allah<sup>azwj</sup> Resurrect us<sup>asws</sup> like this!' Then he<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! You<sup>azwj</sup> Know that Al-Hassan<sup>asws</sup> would be in the Paradise, and Al-Husayn<sup>asws</sup> would be in the Paradise, and their<sup>asws</sup> grandfather<sup>saww</sup> would be in the Paradise, and their<sup>asws</sup> grandmother<sup>as</sup> would be in the Paradise, and their<sup>asws</sup> father<sup>asws</sup> would be in the Paradise, and their<sup>asws</sup> mother<sup>asws</sup> would be in the Paradise, and their<sup>asws</sup> paternal uncle<sup>as</sup>

would be in the Paradise, and their<sup>asws</sup> paternal uncle<sup>as</sup> would be in the Paradise, and their<sup>asws</sup> maternal uncle<sup>as</sup> would be in the Paradise, and their<sup>asws</sup> maternal aunt would be in the Paradise!

اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّ مَنْ يُحِبُّهُمَا فِي الْجَنَّةِ وَ مَنْ يُبْغِضُهُمَا فِي النَّارِ

O Allah<sup>azwj</sup>! You<sup>azwj</sup> know that the one who loves them<sup>asws</sup> would be in the Paradise, and one who hates them<sup>asws</sup> would be in the Fire!”

قَالَ فَلَمَّا قُلْتُ ذَلِكَ لِلشَّيْخِ قَالَ مَنْ أَنْتَ يَا فَتَى قُلْتُ مِنْ أَهْلِ الْكُوفَةِ قَالَ أَعَرَيْتَ أَنْتَ أُمَ مَوْلَى قَالَ قُلْتُ بَلْ عَرَيْتُ قَالَ فَأَنْتَ تُحَدِّثُ بِهَذَا الْحَدِيثِ وَ أَنْتَ فِي هَذَا الْكِسَاءِ فَكَسَانِي خَلْعَتَهُ وَ حَمَلَنِي عَلَى بَعْلَتِهِ فَبِعْتُهُمَا بِمِائَةِ دِينَارٍ

He (the narrator) said, ‘When I had said that to the sheykh, he said, ‘Who are you, O youth?’ I said, ‘From the people of Al-Kufa’. He said, ‘Are you an Arab or a slave?’ I said, ‘But, I am an Arab’. He said, ‘You are narrating with this Hadeeth while you are (clothed) in this (ragged) cloak?’ So, he clothed me with a good quality garment and carried me upon his mule. I sold these both for one hundred Dinars.

فَقَالَ يَا شَابُّ أَفَرَزْتَ عَيْنِي فَوَ اللَّهُ لَا أَفَرِّقَ عَيْنَكَ وَ لَا أُرْشِدَنَّكَ إِلَى شَابٍّ يُفَرِّقُ عَيْنَكَ الْيَوْمَ قَالَ فَقُلْتُ أُرْشِدْنِي قَالَ لِي أَخَوَانِ أَحَدُهُمَا إِمَامٌ وَ الْآخَرُ مُؤَدَّنٌ أَمَّا الْإِمَامُ فَإِنَّهُ يُحِبُّ عَلِيًّا مُنْذُ خَرَجَ مِنْ بَطْنِ أُمِّهِ وَ أَمَّا الْمُؤَدَّنُ فَإِنَّهُ يُبْغِضُ عَلِيًّا مُنْذُ خَرَجَ مِنْ بَطْنِ أُمِّهِ

He said, ‘O youth! You have delighted my eyes. By Allah<sup>azwj</sup>! I shall delight your eyes and guide you to a youth who will delight your eyes today’. I said, ‘Guide me’. He said, ‘There are two brothers for me, one of them is a prayer leader and the other a Muezzin. As for the prayer leader, he loves Ali<sup>asws</sup> since he came out from the belly of his mother, and as for the Muezzin, he hates Ali<sup>asws</sup> since he came out from the belly of his mother’.

قَالَ قُلْتُ أُرْشِدْنِي فَأَخَذَ بِيَدِي حَتَّى أَتَى بَابَ الْإِمَامِ فَإِذَا أَنَا بِرَجُلٍ قَدْ خَرَجَ إِلَيَّ فَقَالَ أَمَّا الْبُعْلَةُ وَ الْكِسْوَةُ فَأَعْرِفُهُمَا وَ اللَّهُ مَا كَانَ فُلَانٌ يَحْمِلُكَ وَ يَكْسُوكَ إِلَّا أَنَّكَ تُحِبُّ اللَّهَ عَزَّ وَ جَلَّ وَ رَسُولَهُ فَحَدَّثَنِي بِحَدِيثٍ فِي فَضَائِلِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

He (the narrator) said, ‘I said, ‘Guide me’. So, he grabbed my hand until he came to the door of the prayer leader. There, I was with a man who had come out to me. He said, ‘As for the mule and the cloak, I recognise these. By Allah<sup>azwj</sup>! It would not be for so and so to carry you and clothe you except if you were beloved to Allah<sup>azwj</sup> Mighty and Majestic and His<sup>azwj</sup> Rasool<sup>saww</sup>, so narrated to me with a Hadeeth regarding merits of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.

قَالَ فَقُلْتُ أَخْبَرَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ كُنَّا قُعُودًا عِنْدَ النَّبِيِّ ص إِذْ جَاءَتْ فَاطِمَةُ ع تَبْكِي بُكَاءً شَدِيدًا فَقَالَ لَهَا رَسُولُ اللَّهِ ص مَا يُبْكِيكِ يَا فَاطِمَةُ قَالَتْ يَا أَبَتِ عَرَّيْنِي نِسَاءَ قُرَيْشٍ وَ قُلْنَ أَنَّ أَبَاكَ زَوَّجَكَ مِنْ مُعْذِمٍ لَا مَالَ لَهُ

He (the narrator) said, ‘I said, ‘My father informed me from his father, from his grandfather. We were seated in the presence of the Prophet when (Syeda) Fatima<sup>asws</sup> came crying with intense crying. Rasool-Allah<sup>saww</sup> said to her<sup>asws</sup>: ‘What makes you<sup>asws</sup> cry, O Fatima<sup>asws</sup>?’ She<sup>asws</sup> said: ‘O Father<sup>saww</sup>! The women of Quraysh are shaming me<sup>asws</sup> and saying, ‘Your<sup>asws</sup> father<sup>saww</sup> married you<sup>asws</sup> to your<sup>asws</sup> husband<sup>asws</sup> from the poor ones, there is no wealth for him<sup>asws</sup>’.

فَقَالَ لَهَا النَّبِيُّ ص لَا تَبْكِينَ فَوَ اللَّهِ مَا رَزَوُجْتُكَ حَتَّى رَزَحَكَ اللَّهُ مِنْ فَوْقِ عَرْشِهِ وَ أَشْهَدُ بِذَلِكَ جِبْرِيلَ وَ مِيكَائِيلَ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ اطَّلَعَ عَلَى أَهْلِ الدُّنْيَا فَاخْتَارَ مِنَ الْخَلَائِقِ أَبَاكَ فَبَعَثَهُ نَبِيًّا

The Prophet<sup>saww</sup> said to her<sup>asws</sup>: 'Do not cry, for by Allah<sup>azwj</sup>, I<sup>saww</sup> did not get you<sup>asws</sup> married until Allah<sup>azwj</sup> Got you<sup>asws</sup> married from above His<sup>azwj</sup> Throne, and that was witnessed by Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup>. And Allah<sup>azwj</sup> Mighty and Majestic Noticed upon the people of the world and Chose your<sup>asws</sup> father<sup>saww</sup> from the people, so He<sup>azwj</sup> Sent him<sup>saww</sup> as a Prophet<sup>saww</sup>.

ثُمَّ اطَّلَعَ الثَّانِيَةَ فَاخْتَارَ مِنَ الْخَلَائِقِ عَلِيًّا فَرَزَوُجَكَ إِنَاءَهُ وَ اتَّخَذَهُ وَصِيًّا فَعَلِيٌّ أَشْجَعُ النَّاسِ قَلْبًا وَ أَحْلَمُ النَّاسِ جِلْمًا وَ أَسْمَحُ النَّاسِ كَفًّا وَ أَقْدَمُ النَّاسِ سِلْمًا وَ أَعْلَمُ النَّاسِ عِلْمًا وَ الْحُسَيْنُ ابْنَاهُ وَ هُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ اسْمُهُمَا فِي التَّوْرَةِ شَبَّرَ وَ شَبِيرٌ لِكِرَامَتِهِمَا عَلَى اللَّهِ عَزَّ وَ جَلَّ

Then He<sup>azwj</sup> Noticed secondly and Chose Ali<sup>asws</sup> from the people, so He<sup>azwj</sup> got you<sup>asws</sup> married to him<sup>asws</sup>, and I took him<sup>saww</sup> as a successor<sup>asws</sup>. Ali<sup>asws</sup> is the bravest of the people in heart, and wisest of the people in wisdom, and most forgiving of the people of a hand, and most ancient of the people in being a Muslim, and most learned of the people in knowledge, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are his<sup>asws</sup> two sons<sup>asws</sup>, and they<sup>asws</sup> are two chiefs of the youths of the people of Paradise, and their<sup>asws</sup> names in the Torah are 'Shabbar' and 'Shabbir' due to their prestige to Allah<sup>azwj</sup> Mighty and Majestic.

يَا فَاطِمَةُ لَا تَبْكِينَ فَوَ اللَّهِ إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُكْسَى أَبُوكَ خُلَّتَيْنِ وَ عَلِيٌّ خُلَّتَيْنِ وَ لِيُؤَاهُ الْحَمْدُ بِيَدِي فَأَنَاوِلُهُ عَلِيًّا لِكِرَامَتِهِ عَلَى اللَّهِ عَزَّ وَ جَلَّ

O Fatima<sup>asws</sup>! Do not cry, for by Allah<sup>azwj</sup>, when it will be the Day of Qiyamah, your<sup>asws</sup> father<sup>saww</sup> will be clothed in two garments, and Ali<sup>asws</sup> in two garments, and the flag of Praise will be in my<sup>saww</sup> hands. So, I<sup>saww</sup> shall give it to Ali<sup>asws</sup> due to his<sup>asws</sup> prestige to Allah<sup>azwj</sup> Mighty and Majestic.

يَا فَاطِمَةُ لَا تَبْكِينَ فَإِنِّي إِذَا دُعِيتُ إِلَى رَبِّ الْعَالَمِينَ يَجِيءُ عَلِيٌّ مَعِي وَ إِذَا شَفَّعَنِي اللَّهُ عَزَّ وَ جَلَّ شَفَّعَ عَلِيًّا مَعِي

O Fatima<sup>asws</sup>! Do not cry, for I<sup>saww</sup>, when I<sup>saww</sup> am called to Lord<sup>azwj</sup> of the worlds, Ali<sup>asws</sup> would come with me<sup>saww</sup>, and when Allah<sup>azwj</sup> Mighty and Majestic would let me<sup>saww</sup> intercede, He<sup>azwj</sup> will let Ali<sup>asws</sup> intercede with me<sup>saww</sup>.

يَا فَاطِمَةُ لَا تَبْكِينَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُنَادِي مُنَادٍ فِي أَهْوَالِ ذَلِكَ الْيَوْمِ يَا مُحَمَّدُ نِعْمَ الْجَدُّ جَدُّكَ إِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ وَ نِعْمَ الْأَخُ أَخُوكَ عَلِيٌّ بَنُ أَبِي طَالِبٍ

O Fatima<sup>asws</sup>, do not cry! When it will be the Day of Qiyamah, a call would call out during the horrors of that Day: "O Muhammad<sup>saww</sup>! Best of the grandfathers is your<sup>saww</sup> grandfather<sup>as</sup> Ibrahim<sup>as</sup>, the Friend of the Beneficent, and best of the brothers is your<sup>saww</sup> brother<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>!"

يَا فَاطِمَةُ عَلِيٌّ يُعِينُنِي عَلَى مَفَاتِيحِ الْجَنَّةِ وَ شِيعَتُهُ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ عَدَا فِي الْجَنَّةِ

O Fatima<sup>asws</sup>! Ali<sup>asws</sup> will assist me<sup>saww</sup> upon the keys of Paradise, and his Shias, they would be the winners on the Day of Qiyamah tomorrow, in the Paradise!"

فَلَمَّا قُلْتُ ذَلِكَ قَالَ يَا بُنَيَّ مَنْ أَنْتَ قُلْتُ مِنْ أَهْلِ الْكُوفَةِ قَالَ أَعَرَيْتُ أَمْ مَوْلَى قُلْتُ بَلْ عَرَيْتُ قَالَ فَكَسَانِي ثَلَاثِينَ ثُوبًا وَ أَعْطَانِي عَشْرَةَ آلَافٍ دِرْهَمٍ ثُمَّ قَالَ يَا شَابُّ قَدْ أَفْرَزْتَ عَيْنِي وَ لِي إِلَيْكَ حَاجَةٌ قُلْتُ فَصَبِّتْ إِنْ شَاءَ اللَّهُ قَالَ فَإِذَا كَانَ عَدَاً فَأَتِ مَسْجِدَ آلِ فُلَانٍ كَيْمَا تَرَى أَحْيَى الْمُبْعُضِ لِعَلِّي ع

When I had said that, he said, 'O my son! Who are you from?' I said, 'From the people of Al-Kufa'. He said, 'Are you an Arab or a slave?' I said, 'But, I am an Arab'. He gave me thirteen clothes and gave me ten thousand Dirhams, then said, 'O youth! You have delighted my eyes, and there is a need for me to you'. I said, 'I shall fulfil it, if Allah<sup>azwj</sup> so Desires'. He said, 'When it is tomorrow morning, go to the Masjid of the family of so and so, you will see my brother, the hater of Ali<sup>asws</sup>'.

قَالَ فَطَالَتْ عَلَيَّ تِلْكَ اللَّيْلَةُ فَلَمَّا أَصْبَحْتُ أَتَيْتُ الْمَسْجِدَ الَّذِي وَصَفَ لِي فَقُمْتُ فِي الصَّفِّ فَإِذَا إِلَى جَانِبِي شَابُّ مُتَعَمِّمٌ فَذَهَبَ لِيَرْجِعَ فَسَقَطَتْ عِمَامَتُهُ فَتَنَظَّرْتُ فِي وَجْهِهِ فَإِذَا رَأْسُهُ رَأْسُ خِنْزِيرٍ وَ وَجْهُهُ وَجْهُ خِنْزِيرٍ

He (the narrator) said, 'That night was prolonged unto me. When it was morning, I went to the Masjid which he had described to me. I stood in the row, and there to my side was a turbaned youth. He went on to perform Ruk'u and his turban fell off. I looked at his face, and there, his face was the face of a pig, and his face was the face of a pig.'

فَوَ اللَّهُ مَا عَلِمْتُ مَا تَكَلَّمْتُ بِهِ فِي صَلَاتِي حَتَّى سَلَّمَ الْإِمَامُ فَقُلْتُ يَا وَيْحَكَ مَا الَّذِي أَرَى بِكَ فَبَكَى وَ قَالَ لِي انْظُرْ إِلَى هَذِهِ الدَّارِ فَتَنَظَّرْتُ فَقَالَ لِي كُنْتُ مُؤَدِّنًا لِآلِ فُلَانٍ كُلَّمَا أَصْبَحْتُ لَعَنْتُ عَلَيْهِ أَلْفَ مَرَّةٍ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ وَ كُلَّمَا كَانَ يَوْمَ الْجُمُعَةِ لَعَنْتُهُ أَرْبَعَةَ آلَافٍ مَرَّةٍ

By Allah<sup>azwj</sup>, I did not know what to speak with in my Salat until the prayer leader performed Salam. I said, 'Woe be unto you! What is that which I see with you?' He wept and said to me, 'Look at this house!' I looked. He said to me, 'I was a Muezzin for the family of so and so. Every time it was morning, I cursed Ali<sup>asws</sup> a thousand times between the Azaan and the Iqaamah, and every time it was the day of Friday, I would curse him<sup>asws</sup> four thousand times.'

فَخَرَجْتُ مِنْ مَنْزِلِي فَأَتَيْتُ دَارِي فَأَتَكَّأْتُ عَلَى هَذَا الدُّكَّانِ الَّذِي تَرَى فَرَأَيْتُ فِي مَنَامِي كَأَنِّي بِالْجَنَّةِ وَ فِيهَا رَسُولُ اللَّهِ ص وَ عَلَيٌّ فَرِحَيْنِ وَ رَأَيْتُ كَأَنَّ النَّبِيَّ عَنْ يَمِينِهِ الْحَسَنُ وَ عَنْ يَسَارِهِ الْحُسَيْنُ وَ مَعَهُ كَأْسٌ فَقَالَ يَا حَسَنُ اسْقِنِي فَسَقَاهُ

I went out from my place to go to my house, and I napped at this shop which you see, and I saw in my dream as if I am in the Paradise and therein is Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup>, both rejoicing, and I saw as if the Prophet, on his<sup>saww</sup> right was Al-Hassan<sup>asws</sup>, and on his<sup>saww</sup> left was Al-Husayn<sup>asws</sup>, and with him<sup>asws</sup> was a cup. He<sup>saww</sup> said: 'O Hassan<sup>asws</sup>, Quench me<sup>saww</sup>!' He<sup>asws</sup> quenched him<sup>saww</sup>.

ثُمَّ قَالَ اسْقِ الْجَمَاعَةَ فَشَرِبُوا ثُمَّ رَأَيْتُهُ كَأَنَّهُ قَالَ اسْقِ الْمُتَكِّئَ عَلَى هَذَا الدُّكَّانِ فَقَالَ لَهُ الْحَسَنُ يَا جَدُّ أ تَأْمُرُنِي أَنْ أَشْقِيَ هَذَا وَ هُوَ يَلْعَنُ وَالِدِي فِي كُلِّ يَوْمٍ أَلْفَ مَرَّةٍ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ وَ قَدْ لَعَنَهُ فِي هَذَا الْيَوْمِ أَرْبَعَةَ آلَافٍ مَرَّةٍ

Then he<sup>saww</sup> said: 'Quench the community'. They drank. Then I saw him<sup>saww</sup> as if he<sup>saww</sup> said: 'Quench this reclining one at this shop!' Al-Hassan<sup>asws</sup> said to him<sup>saww</sup>: 'O grandfather<sup>saww</sup>! Are you<sup>saww</sup> instructing me<sup>saww</sup> to quench this one, and he is cursing my<sup>asws</sup> father<sup>asws</sup> a thousand times during every day between the Azaan and the Iqamah, and he has cursed him<sup>asws</sup> during this day, four thousand times!'

فَأَتَانِي النَّبِيُّ ص فَقَالَ لِي مَا لَكَ عَلَيْكَ لَعْنَةُ اللَّهِ تَلْعُنُ عَلَيَّآ وَ عَلَيَّ مَيِّ وَ تَشْتِمُ عَلَيَّآ وَ عَلَيَّ مَيِّ

The Prophet<sup>saww</sup> came to me and said to me: ‘What is the matter with you? May Allah<sup>azwj</sup> Curse upon you! You are cursing Ali<sup>asws</sup> and Ali<sup>asws</sup> is from me<sup>saww</sup>? And you are reviling Ali<sup>asws</sup> and Ali<sup>asws</sup> is from me<sup>saww</sup>?’

فَرَأَيْتُهُ كَأَنَّهُ تَقَلَّ فِي وَجْهِهِ وَ ضَرْبَتِي بِرِجْلِهِ وَ قَالَ فَمَ عَيَّرَ اللَّهُ مَا بِكَ مِنْ نِعْمَةٍ فَانْتَبَهْتُ مِنْ نَوْمِي فَإِذَا رَأْسِي رَأْسُ خَنْزِيرٍ وَ وَجْهِي وَجْهٌ خَنْزِيرٍ

I saw him<sup>saww</sup> as if he<sup>saww</sup> spat in my face and struck me with his<sup>saww</sup> left and said: ‘Arise! May Allah<sup>azwj</sup> Alter the Bounty which is with you’. I woke up from my sleep and there, my heard was the head of a pig, and my face was the face of a pig”.

ثُمَّ قَالَ لِي أَبُو جَعْفَرٍ أَمِيرُ الْمُؤْمِنِينَ أَ هَذَانِ الْحَدِيثَانِ فِي يَدِكَ فَقُلْتُ لَا فَقَالَ يَا سُلَيْمَانُ حُبُّ عَلِيٍّ إِيْمَانٌ وَ بُغْضُهُ نِفَاقٌ وَ اللَّهُ لَا يُحِبُّهُ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُهُ إِلَّا مُنَافِقٌ

Then Abu Ja’far, commander of the faithful said to me, ‘Are these two Ahadeeth in your hands?’ I said, ‘No’. He said, ‘O Suleyman! Love of Ali<sup>asws</sup> is Eman and hating him<sup>asws</sup> is hypocrisy. By Allah<sup>azwj</sup>! No one will love him<sup>asws</sup> except a Momin, nor hate him<sup>asws</sup> except a hypocrite’.

قَالَ قُلْتُ الْأَمَانُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لَكَ الْأَمَانُ قُلْتُ فَمَا تَقُولُ فِي قَاتِلِ الْحُسَيْنِ ع قَالَ إِلَى النَّارِ وَ فِي النَّارِ قُلْتُ وَ كَذَلِكَ مَنْ قَتَلَ وَلَدَ رَسُولِ اللَّهِ إِلَى النَّارِ وَ فِي النَّارِ قَالَ الْمَلِكُ عَقِيمٌ يَا سُلَيْمَانُ اخْرُجْ فَحَدَّثَ بِمَا سَمِعْتُ.

He (the narrator) said, ‘I said, ‘The safety, O commander of the faithful!’ He said, ‘For you is the safety’. I said, ‘So, what are you saying regarding the killers of Al-Husayn<sup>asws</sup>?’ He said, ‘To the Fire, and in the Fire’. I said, ‘And like that is the one who killed a son<sup>asws</sup> of Rasool-Allah<sup>azwj</sup>. To the Fire and in the Fire’. He said, ‘The kingdom is in vain, O Suleyman! Go out and narrate with what you heard”<sup>112</sup>.

بشأ، بشارة المصطفى وَحَدَّثَ بِحُطِّ وَالِدِي أَبِي الْقَاسِمِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَبِي يَعْقُوبَ الصُّوفِيِّ عَنْ ابْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ عَنِ الْأَعْمَشِيِّ وَ ذَكَرَ مِثْلَهُ بِأَدْنَى تَغْيِيرٍ وَ تَبْدِيلٍ فِي الْأَلْفَاظِ.

(The book) ‘Bashaarat Al-Mustafa<sup>saww</sup>’ – I found in the handwriting of my father Abu Al Qasim, ‘It is narrated to us by Abdullah Bin Adayy at Jarjan, from Abu Yaqoub Al-Sowfy, from Ibn Abdul Rahman Al-Ansari, from Al-Amsh – and he mentioned similar to it with small changes and replacements in the words”<sup>113</sup>.

56- يف، الطرائف ذكر الحاكم النيسابوري وَ هُوَ مِنْ ثِقَاتِ الْأَرْبَعَةِ الْمَذَاهِبِ فِي تَارِيخِ النَّيْسَابُورِيِّ فِي تَرْجَمَةِ هَارُونَ وَ بَدَأَ بِذِكْرِ هَارُونَ الرَّشِيدِ رَفَعَهُ إِلَى مَيِّمُونِ الْهَاشِمِيِّ إِلَى الرَّشِيدِ قَالَ: جَرَى ذِكْرُ آلِ أَبِي طَالِبٍ عِنْدَ الرَّشِيدِ فَقَالَ يُتَوَهَّمُ عَلَى الْعَوَامِّ أَنِّي أَبْغَضُ عَلِيًّا وَ وَلَدَهُ وَ اللَّهُ مَا ذَلِكَ كَمَا يَظُنُّونَهُ وَ إِنَّ اللَّهَ يَعْلَمُ شِدَّةَ حُبِّي لِعَلِيِّ وَ الْحَسَنِ وَ الْحُسَيْنِ ع وَ مَعْرِفَتِي بِفَضْلِهِمْ

<sup>112</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 55 a

<sup>113</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 55 b

(The book) 'Al Taraif' – It is mentioned by Al Hakim Al Neyshapuri, and he is from the trustworthy one of four sects, in (the book) 'Tareekh Al Neyshapur', in a translation of Haroun, and he began with the mention of Haroun Al Rasheed, raising it to Maumoun Al Hashimy, to Al Rasheed who said,

'The mentioned of the Progeny<sup>asws</sup> of Abu Talib<sup>asws</sup> flowed in the presence of Al-Rasheed. He said, 'It is imagined by the general public that I hate Ali<sup>asws</sup> and his<sup>asws</sup> children. By Allah<sup>azwj</sup>! That is not like what they are thinking, and Allah<sup>azwj</sup> Knows of the intensity of my love for Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and my recognition of their<sup>asws</sup> merits.

وَلَكِنَّا طَلَبْنَا بِتَارِهِمْ حَتَّى أَقْضَى اللَّهُ هَذَا الْأَمْرَ إِلَيْنَا فَفَرَّغْنَا مِنْهُمْ وَخَلَطْنَاهُمْ فَحَسَدُونَا وَطَلَبُوا مَا فِي أَيْدِينَا وَسَعَوْا فِي الْأَرْضِ فَسَادًا.

But we shall seek their<sup>asws</sup> retaliation until it is decided. Allah<sup>azwj</sup> has Promised this matter to us, so we are drawing them closer, and mingling them, and they are envying us and seeking what is in our hands, and they are going around in the earth making mischief".<sup>114</sup>

وَلَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: كُنَّا ذَاتَ يَوْمٍ مَعَ رَسُولِ اللَّهِ ص إِذْ أَقْبَلَتْ فَاطِمَةُ ع وَهِيَ تَبْكِي وَ سَاقَ الْحَدِيثَ إِلَى قَوْلِهِ ثُمَّ قَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّ الْحَسَنَ وَ الْحُسَيْنَ فِي الْجَنَّةِ وَ آبَاهُمَا فِي الْجَنَّةِ وَ أُمَّهُمَا فِي الْجَنَّةِ وَ عَمَّهُمَا فِي الْجَنَّةِ وَ عَمَّتُهُمَا فِي الْجَنَّةِ وَ خَالَتُهُمَا فِي الْجَنَّةِ وَ مَنْ أَحَبَّهُمَا فِي الْجَنَّةِ وَ مَنْ أَبْغَضَهُمَا فِي النَّارِ

My father had narrated to me from his father, from his grandfather Abdullah Bin Abbas who said,

'One day we were with Rasool-Allah<sup>azwj</sup> when (Syeda) Fatima<sup>asws</sup> came, and she<sup>asws</sup> was crying' – and he continued the Hadeeth up to his words, 'Then he<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! You<sup>azwj</sup> Know that Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> would be in the Paradise, and their<sup>asws</sup> father<sup>asws</sup> would be in the Paradise, and their<sup>asws</sup> mother<sup>asws</sup> would be in the Paradise, and their<sup>asws</sup> paternal uncle<sup>as</sup> would be in the Paradise, and their<sup>asws</sup> paternal uncle<sup>as</sup> would be in the Paradise, and their<sup>asws</sup> paternal aunt would be in the Paradise, and their<sup>asws</sup> maternal uncle<sup>as</sup> would be in the Paradise, and their<sup>asws</sup> maternal aunt<sup>as</sup> would be in the Paradise, and one who loves them<sup>asws</sup> would be in the Paradise, and one who hates them<sup>asws</sup> would be in the Fire'.

وَقَالَ سُلَيْمَانُ وَكَانَ هَارُونُ يُحَدِّثُنَا وَ عَيْنَاهُ تَدْمَعَانِ وَ تَحْتُهُ الْعَبْرَةُ.

And Suleyman said, 'And Haroun used to narrate to us, and his spies were shedding tears, and the tears would choke him".<sup>115</sup>

57- بف، الطرائف ابن المغازلي بإسناده قال: دخل الأعمش على المنصور وهو جالس للمظالم فلما بصُر به قال له يا سليمان تصدّر قال لا، أتصدّر حيث جلست

(The book) 'Al Taraif' – Ibn Al Magazaly, by his chain, said,

'Al-Amsh entered to see Al-Masour and he was seated for the grievances. When he sighted him, said to him, 'O Suleyman! Take the lead!' He said, 'No, I shall take the lead when I sit'.

<sup>114</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 56 a

<sup>115</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 56 b

ثُمَّ قَالَ حَدَّثَنِي الصَّادِقُ ع قَالَ حَدَّثَنِي الْبَاقِرُ ع قَالَ حَدَّثَنِي الشَّهِيدُ أَبُو عَبْدِ اللَّهِ ع قَالَ حَدَّثَنِي أَبِي وَ هُوَ الْوَصِيُّ عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَالَ حَدَّثَنِي النَّبِيُّ ص قَالَ أَتَانِي جَبْرِئِيلُ أَنْفَأَ فَقَالَ تَحْتَمُوا بِالْعَقِيقِ فَإِنَّهُ أَوَّلُ حَجَرٍ شَهِدَ لِلَّهِ تَعَالَى بِالْوَحْدَانِيَّةِ وَ لِي بِالنُّبُوَّةِ وَ لِعَلِيِّ بِالْوَصِيَّةِ وَ لَوْلَدِهِ بِالْإِمَامَةِ وَ لِشِيعَتِهِ بِالْجَنَّةِ

Then he said, 'Al-Sadiq<sup>asws</sup> narrated to me saying: 'Al-Baqir<sup>asws</sup> narrated to me<sup>asws</sup> saying: 'Al-Sajjad<sup>asws</sup> narrated to me<sup>asws</sup> saying: 'The martyr Abu Abdullah<sup>asws</sup> narrated to me<sup>asws</sup> saying: 'My<sup>asws</sup> father<sup>asws</sup>, and he<sup>asws</sup> was the successor<sup>asws</sup> of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: 'The Prophet<sup>saww</sup> narrated to me<sup>asws</sup> saying: 'Jibraeel<sup>as</sup> came to me<sup>saww</sup> just now, and he<sup>as</sup> said: 'Wear a ring with the agate, for it is the first stone to testify to Allah<sup>azwj</sup> the Exalted with the Oneness, and for me<sup>saww</sup> with the Prophet-hood, and for Ali<sup>asws</sup> with the successorship, and for his<sup>asws</sup> sons<sup>asws</sup> with the Imamate, and for his<sup>asws</sup> Shias with the Paradise'.

قَالَ فَاسْتَدَارَ النَّاسُ بِوُجُوهِهِمْ نَحْوَ قَبِيلٍ لَهُ تَذَكُّرٌ قَوْمًا فَعَلِمَ مَنْ لَا يَعْلَمُ

He (the narrator) said, 'The people looked around with their faces to around him. It was said to him, 'You have mentioned a people, so let it be known to the one who does not know'.

فَقَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ الْبَاقِرُ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ السَّجَّادُ عَلِيُّ بْنُ الْحُسَيْنِ وَ الشَّهِيدُ الْحُسَيْنُ بْنُ عَلِيٍّ وَ الْوَصِيُّ هُوَ التَّقِيُّ عَلِيُّ بْنُ أَبِي طَالِبٍ.

He said, 'Al-Sadiq<sup>asws</sup> is Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Al-Baqir<sup>asws</sup> is Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Al-Sajjad<sup>asws</sup> is Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and the martyr is Al-Husayn Bin Ali<sup>asws</sup>, and the successor<sup>asws</sup>, he<sup>asws</sup> is the pious Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, 116

58- أَقُولُ قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ نَهْجِ الْبَلَاغَةِ رَوَى إِبْرَاهِيمُ بْنُ دُرَيْلٍ الْهَمْدَانِيُّ فِي كِتَابِ صِفَتَيْنِ عَنْ يَحْيَى بْنِ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ عُبَيْدِ الْحَنْفِيِّ عَنْ إِسْمَاعِيلِ السُّدِّيِّ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ص وَ هُوَ فِي الْحَجَرَةِ يُوحَى إِلَيْهِ وَ نَحْنُ نُنْتَظِرُهُ حَتَّى اشْتَدَّ الْحَرُّ فَجَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ مَعَهُ فَاطِمَةُ وَ حَسَنٌ وَ حُسَيْنٌ ع فَقَعَدُوا فِي ظِلِّ حَائِطٍ يَنْتَظِرُونَهُ

I (Majlisi) am saying, 'Ibn Abi Al Hadeed said in commentary of (the book) 'Nahj Al Balagah' – It is reported by Ibrahim Bin Dezeel Al Hamdany in the book 'Sifteen', from Yahya Bin Suleyman, from Ya'la Bin Ubeyd Al Hanafy, from Ismail Al Sudy, from Zayd Bin Arqam who said,

'We were with Rasool-Allah<sup>azwj</sup> and he<sup>saww</sup> was in the chamber, it was being Revealed to him<sup>saww</sup>, and we were waiting until the heat intensified. Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> came and with him<sup>asws</sup> were (Syeda) Fatima<sup>asws</sup>, and Hassan<sup>asws</sup> and Husayn<sup>asws</sup>. They<sup>asws</sup> sat down in the shade of a wall, awaiting him<sup>saww</sup>.

فَلَمَّا خَرَجَ رَسُولُ اللَّهِ ص رَأَاهُمْ فَأَتَاهُمْ وَ وَقَفْنَا نَحْنُ مَكَانَنَا ثُمَّ جَاءَ إِلَيْنَا وَ هُوَ يُظَلِّلُهُمْ بِثَوْبِهِ مُمَسِكَاً بِطَرَفِ الثَّوْبِ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ مُسِكَاً بِطَرَفِهِ الْآخَرِ وَ هُوَ يَقُولُ اللَّهُمَّ إِنِّي أُحِبُّهُمْ فَأَجِبْهُمْ اللَّهُمَّ إِنِّي سَلَمْتُ لِمَنْ سَأَلَهُمْ حَرْبٌ لِمَنْ حَارَزَهُمْ قَالَ فَقَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ انْتَهَى.

When Rasool-Allah<sup>saww</sup> came out, he<sup>saww</sup> saw them<sup>asws</sup>, so he<sup>saww</sup> went to them<sup>asws</sup>, and we stood in our places. Then he<sup>saww</sup> came to us and he<sup>saww</sup> was shading them<sup>asws</sup> with his<sup>saww</sup> cloth, holding an end of the cloth and Ali<sup>asws</sup> was holding the other hand, and he<sup>saww</sup> was

<sup>116</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 57

saying: 'O Allah<sup>azwj</sup>! I<sup>saww</sup> love them<sup>asws</sup>, so Love them<sup>asws</sup>! O Allah<sup>azwj</sup>! I<sup>saww</sup> am at peace to the one at peace with them<sup>asws</sup>, at war to the one warring them<sup>asws</sup>. He<sup>saww</sup> said that three times – end".<sup>117</sup>

59- وَ رَوَى ابْنُ شَيْرَوَيْهِ فِي الْفَرْدَوْسِ عَنْ عَلِيِّ بْنِ النَّبِيِّ ص قَالَ: لَمَّا أُسْرِيَ بِي رَأَيْتُ عَلَى بَابِ الْجَنَّةِ مَكْتُوباً بِالذَّهَبِ لَا بِمَاءِ الذَّهَبِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ حَبِيبُ اللَّهِ عَلِيٌّ وَابْنُ اللَّهِ فَاطِمَةُ أُمُّهُ اللَّهُ الْحَسَنُ وَ الْحُسَيْنُ صَفْوَةُ اللَّهِ عَلَى بَاغِضِهِمْ لَعْنَةُ اللَّهِ.

And it is reported by Ibn Sheyrawiya in (the book) 'Al Firdows' –

'From Ali<sup>asws</sup>, from the Prophet<sup>saww</sup> having said: 'When there was an ascension with me<sup>saww</sup>, I<sup>saww</sup> saw written in gold upon a door of the Paradise, not with water of gold: "There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Beloved of Allah<sup>azwj</sup>, Ali<sup>asws</sup> is Guardian<sup>asws</sup> of Allah<sup>azwj</sup>, (Syeda) Fatima<sup>asws</sup> is Maid of Allah<sup>azwj</sup>, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are elites of Allah<sup>azwj</sup>, upon their<sup>asws</sup> haters is the Curse of Allah<sup>azwj</sup>".<sup>118</sup>

60- وَ عَنْ أَبِي هُرَيْرَةَ يُخْشَرُ الْأَنْبِيَاءُ يَوْمَ الْقِيَامَةِ لِيُؤْفُوا يَوْمَهُمُ الْمَحْشَرُ وَ يُبْعَثُ صَالِحٌ عَلَى نَافِثِهِ وَ يُبْعَثُ ابْنَايَ الْحَسَنُ وَ الْحُسَيْنُ عَلَى نَافِثِي الْعُضْبَاءِ وَ أُبْعَثُ عَلَى الْبَرَاقِ خَطْلُهَا عِنْدَ أَقْصَى طَرَفِهَا.

And from Abu Hureyra (well-known fabricator),

'The Prophets<sup>as</sup> will be Resurrected on the Day of Qiyamah in order to be fulfilled of their<sup>as</sup> Day of the Resurrection, and Salih<sup>as</sup> would be Sent upon his<sup>as</sup> she-camel, and my<sup>saww</sup> two sons<sup>asws</sup>, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, would be upon my<sup>saww</sup> she-camel Al Zaba'a, and Ali<sup>asws</sup> would be Sent upon Al-Buraaq. Its step to an outskirt would be its blink, blink (of an eye)".<sup>119</sup>

وَ عَنْ عَلِيٍّ ع عَنْهُ ص قَالَ: تُحْشَرُ ابْنَتِي فَاطِمَةُ وَ مَعَهَا ثِيَابٌ مَصْبُوعَةٌ بِدَمٍ فَتَتَعَلَّقُ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ فَتَقُولُ يَا عَذْلُ احْكُمْ بَيْنِي وَ بَيْنَ قَاتِلِي وَ لِدِي فَيُحْكَمُ لَابْنَتِي وَ رَبِّ الْكَعْبَةِ.

And from Ali<sup>asws</sup>, from him<sup>saww</sup> having said: 'My<sup>saww</sup> daughter<sup>asws</sup> Fatima<sup>asws</sup> will be Resurrected and with her<sup>asws</sup> would be a cloth dyed in blood. She<sup>asws</sup> will cling to a Pillar from the Pillars of the Throne. She<sup>asws</sup> will say: 'O Just! Judge between me<sup>asws</sup> and the killer of my<sup>asws</sup> son<sup>asws</sup>. So, He<sup>azwj</sup> will Judge for my<sup>saww</sup> daughter<sup>asws</sup>, by the Lord<sup>azwj</sup> of Kabah!'.<sup>120</sup>

61- فس، تفسير القمي مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ الْأَصْفَهَانِيِّ عَنِ الْمُتَقَرِّي عَنْ يَحْيَى بْنِ سَعِيدٍ الْعَطَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى مَرْجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ قَالَ عَلِيٌّ وَ فَاطِمَةُ ع بَحْرَانِ عَمِيقَانِ لَا يَبْغِي أَحَدُهُمَا عَلَى صَاحِبِهِ يُخْرِجُ مِنْهُمَا اللَّوْلُؤُ وَ الْمَرْجَانُ قَالَ الْحَسَنُ وَ الْحُسَيْنُ ع.

Tafseer Al Qummi – Muhammad Bin Abu Abdullah, from Sa'ad Bin Abdullah, from Al Asfahany, from Al Minqary, from Yahya Bin Saeed Al Attar who said,

<sup>117</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 58

<sup>118</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 59

<sup>119</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 60 a

<sup>120</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 60 b

'I heard Abu Abdullah<sup>asws</sup> saying regarding Words of Allah<sup>azwj</sup> Blessed and Exalted: **He Let loose the two seas to meet [55:19] Between them is a barrier which they do not violate [55:20]**, he<sup>asws</sup> said: 'Ali<sup>asws</sup> and Fatima<sup>asws</sup>, two deep oceans. One of them cannot violate upon its companion, **There come forth from them the pearls and the rubies [55:22]**, he<sup>asws</sup> said: 'Al-Hassan<sup>asws</sup> and Al-Hussain<sup>asws</sup>,<sup>121</sup>

(The book) 'Kashf Al Ghumma' – The memoriser Abu Bakr Bin Mardawayh –

'Regarding Words of the Exalted: **He Let loose the two seas to meet [55:19]**. Anas (well-known fabricator) said, 'Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup>. **There come forth from them the pearls and the rubies [55:22]**, he said, 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>'.

62- كشف، كشف الغمة الحافظ أبو بكر بن مردويه قوله تعالى مرج البحرين يلتقيان عن أنس قال علي و فاطمة يخرج منهما اللؤلؤ والمرجان قال الحسن والحسين وعن ابن عباس علي و فاطمة بينهما برزخ النبي ص يخرج منهما الحسن والحسين صلوات الله عليهما.

And from Ibn Abbas, 'Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup> **Between them is a barrier [55:20]** – the Prophet<sup>saww</sup>. **There come forth from them [55:22]**, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon them<sup>asws</sup>,<sup>122</sup>

63- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن محمد بن أحمد عن حفص بن بشير عن عمرو بن شمر عن جابر عن أبي جعفر ع في قوله تعالى مرج البحرين يلتقيان قال علي و فاطمة بينهما برزخ لا يبغيان قال لا يبغي علي على فاطمة و لا تبغي فاطمة على علي

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Ahmad Bin Mahfuz Bin Bishr, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far<sup>asws</sup> regarding Words of the Exalted: **He Let loose the two seas to meet [55:19]**. He<sup>asws</sup> said: 'Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup>. **Between them is a barrier which they do not violate [55:20]**, he<sup>asws</sup> said: 'It is not befitting for Ali<sup>asws</sup> to violate upon (Syeda) Fatima<sup>asws</sup> nor for (Syeda) Fatima<sup>asws</sup> to violate upon Ali<sup>asws</sup>'.

يخرج منهما اللؤلؤ والمرجان قال الحسن والحسين ع من رأى مثل هؤلاء الأربعة علي و فاطمة والحسن والحسين لا يحبهم إلا مؤمن ولا يبغضهم إلا كافر فكونوا مؤمنين محب أهل البيت ولا تكونوا كفاراً يبغض أهل البيت فتلقوا في النار.

**There come forth from them the pearls and the rubies [55:22]**, he<sup>asws</sup> said: 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. Who has seen the like of these four – Ali<sup>asws</sup>, and Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>? No one will love them<sup>asws</sup> except a Momin, nor hate them<sup>asws</sup> except a Kafir, so be Momineen by the love of People<sup>asws</sup> of the Household, and do not be Kafirs by hating People of the Household, for you will be thrown into the Fire".<sup>123</sup>

فر، تفسير فرات بن إبراهيم أبو القاسم العلوي موعناً عن ابن عباس في قوله تعالى مرج البحرين يلتقيان قال علي و فاطمة بينهما برزخ لا يبغيان قال رسول الله ص يخرج منهما اللؤلؤ والمرجان قال الحسن والحسين ع.

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alawy, transmitting from Ibn Abbas,

<sup>121</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 61

<sup>122</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 62

<sup>123</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 63 a

'Regarding Words of the Exalted: **He Let loose the two seas to meet [55:19]**. He said, 'Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup>. **Between them is a barrier which they do not violate [55:20]**, he said, 'Rasool-Allah<sup>saww</sup>. **There come forth from them the pearls and the rubies [55:22]**, he said, 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>,<sup>124</sup>

وَرَأَيْتُ فِي بَعْضِ مُؤَلَّفَاتِ أَصْحَابِنَا أَنَّ أُمَّ أَيْمَنَ قَالَتْ مَضَيْتُ ذَاتَ يَوْمٍ إِلَى مَنْزِلِ مَوْلَاتِي فَاطِمَةَ الزَّهْرَاءِ ع لِأُرَوِّجَهَا فِي مَنْزِلِهَا وَكَانَ يَوْمًا حَارًّا مِنْ أَيَّامِ الصَّيْفِ فَأَتَيْتُ إِلَى بَابِ دَارِهَا وَ إِذَا بِالْبَابِ مَغْلَقٌ فَتَنْظَرْتُ مِنْ شُقُوقِ الْبَابِ فَإِذَا بِفَاطِمَةَ الزَّهْرَاءِ نَائِمَةً عِنْدَ الرَّحَى وَ رَأَيْتُ الرَّحَى تَطْحَنُ الْبُرَّ وَ هِيَ تَدُورُ مِنْ غَيْرِ يَدٍ تُدِيرُهَا وَ الْمَهْدُ أَيْضًا إِلَى جَانِبِهَا وَ الْحُسَيْنُ ع نَائِمٌ فِيهِ وَ الْمَهْدُ يَهْتَزُّ وَ لَمْ أَرْ مِنْ يَهْزُهُ وَ رَأَيْتُ كَفًّا يُسَبِّحُ اللَّهَ تَعَالَى قَرِيبًا مِنْ كَفِّ فَاطِمَةَ الزَّهْرَاءِ

And I (Majlisi) saw in one of the compositions of our companions,

'Umm Ayman said, 'One day I went to the house of my Mistress<sup>asws</sup> Fatima Al-Zahra<sup>asws</sup> to visit her<sup>asws</sup> in her<sup>asws</sup> house, and it was a day of heat from the days of summer. I came to the door of her<sup>asws</sup> house, and there, the door was locked. I looked from the cracks of the house, and there was Fatima Al-Zahra<sup>asws</sup> sleeping by the hand mill, and I saw the hand-mill grinding the wheat, and it was rotating from without there being any hand to rotate it, and there was a cradle as well to her<sup>asws</sup> side and Al-Husayn<sup>asws</sup> was sleeping in it, and the cradle was rocking, and I did not see anyone rocking it, and I saw a palm glorifying Allah<sup>azwj</sup> the Exalted nearby from the palm of (Syeda) Fatima Al-Zahra<sup>asws</sup>.

قَالَتْ أُمُّ أَيْمَنَ فَتَعَجَّبْتُ مِنْ ذَلِكَ فَتَرَكْتُهَا وَ مَضَيْتُ إِلَى سَيِّدِي رَسُولِ اللَّهِ ص وَ سَلَّمْتُ عَلَيْهِ وَ قُلْتُ لَهُ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ عَجَبًا مَا رَأَيْتُ مِثْلَهُ أَبَدًا فَقَالَ لِي مَا رَأَيْتَ يَا أُمَّ أَيْمَنَ

Umm Ayman said, 'I was astonished from that, so I left her<sup>asws</sup> went to my Master<sup>saww</sup> Rasool-Allah<sup>saww</sup> and greeted unto him<sup>saww</sup> and I said to him<sup>saww</sup>, 'O Rasool-Allah<sup>saww</sup>! I have seen a wonder, I have not seen the like of it, ever!' He<sup>saww</sup> said to me: 'What did you see, O Umm Ayman?'

فَقُلْتُ إِنِّي قَصَدْتُ مَنْزِلَ سَيِّدَتِي فَاطِمَةَ الزَّهْرَاءِ فَلَقِيتُ الْبَابَ مَغْلَقًا وَ إِذَا أَنَا بِالرَّحَى تَطْحَنُ الْبُرَّ وَ هِيَ تَدُورُ مِنْ غَيْرِ يَدٍ تُدِيرُهَا وَ رَأَيْتُ مَهْدَ الْحُسَيْنِ يَهْتَزُّ مِنْ غَيْرِ يَدٍ تَهْزُهُ وَ رَأَيْتُ كَفًّا يُسَبِّحُ اللَّهَ تَعَالَى قَرِيبًا مِنْ كَفِّ فَاطِمَةَ ع وَ لَمْ أَرْ شَخْصَهُ فَتَعَجَّبْتُ مِنْ ذَلِكَ يَا سَيِّدِي

I said, 'I aimed for the house of my Mistress<sup>asws</sup> Fatima Al-Zahra<sup>asws</sup> and I came across the door to be locked, and there I was with the hand-mill grinding the wheat and it was rotating from without there being any hand to rotate it, and I saw the cradle of Al-Husayn<sup>asws</sup> rocking from without there being any hand to rock it, and I saw a palm glorifying Allah<sup>azwj</sup> the Exalted nearby from the palm of (Syeda) Fatima<sup>asws</sup>, and I could not see its person. So, I am astonished from that, o my Master<sup>saww</sup>!'

فَقَالَ يَا أُمَّ أَيْمَنَ اعْلَمِي أَنَّ فَاطِمَةَ الزَّهْرَاءِ صَائِمَةٌ وَ هِيَ مُتَعَبَةٌ جَائِعَةٌ وَ الزَّمَانُ قَيْظٌ فَأَلْفَى اللَّهَ تَعَالَى عَلَيْهَا التُّعَاسَ فَنَامَتْ فَسُبْحَانَ مَنْ لَا يَنَامُ فَوَكَّلَ اللَّهُ مَلَكًا يَطْحَنُ عَنْهَا قُوْتَ عِيَالِهَا

He<sup>saww</sup> said: 'O Umm Ayman! Know that Fatima Al-Zahra<sup>asws</sup> is Fasting, and she<sup>asws</sup> is fatigued, hungry, and (these are) times of extreme heat, so Allah<sup>azwj</sup> the Exalted has Cast the

<sup>124</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 63 b

slumber upon her<sup>asws</sup> so she<sup>asws</sup> slept. The Glorious is One<sup>azwj</sup> Who Does not sleep, so Allah<sup>azwj</sup> Appointed an Angel to grind on her<sup>asws</sup> behalf the daily subsistence of her<sup>asws</sup> dependants.

وَأَرْسَلَ اللَّهُ مَلَكًا آخَرَ يَهْتِفُ مَهْدَ وَلَدِهَا الْحُسَيْنِ ع لِقَاءَ يُزَعِّجُهَا مِنْ نَوْمِهَا وَوَكَّلَ اللَّهُ مَلَكًا آخَرَ يُسَبِّحُ اللَّهَ عَزَّ وَ جَلَّ قَرِيبًا مِنْ كَفِّ فَاطِمَةَ يَكُونُ ثَوَابُ تَسْبِيحِهِ لَهَا لِأَنَّ فَاطِمَةَ لَمْ تَقْطُرْ عَنْ ذِكْرِ اللَّهِ فَإِذَا نَامَتْ جَعَلَ اللَّهُ ثَوَابَ تَسْبِيحِ ذَلِكَ الْمَلِكِ لِفَاطِمَةَ

And Allah<sup>azwj</sup> Sent another Angel to rock the cradle of her<sup>asws</sup> son<sup>asws</sup> Al-Husayn<sup>asws</sup> lest he<sup>asws</sup> bothers her<sup>asws</sup> from her<sup>asws</sup> sleep, and Allah<sup>azwj</sup> Allocated another Angel to glorify Allah<sup>azwj</sup> Mighty and Majestic near from the palm of (Syeda) Fatima<sup>asws</sup>, for the Rewards of his glorification to be for her<sup>asws</sup> because (Syeda) Fatima<sup>asws</sup> does not take a break from the Zikr of Allah<sup>azwj</sup>. So, when she<sup>asws</sup> slept, Allah<sup>azwj</sup> Made the Rewards of the glorification of that Angel to be at service for (Syeda) Fatima<sup>asws</sup>.

فَقُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي مَنْ يَكُونُ الطَّحَّانَ وَمَنِ الَّذِي يَهْتِفُ مَهْدَ الْحُسَيْنِ وَ يُنَاقِيهِ وَمَنِ الْمُسَبِّحِ

I said, 'O Rasool-Allah<sup>saww</sup>! Inform me, who happened to be grinding, and the one who rocked the cradle of Al-Husayn<sup>asws</sup>, and quietened him<sup>asws</sup>, and the one who was glorifying?'

فَتَسَبَّحَ النَّبِيُّ ص ضَاحِكًا وَقَالَ أَمَّا الطَّحَّانُ فَجَبْرَائِيلُ وَأَمَّا الَّذِي يَهْتِفُ مَهْدَ الْحُسَيْنِ فَهُوَ مِيكَائِيلُ وَأَمَّا الْمَلِكُ الْمُسَبِّحُ فَهُوَ إِسْرَافِيلُ.

The Prophet<sup>saww</sup> smiled chuckling and said: 'As for the grinder, it was Jibraeel<sup>as</sup>, and as for the one who rocked the cradle of Al-Husayn<sup>asws</sup>, it is Mikaeel<sup>as</sup>, and as for the Angel who glorified, it was Israfeel<sup>asws</sup> 125

64- كُنْزُ الْكَرَاجِكِيِّ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَاذَانَ عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ الدِّينَاجِيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ عَلَى بَابِهَا مَكْتُوبًا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ حَبِيبُ اللَّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَبِئِذَا فَاطِمَةُ أُمُّهُ اللَّهُ الْحُسَيْنُ وَ الْحُسَيْنُ صَفْوَةُ اللَّهِ عَلَى مُبْغِضِيهِمْ لَعْنَةُ اللَّهِ.

(The book) 'Kunz' of Al Karajaky – From Muhammad Bin Ahmad Bin Shazan, from Sahl Bin Ahmad, from Abdullah Al Dibajy,

'From Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> entered the Paradise and saw written upon its door: "There is not god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Beloved of Allah<sup>azwj</sup>, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is Guardian<sup>asws</sup> of Allah<sup>azwj</sup>, Fatima<sup>asws</sup> is Maid of Allah<sup>azwj</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are elites of Allah<sup>azwj</sup>, upon their<sup>asws</sup> haters is Curse of Allah<sup>azwj</sup>" 126

65- وَ عَنْ ابْنِ شَاذَانَ عَنْ عُمَرَ بْنِ إِبْرَاهِيمَ الْمُقَرِّي عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبُغَوِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ سَالِمِ بْنِ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُ هَذِهِ الْأُمَّةِ مِنْ بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ قَمَنَ قَالَ عُبَيْرٌ هَذَا فَعَلَيْهِ لَعْنَةُ اللَّهِ.

And from Ibn Shazan, from Umar Bin Ibrahim Al Muqry, from Abdullah Bin Muhammad Al Maghawry, from Abdullah Bin Umar, from Abdul Malik Bin Umeyr, from Salim Al Bazzaz, from Abu Hureyra (well-known fabricator) who said,

<sup>125</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 63 c

<sup>126</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 64

'Rasool-Allah<sup>saww</sup> said: 'Best of this community from after me<sup>saww</sup> are Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Hussain<sup>asws</sup>. So, the one who says other than this, upon him be the Curse of Allah<sup>azwj</sup>''<sup>127</sup>

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<sup>127</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 50 H 65

## CHAPTER 51 – WHAT DESCENDED FOR THEM<sup>asws</sup> FROM THE SKY

1- لي، الأماالي للصدوق القُطَّانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ فُرَاتِ بْنِ إِبْرَاهِيمَ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ جَبْرِئِيلَ عَنْ إِبْرَاهِيمَ بْنِ جَبْرِئِيلَ عَنْ أَبِي عَبْدِ اللَّهِ الْجُرْجَانِيِّ عَنْ نُعَيْمِ النَّخَعِيِّ عَنِ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ جَالِسًا بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَ دَاتِ يَوْمٍ وَ بَيْنَ يَدَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ عَ إِذْ هَبَطَ عَلَيْهِ جَبْرِئِيلُ وَ يَدِيهِ تَفَاحَةٌ فَحَيَّا بِهَا النَّبِيَّ وَ حَيَّا بِهَا النَّبِيَّ صَ عَلَيْهِمَا فَتَحَيَّا بِهَا عَلِيُّ عَ وَ رَدَّهَا إِلَى النَّبِيِّ صَ

(The book) 'Al Amaali' of Al Sadouq – Al Qattan, from Abdul Rahman Bin Muhammad Al-Husayni, from Furat Bin Ibrahim, from Al-Hassan Bin Al-Husayn, from Ali Bin Ahmad Bin Al-Husayn, from Al-Husayn Bin Jabreel, from Ibrahim Bin Jabreel, from Abu Abdullah Al Kharjany, from Nueym Al Nakhaie, from Al Zahhak, from Ibn Abbas who said,

'I was seated in front of Rasool-Allah<sup>saww</sup> one day and in front of him<sup>saww</sup> were Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, when Jibraeel<sup>as</sup> descended unto him<sup>saww</sup> and in his<sup>as</sup> hands was an apple, and gifted with it to the Prophet<sup>saww</sup>, and the Prophet<sup>saww</sup> passed it on to Ali<sup>asws</sup>. Ali<sup>asws</sup> admired it and returned it to the Prophet<sup>saww</sup>.

فَتَحَيَّا بِهَا النَّبِيَّ صَ وَ حَيَّا بِهَا الْحَسَنَ عَ فَقَبَّلَهَا وَ رَدَّهَا إِلَى النَّبِيِّ صَ فَتَحَيَّا بِهَا النَّبِيَّ صَ وَ حَيَّا بِهَا الْحُسَيْنَ فَتَحَيَّا بِهَا الْحُسَيْنُ وَ قَبَّلَهَا وَ رَدَّهَا إِلَى النَّبِيِّ صَ فَتَحَيَّا بِهَا النَّبِيَّ صَ وَ حَيَّا بِهَا فَاطِمَةَ فَقَبَّلَتْهَا وَ رَدَّهَا إِلَى النَّبِيِّ

The Prophet<sup>saww</sup> admired it and passed it on to Al-Hassan<sup>asws</sup>. He<sup>asws</sup> kissed it and returned it to the Prophet<sup>saww</sup>. The Prophet<sup>saww</sup> admired it and passed it on to Al-Husayn<sup>asws</sup>. Al-Husayn<sup>asws</sup> admired it and kissed it and returned it to the Prophet<sup>saww</sup>. The Prophet<sup>saww</sup> admired it passed it on to (Syeda) Fatima<sup>asws</sup>. She<sup>asws</sup> kissed it and returned it to the Prophet<sup>saww</sup>.

وَ تَحَيَّا بِهَا النَّبِيُّ صَ ثَانِيَةً وَ حَيَّا بِهَا عَلِيًّا عَ فَتَحَيَّا بِهَا عَلِيُّ عَ ثَانِيَةً فَلَمَّا هَمَّ أَنْ يَرُدَّهَا إِلَى النَّبِيِّ صَ سَقَطَتِ التُّفَاحَةُ مِنْ أَطْرَافِ أُنَامِلِهِ فَاَنْفَلَقَتْ بِنِصْفَيْنِ فَسَطَعَ مِنْهَا نُورٌ حَتَّى بَلَغَ السَّمَاءَ الدُّنْيَا وَ إِذَا عَلَيْهِ سَطْرَانِ مَكْتُوبَانِ

And the Prophet<sup>saww</sup> admired it secondly and passed it on to Ali<sup>asws</sup>. Ali<sup>asws</sup> admired it secondly. When he<sup>asws</sup> thought of returning it to the Prophet<sup>saww</sup>, the apple fell from the ends of his<sup>asws</sup> nails and split into two halves. A Noor shone from it until it reached the sky of the world, and there, upon it were two lines written out -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذِهِ نَجِيَّةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ إِلَى مُحَمَّدٍ الْمُصْطَفَى وَ عَلِيِّ الْمُرْتَضَى وَ فَاطِمَةَ الزَّهْرَاءِ وَ الْحَسَنِ وَ الْحُسَيْنِ سِبْطَيْ رَسُولِ اللَّهِ وَ أَمَانَ لِمُحِبِّهِمْ يَوْمَ الْقِيَامَةِ مِنَ النَّارِ.

"In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. This is a gift from Allah<sup>azwj</sup> Mighty and Majestic to Muhammad Al-Mustafa<sup>saww</sup>, and Ali Al-Murtaza<sup>asws</sup>, and (Syeda) Fatima Al-

Zahra<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are two chiefs of Rasool-Allah<sup>saww</sup>, and there is amnesty is for ones loving them<sup>asws</sup>, on the Day of Qiyamah, from the Fire”<sup>128</sup>.

2- ما، الأمايلي للشيخ الطوسي الحفّار عن علي بن أحمد الحلواني عن محمد بن القاسم المقرئ عن الفضل بن حباب عن مسلم بن إبراهيم عن أبان عن قتادة عن أبي العالقة عن ابن عباس قال: كُنَّا جُلُوسًا مَعَ النَّبِيِّ ص إِذْ هَبَطَ عَلَيْهِ الْأَمِينُ جَبْرِئِيلُ وَمَعَهُ جَاءَ مِنَ الْبَلَدِ الْأَخْمَرِ مَمْلُوءًا مِسْكَاً وَ غَنَبَرًا وَ كَانَ إِلَى جَنْبِ رَسُولِ اللَّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ وَلَدَاهُ الْحَسَنُ وَ الْحُسَيْنُ عَلَيْهِمَا التَّحِيَّةُ وَ الْإِكْرَامُ

(The books) ‘Al Amaali’ of the sheykh Al Tusi – Al Haffar, from Ali Bin Ahmad Al Halwany, from Muhammad Bin Al Qasim Al Muqry, from Al Fazl Bin Hubab, from Muslim Bin Ibrahim, from Aban, from Qatadah, from Abu Al Aaliya, from Ibn Abbas who said,

‘We were seated with the Prophet<sup>saww</sup> when the trustworthy Jibraeel<sup>as</sup> descended and with him<sup>asws</sup> was a bowl of red crystal filled with musk and amber, and to the side of Rasool-Allah<sup>saww</sup> was Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and his<sup>asws</sup> two sons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, upon them<sup>asws</sup> be the felicitations and the honours.

فَقَالَ لَهُ السَّلَامُ عَلَيْكَ اللَّهُ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يُحَيِّيكَ بِهَذِهِ التَّحِيَّةِ وَ يَأْمُرُكَ أَنْ تُحَيِّيَ عَلِيًّا وَ وَلَدَيْهِ

He<sup>asws</sup> said to him: ‘The greetings be unto you<sup>saww</sup>! Allah<sup>azwj</sup> Conveys the Greetings unto you<sup>asws</sup> and Salutes you<sup>saww</sup> with this greeting, and Commands you to pass it on to Ali<sup>asws</sup> and his<sup>asws</sup> two sons<sup>asws</sup>.

قَالَ ابْنُ عَبَّاسٍ فَلَمَّا صَارَتْ فِي كَفِّ رَسُولِ اللَّهِ ص هَلَكْتَ ثَلَاثًا وَ كَثُرَتْ ثَلَاثًا ثُمَّ قَالَتْ بِلِسَانِ ذَرِبِ طَلْقِي يَعْنِي الْجَامِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ طه مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْفَى فَاشْتَمَهَا النَّبِيُّ ص وَ حَيًّا بِهَا عَلِيًّا

Ibn Abbas said, ‘When it came to be in the palms of Rasool-Allah<sup>saww</sup>, he<sup>saww</sup> proclaimed the Oneness (of Allah<sup>azwj</sup>) three times and exclaimed Takbeer three times. Then it spoke in an eloquent tongue, meaning the bowl: ‘In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. **Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]**’. The Prophet<sup>saww</sup> smelt it and passed it on to Ali<sup>asws</sup>.

فَلَمَّا صَارَتْ فِي كَفِّ عَلِيٍّ قَالَتْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ فَاشْتَمَهَا عَلِيٌّ ع وَ حَيًّا بِهَا الْحَسَنُ

When it came to be in the palms of Ali<sup>asws</sup>, it said: ‘In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. **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]**’. Ali<sup>asws</sup> smelt it and passed it on to Al-Hassan<sup>asws</sup>.

فَلَمَّا صَارَتْ فِي كَفِّ الْحُسَيْنِ قَالَتْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَمَّ يَتَسَاءَلُونَ عَنِ النَّبِيِّ الْعَظِيمِ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ فَاشْتَمَهَا الْحُسَيْنُ وَ حَيًّا بِهَا الْحُسَيْنُ

When it came to be in the palms of Al-Hassan<sup>asws</sup>, it said: ‘In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. **What are they asking about? [78:1] About the Magnificent News,**

<sup>128</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 51 H 1

**[78:2] Which they are differing in? [78:3]**. Al-Hassan<sup>asws</sup> smelt it and passed it on to Al-Husayn<sup>asws</sup>.

فَلَمَّا صَارَتْ فِي كَفِّ الْحُسَيْنِ ع قَالَتْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَنْ يَعْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حَسَنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

When it came to be in the palms of Al-Husayn<sup>asws</sup>, it said: 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. And one who earns good, We will Increase the good for him therein. Surely, Allah is Forgiving, Grateful [42:23]**'.

ثُمَّ رُدَّتْ إِلَى النَّبِيِّ ص فَقَالَتْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

Then he<sup>asws</sup> returned it to the Prophet<sup>saww</sup>, so it said: 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. **Allah is Noor of the skies and the earth. [24:35]**'.

قَالَ ابْنُ عَبَّاسٍ فَلَا أَذْرِي أَسْمَاءَ صَعِدَتْ أَمْ فِي الْأَرْضِ تَوَارَتْ يُقَدِّرُهُ اللَّهُ تَعَالَى عَزَّ وَجَلَّ.

Ibn Abbas said, 'I do not know whether it ascended to the sky or it was covered in the ground by the Power of Allah<sup>azwj</sup> the Exalted, Mighty and Majestic'.<sup>129</sup>

3- **يج، الخرائج والجرائع روي عن أم سلمة أن فاطمة ع جاءت إلى النبي حاملة حسناً وحسيناً وقد حملت فخاراً فيه خريزة فقال ادعي ابن عمك فأجلس أحدهما على فخذه اليماني والآخر على فخذه اليسرى وجعل علياً وفاطمة أحدهما بين يديه والآخر خلفه**

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported from Umm Salama<sup>as</sup> that (Syeda) Fatima<sup>asws</sup> came to the Prophet<sup>saww</sup> carrying Hassan<sup>asws</sup> and Husayn<sup>asws</sup>, and she<sup>asws</sup> was carrying a pottery wherein was silk. He<sup>saww</sup> said: 'Call the son<sup>asws</sup> of your<sup>asws</sup> uncle!' He<sup>saww</sup> got one<sup>asws</sup> of them<sup>asws</sup> to be seated upon his<sup>saww</sup> right thigh, and the other upon the his<sup>saww</sup> left thigh, and made Ali<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup>, one<sup>asws</sup> of them<sup>asws</sup> to be in front of the other, behind him<sup>asws</sup>.

فَقَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيراً ثَلَاثَ مَرَّاتٍ وَأَنَا عِنْدَ عَتَبَةِ الْبَابِ فَعُلْتُ وَأَنَا مِنْهُمْ قَالَ أَنْتَ إِلَى خَيْرٍ وَمَا فِي الْبَيْتِ أَحَدٌ غَيْرُ هَؤُلَاءِ وَخَبْرُئِيلَ

He<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! They<sup>asws</sup> are People<sup>asws</sup> of my<sup>saww</sup> Household, so Keep away the uncleanness from them<sup>asws</sup> and Purify them<sup>asws</sup> with a purification' – three times. And I<sup>as</sup> was at the door, so I<sup>as</sup> said, 'And am I<sup>as</sup> from them<sup>asws</sup>?'. He<sup>saww</sup> said to me<sup>as</sup>: 'You are upon good', and there was no one else in the house apart from them<sup>asws</sup> and Jibraeel<sup>as</sup>.

ثُمَّ أَغْدَفَ خَمِيصَةَ كِسَاءٍ خَيْرِيٍّ فَجَلَّلَهُمْ بِهِ وَهُوَ مَعَهُمْ ثُمَّ أَتَاهُمْ خَبْرُئِيلُ بِطَبَقٍ فِيهِ رُثْمَانٌ وَعَنْبٌ فَأَكَلَ النَّبِيُّ ص فَسَبَّحَ ثُمَّ أَكَلَ الْحَسَنُ وَالْحُسَيْنُ ع فَتَنَاوَلَا مِنْهُ فَسَبَّحَ الْعَنْبُ وَالرُّثْمَانُ فِي أَيْدِيهِمَا فَدَخَلَ عَلَيَّ ع فَتَنَاوَلَا مِنْهُ فَسَبَّحَ أَيْضاً

<sup>129</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 51 H 2

Then he<sup>saww</sup> took a Khyberi cloak and covered them<sup>asws</sup> with it, and he<sup>saww</sup> was with them<sup>asws</sup>. Then Jibraeel<sup>as</sup> came to them<sup>asws</sup> with a tray wherein were pomegranates and grapes. The Prophet<sup>saww</sup> ate and glorified (Allah<sup>azwj</sup>). Then Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> took from it, so the grapes and the pomegranates glorified (Allah<sup>azwj</sup>) in their<sup>asws</sup> hands. Ali<sup>asws</sup> entered and took from it. He<sup>asws</sup> glorified as well.

ثُمَّ دَخَلَ رَجُلٌ مِنْ أَصْحَابِهِ وَ أَرَادَ أَنْ يَتَنَاوَلَ فَلَمْ يُسَبِّحْ فَقَالَ جِبْرِيلُ إِنَّمَا يَأْكُلُ مِنْ هَذَا نَبِيٌّ وَ وَصِيٌّ وَ وَلَدُ نَبِيٍّ.

Then a man from his<sup>saww</sup> companions entered and wanted to take, but he did not glorify. Jibraeel<sup>as</sup> said: 'But rather, (only) he can eat from this, a Prophet<sup>saww</sup>, and successor<sup>asws</sup>, and children of the Prophet<sup>saww</sup>'.<sup>130</sup>

4- يج، الخرائج و الجرائح رُوِيَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ص بَعَثَ عَلِيًّا يَوْمًا فِي حَاجَةٍ فَانْصَرَفَ إِلَى النَّبِيِّ ص وَ هُوَ فِي حُجْرَتِي فَلَمَّا دَخَلَ عَلَيَّ مِنْ بَابِ الْحُجْرَةِ اسْتَقْبَلَنِي رَسُولُ اللَّهِ ص إِلَى وَسْطِ وَاسِعٍ مِنَ الْحُجْرَةِ

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported from Ayesha (a well-known fabricatress) that Rasool-Allah<sup>saww</sup> sent Ali<sup>asws</sup> one day regarding a need. He returned to the Prophet<sup>saww</sup> and he<sup>saww</sup> was in my room. When Ali<sup>asws</sup> entered from the door of the room, Rasool-Allah<sup>saww</sup> welcomed him to the middle expanse of the room.

فَعَانَقَهُ وَ أَظْلَنَهُمَا عِمَامَةً سَرَّتَهُمَا عَنِّي ثُمَّ زَالَتْ عَنْهُمَا فَرَأَيْتُ فِي يَدِ رَسُولِ اللَّهِ ص عُنُقُودَ عِنَبٍ أَبْيَضَ وَ هُوَ يَأْكُلُ وَ يُطْعِمُ عَلِيًّا فَقُلْتُ يَا رَسُولَ اللَّهِ تَأْكُلُ وَ تُطْعِمُ عَلِيًّا وَ لَا تُطْعِمُنِي قَالَ إِنَّ هَذَا مِنْ ثَمَارِ الْجَنَّةِ لَا يَأْكُلُهُ إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ فِي الدُّنْيَا.

He<sup>saww</sup> hugged him<sup>asws</sup>, and a cloud shaded them<sup>asws</sup>, veiling them<sup>asws</sup> both from me. Then it moved away from them<sup>asws</sup> and I saw in the hand of Rasool-Allah<sup>saww</sup>, a bunch of white grapes, and he<sup>saww</sup> was eating and feeding Ali<sup>asws</sup>. I said, 'O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> are eating and feeding Ali<sup>asws</sup> and you<sup>saww</sup> are not feeding me?' He<sup>saww</sup> said: 'This is from the fruits of the Paradise. No one shall eat it except a Prophet<sup>saww</sup> or a successor<sup>asws</sup> of a Prophet<sup>saww</sup> in the world'.<sup>131</sup>

5- يج، الخرائج و الجرائح رُوِيَ أَنَّ فَاطِمَةَ ع قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ الْحَسَنَ وَ الْحُسَيْنَ جَائِعَانِ قَالَ مَا لَكُمَا يَا حَبِيبَيَّ قَالَا نَشْتَهِي طَعَامًا فَقَالَ اللَّهُمَّ أَطْعِمْهُمَا طَعَامًا

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported that (Syeda) Fatima<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> are both hungry'. He<sup>saww</sup> said: 'What is the matter with you<sup>asws</sup> two my<sup>saww</sup> beloveds?' They<sup>asws</sup> said: 'We crave food'. He<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Feed them<sup>asws</sup> both food!'

قَالَ سَلْمَانٌ فَتَنْظَرْتُ فَإِذَا بِيَدِ النَّبِيِّ ص سَفَرَجَلَةٌ مُسَبَّهَةٌ بِالْجَرَّةِ الْكَبِيرَةِ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ فَفَرَكَهَا بِإِبْهَامِهِ فَصَرَّهَا نِصْفَيْنِ فَدَفَعَ نِصْفَهَا لِلْحَسَنِ وَ نِصْفَهَا لِلْحُسَيْنِ

<sup>130</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 51 H 3

<sup>131</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 51 H 4

Salman<sup>as</sup> said, 'I<sup>as</sup> looked and there was a quince in the hand of the Prophet<sup>saww</sup> resembling the large bowl, intensely whiter than the milk. He<sup>saww</sup> split it with his<sup>saww</sup> thumb and it became two halves. He<sup>saww</sup> handed half of it to Al-Hassan<sup>asws</sup> and half of it to Al-Husayn<sup>asws</sup>.

فَجَعَلْتُ أَنْظُرَ إِلَيْهَا وَ أَنَا أَشْتَهِي فَقَالَ رَسُولُ اللَّهِ ص هَذَا طَعَامٌ مِنَ الْجَنَّةِ لَا يَأْكُلُهُ رَجُلٌ حَتَّى يُنَجَّوْ مِنْ الْحِسَابِ غَيْرَنَا وَ إِنَّكَ عَلَى خَيْرٍ.

I<sup>as</sup> went on to look at it and I<sup>as</sup> was desirous. Rasool-Allah<sup>saww</sup> said: 'This is food from the Paradise. No man shall eat it until he is rescued from the Reckoning, apart from us<sup>asws</sup>, and you<sup>as</sup> are upon good'.<sup>132</sup>

6- قب، المناقب لابن شهر آشوب العلاني بإسناده إلى ابن عباس في خبر طويل أنه اجتمع النبي ص و علي و جعفر عند فاطمة و هي في صلاتها فلما سلمت أبصرت عن يمينها رطباً على طبق و على يسارها سبعة أرغفة و سبع طيور مشويات و جام من لبن و طاس من غسل و كأس من شراب الجنة و كوز من ماء معين

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Allany, by his chain to Ibn Abbas, in a lengthy Hadeeth,

'The Prophet<sup>saww</sup>, and Ali<sup>asws</sup> and Ja'far<sup>asws</sup> gathered in the presence of (Syeda) Fatima<sup>asws</sup> and she<sup>asws</sup> was in her<sup>asws</sup> Salat. When she<sup>asws</sup> had performed Salaat, she<sup>asws</sup> sighted on her<sup>asws</sup> right, some dates upon a tray, and on her<sup>asws</sup> left were seven loaves, and seven grilled birds, and a bowl of milk, and a jar of honey, and a cup of drink of Paradise, and a pitcher of clear water.

فَسَجَدَتْ وَ حَمَدَتْ وَ صَلَّتْ عَلَى أَبِيهَا وَ قَدَمَتِ الرُّطْبَ فَلَمَّا فَرَعُوا مِنْ أَكْلِهِ قَدَمَتِ الْمَائِدَةَ فَإِذَا بِسَائِلٍ يُنَادِي مِنْ وَرَاءِ الْبَابِ أَهْلَ بَيْتِ الْكَرِيمِ هَلْ لَكُمْ فِي إِطْعَامِ الْمَسَاكِينِ

She<sup>asws</sup> performed Sajdah and praised (Allah<sup>azwj</sup>) and sent Salawaat upon her<sup>asws</sup> father<sup>saww</sup>, and advanced the dates. When they were free from eating it, she advanced the meal, and there was a beggar calling out from behind the door, 'People of the benevolent Household! Is there for you<sup>asws</sup> to feed the beggars?'

فَمَدَّتْ فَاطِمَةُ يَدَهَا إِلَى رَغِيفٍ وَ وَضَعَتْ عَلَيْهِ طَيْرًا وَ حَمَلَتْ بِالْجَامِ وَ أَرَادَتْ أَنْ تَدْفَعَ إِلَى السَّائِلِ فَتَبَسَّمَ رَسُولُ اللَّهِ فِي وَجْهِهَا وَ قَالَ إِنَّهَا مُحَرَّمَةٌ عَلَى هَذَا السَّائِلِ ثُمَّ نَبَّأَهَا بِأَنَّهُ إِبْلِيسُ لَعَنَهُ اللَّهُ وَ أَنَّهُ لَوْ وَاسَيْنَاهُ لَصَارَ مِنْ أَهْلِ الْجَنَّةِ

(Syeda) Fatima<sup>asws</sup> extended her<sup>asws</sup> hand towards a loaf and placed a (grilled) bird upon it, and carried (it) with the bowl and intended to hand it over to the beggar. Rasool-Allah<sup>saww</sup> smiled in her<sup>asws</sup> face and said: 'It is Prohibited unto this beggar'. Then he<sup>saww</sup> informed her<sup>asws</sup> that it is Iblees<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup>, and if he<sup>la</sup> and were attained it, would become from the inhabitants of the Paradise.

فَلَمَّا فَرَعُوا مِنَ الطَّعَامِ خَرَجَ عَلِيُّ مِنَ الدَّارِ وَ وَاحَهُ إِبْلِيسَ وَ بَكَّتْهُ وَ وَجَّهَهُ وَ قَالَ لَهُ الْحُكْمُ بَيْنِي وَ بَيْنَكَ السَّيْفُ أ لَا تَعْلَمُ بِفِنَاءِ مَنْ نَزَلَتْ يَا لَعِينُ شَوْشَتْ ضِيافَةَ نُورِ اللَّهِ فِي أَرْضِهِ فِي كَلَامِ لَهُ

When they were free from the meal, Ali<sup>asws</sup> went out from the house and Iblees<sup>la</sup> faced him<sup>asws</sup>, and he<sup>asws</sup> struck him<sup>la</sup> and rebuked him<sup>la</sup>, and said to him<sup>la</sup>: 'The decision between

<sup>132</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 51 H 5

me<sup>asws</sup> and you<sup>la</sup> is the sword. Do you<sup>la</sup> not know the courtyard of the one<sup>asws</sup> you<sup>la</sup> came to, O Accursed? You<sup>la</sup> disturbed the hospitality of the Noor of Allah<sup>azwj</sup> in His<sup>azwj</sup> earth' – in a talk of his<sup>asws</sup>.

فَقَالَ النَّبِيُّ ص كُلُّ أَمْرُهُ إِلَى دَبَّانِ يَوْمِ الدِّينِ فَقَالَ إِبْلِيسُ يَا رَسُولَ اللَّهِ اسْتَنْفُتْ إِلَى رُؤْيَايَ عَلَيَّ فَجِئْتُ أَخْذُ مِنْهُ الْخَطَّ الْأَوْفَرَ وَ إِنَّمَا اللَّهُ إِلَهِي مِنْ أَوْدَائِهِ وَ إِلَهِي لِأَوْلِيَّهِ.

The Prophet<sup>saww</sup> said: 'Every affair of his<sup>la</sup> is to the Judge of the Day of Religion (Qiyamah)'. Iblees<sup>la</sup> said, 'O Rasool-Allah<sup>saww</sup>! I<sup>la</sup> was desirous to see Ali<sup>asws</sup>, so I<sup>la</sup> came to take the full share from him<sup>asws</sup>, and I<sup>la</sup> swear by Allah<sup>azwj</sup>! I<sup>la</sup> am from his<sup>asws</sup> affectionate ones and I<sup>la</sup> am from his<sup>asws</sup> friends".<sup>133</sup>

(Can you believe this from Ibn Abbas, see the true face of Ibn Abbas in Appendix)

أَبُو صَالِحٍ الْمُؤَدَّدُ فِي الْأَرْبَعِينَ بِإِسْنَادِهِ عَنْ زَيْنَبِ بِنْتِ جَحْشٍ فِي حَدِيثِ دُخُولِ النَّبِيِّ ص عَلَى فَاطِمَةَ وَ قَوْلِهِ لَهَا هَاتِي ذَلِكَ الطَّرَيَانَ وَ كَانَ مِنْ مَوَائِدِ الْجَنَّةِ فَإِذَا سَأَلْتَ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْبَيْتِ أَطْعَمُونَا بِمَا رَزَقَكُمُ اللَّهُ فَزَدَ النَّبِيُّ ص يُطْعِمُكَ اللَّهُ يَا عَبْدَ اللَّهِ فَجَاءَ مَرَّةً أُخْرَى فَرَدَّهُ إِلَى آخِرِ الْحَبْرِ.

Abu Salih Al Muwazzin in (the book) 'Al Arbaceen' – By his chain from Zaynab Bint Jahash,

'In a Hadeeth of the Prophet<sup>saww</sup> of the entry of the Prophet<sup>saww</sup> to see (Syeda) Fatima<sup>asws</sup> and his<sup>saww</sup> words to her<sup>asws</sup>: 'Give me<sup>saww</sup> those (grilled) birds', and it was from the meals of Paradise. Then, there was a beggar who said, 'The greetings be unto you<sup>asws</sup> all, O People<sup>asws</sup> of the Household! Feed us from what Allah<sup>azwj</sup> has Graced you!' The Prophet<sup>saww</sup> responded: 'Allah<sup>azwj</sup> will Feed you, O servant of Allah<sup>azwj</sup>'. He came another time, he<sup>saww</sup> returned him' – up to the end of the Hadeeth".<sup>134</sup>

كِتَابُ أَبِي إِسْحَاقَ الْعَدْلِيِّ الطَّبْرِيِّ عَنْ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: دَعَانَا رَسُولُ اللَّهِ ص أَنَا وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ثُمَّ نَادَى بِالصَّحْفَةِ فِيهَا طَعَامٌ كَهَيْئَةِ السَّكَنَجَبِينَ وَ كَهَيْئَةِ الرَّيْبِ الطَّائِفِي الْكِبَارِ

The book of Abu Is'haq Al Adl Al Tabari,

'From Umar son of Ali<sup>asws</sup>, from his father<sup>asws</sup> Amir Al-Momineen<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> called us, I (Zayd), and Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. Then he<sup>saww</sup> called for a large bowl wherein was food, like (the drink) 'Al-Sikanjabeen', and like the large raisins of Al-Taif.

فَأَكَلْنَا مِنْهُ فَوَقَفَ سَائِلٌ عَلَى الْبَابِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص اخْسَأْ ثُمَّ قَالَ اذْغَعْ مَا فَضَّلَ فَرَفَعَهُ فَقَالَتْ فَاطِمَةُ ع يَا رَسُولَ اللَّهِ لَقَدْ رَأَيْتُكَ صَنَعْتَ الْيَوْمَ شَيْئاً مَا كُنْتُ تَفْعَلُهُ سَأَلَ سَائِلٌ فَقُلْتُ اخْسَأْ وَ رَفَعْتُ فَضْلَ الطَّعَامِ وَ لَمْ أَرَكَ رَفَعْتَ طَعَاماً قَطُّ

We ate from it. A beggar paused at the door. Rasool-Allah<sup>saww</sup> said to him: 'Mischief (go away)!' Then he<sup>saww</sup> said: 'Raise whatever is extra'. I raised it. (Syeda) Fatima<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! Today I<sup>asws</sup> saw you<sup>saww</sup> do something you<sup>saww</sup> did not used to do. A beggar begged, so you<sup>saww</sup> said: 'Mischief (go away)!', and raised the extra food, and I<sup>asws</sup> have not seen you<sup>saww</sup> raise the meal at all!'

<sup>133</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 51 H 6 a

<sup>134</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 51 H 6 b

فَقَالَ ص إِنَّ الطَّعَامَ كَانَ مِنْ طَعَامِ الْجَنَّةِ وَ إِنَّ السَّائِلَ كَانَ شَيْطَانًا.

He<sup>saww</sup> said: 'The food was from the food of Paradise, and the beggar was Satan<sup>la</sup>'.<sup>135</sup>

7- كشف، كشف الغمة عن أبي سعيد الخدري قال: أصبح علي ذات يوم فقال يا فاطمة عندك شيء تُعَدِّينيه قالت لا و الذي أكرم أبي بالبؤرة و أكرمك بالوصية ما أصبح العداة عندي شيء أُعَدِّيكَ و ما كان عندي شيء مُنْذُ يَوْمَيْنِ إِلَّا شيءُ كُنْتُ أُؤْتِرُكَ بِهِ عَلَى نَفْسِي و عَلَى ابْنِي هَذَيْنِ حَسَنٍ وَ حُسَيْنٍ

(The book) 'Kashf Al Ghumma' – From Abu Saeed Al Khudri who said,

'One day in (late) morning, Ali<sup>asws</sup> said: 'O (Syeda) Fatima<sup>asws</sup>! Is there anything with you<sup>asws</sup> we<sup>asws</sup> can have lunch with?' She<sup>asws</sup> said: 'No, by the One<sup>azwj</sup> Who Honoured my<sup>asws</sup> father<sup>saww</sup> with the Prophet-hood, and Honoured you<sup>asws</sup> with the successorship! There is no lunch this morning with me<sup>asws</sup> I<sup>asws</sup> can give you<sup>asws</sup> as lunch with, and there has not been anything with me<sup>asws</sup> since two days, except something I<sup>asws</sup> was preferring you<sup>asws</sup> with it over myself<sup>asws</sup>, and over these two sons<sup>asws</sup> of mine<sup>asws</sup>, Hassan<sup>asws</sup> and Husayn<sup>asws</sup>.'

فَقَالَ عَلِيُّ ع يَا فَاطِمَةُ أَلَا كُنْتَ أَعْلَمْتَنِي فَأُبْعِثِكُمْ شَيْئًا فَقَالَتْ يَا أَبَا الْحَسَنِ إِنِّي لَأَسْتَحْيِي مِنَ الْهَيْمِ أَنْ تُكَلِّفَ نَفْسَكَ مَا لَا تُقْدِرُ عَلَيْهِ

Ali<sup>asws</sup> said: 'O Fatima<sup>asws</sup>! Why didn't you<sup>asws</sup> let me<sup>asws</sup> know, so I<sup>asws</sup> could have sought something?' She<sup>asws</sup> said: 'O Abu Al-Hassan<sup>asws</sup>! I<sup>asws</sup> was embarrassed from my<sup>asws</sup> God<sup>azwj</sup> that you<sup>asws</sup> should be encumbered upon yourself<sup>asws</sup> what you<sup>asws</sup> may not be able upon'.

فَخَرَجَ عَلِيُّ ع مِنْ عِنْدِ فَاطِمَةَ ع وَانْقَأَ بِاللَّهِ حَسَنَ الظَّنِّ بِهِ عَزَّ وَ جَلَّ فَاسْتَقْرَضَ دِينَارًا فَأَخَذَهُ لِيَشْتَرِيَ لِعِيَالِهِ مَا يُصْلِحُهُمْ فَعَرَضَ لَهُ الْمِقْدَادُ بْنُ الْأَسْوَدِ فِي يَوْمٍ شَدِيدٍ الْحَرِّ قَدْ لَوَحَتْهُ الشَّمْسُ مِنْ فَوْقِهِ وَ آذَنَهُ مِنْ تَحْتِهِ

Ali<sup>asws</sup> went out from the presence of (Syeda) Fatima<sup>asws</sup>, trusting with Allah<sup>azwj</sup> having good thoughts with Him<sup>azwj</sup> Mighty and Majestic. He<sup>asws</sup> borrowed a Dinar and took it to buy for his<sup>asws</sup> dependants what would be correct for them. Al-Miqdad Bin Al-Aswad<sup>as</sup> in a day of severe heat. The sun had afflicted him<sup>as</sup> from above and hurt him<sup>as</sup> from under him<sup>as</sup>.

فَلَمَّا رَأَى عَلِيُّ ع أَنَّكَ شَأْنُهُ فَقَالَ مَا أُرْعَجَكَ هَذِهِ السَّاعَةَ عَنْ رَحْلِكَ فَقَالَ يَا أَبَا الْحَسَنِ خَلِّ سَبِيلِي وَ لَا تَسْأَلْنِي عَمَّا وَرَائِي قَالَ يَا أَحِي لَا يَسْغُرُنِي أَنْ تُجَاوِزَنِي حَتَّى أَعْلَمَ عِلْمَكَ

When Ali<sup>asws</sup> saw him<sup>as</sup>, he<sup>asws</sup> disliked his<sup>as</sup> state. He<sup>asws</sup> said: 'O Miqdad<sup>as</sup>! What has brought you<sup>as</sup> out from your<sup>as</sup> belongings at this time?' He<sup>as</sup> said, 'O Abu Al-Hassan<sup>asws</sup>! Free my<sup>as</sup> way and do not ask me<sup>as</sup> about what is behind me<sup>as</sup>'. He<sup>asws</sup> said: 'O my<sup>asws</sup> brother<sup>as</sup>! It is not befitting for me<sup>asws</sup> that I<sup>asws</sup> let you<sup>as</sup> go past me<sup>asws</sup> until I<sup>asws</sup> know your affair'.

فَقَالَ يَا أَبَا الْحَسَنِ رَغِبْتُ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِلَيْكَ أَنْ تُخَلِّيَ سَبِيلِي وَ لَا تُكْشِفَنِي عَنْ خَالِي فَقَالَ يَا أَحِي لَا يَسْغُرُكَ أَنْ تُكْشِفَنِي خَالَكَ

He<sup>as</sup> said, 'O Abu Al-Hassan<sup>asws</sup>! I<sup>asws</sup> wish to Allah<sup>azwj</sup> Mighty and Majestic, and to you<sup>asws</sup>, that you<sup>asws</sup> free my<sup>as</sup> way and not uncover from my<sup>as</sup> state'. He<sup>asws</sup> said: 'O my<sup>asws</sup> brother<sup>as</sup>! It is not appropriate that you<sup>as</sup> should conceal your<sup>as</sup> state from me<sup>asws</sup>.'

<sup>135</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 51 H 6 c

فَقَالَ يَا أَبَا الْحَسَنِ أَمَا إِذَا أَبَيْتَ فَوَ الَّذِي أَكْرَمَ مُحَمَّدًا بِالنَّبُوءَةِ وَ أَكْرَمَكَ بِالْوَصِيَّةِ مَا أَرْعَجَنِي مِنْ رَحْلِي إِلَّا الْجُحْدُ وَ قَدْ تَرَكْتُ عِيَالِي جِيَاعًا فَلَمَّا سَمِعْتُ بُكَاءَهُمْ لَمْ تَحْمِلْنِي الْأَرْضُ فَخَرَجْتُ مَهْمُومًا رَاكِبًا رَأْسِي هَذِهِ خَالِي وَ قِصَّتِي

He<sup>as</sup> said, 'O Abu Al-Hassan<sup>asws</sup>! But, when you<sup>asws</sup> are refusing, so by the One<sup>azwj</sup> Who Honoured Muhammad<sup>saww</sup> with the Prophet-hood and Honoured you<sup>asws</sup> with the successorship! Nothing has brought me out from my belonging except the struggle, and I have left my<sup>as</sup> dependants hungry. When I<sup>as</sup> heard their crying, the ground could not carry me<sup>asws</sup>, so I<sup>asws</sup> went out worried, bowing my<sup>as</sup> head. This is my<sup>as</sup> state and my<sup>as</sup> story'.

فَانْهَمَلْتُ عَيْنًا عَلَيَّ عَ بِالْبُكَاءِ حَتَّى بَلَّتْ دُمُوعُهُ لِحْيَتَهُ فَقَالَ أَخْلِفُ بِالَّذِي خَلَفْتُ بِهِ مَا أَرْعَجَنِي إِلَّا الَّذِي أَرْعَجَكَ وَ قَدْ افْتَرَضْتُ دِينَارًا فَهَآكِهِ فَقَدْ أَنْزَلْتُكَ عَلَى نَفْسِي فَدَفَعْتُ الدِّينَارَ إِلَيْهِ وَ رَجَعْتُ حَتَّى دَخَلْتُ الْمَسْجِدَ فَصَلَّيْتُ الظُّهْرَ وَ الْعَصْرَ وَ الْمَغْرِبَ

The eyes of Ali<sup>asws</sup> filled up with the weeping until his<sup>asws</sup> tear dampened his<sup>asws</sup> beard. He<sup>asws</sup> said: 'I<sup>asws</sup> swear by the One<sup>azwj</sup> you swore by! Nothing made me<sup>asws</sup> come out except that which made you<sup>as</sup> come out, and I<sup>asws</sup> have borrowed a Dinar, so take it, for I<sup>asws</sup> preferred you<sup>asws</sup> over myself<sup>asws</sup>'. He<sup>asws</sup> handed the Dinar to him<sup>asws</sup> and returned until he<sup>asws</sup> entered the Masjid. He<sup>asws</sup> prayed Al Zohr, and Al-Asr, and Al-Maghrib (Salat).

فَلَمَّا قَضَى رَسُولُ اللَّهِ الْمَغْرِبَ مَرَّ بِعَلِيٍّ عَ وَ هُوَ فِي الصَّفِّ الْأَوَّلِ فَعَمَزَهُ بِرِجْلِهِ فَقَامَ عَلِيٌّ عَ فَلَحِقَهُ فِي بَابِ الْمَسْجِدِ فَسَلَّمَ عَلَيْهِ فَرَدَّ رَسُولُ اللَّهِ وَ قَالَ يَا أَبَا الْحَسَنِ هَلْ عِنْدَكَ عَشَاءٌ تُعَشِّنَاهُ فَنَمِيلَ مَعَكَ

When Rasool-Allah<sup>saww</sup> had fulfilled Al-Maghrib (Salat), he<sup>saww</sup> passed by Ali<sup>asws</sup>, and he<sup>asws</sup> was in the first row, and pressed him<sup>asws</sup> with his<sup>saww</sup> left. Ali<sup>asws</sup> stood up and joined up with him<sup>saww</sup> at the door of the Masjid. He<sup>asws</sup> greeted unto him<sup>saww</sup>, so Rasool-Allah<sup>saww</sup> responded and said: 'O Abu Al-Hassan<sup>asws</sup>! Is there any dinner with you<sup>asws</sup> we<sup>asws</sup> can have dinner with, so we<sup>asws</sup> can go with you<sup>asws</sup>'.

فَمَكَثَ مُطَوَّقًا لَا يُجِيرُ جَوَابًا حَيَاءً مِنْ رَسُولِ اللَّهِ وَ قَدْ عَرَفَ مَا كَانَ مِنْ أَمْرِ الدُّنْيَا [الدِّينَارِ] وَ مِنْ أَيْنَ أَخَذَ [أَخَذَهُ] وَ أَتَيْنَ وَجْهَهُ بِوُحْيٍ مِنَ اللَّهِ إِلَى نَبِيِّهِ وَ أَمَرَهُ أَنْ يَتَعَشَّى عِنْدَ عَلِيٍّ عَ تِلْكَ اللَّيْلَةَ

He<sup>asws</sup> remain lowering his<sup>asws</sup> head, not responding an answer, embarrassed from Rasool-Allah<sup>saww</sup>, and he<sup>saww</sup> had known what had happened from the matter of the Dinar and where he<sup>asws</sup> had taken it from, and where he<sup>asws</sup> had diverted it, being a Revelation from Allah<sup>azwj</sup> to His<sup>azwj</sup> Prophet<sup>saww</sup> and He<sup>azwj</sup> had Commanded him<sup>saww</sup> to have dinner with Ali<sup>asws</sup> that night.

فَلَمَّا نَظَرَ إِلَى سُكُوتِهِ قَالَ يَا أَبَا الْحَسَنِ مَا لَكَ لَا تَقُولُ لَا فَأَنْصَرِفَ أَوْ نَعَمْ فَأَمْضِي مَعَكَ فَقَالَ حَيَاءً وَ تَكْرُمًا فَادْهَبْ بِنَا فَأَخَذَ رَسُولُ اللَّهِ صَ يَدِي عَلَيَّ عَ فَانْطَلَقَا حَتَّى دَخَلَا عَلَى فَاطِمَةَ وَ هِيَ فِي مُصَلَّاهَا قَدْ قَضَتْ صَلَاتَهَا وَ خَلَقَهَا جَفْنَةً تَقُورُ دُخَانًا

When he<sup>saww</sup> looked at his<sup>asws</sup> silence, he<sup>saww</sup> said: 'O Abu Al-Hassan<sup>asws</sup>! What is the matter with you<sup>asws</sup> neither speaking, nor leaving, or if it is yes, I<sup>saww</sup> shall go with you<sup>asws</sup>'. He<sup>asws</sup> said out of embarrassment and honouring: 'Let us<sup>asws</sup> go'. Rasool-Allah<sup>saww</sup> held a hand of Ali<sup>asws</sup> and they<sup>asws</sup> went until they<sup>asws</sup> entered to see (Syeda) Fatima<sup>asws</sup>, and she<sup>asws</sup> was in her<sup>asws</sup> prayer niche, having fulfilled her<sup>asws</sup> Salat, and behind her<sup>asws</sup> was a pot emitting steam.

فَلَمَّا سَمِعَتْ كَلَامَ رَسُولِ اللَّهِ صَخَرَتْ مِنْ مُصَلَّاهَا فَسَلَّمَتْ عَلَيْهِ وَكَانَتْ أَعَزَّ النَّاسِ عَلَيْهِ فَرَدَّ السَّلَامَ وَ مَسَحَ بِيَدَيْهِ عَلَى رَأْسِهَا وَ قَالَ لَهَا يَا بِنْتَاهُ كَيْفَ أُمْسِنْتَ رَجُلِكَ اللَّهُ قَالَتْ بِحَيْرٍ

When she<sup>asws</sup> heard the talk of Rasool-Allah<sup>saww</sup>, she<sup>asws</sup> came out from her<sup>asws</sup> prayer Niche and greeted unto him<sup>saww</sup>, and she<sup>asws</sup> was the dearest of the people to him<sup>saww</sup>. He<sup>saww</sup> responded the greeting and caressed his<sup>saww</sup> hand upon her<sup>asws</sup> head and said to her<sup>asws</sup>: 'O daughter! How is your<sup>asws</sup> evening? May Allah<sup>azwj</sup> have Mercy on you<sup>asws</sup>!' She<sup>asws</sup> said: 'Good'.

قَالَ عَشِينَا رَجُلِكَ اللَّهُ وَ قَدْ فَعَلَ فَأَخَذَتْ الْجُفْنَةَ فَوَضَعَتْهَا بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص وَ عَلِيٍّ فَلَمَّا نَظَرَ عَلِيٌّ إِلَى الطَّعَامِ وَ شَمَّ رِيحَهُ رَمَى فَاطِمَةَ بِبَصَرِهِ رَفِئاً شَجِيحاً قَالَتْ لَهُ فَاطِمَةُ سُبْحَانَ اللَّهِ مَا أَشَحَّ نَظْرَكَ وَ أَشَدَّهُ هَلْ أَذْنَبْتُ فِيمَا بَيْنِي وَ بَيْنَكَ ذَنْباً اسْتَوْجِبْتُ مِنْكَ السُّخْطَ

He<sup>saww</sup> said: 'Give us<sup>asws</sup> dinner, may Allah<sup>azwj</sup> have Mercy on you<sup>asws</sup>!' And it had been done. So, she<sup>asws</sup> took the pot and placed it in front of Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup>. When Ali<sup>asws</sup> looked at the meal and smelt its aroma, shot a glance at (Syeda) Fatima<sup>asws</sup>. (Syeda) Fatima<sup>asws</sup> said to him<sup>asws</sup>: 'Glory be to Allah<sup>azwj</sup>! How sharp is your<sup>asws</sup> look and intense! Have I<sup>asws</sup> committed a sin in what is between me<sup>asws</sup> and you<sup>asws</sup> which obligates the anger from you<sup>asws</sup>?'

فَقَالَ وَ أَيُّ ذَنْبٍ أَكْبَرُ مِنْ ذَنْبٍ أَصَبْتِهِ أَلَيْسَ عَهْدِي بِكَ الْيَوْمَ الْمَاضِي وَ أَنْتِ تَخْلِفِينَ بِاللَّهِ بِجَهْدِهِ مَا طَعِمْتِ طَعَاماً مِنْذُ يَوْمَيْنِ قَالَ فَتَطَرْتُ إِلَى السَّمَاءِ وَ قَالَتْ إِلَهِي يَعْلَمُ فِي سَمَائِهِ وَ أَرْضِهِ أَنِّي لَمْ أَكُنْ إِلَّا حَقّاً

He<sup>asws</sup> said: 'And which sin is greater than the sin you<sup>asws</sup> have committed? Wasn't it my<sup>asws</sup> pact with you<sup>asws</sup> this day past and you<sup>asws</sup> had sworn by Allah<sup>azwj</sup> struggling that you<sup>asws</sup> have not had any food for two days?' She<sup>asws</sup> looked at the sky and said: 'My<sup>asws</sup> God<sup>azwj</sup> Knows in His<sup>azwj</sup> sky and His<sup>azwj</sup> earth I<sup>asws</sup> did not speak except truth'.

فَقَالَ لَهَا يَا فَاطِمَةُ أَيُّ لَكَ هَذَا الطَّعَامُ الَّذِي لَمْ أَنْظُرْ إِلَى مِثْلِ لَوْنِهِ وَ لَمْ أَشَمَّ مِثْلَ رَائِحَتِهِ قَطُّ وَ لَمْ أَكُنْ أَطْيَبَ مِنْهُ

He<sup>asws</sup> said to her<sup>asws</sup>: 'O Fatima<sup>asws</sup>! From where is this food for you<sup>asws</sup>, which I<sup>asws</sup> has not looked at the like of its type, and have not smelt the like of its aroma at all, and have not eaten any better than it?'

قَالَ فَوَضَعَ رَسُولُ اللَّهِ ص كَفَّهُ الطَّيْبَةَ الْمُبَارَكَةَ بَيْنَ كَتِفَيْ عَلِيٍّ فَعَمَرَهَا ثُمَّ قَالَ يَا عَلِيُّ هَذَا بَدَلٌ عَنْ دِينَارِكَ هَذَا جَزَاءُ دِينَارِكَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَزُرُّ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

He (the narrator) said, 'Rasool-Allah<sup>saww</sup> placed his<sup>saww</sup> goodly, Blessed palm between the shoulders of Ali<sup>asws</sup> and pressed it, then said: 'O Ali<sup>asws</sup>! This is a replacement of your<sup>asws</sup> Dinar. This is a recompense of your<sup>asws</sup> Dinar from the Presence of Allah<sup>azwj</sup>: **Surely Allah Gives to whom He so Desires to without measure' [3:37]**.

ثُمَّ اسْتَعْبَرَ النَّبِيَّ ص بِأَكْبَاكُمْ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَبَى لَكُمْ أَنْ تَخْرُجَا مِنَ الدُّنْيَا حَتَّى يُجْزِيَكَ يَا عَلِيُّ يُجْزِي رَكْبَتَا ع وَ يُجْزِي فَاطِمَةَ يُجْزِي مَرْيَمَ بِنْتَ عِمْرَانَ ع.

Then the Prophet<sup>saww</sup> became tearful, weeping, then said: 'The Praise is for Allah<sup>azwj</sup> Who Refused to you<sup>asws</sup> two that you<sup>asws</sup> should exit from the world until He<sup>azwj</sup> Flowed you<sup>asws</sup>, O Ali<sup>asws</sup>, the flow of Zakariyya<sup>as</sup>, and Flowed Fatima<sup>asws</sup> the flow of Maryam<sup>as</sup> Bint Imran<sup>as</sup>'.<sup>136</sup>

8- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الرزاق بن سليمان عن الحسن بن علي الأزدي عن عبد الوهاب بن همام الحميري عن جعفر بن سليمان عن أبي هارون العبدري عن ربيعة السعدي عن خديفة بن اليمان قال: لما خرج جعفر بن أبي طالب من أرض الحبشة إلى النبي ص قدم جعفر والنبي ص بأرض خيبر فأناه بالفرج من الغالية والطيفة فقال النبي ص لأدفعن هذه القطيفة إلى رجل يحب الله ورسوله ويحب الله ورسوله

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abdul Razzaq Bin Suleyman, from Al-Hassan Bin Ali Al Azdy, from Abdul Wahhab Bin Hammam Al Himeyri, from Ja'far Bin Suleyman, from Abu Haroun Al Abdy, from Rabie Al Sa'ady, from Huzeyfa Bin Al Yamani who said,

'When Ja'far<sup>asws</sup> Bin Abu Talib<sup>asws</sup> came out from the land of Ethiopia to go to the Prophet<sup>saww</sup>, Ja'far<sup>as</sup> arrived and the Prophet<sup>saww</sup> was in the land of Khyber. He<sup>as</sup> gave him<sup>saww</sup> the expensive gold-threaded garment. The Prophet<sup>saww</sup> said: 'I<sup>saww</sup> shall hand over this garment 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>.'

فمد أصحاب النبي ص أعناقهم إليها فقال النبي ص أين علي فوثب عمار بن ياسر فدعا علياً ع فلما جاء قال له النبي ص يا علي خذ هذه القطيفة إليك

The companions of the Prophet<sup>saww</sup> extended their necks towards it. The Prophet<sup>saww</sup> said: 'Where is Ali<sup>asws</sup>?' Ammar Bin Yasser<sup>ra</sup> leapt up and called Ali<sup>asws</sup>. When he<sup>asws</sup> came, the Prophet<sup>saww</sup> said to him<sup>asws</sup>: 'O Ali<sup>asws</sup>! Take this garment for you<sup>asws</sup>.'

فأخذها علي و أمهل حتى قدم المدينة فأنطلق إلى البقيع وهو سوق المدينة فأمر صائغاً ففصل القطيفة سلماً سلماً فباع الذهب وكان ألف مثقال ففرقه علي ع في فقراء المهاجرين والأنصار ثم رجع إلى منزله ولم يترك من الذهب قليلاً ولا كثيراً

Ali<sup>asws</sup> took it and waited until he<sup>asws</sup> arrived at Al-Medina. He<sup>asws</sup> went to Al-Baqie, and it is a market at Al-Medina. He<sup>asws</sup> instructed a dyer to separate the garment thread by thread. He<sup>asws</sup> sold the gold, and it was a thousand ounces. Ali<sup>asws</sup> distributed it among the poor Emigrants and the Helpers. Then he<sup>asws</sup> returned to his<sup>asws</sup> house and did not leave (for himself<sup>asws</sup>) from the gold, neither little nor more.

فألقى النبي ص من عدي في نمر من أصحابه فيهم خديفة وعمار فقال يا علي إنك أخذت بالأمس ألف مثقال فاجعل عداي اليوم وأصحابي هؤلاء عندك ولم يكن علي ع يرجع يومئذ إلى شيء من الغرض ذهب أو فضة

The Prophet<sup>saww</sup> met him<sup>asws</sup> the next morning among a number of his<sup>saww</sup> companions, among them were Huzeyfa and Ammar<sup>as</sup>. He<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Yesterday you<sup>asws</sup> took a thousand ounces (of gold), so make my<sup>saww</sup> dinner today, and (for) these companions of mine<sup>saww</sup> to be with you<sup>asws</sup>, and on that day Ali<sup>asws</sup> did not happen to wish for anything from the displays of gold or silver.

<sup>136</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 51 H 7

فَقَالَ حَيَاءٌ مِنْهُ وَ تَكْرُمًا نَعَمْ يَا رَسُولَ اللَّهِ وَ فِي الرَّحْبِ وَ السَّعَةِ ادْخُلْ يَا نَبِيَّ اللَّهِ أَنْتَ وَ مَنْ مَعَكَ قَالَ فَدَخَلَ النَّبِيُّ ص ثُمَّ قَالَ لَنَا ادْخُلُوا قَالَ خَدِيفَةُ وَ كُنَّا خَمْسَةً نَفَرًا أَنَا وَ عَمَّارٌ وَ سَلْمَانٌ وَ أَبُو ذَرٍّ وَ الْمُقْدَادُ رَضِيَ اللَّهُ عَنْهُمْ

He<sup>asws</sup> said out of embarrassment and honouring: 'O Rasool-Allah<sup>saww</sup>! Your<sup>saww</sup> are welcome, and there is capacity. Enter, O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>, you<sup>saww</sup> and the ones with you<sup>saww</sup>. The Prophet<sup>saww</sup> entered, then said to us: 'Enter!' Huzeifa said, 'And we were five persons, I (Huzyefa), and Ammar, and Salman<sup>ra</sup>, and Abu Zarr<sup>ra</sup> and Al-Miqdad<sup>ra</sup>.'

فَدَخَلْنَا وَ دَخَلَ عَلِيٌّ عَلَى فَاطِمَةَ يَبْتَغِي عِنْدَهَا شَيْئًا مِنْ زَادٍ فَوَجَدَ فِي وَسْطِ الْبَيْتِ جَفَنَةً مِنْ ثَرِيدٍ تَقُورُ وَ عَلَيْهَا غُرَاقٌ كَثِيرٌ وَ كَانَ رَائِحَتُهَا الْمِسْكَ فَحَمَلَهَا عَلِيٌّ ع حَتَّى وَضَعَهَا بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص وَ مَنْ حَضَرَ مَعَهُ فَأَكَلْنَا مِنْهَا حَتَّى تَمَلَّأْنَا وَ لَا يَنْقُصُ مِنْهَا قَلِيلٌ وَ لَا كَثِيرٌ

We entered, and Ali<sup>asws</sup> entered to see (Syeda) Fatima<sup>asws</sup> seeking something from the provisions with her<sup>asws</sup>. He<sup>asws</sup> found in the middle of the room a pot of porridge bubbling, and upon it was a lot of froth, and its aroma was of musk. Ali<sup>asws</sup> carried it until he<sup>asws</sup> placed it in front of Rasool-Allah<sup>saww</sup> and the ones present with him<sup>saww</sup>. We ate from it until we were full up and nothing was reduced from it, neither little nor more.

قَامَ النَّبِيُّ ص حَتَّى دَخَلَ عَلَى فَاطِمَةَ وَ قَالَ أَنَّى لَكَ هَذَا الطَّعَامُ يَا فَاطِمَةُ فَرَدَّتْ عَلَيْهِ وَ نَحْنُ نَسْمَعُ قَوْلَهُمَا فَقَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

The Prophet<sup>saww</sup> arose until he<sup>saww</sup> entered to see (Syeda) Fatima<sup>asws</sup> and said: 'From where is this food from you<sup>asws</sup>, O Fatima<sup>asws</sup>?' She<sup>asws</sup> responded to him<sup>saww</sup> and we were listening to her<sup>asws</sup> words. She<sup>asws</sup> said: ***She said: 'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37].***

فَخَرَجَ النَّبِيُّ ص إِلَيْنَا مُسْتَعْبِرًا وَ هُوَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُمَيِّنِي حَتَّى رَأَيْتُ لَابَنَتِي مَا رَأَى زَكْرِيَّا لِمَرْيَمَ ع كَانَ إِذَا دَخَلَ عَلَيْهَا الْمَخْرَابَ وَجَدَ عِنْدَهَا رِزْقًا فَيَقُولُ لَهَا يَا مَرْيَمُ أَنَّى لَكَ هَذَا فَتَقُولُ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ.

The Prophet<sup>saww</sup> came out to us with tear-filled eyes and he<sup>saww</sup> was saying: 'The Praise is for Allah<sup>azwj</sup> Who did not Cause me<sup>saww</sup> to die until I<sup>saww</sup> saw my<sup>saww</sup> daughter<sup>asws</sup> what Zakariyya<sup>as</sup> had seen for Maryam<sup>as</sup> when he<sup>as</sup> had entered to see her<sup>asws</sup> in ***the Prayer Niche to (see) her, he found food in her presence. He said: 'O Maryam! From where does this come to you?' She said: 'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37].***<sup>137</sup>

<sup>137</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 51 H 8

باب 52 أخبار الغدير و ما صدر في ذلك اليوم من النص الجلي على إمامته ع و تفسير بعض الآيات النازلة في تلك الواقعة

## CHAPTER 52 – NEWS OF AL GHADEER AND WHAT OCCURRED DURING THAT DAY FROM THE CLEAR TEXT UPON HIS<sup>asws</sup> IMAMATE AND INTERPRETATION OF SOME OF THE VERSES REVEALED REGARDING THAT EVENT

أَقُولُ رَوَى الشَّيْخُ أَحْمَدُ بْنُ فَهْدٍ فِي الْمُهَذَّبِ وَ غَيْرُهُ بِإِسْنَادِهِمْ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَوْمُ النَّيْرُوزِ هُوَ الْيَوْمُ الَّذِي أَخَذَ فِيهِ النَّبِيُّ ص لِأَمِيرِ الْمُؤْمِنِينَ ع الْعَهْدَ بِغَدِيرِ خُمٍّ فَأَقْرَبُوا لَهُ بِالْوَلَايَةِ فَطُوبَى لِمَنْ ثَبَّتَ عَلَيْهَا وَ الْوَيْلُ لِمَنْ نَكَثَهَا.

I (Majlisi) am saying, 'It is reported by the sheykh Ahmad Bin Fahd in (the book) 'Al Muhazzab', and others by their chains from Al Moalla Bin Khuneys,

'From Abu Abdullah<sup>asws</sup> having said: 'The day of Al-Nayrouz, it is the day in which the Prophet<sup>saww</sup> took the pact for Amir Al-Momineen<sup>asws</sup> at Ghadeer Khumm, and they acknowledge with the Wilayah for him<sup>asws</sup>. So, beatitude be for one steadfast upon it and the woe be for one breaking it".<sup>138</sup>

1- لي، الأمايلي للصدوق الحسن بن محمد بن الحسن السكوني عن إبراهيم بن محمد بن يحيى عن أبي جعفر بن السري و أبي نصر بن موسى الخلال معاً عن علي بن سعيد عن ضمرة بن شاذب عن مطر عن شهر بن حوشب عن أبي هريرة قال: مَنْ صَامَ يَوْمَ ثَمَانِيَةِ عَشَرَ مِنْ ذِي الْحِجَّةِ كَتَبَ اللَّهُ لَهُ صِيَامَ سِتِّينَ شَهْرًا وَ هُوَ يَوْمُ غَدِيرِ خُمٍّ لَمَّا أَخَذَ رَسُولُ اللَّهِ بِيَدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ قَالَ أَلَسْتُ أَوَّلَى بِالْمُؤْمِنِينَ قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

(The book) 'Al Amaali' of Al Sadouq – Al-Hassan Bin Muhammad Bin Al-Hassan Al Sakuny, from Ibrahim Bin Muhammad Bin Yahya, from Abu Ja'far Bin Al Sary and Abu Nasr Bin Musa Al Khallal both together, from Ali Bin Saeed, from Zamrah Bin Showzab, from Matar, from Shahr Bin Howshab, from Abu Hureyra (well-known fabricator) who said,

'One who Fasts during the 18<sup>th</sup> of Zilhajj, Allah<sup>azwj</sup> would Write for him the Fasts of sixty months, and it is the day of Ghadeer Khumm, when Rasool-Allah<sup>saww</sup> had held a hand of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and said: 'Aren't I<sup>saww</sup> foremost with the Momineen?' They said, 'Yes, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master'.

فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ يَا ابْنَ أَبِي طَالِبٍ أَصْبَحْتَ مَوْلَايَ وَ مَوْلَى كُلِّ مُسْلِمٍ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ.

Umar said to him<sup>asws</sup>: 'Congratulations! Congratulations, O son<sup>asws</sup> of Abu Talib<sup>asws</sup>! You<sup>asws</sup> have become my Master<sup>asws</sup> and Master<sup>asws</sup> of every Muslim'. So, Allah<sup>azwj</sup> Mighty and Majestic Revealed: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3]**".<sup>139</sup>

2- لي، الأمايلي للصدوق ابن السعيد الهاشمي عن فرات عن محمد بن طهير عن عبد الله بن الفضل عن الصادق عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَوْمُ غَدِيرِ خُمٍّ أَفْضَلُ أَعْيَادِ أُمَّتِي وَ هُوَ الْيَوْمُ الَّذِي أَمَرَنِي اللَّهُ تَعَالَى دِكْرَهُ فِيهِ بِنَصْبِ أَحِي عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَمَاً لَأُمَّتِي يَهْتَدُونَ بِهِ مِنْ بَعْدِي

<sup>138</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 1 a

<sup>139</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 1 b

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Saeed Al Hashimy, from Furaat, from Muhammad Bin Zaheyr, from Abdullah Bin Al Fazl,

'From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said on the day of Ghadeer Khumm: 'The day of Ghadeer Khumm is the most superior of the Eids of my<sup>saww</sup> community, and it is the day which Allah<sup>azwj</sup>, Exalted is His<sup>azwj</sup> Mention, Commanded me<sup>saww</sup> during it with nominating my<sup>saww</sup> brother Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> as a flag for my<sup>saww</sup> community, they would be guided with from after me<sup>saww</sup>.

وَهُوَ الْيَوْمُ الَّذِي أَكْمَلَ اللَّهُ فِيهِ الدِّينَ وَ أَمَّمَ عَلَى أُمَّتِي فِيهِ النِّعْمَةَ وَ رَضِيَ لَهُمُ الْإِسْلَامَ دِينًا

And it is the day in which Allah<sup>azwj</sup> Perfected the religion. And I<sup>saww</sup> swear upon my<sup>saww</sup> community, in it is the Favour, and Al-Islam was Pleased for them as religion'.

ثُمَّ قَالَ صَ مَعَاشِرَ النَّاسِ إِنَّ عَلِيًّا مَيِّ وَ أَنَا مِنْ عَلِيٍّ خُلِقَ مِنْ طِينَتِي وَ هُوَ إِمَامُ الْخَلْقِ بَعْدِي يُبَيِّنُ لَهُمْ مَا اخْتَلَفُوا فِيهِ مِنْ سُنَّتِي وَ هُوَ أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَ يَعْسُوبُ الْمُؤْمِنِينَ وَ خَيْرُ الْوَصِيِّينَ وَ زَوْجُ سَيِّدَةِ الْعَالَمِينَ وَ أَبُو الْأَئِمَّةِ الْمَهْدِيِّينَ

Then he<sup>saww</sup> said: 'Community of people! Surely, Ali<sup>asws</sup> is from me<sup>saww</sup> and I<sup>saww</sup> am from Ali<sup>asws</sup>. He<sup>asws</sup> is Created from my<sup>saww</sup> clay and he<sup>asws</sup> is Imam<sup>asws</sup> of the creatures after me<sup>saww</sup>. He<sup>asws</sup> will clarify for them whatever from my<sup>saww</sup> Sunnah they are differing in, and he<sup>asws</sup> is Emir of the Momineen, and guide of the resplendent, and leader of the Momineen, and best of the successors<sup>asws</sup>, and husband of chieftess of the women of the world, and father<sup>asws</sup> of the Imams<sup>asws</sup>, the Guided ones<sup>asws</sup>.

مَعَاشِرَ النَّاسِ مَنْ أَحَبَّ عَلِيًّا أَحَبَّنِي وَ مَنْ أَبْغَضَ عَلِيًّا أَبْغَضَنِي وَ مَنْ وَصَلَ عَلِيًّا وَصَلَنِي وَ مَنْ قَطَعَ عَلِيًّا قَطَعَنِي وَ مَنْ خَفَا عَلِيًّا خَفَوْنِي وَ مَنْ وَالَى عَلِيًّا وَآلَيْتُهُ وَ مَنْ عَادَى عَلِيًّا عَادَيْتُهُ

Community of people! One who loves Ali<sup>asws</sup>, I<sup>saww</sup> love him, and one who hates Ali<sup>asws</sup>, I<sup>saww</sup> hate him, and one who connects with Ali<sup>asws</sup>, I<sup>saww</sup> shall connect with him, and one who cuts off Ali<sup>asws</sup>, I<sup>saww</sup> will cut him off, and one who is disloyal to Ali<sup>asws</sup>, I<sup>saww</sup> shall be disloyal to him, and one who befriends Ali<sup>asws</sup>, I<sup>saww</sup> shall befriend him, and one inimical to Ali<sup>asws</sup>, I<sup>saww</sup> shall be inimical to him.

مَعَاشِرَ النَّاسِ أَنَا مَدِينَةُ الْحِكْمَةِ وَ عَلِيٌّ بَنُ أَبِي طَالِبٍ بَابُهَا وَ لَنْ تُؤْتَى الْمَدِينَةُ إِلَّا مِنْ قِبَلِ الْبَابِ وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُجْنِي وَ يُبْغِضُ عَلِيًّا

Community of the people! I<sup>saww</sup> am a city of wisdom and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is its gate, and the city will never be accessed except from the direction of its gate; and he is lying, the one claiming that he loves me<sup>saww</sup> and he hates Ali<sup>asws</sup>.

مَعَاشِرَ النَّاسِ وَ الَّذِي بَعَثَنِي بِالْبُؤَةِ وَ اصْطَفَانِي عَلَى جَمِيعِ الْبَرِيَّةِ مَا نَصَبْتُ عَلِيًّا عَلَمًا لِأُمَّتِي فِي الْأَرْضِ حَتَّى نَوَّهَ اللَّهُ بِاسْمِهِ فِي سَمَوَاتِهِ وَ أَوْجَبَ وَلَايَتَهُ عَلَى مَلَائِكَتِهِ.

Community of people! By the One<sup>azwj</sup> Who Sent me<sup>saww</sup> with the Prophet-hood and Chose me<sup>saww</sup> over the entirety of the Created beings! I<sup>saww</sup> did not nominate Ali<sup>asws</sup> as a flag for

my<sup>saww</sup> community in the earth until Allah<sup>azwj</sup> had Publicised him<sup>asws</sup> by his<sup>asws</sup> name in His<sup>azwj</sup> and Obligated his<sup>asws</sup> Wilayah upon His<sup>azwj</sup> Angels".<sup>140</sup>

3- لي، الأماالي للصدوق أبي عن سعد عن البرقي عن أبيه عن خلف بن حماد عن أبي الحسن العبدوي عن الأعمش عن عباية بن رعي عن عبد الله بن عباس قال: إن رسول الله ص لقا أسري به إلى السماء انتهى به جبرئيل إلى نهر يقال له النور وهو قول الله عز وجل جعل الظلمات والنور

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Al Barqy, from his father, from Khalaf Bin Hammad, from Abu Al-Hassan Al Abdy, from Al Amsh, from Abayah Bin Rabie, from Abdullah Bin Abbas who said,

'Rasool-Allah<sup>saww</sup>, when there was an ascension with him<sup>saww</sup> to the sky, he<sup>saww</sup> with Jibraeel<sup>as</sup> to a river called Al-Noor, and it is the Word of Allah<sup>azwj</sup> Mighty and Majestic: **and Made the darkness and the Light [6:1].**

فَلَمَّا انْتَهَى بِهِ إِلَى ذَلِكَ النَّهْرِ فَقَالَ لَهُ جِبْرِئِيلُ يَا مُحَمَّدُ اعْبُرْ عَلَى بَرَكَةِ اللَّهِ فَقَدْ نَوَّرَ اللَّهُ لَكَ بَصَرَكَ وَ مَدَّ لَكَ أَمَامَكَ فَإِنَّ هَذَا نَهْرٌ لَمْ يَعْبُرْهُ أَحَدٌ وَلَا مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ غَيْرَ أَنِّي لِي فِي كُلِّ يَوْمٍ اعْتِمَاسَةٌ فِيهِ ثُمَّ أَخْرَجَ مِنْهُ فَأَنْفَضَ أَجْنِحَتِي فَلَيْسَ مِنْ قَطْرَةٍ تَقْطُرُ مِنْ أَجْنِحَتِي إِلَّا خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنْهَا مَلَكًا مُقَرَّبًا لَهُ عِشْرُونَ أَلْفَ وَجْهِ وَأَرْبَعُونَ أَلْفَ لِسَانٍ كُلُّ لِسَانٍ يَلْقُظُ بِلُغَةٍ لَا يَفْقَهُهَا اللِّسَانُ الْآخَرُ

When he<sup>asws</sup> ended with him<sup>saww</sup> to that river, Jibraeel<sup>as</sup> said to him<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! Cross over, being upon the Blessings of Allah<sup>azwj</sup>, for Allah<sup>azwj</sup> has Caused your<sup>saww</sup> sight to be radiant and Extended for you<sup>asws</sup> your<sup>saww</sup> font view. This is a river no one has crossed it, neither an Angel of Proximity nor any Messenger<sup>as</sup> Prophet<sup>as</sup>, apart from that it is (allowed) for me<sup>as</sup> to dive into it every day, then I<sup>as</sup> come out from it, so I<sup>as</sup> shake my<sup>as</sup> wings, and there isn't any drop dripping from my<sup>as</sup> wings except Allah<sup>azwj</sup> Blessed and Exalted Creates an Angel of Proximity from it, having ten thousand faces for it, and forty thousand tongues, each tongue uttering with words the other tongues do not understand'.

فَعَبَّرَ رَسُولُ اللَّهِ ص حَتَّى انْتَهَى إِلَى الْحُجُبِ وَ الْحُجُبُ خَمْسُ مِائَةِ حِجَابٍ مِنَ الْحِجَابِ إِلَى الْحِجَابِ مَسِيرُهُ خَمْسِمِائَةِ عَامٍ ثُمَّ قَالَ تَقَدَّمَ يَا مُحَمَّدُ فَقَالَ لَهُ يَا جِبْرِئِيلُ لِمَ لَا تَكُونُ مَعِيَ قَالَ لَيْسَ لِي أَنْ أَجُوزَ هَذَا الْمَكَانَ

Rasool-Allah<sup>saww</sup> crossed over until he<sup>saww</sup> ended up to the Veils, and the Veils are five hundred. From the Veil to the Veil is a travel distance of five hundred years. Then he<sup>as</sup> said: 'Go ahead, O Muhammad<sup>saww</sup>!' He<sup>saww</sup> said to him<sup>asws</sup>: 'O Jibraeel<sup>as</sup>! And why can't you<sup>as</sup> happen to be with me<sup>saww</sup>?' He<sup>as</sup> said: 'It isn't allowed for me<sup>as</sup> that I<sup>as</sup> exceed past this place'.

فَتَقَدَّمَ رَسُولُ اللَّهِ ص مَا شَاءَ اللَّهُ أَنْ يَتَقَدَّمَ حَتَّى سَمِعَ مَا قَالَ الرَّبُّ تَبَارَكَ وَ تَعَالَى أَنَا الْمُحْمُودُ وَ أَنْتَ مُحَمَّدٌ شَقِيقُ اسْمِكَ مِنْ اسْمِي فَمَنْ وَصَلَكَ وَصَلْتُهُ وَ مَنْ قَطَعَكَ بَتَكُنْهُ أَنْزِلُ إِلَى عِبَادِي فَأَخْبِرُهُمْ بِكَرَامَتِي إِنَّكَ

Rasool-Allah<sup>saww</sup> went ahead what Allah<sup>azwj</sup> so Desired him<sup>saww</sup> to advance, until he<sup>saww</sup> heard what the Lord<sup>azwj</sup> Blessed and Exalted Said: "I<sup>azwj</sup> am 'Al-Mahmoud' (the most Praised One), and you<sup>saww</sup> are 'Muhammad' (praised one). I<sup>azwj</sup> Derived your<sup>saww</sup> name from My<sup>azwj</sup> Name, so the one who connects with you<sup>saww</sup>, I<sup>azwj</sup> shall Connect with him, and one who cuts

<sup>140</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 2

you<sup>saww</sup> off, I<sup>azwj</sup> Disconnect him. Descend to My<sup>azwj</sup> servants and inform them of My<sup>azwj</sup> Honouring you<sup>saww</sup>!”

وَأَنِّي لَمْ أَبْعَثْ نَبِيًّا إِلَّا جَعَلْتُ لَهُ وَزِيرًا وَ أَنْتَ رَسُولِي وَ أَنَّنَّ عَلِيًّا وَ زَيْدُكَ فَهَبَطَ رَسُولُ اللَّهِ ص فِكْرَةَ أَنْ يُحَدِّثَ النَّاسَ بِشَيْءٍ كَرَاهِيَةٍ أَنْ يَتَّهَمُوهُ لِأَنَّهُمْ كَانُوا حَدِيثِي الْعَهْدِ بِالْجَاهِلِيَّةِ حَتَّى مَضَى لِذَلِكَ سِتَّةُ أَيَّامٍ

And I<sup>azwj</sup> did not Sent any Prophet<sup>saww</sup> except I<sup>azwj</sup> Made a Vizier to be for him<sup>saww</sup>, and you<sup>asws</sup> are My<sup>azwj</sup> Rasool<sup>saww</sup>, and that Ali<sup>asws</sup> is your<sup>saww</sup> Vizier’. Rasool-Allah<sup>saww</sup> came down, and he<sup>saww</sup> dislike to narrate to the people with anything they did not like, lest they accuse him<sup>saww</sup>, because they were close to the Pre-Islamic period, until six days passed for that.

فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَ ضَائِقٌ بِهِ صَدْرُكَ فَاحْتَمِلْ رَسُولُ اللَّهِ ذَلِكَ حَتَّى كَانَ يَوْمَ النَّامِنِ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

Allah<sup>azwj</sup> Blessed and Exalted Revealed: ***So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it [11:12].*** Rasool-Allah<sup>saww</sup> carried that until it was the eighth day. So, Allah<sup>azwj</sup> Blessed and Exalted Revealed: ***O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67].***

وَ قَالَ رَسُولُ اللَّهِ ص تَهْدِيدٌ بَعْدَ وَعْدٍ لِأَمْضِيٍّ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ فَإِنْ يَتَّهَمُونِي وَ يُكَذِّبُونِي فَهُوَ أَهْوَنُ عَلَيَّ مِنْ أَنْ يُعَاقِبَنِي الْعُقُوبَةُ الْمَوْجِعَةُ فِي الدُّنْيَا وَ الْآخِرَةِ

And Rasool-Allah<sup>saww</sup> said: ‘A threat after a promise, I<sup>saww</sup> shall continue of Command of Allah<sup>azwj</sup> Mighty and Majestic. So, if they were to accuse me<sup>saww</sup> and belie me<sup>asws</sup>, it would be easier upon me<sup>asws</sup> than if He<sup>azwj</sup> was to Punish me the painful Punishment in the world and the Hereafter’.

وَ قَالَ وَ سَلَّمَ جِبْرِئِيلُ عَلَى عَلِيٍّ بِإِمْرَةِ الْمُؤْمِنِينَ فَقَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ أَسْمَعْ الْكَلَامَ وَ لَا أَحْسُ الرُّؤْيَا فَقَالَ يَا عَلِيُّ هَذَا جِبْرِئِيلُ أَتَانِي مِنْ قِبَلِ رَبِّي بِتَصْدِيقِ مَا وَعَدَنِي

And he<sup>saww</sup> said: ‘And Jibraeel<sup>as</sup> greeted unto Ali<sup>asws</sup> as ‘Amir Al-Momineen’, so Ali<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> heard the speech and did not see sense the vision’. He<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! This here is Jibraeel<sup>as</sup> having come to me<sup>saww</sup> from the direction of my<sup>saww</sup> Lord<sup>azwj</sup> with ratification of what He<sup>azwj</sup> Promised me<sup>saww</sup>’.

ثُمَّ أَمَرَ رَسُولُ اللَّهِ ص رَجُلًا فَرَجُلًا مِنْ أَصْحَابِهِ حَتَّى سَلَّمُوا عَلَيْهِ بِإِمْرَةِ الْمُؤْمِنِينَ ثُمَّ قَالَ يَا بِلَالُ نَادِ فِي النَّاسِ أَنْ لَا يَبْقَى عَدَا أَحَدًا إِلَّا عَلِيلٌ إِلَّا خَرَجَ إِلَى غَدِيرِ خُمٍّ

Then Rasool-Allah<sup>saww</sup> instructed man by man from his<sup>saww</sup> companions until they had greeted unto him<sup>asws</sup> as ‘Amir Al-Momineen<sup>asws</sup>’. Then he<sup>saww</sup> said: ‘O Bilal! Call out among the people there should not remain anyone tomorrow except a sick one, except he should come out to Ghadeer Khumm’.

فَلَمَّا كَانَ مِنَ الْعَدِ خَرَجَ رَسُولُ اللَّهِ ص بِجَمَاعَةٍ أَصْحَابِهِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَرْسَلَنِي إِلَيْكُمْ بِرِسَالَةٍ وَ إِنِّي ضِيقْتُ بِهَا دَرْعًا خَافَةً أَنْ تَتَّهَمُونِي وَ تُكَذِّبُونِي حَتَّى أَنْزَلَ اللَّهُ عَلَيَّ وَ عِيدًا بَعْدَ وَ عِيدٍ فَكَانَ تَكْذِيبُكُمْ إِنِّي أَيْسَرُ عَلَيَّ مِنْ عُقُوبَةِ اللَّهِ إِنِّي

When it was the next morning, Rasool-Allah<sup>saww</sup> went out with a group of his<sup>saww</sup> companions. He<sup>saww</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said: 'O you people! Allah<sup>azwj</sup> Blessed and Exalted has Sent me<sup>saww</sup> to you all with a Message and I<sup>saww</sup> was straitened by it not being able, fearing that you will be accusing me<sup>saww</sup> and belying me<sup>saww</sup>, until Allah<sup>azwj</sup> Revealed a threat after me<sup>saww</sup> after threat, so their belying me<sup>asws</sup> is easier upon me<sup>asws</sup> than Punishment of Allah<sup>azwj</sup> upon me<sup>saww</sup>.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَسْرَى بِي وَ أَسْمَعَنِي وَ قَالَ يَا مُحَمَّدُ أَنَا الْمَحْمُودُ وَ أَنْتَ مُحَمَّدٌ شَقِيقْتُ اسْمَكَ مِنْ اسْمِي فَمَنْ وَصَلَكَ وَصَلْتُهُ وَ مَنْ قَطَعَكَ بَنَيْتُهُ أَنْزَلَ إِلَيَّ عِبَادِي فَأَخْبَرْتُهُمْ بِكَرَامَتِي إِنَّاكَ وَ أَنِّي لَمْ أَبْعَثْ نَبِيًّا إِلَّا جَعَلْتُ لَهُ وَزِيرًا وَ إِنَّكَ رَسُولِي وَ أَنَّ عَلِيًّا وَزِيرُكَ

Allah<sup>azwj</sup> Blessed and Exalted Caused an ascension with me<sup>saww</sup> and Made me<sup>saww</sup> listen and Said: "O Muhammad<sup>saww</sup>! I<sup>azwj</sup> am 'Al Mahmoud' (the most Praised One<sup>azwj</sup>), and you<sup>saww</sup> are 'Muhammad' (praised one). I<sup>azwj</sup> Derived your<sup>saww</sup> name from My<sup>azwj</sup> Name. So, the one who connects with you<sup>saww</sup>, I<sup>azwj</sup> shall Connect with him, and one who cuts you<sup>saww</sup> off, I<sup>azwj</sup> shall Cut him off. Descend to My<sup>azwj</sup> servants and inform them of My<sup>azwj</sup> Honouring you<sup>saww</sup>, and I<sup>azwj</sup> did not Send any Prophet<sup>as</sup> except a I<sup>azwj</sup> Made a Vizier to be for him<sup>asws</sup>, and you<sup>saww</sup> are My<sup>azwj</sup> Rasool<sup>saww</sup>, and that Ali<sup>asws</sup> is your<sup>saww</sup> Vizier!"

ثُمَّ أَخَذَ ص بِيَدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَرَفَعَهَا حَتَّى نَظَرَ النَّاسُ إِلَى بَيَاضِ إِبْطَيْهِمَا وَ لَمْ يَرُ قَبْلَ ذَلِكَ ثُمَّ قَالَ ص أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى مَوْلَايَ وَ أَنَا مَوْلَى الْمُؤْمِنِينَ فَمَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ

Then he<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and raised it until the people looked at the whiteness of his<sup>saww</sup> armpits, and it had not been seen before that. Then he<sup>saww</sup> said: 'O you people! Allah<sup>azwj</sup> Blessed and Exalted is my<sup>saww</sup> Master<sup>azwj</sup>! I<sup>saww</sup> am a master<sup>saww</sup> of the Momineen, so the one whose master<sup>saww</sup> I<sup>saww</sup> was, so Ali<sup>asws</sup> is his master<sup>asws</sup>. O Allah<sup>azwj</sup>! Befriend the one who befriends him and be Inimical to the one being inimical to him, and Help the one who helps him<sup>asws</sup>, and Abandon the one who abandons him<sup>asws</sup>.

فَقَالَ الشُّكَّاكُ وَ الْمُتَنَفِقُونَ وَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَ زَيْغٌ تَبَرُّوا إِلَى اللَّهِ مِنْ مَقَالَةٍ لَيْسَ بِحُجْمٍ وَ لَا نَرَضَى أَنْ يَكُونَ عَلِيًّا وَزِيرُهُ هَذِهِ مِنْهُ عَصِيَّةٌ

The doubters, and the hypocrites, and those in whose hearts was a disease and deviation said, 'We disavow to Allah<sup>azwj</sup> from the words which aren't Decisive, nor are we please from Ali<sup>asws</sup> becoming his<sup>saww</sup> Vizier. This is prejudicial from him<sup>saww</sup>.

فَقَالَ سَلْمَانُ وَ الْمِقْدَادُ وَ أَبُو ذَرٍّ وَ عَمَّارُ بْنُ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُمْ وَ اللَّهُ مَا بَرَحْنَا الْعُرْصَةَ حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا

Salman<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and Ammar Bin Yasser<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with them<sup>ra</sup>, said, 'By Allah<sup>azwj</sup>! We<sup>as</sup> had not left the plains until this Verse was Revealed: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3].**

فَكَرَّرَ رَسُولُ اللَّهِ ص ذَلِكَ ثَلَاثًا ثُمَّ قَالَ إِنَّ كَمَالَ الدِّينِ وَ تَمَامَ النِّعَمَةِ وَ رِضَى الرَّبِّ بِإِزْسَالِي إِلَيْكُمْ بِالْوَلَايَةِ بَعْدِي لِعَلِّي بِنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ.

Rasool-Allah<sup>saww</sup> repeated that three time, then said: 'Perfection of the religion and completion of the Favours and Pleasure of the Lord<sup>azwj</sup> is with my<sup>saww</sup> Message to you all with the Wilayah after me<sup>saww</sup> for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> and His<sup>azwj</sup> Greetings be upon him<sup>asws</sup>'.<sup>141</sup>

4- لي، الأماالي للصدوق مُحَمَّدُ بْنُ عُمَرَ الْحَافِظُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ حَفْصِ بْنِ مُحَمَّدٍ عَنْ هَارُونَ عَنْ قَاسِمِ بْنِ الْحَسَنِ عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنْ أَبِي هَارُونَ عَنْ أَبِي سَعِيدٍ قَالَ: لَمَّا كَانَ يَوْمُ غَدِيرِ خُمٍّ أَمَرَ رَسُولُ اللَّهِ ص مُنَادِيًا فَنَادَى الصَّلَاةَ جَامِعَةً فَأَخَذَ بِيَدِ عَلِيٍّ ع وَ قَالَ اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

(The book) 'Al Amaali' of Al Sadouq – Muhammad Bin Umar the memoriser, from Muhammad Bin Al-Husayn, from Hafs, from Muhammad Bin Haroun, from Qasim Bin Al-Hassan, from Yahya Bin Abdul Hameed, from Qays Bin Al Rabie, from Abu Haroun, from Abu Saeed who said,

'When it was the day of Ghadeer Khumm, Rasool-Allah<sup>saww</sup> instructed a caller to call for the congregational Salat. He<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> and said: 'O Allah<sup>azwj</sup>! One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>! Befriend the one who befriends him<sup>asws</sup> and be Inimical to the one being inimical to him<sup>asws</sup>.'

فَقَالَ حَسَنًا بِنِ ثَابِتٍ يَا رَسُولَ اللَّهِ أَقُولُ فِي عَلِيٍّ ع شِعْرًا فَقَالَ رَسُولُ اللَّهِ ص أَفْعَلْ فَقَالَ

يُنَادِيهِمْ يَوْمَ الْغَدِيرِ نَبِيُّهُمْ-	يُنَادِيهِمْ يَوْمَ الْغَدِيرِ نَبِيُّهُمْ-
يَقُولُ فَمَنْ مَوْلَاهُمْ وَ وَلِيُّكُمْ-	يَقُولُ فَمَنْ مَوْلَاهُمْ وَ وَلِيُّكُمْ-
إِلَهُكَ مَوْلَانَا وَ أَنْتَ وَلِيُّنَا-	إِلَهُكَ مَوْلَانَا وَ أَنْتَ وَلِيُّنَا-
فَقَالَ لَهُ فَمَنْ يَا عَلِيُّ فَإِنِّي-	فَقَالَ لَهُ فَمَنْ يَا عَلِيُّ فَإِنِّي-
يُنَادِيهِمْ يَوْمَ الْغَدِيرِ نَبِيُّهُمْ-	يُنَادِيهِمْ يَوْمَ الْغَدِيرِ نَبِيُّهُمْ-
يَقُولُ فَمَنْ مَوْلَاهُمْ وَ وَلِيُّكُمْ-	يَقُولُ فَمَنْ مَوْلَاهُمْ وَ وَلِيُّكُمْ-
إِلَهُكَ مَوْلَانَا وَ أَنْتَ وَلِيُّنَا-	إِلَهُكَ مَوْلَانَا وَ أَنْتَ وَلِيُّنَا-
فَقَالَ لَهُ فَمَنْ يَا عَلِيُّ فَإِنِّي-	فَقَالَ لَهُ فَمَنْ يَا عَلِيُّ فَإِنِّي-

Hassan Bin Sabit said, 'O Rasool-Allah<sup>saww</sup>! Can I say a poem about Ali<sup>asws</sup>?' Rasool-Allah<sup>saww</sup> said: 'Do it!' He said, 'Their Prophet<sup>saww</sup> called them on the day of Al-Ghadeer at Khumm, and a caller was honoured by the Prophet<sup>saww</sup>, saying: 'So, who is your master and your guardian?' They said, and they did not display any threat over there, 'Your<sup>azwj</sup> God<sup>azwj</sup> is our Master<sup>saww</sup> and you<sup>saww</sup> are our guardian, and you<sup>asws</sup> will never find today any disobedience from us'. So, he<sup>saww</sup> said to him<sup>asws</sup>: 'Arise, O Ali<sup>asws</sup>, for I<sup>saww</sup> am pleased with you<sup>saww</sup>, from after me<sup>saww</sup>, being an Imam<sup>asws</sup> and a guide'.

و كَانَ عَلِيٌّ أَرْمَدَ الْعَيْنَ يَبْتَغِي-	و كَانَ عَلِيٌّ أَرْمَدَ الْعَيْنَ يَبْتَغِي-
فَدَاوَاهُ خَيْرُ النَّاسِ مِنْهُ بِرِيقِهِ-	فَدَاوَاهُ خَيْرُ النَّاسِ مِنْهُ بِرِيقِهِ-
لَعْنَتُهُ جَمًّا يَشْتَكِيهِ مُدَاوِيًا-	لَعْنَتُهُ جَمًّا يَشْتَكِيهِ مُدَاوِيًا-
فَبُورِكَ مَرْقَبًا وَ بُورِكَ رَاقِبًا-	فَبُورِكَ مَرْقَبًا وَ بُورِكَ رَاقِبًا-

<sup>141</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 3

And Ali<sup>asws</sup> had sore eyes (at Khyber), seeking a treatment for his<sup>asws</sup> eyes from what he<sup>asws</sup> was complaining, so the best of the people cured him<sup>asws</sup> from it by his<sup>saww</sup> spittle. Blessed was spittled and Blessed was the spitter”<sup>142</sup>.

5- فس، تفسير القمي أبي عن صفوان بن يحيى عن العلاء عن محمد بن مسلم عن أبي جعفر ع قال: آخر فريضة أنزلها الله تعالى الولاية ثم لم ينزل بعدها فريضة ثم نزل اليوم أكملت لكم دينكم بكمراغ الغميم فأقامها رسول الله بالحففة فلم ينزل بعدها فريضة.

Tafseer Al Qummi – My father, from Safwan Bin Yahya, from Al A’ala, from Muhammad Bin Muslim,

‘From Abu Ja’far<sup>asws</sup> having said: ‘The last Obligation Allah<sup>azwj</sup> the Exalted Revealed was the Wilayah. Then He<sup>azwj</sup> did not Reveal any Obligation after it. Then He<sup>azwj</sup> Revealed: **Today I Perfected your Religion for you [5:3]** at Kura’a Al-Ghameem. So, Rasool-Allah<sup>saww</sup> made him<sup>asws</sup> stand at Al-Johfa. No Obligation was Revealed after it”<sup>143</sup>.

6- فس، تفسير القمي يا أيها الرسول بلغ ما أنزل إليك من ربك قال نزلت هذه الآية في علي

Tafseer Al Qummi –

‘He (Ali Bin Ibrahim) said, ‘**O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67]**. This Verse was Revealed regarding Ali<sup>asws</sup>.

وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي مُنْصَرَفِ رَسُولِ اللَّهِ ص مِنْ حَجَّةِ الْوَدَاعِ وَ حَجَّ رَسُولُ اللَّهِ ص حَجَّةَ الْوَدَاعِ لِمَامٍ عَشْرِ حَجَجٍ مِنْ مَقْدَمِهِ الْمَدِينَةَ

He (Ali Bin Ibrahim) said, ‘**and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67]**. This Verse was Revealed regarding the departure of Rasool-Allah<sup>saww</sup> from the farewell Hajj. And Rasool-Allah<sup>saww</sup> performed the farewell Hajj to complete ten Hajj from his<sup>saww</sup> arrival at Al-Medina.

وَ كَانَ مِنْ قَوْلِهِ يَمْنَى أَنْ حَيَّدَ اللَّهُ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ اسْمَعُوا قَوْلِي وَ اعْقِلُوا عَنِّي فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَلْقَاكُمْ بَعْدَ عَامِي هَذَا

And it was from his<sup>saww</sup> words at Mina, he<sup>saww</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said: ‘Listen to my<sup>saww</sup> words and understand it from me<sup>saww</sup>! I<sup>saww</sup> don’t know perhaps I<sup>saww</sup> will not meet you all (again) after this year of mine<sup>saww</sup>.

ثُمَّ قَالَ هَلْ تَعْلَمُونَ أَيُّ يَوْمٍ أَعْظَمُ حُرْمَةً قَالَ النَّاسُ هَذَا الْيَوْمُ قَالَ فَأَيُّ شَهْرٍ قَالَ النَّاسُ هَذَا قَالَ ص وَ أَيُّ بَلَدٍ أَعْظَمُ حُرْمَةً قَالَ النَّاسُ بَلَدُنَا هَذَا

Then he<sup>saww</sup> said: ‘Are you<sup>saww</sup> knowing which day is of greatest sanctity?’ The people said, ‘This day!’ He<sup>saww</sup> said: ‘Which month?’ The people said, ‘This one!’ He<sup>saww</sup> said: ‘And which city is of greatest sanctity?’ The people said, ‘This city of ours!’

قَالَ ص فَإِنَّ دِمَاءَكُمْ وَ أَمْوَالَكُمْ وَ أَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا إِلَى يَوْمٍ تَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ أَلَا هَلْ بَلَّغْتُ أَيُّهَا النَّاسُ قَالُوا نَعَمْ قَالَ اللَّهُمَّ اشْهَدْ

<sup>142</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 4

<sup>143</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 5

He<sup>saww</sup> said: 'Your blood, and your wealth, and your honour is sanctimonious to you like the sanctimony of this day of your, and this month of yours, in this city of yours until you meet your Lord<sup>azwj</sup>. He<sup>azwj</sup> will Question about your wealth. Indeed! Have I<sup>saww</sup> delivered, O you people?' They said, 'Yes'. He<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Be Witness!'

ثُمَّ قَالَ صَ لَا وَ كُلُّ مَأْتِرَةٍ أَوْ بَدَعٍ كَانَتْ فِي الْجَاهِلِيَّةِ أَوْ دَمٍ أَوْ مَالٍ فَإِنَّهَا تَحْتَ قَدَمَيَّ هَاتَيْنِ لَيْسَ أَحَدٌ أَكْرَمَ مِنْ أَحَدٍ إِلَّا بِالتَّقْوَىٰ أَلَا هَلْ بَلَغْتُ قَالُوا نَعَمْ قَالَ اللَّهُمَّ اشْهَدْ

Then he<sup>saww</sup> said: 'Indeed! And every exploit, or innovation which happened during the pre-Islamic period, or blood, or wealth, it is under these two feet of mine<sup>saww</sup>. There isn't anyone more honourable than anyone except by the piety! Indeed! Have I<sup>saww</sup> delivered?' They said, 'Yes'. He<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Be Witness!'

ثُمَّ قَالَ أَلَا وَ كُلُّ رِيَاكَانٍ فِي الْجَاهِلِيَّةِ فَهُوَ مَوْضُوعٌ وَ أَوَّلُ مَوْضُوعٍ مِنْهُ رَبُّ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَلَا وَ كُلُّ دَمٍ كَانَتْ فِي الْجَاهِلِيَّةِ فَهُوَ مَوْضُوعٌ وَ أَوَّلُ مَوْضُوعٍ مِنْهُ دَمُ رِبْعَةٍ أَلَا هَلْ بَلَغْتُ قَالُوا نَعَمْ قَالَ اللَّهُمَّ اشْهَدْ

Then he<sup>saww</sup> said: 'Indeed! And every interest (usury) which happened during the Pre-Islamic period, so it is dropped, and the first to drop from it is interest of Al-Abbas son of Abdul Muttalib<sup>asws</sup>. Indeed! And every blood (feud) which happened during the Pre-Islamic period, so it is dropped, and the first to drop from it is blood of (tribe of) Rabie. Indeed! Have I<sup>saww</sup> delivered?' They said, 'Yes'. He<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Be Witness!'

ثُمَّ قَالَ أَلَا وَ إِنَّ الشَّيْطَانَ قَدْ بَيَّسَ أَنْ يُعْبَدَ بِأَرْضِكُمْ هَذِهِ وَ لَكِنَّهُ رَاضٍ بِمَا تَحْتَقِرُونَ مِنْ أَعْمَالِكُمْ أَلَا وَ إِنَّهُ إِذَا أُطِيعَ فَقَدْ عُذِبَ أَلَا يَا أَيُّهَا النَّاسُ إِنَّ الْمُسْلِمَ أَخُو الْمُسْلِمِ حَقًّا وَ لَا يَحِلُّ لِأَمْرِي مُسْلِمٌ دَمٌ أَمْرِي مُسْلِمٌ وَ مَالُهُ إِلَّا مَا أَعْطَاهُ بِطَبِيعَةِ نَفْسِي مِنْهُ

Then he<sup>saww</sup> said: 'Indeed! And the Satan<sup>la</sup> has despaired from being worshipped in this land of yours, but he<sup>la</sup> is pleased with what you are belittling from your deeds. Indeed! And when he<sup>la</sup> is obeyed, so he<sup>la</sup> has been worshipped. Indeed, O you people! The Muslim is a brother of the Muslim, truly, and it is not permissible for a Muslim person, blood of a Muslim person, and his wealth, except what he gives him from it by the goodness of his own self.

وَ إِنِّي أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوهَا فَقَدْ عَصَمُوا مِنِّي دِمَاءَهُمْ وَ أَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَ حِسَابُهُمْ عَلَى اللَّهِ أَلَا هَلْ بَلَغْتُ أَيُّهَا النَّاسُ قَالُوا نَعَمْ قَالَ اللَّهُمَّ اشْهَدْ

And I<sup>saww</sup> have been Commanded that I<sup>saww</sup> should fight the people until they say, 'There is no god except Allah<sup>azwj</sup>'. So, when they have said it, they have fortified their blood and their wealth from me<sup>saww</sup>, except by its right, and their Reckoning is upon Allah<sup>azwj</sup>. Indeed! Have I<sup>saww</sup> delivered, O you people?' They said, 'Yes'. He<sup>saww</sup> said: 'O Allah<sup>azwj</sup>, be Witness!'

ثُمَّ قَالَ أَيُّهَا النَّاسُ احْفَظُوا قَوْلِي تَتَنَفَّسُوا بِهِ بَعْدِي وَ افْتَهُوهُ تَتَنَفَّسُوا بِهِ بَعْدِي أَلَا لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ بِالسَّيْفِ عَلَى الدُّنْيَا فَإِنْ أَنْتُمْ فَعَلْتُمْ ذَلِكَ وَ لَتَفْعَلَنَّ لَتَجِدُونَنِي فِي كَتِيبَةِ بَيْنَ جَبْرِئِيلَ وَ مِيكَائِيلَ أَضْرِبُ وُجُوهَكُمْ بِالسَّيْفِ

Then he<sup>saww</sup> said: 'O you people! Preserve my<sup>saww</sup> words, you will be benefiting with it after me<sup>saww</sup>, and understand it, you will be refreshed after me<sup>saww</sup>. Indeed! Do not return to be Kafirs after me<sup>saww</sup>, striking the necks of each other with the sword upon the world, for it

you were to do that, and you will be doing so, you would find me<sup>saww</sup> in a battalion between Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup>, striking your faces with the sword!’

ثُمَّ انْتَفَت عَنْ يَمِينِهِ وَ سَكَتَ سَاعَةً ثُمَّ قَالَ إِنَّ شَاءَ اللَّهُ أَوْ عَلَيَّ بِنُ أَبِي طَالِبٍ

Then he<sup>saww</sup> turned to his<sup>saww</sup> right and was silent for a while. Then he<sup>saww</sup> said: ‘If Allah<sup>azwj</sup> so Desires, or it would be Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.’

ثُمَّ قَالَ أَلَا وَ إِنِّي قَدْ تَرَكْتُ فِيكُمْ أَمْرَيْنِ إِنْ أَخَذْتُمْ بِهِمَا لَنْ تَضِلُّوا- كِتَابَ اللَّهِ وَ عَثَرَتِي أَهْلَ بَيْتِي فَإِنَّهُ قَدْ نَبَّأَنِي اللَّطِيفُ الْخَبِيرُ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ أَلَا فَمَنْ اعْتَصَمَ بِهِمَا فَقَدْ نَجَا وَ مَنْ خَالَفَهُمَا فَقَدْ هَلَكَ أَلَا هَلْ بَلَغْتُ قَالُوا نَعَمْ قَالَ اللَّهُمَّ اشْهَدْ

Then he<sup>saww</sup> said: ‘Indeed! And I<sup>saww</sup> am leaving behind among you all, two matters. If you were to take with these two, you will never stray – Book of Allah<sup>azwj</sup> and my<sup>saww</sup> family<sup>asws</sup>, for the Subtle, the Informed has informed me<sup>asws</sup> that these two will never separate until they return to be at the Fountain. Indeed! So, the one who holds fast with these two, so he has attained salvation, and one who opposes them, so he has been destroyed. Indeed! Have I<sup>saww</sup> delivered?’ They said, ‘Yes’. He<sup>saww</sup> said: ‘O Allah<sup>azwj</sup>! Be Witness!’

ثُمَّ قَالَ أَلَا وَ إِنَّهُ سَيَرُدُّ عَلَيَّ الْخَوْضَ مِنْكُمْ رِجَالٌ فَيُذَفَعُونَ عَنِّي فَأَقُولُ رَبِّ أَصْحَابِي فَيَقَالُ يَا مُحَمَّدُ إِنَّهُمْ أَخَذُوا بِغَدَاكَ وَ غَيَّرُوا سُنَّتَكَ فَأَقُولُ سُحْقاً سُحْقاً

Then he<sup>saww</sup> said: ‘Indeed! And (some) men would be arriving to me<sup>saww</sup> at the Fountain, but they would be pushed away from me<sup>saww</sup>. I<sup>saww</sup> shall say: ‘Lord<sup>azwj</sup>! (They are) my<sup>saww</sup> companions!’ He<sup>azwj</sup> shall Say: “They innovation after you<sup>saww</sup> and altered your<sup>saww</sup> Sunnah!” I<sup>saww</sup> shall say: ‘Distance! Distance!’”

فَلَمَّا كَانَ آخِرُ يَوْمٍ مِنْ أَيَّامِ التَّشْرِيقِ أَنْزَلَ اللَّهُ تَعَالَى إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ فَقَالَ رَسُولُ اللَّهِ ص نَعِيتُ إِلَيَّ نَفْسِي ثُمَّ نَادَى الصَّلَاةَ جَامِعَةً فِي مَسْجِدِ الْحُتَيْفِ فَاجْتَمَعَ النَّاسُ

When it was the last day from the days of Al-Tashreek (11<sup>th</sup>, 12<sup>th</sup> & 13<sup>th</sup> of Zul Hijjah), Allah<sup>azwj</sup> the Exalted Revealed: **When Help of Allah comes and the victory [110:1]**. So, when it was Revealed, Rasool-Allah<sup>saww</sup> said: ‘I<sup>saww</sup> give the news of my<sup>saww</sup> passing away, to myself<sup>saww</sup>. So he<sup>saww</sup> went to Masjid Al-Kheef, and the people gathered.

وَ حَمْدُ اللَّهِ وَ أَنْتَى عَلَيْهِ ثُمَّ قَالَ نَصْرُ اللَّهِ أَمْرٌ سَمِعَ مَقَالَتِي فَوَعَاَهَا وَ بَلَغَهَا لِمَنْ لَمْ يَسْمَعْهَا فَرُبَّ حَامِلٍ فِقْهٍ غَيْرُ فِقْهِي وَ رُبَّ حَامِلٍ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ

And he<sup>saww</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said: ‘May Allah<sup>azwj</sup> Help the person who hears my<sup>saww</sup> speech, and understands it and makes it reach to the one who did not hear it. Perhaps its understanding would be carried by one who does not understand it, and perhaps its understanding would be carried to the one who is more understanding than him.

ثَلَاثٌ لَا يُغْلُ عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ وَ النَّصِيحَةُ لِأَيِّمَةِ الْمُسْلِمِينَ وَ لُزُومُ جَمَاعَتِهِمْ فَإِنَّ دَعْوَتَهُمْ مُحِيطَةٌ مِنْ وَرَائِهِمْ

There are three things which the heart of a Muslim person would not cheat in – sincerity of the deeds for the Sake of Allah<sup>azwj</sup>, and the advice of the Imams<sup>asws</sup> of the Muslims, and the necessary needs of their groups, for their calling encompasses the ones who are to come after them.

الْمُؤْمِنُونَ إِخْوَةٌ تَتَكَافَأُ دِمَاؤُهُمْ بِدِمَائِهِمْ أَذْنَاهُمْ وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ أَيُّهَا النَّاسُ إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ قَالُوا يَا رَسُولَ اللَّهِ وَ مَا الثَّقَلَانِ فَقَالَ كِتَابُ اللَّهِ وَ عِرْقِي أَهْلُ بَيْتِي فَإِنَّهُ قَدْ نَبَّأَنِي اللَّطِيفُ الْخَبِيرُ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ كِإِصْبَعِي هَاتَيْنِ وَ جَمَعَ بَيْنَ سَبَابَتَيْهِ وَ لَا أَقُولُ كَهَاتَيْنِ وَ جَمَعَ بَيْنَ سَبَابَتَيْهِ وَ الْوُسْطَى فَتَفَضَّلَ هَذِهِ عَلَى هَذِهِ

O you people! I<sup>saww</sup> leave among you two weighty things. The one, who attaches himself to these two will never go astray nor will he lead anyone astray – The Book of Allah<sup>azwj</sup> and my<sup>saww</sup> Family, the People<sup>asws</sup> of my<sup>saww</sup> Household. The Kind and the Aware has Given me<sup>saww</sup> the News that these two would never separate until they return to the Fountain like these two fingers’ – and he<sup>saww</sup> joined his<sup>saww</sup> two forefingers – ‘and I<sup>saww</sup> am not saying like these’ – and he<sup>saww</sup> joined his<sup>saww</sup> forefinger and the middle one – ‘So this would be preferable over the other (meaning both from the right hand, the virtuous ones).

فَاجْتَمَعَ قَوْمٌ مِنْ أَصْحَابِهِ وَ قَالُوا يُرِيدُ مُحَمَّدٌ ص أَنْ يَجْعَلَ الْإِمَامَةَ فِي أَهْلِ بَيْتِهِ فَخَرَجَ مِنْهُمْ أَنْبَعَةٌ نَفَرُوا إِلَى مَكَّةَ وَ دَخَلُوا الْكَعْبَةَ وَ تَعَاهَدُوا وَ تَعَاهَدُوا وَ كَتَبُوا فِيهَا بَيْنَهُمْ كِتَاباً إِنَّ أَمَاتَ اللَّهُ مُحَمَّدًا أَوْ قَتَلَهُ أَنْ لَا يَزِيدُوا هَذَا الْأَمْرَ فِي أَهْلِ بَيْتِهِ أَبَدًا

A group from his<sup>saww</sup> companions gathered and they said, ‘Muhammad<sup>saww</sup> wants to make the Imamate to be in the People<sup>asws</sup> of his<sup>saww</sup> Household. Four persons from them went out to Makkah and entered the Kabah, and they made a pact and made an agreement, and they wrote out a letter in what is between them that if Allah<sup>azwj</sup> were to Cause Muhammad<sup>saww</sup> to die or if he<sup>saww</sup> is killed, then they will not let this command to return to be among the People<sup>asws</sup> of his<sup>saww</sup> Household, ever!

فَأَنْزَلَ اللَّهُ تَعَالَى عَلَى نَبِيِّهِ فِي ذَلِكَ أَمْ أَمْرًا أَمْرًا فَإِنَّا مُزْمِعُونَ أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ بَلَى وَ رُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ

Allah<sup>azwj</sup> the Exalted Revealed unto His<sup>azwj</sup> Prophet<sup>saww</sup>: ***Or are they (trying to) conclude a matter? But We are the Concluders [43:79] Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80].***

فَخَرَجَ رَسُولُ اللَّهِ ص مِنْ مَكَّةَ يُرِيدُ الْمَدِينَةَ حَتَّى نَزَلَ مَنْزِلًا يُقَالُ لَهُ غَدِيرُ خُمٍّ وَ قَدْ عَلِمَ النَّاسُ مَنَاسِكَهُمْ وَ أَوْعَزَ إِلَيْهِمْ وَصِيَّتَهُ إِذَا نَزَلَ عَلَيْهِ هَذِهِ الْآيَةُ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِيكَ مِنَ النَّاسِ

Rasool-Allah<sup>saww</sup> went out from Makkah intending Al-Medina, until he<sup>saww</sup> encamped at an encampment called Ghadeer Khumm, and he<sup>saww</sup> had taught the people their rituals, and instructed his<sup>saww</sup> bequest to them when this Verse was Revealed unto him<sup>saww</sup>: ***O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67].***

فَقَامَ رَسُولُ اللَّهِ ص فَقَالَ تَهْدِيدٌ وَ وَعِيدٌ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ هَلْ تَعْلَمُونَ مَنْ وَلِيُّكُمْ قَالُوا نَعَمْ اللَّهُ وَ رَسُولُهُ قَالَ أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوَّلَى بِكُمْ مِنْكُمْ بِأَنْفُسِكُمْ قَالُوا بَلَى قَالَ اللَّهُمَّ اشْهَدْ

Rasool-Allah<sup>saww</sup> stood up and said: 'A Threat and a Promise'. He<sup>saww</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said: 'O you people! Are you knowing one your guardian is?' They said, 'Yes, Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>!' He<sup>saww</sup> said: 'Aren't I<sup>saww</sup> foremost with you all than you yourselves are?' They said, 'Yes'. He<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Be Witness!'

فَأَعَادَ ذَلِكَ عَلَيْهِمْ ثَلَاثًا فِي كُلِّ ذَلِكَ يَقُولُ مِثْلَ قَوْلِهِ الْأَوَّلِ وَ يَقُولُ النَّاسُ كَذَلِكَ وَ يَقُولُ اللَّهُمَّ اشْهَدْ

He<sup>saww</sup> repeated upon them thrice, during all that he<sup>saww</sup> was saying similar to his<sup>saww</sup> first words, and the people were saying like that, and he<sup>saww</sup> said 'O Allah<sup>azwj</sup>, be Witness!'

ثُمَّ أَخَذَ بِيَدِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَرَفَعَهَا حَتَّى بَدَا لِلنَّاسِ بَيَاضُ إِبْطَيْهِمَا ثُمَّ قَالَ ص أَلَا مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ وَ أَحِبَّ مَنْ أَحَبَّهُ

Then he<sup>asws</sup> grabbed a hand of Amir Al-Momineen<sup>asws</sup> and raised it until the whiteness of his<sup>saww</sup> armpits was revealed to the people. Then he<sup>saww</sup> said: 'Indeed! 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 who befriends him<sup>asws</sup> and be Inimical to the one being inimical to him<sup>asws</sup>, and Help the one who helps him<sup>asws</sup> and Abandon the one who abandons him<sup>asws</sup>, and Love the one who loves him<sup>asws</sup>!'

ثُمَّ قَالَ اللَّهُمَّ اشْهَدْ عَلَيْهِمْ وَ أَنَا مِنَ الشَّاهِدِينَ

Then he<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Be Witness upon them, and I<sup>saww</sup> am from the witnesses'.

فَاسْتَفْهَمَهُ عُمَرُ بْنُ أَبِي سَلَامَةَ فَقَالَ يَا رَسُولَ اللَّهِ هَذَا مِنْ اللَّهِ أَوْ مِنْ رَسُولِهِ فَقَالَ رَسُولُ اللَّهِ ص نَعَمْ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ إِنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ يُقْعِدُهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ فَيَدْخُلُ أَوْلِيَاءَهُ الْجَنَّةَ وَ أَعْدَاءُهُ النَّارَ

Umar Bin Al-Khattab stood up among his<sup>saww</sup> companions and said: 'O Rasool-Allah<sup>azwj</sup>! (Is it) from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>? Rasool-Allah<sup>saww</sup> said: 'Yes, (it is) from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>. He<sup>asws</sup> is Emir of the Momineen, and Imam<sup>asws</sup> of the pious, and guide of the resplendent. Allah<sup>azwj</sup> will Guide him<sup>asws</sup> on the Day of Qiyamah over the Bridge, so he<sup>asws</sup> will enter his<sup>asws</sup> friends into the Paradise, and his<sup>asws</sup> enemies into the Fire'.

فَقَالَ أَصْحَابُهُ الَّذِينَ ارْتَدُّوا بَعْدَهُ قَدْ قَالَ مُحَمَّدٌ ص فِي مَسْجِدِ الْخَيْفِ مَا قَالَ وَ قَالَ هَاهُنَا مَا قَالَ وَ إِن رَجَعِ إِلَى الْمَدِينَةِ يَأْخُذُنَا بِالْبَيْعَةِ لَهُ

His<sup>saww</sup> companions, the ones who reneged after him<sup>saww</sup>, said, 'Muhammad<sup>saww</sup> has said in Masjid Al-Khief what he<sup>saww</sup> said, and he<sup>saww</sup> said over here what he<sup>saww</sup> said, and if he<sup>saww</sup> were to return to Al-Medina, he<sup>saww</sup> will seize us with the allegiance to him<sup>asws</sup>!'

فَاجْتَمَعُوا أَرْبَعَةَ عَشَرَ نَفَرًا وَ تَأَمَّرُوا عَلَى قَتْلِ رَسُولِ اللَّهِ ص وَ قَعَدُوا لَهُ فِي الْعَقَبَةِ وَ هِيَ الْعَقَبَةُ أَرْضَى بَيْنَ الْجَحْفَةِ وَ الْأَبْوَاءِ فَقَعَدُوا سَبْعَةَ عَشَرَ يَوْمًا فِي الْعَقَبَةِ وَ سَبْعَةَ عَشَرَ يَوْمًا لِيُنْفِرُوا نَاقَةَ رَسُولِ اللَّهِ ص

Fourteen persons gathered and they conspired upon murdering Rasool-Allah<sup>saww</sup> and sat in wait for him<sup>saww</sup> in Al-Aqaba, and it is 'Aqaba Arsha' between Al-Johfa and Al-Abwa'a. Seven sat on the right of Al-Aqaba (ravine) and seven on its left to frighten the camel of Rasool-Allah<sup>saww</sup>.

فَلَمَّا حَزَّ اللَّيْلُ تَقَدَّمَ رَسُولُ اللَّهِ ص فِي تِلْكَ اللَّيْلَةِ الْعُسْكَرُ فَأَقْبَلَ يَنْعَسُ عَلَى نَاقَتِهِ فَلَمَّا دَنَا مِنَ الْعُقْبَةِ نَادَاهُ جِبْرِيلُ يَا مُحَمَّدُ إِنَّ فُلَانًا وَ فُلَانًا وَ فُلَانًا قَدْ قَعَدُوا لَكَ

When the night shielded, Rasool-Allah<sup>saww</sup> advanced the soldiers during that night. He<sup>saww</sup> went on to nap upon his<sup>saww</sup> camel. When he<sup>saww</sup> was close to Al-Aqaba, Jibraeel<sup>as</sup> called out to him<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! So and so, and so and so, and so and so have sat (to ambush) you<sup>saww</sup>!'

فَنَظَرَ رَسُولُ اللَّهِ ص فَقَالَ مِنْ هَذَا خَلْفِي فَقَالَ حَدِيقَةُ بْنُ الْيَمَانِ أَنَا حَدِيقَةُ بْنُ الْيَمَانِ يَا رَسُولَ اللَّهِ قَالَ سَمِعْتُ مَا سَمِعْتُ قَالَ بَلَى قَالَ فَاتُّخَمْتُكُمْ دَنَا رَسُولُ اللَّهِ ص مِنْهُمْ فَنَادَاهُمْ بِأَسْمَائِهِمْ فَلَمَّا سَمِعُوا نِدَاءَ رَسُولِ اللَّهِ قَرُّوا وَ دَخَلُوا فِي غُمَارِ النَّاسِ وَ قَدْ كَانُوا عَقَلُوا رَوَاجِلَهُمْ فَتَرَكُوها

Rasool-Allah<sup>saww</sup> looked and said: 'Who is this behind me<sup>saww</sup>?' He said, 'Huzeyfa Bin Al-Yamani, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'Did you heard what I<sup>saww</sup> heard?' He said, 'Yes'. He<sup>saww</sup> said: 'Conceal!' Then Rasool-Allah<sup>saww</sup> went near them and called out to them with their names. When they heard the call of Rasool-Allah<sup>saww</sup>, they fled and entered among a crowd of the people, and they had tied up their rides, and they neglected them.

وَ حَقَّ النَّاسُ بِرَسُولِ اللَّهِ ص وَ طَلَبُوهُمْ وَ انْتَهَى رَسُولُ اللَّهِ ص إِلَى رَوَاجِلِهِمْ فَعَرَفَهَا فَلَمَّا نَزَلَ قَالَ مَا بَالُ أَقْوَامٍ تَحَالَفُوا فِي الْكُفْبَةِ إِنَّ أَمَاتَ اللَّهُ مُحَمَّدًا أَوْ قَتَلَهُ أَنْ لَا يَرُدُّوا هَذَا الْأَمْرَ فِي أَهْلِ بَيْتِهِ أَبَدًا

And the people joined up with Rasool-Allah<sup>saww</sup> and sought them, and Rasool-Allah<sup>saww</sup> ended up to their rides and recognised them. When he<sup>saww</sup> encamped he<sup>saww</sup> said: 'What is the people with a people conspiring in the Kabah that, 'If Allah<sup>azwj</sup> Causes Muhammad<sup>saww</sup> to die or if he<sup>saww</sup> is killed, we will not let this command to return to be among the People<sup>asws</sup> of his<sup>saww</sup> Household, ever!?'

فَحَاجُّوا إِلَى رَسُولِ اللَّهِ فَخَلَفُوا أَنَّهُمْ لَمْ يَقُولُوا مِنْ ذَلِكَ شَيْئًا وَ لَمْ يُرِيدُوهُ وَ لَمْ يَهُمُوا بِشَيْءٍ مِنْ رَسُولِ اللَّهِ ص فَأَنْزَلَ اللَّهُ يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَ هُمَا بِمَا لَمْ يَنَالُوا مِنْ قَتْلِ رَسُولِ اللَّهِ ص

They came to Rasool-Allah<sup>saww</sup> and they swore that they did not say anything from that, and they had not intended (murdering) him<sup>saww</sup>, and had not plotted with anything for Rasool-Allah<sup>saww</sup>. So, Allah<sup>azwj</sup> Revealed: ***They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; [9:74]*** – from murdering Rasool-Allah<sup>saww</sup>.

وَ مَا نَعْمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَ إِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مَا هُمْ فِي الْأَرْضِ مِنْ وَّائٍ وَ لَا نَصِيرٍ

***and they hated except if Allah and His Rasool was to Enrich them from His Grace. So if they were to repent, it would be better for them, and if they turn back, Allah would Punish***

**them with a painful Punishment in the world and the Hereafter; and there isn't for them in the earth from a guardian, nor a helper [9:74].**

فَرَجَعَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ وَ بَقِيَ بِهَا الْمُحَرَّمُ وَ النَّصْفُ مِنْ صَفَرٍ لَا يَشْتَكِي شَيْئاً ثُمَّ ابْتَدَأَ بِهِ الْوَجَعُ الَّذِي تُؤْفَى فِيهِ ص.

Rasool-Allah<sup>saww</sup> returned to Al-Medina and stayed at it in Al-Muharram and half of Safar not complaining of anything (health problems). Then the (aches and) pains began with him<sup>saww</sup> in which he<sup>saww</sup> passed away”.<sup>144</sup>

7- ب، قرب الإسناد السندي بن محمد عن صفوان الجمال قال قال أبو عبد الله ع لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ فِي الْوَلَايَةِ أَمَرَ رَسُولُ اللَّهِ ص بِاللَّدُوحَاتِ فِي عَدِيرِ خُمٍ فَمَضَى ثُمَّ تَوَدَّى الصَّلَاةَ جَامِعَةً ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ أَ لَسْتُ أُولَى بِكُمْ مِنْ أَنْفُسِكُمْ قَالُوا بَلَى

(The book) ‘Qurb Al Isnad’ – Al Sindy Bin Muhammad, from Safwan Al Jammal who said,

‘Abu Abdullah<sup>asws</sup> said: ‘When this Verse was Revealed regarding the Wilayah, Rasool-Allah<sup>saww</sup> with the rubbish to be cleared out by a tree. Then he<sup>saww</sup> called for the congregational Salat, then said: ‘O you people! One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master! Aren’t I<sup>saww</sup> foremost with you all than your own selves’. They said, ‘Yes!’

قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ رَبِّ وَالِ مَنْ وَاوَاهُ وَ عَادَ مَنْ عَادَاهُ

He<sup>saww</sup> said: ‘One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master. Lord<sup>azwj</sup>! Befriend the one befriending him<sup>asws</sup>, and be Inimical to the one being inimical to him<sup>asws</sup>!

ثُمَّ أَمَرَ النَّاسَ يُبَايِعُونَ عَلِيّاً فَبَايَعَهُ النَّاسُ لَا يَحْيِي أَحَدٌ إِلَّا بَايَعَهُ وَ لَا يَتَكَلَّمُ مِنْهُمْ أَحَدٌ ثُمَّ جَاءَ زُفَرٌ وَ حَبِيبٌ فَقَالَ ص لَهُ يَا زُفَرُ بَايِعْ عَلِيّاً بِالْوَلَايَةِ فَقَالَ مِنْ اللَّهِ وَ مِنْ رَسُولِهِ قَالَ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ

Then he<sup>saww</sup> instructed the people to pledge allegiance to Ali<sup>asws</sup>. So, the people pledge allegiance to him<sup>asws</sup>. No one came, except he pledged allegiance to him<sup>asws</sup>. Not one of them spoke. Then came Zufer (Abu Bakr) and Hibter (Umar). He<sup>saww</sup> said to him: ‘O Zufer (Abu Bakr)! Pledge allegiance to Ali<sup>asws</sup> with the Wilayah’. He said, ‘(Is it) from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>?’ He<sup>saww</sup> said: ‘From Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>’.

ثُمَّ جَاءَ حَبِيبٌ فَقَالَ ص بَايِعْ عَلِيّاً بِالْوَلَايَةِ فَقَالَ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ ثُمَّ نَتَى عِطْفَهُ مُلْتَفِتاً فَقَالَ لِرُفْرٍ لَشَدَّ مَا يَرْفَعُ بِضِيعِ ابْنِ عَمِّهِ.

Then came Hibter (Umar). He<sup>saww</sup> said: ‘Congratulate Ali<sup>asws</sup> for the Wilayah!’ He said, ‘(Is it) from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>?’ (He<sup>saww</sup> confirmed). Then he curled up his arms and said to Zufer (Abu Bakr), ‘Intense is what he<sup>saww</sup> is raising with the praise of the son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>asws</sup>’,<sup>145</sup>

8- فس، تفسير القمي أحمد بن الحسن التاجر عن الحسن بن علي الصوفي عن زكريا بن محمد عن محمد بن علي عن جعفر بن محمد ع قَالَ: لَمَّا أَقَامَ رَسُولُ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ عَلِيّاً يَوْمَ عَدِيرِ خُمٍ كَانَ إِجْدَائِهِ سَبْعَةَ نَفَرٍ مِنَ الْمَنَافِقِينَ مِنْهُمْ أَبُو بَكْرٍ وَ عُمَرُ وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ أَبُو عُيْبَةَ وَ سَامٌ مَوْلَى أَبِي حَذِيفَةَ وَ الْمُغِيرَةُ بْنُ شُعْبَةَ

<sup>144</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 6

<sup>145</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 7

Tafseer Al Qummi – Ahmad Bin Al-Hassan Al Tajir, from Al-Hassan Bin Ali Al Sowfy, from Zakariyya Bin Muhammad,

‘From Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, from Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: ‘When Rasool-Allah<sup>saww</sup> nominated Amir Al-Momineen Ali<sup>asws</sup> on the day of Ghadeer, there were seven persons from the hypocrites in front of him<sup>saww</sup>, from them being Abu Bakr, and Umar, and Abdul Rahman Bin Awf, and Sa’ad Bin Abu Waqas, and Abu Ubeyda, and Saalim Mawla Abu Huzeyfa, and Al-Mugheira Bin Shuba.

قَالَ عُمَرُ أَمَا تَرَوْنَ عَيْنَيْهِ كَأَنَّهَمَا عَيْنَا مَجْنُونٍ يَعْنِي النَّبِيَّ ص السَّاعَةَ يَقُومُ وَ يَقُولُ قَالَ لِي رَبِّي

Umar said, ‘Are you all not seeing his<sup>saww</sup> eyes, as if these are eyes of a madman?’ – meaning the Prophet<sup>saww</sup>. ‘He<sup>saww</sup> be standing right now and saying: ‘My<sup>saww</sup> Lord<sup>azwj</sup> Said to me<sup>saww</sup>’.

فَلَمَّا قَامَ قَالَ أَتَيْهَا النَّاسُ مِنْ أَوْلَىٰ بِكُمْ مِنْ أَنْتُمْ قَالُوا اللَّهُ وَ رَسُولُهُ قَالَ اللَّهُمَّ فَاشْهَدْ

When he<sup>saww</sup> stood up he<sup>saww</sup> said: ‘Who is foremost with you all than your own selves?’ They said, ‘Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>’. He<sup>saww</sup> said: ‘O Allah<sup>azwj</sup>, be Witness!’

ثُمَّ قَالَ أَلَا مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ وَ سَلَّمُوا عَلَيْهِ بِإِمْْرَةِ الْمُؤْمِنِينَ

Then he<sup>saww</sup> said: ‘One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master, and greet unto him<sup>asws</sup> as ‘Amir Al-Momineen’!’

فَأَنْزَلَ جِبْرِائِيلُ ع وَ أَعْلَمَ رَسُولَ اللَّهِ ص بِمَقَالَةِ الْقَوْمِ فَدَعَاهُمْ فَسَأَلَهُمْ فَأَنْكَرُوا وَ حَلَفُوا فَأَنْزَلَ اللَّهُ يَخْلُفُونَ بِاللَّهِ مَا قَالُوا.

‘Jibraeel<sup>as</sup> descended and let Rasool-Allah<sup>saww</sup> know with the talk of the people. He<sup>saww</sup> called them and asked them, but they denied and swore. So Allah<sup>azwj</sup> Revealed: **They are swearing by Allah that they did not say it, [9:74]**’.<sup>146</sup>

9- فس، تفسیر القمی ابی عن ابن ابی عمیر عن ابن سینان عن ابی عبد الله ع قال: لَمَّا أَمَرَ اللَّهُ نَبِيَّهُ أَنْ يَنْصِبَ أَمِيرَ الْمُؤْمِنِينَ ع لِلنَّاسِ فِي قَوْلِهِ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ فِي عَلِيٍّ بَعْدِي خُمُ فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Ibn Sinan,

‘From Abu Abdullah<sup>asws</sup> having said: ‘When Allah<sup>azwj</sup> Commanded His<sup>azwj</sup> Rasool<sup>saww</sup> to nominate Amir Al-Momineen<sup>asws</sup> for the people in His<sup>azwj</sup> Words: **O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67]** regarding Ali<sup>asws</sup> at Ghadeer Khumm, he<sup>saww</sup> said: ‘One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master<sup>asws</sup>’.

فَخَاءَتِ الْأَبَالِسَةُ إِلَىٰ إِبْلِيسَ الْأَكْبَرِ وَ حَثَّوْا التُّرَابَ عَلَىٰ رُءُوسِهِمْ فَقَالَ هُمْ إِبْلِيسُ مَا لَكُمْ فَقَالُوا إِنَّ هَذَا الرَّجُلَ قَدْ عَقَدَ الْيَوْمَ عَقْدَهُ لَا يَخْلُهَا شَيْءٌ إِلَىٰ يَوْمِ الْقِيَامَةِ فَقَالَ هُمْ إِبْلِيسُ كَلَّا إِنَّ الدَّيْنَ حَوْلَهُ قَدْ وَعَدُونِي فِيهِ عِدَّةً لَنْ يَخْلُفُونِي فَأَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ الْآيَةَ.

The devils came to the greatest devil (Iblees<sup>la</sup>), and they poured dust upon their<sup>la</sup> heads. Iblees<sup>la</sup> said to them<sup>la</sup>, ‘What is the matter with you all?’ They<sup>la</sup> said, ‘This man<sup>saww</sup> has

<sup>146</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 8

tightened a pact today such a pact, nothing can loosen it up to the Day of Qiyamah!’ Iblees<sup>la</sup> said to them, ‘Never! Those around him<sup>saww</sup>, a number of them have promised me<sup>la</sup> they will never oppose me<sup>la</sup>. So, Allah<sup>azwj</sup> Revealed: **And Iblees did ratify his conjecture upon them, [34:20] – the Verse**’.<sup>147</sup>

10- فس، تفسیر القمي أبي عن حسان عن أبي عبد الله ع في قوله وَ إِنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ قَالَ الْوَلَايَةُ نَزَلَتْ لِأَمِيرِ الْمُؤْمِنِينَ ع يَوْمَ الْغَدِيرِ.

Tafseer Al Qummi – My father, from Hassan,

‘From Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words: **And surely it is a Revelation from Lord of the Worlds [26:192] The Trustworthy Spirit descended with it [26:193] Upon your heart for you to become from the warners [26:194].** He<sup>asws</sup> said: ‘The Wilayah was Revealed for Amir Al-Momineen<sup>asws</sup> on the day of Al-Ghadeer’.<sup>148</sup>

11- فس، تفسیر القمي أبي رفعه قال قال أبو عبد الله ع لَمَّا نَزَلَتِ الْوَلَايَةُ وَ كَانَ مِنْ قَوْلِ رَسُولِ اللَّهِ بِغَدِيرِ حُمٍّ سَلَّمُوا عَلَى عَلِيٍّ بِإِفْرَةِ الْمُؤْمِنِينَ فَقَالَا مِنَ اللَّهِ وَ مِنْ رَسُولِهِ

Tafseer Al Qummi – My father, raising it, said,

‘Abu Abdullah<sup>asws</sup> said: ‘When the Wilayah was Revealed, and it was from the words of Rasool-Allah<sup>saww</sup> at Ghadeer Khumm: ‘Greet unto Ali<sup>asws</sup> as ‘Amir Al-Momineen’!’ They both (Abu Bakr and Umar) said, ‘(Is it) from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>?’

فَقَالَ لَهُمَا نَعَمْ حَقًّا مِنَ اللَّهِ وَ مِنْ رَسُولِهِ إِنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ يُفْعِدُهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ فَيَدْخِلُ أَوْلِيَاءَهُ الْجَنَّةَ وَ يُدْخِلُ أَعْدَاءَهُ النَّارَ

He<sup>saww</sup> said to them: ‘Yes, a reality from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>. He<sup>asws</sup> is Emir of the Momineen, and Imam of the pious, and guide of the resplendent. Allah<sup>azwj</sup> will Guide him<sup>asws</sup> on the Day of Qiyamah over the Bridge, so he<sup>asws</sup> will enter his<sup>asws</sup> friends into the Paradise and enter his<sup>asws</sup> enemies into the Fire’.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تَنْفُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَ قَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ بِغَيْرِ قَوْلِ رَسُولِ اللَّهِ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ

Allah<sup>azwj</sup> Mighty and Majestic Revealed: **and do not be breaking the oaths after its affirmation, and you have already made Allah as a surety upon you. Surely, Allah Knows what you are doing [16:91]** – meaning words of Rasool-Allah<sup>saww</sup>: ‘From Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>’.

ثُمَّ ضَرَبَ لَهُمْ مَثَلًا فَقَالَ وَ لَا تَكُونُوا كَالَّذِي نَقَضَتْ غَزَاهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ.

<sup>147</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 9

<sup>148</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 10

Then He<sup>azwj</sup> Struck an example for them. He<sup>azwj</sup> Said: **And do not become like the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you [16:92]**.<sup>149</sup>

12- ب، قرب الإسناد السنديُّ عَنْ مُحَمَّدٍ بْنِ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ لَمَّا نَزَلَتْ الْوَلَايَةُ لِعَلِيِّ ع قَامَ رَجُلٌ مِنْ جَانِبِ النَّاسِ فَقَالَ لَقَدْ عَقَّدَ هَذَا الرَّسُولُ لِهَذَا الرَّجُلِ عُقْدَةً لَا يَحُلُّهَا بَعْدَهُ إِلَّا كَافِرٌ

(The book) 'Qurb Al Asnad' of Al Sindy Bin Muhammad – From Safwan Al Jammal,

'From Abu Abdullah<sup>asws</sup>, he (the narrator) said, 'I heard him<sup>asws</sup> saying: 'When the Wilayah for Ali<sup>asws</sup> was Revealed, a man from the side of the people stood up and he said, 'This Rasool<sup>saww</sup> has tied a knot for this man<sup>asws</sup>, no one will loosen it except a Kafir!'

فَجَاءَهُ الثَّانِي فَقَالَ لَهُ يَا عَبْدَ اللَّهِ مَنْ أَنْتَ قَالَ فَسَكَتَ فَرَجَعَ الثَّانِي إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ رَجُلًا فِي جَانِبِ النَّاسِ وَهُوَ يَقُولُ عَقَّدَ هَذَا الرَّسُولُ لِهَذَا الرَّجُلِ عُقْدَةً لَا يَحُلُّهَا إِلَّا كَافِرٌ

The second (Umar) came to him and said to him, 'O servant of Allah<sup>azwj</sup>! Who are you?' He was silent. So, the second (Umar) returned to Rasool-Allah<sup>saww</sup> and said, 'O Rasool-Allah<sup>saww</sup>! I saw a man in the side of the people, and he said, 'This Rasool-Allah<sup>saww</sup> had tied a knot for this man<sup>asws</sup>, no one will loosen it except a Kafir!'

فَقَالَ يَا فُلَانُ ذَلِكَ جَبْرِئِيلُ فَإِنَّكَ أَنْ تَكُونَ مِمَّنْ يَحُلُّ الْعُقْدَةَ فَيَنْكُصُ.

He<sup>saww</sup> said, 'O so and so (Umar)! That is Jibraeel<sup>as</sup>, so beware of becoming from the ones who loosen the knot!' So, he withdrew".<sup>150</sup>

13- ب، قرب الإسناد هارونُ عَنْ ابْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: إِنَّ إِبْلِيسَ رَأَى أَنْزَعَ رَنَاتِ يَوْمِ لَعْنٍ وَ يَوْمِ أَهْطَ إِلَى الْأَرْضِ وَ يَوْمِ بُعِثَ النَّبِيُّ ص وَ يَوْمِ الْعَدِيرِ.

(The book) 'Qurb Al Asnad' – Haroun, from Ibn Sadaqah,

'From Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Iblees<sup>la</sup> snorted with four snorts – on the day he<sup>la</sup> was Cursed, and the day he<sup>la</sup> was Sent down to the earth, and the day the Prophet<sup>saww</sup> was Sent, and the day of Al-Ghadeer".<sup>151</sup>

14- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَلَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نصرَهُ وَ اخْذَلْ مَنْ خَذَلَهُ.

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup> – by the three chains from Al-Reza<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>!

<sup>149</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 11

<sup>150</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 12

<sup>151</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 13

Befriend the one befriending him<sup>asws</sup>, and be inimical to the one 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>152</sup>

15- ل، الخصال ابن الوليد عن الصفار عن ابن أبي الخطاب و ابن يزيد معاً عن ابن أبي عمير و حَدَّثَنَا أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ حَدَّثَنَا ابْنُ مَسْرُورٍ عَنْ ابْنِ عَمْرِو عَنْ عَمْرِو عَنْ ابْنِ أَبِي عُمَيْرٍ وَ حَدَّثَنَا ابْنُ الْمُثَنَّى عَنْ السَّعْدِ بْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَرْثُودٍ عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَائِلَةَ عَنْ حَدِيقَةَ بْنِ أَسِيدٍ الْعِفَارِيِّ قَالَ: لَمَّا رَجَعَ رَسُولُ اللَّهِ ص مِنْ حَجَّةِ الْوَدَاعِ وَ نَحْنُ مَعَهُ أَقْبَلْنَا حَتَّى انْتَهَى إِلَى الْجُحْفَةِ أَمَرَ أَصْحَابَهُ بِالنُّزُولِ فَنَزَلَ الْقَوْمُ مَنَاهِمُ ثُمَّ نُودِيَ بِالصَّلَاةِ فَصَلَّى بِأَصْحَابِهِ رَكْعَتَيْنِ

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab and Ibn Yazeed, both together from Ibn Abu Umeyr; and it is narrated to us by my father, from Ali, from his father, from Ibn Abu Umeyr; and it is narrated to us by Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr; and it is narrated to us by Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan, from Marouf Bin Kharbuz, from Abu Al Tufeyl Aamir Bin Wasila, from Huzeyfa Bin Aseyd Al Ghifary who said,

'When Rasool-Allah<sup>saww</sup> returned from the farewell Hajj and we were with him<sup>asws</sup>, he<sup>saww</sup> came until he<sup>saww</sup> ended up to Al-Johfa. He<sup>saww</sup> instructed his<sup>saww</sup> companions with the encamping. The people descended in their encampments. Then he<sup>saww</sup> called with the Salat, and prayed two Cycles with his<sup>saww</sup> companions.

ثُمَّ أَقْبَلَ بِوَجْهِهِ إِلَيْهِمْ فَقَالَ هُمْ إِنَّهُ قَدْ نَبَّأَنِي اللَّطِيفُ الْخَبِيرُ أَنِّي مَيِّتٌ وَ أَنْتُمْ مَيِّتُونَ وَ كَأَنِّي قَدْ دُعِيتُ فَأَجِبْتُ وَ إِنِّي مَسْئُولٌ عَمَّا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَ عَمَّا خَلَقْتُ فِيكُمْ مِنْ كِتَابِ اللَّهِ وَ حُجَّتِهِ وَ إِنَّكُمْ مَسْئُولُونَ فَمَا أَنْتُمْ قَائِلُونَ لِرَبِّكُمْ

Then he<sup>saww</sup> turned with his<sup>saww</sup> face towards them and said to them: 'The Subtle, the Informed has Informed me<sup>saww</sup> that I<sup>saww</sup> shall pass away and you all will be dying, and it is as if I<sup>saww</sup> have already been Called, so I<sup>saww</sup> must answer, and I<sup>saww</sup> will be Question about what I<sup>saww</sup> had been Sent with to you, and about what I<sup>saww</sup> left behind among you all, from the Book of Allah<sup>azwj</sup> and His<sup>azwj</sup> Divine Authorities, and you will be Questioned. So, what will you be saying to your Lord<sup>azwj</sup>?'

قَالُوا نَقُولُ قَدْ بَلَّغْتَ وَ نَصَحْتَ وَ جَاهَدْتَ فَجَزَاكَ اللَّهُ عَمَّا أَفْضَلَ الْجَزَاءِ

They said, 'We shall say that you<sup>saww</sup> had delivered, and advised, and fought, so may Allah<sup>azwj</sup> Recompense you<sup>saww</sup> on our behalf the superior Recompense'.

ثُمَّ قَالَ هُمْ أَلَسْتُمْ تَشْهَدُونَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ وَ أَنَّ الْجَنَّةَ حَقٌّ وَ أَنَّ النَّارَ حَقٌّ وَ أَنَّ الْبَعْثَ بَعْدَ الْمَوْتِ حَقٌّ فَقَالُوا نَشْهَدُ بِذَلِكَ

Then he<sup>saww</sup> said to them: 'Aren't you testifying that there is no god except Allah<sup>azwj</sup> and that I<sup>saww</sup> am Rasool<sup>saww</sup> of Allah<sup>azwj</sup> to you, and that the Paradise is true, and that the Fire is true, and that the Resurrection after the death is true?' They said, 'We do testify with that!'

قَالَ اللَّهُمَّ اشْهَدْ عَلَيَّ مَا يَقُولُونَ أَلَا وَ إِنِّي أَشْهَدُكُمْ أَنِّي أَشْهَدُ أَنَّ اللَّهَ مَوْلَايَ وَ أَنَا مَوْلَى كُلِّ مُسْلِمٍ وَ أَنَا أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَهَلْ تُقَرُّونَ بِذَلِكَ وَ تَشْهَدُونَ لِي بِهِ فَقَالُوا نَعَمْ نَشْهَدُ لَكَ بِذَلِكَ

<sup>152</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 14

He<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Be Witness upon what they are saying! Indeed, and I<sup>saww</sup> keep you all as witnesses, I<sup>asws</sup> testify that Allah<sup>azwj</sup> is my<sup>saww</sup> Master<sup>azwj</sup>, and I<sup>saww</sup> am Master of every Muslim, and I<sup>saww</sup> foremost with the Momineen than their own selves. So, are you acknowledging with that, and testifying for me<sup>saww</sup> with it?' They said, 'Yes, we do testify for you<sup>saww</sup> with that!'

فَقَالَ أَلَا مَنْ كُنْتُ مَوْلَاهُ فَإِنَّ عَلِيًّا مَوْلَاهُ وَهُوَ هَذَا ثُمَّ أَخَذَ يَبْدُو عَلِيًّا عَ فَرَفَعَهَا مَعَ يَدِهِ حَتَّى بَدَتْ أَبَاطُهُمَا

He<sup>saww</sup> said: 'Indeed! One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master, and he<sup>asws</sup> is this one<sup>asws</sup>!' Then he<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> and raised it with his<sup>saww</sup> hand until (the whites of) his<sup>saww</sup> armpits were seen.

ثُمَّ قَالَ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ أَلَا وَ إِنِّي فَرَطُكُمْ وَ أَنْتُمْ وَارِدُونَ عَلَيَّ الْخَوْضَ غَدًا وَ هُوَ خَوْضٌ عَرَضُهُ مَا بَيْنَ بُصْرَى وَ صَنْعَاءَ فِيهِ أَفْدَاخٌ مِنْ فِضَّةٍ عَدَدَ نُجُومِ السَّمَاءِ

Then he<sup>saww</sup> said: '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>. Indeed, and I<sup>saww</sup> shall be over-indulging to you all and you will be arriving to me<sup>saww</sup> at the Fountain tomorrow, and it is a Fountain, the width of it is what is between Busra (in Syria) and Sana'a (in Yemen). In it are cups of silver of the number of stars of the sky.

أَلَا وَ إِنِّي سَأَلْتُكُمْ غَدًا مَاذَا صَنَعْتُمْ فِيمَا أَشْهَدْتُ اللَّهَ بِهِ عَلَيْكُمْ فِي يَوْمِكُمْ هَذَا إِذْ وَرَدْتُمْ عَلَيَّ خَوْضِي وَ مَاذَا صَنَعْتُمْ بِالتَّقْلَيْنِ مِنْ بَغْدِي فَأَنْظُرُوا كَيْفَ خَلَقْتُمُونِي فِيهِمَا حِينَ تَلْقَوْنِي

Indeed! And I<sup>saww</sup> shall be questioning you all tomorrow, what is that you did regarding what I<sup>saww</sup> have kept Allah<sup>azwj</sup> with upon you, during this day of yours, when you arrive to me<sup>saww</sup> at my<sup>saww</sup> Fountain, and what is that you did with the two weighty things from after me<sup>saww</sup>. So, consider how you are replacing me<sup>saww</sup> regarding them both when you will be meeting me!'

قَالُوا وَ مَا هَذَانِ التَّقْلَانِ يَا رَسُولَ اللَّهِ قَالَ أَمَّا التَّقْلُ الْأَكْبَرُ فَكِتَابُ اللَّهِ عَزَّ وَ جَلَّ سَبَبَ مَمْدُودٍ مِنَ اللَّهِ وَ مِثِّي فِي أُيْدِيكُمْ طَرَفُهُ بِيَدِ اللَّهِ وَ الطَّرْفُ الْأَخْصَرُ بِأُيْدِيكُمْ فِيهِ عِلْمٌ مَا مَضَى وَ مَا بَقِيَ إِلَى أَنْ تَقُومَ السَّاعَةُ

They said, 'And what are these two weighty things, O Rasool-Allah<sup>saww</sup>?' He<sup>saww</sup> said: 'As for the greater weighty thing, it is the Book of Allah<sup>azwj</sup> Mighty and Majestic, a means extended from Allah<sup>azwj</sup> and from me<sup>saww</sup>. Its end is in the Hand of Allah<sup>azwj</sup>, and the other end is in your hands. In it is knowledge of what is past, and what remains up to the Establishment of the Hour.

وَ أَمَّا التَّقْلُ الْأَصْغَرُ فَهُوَ خَلِيفَةُ الْقُرْآنِ وَ هُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ عِزَّتُهُ عَ وَ إِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ

And as for the smaller weighty thing, it is (inseparable) ally of the Quran, and it is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and his<sup>asws</sup> family<sup>asws</sup>, and these two will never separate until they return to me<sup>saww</sup> at the Fountain'.

قَالَ مَعْرُوفُ بْنُ خَرْبُودٍ فَعَرَضْتُ هَذَا الْكَلَامَ عَلَى أَبِي جَعْفَرٍ عَ فَقَالَ صَدَقَ أَبُو الطُّفَيْلِ هَذَا كَلَامٌ وَخَدْنَاهُ فِي كِتَابِ عَلِيٍّ عَ وَ عَرَفْنَاهُ.

Marouf Bin Kharbuz said, 'I presented this speech to Abu Ja'far<sup>asws</sup>. He<sup>asws</sup> said: 'Abu Al-Tufeyl spoke the truth. This is a speech we find it being in the Book of Ali<sup>asws</sup> and we<sup>asws</sup> do recognise it'.<sup>153</sup>

16- ن، عيون أخبار الرضا عليه السلام الحسين بن أحمد البيهقي عن محمد بن يحيى الصولي عن سهل بن قاسم التوشجاني قال: قال رجل للرضا ع يا ابن رسول الله إنه يزوي عن عروة بن الزبير أنه قال ثوفي النبي ص و هو في تقيته

(The book) 'Uyoon Akhbar Al Reza<sup>asws</sup> – Al-Husayn Bin Ahmad Al Bayhaqi, from Muhammad Bin Yahya Al Slowly, from Sahl Bin Qasim Al Nowshajany who said,

'A man said to Al-Reza<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! It is being reported from Urwah Bin Al-Zubeyr having said that the Prophet<sup>saww</sup> expired and he<sup>asws</sup> was in Taqiyyah (dissimulation)'.<sup>154</sup>

فَقَالَ أَمَّا بَعْدَ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ فَإِنَّهُ أَزَالَ كُلَّ تَقِيَّةٍ بِضَمَانِ اللَّهِ عَزَّ وَ جَلَّ لَهُ وَ بَيَّنَّ أَمْرَ اللَّهِ تَعَالَى وَ لَكِنَّ قُرَيْشًا فَعَلَتْ مَا اشْتَهَتْ بَعْدَهُ وَ أَمَّا قَبْلُ تُرْوَلُ هَذِهِ الْآيَةُ فَلَعَلَّهُ.

He<sup>asws</sup> said: 'As for after, the Words of Allah<sup>azwj</sup> Mighty and Majestic: **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67].** It removes all Taqiyyah by the Guarantee of Allah<sup>azwj</sup> Mighty and Majestic to him<sup>saww</sup>, and clarifies the Command of Allah<sup>azwj</sup> the Exalted, but Quraysh did what they desired after it, and as for before the descent of this Verse, so perhaps".<sup>154</sup>

17- مع، معاني الأخبار بالأسانيد إلى داريم عن نعيم بن سالم عن أنس قال: سمعت رسول الله ص يقول يوم غدير خم و هو أخذ بيد علي ع أ لست أولى بالمؤمنين من أنفسهم قالوا بلى قال فمن كنت مولاه فهذا علي مولاه اللهم وال من والاه و عاد من عاداه و انصر من نصره و اخذل من خذله.

(The book) 'Maani Al Akhbar' – By the chains to Darim, from Nueym Bin Salim from Anas (well-known fabricator) who said,

'I heard Rasool-Allah<sup>saww</sup> saying on the day of Ghadeer Khumm, and he<sup>saww</sup> was holding a hand of Ali<sup>asws</sup>: 'Aren't I<sup>saww</sup> foremost with the Momineen than their own selves?' They said, 'Yes'. He<sup>saww</sup> said: 'So, the 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 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>155</sup>

18- ما، الأماي للشيخ الطوسي المفيد عن علي بن أحمد القلانسي عن عبد الله بن محمد عن عبد الرحمن بن صالح عن موسى بن عمران عن أبي إسحاق السبيعي عن زيد بن أرقم قال: سمعت رسول الله ص يغدير خم يقول إن الصدقة لا تحل لي و لا لأهل بيتي لعن الله من ادعى إلى غير أبيه لعن الله من تولّى إلى غير مواليه الولد لصاحب الفراش و للعاهر الحجر و ليس لوارث وصيته

<sup>153</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 15

<sup>154</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 16

<sup>155</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 17

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ali Bin Ahmad Al Qalanisy, from Abdullah Bin Muhammad, from Abdul Rahman Bin Salih, from Musa Bin Imran, from Abu Is'haq Al Sabie, from Zayd Bin Arqam who said,

'I heard Rasool-Allah<sup>saww</sup> at Ghadeer Khumm saying: 'The charity is not permissible for me<sup>saww</sup> nor it is permissible for the People<sup>asws</sup> of my<sup>saww</sup> Household. May Allah<sup>azwj</sup> Curse the one claiming to other than his father! May Allah<sup>azwj</sup> Curse the one being in the master-ship of other than his master! The child is for the owner of the bed, and for the adulterer is the stoning and there isn't any inheritance for the inheritor!

أَلَا وَ قَدْ سَمِعْتُمْ مِنِّي وَ رَأَيْتُمُونِي أَلَا مَنْ كَذَبَ عَلَيَّ مُتَعَدًّا فَلْيَتَّبِعُوا مُتَعَدًّا مِنَ النَّارِ أَلَا وَ إِنِّي فَرَطُ لَكُمْ عَلَى الْخُوضِ وَ مُكَاتِرٌ بِكُمْ الْأَمَمِ يَوْمَ الْقِيَامَةِ فَلَا تُسَوِّدُوا وَجْهِي أَلَا لَأَسْتَفِيدَنَّ رِجَالًا مِنَ النَّارِ وَ لَيْسَتُنْقِذَنَّ مِنْ يَدِي أَقْوَامٌ إِنَّ اللَّهَ مَوْلَايَ وَ أَنَا مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ أَلَا مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلَيَّ مَوْلَاهُ.

Indeed! And you have heard from me<sup>saww</sup> and seen me<sup>saww</sup>. Indeed! One who belies upon me<sup>saww</sup> deliberately, let him assume his seat from the Fire. Indeed! And I<sup>saww</sup> shall be over-indulging with you all at the Fountain, and (priding) with you being numerous upon the (other) communities on the Day of Qiyamah, so do not blacken my<sup>saww</sup> face! Indeed! I<sup>saww</sup> shall be saving men from the Fire, and let people be save from my<sup>saww</sup> hands. Allah<sup>azwj</sup> is my<sup>saww</sup> Master<sup>azwj</sup>, and I<sup>saww</sup> am master of every Momin and Momina. Indeed! One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master!"<sup>156</sup>

19- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عُقْدَةَ عَنْ أَحْمَدَ بْنِ زَكْرِيَّا عَنْ عَلِيِّ بْنِ قَادِمٍ عَنْ إِسْرَائِيلَ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ عَنْ سَهْمِ بْنِ حُصَيْنٍ الْأَسَدِيِّ قَالَ: قَدِمْتُ إِلَى مَكَّةَ أَنَا وَ عَبْدُ اللَّهِ بْنُ عَلْقَمَةَ وَ كَانَ عَبْدُ اللَّهِ بْنُ عَلْقَمَةَ سَبَّابَةً لِعَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ ذَهْرًا قَالَ قُلْتُ لَهُ هَلْ لَكَ فِي هَذَا يَغْنِي أَبَا سَعِيدٍ الْخُدْرِيَّ تُحَدِّثُ بِهِ عَهْدًا قَالَ نَعَمْ فَأَتَيْنَاهُ

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Yahya Bin Zakariya, from Ali Bin Qadim, from israil, from Abdullah Bin Shareek, from Sah, Bin Husayn Al Asady who said,

'I and Abdullah Bin Alqamah arrive at Makkah, and Abdullah Bin Alqamah was a reviler of Ali<sup>asws</sup> for a long time. I said to him, 'Is there for you regarding this one, meaning Abu Saeed Al-Khudri, you can narrate with, any pact?' He said, 'Yes'. So, we went to him.

فَقَالَ هَلْ سَمِعْتَ لِعَلِيِّ مَنَقِبَةً قَالَ نَعَمْ إِذَا حَدَّثْتُكَ نَسَأَلُ عَنْهَا الْمُهَاجِرِينَ وَ الْأَنْصَارَ وَ قُرَيْشًا إِنَّ رَسُولَ اللَّهِ ص قَالَ يَوْمَ غَدِيرِ خُمٍّ فَأَبْلَغَ ثُمَّ قَالَ أَيُّهَا النَّاسُ أَلَسْتُ أَوَّلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالُوا بَلَى قَالَتْهَا ثَلَاثَ مَرَّاتٍ

He said, 'Have you heard any virtue being for Ali<sup>asws</sup>?' He said, 'Yes, then I shall narrate to you, ask the Emigrants and the Helpers and Quraysh about it. Rasool-Allah<sup>saww</sup> said on the day of Ghadeer Khumm: 'Deliver!' Then he<sup>saww</sup> said: 'O you people! Aren't I<sup>saww</sup> foremost with the Momineen than their own selves?' They said, 'Yes'. He<sup>saww</sup> said it three times.

ثُمَّ قَالَ اذْنُ يَا عَلِيُّ فَرَفَعَ رَسُولُ اللَّهِ ص يَدَيْهِ حَتَّى نَظَرْتُ إِلَى بَيَاضِ آبَاطِهِمَا قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ ثَلَاثَ مَرَّاتٍ

<sup>156</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 18

Then he<sup>saww</sup> said: 'Come closer, O Ali<sup>asws</sup>!' He<sup>saww</sup> raised his<sup>asws</sup> hand to the extent that I looked at the whiteness of his<sup>saww</sup> armpits. He<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master!' – three times.

ثُمَّ قَالَ فَقَالَ عَبْدُ اللَّهِ بْنُ عَلْقَمَةَ أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ص قَالَ أَبُو سَعِيدٍ نَعَمْ وَأَشَارَ إِلَى أُذُنَيْهِ وَصَدْرِهِ قَالَ سَمِعْتُهُ أُذُنَايَ وَوَعَاهُ قَلْبِي

Then he said, 'Abdullah Bin Alqamah said, 'You heard this from Rasool-Allah<sup>saww</sup>?' Abu Saeed said, 'Yes', and indicated to his<sup>asws</sup> ears and his chest. He said, 'I heard it with my ears and my heart retained it'.

قَالَ عَبْدُ اللَّهِ بْنُ شَرِيكَ فَقَدِمَ عَلَيْنَا عَبْدُ اللَّهِ بْنُ عَلْقَمَةَ وَ سَهُمْ بْنُ حُصَيْنٍ فَلَمَّا صَلَّيْنَا الْهُجَيْرَ قَامَ عَبْدُ اللَّهِ بْنُ عَلْقَمَةَ فَقَالَ إِنِّي أَتُوبُ إِلَى اللَّهِ وَ أَسْتَغْفِرُهُ مِنْ سَبِّ عَلِيِّ ع ثَلَاثَ مَرَّاتٍ.

Abdullah Bin Shareek said, 'Abdullah Bin Alqamah and Sahm Bin Husayn came to us. When we had prayed (Al-Zohr Salat) at midday. Abdullah Bin Alqamah stood up and said, 'I repent to Allah<sup>azwj</sup> seek Forgiveness from the reason of Ali<sup>asws</sup>, – three times"<sup>157</sup>.

20- ما، الأمايلي للشيخ الطوسي أَبُو عَمْرٍو عَنْ ابْنِ عُقْدَةَ عَنِ الْحُسَيْنِ بْنِ جَعْفَرٍ بْنِ مِذْرَارٍ عَنْ عَمِّهِ طَاهِرٍ عَنْ مُعَاوِيَةَ بْنِ مَيْسَرَةَ عَنْ الْحَكَمِ بْنِ عُثَيْبَةَ وَ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ حَبِيبِ الْإِسْكَافِ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ص يَوْمَ غَدِيرِ خُمٍ فَقَالَ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Al-Hassan Bin Ja'far Bin Midrar, from his uncle Tahir, from Muawiya Bin Maysarah, from Al Hakam Bin Uteyba, and Salamah Bin Kuheyl, from habeen Al Iskaf, from Zayd Bin Arqam who said,

'Rasool-Allah<sup>saww</sup> addressed us on the day of Ghadeer Khumm. He<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>! Befriend the one who befriends him<sup>asws</sup> and be inimical to the one being inimical to him<sup>asws</sup>!<sup>158</sup>

21- ما، الأمايلي للشيخ الطوسي أَبُو عَمْرٍو عَنْ ابْنِ عُقْدَةَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ عَفَّانَ عَنْ عَبْدِ اللَّهِ عَنْ فِطْرِ بْنِ خَلِيفَةَ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ ذِي مَرْ وَ سَعِيدِ بْنِ وَهْبٍ وَ عَنْ زَيْدِ بْنِ نَعْبِغٍ قَالُوا سَمِعْنَا عَلِيًّا ع يَقُولُ فِي الرَّحْبَةِ أَنْشُدُ اللَّهَ مَنْ سَمِعَ النَّبِيَّ يَقُولُ يَوْمَ غَدِيرِ خُمٍ مَا قَالَ إِلَّا قَامَ

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Al-Hassan Bin Ali Bin Affan, from Abdullah, from Fitr Bin Khalifa, from Abu Is'haq, from Amro Bin Zu Mirri, and Saeed Bin Wuheyd, and from Zayd Bin Nuqie, they said,

'We heard Ali<sup>asws</sup> saying in Al-Rahba: 'I<sup>asws</sup> adjure Allah<sup>azwj</sup>! Who has heard the Prophet<sup>saww</sup> saying on the day of Ghadeer Khumm what he<sup>saww</sup> had said, except he should stand!'

فَقَامَ ثَلَاثَةَ عَشَرَ فَشَهِدُوا أَنَّ رَسُولَ اللَّهِ ص قَالَ أَلَسْتُ أَوَّلِي بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ فَأَخَذَ بِيَدِ عَلِيٍّ فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ أَحَبَّ مَنْ أَحَبَّهُ وَ أَبْغَضَ مَنْ أَبْغَضَهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ

Thirteen stood up and testified that Rasool-Allah<sup>saww</sup> had said: 'Aren't I<sup>saww</sup> foremost with the Momineen than their own selves?' They said, 'Yes, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> grabbed a

<sup>157</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 19

<sup>158</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 20

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>, and Love the one loving him<sup>asws</sup> and Hate the one hating him<sup>asws</sup>, and Help the one helping him<sup>asws</sup>, and Abandon the one abandoning him<sup>asws</sup>!'

قَالَ أَبُو إِسْحَاقَ حِينَ فَرَعَ مِنَ الْحَدِيثِ يَا بَا بَكْرٍ مَنْ أَنْسَأَ أُخْرَ.

Abu Is'haq said when he was free from the Hadeeth, 'O Abu Bakr! One who forgets would fall behind!'<sup>159</sup>

22- ما، الأماالي للشيخ الطوسي بالأسانيد عن الحسن بن عبيد الله بن موسى عن هاني بن أيوب عن طلحة بن مصرف عن عميرة بن سعد أنه سَمِعَ عَلِيًّا ع فِي الرَّحْبَةِ يَنْشُدُ النَّاسَ مَنْ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ فَقَامَ بِضْعَةَ عَشَرَ فَشَهِدُوا.

(The book) 'Al Amaali' of the sheykh Al Tusi – By the chain from Al-Hassan, from Ubeydullah Bin Musa, from Hany Bin Ayoub, from Talha Bin Musarrif, from Umeyra Bin Sa'ad,

'He heard Ali<sup>asws</sup> in Al-Rahba adjuring the people: 'Who heard Rasool-Allah<sup>saww</sup> saying: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>! Befriend the one who befriends him<sup>asws</sup> and be Inimical to the one being inimical to him<sup>asws</sup>? About ten people stood up and testified''<sup>160</sup>.

23- ما، الأماالي للشيخ الطوسي ابْنُ الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَلِيٍّ بْنِ ثَابِتٍ عَنْ مَنْصُورِ بْنِ الْأَسْوَدِ عَنْ مُسْلِمِ الْمَلَانِي عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ يَوْمَ غَدِيرِ خُمٍّ أَنَا أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَخَذَ يَبْدِ عَلِيٍّ ع وَ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Ahmad Bin Yahya, from Ali Bin Sabit, from Mansour Bin Al Aswas, from Muslim Al Mulaie, from Anas Bin Malik (well-known fabricator),

'He heard Rasool-Allah<sup>saww</sup> saying on the day of Ghadeer Khumm: 'I<sup>saww</sup> am foremost with the Momineen than their own selves', and he<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> and said: 'One whose Master I<sup>saww</sup> was, so 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>''<sup>161</sup>.

24- ما، الأماالي للشيخ الطوسي ابْنُ الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ عَنِ الرَّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ اخَذْتُ مَنْ خَذَلَهُ وَ انْصُرْتُ مَنْ نَصَرَهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Ali Bin Muhammad, from Daqood Bin Suleyman,

'From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>! Befriend the one befriends him<sup>asws</sup> and

<sup>159</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 21

<sup>160</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 22

<sup>161</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 23

be Inimical to the one being inimical to him<sup>asws</sup>, and Abandon the one abandoning him<sup>asws</sup>, and Help the one helping him<sup>asws</sup>,<sup>162</sup>

فَصَلِّ وَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ الْمُهَلَّبِ أَخْبَرَنَا الشَّرِيفُ أَبُو الْقَاسِمِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْقَاسِمِ الشَّعْرَانِيُّ عَنْ أَبِيهِ حَدَّثَنَا سَلَمَةُ بْنُ الْفَضْلِ الْأَنْصَارِيُّ عَنْ أَبِي مَرْثَمٍ عَنْ قَيْسِ بْنِ حَيَّانَ عَنْ عَطِيَّةِ السَّعْدِيِّ قَالَ: سَأَلْتُ حَدِيثَةَ بِنْتُ الْيَمَانِ عَنْ إِقَامَةِ النَّبِيِّ صَ عَلَيَّاءَ يَوْمَ الْغَدِيرِ غَدِيرِ خُمٍّ كَيْفَ كَانَ فَقَالَ إِنَّ اللَّهَ تَعَالَى أَنْزَلَ عَلَى نَبِيِّهِ أَقُولُ أَنَا لَعَلَّهُ يَغْنِي بِالْمَدِينَةِ - النَّبِيُّ أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَزْوَاجُهُ أُمَّهَاتُهُمْ وَ أَوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ

Separately, and from Ahmad Bin Muhammad Bin Ali Al Muhallab, 'We are informed by the noble Abu Al Qasim Ali Bin Muhammad Bin Ali Bin Al Qasim Al Sha'rany, from his father, 'It is narrated to us by Salamah Bin Al Fazl Al Ansany, from Abu Maryam, from Qays Bin Hayyan, from Atiyyah Al Sa'ady who said,

'I asked Huzeyfa Bin Al-Yamani about the nomination by the Prophet<sup>saww</sup> of Ali<sup>asws</sup> on the day of Al-Ghadeer Khumm, 'How did it happen?' He said, 'Allah<sup>azwj</sup> the Exalted Revealed unto His<sup>azwj</sup> Prophet<sup>saww</sup>: **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, from the Momineen and the Emigrants, [33:6].**

فَقَالُوا يَا رَسُولَ اللَّهِ مَا هَذِهِ الْوَلَايَةُ الَّتِي أَنْتُمْ بِهَا أَحَقُّ مِنَّا بِأَنْفُسِنَا

They said, 'O Rasool-Allah<sup>saww</sup>! What is this Wilayah which you<sup>saww</sup> are more rightful with it from us with ourselves?'

فَقَالَ صَ السَّمْعُ وَ الطَّاعَةُ فِيمَا أَحْبَبْتُمْ وَ كَرِهْتُمْ فَقُلْنَا سَمِعْنَا وَ أَطَعْنَا فَأَنْزَلَ اللَّهُ تَعَالَى وَ ادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَ مِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَ أَطَعْنَا

He<sup>saww</sup> said: 'The listening and the obedience in whatever you like and dislike'. We said, 'We hear and we obey!' So, Allah<sup>azwj</sup> the Exalted Revealed: **And recall the Favour of Allah on you and His Covenant which He Bound you with firmly, when you said: 'We have heard and we obey', [5:7].**

فَخَرَجْنَا إِلَى مَكَّةَ مَعَ النَّبِيِّ صَ فِي حَجَّةِ الْوَدَاعِ فَتَنَزَّلَ جِبْرِئِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُقَرِّتُكَ السَّلَامَ وَ يَقُولُ انْصِبْ عَلَيَّاءَ عِلْمًا لِلنَّاسِ فَبَكَى النَّبِيُّ صَ حَتَّى اخْضَلَّتْ لَحْيَتُهُ وَ قَالَ يَا جِبْرِئِيلُ إِنَّ قَوْمِي حَدِيثُوا عَهْدَ بِالْجَاهِلِيَّةِ ضَرَبْتُهُمْ عَلَى الدِّينِ طَوْعًا وَ كَرْهًا حَتَّى انْقَادُوا لِي فَكَيْفَ إِذَا حَمَلْتُ عَلَى رِقَابِهِمْ غَيْرِي فَصَعِدَ جِبْرِئِيلُ.

We went out to Makkah with the Prophet<sup>saww</sup> during the farewell Hajj. Jibraeel<sup>as</sup> descended and said: 'O Muhammad<sup>saww</sup>! Your<sup>saww</sup> Lord<sup>azwj</sup> Conveys the Greetings and Says: "Nominate Ali<sup>asws</sup> as a flag for the people'. The Prophet<sup>saww</sup> cried until his<sup>saww</sup> beard was moist, and said: 'O Jibraeel<sup>as</sup>! My<sup>saww</sup> people are newly from the Pre-Islamic period. I<sup>saww</sup> had to strike them upon the religion, willingly and unwillingly, until they were towed to me<sup>saww</sup>. So, how would it be when I<sup>saww</sup> load upon their necks other than me<sup>saww</sup>?', Jibraeel<sup>as</sup> ascended".<sup>163</sup>

<sup>162</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 24 a

<sup>163</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 24 b

ثُمَّ قَالَ صَاحِبُ كِتَابِ النَّشْرِ وَالطَّبْعِ عَنْ حَدِيثِهِ وَ قَدْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ فَوَاقَى مَكَّةَ وَ نَحْنُ مَعَ الرَّسُولِ صَ ثُمَّ تَوَجَّهَ عَلَيَّ عَ يَوْمًا نَحْنُ الْكَعْبَةُ يُصَلِّي فَلَمَّا رَكَعَ أَنَاهُ سَائِلٌ فَتَصَدَّقَ عَلَيْهِ بِخُلُقَةٍ خَاتَمَةٍ فَأَنْزَلَ اللَّهُ تَعَالَى إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ

Then the author of the book 'Al Nashr Wa al Tayy' said,

'From Huzeefa, 'And the Prophet<sup>saww</sup> had sent Ali<sup>asws</sup> to Al-Yemen. He<sup>asws</sup> arrived at Makkah and we were with the Rasool<sup>saww</sup>. Then one day Ali<sup>asws</sup> headed towards the Kabah to pray Salat. When he<sup>asws</sup> performed Ruk'u, a beggar came to him<sup>asws</sup>. So he<sup>asws</sup> gave charity to him with his<sup>asws</sup> ring. So, Allah<sup>azwj</sup> the Exalted Revealed: **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].**

فَكَبَّرَ رَسُولُ اللَّهِ صَ وَ قَرَأَهُ عَلَيْنَا ثُمَّ قَالَ قَوْمُوا نَطْلُبُ هَذِهِ الصِّفَةَ الَّتِي وَصَفَ اللَّهُ بِهَا فَلَمَّا دَخَلَ رَسُولُ اللَّهِ الْمَسْجِدَ اسْتَقْبَلَهُ سَائِلٌ فَقَالَ مِنْ أَيْنَ جِئْتَ فَقَالَ مِنْ عِنْدِ هَذَا الْمُصَلِّي تَصَدَّقَ عَلَيَّ بِهَذِهِ الْخُلُقَةِ وَ هُوَ رَاكِعٌ

Rasool-Allah<sup>saww</sup> exclaimed Takbeer and recited it to us. Then he<sup>saww</sup> said: 'Arise! We shall seek this described one which Allah<sup>azwj</sup> has Described with'. When Rasool-Allah<sup>saww</sup> entered the Masjid, a beggar faced him<sup>saww</sup>. He<sup>saww</sup> said: 'Where are you coming from?' He said, 'From the presence of this praying one<sup>asws</sup>. He<sup>asws</sup> gave charity to me with this ring while he<sup>asws</sup> was performing Ruk'u'.

فَكَبَّرَ رَسُولُ اللَّهِ صَ وَ مَضَى نَحْوُ عَلَيَّ فَقَالَ يَا عَلِيُّ مَا أَحْدَثْتَ الْيَوْمَ مِنْ خَيْرٍ فَأَخْبَرَهُ بِمَا كَانَ مِنْهُ إِلَى السَّائِلِ فَكَبَّرَ ثَلَاثَةً

Rasool-Allah<sup>saww</sup> exclaimed Takbeer and went towards Ali<sup>asws</sup> and said: 'O Ali<sup>asws</sup>! What good deed did you<sup>asws</sup> do today?' He<sup>asws</sup> informed him<sup>saww</sup> with what had happened from him<sup>asws</sup> to the beggar. He<sup>saww</sup> exclaimed Takbeer secondly.

فَنَظَرَ الْمُنَافِقُونَ إِلَى بَعْضِهِمْ وَ قَالُوا إِنَّ أَفِيدَتَنَا لَا تَقْوَى عَلَى ذَلِكَ أَبَدًا مَعَ الطَّاعَةِ لَهُ فَتَسْأَلُ رَسُولَ اللَّهِ أَنْ يُبَدِّلَهُ لَنَا فَأَتَوْا رَسُولَ اللَّهِ صَ فَأَخْبَرُوهُ بِذَلِكَ فَأَنْزَلَ اللَّهُ تَعَالَى فُرْأَنَّا وَ هُوَ قُلٌ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَاءِ نَفْسِي الْآيَةَ

The hypocrites looked at each other and said, 'Our heart cannot be strong enough upon that, ever, with the obedience to him<sup>asws</sup>. We shall ask Rasool-Allah<sup>saww</sup> to replace him<sup>asws</sup> for us'. So, they came to Rasool-Allah<sup>saww</sup> and informed him<sup>saww</sup> with that. Allah<sup>azwj</sup> the Exalted Revealed Quran (Verse), and it is: **Say: 'It cannot happen for me that I would replace him from myself. [10:15] – the Verse.**

فَقَالَ جَبْرِئِيلُ يَا رَسُولَ اللَّهِ أَتَمَّهَ فَقَالَ حَبِيبِي جَبْرِئِيلُ قَدْ سَمِعْتَ مَا تَأْمُرُوا بِهِ فَانصَرَفَ عَنْ رَسُولِ اللَّهِ صَ الْأَمِينُ جَبْرِئِيلُ.

Jibraeel<sup>as</sup> said: 'O Rasool-Allah<sup>saww</sup>! Complete it!' He<sup>saww</sup> said: 'My<sup>saww</sup> beloved Jibraeel<sup>as</sup>! I<sup>saww</sup> have heard what you<sup>asws</sup> are instructing me<sup>saww</sup> with'. The trustworthy Jibraeel<sup>as</sup> left from Rasool-Allah<sup>saww</sup>.<sup>164</sup>

<sup>164</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 24 c

ثُمَّ قَالَ صَاحِبُ كِتَابِ النَّشْرِ وَ الطَّيِّ مِنْ غَيْرِ حَدِيثٍ حَدِيثَةً فَكَانَ مِنْ قَوْلِ رَسُولِ اللَّهِ ص فِي حَجَّةِ الْوَدَاعِ يَمْنَى يَا أَيُّهَا النَّاسُ إِنِّي قَدْ تَزَكَّيْتُ فِيكُمْ أَمْرَيْنِ إِنْ أَخَذْتُمْ بِهِمَا لَنْ تَضِلُّوا- كِتَابَ اللَّهِ وَ عِزَّتِي أَهْلَ بَيْتِي

Then the author of the book ‘Al Nashr Wa Al Tayy’ said,

‘From another Hadeeth of Huzeyfa, ‘It was from the words of Rasool-Allah<sup>saww</sup> during the farewell Hajj at Mina: ‘O you people! I<sup>saww</sup> am leaving behind among you all two matters. If you were to take with these, you will never stray – Book of Allah<sup>azwj</sup> and my<sup>saww</sup> family<sup>asws</sup>, People<sup>asws</sup> of my<sup>saww</sup> Household.

وَ إِنَّهُ قَدْ نَبَّأَنِي اللَّطِيفُ الْخَبِيرُ أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ كِإِصْبَعِي هَاتَيْنِ وَ جَمَعَ بَيْنَ سَبَابَتَيْهِ أَلَا فَمَنْ اعْتَصَمَ بِهِمَا فَقَدْ نَجَا وَ مَنْ خَالَفَهُمَا فَقَدْ هَلَكَ أَلَا هَلْ بَلَغْتُ أَيُّهَا النَّاسُ قَالُوا نَعَمْ قَالَ اللَّهُمَّ اشْهَدْ.

And the Subtle, the Informed has Informed me<sup>saww</sup> these two will never separate until they return to me<sup>saww</sup> at the Fountain, like these two fingers’ – and he<sup>saww</sup> gathered between his two forefingers. ‘Indeed! So, the one who holds fast with them, so he has attained salvation, and one who opposes them, so he has been destroyed. Indeed! Have I<sup>saww</sup> delivered, O you people?’ They said, ‘Yes’. He<sup>saww</sup> said: ‘O Allah<sup>azwj</sup>, be Witness!’<sup>165</sup>

أَقُولُ وَ زَادَ فِي الْجُحْقَةِ أَبُو سَعِيدٍ مَسْعُودُ بْنُ نَاصِرٍ السَّجِسْتَانِيُّ فِي كِتَابِ الدَّرَايَةِ فَقَالَ بِإِسْنَادِهِ عَنْ عِدَّةِ طُرُقٍ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: لَمَّا خَرَجَ النَّبِيُّ ص فِي حَجَّةِ الْوَدَاعِ فَتَزَلَّ جُحْقَةً أَنَّهُ جَبْرِئِيلُ فَأَمَرَهُ أَنْ يَقُومَ بِعَلَيٍّ ع قَالَ أَلَسْتُمْ تَزْعُمُونَ أَنِّي أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ

I (Majlisi) am saying, ‘And in Al Johra, Abu Saeed Masoud Bin Nasir Al Sijistany has added in the book ‘Al Dirayah’, he said, by his chain from a number of ways to Abdullah Bin Abbas who said,

‘When the Prophet<sup>saww</sup> went out during the farewell Hajj, he<sup>asws</sup> encamped at Johfa. Jibraeel<sup>as</sup> came to him<sup>saww</sup> and instructed him<sup>saww</sup> to stand with Ali<sup>asws</sup>. He<sup>saww</sup> said: ‘Aren’t you all claiming that I<sup>saww</sup> am foremost with the Momineen than your own selves?’ They said, ‘Yes, O Rasool-Allah<sup>saww</sup>!’

قَالَ ص فَمَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَاوَاهُ وَ عَادِ مَنْ عَادَاهُ وَ أَحِبَّ مَنْ أَحَبَّهُ وَ أَبْغِضْ مَنْ أَبْغَضَهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ أَعِزْ مَنْ أَعَانَهُ.

He<sup>saww</sup> said: ‘So, the one whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>! Befriend the one befriending him<sup>asws</sup> and be Inimical to one being inimical to him<sup>asws</sup>, and Love the one loving him<sup>asws</sup> and Hate the one hating him<sup>asws</sup>, and Help the one helping him<sup>asws</sup> and Assist the one assisting him<sup>asws</sup>’.<sup>166</sup>

وَ رَوَى أَبُو سَعِيدٍ السَّمَّانُ بِإِسْنَادِهِ أَنَّ إِبْرَاهِيمَ أَمْرًا رَوَى عَنْ رَسُولِ اللَّهِ ص فِي صُورَةِ شَيْخٍ حَسَنِ السَّمْتِ فَقَالَ يَا مُحَمَّدُ مَا أَقَلَّ مَنْ يُبَايِعُكَ عَلَى مَا تَقُولُ فِي ابْنِ عَمَلِكَ عَلِيٍّ

And it is reported by Abu Saeed Al Samman, by his chain,

<sup>165</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 24 d

<sup>166</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 24 e

'Iblees<sup>la</sup> came to Rasool-Allah<sup>saww</sup> in the image of an old man, goodly appearance, and said, 'O Muhammad<sup>saww</sup>! How few are the ones who pledged allegiance to you<sup>saww</sup> upon what you<sup>saww</sup> said regarding the son<sup>asws</sup> of your<sup>saww</sup> uncle<sup>asws</sup>, Ali<sup>asws</sup>!'

فَأَنْزَلَ اللَّهُ وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ فَاجْتَمَعَ جَمَاعَةٌ مِنَ الْمُنَافِقِينَ الَّذِينَ نَكثُوا عَهْدَهُ فَقَالُوا قَدْ قَالَ مُحَمَّدٌ بِالْأَمْسِ فِي مَسْجِدِ الْخَيْفِ مَا قَالَ وَ قَالَ هَاهُنَا مَا قَالَ فَإِنْ رَجَعَ إِلَى الْمَدِينَةِ يَأْخُذُ الْبَيْعَةَ لَهُ وَ الرَّأْيُ أَنْ نَقْتُلَ مُحَمَّدًا قَبْلَ أَنْ يَدْخُلَ الْمَدِينَةَ

Allah<sup>azwj</sup> Revealed: **And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20].** A group of hypocrites gathered, those who had broken his<sup>saww</sup> pact. They said, 'Yesterday Muhammad<sup>saww</sup> had said in Masjid Al-Khief what he<sup>saww</sup> said, and over here he<sup>saww</sup> said what he<sup>saww</sup> said. So, if he<sup>saww</sup> were to return to Al-Medina, he<sup>saww</sup> will surely take the allegiance for him<sup>asws</sup>, and the view is that we should kill Muhammad<sup>saww</sup> before he<sup>saww</sup> enters Al-Medina'.

فَلَمَّا كَانَ فِي تِلْكَ اللَّيْلَةِ قَعَدَ لَهُ صَ اْزَيْعَةَ عَشَرَ رَجُلًا فِي الْعَقَبَةِ لِيَقْتُلُوهُ وَ هِيَ عَقَبَةٌ بَيْنَ الْجُحْفَةِ وَ الْأَبْوَاءِ فَقَعَدَ سَبْعَةٌ عَنْ بَيْنِ الْعَقَبَةِ وَ سَبْعَةٌ عَنْ يَسَارِهَا لِيَنْفُزُوا نَافِثَةً فَلَمَّا أَمْسَى رَسُولُ اللَّهِ ص صَلَّى وَ ارْتَحَلَ وَ تَقَدَّمَ أَصْحَابَهُ وَ كَانَ عَلَى نَاقَةٍ نَاجِيَةٍ

When it was that night, fourteen men sat in wait for him<sup>saww</sup> in Al-Aqabah to murder him<sup>saww</sup>, and it is Aqabah between Al-Johfa and Al-Abwa'a. Seven sat on the right of Al-Aqaba (ravine), and seven sat on its left, to frighten his<sup>saww</sup> camel (so it would fall into the ravine). When it was evening, Rasool-Allah<sup>saww</sup> prayed Salat and departed, and sent his<sup>saww</sup> companions ahead, and he<sup>saww</sup> was upon a fast camel.

فَلَمَّا صَعِدَ الْعَقَبَةَ نَادَاهُ جَبْرِئِيلُ يَا مُحَمَّدُ إِنَّ فُلَانًا وَ فُلَانًا وَ سَمَاءَهُمْ كُلُّهُمْ وَ ذَكَرَ صَاحِبُ الْكِتَابِ أَسْمَاءَ الْقَوْمِ الْمُشَارِ إِلَيْهِمْ

When he<sup>saww</sup> ascended Al-Aqabah, Jibraeel<sup>as</sup> called out to him<sup>saww</sup>: 'So and so, and so and so', and he<sup>asws</sup> named all of them, and the author of the book mentioned the names of the group, indicating to them.

ثُمَّ قَالَ قَالَ جَبْرِئِيلُ يَا مُحَمَّدُ هَؤُلَاءِ قَدْ قَعَدُوا لَكَ فِي الْعَقَبَةِ لِيَعْتَالُوكَ فَنَظَرَ رَسُولُ اللَّهِ ص إِلَى مَنْ خَلْفَهُ فَقَالَ مَنْ هَذَا خَلْفِي فَقَالَ حَدِيثُهُ بْنُ الْيَمَانِ أَنَا حَدِيثُهُ يَا رَسُولَ اللَّهِ قَالَ ص سَمِعْتَ مَا سَمِعْنَا قَالَ نَعَمْ قَالَ أَكُنْتُمْ

Then he said, 'Jibraeel<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! They are sitting for you<sup>asws</sup> in Al-Aqabah to assassinate you<sup>saww</sup>. Rasool-Allah<sup>saww</sup> looked at the one behind him and said, 'Who is this behind me<sup>saww</sup>? Huzeyfa Bin Al-Yamani said, 'I am Huzeyfa, O Rasool-Allah<sup>saww</sup>! He<sup>saww</sup> said: 'Did you hear what names were named?' He said, 'Yes'. He<sup>saww</sup> said: 'Conceal!'

ثُمَّ دَنَا مِنْهُمْ فَنَادَاهُمْ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ فَلَمَّا سَمِعُوا نِدَاءَ رَسُولِ اللَّهِ ص مَرُّوا وَ دَخَلُوا فِي غَمَارِ النَّاسِ وَ تَرَكُوا رَوَاجِلَهُمْ وَ قَدْ كَانُوا عَقَلُوهَا دَاخِلِ الْعَقَبَةِ وَ حَقَّقَ النَّاسُ بِرَسُولِ اللَّهِ ص وَ انْتَهَى رَسُولُ اللَّهِ ص إِلَى رَوَاجِلِهِمْ فَعَرَفَهَا

Then he<sup>saww</sup> went near them and called them with their names and names of their fathers. When they heard the call of Rasool-Allah<sup>saww</sup>, they went away and entered to be among the crowd of the people, and they left their riding animals, and they had tied these inside Al-Aqabah. And the people joined up with Rasool-Allah<sup>saww</sup> and Rasool-Allah<sup>saww</sup> ended to their animals, and recognised them.

فَلَمَّا نَزَلَ قَالَ مَا بَالُ أَقْوَامٍ تَخَالِفُوا فِي الْكَعْبَةِ إِنْ أَمَاتَ اللَّهُ مُحَمَّدًا أَوْ قُتِلَ لَا يُرَدُّ هَذَا الْأَمْرُ إِلَى أَهْلِ بَيْتِهِ

When he<sup>saww</sup> encamped, he<sup>saww</sup> said: ‘What is the matter with a people swearing oaths in the Kabah, ‘If Allah<sup>azwj</sup> Causes Muhammad<sup>saww</sup> to die or he<sup>saww</sup> is killed, this command will not be returned to the People<sup>asws</sup> of his<sup>saww</sup> Household!’

ثُمَّ هُمَا بِمَا هُمَا بِهِ فَجَاءُوا إِلَى رَسُولِ اللَّهِ ص يَخْلِفُونَ أَنَّهُمْ لَمْ يَهُمُوا بِشَيْءٍ مِنْ ذَلِكَ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةً الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَ هُمَا بِمَا لَمْ يَنَالُوا الْآيَةَ.

Then they plotted with what they plotted with. They came to Rasool-Allah<sup>saww</sup> and swore they had not plotted with anything from that. So, Allah<sup>azwj</sup> Blessed and Exalted Revealed: ***They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; [9:74] – the Verse***.<sup>167</sup>

فَرَوَى الْحَاكِمُ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ الْحُسَكَايْنِيُّ فِي كِتَابِ دُعَاءِ الْهَدَاةِ إِلَى آدَاءِ حَقِّ الْمَوْلَاةِ وَ هُوَ مِنْ أَعْيَانِ رِجَالِ الْجُمْهُورِ فَقَالَ قَرَأْتُ عَلَى أَبِي بَكْرٍ مُحَمَّدٍ بْنِ مُحَمَّدٍ الصَّيْدَلَانِيِّ فَأَقْرَأَ بِهِ حَدَّثَكُمْ أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ جَعْفَرٍ الشَّيْبَانِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْحُسَيْنِ الْأُسَيْدِيُّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحُسَيْنِ الْكِسَائِيُّ حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ حَدَّثَنَا مَنْصُورُ بْنُ رِئِيعٍ عَنْ خُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ فَأَمِ التُّعْمَانُ بْنُ الْمُنْدِرِ الْفَهْرِيُّ فَقَالَ هَذَا شَيْءٌ قُلْتُهُ مِنْ عِنْدِكَ أَوْ شَيْءٌ أَمَرَكَ بِهِ رَبُّكَ

It is reported by Al Hakim Ubeydullah Bin Abdullah Al Haskany in the book ‘Do’a Al Hudat Ila Ada’a Haq Al Mawlah’, and he is from the men of the general public. He said, ‘I read out to Abu Bakr Muhammad Bin Muhammad Al Sayadlany. He acknowledged with it, narrated to you by Abu Muhammad Abdullah Bin Ahmad Bin Ja’far Al Shaybany, narrated to us by Abdul Rahman Bin Al-Husayn Al Asady, narrated to us by Ibrahim Bin Al-Husayn Al Kisaie, narrated to us by Al Fazl Bin Zukeyn, narrated to us y Suqyan Bin Saeed, narrated to us by Mansour Bin Rabie, from Huzeifa Bin Al Yamani who said,

‘Rasool-Allah<sup>saww</sup> said for Ali<sup>asws</sup>: ‘One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master’. Al Numan Bin Al-Munzir Al-Fihry stood up and said, ‘This thing you<sup>saww</sup> have said, it is from you<sup>asws</sup> or something your<sup>saww</sup> Lord<sup>azwj</sup> has Commanded you<sup>saww</sup> with?’

قَالَ لَا بَلْ أَمَرَنِي بِهِ رَبِّي فَقَالَ اللَّهُمَّ أَنْزِلْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ فَمَا بَلَغَ رَحْلَهُ حَتَّى جَاءَهُ حَجَرٌ فَأَذْمَاهُ فَحَرَّ مَيِّتًا فَأَنْزَلَ اللَّهُ تَعَالَى سَائِلٍ بِعَذَابٍ وَاقِعٍ.

He<sup>saww</sup> said: ‘But, my<sup>saww</sup> Lord<sup>azwj</sup> has Commanded me<sup>saww</sup> with it’. He said, ‘O Allah<sup>azwj</sup>! Send down upon us stones from the sky’. He had not even reached his riding animal until a stone came (from the sky) and struck him, and he fell down dead. So, Allah<sup>azwj</sup> the Exalted Revealed: ***A questioner, asked for the Punishment to befall [70:1]***.<sup>168</sup>

أَقُولُ وَ رَوَى هَذَا الْحَدِيثَ الْعَلِيُّ فِي تَفْسِيرِهِ لِلْقُرْآنِ بِأَفْضَلٍ وَ أَكْمَلَ مِنْ هَذِهِ التَّوَاتُؤِ وَ كَذَلِكَ رَوَاهُ صَاحِبُ كِتَابِ النَّشْرِ وَ الطَّبِيِّ قَالَ: لَمَّا كَانَ رَسُولُ اللَّهِ ص يَغْدِرُ حُمَّ نَادَى النَّاسَ فَاجْتَمَعُوا فَأَخَذَ يَبْدُ عَلِيٍّ ع وَ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ فَشَاعَ ذَلِكَ فِي كُلِّ بَلَدٍ فَلَبَّغَ ذَلِكَ الْحَارِثُ بْنُ التُّعْمَانِ الْفَهْرِيُّ فَأَتَى رَسُولَ اللَّهِ ص عَلَى نَاقَةٍ لَهُ حَتَّى أَتَى الْأَبْطَحَ

<sup>167</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 24 f

<sup>168</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 24 g

I (Majlisi) am saying, 'And this Hadeeth has been reported by Al Sa'alby in his Tafseer of the Quran with better and more perfect than this report, and like that is reported by the author of the book 'Al Nashr Wa Al Taie' who said,

'When Rasool-Allah<sup>saww</sup> was at Ghadeer Khumm, he<sup>saww</sup> called the people. They gathered, and he<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> and said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master'. That became widespread in every city. That reached Al-Haris Bin Al-Nu'man Al-Fihry. He came to Rasool-Allah<sup>saww</sup> upon a camel of his until he came to Al-Abtah.

فَنَزَلَ عَنْ نَاقِيهِ وَانْأَخَهَا وَعَقَلَهَا ثُمَّ أَتَى النَّبِيَّ وَهُوَ فِي مَالٍ مِنْ أَصْحَابِهِ قَالَ يَا مُحَمَّدُ أَمَرْتَنَا عَنِ اللَّهِ أَنْ نَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ فَقَبِلْنَاهُ

He descended from his camel, and knelt it and tied it, then came to the Prophet<sup>saww</sup>, and he<sup>saww</sup> was in an assembly of his<sup>saww</sup> companions. He said, 'O Muhammad<sup>saww</sup>! You<sup>saww</sup> ordered us on behalf of Allah<sup>azwj</sup> that we should testify that there is no god except Allah<sup>azwj</sup> and that you<sup>saww</sup> are a Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, so we accepted it.

وَأَمَرْتَنَا أَنْ نُصَلِّيَ خَمْسًا فَقَبِلْنَاهُ وَأَمَرْتَنَا بِالْحَجِّ فَقَبِلْنَاهُ ثُمَّ لَمْ تَرْضَ بِذَلِكَ حَتَّى رَفَعْتَ بِضَيْعِ ابْنِ عَمَّكَ فَقَضَلْتُهُ عَلَيْنَا وَ قُلْتَ مَنْ كُنْتَ مَوْلَاهُ فَعَلِيٍّ مَوْلَاهُ أَ هَذَا شَيْءٌ مِنْ عِنْدِكَ أَمْ مِنَ اللَّهِ

And you<sup>saww</sup> ordered us that we should pray five (daily Salat), we accepted it. And you<sup>saww</sup> ordered us with the Hajj, we accepted it. Then you<sup>saww</sup> were not pleased with that until you<sup>saww</sup> raised the merit of the son<sup>asws</sup> of your<sup>saww</sup> uncle<sup>asws</sup>, and preferred him<sup>asws</sup> over us, and you<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master'. Is this something from you<sup>saww</sup> or from Allah<sup>azwj</sup>?

فَقَالَ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنَّ هَذَا مِنَ اللَّهِ قَوْلِي الْحَارِثُ يُرِيدُ رَاجِلَتَهُ وَ هُوَ يَقُولُ اللَّهُمَّ إِنْ كَانَ مَا يَقُولُهُ مُحَمَّدٌ حَقًّا فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ أَتَيْنَا بِعَذَابٍ أَلِيمٍ فَمَا وَصَلَ إِلَيْهَا حَتَّى رَمَاهُ اللَّهُ بِخَجَرٍ فَسَقَطَ عَلَى هَامَتِهِ وَ خَرَجَ مِنْ دُبُرِهِ فَقَتَلَهُ.

He<sup>saww</sup> said: 'By Allah<sup>azwj</sup> Who, there is no god except He<sup>azwj</sup>! This is from Allah<sup>azwj</sup>!' Al-Haris turned around intending (to go to) his riding animal, and he was saying, 'O Allah<sup>azwj</sup>! If what Muhammad<sup>saww</sup> says is true, **then Rain upon us stones from the sky or Give us a painful Punishment [8:32]**. He had not even arrived to it until Allah<sup>azwj</sup> Pelted him with a stone (from the sky), and it fell upon his skull and exited from his behind".<sup>169</sup>

25- ك، إكمال الدين مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنِ الْعَبَّاسِ بْنِ الْفَضْلِ عَنْ أَبِي دُرْعَةَ عَنْ كَثِيرِ بْنِ يَحْيَى أَبِي مَالِكٍ عَنْ أَبِي عَوَانَةَ عَنِ الْأَعْمَشِ عَنْ حَبِيبٍ عَنْ أَبِي ثَابِتٍ عَنْ عَمْرِو بْنِ وَائِلَةَ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: لَمَّا رَجَعَ رَسُولُ اللَّهِ ص مِنْ حَجَّةِ الْوَدَاعِ نَزَلَ بِغَدِيرِ خُمٍّ ثُمَّ أَمَرَ بِدُوحَاتٍ فُشِّمَ مَا تَحْتَهُنَّ ثُمَّ قَالَ كَأَنِّي قَدْ دُعِيتُ فَأَجِبْتُ إِيَّي تَارِكٌ فِيكُمْ التَّقْلِينَ أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ كِتَابَ اللَّهِ وَ عِثْرَتِي فَانْظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا فَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ

(The book) 'Ikmal Al Deen' – Muhammad Bin Ibrahim, from Al Abbas Bin Al Fazl, from Abu Zur'ah, from Kaseer Bin Yahya Abu Malik, from Abu Awanah, from Al Amsh, from Habeeb, from Abu Sabir, from Amro Bin Wasilah, from Zayd Bin Arqam who said,

<sup>169</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 24 h

‘When Rasool-Allah<sup>saww</sup> returned from the farewell Hajj, he<sup>saww</sup> encamped at Ghadeer Khumm. Then he<sup>saww</sup> instructed for a clearing and stood therein, then said: ‘It is as if I<sup>saww</sup> have already been Called and I<sup>saww</sup> must answer. I<sup>saww</sup> am leaving behind among you all the two weight things, one of them is greater than the other – Book of Allah<sup>azwj</sup> and my<sup>saww</sup> family<sup>asws</sup>, therefore consider how you<sup>saww</sup> are replacing me<sup>asws</sup> regarding these two, for they will never separate until they return to me<sup>saww</sup> at the Fountain’.

ثُمَّ قَالَ إِنَّ اللَّهَ مُوَلَّيٌّ وَ أَنَا مُوَلَّى كُلِّ مُؤْمِنٍ ثُمَّ أَخَذَ يَبْدُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَالَ مَنْ كُنْتُ وَلِيَّهُ فَهَذَا وَلِيُّهُ اللَّهُمَّ وَالِ مَنْ وَاوَاهُ وَ عَادِ مَنْ عَادَاهُ

Then he<sup>saww</sup> said: ‘Allah<sup>azwj</sup> in my<sup>saww</sup> Master<sup>saww</sup>, and I<sup>saww</sup> an master of every Momin’. Then he<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and said, ‘One whose Master I<sup>saww</sup> was, so this is his Master. O Allah<sup>azwj</sup>! Befriend the one befriending him, and be Inimical to one being inimical to him<sup>asws</sup>!’

قَالَ قُلْتُ لَزَيْدِ بْنِ أَرْقَمٍ أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ قَالَ مَا كَانَ فِي الدُّوْحَاتِ أَحَدٌ إِلَّا وَ رَأَاهُ بِعَيْنَيْهِ وَ سَمِعَهُ بِأُذُنِهِ.

He (the narrator) said, ‘I said to Zayd Bin Arqam, ‘You heard it from Rasool-Allah<sup>saww</sup>?’ He said, ‘There was no one in the plains except and he saw him<sup>saww</sup> with his eyes and heard him<sup>saww</sup> with his ears”’.<sup>170</sup>

26- شف، كشف اليقين من كتاب محمد بن أبي الثلج بإسناده قال قال أبو عبد الله جعفر الصادق ع أنزل الله عز و جل على نبيه ص بكراع الغميم يا أيها الرسول بلغ ما أنزل إليك من ربك في علي و إن لم تفعل فما بلغت رسالته و الله يعصمك من الناس فذكر قيام رسول الله بالولاية بغير خم

(The book) ‘Kashf Al Yaqeen’, from the book of Muhammad Bin Abu Al Salj, by his chain who said,

‘Abu Abdullah Ja’far Al-Sadiq<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic Revealed unto His<sup>azwj</sup> Prophet<sup>saww</sup> at Kura’a Al Ghameem: **O you Rasool! Deliver what has been Revealed unto you from your Lord; - regarding Ali<sup>asws</sup> - and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67].** He<sup>azwj</sup> Mentioned the stand of Rasool-Allah<sup>saww</sup> with the Wilayah at Ghadeer Khumm’.

قَالَ وَ نَزَلَ جِبْرِيلُ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا عَلَيَّ أَمِيرَ الْمُؤْمِنِينَ فِي هَذَا الْيَوْمِ أَكْمَلْتُ لَكُمْ مَعَاشِرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ دِينَكُمْ وَ أَتَمَّ عَلَيْكُمْ نِعْمَتَهُ وَ رَضِيَ لَكُمُ الْإِسْلَامَ دِينًا فَاسْمَعُوا لَهُ وَ أَطِيعُوا تَفُوزُوا وَ تَعْمُوا.

He<sup>asws</sup> said: ‘And Jibraeel<sup>as</sup> descended with the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3],** with Ali Amir Al-Momineen<sup>asws</sup>. In this day, your religion has been Perfected for you all, O community of the Emigrants and the Helpers, His<sup>azwj</sup> Favours have been Completed for you, and He<sup>azwj</sup> is Pleased with Al-Islam as a religion. So, listen to him<sup>asws</sup>, and obey, you will be successful and enriched”’.<sup>171</sup>

<sup>170</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 25

<sup>171</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 26

27- شي، تفسير العياشي عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَخِرُ فَرِيضَةٍ أَنْزَلَهَا اللَّهُ الْوَلَايَةَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِيناً فَلَمْ يُنْزَلْ مِنَ الْفَرَائِضِ شَيْئاً بَعْدَهَا حَتَّى قَبِضَ اللَّهُ رَسُولَهُ.

Tafseer Al Ayyashi – From Zurara,

‘From Abu Ja’far<sup>asws</sup> having said: ‘The last Obligation Allah<sup>azwj</sup> Revealed was the Wilayah: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3].** Nothing from an Obligation was Revealed after it until Allah<sup>azwj</sup> Captured (the soul of) His<sup>azwj</sup> Rasool-Allah<sup>saww</sup>’.<sup>172</sup>

28- شي، تفسير العياشي عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْخَزَاعِيِّ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَمَّا نَزَلَ رَسُولُ اللَّهِ عَزَمَاتِ يَوْمَ الْجُمُعَةِ أَنَّهُ جَبْرِئِيلُ فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّ اللَّهَ يُقَرِّتُكَ السَّلَامَ وَ يَقُولُ لَكَ فُلَانٌ لِأَمَّتِكَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِيناً وَ لَسْتُ أَنْزِلُ عَلَيْكُمْ بَعْدَ هَذَا قَدْ أَنْزَلْتُ عَلَيْكُمْ الصَّلَاةَ وَ الزَّكَاةَ وَ الصَّوْمَ وَ الْحَجَّ وَ هِيَ الْخَامِسَةُ وَ لَسْتُ أَقْبَلُ هَذِهِ الْأَرْبَعَةَ إِلَّا بِهَا.

Tafseer Al Ayyashi – From Ja’far Bin Muhammad Al Khuzaei, from his father who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘When Rasool-Allah<sup>saww</sup> encamped at Arafaat on the day of Friday, Jibraeel<sup>as</sup> came to him<sup>saww</sup> and said to him<sup>saww</sup>: ‘O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Conveys the Greetings to you<sup>saww</sup> and says to you<sup>saww</sup>: “**Today I Perfected your Religion for you – by Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> - and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3],** and there wouldn’t be Revealed to you all (any other Obligation) after this. There have been Revealed unto you, the salat, and the Zakat, and the Fasting, and the Hajj, and it (Wilayah) is the fifth, and these four won’t be Accepted except when being with it (Wilayah)’”.<sup>173</sup>

29- شي، تفسير العياشي عَنْ ابْنِ أُذَيْنَةَ قَالَ سَمِعْتُ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع أَنَّ الْفَرِيضَةَ كَانَتْ تُنْزَلُ ثُمَّ تُنْزَلُ الْفَرِيضَةُ الْأُخْرَى فَكَانَتْ الْوَلَايَةُ آخِرَ الْفَرَائِضِ فَأَنْزَلَ اللَّهُ تَعَالَى الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِيناً

Tafseer Al Ayyashi – From Ibn Uzina who said, ‘I heard from Zurara,

‘From Abu Ja’far<sup>asws</sup>: ‘The Obligation would be Revealed, then another Obligation would be Revealed. The Wilayah was the last Obligation. Allah<sup>azwj</sup> the Exalted Revealed: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3].**

فَقَالَ أَبُو جَعْفَرٍ ع يَقُولُ اللَّهُ لَا أَنْزِلُ عَلَيْكُمْ بَعْدَ هَذِهِ الْفَرِيضَةِ فَرِيضَةً.

Abu Ja’far said: ‘Allah<sup>azwj</sup> is Saying: “I<sup>azwj</sup> will not Send down any Obligation unto you all after this Obligation!”’<sup>174</sup>

شي، تفسير العياشي عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَمَّامُ النِّعْمَةِ دُخُولُ الْجَنَّةِ.

Tafseer Al Ayyashi - From Hisham Bin Salim,

<sup>172</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 27

<sup>173</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 28

<sup>174</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 29 a

‘From Abu Abdullah<sup>asws</sup>: ‘Completion of favours is entering the Paradise’’.<sup>175</sup>

30- شي، تفسير العياشي عَنْ صَفْوَانَ الْجَمَّالِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ بِالْوِلَايَةِ أَمَرَ رَسُولُ اللَّهِ ص بِالذُّوَخَاتِ دَوَّخَاتٍ عَدِيدٍ حُمُ فُتِّمْنَ ثُمَّ نُودِيَ الصَّلَاةَ جَامِعَةً ثُمَّ قَالَ أَيُّهَا النَّاسُ أَلَسْتُ أَوَّلِي بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالُوا بَلَى قَالَ فَمَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ رَبِّ وَالِ مَنْ وَالَاهُ وَ عَادَ مَنْ عَادَاهُ

Tafseer Al Ayyashi – From Safwan Al Jammal who said,

‘Abu Abdullah<sup>asws</sup> said: ‘When this Verse was Revealed with the Wilayah, Rasool-Allah<sup>saww</sup> with clearing a space at Ghadeer Khumm, so it was cleared. Then he<sup>saww</sup> called for the congregational Salat. Then he<sup>saww</sup> said: ‘O you people! Aren’t I<sup>saww</sup> foremost with the Momineen than their own selves?’ They said, ‘Yes’. He<sup>saww</sup> said: ‘So, one whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master. Befriend the one who befriends him<sup>asws</sup> and be inimical to one being inimical to him<sup>asws</sup>!’

ثُمَّ أَمَرَ النَّاسَ بِبَيْعَتِهِ وَ بَايَعَهُ النَّاسُ لَا بَيْعِي أَحَدٌ إِلَّا بَايَعَهُ لَا يَتَكَلَّمُ حَتَّى جَاءَ أَبُو بَكْرٍ فَقَالَ يَا أَبَا بَكْرٍ بَايِعْ عَلِيًّا بِالْوِلَايَةِ فَقَالَ مِنَ اللَّهِ أَوْ مِنْ رَسُولِهِ فَقَالَ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ

Then he<sup>saww</sup> ordered the people with pledging allegiance to him<sup>asws</sup>, and the people did pledge allegiance to him<sup>asws</sup>. No one came except he pledged allegiance to him, not speaking, until Abu Bakr came. He<sup>saww</sup> said: ‘O Abu Bakr! Pledge allegiance to Ali<sup>asws</sup> with the Wilayah’. He said, ‘(Is it) from Allah<sup>azwj</sup> or from His<sup>azwj</sup> Rasool<sup>saww</sup>?’ He<sup>saww</sup> said: ‘From Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>’.

ثُمَّ جَاءَ عُمَرُ فَقَالَ بَايِعْ عَلِيًّا بِالْوِلَايَةِ فَقَالَ مِنَ اللَّهِ أَوْ مِنْ رَسُولِهِ فَقَالَ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ ثُمَّ نَتَى عِطْفِيهِ فَالْتَفَتَ فَقَالَ لِأَبِي بَكْرٍ لَشَدَّ مَا يَزُفَعُ بِضَبْعِي ابْنِي عَمِّهِ

Then Umar came. He<sup>saww</sup> said: ‘Pledge to Ali<sup>asws</sup> with the Wilayah’. He said, ‘(Is it) from Allah<sup>azwj</sup> or from His<sup>azwj</sup> Rasool<sup>saww</sup>?’ He<sup>saww</sup> said: ‘From Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>’. Then he folded his arms and said to Abu Bakr, ‘Severe is what he<sup>saww</sup> is raising the status of the son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>asws</sup>’.

ثُمَّ خَرَجَ هَارِبًا مِنَ الْعَسْكَرِ فَمَا لَبِثَ أَنْ أَتَى النَّبِيَّ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي خَرَجْتُ مِنَ الْعَسْكَرِ لِحَاجَةٍ فَرَأَيْتُ رَجُلًا عَلَيْهِ ثِيَابٌ لَمْ أَرَأَ أَحْسَنَ مِنْهُ وَ الرَّجُلُ مِنْ أَحْسَنِ النَّاسِ وَجْهًا وَ أَطْيَبِهِمْ رِيحًا فَقَالَ لَقَدْ عَقَدَ رَسُولُ اللَّهِ ص لِعَلِيِّ عَقْدًا لَا يَخْلُهُ إِلَّا كَافِرٌ

Then he went out fleeing from the soldiers, and it was not long before he came to the Prophet<sup>saww</sup>. He said, ‘O Rasool-Allah<sup>saww</sup>! I went out from the army for a need, and I saw a man having such clothes upon him, I have not seen better than it, and the man is from the most handsome of the people of a face, and most aromatic of them in aroma. He said, ‘Rasool-Allah<sup>saww</sup> has tied such a knot for Ali<sup>asws</sup>, no one will loosen it except a Kafir’.

فَقَالَ يَا عُمَرُ أَ تَذَرِي مَنْ ذَاكَ قَالَ لَا قَالَ ذَاكَ جَبْرِئِيلُ فَاخْذَرِي أَنْ تَكُونِ أَوَّلَ مَنْ تَخْلُهُ فَتَكْفُرِي

<sup>175</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 29 b

He<sup>saww</sup> said: 'O Umar! Do you know who that is?' He said, 'No'. He<sup>saww</sup> said: 'That is Jibraeel<sup>as</sup>, so be careful from becoming the first one to losing it, for you would be committing Kufr'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع لَقَدْ حَضَرَ الْغَدِيرَ اثْنَا عَشَرَ أَلْفَ رَجُلٍ يَشْهَدُونَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع فَمَا قَدَرَ عَلَى أَخْذِ حَقِّهِ وَ إِنْ أَحَدُكُمْ يَكُونُ لَهُ الْمَالُ وَ لَهُ شَاهِدَانِ فَيَأْخُذْ حَقَّهُ فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ فِي عَلِيٍّ ع.

Then Abu Abdullah<sup>asws</sup> said: 'Twelve thousand men had attended Al-Ghadeer, testifying for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. So, no one was able upon seizing his<sup>asws</sup> right, and if one of you happens to have the wealth and there are two witnesses for him, then let him take his right. **then they are the party of Allah, they would be triumphant [5:56]**, is regarding Ali<sup>asws</sup>.<sup>176</sup>

31- شي، تفسير العياشي عَنْ أَبِي صَالِحٍ عَنْ ابْنِ عَبَّاسٍ وَ حَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ أَمَرَ اللَّهُ مُحَمَّدًا أَنْ يَنْصِبَ عَلِيًّا لِلنَّاسِ لِيُخْبِرَهُمْ بِوَلَايَتِهِ فَتَخَوَّفَ رَسُولُ اللَّهِ ص أَنْ يَقُولُوا جَاءَ بَابُنِ عَمَّهُ وَ أَنْ يَطْعَمُوا فِي ذَلِكَ عَلَيْهِ

Tafseer Al Ayyashi – From Abu Salih, from Ibn Abbas and Jabir Bin Abdullah both said,

'Allah<sup>azwj</sup> Commanded Muhammad<sup>saww</sup> to nominate Ali<sup>asws</sup> for the people to inform them of his<sup>asws</sup> Wilayah. Rasool-Allah<sup>saww</sup> was scared of saying coming with the son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>asws</sup> and that they would rebel against him<sup>saww</sup> regarding that.

فَأَوْحَى اللَّهُ إِلَيْهِ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِيكَ مِنَ النَّاسِ فَقَامَ رَسُولُ اللَّهِ ص بِوَلَايَتِهِ يَوْمَ الْغَدِيرِ خُم.

Allah<sup>azwj</sup> Revealed to him<sup>saww</sup>: **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67]**. So, Rasool-Allah<sup>saww</sup> stood with his<sup>asws</sup> Wilayah on the day of Ghadeer Khumm".<sup>177</sup>

32- شي، تفسير العياشي عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا نَزَلَ جِبْرِيلُ عَلَى رَسُولِ اللَّهِ ص فِي حَجَّةِ الْوَدَاعِ بِإِغْلَانٍ أَمَرَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ إِلَى آخِرِ الْآيَةِ

Tafseer Al Ayyashi – From Hanan Bin Sadeyr, from his father,

'From Abu Ja'far<sup>asws</sup> having said: 'When Jibraeel<sup>as</sup> descended unto Rasool-Allah<sup>saww</sup> during the farewell Hajj with the proclamation of the command of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: **O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67]** – up to the end of the Verse'.

قَالَ فَمَكَتِ النَّبِيُّ ص ثَلَاثًا حَتَّى أَتَى الْجُحْفَةَ فَلَمْ يَأْخُذْ بِيَدِهِ فَرَقًا مِنَ النَّاسِ فَلَمَّا نَزَلَ الْجُحْفَةَ يَوْمَ الْغَدِيرِ فِي مَكَانٍ يُقَالُ لَهُ مُهَيِّعَةُ فَنَادَى الصَّلَاةَ جَامِعَةً فَاجْتَمَعَ النَّاسُ

<sup>176</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 30

<sup>177</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 31

He<sup>asws</sup> said: 'The Prophet<sup>saww</sup> waited for three (days) until he<sup>saww</sup> came to Al-Johfa. He<sup>saww</sup> did not hold his<sup>asws</sup> hand separately (out of alarm) from the people. When he<sup>saww</sup> encamped at Al-Johfa on the day of Al-Ghadeer in a place called Mahya'a, he<sup>saww</sup> called for the congregational Salat. So, the people gathered.

فَقَالَ النَّبِيُّ ص مَنْ أَوَّلُ بِكُمْ مِنْ أَنْفُسِكُمْ قَالَ فَجَهَرُوا فَقَالُوا اللَّهُ وَ رَسُولُهُ ثُمَّ قَالَ لَهُمُ الثَّالِثَةُ فَقَالُوا اللَّهُ وَ رَسُولُهُ

The Prophet<sup>saww</sup> said: 'Who is foremost with you all than your own selves?' They shouted loudly saying: 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>!'. Then he<sup>saww</sup> said to them secondly. They said, 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>!' Then he<sup>saww</sup> said to them thirdly. They said, 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>!'

فَأَخَذَ بِيَدِ عَلِيٍّ ع فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُ وَال مَنْ وَالَاهُ وَ عَادَ مِنْ عَادَاهُ وَ انْصُرَ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ فَإِنَّهُ مِنِّي وَ أَنَا مِنْهُ وَ هُوَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ مِنْ بَعْدِي.

He<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> and said: 'One whose Master I<sup>saww</sup> was, so 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>, for he<sup>asws</sup> is from me<sup>saww</sup> and I<sup>saww</sup> am from him<sup>asws</sup>, and he<sup>asws</sup> is from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>, except there will be no Prophet<sup>saww</sup> after me<sup>saww</sup>.'<sup>178</sup>

33- شي، تفسير العياشي عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع ابْتِدَاءً مِنْهُ الْعَجَبُ يَا أَبَا خَفْصٍ لِمَا لَقِيَ عَلِيٌّ بِنُ أَبِي طَالِبٍ إِنَّهُ كَانَ لَهُ عَشْرَةُ آلَافٍ شَاهِدٍ لَمْ يَفْزِدْ عَلَى أَخَذِ حَقِّهِ وَ الرَّجُلُ يَأْخُذُ حَقَّهُ بِشَاهِدَيْنِ

Tafseer Al Ayyashi – From Umar Bin Yazeed who said,

'Abu Abdullah<sup>asws</sup> said initiating from him<sup>asws</sup>: 'The wonder, O Abu Hafs, is to what Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> faced! There were ten thousand witnesses, not able upon taking his<sup>asws</sup> rights, and the man (Abu Bakr) seized his<sup>asws</sup> rights by two witnesses.

إِنَّ رَسُولَ اللَّهِ ص خَرَجَ مِنَ الْمَدِينَةِ حَاجًّا وَ تَبِعَهُ ثَمْسَةُ آلَافٍ وَ رَجَعَ مِنْ مَكَّةَ وَ قَدْ شِيعَهُ ثَمْسَةُ آلَافٍ مِنْ أَهْلِ مَكَّةَ فَلَمَّا انْتَهَى إِلَى الْجُحْفَةِ نَزَلَ جَبْرِئِيلُ بِوَلَايَةِ عَلِيٍّ ع وَ قَدْ كَانَتْ نَزَلَتْ وَلَا يَتُّهُ بِحَقٍّ وَ امْتَنَعَ رَسُولُ اللَّهِ مِنَ الْقِيَامِ بِهَا لِمَكَانِ النَّاسِ

Rasool-Allah<sup>saww</sup> went out from Al-Medina as a pilgrim and five thousand followed him<sup>saww</sup>, and he<sup>saww</sup> returned from Makkah and five thousand from the people escorted him<sup>saww</sup>. When he<sup>saww</sup> ended to Al-Johfa, Jibraeel<sup>as</sup> descended with the Wilayah of Ali<sup>asws</sup>, and his<sup>asws</sup> Wilayah had been Revealed at Mina, and Rasool-Allah<sup>saww</sup> had refused from standing at it as a venue, for the people.

فَقَالَ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ مَا كَرِهْتَ بِحَقِّ فَأَمَرَ رَسُولُ اللَّهِ ص فَقُمْتَ السُّمَرَاتُ فَقَالَ رَجُلٌ مِنَ النَّاسِ أَمَا وَ اللَّهُ لَيَأْتِيَنَّكُمْ بِدَاهِيَةٍ

He<sup>azwj</sup> Said: ***O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from***

<sup>178</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 32

**the people. [5:67]**, from what you<sup>saww</sup> had disliked at Mina. So, Rasool-Allah<sup>saww</sup> instructed for clearing the thorny bushes. A man from the people said, 'But, by Allah<sup>azwj</sup>, an affliction will come to you all!'

فَقُلْتُ لِعُمَرَ مِنَ الرَّجُلِ فَقَالَ الْحَبَشِي.

I said to Uma (Bin Yazeed the narrator), 'Who was the man?' He said, 'The Ethiopian'.

بيان الحبشي هو عمر لانتسابه إلى الصهاكة الحبشية.

Explanation by Majlisi – The Ethiopia, it is Umar (Bin Al Khattab) due to his attribution to Al-Sahaak the Ethiopian woman".<sup>179</sup>

34- شي، تفسير العياشي عن زياد بن المنذر قال: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع وَهُوَ يُحَدِّثُ النَّاسَ فَقَامَ إِلَيْهِ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ يُقَالُ لَهُ عُثْمَانُ الْأَعْمَشِيُّ كَانَ يَرْوِي عَنِ الْحَسَنِ الْبَصْرِيِّ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ جُعِلْتُ فِدَاكَ إِنَّ الْحَسَنَ الْبَصْرِيَّ يُحَدِّثُنَا حَدِيثًا يَزْعُمُ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي رَجُلٍ وَلَا يُخْبِرُنَا مِنَ الرَّجُلِ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رَسُولَهُ تَفْسِيرُهَا أَنَّهُ تَخَشَّى النَّاسَ فَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

Tafseer Al Ayyashi – From Ziyad Bin Al Munzir who said,

'I was in the presence of Abu Ja'far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> and he<sup>asws</sup> was narrating to the people. A man from the people of Basra called Usman Al Amsh stood up, who used to report from Al-Hassan Al-Basry. He said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! May I be sacrificed for you<sup>asws</sup>! Al-Hassan Al-Basry narrated to us with a hadeeth, he claimed that this Verse was Revealed regarding a man, and he did not inform us who the man was: **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, [5:67]**. Is its interpretation that if you fear the people, so Allah<sup>azwj</sup> would Protect you from the people?'

فَقَالَ أَبُو جَعْفَرٍ ع مَا لَهُ لَا قَضَى اللَّهُ دِينَهُ يَغْنِي صَلَاتُهُ أَمَا أَنْ لَوْ شَاءَ أَنْ يُخْبِرَ بِهِ خَبَرٌ بِهِ إِنَّ جَبْرِئِيلَ هَبَطَ عَلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ إِنَّ رَبَّكَ تَبَارَكَ وَتَعَالَى يَأْمُرُكَ أَنْ تَدُلَّ أُمَّتَكَ عَلَى صَلَاتِهِمْ فَدَلَّهُ عَلَى الصَّلَاةِ وَاحْتَجَّ بِهَا عَلَيْهِ فَدَلَّ رَسُولُ اللَّهِ ص أُمَّتَهُ عَلَيْهَا وَاحْتَجَّ بِهَا عَلَيْهِمْ

Abu Ja'far<sup>asws</sup> said: 'What is the matter with him? May Allah<sup>azwj</sup> not Fulfil his religion, meaning his Salat! But, if he had so desired to inform with it, he could have informed with it. Jibraeel<sup>as</sup> descended unto Rasool-Allah<sup>saww</sup> and said to him<sup>saww</sup>: 'Your<sup>saww</sup> Lord<sup>azwj</sup> Blessed and Exalted Commands you<sup>saww</sup> to indicate your<sup>saww</sup> community upon their Salat'. He<sup>as</sup> indicated him<sup>saww</sup> upon the Salat and argued with it upon him<sup>saww</sup>. So, Rasool-Allah<sup>saww</sup> indicated his<sup>saww</sup> community upon it and argued with it upon them.

ثُمَّ أَنَا فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَأْمُرُكَ أَنْ تَدُلَّ أُمَّتَكَ مِنْ زَكَاةِهِمْ عَلَى مِثْلِ مَا دَلَّيْتَهُمْ عَلَيْهِ مِنْ صَلَاتِهِمْ فَدَلَّهُ عَلَى الزَّكَاةِ وَاحْتَجَّ بِهَا عَلَيْهِ فَدَلَّ رَسُولُ اللَّهِ أُمَّتَهُ عَلَى الزَّكَاةِ وَاحْتَجَّ بِهَا عَلَيْهِمْ

Then he<sup>as</sup> came to him<sup>saww</sup>. He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and Exalted Commands you<sup>saww</sup> to indicate your<sup>saww</sup> community of their Zakat upon similar to what you<sup>saww</sup> indicated them upon of their Salat'. He<sup>as</sup> indicated upon him<sup>saww</sup> the Zakat are argued with it upon him<sup>saww</sup>.

<sup>179</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 33

So, Rasool-Allah<sup>saww</sup> indicated his<sup>saww</sup> community upon the Zakat and argued with it upon them.

ثُمَّ أَنَا جِبْرِيلُ فَقَالَ إِنَّ اللَّهَ تَعَالَى يَأْمُرُكَ أَنْ تَدُلَّ أُمَّتَكَ مِنْ صِيَامِهِمْ عَلَى مِثْلِ مَا دَلَلْتَهُمْ عَلَيْهِ مِنْ صَلَاتِهِمْ وَزَكَاتِهِمْ شَهْرَ رَمَضَانَ بَيْنَ شَعْبَانَ وَشَوَّالٍ يُؤْتَى فِيهِ كَذَا وَ يُجْتَنَّبُ فِيهِ كَذَا فَدَلَّهُ عَلَى الصِّيَامِ وَ اخْتَجَّ بِهِ عَلَيْهِ فَدَلَّ رَسُولُ اللَّهِ ص أُمَّتَهُ عَلَى الصِّيَامِ وَ اخْتَجَّ بِهِ عَلَيْهِمْ

Then Jibraeel<sup>as</sup> came to him<sup>asws</sup> and said: 'Allah<sup>azwj</sup> the Exalted Commands you<sup>asws</sup> to indicate your<sup>saww</sup> community of their Fasts upon the like of what you<sup>saww</sup> had indicate them upon it of their Salat and their Zakat, during the month of Ramazan, being between Shaban and Shawwal. During it they can come to such and such and keep aside from such and such'. He<sup>as</sup> indicated him<sup>saww</sup> upon the Fasting and argued with it upon him<sup>saww</sup>. So, Rasool-Allah<sup>saww</sup> indicated his<sup>saww</sup> community upon the Fasts and argued with it upon them.

ثُمَّ أَنَا فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَأْمُرُكَ أَنْ تَدُلَّ أُمَّتَكَ فِي حَجَّتِهِمْ مِثْلَ مَا دَلَلْتَهُمْ عَلَيْهِ فِي صَلَاتِهِمْ وَ زَكَاتِهِمْ وَ صِيَامِهِمْ فَدَلَّهُ عَلَى الْحَجِّ وَ اخْتَجَّ عَلَيْهِ فَدَلَّ رَسُولُ اللَّهِ ص أُمَّتَهُ عَلَى الْحَجِّ وَ اخْتَجَّ بِهِ عَلَيْهِمْ

Then he<sup>as</sup> came to him<sup>saww</sup>. He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and Exalted Commands you<sup>saww</sup> to indicate your<sup>saww</sup> community regarding their Hajj like what you<sup>saww</sup> indicated them upon regarding their Salat, and their Zakat, and their Fasts'. He<sup>as</sup> indicated upon the Hajj and argued upon him<sup>saww</sup>. So, Rasool-Allah<sup>saww</sup> indicated his<sup>saww</sup> community upon the Hajj and argued with it upon them.

ثُمَّ أَنَا فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَأْمُرُكَ أَنْ تَدُلَّ أُمَّتَكَ مِنْ وَلِيِّهِمْ عَلَى مِثْلِ مَا دَلَلْتَهُمْ عَلَيْهِ فِي صَلَاتِهِمْ وَ زَكَاتِهِمْ وَ صِيَامِهِمْ وَ حَجَّتِهِمْ

Then he<sup>as</sup> came to him<sup>saww</sup> and said: 'Allah<sup>azwj</sup> Blessed and Exalted Commands you<sup>saww</sup> to point your<sup>saww</sup> community of their Guardian<sup>asws</sup> upon the like of what you<sup>saww</sup> indicated them upon regarding their Salat, and their Zakat, and their Fasts, and their Hajj'.

قَالَ فَقَالَ رَسُولُ اللَّهِ ص رَبِّ أَتَنِي حَدِيثُ عَهْدٍ بِالْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ نَفْسِيهَا أَوْ خَشِيَ النَّاسُ فَاَللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'Lord<sup>azwj</sup>! My<sup>saww</sup> community is newly out of the Pre-Islamic!' So, Allah<sup>azwj</sup> Revealed: **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, [5:67].** Its interpretation is, 'Are you<sup>saww</sup> fearing the people? Allah<sup>azwj</sup> will Protect you<sup>saww</sup> from the people'.

فَقَامَ رَسُولُ اللَّهِ ص فَأَخَذَ بِيَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَرَفَعَهَا فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَاوَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ وَ أَحِبْ مَنْ أَحَبَّهُ وَ أَبْغِضْ مَنْ أَبْغَضَهُ.

Rasool-Allah<sup>saww</sup> stood up, grabbed a hand of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and raised it. He<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was, so 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>, and Love the one loving him<sup>asws</sup> and Hate the one hating him<sup>asws</sup>,<sup>180</sup>

35- شي، تفسير العياشي عن أبي الجارود عن أبي جعفر ع قال: لَمَّا أَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ قَالَ فَأَخَذَ رَسُولُ اللَّهِ ص يَدِي عَلَيَّ ع

Tafseer Al Ayyashi – From Abu Al Jaroud,

‘From Abu Ja’far<sup>asws</sup> having said: ‘When Allah<sup>azwj</sup> Revealed unto His<sup>azwj</sup> Prophet<sup>saww</sup>: **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67],** Rasool-Allah<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup>.

فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَكُنْ نَبِيٍّ مِنَ الْأَنْبِيَاءِ مِنْ كَانَ قَبْلَ إِلَّا وَ قَدْ عَمَّرْتُ دَعَاؤَ اللَّهِ فَأَجَابَهُ وَأَوْشَكَ أَنْ أَدْعَى فَأُجِيبَ وَأَنَا مَسْئُولٌ وَأَنْتُمْ مَسْئُولُونَ فَمَا أَنْتُمْ قَائِلُونَ

He<sup>saww</sup> said: ‘O you people! There does not happen to be any Prophet<sup>as</sup> from the Prophets<sup>as</sup>, from the ones<sup>asws</sup> who were before, except and he<sup>asws</sup> had lived, then Allah<sup>azwj</sup> Called him<sup>asws</sup> (back), so he<sup>asws</sup> answered, and there is no doubt I<sup>saww</sup> shall be Called, so I<sup>saww</sup> (also) must answer, and I<sup>saww</sup> would be Questioned and you will be Questioned. So, what are you all saying?’

قَالُوا نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَ نَصَحْتَ وَ أَدَيْتَ مَا عَلَيْكَ فَجَزَاكَ اللَّهُ أَفْضَلَ مَا جَزَى الْمُرْسَلِينَ فَقَالَ اللَّهُمَّ اشْهَدْ

They said, ‘We testify that you<sup>saww</sup> have indeed delivered, and advised, and have fulfilled whatever was upon you<sup>saww</sup>. So, may Allah<sup>azwj</sup> Recompense you the most superior of what He<sup>azwj</sup> would Recompense the Messengers<sup>as</sup>. O Allah<sup>azwj</sup>, be Witness!’

ثُمَّ قَالَ يَا مَعْشَرَ الْمُسْلِمِينَ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ أَوْصِي مَنْ آمَنَ بِي وَ صَدَّقَنِي بِوَلَايَةِ عَلِيٍّ إِلَّا أَنَّ وِلَايَةَ عَلِيٍّ وَ لَايَتِي وَ وَلَايَةُ رَبِّي عَهْدًا عَهْدَهُ إِلَيَّ رَبِّي وَ آمَرَنِي أَنْ أُبَلِّغَكُمْوَهُ

Then he<sup>saww</sup> said: ‘O community of Muslims! Let the one present deliver to the absentee! I<sup>saww</sup> bequeath the one who believes in me<sup>saww</sup> and ratified me<sup>saww</sup> with the Wilayah of Ali<sup>asws</sup>, surely the Wilayah of Ali<sup>asws</sup> is my<sup>saww</sup> Wilayah, and my<sup>saww</sup> Wilayah is Wilayah of my<sup>saww</sup> Lord<sup>azwj</sup>, being a pact, pactd to me<sup>saww</sup> by my<sup>saww</sup> Lord<sup>azwj</sup>, and He<sup>azwj</sup> Commanded me<sup>saww</sup> to deliver it to you all!’

ثُمَّ قَالَ هَلْ سَمِعْتُمْ ثَلَاثَ مَرَّاتٍ يَقُولُهَا فَقَالَ قَائِلٌ قَدْ سَمِعْنَا يَا رَسُولَ اللَّهِ.

Then he<sup>saww</sup> said: ‘Have you all heard?’ – Saying it three times. A speaker said: ‘We have heard, O Rasool-Allah<sup>saww</sup>!’<sup>181</sup>

<sup>180</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 34

<sup>181</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 35



## APPENDIX: Ibn Abbas profile

705 - نَحَجُ، نَحَجُ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ أَنَا بَعْدُ فَإِنِّي كُنْتُ أَشْرَكْتُكَ فِي أَمَانِي وَ جَعَلْتُكَ شِعَارِي وَ بَطَانِي وَ لَمْ يَكُنْ فِي أَهْلِي رَجُلٌ أَوْثَقُ مِنْكَ فِي نَفْسِي لِمُؤَاسَاتِي وَ مُوَازَرَتِي وَ أَدَاءِ الْأَمَانَةِ إِلَيَّ

(The book) 'Nahj Al Balagah' –

From a letter of his<sup>asws</sup> to Abdullah Bin Al-Abbas: 'As for after, I<sup>asws</sup> used to participate you in my<sup>asws</sup> entrustments and made you my<sup>asws</sup> consultant and my<sup>asws</sup> confidant, and there does not happen to be any man among my<sup>asws</sup> family members more trustworthy than you are regarding myself<sup>asws</sup>, to sympathise with me<sup>asws</sup>, and as my<sup>asws</sup> back-up, and fulfilling the entrustments to<sup>asws</sup>.

فَلَمَّا رَأَيْتَ الزُّمَانَ عَلَى ابْنِ عَمِّكَ قَدْ كَلَبَ وَ الْعَدُوُّ قَدْ حَرَبَ وَ أَمَانَةُ النَّاسِ قَدْ خَزِنَتْ وَ هَذِهِ الْأُمَّةُ قَدْ فَتَكَتْ وَ شَعَرْتَ قَلْبَتَ لِابْنِ عَمِّكَ ظَهَرَ الْمَجَنُّ فَعَارَفْتَهُ مَعَ الْمُفَارِقِينَ وَ خَذَلْتَهُ مَعَ الْمُتَاذِلِينَ وَ خُنْتَهُ مَعَ الْحَائِزِينَ

When you (Ibn Abbas) saw the times to have overturned upon the son<sup>asws</sup> of your uncle<sup>as</sup>, and the enemies to have declared war, and entrustments of the people to have been sold-out, and this community had assaulted and vacated, you (Ibn Abbas) overturned to the son<sup>asws</sup> of your uncle<sup>as</sup>, exposing the shield, so you separated along with the separating ones, and forsook along with the forsaking ones, and betrayed him<sup>asws</sup> along with the betraying ones.

فَلَا ابْنَ عَمِّكَ آسَيْتَ وَ لَا الْأَمَانَةَ أَذَيْتَ وَ كَأَنَّكَ لَمْ تَكُنِ اللَّهُ يُرِيدُ بِجِهَادِكَ وَ كَأَنَّكَ لَمْ تَكُنْ عَلَى بَيْتَةٍ مِنْ رَبِّكَ وَ كَأَنَّكَ إِنَّمَا كُنْتَ تَكِيدُ هَذِهِ الْأُمَّةَ عَنْ دُنْيَاهُمْ وَ تَنْوِي غُرَّتَهُمْ عَنْ قِيَمِهِمْ

Thus, you neither comforted the son<sup>asws</sup> of your uncle<sup>as</sup> nor did you fulfil the entrustments, and it is as if you do not happen to intend Allah<sup>azwj</sup> in your Jihad, and it is as if you do not happen to be any proof from your Lord<sup>azwj</sup>, and it is as if you were rather plotting with this community about their world and intending to deceive them of their war booty.

فَلَمَّا أَمَكَّتْكَ الشَّدَّةُ فِي حَيَاتِهِ الْأُمَّةِ أَسْرَعْتَ الْكُرَّةَ وَ عَاجَلْتَ الْوَيْبَةَ فَاخْتَطَفْتَ مَا قَدَرْتَ عَلَيْهِ مِنْ أَمْوَالِهِمُ الْمَصُونَةِ لِأَرْوَاحِهِمْ وَ أَيْتَامِهِمْ اخْطَافَ الذُّبُّ الْأَزْلَ دَامِيَةَ الْمِعْزَى الْكَسِيرَةَ فَحَمَلْتَهُ إِلَى الْحِجَازِ رَجِيبَ الصَّدْرِ بِحَمْلِهِ غَيْرَ مُتَأَمِّمٍ مِنْ أَخْذِهِ

When the difficulties enabled you in betraying the community, you were quick of the turning and hastened the pouncing and you snatched from their wealth whatever you were able upon which had been protected for their widows and their orphans (like) the snatching by the wolf a wounded goat, helpless. Then you carried it to Al-Hijaz, broadening the chest, carrying it upon without any guilt of having taken it.

كَأَنَّكَ لَا أَبَا لِعَيْزِكَ حَدَرْتَ عَلَى أَهْلِ ثِرَاتِكَ مِنْ أَبِيكَ وَ أُمَّكَ فَسُبْحَانَ اللَّهِ أَمَا تُؤْمِنُ بِالْمَعَادِ أَوْ مَا تَخَافُ مِنْ نَقَاشِ الْحِسَابِ أَيُّهَا الْمَعْدُودُ كَانَ عِنْدَنَا مِنْ دَوِي الْأَنْبَابِ

It is as if there was no father for others, you rolled down upon the people as being your inheritance from your father and your mother. Glory be to Allah<sup>azwj</sup>! Are you not believing in

the Hereafter? Are you not fearing from the argument of the Reckoning? O you, the one who was counted with us as being with the understanding!

كَيْفَ تُسَيِّعُ شَرَاباً وَ طَعَاماً وَ أَنْتَ تَعْلَمُ أَنَّكَ تَأْكُلُ حَرَاماً وَ تَشْرَبُ حَرَاماً وَ تَبْتَاعُ الْإِمَاءَ وَ تَنْكِحُ النِّسَاءَ مِنْ مَالِ الْيَتَامَى وَ الْمَسَاكِينِ وَ الْمُحَاهِدِينَ الَّذِينَ أَقَاءَ اللَّهُ عَلَيْهِمْ هَذِهِ الْأَمْوَالَ وَ أَحْرَزَ بِهِنَّ هَذِهِ الْبِلَادَ

How can you partake drink and food and you know that you are eating unlawfully and drinking unlawfully, and you are buying the maids and marrying the women from the wealth of the orphans and the poor and the Momineen and the fighters, the ones Allah<sup>azwj</sup> had Legalised this wealth upon them and Protects this city by them?

فَأَتَى اللَّهَ وَ ارْتَدَّ إِلَى هَؤُلَاءِ الْقَوْمِ أَمْوَالَهُمْ فَإِنَّكَ إِنْ لَمْ تَفْعَلْ ثُمَّ أَمَكَّنِي اللَّهُ مِنْكَ لِأَعْدِرَنَّ إِلَى اللَّهِ فِيكَ وَ لِأَضْرِبَنَّكَ بِسَيْفِي الَّذِي مَا ضَرَبْتُ بِهِ أَحَداً إِلَّا دَخَلَ النَّارَ

Fear Allah<sup>azwj</sup>, and return to these people their wealth, for you, if you do not do so, then Allah<sup>azwj</sup> Enables me<sup>asws</sup> from you, I<sup>asws</sup> shall excuse myself<sup>asws</sup> to Allah<sup>azwj</sup> regarding you and strike you with my<sup>asws</sup> sword which no one has been struck by it except he entered the Fire.

وَ اللَّهُ لَوْ أَنَّ الْحَسَنَ وَ الْحُسَيْنَ فَعَلَا مِثْلَ فِعْلِكَ الَّذِي فَعَلْتَ مَا كَانَتْ لَهُمَا عِنْدِي هَوَادَّةٌ وَ لَا ظَفَرًا مِثِّي بِإِزَادَةٍ حَتَّى آخُذَ الْحَقُّ مِنْهُمَا وَ أَرْبَحَ الْبَاطِلُ عَنْ مَظْلَمَتَيْهِمَا

And, by Allah<sup>azwj</sup>, even if Al-Hassan<sup>asws</sup> and Al-Hassan<sup>asws</sup> were to do similar to your deed which you have done, there would not have been any clemency for them<sup>asws</sup> with me<sup>asws</sup> nor any success from me<sup>asws</sup> until I<sup>asws</sup> would have taken it back from them<sup>asws</sup> and removed the falsehood from their<sup>asws</sup> injustices.

وَ أَقْسِمُ بِاللَّهِ رَبِّ الْعَالَمِينَ مَا يَسُرُّنِي أَنَّ مَا أَخَذْتَهُ مِنْ أَمْوَالِهِمْ حَلَالٌ لِي أَتَرَكُهُ مِيراثاً لِمَنْ بَعْدِي

And I<sup>asws</sup> swear by Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds! It would not make me<sup>asws</sup> happy if I<sup>asws</sup> were to take it from their wealth as being permissible for me<sup>asws</sup> and leave it as an inheritance for the ones after me<sup>asws</sup>.

فَضَحَّ رُوَيْدًا فَكَأَنَّكَ قَدْ بَلَغْتَ الْمَدَى وَ دُفِنْتَ تَحْتَ التُّرَى وَ عُضِضَتْ عَلَيْكَ أَعْمَالُكَ بِالْمَحَلِّ الَّذِي يُنَادِي الظَّالِمُ فِيهِ بِالْحُسْرَةِ وَ يَتَمَتَّى الْمُضْطَبُّ الرَّجْعَةَ فِيهِ وَ لَا تَجِدَنَّ مَنَاصِي.

Have a little shame! It is as if you have reached the limit (of your life), and have already been buried under the soil, and your deeds are being presented to you at the place which the unjust one would be calling out in with the regret and he who wasted would wish for the return during it: **so they called out for escape when it was too late? [38:3]**".<sup>182</sup>

وَ قَدْ رَوَى أَزْبَابُ هَذَا الْقَوْلِ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ كَتَبَ إِلَى عَلِيٍّ عَ جَوَاباً عَنْ هَذَا الْكِتَابِ قَالُوا وَ كَانَ جَوَابُهُ أَمَّا بَعْدُ فَقَدْ أَتَانِي كِتَابُكَ تُعْظِمُ عَلَيَّ مَا أَصْبَحْتُ مِنْ بَيْتِ مَالِ الْبُصْرَةِ وَ لَعْمَرِي إِنَّ حَقِّي فِي بَيْتِ الْمَالِ لَأَكْثَرُ مِمَّا أَخَذْتُ وَ السَّلَامُ

And it has been reported by the reporters of these words, 'Abdullah Bin Abbas wrote an answer to Ali<sup>asws</sup> of this letter. They said, 'And his answer was, 'As for after, your<sup>asws</sup> letter has come to me magnifying upon me what I had attained from the public treasury of Al-

<sup>182</sup> Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 29 H 705 a

Basra, and by my life, my right in the public treasury is more than what I have taken. And the greetings’.

قَالُوا فَكُنْتَ إِلَيْهِ عَلِيٌّ عَ أَمَا بَعْدُ فَإِنَّ مِنَ الْعَجَبِ أَنْ تُزَيَّنَ لَكَ نَفْسُكَ أَنَّ لَكَ فِي بَيْتِ مَالِ الْمُسْلِمِينَ مِنَ الْحَقِّ أَكْثَرُ مِمَّا لِرَجُلٍ مِنَ الْمُسْلِمِينَ فَقَدْ أَفْلَحْتَ إِنْ كَانَ مَتْنِكَ الْبَاطِلُ وَ ادَّعَاؤُكَ مَا لَا يَكُونُ يُنْجِيكَ مِنَ الْمَأْثَمِ وَ يُجِلُّ لَكَ الْمُحَرَّمَ إِنَّكَ لَأَنْتَ الْمُهْتَدِي السَّعِيدُ إِذَنْ

They said, ‘Ali<sup>asws</sup> wrote to him: ‘As for after, surely from the wonders is that your soul is adorning for you that there is a right for you in the public treasury more than what is for a man from the Muslims, so you have succeeded. If your false wishes and your claiming what cannot save you from the sins, and permits for you the prohibited, then you are the guided, the fortunate.

وَ قَدْ بَلَغَنِي أَنَّكَ اخْتَذْتَ مَكَّةَ وَطَنًا وَ ضَرَبْتَ بِهَا عَطْنًا تَشْتَرِي بِهَا مُؤَلَّدَاتِ مَكَّةَ وَ الْمَدِينَةَ وَ الطَّائِفَ تَخْتَارُهُنَّ عَلَى غَنِيِّكَ وَ تُعْطِي فِيهِنَّ مَالَ غَيْرِكَ

And it has reached me<sup>asws</sup> that you had taken Makkah as a homeland and have struck watering places at is, buying women of Makkah, and Al-Medina, and Al-Taif, choosing them to be upon your spies, and giving them wealth of others.

فَارْجِعْ هَذَاكَ اللَّهُ إِلَى رُشْدِكَ وَ ثَبِّ إِلَى اللَّهِ رَيْكَ وَ اخْرِجْ إِلَى الْمُسْلِمِينَ مِنْ أَمْوَالِهِمْ فَعَمَّا قَلِيلٍ تُفَارِقُ مَنْ أَلَفْتَ وَ تَتْرُكُ مَا جَمَعْتَ وَ تَغِيبُ فِي صَدْعٍ مِنَ الْأَرْضِ غَيْرِ مُؤَسَّدٍ وَ لَا مُمَهَّدٍ قَدْ فَارَقْتَ الْأَحْبَابَ وَ سَكَنْتَ الثَّرَابَ وَ وَاجَهْتَ الْحِسَابَ غَنِيًّا عَمَّا خَلَّفْتَ فَقِيرًا إِلَى مَا قَدَّمْتَ وَ السَّلَامُ

Return, may Allah<sup>azwj</sup> Guide you to your rightful guidance, and repent to Allah<sup>azwj</sup>, your Lord<sup>azwj</sup> and bring out to the Muslims their wealth, for after a little while you will separate from the one you love and you will leave whatever you have amassed, and you will disappear into a crack of the earth, neither cushioned nor paved. You would separate from the loved ones and settle in the soil, and facing the Reckoning, needless from what you had left behind to what you have sent ahead. And the greetings’.

قَالُوا فَكُنْتَ إِلَيْهِ عَبْدُ اللَّهِ بْنِ الْعَاسِ أَمَا بَعْدُ فَإِنَّكَ قَدْ أَكْثَرْتَ عَلَيَّ وَ وَ اللَّهِ لَأَنَّ أَلْفَى اللَّهُ قَدْ اخْتَوَيْتَ عَلَى كُنُوزِ الْأَرْضِ كُلِّهَا مِنْ ذَهَبِهَا وَ عِصْيَانِهَا وَ لُحْنِهَا أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْقَاهُ بِدَمِ امْرِئٍ مُسْلِمٍ وَ السَّلَامُ.

They said, ‘Abdullah Bin Al-Abbas wrote to him, ‘As for after, you<sup>asws</sup> have frequented upon me, and by Allah<sup>azwj</sup>, if I were to meet Allah<sup>azwj</sup> having encompassed upon the treasures of the earth, all of them, from its gold and its minerals, and its silver, it would be more beloved to me than if I were to meet Him<sup>azwj</sup> with the blood of a Muslim person (like you<sup>asws</sup> will). And the greetings’<sup>183</sup>.

36- م، تفسير الإمام عليه السلام قَالَ الْإِمَامُ مُوسَى بْنُ جَعْفَرٍ ع إِنَّ رَسُولَ اللَّهِ ص لَمَّا أَوْفَقَ الْعَالَمَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فِي يَوْمِ الْغَدِيرِ مَوْفَقَهُ الْمَشْهُورَ الْمَعْرُوفَ ثُمَّ قَالَ يَا عِبَادَ اللَّهِ انْصُبُونِي فَقَالُوا أَنْتَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ بْنِ عَبْدِ مَنَافٍ

Tafseer of the Imam (Hassan Al-Askari<sup>asws</sup>): ‘The Imam Musa<sup>asws</sup> Bin Ja’far<sup>asws</sup> said: ‘When Rasool-Allah<sup>saww</sup> made the knowledgeable one Amir-Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> stand at a well-known place on the day of Ghadeer, he<sup>saww</sup> then said: ‘O servants of Allah<sup>azwj</sup>!

<sup>183</sup> Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 29 H 705 b

Say to me<sup>saww</sup> my<sup>saww</sup> lineage!' They said: 'You are Muhammad<sup>saww</sup> Bin Abdullah<sup>asws</sup> Bin Abdul Muttalib<sup>asws</sup> Bin Hashim<sup>asws</sup> Bin Abd Manaf<sup>asws</sup>.

ثُمَّ قَالَ أَيُّهَا النَّاسُ أَلَسْتُ أَوَّلَىٰ بِكُمْ مِنْكُمْ بِأَنْفُسِكُمْ فَأَنَا مَوْلَاكُمْ أَوَّلَىٰ بِكُمْ مِنْ أَنْفُسِكُمْ قَالُوا بَلَىٰ يَا رَسُولَ اللَّهِ فَتَنَظَّرَ إِلَى السَّمَاءِ وَقَالَ اللَّهُمَّ اشْهَدْ

Then he<sup>saww</sup> said: 'O you people! Am I<sup>saww</sup> not closer to you than your own selves?' They said: 'Yes, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'A Master<sup>saww</sup> to you who is closer than your own selves?' They said: 'Yes, O Rasool-Allah<sup>saww</sup>.' So he<sup>saww</sup> looked towards the sky and said: 'Our Allah<sup>azwj</sup>! Be Witness!'

يَقُولُ هُوَ ذَلِكَ وَهُمْ يَقُولُونَ ذَلِكَ ثَلَاثًا ثُمَّ قَالَ أَلَا مَنْ كُنْتُ مَوْلَاهُ وَ أَوَّلَىٰ بِهِ فَهَذَا مَوْلَاهُ وَ أَوَّلَىٰ بِهِ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نَصَرَهُ وَ اخْذَلْ مَنْ خَذَلَهُ

He<sup>saww</sup> said that, and they were saying that – three times. Then he<sup>saww</sup> said: 'Indeed! So, the one whose Master<sup>saww</sup> I<sup>saww</sup> was and closer with him, so this Ali<sup>asws</sup> is his Master<sup>asws</sup> and closer with him. O Allah<sup>azwj</sup>! Befriend the one who befriends him<sup>asws</sup> and be inimical to the one who is inimical to him<sup>asws</sup>, and Help the one who helps him<sup>asws</sup>, and Abandon the one who abandons him<sup>asws</sup>.

ثُمَّ قَالَ قُمْ يَا أَبَا بَكْرٍ فَبَايِعْ لَهُ بِإِمْرَةِ الْمُؤْمِنِينَ فَقَامَ فَفَعَلَ ذَلِكَ وَ بَايَعَ لَهُ

Then he<sup>saww</sup> said: 'Stand up O Abu Bakr! Pledge your allegiance to him<sup>asws</sup> as Emir of the Momineen<sup>asws</sup>!' He stood up and gave allegiance to him<sup>asws</sup> (as Emir of the Momineen<sup>asws</sup>).

ثُمَّ قَالَ قُمْ يَا عُمَرُ فَبَايِعْ لَهُ بِإِمْرَةِ الْمُؤْمِنِينَ فَقَامَ فَبَايَعَ

Then he<sup>saww</sup> said: 'Stand up O Umar! Pledge your allegiance to him<sup>asws</sup> as Emir of the Momineen<sup>asws</sup>!' He stood up and gave allegiance (to him<sup>asws</sup> as Emir of the Momineen<sup>asws</sup>).

ثُمَّ قَالَ بَعْدَ ذَلِكَ لِتَمَامِ التَّسْعَةِ ثُمَّ لِرِوَسَاءِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَبَايَعُوا كُلَّهُمْ فَقَامَ مِنْ بَنِي جَمَاعَتِهِمْ عُمَرُ بْنُ الْخَطَّابِ وَ قَالَ بَحْ بَحْ لَكَ يَا ابْنَ أَبِي طَالِبٍ أَصْبَحْتَ مَوْلَايَ وَ مَوْلَىٰ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ ثُمَّ تَفَرَّقُوا عَنْ ذَلِكَ وَ قَدْ وَكَّدَتْ عَلَيْهِمُ الْمُجُودُ وَ الْمَوَائِقُ

Then he<sup>saww</sup> said after that to the rest of them (the nine, then to the chiefs of) the Emigrants and the Helpers, and all of them pledged allegiance. Umar Bin Al-Khattab stood up from among the group and said: 'Congratulations, congratulations to you<sup>asws</sup> O son of Abu Talib<sup>asws</sup>, you have become my Master and the Master of all believing men and women!' Then they all dispersed after their oaths and covenants had been taken.'

ثُمَّ إِنَّ قَوْمًا مِنْ مُتَمَرِّدِيهِمْ وَ حَبَايِرِهِمْ تَوَاطَفُوا بَيْنَهُمْ إِنْ كَانَتْ لِمُحَمَّدٍ ص كَائِنَةٌ لَنُدْفَعَنَّ عَنْ عَلِيٍّ هَذَا الْأَمْرَ وَ لَا نَتْرُكُهُ لَهُ فَعَرَفَ اللَّهُ ذَلِكَ مِنْ قِبَلِهِمْ وَ كَانُوا يَأْتُونَ رَسُولَ اللَّهِ ص وَ يَقُولُونَ لَقَدْ أَقَمْتَ عَلَيْنَا أَحَبَّ خَلْقٍ إِلَى اللَّهِ وَ إِلَيْنَا كَفَيْتَنَا بِهِ مَعُونَةَ الظَّالِمَةِ لَنَا وَ الْجَائِرِينَ فِي سِيَاسَتِنَا

Then an obstinate and compulsive group colluded between themselves: 'If there happens to Muhammad<sup>saww</sup> an event (of death), we would dispel this matter away from Ali<sup>asws</sup> and not leave it for him<sup>asws</sup>. So Allah<sup>azwj</sup> the Exalted Knew that from them, and they used to come to Rasool-Allah<sup>saww</sup> and used to say: 'You have established Ali<sup>asws</sup> who is the most beloved to

Allah<sup>azwj</sup>, and to you<sup>saww</sup> and to us, and has sufficiently helped us and saved us from the unjust and the oppressors in our lives.'

وَعَلِمَ اللَّهُ تَعَالَى فِي قُلُوبِهِمْ خِلَافَ ذَلِكَ مِنْ مُوَالَاةٍ بَعْضُهُمْ لِبَعْضٍ وَ أَنْتَهُمْ عَلَى الْعِدَاوَةِ مُقِيمُونَ وَ لَدَفَعَ الْأَمْرَ عَنْ حُفَّتِهِ مُؤَثِّرُونَ

And Allah<sup>azwj</sup> the Exalted Knew from their hearts contrary to that, from friendship to each other, and they had prior agreements among themselves that they would be staying upon the enmity and would dispel the matter away from its rightful one<sup>asws</sup> to an influential one.'

فَأَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا عَنْهُمْ فَقَالَ يَا مُحَمَّدُ وَ مِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ الَّذِي أَمَرَكَ بِنَصْبِ عَلِيٍّ إِمَامًا وَ سَائِسًا لِأُمَّتِكَ وَ مُدَبِّرًا وَ مَا هُمْ بِمُؤْمِنِينَ بِذَلِكَ وَ لَكِنَّهُمْ مُوَاطِّئُونَ عَلَى هَلَاقِكَ وَ هَلَاقِهِ يُوَاطِّئُونَ أَنْفُسَهُمْ عَلَى التَّمَرُّدِ عَلَى عَلِيٍّ إِنْ كَانَتْ بِكَ كَائِنَةٌ

Allah<sup>azwj</sup> Mighty and Majestic informed Muhammad<sup>saww</sup> about them, so He<sup>azwj</sup> Said: "O Muhammad<sup>saww</sup>: **And from the people there are ones who are saying: We believe in Allah [2:8],** Who Commanded you<sup>saww</sup> with establishing Ali<sup>asws</sup> as an Imam<sup>asws</sup>, and in charge of the affairs of your<sup>saww</sup> community **and they are not at all Believers** in that, but they are conspiring about eliminating you<sup>saww</sup> and eliminating him<sup>asws</sup>, and are planning an insurgency against Ali<sup>asws</sup> if there happens with you<sup>saww</sup> an event (of death).

قَوْلُهُ عَزَّ وَ جَلَّ يُخَادِعُونَ اللَّهَ وَ الَّذِينَ آمَنُوا وَ مَا يُخَدِّعُونَ إِلَّا أَنْفُسَهُمْ وَ مَا يَشْعُرُونَ

The Words of the Mighty and Majestic: **They are (trying to) deceive Allah and those who believe, and they are not deceiving except for themselves and they are not realising [2:9].**

قَالَ مُوسَى بْنُ حَقْقَرٍ ع فَاتَّصَلَ ذَلِكَ مِنْ مُوَاطِّئِهِمْ وَ قِيلِهِمْ فِي عَلِيٍّ ع وَ سُوءِ تَذْيِيرِهِمْ عَلَيْهِ بِرَسُولِ اللَّهِ ص فَدَعَاهُمْ وَ عَاتَبَهُمْ فَاجْتَهَدُوا فِي الْأَيْمَانِ

The Imam (Hassan Al-Askari<sup>asws</sup>) said that the Imam Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> said: 'When Rasool-Allah<sup>saww</sup> came to know about their ill-talk about Ali<sup>asws</sup> and their evil masterminding upon it, he<sup>saww</sup> summoned them, and admonished them, so they struggled in the *Eman*.'

وَ قَالَ أُولَئِهِمْ يَا رَسُولَ اللَّهِ مَا اخْتَدَذْتُ بَشِيءًا كَاغْتِدَادِي بِهَذِهِ الْبَيْعَةِ وَ لَقَدْ رَجَوْتُ أَنْ يَفْسَحَ اللَّهُ لِي فِي الْجَنَّةِ وَ يَجْعَلَنِي فِيهَا مِنْ أَفْضَلِ النَّزَالِ وَ السُّكَّانِ

The first of them said: 'O Rasool-Allah<sup>saww</sup>! By Allah<sup>azwj</sup> I do not consider anything better in my deeds than this allegiance, and desire for this from Allah<sup>azwj</sup> castles in the Gardens, and that He<sup>azwj</sup> will Make me of the highest of the inhabitants of Paradise.'

وَ قَالَ ثَانِيهِمْ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ مَا وَثَّقْتُ بِدُخُولِ الْجَنَّةِ وَ النَّجَاةِ مِنَ النَّارِ إِلَّا بِهَذِهِ الْبَيْعَةِ وَ اللَّهُ مَا يَسُرُّنِي إِنْ نَقَضْتُهَا أَوْ نَكَنْتُ بَعْدَ مَا أُعْطِيتُ مِنْ نَفْسِي مَا أُعْطِيتُ وَ إِنْ كَانَ لِي طِلَاعٌ مَا بَيْنَ الثَّرَى إِلَى الْعَرْشِ لَنَالِي رَطْبَةً وَ حَوَاهِرُ فَاجِرَةٍ

The second one of them said: 'May my father and mother be sacrificed for you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>! I am not depending on anything other than this allegiance for my entry into Paradise and salvation from the Fire. By Allah<sup>azwj</sup>! It would not make me happy if I were to renege or break after having given from myself what I have given (pledge of allegiance), and even if there was for me, what is between the earth to the Throne, a mountain of pride-worthy jewels.'

وَقَالَ تَالِئُهُمْ وَاللَّهِ يَا رَسُولَ اللَّهِ لَقَدْ صِرْتُ مِنَ الْفَرَحِ بِحَذْرِ الْبَيْعَةِ مِنَ السُّرُورِ وَالْفَتْحِ مِنَ الْأَمَالِ فِي رِضْوَانِ اللَّهِ مَا أَيْقَنْتُ أَنَّهُ لَوْ كَانَتْ عَلَيَّ ذُنُوبُ أَهْلِ الْأَرْضِ كُلِّهَا لَمْ حَصَتْ عَنِّي بِحَذْرِ الْبَيْعَةِ

And the third of them said: ‘By Allah<sup>azwj</sup>! O Rasool-Allah<sup>saww</sup>! I have so much happiness in my heart after taking an oath of allegiance (to Ali<sup>asws</sup>) and I prefer this to any of my other deeds. I am convinced that it will earn me the Pleasure of Allah<sup>azwj</sup> and even if I were to have the sins of all the people of the world on me, still I will be cleansed from them by (honouring) this allegiance’.

وَحَلَفَ عَلَى مَا قَالَ مِنْ ذَلِكَ وَ لَعَنَ مَنْ بَلَغَ عَنْهُ رَسُولَ اللَّهِ خِلَافَ مَا حَلَفَ عَلَيْهِ ثُمَّ تَتَابَعَ بِهَذَا الْإِعْتِدَارِ مَنْ بَعْدَهُمْ مِنَ الْجَبَابِرَةِ وَالْمُتَمَرِّدِينَ

And he swore upon what he has said from that and cursed the one who would go against what he had sworn upon after it had reached from Rasool-Allah<sup>saww</sup>. Then they (all) followed with the likes of this, with these excuses one after another, from the compulsive and the obstinate ones’.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لِمُحَمَّدٍ يُخَادِعُونَ اللَّهَ يَغْنِي يُخَادِعُونَ رَسُولَ اللَّهِ ص بِإِبْدَائِهِمْ خِلَافَ مَا فِي جَوَانِحِهِمْ وَ الَّذِينَ آمَنُوا كَذَلِكَ أَيْضاً الَّذِينَ سَيِّدُهُمْ وَ فَاضِلُهُمْ عَلَيَّ بُنْ أَبِي طَالِبٍ ع

Allah<sup>azwj</sup> Mighty and Majestic Said to Muhammad<sup>saww</sup>: **They are (trying to) deceive Allah [2:9]** Meaning - they are (trying to) deceive Rasool-Allah<sup>saww</sup> by the display of their *Eman* which is against what is in their hearts; **and those who believe** Similar to that as well, (trying to deceive) their chief and their superior, Ali<sup>asws</sup> Ibn Abu Talib<sup>asws</sup>.

ثُمَّ قَالَ وَ مَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَ مَا يَصُرُونَ بِتِلْكَ الْخَدِيعَةِ إِلَّا أَنْفُسَهُمْ فَاللَّهُ غَنِيٌّ عَنْهُمْ وَ عَنْ نُصْرَتِهِمْ وَ لَوْ لَا إِمَهَالُهُ لَمَا قَدَرُوا عَلَى شَيْءٍ مِنْ فُجُورِهِمْ وَ طُغْيَانِهِمْ

Then Allah<sup>azwj</sup> Said: **And they are not deceiving except for themselves** – and they are not damaging anyone with their deceit except their own selves for Allah<sup>azwj</sup> is Needless of them and their help, and had He<sup>azwj</sup> not Respited them they would have no power over anything from their corruption and tyranny.

وَ مَا يَشْعُرُونَ أَنَّ الْأَمْرَ كَذَلِكَ وَ أَنَّ اللَّهَ يُطْلِعُ نَبِيَّهُ عَلَى نِفَاقِهِمْ وَ كَذِبِهِمْ وَ كُفْرِهِمْ وَ يَأْمُرُهُ بِلَعْنِهِمْ فِي لَعْنَةِ الظَّالِمِينَ التَّائِبِينَ وَ ذَلِكَ اللَّعْنُ لَا يُفَارِقُهُمْ فِي الدُّنْيَا يَلْعَنُهُمْ حَيَارُ عِبَادِ اللَّهِ وَ فِي الْآخِرَةِ يُبْتَلَوْنَ بِشِدَائِدِ عَذَابِ اللَّهِ

**And they are not realising** that the matter is like that, and Allah<sup>azwj</sup> has Notified His<sup>azwj</sup> Prophet<sup>saww</sup> about their hypocrisy, and their lies, and their infidelity, and Commanded him<sup>saww</sup> in cursing the unjust and the breakers of the allegiance. And that curse would not separate from them – in the world the best of the servants of Allah<sup>azwj</sup> would be cursing them, and in the Hereafter they would be subjected to the (most) severe Punishments of Allah<sup>azwj</sup>.

قَوْلُهُ عَزَّ وَ جَلَّ فِي قُلُوبِهِمْ مَرَضٌ فَرَادَهُمُ اللَّهُ مَرَضاً وَ هُمْ عَذَابُ أَلِيمٍ بِمَا كَانُوا يَكْذِبُونَ

***There is a disease in their hearts, so Allah Increased their disease and for them would be a painful Punishment due to what they were belying [2:10].***

قَالَ مُوسَىٰ بْنُ جَعْفَرٍ ع إِنَّ رَسُولَ اللَّهِ ص لَمَّا اعْتَدَرَ إِلَيْهِ هَؤُلَاءِ بِمَا اعْتَدَوْا نَكَرَ عَلَيْهِمْ بِأَن قَبِلَ طَوَاهِرَهُمْ وَ وَكَلَّ بَوَاطِنَهُمْ إِلَى رَبِّهِمْ

The Imam (Hassan Al-Askari<sup>asws</sup>) said that the Imam Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> said: 'When Rasool-Allah<sup>saww</sup> heard the excuses of those hypocrites to him<sup>saww</sup> with what they were excusing themselves with, was honouring to them, he<sup>saww</sup> accepted their apparent excuses and left the matter of their hidden (animosity) to their Lord<sup>azwj</sup>.'

لَكَرَنَّ جِبْرِئِيلُ أَتَاهُ فَقَالَ يَا مُحَمَّدُ إِنَّ الْعَلِيَّ الْأَعْلَى يُقْرِئُكَ السَّلَامَ وَ يَقُولُ أَخْرِجْ هَؤُلَاءِ الْمَرَدَّةَ الَّذِينَ اتَّصَلُ بِكَ عَنْهُمْ فِي عَلِيٍّ وَ نَكْتِهِمْ لِنَبِيِّهِ وَ تَوَاطِنَهُمْ نَفُوسُهُمْ عَلَى مُخَالَفَتِهِمْ عَلِيًّا لِيُظْهِرَ مِنَ الْعَجَائِبِ مَا أَكْرَمَهُ اللَّهُ بِهِ مِنْ طَوَاعِيَةِ الْأَرْضِ وَ الْجِبَالِ وَ السَّمَاءِ لَهُ وَ سَائِرِ مَا خَلَقَ اللَّهُ لَمَّا أَوْفَقَهُ مَوْقِفَكَ وَ أَقَامَهُ مُقَامَكَ لِيَعْلَمُوا أَنَّ وَلِيَّ اللَّهِ عَلِيًّا عَنِّي عَنْهُمْ وَ أَنَّهُ لَا يَكْفُ عَنْهُمْ ائْتِقَامَهُ إِلَّا بِأَمْرِ اللَّهِ الَّذِي لَهُ فِيهِ وَ فِيهِمُ التَّذْيِيرُ الَّذِي بِالْإِعْثَةِ بِالْحِكْمَةِ الَّتِي هُوَ عَامِلٌ بِهَا وَ مُضَيِّ لِمَا يُوجِبُهَا

But Jibraeel<sup>as</sup> came to him<sup>saww</sup> and said: 'The Highest of the High Conveys the Greetings upon you<sup>saww</sup> and is Saying: "Go out with these apostates, those from whom has reached to you<sup>saww</sup> regarding Ali<sup>asws</sup>, upon their breaking his<sup>asws</sup> allegiance and their conspiring themselves upon opposing Ali<sup>asws</sup>, so that he<sup>asws</sup> may show them some wonders that He<sup>azwj</sup> has Honoured him<sup>asws</sup> with, that is from the earth and the mountains and the skies, all these have been Made subservient to him<sup>asws</sup>, and the rest of what Allah<sup>azwj</sup> Created and why he<sup>asws</sup> has been made to stand in your<sup>saww</sup> place, so that they would know that the Guardian of Allah<sup>azwj</sup>, Ali<sup>asws</sup>, is needless of them, and he<sup>asws</sup> is not refraining from his<sup>asws</sup> revenge from them except by the Command of Allah<sup>azwj</sup> wherein is the Plan for him<sup>asws</sup> and regarding them which he<sup>asws</sup> would be implementing it, and the wisdom he<sup>asws</sup> would be working with, and the accomplishment to what is a must.

فَأَمَرَ رَسُولُ اللَّهِ ص الْجَمَاعَةَ الَّذِينَ اتَّصَلُ بِهِ عَنْهُمْ مَا اتَّصَلُ فِي أَمْرِ عَلِيٍّ ع وَ الْمُوَاطَاةَ عَلَى مُخَالَفَتِهِ بِالْخُرُوجِ فَقَالَ لِعَلِيٍّ ع لَمَّا اسْتَفْتَرَ عِنْدَ صَفْحِ بَغْضِ جِبَالِ الْمَدِينَةِ يَا عَلِيُّ إِنَّ اللَّهَ حَلَّ وَ عَلَا أَمْرَ هَؤُلَاءِ بِنُصْرَتِكَ وَ مُسَاعَدَتِكَ وَ الْمُوَاطَاةَ عَلَى خِدْمَتِكَ وَ الْجِدِّ فِي طَاعَتِكَ

Rasool-Allah<sup>saww</sup> ordered the group with the going out – the ones from whom had reached what had reached regarding the matter of Ali<sup>asws</sup> and the conspiracy upon their opposing him<sup>asws</sup>. He<sup>saww</sup> said to Ali<sup>asws</sup> when he<sup>asws</sup> was standing on one of the mountains of Al-Medina: 'O Ali<sup>asws</sup>! Allah<sup>azwj</sup> the Almighty has Commanded them to help you<sup>asws</sup> and support you<sup>asws</sup> and remain in your<sup>asws</sup> service, and be firm in being obedient to you<sup>asws</sup>.

فَإِنْ أَطَاعُوكَ فَهُوَ خَيْرٌ لَّهُمْ يَصِيرُونَ فِي جَنَّاتِ اللَّهِ مُلُوكًا خَالِدِينَ نَاعِمِينَ وَ إِنْ خَالَفُوكَ فَهُوَ شَرٌّ لَهُمْ يَصِيرُونَ فِي جَهَنَّمَ خَالِدِينَ مُعَذِّبِينَ

So, if they were to obey you<sup>asws</sup>, it is better for them as they would come to be in the Gardens of Allah<sup>azwj</sup> as kings, blissfully forever, and if they oppose you<sup>asws</sup>, it would be evil for them. They would come to be in Hell, eternally in Punishment.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِيَلَيْكَ الْجَمَاعَةُ اعْلَمُوا أَنَّكُمْ إِنْ أَطَعْتُمْ عَلِيًّا سَعِدْتُمْ وَ إِنْ خَالَفْتُمْ شَقِيتُمْ وَ أَعْتَاهُ اللَّهُ عَنْكُمْ مِنْ سَيِّئِكُمْ وَ بِمَا سَيِّرَكُمْ

Then Rasool-Allah<sup>saww</sup> said to that group: 'Know that if you obey Ali<sup>asws</sup> you will be happy and if you oppose him<sup>asws</sup> you will be wretched, and Allah<sup>azwj</sup> is needless of you, and what you are about to witness'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ سَلْ رَبَّكَ بِحَاجِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الَّذِينَ أَنْتَ بَعْدَ مُحَمَّدٍ سَيِّدُهُمْ أَنْ يُغَلِّبَ لَكَ هَذِهِ الْجِبَالَ مَا شِئْتَ فَسَأَلَ رَبُّهُ تَعَالَى ذَلِكَ فَأَنْقَلَبَتْ فِضَّةً

Then Rasool-Allah<sup>saww</sup>: 'O Ali<sup>asws</sup>! Ask your<sup>asws</sup> Lord<sup>azwj</sup> by the virtues of Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, which you<sup>asws</sup> are the Chief of, after Muhammad<sup>saww</sup>, to convert these mountains for you<sup>asws</sup> into whatsoever you<sup>asws</sup> so desire to.' He<sup>asws</sup> asked his<sup>asws</sup> Lord in this manner and the mountains turned into silver'.

ثُمَّ نَادَتْهُ الْجِبَالُ يَا عَلِيُّ وَ يَا وَصِيَّ رَسُولِ رَبِّ الْعَالَمِينَ إِنَّ اللَّهَ قَدْ أَعَدَّنَا لَكَ إِنْ أَرَدْتَ إِنْثَاقَنَا فِي أَمْرِكَ فَمَتَى دَعَوْتَنَا أَجِبْنَاكَ لِتُعْصِي فِيْنَا حُكْمَكَ وَ تُنْفِذَ فِيْنَا قَضَاءَكَ

Then the mountains called out: 'O Ali<sup>asws</sup>! O Successor<sup>asws</sup> of the Rasool<sup>saww</sup> of the Lord<sup>azwj</sup> of the Worlds! Allah<sup>azwj</sup> has Kept us in your<sup>asws</sup> service and you<sup>asws</sup> can utilize us in your<sup>asws</sup> matters, so when you<sup>asws</sup> do order us, we shall answer you<sup>asws</sup> (and) to (be ready) to serve you<sup>asws</sup>'.

ثُمَّ انْقَلَبَتْ ذَهَبًا كُلُّهَا وَ قَالَتْ مَقَالَةَ الْفِضَّةِ ثُمَّ انْقَلَبَتْ مِسْكَاً وَ عُنْبَرًا وَ غَبِيرًا وَ جَوَاهِرَ وَ يَوَاقِيتَ وَ كُلُّ شَيْءٍ مِنْهَا يَنْقَلِبُ إِلَيْهِ فَنَادَتْهُ يَا أَبَا الْحَسَنِ يَا أَخَا رَسُولِ اللَّهِ نَحْنُ الْمُسْتَخَرَاتُ لَكَ اذْعُنَا مَتَى شِئْتَ لِنُنْفِذَ فِيْمَا شِئْتَ نُجِيبُكَ وَ نَتَحَوَّلَ لَكَ إِلَى مَا شِئْتَ

Then they all turned into red gold and said whatever was said when they were of silver. Then they turned into Musk and Amber and fragrances, and jewels and rubies and each of them called out: 'O Abu Al-Hassan<sup>asws</sup>! O brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! We are subservient to you. Call out to us whenever you<sup>asws</sup> so desire to (and) to spend from us in whatever you<sup>asws</sup> so desire to and we will turn into whatever that you<sup>asws</sup> so desire us to turn into'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ سَلِ اللَّهَ بِمُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ الَّذِينَ أَنْتَ سَيِّدُهُمْ بَعْدَ مُحَمَّدٍ رَسُولِ اللَّهِ أَنْ يُغَلِّبَ أَشْجَارَهَا لَكَ رِجَالًا شَاكِرِينَ الْأَسْلِحَةَ وَ صُخُورَهَا أَسُوداً وَ ثُمُوراً وَ أَفَاعِي

Then Rasool-Allah<sup>saww</sup> said: 'Do you see how Allah<sup>azwj</sup> Mighty and Majestic has Made Ali<sup>asws</sup> needless of you – with what you are seeing - from your wealth?' Then Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Ask Allah<sup>azwj</sup> Mighty and Majestic by Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup> of whom you<sup>asws</sup> are the Chief of, after Muhammad<sup>saww</sup> Rasool-Allah<sup>saww</sup>, that He<sup>azwj</sup> Transforms for you<sup>asws</sup> the trees into men bearing armaments and the stones into lions and tigers and snakes'.

فَدَعَا اللَّهَ عَلِيُّ بِذَلِكَ فَأَمْتَلَأَتْ تِلْكَ الْجِبَالُ وَ الْمُضَنَّبَاتُ وَ قَرَارُ الْأَرْضِ مِنَ الرِّجَالِ الشَّاكِرِينَ السَّلَاحِ الَّذِينَ لَا يَبْقَى بِالْوَاحِدِ مِنْهُمْ عَشْرَةُ آلَافٍ مِنَ النَّاسِ الْمُعْهُودِينَ وَ مِنَ الْأَسُودِ وَ الثُّمُورِ وَ الْأَفَاعِي حَتَّى طُبِقَتْ تِلْكَ الْجِبَالُ وَ الْأَرْضُونَ وَ الْمُضَنَّبَاتُ

Ali<sup>asws</sup> supplicated with that and these mountains and hills and the low ground became filled with armed soldiers of such nature that even ten thousand soldiers of this world would not

be able to defeat a single one of them, and (filled up) from lions and tigers and snakes, until the layers of those mountains and hill and the low grounds were filled with them.

كُلُّ يُنَادِي يَا عَلِيُّ يَا وَصِيَّ رَسُولِ اللَّهِ نَحْنُ قَدْ سَخَرْنَا اللَّهَ لَكَ وَ أَمَرْنَا بِإِجَابَتِكَ كُلَّمَا دَعَوْتَنَا إِلَى اضْطِلَامِ كُلِّ مَنْ سَلَطْنَا عَلَيْهِ فَمَتَّى شِئْتَ فَادْعُنَا يُجِبْكَ وَ مَا شِئْتَ فَأْمُرْنَا بِهِ نَطِيعُكَ

And they all called out: 'O Ali<sup>asws</sup>! O Successor<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! We have all been made subservient to you by Allah<sup>azwj</sup>, and Have been Commanded to respond to your<sup>asws</sup> call – every time you<sup>asws</sup> call us – to the conquering everyone we overcome upon. Therefore, whenever you<sup>asws</sup> so desire to, call upon us, we will answer you<sup>asws</sup>, and with whatever order you<sup>asws</sup> so desire to, we will obey you<sup>asws</sup>.

يَا عَلِيُّ يَا وَصِيَّ رَسُولِ اللَّهِ إِنَّ لَكَ عِنْدَ اللَّهِ مِنَ الشَّانِ الْعَظِيمِ مَا لَوْ سَأَلْتَ اللَّهَ أَنْ يُصَيِّرَ لَكَ أَطْرَافَ الْأَرْضِ وَ حَوَائِهَا هَيْئَةً وَاحِدَةً كَصَبْرَةِ كَيْسٍ لَفَعَلَ أَوْ يَحْطِطَ لَكَ السَّمَاءُ إِلَى الْأَرْضِ لَفَعَلَ أَوْ يَرْفَعَ لَكَ الْأَرْضَ إِلَى السَّمَاءِ لَفَعَلَ أَوْ يُقَلِّبَ لَكَ مَا فِي بَحَارِهَا الْأَحْجَاءَ مَاءً عَذْبًا أَوْ زُبْنًا أَوْ بَانًا أَوْ مَا شِئْتَ مِنْ أَنْوَاعِ الْأَشْرَبَةِ وَ الْأَذْهَانِ لَفَعَلَ وَ لَوْ شِئْتَ أَنْ يُجَمِّدَ الْبَحَارَ أَوْ يَجْعَلَ سَائِرَ الْأَرْضِ هِيَ الْبَحَارَ لَفَعَلَ

O Ali<sup>asws</sup>! O Successor<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Your<sup>asws</sup> status with Allah<sup>azwj</sup> is so great that if you<sup>asws</sup> were to ask Allah<sup>azwj</sup> for all the surrounding areas of the earth and its sides to become a big bag of gold He<sup>azwj</sup> will Do it, or for the sky to fall on to the earth for you<sup>asws</sup> He<sup>azwj</sup> will Do so or to lift the earth to the sky for you<sup>asws</sup> He<sup>azwj</sup> will Do so, or to turn the salty water of the seas sweet for you<sup>asws</sup> or into mercury or any variety of drink and the oils, He<sup>azwj</sup> will Do so. And if you<sup>asws</sup> so desire, to freeze the seas and turn the rest of the earth into oceans, He<sup>azwj</sup> will Do so.

لَا يَعْزُوكَ تَمَكُّدُ هَؤُلَاءِ الْمُتَمَرِّدِينَ وَ جَلَّافُ هَؤُلَاءِ الْمُخَالِفِينَ فَكَأَنَّهُمْ بِالْأَرْضِ قَدْ انْقَضَتْ عَنْهُمْ كَأَنْ لَمْ يَكُونُوا فِيهَا وَ كَأَنَّهُمْ بِالْآخِرَةِ إِذَا وَرَدَتْ عَلَيْهِمْ كَأَنْ لَمْ يَزَالُوا فِيهَا

Therefore, nothings (from betrayal) should grieve you, the rebellion of these rebels and the opposition of these adversaries, for they are in this world, when it expires from then it is as if they existed in it (and as if in the Hereafter, when it does arrive upon them as if) they had not declined in it.

يَا عَلِيُّ إِنَّ الَّذِي أَمَّهُلَهُمْ مَعَ كُفْرِهِمْ وَ فِسْقِهِمْ فِي تَمَرُّدِهِمْ عَنْ طَاعَتِكَ هُوَ الَّذِي أَمَّهُلَ فِرْعَوْنَ ذَا الْأَوْتَادِ وَ ثَمُودَ بْنَ كَنْعَانَ وَ مَنْ ادَّعَى إِلَهِيَّةً مِنْ دُونِ الطُّغْيَانِ وَ أَطْعَى الطُّغَاةَ إِبْلِيسَ رَأْسَ أَهْلِ الضَّلَالَةِ

O Ali<sup>asws</sup>! That which I<sup>azwj</sup> have Respited them with their disbelief and their corruption in their rebellion from obeying you<sup>asws</sup>, it is that which I<sup>azwj</sup> Respited Pharaoh<sup>la</sup> with the armies, and Nimrod Bin Canaan<sup>la</sup>, the ones who called to the gods from besides Me<sup>azwj</sup>, and the arrogant of all arrogant ones, Iblees<sup>la</sup>, the chief of the straying people.

مَا خُلِقْتَ أَنْتَ وَ لَا هُمْ لِذَاكَ الْفَنَاءِ بَلْ خُلِقْتُمْ لِذَاكَ الْبَقَاءِ وَ لَكِنَّمْ تَنْتَقِلُونَ مِنْ دَارٍ إِلَى دَارٍ وَ لَا حَاجَةَ بِرَبِّكَ إِلَى مَنْ يَسْؤُسُهُمْ وَ يَرْعَاهُمْ وَ لَكِنَّهُ أَرَادَ تَشْرِيفَكَ عَلَيْهِمْ وَ إِبَانَتَكَ بِالْفَضْلِ فِيهِمْ وَ لَوْ شَاءَ لَهَدَاهُمْ:

Neither you<sup>asws</sup> nor they have been created for this temporal world, but you (all) have been created for the eternal world, but you<sup>asws</sup> have to be transferred from a world to a world.

And there is no need for your<sup>asws</sup> Lord<sup>azwj</sup> to the ones who leads them and takes care of them. But, He<sup>azwj</sup> Wants to Ennoble you<sup>asws</sup> over them and Grant you<sup>asws</sup> the merits over them, and had He<sup>azwj</sup> so Desire, He<sup>azwj</sup> would have Guided them”.

قَالَ فَمَرَضَتْ قُلُوبُ الْقَوْمِ لَمَّا شَاهَدُوا ذَلِكَ مُضَافاً إِلَى مَا كَانَ مِنْ مَرَضِ أَجْسَادِهِمْ لَهُ وَ لِعَلِّي بِنِ أَبِي طَالِبٍ ع

He (Imam Hassan Al-Askari<sup>asws</sup>) said: 'When these people witnessed all this (miracles), the disease of their hearts increased even more, in addition to whatever was in their hearts from their sickness of envying him<sup>saww</sup> and for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> .

فَقَالَ اللَّهُ عِنْدَ ذَلِكَ فِي قُلُوبِهِمْ مَرَضٌ أَيُّ فِي قُلُوبِ هَؤُلَاءِ الْمُتَمَرِّدِينَ الشَّاكِّينَ لِمَا أَخَذَتْ عَلَيْهِمْ مِنْ بَيْعَةِ عَلِيِّ ع فَرَادَهُمُ اللَّهُ مَرَضاً بِحَيْثُ تَأَهَتْ لَهُ قُلُوبُهُمْ جَزَاءً بِمَا أَرَبْتَهُمْ مِنْ هَذِهِ الْآيَاتِ وَالْمُعْجَزَاتِ وَ هُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ مُحْتَدًا وَ يَكْذِبُونَ فِي قَوْلِهِمْ إِنَّا عَلَى الْعَهْدِ وَالْبَيْعَةِ مُتِيمُونَ

Allah<sup>azwj</sup> Said during this: **There is a disease in their hearts [2:10]** – i.e., in the hearts of these apostates, the doubting ones, the breakers of the allegiance, to what was taken upon them from the allegiance of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> **so Allah Increased their disease** - by where their hearts were overshadowed when they witnessed these Signs and Miracles, **and for them would be a painful Punishment due to what they were belying** - to Muhammad<sup>saww</sup>, and they were lying in their words, 'We are staying upon the pact (to Ali<sup>asws</sup>) and the allegiance'.

قَوْلُهُ عَزَّ وَ جَلَّ وَ إِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَ لَكِنْ لَا يَشْعُرُونَ

Words of Mighty and Majestic: **And when it is said to them, 'Do not make mischief in the land', they say: 'But rather, we are reconcilers' [2:11] Indeed! They themselves are the mischief makers, but they are not realising [2:12].**

قَالَ الْإِمَامُ ع قَالَ الْعَالِمُ مُوسَى بْنُ جَعْفَرٍ ع إِذَا قِيلَ لِهَؤُلَاءِ النَّاكِثِينَ لِلْبَيْعَةِ فِي يَوْمِ الْغَدِيرِ لَا تُفْسِدُوا فِي الْأَرْضِ بِإِظْهَارِ نَكْثِ الْبَيْعَةِ لِعِبَادِ اللَّهِ الْمُسْتَضْعَفِينَ فَتَشَوُّشُونَ عَلَيْهِمْ دِينَهُمْ وَ تُحَيِّرُونَهُمْ فِي مَذَاهِبِهِمْ

The Imam (Hassan Al-Askari<sup>asws</sup>) said that the Imam Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> said: **And when it is said to them [2:11]** - To those who broke the allegiance during the day of Ghadeer **Do not make mischief in the land** by displaying the breaking to those servants of Allah<sup>azwj</sup> who are weak (in *Eman*) and create uncertainty in their Religion, and they become confused in their doctrines.

قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ لِأَنَّنَا لَا نَعْتَقِدُ دِينَ مُحَمَّدٍ وَ لَا غَيْرَ دِينَ مُحَمَّدٍ ص وَ نَحْنُ فِي الدِّينِ مُتَحَيِّرُونَ فَنَحْنُ نَرْضَى فِي الظَّاهِرِ بِمُحَمَّدٍ بِإِظْهَارِ قَبُولِ دِينِهِ وَ شَرِيعَتِهِ وَ نَقْضِي فِي الْبَاطِنِ عَلَى شَهَوَاتِنَا فَتَنَمَتَّعَ وَ نَتَزَكَّهَ وَ نُعْتَقَ أَنْفُسَنَا مِنْ رِقِّ مُحَمَّدٍ ص وَ نَكْفُهَا مِنْ طَاعَةِ ابْنِ عَمِّهِ عَلِيِّ لِكَيْ إِنْ أَبَدَ أَمْرُهُ فِي الدُّنْيَا كُنَّا قَدْ تَوَجَّهْنَا عِنْدَهُ وَ إِنْ اضْمَحَلَّ أَمْرُهُ كُنَّا قَدْ سَلَّمْنَا عَلَى أَعْدَائِهِ

**They say: But rather, we are reconcilers** - They say: 'We neither believe in the Religion of Muhammad<sup>saww</sup> nor in any Religion other than that of Muhammad<sup>saww</sup>, but we are confused by it all. Thus, we agree in the apparent in the Religion of Muhammad<sup>saww</sup> and his<sup>saww</sup> Law, and inwardly we fulfil our desires, and thus we free ourselves from the slavery of

Muhammad<sup>saww</sup> and the obedience to the son<sup>asws</sup> of his<sup>saww</sup> uncle, Ali<sup>asws</sup>. If he<sup>asws</sup> were to succeed in the world we will turn our attention to him<sup>asws</sup> and if his<sup>asws</sup> affairs were to go wrong, we shall be safe from being captive of his<sup>asws</sup> enemies’.

قَالَ اللَّهُ عَزَّ وَ جَلَّ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ بِمَا يَفْعَلُونَ أُمُورَ أَنْفُسِهِمْ لِأَنَّ اللَّهَ تَعَالَى يَعْرِفُ نِيَّةَ صِ نِفَاقِهِمْ فَهُوَ يَلْعَنُهُمْ وَ يَأْمُرُ الْمُسْلِمِينَ بِلَعْنِهِمْ وَ لَا يَتَّقِيهِمْ أَيْضاً أَعْدَاءُ الْمُؤْمِنِينَ لِأَنَّهُمْ يَظُنُّونَ أَنَّهُمْ يُنَافِقُونَهُمْ أَيْضاً كَمَا يُنَافِقُونَ أَصْحَابَ مُحَمَّدٍ ص فَلَا يَرْتَفِعُ هُمْ عِنْدَهُمْ مَنْزِلَةً وَ لَا يَحُلُّونَ عِنْدَهُمْ حُلَّ أَهْلِ التَّقَى

Allah<sup>azwj</sup> Mighty and Majestic Said: **Now surely they themselves are the mischief makers [2:12]**, by what they are saying from the affairs of their own selves, because Allah<sup>azwj</sup> the Almighty Informs His Prophet<sup>saww</sup> about their hypocrisy, and he<sup>saww</sup> sends curses upon them and orders the *Momineen* to send curses upon them, and the enemies of the *Momineen* also do not trust them because they think that they will also be hypocritical with them just like they have been with the companions of Muhammad<sup>saww</sup>. And so they do not raise their status with them nor are they getting a place for them in the presence of the trustworthy ones’.

قَوْلُهُ عَزَّ وَ جَلَّ إِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَ نُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَ لَكِنْ لَا يَعْلَمُونَ

**And when it is said to them: ‘Believe as the people believe’, they say: ‘Shall we believe as the fools believe?’ Indeed! They themselves are the fools, but they do not know [2:13].**

قَالَ الْإِمَامُ مُوسَى بْنُ جَعْفَرٍ ع وَ إِذَا قِيلَ لَهُؤُلَاءِ النَّاكِثِينَ الْبَيْعَةَ قَالَ لَهُمْ خِيَارُ الْمُؤْمِنِينَ كَسَلَمَانَ وَ الْمِقْدَادَ وَ عَمَّارٍ وَ أَبِي ذَرٍّ آمِنُوا بِرَسُولِ اللَّهِ وَ بِعَلِيِّ الْأَذْي وَ قَفِّهِ مَوْفَقَهُ وَ أَقَامَهُ مُقَامَهُ وَ أَنَاطَ مَصَالِحَ الدِّينِ وَ الدُّنْيَا كُلَّهَا بِهِ

(The Imam (Hassan Al-Askari<sup>asws</sup>) said): ‘The Imam Musa<sup>asws</sup> Bin Ja’far<sup>asws</sup> said: ‘And when it is said to these breakers of the allegiance, said by the best of the *Momineen* like Salman<sup>as</sup> and Miqdad<sup>as</sup> and Abu Zarr<sup>as</sup> and Ammar<sup>as</sup>, ‘Believe in Rasool-Allah<sup>saww</sup> and in Ali<sup>asws</sup> whom he<sup>saww</sup> paused in his<sup>saww</sup> pausing and stood him<sup>asws</sup> in his<sup>saww</sup> place for the betterment of the Religion and the world, all of them (to be looked after) by him<sup>asws</sup>.’

فَآمِنُوا بِحَدِّ النَّبِيِّ وَ سَلِّمُوا هَذَا الْإِمَامَ وَ سَلِّمُوا لَهُ ظَاهِرَةً وَ بَاطِنَةً كَمَا آمَنَ النَّاسُ الْمُؤْمِنُونَ كَسَلَمَانَ وَ الْمِقْدَادَ وَ أَبِي ذَرٍّ وَ عَمَّارٍ قَالُوا فِي الْجَوَابِ لِمَنْ يُفَضُّونَ إِلَيْهِ لَا لَهُؤُلَاءِ الْمُؤْمِنِينَ لِأَنَّهُمْ لَا يَجْسُرُونَ عَلَى مَكَاشَفَتِهِمْ بِهَذَا الْجَوَابِ وَ لَكِنَّهُمْ يَذْكُرُونَ لِمَنْ يُفَضُّونَ إِلَيْهِمْ مِنْ أَهْلِهِمُ الَّذِينَ يَتَّقُونَ بِهِمُ مِنَ الْمُنَافِقِينَ وَ مِنَ الْمُسْتَضْعَفِينَ أَوْ مِنَ الْمُؤْمِنِينَ الَّذِينَ هُمْ بِالسَّيْرِ عَلَيْهِمْ وَائْتِقُونَ بِهِمُ

Therefore, **Believe** in this Prophet<sup>saww</sup> and submit to this Imam<sup>asws</sup> in his<sup>asws</sup> apparent orders and hidden ones, **as the people believe** just as the *Momineen* did, like Salman<sup>as</sup> and Miqdad<sup>as</sup> and Abu Zarr<sup>as</sup> and Ammar<sup>as</sup> have believed. They said in the reply who were excluding themselves to be with him<sup>asws</sup>, ‘No!’, to these *Momineen*, for they were not audacious upon the showdown with this answer, but they were remembering those that excluded them from their families who believe in them from the hypocrites, and from the weak ones from among the *Momineen* who by the veiling from them, were relying upon them.

يَقُولُونَ هُمْ أَتُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ يَعْنُونَ سَلْمَانَ وَ أَصْحَابَهُ لِمَا أَعْطَوْا عَلِيًّا خَالِصَ وُدِّهِمْ وَ مَخْضَ طَاعَتِهِمْ وَ كَشَفُوا رُءُوسَهُمْ بِمُؤَلَاةِ أَوْلِيَائِهِ وَ مُعَادَاةِ أَعْدَائِهِ حَتَّى إِنْ اِضْمَحَلَّ أَمْرُ مُحَمَّدٍ ص طَحَطَتْهُمْ أَعْدَاؤُهُ وَ أَهْلَكَتْهُمْ سَائِرُ الْمُلُوكِ وَ الْمُخَالِفِينَ لِمُحَمَّدٍ ص أَيْ فَهُمْ بِهَذَا التَّعَرُّضِ لِأَعْدَاءِ مُحَمَّدٍ ص جَاهِلُونَ سَفَهَاءُ

So they are saying to them: **Shall we believe as the fools believe?** - meaning Salman<sup>as</sup> and his<sup>as</sup> companions due to them giving Ali<sup>asws</sup> the sincere of their cordiality and their pure obedience and uncover their heads in their friendship to his<sup>asws</sup> friends and oppose his<sup>asws</sup> enemies even if something goes wrong in the order of Muhammad<sup>saww</sup> they destroy his<sup>asws</sup> enemies and the rest of the kings and adversaries of Muhammad<sup>saww</sup>, i.e., it is due to these characteristics that they were referred to by the hypocrites as ignorant fools'.

قَالَ اللَّهُ عَزَّ وَ جَلَّ لَا إِيَّاهُمْ هُمْ السُّفَهَاءُ الْأَحْقَاءُ الْعُقُولِ وَ الْأَزَاءِ الَّذِينَ لَمْ يَنْظُرُوا فِي أَمْرِ مُحَمَّدٍ حَقَّ النَّظَرِ فَيَعْرِفُوا بُيُوتَهُ وَ يَغْرِفُوا بِهِ صِحَّةَ مَا نَاطَهُ بِعَلِيٍّ ع مِنْ أَمْرِ الدِّينِ وَ الدُّنْيَا حَتَّى يَقُوا لِرَّكِبِهِمْ تَأْمُلُ حُجَجَ اللَّهِ جَاهِلِينَ

Allah<sup>azwj</sup> Mighty and Majestic Said: **Indeed! They themselves are the fools** - They are of the weak intellects and opinions, those that are not looking into the matter with the truthful consideration of Muhammad<sup>saww</sup> so they would recognise his<sup>saww</sup> Prophet-hood and they would recognise the correctness of that which has been allocated to Ali<sup>asws</sup> from the matters of Religion and the world, to the extent due to their neglecting the pondering over this (as they do not see the eternal life in the Hereafter) and they are ignorant of the Divine Authority of Allah<sup>azwj</sup>.

وَ صَارُوا خَائِفِينَ مِنْ مُحَمَّدٍ وَ دَوِيهِ وَ مِنْ مُخَالِفِيهِمْ وَ لَا يُؤْمِنُونَ أَنَّ يَنْقَلِبَ فَيَهْلِكُونَ مَعَهُ فَهُمْ السُّفَهَاءُ حَيْثُ لَا يَسْلَمُ هُمْ بِنِفَاقِهِمْ هَذَا لَا حُبَّهُ مُحَمَّدٍ وَ الْمُؤْمِنِينَ وَ لَا حُبَّهُ الْيَهُودِ وَ سَائِرِ الْكَافِرِينَ

They became scared of the outcome between Muhammad<sup>saww</sup> and his<sup>saww</sup> companions and their<sup>asws</sup> adversaries, for they were uncertain of who would overcome the other so they would be destroyed along with them. They are the fools for they did not submit due to the hypocrisy of theirs not loving Muhammad<sup>saww</sup> and the Momineen, nor loving the Jews and the rest of the unbelievers.

لَأَنَّهُمْ بِهِ وَ بِهِمْ يُظْهِرُونَ لِمُحَمَّدٍ مِنْ مُؤَلَاةِ أَجْبِهِ عَلِيٍّ ع وَ مُعَادَاةِ أَعْدَائِهِمْ الْيَهُودِ وَ النَّصَارَى وَ التَّوَابِصِ كَمَا يُظْهِرُونَ هُمْ مِنْ مُعَادَاةِ مُحَمَّدٍ وَ عَلِيٍّ ع وَ مُعَادَاةِ أَعْدَائِهِمْ وَ بِهَذَا يُقَدَّرُونَ أَنَّ نِفَاقَهُمْ مَعَهُمْ كِنِفَاقِهِمْ مَعَ مُحَمَّدٍ وَ عَلِيٍّ

This is because by it and by them, they were manifesting friendship to Muhammad<sup>saww</sup>, and friendship to his<sup>saww</sup> brother<sup>asws</sup> and the enmity to their<sup>asws</sup> enemies - the Jews and the Christians and the Nasibis (Hostile ones), just as they were manifesting to them from the enmity of Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and the friendship of their<sup>asws</sup> enemies. So they were estimating that their hypocrisy with them was like their hypocrisy with Muhammad<sup>saww</sup> and Ali<sup>asws</sup>.

وَ لَكِنْ لَا يَعْلَمُونَ أَنَّ الْأَمْرَ لَيْسَ كَذَلِكَ فَإِنَّ اللَّهَ يُطْلِعُ نَبِيَّهُ عَلَى أَسْرَارِهِمْ فَيَخْسَأُهُمْ وَ يَلْعَنُهُمْ وَ يُسْقِطُهُمْ.

**But they do not know** – that the matter is like that, and that Allah<sup>azwj</sup> has Notified His<sup>azwj</sup> Prophet<sup>saww</sup> upon their secrets, so (he<sup>saww</sup> is diminishing them, and cursing them, and dropping them (in his<sup>saww</sup> eyes)”.<sup>184</sup>

37- شي، تفسير العياشي عن جابر بن أرقم قال: بَيْنَا نَحْنُ فِي مَجْلِسٍ لَنَا وَ أَخِي زَيْدُ بْنُ أَرْقَمٍ مُجْدُّنَا إِذْ أَقْبَلَ رَجُلٌ عَلَى فَرَسِهِ عَلَيْهِ زِيَّ السَّقَرِ فَسَلَّمَ عَلَيْنَا ثُمَّ وَقَفَ فَقَالَ أَيْنَكُمْ زَيْدُ بْنُ أَرْقَمٍ فَقَالَ زَيْدُ بْنُ أَرْقَمٍ أَنَا زَيْدُ بْنُ أَرْقَمٍ فَمَا تُرِيدُ فَقَالَ الرَّجُلُ أَ تُدْرِي مَنْ أَتَيْتَ جِئْتُ قَالَ لَا

Tafseer Al Ayyashi – From Jabir Bin Arqam who said,

‘While we were in a gathering of our and my brother Zayd Bin Arqam was narrated to us, when a man came upon his horse, being with clothing of the travelling. He greeted unto us, then paused and said, ‘Is there Zayd Bin Arqam among you?’ Zayd said, I am Zayd Bin Arqam. What do you want?’ The man said, ‘Do you know where I have come from?’ He said, ‘No’.

قَالَ مِنْ فُسْطَاطٍ مِصْرَ لِأَسْأَلْكَ عَنْ حَدِيثٍ بَلَغَنِي عَنْكَ تَذَكُّرُهُ عَنْ رَسُولِ اللَّهِ ص فَقَالَ لَهُ زَيْدٌ وَ مَا هُوَ قَالَ حَدِيثُ عَبْدِ خُثْمٍ فِي وِلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

He said, ‘From Fustaat, Egypt, to ask you about a Hadeeth which has reached me from you, mentioning from Rasool-Allah<sup>saww</sup>. Zayd said to him, ‘And what is it?’ He said, ‘Hadeeth of Ghadeer Khumm regarding Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.

فَقَالَ يَا ابْنَ أَخِي إِنَّ قَبْلَ عَبْدِ خُثْمٍ مَا أُحَدِّثُكَ بِهِ إِنَّ جِبْرِيلَ الرُّوحِ الْأَمِينِ ع نَزَلَ عَلَى رَسُولِ اللَّهِ ص بِوِلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَدَعَا قَوْمًا أَنَا فِيهِمْ فَاسْتَشَارَهُمْ فِي ذَلِكَ لِيَقُومَ بِهِ فِي الْمَوْسِمِ فَلَمْ يُدْرِكُوا مَا نَقُولُ لَهُ وَ بَكَى ص

He said, ‘O son of my brother! Before Ghadeer Khumm is what I shall narrate to you with it. Jibraeel<sup>as</sup> the trustworthy Spirit descended unto Rasool-Allah<sup>azwj</sup> with the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He<sup>saww</sup> a group, I being among them, and consulted them regarding that for him<sup>saww</sup> to be standing with it during the season (Hajj). We did not know what we should be saying to him<sup>asws</sup>, and he<sup>saww</sup> wept.

فَقَالَ لَهُ جِبْرِيلُ ع مَا لَكَ يَا مُحَمَّدُ أَ جَزَعْتَ مِنْ أَمْرِ اللَّهِ فَقَالَ كَلَّا يَا جِبْرِيلُ وَ لَكِنْ قَدْ عَلِمَ رَبِّي مَا لَقِيتُ مِنْ قُرَيْشٍ إِذْ لَمْ يُقْبَلُوا لِي بِالرَّسَالَةِ حَتَّى أَمَرَنِي بِجِهَادِي وَ أَهْبَطَ إِلَيَّ جُنُوداً مِنَ السَّمَاءِ فَتَصَرُّوْنِي فَكَيْفَ يَقْرَأُونَ [لِعَلِّيٍّ مِنْ بَعْدِي]

Jibraeel<sup>as</sup> said to him<sup>saww</sup>: ‘What is the matter with you<sup>saww</sup>, O Muhammad<sup>saww</sup>! Are you<sup>saww</sup> alarmed from the Command of Allah<sup>azwj</sup>?’ He<sup>saww</sup> said: ‘Never, O Jibraeel<sup>as</sup>! But, my<sup>saww</sup> Lord<sup>azwj</sup> has Known what I<sup>saww</sup> am facing from Quraysh, when they did not accept to me<sup>saww</sup> with the Message until He<sup>azwj</sup> Commanded me<sup>saww</sup> with my<sup>saww</sup> Jihad, and an army descended to me<sup>saww</sup> from the sky, and it helped me<sup>saww</sup>. So, who will they accept for Ali<sup>asws</sup> from after me<sup>saww</sup>?’

فَانْصَرَفَ عَنْهُ جِبْرِيلُ ثُمَّ نَزَلَ عَلَيْهِ فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَ ضَائِقٌ بِهِ صَدْرُكَ فَلَمَّا نَزَلْنَا الْجَحْفَةَ رَاجِعِينَ وَ صَرَيْنَا أَخْبَيْنَا نَزَلَ جِبْرِيلُ بِهَذِهِ الْآيَةِ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِيكَ مِنَ النَّاسِ

<sup>184</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 36

Jibraeel<sup>as</sup> left from him<sup>saww</sup>, then it was Revealed unto him<sup>saww</sup>: ***So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it [11:12].*** When we encamped at Al-Johfa returning, and we had struck our tents, Jibraeel<sup>as</sup> descended with this Verse: ***O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67].***

فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ سَمِعْنَا رَسُولَ اللَّهِ ص وَهُوَ يُنَادِي أَيُّهَا النَّاسُ أَجِيبُوا دَاعِيَ اللَّهِ أَنَا رَسُولُ اللَّهِ فَأَتَيْنَاهُ مُسْرِعِينَ فِي شِدَّةِ الْحَرِّ فَإِذَا هُوَ وَاضِعٌ بَعْضَ ثَوْبِهِ عَلَى رَأْسِهِ وَبَعْضَهُ عَلَى قَدَمِهِ مِنَ الْحَرِّ وَ أَمَرَ بِقَمِّ مَا تَحْتَ الدُّوْحِ فَقَمَّ مَا كَانَ تَحْتَهُ مِنَ الشُّوْكِ وَ الْحِجَازَةِ

While we were like that when we heard Rasool-Allah<sup>saww</sup>, and he<sup>saww</sup> was calling out: ‘O you people! Answer the call of Allah<sup>azwj</sup>! I<sup>saww</sup> am Rasool<sup>saww</sup> of Allah<sup>azwj</sup>!’ So, we went to him<sup>saww</sup> hurriedly in the severe heat, there he<sup>saww</sup> was having placed part of his<sup>saww</sup> cloth upon his<sup>saww</sup> head and part upon his<sup>saww</sup> feet, due to the heat, and he<sup>saww</sup> instructed with clearing what was beneath of the thorns. So, whatever there was from the thorns and the stones were cleared.

فَقَالَ رَجُلٌ مَا دَعَاهُ إِلَى قَمِّ هَذَا الْمَكَانِ وَهُوَ يُرِيدُ أَنْ يَرْحَلَ مِنْ سَاعَتِهِ إِلَّا لِيَأْتِيَنَّكُمْ الْيَوْمَ بِدَاهِيَةٍ فَلَمَّا فَرَعُوا مِنَ الْقَمِّ أَمَرَ رَسُولُ اللَّهِ ص أَنْ يُؤْتَى بِأَخْلَاسٍ دَوَابِّهَا وَ أَقْتَابٍ إِبِلِنَا وَ حَقَائِبِنَا فَوَضَعْنَا بَعْضَهَا عَلَى بَعْضٍ ثُمَّ أَلْقَيْنَا عَلَيْهَا ثَوْبًا

A man said, ‘He<sup>saww</sup> would not have called to the clearing of this place and (if) he<sup>saww</sup> is intending the departure at this time, except he<sup>saww</sup> wants to come to you all today with something shrewd’. When they were free from the clearing, Rasool-Allah<sup>saww</sup> instructed (us) to come with the saddles of our animals, and cushions of our camels, and our saddle-bags, and we placed some of these upon the others. Then we cast a cloth upon it.

ثُمَّ صَعِدَ عَلَيْهَا رَسُولُ اللَّهِ فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنَّهُ نَزَلَ عَلَيَّ عَشِيَّةَ عَرَفَةَ أَمَرَ صِفْتُ بِهِ دَرْعًا خَفَافَةً تُكَذِّبُ أَهْلَ الْإِفْكِ حَتَّى جَاءَنِي فِي هَذَا الْمَوْضِعِ وَعَيْدٌ مِنْ رَبِّي إِنْ لَمْ أَفْعَلْ

Then Rasool-Allah<sup>saww</sup> ascended upon it. He<sup>saww</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said: ‘O you people! There was Revealed unto me<sup>saww</sup> in the evening of Arafaat such a Command, my<sup>saww</sup> chest was constricted by it, dreading, fearing the belying of the people of blatant lies, until there has come to me<sup>saww</sup> in this place, a Threat from my<sup>saww</sup> Lord<sup>azwj</sup>, if I<sup>saww</sup> do not do it.

أَلَا وَ إِنِّي غَيْرُ هَائِبٍ لِقَوْمٍ وَ لَا مُحَابٍ لِقَرَاتِي أَيُّهَا النَّاسُ مَنْ أَوَّلَى بِكُمْ مِنْ أَنْفُسِكُمْ قَالُوا اللَّهُ وَ رَسُولُهُ قَالَ اللَّهُمَّ اشْهَدْ وَ أَنْتَ يَا جَبْرَائِيلُ فَاشْهَدْ حَتَّى قَالَتْهَا ثَلَاثًا

Indeed! And I<sup>saww</sup> am not fond of a people not loving to my<sup>saww</sup> kindred. Indeed! O you people! Who is foremost with you all than your own selves?’ They said, ‘Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>!’ He<sup>saww</sup> said: ‘O Allah<sup>azwj</sup>, be Witness! And you<sup>as</sup>, O Jibraeel<sup>as</sup>, be witness!’ – until he<sup>saww</sup> had said it thrice.

ثُمَّ أَخَذَ يَدَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَرَفَعَهُ إِلَيْهِ ثُمَّ قَالَ اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نصرَهُ وَ اخذلْ مَنْ خذله قَالَتْهَا ثَلَاثًا

Then he<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and raised it towards him<sup>saww</sup>, then said: 'O Allah<sup>azwj</sup>! One whose Master I<sup>saww</sup> was, so 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> – saying it thrice.

ثُمَّ قَالَ هَلْ سَمِعْتُمْ فَقَالُوا اللَّهُمَّ بَلَى قَالَ فَأَقْرَبْتُمْ قَالُوا بَلَى ثُمَّ قَالَ ص اللَّهُمَّ اشْهَدْ وَأَنْتَ يَا حَبْرِيْلُ فَاشْهَدْ ثُمَّ نَزَلَ فَأَنْصَرَفْنَا إِلَى رِحَالِنَا وَكَانَ إِلَى حَانِبِ حَبَائِي حَبَاءٌ لِنَقَرٍ مِنْ قُرَيْشٍ وَهُمْ ثَلَاثَةٌ وَمَعِيَ حَدِيثُهُ بُنَى الْيَمَانِ

Then he<sup>saww</sup> said: 'Did you all hear?' They said, 'O Allah<sup>azwj</sup>, yes!' He<sup>saww</sup> said: 'So, you are acknowledging?' They said, 'Yes!' Then he<sup>saww</sup> said: 'O Allah<sup>azwj</sup>, be Witness! And you<sup>as</sup>, O Jibraeel<sup>as</sup>, be witness!' Then he<sup>saww</sup> descended and we left to our rides, and to my side there was a tent for a number of Quraysh, and they were three, and with me was Huzeifa Bin Al-Yamani.

فَسَمِعْنَا أَحَدَ الثَّلَاثَةِ وَهُوَ يَقُولُ وَاللَّهِ إِنَّ مُحَمَّدًا لَأَحْمَقُ إِنْ كَانَ يَرَى أَنَّ الْأَمْرَ يَسْتَقِيمُ لِعَلِيٍّ مِنْ بَعْدِهِ وَقَالَ آخِرُ أَتَجْعَلُهُ أَحْمَقَ أَمْ لَمْ تَعْلَمْ أَنَّهُ يَجْنُونُ قَدْ كَادَ أَنْ يُصْرَعَ عِنْدَ امْرَأَةِ ابْنِ أَبِي كَبْشَةَ وَقَالَ الثَّالِثُ دَعُوهُ إِنْ شَاءَ أَنْ يَكُونَ أَحْمَقَ وَإِنْ شَاءَ أَنْ يَكُونَ يَجْنُونًا وَاللَّهِ مَا يَكُونُ مَا يَقُولُ أَبَدًا

We heard one of the three and he was saying, 'By Allah<sup>azwj</sup>! Muhammad<sup>saww</sup> is an idiot (Nouzobillah), if he<sup>saww</sup> thinks the command would be standing for Ali<sup>asws</sup> from after him<sup>saww</sup>. And another one said, 'You are making him<sup>saww</sup> to be an idiot (Nouzobillah)? Don't you know that he<sup>saww</sup> is insane (Nouzobillah)! He<sup>saww</sup> had an epileptic fit in the presence of a wife of Ibn Abu Kabasha' (Nouzobillah). And the third one said, 'Leave him<sup>saww</sup>! If he<sup>saww</sup> desires he<sup>saww</sup> can be an idiot (Nouzobillah), and if he<sup>saww</sup> desires he<sup>saww</sup> can be insane (Nouzobillah). By Allah<sup>azwj</sup>! It will not happen, what he<sup>saww</sup> is saying, ever!'

فَعَضِبَ حَدِيثُهُ مِنْ مَقَالَتِهِمْ فَرَفَعَ حَانِبَ الْحَبَاءِ فَأَدْخَلَ رَأْسَهُ إِلَيْهِمْ وَقَالَ فَعَلْتُمُوهَا وَرَسُولُ اللَّهِ ص بَيْنَ أَظْهُرِكُمْ وَوَحْيُ اللَّهِ يُنَزَّلُ عَلَيْكُمْ وَاللَّهِ لَأُخْبِرَنَّ بَكْرَةَ بِمَقَالَتِكُمْ فَقَالُوا لَهُ يَا أَبَا عَبْدِ اللَّهِ وَ إِنَّكَ هَاهُنَا وَقَدْ سَمِعْتَ مَا قُلْنَا أَكُنْتُمْ عَلَيْنَا إِنْ لِكُلِّ جَوَارٍ أَمَانَةٌ

Huzeifa was angered from their talk, so he raised a side of the tent and inserted his head to them and said, 'You are doing it (this) and Rasool-Allah<sup>saww</sup> is (still alive) in your midst, and the Revelation of Allah<sup>azwj</sup> is being Revealed unto you all? By Allah<sup>azwj</sup>! I will inform him<sup>saww</sup> in the morning with your talk!' They said to him, 'O Abu Abdullah! You are over here, and you have heard what we said. Conceal upon us, as for every neighbour there is entrustment'.

فَقَالَ لَهُمْ مَا هَذَا مِنْ جَوَارٍ الْأَمَانَةِ وَلَا مِنْ مَجَالِسِهَا مَا نَصَحْتُ اللَّهَ وَرَسُولَهُ إِنْ أَنَا طَوَيْتُ عَنْهُ هَذَا الْحَدِيثَ فَقَالُوا لَهُ يَا أَبَا عَبْدِ اللَّهِ فَاصْنَعْ مَا شِئْتَ فَوَاللَّهِ لَنَحْلِقَنَّ أَنَا لَمْ نَقُلْ وَأَنْتَ كَذَبْتَ عَلَيْنَا أَفَتَرَاهُ يُصَدِّقُكَ وَ يُكذِّبُنَا وَ نَحْنُ ثَلَاثَةٌ

He said to them, 'This is not from the entrustment of a neighbourliness, nor from its gathering that I should not advise Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, that I should be concealing this discussion'. They said to him, 'O servant of Allah<sup>azwj</sup>! Do whatever you like, for by Allah<sup>azwj</sup>, we will swear on oat we did not say it and that you have belied upon us. Do you think that he<sup>saww</sup> would ratify you and belie us, and we are three?'

فَقَالَ لَهُمْ أَمَّا أَنَا فَلَا أَبَالِي إِذَا أَذَيْتُ النَّصِيحَةَ إِلَى اللَّهِ وَ إِلَى رَسُولِهِ فَقُولُوا مَا شِئْتُمْ أَنْ تَقُولُوا ثُمَّ مَضَى حَتَّى أَتَى رَسُولَ اللَّهِ ص وَ عَلِيٍّ إِلَى جَانِبِ مُحْتَبٍ بِحَمَائِلَ سَيْفِهِ فَأَخْبَرَهُ بِمَقَالَةِ الْقَوْمِ

He said to them, 'As for I, so I don't care, when I have fulfilled the advice to Allah<sup>azwj</sup> and to His<sup>azwj</sup> Rasool<sup>saww</sup>, so say whatever you all like to be saying'. Then he went until he came to Rasool-Allah<sup>saww</sup>, and Ali<sup>asws</sup> was to a side carrying his<sup>asws</sup> sword. He informed him<sup>saww</sup> with the talk of the group.

فَبَعَثَ إِلَيْهِمْ رَسُولُ اللَّهِ ص فَأَتَوْهُ فَقَالَ لَهُمْ مَاذَا قُلْتُمْ فَقَالُوا وَاللَّهِ مَا قُلْنَا شَيْئاً فَإِنْ كُنْتَ بُلَّغْتَ عَنَّا شَيْئاً فَمَكْذُوبٌ عَلَيْنَا فَهَبْطَ جَبْرِئِيلُ بِهَذِهِ الْآيَةِ يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلَامِهِمْ

Rasool-Allah<sup>saww</sup> sent for them. They came to him<sup>saww</sup>. He<sup>saww</sup> said to them: 'What is that you said?' They said, 'By Allah<sup>azwj</sup>! We have not said anything, so if something has reached you from us, it is a lie upon us'. Jibraeel<sup>as</sup> descended with this Verse: ***They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam [9:74].***

وَ قَالَ عَلِيٌّ ع عِنْدَ ذَلِكَ لِيَقُولُوا مَا شَاءُوا وَاللَّهِ إِنَّ قَلْبِي بَيْنَ أَضْلَاعِي وَ إِنَّ سَيْفِي لَفِي عُنُقِي وَ لَئِنْ هُمَا لِأَهْمَرَّ

And Ali<sup>asws</sup> said at that: 'Let them say whatever they so desire. By Allah<sup>azwj</sup>! My<sup>asws</sup> heart is between my<sup>asws</sup> ribs (I<sup>asws</sup> am fearless), and my<sup>asws</sup> sword is in my<sup>asws</sup> neck, and if they are plotting, so let them be plotting'.

فَقَالَ جَبْرِئِيلُ لِلنَّبِيِّ ص اصْبِرْ لِلْأَمْرِ الَّذِي هُوَ كَائِنٌ فَأَخْبَرَ النَّبِيَّ ص عَلِيّاً بِمَا أَخْبَرَهُ بِهِ جَبْرِئِيلُ فَقَالَ إِذَا أَصْبِرُ لِلْمَقَادِيرِ

Jibraeel<sup>as</sup> said to the Prophet<sup>saww</sup>: 'Be patient for a matter which is to happen'. The Prophet<sup>saww</sup> informed Ali<sup>asws</sup> with what Jibraeel<sup>as</sup> had informed him<sup>saww</sup> with'. He<sup>asws</sup> said: 'Then I<sup>asws</sup> shall be patient to the Ordained matters'.

قَالَ أَبُو عَبْدِ اللَّهِ ع وَ قَالَ رَجُلٌ مِنَ الْمَلَائِكَةِ لَيْسَ لَنَا بَيْنَ أَقْوَامِنَا كَمَا يَقُولُ هَذَا لَنَحْنُ أَشَرُّ مِنَ الْحَمِيرِ قَالَ وَ قَالَ آخَرُ شَابٌّ إِلَى جَنْبِهِ لَيْسَ كُنْتُ صَادِقاً لَنَحْنُ أَشَرُّ مِنَ الْحَمِيرِ.

Abu Abdullah<sup>asws</sup> said: 'And a man from the assembly, a sheykh said, 'If there were among our people like what this has been said, we would be eviler than the donkeys'. And another youth said to his side, 'If you are truthful, then we are eviler than the donkeys''.<sup>185</sup>

38- عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحَزَائِيِّ عَنْ أَبِيهِ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَمَّا قَالَ النَّبِيُّ ص مَا قَالَ فِي غَدِيرِ خُمٍّ وَ صَارُوا بِالْأَخْبِيَةِ مَرَّ الْمِقْدَادُ بِجَمَاعَةٍ مِنْهُمْ وَ هُمْ يَقُولُونَ وَاللَّهِ إِنَّ كُنَّا أَصْحَابَ كِسْرَى وَ قِصَصَ لَكُنَّا فِي الْحَزِّ وَ الْوُشْيِ وَ الدِّيَنَاجِ وَ النَّسَاجَاتِ وَ إِنَّا مَعَهُ فِي الْأَخْشَنِينَ نَأْكُلُ الْحَشِينَ وَ نَلْبَسُ الْحَشِينَ حَتَّى إِذَا دَنَا مَوْتَهُ وَ فَنِيَتْ أَيَّامُهُ وَ حَضَرَ أَجَلُهُ أَرَادَ أَنْ يُؤَلِّفَهَا عَلِيّاً مِنْ بَعْدِهِ أَمَّا وَاللَّهِ لَيَعْلَمَنَّ

From Ja'far Bin Muhammad Al Khuzai'e, from his father,

'He heard Abu Abdullah<sup>asws</sup> saying: 'When the Prophet<sup>saww</sup> said what he<sup>saww</sup> said in Ghadeer Khumm, and they came to be in the tents, Al-Miqdad<sup>ra</sup> passed by a tent of theirs, and they

<sup>185</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 37

were saying, 'By Allah<sup>azwj</sup>! If we had been companions of Chosroe and Caesar, we would have been in fur, and colours, and brocade, and woven fabrics, and (but) we are with him<sup>saww</sup> in the coarse clothing, eating the rough food, wearing the rough clothes, until (now) when his<sup>saww</sup> death has drawn near, and his<sup>saww</sup> days are depleted, and his<sup>saww</sup> term expiration has presented, he<sup>saww</sup> wants Ali<sup>asws</sup> to rule us from after him<sup>saww</sup>. But, and Allah<sup>azwj</sup> Knows'.

قَالَ فَمَضَى الْمِقْدَادُ وَ أَخْبَرَ النَّبِيَّ ص بِهِ فَقَالَ الصَّلَاةُ جَامِعَةً قَالَ فَقَالُوا قَدْ رَمَانَا الْمِقْدَادُ فَنَقُومُ نَخْلِفُ عَلَيْهِ قَالَ فَجَاءُوا حَتَّى جَثَوْا بَيْنَ يَدَيْهِ فَقَالُوا يَا بَائِنَا وَ أُمَهَاتِنَا يَا رَسُولَ اللَّهِ لَا وَ الَّذِي بَعَثَكَ بِالْحَقِّ وَ الَّذِي أَكْرَمَكَ بِالنُّبُوَّةِ مَا قُلْنَا مَا بَلَّغَكَ لَا وَ الَّذِي اصْطَفَاكَ عَلَى الْبَشَرِ

He<sup>asws</sup> said: 'Al-Miqdad<sup>ra</sup> went and informed the Prophet<sup>saww</sup> with it. He<sup>saww</sup> said: 'Congregational Salast'. They came and said, 'Al-Miqdad<sup>ra</sup> has falsely accused us. We shall stand and oath upon it!' They came until they knelt in front of him<sup>saww</sup>. They said, 'By our fathers and our mothers, O Rasool-Allah<sup>saww</sup>! No, by the One<sup>azwj</sup> Who Sent you<sup>saww</sup> with the truth, and the One<sup>azwj</sup> Who Honoured you<sup>saww</sup> with the Prophet-hood! We have not said what reached you<sup>asws</sup>. No, by the One<sup>azwj</sup> Who Chose you upon the mortals!'

قَالَ فَقَالَ النَّبِيُّ ص بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بِغَدِّ إِسْلَامِهِمْ وَ هُمَا بِكَ يَا مُحَمَّدٌ لَيْلَةَ الْعَقَبَةِ وَ مَا نَقُومُوا إِلَّا أَنْ أَعْنَاهُمُ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ

He<sup>asws</sup> said: 'The Prophet<sup>saww</sup> said: In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. **They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned** – with you<sup>saww</sup>, O Muhammad<sup>saww</sup>, on the night of Al Aqabah - **with what they could not attain; and they hated except if Allah and His Rasool was to Enrich them from His Grace [9:74]**.

كَانَ أَحَدُهُمْ يَبِيعُ الرُّؤُوسَ وَ آخَرُ يَبِيعُ الْكُرَاعَ وَ يَنْقُلُ الْقَرَامِلَ فَأَعْنَاهُمُ اللَّهُ بِرَسُولِهِ ثُمَّ جَعَلُوا حَدَّهُمْ وَ حَدِيدَهُمْ عَلَيْهِ

One of them was selling heads (of animals) and the other one was selling legs, and moving the dead bodies. Allah<sup>azwj</sup> Enriched them through His<sup>azwj</sup> Rasool<sup>saww</sup>. Then they made their blades and their irons against him<sup>saww</sup>.

قَالَ أَبَانُ بْنُ تَعْلَبٍ عَنْهُ ع لَمَّا نَصَبَ رَسُولُ اللَّهِ ص عَلِيًّا ع يَوْمَ غَدِيرِ خُمٍّ فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ صَمَّ رَجُلَانِ مِنْ قُرَيْشٍ رُؤُوسَهَا وَ قَالَا وَ اللَّهُ لَا نُسَلِّمُ لَهُ مَا قَالَ أَبَدًا

Aban Bin Taghlib said from him<sup>asws</sup>, 'When Rasool-Allah<sup>saww</sup> nominated Ali<sup>asws</sup> on the day of Ghadeer Khumm, he<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master', so two men from Quraysh pressed their heads together and said, 'By Allah<sup>azwj</sup>! We will not submit to him<sup>saww</sup> of what he<sup>saww</sup> said, ever!'

فَأُخْبِرَ النَّبِيُّ ص فَسَأَلَهُمْ عَمَّا قَالَا فَكَذَّبَا وَ خَلَفَا بِاللَّهِ مَا قَالَا شَيْئًا فَتَنَزَّلَ جِبْرِئِيلُ عَلَى رَسُولِ اللَّهِ ص يَخْلِفُونَ بِاللَّهِ مَا قَالُوا الْآيَةُ

The Prophet<sup>saww</sup> was informed, so he<sup>saww</sup> asked them about what they had said. They lied and swore by Allah<sup>azwj</sup> they had not said anything. So, Jibraeel<sup>as</sup> Revealed until Rasool-Allah<sup>saww</sup>: **They are swearing by Allah that they did not say it, [9:74]** – the Verse'.

قَالَ أَبُو عَبْدِ اللَّهِ ع لَقَدْ تَوَلَّيَا وَمَا تَابَا.

Abu Abdullah<sup>asws</sup> said: 'They had turned around and did not repent'.<sup>186</sup>

39- قب، المناقب لابن شهر آشوب الواحدي في أسباب نزول القرآن بإسناده عن الأعمش و أبي الجحاف عن عبيد الحديري و أبو بكر الشيرازي فيما نزل من القرآن في أمير المؤمنين ع بإسناده عن ابن عباس و المرتباني في كتابه عن ابن عباس قال: نزلت هذه الآية يا أيها الرسول بلغ ما أنزل إليك من ربك يوم غدیر خم في علي بن أبي طالب ع.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Wahidy, in (the book) 'Asbaab Al Nuzool Al Quran', by his chain from Al Amsh, and Abu Al Jahhaf, from Atiyah, from Abu Saeed Al Khudry, and Abu Bakr Al Shirazy regarding in (the book) 'Fi Ma Nazal Min Al Quran Fi Amir Al-Momineen'<sup>asws</sup>, by the chain from Ibn Abbas, and Marzabany, in his book, from Ibn Abbas who said,

'This Verse: **O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67]** was Revealed on the day of Ghadeer Khumm regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.<sup>187</sup>

تفسير ابن جرير و عطاء و الثوري و الثعلبي أنها نزلت في فضل علي بن أبي طالب ع.

Tafseer Ibn Jareeh, and Ata'a, and Al Sowry, and Al Sa'alby – 'It was Revealed regarding the merits of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.<sup>188</sup>

إبراهيم النخعي بإسناده عن الحديري و برئدة الأسلمي و محمد بن علي أنها نزلت يوم الغدير في علي ع.

Ibrahim Al Saqafy, by his chain from Al Khudry, and Bureydah Al Aslamy,

'And Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>: 'It was Revealed on the Day of Ghadeer regarding Ali<sup>asws</sup>.<sup>189</sup>

تفسير الثعلبي قال جعفر بن محمد ع معناه بلغ ما أنزل إليك من ربك في فضل علي بن أبي طالب ع فلما نزلت هذه الآية أخذ النبي ص بيد علي فقال من كنت مولاه فعلي مولاه.

Tafseer Al Sa'alby –

'Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> said: 'Its meaning is, 'Deliver what is Revealed to you<sup>saww</sup> from your<sup>saww</sup> Lord<sup>azwj</sup> regarding the merits of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. When this Verse was Revealed, the Prophet<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> and said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master'.<sup>190</sup>

و عنه بإسناده عن الكلبي نزل أن يبلغ فيه فأخذ رسول الله ص بيد علي ع فقال من كنت مولاه فعلي مولاه اللهم وال من والاه و عاد من عاداه

And from him, by his chain from Al Kalby –

<sup>186</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 38

<sup>187</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 39 a

<sup>188</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 39 b

<sup>189</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 39 c

<sup>190</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 39 d

'It was Revealed that he<sup>saww</sup> should deliver regarding him<sup>asws</sup>, so Rasool-Allah<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> and said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>! Befriend the one befriending him<sup>asws</sup>, and be inimical to one being inimical to him<sup>asws</sup>.

فَقَوْلُهُ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ فِيهِ حُمُسُهُ أَشْيَاءُ كَرَامَةٍ وَأَمْرٌ وَحِكَايَةٌ وَعَزْلٌ وَ عِصْمَةٌ أَمَرَ اللَّهُ نَبِيَّهُ أَنْ يَنْصِبَ عَلَيَّ إِمَامًا فَتَوَقَّفَ فِيهِ لِكِرَاهَتِهِ تَكْذِيبَ الْقَوْمِ

His<sup>azwj</sup> Words: **O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67]**, in it are five things – Prestige, and Command, and narration, and restriction, and infallibility. Allah<sup>azwj</sup> Commanded His<sup>azwj</sup> Prophet<sup>saww</sup> that he<sup>saww</sup> nominates Ali<sup>asws</sup> as an Imam<sup>asws</sup>, but there was a pause in it due to his<sup>saww</sup> disliking the belying of the people.

فَنَزَلَتْ فَاعْلَمْكَ بِاجْعَلْ نَفْسَكَ الْآيَةَ فَأَمَرَهُمُ رَسُولُ اللَّهِ أَنْ يُسَلِّمُوا عَلَى عَلِيٍّ ع بِالْإِمْرَةِ

It was Revealed: **So perhaps you will kill yourself out of grief [18:6]** – the Verse. Rasool-Allah<sup>saww</sup> ordered them that they should greet unto Ali<sup>asws</sup> with the Emirate (as Amir Al-Momineen).

ثُمَّ نَزَلَ بَعْدَ أَيَّامٍ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ

Then it was Revealed after some days: **O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67]**.

وَجَاءَ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى لَيْلَةَ الْمِعْرَاجِ فِي عَلِيٍّ ع فَلَمَّا دَخَلَ وَقَفَهُ قَالَ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ مَا أَوْحَى أَيُّ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ فِي عَلِيٍّ ع لَيْلَةَ الْمِعْرَاجِ.

And there has come in the interpretation of the Words of the Exalted: **And He Revealed unto His servant what He Revealed [53:10]** on the night of the ascension regarding Ali<sup>asws</sup>. When it's time came, He<sup>azwj</sup> Said: '**Deliver what has been Revealed unto you from your Lord; [5:67]**, and what was Revealed, i.e., deliver what was Revealed to you<sup>saww</sup> regarding Ali<sup>asws</sup> on the night of the ascension"<sup>191</sup>.

أَبُو سَعِيدٍ الْخُدْرِيُّ وَ جَابِرُ الْأَنْصَارِيِّ قَالَا لَمَّا نَزَلَتْ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ قَالَ النَّبِيُّ ص اللَّهُ أَكْبَرُ عَلَى إِكْمَالِ الدِّينِ وَ إِتْمَامِ النِّعَمَةِ وَ رِضَى الرَّبِّ بِرِسَالَتِي وَ وَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع بَعْدِي.

Abu Saeed Al Khudry, and Jabir Al Ansari both said,

'When it was Revealed: **Today I Perfected your Religion for you [5:3]**. The Prophet<sup>saww</sup> said: 'Allah<sup>azwj</sup> is the Greatest, upon Perfecting the religion and Completing the Favours, and the Lord<sup>azwj</sup> is Pleased with my<sup>saww</sup> Messenger-ship, and Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> after me<sup>saww</sup>!<sup>192</sup>

الْعِيَّاشِيُّ عَنِ الصَّادِقِ ع الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي بِوَلَايَتِنَا وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا أَيُّ تَسْلِيمِ النَّفْسِ لِأَمْرِنَا.

<sup>191</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 39 e

<sup>192</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 39 f

Al-Ayyashi – ‘From Al-Sadiq<sup>asws</sup>: **‘Today I Perfected your Religion for you and Completed My Favour upon you, - by our<sup>asws</sup> Wilayah - and am Pleased with Al-Islam as a Religion for you [5:3] – i.e. submission of the self to our<sup>asws</sup> command’.**<sup>193</sup>

الْبَاقِرُ وَ الصَّادِقُ ع نَزَلَتْ هَذِهِ الْآيَةُ يَوْمَ الْغَدِيرِ.

Al-Baqir<sup>asws</sup> and Al-Sadiq<sup>asws</sup>: ‘This Verse was Revealed on the day of Al-Ghadeer’.<sup>194</sup>

و قَالَ يَهُودِيٌّ لِعُمَرَ لَوْ كَانَ هَذَا الْيَوْمُ فِينَا لَاتَّخَذْنَاهُ عِيداً فَقَالَ ابْنُ عَبَّاسٍ وَ أَيُّ يَوْمٍ أَكْمَلَ مِنْ هَذَا الْعِيدِ.

And a Jew said to Umar, ‘If this day (Ghadeer) had been among us, we would have taken it as a festival (Eid)’. Ibn Abbas said, ‘And which day is more perfect than this Eid?’<sup>195</sup>

ابْنُ عَبَّاسٍ إِنَّ النَّبِيَّ ص تُوُفِّيَ بَعْدَ هَذِهِ الْآيَةِ بِأَحَدٍ وَ ثَمَانِينَ يَوْماً.

Ibn Abbas, ‘The Prophet<sup>saww</sup> expired after this Verse by eighty-one days’.<sup>196</sup>

40: عَبْدُ الْعَظِيمِ الْحَسَنِيُّ عَنِ الصَّادِقِ ع فِي خَبَرٍ قَالَ رَجُلٌ مِنْ بَنِي عَدِيٍّ اجْتَمَعَتْ إِلَيَّ قُرَيْشٌ فَأَتَيْنَا النَّبِيَّ ص فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّا تَرَكْنَا عِبَادَةَ الْأَوْثَانِ وَ اتَّبَعْنَاكَ فَأَشْرِكْنَا فِي وَلَايَةِ عَلِيٍّ ع فَتَكُونُ شُرَكَاءَ

Abdul Azeem Al Hasany,

From Al-Sadiq<sup>asws</sup> in a Hadeeth, said, ‘A man from the clan of Adayy (Umar) said, ‘Quraysh gathered to me, and we went to the Prophet<sup>saww</sup>. They said, ‘O Rasool-Allah<sup>saww</sup>! We are leaving worship of the idols and will follow you<sup>saww</sup>, so (if you<sup>saww</sup>) participate us in the Wilayah of Ali<sup>asws</sup>, so we can become partners’.

فَهَبَطَ جِبْرِئِيلُ عَلَى النَّبِيِّ ص فَقَالَ يَا مُحَمَّدُ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ الْآيَةُ قَالَ الرَّجُلُ فَصَاقَ صَدْرِي فَخَرَجْتُ هَارِباً لِمَا أَصَابَنِي مِنَ الْجُحْدِ فَإِذَا أَنَا بِفَارِسٍ قَدْ تَلَقَانِي عَلَى فَرَسٍ أَشْفَرَ عَلَيْهِ عِمَامَةٌ صَفْرَاءُ يُفَوِّحُ مِنْهُ رَائِحَةُ الْمِسْكِ

Jibraeel<sup>as</sup> came down to the Prophet<sup>saww</sup>. He<sup>as</sup> said: ‘O Muhammad<sup>saww</sup>! **If you associate, your deeds would be confiscated and you would happen to be from the losers [39:65] – the Verse.** The man said, ‘My chest was narrowed, so I went out fleeing due to what had hit me of the struggle, and there I was with a horseman who had met me being upon a blonde horse, upon him was a yellow turban, the aroma of must was being emitted from him.

فَقَالَ يَا رَجُلُ لَقَدْ عَمِدَ مُحَمَّدٌ عُقْدَةً لَا يَحُلُّهَا إِلَّا كَافِرٌ أَوْ مُنَافِقٌ قَالَ فَأَتَيْتُ النَّبِيَّ ص فَأَخْبَرْتُهُ فَقَالَ هَلْ عَرَفْتَ الْفَارِسَ ذَلِكَ جِبْرِئِيلُ عَرَضَ عَلَيْكُمْ وَلَايَةً إِنْ حَلَلْتُمُ الْعُقْدَ أَوْ شَكَكْتُمُ كُنْتُ خَصْمَكُمْ يَوْمَ الْقِيَامَةِ.

He said, ‘O man! Muhammad<sup>saww</sup> has tied such a knot, not one would untie it except a Kafir, or a hypocrite!’ I came to the Prophet<sup>saww</sup> and informed him<sup>saww</sup>. He<sup>saww</sup> said: ‘Do you recognise that horseman? That is Jibraeel<sup>as</sup> presenting to you all the Wilayah (of Ali<sup>asws</sup>). If

<sup>193</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 39 g

<sup>194</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 39 h

<sup>195</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 39 i

<sup>196</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 39 j

you were to until the knot or even doubt, I<sup>saww</sup> shall dispute with you on the Day of Qiyamah”<sup>197</sup>.

و فِي رِوَايَةِ أَبِي عُبَيْدٍ - جَابِرُ بْنُ النَّضْرِ بْنِ الْحَارِثِ بْنِ كَلْدَةَ الْعَبْدَرِيِّ فَقَالَ يَا مُحَمَّدُ أَمَرْتَنَا عَنِ اللَّهِ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ بِالصَّلَاةِ وَ الصَّوْمِ وَ الْحَجِّ وَ الزَّكَاةِ فَقَبِلْنَا مِنْكَ  
And in a report of Abu Ubeyd – Jabir bin al-Nazar Bin al-Haris Bin Kaladah Al-Abdary came and said, ‘O Muhammad<sup>saww</sup>!

‘Jabir Bin Al-Nazar Bin Al-Haris Bin Kaladah Al-Abdary came and said, ‘O Muhammad<sup>saww</sup>! You<sup>saww</sup> ordered us on behalf of Allah<sup>azwj</sup> with testifying 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 with the Salat, and the Fasting, and the Hajj, and the Zakat, so we accepted from you.

ثُمَّ لَمْ تَرْضَ بِذَلِكَ حَتَّى رَفَعْتَ بَصْنِعَ ابْنِ عَمِّكَ فَفَضَّلْتَهُ عَلَيْنَا وَ قُلْتَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ فَهَذَا شَيْءٌ مِنْكَ أَمْ مِنَ اللَّهِ

Then you<sup>saww</sup> were not pleased with that until you<sup>saww</sup> raised the position of the son<sup>asws</sup> of your<sup>saww</sup> uncle<sup>as</sup> and preferred him<sup>asws</sup> over us, and said: ‘One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master’. Is this something from you<sup>saww</sup> or from Allah<sup>azwj</sup>?’

فَقَالَ رَسُولُ اللَّهِ ص وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنَّ هَذَا مِنَ اللَّهِ قَوْلِي الْحَارِثُ يُرِيدُ رَاجِلَتَهُ وَ هُوَ يَقُولُ اللَّهُمَّ إِنْ كَانَ مَا يَقُولُ مُحَمَّدٌ حَقًّا فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ اثْنَا بِعَذَابٍ أَلِيمٍ فَمَا وَصَلَ إِلَيْهَا حَتَّى رَمَاهُ اللَّهُ بِحَجَرٍ فَسَقَطَ عَلَى هَامَتِهِ وَ خَرَجَ مِنْ ذُبُرِهِ فَقَتَلَهُ وَ أَنْزَلَ اللَّهُ تَعَالَى سَائِلَ بَعْدَاقٍ وَاقِعِ الْآيَةِ.

Rasool-Allah<sup>saww</sup> said: ‘By the One<sup>azwj</sup>, there is no god except He<sup>azwj</sup>! This is from Allah<sup>azwj</sup>!’ Al-Haris turned around intending to go to his riding animal, and he was saying, ‘If what Muhammad<sup>saww</sup> says is true, **then Rain upon us stones from the sky or Give up a painful Punishment [8:32]**. He had not even arrived to us until Allah<sup>azwj</sup> Pelted him with a stone (from the sky), falling upon his skull and exiting from his backside, and Allah<sup>azwj</sup> Revealed: **A questioner, asked for the Punishment to befall [70:1] – the Verse**”<sup>198</sup>.

أَمَّا أَبِي عَبْدِ اللَّهِ النَّيْسَابُورِيُّ وَ أَمَّا أَبِي جَعْفَرٍ الطُّوسِيُّ فِي خَبَرٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنِ الرِّضَا ع أَنَّهُ قَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ أَنَّ يَوْمَ الْعَادِيَةِ فِي السَّمَاءِ أَشْهُرُ مِنْهُ فِي الْأَرْضِ إِنَّ لِلَّهِ تَعَالَى فِي الْفِرْدَوْسِ قَصْرًا لَبَنَةً مِنْ فِضَّةٍ وَ لَبَنَةً مِنْ ذَهَبٍ فِيهِ مِائَةُ أَلْفِ قُبَّةٍ حُمْرَاءَ وَ مِائَةُ أَلْفِ خِيَمَةٍ مِنْ يَاقُوتَةٍ خَضْرَاءَ ثَرَائِيهِ الْمِسْكَ وَ الْعَنْبَرُ فِيهِ أَرْبَعَةُ أَنْهَارٍ نَهْرٌ مِنْ حَمَرٍ وَ نَهْرٌ مِنْ مَاءٍ وَ نَهْرٌ مِنْ لَبَنٍ وَ نَهْرٌ مِنْ عَسَلٍ حَوْلَالِيهِ أَشْجَارٌ جَمِيعُ الْفَوَاكِهِ عَلَيْهِ الطُّيُورُ أَبْدَانُهَا مِنْ لُؤْلُؤٍ وَ أَجْنِحَتُهَا مِنْ يَاقُوتٍ تَصُوتُ بِأَلْوَانِ الْأَصْوَاتِ

(The book) ‘Amaali’ – My father (from) Abdullah al Neshapury, and (the book) ‘Amaali’ of Abu Ja’far Al Tusi’ in a Hadeeth from Ahmad Bin Muhammad Bin Abu Nasr,

‘From Al-Reza<sup>asws</sup> having said: ‘My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup> from his<sup>asws</sup> father<sup>asws</sup>: ‘The day of Ghadeer is more famous in the sky than it is in the world. From Allah<sup>azwj</sup> the Exalted in Al-Firdows, there is a castle built from silver, and its bricks are from gold. In it are one hundred thousand red domes, and one hundred thousand tents of green rubies, its soil is of musk and Al-Amber. In it are four rivers – a river of (Pure) drink, and a river of water, and a river of milk, and a river of honey. Around it is trees of entirety of fruits, until it are

<sup>197</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 39 k

<sup>198</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 39 l

birds whose bodies are from pearls and their wings are of agate, chirping with a variety of sounds.

إِذَا كَانَ يَوْمُ الْغَدِيرِ وَرَدَ إِلَى ذَلِكَ الْقَصْرِ أَهْلُ السَّمَاوَاتِ يُسَبِّحُونَ اللَّهَ وَ يُقَدِّسُونَهُ وَ يُهَلِّلُونَهُ فَطَائِرُ تِلْكَ الطُّيُورِ فَتَقَعُ فِي ذَلِكَ الْمَاءِ وَ تَتَمَرَّعُ فِي ذَلِكَ الْمِسْكِ وَ الْعَنْبَرِ فَإِذَا اجْتَمَعَ الْمَلَائِكَةُ طَارَتْ فَتَنْفُضُ ذَلِكَ عَلَيْهِمْ وَ إِنَّهُمْ فِي ذَلِكَ الْيَوْمِ لَيَتَهَادُونَ نَفَارَ فَاطِمَةَ

Whenever it happens to be the day of Al-Ghadeer, the inhabitants of the skies arrive to that castle, glorifying Allah<sup>azwj</sup> and extolling His<sup>azwj</sup> Holiness, and His Oneness. So, those birds fly and fall into that water and immerse in that musk and Al-Amber. When the Angels gathered, they fly around and sprinkle that upon them, and during that day they are limited to sprinkling (like confetti at a wedding) of (Syeda) Fatima<sup>asws</sup>.

فَإِذَا كَانَ آخِرُ الْيَوْمِ نُودُوا انصَرَفُوا إِلَى مَرَاتِبِكُمْ فَقَدْ أَمِنْتُمْ مِنَ الْخَطَرِ وَ الرَّكْلِ إِلَى قَابِلٍ فِي هَذَا الْيَوْمِ تَكْرِمَةً لِمُحَمَّدٍ وَ عَلِيٍّ.

When it come to the end of the day, they are called out to: ‘Leave to go to your places for you are safe from the danger and the slips up to the next years of this day, due to your revering to Muhammad<sup>saww</sup> and Ali<sup>asws</sup>’.<sup>199</sup>

41- شي، تفسير العياشي عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْخُزَاعِيِّ عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَذْكُرُ فِي حَدِيثِ غَدِيرِ خُمٍّ أَنَّهُ لَمَّا قَالَ النَّبِيُّ ص لِعَلِيِّ ع مَا قَالَ وَ أَقَامَهُ لِلنَّاسِ صَرَخَ إِبْلِيسُ صَرْخَةً فَاجْتَمَعَتْ لَهُ الْعَفَّارِيثُ فَقَالُوا يَا سَيِّدَنَا مَا هَذِهِ الصَّرَخَةُ فَقَالَ وَيْلَكُمْ يَوْمَكُمْ كَيَوْمِ عِيسَى وَ اللَّهُ لَا ضِلَّالَ فِيهِ الْخُلُقُ

Tafseer Al Ayyashi – From Ja’far Bin Muhammad Al Khuzaei, from his father who said,

‘I heard Abu Abdullah<sup>asws</sup> mentioning in a Hadeeth of Ghadeer Khumm: ‘When the Prophet<sup>saww</sup> said for Ali<sup>asws</sup> what he<sup>saww</sup> said, and established him<sup>asws</sup> for the people, Iblees<sup>la</sup> shrieked such a shriek, the devils gathered to him<sup>la</sup>. They said, ‘O our master<sup>la</sup>! What is this shriek (for)?’ He<sup>la</sup> said, ‘Woe be unto you all! Your day is like the day of Isa<sup>as</sup>! By Allah<sup>azwj</sup>, I<sup>la</sup> have strayed the people regarding him<sup>as</sup>!’

قَالَ فَتَزَلَّ الْقُرْآنُ وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ فَقَالَ صَرَخَ إِبْلِيسُ صَرْخَةً فَجَمَعَتْ إِلَيْهِ الْعَفَّارِيثُ فَقَالُوا يَا سَيِّدَنَا مَا هَذِهِ الصَّرَخَةُ الْأُخْرَى فَقَالَ وَيْحَكُمْ حَكَى اللَّهُ وَ اللَّهُ كَلَامِي قُرْآنًا وَ أَنْزَلَ عَلَيْهِ وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ

He<sup>asws</sup> said: ‘So, the Quran (Verse) was Revealed: **And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]**. Iblees<sup>la</sup> shrieked, and the devils returned to him<sup>la</sup>. They said, ‘O our master<sup>la</sup>! What is this other shriek (for)?’ He<sup>la</sup> said, ‘Woe be unto you all! By Allah<sup>azwj</sup>! Allah<sup>azwj</sup> has Narrated my<sup>la</sup> speech as Quran and has Revealed unto him<sup>saww</sup>: **And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]**’.

ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ وَ عِزَّتِكَ وَ جَلَالِكَ لِأَلْحِقَنَّ الْفَرِيقَ بِالْجَمِيعِ

Then he<sup>la</sup> raised his<sup>la</sup> head towards the sky, then said, ‘By Your<sup>azwj</sup> Mighty and Your<sup>azwj</sup> Majesty, I<sup>la</sup> shall join up the separate group with the community!’

<sup>199</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 40

قَالَ فَقَالَ النَّبِيُّ ص بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ

He<sup>asws</sup> said: 'The Prophet<sup>saww</sup> said: 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. **Surely, (as for) My servants, there wouldn't be any authority for you upon them [15:42]**'.

قَالَ صَرَحَ إِبْلِيسُ صَرْخَةً فَرَحَعَتْ إِلَيْهِ الْعَفَارِيطُ فَقَالُوا يَا سَيِّدَنَا مَا هَذِهِ الصَّرِخَةُ الثَّالِثَةُ قَالَ وَ اللَّهُ مِنْ أَصْحَابِ عَلِيٍّ وَ لَكِنَّ بَعْثَكَ وَ جَلَالِكَ يَا رَبِّ لَأُرِيَنَّ لَهُمُ الْمَعَاصِي حَتَّى أَبْغِضَهُمْ إِلَيْكَ

He<sup>asws</sup> said: 'Iblees<sup>la</sup> shrieked such a shriek, the devils returned to him<sup>la</sup>. They said, 'O our master<sup>la</sup>! What is this third shriek (for)?' He<sup>la</sup> said, 'By Allah<sup>azwj</sup>, from the companions of Ali<sup>asws</sup>. But, by Your<sup>azwj</sup> Might and Your<sup>azwj</sup> Majesty, O Lord<sup>azwj</sup>! I<sup>la</sup> shall adorn the acts of disobedience for them until I<sup>la</sup> make them to be hateful to You<sup>azwj</sup>'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع وَ الَّذِي بَعَثَ بِالْحَقِّ مُحَمَّدًا لِلْعَفَارِيطِ وَ الْأَبَالِسَةِ عَلَى الْمُؤْمِنِينَ أَكْثَرَ مِنَ الزَّانِبِينَ عَلَى اللَّحْمِ وَ الْمُؤْمِنُ أَشَدُّ مِنَ الْجَبَلِ وَ الْجَبَلُ يُسْتَقَلُّ مِنْهُ بِالْقَاسِ فَيُنْحَتُ مِنْهُ وَ الْمُؤْمِنُ لَا يُسْتَقَلُّ عَلَى دِينِهِ.

He (the narrator) said, 'Abu Abdullah<sup>asws</sup> said: 'By the One<sup>azwj</sup> Who Sent Muhammad<sup>saww</sup> with the truth! For the devils and the demons are most upon the Momineen than the hornets upon the meat, and the Momin is more robust than the mountain, and the mountain can be reduced from by the axe, and it can be chiselled from it, and the Momin cannot be lessened from his religion''.<sup>200</sup>

42- جمع، جامع الأخبار أَخْبَرَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ الرَّيَّادِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الدُّورِيِّ عَنْ أَبِيهِ عَنِ الصَّدُوقِ عَنْ أَبِيهِ عَنِ سَعْدِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ أَبِيهِ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ الصَّادِقَ ع قَالَ: لَمَّا خَرَجَ رَسُولُ اللَّهِ ص إِلَى مَكَّةَ فِي حَجَّةِ الْوَدَاعِ فَلَمَّا انْصَرَفَ مِنْهَا وَ فِي خَبَرٍ آخَرَ وَ قَدْ شِيعَهُ مِنْ مَكَّةَ اثْنَا عَشَرَ أَلْفَ رَجُلٍ مِنَ الْيَمَنِ وَ خَمْسَةَ أَلْفٍ رَجُلٍ مِنَ الْمَدِينَةِ

(The book) 'Jamie Al Akhbar' – We are informed by Ali Bin Abdullah Al Ziyadi, from Ja'far Bin Muhammad Al Dowrinisy, from his father, from Al Sadouq, from his father, from Sa'ad, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from his father, from Muhammad Bin Sinan, from Zurara who said,

'When Rasool-Allah<sup>saww</sup> went out to Makkah during the farewell Hajj, when he<sup>saww</sup> left from it', and in another Hadeeth: 'And there had escorted him<sup>saww</sup> from Makkah, twelve thousand men from Al-Yemen, and five thousand men from Al-Medina.

جَاءَهُ جَبْرِئِيلُ فِي الطَّرِيقِ فَقَالَ لَهُ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ تَعَالَى يُفَرِّقُكَ السَّلَامَ وَ قَرَأَ هَذِهِ الْآيَةَ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ

Jibraeel<sup>as</sup> came to him<sup>saww</sup> on the way, and said to him<sup>saww</sup>: 'O Rasool-Allah<sup>saww</sup>! Allah<sup>azwj</sup> the Exalted Conveys the Greetings to you<sup>saww</sup>'. And he<sup>as</sup> recited this Verse: **O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67]**.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا جَبْرِئِيلُ إِنَّ النَّاسَ حَدِيثُو عَهْدٍ بِالْإِسْلَامِ فَأَخْشَى أَنْ يَضْطَرُّوا وَ لَا يُطِيعُوا فَعَرَّجَ جَبْرِئِيلُ ع إِلَى مَكَانِهِ وَ نَزَلَ عَلَيْهِ فِي يَوْمِ الثَّانِي وَ كَانَ رَسُولُ اللَّهِ ص نَازِلًا بِعَدِيرٍ فَقَالَ لَهُ يَا مُحَمَّدُ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنَّ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

<sup>200</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 41

Rasool-Allah<sup>saww</sup> said to him<sup>as</sup>: 'O Jibrael<sup>as</sup>! The people are newly from the pre-Islamic period with Al-Islam, so I<sup>saww</sup> fear that they would be restless will not obey'. Jibrael<sup>as</sup> ascended to Makkah and descended to him<sup>saww</sup> during the second day, and Rasool-Allah<sup>saww</sup> had encamped at Ghadeer. He<sup>as</sup> said to him<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! ***O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, [5:67].***

فَقَالَ لَهُ يَا جِبْرِئِيلُ أَخَشَى مِنْ أَصْحَابِي أَنْ يُخَالِفُونِي فَعَرَّجَ جِبْرِئِيلُ وَنَزَلَ عَلَيْهِ فِي الْيَوْمِ الثَّالِثِ وَكَانَ رَسُولُ اللَّهِ ص بِمَوْضِعٍ يُقَالُ لَهُ غَدِيرُ خُمٍّ وَقَالَ لَهُ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

He<sup>saww</sup> said to him: 'O Jibrael<sup>as</sup>! I<sup>saww</sup> fear from my<sup>saww</sup> companions that they would oppose me<sup>saww</sup>'. And he<sup>as</sup> descended to him<sup>saww</sup> during the third day, and Rasool-Allah<sup>saww</sup> was in a place called Ghadeer Khumm, and he<sup>as</sup> said to him<sup>saww</sup>: ***O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67].***

فَلَمَّا سَمِعَ رَسُولُ اللَّهِ هَذِهِ الْمَقَالَةَ قَالَ لِلنَّاسِ أَيُّخُوا نَافِي فَوَاللَّهِ مَا أَتْرُخُ مِنْ هَذَا الْمَكَانِ حَتَّى أَتْلُعَ رِسَالَةَ رَبِّي وَأَمَرَ أَنْ يُنْصَبَ لَهُ مِنْبَرٌ مِنْ أَقْتَابِ الْإِبِلِ وَصَعِدَهَا وَأَخْرَجَ مَعَهُ عَلِيًّا ع وَفَاقَمَ قَائِمًا وَخَطَبَ خُطْبَةً بَلِيغَةً وَعَظَ فِيهَا وَرَجَرَ

When Rasool-Allah<sup>saww</sup> heard these words, he<sup>saww</sup> said to the people: 'Offload my<sup>saww</sup> camel, for by Allah<sup>azwj</sup>, I<sup>saww</sup> will not depart from this place until I<sup>saww</sup> deliver the Message of my<sup>saww</sup> Lord<sup>azwj</sup>! And he<sup>saww</sup> instructed that a pulpit be installed for him<sup>saww</sup>, of camel saddles, and he<sup>saww</sup> ascended it, and Ali<sup>asws</sup> came out with him<sup>saww</sup> and stood upright, and he<sup>saww</sup> addressed a conclusive sermon advising in it and rebuking.

ثُمَّ قَالَ فِي آخِرِ كَلَامِهِ يَا أَيُّهَا النَّاسُ أَأَسْتُ أَوَّلَى بِكُمْ مِنْكُمْ فَقَالُوا بَلَى يَا رَسُولَ اللَّهِ ثُمَّ قَالَ قُمْ يَا عَلِيُّ فَقَامَ عَلِيُّ ع فَأَخَذَهُ بِيَدِهِ فَرَفَعَهَا حَتَّى رَأَى بَيَاضَ إِبْطِئِهَا ثُمَّ قَالَ أَلَا مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ

Then he<sup>saww</sup> said at the end of his<sup>saww</sup> speech: 'O you people! Aren't I<sup>saww</sup> foremost with you than you are (with yourselves)?' They said, 'Yes, O Rasool-Allah<sup>saww</sup>!' Then he<sup>saww</sup> said: 'Stand, O Ali<sup>asws</sup>'. Ali<sup>asws</sup> stood up. He<sup>saww</sup> grabbed his<sup>asws</sup> hand and raising it until the whiteness of his<sup>saww</sup> armpits were seen (underneath the cloak the white shirt), then said: 'Indeed! 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>!'

ثُمَّ نَزَلَ مِنَ الْمِنْبَرِ وَجَاءَ أَصْحَابُهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَهَنَّتُوهُ بِالْوَلَايَةِ وَ أَوَّلُ مَنْ قَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ لَهُ يَا عَلِيُّ أَصْبَحْتَ مَوْلَايَ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ

Then he<sup>saww</sup> descended from the pulpit, and his<sup>saww</sup> companions came to Amir Al-Momineen<sup>asws</sup> and they congratulated him<sup>asws</sup> with the Wilayah, and the first one to come to him<sup>asws</sup> was Umar Bin Al-Khattab. He said to him<sup>asws</sup>, 'O Ali<sup>asws</sup>! You<sup>asws</sup> have become my master<sup>asws</sup> and master<sup>asws</sup> of every Momin and Momina'.

وَ نَزَلَ جِبْرِئِيلُ ع بِحَذِيهِ الْآيَةِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا

And Jibraeel<sup>as</sup> descended with this Verse: **'Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3]'**.

سُئِلَ الصَّادِقُ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَغْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا قَالَ يَغْرِفُونَ يَوْمَ الْغَدِيرِ وَ يُنْكِرُونَهَا يَوْمَ السَّقِيفَةِ فَاسْتَأْذَنَ حَسَّانُ بْنُ ثَابِتٍ أَنْ يَقُولَ أَبَيَاتًا فِي ذَلِكَ الْيَوْمِ فَأَذِنَ لَهُ

Al-Sadiq<sup>asws</sup> was asked about Words of Allah<sup>azwj</sup> Mighty and Majestic: **They are recognising the Favour of Allah, then they are denying it, [16:83]**. He<sup>asws</sup> said: 'They are recognising the day of Ghadeer and are denying it, the day of shelter. Hasaan Bin Sabit sought permission to say couplets regarding that day. He<sup>saww</sup> permitted for him.

فَأُشْتُأَ يَقُولُ

يُنَادِيهِمْ يَوْمَ الْغَدِيرِ نَبِيُّهُمْ

إِلَى قَوْلِهِ

رَضِيْتُكَ مِنْ بَعْدِي إِمَاماً وَ هَادِياً-

وَ كُنْ لِلَّذِي عَادَى عَلِيّاً مُعَادِياً

عَلِيّاً وَ سَمَاءُ الْعَزِيزِ الْمُوَاحِيَا

هَذَاكَ دَعَا اللَّهَ وَالِيَّ وَلِيَّهُ-

فَخَصَّ بِهَا ذُوْنَ الْبَرِيَّةِ كُلَّهَا-

He prosed saying, 'He<sup>saww</sup> called out to them on the day of Ghadeer' – up to his words, 'Pleased with you<sup>asws</sup> from after me<sup>saww</sup> as an Imam<sup>asws</sup> and guide'. Over there he<sup>saww</sup> supplicated: 'O Allah<sup>azwj</sup>! Befriend his<sup>asws</sup> friend and Be inimical to those (who are) enemies of Ali<sup>asws</sup>'. So he<sup>saww</sup> specialised with it besides all the Created beings, Ali<sup>asws</sup>, and named him<sup>asws</sup> the dear, the brother<sup>asws</sup>.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص لَا تَزَالُ يَا حَسَّانُ مُؤَيَّداً بِرُوحِ الْقُدُسِ مَا نَصَرْتَنَا بِلِسَانِكَ

Rasool-Allah<sup>saww</sup> said to him: 'You will not stop, O Hasaaan, being assisted by the Holy Spirit for as long as you help us with your tongue'.

فَلَمَّا كَانَ بَعْدَ ثَلَاثَةِ وَ جَلَسَ النَّبِيُّ ص بِمَجْلِسِهِ أَتَاهُ رَجُلٌ مِنْ بَنِي خُزَيْمٍ يُسَمَّى عُمَرُ بْنُ عُتْبَةَ وَ فِي خَيْرٍ آخَرَ حَارِثُ بْنُ التُّعْمَانِ الْفُهْرِيُّ فَقَالَ يَا مُحَمَّدُ أَسْأَلُكَ عَنْ ثَلَاثِ مَسَائِلَ فَقَالَ سَلْ عَمَّا بَدَا لَكَ

When it was after three days, and the Prophet<sup>saww</sup> sat in his<sup>saww</sup> gathering, a man from the clan of Makhzum called Umar Bin Utban came', and in another Hadeeth: 'Haris Bin Al-Numan Al-Fihry, and he said, 'O Muhammad<sup>saww</sup>! I ask you<sup>saww</sup> about three issues'. He<sup>saww</sup> said: 'Ask about whatever comes to you'.

فَقَالَ أَخْبِرْنِي عَنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَمْ مِنْ رِثْكَ قَالَ النَّبِيُّ ص أَوْجِي إِلَيَّ مِنَ اللَّهِ وَ السَّفِيرُ جَبْرِئِيلُ وَ الْمُؤَدِّنُ أَنَا وَ مَا أَذْنْتُ إِلَّا مِنْ أَمْرِ رَبِّي

He said, 'Inform me about the testimony, '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>. Is it from you<sup>saww</sup> or from your<sup>saww</sup> Lord<sup>azwj</sup>?' The Prophet<sup>saww</sup> said: 'It is Revealed unto me<sup>saww</sup> from Allah<sup>azwj</sup>, and the ambassador is Jibraeel<sup>as</sup>, and the proclaimer is me<sup>saww</sup>, and I<sup>saww</sup> do not proclaim except from a Command of my<sup>saww</sup> Lord<sup>azwj</sup>'.

قَالَ فَأَخْبِرْنِي عَنِ الصَّلَاةِ وَالزَّكَاةِ وَالْحَجِّ وَالْجِهَادِ أَمْ مِنْكَ أَمْ مِنْ رَبِّكَ قَالَ النَّبِيُّ ص مِثْلَ ذَلِكَ

He said, 'Inform me about the Salat, and the Zakat, and the Hajj, and the Jihad, are these from you<sup>saww</sup> or from your<sup>saww</sup> Lord<sup>azwj</sup>?' The Prophet<sup>saww</sup> said similar to that.

قَالَ فَأَخْبِرْنِي عَنْ هَذَا الرَّجُلِ يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ قَوْلِكَ فِيهِ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ إِلَى آخِرِهِ أَمْ مِنْكَ أَمْ مِنْ رَبِّكَ

He said, 'Inform me about this man, meaning Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and your<sup>saww</sup> words regarding him<sup>asws</sup>: 'One whose Master I<sup>saww</sup> was, so this Ali<sup>asws</sup> is his Master', up to its end, is it from you<sup>asws</sup> or from your<sup>saww</sup> Lord<sup>azwj</sup>?'

قَالَ النَّبِيُّ ص الْوَحْيُ إِلَيَّ مِنَ اللَّهِ وَالسَّفِيرُ جِبْرِيلُ وَالْمُؤَدِّدُ أَنَا وَ مَا أَذْنْتُ إِلَّا مَا أَمَرَنِي

The Prophet<sup>saww</sup> said: '(It is) the Revelation to me<sup>saww</sup> from Allah<sup>azwj</sup>, and the ambassador is Jibraeel<sup>as</sup>, and the proclaimer is me<sup>saww</sup>, and I<sup>saww</sup> do not proclaim except what I<sup>saww</sup> am Commanded with (by my<sup>saww</sup> Lord<sup>azwj</sup>)'.

فَرَفَعَ الْمُخْزُومِيُّ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ إِنْ كَانَ مُحَمَّدٌ صَادِقًا فِيمَا يَقُولُ فَأَرْسِلْ عَلَيَّ شَوْاطِئَ مِنْ نَارٍ وَ فِي خَيْرٍ آخَرَ فِي التَّفْسِيرِ فَقَالَ اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ وَ وَلَّى قَوْ اللَّهِ مَا سَارَ غَيْرَ بَعِيدٍ حَتَّى أَظْلَمَتْهُ سَحَابَةٌ سَوْدَاءُ فَأَزْعَدَتْ وَ أَتَرَقَّتْ فَأَصْعَقَتْ فَأَصَابَتْهُ الصَّاعِقَةُ فَأَحْرَقَتْهُ النَّارُ

The Makhzumi raised his head towards the sky and said, 'O Allah<sup>azwj</sup>! If Muhammad<sup>saww</sup> was truthful regarding what he<sup>saww</sup> says, then Send upon me a flame of fire!' And in another Hadeeth in the Tafseer, he said, '**O Allah! In case this is the Truth from Your Presence, then Rain upon us stones from the sky or Give us a painful Punishment [8:32]**', and he turned around. By Allah! He had not gone far until a black cloud, and there was thunder and lightning, and there was a thunderbolt. The thunderbolt hit him, and he was incinerated by the fire'.

فَهَبَطَ جِبْرِيلُ وَ هُوَ يَقُولُ اقْرَأْ يَا مُحَمَّدُ سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ السَّائِلُ عُمرُ وَ الْمُخْرَقُ عُمرُ فَقَالَ النَّبِيُّ ص لِأَصْحَابِهِ رَأَيْتُمْ قَالُوا نَعَمْ وَ سَمِعْتُمْ قَالُوا نَعَمْ

Jibraeel<sup>as</sup> came down and he<sup>saww</sup> said: 'Recite, O Muhammad<sup>saww</sup>! **A questioner, asked for the Punishment to befall [70:1] For the Kafirs there is no dispeller for it [70:2]**. The questioner is Umar (Bin Utban), and the incinerated is Umar (Bin Utban). The Prophet<sup>saww</sup> said to his<sup>saww</sup> companions: 'Did you all see?' They said, 'Yes'. He<sup>saww</sup> said: 'And did you all hear?' They said, 'Yes'.

قَالَ طُوبَى لِمَنْ وَالَاهُ وَ الْوَيْلُ لِمَنْ عَادَاهُ كَأَنِّي أَنْظُرُ إِلَى عَلِيٍّ وَ شِيعَتِهِ يَوْمَ الْقِيَامَةِ يُرْفَوْنَ عَلَى نُوقٍ مِنْ رِیَاضِ الْجَنَّةِ شَبَابٌ مُتَوَجِّهُونَ مُكْحَلُونَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ فَذُو الْأَيْدِیَ بِرِضْوَانٍ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ حَتَّى سَكَنُوا حَظِیرَةَ الْقُدْسِ مِنْ جِوَارِ رَبِّ الْعَالَمِينَ

He<sup>saww</sup> said: 'Beatitude is for one befriending him<sup>asws</sup> and the woe is for the one being inimical to him<sup>asws</sup>. It is as if I<sup>saww</sup> am looking at Ali<sup>asws</sup> and his<sup>asws</sup> Shias on the Day of Qiyamah, approaching upon camels from the Gardens of Paradise, crowned, kohl applied, neither is there any fear upon them nor are they grieving, being with the **Pleasure from Allah is the Greatest, that is the Mighty achievement [9:72]**, until they dwell in the Holy enclosure from the vicinity of Lord<sup>azwj</sup> of the worlds.

لَهُمْ فِيهَا مَا تَشْتَهُي الْأَنْفُسُ وَ تَلَذُّ الْأَعْيُنُ وَ هُمْ فِيهَا خَالِدُونَ وَ يَقُولُ لَهُمُ الْمَلَائِكَةُ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ.

For them therein would be whatever the souls desire, and **delights the eyes [43:71]**, and they would be in it eternally, and the Angels would say to them: **Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]**'.<sup>201</sup>

(The book) 'Bashaarat Al-Mustafa<sup>saww</sup>' - Al Hassan Bin Al Husayn Bin Babuwayh in what he allowed to me and wrote for me in his own handwriting in his shop, during the year five hundred and ten, from Al Seyid, the ascetic Abu Abdullah Al Hassan Bin Al Husayn Bin Zayd Al Husayn Al Jurjany Al Qasy, from His father, from his grandfather Zayd Bin Muhammad, from Abu Al Tayyib Al Hassan Bin Ahmad Al Sabi'ie, from Muhammad Bin Abdul Aziz, from Ibrahim Bin Maymoun, from Musa Bin Usman Al Hazramy, from Abu Is'haq Al Sabi'e who said, 'I heard Al Bara'a Bin Aazib and Zayd Bin Alqam both saying,

43- بشاء، بشارة المصطفى الحسن بن الحسين بن بابويه عن الحسين بن الحسن بن زيد عن أبيه عن جده زيد بن محمد عن الحسن بن أحمد السبيعي عن محمد بن عبد العزيز عن إبراهيم بن ميمون عن موسى بن عثمان الحضرمي عن أبي إسحاق السبيعي قال سمعت البراء بن عازب و زيد بن أرقم قالا كنا مع رسول الله ص يوم غدير خم و نحن نرفع أغصان الشجر عن رأسه فقال لعن الله من ادعى إلى غير أبيه و لعن الله من توالى إلى غير مواليه و الولد للفراش و ليس للوارث وصية ألا و قد سمعتم مني و رأيتموني

'We were in the presence of Rasool-Allah<sup>saww</sup> on the Day of Ghadeer Khumm, and we were lifting the branches of the tree from his<sup>saww</sup> head, and he<sup>saww</sup> said: 'May Allah<sup>azwj</sup> Curse the one who is claimed to other than his father, and may Allah<sup>azwj</sup> Curse the one who follows to other than his Master<sup>asws</sup>; and the child is for the bed (where he was conceived); and there isn't a bequest for an inheritor and you have heard it from me<sup>as</sup> and seen me<sup>saww</sup>.

أَلَا مَنْ كَذَبَ عَلَيَّ مُتَعَدًّا فَلْيَسْبُوْهُ مَنَعْدُهُ مِنَ النَّارِ أَلَا إِنَّ دِمَاءَكُمْ وَ أَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا أَنَا فَرَطُكُمْ عَلَى الْخَوْضِ فَمُكَاتِرٌ بِكُمْ الْأَمَمُ يَوْمَ الْقِيَامَةِ فَلَا تُسَوِّدُوا وَجْهِي أَلَا لَأَسْتَنْقِذَنَّ رَجُلًا مِنَ النَّارِ وَ لَيْسَتُنْقِذَنَّ مِنْ يَدِي آخَرُونَ وَ لَأَقُولَنَّ يَا رَبِّ أَصْحَابِي فَيَقَالَ إِنَّكَ لَا تَدْرِي مَا أَخَذْتُوا بِعَدَاكَ

Indeed! The one who belies Ali<sup>asws</sup> deliberately, so let him assume his seat from the Fire. Indeed! Your bloods and your wealth are sacred upon you all like the sanctity of this day of yours, in this city of yours, in this month of yours. I<sup>saww</sup> shall be exuberant with you all at the Fountain. I<sup>saww</sup> shall boast of your abundant numbers to the (other) communities on the 'Day of Qiyamah, therefore do not blacken my<sup>saww</sup> face. Indeed! Some men would be

<sup>201</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 42

Recovered from the Fire and the others would be Recovered from my<sup>saww</sup> hands, and I<sup>saww</sup> shall be saying: 'O Lord<sup>azwj</sup>! My<sup>saww</sup> companions!'. So, it would be Said: 'You<sup>azwj</sup> do not know what they had innovated after you<sup>saww</sup>'.

أَلَا وَ إِنَّ اللَّهَ وَلِيِّيَ وَ أَنَا وَلِيُّ كُلِّ مُؤْمِنٍ فَمَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

Indeed! Allah<sup>azwj</sup> is my<sup>saww</sup> Guardian, and I<sup>saww</sup> am the Guardian of every *Momin*. So, the one whose Master<sup>asws</sup> I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master<sup>asws</sup>. O Allah<sup>azwj</sup>! Befriend the one who befriends him<sup>asws</sup> and be Inimical to the one who is inimical to him<sup>asws</sup>.

ثُمَّ قَالَ إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ عِزَّتِي طَرَفُهُ بِيَدِي وَ طَرَفُهُ بِأَيْدِيكُمْ فَاسْأَلُوهُمْ وَ لَا تَسْأَلُوا غَيْرَهُمْ فَتَضِلُّوا.

Then he<sup>saww</sup> said: 'I<sup>saww</sup> am leaving among you two weighty things – the Book of Allah<sup>azwj</sup> and my<sup>saww</sup> family. Its end is in my<sup>saww</sup> hand and its end is in your hands, therefore ask them<sup>asws</sup> and do not ask other than them<sup>asws</sup>'.<sup>202</sup>

44- بشا، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ حَمَّادٍ عَنْ ابْنِ عُقْدَةَ عَنْ أَبِي جَعْفَرٍ بْنِ مُحَمَّدٍ بْنِ هِشَامٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ أَبِي بُرْدَةَ الْبَحْلِيِّ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ عَنِ الْحَارِثِ عَنْ عَلِيٍّ ع قَالَ: أَخَذَ رَسُولُ اللَّهِ ص يَوْمَ الْعَدِيرِ بِيَدِي فَقَالَ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ أَحِبَّ مَنْ أَحَبَّهُ وَ أَبْغِضْ مَنْ أَبْغَضَهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ.

(The book) 'Bashaarat Al Mustafa<sup>saww</sup>' – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Ahmad Bin Muhammad Bin Hammad, from Ibn Uqdah, from Abu Ja'far Bin Muhammad Bin Hisham, from Ali Bin Al Husayn, from his father Burdah Al Bajali, from Abu Is'haq Al Sabie, from Al Haris,

'From Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> held my<sup>asws</sup> hand on the day of Al-Ghadeer and said: '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 Love the one loving him<sup>asws</sup> and Hate the one hating him<sup>asws</sup>, and Help the one helping him<sup>asws</sup>, and Abandon the one abandoning him<sup>asws</sup>'.<sup>203</sup>

45- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنِ الْبَقَطِيِّ عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ عَطِيَّةِ الْعَوْنِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص لَمَّا أَخَذَ بِيَدِي عَلِيٍّ ع بَعْدَ خُمٍّ فَقَالَ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ كَانَ إِنْ لَيْسَ لَعَنَهُ اللَّهُ حَاضِرًا بِغَيْرَتِهِ

(The books) 'Kunz Jamir Al Fawa'id' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Al Yaqteeny, from Ibn Fazzal, from Abdul Samad Bin Bashir, from Atiyah Al Awqy,

'From Abu Ja'far<sup>asws</sup> having said; 'When Rasool-Allah<sup>saww</sup> grabbed the hand of Ali<sup>asws</sup> at Ghadeer Khumm and he<sup>saww</sup> said: 'The one whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master, Iblees<sup>la</sup> was present along with his<sup>la</sup> devils.

فَقَالَتْ لَهُ حَيْثُ قَالَ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ وَ اللَّهُ مَا هَكَذَا قُلْتُ لَنَا لَقَدْ أَخْبَرْتَنَا أَنَّ هَذَا إِذَا مَضَى افْتَرَقَ أَصْحَابُهُ وَ هَذَا أَمْرٌ مُسْتَقَرٌّ كُلَّمَا أَرَادَ أَنْ يَذْهَبَ وَاحِدٌ بَدَرَ آخَرُ

<sup>202</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 43

<sup>203</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 44

They said to him<sup>la</sup>, when he<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master' – 'By Allah<sup>azwj</sup>! He<sup>saww</sup> did not say it to us like this! He<sup>saww</sup> has informed us that this would be when he<sup>saww</sup> passes away, his<sup>saww</sup> companions would separate, and this is a permanent matter. Every time one (Imam<sup>asws</sup>) goes away, another one<sup>asws</sup> would replace him<sup>asws</sup>'.

فَقَالَ افْتَرُّوا فَإِنَّ أَصْحَابَهُ قَدْ وَعَدُونِي أَنْ لَا يُغَيِّرُوا لَهُ شَيْئًا مِمَّا قَالَ قَوْلُهُ عَزَّ وَ جَلَّ وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ.

But he<sup>la</sup> said, 'Disperse, for his<sup>saww</sup> companions have already promised me<sup>la</sup> that they will not be accepting anything from what he<sup>saww</sup> said'. And these are His<sup>azwj</sup> Words: ***And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]***.<sup>204</sup>

وَبُيِّنَ لَهُ مَا رَوَاهُ عَلِيُّ بْنُ إِبْرَاهِيمَ بِإِسْنَادِهِ عَنْ زَيْدِ الشَّحَّامِ قَالَ: دَخَلَ قَتَادَةُ بْنُ دَعَامَةَ عَلَى أَبِي جَعْفَرٍ ع وَ سَأَلَهُ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ

And it is supported by what is reported by Ali Bin Ibrahim, by his chain from Zayd Al Shahham who said,

'Qatada Bin Diamah entered to see Abu Ja'far<sup>asws</sup> and asked him<sup>asws</sup> about His<sup>azwj</sup> Words Mighty and Majestic: ***And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]***.

قَالَ لَمَّا أَمَرَ اللَّهُ نَبِيَّهٗ أَنْ يَنْصِبَ أَمِيرَ الْمُؤْمِنِينَ ع لِلنَّاسِ وَ هُوَ قَوْلُهُ تَعَالَى يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ فِي عَلِيٍّ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ أَخَذَ رَسُولُ اللَّهِ ص يَدَ عَلِيٍّ ع بِعَدِيرِ خُمٍّ وَ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

He<sup>asws</sup> said: 'When Allah<sup>azwj</sup> Commanded His<sup>azwj</sup> Prophet<sup>saww</sup> that he<sup>saww</sup> should nominate Amir-al-Momineen<sup>asws</sup> to the people, and these are His<sup>azwj</sup> Words: ***O you Rasool! Deliver what has been Revealed unto you from your Lord regarding Ali; and if you don't do so, then you have not delivered His Message, [5:67]***, Rasool-Allah<sup>saww</sup> grabbed the hand of Ali<sup>asws</sup> on the Day of Ghadeer Khumm, and said: 'The one whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master'.

حَثَّتِ الْأَبَالِسَةُ الرُّبَابَ عَلَى رُؤُوسِهَا فَقَالَ لَهُمْ إِبْلِيسُ الْأَكْبَرُ لَعَنَهُ اللَّهُ مَا لَكُمْ قَالُوا قَدْ عَقَدَ هَذَا الرَّجُلُ عُقْدَةً لَا يَحُلُّهَا إِلَّا يَوْمَ الْقِيَامَةِ فَقَالَ لَهُمْ إِبْلِيسُ كَلَّا الَّذِينَ حَوْلَهُ قَدْ وَعَدُونِي فِيهِ عِدَّةٌ وَ لَنْ يُخْلِفُونِي فِيهَا

The devils urged the placing of the dust upon their heads, so the biggest Iblees<sup>la</sup> said to them, 'What is the matter with you all?' They said, 'A knot of this man<sup>asws</sup> has been tied today, forget about unravelling it now up to the Day of Judgement!' So Iblees<sup>la</sup> said to them, 'Never! A number of the ones around him<sup>saww</sup> have already promised me<sup>la</sup>, and they would never oppose me<sup>la</sup> regarding it'.

فَأَنْزَلَ اللَّهُ سُبْحَانَهُ هَذِهِ الْآيَةَ وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ يَعْنِي بِأَمِيرِ الْمُؤْمِنِينَ ع وَ عَلَى ذُرِّيَّتِهِ الطَّيِّبِينَ.

<sup>204</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 45 a

Therefore, Allah<sup>azwj</sup> the Glorious Revealed this Verse: **And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]** - meaning (the Shias of) Amir-Al-Momineen<sup>asws</sup>, and his<sup>asws</sup> goodly offspring”<sup>205</sup>.

46- فر، تفسير فرات بن إبراهيم جعفر بن محمد الأزدي عن محمد بن الحسن بن علي الصيرفي عن محمد بن فرات بن أخنف عن أبي عبد الله قال: قلت جعلت فداك للمسلمين عيد أفضل من الفطر والأضحى ويوم الجمعة ويوم عرفة

Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Al Azdy, from Muhammad Bin Al Husayn Al Saig, from Al Hassan Bin Ali Al Sayrafi, from Muhammad Al Bazzaz, from Furat Bin Ahnad,

‘From Abu Abdullah<sup>asws</sup>, he (the narrator) said, ‘Is there an Eid for the Muslims superior than Al-Fitr, and Al-Azha, and the day of Friday, and the day of Arafaat?’

قَالَ فَقَالَ لِي نَعَمْ أَفْضَلُهَا وَ أَعْظَمُهَا وَ أَشْرَفُهَا عِنْدَ اللَّهِ مِثْلَهُ وَ هُوَ الْيَوْمُ الَّذِي اكْتَمَلَ فِيهِ الدِّينُ وَ أَنْزَلَ عَلَى نَبِيِّ مُحَمَّدٍ الْيَوْمَ اكْتَمَلَتْ لَكُمْ دِينُكُمْ وَ اكْتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِيناً

He (the narrator) said, ‘He<sup>asws</sup> said to me: ‘Yes, their superior, and their mightier, and their nobler of status in the Presence of Allah<sup>azwj</sup>, and it is the day in which Allah<sup>azwj</sup> Perfected the religion, and Revealed unto His<sup>azwj</sup> Prophet<sup>saww</sup> Muhammad<sup>saww</sup>: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3]**’.

قَالَ قُلْتُ وَ أَيُّ يَوْمٍ هُوَ قَالَ لِي إِنَّ أَنْبِيَاءَ بَنِي إِسْرَائِيلَ كَانُوا إِذَا أَرَادَ أَحَدُهُمْ أَنْ يَغْفِقَ الْوَصِيَّةَ وَ الْإِمَامَةَ مِنْ بَعْدِهِ فَقَعَلَ ذَلِكَ جَعَلُوا ذَلِكَ الْيَوْمَ عِيداً وَ إِنَّهُ الْيَوْمُ الَّذِي نَصَبَ فِيهِ رَسُولُ اللَّهِ ص عَلِيّاً لِلنَّاسِ عِلْماً وَ أَنْزَلَ فِيهِ مَا أَنْزَلَ وَ كَمَلَ فِيهِ الدِّينُ وَ تَمَّتْ فِيهِ النِّعْمَةُ عَلَى الْمُؤْمِنِينَ

He (the narrator) said, ‘I said, ‘And which day is it?’ He<sup>asws</sup> said to me: ‘The Prophets<sup>as</sup> of the children of Israel, whenever one<sup>as</sup> of them<sup>as</sup> wanted to pact the bequest and the Imamate from after him<sup>as</sup>, he<sup>saww</sup> would do that, and they (people) would make that day to be an Eid (festival), and it is the day in which Rasool-Allah<sup>saww</sup> nominated Ali<sup>asws</sup> as a flag for the people, and it was Revealed regarding him<sup>asws</sup> what was Revealed, and the Favours were completed upon the Momineen during it’.

قَالَ قُلْتُ وَ أَيُّ يَوْمٍ هُوَ فِي السَّنَةِ قَالَ لِي إِنَّ الْأَيَّامَ تَتَقَدَّمُ وَ تَتَأَخَّرُ وَ يُمَّا كَانَ يَوْمَ السَّبْتِ وَ الْأَحَدِ وَ الْإِثْنَيْنِ إِلَى آخِرِ أَيَّامِ السَّبْعَةِ

He (the narrator) said, ‘I said, ‘And which day is it in the year?’ He<sup>asws</sup> said to me: ‘The days come forward or to back, and sometimes it could be the say of Saturday, and the Sunday, and the Monday, up to the end of the seven days’.

قَالَ قُلْتُ فَمَا يَنْبَغِي لَنَا أَنْ نَعْمَلَ فِي ذَلِكَ الْيَوْمِ قَالَ هُوَ يَوْمٌ عِبَادَةٍ وَ صَلَاةٍ وَ شُكْرِ لِلَّهِ وَ حَمْدٍ لَهُ وَ سُؤْرٍ لِمَا مَنَّ اللَّهُ بِهِ عَلَيْكُمْ مِنْ وَلَايَتِنَا وَ إِلَيَّ أُجِبُ لَكُمْ أَنْ تَصُومُوهُ.

He (the narrator) said, ‘I said, ‘So what is befitting for us to be doing during that day?’ He<sup>asws</sup> said: ‘It is the day of worship, and Salat, and thanking Allah<sup>azwj</sup>, and Praising Him<sup>azwj</sup>, and

<sup>205</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 45 b

happiness at what Allah<sup>azwj</sup> has Conferred with upon you all of our<sup>asws</sup> Wilayah, and I<sup>asws</sup> would love it for you all that you should be Fasting”.<sup>206</sup>

47- فر، تفسير فرات بن إبراهيم الحسني بن سعيد مضعناً عن إبراهيم بن محمد بن إسحاق و كان من أصحاب جعفر ع يقول في قول الله عز و  
جل اليوم أكملت لكم دينكم و أتممت عليكم نعمتي قال في علي ع.

Tafseer Furaat Bin Ibrahim – Al Hassan Bin Saeed, transmitting from Ibrahim Bin Muhammad Bin Is'haq,

‘And he was from the companions of Ja’far<sup>asws</sup>, regarding Words of Allah<sup>azwj</sup> Mighty and Majestic: **Today I Perfected your Religion for you and Completed My Favour upon you, [5:3].** He<sup>asws</sup> said: ‘Regarding Ali<sup>asws</sup>’,<sup>207</sup>

48- فر، تفسير فرات بن إبراهيم فُرات بن إبراهيم الكوفي مضعناً عن زيد بن أرقم قال: لما نزلت هذه الآية في ولاية علي بن أبي طالب ع يا أيها  
الرسول بلغ ما أنزل إليك من ربك قال فأخذ رسول الله ص يد علي بن أبي طالب ع ثم رفعها و قال اللهم من كنت مولاه فعلي مولاه اللهم وال من  
والاه و عاد من عاداه و انصر من نصره و اخذل من خذله.

Tafseer Furaat Bin Ibrahim – Furaat Bin Ibrahim Al Kufi transmitting from Zayd Bin Arqam who said,

‘When this Verse was Revealed regarding Wilayah of Ali Bin Abu Talib<sup>asws</sup>: **O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67],** Rasool-Allah<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, then raised it and said: ‘O Allah<sup>azwj</sup>! One whose Master I<sup>saww</sup> was so 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>208</sup>

49- فر، تفسير فرات بن إبراهيم الحسني بن الحكم مضعناً عن عبد الله بن عطاء قال: كنت جالساً عند أبي جعفر ع قال أوجي إلي النبي ص قل  
للناس من كنت مولاه فعلي مولاه فلم يبلغ ذلك و خاف الناس

Tafseer Furaat Bin Ibrahim – Al Husayn Bin Al Hakam transmitting from Abdullah Bin Ata’a who said,

‘I was seated in the presence of Abu Ja’far<sup>asws</sup> having said; ‘It was Revealed unto the Prophet<sup>saww</sup>: “Say to the people, ‘One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is His<sup>azwj</sup> Master’”. But, he<sup>saww</sup> did not deliver that and feared the people.

فأوحى إليه يا أيها الرسول بلغ ما أنزل إليك من ربك و إن لم تفعل فما بلغت رسالته و الله يعصمك من الناس فأخذ بيد علي بن أبي طالب ع يوم  
غدير و قال من كنت مولاه فعلي مولاه.

It was Revealed to him<sup>saww</sup>: **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67].** So, he<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> on the day of Ghadeer, and said: ‘One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master’”.<sup>209</sup>

<sup>206</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 46

<sup>207</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 47

<sup>208</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 48

<sup>209</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 49

50- فر، تفسير فرات بن إبراهيم جعفر بن أحمد مَعْنَعًا عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي جَعْفَرٍ ع فِي مَسْجِدِ الرَّسُولِ وَ عَبْدُ اللَّهِ بْنُ سَلَامٍ جَالِسٌ فِي صَحْنِ الْمَسْجِدِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ هَذَا الَّذِي عِنْدَهُ عِلْمُ الْكِتَابِ

Tafseer Furaat Bin Ibrahim – Ja'far Bin Ahmad transmitting, from Abdullah Bin Ata'a who said,

'I was seated in the presence of Abu Ja'far<sup>asws</sup> in the Masjid of the Rasool<sup>saww</sup>, and Abdullah Bin Salam was seated in the courtyard of the Masjid. He said, 'I said, 'May I be sacrificed for you<sup>saww</sup>! This one with whom is knowledge of the Book?'

قَالَ لَا وَ لَكِنَّهُ صَاحِبُكُمْ عَلَيَّ بْنُ أَبِي طَالِبٍ ع نَزَلَ فِيهِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا إِلَى آخِرِ الْآيَةِ وَ نَزَلَ فِيهِ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ إِلَى آخِرِ الْآيَةِ فَاخَذَ رَسُولُ اللَّهِ بِدِ عُلَيِّ بْنِ أَبِي طَالِبٍ يَوْمَ غَدِيرِ خُمٍّ وَ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّْ مَوْلَاهُ.

He<sup>saww</sup> said: 'No, but (it is) your Master Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. It was Revealed regarding him<sup>asws</sup>: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, [5:55]** – up to the end of the Verse. And it was Revealed regarding him<sup>asws</sup>: .): **O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67]** – up to the end of the Verse. Rasool-Allah<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> on the day of Ghadeer Khumm and said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master"<sup>210</sup>.

51- فر، تفسير فرات بن إبراهيم الحسين بن سعيد مَعْنَعًا عَنْ أَبِي جَعْفَرٍ ع الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَ اكْتَمْتُ عَلَيْكُمْ نِعْمِي قَالَ بَعْلِي بْنُ أَبِي طَالِبٍ ع.

Tafseer Furaat Bin Ibrahim – Al Husayn Bin Saeed transmitting,

'From Abu Ja'far<sup>asws</sup>: **Today I Perfected your Religion for you and Completed My Favour upon you, [5:3].** He<sup>asws</sup> said: '(Perfected) by Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>',<sup>211</sup>

52- فر، تفسير فرات بن إبراهيم جعفر بن أحمد مَعْنَعًا عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ إِلَى آخِرِ الْآيَةِ فَخَرَجَ رَسُولُ اللَّهِ ص حِينَ أَتَتْهُ عِزَّةٌ مِنَ اللَّهِ فِي يَوْمٍ شَدِيدِ الْحَرِّ فَنُودِيَ فِي النَّاسِ فَاجْتَمَعُوا وَ أَمَرَ بِشَجَرَاتٍ فُكِّمَ مَا تَحْتَهُنَّ مِنَ الشَّوْكِ

Tafseer Furaat Bin Ibrahim – Ja'far Bin Ahmad Bin Yusuf transmitting,

'From Abu Ja'far<sup>asws</sup> regarding Words of the Exalted: **O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67]** – up to the end of the Verse. Rasool-Allah<sup>saww</sup> went out when there came to him<sup>saww</sup> a Determination from Allah<sup>azwj</sup>, during a day of severe heart, and called out among the people. They gathered, and he<sup>saww</sup> instructed with the (bushy) trees, so whatever thorns there were under these were cleared.

ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ مَنْ وَلِيُّكُمْ أَوْلى بِكُمْ مِنْ أَنْفُسِكُمْ قَالُوا اللَّهُ وَ رَسُولُهُ فَقَالَ ص مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلَيَّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ ثَلَاثَ مَرَّاتٍ.

Then he<sup>saww</sup> said: 'O you people! Who is your guardian foremost with you than your own selves?' They said, 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>!' He<sup>saww</sup> said: 'One whose Master I<sup>saww</sup>

<sup>210</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 50

<sup>211</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 51

was, so Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>! Befriend the one befriending him<sup>asws</sup> and be inimical to 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> – three times”.<sup>212</sup>

53- كَأ، الكافي عليّ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ جُعِلْتُ فِدَاكَ لِلْمُسْلِمِينَ عِيدٌ غَيْرُ الْعِيدَيْنِ قَالَ نَعَمْ يَا حَسَنُ أَعْظَمُهُمَا وَ أَشْرُهُمَا قُلْتُ وَ أَيُّ يَوْمٍ هُوَ قَالَ يَوْمٌ نَصَبَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَمًا لِلنَّاسِ

(The book) 'Al Kafi' – Ali, from his father, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

'From Abdullah<sup>asws</sup>, he (the narrator) said, 'I said, 'May I be sacrificed for you<sup>asws</sup>! Is there for the Muslims any Eid apart from the two Eids?' He<sup>asws</sup> said: 'Yes, O Hassan! Their mightiest and their nobles'. I said, 'And which day is it?' He<sup>asws</sup> said: 'Day of nomination of Amir Al-Momineen<sup>asws</sup> as a flag for the people'.

قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا يَنْبَغِي لَنَا أَنْ نَصْنَعَ فِيهِ قَالَ تَصُومُهُ يَا حَسَنُ وَ تُكْثِرُ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ وَ تَبْرَأُ إِلَى اللَّهِ مَنْ ظَلَمَهُمْ فَإِنَّ الْأَنْبِيَاءَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ كَانَتْ تَأْمُرُ الْأَوْصِيَاءَ الْيَوْمَ الَّذِي كَانَ يُقَامُ فِيهِ الْوَصِيُّ أَنْ يُتَّخَذَ عِيدًا

I said, 'May I be sacrificed for you<sup>asws</sup>! And what is appropriate for us that we should be doing during it?' He<sup>asws</sup> said: 'You should Fast it, O Hassan, and you should frequent the Salawaat upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, and disavow to Allah<sup>azwj</sup> from the ones who oppressed them<sup>asws</sup>, for the Prophets<sup>as</sup> used to instruct the successors<sup>as</sup> on the day in which they<sup>as</sup> established the successor<sup>as</sup> that it would be taken as an Eid'.

قَالَ قُلْتُ فَمَا لِمَنْ صَامَهُ قَالَ صِيَامٌ سِتِّينَ شَهْرًا.

He (the narrator) said, 'I said, 'So what would be for the one Fasting it?' He<sup>asws</sup> said: 'Fasts of sixty months’”.<sup>213</sup>

54- كَأ، الكافي العبدُ عَنْ سَهْلِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع هَلْ لِلْمُسْلِمِينَ عِيدٌ غَيْرُ يَوْمِ الْجُمُعَةِ وَ الْأَضْحَى وَ الْفِطْرِ قَالَ نَعَمْ أَعْظَمُهَا حُرْمَةً

(The book) 'Al Kafi' – The number, from Sahl, from Abdul Rahman Bin Salim, from his father who said,

'I asked Abu Abdullah<sup>asws</sup>, 'I asked Abu Abdullah<sup>asws</sup>, 'Is there for the Muslims any Eid, apart from the day of Friday, and Al-Azha, and Al-Fitr?' He<sup>asws</sup> said: 'Yes, their mightiest in sanctity!'

قُلْتُ وَ أَيُّ عِيدٍ هُوَ جُعِلْتُ فِدَاكَ قَالَ الْيَوْمَ الَّذِي نَصَبَ فِيهِ رَسُولُ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ ع وَ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّْ مَوْلَاهُ

I said, 'And which Eid is it? May I be sacrificed for you<sup>asws</sup>!' He<sup>asws</sup> said: 'The day in which Rasool-Allah<sup>saww</sup> nominated Amir Al-Momineen<sup>asws</sup> and said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master’.

<sup>212</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 52

<sup>213</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 53

فُلْتُ وَ أَيُّ يَوْمٍ هُوَ قَالَ وَ مَا تَصْنَعُ بِالْيَوْمِ إِنَّ السَّنَةَ تَدُورُ وَ لَكِنَّهُ يَوْمٌ ثَمَانِيَّةٌ عَشَرَ مِنْ ذِي الْحِجَّةِ

I said, 'And which day is it?' He<sup>asws</sup> said: 'What will you do with the day. The year rotates, but it was the eighteenth day of Zul Hijjah'.

فُلْتُ وَ مَا يَنْبَغِي لَنَا أَنْ نَفْعَلَ فِي ذَلِكَ الْيَوْمِ قَالَ تَذْكُرُونَ اللَّهَ عَزَّ ذِكْرُهُ فِيهِ بِالصَّيَّامِ وَ الْعِبَادَةِ وَ الذِّكْرِ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَإِنَّ رَسُولَ اللَّهِ ص أَوْصَى أَمِيرَ الْمُؤْمِنِينَ ع أَنْ يَتَّخِذَ ذَلِكَ الْيَوْمَ عِيداً وَ كَذَلِكَ كَانَتْ الْأَنْبِيَاءُ تَفْعَلُ كَانُوا يُوصُونَ أَوْصِيَاءَهُمْ بِذَلِكَ فَيَتَّخِذُونَهُ عِيداً.

I said, 'And what is befitting for us that we should be doing during that day?' He<sup>asws</sup> said: 'You should be mentioning Allah<sup>azwj</sup>, Mighty is His<sup>azwj</sup> Mention, during it, with the Fasting, and the worship, and the Zikr of Muhammad<sup>saww</sup> and Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, for Rasool-Allah<sup>saww</sup> had bequeathed Amir Al-Momineen<sup>asws</sup> that he<sup>asws</sup> should take that day as an Eid, and like that is what the Prophets<sup>as</sup> were doing when they had bequeathed to their<sup>as</sup> successors<sup>as</sup>, with that, so they<sup>as</sup> were taking it as an Eid".<sup>214</sup>

55- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَجَّالِ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ حَسَّانَ الْجُمَّالِ قَالَ: حَمَلْتُ أَبَا عَبْدِ اللَّهِ ع مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَلَمَّا انْتَهَيْنَا إِلَى مَسْجِدِ الْعَدِيرِ نَظَرْتُ إِلَى مَيْسَرَةِ الْمَسْجِدِ فَقَالَ ذَلِكَ مَوْضِعُ قَدَمِ رَسُولِ اللَّهِ ص حَيْثُ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Al Hajjal, from Abdul Samad Bin Bashir, from Hassan Al Jammal (the camelier) who said,

'I carried Abu Abdullah<sup>asws</sup> (on my camel), from Al-Medina to Makkah. When we ended up to Masjid Al-Ghadeer, he<sup>asws</sup> looked to the right hand side of the Masjid. He<sup>asws</sup> said: 'That is a place of the feed of Rasool-Allah<sup>saww</sup> where he<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master"'.<sup>215</sup>

ثُمَّ نَظَرْتُ إِلَى الْجَانِبِ الْآخَرِ فَقَالَ ذَلِكَ مَوْضِعُ فُسْطَاطِ أَبِي فَلَانَ وَ فَلَانٍ وَ سَالِمٍ مَوْلَى أَبِي حُدَيْفَةَ وَ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ فَلَمَّا أَنْ رَأَوهُ رَافِعاً يَدَهُ قَالَ بَعْضُهُمْ لِبَعْضٍ انظُرُوا إِلَى عَيْنَيْهِ تَدُورَانِ كَأَنَّهُمَا عَيْنَا جُنُونٍ

Then he<sup>asws</sup> looked at the other side and said: 'That is a place of the tents of Abu so and so (Abu Bakr), and so and so (Umar), and Saalim Mawla Abu Huzeyfa, and Abu Ubeydah Bin Al-Jarrah. When they saw him<sup>saww</sup> raise his<sup>asws</sup> hand, one of them said to the other, 'Look at his<sup>saww</sup> eyes rolling as if these are eyes of a madman (Nouzobillah)!'.

فَنَزَلَ جِبْرَائِيلُ ع بِهَذِهِ الْآيَةِ وَ إِنَّ يَكَاذُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ يَقُولُونَ إِنَّهُ لَمَجْنُونٌ وَ مَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ.

So, Jibraeel<sup>as</sup> descended with this Verse: **And those who commit Kufr would almost smite (strike) you with their eyes when they hear the Zikr, and they were saying, 'He is insane!' [68:51] And he is not, except (he is) a Zikr for the worlds [68:52]**".<sup>215</sup>

56- كَأ، الكافي الْعِدَّةُ عَنْ سَهْلِ بْنِ الْبَرْظَطِيِّ عَنْ أَبَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُسْتَحَبُّ الصَّلَاةُ فِي مَسْجِدِ الْعَدِيرِ لِأَنَّ النَّبِيَّ ص أَقَامَ فِيهِ أَمِيرَ الْمُؤْمِنِينَ ع وَ هُوَ مَوْضِعُ أَظْهَرَ اللَّهُ تَعَالَى فِيهِ الْحَقَّ.

<sup>214</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 54

<sup>215</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 55

(The book) 'Al Kafi' – The number, from Sahl, from Al Bazanty, from Aban,

'From Abu Abdullah<sup>asws</sup> having said: 'The Salat is recommended to be prayed in Masjid Al-Ghadeer because the Prophet<sup>saww</sup> made Amir Al-Momineen<sup>asws</sup> to stand in it, and it is the place Allah<sup>azwj</sup> the Exalted Revealed the truth in it".<sup>216</sup>

57- فر، تفسير فرات بن إبراهيم أبو القاسم الحسيني مضعناً عن أبي عبد الله ع قال: لَمَّا نَزَلَتْ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَقَامَهُ رَسُولُ اللَّهِ ص فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Hasany transmitting,

'From Abu Abdullah<sup>asws</sup> having said: 'When the Wilayah of Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was Revealed, Rasool-Allah<sup>saww</sup> made him<sup>asws</sup> stand and said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master'.

فَقَالَ رَجُلٌ لَقَدْ فُتِنَ بِهَذَا الْعُلَامِ فَأَنْزَلَ اللَّهُ تَعَالَى فَسْتَبْصِرْ وَ يُبْصِرُونَ بِأَيْكُمُ الْمَفْتُونُ.

A man said, 'He<sup>saww</sup> has been bewitched by this boy!' So, Allah<sup>azwj</sup> the Exalted Revealed: ***So you shall be seeing, and they (too) shall be seeing [68:5] Which one of you is bewitched [68:6]***".<sup>217</sup>

58- فر، تفسير فرات بن إبراهيم الحسيني بن سعيد مضعناً عن أبي حنبل عن أبي أيوب الأنصاري قال: لَمَّا أَخَذَ رَسُولُ اللَّهِ ص يَدَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع فَرَفَعَهَا قَالَ نَاسٌ فُتِنَ بِإِبْنِ عَمِّهِ فَنَزَلَتْ آيَةُ فَسْتَبْصِرْ وَ يُبْصِرُونَ بِأَيْكُمُ الْمَفْتُونُ.

Tafseer Furaat Bin Ibrahim – Al Husayn Bin Saeed transmitting from Hibbab, from Abu Ayoub Al Ansari who said,

'When Rasool-Allah<sup>saww</sup> grabbed a hand of Amir Al-Momineen Ali<sup>asws</sup> and raised it, some people said, 'He<sup>saww</sup> has been bewitched by the son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>as</sup>. So the Verse: ***So you shall be seeing, and they (too) shall be seeing [68:5] Which one of you is bewitched [68:6]***, was Revealed".<sup>218</sup>

59- فر، تفسير فرات بن إبراهيم علي بن محمد بن مخلد الجعفي عن طاووس عن أبيه قال سمعتُ مُحَمَّدَ بْنَ عَلِيٍّ ع يَقُولُ نَزَلَ جِبْرِائِلُ ع عَلَى النَّبِيِّ ص بَعَرَفَاتٍ يَوْمَ الْجُمُعَةِ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يُغْفِرُكَ السَّلَامَ وَ يَقُولُ قُلْ لَأَمَتِكَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَذَكَرَ كَلَاماً فِيهِ طُولٌ

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Bin Makhlad Al Ju'fy, from Tawoos, from his father who said,

'I heard Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> saying: 'Jibraeel<sup>as</sup> descended unto the Prophet<sup>saww</sup> at Arafaat on the day of Friday. He<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Conveys the Greetings to you<sup>saww</sup> and Says: "Say to your<sup>saww</sup> community: ***Today I Perfected your Religion for you and Completed My Favour upon you, [5:3]***, by the Wilayah of Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>!" So, he<sup>saww</sup> said a lengthy speech regarding him<sup>asws</sup>.

<sup>216</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 56

<sup>217</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 57

<sup>218</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 58

فَقَالَ بَعْضُ الْمُنَافِقِينَ لِبَعْضٍ مَا تَرَوْنَ عَيْنَاهُ تَدُورَانِ يَعْشَوْنَ النَّبِيَّ ص كَأَنَّهُ بَحْنُونٌ وَ قَدْ افْتَنَى بِابْنِ عَمِّهِ مَا يَأْلُو رَفَعَ بِضَبْعِهِ لَوْ قَدَّرَ أَنْ يَجْعَلَهُ مِثْلَ كِسْرَى وَ  
فَيَصْرَ لَفَعَلٍ

One of the hypocrites said to the other, 'Are you not looking at his<sup>saww</sup> eyes rolling?' – meaning the Prophet<sup>saww</sup> – 'As if he<sup>saww</sup> is insane (Nouzobillah), and he<sup>saww</sup> has been bewitched by the son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>as</sup>. He<sup>saww</sup> does not cease to raise his<sup>asws</sup> position. If he<sup>saww</sup> was able to make him<sup>asws</sup> to be like Caesar and Chosroe, would have done so!'

فَقَالَ النَّبِيُّ ص بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَعَلِمَ النَّاسُ أَنَّ الْقُرْآنَ قَدْ نَزَلَ عَلَيْهِ فَأَنْصَتُوا فَقَرَأَ ن وَالْقَلَمِ وَ مَا يَسْطُرُونَ مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَحْجُونٍ يَغْنِي قَوْلَ  
مَنْ قَالَ مِنَ الْمُنَافِقِينَ

The Prophet<sup>saww</sup> said: 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful!' So, the people knew that there has been a Revelation upon him<sup>saww</sup>, so they became silent. He<sup>saww</sup> recited: **Noon and the Pen, and what they will be writing! [68:1] You are not, by the Favour of your Lord, insane! [68:2]** – meaning the words of the one from the hypocrites who said (what he had said).

وَ إِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ بِتَبْلِيغِكَ مَا بَلَّغْتَ فِي عَلِيٍّ وَ إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ فَسَتُبْصِرُ وَ يُبْصِرُونَ بِأَيْكُمُ الْمُفْتُونُ قَالَ وَ هَكَذَا نَزَلَتْ.

**And surely, for you there shall be an unrestricted Recompense [68:3]**, due to your<sup>saww</sup> preaching what had been Revealed regarding Ali<sup>asws</sup>, **And you are upon magnificent morals [68:4] So you shall be seeing, and they (too) shall be seeing [68:5] Which one of you is bewitched [68:6]**'. He<sup>asws</sup> said: 'And that is how it was Revealed'.<sup>219</sup>

60- فر، تفسير فرات بن إبراهيم مُعَنَّأ عَنْ أَبِي هُرَيْرَةَ قَالَ: طَرِحْتُ الْأَقْتَابَ لِرَسُولِ اللَّهِ ص يَوْمَ غَدِيرِ خُمٍّ قَالَ فَعَلَا عَلَيْهَا فَحَمِدَ اللَّهُ تَعَالَى وَ أَثْنَى عَلَيْهِ ثُمَّ أَخَذَ بَعْضُ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَشَاهَا وَ رَفَعَهَا ثُمَّ قَالَ اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذَلْ مَنْ خَذَلَهُ

Tafseer Furaat Bin Ibrahim, transmitting from Abu Hureyra (well-known fabricator) who said,

'A mound (of saddles) was made for Rasool-Allah<sup>saww</sup>. He<sup>saww</sup> went to the top of it, praised Allah<sup>azwj</sup> the Exalted and extolled upon Him<sup>azwj</sup>. Then he<sup>saww</sup> grabbed a forearm of Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, pulled it and raised it, then said: 'O Allah<sup>azwj</sup>! 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>!'

فَقَامَ إِلَيْهِ أَعْرَابِيٌّ مِنْ أَوْسَطِ النَّاسِ فَقَالَ يَا رَسُولَ اللَّهِ دَعَوْتَنَا أَنْ نَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ نَشْهَدَ أَنَّكَ رَسُولُ اللَّهِ فَصَدَقْنَا وَ أَمَرْتَنَا بِالصَّلَاةِ فَصَلَّيْنَا وَ بِالصِّيَامِ فَصُمْنَا وَ بِالْجِهَادِ فَجَاهَدْنَا وَ بِالزَّكَاةِ فَأَدَيْنَا قَالَ وَ لَمْ يُفْنِعْكَ إِلَّا أَنْ أَخَذْتَ يَدَ هَذَا الْعُلَامِ عَلَى رُؤُوسِ الْأَشْهَادِ فَقُلْتَ اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ فَهَذَا عَنِ اللَّهِ أَمْ عَنْكَ

A Bedouin stood up to him<sup>saww</sup> from the midst of the people and said, 'O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> called us to testify that there is no god except Allah<sup>azwj</sup>, and we should testify that

<sup>219</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 59

you<sup>saww</sup> are Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, so we ratified. And you<sup>saww</sup> instructed us with the Salat, so we prayed, and with the Fasting, so we Fasted, and with the Jihad, so we fought, and with the Zakat, so we gave it; and you<sup>saww</sup> are not content except that you<sup>saww</sup> grabbed a hand of this boy over the heads of the witnesses and you<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master!' So, is this from Allah<sup>azwj</sup> or from you<sup>saww</sup>?'

قَالَ ص هَذَا عَنِ اللَّهِ لَا عَنِّي قَالَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ هَذَا عَنِ اللَّهِ لَا عَنِّي وَ أَعَادَ ثَلَاثًا

He<sup>saww</sup> said: 'This is from Allah<sup>azwj</sup>, not from me<sup>saww</sup>'. He said, 'By Allah<sup>azwj</sup> Who, there is no god except He<sup>azwj</sup>, this is from Allah<sup>azwj</sup>, not from you<sup>saww</sup>?' He<sup>saww</sup> said: 'By Allah<sup>azwj</sup> Who, there is no god except He<sup>azwj</sup>, this is from Allah<sup>azwj</sup>, not from me<sup>saww</sup>, – and he<sup>saww</sup> repeated it thrice.

فَقَامَ الْأَعْرَابِيُّ مُسْرِعًا إِلَى بَعِيرِهِ وَ هُوَ يَقُولُ اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ وَاقِعٍ

The Bedouin stood up quickly to his camel and he was saying, '**O Allah! In case this is the Truth from Your Presence, then Rain upon us stones from the sky or Give us a painful Punishment [8:32] to befall**'.

قَالَ فَمَا اسْتَمَعَ الْأَعْرَابِيُّ الْكَلِمَاتِ حَتَّى نَزَلَتْ عَلَيْهِ نَارٌ مِنَ السَّمَاءِ فَأَحْرَقَتْهُ وَ أَنْزَلَ اللَّهُ فِي عَقَبِ ذَلِكَ سَائِلٍ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ مِنَ اللَّهِ ذِي الْمَعَارِجِ.

He said, 'The phrases of the Bedouin had not even been completed until a fire from the sky descended unto him and incinerated him, and Allah<sup>azwj</sup> Revealed in follow-up of that: **A questioner, asked for the Punishment to befall [70:1] For the Kafirs, there wouldn't be a dispeller for it [70:2] (It is) from Allah, One with the ways of ascent [70:3]**'<sup>220</sup>

61- فر، تفسیر فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ بِشْرٍ وَهُوَ الْقَطَّانُ مُنْعِنًا عَنِ الْأَوْزَاعِيِّ عَنْ صَعْصَعَةَ بْنِ صُوحَانَ وَ الْأَخْنَفِ بْنِ قَيْسٍ قَالَا جَمِيعاً سَمِعْنَا عَنِ ابْنِ عَبَّاسٍ يَقُولُ كُنْتُ مَعَ رَسُولِ اللَّهِ ص إِذْ دَخَلَ عَلَيْنَا عُمَرُو بْنُ الْخَارِثِ الْفَهْرِيُّ قَالَ يَا أَحْمَدُ أَمَرْتَنَا بِالصَّلَاةِ وَ الرِّكَاءِ أَفَمِنْكَ كَانَ هَذَا أَمْ مِنْ رَبِّكَ يَا مُحَمَّدُ

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad Bin Bishrawiya Al Qattan transmitting from Al Awzaie, from Sa'sa Bin Sowhan and Al Ahnaf Bin Qays, both said together,

'We heard from Ibn Abbas saying, 'I was with Rasool-Allah<sup>saww</sup> when Amro Bin Al-Haris Al-Fihry entered. He said, 'O Ahmad<sup>saww</sup>! You<sup>saww</sup> instructed us with the Salat, and the Zakat, was this from you<sup>saww</sup> or from your<sup>saww</sup> Lord<sup>azwj</sup>, O Muhammad<sup>saww</sup>?'

قَالَ الْفَرِیضَةُ مِنْ رَبِّي وَ أَدَاءُ الرِّسَالَةِ مِنِّي حَتَّى أَقُولَ مَا أَدَيْتُ إِلَيْكُمْ إِلَّا مَا أَمَرَنِي رَبِّي

He<sup>saww</sup> said: 'The Obligation is from my<sup>saww</sup> Lord, and fulfilment of the Message is from me<sup>saww</sup> to the extent that I<sup>saww</sup> am not saying anything for you except what my<sup>saww</sup> Lord<sup>azwj</sup> has Commanded me<sup>saww</sup>.

<sup>220</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 60

قَالَ فَأَمْرَتُنَا بِحَبِّ أَبِي طَالِبٍ ع زَعَمْتَ أَنَّهُ مِنْكَ كَهَازُونَ مِنْ مُوسَى وَ شِيعَتُهُ عَلَى نُوفٍ عُرِّ مُحَجَّلَةٌ يَزْفُلُونَ فِي عَرَصَةِ الْقِيَامَةِ حَتَّى يَأْتُوا الْكُؤُتْرَ فَيَشْرَبُوا وَ جَمِيعَ هَذِهِ الْأُمَّةِ يَكُونُونَ زُمْرَةً فِي عَرَصَةِ الْقِيَامَةِ أَ هَذَا سَبَقَ مِنَ السَّمَاءِ أَمْ كَانَ مِنْكَ يَا مُحَمَّدُ

He said, 'You<sup>saww</sup> have instructed us with loving Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> claiming that he<sup>asws</sup> is from you<sup>saww</sup> like Haroun<sup>as</sup> was unto Musa<sup>as</sup>, and his<sup>asws</sup> Shias would be upon camels, with resplendent faces, approaching in the plains of Al-Qiyamah until they come to Al-Kawser. They would be drinking while the entirety of the community would happen to be a group in the plains of Al-Qiyamah. Has this preceded from the sky, or was this from you<sup>saww</sup>, O Muhammad<sup>saww</sup>?'

قَالَ بَلَى سَبَقَ مِنَ السَّمَاءِ ثُمَّ كَانَ مِنِّي لَقَدْ خَلَقْنَا اللَّهُ نُورًا تَحْتَ الْعَرْشِ

He<sup>saww</sup> said: 'Yes, preceding from the sky, then it happened from me<sup>saww</sup>. Allah<sup>azwj</sup> had Created us<sup>asws</sup> both from the Noor beneath the Throne'.

فَقَالَ عَمْرُو بْنُ الْحَارِثِ الْآنَ عَلِمْتُ أَنَّكَ سَاحِرٌ كَذَّابٌ يَا مُحَمَّدُ أَلَسْتُمَا مِنْ وَلَدِ آدَمَ

Amro Bin Al-Haris said, 'Now I have come to know you<sup>saww</sup> are a sorcerer, a liar (Nouzobillah)! O Muhammad<sup>saww</sup>! Aren't you<sup>saww</sup> both from the children of Adam<sup>as</sup>?'

قَالَ بَلَى وَ لَكِنْ خَلَقَنِي اللَّهُ نُورًا تَحْتَ الْعَرْشِ قَبْلَ أَنْ يَخْلُقَ اللَّهُ آدَمَ فَجَعَلَ ذَلِكَ النُّورَ فِي صُلْبِ آدَمَ فَأَقْبَلَ يَسْتَقْبِلُ ذَلِكَ النُّورَ مِنْ صُلْبِ إِلَى صُلْبٍ حَتَّى تَفَرَّقْنَا فِي صُلْبِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ وَ أَبِي طَالِبٍ فَخَلَقَنِي رَبِّي مِنْ ذَلِكَ النُّورِ لَكِنَّهُ لَا نَبِيَّ بَعْدِي

He<sup>saww</sup> said: 'Yes, but Allah<sup>azwj</sup> Created me<sup>saww</sup> as Noor beneath the Throne before Allah<sup>azwj</sup> Created Adam<sup>as</sup>. He<sup>azwj</sup> Made that Noor to be in the Sulb of Adam<sup>as</sup>. So, that Noor went on to be transferred from a Sulb to a Sulb, until we<sup>asws</sup> separated in the Sulbs of Abdullah Bin Abdul Muttalib<sup>asws</sup> and Abu Talib<sup>asws</sup>. Thus, my<sup>saww</sup> Lord<sup>azwj</sup> Created me<sup>saww</sup> from that Noor, but there will be no Prophet<sup>as</sup> after me<sup>saww</sup>.'

قَالَ فَوَثَبَ عَمْرُو بْنُ الْحَارِثِ الْفُهْرِيُّ مَعَ اثْنَيْ عَشَرَ رَجُلًا مِنَ الْكُفَّارِ وَ هُمْ يَنْفُضُونَ أَرْبَابَهُمْ فَيَقُولُونَ اللَّهُمَّ إِنْ كَانَ مُحَمَّدٌ صَادِقًا فِي مَقَالَتِهِ فَارْمِ عَمْرًا وَ أَصْحَابَهُ بِسَوْاطٍ مِنْ نَارٍ

He (Ibn Abbas) said, 'Amro Bin Al-Haris Al-Fihry jumped up, along with twelve men from the Kafirs, and they were shaking their clothes, and he said, 'O Allah<sup>azwj</sup>! If Muhammad<sup>saww</sup> was truthful in his<sup>saww</sup> words, then Pelt Amro and his companions with a flame of fire!'

قَالَ فَرَمَى عَمْرُو وَ أَصْحَابُهُ بِصَاعِقَةٍ مِنَ السَّمَاءِ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ مِنَ اللَّهِ ذِي الْمَعَارِجِ فَالْسَّائِلُ عَمْرُو وَ أَصْحَابُهُ.

He (Ibn Abbas) said, 'Amro and his companions were hit by a thunderbolt from the sky. Then, this Verse was Revealed: **A questioner, asked for the Punishment to befall [70:1] For the Kafirs, there wouldn't be a dispeller for it [70:2] (It is) from Allah, One with the ways of ascent [70:3].** The questioners were Amro and his companions''<sup>221</sup>

<sup>221</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 61

62- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ أَحْمَدَ بْنِ طَبَّيَّانَ مُعْتَصِماً عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْخَارِجِيِّ قَالَ: سَأَلْتُ سُفْيَانَ بْنَ عُيَيْنَةَ عَنْ سَأَلٍ سَأَلَ فِيْمَنْ نَزَلَتْ فَقَالَ يَا ابْنَ أَخِي سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ خَلَقَ قَبْلَكَ لَقَدْ سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنْ مِثْلِ الَّذِي سَأَلْتَنِي عَنْهُ فَقَالَ أَخْبَرَنِي أَبِي عَنْ جَدِّهِ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ

Tafseer Furaat Bin Ibrahim – Muhammad Bin Ahmad Bin Zabyan transmitting from Al Husayn Bin Muhammad Al Kharqy who said,

‘I asked Sufyan Bin Uyayna about: **‘A questioner, asked [70:1],** ‘Regarding who was it Revealed?’ He said, ‘O son of my brother! You have asked me about something no person has asked me about it, before you. I had asked Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup> similar to that which you have asked me, so he<sup>asws</sup> said: ‘My<sup>asws</sup> father<sup>asws</sup> informed me<sup>asws</sup> from his<sup>asws</sup> grandfather<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Ibn Abbas who said,

لَمَّا كَانَ يَوْمُ غَدِيرِ خُمٍّ قَامَ رَسُولُ اللَّهِ ص خَطِيباً فَأَوْحَزَ فِي خُطْبَتِهِ ثُمَّ دَعَا أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَأَخَذَ بِضَبْعِهِ ثُمَّ رَفَعَ يَدَهُ حَتَّى رُئِيَ بَيَاضُ إِبْطَيْهِمَا فَقَالَ أَلَمْ أُبَلِّغْكُمْ الرِّسَالََةَ أَلَمْ أَنْصَحْ لَكُمْ قَالُوا اللَّهُمَّ نَعَمْ

‘When it was the day of Ghadeer Khumm, Rasool-Allah<sup>saww</sup> stood to address, and he<sup>saww</sup> was brief in his<sup>saww</sup> address. Then he<sup>saww</sup> called Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, grabbed his<sup>asws</sup> forearm, then raised his<sup>asws</sup> hand, to the extent that the whiteness of his<sup>saww</sup> armpits were seen. He<sup>saww</sup> said: ‘Did I<sup>saww</sup> not deliver the Message? Did I<sup>saww</sup> not advise?’ They said, ‘O Allah<sup>azwj</sup>, yes!’

فَقَالَ مَنْ كُنْتُ مَوْلَاً فَهَذَا عَلِيٌّ مَوْلَاهُمُ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ

He<sup>saww</sup> 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>, and Help the one helping him<sup>asws</sup> and Abandon the one abandoning him<sup>asws</sup>!’

فَقَشَّتْ هَذِهِ فِي النَّاسِ فَبَلَغَ الْحَارِثُ بْنُ التُّعْمَانِ الْفَهْرِيُّ فَرَحَلَ رَاحِلَتَهُ ثُمَّ اسْتَوَى عَلَيْهَا وَ رَسُولُ اللَّهِ إِذْ ذَاكَ بِمَكَّةَ حَتَّى انْتَهَى إِلَى الْأَبْطَحِ فَأَنَاحَ نَاقَتَهُ ثُمَّ عَقَلَهَا ثُمَّ جَاءَ إِلَى النَّبِيِّ ص فَسَلَّمَ فَرَدَّ عَلَيْهِ النَّبِيُّ ص

This became widespread among the people. It reached Al-Haris Bin Al-Numan Al-Fihry. He tightened the saddle of his camel, then sat evenly upon it, and when that happened, Rasool-Allah<sup>saww</sup> was at Makkah, until he ended up to Al-Abtah. He knelt his camel, then tied it, then came to the Prophet<sup>saww</sup>. He greeted, so the Prophet<sup>saww</sup> responded.

فَقَالَ يَا مُحَمَّدُ إِنَّكَ دَعَوْتَنَا أَنْ نَقُولَ لَا إِلَهَ إِلَّا اللَّهُ فَعَلْنَا ثُمَّ دَعَوْتَنَا أَنْ نَقُولَ إِنَّكَ رَسُولُ اللَّهِ فَعَلْنَا وَ فِي الْقَلْبِ مَا فِيهِ ثُمَّ قُلْتَ فَصَلُّوا فَصَلَّيْنَا ثُمَّ قُلْتَ فَصُومُوا فَصُومْنَا ثُمَّ قُلْتَ فَحُجُّوا فَحُجَجْنَا ثُمَّ قُلْتَ إِذَا زُرِقَ أَحَدُكُمْ مَائَتِي دِرْهَمٍ فَلْيَتَصَدَّقْ بِخُمُسِهِ كُلِّ سَنَةٍ فَفَعَلْنَا

He said, ‘O Muhammad<sup>saww</sup>! You<sup>saww</sup> called us to say, ‘There is no god except Allah<sup>azwj</sup>, so we said it. Then you<sup>saww</sup> called us to say that you<sup>saww</sup> are a Rasool<sup>saww</sup> of Allah<sup>azwj</sup>. We said it, and in the heart was what was in it. Then you<sup>saww</sup> said: ‘Pray Salat!’ So we prayed. Then you<sup>saww</sup> said: ‘Fast!’ So we fasted. Then you<sup>saww</sup> said: ‘Perform Hajj!’ So, we performed Hajj. Then you<sup>saww</sup> said: ‘Whenever one of you is Graced two hundred Dirham, then let him give in charity with five every year’. We did so.

ثُمَّ إِنَّكَ أَقَمْتَ ابْنَ عَمِّكَ فَجَعَلْتَهُ عَلَمًا وَ قُلْتَ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ أَوْ فَعَنْكَ أَمْ عَنِ اللَّهِ

Then you<sup>saww</sup> made the son<sup>asws</sup> of your<sup>saww</sup> uncle<sup>as</sup> to stand and made him<sup>asws</sup> to be a flag (to rally to), and you<sup>saww</sup> 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>, and Help the one helping him<sup>asws</sup> and Abandon the one abandoning him<sup>asws</sup>. So, it is from you<sup>saww</sup> or from Allah<sup>azwj</sup>.'

قَالَ بَلْ عَنِ اللَّهِ قَالَ فَقَالَتْ ثَلَاثًا قَالَ فَتَهَضَّ وَ إِنَّهُ لَمُعْصَبٌ وَ إِنَّهُ لَيَقُولُ اللَّهُمَّ إِنْ كَانَ مَا قَالَ مُحَمَّدٌ صَ حَقًّا فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ تَكُونُ نِعْمَةً فِي أَوَّلِنَا وَ آيَةً فِي آخِرِنَا وَ إِنْ كَانَ مَا قَالَ مُحَمَّدٌ كَذِبًا فَأَنْزِلْ بِهِ تَعْمَتَكَ

He<sup>saww</sup> said: 'But, (it is) from Allah<sup>azwj</sup>'. He<sup>saww</sup> said it thrice. He got up and he was angry, and he said, 'O Allah<sup>azwj</sup>! If what Muhammad<sup>saww</sup> said was true, **then Rain upon us stones from the sky [8:32]**, for it would be an affliction among our first ones and a Sign among our latter ones. And if what Muhammad<sup>saww</sup> said was false, then Send down Your<sup>azwj</sup> Affliction upon him<sup>saww</sup>.'

ثُمَّ أَتَاهُ نَاقَتُهُ فَحَلَّ عِقَالَهَا ثُمَّ اسْتَوَى عَلَيْهَا فَلَمَّا خَرَجَ مِنَ الْأُبْطَحِ رَمَاهُ اللَّهُ تَعَالَى بِحَجَرٍ مِنَ السَّمَاءِ فَسَقَطَ عَنْ رَأْسِهِ وَ خَرَجَ مِنْ دُبُرِهِ وَ سَقَطَ مَيِّتًا فَأَنْزَلَ اللَّهُ فِيهِ سَائِلَ سَائِلٍ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ مِنَ اللَّهِ ذِي الْمَعَارِجِ.

Then he stood his camel up and untied its rein, then sat evenly upon it. When he went out from Al-Abtah, Allah<sup>azwj</sup> the Exalted Pelted him with a stone from the sky. It fell upon his head and came out from his behind, and he fell down dead. So, Allah<sup>azwj</sup> Revealed regarding him: **A questioner, asked for the Punishment to befall [70:1] For the Kafirs, there wouldn't be a dispeller for it [70:2] (It is) from Allah, One with the ways of ascent [70:3]**'<sup>222</sup>

63- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدٌ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ الْقَاسِمِ عَنْ عُمَرَ بْنِ الْحُسَيْنِ عَنْ آدَمَ بْنِ حَمَّادٍ عَنْ حُسَيْنِ بْنِ مُحَمَّدٍ عَنْ سُفْيَانَ مَوْلَاهُ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Khalid, from Al Hassan Bin Al Qasim, from Umar Bin Al Hassan, from Adam Bin Hammad, from Husayn Bin Muhammad, from Sufyan – Similar to it'<sup>223</sup>

وَ قَالَ أَيْضًا حَدَّثَنَا أَحْمَدُ بْنُ الْقَاسِمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ نَازِلًا هَذِهِ الْآيَةَ سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ بَوْلَايَةٍ عَلَى لَيْسَ لَهُ دَافِعٌ ثُمَّ قَالَ هَكَذَا هِيَ فِي مُصْحَفٍ فَاطِمَةَ ع.

And he said as well, 'It is narrated to us by Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Bin Khalid, from Muhammad Bin Suleyman, from Abu Baseer,

'From Abu Abdullah<sup>asws</sup> having recited this Verse: **A questioner, asked for the Punishment to befall [70:1] For the Kafirs, regarding the Wilayah of Ali, there wouldn't be a dispeller for it [70:2]**. Then he<sup>asws</sup> said: 'That is how it is in the Quran of (Syeda) Fatima<sup>asws</sup>'<sup>224</sup>

<sup>222</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 62

<sup>223</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 63 a

وَرَوَى الْبَرْقِيُّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: هَكَذَا وَ اللَّهُ أَنْزَلَهَا جِبْرِئِيلُ عَلَى النَّبِيِّ وَ هَكَذَا هُوَ مُثَبَّتٌ فِي مُصْحَفِ فَاطِمَةَ ع.

And it is reported by Al Barqy, from Muhammad Bin Suleyman, from his father, from Abu Baseer,

‘From Abu Abdullah<sup>asws</sup> having said: ‘By Allah<sup>azwj</sup>! That is how Jibraeel<sup>as</sup> Revealed it unto the Prophet<sup>saww</sup>, and that is how it is affirmed in the Quran of (Syeda) Fatima<sup>asws</sup>’.<sup>225</sup>

64- كشف، كشف الغمة أبو بكر بن مردويه قوله تعالى يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ إِنَّمَا أَنْزَلْتُ فِي بَيَانِ الْوَلَايَةِ.

(The book) ‘Kashf Al Ghumma’ – Abu Bakr Bin Mardawayh,

‘His<sup>azwj</sup> Words: **O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67]** – It was Revealed in explanation of the Wilayah’.<sup>226</sup>

عَنْ زَيْدِ بْنِ عَلِيٍّ قَالَ: لَمَّا جَاءَ جِبْرِئِيلُ بِأَمْرِ الْوَلَايَةِ ضَاقَ النَّبِيُّ بِذَلِكَ دَرْعًا وَ قَالَ قَوْمِي حَدِيثُو عَهْدِي بِجَاهِلِيَّةٍ فَتَنَزَّلْتُ.

From Zayd son of Ali<sup>asws</sup> (Bin Al Husayn<sup>asws</sup>), said, ‘When Jibraeel<sup>as</sup> came with the Command of the Wilayah, the Prophet<sup>saww</sup> was constrained by that from fear, and said: ‘My<sup>saww</sup> people are newly from the pre-Islamic period’. So, it was Revealed’.<sup>227</sup>

قَالَ رِيَّاحُ بْنُ الْحَارِثِ كُنْتُ فِي الرَّحْبَةِ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع إِذْ أَقْبَلَ رَكْبٌ يَسِيرُونَ حَتَّى أَنَاخُوا بِالرَّحْبَةِ ثُمَّ أَقْبَلُوا يَمْشُونَ حَتَّى أَتَوْا عَلِيًّا ع فَقَالُوا السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحِمَهُ اللَّهُ وَ بَرَكَاتُهُ قَالَ مِنَ الْقَوْمِ قَالُوا مَوَالِيكَ يَا أَمِيرَ الْمُؤْمِنِينَ

Riyah Bin Al Haris said,

‘I was in Al-Rahba with Amir Al-Momineen<sup>asws</sup>, when riders came from a journey until they knelt their camels at Al-Rahba. Then they came walking until they came to Ali<sup>asws</sup>. They said, ‘The greetings be unto you, O Amir Al-Momineen<sup>asws</sup>, and Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings’. He<sup>asws</sup> said: ‘Who is the group?’ They said, ‘Your<sup>asws</sup> friends, O Amir Al-Momineen<sup>asws</sup>!’

قَالَ فَتَنَزَّلْتُ إِلَيْهِ وَ هُوَ يَضْحَكُ وَ يَقُولُ مِنْ أَيْنَ وَ أَنْتُمْ قَوْمٌ عَرَبٌ قَالُوا سَمِعْنَا رَسُولَ اللَّهِ ص يَقُولُ يَوْمَ غَدِيرِ خُمٍّ وَ هُوَ آخِذٌ بِيَدِكَ يَقُولُ أَيُّهَا النَّاسُ أَلَسْتُ أَوَّلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قُلْنَا بَلَى يَا رَسُولَ اللَّهِ فَقَالَ إِنَّ اللَّهَ مَوْلَايَ وَ أَنَا مَوْلَى الْمُؤْمِنِينَ وَ عَلَيٌّ مَوْلَى مَنْ كُنْتُ مَوْلَاهُ اللَّهُمَّ وَالْ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

He (the narrator) said, ‘He<sup>asws</sup> looked at him and he<sup>asws</sup> was laughing and said: ‘From where, and you are Arabs’. They said, ‘We had heard Rasool-Allah<sup>saww</sup> saying of the day of Ghadeer Khumm and he<sup>saww</sup> was holding your<sup>asws</sup> hand, saying: ‘O you people! Aren’t I<sup>saww</sup> foremost with the Momineen than their own selves?’ We had said, ‘Yes, O Rasool-Allah<sup>saww</sup>! He<sup>azwj</sup> said: ‘Allah<sup>azwj</sup> is my<sup>saww</sup> Master<sup>azwj</sup>, and I<sup>saww</sup> am master of the Momineen, and Ali<sup>asws</sup> is a

<sup>224</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 63 b

<sup>225</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 63 c

<sup>226</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 63 d

<sup>227</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 64 a

master of the one <sup>saww</sup> was a Master of. 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 أَنْتُمْ تَقُولُونَ ذَلِكَ قَالُوا نَعَمْ قَالَ وَ تَشْهَدُونَ عَلَيْهِ قَالُوا نَعَمْ قَالَ صَدَقْتُمْ

He <sup>asws</sup> said: ‘You all are saying that?’ They said, ‘Yes’. He <sup>asws</sup> said: ‘And you are testifying upon it?’ They said, ‘Yes’. He <sup>asws</sup> said: ‘You are speaking the truth’.

فَانْطَلَقَ الْقَوْمُ وَ تَبِعْتُهُمْ فَمَلْتُ لِرَجُلٍ مِنْهُمْ مَنْ أَنْتُمْ يَا عَبْدَ اللَّهِ قَالُوا نَحْنُ رَهْطٌ مِنَ الْأَنْصَارِ وَ هَذَا أَبُو أَيُّوبَ صَاحِبُ رَسُولِ اللَّهِ ص فَأَخَذْتُ بِيَدِهِ وَ سَلَّمْتُ عَلَيْهِ وَ صَافَحْتُهُ.

The group went away and I followed them. I said to a man from them, ‘Who are you, O servant of Allah <sup>azwj</sup>?’ They said, ‘We are a group from the Helpers, and this is Abu Ayoub, companion of Rasool-Allah <sup>saww</sup>’. I held his hand and greeted unto him and shook it” <sup>228</sup>.

65- أَقُولُ قَالَ الشَّيْخُ يَحْيَى بْنُ بَطْرِيقٍ فِي كِتَابِ الْمُسْتَدْرَكِ رَوَى الْحَافِظُ أَبُو نُعَيْمٍ فِي كِتَابِ مَا نَزَلَ مِنَ الْقُرْآنِ فِي عَلِيِّ ع بِإِسْنَادِهِ يَرْفَعُهُ إِلَى الْحَجَّافِ عَنِ الْأَعْمَشِ عَنْ عَطِيَّةٍ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ عَلَى رَسُولِ اللَّهِ ص فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ.

I (Majlisi) am saying, ‘The sheykh Yahya Bin Batreeq said in the book ‘Al Mustadrak’, ‘It is reported by the memoriser Abu Nueym, in the book ‘Ma Nazal Min Al Quran Fi Ali’ <sup>asws</sup>, by his chain, raising it to Al Hajjaf, from Al Amsh, from Atiya who said,

‘This Verse was Revealed unto Rasool-Allah <sup>saww</sup> regarding Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup>: **O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67]**” <sup>229</sup>.

وَ بِإِسْنَادِهِ يَرْفَعُهُ إِلَى قَيْسِ بْنِ الرَّبِيعِ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ص دَعَا النَّاسَ إِلَى عَلِيِّ فِي عَدِيرِ خُمٍّ وَ أَمَرَ بِمَا تَحْتَ الشَّجَرِ مِنْ شَوْكِ قُفٍّ وَ ذَلِكَ فِي يَوْمِ الْحُمَيْسِ فَدَعَا عَلِيًّا فَأَخَذَ بِصَبْعَيْهِ فَرَفَعَهُمَا حَتَّى نَظَرَ النَّاسُ إِلَى بَيَاضِ بَطْنِي رَسُولِ اللَّهِ ص ثُمَّ لَمْ يَنْفَرُوا حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا

And by his chain, raising it to Qays Bin Al Rabie, from Abu Haroun Al Abdy, from Abu Saeed Al Khudry,

‘Rasool-Allah <sup>saww</sup> called the people to Ali <sup>asws</sup> in Ghadeer Khumm and instructed with whatever thorns there were beneath the (bushy) trees, so these were cleared, and that was during the fifth day. He <sup>saww</sup> called Ali <sup>asws</sup> and grabbed his <sup>asws</sup> forearm and raised it to the extent that the people looked at the armpits of Rasool-Allah <sup>saww</sup>. Then they had not dispersed until this Verse was Revealed: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3]**.

فَقَالَ رَسُولُ اللَّهِ ص اللَّهُ أَكْبَرُ عَلَى كَمَالِ الدِّينِ وَ تَمَامِ النِّعْمَةِ وَ رِضَى الرَّبِّ بِرِسَالَتِي وَ الْوَلَايَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع بَعْدِي

Rasool-Allah <sup>saww</sup> said: ‘Allah <sup>azwj</sup> is the Greatest upon Perfecting the religion and Completing the Favours, and the Lord <sup>azwj</sup> is Pleased with my <sup>saww</sup> Messenger-ship and the Wilayah for Ali <sup>asws</sup> Bin Abu Talib <sup>asws</sup> after me <sup>saww</sup>!’

<sup>228</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen <sup>asws</sup>, Ch 52 H 64 b

<sup>229</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen <sup>asws</sup>, Ch 52 H 65 a

ثُمَّ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ

Then he<sup>saww</sup> said: ‘One whose Master I<sup>saww</sup> was, so 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>’.

قَالَ حَسَّانُ بْنُ ثَابِتٍ ائْذَنْ لِي يَا رَسُولَ اللَّهِ فَأَقُولُ فِي عَلِيِّ أَيْبَاتٍ تَسْمَعُهُنَّ فَقَالَ قُلْ عَلَى بَرَكََةِ اللَّهِ فَقَامَ حَسَّانُ فَقَالَ يَا مَعْشَرَ مَشِيشَةِ قُرَيْشٍ أَتَبْعُهَا قَوْلِي بِشَهَادَةٍ مِنْ رَسُولِ اللَّهِ ص فِي الْآيَةِ مَاضِيَةٍ

Hasaan Bin Sabit said, ‘Will you<sup>saww</sup> allow me, O Rasool-Allah<sup>saww</sup>, so I can say regarding some couplets regarding Ali<sup>asws</sup>, you<sup>saww</sup> can listen to these?’ He<sup>saww</sup> said: ‘Speak upon the Blessings of Allah<sup>azwj</sup>’. Hasaan stood up and said, ‘O community of elders of Quraysh! Are you following my words by a testimony from Rasool-Allah<sup>saww</sup> regarding the previous Verse!’

فَقَالَ

يُنَادِيهِمْ يَوْمَ الْعَدِيرِ نَبِيُّهُمْ

إِلَى قَوْلِهِ

فَكُونُوا لَهُ أَنْصَارَ صِدْقٍ مُوَالِيَا-

وَكُنْ لِلَّذِي عَادَى عَلِيًّا مُعَادِيَا:

فَمَنْ كُنْتُ مَوْلَاهُ فَهَذَا وَلِيُّهُ-

هُنَاكَ دَعَا اللَّهُمَّ وَالِ وَلِيُّهُ-

He said (in prose), ‘He<sup>saww</sup> called them on the day of Ghadeer Khumm’ – up to his words, ‘So the one whose Master I<sup>saww</sup> was, so this one<sup>asws</sup> is his guardian! So be helpers to him<sup>asws</sup>, sincere friends’. Over there he<sup>saww</sup> supplicated: ‘O Allah<sup>azwj</sup>! Befriend his<sup>asws</sup> friend and be for the one being inimical to Ali<sup>asws</sup>, an Enemy!’”<sup>230</sup>

يَف، الطرائف ابنُ مَرْدَوَيْهِ بِإِسْنَادِهِ عَنِ الْخُدْرِيِّ مِثْلَهُ وَ زَادَ فِيهِ فَقَالَ فَلَقِيَهُ عُمَرُ بْنُ الْخَطَّابِ بَعْدَ ذَلِكَ فَقَالَ هَنِيئاً لَكَ يَا ابْنَ أَبِي طَالِبٍ أَصْبَحْتَ وَ أَمْسَيْتَ مَوْلَايَ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ

(The book) ‘Al-Taraif’ – Ibn Mardawayh, by his chain from Al-Khudri – similar to it, and there is an addition in it. He said, ‘Umar Bin Al-Khattab met him<sup>asws</sup> after that and said, ‘Congratulations to you<sup>asws</sup>, O son<sup>asws</sup> of Abu Talib<sup>asws</sup>! You<sup>asws</sup> are my master<sup>asws</sup> morning and evening, and master of every Momin and Momina’.

ثُمَّ قَالَ وَ رَوَاهُ مُحَمَّدُ بْنُ عِمْرَانَ الْمَرْزُبَانِيُّ فِي كِتَابِ سَرِقَاتِ الشُّعْرِ إِلَى آخِرِ الْأَيْبَاتِ.

Then he said, ‘And it is reported by muhammad Bin Imran Al-Marzabany in the book ‘Sariqat Al-She’r’, up to the end of the couplets”’.<sup>231</sup>

<sup>230</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 65 b

<sup>231</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 65 c

66- مد، العمدة من الجمع بين الصحيحين للحميدي الحديث الخامس من أفراد مسلم من مسند ابن أبي أوفى بالإسناد قال: انطلقنا أنا و حصين بن سبرة و عمر بن مسلم إلى زيد بن أرقم فلما جلسنا إليه قال حصين لقد لقيت يا زيد خيراً كثيراً حدثنا يا زيد ما سمعت من رسول الله ص

(The book) 'Al Amdah', from (the book) 'Al Jam'a Bayn Al Sahiheyn', the fifth Hadeeth from the choice of Muslim, from (the book) 'Musnad' of Ibn Abu Aqfa, by the chain, said,

'We went, I and Husayn Bin Sabrah, and Umar Bin Muslim, to Zayd Bin Arqam. When we were seated to him, Husayn said, 'O Zayd! You have come across a lot of good. Narrate to us, O Zayd, what you heard from Rasool-Allah<sup>saww</sup>!'

قال يا ابن أخي و الله لقد كبر سني و قدیم عهدي و نسيت بعض الذي كنت أعي من رسول الله ص فما حدثتكم فاقبلوه و ما لا فلا تكلفوني

He said, 'O son of my brother! By Allah<sup>azwj</sup>! My age is a lot, and my time is old, and I have forgotten part of which I had retained from Rasool-Allah<sup>saww</sup>, so whatever I narrate to you all, accept it, and what I don't, so do not encumber me for it'.

ثم قال قام رسول الله ص يوماً فينا خطيباً بما يدعى حمماً بين مكة و المدينة فحمد الله و أنشأ و وعظ و ذكر ثم قال أما بعد أيها الناس فإنما أنا بشر يوشك أن يأتيني رسول ربي فأجيب و أنا تارك فيكم الثقلين

Then he said, 'Rasool-Allah<sup>saww</sup> stood among us one day to address at the water (well) called Khumm, being between Makkah and Al-Medina. He<sup>saww</sup> praised Allah<sup>azwj</sup> and extolled, and preached and reminded. Then he<sup>saww</sup> said: 'As for after, O you people! But rather, I<sup>saww</sup> am a human being. No doubt a messenger of my<sup>saww</sup> Lord<sup>azwj</sup> will come, so I<sup>saww</sup> must answer, and I<sup>saww</sup> am leaving behind among you all, the two weight things.

أولهما كتاب الله فيه الهدى و النور فخذوا بكتاب الله و استمسكوا به فحث على كتاب الله و رغب فيه ثم قال و أهل بيتي أذكركم الله في أهل بيتي.

The first of these is the Book of Allah<sup>azwj</sup>. In it is the Guidance, and the Noor, so take with the Book of Allah<sup>azwj</sup> and hold fast with it! He<sup>saww</sup> urged upon the Book of Allah<sup>azwj</sup> and made us to be desirous in it. Then he<sup>saww</sup> said: 'And People<sup>asws</sup> of my<sup>saww</sup> Household. I<sup>saww</sup> remind you of Allah<sup>azwj</sup> regarding People<sup>asws</sup> of my<sup>saww</sup> Household!'"<sup>232</sup>

و من الجمع بين الصحاح السبعة ليزين بن معاوية العبدري من الجزء الثالث بالإسناد من صحيح أبي داود السجستاني و من صحيح الترمذي عن حصين بن سبرة مثله و في آخره ثم قال و أهل بيتي أذكركم الله في أهل بيتي و كتاب الله فإنهما لن يفترقا حتى تلتقوني على الخوض.

And from (the book) 'Jam'a Bayn Al-Sihah Al-Sitta' of Razen Bin Muawiya Al-Abdary, from the third volume, by the chain from (the book) 'Saheeh' of Abu Dawood Al-Sijistany, and from (the book) 'Saheeh' of Al-Tirmizi, from Husayn Bin Sabrah – similar to it, and in its end, 'Then he<sup>saww</sup> said: 'And People<sup>asws</sup> of my<sup>saww</sup> Household. I<sup>saww</sup> remind you all regarding People<sup>asws</sup> of my<sup>saww</sup> Household and the Book of Allah<sup>azwj</sup>, for these two will never separate until they meet me<sup>saww</sup> at the Fountain!'"<sup>233</sup>

<sup>232</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 66 a

<sup>233</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 66 b

مد، العمدة من صحيح مسلم عن زهير بن الحَرْبِ وَ شُجَاعِ بْنِ مَخْلَدٍ عَنِ ابْنِ عُثَيْمٍ عَنْ زُهَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي حَيَّانَ عَنِ زَيْدِ بْنِ حَيَّانَ قَالَ: انْطَلَقْتُ أَنَا وَ حُصَيْنُ بْنُ سَبْرَةَ وَ ذَكَرَ نَحْوَهُ.

(The book) 'Al Amdah', from (the book) 'Saheeh' of Muslim - From Zuheyr Bin Al Harb, and Shuka'a Bin Makhlad, from Ibn Ulyah, from Zuheyr, from ismail Bin Ibrahim, from Abu Hayyan, from Zayd Bin Hayyan who said,

'I and Husyan Bin Sabrah went' – and he mentioned approximate to it".<sup>234</sup>

67- يف، الطرائف رَوَى أَبُو سَعِيدٍ مَسْعُودُ السَّجِسْتَانِيُّ وَ اتَّفَقَ عَلَيْهِ مُسْلِمٌ فِي صَحِيحِهِ وَ الْبُخَارِيُّ وَ أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْتَدْرَكِهِ مِنْ عِدَّةٍ طُرُقٍ بِإِسْنَادٍ مُتَّصِلَةٍ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَ إِلَى عَائِشَةَ قَالَا لَمَّا خَرَجَ النَّبِيُّ ص إِلَى حَجَّةِ الْوَدَاعِ نَزَلَ بِالْجُحْفَةِ فَأَتَاهُ جَبْرِئِيلُ فَأَمَرَهُ أَنْ يَقُومَ بِعَلِيِّ ع فَقَالَ ص أَتَيْهَا النَّاسُ أَلَسْتُمْ تَزْعُمُونَ أَنِّي أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ

(The book) 'Taraif' – It is reported by Abu Saeed Masoud Al Sijistany, and agreed upon by Muslim in his (book) 'Saheeh', and Al Bukhari, and Ahmad Bin Hanbal in his (book) 'Musnad', from a number of ways by the chains connecting to Abdullah Bin Abbas and to Ayesha (well-known fabricatress), both said,

'When the Prophet<sup>saww</sup> went out to the farewell Hajj, he<sup>saww</sup> encamped at Al-Johfa. Jibraeel<sup>as</sup> came to him<sup>saww</sup> and instructed him<sup>saww</sup> to stand with Ali<sup>asws</sup>. He<sup>saww</sup> said: 'O you people! Aren't you claiming that I<sup>saww</sup> am foremost with the Momineen than their own selves?' They said, 'Yes, O Rasool-Allah<sup>saww</sup>!'

قَالَ فَمَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ أَحِبَّ مَنْ أَحَبَّهُ وَ أَبْغِضْ مَنْ أَبْغَضَهُ وَ انصُرْ مَنْ نَصَرَهُ وَ اعِزَّ مَنْ أَعَزَّهُ وَ اعِزَّ مَنْ أَعَانَهُ

He<sup>saww</sup> 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>, and Love the one loving him<sup>asws</sup>, and Hate the one hating him<sup>asws</sup>, and Help the one helping him<sup>asws</sup>, and Strengthen the one strengthening him<sup>asws</sup>, and Assist the one assisting him<sup>asws</sup>!'

قَالَ ابْنُ عَبَّاسٍ وَحَبَّتْ وَ اللَّهُ فِي أَعْنَاقِ الْقَوْمِ.

Ibn Abbas said, 'By Allah<sup>azwj</sup>! It is Obligated in the necks of people!'<sup>235</sup>

وَ رَوَى مَسْعُودُ السَّجِسْتَانِيُّ بِإِسْنَادِهِ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: أَرَادَ رَسُولُ اللَّهِ ص أَنْ يُبَلِّغَ بَوَلَايَةَ عَلِيِّ ع فَأَنْزَلَ اللَّهُ تَعَالَى يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْآيَةَ فَلَمَّا كَانَ يَوْمَ غَدِيرِ خُمٍّ قَامَ فَحَمِدَ اللَّهَ وَ اتَّقَى عَلَيْهِ وَ قَالَ أَلَسْتُ أَنِّي أَوَّلُ بِكُمْ مِنْ أَنْفُسِكُمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ تَمَّ الْحَدِيثُ.

And it is reported by Masoud Al Sijistany, by his chain to Abdullah Bin Abbas who said,

'Rasool-Allah<sup>saww</sup> wanted to deliver the Wilayah of Ali<sup>asws</sup>, so Allah<sup>azwj</sup> the Exalted Revealed: **O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67]** – the Verse. When it was the day of Ghadeer Khumm, He<sup>saww</sup> stood, praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup> and said: 'Aren't I<sup>saww</sup> foremost with you all than you are?' They said, 'Yes, O Rasool-

<sup>234</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 66 c

<sup>235</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 67 a

Allah<sup>saww</sup>! He<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master! O Allah<sup>azwj</sup>! Befriend the one befriending him<sup>asws</sup> and be inimical to one being inimical to him<sup>asws</sup>!' – the complete Hadeeth".<sup>236</sup>

68: وَ مِنْ رَوَايَاتِ الْفَقِيهِ الشَّافِعِيِّ ابْنِ الْمَغَازِلِيِّ فِي كِتَابِ الْمَنَاقِبِ بِإِسْنَادِهِ إِلَى جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى وَ إِيَّيْ لَا ذُنَاهُمْ إِلَيْهِ فِي حَجَّةِ الْوُدَاعِ حِينَ قَالَ لَا أَلْفِيَنَّكُمْ تَرْجِعُونَ بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ وَ ائْتِ اللَّهَ لَعِنَ فَعَلْتُمُوهَا لَتَعْرِفُنِي فِي الْكَيْبَةِ الَّتِي تُضَارِكُكُمْ

And from reports of the Shafie jurist Ibn Al Maghazali in the book 'Al Manaqib', by his chain to Jabir Bin Abdullah Al Ansari who said,

'Rasool-Allah<sup>saww</sup> said at Mina, and I was their closest one to him<sup>saww</sup> during the farewell Hall, when he<sup>saww</sup> said: 'Thousands of you would be returning after me<sup>saww</sup> to be Kafirs, striking each other's necks, and I<sup>saww</sup> swear by Allah<sup>azwj</sup>, if you were to do it, you will recognise me<sup>saww</sup> in the battalion which will be striking you!'

ثُمَّ التَفَتَ إِلَى خَلْفِهِ فَقَالَ أَوْ عَلَيَّ أَوْ عَلَيَّ ثَلَاثًا فَرَأَيْنَا أَنَّ جِبْرِيلَ عَ غَمَزَهُ وَ أَنْزَلَ اللَّهُ عَلَى أَثَرِ ذَلِكَ فَإِنَّمَا نَذَهَبُ بِكَ فَإِنَّمَا مِنْهُمْ مُتَقَمُونَ بِعَلَيٍّ بْنِ أَبِي طَالِبٍ أَوْ تُرِيكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّمَا عَلَيْهِمْ مُقْتَدِرُونَ

Then he<sup>saww</sup> turned towards behind him<sup>saww</sup> and said: 'Or it would be Ali<sup>asws</sup>, – three times. We saw that Jibraeel<sup>as</sup> had pressed him<sup>saww</sup>, and Allah<sup>azwj</sup> Revealed upon the tracks of that: **So, if We were to Take you away, We would still Take Revenge from them [43:41]** by Ali Bin Abu Talib<sup>asws</sup>, **Or We will show you that which We Promised them, for We are Powerful upon them [43:42]**.

ثُمَّ نَزَلَتْ قُلْ رَبِّ إِنَّمَا تُرِيَّتِي مَا يُوعَدُونَ رَبِّ فَلَا تُجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ثُمَّ نَزَلَتْ فَاسْتَقْسِمُ بِالَّذِي أُوحِيَ إِلَيْكَ فِي أَمْرِ عَلِيٍّ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ وَ إِنَّ عَلِيًّا لَعَلِمٌ لِلسَّاعَةِ وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ.

Then it was Revealed: **Say: 'Lord! If You Show me what they are being threatened with [23:93] Lord! Then do not Make me to be among the unjust people' [23:94]**. Then it was Revealed: **Therefore adhere with that which is Revealed unto you**, regarding the matter of Ali<sup>asws</sup>, **surely you are upon a Straight Path [43:43]**, and that the knowledge of the Hour, **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]** – from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>237</sup>

69- مد، العمدة من مناقب الفقيه أبي الحسن بن المغازلي عن أبي علي بن عبد الله العلاف عن عبد السلام بن عبد الملك عن عبد الله بن محمد بن عثمان عن محمد بن بكر بن عبد الرزاق عن مغيرة بن محمد المهلب عن مسلم بن إبراهيم عن نوح بن قيس عن الوليد بن صالح عن ابن امرأة زيد بن أرقم قال: أقبل نبي الله من مكة في حجة الوداع حتى نزل بغير الجحفة بين مكة والمدينة فأمر بالدخول فقم ما تحتهن من شوك ثم نادى الصلاة جامعة

The (book) 'Al Amdah', from (the book) 'Manaqib' of the jurist Abu Al Hassan Bin Al Maghazali, from Abu Ali Bin Abdullah Al Allaf, from Abdul Salam Bin Abdul Malik, from Abdullah Bin Muhammad Bin Usman, from

<sup>236</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 67 b

<sup>237</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 68

Muhammad Bin Bakr Bin Abdul Razzaq, from Mugheira Bin Muhammad Al Muhallabi, from Muslim Bin Ibrahim, from Nuh Bin Qays, from Al Waleed Bin Salih, from Ibn Amrah Zayd Bin Arqam who said,

'The Prophet<sup>saww</sup> of Allah<sup>azwj</sup> came from Makkah during the farewell Hajj until he encamped at Ghadeer Al-Johfa between Makkah and Al-Medina. He<sup>saww</sup> instructed with the thorny bushes, so whatever thorns were beneath these were cleared. Then he<sup>saww</sup> called for the congregational Salat.

فَخَرَجْنَا إِلَى رَسُولِ اللَّهِ ص فِي يَوْمٍ شَدِيدِ الْحَرِّ وَإِنَّا مِنَّا لَمَنْ يَضَعُ رِدَاءَهُ عَلَى رَأْسِهِ وَ يَعْصُهُ تَحْتَ قَدَمَيْهِ مِنْ شِدَّةِ الْحَرِّ حَتَّى انْتَهَيْنَا إِلَى رَسُولِ اللَّهِ ص

We went out to Rasool-Allah<sup>saww</sup> during a day of severe heat, and from us was one who placed his cloak upon his head, and part of it under his feet from the severity of the heat, until we ended to Rasool-Allah<sup>saww</sup>.

فَصَلَّى بِنَا الظُّهْرَ ثُمَّ انْصَرَفَ إِلَيْنَا بِوَجْهِهِ الْكَرِيمِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَهُ وَ نَسْتَعِينُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ وَ نَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا الَّذِي لَا هَادِيَ لِمَنْ أَضَلَّ وَ لَا مُضِلَّ لِمَنْ هَدَى وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

He<sup>saww</sup> prayed Al-Zohr Salat with us, then he<sup>saww</sup> turned towards us with his<sup>saww</sup> honourable face. He<sup>saww</sup> said: 'The praise is for Allah<sup>azwj</sup> Who we praise and assist Him<sup>azwj</sup>, and believe in Him<sup>azwj</sup>, and rely upon Him<sup>azwj</sup>, and we seek Refuge with Allah<sup>azwj</sup> from the evils of our own selves, and from the evil of our deeds, which there is neither any guide for the one He<sup>azwj</sup> lets to stray, nor strayer for the one He<sup>azwj</sup> Guides, and I<sup>saww</sup> testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>.

أَمَّا بَعْدُ أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَكُنْ لِنَبِيِّ مِنَ الْعُمَرِ إِلَّا نِصْفُ مَا عُمَرُ مِنْ قَبْلَهُ وَ إِنَّ عِيسَى ابْنَ مَرْيَمَ لَبِثَ فِي قَوْمِهِ أَرْبَعِينَ سَنَةً وَ إِنِّي قَدْ أَسْرَعْتُ فِي الْعِشْرِينَ أَلَا وَ إِنِّي يُوشِكُ أَنْ أَفَارِقَكُمْ أَلَا وَ إِنِّي مَسْئُولٌ وَ أَنْتُمْ مَسْئُولُونَ فَهَلْ بَلَّغْتُكُمْ قَمَا دَا أَنْتُمْ قَائِلُونَ

As for after, O you people! There does not happen to be an age for a Prophet<sup>saww</sup> except half of what the one before him<sup>saww</sup> had lived, and that Isa<sup>as</sup> Bin Maryam<sup>as</sup> lived among his<sup>as</sup> people for forty years, and I<sup>saww</sup> have quickened in the twenty. Indeed! And there is no doubt that I<sup>saww</sup> would be separating from you all! Indeed! And I<sup>saww</sup> will be Questioned and you will be Question, so have I<sup>saww</sup> delivered? What is that you are saying?'

فَقَامَ مِنْ كُلِّ نَاحِيَةٍ مِنَ الْقَوْمِ مُجِيبٌ يَقُولُ نَشْهَدُ أَنَّكَ عَبْدُ اللَّهِ وَ رَسُولُهُ قَدْ بَلَّغْتَ رِسَالَتَهُ وَ جَاهَدْتَ فِي سَبِيلِهِ وَ صَدَعْتَ بِأَمْرِهِ وَ عَبْدَتُهُ حَتَّى أَتَاكَ الْبَقِيَّةُ جَزَاكَ اللَّهُ عَنَّا خَيْرَ مَا جَزَى نَبِيًّا عَنْ أُمَّتِهِ

And answered stood up from every corner of the people saying, 'We testify that you<sup>saww</sup> are a servant of Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and you<sup>saww</sup> fought in His<sup>azwj</sup> Way, and proclaimed with His<sup>azwj</sup> Commands, and worshipped Him<sup>azwj</sup> until the certainty (death) has come to you<sup>saww</sup>. May Allah<sup>azwj</sup> Recompense you<sup>saww</sup> goodly on our behalf what He<sup>azwj</sup> Recompenses any Prophet<sup>as</sup> on behalf of his<sup>as</sup> community!'

فَقَالَ أَلَسْتُمْ تَشْهَدُونَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ تُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ قَالُوا بَلَى

He<sup>saww</sup> said: 'Aren't you testifying that there is no god except Allah<sup>azwj</sup> Alone, there being no associate for Him<sup>azwj</sup>, and that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servants and His<sup>azwj</sup> Rasool<sup>saww</sup>, and

that the Paradise is true, and the Fire is true, and you believe in the Book, all of it?' They said, 'Yes!'

قَالَ اشْهَدُوا أَنْ قَدْ صَدَقْتُمْ وَ صَدَقْتُمُونِي أَلَا وَ إِنِّي فَرَطُكُمْ وَ أَنْتُمْ تَبْعِي تُوشِكُونَ أَنْ تَرُدُّوا عَلَيَّ الْحُوضَ فَأَسْأَلُكُمْ حِينَ تَلْقَوْنِي عَنْ ثَقَلَيَّ كَيْفَ خَلَقْتُمُونِي فِيهِمَا

He<sup>saww</sup> said: 'Be witnesses that you have spoken the truth and have ratified me<sup>saww</sup>. Indeed! I<sup>saww</sup> shall be over-indulgent to you all and you would be fatigues, complaining (of thirst) returning to me<sup>saww</sup> at the Fountain. So, I<sup>saww</sup> shall be asking you when you meet me<sup>saww</sup>, about the two weighty things, how you replaced me<sup>saww</sup> regarding these two!'

قَالَ فَأَعِيلَ عَلَيْنَا مَا نَدْرِي مَا الثَّقَلَانِ حَتَّى قَامَ رَجُلٌ مِنَ الْمُهَاجِرِينَ فَقَالَ يَا أَبِي أَنْتَ وَ أُمِّي يَا نَبِيَّ اللَّهِ مَا الثَّقَلَانِ

He (the narrator) said, 'It was obscure upon us what we did not know what the two weighty things are until a man from the Emigrants stood up and said, 'By my father and my mother, O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>! What are the two weighty things?'

قَالَ الْأَكْبَرُ مِنْهُمَا كِتَابُ اللَّهِ عَزَّ وَ جَلَّ سَبَبُ طَرَفُهُ بِيَدِ اللَّهِ وَ طَرَفُهُ بِأَيْدِيكُمْ فَتَمَسَّكُوا بِهِ وَ لَا تَرَلُّوا وَ الْأَصْغَرُ مِنْهُمَا عِزَّتِي مَنْ اسْتَقْبَلَ قِبَلِي وَ أَحَابَ دَعْوَتِي فَلَا يَقْتُلُونَهُمْ وَ لَا يَفْهَرُونَهُمْ وَ لَا يُعْصِرُونَهُمْ

He<sup>saww</sup> said: 'The greater weighty thing is the Book of Allah<sup>azwj</sup>, Mighty and Majestic. A means of its end is in the Hand of Allah<sup>azwj</sup>, and its end is in your hands. So, hold fast with it and do not let it slip. And the small from these is my<sup>saww</sup> family<sup>asws</sup>. One whose direction is my<sup>saww</sup> direction (Qiblah), and answers my<sup>saww</sup> call, so he should neither kill them<sup>asws</sup>, nor coerce them<sup>asws</sup>, nor be deficient from them<sup>asws</sup>.

فَإِنِّي قَدْ سَأَلْتُ هُمَا اللَّطِيفَ الْخَبِيرَ فَأَعْطَانِي نَاصِرُهُمَا لِي نَاصِرٌ وَ خَازِنُهُمَا لِي خَازِلٌ وَ وَلِيُّهُمَا لِي وَلِيٌّ وَ عَدُوُّهُمَا لِي عَدُوٌّ

I<sup>saww</sup> have asked the Subtle, the Informed, for them so He<sup>azwj</sup> Gave me<sup>saww</sup> a helper for me<sup>saww</sup> to help them, and an forsaker for me to forsake one abandoning them, and a friend to me of their friend, and an enemy for me<sup>saww</sup> for their enemies.

أَلَا وَ إِنَّهَا لَنْ تَهْلِكَ أُمَّةٌ قَبْلَكُمْ حَتَّى تَدِينَ بِأَهْوَائِهَا وَ تَظَاهَرَ عَلَى نَبِيِّهَا وَ تَقْتُلَ مَنْ قَامَ بِالْقِسْطِ مِنْهَا

Indeed! And no community before you were destroyed until it made it a religion with its opinions, and prevailed upon its own Prophet<sup>as</sup>, and killed the one<sup>as</sup> from it who stood with the fairness!'

ثُمَّ أَخَذَ بِيَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَرَفَعَهَا فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّْ مَوْلَاهُ وَ مَنْ كُنْتُ وَلِيُّهُ فَهَذَا وَلِيُّهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ فَالَهَا ثَلَاثًا آخِرَ الْخُطْبَةِ.

Then he<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and raised it. He<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master, and one whose guardian I<sup>saww</sup> was, so this one is his

guardian. 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> – saying it thrice. End of sermon”.<sup>238</sup>

70- يَف، الطرائف رَوَى ابْنُ الْمَغَازِلِيِّ فِي كِتَابِهِ بِإِسْنَادِهِ إِلَى عَطِيَّةِ الْعَوْفِيِّ قَالَ: رَأَيْتُ ابْنَ أَبِي أَوْفَى فِي دِهْلِيْزٍ لَهُ بَعْدَ مَا دَهَبَ بَصَرُهُ فَسَأَلْتُهُ عَنْ حَدِيثٍ فَقَالَ إِنَّكُمْ يَا أَهْلَ الْكُوفَةِ فِيكُمْ مَا فِيكُمْ قَالَ فُلْتُ أَصْلَحَكَ اللَّهُ إِنَّي لَسْتُ مِنْهُمْ لَيْسَ عَلَيْكَ عَارٌ قَالَ أَيُّ حَدِيثٍ قَالَ فُلْتُ حَدِيثٌ عَلَيَّ يَوْمَ غَدِيرِ خُمٍّ

(The book) ‘Al Taraif’ – It is reported by Ibn Al Maghazali in his book, by his chain to Atiya Al Awfy who said,

‘I saw Ibn Abu Awfy in the vestibule of his after his eyesight had gone. I asked him about a Hadeeth. He said, ‘You are people of Al-Kufa, among you is what is among you’. I said, ‘May Allah<sup>azwj</sup> Keep you well! I am not from them nor is it a shame upon you’. He said, ‘Which Hadeeth?’ I said, ‘Hadeeth of Ali<sup>asws</sup> on the day of Ghadeer Khumm’.

قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ص فِي حَجَّةِ الْوَدَاعِ يَوْمَ غَدِيرِ خُمٍّ وَ قَدْ أَخَذَ بِيَدِ عَلِيٍّ ع فَقَالَ أَيُّهَا النَّاسُ أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوَّلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلَيٌّ مَوْلَاهُ.

He said, ‘Rasool-Allah<sup>saww</sup> came out to us during the farewell Hajj on the day of Ghadeer Khumm, and he<sup>saww</sup> was holding a hand of Ali<sup>asws</sup>. He<sup>saww</sup> said: ‘O you people! Aren’t you knowing that I<sup>saww</sup> am foremost with the Momineen than their own selves?’ They said, ‘Yes, O Rasool-Allah<sup>saww</sup>!’ He<sup>saww</sup> said: ‘One whose Master I<sup>saww</sup> was, so this Ali<sup>asws</sup> is his Master’.<sup>239</sup>

وَمِنْ ذَلِكَ مَا رَوَاهُ ابْنُ الْمَغَازِلِيِّ فِي كِتَابِهِ وَ رَوَاهُ بِإِسْنَادِهِ إِلَى عُمَرَ بْنِ سَعْدٍ قَالَ: شَهِدْتُ عَلِيًّا عَلَى الْمِنْبَرِ نَاشِدًا أَصْحَابَ رَسُولِ اللَّهِ مِنْ سَمِعَ رَسُولَ اللَّهِ ص يَوْمَ غَدِيرِ خُمٍّ يَقُولُ مَا قَالَ فَلْيَشْهَدْ

And from that is what is reported by Ibn Al Maghazali in his book, and it is reported by his chain to Umar Bin Sa’ad who said,

‘I witnessed Ali<sup>asws</sup> being upon the pulpit adjuring the companions of Rasool-Allah<sup>saww</sup>: ‘Who has heard Rasool-Allah<sup>saww</sup> on the day of Ghadeer Khumm saying what he<sup>saww</sup> said, so let him testify!’

فَقَامَ اثْنَا عَشَرَ رَجُلًا مِنْهُمْ أَبُو سَعِيدٍ الْخُدْرِيُّ وَ أَبُو هُرَيْرَةَ وَ أَنَسُ بْنُ مَالِكٍ فَشَهِدُوا أَنَّهُمْ سَمِعُوا رَسُولَ اللَّهِ ص يَقُولُ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نَصَرَهُ وَ اخْذَلْ مَنْ خَذَلَهُ.

Twelve me from them stood up, from them being Abu Saeed Al Khudri, and Abu Hureyra (well-known fabricator), and Anas Bin Malik (well-known fabricator). They testified that they had heard Rasool-Allah<sup>saww</sup> saying: ‘One whose Master I<sup>saww</sup> was, so 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>240</sup>

<sup>238</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 69

<sup>239</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 70 a

<sup>240</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 70 b

قَالَ السَّيِّدُ وَ قَدْ تَرَكْتُ بَاقِي رَوَايَاتِ الْفَقِيهِ ابْنِ الْمَغَازِلِيِّ فِي يَوْمِ الْعَدِيرِ خَوْفَ الإِطَالَةِ وَ قَدْ رَوَوْا رَوَايَاتٍ تُدُلُّ عَلَى أَنَّ النَّبِيَّ ص قَدْ كَانَ يُفَرِّزُ هَذَا الْمَعْنَى عِنْدَ أَصْحَابِهِ قَبْلَ يَوْمِ الْعَدِيرِ بِمَا يُنَاسِبُ هَذِهِ الْأَلْفَافَ فَمِنْ رَوَايَاتِ الْفَقِيهِ الشَّافِعِيِّ ابْنِ الْمَغَازِلِيِّ فِي ذَلِكَ فِي كِتَابِ الْمَنَاقِبِ بِإِسْنَادِهِ إِلَى أَنَسٍ قَالَ: لَمَّا كَانَ يَوْمُ الْمُبَاهَلَةِ وَ أَخَى النَّبِيُّ ص بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ عَلِيٍّ وَاقِفٌ بِرَأْهِ وَ يَعْرِفُ مَكَانَهُ لَمْ يُوَاخَ بَيْنَهُ وَ بَيْنَ أَحَدٍ

The Seyyid said, and he had left out the remaining reports of the jurist Ibn Al Maghazali regarding the day of Al Ghadeer, fearing the prolongation, and it he had reported reports pointing upon that the Prophet<sup>saww</sup> had determined this meaning in the presence of his<sup>saww</sup> companions before the day of Al Ghadeer, due to the attribution of these words. So, from the reports of the Shafie jurist Ibn Al Maghazali regarding that in the book 'Al Manaqib', by his chain to Anas (well-known fabricator), said,

'When it was the day of the imprecation, and the Prophet<sup>saww</sup> established brother-hood between the Emigrants and the Helpers, and Ali<sup>asws</sup> was standing looking at him<sup>saww</sup> and he<sup>saww</sup> knew of his<sup>asws</sup> place, yet he<sup>saww</sup> did not establish brother-hood between him<sup>asws</sup> and anyone.

فَانْصَرَفَ عَلِيُّ ع بِأَكْبَى الْعَيْنِ فَافْتَقَدَهُ النَّبِيُّ ص فَقَالَ مَا فَعَلَ أَبُو الْحَسَنِ قَالُوا انْصَرَفَ بِأَكْبَى الْعَيْنِ يَا رَسُولَ اللَّهِ قَالَ يَا بِلَالُ اذْهَبْ فَأُنَبِّئْ بِهِ

Ali<sup>asws</sup> left crying his<sup>asws</sup> eyes. The Prophet<sup>saww</sup> missed him<sup>asws</sup>. He<sup>saww</sup> said: 'What happened to Abu Al-Hassan<sup>asws</sup>?' They said, 'He<sup>asws</sup> left crying his<sup>asws</sup> eyes, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'O Bilal! Go and bring him<sup>asws</sup>.'

فَمَضَى بِلَالٌ إِلَى عَلِيٍّ ع وَ قَدْ دَخَلَ إِلَى مَنْزِلِهِ بِأَكْبَى الْعَيْنِ فَقَالَتْ فَاطِمَةُ مَا يُبْكِيكَ لَا أَبْكِي اللَّهُ عَيْنَيْكَ قَالَ يَا فَاطِمَةُ أَخَى النَّبِيُّ ص بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ أَنَا وَاقِفٌ تَرَانِي وَ يَعْرِفُ مَكَانِي وَ لَمْ يُوَاخَ بَيْنِي وَ بَيْنَ أَحَدٍ

Bilal went to Ali<sup>asws</sup>, and he<sup>asws</sup> had entered into his<sup>asws</sup> house crying his<sup>asws</sup> eyes. (Syeda) Fatima<sup>asws</sup> sent, 'What makes you<sup>asws</sup> cry? May Allah<sup>azwj</sup> not Make your<sup>asws</sup> eyes to cry!' He<sup>asws</sup> said: 'O Fatima<sup>asws</sup>! The Prophet<sup>saww</sup> established brother-hood between the Emigrants and the Helpers, and I<sup>asws</sup> was standing. He<sup>saww</sup> saw me<sup>asws</sup> and knew my<sup>asws</sup> place, and yet he<sup>saww</sup> did not establish brother-hood between me<sup>asws</sup> and anyone!'

قَالَتْ لَا يَحْزُنُكَ إِنَّهُ لَعَلَّهُ قَالَ بِلَالٌ يَا عَلِيُّ أَجِبَ النَّبِيَّ فَأَتَى عَلِيُّ النَّبِيَّ ص فَقَالَ النَّبِيُّ ص مَا يُبْكِيكَ يَا أَبَا الْحَسَنِ قَالَ أَخْبَتَ بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ يَا رَسُولَ اللَّهِ وَ أَنَا وَاقِفٌ تَرَانِي وَ تَعْرِفُ مَكَانِي وَ لَمْ تُوَاخَ بَيْنِي وَ بَيْنَ أَحَدٍ

She<sup>asws</sup> said: 'Do not let it grieve you<sup>asws</sup>! Perhaps he<sup>saww</sup> has kept you<sup>asws</sup> for himself<sup>saww</sup>. Bilal said, 'O Ali<sup>asws</sup>! Answer the Prophet<sup>saww</sup>!' So, Ali<sup>asws</sup> came to the Prophet<sup>saww</sup>. The Prophet<sup>saww</sup> said: 'What made you<sup>asws</sup> cry, O Abu Al Hassan<sup>asws</sup>!' He<sup>asws</sup> said: 'You<sup>saww</sup> established brother-hood between the Emigrants and the Helpers, O Rasool-Allah<sup>saww</sup>, and I<sup>asws</sup> was standing. You<sup>saww</sup> saw me<sup>asws</sup> and knew of my<sup>asws</sup> place, and yet you<sup>saww</sup> did not establish brother-hood between me<sup>asws</sup> and anyone!'

قَالَ إِنَّمَا ادَّخَرْتُكَ لِنَفْسِي أَلَا يَسُرُّكَ أَنَّ تُكُونَ أَخَا نَبِيِّكَ قَالَ بَلَى يَا رَسُولَ اللَّهِ أَنَّى لِي بِذَلِكَ فَأَخَذَهُ بِيَدِهِ وَ أَرَقَاهُ الْمُنِيرَ وَ قَالَ اللَّهُمَّ هَذَا مِنِّي وَ أَنَا مِنْهُ أَلَا إِنَّهُ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى أَلَا مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيُّ مَوْلَاهُ.

He<sup>saww</sup> said: 'But rather, I<sup>saww</sup> have kept you<sup>asws</sup> for myself<sup>saww</sup>. Does it not cheer you<sup>asws</sup> happen to be a brother<sup>asws</sup> of your<sup>asws</sup> Prophet<sup>saww</sup>?' He<sup>asws</sup> said: 'Yes, O Rasool-Allah<sup>saww</sup>! When would it be for me<sup>asws</sup> with that?' He<sup>saww</sup> held his<sup>asws</sup> hand and elevated it on the

pulpit and said: 'O Allah<sup>azwj</sup>! This one<sup>asws</sup> is from me<sup>saww</sup> and I<sup>saww</sup> am from him<sup>asws</sup>. Indeed! He<sup>asws</sup> is from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>. Indeed! One whose Master I<sup>saww</sup> was so this Ali<sup>asws</sup> is his Master!'<sup>241</sup>

وَمَا يُدُلُّ عَلَى ذَلِكَ مَا اتَّفَقَ عَلَى تَقْلِيهِ أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ وَالْفَقِيهَةُ ابْنُ الْمَعَارِزِيِّ فِي كِتَابِهِ بِإِسْنَادِهِمَا إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ بُرَيْدَةَ قَالَ: عَزَّوْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ مِنْهُ جَفَوَةٌ فَلَمَّا قَدِمْتُ عَلَى رَسُولِ اللَّهِ ص تَنَقَّصْتُهِ فَرَأَيْتُ وَجْهَ رَسُولِ اللَّهِ ص يَتَعَبَّرُ فَقَالَ يَا بُرَيْدَةُ أَلَسْتُ أَوَّلِي بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ ص فَمَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ.

And from what points upon that is what is agreed upon, copied by Ahmad Bin Hanbal in his (book) 'Musnad', and the jurist Ibn Al Maghazali in his book, by their chains to Abdullah Bin Abbas, from Bureyda who said,

'I went on a military expedition with Ali<sup>asws</sup> to Al-Yemen and I saw rudeness from him<sup>asws</sup>. When I arrived to Rasool-Allah<sup>saww</sup>, we narrated it to him<sup>asws</sup>. I saw the face of Rasool-Allah<sup>saww</sup> change (complexion), and he<sup>saww</sup> said: 'O bureyda! Aren't I<sup>saww</sup> foremost with the Momineen than their own selves?' I said, 'Yes, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'So, the one whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master'.'<sup>242</sup>

وَمِنْ رَوَايَاتِ أَحْمَدَ بْنِ حَنْبَلٍ فِي مُسْنَدِهِ بِإِسْنَادِهِ إِلَى زَيْدِ بْنِ أَرْقَمٍ قَالَ قَالَ مَيْمُونُ بْنُ عَبْدِ اللَّهِ قَالَ: قَالَ زَيْدُ بْنُ أَرْقَمٍ وَأَنَا أَسْمَعُ نَزَلْنَا مَعَ رَسُولِ اللَّهِ بِوَادٍ يُقَالُ لَهُ وَادِي خُمٍ فَأَمَرَ بِالصَّلَاةِ فَصَلَّاهَا قَالَ فَخَطَبَنَا وَظَلَّلَ لِرَسُولِ اللَّهِ ص بِثَوْبٍ عَلَى شَجَرَةٍ مِنَ الشَّمْسِ

And from the reports of Ahmad Bin Hanbal in his (book) 'Musnad', to Zayd Bin Arqam who said, 'Maymoun Bin Abdullah said,

'Zayd Bin Arqam said and I heard, 'We encamped with Rasool-Allah<sup>saww</sup> at a valley called the valley of Khumm. He<sup>saww</sup> ordered with the Salat, so we prayed it. He<sup>saww</sup> addressed us and it was shaded for Rasool-Allah<sup>azwj</sup> by a cloth upon a tree, shading from the sun.

فَقَالَ النَّبِيُّ ص أَلَسْتُمْ تَعْلَمُونَ أَوْ لَسْتُمْ تَشْهَدُونَ أَنِّي أَوَّلِي بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ قَالُوا بَلَى قَالَ فَمَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ.

The Prophet<sup>saww</sup> said: 'Aren't you knowing, or aren't you testifying that I<sup>saww</sup> am foremost with every Momin than his own self?' They said, 'Yes!' He<sup>saww</sup> said: 'So, the one whose Master I<sup>saww</sup> was, so 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>'<sup>243</sup>

71- يف، الطرائف و مِنْ رَوَايَاتِ أَبِي لَيْلَى الْكِنْدِيِّ مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ أَنَّهُ سَأَلَهُ [سُئِلَ] زَيْدُ بْنُ أَرْقَمٍ عَنْ قَوْلِ النَّبِيِّ ص لِعَلِيٍّ ع مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ فَقَالَ زَيْدٌ نَعَمْ قَالَهَا رَسُولُ اللَّهِ ص أَرْبَعَ مَرَّاتٍ.

(The book) 'Al Taraif' – And from reports of Abu Layli Al Kindy, from (the book) 'Musnad' of Ahmad Bin Hanbal,

<sup>241</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 70 c

<sup>242</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 70 d

<sup>243</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 70 e

‘Zayd Bin Arqam was asked about the words of the Prophet<sup>saww</sup> to Ali<sup>asws</sup>: ‘One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>! Befriend the one befriending him<sup>asws</sup>’. Zayd said, ‘Rasool-Allah<sup>saww</sup> had said it four times’<sup>244</sup>.

وَمِنْ رَوَايَاتِ أَحْمَدَ بْنِ حَنْبَلٍ فِي مُسْنَدِهِ بِإِسْنَادِهِ إِلَى شُعْبَةَ عَنْ أَبِي إِسْحَاقَ قَالَ: إِنِّي سَمِعْتُ عُمَرَ وَ زَادَ فِيهِ أَنَّ رَسُولَ اللَّهِ ص قَالَ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ أَجِبْ مَنْ أَحَبَّهُ وَ أَبْغِضْ مَنْ أَبْغَضَهُ.

And from the reports of Ahmad Bin Hanbal in his (book) ‘Musnad’, by his chain to Shu’ba, from Abu Is’haq who said,

‘I heard Umar and he added in it that Rasool-Allah<sup>saww</sup> said: ‘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 Love the one loving him<sup>asws</sup>, and Hate the one hating him<sup>asws</sup>’<sup>245</sup>.

وَمِنْ رَوَايَاتِ أَحْمَدَ بْنِ مُسْنَدِهِ إِلَى سُفْيَانَ عَنْ أَبِي نَجِيحٍ عَنْ أَبِيهِ وَ رِبْعَةَ الْحَرَشِيِّ أَنَّهُ ذَكَرَ عَلِيٍّ عِنْدَ رَجُلٍ وَ عِنْدَهُ سَعْدُ بْنُ أَبِي وَقَّاصٍ فَقَالَ سَعْدُ أَ تَذْكُرُ عَلِيًّا إِنَّ لَهُ مَنَاقِبَ أَزْعَمَ لَأَنْ يَكُونَ لِي وَاحِدَةٌ مِنْهُمْ أَحَبُّ إِلَيَّ مِنْ كَذَا وَ كَذَا وَ ذَكَرَ حُمْرَ النَّعَمِ

And from the reports of Ahmad in his (book) ‘Musnad’, to Sufyan, from Abu Najeer, from his father and Rabie Al Harshy,

‘Ali<sup>asws</sup> was mentioned in the presence of a man, and with him was Sa’ad Bin Abu Waqas (a well known enemy of Ahl Al-Bayt<sup>asws</sup>). Sa’ad said, ‘Are you mentioning Ali<sup>asws</sup>? There are four virtues for him, if even one of these had been for me, it would have been more beloved to me than such and such’, and he mentioned immense bounties.

قَوْلُهُ لِأَعْطَيْتُ الرَّايَةَ غَدًا وَ قَوْلُهُ أَنْتَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ قَوْلُهُ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ وَ نَسِي سُبْيَانَ وَاحِدَةً.

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 at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>’, and his<sup>saww</sup> words: ‘One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master’ – and Sufyan (the narrator) forgot one’<sup>246</sup>.

وَمِنْ رَوَايَاتِ أَحْمَدَ بْنِ حَنْبَلٍ فِي مُسْنَدِهِ بِإِسْنَادِهِ إِلَى زَادَانَ قَالَ: سَمِعْتُ عَلِيًّا فِي الرَّحْبَةِ وَ هُوَ يَنْشُدُ النَّاسَ مَنْ سَمِعَ النَّبِيَّ وَ هُوَ يَقُولُ مَا قَالَ فَقَامَ ثَلَاثَةَ عَشَرَ رَجُلًا فَشَهِدُوا أَنَّهُمْ سَمِعُوا رَسُولَ اللَّهِ ص يَقُولُ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ.

And from the reports of Ahmad Bin Hanbal in his (book) ‘Musnad’, by his chain to Zazan who said,

‘I heard Ali<sup>asws</sup> in Al-Rahba, and he<sup>asws</sup> was adjuring the people: ‘One who heard the Prophet<sup>saww</sup>, and he<sup>saww</sup> said what he<sup>saww</sup> said?’ Thirteen men stood up and the testified that they had heard Rasool-Allah<sup>saww</sup> saying: ‘One whose Master I<sup>saww</sup>, so 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>’<sup>247</sup>.

<sup>244</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 71 a

<sup>245</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 71 b

<sup>246</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 71 c

<sup>247</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 71 d

72- يف، الطرائف مد، العمدة و مِنْ رَوَايَاتِ أَحْمَدَ بْنِ حَنْبَلٍ فِي مُسْنَدِهِ بِإِسْنَادِهِ إِلَى أَبِي الطُّفَيْلِ قَالَ: خَطَبَ عَلِيٌّ النَّاسَ فِي الرَّحْبَةِ ثُمَّ قَالَ أَنَشُدُوا اللَّهَ كُلُّ امْرِئٍ مُسْلِمٍ سَمِعَ رَسُولَ اللَّهِ ص يَوْمَ غَدِيرِ خُمٍّ مَا سَمِعَ لَمَّا قَامَ فَقَامَ ثَلَاثُونَ مِنَ النَّاسِ

(The books) 'Al Taraif', (and) 'Al Amdah', and from reports of Ahmad Bin Hanbal in his (book) 'Musnad', by his chain to Abu Al Tufeyl who said,

'Ali<sup>asws</sup> addressed the people in Al-Rahba, then said: 'I<sup>asws</sup> adjure Allah<sup>azwj</sup>! Every Muslim man who had heard Rasool-Allah<sup>saww</sup> on the day of Ghadeer Khumm what he heard, should stand up!' Thirty from the people stood up.

قَالَ أَبُو نُعَيْمٍ فَقَامَ أَنْاسٌ كَثِيرٌ فَشَهِدُوا حِينَ أَخَذَ بِيَدِهِ فَقَالَ لِلنَّاسِ أَ تَعْلَمُونَ أَنِّي أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نَصَرَهُ.

Abu Nueym said, 'A lot of people stood up and they testified that when he<sup>asws</sup> had held his<sup>asws</sup> hand, he<sup>saww</sup> had said to the people: 'Are you knowing that I<sup>saww</sup> am foremost with the Momineen than their own selves?' They said, 'Yes, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was, so 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>.' 248

73- وَ مِنْ رَوَايَاتِ الثَّعْلَبِيِّ فِي تَفْسِيرِهِ لِحَدِيثِ يَوْمِ الْغَدِيرِ غَيْرَ مَا تَقَدَّمَ مِنَ الْإِشَارَةِ إِلَيْهِ مِنْ تَأْوِيلِ قَوْلِهِ تَعَالَى يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْآيَةَ قَالَ قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ ع مَعْنَاهُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ فِي فَضْلِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

And from the report of Al Sa'alby –

'In the interpretation of the Hadeeth of the day of Al Ghadeer, what preceded the indication to it from the explanation of the Words of the Exalted: **O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67]** – the Verse. He said, 'Abu Ja'far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> said: 'Its meaning it, 'Deliver what has been Revealed to you<sup>saww</sup> from your<sup>saww</sup> Lord<sup>azwj</sup> regarding the merits of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.' 249

وَ فِي رَوَايَةٍ أُخْرَى مَعْنَاهُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ فِي عَلِيٍّ ع.

And in another report – 'It's meaning is, 'Deliver what has been Revealed to you<sup>saww</sup> regarding Ali<sup>asws</sup>.' 250

وَ مِنْ ذَلِكَ بِإِسْنَادِ الثَّعْلَبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فِي قَوْلِهِ تَعَالَى يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْآيَةَ نَزَلَتْ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَمْرَ النَّبِيِّ ص أَنْ يُبَلِّغَ فِيهِ فَأَخَذَ رَسُولُ اللَّهِ ص بِيَدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ.

And from that is by the chain of Al Sa'alby, from Abu Salih, from Ibn Abbas,

248 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 72

249 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 73 a

250 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 73 b

‘Regarding Words of the Exalted: **O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67]** – the Verse, ‘It was Revealed regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and the Prophet<sup>saww</sup> was Commanded to deliver regarding him<sup>asws</sup>. So, Rasool-Allah<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, he<sup>saww</sup> said: ‘One whose Master I<sup>saww</sup> was, so 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>’.<sup>251</sup>

وَمِنَ الرَّوَايَاتِ فِي صَحِيحِ أَبِي دَاوُدَ السَّجِسْتَانِيِّ وَهُوَ كِتَابُ السُّنَنِ وَصَحِيحِ التِّرْمِذِيِّ وَهُوَ فِي الْجُزْءِ الثَّالِثِ مِنَ الْجَمْعِ بَيْنَ الصَّحَاحِ السُّنَّةِ فِي بَابِ مَنَاقِبِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ عَلَى حَدِّ ثُلُثِ الْكِتَابِ قَالَ عَنِ ابْنِ سَرْحَةَ وَزَيْدِ بْنِ أَرْقَمَ أَنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ.

And from the reports in (the book) ‘Saheeh’ of Abi Dawood al Sijistany, and it is the book of Sunnah, and (the book) ‘Saheeh’ of Tirmizi, and it is in the third volume from (the book) ‘Li Jam’a Bay Al Sihah Al Sitta’ in the chapter of virtues of Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> upon a limit of a third of the book. He said, ‘From Ibn Sa’hat, and Zayd Bin Arqam,

‘Rasool-Allah<sup>saww</sup> said: ‘One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master’.<sup>252</sup>

أَقُولُ رَوَى السَّيُوطِيُّ فِي الدُّرِّ الْمُنْتَوَرِ عَنِ ابْنِ مَرْذُوقٍ وَابْنِ عَسَاكِرٍ بِإِسْنَادِهِمَا عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: لَمَّا نَصَبَ رَسُولُ اللَّهِ ص عَلِيًّا عَ يَوْمَ غَدِيرِ خُمٍّ فَتَنَادَى لَهُ بِالْوَلَايَةِ هَبَطَ جَبْرَائِيلُ عَ عَلَيْهِ بِهَذِهِ الْآيَةِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ.

I (Majlisi) am saying, ‘It is reported by Al Suyuti in (the book) ‘Al Durr Al Mansour’, from Ibn Mardawayh, and Ibn Asakir, by their chains from Abu Saeed Al Khudri who said,

‘When Rasool-Allah<sup>saww</sup> nominated Ali<sup>asws</sup> on the day of Ghadeer Khumm, and he<sup>saww</sup> called for him<sup>asws</sup> with the Wilayah, Jibraeel<sup>as</sup> descended unto him<sup>saww</sup> with this Verse: **Today I Perfected your Religion for you [5:3]**’.<sup>253</sup>

وَرَوَى أَيْضاً عَنِ ابْنِ مَرْذُوقٍ وَالحُطَيْبِ وَابْنِ عَسَاكِرٍ بِإِسْنَادِهِمْ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا كَانَ يَوْمُ غَدِيرِ خُمٍّ وَهُوَ الثَّامِنُ عَشَرَ مِنْ ذِي الْحِجَّةِ قَالَ النَّبِيُّ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ فَأَنْزَلَ اللَّهُ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ.

And it is reported as well from Ibn Mardawayh, and Al Khateeb, and Ibn Asakir, by their chains from Abu Hureyra who said,

‘When it was the day of Ghadeer Khumm, and it was the eighteenth of Zul Hijjah, the Prophet<sup>saww</sup> said: ‘One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master’. Allah<sup>azwj</sup> Revealed: **Today I Perfected your Religion for you [5:3]**’.<sup>254</sup>

وَرَوَى عَنِ ابْنِ جَبْرِ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ يَعْنِي إِنْ كَتَمْتَ هَذِهِ الْآيَةَ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ مَا نَزَلَ عَلَى رَسُولِ اللَّهِ يَوْمَ غَدِيرِ خُمٍّ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

And it is reported from Ibn Jareer, by his chain from Ibn Abbas,

<sup>251</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 73 c

<sup>252</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 73 d

<sup>253</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 73 e

<sup>254</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 73 f

**'and if you don't do so, then you have not delivered His Message, [5:67] – meaning if you<sup>saww</sup> conceal this Verse. O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67], what has been Revealed until Rasool-Allah<sup>saww</sup> on the day of Ghadeer Khumm, regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.'<sup>255</sup>**

وَرَوَى عَنْ ابْنِ مَرْذُوقٍ بِإِسْنَادِهِ عَنْ ابْنِ مَسْعُودٍ قَالَ: كُنَّا نَقْرَأُ عَلَى عَهْدِ رَسُولِ اللَّهِ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ أَنَّ عَلِيًّا مَوْلَى الْمُؤْمِنِينَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ.

And it is reported from Ibn Mardawayh, by his chain from Ibn Masoud who said,

'We used to recite in the era of Rasool-Allah<sup>saww</sup>: **O you Rasool! Deliver what has been Revealed unto you from your Lord that Ali is Emir of the Momineen; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people [5:67]**'<sup>256</sup>.

74- مد، العمدة بإسنادِهِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ أَبِيهِ عَنْ حَجَّاجِ بْنِ شَاعِرٍ عَنْ سَبَابَةَ [شَبَابَةَ] عَنْ نُعَيْمِ بْنِ حَكِيمٍ عَنْ ابْنِ مَرْزُوقٍ وَ رَجُلٍ مِنْ جُلَسَاءِ عَلِيٍّ ع أَنَّ النَّبِيَّ ص قَالَ يَوْمَ غَدِيرِ خُمٍّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ.

(The book) 'Al Amdah' – By his chain from Abdullah Bin Ahmad Bin Hanbal, from his father, from Hajjaj Bin Shair, from Ababah, from Nueym Bin Hakeem, from Ibn Maryam and,

'A man from gatherers of Ali<sup>asws</sup>, 'The Prophet<sup>saww</sup> said on the day of Ghadeer: 'One whose Master I<sup>saww</sup> was so Ali<sup>asws</sup> is his Master''<sup>257</sup>.

وَ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ سَمِعْتُ أَبَا الطُّفَيْلِ يُحَدِّثُ عَنْ أَبِي سُرَيْحَةَ أَوْ زَيْدِ بْنِ أَرْقَمِ الشَّائِكُ شُعْبَةُ عَنْ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ.

And by the chain from Abdullah, from his father, from Muhammad Bin Ja'far, from Shu'ba, from Salamah Bin Kuhely who said, 'I heard Abu Al Tufeyl narrating from Abu Sureyha, or from Zayd Bin Arqam, to doubt being from Shu'ba,

'From the Prophet<sup>saww</sup> having said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master''<sup>258</sup>.

قَالَ سَعِيدُ بْنُ جُبَيْرٍ وَ أَنَا قَدْ سَمِعْتُ مِثْلَ هَذَا عَنْ ابْنِ عَبَّاسٍ قَالَ أَظُنُّهُ قَالَ وَ كَتَمْتُهُ.

Saeed Bin Jubeyr said,

'And I have heard similar to this from Ibn Abbas who said, 'I guessed it'. He said, 'And conceal it''<sup>259</sup>.

وَ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ قَالَ سَمِعْتُ سَعِيدَ بْنَ وَهَبٍ قَالَ: نَشَدَ عَلِيٌّ النَّاسَ فَقَامَ خَمْسَةً أَوْ سِتَّةً مِنْ أَصْحَابِ النَّبِيِّ ص فَشَهِدُوا أَنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ.

<sup>255</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 73 g

<sup>256</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 73 h

<sup>257</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 74 a

<sup>258</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 74 b

<sup>259</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 74 c

And by the chain from Abdullah, from his father, from Muhammad Bin Ja'far, from Shuba, from Abu Is'haq who said, 'I heard Saeed Bin Waheyb who said,

'Ali<sup>asws</sup> adjured the people, so five or six from the companions of the Prophet<sup>saww</sup> stood up. They testified that Rasool-Allah<sup>saww</sup> said: 'One whose Master I<sup>saww</sup>, so Ali<sup>asws</sup> is his Master".<sup>260</sup>

و بِالْإِسْنَادِ عَنْهُ عَنْ أَبِيهِ عَنْ وَكِيعٍ عَنِ الْأَعْمَشِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنِ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كُنْتُ مَوْلَاً فَعَلَيْ مَوْلَاً.

And by the chain from him, from his father, from Wakie, from Al Amsh, from Sa'ad Bin Ubeyda, from Ibn Bureyda, 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>261</sup>

و بِالْإِسْنَادِ عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مُعَمَّرٍ عَنْ طَاوُسٍ عَنْ أَبِيهِ قَالَ: بَعَثَ رَسُولُ اللَّهِ عَلِيّاً إِلَى الْيَمَنِ وَ خَرَجَ بُرَيْدَةُ الْأَسْلَمِيُّ فَبَعَثَهُ عَلِيٌّ ع فِي بَعْضِ السَّنَى فَشَكَاهُ بُرَيْدَةُ إِلَى رَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ ص مَنْ كُنْتُ مَوْلَاً فَعَلَيْ مَوْلَاً.

And by the chain from him, from his father, from Abdul Razzaq, from Muammar, from Tawoos, from his father who said,

'Rasool-Allah<sup>saww</sup> sent Ali<sup>asws</sup> to Al-Yemen and Bureyda Al-Aslami went out (with him<sup>asws</sup>). Ali<sup>asws</sup> sent him regarding one of the prisoners, so Bureyda complained to Rasool-Allah<sup>saww</sup>. Rasool-Allah<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master".<sup>262</sup>

أَقُولُ رَوَى الْحَافِظُ أَبُو نُعَيْمٍ فِي كِتَابِ مَا نَزَلَ مِنَ الْقُرْآنِ فِي عَلِيٍّ بِإِسْنَادِهِ عَنِ الْأَعْمَشِ عَنْ عَطِيَّةٍ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ عَلَى رَسُولِ اللَّهِ ص فِي عَلِيٍّ بْنِ أَبِي تَالِبٍ ع يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ.

I (Majlisi) am saying, 'It is reported by the memoriser Abu Nueym in the book 'Ma Nazal Min Al Quran Fi Ali<sup>asws</sup>', by his chain from Al Amsh, from Atiyah who said,

'This Verse was Revealed unto Rasool-Allah<sup>saww</sup> regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: **O you Rasool! Deliver what has been Revealed unto you from your Lord [5:67]**".<sup>263</sup>

و رَوَى فِي كِتَابِ مَنْقَبَةِ الْمُطَهَّرِينَ عَنْ جَابِرِ الْجَعْفَرِيِّ عَنْ أَبِي الطُّفَيْلِ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ص حُجَّاجاً حَتَّى إِذَا كُنَّا بِالْحِجْفَةِ بِعَدِيرِ خُمٍّ صَلَّى الظُّهْرَ ثُمَّ قَامَ خَطِيباً فِينَا فَقَالَ أَيُّهَا النَّاسُ هَلْ تَسْمَعُونَ أَيُّ رَسُولِ اللَّهِ إِلَيْكُمْ إِنِّي أَوْشَكَ أَنْ أَدْعَى وَ إِنِّي مَسْئُولٌ وَ إِنِّكُمْ مَسْئُولُونَ إِنِّي مَسْئُولٌ هَلْ بَلَّغْتُكُمْ وَ أَنْتُمْ مَسْئُولُونَ هَلْ بَلَّغْتُمْ فَمَاذَا أَنْتُمْ قَائِلُونَ

And it is reported in the book 'Manqabat Al Mutahhareen', from Jabir Al Ju'fy, from Abu Al Tufeyl, from Zayd Bin Arqam who said,

'We went out with Rasool-Allah<sup>saww</sup> as pilgrims until when we were at Al-Johfa at Ghadeer Khumm, he<sup>saww</sup> prayed Al-Zohr Salat, then stood up to address among us. He<sup>saww</sup> said: 'O you people, are you listening! I<sup>saww</sup> am Rasool<sup>saww</sup> of Allah<sup>azwj</sup> to you all! There is no doubt I<sup>saww</sup>

<sup>260</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 74 d

<sup>261</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 74 e

<sup>262</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 74 f

<sup>263</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 74 g

will be Called and I<sup>saww</sup> will be Questioned and you will be Questioned. I<sup>saww</sup> will be Questioned: "Did you<sup>saww</sup> deliver?", and you will be Questioned: "Were you delivered to?". So, what is that you are saying?

قَالَ قُلْنَا يَا رَسُولَ اللَّهِ بَلَّغْتَ وَ جَهِدْتَ قَالَ اللَّهُمَّ اشْهَدْ وَ أَنَا مِنَ الشَّاهِدِينَ أَلَا هَلْ تَسْمَعُونَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ وَ إِنِّي مُخَلِّفٌ فِيكُمْ الثَّقَلَيْنِ فَانظُرُوا كَيْفَ تَخْلُقُونَ فِيهِمَا

He (the narrator) said, 'We said, 'O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> have delivered and fought!' He<sup>saww</sup> said: 'O Allah<sup>azwj</sup>, be Witness, and I<sup>saww</sup> am from the witnesses! Indeed, are you listening? I<sup>saww</sup> am a Rasool<sup>saww</sup> of Allah<sup>azwj</sup> to you all, and I<sup>saww</sup> am leaving behind among you two weighty things, so look at how you are replacing regarding these two'.

قَالَ قُلْنَا يَا رَسُولَ اللَّهِ وَ مَا الثَّقَلَانِ قَالَ الثَّقَلُ الْأَكْبَرُ كِتَابُ اللَّهِ سَبَّ يَدَيِ اللَّهِ وَ سَبَّ بِأَيْدِيكُمْ فَتَمَسَّكُوا بِهِ لَنْ تَهْلِكُوا أَوْ تَضِلُّوا وَ الْآخَرُ عِزِّي وَ إِنَّهُ قَدْ نَبَّأَنِي اللَّطِيفُ الْخَبِيرُ أَنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ.

He (the narrator) said, 'O Rasool-Allah<sup>saww</sup>! And what are the two weighty things?' He<sup>saww</sup> said: 'The greatest weighty thing is the Book of Allah<sup>azwj</sup>, a means is in the Hand of Allah<sup>azwj</sup>, and a means is in your hands, therefore adhere with it, you will never be destroyed nor stray! And the other is my<sup>saww</sup> family<sup>asws</sup>, and the Subtle, the Informed has Informed me<sup>saww</sup>, these two will never separate until they return to me<sup>saww</sup> at the Fountain".<sup>264</sup>

75- بف، الطرائف وَ رَوَى الْخَوَارِزْمِيُّ فِي مَنَاقِبِهِ عَنْ عَبْدِ الْمَلِكِ بْنِ عَلِيٍّ الْأُمْدَايَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْبَزَّازِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الْعَزِيزِ عَنْ هِلَالِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ الْخَافِظِ عَنْ عَلِيٍّ بْنِ مُوسَى الْخَزَّازِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْهَاشِمِيِّ عَنْ إِسْمَاعِيلِ بْنِ أَبَانَ عَنْ أَبِي مَرْثَمٍ عَنْ ثَوْبَانَ بْنِ أَبِي فَاخْتَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لُبَيْلٍ قَالَ قَالَ أَبِي دَفَعَ النَّبِيُّ ص الرِّايَةَ يَوْمَ خَيْبَرَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَفَّحَ اللَّهُ تَعَالَى عَلَيْهِ وَ وَقَفَهُ يَوْمَ غَدِيرٍ فَأَعْلَمَ النَّاسَ أَنَّهُ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ وَ قَالَ لَهُ أَنْتَ مِنِّي وَ أَنَا مِنْكَ وَ قَالَ لَهُ تُقَاتِلُ عَلَى التَّأْوِيلِ كَمَا قَاتَلْتُ عَلَى التَّنْزِيلِ

(The book) 'Al Taraif' – And it is reported by Al Khawarizmi in his (book) 'Manaqib', from Abdul Malik Bin Ali Al Hamdany, from Muhammad Bin Al-Husayn Al Bazzaz, from Muhammad Bin Muhammad Bin Abdul Aziz, from Hilal Bin Ja'far Bin Muhammad Bin Umar the memoriser, from Ali Bin Musa Al Khazaz, from Al-Hassan Bin Ali Al Hashimy, from Ismail Bin Aban, from Abu Maryam, from Suweyr Bin Abu Fakhta, from Abdul Rahman Bin Abu Layli who said, 'My father said,

'One the day of Ghadeer handed the flag on the day of Khyber to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. Allah<sup>azwj</sup> the Exalted Granted victory to him<sup>asws</sup>, and he<sup>saww</sup> paused him<sup>asws</sup> on the day of Ghadeer, so the people knew that he<sup>asws</sup> is the master of every Momin and Momina, and said to him<sup>asws</sup>: 'You<sup>asws</sup> are from me<sup>saww</sup> and I<sup>saww</sup> am from you<sup>asws</sup>'; and said to him<sup>asws</sup>: 'You<sup>asws</sup> will fight upon the interpretation like what I<sup>saww</sup> fought upon the Revelation;

وَ قَالَ لَهُ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى أَنَا سَلَّمَ لِمَنْ سَأَلَمْتُ وَ حُرِّبَ لِمَنْ حَارَبْتُ وَ قَالَ لَهُ أَنْتَ تُبَيِّنُ لَهُمْ مَا اشْتَبَهَ عَلَيْهِمْ بَعْدِي وَ قَالَ أَنْتَ الْغُرُوهُ الْوُثْقَى وَ قَالَ لَهُ أَنْتَ إِمَامُ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ وَ وَلِيُّ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ بَعْدِي

And he<sup>saww</sup> said to him<sup>asws</sup>: 'You<sup>asws</sup> are from me<sup>asws</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>. I<sup>saww</sup> am at peace to the one at peace with you<sup>asws</sup>, and at war to the one warring you<sup>asws</sup>; and he<sup>saww</sup> said to him<sup>asws</sup>: 'You<sup>asws</sup> shall explain to them whatever is confusing upon them,

<sup>264</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 74 h

after me<sup>saww</sup>; and he<sup>saww</sup> said: 'You<sup>asws</sup> are the Firmest Handhold'; and he<sup>saww</sup> said to him<sup>asws</sup>: 'You<sup>asws</sup> are Imam<sup>asws</sup> of every Momin and Momina, and guardian of every Momin and Momina after me<sup>saww</sup>;

وَقَالَ أَنْتَ الَّذِي أَنْزَلَ اللَّهُ فِيهِ وَ أَدَانُ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ وَ قَالَ لَهُ أَنْتَ الْإِخْدُ بِسُنَّتِي وَ الدَّابُّ عَنْ مِلَّتِي وَ قَالَ لَهُ أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ وَ أَنْتَ مَعِيَ وَ قَالَ لَهُ أَنَا عِنْدَ الْخَوْضِ وَ أَنْتَ مَعِيَ

And he<sup>saww</sup> said: 'You<sup>asws</sup> are the one Allah<sup>azwj</sup> Revealed regarding him<sup>asws</sup> **And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3]**'; and he<sup>saww</sup> said to him<sup>asws</sup>: 'You<sup>asws</sup> will be taking with my<sup>saww</sup> Sunnah and the solution of my<sup>saww</sup> nation'; and he<sup>saww</sup> said to him<sup>asws</sup>: 'I<sup>saww</sup> shall be the first one the ground would cleave asunder from, and you<sup>asws</sup> will be with me<sup>asws</sup>'; and he<sup>saww</sup> said to him<sup>asws</sup>: 'I<sup>saww</sup> will be at the Fountain and you<sup>asws</sup> will be with me<sup>asws</sup>'.

وَالْحَدِيثُ طَوِيلٌ إِلَى أَنْ قَالَ لَهُ أَنَا أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ وَ أَنْتَ مَعِيَ وَ بَعْدِي الْحَسَنُ وَ الْحُسَيْنُ وَ فَاطِمَةُ ع وَ قَالَ لَهُ إِنَّ اللَّهَ قَدْ أَوْحَى إِلَيَّ بِأَنْ أَقُومَ بِفَضْلِكَ فَقُمْتُ بِهِ فِي النَّاسِ وَ بَلَّغْتُهُمْ مَا أَمَرَنِي اللَّهُ بِتَبْلِيغِهِ وَ قَالَ لَهُ أَتَيْ الصَّغَائِرَ الَّتِي لَكَ فِي صُدُورٍ مَنْ لَا يُظْهَرُهَا إِلَّا بَعْدَ مَوْتِي أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَ يَلْعَنُهُمُ اللَّاعِنُونَ

And the Hadeeth is lengthy, up to he<sup>saww</sup> said to him<sup>asws</sup>: 'I<sup>saww</sup> shall be the first one to enter the Paradise and you<sup>asws</sup> will be with me<sup>asws</sup>, and after me<sup>saww</sup> will be Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> and (Syeda) Fatima<sup>asws</sup>'; and he<sup>saww</sup> said to him<sup>asws</sup>: 'Allah<sup>azwj</sup> has Revealed to me<sup>saww</sup> that I<sup>saww</sup> should stand with your<sup>asws</sup> merits, so I<sup>saww</sup> will be standing with it among the people and deliver to them what Allah<sup>azwj</sup> has Commanded me<sup>saww</sup> to deliver'; and he<sup>saww</sup> said to him<sup>asws</sup>: 'I<sup>saww</sup> fear the grudges in the chests of the people which are for you<sup>asws</sup>, one who will not be revealing these except after my<sup>saww</sup> expiry: **those Allah will Curse them, and the cursing ones will curse them (too) [2:159]**'.

ثُمَّ بَكَى صَلَوَاتُ اللَّهِ عَلَيْهِ فَقِيلَ مِمَّ بِكَأُذُكَ يَا رَسُولَ اللَّهِ قَالَ أَخْبَرَنِي جِبْرِيلُ أَنَّهُمْ يَظْلِمُونَهُ وَ يَمْنَعُونَهُ حَقَّهُ وَ يُقَاتِلُونَهُ وَ يُقْتُلُونَ وَلَدَهُ وَ يَظْلِمُونَهُمْ بَعْدَهُ وَ أَخْبَرَنِي جِبْرِيلُ أَنَّ ذَلِكَ يَزُولُ إِذَا قَامَ قَائِمُهُمْ وَ عَلَتْ كَلِمَتُهُمْ وَ اخْتَمَعَتِ الْأُمَّةُ عَلَى مَحَبَّتِهِمْ وَ كَانَ الشَّائِئُ هُمْ قَلِيلًا وَ الْكَارِهُ هُمْ ذَلِيلًا وَ كَثُرَ الْمَادِحُ هُمْ وَ ذَلِكَ حِينَ تَغْيُرُ الْبِلَادُ وَ ضَعْفُ الْعِبَادِ وَ الْيَأْسُ مِنَ الْفَرَجِ

Then he<sup>saww</sup> cried. It was said, 'What are you<sup>saww</sup> crying from, O Rasool-Allah<sup>saww</sup>? He<sup>saww</sup> said: 'Jibraeel<sup>as</sup> informed me<sup>asws</sup> they would be oppressing him<sup>asws</sup> and depriving him<sup>asws</sup> of his<sup>asws</sup> rights, and fighting him<sup>asws</sup>, and killing his<sup>asws</sup> sons<sup>asws</sup>, and oppressing them<sup>asws</sup> after him<sup>asws</sup>, and Jibraeel<sup>as</sup> informed me<sup>asws</sup>, that will only decline from them<sup>asws</sup> when their<sup>asws</sup> Qaim<sup>asws</sup> rises, and their<sup>asws</sup> words would be high, and the community will unite upon their<sup>asws</sup> love, and the hatred for them<sup>asws</sup> would be little, and their<sup>asws</sup> haters would be humiliated, and the praisers to them<sup>asws</sup> would be numerous, and that would be when the country would change, and the servants would be weak and would have despaired from the relief.

فَعِنْدَ ذَلِكَ يَظْهَرُ الْقَائِمُ فِيهِمْ قَالَ النَّبِيُّ ص اسْمُهُ كَاسِمِي وَ هُوَ مِنْ وَلَدِ ابْنَتِي فَاطِمَةَ يُظْهِرُ اللَّهُ الْحَقَّ بَيْنَ وَ يُخْصِمُ الْبَاطِلَ بِأَسْيَافِهِمْ وَ يَنْبَغِيهِمُ النَّاسُ رَاغِبٌ إِلَيْهِمْ وَ خَائِفٌ هُمْ

During that Al-Qaim<sup>asws</sup> would appear among them'. The Prophet<sup>saww</sup> said: 'His<sup>asws</sup> name like my<sup>saww</sup> name, and he<sup>asws</sup> is from the sons<sup>asws</sup> of my<sup>saww</sup> daughter (Syeda) Fatima<sup>asws</sup>. Allah<sup>azwj</sup> will Reveal the truth by them<sup>asws</sup> and Subdue the falsehood by their swords, and the people would follow them<sup>asws</sup> being desirous to them<sup>asws</sup>, and be fearful for them<sup>asws</sup>.'

قَالَ وَ سَكَنَ الْبُكَاءُ عَنِ النَّبِيِّ ص فَقَالَ مَعَاشِرَ الْمُؤْمِنِينَ ابْشِرُوا بِالْفَرَجِ فَإِنَّ وَعْدَ اللَّهِ لَا يُخْلَفُ وَ قَضَاءُهُ لَا يُرَدُّ وَ هُوَ الْحَكِيمُ الْحَبِيرُ وَ إِنَّ فَتْحَ اللَّهِ قَرِيبٌ

He (the narrator) said, 'And the crying subsided from the Prophet<sup>saww</sup>. He<sup>saww</sup> said: 'Community of Momineen! Receive glad tidings with the relief, for a Promise of Allah<sup>azwj</sup> will not be broken, and His<sup>azwj</sup> Ordainment cannot be dispelled, and He<sup>azwj</sup> is the Wise, the Informed, and the Victory of Allah<sup>azwj</sup> is near. O Allah<sup>azwj</sup>!

اللَّهُمَّ إِنَّهُمْ أَهْلِي فَأَذْهَبْ عَنْهُمْ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً اللَّهُمَّ اكْأَلْهُمْ وَ ارْزُقْهُمْ وَ كُنْ لَهُمْ وَ انْصُرْهُمْ وَ اعِزَّهُمْ وَ لَا تُذِلَّهُمْ وَ اخْلُفْنِي فِيهِمْ إِنَّكَ عَلَى مَا تَشَاءُ قَدِيرٌ.

O Allah<sup>azwj</sup>! They<sup>asws</sup> are my<sup>saww</sup> family<sup>asws</sup>, so Keep the uncleanness away from them<sup>asws</sup> and Purify them<sup>asws</sup> with a Purification! O Allah<sup>azwj</sup>! Protect them<sup>asws</sup>, and Take care of them<sup>asws</sup>, and Be for them<sup>asws</sup>, and Help them<sup>asws</sup>, and Endear them<sup>asws</sup> and do not humiliate them, and Make them<sup>asws</sup> my<sup>saww</sup> successors, You<sup>azwj</sup> are Able upon whatever You<sup>azwj</sup> so Desire!"<sup>265</sup>

76- فر، تفسير فرات بن إبراهيم أَبُو الْقَاسِمِ الْعَلَوِيُّ مُعْتَصِماً عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: كُنْتُ عِنْدَ أَبِي ذَرٍّ الْعُفَارِيِّ فِي مَجْلِسِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ وَ عَلَيْهِ فُسْطَاطٌ وَ هُوَ يُحَدِّثُ النَّاسَ إِذْ قَامَ أَبُو ذَرٍّ حَتَّى ضَرَبَ بِيَدِهِ إِلَى عَمُودِ الْفُسْطَاطِ ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ لَمْ يَعْرِفَنِي فَقَدْ أَنْبَأْتُهُ بِاسْمِي أَنَا جُنْدَبُ بْنُ جُنَادَةَ أَبُو ذَرٍّ الْعُفَارِيُّ

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alaqy transmitting,

'From Ammar Bin Yasser<sup>ra</sup> said, 'I was in the presence of Abu Zarr Al-Ghufari<sup>ra</sup> in a gathering of Ibn Abbas, and upon him was a tent, and he was narrating to the people when Abu Zarr<sup>ra</sup> stood until he<sup>ra</sup> struck his<sup>ra</sup> hand to the pole of the tent, then said, 'O you people! One who recognises me<sup>ra</sup> so he has recognised me<sup>ra</sup>, and one who does not recognise me<sup>ra</sup>, so I<sup>ra</sup> shall inform him my<sup>ra</sup> name. I<sup>ra</sup> am Jundab Bin Junada Abu Zarr<sup>ra</sup> Al-Ghifari.

سَأَلْتُكُمْ بِحَقِّ اللَّهِ وَ حَقِّ رَسُولِهِ أَسَمِعْتُمْ مِنْ رَسُولِ اللَّهِ ص وَ هُوَ يَقُولُ مَا أَقَلَّتِ الْعَبْرَاءُ وَ لَا أَظَلَّتِ الْخُضْرَاءُ ذَا لَحْجَةٍ أَصَدَقَ مِنْ أَبِي ذَرٍّ قَالُوا اللَّهُمَّ نَعَمْ

I<sup>ra</sup> ask you all by the Right of Allah<sup>azwj</sup> and right of His<sup>azwj</sup> Rasool<sup>saww</sup>! Did you hear from Rasool-Allah<sup>saww</sup> and he<sup>saww</sup> said: 'Neither has the dust (ground) carried nor has the greenery (sky) shaded anyone with a tone more truthful than of Abu Zarr<sup>ra</sup>?' They said, 'O Allah<sup>azwj</sup>, yes!'

قَالَ أَ فَتَعْلَمُونَ أَيُّهَا النَّاسُ أَنَّ رَسُولَ اللَّهِ ص جَمَعَنَا يَوْمَ غَدِيرِ خُمٍ أَلْفٌ وَ ثَلَاثُمِائَةِ رَجُلٍ وَ جَمَعَنَا يَوْمَ سَمُرَاتٍ خَمْسُ مِائَةِ رَجُلٍ كُلٌّ ذَلِكَ يَقُولُ اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ وَ قَالَ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذَلْ مَنْ خَذَلَهُ

He<sup>ra</sup> said, 'Are you know, O you people, that Rasool-Allah<sup>saww</sup> had gathered us on the day of Ghadeer Khum, one thousand three hundred men, and gathered us on the day of Samurah,

<sup>265</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 75

five hundred men, in all that he<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his<sup>asws</sup> Master!', and said: '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>!'

فَقَامَ رَجُلٌ وَ قَالَ بَعْ بَعْ يَا ابْنَ أَبِي طَالِبٍ أَصْبَحْتَ مَوْلَايَ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ

A man (Umar) stood up and said, 'Congratulations! Congratulations, O son<sup>asws</sup> of Abu Talib<sup>asws</sup>! You<sup>asws</sup> have become my Master and Master of every Momin and Momina''.

فَلَمَّا سَمِعَ ذَلِكَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ اتَّكَأَ عَلَى مُغَيْرَةَ بْنِ شُعْبَةَ وَ قَامَ وَ هُوَ يَقُولُ لَا نَقْرُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَ لَا نُصَدِّقُ مُحَمَّدًا فِي مَقَالِهِ فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ مُحَمَّدٍ صَ لَا صَدَقَ وَ لَا صَلَّى وَ لَكِنْ كَذَّبَ وَ تَوَلَّى ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى أَوَّلَى لَكَ فَأَوَّلَى تَهْتَدُوا مِنَ اللَّهِ تَعَالَى وَ انْتَهَارُوا فَقَالُوا اللَّهُمَّ نَعَمْ.

When Muawiya Bin Abu Sufyan heard that, he leaned upon Mugheira Bin Shu'ba and he stood up and said, 'Neither do we acknowledge the Wilayah for Ali<sup>asws</sup> nor do we ratify Muhammad<sup>saww</sup> in his<sup>saww</sup> words'. So, Allah<sup>azwj</sup> Revealed unto His<sup>azwj</sup> Prophet<sup>saww</sup> Muhammad<sup>saww</sup>: **So he neither ratified nor did he send the Salawat [75:31] But he belied and turned back [75:32] Then he went to his family swaggering (boasting) [75:33] Closer to you, so closer [75:34]**, and a Threat from Allah<sup>azwj</sup> the Exalted, and Denial?' They said, 'O Allah<sup>azwj</sup>, yes!'"<sup>266</sup>

77- فر، تفسير فراء بن إبراهيم إسحاق بن محمد بن القاسم بن صالح بن خالد الهاشمي معنعناً عن حذيفة بن اليمان قال: كُنْتُ وَ اللَّهِ جَالِساً بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص وَ قَدْ نَزَلَ بِنَا غَدِيرِ خُمٍّ وَ قَدْ غَصَّ الْمَجْلِسُ بِالْمُهَاجِرِينَ وَ الْأَنْصَارِ فَقَامَ رَسُولُ اللَّهِ ص عَلَى قَدَمَيْهِ وَ قَالَ أُيُّهَا النَّاسُ إِنَّ اللَّهَ أَمَرَنِي بِأَمْرٍ فَقَالَ يَا أُيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

Tafseer Furaat Bin Ibrahim – Is'haq Bin Muhammad Bin Al Qasim Bin Salih Bin Khalid al Hashimy transmitting from Huzeyfa Bin Al Yamani who said,

'By Allah<sup>azwj</sup>! I was seated in front of Rasool-Allah<sup>saww</sup>, and he<sup>saww</sup> had encamped with us at Ghadeer Khumm, and the gathering was full with the Emigrants and the Helpers. Rasool-Allah<sup>saww</sup> stood upon his<sup>saww</sup> feed and said: 'O you people! Allah<sup>azwj</sup> has Commanded me<sup>saww</sup> with a Command! He<sup>azwj</sup> Said: **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, [5:67]**.

فَقُلْتُ لِصَاحِبِي جَبْرِئِيلَ يَا خَلِيلِي إِنَّ قُرَيْشاً قَالُوا لِي كَذَا وَ كَذَا فَإِنَّ الْخَبَرَ مِنْ رَبِّي فَقَالَ وَ اللَّهُ يَغْفِيكُمْ مِنَ النَّاسِ ثُمَّ نَادَى أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ أَقَامَهُ عَنْ يَمِينِهِ ثُمَّ قَالَ أُيُّهَا النَّاسُ أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوَّلَى بِكُمْ مِنْكُمْ بِأَنْفُسِكُمْ قَالُوا اللَّهُمَّ بَلَى

I<sup>saww</sup> said to my<sup>saww</sup> companion Jibraeel<sup>as</sup>: 'O my<sup>saww</sup> friend!' Quraysh have said such and such to me<sup>saww</sup>. News came from my<sup>saww</sup> Lord<sup>azwj</sup>, He<sup>azwj</sup> Said: **and Allah will Protect you from the people [5:67]**'. Then he<sup>saww</sup> called Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and had him<sup>asws</sup> stand on his<sup>saww</sup> right, then said: 'O you people! Aren't you knowing that I<sup>saww</sup> are foremost with you than your own selves?' They said, 'O Allah<sup>azwj</sup>, yes!'

<sup>266</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 76

قَالَ أَيُّهَا النَّاسُ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا مَوْلَاهُ فَقَالَ رَجُلٌ مِنْ عَرَضِ الْمَسْجِدِ يَا رَسُولَ اللَّهِ مَا تَأْوِيلُ هَذَا فَقَالَ مَنْ كُنْتُ نَبِيَّهُ فَهَذَا عَلِيٌّ أَمِيرُهُ وَ قَالَ اللَّهُمَّ  
وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ

He<sup>saww</sup> said: 'O you people! One whose Master I<sup>saww</sup> was, so this one<sup>asws</sup> is his Master!' A man from the midst of the gathering said, 'O Rasool-Allah<sup>saww</sup>! What is the interpretation of this?' He<sup>saww</sup> said: 'One whose Prophet<sup>saww</sup> I<sup>saww</sup> was, so this Ali<sup>asws</sup> is his Emir'. And he<sup>saww</sup> said: '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>!'

فَقَالَ خَذِفْتُهُ فَوَ اللَّهُ لَقَدْ رَأَيْتُ مُعَاوِيَةَ حَتَّى قَامَ فَتَمَطَّى وَ خَرَجَ مُغَضَّباً وَاضِعاً يَمِينَهُ عَلَى عُنْدِ اللَّهِ بْنِ قَيْسِ الْأَشْعَرِيِّ وَ يَسَارَهُ عَلَى مُغِيرَةَ بْنِ شُعْبَةَ ثُمَّ قَامَ  
يَمْشِي مُتَمَطِّباً وَ هُوَ يَقُولُ لَا نُصَدِّقُ مُحَمَّدًا عَلَى مَقَالَتِهِ وَ لَا نُقِرُّ لِعَلِيِّ بِوَلَايَتِهِ

Huzeyfa said, 'By Allah<sup>azwj</sup>! I saw Muawiya until he stood up and swaggered and went out angrily, placing his right hand upon Abdullah Bin Qays Al-Ashari, and his left hand upon Mugheira Bin Sho'ba, then he stood up walking, swaggering, and he was saying: 'Neither do we ratify Muhammad<sup>saww</sup> upon his<sup>saww</sup> words nor do we acknowledge to Ali<sup>asws</sup> of his<sup>asws</sup> Wilayah'.

فَأَنْزَلَ اللَّهُ عَلَى أَنْثَرِ كَلَامِهِ فَلَا صَدَقَ وَ لَا صَلَّى وَ لَكِنْ كَذَبَ وَ تَوَلَّى ثُمَّ دَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى أَوَّلَى لَكَ فَأَوَّلَى ثُمَّ أَوَّلَى لَكَ فَأَوَّلَى فَهُمْ بِهِ رَسُولُ اللَّهِ ص  
أَنْ يَرُدَّهُ وَ يَقْتُلَهُ ثُمَّ قَالَ جَبْرِئِيلُ لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَفْجَلَ بِهِ فَسَكَتَ النَّبِيُّ ص.

Allah<sup>azwj</sup> Revealed upon the tracks of his talk: **So he neither ratified nor did he send the Salawat [75:31] But he belied and turned back [75:32] Then he went to his family swaggering (boasting) [75:33] Closer to you, so closer [75:34].** Rasool-Allah<sup>saww</sup> thought with him that he be returned and killing him. Then Jibraeel<sup>as</sup> said: **Do not move your tongue with it in order to hasten with it [75:16].** So, the Prophet<sup>saww</sup> was silent".<sup>267</sup>

78- أَقُولُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ أَنَّ أَبَانَ بْنَ أَبِي عِيَّاشٍ رَوَى عَنْ سُلَيْمٍ قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ إِنَّ رَسُولَ اللَّهِ ص دَعَا النَّاسَ  
بِعَدِيرِ خُمْ فَأَمَرَ بِمَا كَانَ تَحْتَ الشَّجَرِ مِنَ الشُّؤْكِ فُفِّمَ وَ كَانَ ذَلِكَ يَوْمَ الْحَمِيسِ ثُمَّ دَعَا النَّاسَ إِلَيْهِ وَ أَخَذَ بَصْنَعِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَرَفَعَهَا حَتَّى نَظَرْتُ  
إِلَى بَيَاضِ إِبْطِ رَسُولِ اللَّهِ ص فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ

I (Majlisi) am saying, 'In the book of Suleym Bin Qays Al Hilali – Aban Bin Abu Ayyash reporting from Suleym who said, 'I heard Abu Saeed Al Khudri saying,

'Rasool-Allah<sup>saww</sup> called the people at Ghadeer Khumm, and instructed with what thorns there were beneath the trees, so it was cleared, and that was the day of Thursday. Then he<sup>saww</sup> called the people to him<sup>asws</sup>, and grabbed a forearm of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and raised it to the extent that the whiteness of the armpits (the shirt lining under the cloak) of Rasool-Allah<sup>saww</sup> were seen. He<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was, so 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>267</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 77

قَالَ أَبُو سَعِيدٍ فَلَمْ يَنْزِلْ حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ اَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَقَالَ رَسُولُ اللَّهِ ص اللَّهُ أَكْبَرُ عَلَى إِكْمَالِ الدِّينِ وَ اِتِّمَامِ النِّعْمَةِ وَ رِضَى الرَّبِّ بِرِسَالَتِي وَ بِوَلَايَةِ عَلِيٍّ ع مِنْ بَعْدِي

Abu Saeed said, 'He<sup>saww</sup> had not descended until this Verse was Revealed: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3].** Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> is the Greatest upon the perfection of the religion and the completion of Favours, and the Lord<sup>azwj</sup> is Pleased with my<sup>saww</sup> Messenger-ship and the Wilayah of Ali<sup>asws</sup> from after me<sup>saww</sup>.'

فَقَالَ حَسَّانُ بْنُ ثَابِتٍ يَا رَسُولَ اللَّهِ أَتَأْذُنِي لِأَقُولَ فِي عَلِيٍّ ع أَثَبَاتًا فَقَالَ ص قُلْ عَلَى بَرَكََةِ اللَّهِ فَقَالَ حَسَّانُ يَا مَشِيخَةَ قُرَيْشٍ اسْمَعُوا قَوْلِي بِشَهَادَةٍ مِنْ رَسُولِ اللَّهِ ص

Hasaan Bin Sabit said, 'O Rasool-Allah<sup>saww</sup>! Can you allow me to say couplets about Ali<sup>asws</sup>?' He<sup>saww</sup> said: 'Speak, upon the Blessings of Allah<sup>azwj</sup>'. Hasaan said, 'O elders of Quraysh! Listen to my words with the testimony from Rasool-Allah<sup>saww</sup>!'

أَمْ لَمْ تَعْلَمُوا أَنَّ النَّبِيَّ مُحَمَّدًا-  
وَقَدْ جَاءَهُ جِبْرِيلُ مِنْ عِنْدِ رَبِّهِ-  
وَبَلَّغَهُمْ مَا أَنْزَلَ اللَّهُ رُفُوعًا-  
عَلَيْكَ فَمَا بَلَّغَهُمْ عَنْ إِيهِمْ-  
لَدَى دَوْحٍ حُمٍّ حِينَ قَامَ مُنَادِيًا-  
بِأَنَّكَ مَعْصُومٌ فَلَا تَكُ وَانِيًا-  
وَإِنْ أَنْتَ لَمْ تَفْعَلْ وَحَادِثَتْ بَاغِيًا-  
رِسَالَتَهُ إِنْ كُنْتَ تَخْشَى الْأَعَادِيَا-

Are you not knowing that the Prophet<sup>saww</sup> Muhammad<sup>saww</sup>, in the plains of Khumm, when he stood calling, and Jibraeel<sup>as</sup> had come to him<sup>saww</sup> from the Presence of his<sup>saww</sup> Lord<sup>azwj</sup> that you<sup>saww</sup> are protected, so you<sup>saww</sup> are not weak, and deliver what their Lord<sup>azwj</sup> Allah<sup>azwj</sup> has Revealed, and if you<sup>saww</sup> do not do so, are cautious of rebellion against you<sup>asws</sup>, so you<sup>saww</sup> have not delivered to them from their Lord<sup>azwj</sup>, His<sup>azwj</sup> Message, if you<sup>saww</sup> fear enemies.

فَقَامَ بِهِ إِذْ ذَاكَ رَافِعُ كَفِّهِ-  
فَقَالَ لَهُمْ مَنْ كُنْتُ مَوْلَاهُ مِنْكُمْ-  
فَمَوْلَاهُ مِنْ بَعْدِي عَلِيٌّ وَ إِنِّي-  
بِئُمْنِي يَدِيهِ مُغْلَبِ الصَّوْتِ عَالِيًا-  
وَ كَانَ لِقَوْلِي خَافِظًا لَيْسَ نَاسِيًا-  
بِهِ لَكُمْ دُونُ الْبَرِيَّةِ رَاضِيًا-

He<sup>saww</sup> stood with him<sup>asws</sup> when he<sup>saww</sup> had raised his<sup>asws</sup> palm with his<sup>saww</sup> right hand, announcing in a loud voice, so he<sup>saww</sup> said to them: 'One from you all whose Master I<sup>saww</sup> was, and would be a memoriser of my<sup>saww</sup> words, not forgetting, so his Master from after me<sup>saww</sup> is Ali<sup>asws</sup>, and I<sup>saww</sup> am pleased with him<sup>asws</sup>, besides (the rest of the) citizens.

فَيَا رَبِّ مَنْ وَالِيَ عَلِيًّا قَوْلًا-  
وَ يَا رَبِّ فَأَنْصُرْ نَاصِرِيهِ لِنَصْرِهِمْ-  
وَ يَا رَبِّ فَأَخْذُلْ خَاذِلِيهِ وَ كُنْ لَهُمْ-  
وَ كُنْ لِلَّذِي عَادَى عَلِيًّا مُعَادِيًا-  
إِمَامَ الْهُدَى كَالْبُدْرِ يَجْلُو الدِّيَاغِيَا-  
إِذَا وَفَّقُوا يَوْمَ الْحِسَابِ مُكَافِيَا-

So, O Lord<sup>azwj</sup>! One who befriends Ali<sup>asws</sup>, so Befriend him, and Be for the one inimical to him<sup>asws</sup>, and Enemy. And, O Lord<sup>azwj</sup>! Help his<sup>asws</sup> helpers to help him<sup>asws</sup>, being an Imam<sup>asws</sup>

of guidance like the full moon shining in the darkness. And O Lord<sup>azwj</sup>! Abandon his<sup>asws</sup> abandoner and Be for them, when they pause on the Day of Reckoning, a Sufficer”<sup>268</sup>.

79- مد، العمدۃ ابن المغازلی عن محمد بن أحمد بن عثمان یزفہہ إلى حبة الغری و عبد خیر و عمرو ذی مر قالوا سیمنا علی بن ابي طالب ع ینشد الناس فی الرحبة بلکر یوم الغدير فقام اثنا عشر رجلاً من اهل بدر منهم زید بن أرقم فقالوا نشهد أننا سیمنا رسول الله ص یقول یوم غدیر خم من کنت مؤلاً فعلی مؤلاً اللهم وال من والاه و عاد من عاداه.

(The book) ‘Al Amdah’ – Ibn Al Maghazili, from Muhammad Bin Ahmad Bin Usman, raising it to Jabbat Al Arny, and Abd Khayr, and Amro Zi Mirz, they said,

‘We heard Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> adjuring the people in Al-Rahba reminding the day of Ghadeer. Twelve men from the participants of Badr stood up, from them was Zayd Bin Aqram. They said, ‘We testify that we heard Rasool-Allah<sup>saww</sup> saying on the day of Ghadeer Khumm: ‘One whose Master I<sup>saww</sup> was so 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>’<sup>269</sup>.

و روي أيضاً عن محمد بن الحسين بن عبد الرحمن الأصقعي يرفعه إلى أبي جعفر محمد بن علي الباقر عن أبيه عن جدّه عن علي ع قال قال رسول الله ص من كنت مؤلاً فعلی مؤلاً اللهم وال من والاه و عاد من عاداه.

And it is reported as well from Muhammad Bin Al-Husayn Bin Abdul Rahman Al Asfahany, raising it to,

‘Abu Ja’far Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>, from Ali<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘One whose Master I<sup>saww</sup> was so 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>’<sup>270</sup>.

و روي عن أحمد بن محمد بن الحسين بن محمد العدلي عن الحارثي عن الصوفي عن إسماعيل بن أبي الحكم الثقفی عن شاذان عن عمران بن مسلم عن سويد بن أبي صالح عن أبيه عن أبي هريرة عن عمر بن الخطاب قال: قال رسول الله ص لعلی ع من كنت مؤلاً فعلی مؤلاً.

And it is reported from Ahmad Bin Muhammad, from Al-Husayn Bin Muhammad Al Adl, from Al Harisy, from Al Sowfy, from Ismail Bin Abu Al Hakam Al Saqafy, from Shazan, from Imran Bin Muslim, from Suweyd Bin Abu Salih, from his father, from Abu Hureyra, from Umar Bin Al Khattab who said,

‘Rasool-Allah<sup>saww</sup> said for Ali<sup>asws</sup>: ‘One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master”<sup>271</sup>.

و روي أيضاً عن علي بن عمرو بن شاذب عن أبيه عن محمد بن الحسين الرعفراني عن أحمد بن يحيى بن عبد الحميد عن إسرائيل عن الحكم بن أبي سليمان عن زيد بن أرقم قال: نشد علي الناس في المسجد فقال أنشد الله رجلاً سمع رسول الله ص یقول من كنت مؤلاً فعلی مؤلاً اللهم وال من والاه و عاد من عاداه و كنت أنا فيمن كنتم فذهب بصري.

And it is reported as well from Ali bin Amro Bin Showzab, from his father, from Muhammad Bin Al-Husayn Al Zafrany, from Ahmad Bin Yahya Bin Abdul Hameed, from Israil, from Al Hakam Bin Abu Suleyman, from Zayd Bin Arqam who said,

<sup>268</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 78

<sup>269</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 79 a

<sup>270</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 79 b

<sup>271</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 79 c

'Ali<sup>asws</sup> adjured the people in the Masjid. He<sup>asws</sup> said: 'I<sup>asws</sup> adjure Allah<sup>azwj</sup>! Any man who hear Rasool-Allah<sup>saww</sup> saying: 'One whose Master I<sup>saww</sup> was, so 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 I was among the ones who had concealed, so my sight was gone".<sup>272</sup>

و رُوِيَ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ طَاوَانَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْعُلَوِيِّ يَرْفَعُهُ إِلَى الْأَعْمَشِ عَنْ سَعِيدِ بْنِ عُبَيْدَةَ عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كُنْتُ وَلِيَّهُ فَعَلِيٌّ وَلِيَّهُ.

And it is reported from Ahmad Bin Muhammad Bin Tawan, from Al-Husayn Bin Muhammad Al Alawy, raising it to Al Amsh, from Saeed Bin Ubeyda, from Ibn Bureyda, from his father who said,

'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his commander".<sup>273</sup>

80- أَثُوْلُ وَ رُوِيَ أَيْضاً فِي الْمُسْتَدْرَكِ مِنْ كِتَابِ حَلِيَّةِ الْأَوْلِيَاءِ لِأَبِي نُعَيْمٍ بِإِسْنَادِهِ إِلَى عَمِيرَةَ بْنِ سَعْدٍ قَالَ: شَهِدْتُ عَلِيًّا ع عَلَى الْمِنْبَرِ نَاشِدًا أَصْحَابَ رَسُولِ اللَّهِ وَ فِيهِمْ أَبُو سَعِيدٍ وَ أَبُو هُرَيْرَةَ وَ أَنَسُ بْنُ مَالِكٍ وَ هُمْ حَوْلَ الْمِنْبَرِ وَ عَلِيٌّ ع عَلَى الْمِنْبَرِ وَ حَوْلَ الْمِنْبَرِ اثْنَا عَشَرَ هُوَ مِنْهُمْ

I (Majlisi) am saying, 'And it is reported as well in (the book) 'Al Mustadrak', from the book 'Hilyat Al Awliyah' of Abu Nueyrm, by his chain to Ameyra Bin Sa'ad who said,

'I witnessed Ali<sup>asws</sup> being upon the pulpit adjuring the companions of Rasool-Allah<sup>saww</sup>, and among them was Abu Saeed, and Abu Hureyra (a well-known fabricator), and Anas (a well-known fabricator), and they were around the pulpit, and Ali<sup>asws</sup> was upon the pulpit, and around the pulpit were twelve, he being from them.

فَقَالَ عَلِيٌّ ع أَنَشِدُكُمْ بِاللَّهِ هَلْ سَمِعْتُمْ رَسُولَ اللَّهِ ص يَقُولُ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ قَالُوا اللَّهُمَّ نَعَمْ وَ قَعَدَ رَجُلٌ هُوَ أَنَسُ بْنُ مَالِكٍ

Ali<sup>asws</sup> said: 'I<sup>asws</sup> adjure you all with Allah<sup>azwj</sup>! Did you hear Rasool-Allah<sup>saww</sup> saying: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master?' They said, 'O Allah<sup>azwj</sup>, yes!' And one man remained seated, he is Anas Bin Malik (a well-known fabricator).

فَقَالَ مَا مَنَعَكَ أَنْ تَقُومَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ كَبُرْتُ وَ نَسِيتُ فَقَالَ اللَّهُمَّ إِنْ كَانَ كَاذِبًا فَاصْرِفْهُ بِنَاءً

He<sup>asws</sup> said: 'What prevented you from standing?' He said, 'O Amir Al-Momineen<sup>asws</sup>! I have become old and I forgot'. He<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! If he was a liar, then Strike him with an affliction!'

قَالَ فَمَا مَاتَ حَتَّى رَأَيْتُ بَيْنَ عَيْنَيْهِ نُكْتَةً بَيْضَاءَ لَا تُؤَارِيهَا الْعِمَامَةُ.

He (the narrator) said, 'He did not die until a white spot was seen to be between his eyes, it could not be covered by the turban".<sup>274</sup>

81- وَ مِنْ كِتَابِ الْأَنْسَابِ لِأَحْمَدَ بْنِ يَحْيَى بْنِ جَابِرِ الْبَلَاذُرِيِّ فِي الْجُزْءِ الْأَوَّلِ فِي فَصَائِلِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: قَالَ عَلِيٌّ ع عَلَى الْمِنْبَرِ أَنَشَدْتُ [نَشَدْتُ] اللَّهَ رَجُلًا سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ يَوْمَ غَدِيرِ خُمٍ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ إِلَّا قَامَ فَشَهِدَ

<sup>272</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 79 d

<sup>273</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 79 e

<sup>274</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 80

And from the book 'Al Ansaab' of Ahmad Bin Yahya Bin Jabir Al Balazuri in the first volume,

'Regarding the merits of Amir Al-Momineen<sup>asws</sup>, he said, 'Ali<sup>asws</sup> said upon the pulpit: 'I<sup>asws</sup> adjure Allah<sup>azwj</sup>! Any man who heard Rasool-Allah<sup>saww</sup> saying on the day of Ghadeer: '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>', except that he should stand and testify!'

و تَحْتَ الْمَنْبَرِ أَنَسُ بْنُ مَالِكٍ وَ الْبَرَاءُ بْنُ عَازِبٍ وَ جَرِيرُ بْنُ عَبْدِ اللَّهِ الْبَحْلِيُّ فَأَعَادَهَا فَلَمْ يُجِبْهُ أَحَدٌ فَقَالَ اللَّهُمَّ مَنْ كَتَمَ هَذِهِ الشَّهَادَةَ وَ هُوَ يَعْرِفُهَا فَلَا تَخْرِجْهَا [تُخْرِجُهُ] مِنَ الدُّنْيَا حَتَّى جُعِلَ بِهِ آيَةٌ يُعْرَفَ بِهَا

And beneath the pulpit were Anas Bin Malik (a well-known fabricator), and Al-Bara'a Bin Aazib, and Jareer Bin Abdullah Al-Bajaly. He<sup>asws</sup> repeated it, but no one answered him<sup>asws</sup>. He<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! One who conceals this testimony and he knows it, do not Exit him from the world until You<sup>azwj</sup> Make a Sign with him he can be recognised with!'

قَالَ فَرِيصَ أَنَسُ وَ عَمِي الْبَرَاءُ وَ رَجَعَ جَرِيرٌ أَعْرَابِيًّا بَعْدَ هِجْرَتِهِ فَأَتَى الشُّرَاهَ فَمَاتَ فِي بَيْتِ أُمِّهِ.

He (the narrator) said, 'Anas (a well-known fabricator) had vitiligo, and Al-Bara'a became blind, and Jareer returned to be a Bedouin after his emigration. He came to Al-Shurah and died in the house of his mother''<sup>275</sup>.

82- وَ ذَكَرَ السَّمْعَانِيُّ فِي كِتَابِ فَضَائِلِ الصَّحَابَةِ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ أَرْقَمٍ أَنَّ رَجُلًا أَتَاهُ يَسْأَلُهُ عَنْ عُثْمَانَ وَ عَلِيٍّ ع فَقَالَ أَمَّا عُثْمَانُ فَيَرْجِعُ أَمْرُهُ إِلَى اللَّهِ وَ أَمَّا عَلِيٌّ ع فَإِنَّا قَدْ أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ص فِي غَزَاةِ حُنَيْنٍ فَتَرَلْنَا الْعَدِيرَ غَدِيرَ حُمِّ فَحَمَدَ اللَّهُ وَ أَنْتَنِي عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ أَلَسْتُ أَوَّلِي بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ فَأَخَذَ بِيَدِ عَلِيٍّ حَتَّى أَشْخَصَهَا ثُمَّ قَالَ مَنْ كُنْتُ مُؤَلَاهُ فَهَذَا مُؤَلَاهُ.

And Al Sam'any mentioned in the book 'Fazaail Al Sahaba', by his chain from Zayd Bin Arqam,

'A man came to him (Zayd Bin Arqam) asking him about Usman and Ali<sup>asws</sup>. He said, 'As for Usman, his matter is postponed to Allah<sup>azwj</sup>, and as for Ali<sup>asws</sup>, so we had returned with Rasool-Allah<sup>saww</sup> in the military of Hunayn. We encamped at Al-Ghadeer Khumm. He<sup>saww</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said: 'O you people! Aren't I<sup>saww</sup> foremost with the Momineen than their own selves?' They said, 'O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> he<sup>saww</sup> raised it, then said: 'One whose Master I<sup>saww</sup> was, so this one<sup>asws</sup> is his Master''<sup>276</sup>.

83- وَ بِإِسْنَادِهِ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ص فِي حَجَّةِ الْوَدَاعِ حَتَّى إِذَا كُنَّا بِغَدِيرِ حُمِّ نُودِيَ فِينَا أَنْ الصَّلَاةَ جَامِعَةً وَ كُسِخَ لِرَسُولِ اللَّهِ ص تَحْتَ شَجَرَتَيْنِ فَأَخَذَ النَّبِيُّ ص بِيَدِ عَلِيٍّ ع فَقَالَ أَلَسْتُ أَوَّلِي بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ

And by his chain from Al Bara'a Bin Aazib who said,

'We came back with Rasool-Allah<sup>saww</sup> during the farewell Hajj until when we were At Ghadeer Khumm, he<sup>saww</sup> called out among us: 'Congregational Salat!' And it was swept for Rasool-Allah<sup>saww</sup> beneath two trees. The Prophet<sup>saww</sup> held a hand of Ali<sup>asws</sup> and said: 'Aren't

<sup>275</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 81

<sup>276</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 82

I<sup>saww</sup> foremost with the Momineen than their own selves?’ They said, ‘Yes, O Rasool-Allah<sup>saww</sup>!’

ثُمَّ قَالَ رَسُولُ اللَّهِ ص فَإِنَّ هَذَا مَوْلَى مَنْ أَنَا مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ قَالَ فَلَقِيَهُ عُمَرُ بْنُ الْخَطَّابِ بَعْدَ ذَلِكَ فَقَالَ هِنِيئاً لَكَ يَا ابْنَ أَبِي طَالِبٍ أَصْبَحْتَ وَ أَمْسَيْتَ مَوْلَايَ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ.

Then Rasool-Allah<sup>saww</sup> said: ‘So, this one<sup>asws</sup> is a Master of the one I<sup>saww</sup> am 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>!’ Umar Bin Al-Khattab met him<sup>asws</sup> after that. He said, ‘Congratulations to you<sup>asws</sup>, O son<sup>asws</sup> of Abu Talib<sup>asws</sup>! Morning and evening you<sup>asws</sup> are my Master, and Master of every Momin and Momina’’.<sup>277</sup>

84- وَ يَسْنَادُهُ عَنْ أَبِي هُرَيْرَةَ عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ ص قَالَ: مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّْ مَوْلَاهُ.

And by his chain from Abu Hureyra (well-known fabricator), from Umar Bin Al Khattab,

‘From the Prophet<sup>saww</sup> having said: ‘One whose Master I<sup>saww</sup>, so Ali<sup>asws</sup> is his Master’’.<sup>278</sup>

85- وَ يَسْنَادُهُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: قِيلَ لِعُمَرَ إِنَّكَ تَصْنَعُ بَعْلِيَّ شَيْئاً لَا تَصْنَعُهُ بِأَحَدٍ مِنْ صَحَابَةِ رَسُولِ اللَّهِ قَالَ لِأَنَّهُ مَوْلَايَ انْتَهَى.

And by his chain from Saalim Bin Abu Al Ja’ad who said,

‘It was said to Umar, ‘You have done something with Ali<sup>asws</sup>, you did not do with anyone from the companions of Rasool-Allah<sup>saww</sup>. He said, ‘Because he<sup>asws</sup> is my Master’ – end’’.<sup>279</sup>

أَقُولُ وَ رَوَى ابْنُ الْأَثِيرِ فِي جَامِعِ الْأُصُولِ مِنْ صَحِيحِ التِّرْمِذِيِّ عَنْ زَيْدِ بْنِ أَرْقَمٍ أَوْ أَبِي سُرَيْحَةَ الشَّكُّ مِنْ شُعْبَةَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّْ مَوْلَاهُ.

I (Majlisi) am saying, ‘And it is reported by Ibn Al Aseer in (the book) ‘Jamie Al Usool’, from (the book) ‘Saheeh Al Tirmizi’ – from Zayd Bin Arqam or Abu Sureyha, the doubt being from Sho’ba,

‘Rasool-Allah<sup>saww</sup> said: ‘One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master’’.<sup>280</sup>

وَ رَوَى عَنْ أَحْمَدَ يَسْنَادُهُ عَنِ الْبَرَاءِ بْنِ عَازِبٍ وَ زَيْدِ بْنِ أَرْقَمٍ أَنَّ النَّبِيَّ ص لَمَّا نَزَلَ بِغَدِيرِ خُمٍّ أَخَذَ بِيَدِ عَلِيٍّ ع فَقَالَ أَلَسْتُمْ تَعْلَمُونَ أَيَّيَّ أَوَّلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالُوا بَلَى قَالَ أَلَسْتُمْ تَعْلَمُونَ أَيَّيَّ أَوَّلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ قَالُوا بَلَى

And it is reported from Ahmad, by his chain from Al Bara’a Bin Aazib, and Zayd Bin Arqam,

‘When the Prophet<sup>saww</sup> encamped at Ghadeer Khumm, he<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> and said: ‘Aren’t you knowing I<sup>saww</sup> am foremost with the Momineen than their own selves?’ They said, ‘Yes’. He<sup>saww</sup> said: ‘Aren’t you knowing that I<sup>saww</sup> am foremost with every Momin than his own self?’ They said, ‘Yes’.

<sup>277</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 83

<sup>278</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 84

<sup>279</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 85 a

<sup>280</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 85 b

فَقَالَ اللَّهُمَّ مَنْ كُنْتُ مُؤَلَّاهُ فَعَلَيْكَ مُؤَلَّاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

He<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>! Befriend one who befriends him<sup>asws</sup>, and be Inimical to the one being inimical to him<sup>asws</sup>.

فَلَقِيَهُ عُمَرُ بَعْدَ ذَلِكَ فَقَالَ لَهُ هَبْنِيَا لَكَ يَا ابْنَ أَبِي طَالِبٍ أَصْبَحْتَ وَ أَمْسَيْتَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ.

Umar met him<sup>asws</sup> after that. He said to him<sup>asws</sup>, 'Congratulations to you<sup>asws</sup>, O son<sup>asws</sup> of Abu Talib<sup>asws</sup>. Morning and evening, you<sup>asws</sup> are Master of every Momin and Momina".<sup>281</sup>

وَ قَالَ عَبْدُ الْحَمِيدِ بْنُ أَبِي الْحَدِيدِ فِي شَرْحِ نَهْجِ الْبَلَاغَةِ رَوَى عُمَرَانُ بْنُ سَعِيدٍ عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا بَلَغَ عَلِيًّا ع أَنَّ النَّاسَ يَتَّهِمُونَهُ فِيمَا يَذْكُرُهُ مِنْ تَقْلِيمِ النَّبِيِّ ص وَ تَفْضِيلِهِ عَلَى النَّاسِ قَالَ أَنْشُدُ اللَّهَ مَنْ بَقِيَ بَعْدِي مِنْ رُسُلِ اللَّهِ ص وَ سَمِعَ مَقَالَتَهُ فِي يَوْمٍ غَدِيرِ حُجْمٍ إِلَّا قَامَ فَشَهِدَ بِمَا سَمِعَ

And Abdul Hameed Bin Abu Al Hadeed said in the commentary of (the book) 'Nahj Al Balagah' – It is reported by Usman Bin Saeed, from Shareek Bin Abdullah who said,

'When it reached Ali<sup>asws</sup> that the people are accusing him<sup>asws</sup> regarding what he<sup>asws</sup> mentioned from the Prophet<sup>saww</sup> advancing him<sup>asws</sup> and preferring him<sup>asws</sup> over the people, he<sup>asws</sup> said: 'I adjure Allah<sup>azwj</sup>! Anyone who remains alive, from the ones who met Rasool-Allah<sup>saww</sup>, and had heard his<sup>saww</sup> words during the day of Ghadeer, except he should stand with what he heard'.

فَقَامَ سِتَّةٌ مِّنْ عَنْ يَمِينِهِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص فَقَالُوا سَمِعْنَاهُ يَقُولُ ذَلِكَ الْيَوْمَ وَ هُوَ رَافِعٌ يَدَيْهِ عَلَيَّ مَنْ كُنْتُ مُؤَلَّاهُ فَهَذَا مُؤَلَّاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ وَ أَحِبَّ مَنْ أَحَبَّهُ وَ أَبْغُضْ مَنْ أَبْغَضَهُ.

Six from his<sup>asws</sup> right, from the companions of Rasool-Allah<sup>saww</sup>, and they said, 'We heard him<sup>saww</sup> saying that on the day, and he<sup>saww</sup> had raised the hand of Ali<sup>asws</sup>: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master! O Allah<sup>azwj</sup>! Befriend the one who befriends him, 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>, and Love the one loving him<sup>asws</sup>, and Hate the one hating him<sup>asws</sup>,"<sup>282</sup>

وَ قَالَ فِي مَوْضِعٍ آخَرَ رَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ عُمَرَ بْنِ عَبْدِ الْعَفَّارِ أَنَّ أَبَا هُرَيْرَةَ لَمَّا قَدِمَ الْكُوفَةَ مَعَ مُعَاوِيَةَ كَانَ يَجْلِسُ بِالْعَشِيَّاتِ بِنَابِ كِنْدَةَ وَ يَجْلِسُ إِلَيْهِ فَجَاءَ شَابٌّ مِنَ الْكُوفَةِ فَجَلَسَ إِلَيْهِ فَقَالَ يَا أَبَا هُرَيْرَةَ أَنْشُدْكَ اللَّهَ أَسَمِعْتَ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

And he said in another place, 'It is reported by Sufyan Al Sowry, from Abdul Rahman Bin Al Qasim, from Umar Bin Abdul Ghaffar,

'When Abu Hureyra (well-known fabricator) arrived at Al-Kufa with Muawiya, he used to sit with the dinner at the door of Kindah, and he was sat to (by the gatherers), a youth from Al-Kufa came and sat to him. He said, 'O Abu Hureyra (a well-known fabricator)! I adjured you with Allah<sup>azwj</sup>! Did you hear Rasool-Allah<sup>saww</sup> saying for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: 'O Allah<sup>azwj</sup>! Befriend the one befriend him<sup>asws</sup>, and be Inimical to the one being inimical to him<sup>asws</sup>?'

<sup>281</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 85 c

<sup>282</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 85 d

قَالَ اللَّهُمَّ نَعَمْ قَالَ فَأَشْهَدُ بِاللَّهِ أَنَّ قَدْ وَالَيْتُ عَدُوَّهُ وَ عَادَيْتُ وَلِيَّهُ ثُمَّ قَامَ عَنْهُ.

He said, 'O Allah<sup>azwj</sup>, Yes!' He said, 'I keep Allah<sup>azwj</sup> as Witness! I have befriended his<sup>asws</sup> enemies and am inimical to his<sup>asws</sup> friends'. Then he stood up from him".<sup>283</sup>

وَقَالَ فِي مَوْضِعٍ آخَرَ ذَكَرَ جَمَاعَةٌ مِنْ شُيُوخِنَا الْبَغْدَادِيِّينَ أَنَّ عِدَّةً مِنَ الصَّحَابَةِ وَ التَّابِعِينَ وَ الْمُحَدِّثِينَ كَانُوا مُنْخَرِفِينَ عَنْ عَلِيٍّ ع قَائِلِينَ فِيهِ السُّوءَ وَ مِنْهُمْ مَنْ كَتَمَ مَنَاقِبَهُ وَ أَعَانَ أَعْدَاءَهُ مِثْلًا مَعَ الدُّنْيَا وَ إِثَارًا لِلْعَاجِلَةِ فَمِنْهُمْ أَنَسُ بْنُ مَالِكٍ

And he said in another place,

'A group from our elders of Baghdad mentioned that a number of the companions, and the followers, and the narrators were turning away from Ali<sup>asws</sup>, speaking evil regarding him<sup>asws</sup>, and from them was one who concealed his hypocrisy, and assisted his<sup>asws</sup> enemies, inclined with the world and preferring the current (life). From them was Anas Bin Malik (a well-known fabricator).

تَاشَدَ عَلَيَّ النَّاسُ فِي رَحْبَةِ الْقَصْرِ أَوْ قَالَ رَحْبَةِ الْجَامِعِ بِالْكُوفَةِ أَتَيْكُمْ سَمِعَ رَسُولَ اللَّهِ يَقُولُ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ فَقَامَ اثْنَا عَشَرَ رَجُلًا فَشَهِدُوا بِهَا وَ أَنَسُ بْنُ مَالِكٍ لَمْ يَكُنْ فَقَالَ لَهُ يَا أَنَسُ مَا يَمْنَعُكَ أَنْ تَقُومَ فَتَشْهَدَ فَلَقَدْ حَضَرْتَهَا

Ali<sup>asws</sup> adjured the people in the courtyard of the government building', or said, 'Courtyard of the central Masjid at Al-Kufa: 'Which ones of you had heard Rasool-Allah<sup>saww</sup> saying: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master!?' Twelve men stood up and testified with it, and Anas Bin Malik did not stand up. He<sup>asws</sup> said to him, 'O Anas! What prevent you from standing and testifying, and you had been present at it?'

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ كِبَرْتُ وَ نَسِيتُ فَقَالَ اللَّهُمَّ إِنْ كَانَ كَذِبًا فَارْمِهِ بِهَا بَيْضَاءَ لَا تُوَارِيهَا الْعِمَامَةُ قَالَ طَلَحَهُ بْنُ عُمَيْرٍ فَوَ اللَّهُ لَقَدْ رَأَيْتُ الْوَضَحَ بِهِ بَعْدَ ذَلِكَ أَبْيَضَ بَيْنَ عَيْنَيْهِ.

He said, 'O Amir Al-Momineen<sup>asws</sup>! I have become old and forgetful'. He<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! If he was lying, then Pelt him with a whiteness the turban cannot cover it!' Talha Bin Amro said, 'By Allah<sup>azwj</sup>! I had seen it clearly after that, a whiteness between his eyes".<sup>284</sup>

وَرَوَى عُثْمَانُ بْنُ مُطَرِّفٍ أَنَّ رَجُلًا سَأَلَ أَنَسَ بْنَ مَالِكٍ فِي آخِرِ عُمرِهِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَالَ آتَيْتُ أَنْ لَا أَكْتُمَ حَدِيثًا سَمِعْتُ عَنْهُ فِي عَلِيٍّ ع بَعْدَ يَوْمِ الرَّحْبَةِ ذَاكَ رَأْسَ الْمُتَّقِينَ يَوْمَ الْقِيَامَةِ سَمِعْتُهُ وَ اللَّهُ مِنْ بَيِّنَاتِهِمْ.

And it is reported by Usman Bin Mutarrif,

'A man asked Anas Bin Malik (a well-known fabricator) at the end of his life, about Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He said, 'I have sworn that I will not conceal any Hadeeth I am asked about regarding Ali<sup>asws</sup>, after the day of Al-Rahba (the courtyard), that (Ali<sup>asws</sup>) is the head of the pious on the Day of Qiyamah. By Allah<sup>azwj</sup>! I have heard it from your Prophet<sup>saww</sup>'.<sup>285</sup>

<sup>283</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 85 e

<sup>284</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 85 f

<sup>285</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 85 g

وَرَوَى أَبُو إِسْرَائِيلَ عَنِ الْحَكَمِ عَنْ أَبِي سُلَيْمَانَ الْمُؤَدِّنِ أَنَّ عَلِيًّا ع نَشَدَ النَّاسَ مَنْ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ فَشَهِدَ لَهُ قَوْمٌ وَأَمْسَكَ زَيْدُ بْنُ أَرْقَمٍ فَلَمْ يَشْهَدْ وَكَانَ يَعْلَمُهَا فَدَعَا عَلَيْهِ عَلِيٌّ ع بِدَهَابِ الْبَصَرِ فَعَمِيَ فَكَانَ يُحَدِّثُ النَّاسَ بِالْحَدِيثِ بَعْدَ مَا كُفَّتْ بَصَرُهُ.

And it is reported that Abu Israil, from Al hakam, from Abu Suleyman the Muezzin,

‘Ali<sup>asws</sup> adjured the people: ‘Who heard from Rasool-Allah<sup>saww</sup> saying: ‘One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master’?’ A group testified to it, (but) Zayd Bin Arqam withheld and did not testify, and he had known it. So, Ali<sup>asws</sup> supplicated against him, his sight was lost and he became blind. Then he used to narrated to the people with the Hadeeth (of Ghadeer) after his sight had been lost”.<sup>286</sup>

وَقَالَ فِي مَوْضِعٍ آخَرَ قَالَ ع يَوْمَ الشُّورَى أَفِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ ص مَنْ كُنْتُ مَوْلَاهُ فَهَذَا مَوْلَاهُ غَيْرِي قَالُوا لَا.

And he said in another place, ‘He<sup>asws</sup> said on the day of the consultation: ‘Is there anyone among you Rasool-Allah<sup>saww</sup> had said for him: ‘One whose Master I<sup>saww</sup> was, so this one<sup>asws</sup> is his Master’, and apart from me<sup>asws</sup>?’ They said, ‘No’”.<sup>287</sup>

وَقَالَ فِي مَوْضِعٍ آخَرَ الْمَشْهُورُ أَنَّ عَلِيًّا ع نَاشَدَ النَّاسَ فِي الرَّحْبَةِ بِالْكُوفَةِ فَقَالَ أَنَشُدُ اللَّهَ رَجُلًا سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ لِي وَ هُوَ مُنْصَرِفٌ مِنْ حَجَّةِ الْوُدَاعِ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

And he said in another place,

‘It is well known that Ali<sup>asws</sup> adjured the people in the courtyard (Al-Rahba) at Al-Kufa. He<sup>asws</sup> said: ‘I<sup>asws</sup> adjure Allah<sup>azwj</sup>! Any man who heard Rasool-Allah<sup>saww</sup> saying for me<sup>asws</sup>, and he<sup>saww</sup> was leaving from the farewell Hajj: ‘One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master! O Allah<sup>azwj</sup>! Befriend one who befriends him<sup>asws</sup>, and be inimical to one being inimical to him<sup>asws</sup>?’

فَقَامَ رَجُلٌ فَشَهِدُوا بِذَلِكَ فَقَالَ ع لِأَنَسِ بْنِ مَالِكٍ لَقَدْ حَضَرْتَهَا فَمَا بَالُكَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ كِبَرَتْ سِنِّي وَ صَارَ مَا أَنْسَاهُ أَكْثَرَ مِمَّا أَذْكُرُهُ فَقَالَ إِنَّ كُنْتُ كَاذِبًا فَضْرَبَكَ اللَّهُ بِمَا بَيْضَاءُ لَا تُوَارِيهَا الْعِمَامَةُ فَمَا مَاتَ حَتَّى أَصَابَهُ الْبَرَصُ.

Men stood up and testified with that. He<sup>asws</sup> said to Anas Bin Malik (a well-known Hadith fabricator): ‘You had attended it, so what is the matter with you (not testifying)?’ He said, ‘O Amir Al-Momineen<sup>asws</sup>! My age is old and what I have forgotten is more than what I remember’. He<sup>asws</sup> said: ‘If you were lying, then may Allah<sup>azwj</sup> Strike you with a whiteness the turban cannot cover it’. He did not die until the vitiligo afflicted him”.<sup>288</sup>

وَرَوَى ابْنُ شَيْبَوَيْهِ فِي الْفَرْدَوْسِ عَنْ سَمُرَةَ عَنِ النَّبِيِّ ص قَالَ: مَنْ كُنْتُ نَبِيَّهُ فَعَلَيْ وَلِيِّهِ.

And it is reported by Ibn Sheyrawiya in (the book) ‘Al Firdows’, from Samurah,

<sup>286</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 85 h

<sup>287</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 85 i

<sup>288</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 85 j

‘From the Prophet<sup>saww</sup> having said: ‘One whose Prophet<sup>saww</sup> I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Emir’<sup>289</sup>.

وَعَنْ حُبَيْشِ بْنِ جُنَادَةَ عَنْهُ ص قَالَ: مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَلَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اعِزْ مَنْ أَعَانَهُ.

And from Hubeish Bin Junadah,

‘From him<sup>saww</sup> having said: ‘One whose Master I<sup>saww</sup> was, so 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 Assist the one assisting him<sup>asws</sup>’<sup>290</sup>.

وَعَنْ بُرَيْدَةَ قَالَ النَّبِيُّ ص يَا بُرَيْدَةُ إِنَّ عَلِيًّا وَلِيُّكُمْ بَعْدِي فَأَحِبَّ عَلِيًّا فَإِنَّمَا يَنْفَعُ مَا يُؤْمَرُ.

And from Bureyda who said,

‘The Prophet<sup>saww</sup> said: ‘O Bureyda! Ali<sup>asws</sup> is your guardian after me<sup>saww</sup>, so love Ali<sup>asws</sup>, so rather he<sup>asws</sup> does whatever He<sup>azwj</sup> Commands’<sup>291</sup>.

86- ج، الإحتجاج حَدَّثَنِي السَّيِّدُ الْعَالِمُ الْعَابِدُ أَبُو جَعْفَرٍ مَهْدِيُّ بْنُ أَبِي حَرْبٍ الْحُسَيْنِيُّ قَالَ أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ الشَّيْخِ السَّعِيدِ أَبِي جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيِّ قَالَ أَخْبَرَنِي الشَّيْخُ السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرٍ قَدَسَ اللَّهُ رُوحَهُ قَالَ أَخْبَرَنِي جَمَاعَةٌ عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى التَّلَعُكْرِيِّ قَالَ أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ هَمَّامٍ قَالَ أَخْبَرَنَا عَلِيُّ السُّورِيُّ قَالَ أَخْبَرَنَا أَبُو مُحَمَّدٍ الْعَلَوِيُّ مِنْ وَلَدِ الْأَفْطَسِ وَ كَانَ مِنْ عِبَادِ اللَّهِ الصَّالِحِينَ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْهَمْدَانِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الطَّلَبِيُّ قَالَ حَدَّثَنَا سَيْفُ بْنُ عَمِيرَةَ وَ صَالِحُ بْنُ عُثْمَةَ جَمِيعاً عَنْ قَيْسِ بْنِ سَمْعَانَ عَنْ عَلْقَمَةَ بْنِ مُحَمَّدٍ الْحَضْرَمِيِّ

(The book) ‘Al-Ihtijaj’ – It is narrated to me by the Seyyid, the scholar, the worshipper, Abu Ja’far Mahdi Bin Abu Harb Al-Husayni who said, ‘It is informed to us by the sheykh Abu Ali Al-Hassan Bin the sheykh Al Saeed Abu Ja’far Bin Al-Hassan Al Tusi who said, ‘It is informed to me by the sheykh Al Saeed Al Walid Abu Ja’far who said, ‘It is informed to me by a group, from Abu Muhammad Haroun Bin Musa Al Tal’akbary who said, ‘We are informed by Abu Ali Muhammad Bin Hammam who said, We are informed by Ali Al Sowry who said, ‘We are informed by Abu Muhammad Al Alawy, from a son of Al Aftas, and he was from the righteous servants of Allah<sup>azwj</sup> who said, ‘We are informed by Musa Al Hamdany, who said, ‘We are narrated by Muhammad Bin Khalid Al Tayalisi who said, ‘We are narrated by Sayd Bin Ameyra and Salih Bin Uqbah, altogether from Qays Bin Sim’an, from Al Qamah Bin Muhammad Al Hazramy,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: حَجَّ رَسُولُ اللَّهِ ص مِنَ الْمَدِينَةِ وَ قَدْ بَلَغَ جَمِيعَ الشَّرَائِعِ قَوْمُهُ غَيْرَ الْحُجِّ وَ الْوَلَايَةِ فَأَتَاهُ جَبْرِئِيلُ ع فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّ اللَّهَ جَلَّ اسْمُهُ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنِّي لَمْ أَقْبِضْ نَبِيًّا مِنْ أَنْبِيَائِي وَ لَا رَسُولًا مِنْ رُسُلِي إِلَّا بَعْدَ إِكْمَالِ دِينِي وَ تَأْكِيدِ حُجَّتِي

‘From Abu Ja’far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> performed Hajj from Al-Medina, and he<sup>saww</sup> had already delivered the entirety of the Laws to his<sup>saww</sup> people after from the Hajj and the Wilayah. Jibraeel<sup>as</sup> came to him<sup>saww</sup> and said to him<sup>saww</sup>: ‘O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Name Conveys the Greetings and Says to you<sup>saww</sup>: “I<sup>azwj</sup> did not Capture (the soul of) any Prophet<sup>as</sup> from My<sup>saww</sup> Prophets<sup>as</sup>, nor any Rasool<sup>as</sup> from My<sup>azwj</sup> Messengers<sup>as</sup> except after Perfecting My<sup>azwj</sup> religion and Emphasising My<sup>azwj</sup> Divine Authority.

<sup>289</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 85 k

<sup>290</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 85 l

<sup>291</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 85 m

وَقَدْ بَقِيَ عَلَيْكَ مِنْ ذَلِكَ فَرِيضَتَانِ مِمَّا يَحْتَاجُ أَنْ تُبَلِّغَهُمَا قَوْمَكَ فَرِيضَةُ الْحَجِّ وَفَرِيضَةُ الْوَلَايَةِ وَالْخِلَافَةِ مِنْ بَعْدِكَ فَإِنِّي لَمْ أَهْلِ أَرْضِي مِنْ حُجَّةٍ وَ لَنْ أُخْلِيَهَا أَبَدًا

And there has remained upon you<sup>saww</sup> two Obligations from that, from what is needed for you<sup>saww</sup> to deliver to your<sup>saww</sup> people – Obligation of the Hajj and Obligation of the Wilayah and the caliphate from after you<sup>saww</sup>, for I<sup>azwj</sup> do not leave My<sup>azwj</sup> earth vacant from a Divine Authority and will not Vacate it, ever!”

فَإِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ يَأْمُرُكَ أَنْ تُبَلِّغَ قَوْمَكَ الْحَجَّ وَتُحَجَّ وَتَحُجَّ مَعَكَ كُلُّ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا مِنْ أَهْلِ الْحَضَرِ وَ الْأَطْرَافِ وَ الْأَعْرَابِ وَ تُعَلِّمَهُمْ مِنْ حُجَّتِهِمْ مِثْلَ مَا عَلَّمْتَهُمْ مِنْ صَلَاتِهِمْ وَ زَكَاتِهِمْ وَ صِيَامِهِمْ وَ تَوْفَقَهُمْ مِنْ ذَلِكَ عَلَى مِثَالِ الَّذِي أَوْفَقْتَهُمْ عَلَيْهِ مِنْ جَمِيعِ مَا بَلَّغْتَهُمْ مِنَ الشَّرَائِعِ

Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Praise Commands you<sup>saww</sup> to deliver to your<sup>saww</sup> people the Hajj. You<sup>saww</sup> should perform Hajj and he should perform Hajj with you<sup>saww</sup>, everyone who has capacity for a way to it, from the people present, and of the outskirts, and the Bedouins, and teach them of their Hajj like what you<sup>saww</sup> had taught them of their Salat, and their Zakaat, and their Fasts, and their stance from that upon an example of the one<sup>asws</sup> you<sup>saww</sup> had paused them upon, from the entirety of what you<sup>saww</sup> had delivered to them of the Laws’.

فَنَادَى مُنَادِي رَسُولِ اللَّهِ ص فِي النَّاسِ أَلَا إِنَّ رَسُولَ اللَّهِ يُرِيدُ الْحَجَّ وَ أَنْ يُعَلِّمَكُمْ مِنْ ذَلِكَ مِثْلَ الَّذِي عَلَّمَكُمْ مِنْ شَرَائِعِ دِينِكُمْ وَ يُؤَفِّقَكُمْ مِنْ ذَلِكَ عَلَى مِثْلِ الَّذِي أَوْفَقَكُمْ عَلَيْهِ مِنْ غَيْرِهِ

A caller of Rasool-Allah<sup>saww</sup> called out among the people: ‘Indeed! Rasool-Allah<sup>saww</sup> intends the Hajj and to teach you all from that like that which he<sup>saww</sup> has taught you of the Laws of your religion, and pause you from that upon the like of that which he<sup>saww</sup> had paused you upon from other such (matters)!’.

فَخَرَجَ رَسُولُ اللَّهِ ص وَ خَرَجَ مَعَهُ النَّاسُ وَ أَصْعَوْا إِلَيْهِ لِيَنْظُرُوا مَا يَصْنَعُ فَيَصْنَعُوا مِثْلَهُ فَحَجَّ بِحِمٍّ وَ بَلَغَ مَنْ حَجَّ مَعَ رَسُولِ اللَّهِ ص مِنْ أَهْلِ الْمَدِينَةِ وَ أَهْلِ الْأَطْرَافِ وَ الْأَعْرَابِ سَبْعِينَ أَلْفَ إِنْسَانٍ أَوْ يَزِيدُونَ عَلَى نَحْوِ عَدَدِ أَصْحَابِ مُوسَى ع السَّبْعِينَ أَلْفًا الَّذِينَ أَخَذَ عَلَيْهِمْ بَيْعَةَ هَارُونَ ع

Rasool-Allah<sup>saww</sup> went out and the people went out with him<sup>saww</sup>, and they paid attention to him<sup>saww</sup> in order to look at what he<sup>saww</sup> does, so they could do like him<sup>saww</sup>. He<sup>saww</sup> performed Hajj with them, and there reached from the pilgrims with Rasool-Allah<sup>saww</sup>, from the people of Al-Medina, and people of the outskirts, and the Bedouins, seventy thousand people or more approximate of the number of companions of Musa, seventy thousand, those he<sup>as</sup> taken the allegiance of Haroun<sup>as</sup> upon them.

فَنَكَّبُوا وَ اتَّخَذُوا الْعِجْلَ وَ السَّامِرِيَّ وَ كَذَلِكَ أَخَذَ رَسُولُ اللَّهِ ص الْبَيْعَةَ لِعَلِيِّ ع بِالْخِلَافَةِ عَلَى نَحْوِ عَدَدِ أَصْحَابِ مُوسَى فَنَكَّبُوا الْبَيْعَةَ وَ اتَّخَذُوا الْعِجْلَ وَ السَّامِرِيَّ سُنَّةً بِسُنَّةٍ وَ مَثَلًا بِمِثْلِ وَ اتَّصَلَتِ التَّلْبِيَةُ مَا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ

They broke (the allegiance) and took the calf and Al-Samiri<sup>la</sup>, and similar to that Rasool-Allah<sup>saww</sup> took the allegiance for Ali<sup>asws</sup> with the caliphate upon a number of the companions of Musa<sup>as</sup>, and they (also) broke the allegiance, and they took the calf (Abu Bakr) and Al-Samiri<sup>la</sup> (Umar), way by way, and example with example, and connected Talbiyya what is between Makkah and Al-Medina.

فَلَمَّا وَقَفَ رَسُولُ اللَّهِ ص بِالْمَوْفِقِ أَتَاهُ جِبْرَائِيلُ عَنِ اللَّهِ تَعَالَى فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنَّهُ قَدْ دَنَا أَجْلُكَ وَ مَدَّتْكَ  
وَ أَنَا مُسْتَعِدٌّ عَلَيْكَ مَا لَا بُدَّ مِنْهُ وَ لَا عَنْهُ يَحِصُّ

When Rasool-Allah<sup>saww</sup> paused at the pausing station, Jibraeel<sup>as</sup> came to him<sup>saww</sup> from Allah<sup>azwj</sup> the Exalted and said: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Mighty and Majestic Conveys the Greetings to you<sup>saww</sup> and Says to you<sup>saww</sup>: "(Expiration of) your<sup>saww</sup> term has drawn near and of your<sup>saww</sup> era, and I<sup>azwj</sup> will Send you<sup>saww</sup> ahead towards what there is no escape from it, nor is there any way to avoid.

فَاعْهَدْ عَهْدَكَ وَ قَدِّمْ وَصِيَّتَكَ وَ اعْمِدْ إِلَى مَا عِنْدَكَ مِنَ الْعِلْمِ وَ مِيرَاثِ عُلُومِ الْأَنْبِيَاءِ مِنْ قَبْلِكَ وَ السَّلَاحِ وَ التَّائُوتِ وَ جَمِيعِ مَا عِنْدَكَ مِنْ آيَاتِ  
الْأَنْبِيَاءِ فَسَلِّمْهَا إِلَى وَصِيِّكَ وَ خَلِيفَتِكَ مِنْ بَعْدِكَ حُجَّتِي الْبَالِغَةِ عَلَى خَلْقِي عَلَيَّ بِنِ أَبِي طَالِبٍ

So, make your<sup>saww</sup> pact and forward your<sup>saww</sup> bequest, and deliberate to whatever is in your<sup>saww</sup> possession, from the knowledge and the inheritance of the knowledge of the Prophets<sup>as</sup> from before you<sup>saww</sup>, and the weapons, and the box, and the entirety of what is with you<sup>saww</sup>, from the signs of the Prophets<sup>as</sup>, and submit these to your<sup>saww</sup> successor<sup>as</sup> and your<sup>saww</sup> caliph from after you<sup>saww</sup>, being My<sup>azwj</sup> Conclusive Argument upon My<sup>azwj</sup> creatures, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

فَأَقِمْهُ لِلنَّاسِ عِلْمًا وَ حَدِّدْ عَهْدَهُ وَ مِيثَاقَهُ وَ بَيِّعْهُ وَ دَكِّرْهُمْ مَا أَخَذْتَ عَلَيْهِمْ مِنْ بَيْعِي وَ مِيثَاقِي الَّذِي وَاقَعْتَهُمْ بِهِ وَ عَهْدِي إِلَيْهِ عَاهَدْتُ إِلَيْهِمْ مِنْ  
وَلَايَةِ وَلِيِّي وَ مَوْلَاهُمْ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ عَلَيَّ بِنِ أَبِي طَالِبٍ

And establish him<sup>asws</sup> as a flag for the people, and renew his<sup>asws</sup> pact and his<sup>asws</sup> covenant, and his<sup>asws</sup> allegiance, and remind them of what has been Taken upon them of My<sup>azwj</sup> Allegiance, and My<sup>azwj</sup> Covenant which has been Covenanted to them with, and My<sup>azwj</sup> Pact which has been Pacted to them, of the Wilayah of My<sup>azwj</sup> Guardian, and their Master, and Master of every Momin and Momina, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

فَإِنِّي لَمْ أَقْبِضْ نَبِيًّا مِنَ الْأَنْبِيَاءِ إِلَّا بَعْدَ إِكْمَالِ دِينِي وَ إِتْمَامِ نِعْمَتِي بِوَلَايَةِ أَوْلِيَائِي وَ مُعَادَاةِ أَعْدَائِي وَ ذَلِكَ كَمَالُ تَوْحِيدِي وَ دِينِي وَ إِتْمَامُ نِعْمَتِي عَلَى  
خَلْقِي بِاتِّبَاعِ وَلِيِّي وَ طَاعَتِهِ وَ ذَلِكَ أَنِّي لَا أَتْرُكُ أَرْضِي بَعْدَ فَيْمٍ لِيَكُونَ حُجَّةً لِي عَلَى خَلْقِي

I<sup>azwj</sup> do not Capture (the soul of) any Prophet<sup>as</sup> from the Prophets<sup>as</sup> except after Perfection of My<sup>azwj</sup> religion and Completion of My<sup>azwj</sup> Favours by the friendship of My<sup>azwj</sup> friends and enmity of My<sup>azwj</sup> enemies, and that is a perfection of My<sup>azwj</sup> Tawheed, and of My<sup>azwj</sup> religion, and Completion of My<sup>azwj</sup> Favours upon My<sup>azwj</sup> creatures with following My<sup>azwj</sup> guardian<sup>asws</sup> and obeying him<sup>asws</sup>, and that is because I<sup>azwj</sup> do not Leave My<sup>azwj</sup> earth without a custodian<sup>asws</sup> happening to be a Divine Authority for Me<sup>azwj</sup> upon My<sup>azwj</sup> creatures.

فَالْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا بِوَلِيِّي وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ عَلَيَّ عَبْدِي وَ وَصِيِّ نَبِيِّي وَ الْخَلِيفَةِ  
مِنْ بَعْدِي وَ حُجَّتِي الْبَالِغَةِ عَلَى خَلْقِي

So today, I<sup>azwj</sup> have Perfected for you all, your religion, and Completed upon you My<sup>azwj</sup> Favours, and am Pleased for you all with Al-Islam as religion, by My<sup>azwj</sup> guardian<sup>asws</sup> and Master of every Momin and Momina, Ali<sup>asws</sup> My<sup>azwj</sup> servants, and successor<sup>asws</sup> of My<sup>azwj</sup>

Prophet<sup>saww</sup>, and the caliph from after him<sup>asws</sup>, and My<sup>azwj</sup> conclusive Argument upon My<sup>azwj</sup> creatures.

مَقْرُونٍ طَاعَتُهُ بِطَاعَةِ مُحَمَّدٍ نَبِيِّ وَ مَقْرُونٍ طَاعَتُهُ مَعَ طَاعَةِ مُحَمَّدٍ بِطَاعَتِي مَنْ أَطَاعَهُ فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاهُ فَقَدْ عَصَانِي جَعَلْتُهُ عَلَماً بَيْنِي وَ بَيْنَ خَلْقِي

Obedience to him<sup>asws</sup> is paired with obedience to Muhammad<sup>saww</sup> My<sup>azwj</sup> Prophet<sup>saww</sup>, and obedience to him<sup>asws</sup> is paired with obedience to Muhammad with obedience to Me<sup>azwj</sup>. One who obeys him<sup>asws</sup>, so he has obeyed Me<sup>azwj</sup> and one who disobeys him<sup>asws</sup>, so he has disobeyed Me<sup>azwj</sup>. I<sup>azwj</sup> have Made him<sup>asws</sup> to be a flag between Me<sup>azwj</sup> and My<sup>azwj</sup> creatures.

مَنْ عَرَفَهُ كَانَ مُؤْمِناً وَ مَنْ أَنْكَرَهُ كَانَ كَافِراً وَ مَنْ أَشْرَكَ بِنِعَّتِهِ كَانَ مُشْرِكاً وَ مَنْ لَقِينِي بِوَلَايَتِهِ دَخَلَ الْجَنَّةَ وَ مَنْ لَقِينِي بِعَدَاوَتِهِ دَخَلَ النَّارَ

One who recognises him<sup>asws</sup> would be a Momin and one denying him<sup>asws</sup> would be a Kafir, and the one who associates with his<sup>asws</sup> allegiance would be an associator (Mushrik), and one who meets Me<sup>azwj</sup> being with his<sup>asws</sup> Wilayah would enter the Paradise, and one who meets Me<sup>azwj</sup> with his<sup>asws</sup> enmity would enter the Fire.

فَأَقِمْ يَا مُحَمَّدُ عَلَماً عَلَيَّ وَ خُذْ عَلَيْهِمُ الْبَيْعَةَ وَ خُذْ عَهْدِي وَ مِيثَاقِي هُمُ الَّذِي وَاقَعْتُهُمْ عَلَيْهِ فَإِنِّي قَابِضُكَ إِلَيَّ وَ مُسْتَقْبِلُكَ عَلَيَّ

O Muhammad<sup>saww</sup>! So, establish Ali<sup>asws</sup> as a flag and take the allegiance upon them, and renew My<sup>azwj</sup> Pact and My<sup>azwj</sup> Covenant to them, which I<sup>azwj</sup> had Covenanted them upon it, for I<sup>azwj</sup> am to Take you<sup>saww</sup> to Me<sup>azwj</sup> and will be Sending you<sup>saww</sup> forward unto Me<sup>azwj</sup>!

فَخَشِيَ رَسُولُ اللَّهِ ص قَوْمَهُ وَ أَهْلَ النِّفَاقِ وَ الشَّقَاقِ أَنْ يَتَفَرَّقُوا وَ يَرْجِعُوا إِلَى جَاهِلِيَّةٍ لِمَا عَرَفَ مِنْ عَدَاوَتِهِمْ وَ لِمَا تَنْطَوِي عَلَيْهِ أَنْفُسُهُمْ لِعَلِّي ع مِنْ الْعَدَاوَةِ وَ الْبُغْضَاءِ وَ سَأَلَ جَبْرِئِيلَ أَنْ يَسْأَلَ رَبَّهُ الْعِصْمَةَ مِنَ النَّاسِ وَ انْتَظَرَ أَنْ يَأْتِيَهُ جَبْرِئِيلُ ع بِالْعِصْمَةِ مِنَ النَّاسِ مِنَ اللَّهِ خَلَّ اسْمُهُ

Rasool-Allah<sup>saww</sup> got scared from his<sup>saww</sup> people and people of hypocrisy and the wretchedness that they would separate and return to the pre-Islamic ignorance due to what he<sup>saww</sup> had recognise of their enmity, and due to what their selves had folded against Ali<sup>asws</sup>, from the enmity and the hatred, and he<sup>saww</sup> asked Jibraeel<sup>as</sup> to ask his<sup>saww</sup> Lord<sup>azwj</sup> for the Protection from the people, and he<sup>saww</sup> waited for Jibraeel<sup>as</sup> to come to him<sup>saww</sup> with the Protection from the people, from Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Name.

فَأَخَّرَ ذَلِكَ إِلَى أَنْ بَلَغَ مَسْجِدَ الْخَيْفِ فَأَتَاهُ جَبْرِئِيلُ ع فِي مَسْجِدِ الْخَيْفِ فَأَمَرَهُ بِأَنْ يَعْهَدَ عَهْدَهُ وَ يُقِيمَ عَلَماً لِلنَّاسِ وَ لَمْ يَأْتِهِ بِالْعِصْمَةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ بِالَّذِي أَرَادَ حَتَّى بَلَغَ كُرَاعَ الْغَمِيمِ بَيْنَ مَكَّةَ وَ الْمَدِينَةِ

That was delayed until he<sup>saww</sup> reached Masjid Al-Khief. Jibraeel<sup>as</sup> came to him<sup>saww</sup> in Masjid Al-Khief and instructed him<sup>saww</sup> to make his<sup>saww</sup> pact and establish Ali<sup>asws</sup> as a flag for the people, but did not come to him<sup>saww</sup> with the Protection from Allah<sup>azwj</sup> Mighty and Majestic, that which he<sup>saww</sup> wanted, until he<sup>saww</sup> reached Kura'a Al-Ghameem, between Makkah and Al-Medina.

فَأَتَاهُ جَبْرِئِيلُ فَأَمَرَهُ بِالَّذِي أَتَاهُ فِيهِ مِنْ قِتْلِ اللَّهِ وَ لَمْ يَأْتِهِ بِالْعِصْمَةِ فَقَالَ يَا جَبْرِئِيلُ إِنِّي أَخْشَى قَوْمِي أَنْ يُكَذِّبُونِي وَ لَا يَقْبَلُوا قَوْلِي فِي عَلَيَّ فَرَحَلَ

Jibraeel<sup>as</sup> came to him<sup>saww</sup> with that which he<sup>as</sup> came he<sup>as</sup> came to him<sup>saww</sup> with from the Direction of Allah<sup>azwj</sup>, but did not come to him<sup>saww</sup> with the Protection. He<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>! I<sup>saww</sup> am fearing my<sup>saww</sup> people that they would belie me<sup>saww</sup> (and) will not accept my<sup>saww</sup> words regarding Ali<sup>asws</sup>. He<sup>as</sup> departed.

فَلَمَّا بَلَغَ غَدِيرَ خُمٍ قَبِلَ الْجُحْفَةَ بِثَلَاثَةِ أَفْيَالٍ أَتَاهُ جِبْرِئِيلُ عَلَى خَمْسِ سَاعَاتٍ مَضَتْ مِنَ النَّهَارِ بِالزَّخْرِ وَالْإِنْتِهَارِ مِنَ النَّاسِ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُفَرِّدُكَ السَّلَامَ وَ يَقُولُ لَكَ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ فِي عَلَيٍّ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

When he<sup>saww</sup> reached Ghadeer Khumm, before Al-Johfa by three miles, Jibraeel<sup>as</sup> came to him<sup>saww</sup> at five hours past from the day, with the rebuke and the disavowal, and the Protection from the people. He<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Mighty and Majestic Conveys the Greetings to you<sup>saww</sup> and Says: **O you Rasool! Deliver what has been Revealed unto you from your Lord – regarding Ali ; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people [5:67].**

وَ كَانَ أَوَائِلُهُمْ قَرِيباً مِنَ الْجُحْفَةِ فَأَمَرَهُ أَنْ يَرُدَّ مَنْ تَقَدَّمَ مِنْهُمْ وَ يَحْسِ مَنْ تَأَخَّرَ عَنْهُمْ فِي ذَلِكَ الْمَكَانِ لِيُقِيمَ عَلَيْهِ عِلْماً لِلنَّاسِ وَ يُبَلِّغَهُمْ مَا أُنْزِلَ اللَّهُ فِي عَلَيٍّ ع وَ أَخْبَرَهُ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ عَصَمَهُ مِنَ النَّاسِ

And their first ones were already near from Al-Johfa, so he<sup>saww</sup> ordered the return of the ones from them who were ahead and withheld the ones from them who had delayed behind to be in that place, in order to establish Ali<sup>asws</sup> as a flag for the people, and deliver to them what Allah<sup>azwj</sup> had Revealed regarding Ali<sup>asws</sup>, and (Jibraeel<sup>as</sup>) informed him<sup>saww</sup> that Allah<sup>azwj</sup> Mighty and Majestic had Protected him<sup>saww</sup> from the people.

فَأَمَرَ رَسُولُ اللَّهِ ص عِنْدَ مَا جَاءَتِ الْعِصْمَةُ مُنَادِياً يُنَادِي فِي النَّاسِ بِالصَّلَاةِ جَامِعَةً وَ يَرُدُّ مَنْ تَقَدَّمَ مِنْهُمْ وَ يَحْسِ مَنْ تَأَخَّرَ عَنْهُمْ وَ تَنَحَّى عَنْ يَمِينِ الطَّرِيقِ إِلَى حَنْبِ مَسْجِدِ الْغَدِيرِ أَمَرَهُ بِذَلِكَ جِبْرِئِيلُ عَنِ اللَّهِ عَزَّ اسْمُهُ وَ فِي الْمَوْضِعِ سَلَمَاتٌ

Rasool-Allah<sup>saww</sup>, at the coming of the Protection, instructed a caller to call out among the people with the congregational Salat, and returned the ones from them who had gone ahead, and withhold the ones from them who had delayed behind, and he<sup>saww</sup> isolated to the side of Masjid Al-Ghadeer. Jibraeel<sup>as</sup> has instructed him<sup>saww</sup> with that on behalf of Allah<sup>azwj</sup>, Mighty is His<sup>azwj</sup> Name, and in the safe place.

فَأَمَرَ رَسُولُ اللَّهِ ص أَنْ يُقَمَّ مَا تَحْتَهُنَّ وَ يُنْصَبَ لَهُ أَحْجَارٌ كَهَيْئَةِ الْمِنْبَرِ لِيُشْرِفَ عَلَى النَّاسِ فَتَرَاجَعَ النَّاسُ وَ اخْتَسِ أَوَائِلُهُمْ فِي ذَلِكَ الْمَكَانِ لَا يَزَالُونَ

Rasool-Allah<sup>saww</sup> instructed for the sweeping of whatever (thorns and leaves) there were beneath these (trees), and stones were set up for him<sup>saww</sup> as if like the pulpit, so he<sup>saww</sup> could overlook upon the people. The people (ahead) returned, and their delayed ones withheld in that place, not moving.

فَقَامَ رَسُولُ اللَّهِ ص فَوْقَ تِلْكَ الْأَحْجَارِ ثُمَّ حَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ: فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي عَلَا فِي تَوْحِيدِهِ وَ دَنَا فِي تَفَرُّدِهِ وَ جَلَّ فِي سُلْطَانِهِ وَ عَظُمَ فِي أَرْكَانِهِ وَ أَحَاطَ بِكُلِّ شَيْءٍ عِلْماً وَ هُوَ فِي مَكَانِهِ وَ فَهَرَجَ جَمِيعُ الْخَلْقِ بِقُدْرَتِهِ وَ بُرْهَانِهِ

Rasool-Allah<sup>saww</sup> stood above those stones, then praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>. He<sup>saww</sup> said: 'The Praise is for Allah<sup>azwj</sup> Who is Lofty in His<sup>azwj</sup> Oneness, and Near in His<sup>azwj</sup> Individual-ness, and Majestic in His<sup>azwj</sup> Authority, and Mighty is His<sup>azwj</sup> Pillars, and His<sup>azwj</sup> Knowledge encompasses all things, and He<sup>azwj</sup> is in His<sup>azwj</sup> Place, and He<sup>azwj</sup> Subdues entirety of the creatures by His<sup>azwj</sup> Power and His<sup>azwj</sup> Proof.

مَجِيداً لَمْ يَزَلْ مَحْمُوداً لَا يَزَالُ بَارِئُ الْمَسْمُوكَاتِ وَ دَاجِي الْمَذْخُوتَاتِ وَ جَبَّارُ السَّمَاوَاتِ قُدُّوسٌ سُبُّوحٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ مُتَفَضِّلٌ عَلَى جَمِيعٍ مَنْ بَرَأَهُ مُنْطَوِّلٌ عَلَى مَنْ أَدْنَاهُ يَلْحَظُ كُلَّ عَيْنٍ وَ الْعُيُونُ لَا تَرَاهُ

He<sup>azwj</sup> is Glorious, not ceasing to be Praised, nor ceasing to be the Shaper of the features, and Spreader of the plains, and Subduer of the skies. Holy, Glorious, Lord<sup>azwj</sup> of the Angels and the Spirit, Preferential over entirety of the ones He<sup>azwj</sup> Formed, Extending upon the ones below Him<sup>azwj</sup>, Noticing every eyes and the eyes cannot see Him<sup>azwj</sup>.

كَرِيمٌ خَلِيمٌ ذُو أَنَانَةٍ قَدْ وَسِعَ كُلَّ شَيْءٍ رَحْمَتُهُ وَ مَنْ عَلَيْهِمْ بِنِعْمَتِهِ لَا يَعْجَلُ بِإِنْتِقَامِهِ وَ لَا يُبَادِرُ إِلَيْهِمْ بِمَا اسْتَحَقُّوا مِنْ عَذَابِهِ قَدْ فِهِمُ السَّرَائِرُ وَ عَلِيمُ الصَّمَائِرِ وَ لَمْ تَخَفْ عَلَيْهِ الْمَكْنُونَاتُ وَ لَا اسْتَبْهَتْ عَلَيْهِ الْحَقِيقَاتُ لَهُ الْإِخَاطَةُ بِكُلِّ شَيْءٍ وَ الْعَلَبَةُ عَلَى كُلِّ شَيْءٍ

Benevolent, Forbearing, with Dignity. His<sup>azwj</sup> Mercy Covers all things, and He<sup>azwj</sup> Confers upon them with His<sup>azwj</sup> Favours. He<sup>azwj</sup> neither Hastens with His<sup>azwj</sup> Revenge nor does He<sup>azwj</sup> Rush to them with what they deserve from His<sup>azwj</sup> Punishment. He<sup>azwj</sup> Understands the secrets and Knows the consciences and the concealed matters are not hidden unto Him<sup>azwj</sup> nor are the hidden secrets are not suspect to Him<sup>azwj</sup>. For Him<sup>azwj</sup> is the encompassing with all thing and the overcoming over all things.

وَ الْقُوَّةُ فِي كُلِّ شَيْءٍ وَ الْقُدْرَةُ عَلَى كُلِّ شَيْءٍ لَا مِثْلَهُ شَيْءٌ وَ هُوَ مُنْشِئُ الشَّيْءِ حِينَ لَا شَيْءَ دَائِمٌ قَائِمٌ بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ جَلَّ عَنْ أَنْ تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ

And the Strong in all things, and the Power over all things. There is nothing like Him<sup>azwj</sup>, and He<sup>azwj</sup> is the Grower of the things when there is nothing permanently standing with the fairness. **there is no god except Him, the Mighty, the Wise [3:6]**, too Majestic from the sights realising Him<sup>azwj</sup>, **and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103]**.

لَا يَلْحَقُ أَحَدٌ وَصْفَهُ مِنْ مُعَانِيَةٍ وَ لَا يَجِدُ أَحَدٌ كَيْفَ هُوَ مِنْ سِرٍّ وَ عَلَانِيَةٍ إِلَّا بِمَا دَلَّ عَزَّ وَ جَلَّ عَلَى نَفْسِهِ وَ أَشْهَدُ بِأَنَّهُ الَّذِي مَلَأَ الدَّهْرَ قُدْسُهُ وَ الَّذِي يَعْشَى الْأَبَدَ نُورُهُ وَ الَّذِي يُنْقِذُ أَمْرَهُ بِأَلَا مَشَاوَرَةٍ مُشِيرٍ وَ لَا مَعَهُ شَرِيكٌ فِي تَقْدِيرٍ وَ لَا تَفَاوُتٍ فِي تَدْبِيرٍ

No one can get to His<sup>azwj</sup> Description from seeing Him<sup>azwj</sup>, nor can anyone find out how He<sup>azwj</sup> is in secret and openly, except with what the Mighty and Majestic Pointed upon Himself<sup>saww</sup>. And I<sup>saww</sup> testify that He<sup>azwj</sup> is the One, His<sup>azwj</sup> Holiness fills the time, and the One, His<sup>azwj</sup> overwhelms the forever, and the One, His<sup>azwj</sup> Command is implemented without any consultation of a consultant, nor is there any associate with Him<sup>azwj</sup> in the Determination, nor is there any differing in Management.

صَوَّرَ مَا أَبْدَعَ عَلَى غَيْرِ مِثَالٍ وَ خَلَقَ مَا خَلَقَ بِأَلَا مَعُونَةٍ مِنْ أَحَدٍ وَ لَا تَكْلُفٍ وَ لَا اخْتِيَالٍ أَنْشَأَهَا فَكَانَتْ وَ بَرَأَهَا فَبَانَتْ فَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُتَقِنُ الصَّنْعَةِ الْحَسَنُ الصَّنِيعَةِ الْعَدْلُ الَّذِي لَا يَجُورُ وَ الْأَكْرَمُ الَّذِي تَرْجِعُ إِلَيْهِ الْأُمُورُ

He Forms whatever He<sup>azwj</sup> Originates upon without any example, and Creates whatever He<sup>azwj</sup> Creates without having Witnessed from anyone, nor any encumberment, nor plagiarising its production. He<sup>azwj</sup> existed and Formed it, and it was separate. He<sup>azwj</sup> is Allah<sup>azwj</sup>, there is no god except He<sup>azwj</sup>, the perfect of the Making, and the excellent of the Dealing, the Just Who, is not tyrannous, and the most Benevolent to the whom (all) the affairs return.

وَأَشْهَدُ أَنَّهُ الَّذِي تَوَاصَعَ كُلُّ شَيْءٍ لِعَظَمَتِهِ وَ دَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ وَ اسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِهِ وَ خَشَعَ كُلُّ شَيْءٍ لِهَيْبَتِهِ مَالِكُ الْأَمَلَاكِ وَ مُفْلَكُ الْأَفْلاكِ وَ مُسَخَّرُ الشَّمْسِ وَ الْقَمَرِ كُلِّ يَجْرِي لِأَجْلِ مُسَمًّى يُكْوَرُ اللَّيْلُ عَلَى النَّهَارِ وَ يُكْوَرُ النَّهَارُ عَلَى اللَّيْلِ يَطْلُبُهُ حَتِيثًا قَاصِمٌ كُلَّ جَبَّارٍ عَنِيدٍ وَ مُهْلِكٌ كُلَّ شَيْطَانٍ مَرِيدٍ

And I testify that He<sup>azwj</sup> is the One Who Humbled all things to His<sup>azwj</sup> Magnificence, and Disgraced all things to His<sup>azwj</sup> Honour, and Submitted all things to His<sup>azwj</sup> Power, and Humbled all things to His<sup>azwj</sup> Awe. King of the kings, and Orbited the planets, **and Subdued the sun and the moon? Each flows to a specified term, [31:29] He Wraps the night upon the day, and Wraps the day upon the night, [39:5]**, seeking it persistently. Breaker of every obstinate tyrant, and Destroyer of every rebellious Satan<sup>la</sup>.

لَمْ يَكُنْ مَعَهُ ضِدٌّ وَ لَا نِدٌّ أَحَدٌ صَمَدٌ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ إِلَهٌ وَاحِدٌ وَ رَبُّ مَا جَدَّ يَشَاءُ فَيُفْضِي وَ يُرِيدُ فَيَقْضِي وَ يَعْلَمُ فَيُخْصِي وَ يُبَيِّتُ وَ يُنْجِي وَ يُفْقِرُ وَ يُعْنِي وَ يُضْحِكُ وَ يُبْكِي وَ يُدْنِي وَ يُفْصِي وَ يَمْنَعُ وَ يُثْرِي

There neither happens to be any adversary nor a match. One, Samad, **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]**. One God and Lord<sup>azwj</sup>, Glorious. He<sup>azwj</sup> Desires and it is implemented, and He<sup>azwj</sup> Intends and it is Decreed, and He<sup>azwj</sup> Known and it is enumerated, and He<sup>azwj</sup> Causes to die, and Revives, and Impoverishes and Enriches, and Causes to laugh and cry, and Draws near and Shortens, and Prevents and Prefers.

لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَ يُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ أَلَا هُوَ الْعَزِيزُ الْعَفَّارُ مُجِيبُ الدُّعَاءِ وَ مُجَزِّلُ الْعَطَاءِ مُخْصِي الْأَنْفَاسِ وَ رَبُّ الْجَنَّةِ

**For Him is the Kingdom and for Him is the Praise**, - in His<sup>azwj</sup> Hand is the good - **and He is Able upon all things [64:1] Merges the night into the day and Merges the day into the night, [22:61] Indeed! He is the Mighty, the Forgiver [39:5]**. Answerer of the supplication, and Plentiful of the Granting, Enumerator of the breaths, and Lord<sup>azwj</sup> of the Paradise.

وَ النَّاسِ لَا يُشْكِلُ عَلَيْهِ شَيْءٌ وَ لَا يُضْجِرُهُ صُرَاخُ الْمُسْتَصْرِحِينَ وَ لَا يُزِمُّهُ إِحْطَاخُ الْمَلِيحِينَ الْعَاصِمِ لِلصَّالِحِينَ وَ الْمُؤَقِّقِ لِلْمُفْلِحِينَ وَ مُوَلَّى الْمُؤْمِنِينَ وَ رَبُّ الْعَالَمِينَ الَّذِي اسْتَحَقَّ مِنْ كُلِّ مَنْ خَلَقَ أَنْ يَشْكُرَهُ وَ يَحْمَدَهُ عَلَى السَّرَّاءِ وَ الضَّرَّاءِ وَ الشَّدَّةِ وَ الرِّخَاءِ

And the people cannot resemble anything to Him<sup>azwj</sup> nor can He<sup>azwj</sup> be rebuked by a shouts of the shouters, nor does He<sup>azwj</sup> Conclude by the pressure of the pressurisers. The Protector of the righteous, and the Harmoniser of the successful ones, and Master of the Momineen, and Lord<sup>azwj</sup> of the world Who is deserving from all the ones He<sup>azwj</sup> Created that they thank Him<sup>azwj</sup> and praise Him<sup>azwj</sup> upon the happiness and the harm, and the difficulties and the prosperity.

أَوْ مِنْ بِهِ وَبِمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ أَسْمَعَ أَمْرَهُ وَأَطِيعَ وَأَبَادِرُ إِلَى كُلِّ مَا يَرْضَاهُ وَاسْتَسْلِمَ لِمَا قَضَاهُ رَغْبَةً فِي طَاعَتِهِ وَخَوْفًا مِنْ عُقُوبَتِهِ لِأَنَّهُ اللَّهُ الَّذِي لَا يُؤْمَنُ مَكْرُهُ وَلَا يُخَافُ جُورُهُ

I<sup>saww</sup> believe in Him<sup>azwj</sup>, and in His<sup>azwj</sup> Angels, and His<sup>azwj</sup> books, and His<sup>azwj</sup> Rasools<sup>as</sup>. I<sup>saww</sup> hear His<sup>azwj</sup> Commands and obey, and I<sup>saww</sup> rush to all what Pleases Him<sup>azwj</sup>, and I<sup>saww</sup> submit to whatever He<sup>azwj</sup> Decrees, behind desirous in obeying Him<sup>azwj</sup>, and fearing from His<sup>azwj</sup> Punishment, because Allah<sup>azwj</sup> is the One<sup>azwj</sup> Who there is no safety from His<sup>azwj</sup> Plan, nor any fear of His<sup>azwj</sup> tyranny.

أُفِرُّ لَهُ عَلَى نَفْسِي بِالْعُبُودِيَّةِ وَأُشْهِدُ لَهُ بِالرُّبُوبِيَّةِ وَأُؤَدِّي مَا أَوْحَى إِلَيَّ خَذَرًا مِنْ أَنْ لَا أَفْعَلَ فَتَجَلَّ بِي مِنْهُ قَارِعَةٌ لَا يَدْفَعُهَا عَنِّي أَحَدٌ وَإِنْ عَظُمَتْ حِيلَتُهُ لَا إِلَهَ إِلَّا هُوَ لِأَنَّهُ قَدْ أَعْلَمَنِي أَنِّي إِنْ لَمْ أُبَلِّغْ مَا أَنْزَلَ إِلَيَّ فَمَا بَلَّغْتُ رِسَالَاتِهِ وَ قَدْ صَمِنَ لِي تَبَارَكَ وَ تَعَالَى الْعِصْمَةُ وَ هُوَ اللَّهُ الْكَافِي الْكَرِيمُ

I<sup>saww</sup> acknowledge to Him<sup>azwj</sup> upon myself<sup>saww</sup> with the servitude, and I<sup>saww</sup> testifical for Him<sup>azwj</sup> with the Lordship, and I<sup>saww</sup> fulfil whatever is Revealed to me<sup>saww</sup> being a warning from not doing so, so a Punishment might be released from Him<sup>azwj</sup> which no one could dispel it away from me<sup>saww</sup>, and the mightiest of its means is that there is no god except He<sup>azwj</sup>, because He<sup>azwj</sup> has let me<sup>saww</sup> know that if I<sup>saww</sup> do not deliver what is Revealed to me<sup>saww</sup>, then I<sup>saww</sup> would have delivered His<sup>azwj</sup> Message, and the Blessed and Exalted has Guaranteed to me<sup>saww</sup> the Protection, and He<sup>azwj</sup> is Allah<sup>azwj</sup>, the Sufficient, the Benevolent.

فَأَوْحَى إِلَيَّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَاتِهِ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

He<sup>azwj</sup> Revealed to me<sup>saww</sup>: "In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people [5:67]**".

مَعَاشِرَ النَّاسِ مَا قَصَّرْتُ فِي تَبْلِيغِ مَا أَنْزَلَهُ إِلَيَّ وَ أَنَا مُبَيَّنٌ لَكُمْ سَبَبَ هَذِهِ الْآيَةِ إِنَّ جَبْرِئِيلَ هَبَطَ إِلَيَّ مَرَارًا ثَلَاثًا يَأْمُرُنِي عَنِ السَّلَامِ رَبِّي وَ هُوَ السَّلَامُ أَنْ أَقُومَ فِي هَذَا الْمَشْهَدِ فَأُعَلِّمَ كُلَّ أَبْيَضَ وَ أَسْوَدَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَحِبِّي وَ وَصِيِّي وَ خَلِيفَتِي وَ الْإِمَامُ مِنْ بَعْدِي

Community of people! I<sup>saww</sup> have not been deficient in the delivery of He<sup>azwj</sup> Revealed to me<sup>saww</sup>, and I<sup>saww</sup> am an explainer to you all, and means of this Verse. Jibraeel<sup>as</sup> descended to me<sup>saww</sup> three times, instructing me<sup>saww</sup> about the Greetings from my<sup>saww</sup> Lord, and He<sup>azwj</sup> is the 'Salaam' (Guarantor of safety), that I<sup>saww</sup> should stand in this place and let every white and black know that Ali<sup>asws</sup> Bin Abu Talib<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, and the Imam<sup>asws</sup> from after me<sup>saww</sup>.

الَّذِي مَخَّلَهُ مِنِّي مَخْلًا هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ هُوَ وَلِيُّكُمْ بَعْدَ اللَّهِ وَ رَسُولِهِ وَ قَدْ أَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَيَّ بِذَلِكَ آيَةً مِنْ كِتَابِهِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ

He<sup>asws</sup> is the one whose place from me<sup>saww</sup> is the place of Haroun<sup>as</sup> from Musa<sup>as</sup> except that is no Prophet<sup>as</sup> after me<sup>saww</sup>, and he<sup>asws</sup> is your guardian after Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and Allah<sup>azwj</sup> Blessed and Exalted has Revealed to me<sup>saww</sup> with that, a Verse from His<sup>azwj</sup> Book: **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]**.

وَعَلَيْ بَنِي أَبِي طَالِبٍ أَقَامَ الصَّلَاةَ وَ آتَى الزَّكَاةَ وَ هُوَ رَاكِعٌ يُرِيدُ اللَّهَ عَزَّ وَ جَلَّ فِي كُلِّ خَالٍ وَ سَأَلْتُ جَبْرَائِيلَ أَنْ يَسْتَعْفِفِي لِي عَنْ تَبْلِيغِ ذَلِكَ إِلَيْكُمْ أَتَيْهَا النَّاسُ لِعَلِّمِي بِقَلَّةِ الْمُؤْمِنِينَ وَ كَثْرَةِ الْمُنَافِقِينَ وَ أَذْغَالِ الْآثِمِينَ وَ خَتْلِ الْمُسْتَهْزِئِينَ بِالْإِسْلَامِ

And Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> established the Salat and gave the Zakat while he<sup>asws</sup> was performing Ruk'u, intending Allah<sup>azwj</sup> Mighty and Majestic in every state. And I<sup>saww</sup> asked Jibraeel<sup>as</sup> he<sup>as</sup> could fulfil for me<sup>saww</sup> of delivering that to you all. O you people! It is my<sup>saww</sup> know with the scarcity of the Momineen and numerousness of the hypocrites, and the bites of the sinners, and deceitfulness of the mocking ones with Al-Islam.

الَّذِينَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ بِأَنَّهُمْ يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَ يَحْسَبُونَهُ هَيِّنًا وَ هُوَ عِنْدَ اللَّهِ عَظِيمٌ وَ كَثْرَةُ أَذَاهُمْ لِي غَيْرَ مَرَّةٍ حَتَّى سَمَوْنِي أَذْنًا وَ زَعَمُوا أَنِّي كَذَلِكُ لِكَثْرَةِ مُلَازِمَتِهِ إِنِّي وَإِيَّايَ عَلَيْهِ

Those, Allah<sup>azwj</sup> has Described them in His<sup>azwj</sup> Book, ***They are saying with their tongues what isn't in their hearts. [48:11]***, and they are reckoning it ***and you were reckoning it as trivial, and it, in the Presence of Allah, is grievous [24:15]***, and they are frequently hurting me<sup>asws</sup> time and again until they are naming me<sup>saww</sup> as being a hearer, and they are alleging that I<sup>saww</sup> am like that due to the frequency of necessitating with me<sup>saww</sup>, and my<sup>saww</sup> facing to him<sup>asws</sup>.

حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي ذَلِكَ وَ مِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَ يَقُولُونَ هُوَ أَذُنٌ فَلَنْ أَذُنَ عَلَى الَّذِينَ يَزْعُمُونَ أَنَّهُ أَذُنٌ خَيْرٌ لَكُمْ الْآيَةُ وَ لَوْ شِئْتُ أَنْ أُسَمِّيَ الْقَائِلِينَ بِذَلِكَ بِأَسْمَائِهِمْ لَسَمَّيْتُ وَ أَنْ أُومِئَ إِلَيْهِمْ بِأَعْيَانِهِمْ لَأُومِئْتُ وَ أَنْ أَذُلَّ عَلَيْهِمْ لَدَلْتُ

(This went on) until Allah<sup>azwj</sup> Mighty and Majestic Revealed regarding that: ***And from them are those who are hurting the Prophet and they are saying, 'He is (only) a hearer'. Say: - a hearer upon those who are claiming that 'A hearer of good for you all. [9:61] - the Verse; and if I<sup>saww</sup> so desire, to name the speakers of that with their names, I<sup>saww</sup> can name, and to gesture towards them with their witnesses, I<sup>saww</sup> can indicate, and to point to them, I<sup>saww</sup> can point.***

وَ لِكَيْيَ وَ اللَّهُ فِي أُمُورِهِمْ قَدْ تَكَرَّرْتُ وَ كُلَّ ذَلِكَ لَا يَرْضَى اللَّهُ مِنِّي إِلَّا أَنْ أُبَلِّغَ مَا أَنْزَلَ اللَّهُ إِلَيَّ ثُمَّ تَلَا ص يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ فِي عَلِيٍّ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِيكَ مِنَ النَّاسِ

But, by Allah<sup>azwj</sup>, in their affairs, I<sup>saww</sup> have been honoured, and all that Allah<sup>azwj</sup> is not Pleased from me<sup>saww</sup> except if I<sup>saww</sup> were to deliver what Allah<sup>azwj</sup> has Revealed to me<sup>saww</sup>. Then he<sup>saww</sup> recited: ***O you Rasool! Deliver what has been Revealed unto you from your Lord; - regarding Ali<sup>asws</sup> - and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people [5:67].***

فَاعْلَمُوا مَعَاشِرَ النَّاسِ أَنَّ اللَّهَ قَدْ نَصَبَهُ لَكُمْ وَلِيًّا وَ إِمَامًا مُفَضَّلَةً طَاعَتُهُ عَلَى الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ عَلَى التَّابِعِينَ بِإِحْسَانٍ وَ عَلَى الْبَادِي وَ الْحَاضِرِ وَ عَلَى الْأَعْجَمِيِّ وَ الْعَرَبِيِّ وَ الْحَرِّ وَ الْمَمْلُوكِ وَ الصَّغِيرِ وَ الْكَبِيرِ وَ عَلَى الْأَبْيَضِ وَ الْأَسْوَدِ وَ عَلَى كُلِّ مُوَحَّدٍ

So, know, O community of people, that Allah<sup>azwj</sup> has Nominated him<sup>asws</sup> for you all as a guardian<sup>asws</sup> and an Imam<sup>asws</sup>. Obedience to him<sup>asws</sup> is Obligatory upon the Emigrants and the helpers, and upon the followers with the goodness, and upon the ones in the valleys,

and the ones present, and upon the non-Arabs and the Arabs, and the free and the slaves, and the young and the old, and upon the white and the black, and upon every unitarian.

مَاضٍ حُكْمُهُ جَائِزٌ قَوْلُهُ نَافِذٌ أَمْرُهُ مَلْعُونٌ مَنْ خَالَفَهُ مَرْحُومٌ مَنْ تَبِعَهُ وَ مَنْ صَدَّقَهُ فَقَدْ عَفَرَ اللَّهُ لَهُ وَ لِمَنْ سَمِعَ مِنْهُ وَ أَطَاعَ لَهُ

His<sup>asws</sup> ruling is of old (orthodox as per well-established traditions of Prophets<sup>as</sup>), his<sup>asws</sup> words are allowed, his<sup>asws</sup> orders are to be implemented. Accursed is the one opposing him<sup>asws</sup>, Mercied is the one following him<sup>asws</sup> and the one ratifying him<sup>asws</sup>, for Allah<sup>azwj</sup> has Forgiven for him<sup>asws</sup> and for the ones listening from him<sup>asws</sup>, and is obedience to him<sup>asws</sup>.

مَعَاشِرَ النَّاسِ إِنَّهُ آخِرُ مَقَامٍ أَقْوَمُهُ فِي هَذَا الْمَشْهَدِ فَاسْتَمِعُوا وَ أَطِيعُوا وَ انْقَادُوا لِأَمْرِ رَبِّكُمْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ هُوَ وَلِيُّكُمْ وَ إِيَّاهُمْ ثُمَّ مِنْ دُونِهِ رَسُولُكُمْ مُحَمَّدٌ وَلِيُّكُمْ وَ الْقَائِمُ الْمُخَاطَبُ لَكُمْ ثُمَّ مِنْ بَعْدِي عَلِيٌّ وَلِيُّكُمْ وَ إِمَامُكُمْ بِأَمْرِ اللَّهِ رَبِّكُمْ ثُمَّ الْإِمَامَةُ فِي ذُرِّيَّتِي مِنْ وَلَدِهِ إِلَى يَوْمٍ تَلْقَوْنَ اللَّهَ عَزَّ اسْمُهُ وَ رَسُولُهُ

Community of the people! It is the last position, I<sup>saww</sup> am making him<sup>asws</sup> stand in this plain, therefore listen and obey and be led by the Command of your Lord<sup>azwj</sup>! Allah<sup>azwj</sup> Mighty and Majestic, He<sup>azwj</sup> is your Master and your (God<sup>azwj</sup>). Then, besides Him<sup>azwj</sup> is your Rasool<sup>saww</sup> Muhammad<sup>saww</sup> is your master and the one<sup>saww</sup> standing addressing to you. Then from after me<sup>saww</sup> Ali<sup>asws</sup> is your master and your Imam<sup>asws</sup> by the Command of Allah<sup>azwj</sup> and your Lord<sup>azwj</sup>. Then the Imamate in my<sup>saww</sup> children from his<sup>asws</sup> sons<sup>asws</sup> up to the day you meet Allah<sup>azwj</sup>, Mighty is His<sup>azwj</sup> Name and His<sup>azwj</sup> Rasool<sup>saww</sup>.

لَا خِلَالَ إِلَّا مَا أَحَلَّهُ اللَّهُ وَ لَا حَرَامَ إِلَّا مَا حَرَّمَهُ اللَّهُ عَزَّ وَ جَلَّ عَزَّيْ اللَّهُ الْحَلَالَ وَ الْحَرَامَ وَ أَنَا أَفْضَيْتُ بِمَا عَلَّمَنِي رَبِّي مِنْ كِتَابِهِ وَ خِلَالِهِ وَ حَرَامِهِ إِلَيْهِ

There is no Permissible except what Allah<sup>azwj</sup> has Permitted, nor any Prohibition except what Allah<sup>azwj</sup> has Prohibited. Allah<sup>azwj</sup> has Made me<sup>saww</sup> recognise the Permissible and the Prohibition, and I<sup>saww</sup> settled with what my<sup>saww</sup> Lord<sup>azwj</sup> had Taught me<sup>saww</sup> from His<sup>azwj</sup> Book, and His<sup>azwj</sup> Permissible and His<sup>azwj</sup> Prohibition is up to Him<sup>azwj</sup>.

مَعَاشِرَ النَّاسِ مَا مِنْ عِلْمٍ إِلَّا وَ قَدْ أَحْصَاهُ اللَّهُ فِيَّ وَ كُلِّ عِلْمٍ عَلَّمْتُهُ فَقَدْ أَحْصَيْتُهُ فِي إِمَامِ الْمُتَّقِينَ وَ مَا مِنْ عِلْمٍ إِلَّا وَ قَدْ عَلَّمْتُهُ عَلِيًّا وَ هُوَ الْإِمَامُ الْمُبِينُ

Community of people! There is no knowledge except and Allah<sup>azwj</sup> has Enumerated it in me<sup>saww</sup>, and every knowledge I<sup>saww</sup> have learnt, I<sup>saww</sup> have enumerate in the Imam<sup>asws</sup> of the pious, and there is no knowledge except and I<sup>saww</sup> have taught it to Ali<sup>asws</sup>, and he<sup>asws</sup> is the clarifying Imam<sup>asws</sup>.

مَعَاشِرَ النَّاسِ لَا تَضِلُّوا عَنْهُ وَ لَا تَنْفِرُوا مِنْهُ وَ لَا تَسْتَنْكِفُوا مِنْ وَلَايَتِهِ فَهُوَ الَّذِي يَهْدِي إِلَى الْحَقِّ وَ يَعْمَلُ بِهِ وَ يُزْهِقُ الْبَاطِلَ وَ يَنْهَى عَنْهُ وَ لَا تَأْخُذْهُ فِي اللَّهِ لَوْمَةٌ لَانِي

(O) Community of people! Neither stray away from him<sup>asws</sup> nor flee from him<sup>asws</sup>, nor be too arrogant from his<sup>asws</sup> Wilayah. He<sup>asws</sup> is the one<sup>asws</sup> guiding to the truth, and he<sup>asws</sup> works with it, and obliterates the falsehood, and forbids from it, nor does he<sup>asws</sup> take for the Sake of Allah<sup>azwj</sup> any blame of a blamer.

ثُمَّ إِنَّهُ أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ وَالَّذِي قَدَى رَسُولَ اللَّهِ ص بِنَفْسِهِ وَالَّذِي كَانَ مَعَ رَسُولِ اللَّهِ وَ لَا أَحَدَ يَعْبُدُ اللَّهَ مَعَ رَسُولِ اللَّهِ مِنَ الرِّجَالِ غَيْرُهُ

Then, he is the first one to believe in Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and the one<sup>asws</sup> who ransomed for Rasool-Allah<sup>azwj</sup> with himself<sup>asws</sup>, and the one<sup>asws</sup> who was with Rasool-Allah<sup>saww</sup>, nor did anyone from the men worship Allah<sup>azwj</sup> along with Rasool-Allah<sup>saww</sup>, apart from him<sup>asws</sup>.

مَعَاشِرَ النَّاسِ فَضَّلُوهُ فَقَدْ فَضَّلَهُ اللَّهُ وَ أَقْبَلُوهُ فَقَدْ نَصَبَهُ اللَّهُ

Community of people! Prefer him<sup>asws</sup>, for Allah<sup>azwj</sup> has Preferred him<sup>asws</sup>, and accept him<sup>asws</sup>, for Allah<sup>azwj</sup> has Nominated him<sup>asws</sup>.

مَعَاشِرَ النَّاسِ إِنَّهُ إِمَامٌ مِنَ اللَّهِ وَ لَنْ يَتُوبَ اللَّهُ عَلَى أَحَدٍ أَنْكَرَ وَلَا يَنْتَهَ وَ لَنْ يَغْفِرَ لَهُ خُتْمًا عَلَى اللَّهِ أَنْ يَفْعَلَ ذَلِكَ بِمَنْ خَالَفَ أَمْرَهُ فِيهِ وَ أَنْ يُعَذِّبَهُ عَذَابًا نُكْرًا أَبَدَ الْأَبَدِ وَ دَهْرَ الدُّهُورِ فَاحْذَرُوا أَنْ تُخَالِفُوا فَتَصِلُوا نَارًا وَ تُؤَدِّهَا النَّاسُ وَ الْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ

Community of people! He<sup>asws</sup> is an Imam<sup>asws</sup> from Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> will never Turn (with Mercy) to anyone denying his<sup>asws</sup> Wilayah, and will never Forgive (his sins) for him. It is inevitable upon Allah<sup>azwj</sup> that He<sup>azwj</sup> Does that with the one opposing His<sup>azwj</sup> Command regarding him<sup>asws</sup>, and that He<sup>azwj</sup> should Punish him, exemplary Punishment for ever and ever, and all eternity. So, be cautious of opposing for you will arrive to a **Fire the fuel of which are the people and stones; (it is) prepared for the unbelievers [2:24].**

أَيُّهَا النَّاسُ بِي وَ اللَّهُ بَشَّرَ الْأَوَّلُونَ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ أَنَا خَاتَمُ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ عَلَى جَمِيعِ الْمَخْلُوقِينَ مِنَ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ فَمَنْ شَكَّ فِي ذَلِكَ فَهُوَ كَافِرٌ كُفْرَ الْجَاهِلِيَّةِ الْأُولَى وَ مَنْ شَكَّ فِي شَيْءٍ مِنْ قَوْلِي هَذَا فَقَدْ شَكَّ فِي الْكُلِّ مِنْهُ وَ الشَّكُّ فِي ذَلِكَ فَلَهُ النَّارُ

O you people! By Allah<sup>azwj</sup>, the former ones from the Prophets<sup>as</sup> and Messengers<sup>as</sup> gave glad tidings of me<sup>saww</sup>, and I<sup>saww</sup> am last of the Prophets<sup>as</sup> and the Messengers<sup>as</sup>, and the Divine Authority upon the entirety of the creatures, from the inhabitants of the skies and the earths. So, the one who doubts in that, he is a Kafir, the Kufr of the former pre-Islamic period, and one who doubts in anything from these words of mine<sup>saww</sup>, so he has doubted in all of it, and the doubts in that, for him is the Fire!

مَعَاشِرَ النَّاسِ حَبَابِي اللَّهُ يَجْزِيهِ الْفَضِيلَةَ مَتَا مِنْهُ عَلَيَّ وَ إِحْسَانًا مِنْهُ إِلَيَّ وَ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ مِنِّي أَبَدَ الْأَبَدِينَ وَ دَهْرَ الدَّاهِرِينَ عَلَى كُلِّ خَالٍ

Community of people! Allah<sup>azwj</sup> has Gifted me<sup>saww</sup> with these merits as a Conferment from Him<sup>azwj</sup> upon me<sup>saww</sup>, and as a Favour from Him<sup>azwj</sup> to me<sup>saww</sup>, and there is no god except He<sup>azwj</sup>. For Him<sup>azwj</sup> is the praise from me<sup>saww</sup>, for ever and ever, and for all eternity, until every state.

مَعَاشِرَ النَّاسِ فَضَّلُوا عَلَيَّ فَإِنَّهُ أَفْضَلُ النَّاسِ بَعْدِي مِنْ ذَكَرٍ وَ أَنْتَى بِنَا أَنْزَلَ اللَّهُ الرِّزْقَ وَ بَقِيَ الْخَلْقُ مَلْعُونٌ مَلْعُونٌ مَلْعُونٌ مَلْعُونٌ مَنْ رَدَّ قَوْلِي هَذَا وَ لَمْ يُؤَافِقْهُ

(O) Community of the people! Prefer Ali<sup>asws</sup> for he<sup>asws</sup> is the superior of the people after me<sup>saww</sup>, from any male and female. Due to us<sup>asws</sup> Allah<sup>azwj</sup> Sends down the sustenance and the remainder of the creatures are Accursed, Accursed, Wrath upon, Wrath upon, one who reject this word of mine<sup>saww</sup> and are not concordant with it.

إِلَّا أَنَّ جِبْرَائِيلَ خَبَّرَنِي عَنِ اللَّهِ تَعَالَى بِذَلِكَ وَ يَقُولُ مَنْ عَادَى عَلِيًّا وَ لَمْ يَتَوَلَّهُ فَعَلَيْهِ لَعْنَتِي وَ عَضِي فِ لَنْتَنُظُرُ نَفْسَ مَا قَدَّمْتَ لِعَدِي وَ اتَّقُوا اللَّهَ أَنْ تُخَالِفُوهُ فَتَزِلَّ قَدَمُ بَعْدَ ثُبُوتِهَا إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Indeed! Jibraeel<sup>as</sup> has informed me<sup>saww</sup> from Allah<sup>azwj</sup> the Exalted with that, and he<sup>as</sup> says: 'The one who is inimical to Ali<sup>asws</sup> and does not befriend him<sup>asws</sup>, upon him is my<sup>as</sup> curse and my<sup>as</sup> anger, so **let (every) soul consider what it has sent ahead for tomorrow, and fear Allah; [59:18]** from opposing him<sup>asws</sup>, **for the feet would waver after its stability [16:94] surely Allah is Aware of what you are doing [59:18]**.

مَعَاشِرَ النَّاسِ إِنَّهُ جُنُبُ اللَّهِ الَّذِي نَزَلَ فِي كِتَابِهِ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جُنُبِ اللَّهِ

(O) Community of people! He<sup>asws</sup> is the Side of Allah<sup>azwj</sup> which is Revealed in His<sup>azwj</sup> in His<sup>azwj</sup> Book: **'O regret, upon what I wasted regarding the Side of Allah [39:56]**.

مَعَاشِرَ النَّاسِ تَدَبَّرُوا الْقُرْآنَ وَ افْهَمُوا آيَاتِهِ وَ انْظُرُوا إِلَى مُحْكَمَاتِهِ وَ لَا تَتَّبِعُوا مَتَشَابِهَهُ فَوَ اللَّهُ لَنْ يُبَيِّنَ لَكُمْ رَوَاجَهُ وَ لَا يُوضِّحَ لَكُمْ تَفْسِيرَهُ إِلَّا الَّذِي أَنَا أَحَدُ يَدَيْهِ وَ مُصْعَدُهُ إِلَيَّ وَ شَائِلُ بَعْضِهِ وَ مُعْلِمُكُمْ أَنَّ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ وَ هُوَ عَلِيٌّ بِنُ أَبِي طَالِبٍ أَحِبِّي وَ وَصِيِّي وَ مُوَالَاةُ مِنَ اللَّهِ عَزَّ وَ جَلَّ أَنْزَلَهَا عَلَيَّ

(O) Community of people! Ponder in the Quran and understand its Verses, and consider its Decisive (Verses), and do not follow its Allegorical (Verses). By Allah<sup>azwj</sup>! Neither will its Rebukes be explained to you nor will its interpretation be clarified for you, except by the one<sup>asws</sup> I<sup>saww</sup> am holding his<sup>asws</sup> hand and ascending him<sup>asws</sup> to me<sup>saww</sup>, and raising his<sup>asws</sup> forearm, and letting you know that the one whose Master I<sup>saww</sup> was, so this Ali<sup>asws</sup> is his Master, and he<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, my<sup>saww</sup> brother<sup>asws</sup>, and my<sup>saww</sup> successor<sup>asws</sup>, and his<sup>asws</sup> Mastership is from Allah<sup>azwj</sup> Mighty and Majestic, having been Revealed to me<sup>saww</sup>.

مَعَاشِرَ النَّاسِ إِنَّ عَلِيًّا وَ الطَّيِّبِينَ مِنْ وَلَدِي هُمُ الثَّقَلُ الْأَصْغَرُ وَ الْقُرْآنَ هُوَ الثَّقَلُ الْأَكْبَرُ وَ كُلُّ وَاحِدٍ مُنْبِئٌ عَنِ صَاحِبِهِ وَ مُوَافِقٌ لَهُ لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ أَلَا إِنَّهُمْ أَمْنَاءُ اللَّهِ فِي خَلْقِهِ وَ حُكْمَاؤُهُ فِي أَرْضِهِ

(O) Community of people! Ali<sup>asws</sup> and the good ones from my<sup>saww</sup> sons<sup>asws</sup>, they<sup>asws</sup> are the smaller weighty thing, and the Quran, it is the greater weighty thing, and each one informs about its companion and is in accordance to it. They will never separate until they return to me<sup>saww</sup> at the Fountain. Indeed, they are the trustees of Allah<sup>azwj</sup> among His<sup>azwj</sup> creatures, and their rulers in His<sup>azwj</sup> earth.

أَلَا وَ قَدْ أَذِنْتُ أَلَا وَ قَدْ بَلَّغْتُ أَلَا وَ قَدْ أَسْمَعْتُ أَلَا وَ قَدْ أَوْصَحْتُ أَلَا وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ وَ أَنَا قُلْتُ عَنِ اللَّهِ عَزَّ وَ جَلَّ أَلَا إِنَّهُ لَيْسَ أَمِيرُ الْمُؤْمِنِينَ غَيْرَ أَحَبِّي هَذَا وَ لَا تَحِلُّ إِمْرُهُ الْمُؤْمِنِينَ بَعْدِي لِأَحَدٍ غَيْرِهِ

Indeed, and I<sup>saww</sup> have fulfilled! Indeed, and I<sup>saww</sup> have delivered! Indeed, and I<sup>saww</sup> had made you listen! Indeed, and I<sup>saww</sup> have clarified! Indeed, and Allah<sup>azwj</sup> Mighty and Majestic Said, and I<sup>saww</sup> said on behalf of Allah<sup>azwj</sup> Mighty and Majestic! Indeed, there isn't any Emir of the Momineen apart from this brother<sup>asws</sup> of mine<sup>saww</sup>, nor is the Emirate of the Momineen permissible for anyone after me<sup>saww</sup>, apart from him<sup>asws</sup>.

ثُمَّ ضَرَبَ يَدَهُ عَلَى عَضْدِهِ فَرَفَعَهُ وَكَانَ مُنْذُ أَوَّلِ مَا صَعِدَ رَسُولُ اللَّهِ ص دَرَجَةً دُونَ مَقَامِهِ فَبَسَطَ يَدَهُ نَحْوَ وَجْهِ رَسُولِ اللَّهِ ص وَ شَالَ عَلَيْهِ حَتَّى صَارَتْ رِجْلُهُ مَعَ رُكْبَةِ رَسُولِ اللَّهِ ص

Then he<sup>saww</sup> struck his<sup>saww</sup> hand upon his<sup>asws</sup> forearm and raised it, and it was from the beginning of what Rasool-Allah<sup>saww</sup> had ascended, he<sup>asws</sup> was at a level below his<sup>saww</sup> position, so his<sup>asws</sup> hand reached to around the face of Rasool-Allah<sup>saww</sup>, and Ali<sup>asws</sup> rose until his<sup>asws</sup> came to be with the knees of Rasool-Allah<sup>azwj</sup>.

ثُمَّ قَالَ مَعَاشِرَ النَّاسِ هَذَا عَلِيٌّ أَخِي وَ وَصِيِّ وَ وَاعِي عِلْمِي وَ خَلِيفَتِي عَلَى أُمَّتِي وَ عَلَى تَفْسِيرِ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ الدَّاعِي إِلَيْهِ وَ الْعَامِلُ بِمَا يَرْضَاهُ وَ الْمُحَارِبُ لِأَعْدَائِهِ وَ الْمُوَالِي عَلَى طَاعَتِهِ وَ النََّاهِي عَنْ مَعْصِيَتِهِ

Then he<sup>saww</sup> said: 'Community of people! This is Ali<sup>asws</sup>, my<sup>saww</sup> brother<sup>asws</sup>, and my<sup>saww</sup> successor<sup>asws</sup>, and retainer of my<sup>saww</sup> knowledge, and my<sup>saww</sup> caliph upon my<sup>saww</sup> community and upon the interpretation of the Book of Allah<sup>azwj</sup> Mighty and Majestic, and the caller to it, and the worker with what is His<sup>azwj</sup> Pleasure, and the one<sup>asws</sup> warring to His<sup>azwj</sup> enemies, and the loyalty upon His<sup>azwj</sup> obedience, and the forbiddance from His<sup>azwj</sup> disobedience.

خَلِيفَةُ رَسُولِ اللَّهِ وَ أَمِيرُ الْمُؤْمِنِينَ وَ الْإِمَامُ الْهَادِي وَ قَاتِلُ النَّكَثِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ بِأَمْرِ اللَّهِ أَقُولُ مَا يُبَدِّلُ الْقَوْلَ لَدَيْ بِأَمْرِ رَبِّي أَقُولُ اللَّهُمَّ وَالِ مَنْ وَاَلَاهُ وَ عَادِ مَنْ عَادَاهُ وَ الْعَنْ مَنْ أَنْكَرَهُ وَ اعْصَبْ عَلَى مَنْ جَحَدَ حَقَّهُ

He<sup>asws</sup> is a caliph of Rasool-Allah<sup>saww</sup>, and Emir of the Momineen, and the Imam<sup>asws</sup>, the guide, and fighter against the allegiance-breakers, and the deviants and the renegades by the Command of Allah<sup>azwj</sup>. I<sup>saww</sup> say the word will not change in my<sup>saww</sup> presence by the Command of my<sup>saww</sup> Lord<sup>azwj</sup>. I<sup>saww</sup> say: '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 Curse the one denying him<sup>asws</sup>, and be Wrathful upon the one rejecting his<sup>asws</sup> rights.

اللَّهُمَّ إِنَّكَ أَنْزَلْتَ عَلَيَّ أَنَّ الْإِمَامَةَ لِعَلِيِّ وَلِيِّكَ عِنْدَ تَبْيَانِي ذَلِكَ عَلَيْهِمْ وَ نَصْبِي إِيَّاهُ بِمَا أَكْمَلْتَ لِعِبَادِكَ مِنْ دِينِهِمْ وَ أَتَمَمْتَ عَلَيْهِمْ نِعْمَتَكَ وَ رَضِيتَ لَهُمُ الْإِسْلَامَ دِينًا

O Allah<sup>azwj</sup>! You<sup>azwj</sup> Revealed unto me<sup>saww</sup> that the Imamate is for Ali<sup>asws</sup>, Your<sup>azwj</sup> guardian at my<sup>saww</sup> explaining that to them, and my<sup>saww</sup> nominating him<sup>asws</sup> with what Your<sup>azwj</sup> Completing for Your<sup>azwj</sup> servants of their religion, and Completing upon them Your<sup>azwj</sup> Favours, and being Pleased for them with Al-Islam as a religion'.

فَقُلْتُ وَ مَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنِّي قَدْ بَلَغْتُ

I<sup>saww</sup> say: '**And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter he would be from the losers [3:85].** O Allah<sup>azwj</sup>! I<sup>saww</sup> keep You<sup>azwj</sup> as Witness I<sup>saww</sup> have delivered.

مَعَاشِرَ النَّاسِ إِنَّمَا أَكْمَلَ اللَّهُ عَزَّ وَ جَلَّ دِينَكُمْ بِإِمَامَتِهِ فَمَنْ لَمْ يَأْتُمْ بِهِ وَ يَمْنُ يَقُومُ مَقَامَهُ مِنْ وَلَدِي مِنْ صَلْبِهِ إِلَى يَوْمِ الْقِيَامَةِ وَ الْعَرْضِ عَلَى اللَّهِ عَزَّ وَ جَلَّ فَ أُولَئِكَ حِطَّتْ أَعْمَالُهُمْ وَ فِي النَّارِ هُمْ خَالِدُونَ لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَ لَا هُمْ يُنْظَرُونَ

O community of people! But rather Allah<sup>azwj</sup> Mighty and Majestic Perfected your religion with his<sup>asws</sup> Imamate. So, the one who does not complete with him<sup>asws</sup> and with the ones<sup>asws</sup> from his<sup>asws</sup> sons<sup>asws</sup> from his<sup>asws</sup> sulb up to the Day of Qiyamah to be standing in his<sup>asws</sup> position and object to Allah<sup>azwj</sup> Mighty and Majestic, so their deeds would be confiscated, and they would be in the Fire eternally. The Punishment would not be lightened from them nor would they be respited.

مَعَاشِرَ النَّاسِ هَذَا عَلَيَّ أَنْصَرُّكُمْ لِي وَ أَحَقُّكُمْ بِي وَ أَقْرَبُكُمْ إِلَيَّ وَ أَعَزُّكُمْ عَلَيَّ وَ اللَّهُ عَزَّ وَ جَلَّ وَ أَنَا عَنْهُ رَاضِيَانِ وَ مَا نَزَلَتْ آيَةٌ رَضِيَ إِلَّا فِيهِ وَ مَا خَاطَبَ اللَّهُ الَّذِينَ آمَنُوا إِلَّا بَدَأَ بِهِ وَ لَا نَزَلَتْ آيَةٌ مَدَحٍ فِي الْقُرْآنِ إِلَّا فِيهِ وَ لَا شَهِدَ اللَّهُ بِالْجَنَّةِ فِي هَلْ أَتَى عَلَى الْإِنْسَانِ إِلَّا لَهُ وَ لَا أَنْزَلَهَا فِي سِوَاهُ وَ لَا مَدَحَ بِهَا غَيْرُهُ

Community of people! This is Ali<sup>asws</sup>, your most helpful to me<sup>saww</sup>, and your most rightful with me<sup>saww</sup>, and your closest one with me<sup>saww</sup>, and your dearest one to me<sup>saww</sup>, and Allah<sup>azwj</sup> Mighty and Majestic and I<sup>saww</sup> are pleased from him<sup>asws</sup>, and there is no Verse of Pleasure Revealed except it is regarding him<sup>asws</sup>, and Allah<sup>azwj</sup> has not Addressed those who believe except He<sup>azwj</sup> Began with him<sup>asws</sup>, nor is there any Verse of praise Revealed in the Quran except it is regarding him<sup>asws</sup>, nor has Allah<sup>azwj</sup> Testified with the Paradise in **Didn't there come upon the human being, [76:1]** except for him<sup>asws</sup>, nor did He<sup>azwj</sup> Reveal it besides him<sup>asws</sup> nor Praised with it apart from him<sup>asws</sup>.

مَعَاشِرَ النَّاسِ هُوَ نَاصِرٌ دِينِ اللَّهِ وَ الْمُجَادِلُ عَنْ رَسُولِ اللَّهِ وَ هُوَ التَّقِيُّ النَّقِيُّ وَ الْهَادِي الْعَهْدِيُّ نَبِيُّكُمْ خَيْرُ نَبِيٍّ وَ وَصِيُّكُمْ خَيْرُ وَصِيٍّ وَ بُنُوهُ خَيْرُ الْأَوْصِيَاءِ

Community of people! He<sup>asws</sup> is a helper of religion of Allah<sup>azwj</sup>, and the arguer on behalf of Rasool-Allah<sup>saww</sup>, and he<sup>asws</sup> is the pious, the pure, and the guide, the Guided. Your Prophet<sup>saww</sup> is best of the Prophets<sup>as</sup>, and your successor<sup>asws</sup> is best of the successors<sup>as</sup>, and his<sup>asws</sup> sons<sup>asws</sup> are best of the successors<sup>asws</sup>.

مَعَاشِرَ النَّاسِ دُرِّيَّةُ كُلِّ نَبِيٍّ مِنْ صُلْبِهِ وَ دُرِّيَّتِي مِنْ صُلْبِ عَلِيٍّ

Community of people! The offspring of every Prophet<sup>as</sup> is from his<sup>as</sup> Sulb, and my<sup>saww</sup> offspring is from the Sulb of Ali<sup>asws</sup>.

مَعَاشِرَ النَّاسِ إِنَّ إِبْلِيسَ أَخْرَجَ آدَمَ مِنَ الْجَنَّةِ بِالْحَسَدِ فَلَا تَحْسُدُوهُ فَتَخْبِطَ أَعْمَالُكُمْ وَ تَزَلْ أَقْدَامُكُمْ فَإِنَّ آدَمَ أُهْبِطَ إِلَى الْأَرْضِ بِخَطِيئَةٍ وَاحِدَةٍ وَ هُوَ صَفْوَةُ اللَّهِ عَزَّ وَ جَلَّ وَ كَيْفَ بِكُمْ وَ أَنْتُمْ أَنْتُمْ وَ مِنْكُمْ أَعْدَاءُ اللَّهِ

(O) Community of people! Iblees<sup>la</sup> got Adam<sup>as</sup> expelled from the Paradise by the envy, so do not envy him<sup>asws</sup> or your deeds would be Confiscated and your feet will waver. Adam<sup>as</sup> was sent down to the earth due to his<sup>as</sup> mistake, and he<sup>as</sup> is an elite of Allah<sup>azwj</sup> Mighty and Majestic, so how would it be with you and you are what you are, and from you are enemies of Allah<sup>azwj</sup>?

أَلَا إِنَّهُ لَا يُبْغِضُ عَلِيًّا إِلَّا شَقِيٌّ وَ لَا يَتَوَالَى عَلِيًّا إِلَّا نَقِيٌّ وَ لَا يُؤْمِنُ بِهِ إِلَّا مُؤْمِنٌ مُخْلِصٌ فِي عَلِيٍّ وَ اللَّهُ نَزَلَتْ سُورَةُ الْعَصْرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ الْعَصْرِ إِلَى آخِرِهَا

Indeed! Surely no one will hate Ali<sup>asws</sup> except a wretch nor befriend Ali<sup>asws</sup> except a pious one, nor believe in him<sup>asws</sup> except a Momin, sincere regarding Ali<sup>asws</sup>, and Allah<sup>azwj</sup> Revealed Surah Al-Asr: 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful! **(I Swear) by the time [103:1]** – up to its end.

مَعَاشِرَ النَّاسِ قَدْ أَشْهَدْتُ اللَّهَ وَ بَلَّغْتُكُمْ رَسُولِي وَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

(O) Community of people! I<sup>saww</sup> have kept Allah<sup>azwj</sup> as Witness and have delivered my<sup>saww</sup> message to you all, **And it is not incumbent upon the Rasool except for the clear delivery (of the Message) [29:18].**

مَعَاشِرَ النَّاسِ اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ لَا تَمُوتُوا إِلَّا وَ أَنْتُمْ مُسْلِمُونَ:

(O) Community of people! **O you who believe! Fear Allah as is His right to be feared and do not be dying except and you are submitters [3:102].**

مَعَاشِرَ النَّاسِ آمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النَّورِ الَّذِي أَنْزَلَ مَعَهُ مِنْ قَبْلِ أَنْ نَطْمِسَ وَجُوهَهَا فَنَرُّهَا عَلَى آذَانِهَا

(O) Community of people! Believe in Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> and the Noor which came down with him<sup>saww</sup>, **from before We Alter faces then turn them on their backs, [4:47].**

مَعَاشِرَ النَّاسِ النَّورُ مِنَ اللَّهِ عَزَّ وَ جَلَّ فِيَّ مَسْلُوكٌ ثُمَّ فِيَّ عَلَيٍّ ثُمَّ فِي السَّنَنِ مِنْهُ إِلَى الْقَائِمِ الْمَهْدِيِّ الَّذِي يَأْخُذُ بِحَقِّ اللَّهِ وَ بِكُلِّ حَقٍّ هُوَ لَنَا لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ جَعَلَنَا حُجَّةً عَلَى الْمُفْضِرِينَ وَ الْمُعَانِدِينَ وَ الْمُخَالِفِينَ وَ الْخَائِنِينَ وَ الظَّالِمِينَ وَ الْغَاصِبِينَ مِنْ جَمِيعِ الْعَالَمِينَ

(O) Community of people! The Noor from Allah<sup>azwj</sup> Mighty and Majestic is within me<sup>saww</sup>, comforting, then it would be within Ali<sup>asws</sup>, then within the lineage from him<sup>asws</sup> up to Al-Qaim<sup>asws</sup> Al-Mahdi<sup>asws</sup>, who will take the Rights of Allah<sup>azwj</sup> and every right which was for us<sup>asws</sup>, because Allah<sup>azwj</sup> Mighty and Majestic has Made us<sup>asws</sup> to be Divine Authorities upon the derogators, and the obstinate, and the adversaries, and the betrayers, and the sinners, and the oppressors, and the usurpers from the entirety of the worlds.

مَعَاشِرَ النَّاسِ أَنْذَرْتُكُمْ أَنِّي رَسُولُ اللَّهِ قَدْ خَلْتُ مِنْ قَبْلِي الرُّسُلَ أَفَإِنْ مِتُّ أَوْ قُتِلْتُ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيُخْزِي اللَّهُ الشَّاكِرِينَ

(O) Community of people! I<sup>saww</sup> am warning you all. I<sup>saww</sup> am a Rasool<sup>saww</sup> of Allah<sup>azwj</sup>. The Messengers<sup>as</sup> have passed from before me<sup>saww</sup>. So, if I<sup>saww</sup> were to pass away or killed, **will you turn back 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].**

أَلَا وَ إِنَّ عَلَيّاً هُوَ الْمُوصِيُّ بِالصَّبْرِ وَ الشُّكْرِ ثُمَّ مِنْ بَعْدِهِ وَ لَدِي مِنْ صُلْبِهِ

Indeed! And surely Ali<sup>asws</sup>, he<sup>asws</sup> is the one<sup>asws</sup> described with the patience and the gratefulness. Then from after him<sup>asws</sup> are my<sup>saww</sup> two (grand) sons<sup>asws</sup> from his<sup>asws</sup> Sulb.

مَعَاشِرَ النَّاسِ لَا تَمُوتُوا عَلَى اللَّهِ إِسْلَامَكُمْ فَيَسْخَطَ عَلَيْكُمْ فَيَصِيبَكُمْ بِعَذَابٍ مِنْ عِنْدِهِ إِنَّهُ لَبَالِغُ رَصَادٍ

(O) Community of people! Do not consider your Islam as being a conferment upon Allah<sup>azwj</sup>, He<sup>azwj</sup> would be Wrathful upon you and Afflict you with a Punishment from His<sup>azwj</sup> Presence, He<sup>azwj</sup> is with the Lying in wait.

مَعَاشِرَ النَّاسِ سَيَكُونُ مِنْ بَعْدِي أُمَّةٌ يَدْعُونَ إِلَى النَّارِ وَ يَوْمَ الْقِيَامَةِ لَا يُنْصَرُونَ

(O) Community of the people! Imams (leaders) will happen to be from after me<sup>saww</sup>, **And We Made them Imams calling to the Fire, and on the Day of Judgment, they will not be helped [28:41].**

مَعَاشِرَ النَّاسِ إِنَّ اللَّهَ وَ أَنَا بَرِيقَانِ مِنْهُمُ

Community of people! Allah<sup>azwj</sup> and I<sup>saww</sup> am disavowed from them’.

مَعَاشِرَ النَّاسِ إِنَّهُمْ وَ أَنْصَارَهُمْ وَ أَتْبَاعَهُمْ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَ لَيْسَ مَتَوَى الْمُتَكَبِّرِينَ إِلَّا إِنَّهُمْ أَصْحَابُ الصَّحِيفَةِ فَلْيَنْظُرْ أَحَدُكُمْ فِي صَحِيفَتِهِ

(O) Community of people! They, and their loyalists, and their followers **would be in the lowest Level of the Fire [4:145]**, and evil is the abode of the arrogant ones. Indeed! They are companions of the agreement (in the Kabah), so let one of you look into his parchment’.

قَالَ فَذَهَبَ عَلَى النَّاسِ إِلَّا شَرِذْمَةً مِنْهُمْ أَمَرَ الصَّحِيفَةِ

He (the narrator) said, ‘The matter of the agreement was hidden upon the people except a group from them’.

مَعَاشِرَ النَّاسِ إِنِّي أَدْعُهَا إِمَامَةً وَ وَرَائَهُ فِي عَقْبِي إِلَى يَوْمِ الْقِيَامَةِ وَ قَدْ بَلَغْتُ مَا أُمِرْتُ بِتَبْلِيغِهِ حُجَّةً عَلَى كُلِّ حَاضِرٍ وَ غَائِبٍ وَ عَلَى كُلِّ أَحَدٍ مِمَّنْ شَهِدَ أَوْ لَمْ يَشْهَدْ وَلَدٌ أَوْ لَمْ يُولَدْ فَلْيُبَلِّغِ الْحَاضِرُ الْغَائِبَ وَ الْوَالِدُ الْوَلَدَ إِلَى يَوْمِ الْقِيَامَةِ

(He<sup>saww</sup> said): ‘Community of people! I<sup>saww</sup> claimed it, Imamate and inheritance in my<sup>saww</sup> posterity up to the Day of Qiyamah, and I<sup>saww</sup> have delivered what I<sup>saww</sup> am Commanded with delivering it, being an argument upon every one present and absent, and upon everyone from the ones witnessing or not witnessing, born or not born yet, let the one present deliver to the absentee, and the parent (deliver to) the children up to the Day of Qiyamah.

وَ سَيَجْعَلُونَهَا مُلْكًا وَ اغْتِصَابًا إِلَّا لَعَنَ اللَّهُ الْغَاصِبِينَ وَ الْمُعْتَصِبِينَ وَ عِنْدَهَا سَتَفْرُغُ لَكُمْ أَيْهَةُ الثَّقَلَانِ فَ يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِنْ نَارٍ وَ تُحَاسِنُ فَلَا تَنْتَصِرَانِ

And they will make it to be a kingdom and a usurpation. Indeed! May Allah<sup>azwj</sup> Curse the usurpers and the violaters, and at it **We shall soon Deal with you (with) the two weighty things! [55:31]. So, Flames of fire and smoke would be Sent upon you two, and you will not (be able to) help each other [55:35].**

مَعَاشِرَ النَّاسِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَكُنْ يَدْرِكُكُمْ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَ مَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ

(O) Community of people! Allah<sup>azwj</sup> Mighty and Majestic was not going to leave you upon **what you are upon presently until He Distinguishes the bad from the good; and Allah was not going to Notify you all upon the unseen. [3:179].**

مَعَاشِرَ النَّاسِ إِنَّهُ مَا مِنْ قَرْيَةٍ إِلَّا وَاللَّهُ مُهْلِكُهَا بِتَكْذِيبِهَا وَكَذَلِكَ يُهْلِكُ الثُّرَى وَهِيَ ظَالِمَةٌ كَمَا ذَكَرَ اللَّهُ تَعَالَى وَ هَذَا إِمَامُكُمْ وَ وَلِيُّكُمْ وَ هُوَ مَوَاعِيدُ اللَّهِ وَ اللَّهُ يَصْدُقُ وَعْدُهُ

(O) Community of people! There is no town except and Allah<sup>azwj</sup> had Destroyed it due to its belying, and like that He<sup>azwj</sup> would Destroy the town and it is unjust, like what Allah<sup>azwj</sup> the Exalted Mentioned. And this (Ali<sup>asws</sup>) is your Imam<sup>asws</sup>, and your guardian, and he<sup>asws</sup> is a Promise of Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> will Make His<sup>azwj</sup> Promise come true.

مَعَاشِرَ النَّاسِ قَدْ صَلَّ قَبْلَكُمْ أَكْثَرَ الْأَوَّلِينَ وَاللَّهُ قَدْ أَهْلَكَ الْأَوَّلِينَ وَ هُوَ مُهْلِكُ الْآخِرِينَ

(O) Community of people! Most of the former ones had strayed before you, and Allah<sup>azwj</sup> had Destroyed the former ones, and He<sup>azwj</sup> will Destroy the latter ones.

مَعَاشِرَ النَّاسِ إِنَّ اللَّهَ قَدْ أَمَرَنِي وَ نَهَانِي وَ قَدْ أَمَرْتُ عَلَيْهِ وَ نَهَيْتُهُ فَعَلِمَ الْأَمْرَ وَ النَّهْيَ مِنْ رَبِّهِ عَزَّ وَ جَلَّ فَاسْمَعُوا لِأَمْرِهِ تَسْلَمُوا وَ أَطِيعُوا نَهْيَهُ وَ أَنْتَهُوَ لِنَهْيِهِ تَرْتَضُوا وَ صَبِرُوا إِلَى مُرَادِهِ وَ لَا تَتَفَرَّقُوا بِكُمْ السُّبُلَ عَنْ سَبِيلِهِ

(O) Community of people! Allah<sup>azwj</sup> has Commanded me and Prohibited me<sup>saww</sup>. and I<sup>saww</sup> have instructed Ali<sup>asws</sup> and forbidden him<sup>asws</sup>, so he<sup>asws</sup> knows the Commands and the Prohibitions from his<sup>asws</sup> Lord<sup>azwj</sup> Mighty and Majestic. So, listen to his<sup>asws</sup> orders and submit and obey him<sup>asws</sup>, you will be guided, and refrain from his<sup>asws</sup> prohibitions, you will be rightly guided, and be patient upon his<sup>asws</sup>, purpose and do not let your ways to be separated from his<sup>asws</sup> way.

مَعَاشِرَ النَّاسِ أَنَا صِرَاطُ اللَّهِ الْمُسْتَقِيمِ الَّذِي أَمَرْتُكُمْ بِاتِّبَاعِهِ ثُمَّ عَلَيَّ مِنْ بَعْدِي ثُمَّ وَلَدِي مِنْ صُلْبِهِ أَيْمَةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ

(O) Community of people! I<sup>saww</sup> am a Path of Allah<sup>azwj</sup>, the straight, which He<sup>azwj</sup> has Commanded you all to follow, then Ali<sup>asws</sup> from after me<sup>saww</sup>, then my<sup>saww</sup> two (grand) sons<sup>asws</sup> from his<sup>asws</sup> Sulb, being Imams<sup>asws</sup> guiding with the truth and dispensing justice with it'.

ثُمَّ قَرَأَ صَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ إِلَى آخِرِهَا وَ قَالَ فِي نَزَلَتْ وَ فِيهِمْ نَزَلَتْ وَ لَهُمْ عَمَّتْ وَ إِتَاهُمْ خَصَّتْ أَوْلِيَاءُ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

Then he<sup>asws</sup> recited: **All Praise is for Allah the Lord of the Worlds [1:2]** – up to its end, and he<sup>saww</sup> said: 'It was Revealed regarding me<sup>saww</sup> and it was Revealed regarding them<sup>asws</sup>, and for them<sup>asws</sup> is generalisation while they<sup>asws</sup> are particularised. They<sup>asws</sup> are guardians of Allah<sup>azwj</sup>, **there shall be no fear upon them, nor shall they be grieving [2:38] Indeed! Surely the party of Allah, they are the successful ones [58:22]**, the prevailing.

أَلَا إِنَّ أَعْدَاءَ عَلِيٍّ هُمُ أَهْلُ الشَّقَاكِ الْعَادُونَ وَ إِخْوَانُ الشَّيَاطِينِ الَّذِينَ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا

Indeed! The enemies of Ali<sup>asws</sup>, they are the people of wretchedness, the transgressors, and brothers of Satans<sup>la</sup>, those **suggesting flowery words to each other, deceiving; [6:112]**.

أَلَا إِنَّ أَوْلِيَاءَهُمْ هُمُ الْمُؤْمِنُونَ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ فَقَالَ عَزَّ وَجَلَّ لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَاليَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ إِلَى آخِرِ الْآيَةِ

Indeed! Their<sup>asws</sup> friends, they are the Momineen, those Allah<sup>azwj</sup> has Mentioned them in His<sup>azwj</sup> book. The Mighty and Majestic Said: **You will not find a people believing in Allah and the Last Day befriending ones who oppose Allah and His Rasool, [58:22]** – up to the end of the Verse.

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ وَصَفَهُمُ اللَّهُ عَزَّ وَجَلَّ فَقَالَ الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ هُمُ الْأَمَنُ وَ هُمْ مُهْتَدُونَ

Indeed! Their<sup>asws</sup> friend are those Allah<sup>azwj</sup> Mighty and Majestic has Described them, so He<sup>azwj</sup> Said: **Those who are believing and are not mixing their Eman with injustice. They, for them is the security, and they are the Guided ones' [6:82]**.

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ آمِنِينَ وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ بِالتَّسْلِيمِ أَنْ طَبِئْتُمْ فَأَدْخُلُوهَا خَالِدِينَ

Indeed! Their<sup>asws</sup> friends are those to be entering the Paradise in safety, and the Angels would receive them with the greetings, **You are good, therefore enter it to abide eternally [39:73]**.

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ يَدْخُلُونَ الْجَنَّةَ ... بِغَيْرِ حِسَابٍ

Indeed! Their<sup>asws</sup> friends are those Allah<sup>azwj</sup> Might and Majestic Said: **they would be entering the Paradise, being Sustained therein without measure [40:40]**.

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَصْلَوْنَ سَعِيرًا

Indeed! Their<sup>asws</sup> enemies are those to be arriving at the Blazing Fire.

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَسْمَعُونَ لِحَنَّتِهِمْ شَهيقاً وَ هِيَ تَفُورُ وَ لَهَا زَبِيرٌ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا

Indeed! Their<sup>asws</sup> enemies are those **they will hear its inhalation and it would be boiling up, [67:7]** – and for it there is an inhalation, **Every time a community enters, its sister (community) would curse it, [7:38]**.

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ إِلَى قَوْلِهِ فَسَحَقاً لِأَصْحَابِ السَّعِيرِ

Indeed! Their<sup>asws</sup> enemies are those Allah<sup>azwj</sup> Mighty and Majestic Said: **Every time a crowd is thrown into it, its keeper would ask them, 'Didn't a warner come to you?' [67:8] They would be saying, 'Yes, a warner had come to us, [67:9]** – up to His<sup>azwj</sup> Words: **but remoteness would be for the inmates of the Blazing Fire [67:11]**.

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ هُمْ مَغْفِرَةٌ وَ أَجْرٌ كَبِيرٌ

Indeed! Their<sup>asws</sup> friends are: **Those who are fearing their Lord in the hidden, and are in awe from the Hour [21:49].**

مَعَاشِرَ النَّاسِ شَتَّى مَا بَيْنَ السَّعِيرِ وَ الْجَنَّةِ فَعَدُّونَا مِنْ دَمَةِ اللَّهِ وَ لَعْنَهُ وَ وَلِيُّنَا مَنْ مَدَحَهُ اللَّهُ وَ أَحَبَّهُ

(O) Community of people! Two types, what is between the Blazing Fire and the Paradise. Our<sup>asws</sup> enemy is one whom Allah<sup>azwj</sup> has Condemned and Cursed him, and our<sup>asws</sup> friend is one Allah<sup>azwj</sup> has Praised and Loves him.

مَعَاشِرَ النَّاسِ أَلَا وَ إِلَيَّ مُنَادِرٌ وَ عَلَيَّ هَادٍ

(O) Community of people! Indeed, and I<sup>saww</sup> am a warner and Ali<sup>asws</sup> is the guide.

مَعَاشِرَ النَّاسِ إِلَيَّ نَبِيٌّ وَ عَلَيَّ وَصِيٌّ أَلَا إِنَّ خَاتَمَ الْأَيِّمَةِ مِنَّا الْقَائِمُ الْمَهْدِيُّ أَلَا إِنَّهُ الظَّاهِرُ عَلَى الدِّينِ أَلَا إِنَّهُ الْمُنتَقِمُ مِنَ الظَّالِمِينَ أَلَا إِنَّهُ فَاتِحُ الْحُصُونِ وَ هَادِمُهَا أَلَا إِنَّهُ قَاتِلُ كُلِّ قَبِيلَةٍ مِنْ أَهْلِ الشِّرْكِ

(O) Community of people! I<sup>saww</sup> am a Prophet<sup>saww</sup> and Ali<sup>asws</sup> is my<sup>saww</sup> successor<sup>asws</sup>. Indeed! The last of the Imams<sup>asws</sup> from us<sup>asws</sup> is Al-Qaim<sup>asws</sup> Al-Mahdi<sup>asws</sup>. Indeed! He<sup>asws</sup> is the apparent upon the religion. Indeed! He<sup>asws</sup> is the avenger from the oppressors. Indeed! He<sup>asws</sup> will conquer the fortresses and demolished them. Indeed! He<sup>asws</sup> is a killer of every tribe from the people of Shirk (association).

أَلَا إِنَّهُ الْمُدْرِكُ بِكُلِّ نَارٍ لِأَوْلِيَاءِ اللَّهِ عَزَّ وَ جَلَّ أَلَا إِنَّهُ النَّاصِرُ لِدِينِ اللَّهِ أَلَا إِنَّهُ الْغَرَّافُ مِنْ بَحْرِ عَمِيقٍ أَلَا إِنَّهُ قَسِيمُ كُلِّ ذِي فَضْلٍ بِفَضْلِهِ وَ كُلِّ ذِي جَهْلٍ بِجَهْلِهِ أَلَا إِنَّهُ حَيِّزُ اللَّهِ وَ اللَّهُ مُخْتَارُهُ أَلَا إِنَّهُ وَارِثُ كُلِّ عِلْمٍ وَ الْمُحِيطُ بِهِ

Indeed! He<sup>asws</sup> will realise every retaliation of the friends of Allah<sup>azwj</sup> Mighty and Majestic. Indeed! He<sup>asws</sup> is the helper of the religion of Allah<sup>azwj</sup>. Indeed! He<sup>asws</sup> is the taken from the deep ocean. Indeed! He<sup>asws</sup> will distribute every one with merit, his merit, and every one with ignorance, his ignorance. Indeed! He<sup>asws</sup> is Choice of Allah<sup>azwj</sup>, His<sup>azwj</sup> Selection. Indeed! He<sup>asws</sup> is the inheritor of every knowledge and encompass with it.

أَلَا إِنَّهُ الْمُخْبِرُ عَنْ رَبِّهِ عَزَّ وَ جَلَّ وَ الْمُنبِّئُ بِأَمْرِ إِمَانِهِ أَلَا إِنَّهُ الرَّشِيدُ السَّدِيدُ أَلَا إِنَّهُ الْمُفَوَّضُ إِلَيْهِ أَلَا إِنَّهُ قَدْ بَشَّرَ بِهِ مَنْ سَلَفَ بَيْنَ يَدَيْهِ أَلَا إِنَّهُ الْبَاقِي حُجَّةً وَ لَا حُجَّةَ بَعْدَهُ وَ لَا حَقَّ إِلَّا مَعَهُ وَ لَا نُورَ إِلَّا عِنْدَهُ

Indeed! He<sup>asws</sup> is the informant from his<sup>asws</sup> Lord<sup>azwj</sup> Mighty and Majestic, and His<sup>azwj</sup> informer with the matter of his<sup>asws</sup> Eman. Indeed! He<sup>asws</sup> is the guide and the pointer. Indeed! He<sup>asws</sup> is the one<sup>asws</sup> delegated to. Indeed! He<sup>asws</sup> is the one<sup>asws</sup>, the ones past has given glad tidings with it, before him<sup>asws</sup>. Indeed! He<sup>asws</sup> is the remaining Divine Authority, and there will be no Divine Authority after him<sup>asws</sup>, nor any right except with him<sup>asws</sup>, nor any Noor except with him<sup>asws</sup>.

أَلَا إِنَّهُ لَا غَالِبَ لَهُ وَ لَا مَنْصُورَ عَلَيْهِ أَلَا وَ إِلَهُ فِي أَرْضِهِ وَ حَكَمُهُ فِي خَلْقِهِ وَ أَمِينُهُ فِي سِرِّهِ وَ عَلَانِيَتِهِ

Indeed! Surely, there will be no one prevailing over him<sup>asws</sup>, nor any helper against him<sup>asws</sup>. Indeed! And he<sup>asws</sup> is the guardian of Allah<sup>azwj</sup> is His<sup>azwj</sup> earth, and His<sup>azwj</sup> ruler among His<sup>azwj</sup> creatures, and His<sup>azwj</sup> trustees in secret and openly.

مَعَاشِرَ النَّاسِ قَدْ بَيَّنْتُ لَكُمْ وَأَفْهَمْتُكُمْ وَهَذَا عَلَيَّ يُفْهَمُكُمْ بَعْدِي أَلَا وَإِنَّ عِنْدَ انْقِضَاءِ خُطْبَتِي أَدْعُوكُمْ إِلَى مُصَافَقَتِي عَلَى بَيْعَتِهِ وَالإِقْرَارِ بِهِ ثُمَّ مُصَافَقَتِهِ بَعْدِي أَلَا إِنِّي قَدْ بَايَعْتُ اللَّهَ وَ عَلَيَّ قَدْ بَايَعَنِي وَأَنَا آخِذُكُمْ بِالْبَيْعَةِ لَهُ عَنِ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ الْآيَةُ

(O) Community of people! I<sup>saww</sup> have explained to you all and made you understanding, and this is Ali<sup>asws</sup>, he<sup>asws</sup> will make you understand after me<sup>saww</sup>. Indeed! And at the termination of my<sup>saww</sup> address, I<sup>saww</sup> am calling you all to take my<sup>saww</sup> hand upon his<sup>asws</sup> allegiance, and the acknowledgment with him<sup>asws</sup>. Then take his<sup>asws</sup> hand after me<sup>saww</sup>. Indeed! I<sup>saww</sup> have pledged to Allah<sup>azwj</sup>, and Ali<sup>asws</sup> has pledged to me<sup>saww</sup>, and I<sup>saww</sup> am taking you all with the allegiance to him<sup>asws</sup>, from Allah<sup>azwj</sup> Mighty and Majestic: **So the one who breaks, is rather breaking against himself, [48:10]** – the Verse.

مَعَاشِرَ النَّاسِ إِنَّ الْحَجَّ وَالْعُمْرَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ الْآيَةَ

(O) Community of people! The Hajj and the Umrah, **are among the Rituals of Allah; so whoever performs Hajj of the House or Umrah, [2:158]** – the Verse.

مَعَاشِرَ النَّاسِ حُجُّوا الْبَيْتَ فَمَا وَرَدَهُ أَهْلُ بَيْتٍ إِلَّا اسْتَعْنُوا وَلَا تَخْلُفُوا عَنْهُ إِلَّا افْتَقَرُوا

(O) Community of the people! Perform Hajj of the House. You will not refer to People<sup>asws</sup> of the House, except you will become needless, nor stay behind from him<sup>asws</sup> except you will divide.

مَعَاشِرَ النَّاسِ مَا وَقَفَ بِالْمَوْقِفِ مُؤْمِنٌ إِلَّا غَفَرَ اللَّهُ لَهُ مَا سَلَفَ مِنْ ذَنْبِهِ إِلَى وَقْتِهِ ذَلِكَ فَإِذَا انْقَضَتْ حُجُّهُ اسْتُوفِيَ عَلَيْهِ عَمَلُهُ

(O) Community of the people! No Momin will pause at the pausing station except Allah<sup>azwj</sup> will Forgive for him whatever had passed from his sins up to that time of his. So, when his Hajj is fulfilled, his deeds can be resumed (anew) for him.

مَعَاشِرَ النَّاسِ الْحُجَّاجُ مُعَانُونَ وَ نَفَقَاتُهُمْ مُخْلَفَةٌ وَاللَّهُ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ

(O) Community of people! The pilgrims are meant and their expenses are different, and Allah<sup>azwj</sup> will not Waste the Recompense of the good-doers.

مَعَاشِرَ النَّاسِ حُجُّوا الْبَيْتَ بِكَمَالِ الدِّينِ وَ التَّقْفُّهِ وَ لَا تَنْصَرِفُوا عَنِ الْمَشَاهِدِ إِلَّا بِتَوْبَةٍ وَ إِقْلَاعٍ

(O) Community of people! Perform Hall of the House with perfection of the religion and the understanding, and do not leave from the Monuments except with repentance and neglecting (sins).

مَعَاشِرَ النَّاسِ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ كَمَا أَمَرَكُمْ اللَّهُ عَزَّ وَ جَلَّ لَيْنَ طَالَ عَلَيْكُمُ الْأَمَدُ فَقَصِّرْتُمْ أَوْ نَسِيتُمْ فَعَلَيَّ وَلِيَّكُمْ وَ يُبَيِّنُ لَكُمْ الَّذِي نَصَبَهُ اللَّهُ عَزَّ وَ جَلَّ بَعْدِي وَ مَنْ خَلَفَهُ اللَّهُ مِنِّي وَ أَنَا مِنْهُ يُخَيِّرُكُمْ بَيْنَ تَسْأَلُونَ عَنْهُ وَ يُبَيِّنُ لَكُمْ مَا لَا تَعْلَمُونَ

(O) Community of people! Establish the Salat and give the Zakat, like what Allah<sup>azwj</sup> Mighty and Majestic has Commanded you all, even if the period is prolonged upon you. So, if you were to shorten or forgotten, so Ali<sup>asws</sup> is your guardian, and he<sup>asws</sup> will clarify to you all, the one Allah<sup>azwj</sup> Mighty and Majestic has Nominated him<sup>asws</sup> after me<sup>saww</sup>, and one<sup>asws</sup> whom Allah<sup>azwj</sup> has Created him<sup>asws</sup> from me<sup>saww</sup>, and I<sup>saww</sup> am from him<sup>asws</sup>. He<sup>asws</sup> will inform you with whatever you asked him<sup>asws</sup> about, and he<sup>asws</sup> will explain to you what you are not knowing.

أَلَا إِنَّ الْحَلَالَ وَالْحَرَامَ أَكْثَرَ مِنْ أَنْ أُحْصِيَهُمَا وَأَعْرِفَهُمَا فَأَمُرُ بِالْحَلَالِ وَأَنْتَهَى عَنِ الْحَرَامِ فِي مَقَامٍ وَاحِدٍ فَأَمُرْتُ أَنْ أَخَذَ الْبَيْعَةَ عَلَيْكُمْ وَالصَّغَةَ لَكُمْ يَقْبُولُ مَا جِئْتُ بِهِ عَنِ اللَّهِ عَزَّ وَجَلَّ فِي عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَالْأَئِمَّةِ مِنْ بَعْدِهِ الَّذِينَ هُمْ مِنِّي وَمِنْهُ أَيْمَةٌ قَائِمُهُمْ فِيهِمُ الْمَهْدِيُّ إِلَى يَوْمِ الْقِيَامَةِ الَّذِي يَقْضِي بِالْحَقِّ

Indeed! The Permissible(s) and the Prohibitions are more than I<sup>saww</sup> can count and introduce. So, I<sup>saww</sup> have instructed with the Permissible(s), and prohibited from the Prohibition in one place, so I<sup>saww</sup> have ordered to take the allegiance upon you all, and the taking with the hands for you with accepting what I<sup>saww</sup> have come with from Allah<sup>azwj</sup> Mighty and Majestic regarding Ali Amir Al-Momineen<sup>asws</sup>, and the Imams<sup>asws</sup> from after him<sup>asws</sup>, those, they<sup>asws</sup> are from me<sup>saww</sup> and from him<sup>asws</sup> are the Imams<sup>asws</sup>. Their<sup>asws</sup> Qaim<sup>asws</sup> among them<sup>asws</sup> is Al-Mahdi<sup>asws</sup> up to the Day of Qiyamah, the one<sup>asws</sup> who will judge with the truth.

مَعَاشِرَ النَّاسِ وَكُلُّ حَلَالٍ ذَلِكَمُ عَلَيْهِ وَكُلُّ حَرَامٍ نَهَيْتُكُمْ عَنْهُ فَإِنِّي لَمْ أَرْجِعْ عَنْ ذَلِكَ وَلَمْ أُبَدِّلْ أَلَا فَادْكُرُوا ذَلِكَ وَاحْفَظُوهُ وَتَوَاصَوْا بِهِ وَلَا تُبَدِّلُوهُ وَلَا تَعْبُرُوهُ أَلَا وَإِنِّي أَجِدُّ الْقَوْلَ أَلَا فَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَمُرُوا بِالْمَعْرُوفِ وَانْهَوْا عَنِ الْمُنْكَرِ

(O) Community of people! And every Permissible, I<sup>saww</sup> have pointed you all upon it, and every Prohibition, I<sup>saww</sup> have forbidden you all from it. I<sup>saww</sup> have not retracted from that and did not change. Indeed! Recall that and preserve it and instructed with it and do not replace it nor change it. Indeed! And I<sup>saww</sup> am renewing the word. Indeed! Establish the Salat and give the Zakat, and enjoin with the good and forbid from the evil.

أَلَا وَإِنَّ رَأْسَ الْأَمْرِ بِالْمَعْرُوفِ أَنْ تَنْتَهُوا إِلَى قَوْلِي وَتُبَلِّغُوهُ مَنْ لَمْ يَخْصُرْهُ تَأْمُرُهُ بِقَبُولِهِ وَتَنْهَوُهُ عَنْ مُخَالَفَتِهِ فَإِنَّهُ أَمَرٌ مِنَ اللَّهِ عَزَّ وَجَلَّ وَمِنِّي وَلَا أَمْرَ بِمَعْرُوفٍ وَلَا نَهْيٍ عَنْ مُنْكَرٍ إِلَّا مَعَ إِمَامٍ مَعْصُومٍ

Indeed! And the head of the enjoining with the good and end to my<sup>saww</sup> words, and deliver to the one who is not present instructing him with accepting him<sup>asws</sup> and forbid from opposing him<sup>asws</sup>. It is a Command from Allah<sup>azwj</sup> Mighty and Majestic and from me<sup>saww</sup>, and there is neither enjoining with the good nor forbidding from the evil except with an infallible Imam<sup>asws</sup>.

مَعَاشِرَ النَّاسِ الْقُرْآنُ يُعَرِّفُكُمْ أَنَّ الْأَئِمَّةَ مِنْ بَعْدِهِ وُلْدُهُ وَعَرَّفْتُكُمْ أَنَّهُمْ مِنِّي وَمِنْهُ حَيْثُ يَقُولُ اللَّهُ عَزَّ وَجَلَّ كَلِمَةً بَاقِيَةً فِي عَقِبِهِ وَ قُلْتُ لَنْ تَضِلُّوا مَا إِن تَمَسَّكْتُمْ بِهِمَا

(O) Community of people! The Quran has introduced you to the Imams<sup>asws</sup> from him<sup>asws</sup> as being his<sup>asws</sup> sons<sup>asws</sup>, and made you recognise that they<sup>asws</sup> are from me<sup>saww</sup> and from him<sup>asws</sup> where Allah<sup>azwj</sup> Mighty and Majestic is Saying: **And He Made it a Word to remain in**

**his posterity, [43:28];** and I<sup>saww</sup> say you will never stray for as long as you adhere with these two (weighty things).

مَعَاشِرَ النَّاسِ التَّقْوَى وَ اخَذُوا السَّاعَةَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ اذْكُرُوا الْمَمَاتَ وَ الْحِسَابَ وَ الْمَوَازِينَ وَ الْمُحَاسَبَةَ  
بَيْنَ يَدَيْ رَبِّ الْعَالَمِينَ وَ النَّوَابِ وَ الْعِقَابِ وَ مَنْ جَاءَ بِالْحَسَنَةِ أَثِيبَ وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَلَيْسَ لَهُ فِي الْجَنَانِ نَصِيبٌ

(O) Community of people! The piety! The piety, and beware of the Hour, like what Allah<sup>azwj</sup> Mighty and Majestic has Said: **O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1].** Be mindful of the deaths, and the Reckoning, and the Scales, and the Accounting in front of Lord<sup>azwj</sup> of the worlds, and the Rewards, and the Punishments, and one who comes with the good deed would be Rewarded, and one who comes with the evil deed, so there wouldn't be any share for him in the Gardens.

مَعَاشِرَ النَّاسِ إِنَّكُمْ أَكْثَرُ مِنْ أَنْ تُصَافِقُونِي بِكَفٍّ وَاحِدَةٍ فِي وَقْتٍ وَاحِدٍ وَ أَمَرَنِي اللَّهُ عَزَّ وَ جَلَّ أَنْ آخُذَ مِنْ أَلْسِنَتِكُمْ الْإِفْرَارَ بِمَا عَقَدْتُ لِعَلِّي مِنْ أَمْرَةِ  
الْمُؤْمِنِينَ وَ مَنْ جَاءَ بَعْدَهُ مِنَ الْأَئِمَّةِ مِنِّي وَ مِنْهُ عَلَى مَا أَعْلَمْتُكُمْ أَنْ دُرَّتِي مِنْ صُلْبِهِ

(O) Community of people! You are too many to be taking my<sup>saww</sup> hand with one palm in one time, and Allah<sup>azwj</sup> Mighty and Majestic Commanded me<sup>saww</sup> to take your acceptances with your tongues, with what I<sup>saww</sup> have tied for Ali<sup>asws</sup> of the Emirate of the Momineen, and the ones<sup>asws</sup> to come after him<sup>asws</sup> of the Imams<sup>asws</sup>, from me<sup>saww</sup> and from him<sup>asws</sup>, upon what I<sup>saww</sup> am letting you know that my<sup>saww</sup> offspring are from his<sup>asws</sup> Sulb.

فَقُولُوا بِأَجْمَعِكُمْ إِنَّا سَامِعُونَ مُطِيعُونَ رَاضُونَ مُتَعَادُونَ لِمَا بَلَّغْتَ عَنْ رَبِّنَا وَ رِثَاكَ فِي أَمْرِ عَلِيِّ وَ أَمْرِ وَلَدِهِ مِنْ صُلْبِهِ مِنَ الْأَئِمَّةِ نُبَايَعُكَ عَلَى ذَلِكَ بِقُلُوبِنَا  
وَ أَنْفُسِنَا وَ أَلْسِنَتِنَا وَ أَيْدِينَا عَلَى ذَلِكَ نَحْيًا وَ نَمُوتُ وَ نُبْعَثُ لَا نَعْيَرُ وَ لَا نُبَدِّلُ وَ لَا نُنْشِكُ وَ لَا نَرْتَابُ وَ لَا نَرْجِعُ عَنْ عَهْدٍ وَ لَا نَنْقُضُ الْمِيثَاقَ وَ  
نُطِيعُ اللَّهَ

Speak, all of you, 'We are listening, obeying, agreeable, being led to what you<sup>saww</sup> have delivered from our Lord<sup>azwj</sup> and your<sup>saww</sup> Lord<sup>azwj</sup> regarding the matter of Ali<sup>asws</sup>, and matter of his<sup>asws</sup> sons<sup>asws</sup> from his<sup>asws</sup> Sulb from the Imams<sup>asws</sup>. We pledge allegiance to you<sup>asws</sup> upon that with our hearts, and ourselves, and our tongues, and our hands upon that. We shall live and die and will be Resurrected, we will neither change nor replace, nor doubt, nor suspect, nor retract from a pact, nor break the covenant, and we shall obey Allah<sup>azwj</sup>.

وَ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَ وَلَدَهُ الْأَئِمَّةَ الَّذِينَ ذَكَرْتَهُمْ مِنْ دُرَّتِكَ مِنْ صُلْبِهِ بَعْدَ الْحَسَنِ وَ الْحُسَيْنِ الَّذِينَ قَدْ عَرَّفْتُكُمْ مَكَانَهُمَا مِنِّي وَ حَلَّاهُمَا عِنْدِي وَ  
مَنْزَلَتَهُمَا مِنْ رَبِّي

And Ali<sup>asws</sup> is Emir of the Momineen, and his<sup>asws</sup> sons<sup>asws</sup> are the Imams<sup>asws</sup>, those Allah<sup>azwj</sup> Mentioned them from your<sup>saww</sup> offspring from his<sup>asws</sup> Sulb, after Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, those you know of their<sup>asws</sup> places from me<sup>saww</sup>, and their<sup>asws</sup> positions in my<sup>saww</sup> presence, and their<sup>asws</sup> status from my<sup>saww</sup> Lord<sup>azwj</sup>.

فَقَدْ أَذَيْتَ ذَلِكَ إِلَيْكُمْ فَإِنَّهُمَا سَيِّدَا شَبَابِ أَهْلِ الْحَنَّةِ وَ إِنَّهُمَا الْإِمَامَانِ بَعْدَ أَبِيهِمَا عَلِيٍّ وَ أَنَا أَبُوهُمَا قَبْلَهُ فَقُولُوا أَطَعْنَا اللَّهَ بِذَلِكَ وَ إِيَّاكَ وَ عَلِيًّا وَ  
الْحَسَنَ وَ الْحُسَيْنَ وَ الْأَئِمَّةَ الَّذِينَ ذَكَرْتَ عَهْدًا وَ مِيثَاقًا مَأْخُودًا لِأَمِيرِ الْمُؤْمِنِينَ مِنْ قُلُوبِنَا وَ أَنْفُسِنَا وَ أَلْسِنَتِنَا وَ مُصَافَقَةً أَيْدِينَا

I<sup>saww</sup> have fulfilled that to you all, for they<sup>asws</sup> are two chiefs of the youths of the inhabitants of the Paradise, and they<sup>asws</sup> are both Imams<sup>asws</sup> after their<sup>asws</sup> father<sup>asws</sup> Ali<sup>asws</sup>, and I<sup>saww</sup> am their<sup>asws</sup> before him<sup>asws</sup>. So, say, 'We obey Allah<sup>azwj</sup> with that, and you<sup>saww</sup>, and Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and the Imams<sup>asws</sup>, those I<sup>saww</sup> mentioned a pact and covenant taken for Amir Al-Momineen<sup>asws</sup> from their hearts, and our selves, and our tongues, and shaking our hands'.

مَنْ أَدْرَكَهُمَا يَدِهِ وَ أَقَرَّ بِمَا بِلِسَانِهِ لَا تَبْتَغِي بِذَلِكَ بَدَلًا وَ لَا تَرَى مِنْ أَنْفُسِنَا عَنْهُ جَوْلًا أَبَدًا نَحْنُ نُؤَدِّي ذَلِكَ عَنْكَ الدَّائِي وَ الْقَاصِي مِنْ أَوْلَادِنَا وَ أَهَالِينَا أَشْهَدْنَا اللَّهَ وَ كَفَى بِاللَّهِ شَهِيدًا وَ أَنْتَ عَلَيْنَا بِهِ شَهِيدٌ وَ كُلُّ مَنْ أَطَاعَ مِنْ ظَهَرَ وَ اسْتَتَرَ وَ مَلَائِكَةُ اللَّهِ وَ جُنُودُهُ وَ عِبِيدُهُ وَ اللَّهُ أَكْبَرُ مِنْ كُلِّ شَهِيدٍ

(The narrator) said, 'One who comes across them<sup>asws</sup> both with his hand and accepts them<sup>asws</sup> with his tongue, we do not seek with that any replacement, nor do we see any transfer from it ever. We shall fulfil that from you<sup>asws</sup>, the judge, the decider from our children and our families. We keep Allah<sup>azwj</sup> as Witness and suffice with Allah<sup>azwj</sup> as Witness, and you<sup>asws</sup> are a witness upon us with it, and everyone who obeys from the ones presence, and hidden, and the Angels of Allah<sup>azwj</sup>, and His<sup>azwj</sup> armies, and His<sup>azwj</sup> servants, and Allah<sup>azwj</sup> is more than every witness'.

مَعَاشِرَ النَّاسِ مَا تَقُولُونَ فَإِنَّ اللَّهَ يَعْلَمُ كُلَّ صَوْتٍ وَ خَافِيَةٍ كُلِّ نَفْسٍ فَمَنْ اهْتَدَى فَلِنَفْسِهِ وَ مَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَ مَنْ بَايَعَ فَإِنَّمَا يُبَايِعُ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

(He<sup>saww</sup> said): 'Community of people! What are you saying, for Allah<sup>azwj</sup> Knows every voice and whisper of every soul, **So one who follows Guidance, it is for himself, and one who strays, so rather his straying is against him. And you are not a custodian upon them [39:41].** So, the one who pledges allegiance so rather he pledges to Allah<sup>azwj</sup>, **the Hand of Allah being Above their hands. [48:10].**

مَعَاشِرَ النَّاسِ فَاتَّقُوا اللَّهَ وَ بَايِعُوا عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ الْحُسَيْنَ وَ الْأَئِمَّةَ عَ كَلِمَةِ طَيِّبَةٍ بَاقِيَةٌ يُهْلِكُ اللَّهُ مَنْ عَدَرَ وَ يَرْحَمُ مَنْ وَفَى فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ الْآيَةَ

(O) Community of people! Fear Allah<sup>azwj</sup> and pledge allegiance to Ali Amir Al-Momineen<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and the Imams<sup>asws</sup>, a goodly word in posterity. May Allah<sup>azwj</sup> Destroy the one betraying and have Mercy on one being loyal, **So the one who breaks, is rather breaking against himself, [48:10]** – the Verse.

مَعَاشِرَ النَّاسِ قُولُوا الَّذِي قُلْتُ لَكُمْ وَ سَلِّمُوا عَلَى عَلِيٍّ بِإِمْرَةِ الْمُؤْمِنِينَ وَ قُولُوا سَمِعْنَا وَ أَطَعْنَا غُفْرَانَكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ وَ قُولُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ

Community of people! Be saying that which I<sup>saww</sup> am saying to you all, and greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen', and say, **'We hear and we obey'". 'Yours is the Forgiveness, our Lord, and to You is the Destination'. [2:285];** and say: **'The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. [7:43].**

مَعَاشِرَ النَّاسِ إِنَّ فَضَائِلَ عَلِيِّ بْنِ أَبِي طَالِبٍ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ وَ قَدْ أَنْزَلَهَا فِي الْقُرْآنِ أَكْثَرَ مِنْ أَنْ أُحْصِيَهَا فِي مَقَامٍ وَاحِدٍ فَمَنْ أَنْبَأَكُمْ بِهَا وَ عَرَفَهَا فَصَدَّقُوهُ

(O) Community of people! Merits of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> are with Allah<sup>azwj</sup> Mighty and Majestic, and He<sup>azwj</sup> Revealed these in the Quran more than can be counted in one place. So, the one who informs you with it, and introduces these, so ratify him.

مَعَاشِرَ النَّاسِ مَنْ يُطِيعَ اللَّهَ وَ رَسُولَهُ وَ عَلِيًّا وَ الْأَئِمَّةَ الَّذِينَ ذَكَرْتُهُمْ فَقَدْ فَازَ فَوْزًا عَظِيمًا

(O) Community of people! **and the one who obeys Allah and His Rasool, [4:13]**, and Ali<sup>asws</sup> and the Imams<sup>asws</sup>, those He<sup>azwj</sup> Mentioned them, **and that is the grand achievement [4:13]**.

مَعَاشِرَ النَّاسِ السَّائِثُونَ إِلَى مُبَايَعَتِهِ وَ مُوَالَاتِهِ وَ التَّسْلِيمِ عَلَيْهِ بِأَمْرِ الْمُؤْمِنِينَ أُولَئِكَ الْفَائِزُونَ فِي جَنَّاتِ النَّعِيمِ

(O) Community of people! The preceders to his<sup>asws</sup> allegiance and his<sup>asws</sup> Wilayah, and the greeting to him<sup>asws</sup> as 'Amir Al-Momineen', they are the successful in the Gardens of Bliss.

مَعَاشِرَ النَّاسِ قُولُوا مَا يَرْضَى اللَّهُ عَنْكُمْ مِنَ الْقَوْلِ فَإِنْ تَكْفُرُوا أَنْتُمْ وَ مَنْ فِي الْأَرْضِ جَمِيعًا فَلَنْ تَضُرُّوا اللَّهَ شَيْئًا اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ أَعْطِبْ عَلَى الْكَافِرِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(O) Community of people! Be saying what Pleases Allah<sup>azwj</sup> from you, the words, so **'Even if you and the ones in the earth altogether were to commit Kufr, [14:8]**, so you will not harm Allah<sup>azwj</sup> of anything. O Allah<sup>azwj</sup>! Forgive the Momineen and be Wrathful upon the Kafirs, and the Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the worlds'.

فَنَادَتْهُ الْقَوْمُ نَعَمْ مِمَعْنَا وَ أَطَعْنَا أَمْرَ اللَّهِ وَ أَمَرَ رَسُولِهِ بِقُلُوبِنَا وَ أَلْسِنَتِنَا وَ أَيْدِينَا وَ تَدَاكُّوْا عَلَى رَسُولِ اللَّهِ ص وَ عَلَى عَلِيٍّ ع وَ صَافِقُوا بِأَيْدِيهِمْ

The people called out to him<sup>saww</sup>, 'Yes! We hear and we obey the Command of Allah<sup>azwj</sup> and orders of His<sup>azwj</sup> Rasool<sup>saww</sup> with our hearts, and our tongues, and our hands!'

فَكَانَ أَوَّلُ مَنْ صَافَقَ رَسُولَ اللَّهِ ص الْأَوَّلُ وَ الثَّانِي وَ الثَّالِثُ وَ الرَّابِعُ وَ الْخَامِسُ عَلَيْهِمْ مَا عَلَيْهِمْ وَ بَاقِي الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ بَاقِي النَّاسِ عَنْ آخِرِهِمْ عَلَى قَدَرِ مَنَازِلِهِمْ إِلَى أَنْ صَلَّيْتَ الظُّهْرَ وَ الْعَصْرَ فِي وَفْتٍ وَاحِدٍ وَ الْمَغْرِبَ وَ الْعِشَاءَ الْآخِرَةَ فِي وَفْتٍ وَاحِدٍ

And they thronged to Rasool-Allah<sup>saww</sup> and to Ali<sup>asws</sup>, and they shook his<sup>asws</sup> hands with their hands. The first one to shake hand of Rasool-Allah<sup>azwj</sup> were the first (Abu Bakr), and the second (Umar), and the third (Usman), and the fourth, and the fifth, upon them is what is upon them, and rest of the Emigrants and the Helpers, and rest of the people to the last of them, in accordance to their status, up to the time they prayed Al-Zohr and Al-Asr (Salats), in one time, and Al-Maghrib and Al-Isha the last, in one time.

وَ أَوْصَلُوا الْبَيْعَةَ وَ الْمُصَافَقَةَ ثَلَاثًا وَ رَسُولُ اللَّهِ ص يَقُولُ كُلَّمَا بَايَعَ قَوْمٌ الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى جَمِيعِ الْعَالَمِينَ وَ صَارَتْ الْمُصَافَقَةُ سُنَّةً وَ رِسْمًا يَسْتَعْمِلُهَا مَنْ لَيْسَ لَهُ حَقٌّ فِيهَا.

and they connected the allegiance and the hand-shaking, thrice, and Rasool-Allah<sup>saww</sup> said every time the people pledged: 'The Praise is for Allah<sup>azwj</sup> Who Merited us<sup>asws</sup> over the

entirety of the worlds, and the hand-shaking became a Sunnah, and as a ritual, and it was utilised by the one who hadn't any right in it".<sup>292</sup>

87- ج، الإحتجاج رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ لَمَّا فَرَعَ رَسُولُ اللَّهِ ص مِنْ هَذِهِ الْحُطْبَةِ رُئِيَ فِي النَّاسِ رَجُلٌ جَمِيلٌ بَهِي طَبِيبُ الرِّيحِ فَقَالَ تَاللَّهِ مَا رَأَيْتُ كَالْيَوْمِ قَطُّ مَا أَشَدَّ مَا يُؤَكِّدُ لِابْنِ عَمِّهِ وَ إِنَّهُ لَعَقَدَ لَهُ عَقْدًا لَا يَحُلُّهُ إِلَّا كَافِرٌ بِاللَّهِ الْعَظِيمِ وَ بِرَسُولِهِ الْكَرِيمِ وَإِلَّا طَوِيلَ لِمَنْ حَلَّ عَقْدَهُ

(The book) 'Al ihtijaj' –

'It is reported from Al-Sadiq<sup>asws</sup>: 'When Rasool-Allah<sup>saww</sup> was free from this sermon, a handsome man with goodly appearance and aroma was seen among the people. He said, 'By Allah<sup>azwj</sup>! I have not seen like today at all! How intensely he<sup>saww</sup> has emphasised for the son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>as</sup>, and he<sup>saww</sup> has tied such a knot for him<sup>asws</sup>, no one would untie it except a Kafir (by committing Kufr) with the Magnificent Allah<sup>azwj</sup> and His<sup>azwj</sup> Benevolent Rasool<sup>saww</sup>. Woe upon woe be for the unto loosing his<sup>saww</sup> knot!'

قَالَ فَالْتَفَتَ إِلَيْهِ عُمَرُ حِينَ سَمِعَ كَلَامَهُ فَأَعْجَبَهُ هَيْئَتُهُ ثُمَّ اتَّفَقَ إِلَى النَّبِيِّ ص وَ قَالَ أَمَا سَمِعْتَ مَا قَالَ هَذَا الرَّجُلُ كَذَا وَ كَذَا

He<sup>asws</sup> said: 'Umar turned towards him when he heard his speech, and his appearance fascinated him. Then he turned to the Prophet<sup>saww</sup> and said, 'Did you<sup>saww</sup> not hear this man saying such and such?'

فَقَالَ رَسُولُ اللَّهِ ص يَا عُمَرُ أَ تَدْرِي مَنْ ذَلِكَ الرَّجُلُ قَالَ لَا قَالَ ذَلِكَ الرُّوحُ الْأَمِينُ جِبْرِيلُ فَإِنَّكَ أَنْ تَحُلَّهُ فَإِنَّكَ إِنْ فَعَلْتَ فَاللَّهِ وَ رَسُولُهُ وَ مَا يَكُنُّهُ وَ الْمُؤْمِنُونَ مِنْكَ بُرَاءً.

Rasool-Allah<sup>saww</sup> said: 'O Umar! Do you know who that man is?' He said, 'No'. He<sup>saww</sup> said: 'That is the trustworthy Spirit Jibraeel<sup>as</sup>, so beware of untying it, for if you were to do that, then Allah<sup>azwj</sup>, and His<sup>azwj</sup> Rasool<sup>saww</sup>, and the Momineen are disavowed from you".<sup>293</sup>

88- كشف، كشف الغمة من مناقب الخوارزمي وَ قَدْ أَوْرَدَهُ أَحْمَدُ فِي مُسْنَدِهِ عَنِ ابْنِ عَبَّاسٍ عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ قَالَ: قَدْ عَزَوْتُ مَعَ عَلِيٍّ إِلَى الْيَمَنِ فَرَأَيْتُ مِنْهُ حَفَوةً فَقَدِمْتُ عَلَى رَسُولِ اللَّهِ ص فَذَكَرْتُ عَلَيْهِ فَتَنَقَّصْتُهُ فَرَأَيْتُ وَجْهَ رَسُولِ اللَّهِ ص تَغَيَّرَ فَقَالَ يَا بُرَيْدَةُ أَلَسْتُ أَوَّلِي بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فُلْتُ بَلَى يَا رَسُولَ اللَّهِ فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ.

(The book) 'Kashf Al Ghumma', from (the book) 'Manaqib' of Al Khawarizmy, and it has been referred to by Ahmad in his (book) 'Musnad', from Ibn Abbas, from Bureyda Al Aslamy who said,

'I went on a military expedition with Ali<sup>asws</sup> to Al-Yemen, and I saw rudeness from him<sup>asws</sup>. I proceeded to Rasool-Allah<sup>saww</sup> and mentioned Ali<sup>asws</sup> and narrated to him<sup>saww</sup>. I saw the face of Rasool-Allah<sup>saww</sup> change (colour). He<sup>saww</sup> said: 'O Bureyda! Aren't I<sup>saww</sup> foremost with the Momineen than their own selves?' I said, 'Yes, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was so Ali<sup>asws</sup> is his Master".<sup>294</sup>

<sup>292</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 86

<sup>293</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 87

<sup>294</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 88 a

وَنَقَلْتُ مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ بُرَيْدَةَ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ص فِي سَرِيَّةٍ قَالَ فَلَمَّا قَدِمْنَا قَالَ كَيْفَ رَأَيْتُمْ صَحَابَةَ صَاحِبِكُمْ قَالَ فَإِمَّا شَكَوْتُهُ أَوْ شَكَاهُ غَيْرِي قَالَ فَرَفَعْتُ رَأْسِي وَكُنْتُ رَجُلًا مَكْنَابًا قَالَ فَإِذَا النَّبِيُّ قَدِ احْمَرَّ وَجْهُهُ وَهُوَ يَقُولُ مَنْ كُنْتُ وَلِيَّهِ فَعَلِيٌّ وَلِيَّهُ.

And it is copied from (the book) 'Musnad' of Ahmad Bin Hanbal, from Bureyda who said,

'Rasool-Allah<sup>saww</sup> sent us in a platoon. When we arrived (back), he<sup>saww</sup> said: 'How did you see the company of your companion (Ali<sup>asws</sup>)?' I said, 'Either I complain of him<sup>asws</sup> or somebody else complains of him'. He<sup>saww</sup> raised his<sup>saww</sup> head, and he<sup>saww</sup> used to be a man normally looking at the ground. The Prophet<sup>saww</sup>, his<sup>saww</sup> face had reddened and he<sup>saww</sup> said: 'One whose commander I<sup>saww</sup> was, so Ali<sup>asws</sup> is his commander'.<sup>295</sup>

وَبِالإِسْنَادِ عَنْ بُرَيْدَةَ مِنَ الْمُسْنَدِ الْمَذْكُورِ قَالَ: بَعَثَ رَسُولُ اللَّهِ ص بَعَثَيْنِ إِلَى الْيَمَنِ عَلَى أَحَدِهِمَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَ عَلَى الْآخَرِ خَالِدُ بْنُ وَلِيدٍ فَقَالَ إِذَا التَّقَيْتُمْ فَعَلِيٌّ عَلَى النَّاسِ وَ إِنْ افْتَرَقْتُمَا فِكُلُُّ وَاحِدٍ مِنْكُمَا عَلَى جُنْدِهِ

And by the chain from Bureyda from (the book) 'Al Musnad', the mentioned, said,

'Rasool-Allah<sup>saww</sup> sent two dispatches to Al-Yemen, upon one of them was Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and upon the other was Khalid Bin Waleed. He<sup>saww</sup> said: 'When they meet together, then Ali<sup>asws</sup> would be upon the people, and if they are separate, then each one of you two is upon his army'.

قَالَ فَلَقِينَا بَنِي زُبَيْدٍ مِنْ أَهْلِ الْيَمَنِ فَأَقْتَتَلْنَا فَظَهَرَ الْمُسْلِمُونَ عَلَى الْمُشْرِكِينَ فَقَتَلْنَا الْمُقَاتِلَةَ وَ سَبَيْنَا الدَّرَنَةَ فَاصْطَفَى عَلِيُّ امْرَأَةً مِنَ السَّبْيِ لِنَفْسِهِ

He (the narrator) said, 'We met the clan of Zubeyd from the people of Al-Yemen and we fought. Muslims prevailed over the Polytheists. We fought a battle and we captured the offspring, so Ali<sup>asws</sup> chose for himself<sup>asws</sup> a woman from the captives.

قَالَ بُرَيْدَةُ فَكَتَبَ مَعِيَ خَالِدُ بْنُ الْوَلِيدِ إِلَى رَسُولِ اللَّهِ ص يُخْبِرُهُ بِذَلِكَ فَلَمَّا أَتَيْتُ النَّبِيَّ ص دَفَعْتُ الْكِتَابَ فَقَرَأَ عَلَيْهِ فَرَأَيْتُ الْعَصَبَ فِي وَجْهِ رَسُولِ اللَّهِ ص فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا مَكَانُ الْعَائِدِ بِكَ بَعَثَنِي مَعَ رَجُلٍ وَ أَمَرْتَنِي أَنْ أُطِيعَهُ فَفَعَلْتُ مَا أُرْسِلْتُ بِهِ

Bureyda said, 'Khalid wrote a letter with me to Rasool-Allah<sup>saww</sup> informing him<sup>saww</sup> with that. When I came to the Prophet<sup>saww</sup>, I handed over the letter. It was read out to him<sup>saww</sup>, and I saw the anger in the face of Rasool-Allah<sup>saww</sup>. I said, 'O Rasool-Allah<sup>saww</sup>! This is a place I take shelter with you<sup>saww</sup>. You<sup>saww</sup> had sent me with a man and instructed me to obey him, and I did I had been sent with'.

فَقَالَ رَسُولُ اللَّهِ ص لَا تَتَّعْ فِي عَلِيٍّ فَإِنَّهُ مِنِّي وَ أَنَا مِنْهُ وَ هُوَ وَلِيُّكُمْ بَعْدِي.

Rasool-Allah<sup>saww</sup>! Do not fall (complaining) regarding Ali<sup>asws</sup>, for he<sup>asws</sup> is from me<sup>saww</sup> and I<sup>saww</sup> am from him<sup>asws</sup>, and he<sup>asws</sup> is your guardian after me<sup>saww</sup>.<sup>296</sup>

<sup>295</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 88 b

<sup>296</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 88 c

وَمِنْ صَحِيحِ التِّرْمِذِيِّ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ص جَيْشًا وَاسْتَعْمَلَ عَلَيْهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَمَشَى فِي السَّرِيَّةِ وَأَصَابَ جَارِيَةً فَأَنكَرُوا عَلَيْهِ وَتَعَاقَدَ أَرْبَعَةٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ فَقَالُوا إِذَا لَقِينَا رَسُولَ اللَّهِ أَخْبَرْتَاهُ بِمَا صَنَعَ عَلِيٌّ وَكَانَ الْمُسْلِمُونَ إِذَا رَجَعُوا مِنْ سَفَرٍ بَدَّؤُوا بِرَسُولِ اللَّهِ ص فَسَلَّمُوا عَلَيْهِ ثُمَّ انْصَرَفُوا إِلَى رِحَالِهِمْ

And from (the book) 'Saheeh Al Tirmizi' – From Imran Bin Husayn who said,

'Rasool-Allah<sup>saww</sup> sent an army and utilised Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> (as commander) upon them. He<sup>asws</sup> walked among the battalion and attained a girl. They disliked it upon him<sup>asws</sup>, and four from the companions of Rasool-Allah<sup>saww</sup> made a pact. They said, 'When we meet Rasool-Allah<sup>saww</sup>, we shall inform him<sup>saww</sup> with what Ali<sup>asws</sup> has done'. It was so that whenever the Muslims returned from a journey, they would begin with Rasool-Allah<sup>saww</sup> and greet unto him<sup>saww</sup>, then leave to their belongings (homes).

فَلَمَّا قَدِمَتِ السَّرِيَّةُ سَلَّمُوا عَلَى رَسُولِ اللَّهِ ص وَ قَامَ أَحَدُ الْأَرْبَعَةِ فَقَالَ يَا رَسُولَ اللَّهِ أَلَمْ تَرَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ صَنَعَ كَذَا وَ كَذَا فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ ص فَقَامَ الثَّانِي فَقَالَ مِثْلَ مَقَالَتِهِ فَأَعْرَضَ عَنْهُ ثُمَّ قَامَ الثَّلَاثُ فَقَالَ مِثْلَ مَقَالَتِهِ فَأَعْرَضَ عَنْهُ ثُمَّ قَامَ الرَّابِعُ فَقَالَ مِثْلَ مَا قَالُوا

When the battalion arrive, they greeted unto Rasool-Allah<sup>saww</sup>, and one of the four stood and said, 'O Rasool-Allah<sup>azwj</sup>! Do you<sup>saww</sup> not see Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> doing such and such?' Rasool-Allah<sup>saww</sup> turned away from him. The second one stood up and said similar to his words. He<sup>saww</sup> turned away from him. Then the third one stood up and said similar to their words. He<sup>saww</sup> turned away from him. Then the fourth stood up and said similar to what they had said.

فَأَقْبَلَ رَسُولُ اللَّهِ ص وَ الْعُصْبُ يُعْرِفُ فِي وَجْهِهِ فَقَالَ مَا تُرِيدُونَ مِنْ عَلِيٍّ إِنَّ عَلِيًّا مِنِّي وَ أَنَا مِنْهُ وَ هُوَ وَلِيُّ كُلِّ مُؤْمِنٍ مِنْ بَعْدِي

Rasool-Allah<sup>saww</sup> faced them and the anger was recognised in his<sup>saww</sup> face. He<sup>saww</sup> said: 'What are you intending from Ali<sup>asws</sup>? Ali<sup>asws</sup> is from me<sup>saww</sup> and I<sup>saww</sup> am from him<sup>asws</sup>, and he<sup>asws</sup> is guardian of every Momin from after me<sup>saww</sup>'.

وَمِنْ صَحِيحِهِ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ.

And from his (book) 'Saheeh': 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master'<sup>297</sup>.

89- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ الْحُسَيْنِ الْجَمَّالِ قَالَ: حَمَلْتُ أَبَا عَبْدِ اللَّهِ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَلَمَّا بَلَغَ عَدِيرَ حُمٍّ نَظَرُ إِلَيَّ وَ قَالَ هَذَا مَوْضِعُ قَدَمِ رَسُولِ اللَّهِ ص حِينَ أَخَذَ يَدِي عَلَيَّ ع وَ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

(The books) 'Kunz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Hassan Bin Ahmad Al Maliky, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan, from Al Husayn Al Jammal who said,

'I carried Abu Abdullah<sup>asws</sup> from Al-Medina to Makkah. When he<sup>asws</sup> reached Ghadeer Khumm, he<sup>asws</sup> looked at me and said: 'This is a place of the feet of Rasool-Allah<sup>saww</sup> where he<sup>saww</sup> held a hand of Ali<sup>asws</sup> and said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master'.

<sup>297</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 88 d

وَكَانَ عَنْ يَمِينِ الْمُسْتَطَاطِ أَرْبَعَةُ نَفَرٍ مِنْ قُرَيْشٍ سَمَّاهُمْ لِي فَلَمَّا نَظَرُوا إِلَيْهِ وَ قَدْ رَفَعَ يَدَهُ حَتَّى بَانَ بَيَاضُ إِبْطَيْهِ قَالُوا انْظُرُوا إِلَى عَيْنَيْهِ قَدْ انْقَلَبَتَا كَأَنَّهُمَا عَيْنَا بَجْنُونٍ

And on the right of the ten there were four persons' – he<sup>asws</sup> named them to me: 'When they looked at him<sup>saww</sup>, and he<sup>saww</sup> had raised his<sup>asws</sup> hand to the extent that the whiteness of his<sup>saww</sup> armpits were seen (the white garment under cloak), they said, 'Look at his<sup>saww</sup> eyes! They have turned as if these are eyes of a madman!'

فَأَتَاهُ جَبْرِئِيلُ فَقَالَ اقْرَأْ وَ إِنَّ يَكَاذُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ يَقُولُونَ إِنَّهُ لَمَجْنُونٌ وَ مَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ وَ الذِّكْرُ عَلَيَّ بِنُ أَبِي طَالِبٍ ع

Jibraeel<sup>as</sup> came to him<sup>saww</sup> and said: 'Recite! **And those who commit Kufr would almost smite (strike) you with their eyes when they hear the Zikr, and they were saying, 'He is insane!'** [68:51] **And he is not, except (he is) a Zikr for the worlds** [68:52]. And the Zikr is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

فَقُلْتُ الْحَمْدُ لِلَّهِ الَّذِي أَسْمَعَنِي هَذَا مِنْكَ فَقَالَ لَوْ لَا أَنَّكَ جَبَّالِي لَمَا حَدَّثْتُكَ بِهَذَا لِأَنَّكَ لَا تُصَدِّقُ إِذَا رَوَيْتَ عَنِّي.

I said, 'The Praise is for Allah<sup>azwj</sup> Who Made me listen to this from you<sup>asws</sup>'. He<sup>asws</sup> said: 'Had it not been you as my<sup>asws</sup> camelieer, I<sup>asws</sup> would not have narrated you with this, because you will not be ratified when you report it from me<sup>asws</sup>'.<sup>298</sup>

90- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ قِرْوَاشٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ النَّقَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ الْحَسَنِ بْنِ زَيْدٍ بْنِ حَمَزَةَ عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ رَجَاءِ الشَّيْبَانِيِّ قَالَ: قِيلَ لَجَعْفَرِ بْنِ مُحَمَّدٍ ع مَا أَرَادَ رَسُولُ اللَّهِ ص بِقَوْلِهِ لِعَلِيِّ ع يَوْمَ الْغَدِيرِ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

(The book) 'Basharat Al-Mustafa<sup>saww</sup> – Muhammad Bin Ali Bin Qirwash, from Muhammad Bin Muhammad Al Naqqar, from Muhammad Bin Muhammad Bin Al Husay and Al Hassan Bin Zayd Bin Hamza, from Ali Bin Abdul Rahman, from Muhammad Bin Mansour, from Ali Bin Al Husayn Bin Umar Bin Ali Bin Al Husayn, from Ibrahim Bin Raja'a Al Shaybani who said,

'It was said to Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, 'What did Rasool-Allah<sup>saww</sup> intend with his<sup>saww</sup> words to Ali<sup>asws</sup> on the Day of Ghadeer: 'The one whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>! Befriend the one who befriends him<sup>asws</sup> and be Inimical to the one who is inimical to him<sup>asws</sup>.

قَالَ فَاسْتَوَى جَعْفَرُ بْنُ مُحَمَّدٍ ع قَاعِدًا ثُمَّ قَالَ سُئِلَ وَ اللَّهُ عَنْهَا رَسُولُ اللَّهِ ص فَقَالَ اللَّهُ مَوْلَايَ أُولَى بِي مِنْ نَفْسِي لَا أَمْرَ لِي مَعَهُ وَ أَنَا مَوْلَى الْمُؤْمِنِينَ أُولَى بِهِمْ مِنْ أَنْفُسِهِمْ لَا أَمْرَ لَهُمْ مَعِيَ وَ مَنْ كُنْتُ مَوْلَاهُ أُولَى بِهِ مِنْ نَفْسِهِ لَا أَمْرَ لَهُ مَعِيَ فَعَلَيْ بِنُ أَبِي طَالِبٍ مَوْلَاهُ أُولَى بِهِ مِنْ نَفْسِهِ لَا أَمْرَ لَهُ مَعَهُ.

He (the narrator) said, 'Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> sat up straight, then said: 'By Allah<sup>azwj</sup>! Rasool-Allah<sup>saww</sup> was asked about it, and he<sup>saww</sup> said: 'Allah<sup>azwj</sup> is my<sup>saww</sup> Master being closer with me<sup>saww</sup> than my<sup>saww</sup> own self. There is no command for me<sup>saww</sup> along with Him<sup>azwj</sup>. And I<sup>saww</sup> am the Master of the Momineen, being closer with them that their own selves. There is no command for them along with me<sup>saww</sup>. And the one whose Master I<sup>saww</sup> was, I<sup>saww</sup> would

<sup>298</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 89

be closer with him than his own self. There would be no command for him along with me<sup>saww</sup>. (In the same way) Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is his master, being closer with him than his own self, there being no command for him other than what comes from him<sup>asws</sup>.<sup>299</sup>

91- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الْمُفَضَّلِ الشَّيْبَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرٍ عَنِ الرَّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كُنْتُ مَوْلَا فَعَلَيْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ اخْذُلْ مَنْ خَذَلَهُ وَ انْصُرْ مَنْ نَصَرَهُ.

(The book) 'Bashaarat Al Mustafa<sup>saww</sup>' – Muhammad Bin Ahmad Bin Shahriyar, from Muhammad Bin Muhammad Bin Yaqoub, from Muhammad Bin Abdul Rahman, from Abu Al Mufazzal Al Shaybani, from Abdullah Bin Ahmad Bin Aamir,

'From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers having said: 'Rasool-Allah<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was, so 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 Abandon the one abandoning him<sup>asws</sup> and Help the one helping him''.<sup>300</sup>

صح، صحيفة الرضا عليه السلام عَنْهُ عَنْ آبَائِهِ ع مِثْلُهُ.

(The book) 'Saheefa Al-Reza<sup>asws</sup>' – from him<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> – similar to it.

92- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْفَارِسِيِّ عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ يَزِيدَ بْنِ سُلَيْمٍ عَنْ إِسْمَاعِيلَ بْنِ أَبَانٍ عَنْ أَبِي مَرْثَمٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كُنْتُ وَلِيَّهُ فَعَلَيْ وَلِيِّهِ.

(The book) 'Bashaarat Al-Mustafa<sup>saww</sup>' – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Muhammad Bin Al Qasim Al Farsi, from Muhammad Bin Yusuf, from Muhammad Bin Ahmad Bin Hammad, from Muhammad Bin Muhammad Bin Suleyman, from Ahmad Bin Yazeed Bin Suleym, from Ismail Bin Aban, from Abu marwam, from Ata'a, from Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said: 'One whose guardian I<sup>saww</sup> was so Ali<sup>asws</sup> is his guardian''.<sup>301</sup>

93- وَ بِهَذَا الْإِسْنَادِ عَنْ عَبْدِ الصَّمَدِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ هَاشِمٍ عَنْ وَكِيعٍ عَنِ الْأَعْمَشِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ الْأَسْلَمِيِّ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كُنْتُ وَلِيَّهُ فَعَلَيْ وَلِيِّهِ.

And by this chain from Abdul Samad, from Abdullah Bin Muhammad Bin Abdullah, from Abdullah Bin Ahmad Bin Al Husayn, from Abdullah Bin Hashim, from Wakie, from Al Amsh, from Sa'ad Bin Ubeyda, from Abdullah Bin Bureyda Al Aslami, from his father who said,

'Rasool-Allah<sup>saww</sup> said: 'One whose guardian I<sup>saww</sup> was, so Ali<sup>asws</sup> is his guardian''.<sup>302</sup>

94- وَ بِالْإِسْنَادِ عَنِ الْفَارِسِيِّ عَنْ أَحْمَدَ بْنِ أَبِي الطَّيِّبِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ عَنْ زَكْرِيَّا بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ صَالِحٍ عَنْ مُوسَى بْنِ عُثْمَانَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ وَ زَيْدِ بْنِ أَرْقَمَ قَالَا كُنَّا مَعَ النَّبِيِّ ص يَوْمَ غَدِيرِ حُمٍّ وَ نَحْنُ نَرْفَعُ غُصْنَ الشَّجَرَةِ عَنْ رَأْسِهِ

<sup>299</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 90

<sup>300</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 91

<sup>301</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 92

<sup>302</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 93

And by the chain from Al Farsi, from Ahmad Bin Abu Al Tayyib, from Ibrahim Bin Abdullah, from Zakariyya Bin Yahya, from Abdul Rahman Bin Salih, from Musa Bin Usman, from Abu Is'haq, from Al Bara'a and Zayd Bin Arqam who both said,

'We were with the Prophet<sup>saww</sup> from the day of Ghadeer Khumm, and we were lifting the branch of the tree away from his<sup>saww</sup> head.

فَقَالَ إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِي وَلَا لِأَهْلِ بَيْتِي إِلَّا وَ قَدْ سَمِعْتُمُونِي وَ رَأَيْتُمُونِي فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَنْبَغُوا مَقْعَدَهُ مِنَ النَّارِ

He<sup>saww</sup> said: 'The charity is neither permissible for me<sup>saww</sup> nor for the People<sup>asws</sup> of my<sup>saww</sup> Household. Indeed! And you have listened to me<sup>saww</sup>, and you have seen me<sup>saww</sup>! So, the one who deliberately lies upon me<sup>saww</sup>, then let him assume his seat from the Fire!

أَلَا وَ إِنِّي فَرَطُكُمْ عَلَى الْخَوْضِ وَ مُكَاتِّرُ بِكُمْ الْأَمَمَ يَوْمَ الْقِيَامَةِ وَ لَا تُسَوِّدُوا وَجْهِي إِلَّا وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَ لِيُّي وَ أَنَا وَلِيُّ كُلِّ مُؤْمِنٍ فَمَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ.

Indeed! And I<sup>saww</sup> shall be over-indulgent to you all at the Fountain, and priding with your numerousness upon the (other) communities on the Day of Qiyamah, and (so) you should not blacken my<sup>saww</sup> face. Indeed! And Allah<sup>azwj</sup> Mighty and Majestic is my<sup>saww</sup> Guardian, and I<sup>saww</sup> am a guardian of every Momin. So, the one whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master".<sup>303</sup>

95- كشف، كشف الغمة من دلائل الحميري عن الحسن بن طريف قال: كتبت إلى أبي محمد ع أسأله ما معنى قول رسول الله ص لأبي المؤمنين ع من كنت مولاه فهذا مولاه قال أراد بذلك أن جعله علماً يُعرف به حزب الله عند الفرقة.

(The book) 'Kashaf Al Ghumma' – From the evidence of Al Himeyri, from Al Hassan Bin Tareyf who said,

'I wrote to Abu Muhammad<sup>asws</sup> asking him<sup>asws</sup>, 'What is the meaning of the words of Rasool-Allah<sup>saww</sup> for Amir Al-Momineen<sup>asws</sup>: 'One whose Master I<sup>saww</sup> was so this one<sup>asws</sup> is his Master!?' He<sup>asws</sup> said: 'He<sup>saww</sup> intended with that to make him<sup>asws</sup> a flag the party of Allah<sup>azwj</sup> could be recognised at the sectarianism".<sup>304</sup>

96- لي، الأماالي للصدوق مع، معاني الأخبار محمد بن عمار الحافظ عن جعفر بن محمد الحسني عن محمد بن علي بن خلف عن سهل بن عامر عن زافر بن سليمان عن شريك عن أبي إسحاق قال: قلت لعلي بن الحسين ع ما معنى قول النبي ص من كنت مولاه فعلي مولاه قال أخبرهم أنه الإمام بعده.

(The book) 'Al Amaali' of Al Sadouq, (and) 'Ma'any Al Akhbaar' – Muhammad Bin Umar the memorised, from Ja'far Bin Muhammad Al Hasany, from Muhammad Bin Ali Bin Khalaf, from Sahl Bin Aamir, from Zafir Bin Suleyman, from Shareek, from Abu Is'haq who said,

'I said to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, 'What is the meaning of the words of the Prophet<sup>saww</sup>: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master'. He<sup>asws</sup> said: 'He<sup>saww</sup> informed them that he<sup>asws</sup> is the Imam<sup>asws</sup> after him<sup>asws</sup>'.<sup>305</sup>

<sup>303</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 94

<sup>304</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 95

<sup>305</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 96

97- مع، معاني الأخبار مُحَمَّدُ بْنُ عُمَرَ عَنْ مُوسَى بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ عَ عَنْ قَوْلِ النَّبِيِّ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ فَقَالَ يَا أَبَا سَعِيدٍ تَسْأَلُ عَنْ مِثْلِ هَذَا أَعَلِمَهُمْ أَنَّهُ يَقُومُ فِيهِمْ مَقَامُهُ.

(The book) 'Ma'any Al Akhbaar' – Muhammad Bin Umar, from Musa Bin Muhammad Bin Al Hassan, from Al Hassan Bin Muhammad, from Safwan Bin Yahya, from Yaqoub Bin Shuayb, from Aban Bin Taghlib who said,

'I asked Abu Ja'far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> about words of the Prophet<sup>saww</sup>: 'One whose Master I<sup>saww</sup> was so Ali<sup>asws</sup> is his Master'. He<sup>asws</sup> said: 'O Abu Saeed! You are asking about the like of this. He<sup>saww</sup> let them known that he<sup>asws</sup> would be standing among them in his<sup>saww</sup> position".<sup>306</sup>

98- لي، الأما لي للصدوق مع، معاني الأخبار مُحَمَّدُ بْنُ عُمَرَ عَنْ مُحَمَّدٍ بْنِ الْقَاسِمِ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ هَاشِمٍ عَنْ أَبِيهِ قَالَ: ذَكَرَ عِنْدَ زَيْدِ بْنِ عَلِيٍّ قَوْلُ النَّبِيِّ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ قَالَ نَصَبَهُ عَلِمًا لِيُعْرِفَ بِهِ حِزْبُ اللَّهِ عَزَّ وَ جَلَّ عِنْدَ الْفُرْقَةِ.

(The books) 'Al Amaali' of Al Sadouq, (and) 'Ma'ami Al Akhbaar' – Muhammad Bin Umar, from Muhammad Bin Al Qasim, from Abbad Bin Yaqoub, from Ali Bin Hashim, from his father who said,

'It was mentioned in the presence of Zayd son of Ali<sup>asws</sup>, the words of the Prophet<sup>saww</sup>: 'One whose Master, so Ali<sup>asws</sup> is his Master'. He said, 'He<sup>saww</sup> nominated him<sup>asws</sup> as a flag in order for the party of Allah<sup>azwj</sup> Mighty and Majestic to be recognised at the sectarianism".<sup>307</sup>

99- مع، معاني الأخبار مُحَمَّدُ بْنُ عُمَرَ عَنْ مُحَمَّدِ بْنِ الْحَارِثِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَزِيدَ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ أَبِي مَرْثَمٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص اللَّهُ رَبِّي وَ لَا إِمَارَةَ لِي مَعَهُ وَ أَنَا رَسُولُ رَبِّي وَ لَا إِمَارَةَ مَعِي وَ عَلَيَّ وَلِيٌّ مَنْ كُنْتُ وَلِيِّهِ وَ لَا إِمَارَةَ مَعَهُ.

(The book) 'Ma'any Al Akhbaar' – Muhammad Bin Umar, from Muhammad Bin Al Haris, from Ahmad Bin Muhammad Bin Yazeed, from Ismail Bin Aban, from Abu Maryam, from Ata'a, from Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> is my<sup>saww</sup> Lord<sup>azwj</sup> and there is no emirate for me<sup>saww</sup> with Him<sup>azwj</sup>, and I<sup>saww</sup> am a Rasool<sup>saww</sup> is my<sup>saww</sup> Lord<sup>azwj</sup>, nor is there any emirate with me<sup>saww</sup> and Ali<sup>asws</sup> is a guardian of the one I<sup>saww</sup> was his guardian, and there is not emirate (for anyone else) with him<sup>asws</sup>".<sup>308</sup>

100- مع، معاني الأخبار الْحَافِظُ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ بَسَّامٍ عَنْ مُعَلَّلِ بْنِ نُفَيْلٍ عَنْ أَيُّوبَ بْنِ سَلَمَةَ عَنْ بَسَّامٍ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ النَّبِيُّ ص مَنْ كُنْتُ وَلِيِّهِ فَعَلَيْ وَلِيِّهِ وَ مَنْ كُنْتُ إِمَامَهُ فَعَلَيْ إِمَامِهِ وَ مَنْ كُنْتُ أَمِيرَهُ فَعَلَيْ أَمِيرِهِ وَ مَنْ كُنْتُ نَذِيرَهُ فَعَلَيْ نَذِيرِهِ وَ مَنْ كُنْتُ هَادِيَهُ فَعَلَيْ هَادِيِهِ وَ مَنْ كُنْتُ وَسِيلَتَهُ إِلَى اللَّهِ تَعَالَى فَعَلَيْ وَسِيلَتِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَاللَّهُ سُبْحَانَهُ يَجْعَلُ بَيْنَهُ وَ بَيْنَ عَدُوِّهِ.

(The book) 'Ma'ani Al Akhbaar' – Al Hafiz, from Muhammad Bin Ubeydullah, from Muhammad Bin Ali Bin Bassam, from Muallil Bin Nufeyl, from Ayoub Bin Salamah, from Bassam, from Atiyya, from Abu Saeed who said,

'The Prophet<sup>saww</sup> said: 'One whose guardian I<sup>saww</sup> was, so Ali<sup>asws</sup> is his guardian, and One whose Imam I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Imam, and one whose commander I<sup>saww</sup> so Ali<sup>asws</sup> is his

<sup>306</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 97

<sup>307</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 98

<sup>308</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 99

commander, and one whose warner I<sup>saww</sup> was, so Ali<sup>asws</sup> is his warner, and one whose guide I<sup>saww</sup> was, so Ali<sup>asws</sup> is his guide, and one whose means to Allah<sup>azwj</sup> the Exalted I<sup>saww</sup> was, so Ali<sup>asws</sup> is his means to Allah<sup>azwj</sup> Mighty and Majestic, so for Allah<sup>azwj</sup> the Glorious will Judge between him<sup>asws</sup> and his<sup>asws</sup> enemies”.<sup>309</sup>

101- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عُقْدَةَ عَنْ يَحْيَى بْنِ زَكْرِيَّا بْنِ شَيْبَانَ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ بْنِ طَهْمَرٍ عَنْ أَبِيهِ عَنْ مَنْصُورِ بْنِ سَلَمٍ عَنْ سَابُورٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص عَلِيُّ بْنُ أَبِي طَالِبٍ مَوْلى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ وَ هُوَ وَلِيُّكُمْ بَعْدِي.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Yahya Bin Zakariyya Bin Shayban, from Ibrahim Bin Al Hakam Bin Zuheyr, from his father, from Mansour Bin Salam Bin Sabour, from Abdullah Bin Ata’a, from Abdullah Bin Yazeed, from his father who said,

‘Rasool-Allah<sup>saww</sup> said: ‘Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is Master of every Momin and Momina, and he<sup>asws</sup> is your guardian after me<sup>saww</sup>’,<sup>310</sup>

102- شف، كشف اليقين السيّد فَخَّارُ بْنُ مَعْدٍّ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ عَدْنَانَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الصَّمَدِ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ مَيْمُونٍ عَنْ دَارِمِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ السَّرِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُتَقِي بْنِ الْقَاسِمِ عَنْ هَلَالِ بْنِ أَيُّوبَ عَنْ أَبِي كَثِيرٍ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَسْعَدَ بْنِ زُرَّارَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ أُوحِيَ إِلَيَّ فِي عَلِيٍّ أَنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ.

(The book) ‘Kashf Al Yaqeen’ – The Seyyid Fakhar Bin Ma’ad, from Ali Bin Muhammad bin Adnan, from Abdullah Bin Abdul Samad, from Muhammad Bin Ali Bin Maymoun, from Darim Bin Muhammad, from Muhammad Bin Ibrahim Bin Al Sary, from Ibn Uqdah, from Muhammad Bin Al Fazl Bin Ibrahim, from his father, from Musanna Bin Al Qasim, from Hilal Bin Ayoub, from Abu Kaseer Al Ansari, from Abdullah Bin As’ad Bin Zurarah, from his father who said,

‘Rasool-Allah<sup>saww</sup> said: ‘One whose Master I<sup>asws</sup> was, so Ali<sup>asws</sup> is his Master. It is Revealed to me<sup>saww</sup> regarding Ali<sup>asws</sup>, he<sup>asws</sup> is commander of the Momineen and chief of the Muslims, and guide of the resplendent’”.<sup>311</sup>

103- كش، رجال الكشي جَبْرِئِيلُ بْنُ أَحْمَدَ عَنْ مُوسَى بْنِ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ عَلِيٍّ بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْوَاسِطِيِّ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا صُرِعَ زَيْدُ بْنُ صُوحَانَ رَحِمَهُ اللَّهُ يَوْمَ الْجَمَلِ جَاءَ أَمِيرُ الْمُؤْمِنِينَ ع حَتَّى جَلَسَ عِنْدَ رَأْسِهِ فَقَالَ رَحِمَكَ اللَّهُ يَا زَيْدُ لَقَدْ كُنْتَ خَفِيفَ الْمُتُونَةِ عَظِيمِ الْمَعُونَةِ

(The book) ‘Rijal’ of Al Kashy – Jibraeel Bin Ahmad, from Musa Bin Muawiya Bin Wahab, from Ali Bin Saeed, from Abdullah Bin Abdullah Al Wasity, from Wasil Bin Suleyman, from Abdullah Bin Sinan,

‘From Abu Abdullah<sup>asws</sup> having said: ‘When Zayd Bin Sowhan, may Allah<sup>azwj</sup> have Mercy on him, fell down on the day of the camel, Amir Al-Momineen<sup>asws</sup> came until he<sup>asws</sup> sat by his head. He<sup>saww</sup> said: ‘May Allah<sup>azwj</sup> have Mercy on you, O Zayd! You were light of the consumption, mighty of the assistance’.

<sup>309</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 100

<sup>310</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 101

<sup>311</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 102

قَالَ فَرَفَعَ رَأْسَهُ إِلَيْهِ ثُمَّ قَالَ وَ أَنْتَ فَجَزَاكَ اللَّهُ خَيْرًا يَا أَمِيرَ الْمُؤْمِنِينَ فَوَ اللَّهُ مَا عَلِمْتُكَ إِلَّا بِاللَّهِ عَلِيمًا وَ فِي أُمِّ الْكِتَابِ عَلِيًّا حَكِيمًا وَ إِنَّ اللَّهَ فِي صَدْرِكَ

He (Abu Abdullah<sup>asws</sup>) said: 'Zayd raised his head, then said, 'And you<sup>asws</sup>, may Allah<sup>azwj</sup> Recompense you<sup>asws</sup> goodly, O Amir Al-Momineen<sup>asws</sup>! By Allah<sup>azwj</sup>! I do not know you<sup>asws</sup> except with Allah<sup>azwj</sup> as 'Aleem' (all knowing), and in the Mother of the Book as 'Aliyan Hakeem' (The most Knowing, the most Wise), and surely Allah<sup>azwj</sup> is Mighty in your<sup>asws</sup> chest.

لَعَظِيمٍ وَ اللَّهُ مَا قَاتَلْتُ مَعَكَ عَلَى جَهَالَةٍ وَ لَكِنِّي سَمِعْتُ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ص تَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَلَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذِلْ مَنْ خَذَلَهُ فَكِرْهُتُ وَ اللَّهُ أَنْ أَخْذَلَكَ فَيَخْذِلَنِي اللَّهُ.

By Allah<sup>azwj</sup>! I did not fight with (alongside) you upon ignorance, but I had heard Umm Salama<sup>ra</sup>, wife of the Prophet<sup>saww</sup> saying, 'I<sup>ra</sup> heard Rasool-Allah<sup>saww</sup> saying: 'One whose Master I<sup>saww</sup> was, so 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>. So, by Allah<sup>azwj</sup>! I have abhorred abandoning you<sup>asws</sup> so Allah<sup>azwj</sup> would Abandon me''<sup>312</sup>.

104- فر، تفسير فرات بن إبراهيم علي بن محمد بن فرج بن فروة عن مسعدة عن صالح بن ميسم عن أبيه قال: بينا أنا في السوق إذ أتاني الأصْبُعُ بنُ نُبَاتَةَ فَقَالَ لِي وَيْحَكَ يَا مَيْسَمُ لَقَدْ سَمِعْتُ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنِفًا حَدِيثًا صَغْبًا شَدِيدًا أَنْ يَكُونَ كَمَا ذَكَرْتُ فَلْتُ وَ مَا هُوَ

Tafseer Furaat Bin Ibrahim – Ali Bin Hamdoun, from Faraj Bin Farwah, from Mas'ada, from Salih Bin Meesam, from his father who said,

'While I was in the market when Al-Asbagh Bin Nubata came to (see) me. He said to me, 'Woe be unto you, O Maysam! I heard a Hadeeth from Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> just now, severely difficult, if it happens like what he<sup>asws</sup> mentioned'. I said, 'And what is it?'

قَالَ سَمِعْتُ يَقُولُ إِنَّ حَدِيثَنَا أَهْلَ الْبَيْتِ صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ مُؤْمِنٌ قَدْ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

He said, 'I heard him<sup>asws</sup> saying: 'Our<sup>asws</sup> Ahadeeth, of People<sup>asws</sup> of the Household, are difficult becoming more difficult. No one can tolerate it except an Angel of Proximity or a Messenger<sup>as</sup> Prophet<sup>as</sup>, or a Momin whose heart Allah<sup>azwj</sup> has tested for the Eman''.

قَالَ فَقُمْتُ مِنْ فُورِي فَأَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ ع فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ جَعَلْتَ فِذَاكَ حَدِيثٌ أَخْبَرَنِي بِهِ الْأَصْبُعُ عَنْكَ قَدْ ضِيقْتُ بِهِ دَرْعًا قَالَ فَمَا هُوَ فَأَخْبَرْتُهُ بِهِ

He said, 'I got up immediately and went to Amir Al-Momineen<sup>asws</sup>, and I said, 'O Amir Al-Momineen<sup>asws</sup>! May I be sacrificed for you<sup>asws</sup>! There is a Hadeeth Al-Asbagh Bin Nubata has informed me with, I was constrained by it, panicking'. He<sup>asws</sup> said: 'What is it?' So, I informed him<sup>asws</sup> with it'.

<sup>312</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 103

قَالَ لِي اجْلِسْ يَا مِيسَمُ أَوْ كُلُّ عِلْمٍ الْعُلَمَاءُ يُحْتَمَلُ قَالَ اللَّهُ لِمَلَائِكَتِهِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ إِلَى آخِرِ الْآيَةِ فَهَلْ رَأَيْتَ الْمَلَائِكَةَ احْتَمَلُوا الْعِلْمَ قَالَ قُلْتُ هَذِهِ وَاللَّهِ أَعْظَمُ مِنْ تِلْكَ

He<sup>asws</sup> said to me: 'Be seated, O Meesam! Or and every knowledge the scholars can tolerate it? Allah<sup>azwj</sup> Said to His<sup>azwj</sup> Angels: ***I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make mischief therein and shed the blood, [2:30]*** – up the end of the Verse. So, do you see the Angels tolerating the knowledge?' I said, 'By Allah<sup>azwj</sup>! This is mightier than that!'

قَالَ وَالْأُخْرَى عَنْ مُوسَى أَنْزَلَ اللَّهُ عَلَيْهِ التَّوْرَةَ فَظَنَّ أَنْ لَا أَحَدَ فِي الْأَرْضِ أَعْلَمُ مِنْهُ فَأَخْبَرَهُ اللَّهُ تَعَالَى أَنَّ فِي خَلْقِي مَنْ هُوَ أَعْلَمُ مِنْكَ وَذَاكَ إِذْ خَافَ عَلَى نَبِيِّهِ الْعُجْبَ

He<sup>asws</sup> said: 'And another, from Musa<sup>as</sup>. Allah<sup>azwj</sup> Revealed the Torah unto him<sup>as</sup>, so he<sup>as</sup> thought that there isn't anyone in the earth more learned than him. Allah<sup>azwj</sup> the Exalted Informed him<sup>as</sup>: "Among My<sup>azwj</sup> creatures there is one who is more learned than you<sup>as</sup>!" And that was when He<sup>azwj</sup> Feared the self-conceitedness upon His<sup>azwj</sup> Prophet<sup>saww</sup>.

قَالَ قَدَعَا رَبُّهُ أَنْ يُرْسِدَهُ إِلَى الْعَالَمِ قَالَ فَجَمَعَ اللَّهُ بَيْنَهُ وَبَيْنَ الْخُضِرِ ع فَخَرَقَ السَّفِينَةَ فَلَمْ يَحْتَمِلْ ذَلِكَ مُوسَى وَ قَتَلَ الْغُلَامَ فَلَمْ يَحْتَمِلْهُ وَ أَقَامَ الْجِدَارَ فَلَمْ يَحْتَمِلْ ذَلِكَ

He<sup>asws</sup> said: 'He<sup>as</sup> supplicated to his<sup>as</sup> Lord<sup>azwj</sup> to Guide him<sup>as</sup> to the scholar. Allah<sup>azwj</sup> Gathered between him<sup>as</sup> and Al-Khizr<sup>as</sup>. He (Al-Khizr<sup>as</sup>) punctured the boat, so Musa<sup>as</sup> could not tolerate that, and he (Al-Khizr<sup>as</sup>) killed the boy, so he<sup>as</sup> could not tolerate it, and he (Al-Khizr<sup>as</sup>) straightened the wall, and he<sup>as</sup> could not tolerate that.

وَأَمَّا الْمُؤْمِنُ فَتَبَيَّنَا مُحَمَّدٌ رَسُولُ اللَّهِ ص أَخَذَ بِيَدِي يَوْمَ الْعَدِيرِ فَقَالَ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ فَهَلْ رَأَيْتَ الْمُؤْمِنِينَ احْتَمَلُوا ذَلِكَ إِلَّا مَنْ عَصَمَهُمُ اللَّهُ مِنْهُمْ

And as for the Momin, our Prophet<sup>saww</sup> Muhammad<sup>saww</sup>, Rasool-Allah<sup>saww</sup>, held my<sup>asws</sup> hand on the day of Al-Ghadeer, and he<sup>saww</sup> said: 'One who whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master'. So, did you see the Momineen tolerating that, except the ones from them Allah<sup>azwj</sup> Protected?

أَلَا فَأَبَشِّرُوا تُمْ أَبَشِّرُوا فَإِنَّ اللَّهَ قَدْ خَصَّكُمْ بِمَا لَمْ يُخَصَّ بِهِ الْمَلَائِكَةُ وَ النَّبِيِّينَ وَ الْمُؤْمِنِينَ بِمَا احْتَمَلْتُمْ مِنْ أَمْرِ رَسُولِ اللَّهِ.

Indeed! Receive glad tidings! Then receive glad tidings, for Allah<sup>azwj</sup> has Specialised you (Shias) with what He<sup>azwj</sup> did not Specialise the Angels, and the Prophets<sup>as</sup>, and the Momineen, due to what you (Shias) are tolerating from the orders of Rasool-Allah<sup>saww</sup>,<sup>313</sup>

105- فر، تفسير فرات بن إبراهيم الحسين بن سعيد مضعناً عن بُرَيْدَةَ قَالَ: بَعَثَ رَسُولُ اللَّهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ إِلَى الْيَمَنِ وَ خَالِدٌ عَلَى الْخَيْلِ وَ قَالَ إِذَا اجْتَمَعْتُمَا فَعَلَيْ عَلَى النَّاسِ

Furaat Bin Ibrahim – Al Husayn Bin Saeed transmitting from Bureyda who said,

<sup>313</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 104

'Rasool-Allah<sup>saww</sup> sent Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and Khalid (as commanders) upon the cavalry to Al-Yemen, and said: 'When you are both together, so Ali<sup>asws</sup> would be (commander) upon the people'.

قَالَ فَلَمَّا قَدِمْنَا إِلَى النَّبِيِّ صَلَّى عَلَى الْمُسْلِمِينَ وَ أَصَابُوا مِنَ الْغَنَائِمِ كَثِيرَةً وَ أَخَذَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ جَارِيَةً مِنَ الْخُمْسِ قَالَ فَقَالَ خَالِدُ يَا بُرَيْدَةُ اغْتَنِمَهَا إِلَى النَّبِيِّ صَلَّى فَأَخْبِرَهُ فَإِنَّهُ يَسْقُطُ مِنْ عَيْنَيْهِ

He (the narrator) said, 'When we arrived to the Prophet<sup>saww</sup>, Allah<sup>azwj</sup> had Granted victory to the Muslims and they had attained from the booty, a lot of booty, and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> took a girl from the Khums. Khalid said, 'O Bureyda! Go to the Prophet<sup>saww</sup> and informed him<sup>saww</sup>, so he<sup>asws</sup> would fall from his<sup>saww</sup> eyes'.

فَقَالَ بُرَيْدَةُ فَقَدِمْتُ الْمَدِينَةَ وَ دَخَلْتُ الْمَسْجِدَ فَأَتَيْتُ مَنْزِلَ النَّبِيِّ صَلَّى وَ رَسُولُ اللَّهِ فِي بَيْتِهِ وَ سَفَرَاءُ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ جُلُوسٌ عَلَى بَابِهِ فَأَتَيْتُ النَّاسَ فَقَالُوا يَا بُرَيْدَةُ مَا الْخَبَرُ قُلْتُ فَتَحَ اللَّهُ عَلَى الْمُسْلِمِينَ فَأَصَابُوا مِنَ الْغَنَائِمِ مَا لَمْ يُصِيبُوا مِثْلَهَا

Bureyda said, 'I arrived at Al-Medina and entered the Masjid and came to the house of the Prophet<sup>saww</sup>, and Rasool-Allah<sup>saww</sup> in his<sup>saww</sup> house, and ambassadors of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> were seated at his<sup>saww</sup> door. I went to the people. They said, 'O Bureyda! What is the news?' I said, 'Allah<sup>azwj</sup> has granted victory to the Muslims and they have attained from the booty what they have not attained the like of it'.

قَالُوا فَمَا أَقْدَمَكَ قُلْتُ بَعَثَنِي خَالِدٌ أَخْبِرَ النَّبِيَّ صَ بِجَارِيَةٍ أَخَذَهَا عَلِيُّ بْنُ أَبِي طَالِبٍ عَ مِنَ الْخُمْسِ قَالَ فَأَخْبِرَهُ فَإِنَّهُ يَسْقُطُ مِنْ عَيْنَيْهِ

They said, 'So what made you come in advance?' I said, 'Khalid sent me to inform the Prophet<sup>saww</sup> that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> has taken a girl from the Khums. He said, 'Inform him<sup>saww</sup>, so he<sup>asws</sup> would fall from his<sup>saww</sup> eyes'.

قَالَ وَ رَسُولُ اللَّهِ يَسْمَعُ الْكَلَامَ قَالَ فَخَرَجَ النَّبِيُّ صَ مُعْظَبًا كَأَنَّمَا يُفْقَأُ مِنْ وَجْهِهِ حَبُّ الرُّمَانِ فَقَالَ مَا بَالُ أَقْوَامٍ يَنْتَقِصُونَ عَلِيًّا مَنْ تَنْقُصَ عَلِيًّا فَقَدْ تَنْقُصَنِي وَ مَنْ فَارَقَ عَلِيًّا فَقَدْ فَارَقَنِي

He (the narrator) said, 'And Rasool-Allah<sup>saww</sup> heard the talk. The Prophet<sup>saww</sup> came out angrily as if these had come out from his<sup>saww</sup> face like the pomegranate seeds. He<sup>saww</sup> said: 'What is the matter of a people derogating Ali<sup>asws</sup>? One who derogates Ali<sup>asws</sup> so he has derogated me<sup>saww</sup>, and one who separates from Ali<sup>asws</sup> so he has separated from me<sup>saww</sup>!

إِنَّ عَلِيًّا مَعِي وَ أَنَا مِنْهُ خَلَقَهُ اللَّهُ مِنْ طِينَتِي وَ خُلِقْتُ مِنْ طِينَةِ إِبْرَاهِيمَ وَ أَنَا أَفْضَلُ مِنْ إِبْرَاهِيمَ وَ فَضْلُ إِبْرَاهِيمَ لِي فَضْلٌ ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضِي

Surely Ali<sup>asws</sup> is from me<sup>saww</sup> and I<sup>saww</sup> am from him<sup>asws</sup>. Allah<sup>azwj</sup> Created him<sup>asws</sup> from my<sup>saww</sup> clay and I<sup>saww</sup> am Created from the clay of Ibrahim<sup>as</sup>, and I<sup>saww</sup> am superior than Ibrahim<sup>as</sup>, and the merits of Ibrahim<sup>as</sup> are for me<sup>saww</sup>, merits of offspring, some from the others.

وَحُكَّكَ يَا بُرَيْدَةُ أَمَا عَلِمْتَ أَنَّ لِعَلِيٍّ بْنِ أَبِي طَالِبٍ فِي الْخُمْسِ أَفْضَلَ مِنَ الْجَارِيَةِ الَّتِي أَخَذَهَا وَ أَنَّهُ وَلِيُّكُمْ مِنْ بَعْدِي

Woe be to you, O Bureyda! Do you not know that for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, in the Khums, is more than the girl which he<sup>asws</sup> has taken, and he<sup>asws</sup> is your guardian from after me<sup>saww</sup>.

قَالَ فَلَمَّا رَأَيْتُ شِدَّةَ غَضَبِ رَسُولِ اللَّهِ ص قُلْتُ يَا رَسُولَ اللَّهِ أَسْأَلُكَ بِحَقِّ الصُّحْبَةِ إِلَّا بَسَطْتَ لِي يَدَكَ حَتَّى أَتَابِعَكَ عَلَى الْإِسْلَامِ جَدِيداً قَالَ فَمَا فَارَقْتُ حَتَّى أَتَابِعْتَهُ عَلَى الْإِسْلَامِ جَدِيداً.

He (the narrator) said, 'When I saw the severity of the anger of Rasool-Allah<sup>saww</sup>, I said, 'O Rasool-Allah<sup>saww</sup>! I ask you<sup>saww</sup> by the right of the accompaniment, only extend your<sup>saww</sup> hand to me until I pledge allegiance to you<sup>saww</sup> upon Al-Islam, anew!' I did not separate until I pledged to him<sup>saww</sup> upon Al-Islam, anew".<sup>314</sup>

وَرَوَى الشَّيْخُ الطَّبْرَسِيُّ فِي مَجْمَعِ الْبَيَانِ عَنْ مُهْدِيِّ بْنِ نِزَارٍ الْحُسَيْنِيِّ عَنْ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الشَّيْزَانِيِّ عَنْ أَبِي بَكْرٍ الْجُرْجَانِيِّ عَنْ أَبِي أَحْمَدَ الْأَنْصَارِيِّ الْبَصْرِيِّ عَنْ أَحْمَدَ بْنِ عَمَّارٍ بْنِ خَالِدٍ عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ الْحِمَّانِيِّ عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ص لَمَّا نَزَلَتْ هَذِهِ آيَةُ قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ عَلَى إِكْمَالِ الدِّينِ وَ إِمْتَامِ النِّعَمَةِ وَ رِضَى الرَّبِّ بِرِسَالَتِي وَ وَلايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ مِنْ بَعْدِي

And it is reported by the sheykh Al Tabarsy in (the book) 'Majma Al Bayan' – From Mahdi Bin Bazaz Al Husayni, from Abdullah Al Haskany, from Abu Abdullah Al Shirazi, from Abu Bakr Al Jarjany, from Abu Ahmad Al Ansari Al Basry, from Ahmad Bin Ammar Bin Khalid, from Yahya Bin Abdul Hameed Al Himmany, from Qays Bin Al Rabie, from Abu Haroun Al Abdy, from Abu Saeed Al Khudri,

'Rasool-Allah<sup>saww</sup>, when this Verse was Revealed, said: 'Allah<sup>azwj</sup> is the Greatest! Allah<sup>azwj</sup> is the Greatest, upon the perfection of the religion and completion of the Favours, and my<sup>saww</sup> Lord<sup>azwj</sup> is Pleased with my<sup>saww</sup> messenger-ship and Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> from after me<sup>saww</sup>.'

وَقَالَ مَنْ كُنْتُ مَوْلَا فَعَلِيٍّ مَوْلَاةُ اللَّهِ وَال مَنْ وَاوَاهُ وَ عَادَ مِنْ عَادَاهُ وَ انْصُرْ مَنْ نَصَرْتُهُ وَ اخْذُلْ مَنْ خَذَلَهُ

And he<sup>saww</sup> said: 'One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>! Befriend the one befriending him<sup>asws</sup>, and be Inimical to one befriending him<sup>asws</sup>, and Help the one helping him<sup>asws</sup> and Abandon the one abandoning him<sup>asws</sup>.'

قَالَ وَ قَالَ الرَّبِيعُ بْنُ أَنَسٍ نَزَلَ فِي الْمَسِيرِ فِي حَجَّةِ الْوَدَاعِ.

He (the narrator) said, 'And Al-Rabie Bin Anas said, 'It was Revealed during the farewell Hajj".<sup>315</sup>

<sup>314</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 105 a

<sup>315</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 105 b

## CHAPTER 53 – NEWS OF THE STATUS AND THE EVIDENCING WITH IT UPON HIS<sup>asws</sup> IMAMATE, MAY THE SALAWAAT OF ALLAH<sup>azwj</sup> AND GREETING UPON HIM<sup>asws</sup>

1- لي، الأماالي للصدوق الطالقاني عن أحمد بن محمد الهمداني عن أحمد بن صالح عن حكيم بن عبد الرحمن عن مقاتل بن سليمان عن الصادق عن آبائه ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَبَّةِ اللَّهِ مِنْ آدَمَ وَ بِمَنْزِلَةِ سَامٍ مِنْ نُوحٍ وَ بِمَنْزِلَةِ إِسْحَاقَ مِنْ إِبْرَاهِيمَ وَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ بِمَنْزِلَةِ شَمْعُونَ مِنْ عِيسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

(The book) 'Al Amaali' of Al Sadouq – From Ahmad Al Hamdany, from Ahmad Bin Salih, from Hakeem Bin Abdul Rahman, from Muqatil Bin Suleyman,

'From Al-Sadiq<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> Bin Abu Talib<sup>asws</sup>: 'O Ali<sup>asws</sup>! You<sup>asws</sup> are from me<sup>saww</sup> at the status of Hibbatullah<sup>as</sup> from Adam<sup>as</sup>, and at the status of Saam<sup>as</sup> from Noah<sup>as</sup>, and at the status of Is'haq from Ibrahim<sup>as</sup>, and at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>, and at the status of Shamoun<sup>as</sup> from Isa<sup>as</sup>, except there is no Prophet<sup>as</sup> after me<sup>saww</sup>.

يَا عَلِيُّ أَنْتَ وَصِيِّي وَ خَلِيفَتِي فَمَنْ جَحَدَ وَصِيَّتَكَ وَ خِلَافَتَكَ فَلَيْسَ مِنِّي وَ لَسْتُ مِنْهُ وَ أَنَا خَصْمُهُ يَوْمَ الْقِيَامَةِ

O Ali<sup>asws</sup>! You<sup>asws</sup> are my<sup>saww</sup> successor<sup>asws</sup>, and my<sup>saww</sup> caliph, so the one who rejects your<sup>asws</sup> successor-ship and your<sup>asws</sup> caliphate, he isn't from me<sup>saww</sup> and I<sup>saww</sup> am not from him, and I<sup>saww</sup> shall dispute with him on the Day of Qiyamah.

يَا عَلِيُّ أَنْتَ أَفْضَلُ أُمَّتِي فَضْلًا وَ أَقْدَمُهُمْ سِلْمًا وَ أَكْثَرُهُمْ عِلْمًا وَ أَوْفَرُهُمْ جِلْمًا وَ أَشَجَعُهُمْ قَلْبًا وَ أَسَخَاهُمْ كَفًّا

O Ali<sup>asws</sup>! You are the most superior of my<sup>saww</sup> community of merits, and their most advanced in being a Muslim, and their most abundant of them in knowledge, and their most plentiful in wisdom, and their bravest of heart, and their most generous in palm (giving).

يَا عَلِيُّ أَنْتَ الْإِمَامُ بَعْدِي وَ الْأَمِيرُ وَ أَنْتَ الصَّاحِبُ بَعْدِي وَ الْوَزِيرُ وَ مَا لَكَ فِي أُمَّتِي مِنْ نَظِيرٍ

O Ali<sup>asws</sup>! You<sup>asws</sup> are the Imam<sup>asws</sup> after me<sup>saww</sup>, and the commander, and you<sup>asws</sup> are the Master after me<sup>saww</sup>, and the Vizier, and there is no match for you<sup>asws</sup> in my<sup>saww</sup> community'.

يَا عَلِيُّ أَنْتَ قَسِيمُ الْجَنَّةِ وَ النَّارِ بِمَحَبَّتِكَ يُعْرَفُ الْأَبْرَارُ مِنَ الْفُجَّارِ وَ يُبَيِّنُ الْأَشْرَارَ وَ الْأَخْيَارَ وَ بَيِّنُ الْمُؤْمِنِينَ وَ الْكُفَّارِ.

O Ali<sup>asws</sup>! You<sup>asws</sup> are the distributor of the Paradise and the Fire. By your<sup>asws</sup> love the righteous are being recognised from the immoral, and the evil ones are distinguished from the good ones, and between the Momineen and the Kafirs".<sup>316</sup>

2- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آبائه عن علي ع قَالَ: قَالَ لِي النَّبِيُّ ص أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى.

<sup>316</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 1

(The book) 'Uyoon Akhbaar 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> said to me<sup>asws</sup>: 'You<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>'.<sup>317</sup>

3- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَمْرَانَ الْمَرْزُبَانِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى الْمَكِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ يَحْيَى بْنِ عِيْسَى الرَّثَمَلِيِّ عَنِ الْأَعْمَشِ عَنْ عَبَّادَةَ الْأَسَدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأُمِّ سَلَمَةَ يَا أُمَّ سَلَمَةَ عَلَيَّ مَيِّ وَ أَنَا مِنْ عَلَيٍّ لَحْمُهُ مِنْ لَحْمِي وَ دَمُهُ مِنْ دَمِي وَ هُوَ مَيِّ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى يَا أُمَّ سَلَمَةَ اسْمَعِي وَ أَشْهَدِي هَذَا عَلَيَّ سَيِّدُ الْمُسْلِمِينَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Imran Al Marzabany, from Ahmad Bin Muhammad Bin Isa Al Makky, from Abdullah Bin Ahmad Bin Hanbal, from Yahya Bin Isa Al Rammaly, from Al Amsh, from Abayah Al Asady,

'From Abdullah Bin Al-Abbas, son of Abdul Muttalib<sup>asws</sup> having said, 'Rasool-Allah<sup>saww</sup> said to Umm Salama<sup>ra</sup>: 'O Umm Salama<sup>ra</sup>! Ali<sup>asws</sup> is from me<sup>saww</sup> and I<sup>saww</sup> am from Ali<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>. O Umm Salama<sup>ra</sup>! Listen to me<sup>saww</sup> and be my<sup>saww</sup> witness! This Ali<sup>asws</sup> is chief of the Muslims''.<sup>318</sup>

4- ما، الأماالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ أَبِي مَرْثَمَ عَنْ أَبِي إِسْحَاقَ عَنْ حُبَشِيِّ بْنِ جُنَادَةَ السَّلُولِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيٍّ ع أَنْتَ مَيِّ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Yahya Bin Zakariyya, from Ismail Bin Aban, from Abu Maryam, from Abu Is'haq, from Hubeish Bin Junada Al Salouly who said,

'I heard Rasool-Allah<sup>saww</sup> saying to Ali<sup>asws</sup>: '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 will be no Prophet<sup>saww</sup> after me<sup>saww</sup>'.<sup>319</sup>

5- ما، الأماالي للشيخ الطوسي بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ إِسْمَاعِيلَ عَنْ أَبِي عَبْدِ اللَّهِ الْمُعَلَّى عَنْ سَمَاقٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيٍّ ع أَنْتَ مَيِّ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

(The book) 'Al Amaali' of the sheykh Al Tusi – By the preceding chain from ismail, from Abu Abdullah Al Moalla, from Simak, from Kabir Bin Samurah who said,

'I heard Rasool-Allah<sup>saww</sup> saying to Ali<sup>asws</sup>: 'You<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup> except that surely there will be no Prophet<sup>saww</sup> after me<sup>saww</sup>'.<sup>320</sup>

6- ما، الأماالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَرِيكٍ عَنْ أَبِيهِ عَنِ الْأَعْمَشِ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ بْنِ أَبِي طَالِبٍ ع فِي عَزْوَةِ ثُبُوكَ اخْلُفْنِي فِي أَهْلِي فَقَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ إِنِّي أَكْرَهُ أَنْ تَقُولَ الْعَرَبُ خَذَلَ ابْنَ عَمِّهِ وَ تَخَلَّفَ عَنْهُ فَقَالَ أَمَا تَرْضَى أَنْ تَكُونَ مَيِّ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى قَالَ بَلَى قَالَ ص فَاخْلُفْنِي.

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Yahya, from Abdul Rahman Bin Shareek, from his father, from Al Amsh, from Atiyah, from Abu Saeed Al Khudri who said,

<sup>317</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 2

<sup>318</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 3

<sup>319</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 4

<sup>320</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 5

'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> in the military expedition of Tabuk: 'Replace me<sup>saww</sup> among my<sup>saww</sup> family'. Ali<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> dislike it for the Arabs to say, 'He<sup>asws</sup> abandoned the son<sup>as</sup> of his<sup>asws</sup> uncle<sup>as</sup>, and stayed back from him<sup>saww</sup>'. He<sup>saww</sup> said: '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>?'. He<sup>asws</sup> said: 'Yes'. He<sup>saww</sup> said: 'So, replace me<sup>saww</sup>'.<sup>321</sup>

7- ما، الأماالي للشيخ الطوسي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي الْفَوَارِسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الصَّائِغِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ قُتَيْبَةَ بْنِ سَعِيدٍ عَنْ حَاتِمٍ عَنْ بُكَيْرِ بْنِ يَسَارٍ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ ع وَخَلَفَهُ فِي بَعْضِ مَعَاذِهِ فَقَالَ يَا رَسُولَ اللَّهِ تُخَلِّفُنِي مَعَ النَّسَاءِ وَ الصَّبِيَّانِ فَقَالَ رَسُولُ اللَّهِ ص أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

(The book) 'Al Amaali' of the sheykh Al Tusi – Muhammad Bin Ahmad Bin Abu Al Fawaris, from Ahmad Bin Muhammad Al Saig, from Muhammad Bin Is'haq, from Quteyba Bin Saeed, from Hatim, from Bukeyr Bin Yasaar, from Amir Bin Sa'ad, from his father who said,

'I heard Rasool-Allah<sup>saww</sup> saying to Ali<sup>asws</sup> and left him<sup>asws</sup> behind in one of the military expeditions, he<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> are leaving me<sup>asws</sup> behind with the women and the children!' Rasool-Allah<sup>saww</sup> said: '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>saww</sup> after me<sup>saww</sup>'.<sup>322</sup>

8- ما، الأماالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ مَرْزُوقٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْأَزْهَرِ النَّحْوِيِّ عَنْ أَبِي كُرَيْبٍ مُحَمَّدِ بْنِ الْعَلِيِّ عَنْ إِسْمَاعِيلَ بْنِ صَبِيحٍ الشُّكْرِيِّ عَنْ أَبِي أُوَيْسٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ إِنَّ النَّبِيَّ ص قَالَ لِعَلِيِّ ع أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي كَهَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ مِنْ بَعْدِي وَ لَوْ كَانَ لَكُنْتَهُ

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Mazeed Bin Madmoud Bin Abu Al Azhar Al Nahwy, from Abu Kureyb Muhammad Bin Al A'ali, from Ismail Bin Sabeeb Al Yashkary, from Abu Uweys, from Muhammad Bin Munkadir, from Jabir Bin Abdullah,

'The Prophet<sup>saww</sup> said to Ali<sup>asws</sup>: 'Are you<sup>asws</sup> not pleased that you<sup>asws</sup> happen to be from me<sup>saww</sup> like Haroun<sup>as</sup> from Musa<sup>as</sup>, except surely there will be no Prophet<sup>saww</sup> from after me<sup>saww</sup>, and if there would have been, it would have been you<sup>asws</sup>'.

قَالَ أَبُو الْمُفَضَّلِ وَ مَا كَتَبْتُ هَذَا الْحَدِيثَ إِلَّا عَنْ ابْنِ أَبِي الْأَزْهَرِ.

Abu Al-Mufazzal (the narrator) said, 'And I have not written this Hadeeth except from Ibn Abu Al-Azhar'.<sup>323</sup>

9- كُنْزُ الْكَرَاجِكِيِّ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَذَّادَانَ عَنِ الْمُعَاوَاةِ بْنِ زَكْرِيَّا عَنْ مُحَمَّدِ بْنِ مَرْزُوقٍ عَنْ أَبِي كُرَيْبٍ مِثْلَهُ.

(The book) 'Kunz' of Al-Karajaky – From Muhammad Bin Ahmad Bin Shazan, from Al-Muafa Bin Zakariya, from Muhammad Bin Mazeed, from Abu Kureyb – similar to it".<sup>324</sup>

<sup>321</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 6

<sup>322</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 7

<sup>323</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 8

<sup>324</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 9 a

و رُوِيَ بِأَسَانِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ ع حِينَ خَرَجَ إِلَى غَزَاةِ تَبُوكَ إِنَّ الْمَدِينَةَ لَا تَصْلُحُ إِلَّا لِي أَوْ لَكَ وَ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

And it is reported by chains, from Saeed Bin Al-Musayyab – ‘I heard Rasool-Allah<sup>saww</sup> saying to Ali<sup>asws</sup> when he<sup>saww</sup> went out to the military expedition of Tabuk: ‘Al-Medina cannot be correct except either with me<sup>saww</sup> or with you<sup>asws</sup>, and 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>’.

قَالَ نَعَمْ وَ قَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ ع هَذِهِ الْمَقَالَةُ فِي غَزَاتِهِ هَذِهِ غَيْرَ مَرَّةٍ.

He said, ‘Yes, and I have heard Rasool-Allah<sup>saww</sup> saying to Ali<sup>asws</sup> these words in this military expedition of his<sup>saww</sup>, more than once’.<sup>325</sup>

10- ما، الأماالي للشيخ الطوسي ابن الصلت عن ابن عَفَّة عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: خَلَفَ رَسُولُ اللَّهِ ص عَلِيًّا فِي غَزْوَةِ تَبُوكَ فَقَالَ يَا رَسُولَ اللَّهِ تُخْلِفُنِي بَعْدَكَ قَالَ أ لَا تَرْضَى أَنْ تُكَونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Ali Bin Muhammad Bin Ali, from Ja’far Bin Muhammad Bin Isa, from Abdullah Bin Ali,

‘From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> left Ali<sup>asws</sup> behind during the military expedition of Tabuk. He<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> are leaving me<sup>asws</sup> behind after you<sup>saww</sup>. He<sup>saww</sup> said: ‘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>saww</sup> after me<sup>saww</sup>’.<sup>326</sup>

11- ما، الأماالي للشيخ الطوسي بِإِسْنَادِ الْمُجَاشِعِيِّ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ خَدِّهِ عَلِيٍّ بْنِ الْحُسَيْنِ ع قَالَ: حَدَّثَنِي عُمَرُ وَ سَلَمَةُ ابْنَا أَبِي سَلَمَةَ رَضِيََا رَسُولَ اللَّهِ ص أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ص يَقُولُ فِي حَجَّتِهِ عَلِيٌّ يَعْشُوبُ الْمُؤْمِنِينَ وَ الْمَالُ يَعْشُوبُ الظَّالِمِينَ

(The book) ‘Al Amaali’ of the sheykh Al Tusi, by the chain of Al Mujashy,

‘From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>saww</sup> Ali<sup>asws</sup> Bin Ali Husayn<sup>asws</sup> having said: ‘It is narrated to me<sup>asws</sup> by Umar and Salama, two sons of Salama, brought up by Rasool-Allah<sup>saww</sup> that they both heard Rasool-Allah<sup>saww</sup> saying during the (farewell) Hajj: ‘Ali<sup>asws</sup> is leader of the Momineen and the wealth is leader of the oppressors.

عَلِيٌّ أَحَبُّي وَ مَوْلَى الْمُؤْمِنِينَ مِنْ بَعْدِي وَ هُوَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّ اللَّهَ تَعَالَى خَتَمَ النَّبُوَّةَ فِي فَلَا نَبِيَّ بَعْدِي وَ هُوَ خَلِيفَةٌ فِي الْأَهْلِ وَ الْمُؤْمِنِينَ بَعْدِي.

Ali<sup>asws</sup> is my<sup>saww</sup> brother<sup>asws</sup>, and Master of the Momineen from after me<sup>saww</sup>, and he<sup>asws</sup> is from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>, except that Allah<sup>azwj</sup> the Exalted has

<sup>325</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 9 b

<sup>326</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 10

Ended the Prophet-hood with me<sup>saww</sup>, so there is no Prophet<sup>as</sup> after me<sup>saww</sup>, and he<sup>asws</sup> is a caliph among the family (Ahl Al-Bayt<sup>asws</sup>) and the Momineen after me<sup>saww</sup>,<sup>327</sup>

12- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ جَدِّهِ يَحْيَى بْنِ الْحُسَيْنِ عَنْ أَبِي مُصْعَبٍ يَحْيَى بْنِ أَحْمَدَ عَنْ يُوسُفَ بْنِ الْمَاجِشُونِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ سَأَلْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ أَسَمِعْتَ مِنْ رَسُولِ اللَّهِ ص يَقُولُ لِعَلِّيَّ ع أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ مَعِيَ نَبِيٌّ قَالَ نَعَمْ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Al Husayn, from Muhammad Bin Yahya, from his grandfather Yahya Bin Al Husayn, from Abu Mus'ab Yahya Bin Ahmad, from Yusuf Bin Al Majishun, from Muhammad Bin Al Munkadir who said, 'Saeed Bin Al Musayyab said,

'I asked Sa'ad Bin Abu Waqas (an enemy of Ahl Al-Bayt<sup>asws</sup>), 'Did you heard from Rasool-Allah<sup>saww</sup> saying to Ali<sup>asws</sup>: '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>saww</sup> with (after) me<sup>saww</sup>?'

فَقُلْتُ أَنْتَ سَمِعْتَهُ قَالَ فَأَدْخَلَ إصْبَعَهُ فِي أُذُنَيْهِ وَ قَالَ نَعَمْ وَ إِلَّا فَاسْتَكْنَا.

I said, 'I have heard it'. He inserted his fingers in his ears and said, 'Yes, or else we should go deaf'.<sup>328</sup>

13- شف، كشف اليقين أحمد بن مَرْدَوَيْهِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْمُغْلَكِيِّ عَنْ أَحْمَدَ بْنِ مُوسَى الْحَرَّازِ عَنْ بَلِيدِ بْنِ سُلَيْمَانَ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَيْنَمَا أَنَا عِنْدَ النَّبِيِّ ص إِذْ قَالَ يَطْلُعُ الْآنَ قُلْتُ فِذَاكَ أَبِي وَ أُمِّي مِنْ دَا

(The book) 'Kashf Al Yaqeen' – Ahmad Bin mardawayh, from Abdullah Bin Muhammad Bin Ja'far, from Ja'far Bin Muhammad Al Alawy, from Muhammad Bin Al Husayn Al Ma'alky, from Ahmad Bin Musa Al Harraz, from Baleed Bin Suleyman, from Jabir Al Kufy, from Muhammad Bin Ali, from Anas Bin Malik (well-known fabricator) who said,

'While I was in the presence of the Prophet<sup>saww</sup> when he<sup>saww</sup> said: 'He<sup>asws</sup> will be emerging just now'. I said, 'May my father and my mother be sacrificed for you<sup>saww</sup>! Who is that?'

قَالَ سَيِّدُ الْمُسْلِمِينَ وَ أَمِيرُ الْمُؤْمِنِينَ وَ خَيْرُ الْوَصِيِّينَ وَ أَوَّلَى النَّاسِ بِالْبَيْتِ

He<sup>saww</sup> said: 'Chief of the Muslims, and Emir of the Momineen, and best of the successors<sup>as</sup>, and foremost of the people with the Prophets<sup>as</sup>'.

قَالَ فَطَلَعَ عَلَيَّ ع ثُمَّ قَالَ لِعَلِّيَّ ع أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى.

He (the narrator) said, 'Ali<sup>asws</sup> emerged. Then he<sup>saww</sup> said to Ali<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>?'<sup>329</sup>

<sup>327</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 11

<sup>328</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 12

<sup>329</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 13

14- شف، كشف اليقين الحافظ أبو نعيم أحمد بن عبد الله الأصفهاني عن أحمد بن جعفر النسائي عن محمد بن حريز عن عبد الله بن داهر عن أبي داهر بن يحيى الحمري عن الأعشى عن عبيدة عن ابن عباس قال قال رسول الله ص هذا علي بن أبي طالب لحمه من لحمي ودمه من دمي وهو مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي

(The book) 'Kashaf Al Yaqeen' – The memoriser Abu Nueym Ahmad Bin AbdullaH Al Asfahany, from Ahmad Bin Ja'far Al Nasair, from Muhammad Bin Hareyz, from Abdullah Bin Dahir, from Abu Dahir Bin Yahya Al Ahmary, 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 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>, except surely there will be no Prophet<sup>as</sup> after me<sup>saww</sup>.

و قال ص يا أُم سلمة اشهدي و اسمعي هذا علي أمير المؤمنين و سيّد المسلمين و عتبة علمي و باي الذي أوتى منه و الوصي على أمتي من أهل بيتي أخي في الدنيا و خدي في الآخرة و معي في السّنام الأعلى.

And he<sup>saww</sup> said: 'O Umm Salama<sup>ra</sup>! Be witness and listen to me<sup>saww</sup>! 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, and the successor<sup>asws</sup> upon my<sup>saww</sup> community from People<sup>asws</sup> of my Household in the world, and my<sup>saww</sup> friend in the Hereafter, and with me<sup>asws</sup> in the lofty peak".<sup>330</sup>

15- يج، الخراج و الجرائح زوي أن يهودياً جاء إليه ص يُقال له سجت الفارسي فقال أسألك عن ربك يا محمد إن أجبتني أتبعك و كان رجلاً من ملوك فارس و كان ذرياً

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported that a Jew called Sajt the Persian, came to him<sup>saww</sup>. He said, 'I ask you you<sup>saww</sup> about your<sup>saww</sup> Lord<sup>azwj</sup>, O Muhammad<sup>saww</sup>. If you<sup>saww</sup> were to answer me, I shall follow you<sup>saww</sup>, – and he was from the kings of Persia, and he was eloquent.

فقال أين الله قال هو في كل مكان و لا يُوصف بمكان و لا يُرَى بل لم يزل بلا مكان و لا يزال

He said, 'Where is Allah<sup>azwj</sup>?' He<sup>saww</sup> said: 'He<sup>azwj</sup> is in every place, and He<sup>azwj</sup> cannot be described with a place, nor does He<sup>azwj</sup> move, but He<sup>azwj</sup> has not ceased to be without a place nor will He<sup>azwj</sup> cease'.

فقال يا محمد إنك لتصف رباً عظيماً بلا كيف فكيف لي أعلم أنه أرسلك

He said, 'O Muhammad<sup>saww</sup>! You<sup>saww</sup> are describing a Lord<sup>azwj</sup> incredibly, without 'how'. So, how can it be for me to know that He<sup>azwj</sup> Sent you<sup>saww</sup>?

قال علي بن أبي طالب ع فلم يبق محضرنا ذلك اليوم حَجَرٌ و لا مدر إلا قال أشهد أن لا إله إلا الله وحده لا شريك له و أن محمداً عبده و رسوله و قلت أيضاً أشهد أن لا إله إلا الله وحده لا شريك له و أن محمداً رسول الله

<sup>330</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 14

Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: 'There did not remain in our present on that day, neither any stone nor mud except it said, 'I testify that there is no god except Allah<sup>azwj</sup> Alone, there being no associate for Him<sup>asws</sup>, and that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant, and His<sup>azwj</sup> Rasool<sup>saww</sup>'. And I<sup>asws</sup> said as well: 'I<sup>asws</sup> testify that there is no god except Allah<sup>azwj</sup> Alone, there being no associate for Him<sup>azwj</sup>, and that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>'.

فَأَسْلَمَ سَجْدًا وَ سَمَّاهُ رَسُولَ اللَّهِ ص عَبْدَ اللَّهِ فَقَالَ يَا رَسُولَ اللَّهِ مَنْ هَذَا قَالَ هَذَا خَيْرُ أَهْلِي وَ أَقْرَبُ الْخَلْقِ مِنِّي وَ هُوَ الْوَزِيرُ فِي حَيَاتِي وَ الْحَلِيفَةُ بَعْدَ وَفَاتِي كَمَا كَانَ هَارُونُ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي فَاسْمِعْ لَهُ وَ أَطِعهُ فَإِنَّهُ عَلَى الْحَقِّ.

Sajit became a Muslim and Rasool-Allah<sup>saww</sup> named him as 'Abdullah'. He said, 'O Rasool-Allah<sup>saww</sup>! Who is this?' He<sup>saww</sup> said: 'This is best of my<sup>saww</sup> family<sup>asws</sup>, and closest of the people from me<sup>saww</sup>, and he<sup>asws</sup> is the Vizier during my<sup>saww</sup> lifetime and the caliph after my<sup>saww</sup> expiry, like what Haroun<sup>as</sup> was from Musa<sup>as</sup> except, surely there is no Prophet<sup>as</sup> after me<sup>saww</sup>. So, listen to him<sup>asws</sup> and obey him<sup>asws</sup> for he<sup>asws</sup> is upon the truth".<sup>331</sup>

16- شف، كشف اليقين من تفسير الحافظ محمد بن مؤمن الشيرازي بإسناده رفعه قال: أَقْبَلَ صَخْرُ بْنُ حَرْبٍ حَتَّى جَلَسَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ هَذَا الْأَمْرُ لَنَا مِنْ بَعْدِكَ أَمْ لِمَنْ قَالَ يَا صَخْرُ الْأَمْرُ مِنْ بَعْدِي لِمَنْ هُوَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

(The book) 'Kashaf Al Yaqeen' – From Tafseer of the memoriser Muhammad Bin Momin Al Shirazi, by his chain, raising it, said,

'Sakhr Bin Harb came until he sat to Rasool-Allah<sup>saww</sup>. He said, 'O Muhammad<sup>saww</sup>! This command from after you<sup>saww</sup>, is it for us or for who?' He<sup>saww</sup> said: 'O Sakhr! The command from after me<sup>saww</sup> for the one who is from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>'.

فَأَنْزَلَ اللَّهُ تَعَالَى عَمَّ يَتَسَاءَلُونَ يَعْنِي يَسْأَلُكَ أَهْلُ مَكَّةَ عَنْ خِلَافَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ الْعَظِيمِ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ مِنْهُمْ الْمُصَدِّقُ بِوَلَايَتِهِ وَ خِلَافَتِهِ كَلَّا رَدُّعٌ وَ رَدُّ عَلَيْهِمْ سَيَعْلَمُونَ سَيَعْرِفُونَ خِلَافَتَهُ بَعْدَكَ أَنَّهَا حَقٌّ يَكُونُ

Allah<sup>azwj</sup> the Exalted Revealed: **What are they asking about? [78:1]** – meaning the people of Makkah are asking you<sup>saww</sup> about the caliphate of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: **About the Magnificent News, [78:2] Which they are differing in? [78:3]** – from them is the ratifier of his<sup>asws</sup> Wilayah and his<sup>asws</sup> caliphate, **Never!** – a Rebuttal, and a rejection to them - **They shall soon come to know [78:4]** – they will be recognising his<sup>asws</sup> caliphate after you<sup>saww</sup>, it is a reality to happen.

ثُمَّ كَلَّا سَيَعْلَمُونَ سَيَعْرِفُونَ خِلَافَتَهُ وَ وَلَايَتَهُ إِذْ يُسْأَلُونَ عَنْهَا فِي قُبُورِهِمْ فَلَا يَبْقَى مَيِّتٌ فِي شَرْقٍ وَ لَا فِي غَرْبٍ وَ لَا فِي بَرٍّ وَ لَا فِي بَحْرٍ إِلَّا وَ مُنْكَرٌ وَ نَكِيرٌ يَسْأَلَانِهِ عَنْ وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ بَعْدَ الْمَوْتِ يَقُولَانِ لِلْمَيِّتِ مَنْ رُبُّكَ وَ مَا دِينُكَ وَ مَنْ نَبِيُّكَ وَ مَنْ إِمَامُكَ.

**Then (again), never! They shall soon come to know [78:5]**- They will be recognising his<sup>asws</sup> caliphate and his<sup>asws</sup> Wilayah when they are questioned about it in their graves, so there will not remain any deceased in the east, nor in the west, nor in a land, nor in a sea, except Munkar and Nakeer (two questioning Angels) would be questioning him about Wilayah of Amir Al-Momineen<sup>asws</sup> after the death. They would be saying to the deceased: 'Who is your

<sup>331</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 15

Lord<sup>azwj</sup>? And what is your religion? And who is your Prophet<sup>saww</sup>? And who is your Imam<sup>asws</sup>,<sup>332</sup>

17- قب، المناقب لابن شهر آشوب و أمّا الخبر أنت مئى بمنزلة هارون من موسى إلا أنه لا نبي بعدي فقد أخرجه الشيخان في صحيحهما و التطنيزي في الخصائص أنه سئل رجل شافعي عن علي بن أبي طالب ع قال قال رسول الله ص أنت مئى بمنزلة هارون من موسى إلا النبوة.

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

'And as for the Hadeeth: 'You<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> and Musa<sup>as</sup>, except surely there will be no Prophet<sup>saww</sup> after me<sup>saww</sup>. The two sheykhs (Bukhari and Muslim) have extracted in their (books) 'Saheeh', and Al-Natanzy in (the book) 'Al-Khasaais' that a man asked Shafie about Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He said, 'Rasool-Allah<sup>saww</sup> said: 'You<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun from Musa<sup>as</sup>, except for the Prophet-hood'.<sup>333</sup>

18- كشف، كشف الغمة من مناقب الخوارزمي عن جابر بن عبد الله أنه قال: جاءنا رسول الله ص ونحن مضطجعون في المسجد و في يده عسيب رطب فقال ترقّدون في المسجد فلنا قد أحفلنا و أحفل عليّ معنا

(The book) 'Kashf Al Ghumma', from (the book) 'Manaqib' of Al Khawarizmy, from Jabir Bin Abdullah having said,

'Rasool-Allah<sup>saww</sup> came to us and we were lying down in the Masjid, and in his<sup>saww</sup> hand was a branch of dates. He<sup>saww</sup> said: 'You<sup>saww</sup> are lying down in the Masjid?' We said, 'We were embarrassed and Ali<sup>asws</sup> was embarrassed along with us.

فقال رسول الله ص تعالى يا عليّ إنه يحل لك في المسجد ما يحل لي أ لا ترضى أن تكون مئى بمنزلة هارون من موسى إلا النبوة

Rasool-Allah<sup>saww</sup> said: 'Come, O Ali<sup>asws</sup>! It is permissible for you<sup>asws</sup> in the Masjid whatever is permissible for me<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 the Prophet-hood.

و الذي نفسي بيده إنك لذائد عن حوضي يوم القيامة تدود عنه رجالاً كما يذاذ البعير الضالّ عن الماء بعضاً لك من غوسج كائني أنظر إلى مقامك من حوضي.

By the One<sup>azwj</sup> in Whose Hand is my<sup>saww</sup> soul! You<sup>asws</sup> will be impeding (some people) from the Fountain on the Day of Qiyamah, driving some men away from it like what the stray camel is driven away from the water with a stick of vine. It is as if I<sup>saww</sup> am looking at your<sup>asws</sup> position from my<sup>saww</sup> Fountain".<sup>334</sup>

19- بشا، بشارة المصطفى لمحمد بن عليّ عن أبيه عن جدّه عبد الصمد عن محمد بن القاسم الفارسي عن محمد بن الفضل المذكر عن عبد العزيز بن عبد الله عن أبي سعيد العدوي عن سلمة بن شبيب عن عبد الرزاق عن معمر بن الزهرري عن ابن عباس قال: رأيت حسّان بن ثابت واقفاً يميني و

<sup>332</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 16

<sup>333</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 17

<sup>334</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 18

النَّبِيِّ ص وَ أَصْحَابُهُ جُمُعِينَ فَقَالَ النَّبِيُّ ص مَعَاشِرَ الْمُسْلِمِينَ هَذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ سَيِّدُ الْعَرَبِ وَ الْوَصِيُّ الْأَكْبَرُ مَنْزِلُهُ مِنِّي مَنْزِلُهُ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي لَا تُقْبَلُ التَّوْبَةُ مِنْ تَائِبٍ إِلَّا بِحُبِّهِ يَا حَسَّانُ قُلْ فِيهِ شَيْئاً

(The book) 'Basharaat Al Mustafa<sup>saww</sup>' – Muhammad Bin Ali, from his father, from his grandfather Abdul Samad, from Muhammad Bin Al Qasim Al Farsi, from Muhammad Bin Al Fazl Al Muzakir, from Abdul Aziz Bin Abdullah, from Abu Saeed Al Adawy, from Salamah Bin Shabeeb, from Abdul Razaq, from Ma'mar, from Al Zuhry, from Ibn Abbas who said,

'I saw Hasaan Bin Sabit standing at Mina, and the Prophet<sup>saww</sup> and his<sup>saww</sup> companions had gathered. The Prophet<sup>saww</sup> said: 'Community of Muslims! This Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is chief of the Arabs, and the greatest successor<sup>asws</sup>. His<sup>asws</sup> status from me<sup>saww</sup> is a status of Haroun<sup>as</sup> from Musa<sup>as</sup>. Indeed! Surely, there will be no Prophet<sup>saww</sup> after me<sup>saww</sup>. The repentance will not be accepted from a repentant except being with his<sup>asws</sup> love. O Hasaan! Say something regarding him<sup>asws</sup>!'

فَأَنْشَأَ حَسَّانُ بْنُ تَائِبٍ يَقُولُ

لَا تُقْبَلُ التَّوْبَةُ مِنْ تَائِبٍ-  
أَخِي رَسُولُ اللَّهِ بَلَّ صَهْرِهِ-  
وَمَنْ يَكُنْ مِثْلَ عَلِيٍّ وَ قَدْ-  
رُدَّتْ عَلَيْهِ الشَّمْسُ فِي ضَوْئِهَا-  
إِلَّا بِحُبِّ ابْنِ أَبِي طَالِبٍ-  
وَ الصَّهْرُ لَا يَعْدِلُ بِالصَّاحِبِ-  
رُدَّتْ لَهُ الشَّمْسُ مِنَ الْمَغْرِبِ-  
بَيْضاً كَأَنَّ الشَّمْسَ لَمْ تَغْرِبْ

Hasaan Bin Sabit prosed saying, 'The repentance would not be accepted from a repentant except by having the love of the son<sup>asws</sup> of Abu Talib<sup>asws</sup>, brother of Rasool-Allah<sup>saww</sup>, but (also) his<sup>saww</sup> son-in-law, and the son-in-law cannot be equated with the companion. And who can be like Ali<sup>asws</sup>, and the sun returned for him<sup>asws</sup> from the west. And the sun returned upon him<sup>asws</sup> regarding its white illumination as if the sun had not set (at all)'.<sup>335</sup>

20- مد، العمدة بإسناده عن عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ أَبِيهِ عَنْ وَكِيعٍ عَنْ فَضْلِ بْنِ مَرْزُوقٍ عَنْ عَطِيَّةِ الْعَوْفِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

(The book) 'Al Amdah' – By his chain from Abdullah Bin Ahmad Bin Hanbal, from his father, from Wakie, from Fazl Bin Marzouq, from Atiya Al Awfy, from Abu Saeed Al Khudry who said,

'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: '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>'.<sup>336</sup>

21- وَ بِإِسْنَادٍ عَنْ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مُعَمَّرٍ عَنْ عُبادَةَ وَ عَلِيٍّ بْنِ زَيْدٍ بْنِ جُدْعَانَ قَالَ حَدَّثَنَا ابْنُ الْمُسَيَّبِ قَالَ حَدَّثَنِي ابْنُ سَعْدٍ بْنُ أَبِي وَقَّاصٍ عَنْ أَبِيهِ قَالَ فَدَخَلْتُ عَلَى سَعْدٍ فَقُلْتُ حَدِيثٌ حَدَّثْتَهُ عَنْكَ حَدَّثَنِيهِ حِينَ اسْتَخْلَفَ النَّبِيُّ عَلِيّاً عَلَى الْمَدِينَةِ

And by the chain from Abdullah, from his father, from Abdul Razaq, from Moamar, from Ubadah, and Ali Bin Zayd Bin Juz'an both said, 'It is narrated to us by Ibn Al Musayyab who said, 'It is narrated to me by Ibn Sa'ad Bin Abu Waqas, from his father who said,

<sup>335</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 19

<sup>336</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 20

'I entered to see Sa'ad. I said, 'There is a Hadeeth I narrated from you having narrated it, where the Prophet<sup>saww</sup> left Ali<sup>asws</sup> (as caliph) upon Al-Medina'.

قَالَ فَعُضِبَ سَعْدٌ وَ قَالَ مَنْ حَدَّثَكَ بِهِ فَكَرِهْتُ أَنْ أُخْبِرَهُ أَنَّ ابْنَهُ حَدَّثَنِيهِ فَيَعْضِبُ عَلَيْهِ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ ص حِينَ خَرَجَ فِي غَزَاةِ تَبُوكَ اسْتَخْلَفَ عَلِيًّا ع عَلَى الْمَدِينَةِ

He (the narrator) said, 'Sa'ad got angered and said, 'Who has narrated to you with it?' I disliked to inform him that it was his son who had narrated it, so he would be angered upon him. Then he said, 'When Rasool-Allah<sup>saww</sup> went out in the military expedition of Tabuk, he left being Ali<sup>asws</sup> (as caliph) upon Al-Medina.

فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ مَا كُنْتُ أَجِبُ أَنْ تُخْرِجَ فِي وَجْهِ إِلَّا وَأَنَا مَعَكَ فَقَالَ ص أَوْ مَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي.

Ali<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> did not like that you<sup>saww</sup> would go out in any direction except and I<sup>asws</sup> am with you<sup>saww</sup>'. He<sup>saww</sup> said: 'Or are you<sup>asws</sup> nor pleased you happen to be from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>, apart from that surely there is no Prophet<sup>as</sup> after me<sup>asws</sup>'.<sup>337</sup>

22- وَ بِالْإِسْنَادِ عَنْ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ سَعْدٍ أَنَّ النَّبِيَّ ص قَالَ لِعَلِيِّ ع أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى قِيلَ لِسُفْيَانَ غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي قَالَ نَعَمْ.

And by the chain from Abdullah, from his father, from Sufyan Bin Uyayna, from Ali Bin Zayd, from Saeed Bin Al Musayyab, from Sa'ad,

'The Prophet<sup>saww</sup> said to Ali<sup>asws</sup>: 'You<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>'. It was said to Sufyan apart from: 'There is no Prophet<sup>saww</sup> after me'. He said, 'Yes'.<sup>338</sup>

23- وَ بِالْإِسْنَادِ عَنْ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنْ مُصْعَبِ بْنِ سَعْدٍ عَنْ أَبِي وَقَّاصٍ قَالَ: خَلَفَ رَسُولُ اللَّهِ ص عَلِيَّ بْنَ أَبِي طَالِبٍ ع فِي غَزَاةِ تَبُوكَ فَقَالَ يَا رَسُولَ اللَّهِ تَخْلُفُنِي فِي النِّسَاءِ وَ الصِّبْيَانِ قَالَ أَوْ مَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي.

And by the chain from Abdullah, from his father, from Muhammad Bin Ja'far, from Sho'ba, from Al Hakam, from Mus'ab Bin Sa'ad Bin Abu Waqas who said,

'Rasool-Allah<sup>saww</sup> left behind Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> in the military expedition of Tabuk. He<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> are leaving me<sup>asws</sup> behind among the women and the children?' He<sup>saww</sup> said: '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> apart from that there is no Prophet<sup>as</sup> after me<sup>saww</sup>'.<sup>339</sup>

24- وَ بِهَذَا الْإِسْنَادِ عَنْ شُعْبَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ يُحَدِّثُ عَنْ سَعْدٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِعَلِيِّ ع أَوْ مَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى.

<sup>337</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 21

<sup>338</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 22

<sup>339</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 23

And by this chain, from Sho'ba, from Sa'ad Bin Ibrahim narrating from Sa'ad,

'From the Prophet<sup>saww</sup> having said to Ali<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>?'<sup>340</sup>

25- وَ بِالْإِسْنَادِ عَنْ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ يَلَالٍ عَنْ جُعَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ بِنْتِ سَعْدٍ عَنْ أَبِيهَا سَعْدٍ أَنَّ عَلِيًّا عَ خَرَجَ مَعَ النَّبِيِّ ص حَتَّى جَاءَ نَبِيَّةَ الْوَدَاعِ وَ هُوَ يَبْكِي وَ يَقُولُ تُخْلَفُنِي مَعَ الْخَوَالِفِ فَقَالَ أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا النَّبُوَّةَ.

And by the chain from Abdullah, from his father, from Abu Saeed, from Suleyman Bin Bilal, from Jueyd Bin Abdul Rahman, from Ayesha Bin Sa'ad, from her father Sa'ad,

'Ali<sup>asws</sup> went out with the Prophet<sup>saww</sup> until he<sup>asws</sup> came to Saniya Al-Wada'a, and he<sup>asws</sup> was weeping and saying: 'You<sup>saww</sup> are leaving me<sup>asws</sup> behind with the ones staying behind'. He<sup>saww</sup> said: 'Are you 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 the Prophet-hood'<sup>341</sup>.

26- وَ بِالْإِسْنَادِ عَنْ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُوسَى الْجُهَنِيِّ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ فَقَالَ رَفِيقِي أَبُو مَهْدِيٍّ كَمْ لَكَ فَقَالَتْ سِتٌّ وَ ثَمَانِينَ [ثَمَانُونَ] سَنَةً قَالَ مَا سَمِعْتَ مِنْ أَبِيكَ شَيْئاً قَالَ قَالَتْ حَدَّثَنِي أَسْمَاءُ بِنْتُ عُمَيْسٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ لِعَلِيٍّ ع أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ بَعْدِي نَبِيٌّ.

And by the chain from Abdullah, from his father, from Yahya Bin Saeed, from Musa Al Juhny who said,

'I entered to see (Syeda) Fatima<sup>as</sup> (a daughter<sup>as</sup> of Amir Al-Momineen<sup>asws</sup>). My friend Abu Mahdy said, 'How much was for you (age)?' I said, 'Seven or eight years'. He said, 'What did you<sup>as</sup> hear from your<sup>as</sup> father<sup>asws</sup> saying?' She<sup>as</sup> said: 'Asma Bint Umeys narrated to me<sup>as</sup> that Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: '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 isn't any Prophet<sup>as</sup> after me<sup>saww</sup>'<sup>342</sup>.

27- وَ بِالْإِسْنَادِ عَنْ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ عَنْ حَجَّاجِ بْنِ مِنْهَالٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قُلْتُ لِسَعْدِ بْنِ مَالِكٍ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ حَدِيثٍ وَ أَنَا أَهَابُكَ أَنْ أَسْأَلَكَ عَنْهُ قَالَ فَقَالَ لَا تَفْعَلْ يَا ابْنَ أَخِي إِذَا عَلِمْتَ أَنَّ عِنْدِي عِلْماً بِشَيْءٍ فَاسْأَلْنِي عَنْهُ وَ لَا تَهَبْنِي

And by the chain from Abdullah, from Ibrahim, from Hajjaj Bin Minhal, from hammad Bin Salama, from Ali Bin Zayd, from Saeed Bin Al Musayyab who said,

'I said to Sa'ad Bin Malik, 'I want to ask you about a Hadeeth and I am scared to ask you about it. He said, 'Don't do it (be scared), O son of my brother! When you know that there is knowledge of something with me, then ask me about it, and do not fear me'.

فَقُلْتُ قَوْلَ النَّبِيِّ ص لِعَلِيٍّ ع حِينَ خَلَفَهُ فِي الْمَدِينَةِ فَقَالَ إِنَّ رَسُولَ اللَّهِ اسْتَخْلَفَهُ حِينَ خَرَجَ فِي غَزَاةِ تَبُوكَ فَقَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ تُخْلَفُنِي فِي الْخَوَالِفِ فِي النَّسَاءِ وَ الصَّبْيَانِ

<sup>340</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 24

<sup>341</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 25

<sup>342</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 26

I said, 'Words of the Prophet<sup>saww</sup> to Ali<sup>asws</sup> when he<sup>saww</sup> left him<sup>asws</sup> behind in Al-Medina'. He said, 'Rasool-Allah<sup>saww</sup> had left him<sup>asws</sup> behind when he<sup>saww</sup> went out in the military expedition of Tabuk. Ali<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> are leaving me<sup>asws</sup> among the ones staying behind, among the women and the children?'

فَقَالَ أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى قَالَ بَلَى فَرَجَعَ مُسْرِعاً كَأَنِّي أَنْظُرُ إِلَى غُبَارِ قَدَمَيْهِ يَسْطَعُ.

He<sup>saww</sup> said: '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>?' He<sup>asws</sup> said: 'Yes'. He<sup>asws</sup> returned happily. It is as if I am looking at the dust of his<sup>asws</sup> feet radiating".<sup>343</sup>

28- وَ بِإِسْنَادٍ عَنْ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ عَنْ يُونُسَ بْنِ يَعْقُوبَ الْمَاجِشُونِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنِ ابْنِ الْمُسَيَّبِ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيٍّ ع أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

And by the chain from Abdullah, from Ibrahim, from Yusuf Bin Yaqoub Al Majishun, from Muhammad Bin Al Munkadir, from Ibn Al Musayyab, from Aamir Bin Sa'ad, from his father,

'He heard Rasool-Allah<sup>saww</sup> saying to Ali<sup>asws</sup>: 'Are you<sup>asws</sup> not please that you<sup>asws</sup> happen to be from me<sup>saww</sup> at the status of Haroun Bin Musa<sup>as</sup>, except surely there is no Prophet<sup>saww</sup> after me<sup>saww</sup>?'

قَالَ سَعِيدٌ فَأَحْبَبْتُ أَنْ أَشَافَهُ بِذَلِكَ سَعْدًا فَلَقِيْتُهُ فَذَكَرْتُ لَهُ مَا ذَكَرَ لِي عَامِرٌ قَالَ فَوَضَعَ إصْبَعَهُ فِي أُذُنِهِ وَ قَالَ اسْتَكْنَا إِنْ لَمْ أَكُنْ سَمِعْتُهُ عَنِ النَّبِيِّ ص.

Saeed said, 'I loved to hear Sa'ad with that. I met him and mentioned to him what Aamir had mentioned to me. He said, placing his finger in his ears, and said, 'May these two be deafened if I had not heard it from the Prophet<sup>saww</sup>'.<sup>344</sup>

و رَوَاهُ مُسْلِمٌ فِي الْجُزْءِ الرَّابِعِ عَلَى حَدِّ كُرَّاسَيْنِ مِنْ آخِرِهِ عَنْ يَحْيَى بْنِ يَحْيَى التَّمِيمِيِّ وَ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ الصَّبَّاحِ وَ عُبَيْدِ اللَّهِ الْقَوَارِيرِيِّ وَ شَرِيحِ بْنِ يُونُسَ كُلُّهُمْ عَنْ يُونُسَ الْمَاجِشُونِ وَ اللَّفْظُ لِابْنِ الصَّبَّاحِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ إِلَى آخِرِ مَا مَرَّ إِلَّا أَنَّ فِيهِ فَوَضَعَ إصْبَعِي فِي أُذُنِيهِ وَ قَالَ نَعَمْ وَ إِلَّا اسْتَكْنَا.

And it is reported by Muslim in the fourth volume upon a like of two pages from its end, from Yahya Al Tameemi, and Abu Ja'far Muhammad Bin Al Sabbah, and Ubeydullah Al Qawariry, and Shureyh, and Shureyh Bin Yunus, all of them from Yusuf Al Majishun, and the wordings are of Ibn Al Sabbah, from Muhammad Bin Al Munkadir,

'Up to the end of what has passed, except that in it, 'He placed his fingers in his ears, and he said, 'Yes, or else may these both be deafened".<sup>345</sup>

29- وَ بِإِسْنَادٍ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ إِسْحَاقَ بْنِ الْحَسَنِ عَنِ الْفَضْلِ بْنِ دُكَيْنٍ عَنِ الْحَسَنِ بْنِ صَالِحٍ عَنْ مُوسَى الْجُهَنِيِّ عَنْ فَاطِمَةَ بِنْتِ عَلِيٍّ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ أَنَّ النَّبِيَّ ص قَالَ لِعَلِيٍّ ع أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

<sup>343</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 27

<sup>344</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 28 a

<sup>345</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 28 b

‘From (Syeda) Fatima<sup>as</sup> daughter<sup>as</sup> of Ali<sup>asws</sup>, from Asma Bint Umeys, ‘The Prophet<sup>saww</sup> said to Ali<sup>asws</sup>: ‘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>’, 346

'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'You<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>, 347

‘Rasool-Allah<sup>saww</sup> went out to Tabuk and left Ali<sup>asws</sup> behind. He<sup>asws</sup> said: ‘Are you<sup>saww</sup> leaving me<sup>asws</sup> behind among the women and the children?’ He<sup>saww</sup> said: ‘Are you<sup>asws</sup> 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>’,<sup>348</sup>

'The Prophet<sup>saww</sup> said to Ali<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>,' 349

**33-** وَ قَالَ مُسْلِمٌ فِي صَحِيحِهِ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ عَنْ غُنْدَرٍ عَنْ شُعْبَةَ وَ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَ ابْنُ بَشَّارٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنْ مُصْعَبِ بْنِ سَعْدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ وَ سَيْعَتِ إِبْرَاهِيمَ بْنِ سَعْدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيٍّ ع مَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَثَلَةِ هَازِلٍ مِنْ مُوسَى .

349 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 32

And Muslim said in his (book) 'Saheeh' – It is narrated to us by Abu Bakr Bin Abu Sheyba, from Gundar, from Sho'ba, and it is narrated to us by Muhammad Bin Al Musanna, and Ibn Bashir, from Muhammad Bin Ja'far, from Sho'ba, from Al Hakam, from Mus'ab Bin Sa'ad, from Sa'ad Bin Abu Waqas, and he heard Ibrahim Bin Sa'ad, from Sa'ad,

'The Prophet<sup>saww</sup> said to Ali<sup>asws</sup>: 'Are you 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>'<sup>350</sup>.

34- وَقَالَ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَ مُحَمَّدٌ بْنُ عَبَّادٍ وَ تَقَارَبَا فِي اللَّفْظِ قَالَ حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِي وَقَّاصٍ عَنْ أَبِيهِ قَالَ: أَمَرَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ سَعْدًا فَقَالَ مَا مَنَعَكَ أَنْ تَسُبَّ أَبَا تُرَابٍ

And he said, 'It is narrated to us by Quteyba Bin Saeed, and Muhammad Bin Abbad and near in the wordings, said, 'It is narrated to us by Hatim Bin Ismail, from Bukeyr Bin Mismar, from Aamir Bin Sa'ad Bin Abu Waqas, from his father who said,

'Muawiya Bin Abu Sufyan ordered Sa'ad: 'What prevents you from reviling Abu Turab (Ali<sup>asws</sup>)?' (Nouzobilla)

فَقَالَ أَمَا مَا ذَكَرْتَ ثَلَاثًا فَالْهَنْ لَكَ رَسُولُ اللَّهِ ص فَلَنْ أَسْبَهُ لَأَنْ تَكُونَ لِي وَاحِدَةً مِنْهُمْ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ

He said, 'But, for as long as I remember three (things) Rasool-Allah<sup>saww</sup> for him<sup>asws</sup>, I will never revile him<sup>asws</sup>, if even one of these happen to be for me, it would have been more beloved to me than the red camel!

سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَهُ وَ قَدْ خَلَقَهُ فِي بَعْضِ مَعَارِيزِهِ فَقَالَ لَهُ يَا رَسُولَ اللَّهِ خَلَقْتَنِي مَعَ النِّسَاءِ وَ الصِّبْيَانِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبُوَّةَ بَعْدِي

I heard Rasool-Allah<sup>saww</sup> saying to him<sup>asws</sup>, and he<sup>saww</sup> had left him<sup>asws</sup> behind in one of his military expeditions (Tabuk). He<sup>asws</sup> said to him<sup>saww</sup>: 'O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> are leaving me<sup>asws</sup> with the women and children?' Rasool-Allah<sup>saww</sup> 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 not Prophet-hood after me<sup>saww</sup>.'

وَ سَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ لِأَعْيُنِ الرَّايَةِ رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ قَالَ فَتَطَاوَلْنَا لَهَا فَقَالَ ادْعُوا لِي عَلِيًّا فَأَتَى بِهِ أَرْمَدَ الْعَيْنِ فَبَصَقَ فِي عَيْنِهِ وَ دَفَعَ الرَّايَةَ إِلَيْهِ فَفَتَحَ اللَّهُ عَلَى يَدَيْهِ

And I heard him<sup>saww</sup> saying on the day of Khyber: '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>'. We elongated to it. He<sup>saww</sup> said: 'Call Ali<sup>asws</sup> for me<sup>saww</sup>'. They came with him<sup>asws</sup> being with sore eyes. He<sup>saww</sup> applied his<sup>saww</sup> saliva in his<sup>asws</sup> eyes, and he<sup>saww</sup> handed the flag to him<sup>asws</sup>, so Allah<sup>azwj</sup> Granted victory upon his<sup>asws</sup> hands.

وَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ نَدَعُ أَبْنَاءَنَا وَ أَنْبَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ دَعَا رَسُولُ اللَّهِ ص عَلِيًّا وَ فَاطِمَةَ وَ حَسَنًا وَ حُسَيْنًا ع فَقَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي.

And when this Verse was Revealed: '**Come, let us call our sons and your sons, and our women and your women, [3:61]**, Rasool-Allah<sup>saww</sup> called Ali<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and

<sup>350</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 33

Hassan<sup>asws</sup>, and Husayn<sup>asws</sup>. He<sup>saww</sup>: ‘O Allah<sup>azwj</sup>! They<sup>asws</sup> are People<sup>asws</sup> of my<sup>saww</sup> Household’.<sup>351</sup>

35- وَ مِنْ مَنَاقِبِ الْفَقِيهِ ابْنِ الْمَعَاذِلِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الْوَهَّابِ يَرْفَعُهُ إِلَى عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِعَلِيٍّ ع أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

And from (the book) ‘Manaqib Al Faqeeh’ – Ibn Al Magazali, from Ahmad Bin Muhammad Bin Abdul Wahhab, raising it to Aamir Bin Sa’ad, from his father,

‘From the Prophet<sup>saww</sup> having said to Ali<sup>asws</sup>: ‘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>’,<sup>352</sup>

36- وَ رَوَى عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ عُثْمَانَ الْبَغْدَادِيِّ يَرْفَعُهُ إِلَى عُزْوَةَ بْنِ الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: عَزَا رَسُولُ اللَّهِ ص عَزَاةً فَقَالَ لِعَلِيٍّ ع اخْلُفْنِي فِي أَهْلِي فَقَالَ يَا رَسُولَ اللَّهِ يَقُولُ النَّاسُ خَذَلْنَا ابْنَ عَمِّهِ فَرَدَدَهَا عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ ص أَمَا مَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

And it is reported from Muhammad Bin Ahmad Bin Usman Al Baghdadi, raising it to Urwah Bin Al Zubeyr, from Jabir who said,

‘Rasool-Allah<sup>saww</sup> went in a military expedition and said to Ali<sup>asws</sup>: ‘Replace me<sup>saww</sup> among my<sup>saww</sup> family’. He<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! The people would say, ‘He<sup>asws</sup> abandoned the son<sup>saww</sup> of his<sup>asws</sup> uncle<sup>as</sup>’. He<sup>asws</sup> repeated it to him<sup>saww</sup>. Rasool-Allah<sup>saww</sup> said: ‘Are you<sup>asws</sup> not pleased that you 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 after me<sup>saww</sup>’,<sup>353</sup>

37- وَ رَوَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الْوَهَّابِ يَرْفَعُهُ إِلَى عُمَرَ بْنِ مَيْمُونٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: أَخْرَجَ النَّاسُ فِي عَزَاةٍ ثُبُوكَ فَقَالَ عَلِيٌّ ع يَغْنِي لِنَبِيِّي ص أَخْرَجَ مَعَكَ قَالَ لَا فَبَكَى فَقَالَ لَهُ أَمَا مَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّكَ لَسْتَ بِنَبِيٍّ.

And it is reported from Ahmad Bin Muhammad Bin Abdul Wahhab, raising it to Umar Bin Maymoun, from Ibn Abbas who said,

‘The people went out in the military expedition of Tabuk. Ali<sup>asws</sup> said, meaning to the Prophet<sup>saww</sup>, ‘I<sup>asws</sup> shall go out with you<sup>saww</sup>’. He<sup>saww</sup> said: ‘No’. He<sup>asws</sup> wept. He<sup>saww</sup> 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 you<sup>asws</sup> aren’t a Prophet<sup>as</sup>?’<sup>354</sup>

38- وَ رَوَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ مُوسَى بْنِ عَبْدِ الْوَهَّابِ الطَّحَّانِ وَ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الْوَهَّابِ بْنِ طَلَوَانَ رَوَاهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ جَعْفَرٍ بْنِ الْمُعَلَّى يَرْفَعُهُ إِلَى مُصْعَبِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ: قَالَ مُعَاوِيَةُ أ تُحِبُّ عَلِيًّا قَالَ فَقُلْتُ وَ كَيْفَ لَا أُحِبُّهُ وَ قَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَهُ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

And it is reported from Ahmad Bin Muhammad Bin Musa Bin Abdul Wahhab Al Tahhan, and Ahmad Bin Muhammad Bin Abdul Wahhab Bin Tawan, reporting from Ahmad Bin Muhammad Bin Ja’far Bin al Moallah, raising it to Mus’ab Bin Sa’ad, from his father who said,

<sup>351</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 34

<sup>352</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 35

<sup>353</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 36

<sup>354</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 37

'Muawiya said (to Sa'ad), 'Do you love Ali<sup>asws</sup>?' I said, 'And how can I not love him<sup>asws</sup>, and I have heard Rasool-Allah<sup>saww</sup> saying to him<sup>asws</sup>: '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>'.

وَلَقَدْ رَأَيْتُهُ بَارَزَ يَوْمَ بَدْرٍ وَ جَعَلَ يُحْمِجُهُ كَمَا يُحْمِجُهُ الْفَرَسُ وَ يَقُولُ

سَنَحْنُخُ اللَّيْلَ كَأَنِّي جَنِّي-

بَارَزُ عَامِرٍ حَدِيثُ سَنِي-

لِيُمَثِّلَ هَذَا وَلَدَنِي أُتِي-

And I have seen him<sup>asws</sup> duelling on the day of Badr, and he<sup>asws</sup> went on neighing like what the horse neighs, and he<sup>asws</sup> was saying: 'I<sup>asws</sup> am fighting for two years in my<sup>asws</sup> young age, neighing at night as if I<sup>asws</sup> am a Jinn, for the like of this my<sup>asws</sup> mother<sup>as</sup> begot me<sup>asws</sup>'.

قَالَ فَمَا رَجَعَ حَتَّى خَضِبَ دَمًا.

He said, 'He<sup>asws</sup> did not return until he<sup>asws</sup> was dyed in blood"<sup>355</sup>.

39- وَ رَوَى عَنْ عَلِيٍّ بْنِ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ شَوْذَبٍ يَرْفَعُهُ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع أَقِمَ بِالْمَدِينَةِ قَالَ فَقَالَ لَهُ عَلِيُّ ع إِنَّكَ مَا خَرَجْتَ فِي غَزَاةٍ فَحَلَفْتَنِي فَقَالَ النَّبِيُّ ص إِنَّ الْمَدِينَةَ لَا تَصْلُحُ إِلَّا بِأَوْ بِكَ وَ أَنْتَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

And it is reported from Ali Bin Umar Bin Abdullah Bin Showzab, raising it to Saeed Bin Al Musayyab, from Sa'ad Bin Abi Waqas who said,

'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'Stay in Al-Medina'. Ali<sup>asws</sup> said to him<sup>saww</sup>: 'You<sup>saww</sup> have never gone out in any military expedition and left me<sup>asws</sup> behind!' The Prophet<sup>saww</sup> said: 'Surely Al-Medina cannot be correct except with me<sup>saww</sup> or with you<sup>asws</sup>, and 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>saww</sup> after me<sup>saww</sup>'.

قَالَ سَعِيدٌ فَقُلْتُ لِسَعْدٍ أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ قَالَ نَعَمْ لَا مَرَّةً وَ لَا مَرَّتَيْنِ يَقُولُ ذَلِكَ لِعَلِيِّ ع.

Saeed said, 'I said to Sa'ad, 'You heard this from Rasool-Allah<sup>saww</sup>?' He said, 'Yes, not once, and not twice (but more), saying that to Ali<sup>asws</sup>'<sup>356</sup>.

40- وَ رَوَى عَنْ عَبْدِ الْوَاحِدِ بْنِ عَلِيٍّ بْنِ الْعَبَّاسِ الْبَزَّازِ رَفَعَهُ إِلَى إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسٍ قَالَ: سَأَلَ رَجُلٌ مُعَاوِيَةَ عَنْ مَسْأَلَةٍ فَقَالَ سَلْ عَنْهَا عَلِيَّ بْنَ أَبِي طَالِبٍ فَإِنَّهُ أَعْلَمُ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ قَوْلُكَ فِيهَا أَحَبُّ إِلَيَّ مِنْ قَوْلِ عَلِيٍّ قَالَ بَشَسَ مَا قُلْتَ بِهِ وَ لَوْ مَا جِئْتُ بِهِ لَقَدْ كَرِهْتُ رَجُلًا كَانَ رَسُولُ اللَّهِ ص يَغُرُّهُ الْعِلْمُ غَرًّا لَقَدْ قَالَ لَهُ رَسُولُ اللَّهِ ص أَنْتَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

And it is reported from Abdul Wahid Bin Ali Bin Al Abbas Al Bazaz, raising it to Ismail Bin Abu Khalid, from Qays who said,

<sup>355</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 40

<sup>356</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 39

'A man asked Muawiya about an issue. He said, 'Ask Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> about it, for he<sup>asws</sup> is more learned'. He said, 'O commander of the faithful! Your word regarding it is more beloved to me than the word of Ali<sup>asws</sup>!' He said, 'Evil is what you are saying with, and blame-worthy is what you have come with. You are disliking a man Rasool-Allah<sup>saww</sup> had fed him<sup>asws</sup> knowledge with a feeding. Rasool-Allah<sup>saww</sup> had said to him<sup>asws</sup>: '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>.

وَلَقَدْ كَانَ عُمَرُ بْنُ الْخَطَّابِ يَسْأَلُهُ فَيَأْخُذُ عَنْهُ وَ لَقَدْ شَهِدْتُ عُمَرَ إِذَا أَشْكَلَ عَلَيْهِ شَيْءٌ قَالَ هَاهُنَا عَلَيٌّ قُمْ لَا أَقَامَ اللَّهُ رَجُلَيْكَ وَ نَحَا اسْمَهُ مِنَ الدِّيَّانِ.

And Umar Bin Al-Khattab used to ask him<sup>asws</sup>, so he would take from him<sup>asws</sup>, and I have witnessed Umar when something was problematic to him, he said, 'Over there is Ali<sup>asws</sup>!' Arise! May Allah<sup>azwj</sup> not Make your legs stand!' And he deleted his name from the register".<sup>357</sup>

وَرَوَى ابْنُ بَطْرِيقٍ أَيْضاً فِي الْمُسْتَدْرَكِ مِنْ كِتَابِ الْمَعَاذِي لِمُحَمَّدِ بْنِ إِسْحَاقَ بِإِسْنَادِهِ قَالَ: لَمَّا خَرَجَ رَسُولُ اللَّهِ ص إِلَى غَزَاةِ تَبُوكَ خَلَّفَ عَلِيٌّ بْنَ أَبِي طَالِبٍ ع عَلَى أَهْلِهِ وَ أَمَرَهُ بِالْإِقَامَةِ فِيهِمْ فَأَرْجَفَ الْمُنَافِقُونَ وَ قَالُوا مَا خَلَّفَهُ إِلَّا اسْتِغْنَاءً لَهُ وَ تَخَفِيفاً مِنْهُ

And it is reported by Ibn Batreeq as well in (the book) 'Al Mustadrak', from the book 'Al Magazy' of Muhammad Bin Is'haq by his chain, said,

'When Rasool-Allah<sup>saww</sup> went out to the military expedition of Tabuk, he<sup>saww</sup> left Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> behind upon his<sup>saww</sup> family and instructed him<sup>asws</sup> with the staying among them. The hypocrites gossiped slanderously and said, 'He<sup>saww</sup> did not leave him<sup>asws</sup> behind except he<sup>asws</sup> was burdensome to him<sup>saww</sup> and as a lightening from him<sup>asws</sup>.

فَلَمَّا قَالُوا ذَلِكَ أَحَذَّ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع سِلَاحَهُ ثُمَّ خَرَجَ إِلَى رَسُولِ اللَّهِ ص وَ هُوَ نَازِلٌ بِالْجُوفِ فَقَالَ يَا رَسُولَ اللَّهِ زَعَمَ الْمُنَافِقُونَ أَنَّكَ إِنَّمَا خَلَفْتَنِي تَسْتَقْبِلُنِي وَ تَخَفُّهُ مِنِّي

When they said that, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> grabbed his<sup>asws</sup> weapon, then went out to Rasool-Allah<sup>saww</sup>, and he<sup>saww</sup> had encamped at the cliff. He<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! The hypocrites are alleging that you<sup>saww</sup> rather left me<sup>asws</sup> behind as offloading and lightening from me<sup>asws</sup>!

فَقَالَ كَذَبُوا وَ لَكِنِّي خَلَفْتُكَ لِمَا تَرَكْتُ وَرَائِي فَأَرْجِعْ فَأَخْلُفْنِي فِي أَهْلِي وَ أَهْلِكَ أ لَا تَرْضَى يَا عَلِيُّ أَنْ تُكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي فَرَجَعَ إِلَى الْمَدِينَةِ وَ مَضَى رَسُولُ اللَّهِ ص لِسَفَرِهِ.

He<sup>saww</sup> said: 'They are lying! But, I<sup>saww</sup> left you<sup>asws</sup> behind for what I<sup>saww</sup> have left behind me<sup>saww</sup>, so replace me<sup>saww</sup> among my<sup>saww</sup> family and your<sup>asws</sup> family. Are you<sup>asws</sup> not please, O Ali<sup>asws</sup>, 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>,

<sup>357</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 40 a

except surely there is no Prophet<sup>as</sup> after me<sup>saww</sup>. So, he<sup>asws</sup> returned to Al-Medina and Rasool-Allah<sup>saww</sup> continued his journey”<sup>358</sup>.

وَبِإِسْنَادٍ عَنْ زَيْدِ بْنِ رُمَانَةَ قَالَ: بَلَغَنِي أَنَّ رَجُلًا مِنْ قُرَيْشٍ كَانَ يَقُولُ وَاللَّهِ مَا أَدْرِي لَعَلَّهُ سَيَكُونُ نَبِيٌّ بَعْدَ مُحَمَّدٍ فَلَقِيتُ إِبرَاهِيمَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ فَقُلْتُ يَا أَبَا إِسْحَاقَ سَمِعْتُ أَبَاكَ يَذْكُرُ مَقَالََةَ رَسُولِ اللَّهِ ص لِعَلِّي بِنِ أَبِي طَالِبٍ يَوْمَ غَزْوَةِ تَبُوكَ

And by the chain from Zayd Bin Rumanah who said,

‘It reached me that a man from Quraysh was saying, ‘By Allah<sup>azwj</sup>! I don’t know, perhaps there will happen to be a Prophet<sup>as</sup> after Muhammad<sup>saww</sup>. So, I met Ibrahim Bin Sa’ad Bin Abu Waqaas and I said, ‘O Abu Is’haq! I heard your father mentioned the words of Rasool-Allah<sup>saww</sup> to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> on the day of the military expedition of Tabuk’.

فَضَحِكَ فَظَنَّ أَنَّ ذَلِكَ مِنْ هَوَىِّ مَنِّي فِي عَلَيٍّ فَقُلْتُ إِنِّي وَاللَّهِ مَا أَسْأَلُكَ عَنْهُ لِذَلِكَ وَ لَكِنَّهُ بَلَغَنِي أَنَّ رَجُلًا مِنْ قَوْمِكَ يَقُولُ مَا أَدْرِي لَعَلَّهُ سَيَكُونُ نَبِيٌّ بَعْدَ مُحَمَّدٍ

He laughed and thought that was from imaginary from me regarding Ali<sup>asws</sup>. I said, ‘By Allah<sup>azwj</sup>! I did not ask you about him<sup>asws</sup> for that, but it reached me that a man from your people is saying, ‘I don’t know perhaps there will happen to be a Prophet<sup>as</sup> after Muhammad<sup>saww</sup>’.

فَقَالَ نَعَمْ أَشْهَدُ لَسَمِعْتُ أَبِي سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِّي يَوْمَ رَدِّهِ مِنْ غَزْوَةِ تَبُوكَ أَلَا تَرْضَى يَا عَلِيُّ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

He said, ‘Yes, I do testify that I do testify my father Sa’ad Bin Abu Waqaas (an enemy of Ahl Al-Bayt<sup>asws</sup>) saying, ‘I heard Rasool-Allah<sup>saww</sup> saying to Ali<sup>asws</sup> on the day he<sup>saww</sup> returned him<sup>asws</sup> from the military expedition of Tabuk: ‘Are you<sup>asws</sup> not pleased, O Ali<sup>asws</sup>, 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>’<sup>359</sup>.

وَمِنْ كِتَابِ الْفَرْدَوْسِ فِي بَابِ الْبَاءِ بِإِسْنَادٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَنْتَ أَوَّلُ الْمُسْلِمِينَ إِسْلَامًا وَأَنْتَ أَوَّلُ الْمُؤْمِنِينَ إِيمَانًا وَأَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى.

And from the book ‘Al Firdows’ in the chapter B by the chain from Umar Bin Al Khattab who said,

‘Rasool-Allah<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! You<sup>asws</sup> are the first of the Muslims of Islam, and you<sup>asws</sup> are the first of the Momineen in Eman, and you<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>’<sup>360</sup>.

41- كَثُرَ الْكَرَاجِكِيُّ، عَنِ الْقَاضِي أَسَدِ بْنِ إِبرَاهِيمَ السُّلَمِيِّ عَنْ عُمَرَ بْنِ عَلِيٍّ الْعَتَكِيِّ عَنْ مُحَمَّدِ بْنِ إِبرَاهِيمَ السَّمَرَقَنْدِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ حَكِيمٍ عَنْ سُفْيَانَ بْنِ بِشْرِ الْأَسَدِيِّ عَنْ عَلِيِّ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَبِي رَافِعٍ أَنَّ النَّبِيَّ ص جَمَعَ بَيْنَ عَبْدِ

<sup>358</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 40 b

<sup>359</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 40 c

<sup>360</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 40 d

الْمُطَلِّبِ فِي الشَّعْبِ وَ هُمْ يَوْمِيذٍ أَرْبَعُونَ رَجُلًا قَالَ فَجَعَلَ لَهُمْ عَلِيٌّ عَ فِجْدًا مِنْ شَاةٍ ثُمَّ تَرَدَّ لَهُمْ نَرِيدَةً وَ صَبَّ عَلَيْهَا الْمَرْقَ وَ تَرَكَ عَلَيْهَا اللَّحْمَ وَ قَدَّمَهَا فَأَكَلُوا مِنْهَا حَتَّى شَبِعُوا ثُمَّ سَفَّاهُمْ عُسًا وَاحِدًا فَشَرِبُوا كُلُّهُمْ مِنْهُ حَتَّى رَوُوا

(The book) 'Kunz' Al Karajaky' – From the judge Asad Bin Ibrahim Al Sulamy, from Umar Bin Ali Al Atky, from Muhammad Bin Ibrahim Al Samarqandy, from Muhammad Bin Abdullah Bin Hukeym, from Sufyan Bin Bishr Al Asady, from Ali Bin Hashim, from Muhammad Bin Ubeydullah Bin Abu Rafie, from his father, from his grandfather Abu Rafie,

'The Prophet<sup>saww</sup> gathered the clan of Abdul Muttalib<sup>asws</sup> in the mountain pass, and on that day there were forty men. Ali<sup>asws</sup> made a thing of a sheep for them, then cooked porridge for them, and poured the curry upon it, and left the meat upon it, and placed it forward. They ate from it until they were satiated, then he<sup>asws</sup> quenched them one jug and all of them drank from it until they were saturated.

فَقَالَ أَبُو هَبٍ وَ اللَّهُ إِنَّ مِنَّا لَتَفَرًّا يَأْكُلُ الرَّجُلُ مِنْهُمْ الْجَفَنَةَ فَمَا تَكَادُ تُشْبِعُهُ وَ يَشْرَبُ الْفَرْقَ فَمَا يُزْوِيهِ وَ إِنَّ هَذَا الرَّجُلَ دَعَانَا فَجَمَعَنَا عَلَى رِجْلِ شَاةٍ وَ عُسٍّ مِنْ لَبَنٍ فَشَبِعْنَا وَ رَوَيْنَا مِنْهُمَا إِنَّ هَذَا هُوَ السَّخَرُ الْمُبِينُ

Abu Lahab<sup>la</sup> said, 'By Allah<sup>azwj</sup>! There are persons from us, the man from them came eat the large pot, so it is not possible to satiate him and drink a jug, it will not saturate him, and this man<sup>saww</sup> has called us and gather us upon a leg of a sheep and a jar of milk. But, he<sup>saww</sup> has satiated us and saturated us from it, this is surely the clear sorcery (Nouzobilla)!'

ثُمَّ دَعَاهُمْ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي أَنْ أُنْذِرَ عَشِيرَتِي الْأَقْرَبِينَ وَ رَهْطِي الْمُخْلِصِينَ وَ إِنَّ اللَّهَ تَعَالَى لَمْ يَبْعَثْ نَبِيًّا إِلَّا جَعَلَ لَهُ مِنْ أَهْلِهِ أَحَاً وَ وَارِثًا وَ وَزِيرًا وَ وَصِيًّا وَ خَلِيفَةً فِي أَهْلِهِ فَأَتَيْكُمْ بُنَايَعِي عَلَى أَنَّهُ أَحِي وَ وَزِيرِي وَ وَارِثِي دُونَ أَهْلِي وَ يَكُونُ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

Then he<sup>saww</sup> called them and said, 'Allah<sup>azwj</sup> Mighty and Majestic has Commanded me to warn my<sup>saww</sup> near of kin and my<sup>saww</sup> group of sincere ones, and Allah<sup>azwj</sup> the Exalted did not Send any Prophet<sup>as</sup> except He<sup>azwj</sup> Made for him<sup>as</sup>, from his<sup>as</sup> family, a brother, and an inheritor, and a Vizier, and a successor, and a caliph among his<sup>as</sup> family. So, which one of you will pledge to me<sup>saww</sup> upon that he is my<sup>saww</sup> brother, and my<sup>saww</sup> Vizier, and my<sup>saww</sup> inheritor besides my<sup>saww</sup> family, and will 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>?'

فَسَكَتَ الْقَوْمُ فَأَعَادَ الْكَلَامَ عَلَيْهِمْ ثَلَاثَ مَرَّاتٍ وَ قَالَ وَ اللَّهُ لَيَقُومَنَّ قَائِمُكُمْ أَوْ يَكُونُ فِي غَيْرِكُمْ ثُمَّ لَسَدُمُ قَالَ فَقَامَ عَلِيٌّ عَ وَ هُمْ يَنْظُرُونَ كُلُّهُمْ إِلَيْهِ فَبَايَعَهُ وَ أَجَابَهُ إِلَى مَا دَعَاهُ

The people were silent. He<sup>saww</sup> repeated the speech to them three times and said: 'By Allah<sup>azwj</sup>! Either your standing one will stand or it would happen to be among others, then you will regret!' Ali<sup>asws</sup> stood up, and they were looking on, all of them at him<sup>asws</sup>. He<sup>asws</sup> pledged to him<sup>asws</sup> and answered him<sup>saww</sup> to what he<sup>saww</sup> had called him<sup>asws</sup>.

فَقَالَ لَهُ اذْنُ مِنِّي فَدَنَا مِنْهُ فَقَالَ افْتَحْ فَكَ فَفَتَحَ فَاهُ فَصَحَّ فِيهِ مِنْ رِيْقِهِ وَ تَقَلَّ بَيْنَ كَيْفَيْهِ وَ تَقَلَّ بَيْنَ قَدَمَيْهِ

He<sup>saww</sup> said to him<sup>asws</sup>: 'Come near me<sup>saww</sup>!' He<sup>asws</sup> went near him<sup>saww</sup>. He<sup>saww</sup> said: 'Open your<sup>asws</sup> mouth!' He<sup>asws</sup> opened his<sup>asws</sup> mouth. He<sup>asws</sup> transferred into him<sup>asws</sup> from his<sup>saww</sup> saliva and spat between his<sup>asws</sup> shoulders, and spat between his<sup>asws</sup> feet.

فَقَالَ أَبُو هَبٍ لَيْسَ مَا حَبَوْتُ بِهِ ابْنَ عَمِّكَ إِذْ جَاءَكَ فَمَلَأَتْ فَاهُ بِزُافٍ فَقَالَ رَسُولُ اللَّهِ ص مَلَأَ حِكْمَةً وَعِلْماً وَفَهْماً فَقَالَ لِأَبِي طَالِبٍ لِيَهْنِكَ أَنْ تَدْخُلَ الْيَوْمَ فِي دِينِ ابْنِ أَخِيكَ وَقَدْ جَعَلَ ابْنُكَ مُقَدِّماً عَلَيْكَ.

Abu Lahab<sup>la</sup> said, 'Evil is what he<sup>saww</sup> favours the son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>as</sup> with when he<sup>saww</sup> has come to you and filled his<sup>asws</sup> mouth with saliva'. Rasool-Allah<sup>saww</sup> said: 'Filled with wisdom, and knowledge, and understanding'. He<sup>la</sup> said to Abu Talib<sup>asws</sup>, 'Congratulations to you! Today you<sup>as</sup> have entered into the religion of the son<sup>saww</sup> of your<sup>as</sup> brother<sup>as</sup>, and he<sup>saww</sup> has made your<sup>as</sup> son<sup>asws</sup> in front of you<sup>as</sup>'.<sup>361</sup>

وَعَنِ السُّلَمِيِّ عَنِ الْعَتَكِيِّ عَنْ سَعِيدِ بْنِ مُحَمَّدٍ الْحَافِظِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْكُوفِيِّ عَنْ عُبَادَةَ الْأَزْدِيِّ عَنْ كَادِحِ الْعَابِدِ عَنِ ابْنِ هَبِيعَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ عَنْ مُسْلِمِ بْنِ يَسَارٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا قَدِمَ عَلَيَّ عَلَى رَسُولِ اللَّهِ ص بِفَتْحِ خَيْبَرَ قَالَ رَسُولُ اللَّهِ ص لَوْ لَا أَنْ تَقُولَ فِيكَ طَائِفَةٌ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي الْمَسِيحِ ابْنِ مَرْثَمَ لَقُلْتُ فِيكَ الْيَوْمَ مَقَالًا لَا تَمُوتُ بِمَلَا إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ وَ مِنْ فَضْلِ طَهْوَرِكَ فَاسْتَشَقُّوا بِهِ

And from Al Sulamy, from Al Atky, from Saeed Bin Muhammad the memoriser, from Muhammad Bin Al Husayn Al Kufi, from Ubadah Al Azdy, from Kadih Al Aabid, from Ibn Lahiya, from Abdul Rahman Bin Ziyad, from Muslim Bin Yasaar, from Jabir Bin Abdullah who said,

'When Ali<sup>asws</sup> arrived to Rasool-Allah<sup>saww</sup> with the conquest of Khyber. Rasool-Allah<sup>saww</sup> said: 'Had it not been that a group from my<sup>saww</sup> community would be saying what the Christians said regarding the Messiah 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 except they would take the dust from beneath your<sup>asws</sup> feet, and from the excess (water) from your<sup>asws</sup> washing (Wud'u), to be healed with it.

وَلَكِنْ حَسْبُكَ أَنْ تَكُونَ مِنِّي وَ أَنَا مِنْكَ تَرْتَبِي وَ أَرْتُكَ وَ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ إِنَّكَ تُبْرِئُ ذِمَّتِي وَ تُقَاتِلُ عَلَى سُنَّتِي وَ إِنَّكَ غَدَاً فِي الْآخِرَةِ أَقْرَبُ النَّاسِ مِنِّي

But it suffices you<sup>asws</sup> that you<sup>asws</sup> happen to be from me<sup>saww</sup> and I<sup>saww</sup> am from you<sup>asws</sup>. You<sup>asws</sup> shall 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> from Musa<sup>as</sup>, except surely there is no Prophet<sup>as</sup> after me<sup>saww</sup>, and you<sup>asws</sup> will clear my<sup>saww</sup> responsibilities, and you<sup>asws</sup> will fight upon my<sup>saww</sup> Sunnah, and tomorrow in the Hereafter you<sup>asws</sup> will be the closest of the people from me<sup>saww</sup>.

وَ إِنَّكَ أَوَّلُ مَنْ يَرُدُّ عَلَيَّ الْخَوْضَ وَ إِنَّكَ عَلَى الْخَوْضِ خَلِيفَتِي وَ إِنَّكَ أَوَّلُ مَنْ يُكْسَى مَعِيَ وَ إِنَّكَ أَوَّلُ دَاخِلِ الْجَنَّةِ مِنْ أُمَّتِي وَ إِنَّ شِيعَتَكَ عَلَى مَنَابِرٍ مِنْ نُورٍ مُبَيَّضَةٍ وَجُوهُهُمْ خَوْلي أَشْفَعُ لَهُمْ وَ يَكُونُونَ غَدَاً فِي الْجَنَّةِ حِيزَانِي

And you<sup>asws</sup> will be the first one to return to me<sup>saww</sup> at the Fountain and you<sup>asws</sup> will be my<sup>saww</sup> caliph at the Fountain, and you<sup>asws</sup> will be the first one to be garmented with me<sup>saww</sup>, and you<sup>asws</sup> will be the first one from my<sup>saww</sup> community to enter the Paradise, and your<sup>asws</sup> Shias would be upon pulpits of Noor, bright of faces around me<sup>saww</sup>. I<sup>saww</sup> shall intercede for them and they will happen to be tomorrow in the Paradise as my<sup>saww</sup> neighbours.

وَ إِنَّ خَزَنَتَكَ خَزَنِي وَ إِنَّ سِلْمَكَ سِلْمِي وَ إِنَّ سَرِيرَتَكَ سَرِيرَتِي وَ عَلَانِيَتَكَ عَلَانِيَتِي وَ إِنَّ وَلَدَكَ وَلَدِي وَ إِنَّكَ مُنْجِزُ عِدَاتِي وَ إِنَّكَ عَلَيَّ وَ لَيْسَ أَحَدٌ مِنَ الْأُمَّةِ يَغْدِلُكَ عِنْدِي

<sup>361</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 41 a

And your<sup>asws</sup> war is my<sup>saww</sup> war, and your<sup>asws</sup> peace is my<sup>saww</sup> peace, and your<sup>asws</sup> secrecy is my<sup>saww</sup> secrecy, and your<sup>asws</sup> openness is my<sup>saww</sup> openness, and your<sup>asws</sup> children are my<sup>saww</sup> children, and you<sup>asws</sup> are the fulfiller of my<sup>saww</sup> promises, and you<sup>asws</sup> will be to me<sup>saww</sup> (at the Fountain), and there isn't anyone from the community equating you<sup>asws</sup> in my<sup>saww</sup> presence.

وَ إِنَّ الْحَقَّ عَلَى لِسَانِكَ وَ فِي قَلْبِكَ وَ بَيْنَ عَيْنَيْكَ وَ إِنَّ الْإِيمَانَ خَالَطَ لَحْمَكَ وَ دَمَكَ كَمَا خَالَطَ لَحْمِي وَ دَمِي وَ أَنَّهُ لَا يَرِدُ الْحَوْضَ مُبْغِضٌ لَكَ وَ لَا يَغِيبُ مُحِبٌّ لَكَ غَدًا عَنِّي حَتَّى يَرِدَ عَلَيَّ الْحَوْضَ مَعَكَ يَا عَلِيُّ

And that the truth is upon your<sup>asws</sup> tongue, and in your<sup>asws</sup> heart, and between your<sup>asws</sup> eyes, and that the Eman is mingled with your<sup>asws</sup> flesh and your<sup>asws</sup> blood, just as it mingles my<sup>saww</sup> flesh and my<sup>saww</sup> blood, and he will not return to the Fountain any hater of yours<sup>asws</sup>, nor will anyone loving you<sup>asws</sup> would be absent from me<sup>saww</sup> tomorrow, he will return to me<sup>saww</sup> at the Fountain with you<sup>asws</sup>, O Ali<sup>asws</sup>!

فَحَرَّ عَلِيٌّ عَ سَاجِدًا ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ بِالْإِسْلَامِ وَ عَلَّمَنِي الْقُرْآنَ وَ حَبَّبَنِي إِلَى خَيْرِ الْبَرِيَّةِ خَاتِمِ النَّبِيِّينَ وَ سَيِّدِ الْمُرْسَلِينَ إِحْسَانًا مِنْهُ إِلَيَّ وَ فَضْلًا مِنْهُ عَلَيَّ فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ لَوْ لَا أَنْتَ لَمْ يُعْرِفِ الْمُؤْمِنُونَ مِنْ بَعْدِي.

Ali<sup>asws</sup> fell down in Sajdah, then said: 'The Praise is for Allah<sup>azwj</sup> Who Conferred upon me<sup>asws</sup> with Al-Islam, and Taught me<sup>asws</sup> the Quran, and Made me<sup>asws</sup> beloved to the best of created beings, last of the Prophets<sup>as</sup>, and chief of the Messengers<sup>as</sup> as a Favour from Him<sup>azwj</sup> to me<sup>asws</sup>, as a Grace from Him<sup>azwj</sup> unto me<sup>saww</sup>'. Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Had it not been for you<sup>asws</sup>, the Momineen would not have been recognised from after me<sup>saww</sup>'.<sup>362</sup>

42- مع، معاني الأخبار الحسن بن محمد بن سعيد الهاشمي عن فُرَاتِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مَعْمَرٍ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الرَّمْلِيِّ عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ يَعْقُوبَ بْنِ إِسْحَاقَ الْمُرُوزِيِّ عَنْ عَمْرِو بْنِ مَنْصُورٍ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِيهِ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ عَنْ مَعْنَى قَوْلِ النَّبِيِّ ص لِعَلِيٍّ ع أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

(The book) 'Ma'any Al Akhbaar' – Al Hassan Bin Muhammad Bin Saeed Al Hashimy, from Furat Bin Ibrahim, from Muhammad Bin Ali Bin Ma'mar, from Ahmad Bin Ali Al Rumaly, from Muhammad Bin Musa, from Yaqoub Bin Is'haq Al Marouzy, from Amro Bin Mansour, from Ismail Bin Aban, from Yahya Bin Abu Kaseer, from his father, from Abu Haroun Al Abdry who said,

'I asked Jabir Bin Abdullah Al-Ansari about the meaning of the words of the Prophet<sup>saww</sup> to Ali<sup>asws</sup>: 'You<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup> except there is no Prophet<sup>as</sup> after me<sup>saww</sup>'.

قَالَ اسْتَخْلَفَهُ بِذَلِكَ وَ اللَّهُ عَلَى أَمْتِهِ فِي حَيَاتِهِ وَ بَعْدَ وَفَاتِهِ وَ قَرَضَ عَلَيْهِمْ طَاعَتَهُ فَمَنْ لَمْ يَشْهَدْ لَهُ بَعْدَ هَذَا الْقَوْلِ بِالْخِلَافَةِ فَهُوَ مِنَ الظَّالِمِينَ.

He said, 'He<sup>saww</sup> had made him<sup>asws</sup> a caliph with that, by Allah<sup>azwj</sup>, upon his<sup>saww</sup> community during his<sup>saww</sup> lifetime and after his<sup>saww</sup> expiry, and obligated upon them obedience to him<sup>asws</sup>. So, the one who did not testify with the caliphate being for him<sup>asws</sup> after this word, so he is from the unjust ones''.<sup>363</sup>

<sup>362</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 41 b

<sup>363</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 42

43- مع، معاني الأخبار القَطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنِ ابْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ قَالَ: قُلْتُ لِسَيِّدِ الْعَابِدِينَ عَلِيِّ بْنِ الْحُسَيْنِ ع إِنَّ النَّاسَ يَقُولُونَ إِنَّ خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ص أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ ثُمَّ عَلِيٌّ ع

(The book) 'Ma'any Al Akhbaar' – Al Qattan, from Al Sukry, from Al Jowhari, from Ibn Umarah, from his father, from Abu Khalid Al Kabuly who said,

'I said to chief of the worshippers of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, 'The people are saying that the best of the people after Rasool-Allah<sup>saww</sup> is Abu Bakr, then Umar, then Usman, then Ali<sup>asws</sup>'.

قَالَ فَمَا يَصْنَعُونَ يَخْبِرُ رَوَاهُ سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِعَلِيِّ ع أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي فَمَنْ كَانَ فِي زَمَنِ مُوسَى ع مِثْلَ هَارُونَ.

He<sup>asws</sup> said: 'So, what will they do with the Hadeeth reported by Saeed Bin Al-Musayyab, from Sa'ad Bin Abu Waqas that he<sup>saww</sup> said to Ali<sup>asws</sup>: '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>saww</sup> after me<sup>saww</sup>'. So, who was like Haroun<sup>as</sup> in the era of Musa<sup>as</sup>?<sup>364</sup>

<sup>364</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 43

باب 54 ما أمر به النبي ص من التسليم عليه بإمرة المؤمنين و أنه لا يسمى به غيره و علة التسمية به و فيه جملة من مناقبه و بعض النصوص على إمامته صلوات الله عليه

## CHAPTER 54 – WHAT THE PROPHET<sup>saww</sup> ORDERED WITH, FROM GREETING TO HIM<sup>asws</sup> AS ‘AMIR AL-MOMINEEN’, AND NO ONE CAN BE NAMED WITH IT APART FROM HIM<sup>asws</sup>, AND IN IT IS A SUMMARY OF HIS<sup>asws</sup> VIRTUES, AND SOME OF THE TEXTS UPON HIS<sup>asws</sup> IMAMATE, MAY THE SALAWAAT OF ALLAH<sup>azwj</sup> BE UPON HIM<sup>asws</sup>

1- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آبائه ع عن الحسين بن علي ع قال: قال لي بُرَيْدَةُ أَمَرَنَا رَسُولُ اللَّهِ ص أَنْ نُسَلِّمَ عَلَى أَبِيكَ بِإِمْرَةِ الْمُؤْمِنِينَ.

(The book) ‘Akhbaar 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 Al-Husayn Bin Ali<sup>asws</sup> having said: ‘Bureyda said to me<sup>asws</sup>, ‘Rasool-Allah<sup>saww</sup> had ordered us to greet unto your<sup>asws</sup> father (Ali<sup>asws</sup>) at ‘Amir Al-Momineen’’.<sup>365</sup>

2- ما، الأماالي للشيخ الطوسي الفخام عن المنصور عن عم أبيه عن أبي الحسن الثالث عن آبائه عن علي ع قال قال رسول الله ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ كُنْتُ مِنْ رِجِّي كَقَابِ قَوْسَيْنِ أَوْ أَذْنِ فَأَوْحَى إِلَيَّ رَبِّي مَا أَوْحَى ثُمَّ قَالَ يَا مُحَمَّدُ اقْرَأْ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَمِيرِ الْمُؤْمِنِينَ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his father,

‘From Abu Al-Hassan<sup>asws</sup> the 3<sup>rd</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘When there was an ascension with me<sup>saww</sup> to the sky, I<sup>saww</sup> was from my<sup>saww</sup> Lord<sup>azwj</sup>: **So he was (at a distance of) two bows or nearer [53:9].** My<sup>saww</sup> Lord<sup>azwj</sup> Revealed to me<sup>saww</sup> what He<sup>azwj</sup> Revealed, then Said: “O Muhammad<sup>saww</sup>! Convey to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> Amir Al-Momineen<sup>asws</sup>!”

فَمَا سَمِيَتْ بِهِ أَحَدًا قَبْلَهُ وَلَا أُسْمِيَ بِهَذَا أَحَدًا بَعْدَهُ.

So, no one before him<sup>asws</sup> had been named with this nor anyone after him<sup>asws</sup>.<sup>366</sup>

3- ما، الأماالي للشيخ الطوسي ابن الصلت عن ابن عَفْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ الْمُسْتَوْدِرِ عَنْ يُوسُفَ بْنِ كُلَيْبٍ عَنْ يَحْيَى بْنِ سَالِمٍ عَنْ صَبَّاحِ الْمُزَنِيِّ عَنْ عَلَاءِ بْنِ الْمُسَيَّبِ عَنْ أَبِي دَاوُدَ عَنْ بُرَيْدَةَ قَالَ: أَمَرَنَا النَّبِيُّ ص أَنْ نُسَلِّمَ عَلَى عَلِيِّ ع بِإِمْرَةِ الْمُؤْمِنِينَ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Abdullah Bin Ahmad Bin Al Mustawrid, from Yusuf Bin Kuleyb, from Yahya Bin Salim, from Sabbah Al Muzanny, from Ala’a Bin Al Musayyab, from Abu Dawood, from Bureyda who said,

‘The Prophet<sup>saww</sup> ordered us that we greet Ali<sup>asws</sup> as ‘Amir Al-Momineen’’.<sup>367</sup>

<sup>365</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 1

<sup>366</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 2

4- ما، الأماالي للشيخ الطوسي الفخام عن عمه عمرو بن يحيى عن إسحاق بن عبدوس عن محمد بن بهار عن عيسى بن مهران عن مخلد بن إبراهيم عن الفضل بن الزبير عن أبي داود السبعي عن عمرو بن حصيب أخيه برودة بن حصيب قال: بينا أنا وأخي برودة عند النبي ص إذ دخل أبو بكر فسلم على رسول الله ص فقال له انطلق فسلم على أمير المؤمنين فقال يا رسول الله ومن أمير المؤمنين قال علي بن أبي طالب قال عن أمر الله وأمر رسوله قال نعم

(The book) 'Al Amaali' – of the sheykh Al Tusi – Al Fahham, from his uncle Amro Bin Yahya, from Is'haq Bin Abdous, from Muhammad Bin Bahar, from Isa Bin Mihran, from Mukhawwal Bin Ibrahim, from Al Fazal Bin Al Zubeyr, from Abu Dawood Al Sabie, from Amro Bin Huseyb, brother of Bureyda Bin Huseyb who said,

'While I and my brother Bureyda were in the presence of the Prophet<sup>saww</sup> when Abu Bakr entered and greeted unto Rasool-Allah<sup>saww</sup>. He<sup>saww</sup> said to him: 'Go and greet unto Emir of the Momineen!' He said, 'O Rasool-Allah<sup>saww</sup>! And who is Emir of the Momineen?' He<sup>saww</sup> said: 'Ali Bin Abu Talib<sup>asws</sup>'. He said, 'From a Command of Allah<sup>azwj</sup> and a command of His<sup>azwj</sup> Rasool<sup>saww</sup>?' He<sup>saww</sup> said: 'Yes'.

ثم دخل عمر فسلم فقال انطلق فسلم على أمير المؤمنين فقال يا رسول الله ومن أمير المؤمنين قال ص علي بن أبي طالب قال عن أمر الله وأمر رسوله قال نعم.

Then Umar entered and greeted. He<sup>saww</sup> said: 'Go and greet unto Emir of the Momineen!' He said, 'O Rasool-Allah<sup>saww</sup>! And who is Emir of the Momineen?' He<sup>saww</sup> said: 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'. He said, 'From a Command of Allah<sup>azwj</sup> and commanded of His<sup>azwj</sup> Rasool<sup>saww</sup>?' He<sup>saww</sup> said: 'Yes'.<sup>368</sup>

5- ما، الأماالي للشيخ الطوسي ابن الصلت عن ابن عوف عن محمد بن هارون عن محمد بن مالك بن الأبريد عن محمد بن فضيل بن عروان عن غالب الجهمي عن أبي جعفر الباقر عن أبيه عن جدّه عن علي ع قال قال رسول الله ص لما أُسري بي إلى السماء ثم من السماء إلى السماء ثم إلى سدرة المنتهى أوقفت بين يدي ربي عز وجل فقال يا محمد فقلت لبيك ربي وسعديك

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Muhammad Bin Haroun, from Muhammad Bin Malik Bin Al Abrad, from Muhammad Bin Fuzeyl Bin Gazwan, from Ghalib Al Juhnny,

'From Abu Ja'far Al-Baqir<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>, from Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'When there was an ascension with me<sup>saww</sup> to the sky, then from the sky to the sky, then to Sidrat Al-Muntaha, I<sup>saww</sup> paused in front of my<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic. 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>, and Your<sup>azwj</sup> assistance'.

قال قد بلوت خلقي فأبهم وحدت أطوع لك قال قلت رب علياً قال صدقت يا محمد فهل اتخذت لنفسك خليفة يؤدّي عنك و يعلم عبادي من كتابي ما لا يعلمون

He<sup>azwj</sup> Said: "I<sup>azwj</sup> have Tried My<sup>azwj</sup> creatures, so which of them did you<sup>saww</sup> find to be most obedience to you<sup>saww</sup>?" I<sup>saww</sup> said: 'Lord<sup>azwj</sup>, Ali<sup>asws</sup>!' 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>, who would fulfil on your<sup>saww</sup> behalf, and teach My<sup>azwj</sup> servants from My<sup>azwj</sup> Book what they are not knowing?"

<sup>367</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 3

<sup>368</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 4

قَالَ قُلْتُ اخْتَرْ لِي فَإِنْ خَيْرَتَكَ خَيْرٌ لِي قَالَ قَدْ اخْتَرْتُ لَكَ عَلِيًّا فَأَخَذَهُ لِنَفْسِكَ خَلِيفَةً وَ وَصِيًّا وَ تَحْلُتُهُ عَلِمِي وَ حِلْمِي وَ هُوَ أَمِيرُ الْمُؤْمِنِينَ حَقًّا لَمْ يَنْلُهَا أَحَدٌ قَبْلَهُ وَ لَا أَحَدٌ بَعْدَهُ

He<sup>saww</sup> said: 'I<sup>saww</sup> said: 'You<sup>azwj</sup> Choose for me<sup>saww</sup>, for Your<sup>azwj</sup> Choice is better for me<sup>saww</sup>. 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 caliph for yourself<sup>saww</sup>, and as a successor<sup>asws</sup>, and give 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. Neither has anyone else attained it before him<sup>asws</sup> nor will anyone after him<sup>asws</sup>.

يَا مُحَمَّدُ عَلَيَّ رَايَةُ الْهُدَى وَ إِمَامٌ مِنْ أَطَاعِي وَ نُورٌ أَوْلِيَائِي وَ هُوَ 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 he<sup>asws</sup> is the word which I<sup>azwj</sup> have Necessitated for the pious. One who loves him<sup>asws</sup> so he has loved me<sup>saww</sup>, and one who hates him<sup>asws</sup>, so he has hated Me<sup>azwj</sup>, so give him the glad tidings of that, O Muhammad<sup>saww</sup>!"

فَقَالَ النَّبِيُّ ص رَبِّ فَقَدْ بَشَّرْتُهُ

The Prophet<sup>saww</sup> said: 'Lord<sup>azwj</sup>! I<sup>saww</sup> have given him<sup>asws</sup> the glad tidings'.

فَقَالَ عَلِيٌّ أَنَا عَبْدُ اللَّهِ وَ فِي قَبْضَتِهِ إِنْ يُعَذِّبَنِي فَيَذْنُوبِي لَمْ يَظْلِمْنِي شَيْئًا وَ إِنْ يُسَمِّ لِي مَا وَعَدَنِي فَاللَّهُ أَوْلَى بِي

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> (my Shias) it would be due to my<sup>asws</sup> slips (of Shias), not being unjust to me<sup>asws</sup> of anything, and if He<sup>azwj</sup> Completes for me<sup>asws</sup> what He<sup>azwj</sup> Promised me<sup>asws</sup>, so Allah<sup>azwj</sup> is Foremost with me<sup>asws</sup>.

فَقَالَ اللَّهُمَّ اجْعَلْ قَلْبَهُ وَ اجْعَلْ رِيعَهُ الْإِيمَانَ بِكَ قَالَ قَدْ فَعَلْتُ ذَلِكَ بِهِ يَا مُحَمَّدُ عَزَّرَ أَنِّي مُحْتَضُهُ بِشَيْءٍ مِنَ الْبَلَاءِ لَمْ أَخْتَصَّ بِهِ أَحَدًا مِنْ أَوْلِيَائِي

He<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Polish his<sup>asws</sup> heart and Make it nourish the Eman with You<sup>azwj</sup>. 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> shall Specialise him<sup>asws</sup> with something from the affliction I<sup>azwj</sup> have not Specialised anyone of My<sup>azwj</sup> friends with it!"

قَالَ قُلْتُ رَبِّ أَخِي وَ صَاحِبِي قَالَ إِنَّهُ قَدْ سَبَقَ فِي عِلْمِي أَنَّهُ مُبْتَلَى وَ مُبْتَلَى بِهِ وَ لَوْ لَا عَلَيَّ لَمْ يُعْرِفْ وَلَا أَوْلِيَائِي وَ لَا أَوْلِيَاءُ رُسُلِي.

He<sup>saww</sup> said: 'I<sup>saww</sup> said: 'Lord<sup>azwj</sup>! My<sup>asws</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 and Tried with it, and had it not been for Ali<sup>asws</sup>, the friendship of My<sup>azwj</sup> friends would not be recognised, nor the friends of My<sup>azwj</sup> Rasool<sup>saww</sup>!'"<sup>369</sup>

قَالَ مُحَمَّدُ بْنُ مَالِكٍ فَلَقِيتُ عَلِيَّ بْنَ مُوسَى بْنِ جَعْفَرٍ فَذَكَرْتُ لَهُ هَذَا الْحَدِيثَ فَقَالَ حَدَّثَنِي بِهِ أَبِي عَنْ آبَائِهِ ع وَ ذَكَرَ الْحَدِيثَ بِطَوِيلِهِ.

<sup>369</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 5 a

Muhammad Bin Malik says – ‘I met Ali<sup>asws</sup> Bin Musa Bin Ja’far<sup>asws</sup> and I mentioned this Hadeeth to him<sup>asws</sup>. He<sup>asws</sup> said: ‘My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup> with it from his<sup>asws</sup> forefathers<sup>asws</sup>’ – and he<sup>asws</sup> mentioned the Hadeeth in its length”.<sup>370</sup>

6- ج، الإحتجاج قَالَ سُلَيْمٌ بْنُ قَيْسٍ جَلَسْتُ إِلَى سَلْمَانَ وَ الْمِقْدَادِ وَ أَبِي ذَرٍّ فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ فَجَلَسَ إِلَيْهِمْ مُسْتَرْشِداً فَقَالَ لَهُ سَلْمَانُ عَلَيْكَ بِكِتَابِ اللَّهِ فَالْزِمْهُ وَ عَلَيَّ بْنُ أَبِي طَالِبٍ ع فَإِنَّهُ مَعَ الْكِتَابِ لَا يُفَارِقُهُ فَإِنَّا نَشْهَدُ أَنَّ سَمِعْنَا رَسُولَ اللَّهِ ص يَقُولُ إِنَّ عَلِيّاً يَدُورُ مَعَ الْحَقِّ حَيْثُ دَارَ وَ إِنَّ عَلِيّاً هُوَ الصَّدِّيقُ وَ الْفَارُوقُ يُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ

(The book) ‘Al Ihtijaj’ – Suleym Bin Qays said,

‘I said to Salman<sup>ra</sup> and Al-Miqdad<sup>ra</sup> and Abu Zarr<sup>ra</sup>, and a man from the people of Al-Kufa came and sat to them<sup>ra</sup> to be guided. Salman<sup>ra</sup> said to him, ‘Upon you is to be with the Book of Allah<sup>azwj</sup> and necessitating it, and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, for he<sup>asws</sup> is with the Book, not separating from it. We<sup>ra</sup> testify that we<sup>ra</sup> heard Rasool-Allah<sup>saww</sup> saying: ‘Ali<sup>asws</sup> turns with the truth wherever it turns, and that Ali<sup>asws</sup>, he<sup>asws</sup> is the truthful (Siddique), and the differentiator (Farouq) differentiating between the truth and the falsehood’.

قَالَ فَمَا بَالُ النَّاسِ يُسَمُّونَ أَبَا بَكْرٍ الصَّدِّيقَ وَ عُمَرَ الْفَارُوقَ

He said, ‘So what is the matter with the people naming Abu Bakr as Al-Siddique (the truthful), and Umar as Al-Farouq (the differentiator)?’

قَالَ تَحَلَّيْهُمَا النَّاسُ اسْمَ غَيْرِهِمَا كَمَا تَحُلُوهُمَا خِلَافَةَ رَسُولِ اللَّهِ ص وَ إِمْرَةَ الْمُؤْمِنِينَ لَقَدْ أَمَرَنَا رَسُولُ اللَّهِ ص وَ أَمَرُهُمَا مَعَنَا فَسَلَّمْنَا جَمِيعاً عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع بِإِمْرَةِ الْمُؤْمِنِينَ.

He<sup>ra</sup> said: ‘The people are arrogating names of others to them like what they ascribed the caliphate of Rasool-Allah<sup>saww</sup> and emirate of the Momineen. Rasool-Allah<sup>saww</sup> had ordered us and ordered them both along with us, and we all greeted unto Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> as ‘Emir of the Momineen”.<sup>371</sup>

7- مع، معاني الأخبار ع، علل الشرائع الْمُطَفَّرُ الْعُلَوِيُّ عَنِ ابْنِ الْعِشَاءِيِّ عَنِ أَبِيهِ عَنِ جَبْرِئِيلَ بْنِ أَحْمَدَ عَنِ الْحَسَنِ بْنِ خُرَزَادَ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْفَرَاتِ عَنْ يَعْقُوبَ بْنِ سُؤْدَةَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ جُعِلْتُ فِدَاكَ لِمَ سَمِّيَ أَمِيرُ الْمُؤْمِنِينَ أَمِيرَ الْمُؤْمِنِينَ قَالَ لِأَنَّهُ يَمَيِّزُهُمُ الْعِلْمُ أَمَا سَمِعْتَ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ تَمَيِّزُ أَهْلَنَا.

(The books) ‘Ma’any Al Akhbaar’ (and) ‘Illal Al Sharaie’ – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Jibraeel Bin Ahmad, from Al Hassan Bin Jurrazaz, from Muhammad Bin Musa Al Furaat, from Yaqoub Bin Suweyd, from Amro Bin Shimir, from Jabir,

‘From Abu Ja’far<sup>asws</sup>, he (the narrator) said, ‘May I be sacrificed for you<sup>asws</sup>! Why was Amir Al-Momineen<sup>asws</sup> named as ‘Emir of the Momineen’?’ He<sup>asws</sup> said: ‘Because he<sup>asws</sup> provided them the knowledge. Have you not hear the Book of Allah<sup>azwj</sup> Mighty and Majestic: **and we shall bring grain for our family [12:65]**”.<sup>372</sup>

<sup>370</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 5 b

<sup>371</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 6

<sup>372</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 7

8- ع، علل الشرائع الدقاق و ابن عصام معاً عن الكُني عن القاسم بن الغلاء عن إسماعيل الفزاري عن محمد بن جمهور عن ابن أبي نجران عن ذكره عن الثُمالي قال: سألت أبا جعفر محمد بن علي الباقر ع يا ابن رسول الله لم سمي علي أمير المؤمنين و هو اسم ما سمي به أحد قبله و لا يحل لأحد بعده

(The book) 'Illal Al Sharaie' – Al Daqqaq and Ibn Aasim, both together from Kulayni, from Al Qasim Bin Al A'ala, from ismail Al Fazary, from Muhammad Bin Jamhour, from Ibn Abu Najran, from the one who mentioned it, from Al Sumali who said,

'I asked Abu Ja'far Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Why was Ali<sup>asws</sup> named as 'Amir Al-Momineen', and it is a name no one has been named with before him<sup>asws</sup> nor is it permissible for anyone after him<sup>asws</sup>.'

قَالَ لِأَنَّهُ مِيرَةُ الْعِلْمِ يُتَمَارُ مِنْهُ وَ لَا يُتَمَارُ مِنْ أَحَدٍ غَيْرِهِ

He<sup>asws</sup> said: 'Because he<sup>asws</sup> provides the knowledge, a provision from him<sup>asws</sup> and not provided from anyone other than him<sup>asws</sup>.'

He (the narrator) said, 'I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Why was his<sup>asws</sup> sword named as Zulfiqar?'

قَالَ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَلِمَ سُمِّيَ سَيْفُهُ ذَا الْقَفَّارِ فَقَالَ ع لِأَنَّهُ مَا ضَرَبَ بِهِ أَحَدًا مِنْ خَلْقِ اللَّهِ إِلَّا أَفْقَرَهُ مِنْ هَذِهِ الدُّنْيَا مِنْ أَهْلِهِ وَ وَلَدِهِ وَ أَفْقَرَهُ فِي الْآخِرَةِ مِنَ الْجَنَّةِ

He<sup>asws</sup> said: 'Because no one from the creatures of Allah<sup>azwj</sup> was struck with it except he was impoverished from this world, from his family, and his children, and impoverished in the Hereafter from the Paradise'.

قَالَ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَلَسْتُمْ كُلُّكُمْ قَائِمِينَ بِالْحَقِّ قَالَ بَلَى قُلْتُ فَلِمَ سُمِّيَ الْقَائِمُ قَائِمًا

He (the narrator) said, 'I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Are you<sup>asws</sup> (Imams<sup>asws</sup>), all of them standing (Qaim) with the truth?' He<sup>asws</sup> said: 'Yes'. I said, 'Then why is Al-Qaim<sup>asws</sup> is named as Qaim (standing)?'

قَالَ لَمَّا قُتِلَ حَدِي الْحُسَيْنِ ع صَحَّتِ الْمَلَائِكَةُ إِلَى اللَّهِ عَزَّ وَ حَلَّ بِالْبُكَاءِ وَ النَّحِبِ وَ قَالُوا إِنَّا وَ سَيِّدَنَا أَ تَعْمَلُ عَنْ قَتْلِ صَفْوَتِكَ وَ ابْنِ صَفْوَتِكَ وَ خَيْرَتِكَ مِنْ خَلْقِكَ

He<sup>asws</sup> said: 'When my<sup>asws</sup> grandfather<sup>asws</sup> Al-Husayn<sup>asws</sup> was killed, the Angels clamoured to Allah<sup>azwj</sup> Mighty and Majestic with the crying and the wailing, and they said, 'Our God<sup>azwj</sup> and our Master<sup>azwj</sup>! Will You<sup>azwj</sup> do (something) about the ones who killed Your<sup>azwj</sup> elite and son<sup>asws</sup> of Your<sup>azwj</sup> elite, and Your<sup>azwj</sup> Choice from Your<sup>azwj</sup> creatures?'

فَأَوْحَى اللَّهُ عَزَّ وَ حَلَّ إِلَيْهِمْ قُرْأُوا مَلَائِكَتِي فَوَ عِزِّي وَ جَلَالِي لَا تَنْتَقِمَنَّ مِنْهُمْ وَ لَوْ بَعْدَ حِينٍ

Allah<sup>azwj</sup> Mighty and Majestic Revealed to them: "Calm down My<sup>azwj</sup> Angels! By My<sup>azwj</sup> Mighty and My<sup>azwj</sup> Majesty! I<sup>azwj</sup> will Take revenge from them, and even if it is after a while!"

ثُمَّ كَشَفَ اللَّهُ عَزَّ وَ جَلَّ عَنِ الْأَئِمَّةِ مِنْ وَلَدِ الْحُسَيْنِ عَ لِلْمَلَائِكَةِ فَسُرَّتِ الْمَلَائِكَةُ بِذَلِكَ فَإِذَا أَحَدُهُمْ قَائِمٌ يُصَلِّي فَقَالَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ الْقَائِمِ أَنْتَقِمُ مِنْهُمْ.

Then Allah<sup>azwj</sup> Mighty and Majestic Uncovered from the Imams<sup>asws</sup> from the sons<sup>asws</sup> of Al Husayn<sup>asws</sup>, for the Angels. The Angels were happy with that, and there was one<sup>asws</sup> of them<sup>asws</sup> praying Salat. Allah<sup>azwj</sup> Mighty and Majestic Said: "I<sup>azwj</sup> shall Take revenge from them with that standing (Qaim) one<sup>asws</sup>!"<sup>373</sup>

9- لي، الأماالي للصدوق ابن سعيد الهاشمي عن فورات عن محمد بن ظهير عن الحسين بن علي العبدي عن محمد بن عبد الواحد عن محمد بن ربيعة عن إبراهيم بن يزيد عن عمرو بن دينار عن طاووس عن ابن عباس قال: سمعت رسول الله ص و هو على المنبر يقول و قد بلغه عن أناس من قریش إنكار تسميته علي أمير المؤمنين فقال معاشر الناس إن الله عز و جل بعثني إليكم رسولا و أمرني أن أستخلف عليكم علياً أميراً

(The book) 'Al Amaali' of the Sadouq – Ibn Saeed Al Hashimy, from Furaat, from Muhammad Bin Zuheyr, from Al Husayn Bin Ali Al Abdy, from Muhammad Bin Abdul Washid, from Muhammad Bin Rabie, from Ibrahim Bin Yazeed, from Amro Bin Dinar, from Tawoos, from Ibn Abbas who said,

'I heard Rasool-Allah<sup>saww</sup> saying, and he<sup>saww</sup> was upon the pulpit, and it had reached him<sup>saww</sup> about some people from Quraysh the denial of his<sup>saww</sup> naming for Ali<sup>asws</sup> as 'Amir Al-Momineen', he<sup>saww</sup> said: 'Community of People! Allah<sup>azwj</sup> Mighty and Majestic has Sent me<sup>saww</sup> as a Rasool<sup>saww</sup> to you all and Commanded me<sup>saww</sup> to leaving behind upon you Ali<sup>asws</sup>, as Emir (commander).

أَلَا فَمَنْ كُنْتُ نَبِيًّا فَإِنَّ عَلِيًّا أَمِيرُهُ أَمْرُهُ اللَّهُ عَزَّ وَ جَلَّ عَلَيْكُمْ وَ أَمْرِي أَنْ أُعْلِمَكُمْ ذَلِكَ لِيَسْمَعُوا لَهُ وَ يُطِيعُوا إِذَا أَمَرْتُكُمْ بِأَمْرٍ تَأْتُرُونَ وَ إِذَا نَهَاكُمْ عَنْ أَمْرٍ تَنْتَهُونَ

Indeed! The one I<sup>saww</sup> was his Prophet<sup>saww</sup>, so Ali<sup>asws</sup> is his Emir, implementing the Commands of Allah<sup>azwj</sup> Mighty and Majestic upon you all, and He<sup>azwj</sup> has Commanded me<sup>saww</sup> that I<sup>saww</sup> should teach you that, for you to listen to him<sup>asws</sup>, and obey when he<sup>asws</sup> orders you with an order, you should implement it, and when he<sup>asws</sup> prohibits you about any matter, you should desist.

أَلَا فَلَا يَأْمُرَنَّ أَحَدٌ مِنْكُمْ عَلَى عَلِيٍّ عَ فِي حَيَاتِي وَ لَا بَعْدَ وَفَاتِي فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَهُ عَلَيْكُمْ وَ سَمَّاهُ أَمِيرَ الْمُؤْمِنِينَ وَ لَمْ يُسَمِّ أَحَدًا مِنْ قَبْلِهِ بِهَذَا الْإِسْمِ وَ قَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ فِي عَلِيٍّ

Indeed! So, no one from you should order upon Ali<sup>asws</sup> during my<sup>saww</sup> lifetime nor after my<sup>saww</sup> expiry, for Allah<sup>azwj</sup> Blessed and Exalted has Made him<sup>asws</sup> Emir upon you all and Named him<sup>asws</sup> as 'Amir Al-Momineen', and He<sup>azwj</sup> did not Name anyone from before him with this name, and I<sup>saww</sup> have delivered to you what I<sup>saww</sup> have been Sent with to you regarding Ali<sup>asws</sup>.

فَمَنْ أَطَاعَنِي فِيهِ فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ عَصَانِي فِيهِ فَقَدْ عَصَى اللَّهَ عَزَّ وَ جَلَّ وَ لَا حُجَّةَ لَهُ عِنْدَ اللَّهِ وَ كَانَ مَصِيرُهُ إِلَى النَّارِ وَ إِلَى مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ مَنْ يَعْصِ اللَّهَ وَ رَسُولَهُ وَ يَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا.

<sup>373</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 8

So, the one who obeys me<sup>saww</sup> regarding him<sup>asws</sup>, so he has obeyed Allah<sup>azwj</sup>, and one who disobeys me<sup>saww</sup> regarding him<sup>asws</sup>, so he has disobeyed Allah<sup>azwj</sup> Mighty and Majestic, and there will be no argument for him in the Presence of Allah<sup>azwj</sup> and his destination would be to the Fire and to What Allah<sup>azwj</sup> Mighty and Majestic Said in His<sup>azwj</sup> Book: ***And the one who disobeys Allah and His Rasool and exceeds His Limits, He would Enter him into the Fire, being eternally in it, [4:14]***.<sup>374</sup>

10- لي، الأمايلي للصدوق ماجيلويه عن مُحَمَّدٍ الْعَطَّارِ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ سِنَانَ بْنِ طَرِيفٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ إِنَّا أَوَّلُ أَهْلِ بَيْتِ نَوَّةِ اللَّهِ بِأَسْمَائِنَا إِنَّهُ لَمَّا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ أَمَرَ مُنَادِيًا فَنَادَى أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ثَلَاثًا أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ثَلَاثًا أَشْهَدُ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ حَقًّا ثَلَاثًا.

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from Muhammad Al Attar, from Sahl, from Muhammad Bin Al Waleed, from Yunus Bin Yaquoub, from Sinan Bin Tareyf,

'From Abu Abdullah<sup>asws</sup> having said: 'We<sup>asws</sup> are the first People<sup>asws</sup> of the Household Allah<sup>azwj</sup> has Praised without names. When Allah<sup>azwj</sup> Created the skies and the earth, He<sup>azwj</sup> Commanded a caller to call out: 'I testify that there is no god except Allah<sup>azwj</sup>' – thrice, 'I testify that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>!' – thrice, 'Ali<sup>asws</sup> is Amir Al-Momineen<sup>asws</sup> truly' – thrice".<sup>375</sup>

11- ير، بصائر الدرجات وَحَدَّثَ فِي بَعْضِ رِوَايَةِ أَصْحَابِنَا فِي كِتَابِ رِوَاةِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ النَّضْرِ عَنْ تَيْمٍ عَنْ عَبْدِ الْمُؤْمِنِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ لِمَ سُمِّيَ أَمِيرُ الْمُؤْمِنِينَ أَمِيرُ الْمُؤْمِنِينَ فَقَالَ لِي لِأَنَّ مِيرَةَ الْمُؤْمِنِينَ مِنْهُ هُوَ كَانَ يَمُرُّهُمْ الْعِلْمَ.

(The book) 'Basaair Al Darajaat' – I found in one of the reports of our companions in a book reported from Abdullah Bin Ahmad, from Bakr Bin Salih, from Ismail Bin Abbad Al Nazry, from Tameem, from Abdul Momin,

'From Abu Ja'far<sup>asws</sup>, he (the narrator) said, 'I said to him<sup>asws</sup>, 'Why was Amir Al-Momineen<sup>asws</sup> named as 'Amir Al-Momineen'? He<sup>asws</sup> said to me: 'Because the Momineen are provided from him<sup>asws</sup>. He<sup>asws</sup> would be providing them the knowledge".<sup>376</sup>

12- شف، كشف اليقين أَحْمَدُ بْنُ مَرْذُوقٍ فِي كِتَابِ الْمَنَاقِبِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي يَعْلَى عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ زَكْرِيَّا بْنِ يَحْيَى عَنْ مَنْدَلِ بْنِ عَلِيٍّ عَنْ الْأَعْمَشِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص فِي صَحْنِ الدَّارِ فَلَمَّا رَأَاهُ فِي حَجَرٍ دَحِيَّةَ بْنِ خَلِيفَةَ الْكَلْبِيِّ فَخَلَّ عَلَيَّ ع فَقَالَ كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ فَقَالَ بِخَيْرٍ

(The book) 'Kashaf Al Yaqeem' – Ahmad Bin Mardawayh in the book 'Al Manaqib', from Abdullah Bin Muhammad Bin Yazeed, from Muhammad Bin Abu Ya'ala, from Is'haq Bin Ibrahim, from Zakariyya Bin Yahya, from Mindal Bin Ali, from Al Amsh, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> was in the courtyard of the house, and his<sup>saww</sup> head was in a lap of Dahiyat Bin Khalifa Al-Kalby. Ali<sup>asws</sup> entered and said, 'How is the morning of Rasool-Allah<sup>saww</sup>? He said: 'good'.

<sup>374</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 9

<sup>375</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 10

<sup>376</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 11

قَالَ لَهُ دَحِيَّةُ إِنِّي لِأُحِبُّكَ وَإِنَّ لَكَ مِدْحَةً أَزْفُهَا إِلَيْكَ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ أَنْتَ سَيِّدُ وَلَدِ آدَمَ مَا خَلَا النَّبِيِّينَ وَ الْمُرْسَلِينَ لِوَاءِ الْحَمْدِ بِيَدِكَ يَوْمَ الْقِيَامَةِ تَرَفُّ أَنْتَ وَ شِيعَتُكَ مَعَ مُحَمَّدٍ ص وَ حِزْبِهِ إِلَى الْجَنَّةِ زَفَا زَفَاً

Dahiya said to him<sup>asws</sup>, 'I would love you<sup>asws</sup> and for you<sup>saww</sup> be the praise I can gift to you<sup>asws</sup>. You<sup>asws</sup> are Emir of the Momineen and guide of the resplendent, You<sup>asws</sup> are chief of the children of Adam<sup>as</sup> apart from the Prophets<sup>as</sup> and the Messengers<sup>as</sup>, the flag of Praise would be in your<sup>asws</sup> hand on the Day of Qiyamah. You<sup>asws</sup> and your<sup>asws</sup> Shias would be with Muhammad<sup>saww</sup> and his<sup>asws</sup> party to the Gardens, groups and groups.

قَدْ أَفْلَحَ مَنْ تَوَلَّاهُ وَ خَيْرَ مَنْ تَخَلَّاهُ مُحِبُّ مُحَمَّدٍ مُحِبُّكَ وَ مُبْغِضُو مُحَمَّدٍ مُبْغِضُوكَ لَنْ تَنَالَهُمْ شَفَاعَةُ مُحَمَّدٍ إِذْ يُنْفَخُ الْيَوْمَ الْفَوْضَةُ فِي حَجْرِهِ

He has succeeded, the one who befriends you<sup>asws</sup>, and he has incurred loss, the one who abandons you<sup>asws</sup>. Ones loving Muhammad<sup>saww</sup> are ones loving you<sup>asws</sup>, and haters of Muhammad<sup>saww</sup> are your<sup>asws</sup> haters, they will never attain the intercession of Muhammad<sup>saww</sup>. Come near, O elite of Allah<sup>azwj</sup>, and take the head of the Prophet<sup>saww</sup>, and he placed it in his<sup>asws</sup> lap.

فَقَالَ مَا هَذِهِ الْمُهِمَّةُ فَأَخْبَرَهُ الْحَدِيثَ قَالَ لَمْ يَكُنْ دَحِيَّةُ الْكَلْبِيِّ كَانَ جِبْرِئِيلُ سَمَّاكَ بِاسْمِ سَمَّاكَ اللَّهُ بِهِ وَ هُوَ الَّذِي أَلْقَى حَبَّتَكَ فِي صُدُورِ الْمُؤْمِنِينَ وَ رَهْبَتِكَ فِي صُدُورِ الْكَافِرِينَ.

He<sup>saww</sup> said: 'What is this humming?' He<sup>asws</sup> informed him<sup>saww</sup> the discussion. He<sup>saww</sup> said: 'It was not Dahiya, it was Jibraeel<sup>as</sup>. He<sup>as</sup> named you<sup>asws</sup> with a name Allah<sup>azwj</sup> has Named you<sup>asws</sup> with, and it is which your<sup>asws</sup> love would cast in the chests of the Momineen, and your<sup>asws</sup> awe in the chests of the Kafirs".<sup>377</sup>

شف، كشف اليقين مِنْ كِتَابٍ عَتِيقٍ فِي تَسْمِيَةِ جِبْرِئِيلَ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ زَكَرِيَّا بْنِ يَحْيَى عَنْ مَنْدَلِ بْنِ عَلِيٍّ عَنِ الْأَعْمَشِيِّ عَنْ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص يَعْدُو إِلَيْهِ عَلِيٌّ ع فِي الْعِدَاةِ وَ كَانَ يُحِبُّ أَنْ لَا يَسِفَّهُ إِلَيْهِ أَحَدٌ فَإِذَا النَّبِيُّ فِي صَحْنِ الدَّارِ وَ سَاقَ الْحَبَرَ إِلَى آخِرِهِ.

(The book) 'Kashf Al Yaqeen', from the book of Ateeq regarding the naming by Jibraeel<sup>as</sup> out Master<sup>asws</sup> Amir Al-Momineen<sup>asws</sup>, from Abdullah Bin Suleyman, from Is'haq Bin Ibrahim, from Zakariyya Bin Yahya, from Mundal Bin Ali, from Al Amsh, from Ibn Jubeyr, from Ibn Abbas who said,

'Ali<sup>asws</sup> used to come to (visit) him<sup>saww</sup> every early morning, and he<sup>saww</sup> used to love that no one should precede to him<sup>saww</sup> anyone else. When the Prophet<sup>saww</sup> in the courtyard of the house' – and he continued the Hadeeth up to its end".<sup>378</sup>

13- شف، كشف اليقين أَحْمَدُ بْنُ مَرْذُوقٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ رَجِيمٍ عَنِ الْحُسَيْنِ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ صَبَّاحِ بْنِ يَحْيَى الْمُزَنِيِّ عَنِ الْحَارِثِ بْنِ حَصِيْرَةَ عَنِ الْقَاسِمِ بْنِ جَنْدَبٍ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا أَنَسُ اسْكُبْ لِي وَضُوءاً وَ مَاءً فَتَوَضَّأَ وَ صَلَّى ثُمَّ انْصَرَفَ فَقَالَ يَا أَنَسُ أَوَّلُ مَنْ يَدْخُلُ عَلَيَّ الْيَوْمَ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ خَاتَمُ الْوَصِيِّينَ وَ إِمَامُ الْغُرِّ الْمُحَجَّلِينَ فَجَاءَ عَلِيٌّ حَتَّى ضَرَبَ الْبَابَ فَقَالَ مَنْ هَذَا يَا أَنَسُ قُلْتُ هَذَا عَلِيٌّ قَالَ فَدَخَلَ.

<sup>377</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 12 a

<sup>378</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 12 b

(The book) 'Kashf al Yaqeen' – Ahmad Bin Mardawayh, from Muhammad Bin Ali Bin Raheem, from Al Hassan Bin Al Hakam, from Ismail Bin Aban, from Sabbah Bin Yahya Al Muzanny, from Al Haris Bin Haseyra, from Al Qasim Bin Jundab, from Anas (well-known fabricator) who said,

'O Anas! Fetch (the water) for me<sup>saww</sup> and pour to perform Wud'u and Salat'. Then he<sup>saww</sup> left. He<sup>saww</sup> said: 'O Anas! The first one to enter to me<sup>saww</sup> today is Emir of the Momineen, and chief of the Muslims, and last of the successors<sup>asws</sup>, and Imam<sup>asws</sup> of the resplendent'. Ali<sup>asws</sup> came until he<sup>asws</sup> knocked the door. He<sup>saww</sup> said: 'Who is this, O Anas?' I said, 'This is Ali<sup>asws</sup>'. He<sup>saww</sup> said: 'Open for him<sup>asws</sup>'. He<sup>asws</sup> entered".<sup>379</sup>

14- شف، كشف اليقين أحمد بن محمد بن أحمد بن محمد بن أبي دارم عن المنذر بن محمد عن أبيه عن عمه عن أبيه عن أبان بن تغلب عن أبي غيلان عن أبي سعيد وهو رجل ممن شهد صفين قال حدثني سالم المثنوف مولى علي قال: كنت مع علي في أرض له وهو يخرجها حتى جاء أبو بكر وعمر فقالا ننشدك الله سلام عليك يا أمير المؤمنين ورحمة الله وبركاته فقيل كنتم تقولون في حياة رسول الله فقال عمر هو أمرنا بذلك.

(The book) 'Kashf Al Yaqeen' – Ahmad Bin Mardawayh, from Ahmad Bin Muhammad Bin Abu Darim, from Al Munzir Bin Muhammad, from his father, from his uncle, from his father, from Aban Bin Taghlib, from Abu Gaylan, from Abu Saeed, and he is a man from the ones who witnessed Siffeen. He said, 'It is narrated to me by Saalim Al Mantouf,

'A slave of Ali<sup>asws</sup> who said, 'I was with Ali<sup>asws</sup> in a land of his<sup>asws</sup> and he<sup>asws</sup> was ploughing it until Abu Bakr and Umar came. They said, 'We adjure you of Allah<sup>azwj</sup>! Greetings be unto you<sup>asws</sup>, O Amir Al-Momineen<sup>asws</sup>, and Mercy of Allah<sup>azwj</sup>, and His<sup>azwj</sup> Blessings'. He<sup>asws</sup> said: 'You are saying during the lifetime of Rasool-Allah<sup>saww</sup>?' Umar said, 'He<sup>saww</sup> ordered us with that".<sup>380</sup>

15- شف، كشف اليقين أحمد بن محمد بن أحمد بن محمد بن أبي دارم عن المنذر بن محمد عن أبيه عن عمه عن أبيه عن أبان بن تغلب عن أبي غيلان عن أبي سعيد وهو رجل ممن شهد صفين قال حدثني سالم المثنوف مولى علي قال: كنت مع علي في أرض له وهو يخرجها حتى جاء أبو بكر وعمر فقالا ننشدك الله سلام عليك يا أمير المؤمنين ورحمة الله وبركاته فقيل كنتم تقولون في حياة رسول الله فقال عمر هو أمرنا بذلك.

(The book) 'Kashf Al Yaqeen', with this chain from Aban Bin Taghlib, from Jabir Bin Ibrahim, from Is'haq, from Abdullah who said,

'Ali<sup>asws</sup> entered to see Rasool-Allah<sup>saww</sup> and in his<sup>saww</sup> presence was Ayesha, so he<sup>asws</sup> sat down between Ayesha and Rasool-Allah<sup>saww</sup>. She said, 'There was no place for you<sup>asws</sup> to sit apart from my thigh?'

فصرت رسول الله ص على ظهرها فقال ما لا تؤذي في أحي فإنه أمير المؤمنين و سيد المسلمين و قائد الغر المحجلين يوم القيامة يتعد على الصراط يدخل أولياءه الجنة و يدخل أعداءه النار.

Rasool-Allah<sup>saww</sup> struck upon her back and said: 'Shh! Do not hurt me<sup>saww</sup> regarding my brother<sup>asws</sup>, for he<sup>asws</sup> is Emir of the Momineen, and chief of the Muslims, and guide of the resplendent on the Day of Qiyamah. He<sup>asws</sup> will sit on the Bridge, entering his<sup>asws</sup> friends into the Paradise, and enter his<sup>asws</sup> enemies into the Fire".<sup>381</sup>

<sup>379</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 13

<sup>380</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 14

<sup>381</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 15

16- شف، كشف اليقين بهذا الإسناد عن أبان بن تغلب عن منيع بن حارث عن أنس قال: كَانَ رَسُولُ اللَّهِ ص فِي بَيْتِ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ فَقَالَ يَا أُمَّ حَبِيبَةَ اعْتَرِلِينَا فَإِنَّا عَلَى حَاجَةٍ ثُمَّ دَعَا بِوَضُوءٍ فَأَحْسَنَ الْوَضُوءَ ثُمَّ قَالَ إِنَّ أَوَّلَ مَنْ يَدْخُلُ مِنْ هَذَا الْبَابِ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْعَرَبِ وَ خَيْرُ الْوَصِيِّينَ وَ أَوَّلَى النَّاسِ بِالنَّاسِ

(The book) 'Kashaf Al Yaqeen' – By this chain from Aban Bin Taghlib, from Manie Bin Haris, from Anas (well-known fabricator) who said,

'Rasool-Allah<sup>saww</sup> was in the house of Umm Habeeba daughter of Abu Sufyan. He<sup>saww</sup> said: 'O Umm Habeeba! Leave us, for I<sup>saww</sup> am upon a need'. Then he<sup>saww</sup> called for the Ablution (water) and made good the Wud'u, then said: 'The first one to enter from this door is Emir of the Momineen, and chief of the Arabs, and best of the successors<sup>as</sup>, and foremost of the people with the people'.

فَقَالَ أَنَسٌ فَجَعَلْتُ أَقُولُ اللَّهُمَّ اجْعَلْهُ رَجُلًا مِنَ الْأَنْصَارِ قَالَ فَدَخَلَ عَلَيَّ وَ جَاءَ يَمْشِي حَتَّى جَلَسَ إِلَى جَنْبِ رَسُولِ اللَّهِ ص فَجَعَلَ رَسُولُ اللَّهِ ص يَمْسَحُ وَجْهَهُ بِيَدِهِ ثُمَّ مَسَحَ بِهَا وَجْهَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقَالَ عَلِيٌّ ع وَ مَا ذَاكَ يَا رَسُولَ اللَّهِ

Anas said, 'I went on to say, 'O Allah<sup>azwj</sup>! Make it to be a man from the Helpers!' But, Ali<sup>asws</sup> entered and went on to walk until he<sup>asws</sup> sat down to the side of Rasool-Allah<sup>saww</sup>. Rasool-Allah<sup>saww</sup> went on to caress his<sup>saww</sup> own hands, then wipe with it the face of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. Ali<sup>asws</sup> said: 'And what is that, O Rasool-Allah<sup>saww</sup>?'

قَالَ إِنَّكَ تُبَلِّغُ رِسَالَتِي مِنْ بَعْدِي وَ تُؤَدِّي عَنِّي وَ تُسْمِعُ النَّاسَ صَوْتِي وَ تُعَلِّمُ النَّاسَ مِنْ كِتَابِ اللَّهِ مَا لَا يَعْلَمُونَ.

He<sup>saww</sup> said: 'You<sup>asws</sup> will deliver my<sup>saww</sup> message from after me<sup>saww</sup>, and fulfil on my<sup>saww</sup> behalf, and make the people hear my<sup>saww</sup> voice, and teach the people from the Book of Allah<sup>azwj</sup> what they are not knowing'.<sup>382</sup>

17- شف، كشف اليقين أحمد بن مَرْدَوَيْهِ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ بْنِ صَدَقَةَ عَنْ أَحْمَدَ بْنِ رُشَيْدٍ الْمَصْرِيِّ عَنْ يَحْيَى بْنِ سُلَيْمَانَ الْجُعْفِيِّ عَنْ عَبْدِ الْكَرِيمِ الْجُعْفِيِّ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي الطُّفَيْلِ عَنْ أَنَسٍ قَالَ: كُنْتُ خَادِمًا لِرَسُولِ اللَّهِ ص فَبَيْنَا أَنَا يَوْمًا أُوضِّبُهُ إِذْ قَالَ يَدْخُلُ رَجُلٌ وَ هُوَ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ أَوَّلَى النَّاسِ بِالْمُؤْمِنِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ

(The book) 'Kashf Al Yaqeen' – Ahmad Bin Mardawayh, from Ahmad Bin al Qasim Bin Sadaqah, from Ahmad Bin Rusheyd Al Misry, from Yahya Bin Suleyman Al Kufy, from Abdul Kareem Al Jufy, from Jabir Al Jufy, from Ali Tufeyl, from Anas (well-known fabricator) who said,

'I was a servant of Rasool-Allah<sup>saww</sup>. One day while I was helping him<sup>saww</sup> perform Wud'u when he<sup>saww</sup> said: 'A man will enter and he<sup>asws</sup> is Emir of the Momineen, and chief of the Muslims, and the foremost of the people with the Momineen, and guide of the resplendent'.

قَالَ أَنَسٌ فَقُلْتُ اللَّهُمَّ اجْعَلْهُ رَجُلًا مِنَ الْأَنْصَارِ فَإِذَا هُوَ عَلَيَّ بِنِ أَبِي طَالِبٍ ع.

Anas said, 'I said, 'O Allah<sup>azwj</sup>! Make it to be a man from the Helpers!' But, there, it was Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>383</sup>

<sup>382</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 16

18- شف، كشف اليقين ابنُ مَرْدَوِيهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ عُبَيْدٍ عَنْ إِسْحَاقَ عَنْ مَالِكِ بْنِ إِسْمَاعِيلَ عَنْ جَعْفَرِ الْأَحْمَرِ عَنْ مُهْلَهْلِ الْعُبَيْدِيِّ عَنْ كُرَيْزَةَ الْحَجَرِيِّ قَالَ: لَمَّا أَمَرَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَامَ حَدِيثُهُ بْنُ الْيَمَانِ مَرِيضاً فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ سَرَّهُ أَنْ يَلْحَقَ بِأَمِيرِ الْمُؤْمِنِينَ حَقّاً حَقّاً فَلْيَلْحَقْ بِعَلِيٍّ بْنِ أَبِي طَالِبٍ

(The book) 'Kashaf Al Yaqeen' – Ibn Mardawayh, from Muhammad Bin Ali, from Ahmad Bin Ubeyd Bin Is'haq, from Malik Bin Ismail, from Ja'far Al Ahmad, from Muhallil Al Abdy, from Kureyza Al Hajary who said,

'When Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> became Emir (caliph), Huzeyfa Bin Al-Yamani stood up (although being) ill. He praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said, 'O you people! One who it cheers that he joins with the Emir of the Momineen truly, truly, then let him join with Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

فَأَخَذَ النَّاسُ بَرّاً وَ بَحْراً فَمَا جَاءَتْ الْجُمُعَةُ حَتَّى مَاتَ لِحَدِيثِهِ.

The people took to the land and the sea, so the Friday did not come until Huzeyfa died".<sup>384</sup>

19- شف، كشف اليقين أَحْمَدُ بْنُ مَرْدَوِيهِ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ إِبْرَاهِيمَ عَنْ يَحْيَى بْنِ سُلَيْمَانَ عَنْ تَلِيدِ بْنِ سُلَيْمَانَ عَنْ أَبِي الْجَحَافِ عَنْ مُعَاوِيَةَ بْنِ ثَعْلَبَةَ اللَّيْثِيِّ قَالَ: مَرِضَ أَبُو ذَرٍّ مَرَضاً شَدِيداً حَتَّى أَشْرَفَ عَلَى الْمَوْتِ فَأَوْصَى إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَقِيلَ لَهُ لَوْ أَوْصَيْتَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَمَرَ بْنِ الْخَطَّابِ كَانَ أَجْمَلَ لَوْصِيَّتِكَ مِنْ عَلِيٍّ ع

(The book) 'Kashaf Al Yaqeen' – Ahmd Bin Mardawayh, from Ahmad Bin Is'haq, from Ibrahim, from Yahya Bin Suleyman, from Taleed Bin Suleyman, from Abu Al Jahhaf, from Muawiya Bin Sa'alby Al Layshi who said,

'Abu Zarr<sup>ra</sup> was ill with severe illness until he<sup>ra</sup> overlooked upon the death. So, he<sup>ra</sup> bequeathed to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. It was said to him<sup>ra</sup>, 'If you<sup>ra</sup> would bequeath to the commander of the faithful Umar Bin Al-Khattab, it would be more beautiful for your will than Ali<sup>asws</sup>.

فَقَالَ أَبُو ذَرٍّ أَوْصَيْتُ وَ اللَّهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ حَقّاً حَقّاً وَ إِنَّهُ لَرِيٌّ الْأَرْضِ الَّذِي يَسْكُنُ إِلَيْهَا وَ تَسْكُنُ إِلَيْهِ وَ لَوْ قَدْ فَارَقْتُمُوهُ لَأَنْكَرْتُمُ الْأَرْضَ وَ أَنْكَرْتُمْ.

Abu Zarr<sup>ra</sup> said, 'By Allah<sup>azwj</sup>! I<sup>ra</sup> have bequeathed to Amir Al-Momineen<sup>asws</sup> truly, truly, and he<sup>asws</sup> is lord of the earth which he<sup>asws</sup> is dwelling to, and it is settled to him<sup>asws</sup>, and if you were to separate from him<sup>asws</sup>, the earth would deny you and I<sup>ra</sup> will deny you all".<sup>385</sup>

20- شف، كشف اليقين عُثْمَانُ بْنُ أَحْمَدَ بْنِ السَّمَاكِ فِي كِتَابِ الْفَضَائِلِ عَنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْدِ بْنِ يَحْيَى الثَّوْرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع عَنِ النَّجَّيِّ ص قَالَ: فِي اللَّوْحِ الْمَحْفُوظِ تَحْتَ الْعَرْشِ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ.

(The book) 'Kashf Al Yaqeen' – Usman Bin Ahmad Bin Al Sammak, in the book 'Al Fazaail', from Al Husayn, from Ahmad Bin Al Husayn, from Muhammad Bin Ali Al Kufy, from Ubeyd Bin Yahya Al Sowry, from Muhammad,

<sup>383</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 17

<sup>384</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 18

<sup>385</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 19

‘Son of Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>, from the Prophet<sup>saww</sup> having said: ‘(Written) in the Guarded Tablet beneath the Throne ‘Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> Emir Al-Momineen’’.<sup>386</sup>

21- شف، كشف اليقين ابن السَّمَاكِ عَنْ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ وَ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ عُبيدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ لِي عُمَرُ بْنُ الْخَطَّابِ ذَاتَ يَوْمٍ أَنْتَ وَاللَّهِ أَمِيرُ الْمُؤْمِنِينَ حَقًّا فُلْتُ عَنْدَكَ أَوْ عَنْدَ اللَّهِ قَالَ عِنْدِي وَ عَنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى.

(The book) ‘Kashf Al Yaqeen’ – Ibn Al Simak, from Al Husayn, from Ahmad Bin Al Husayn, from Ahmad Bin Al Hassan, and Muhammad Bin Ali, from Ubeydu Bin Yahya, from Muhammad,

‘Son of Al Hassan<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his grandfather<sup>asws</sup> having said: ‘One day Umar Bin Al-Khattab said to me<sup>asws</sup>, ‘By Allah<sup>azwj</sup>! You<sup>asws</sup> are Emir of the Momineen truly’. I<sup>asws</sup> said: ‘In your presence or in the Presence of Allah<sup>azwj</sup>?’ He said, ‘With me and with Allah<sup>azwj</sup> Blessed and Exalted’’.<sup>387</sup>

22- شف، كشف اليقين مَنْصُورُ بْنُ مُحَمَّدٍ عَنْ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُتَّى بْنِ الْقَاسِمِ عَنْ هِلَالِ بْنِ أَيُّوبَ عَنْ أَبِي كَثِيرٍ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَسْعَدَ بْنِ زُرَّارَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوْحِيَ إِلَيَّ فِي عَلِيٍّ أَنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ قَائِدُ الْعُرَّةِ الْمُحَجَّلِينَ.

(The book) ‘Kashaf Al Yaqeen’ – Mansour Bin Muhammad, from Ibn Uqdah, from Muhammad Bin Al Fazl Bin Ibrahim, from his father, from Musanna Bin Al Qasim, from Hilal Bin Ayoub, from Abu Kaseer Al Ansari, from Abdullah Bin As’ad Bin Zurara, from his father who said,

‘Rasool-Allah<sup>saww</sup> said: ‘It is Revealed to me<sup>saww</sup> regarding Ali<sup>asws</sup> that he<sup>asws</sup> is Emir of the Momineen, and chief of the Muslims, and guide of the resplendent’’.<sup>388</sup>

23- شف، كشف اليقين مُحَمَّدُ بْنُ عَلِيٍّ الْأَصَفْهَائِيُّ عَنْ أَحْمَدَ بْنِ الْفَضْلِ الْخَوَّاصِ عَنْ شُجَاعِ بْنِ عَلِيٍّ الْمَصْنَعِيِّ عَنْ أَحْمَدَ بْنِ مُوسَى الْحَافِظِ عَنْ أَحْمَدَ بْنِ الْمُظَفَّرِ عَنْ مُحَمَّدِ بْنِ حَفْصٍ عَنْ إِسْمَاعِيلَ بْنِ إِسْحَاقَ الرَّاشِدِيِّ عَنْ يَحْيَى بْنِ سَالِمٍ عَنْ صَبَّاحِ الْمُرَبِّيِّ عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ عَنْ أَبِي دَاوُدَ عَنْ بُرَيْدَةَ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ص أَنْ نُسَلِّمَ عَلَى عَلِيٍّ ع بَيْنَنَا بِأَمِيرِ الْمُؤْمِنِينَ وَ كَذَا فَسَرُّوا كُلَّ مَا فِي الْقُرْآنِ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ عَلِيًّا أَمِيرُهُمَا.

(The book) ‘Kashaf Al Yaqeen’ – Muhammad Bin Ali Al Iafahany, from Ahmad Bin Al Fazl Al Khawas, from Shuja’a Bin Ali Al Masqaly, from Ahmad Bin Musa the memoriser, from Ahmad Bin Al Muzaffar, from Muhammad Bin Hafs, from Ismail Bin Is’haq Al Rashidy, from Yahya Bin Salim, from Sabbah Al Muzanny, from Ala’a Bin Al Musayyab, from Abu Dawood, from Bureyda who said,

‘Rasool-Allah<sup>saww</sup> ordered us to greet unto Ali<sup>asws</sup> between us as ‘Amir Al-Momineen’, and like that, interpretation of all what is in the Quran as ‘O you those who believe!’, Ali<sup>asws</sup> is its Emir (commander)’’.<sup>389</sup>

24- شف، كشف اليقين مُحَمَّدُ بْنُ الْأَصَفْهَائِيِّ عَنْ الْحُسَيْنِ بْنِ أَحْمَدَ عَنِ الْحَافِظِ أَبِي نُعَيْمٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيٍّ بْنِ عُثْمَانَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ مِمْوُنٍ عَنْ عَلِيٍّ بْنِ عَبَّاسٍ عَنِ الْحَارِثِ بْنِ حَصْبِرَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا أَنَسُ اسْكُبْ لِي وَضوءًا ثُمَّ قَامَ

<sup>386</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 20

<sup>387</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 21

<sup>388</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 22

<sup>389</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 23

فَصَلَّى رَكَعَتَيْنِ ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا أَنَسُ أَوَّلُ مَنْ يَدْخُلُ عَلَيْكَ مِنْ هَذَا الْبَابِ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ خَاتَمُ الْوَصِيِّينَ

(The book) 'Kashf Al Yaqeen' – Muhammad Bin Al Asfahany, from Al Husayn Bin Ahmad, from the memoriser Abu Nueym, from Muhammad Bin Ali, from Ali Bin Usman, from Ibrahim Bin Muhammad Bin Maymoun, from Ali Bin Abbas, from Al Harif Bin Haseyra, from Al Qasim Bin Muhammad, from Anas Bin Malik (well-known fabricator) who said,

'Rasool-Allah<sup>saww</sup> said: 'O Anas! Fetch so water for me<sup>saww</sup> for Wud'u!' Then he<sup>saww</sup> stood to pray two Cycles, then Rasool-Allah<sup>saww</sup> said: 'The first one to enter to you from this door is Emir of the Momineen, and chief of the Muslims, and guide of the resplendent, and last of the successors<sup>asws</sup>'.

قَالَ أَنَسٌ ثَلَاثُ اللَّهُمَّ اجْعَلْهُ رَجُلًا مِنَ الْأَنْصَارِ وَ كَتَمْتُهُ إِذْ جَاءَ عَلَيَّ ع فَقَالَ مَنْ هَذَا يَا أَنَسُ فَقُلْتُ عَلَيٌّ فَقَامَ مُسْتَبْشِرًا فَأَعْتَنَقَهُ ثُمَّ جَعَلَ يَمْسُحُ عَرَقَ وَجْهِهِ بِوَجْهِهِ وَ يَمْسُحُ عَرَقَ عَلَيٍّ بِوَجْهِهِ

Anas said, 'I said, 'O Allah<sup>azwj</sup>! Make it to be a man from the Helpers!' And I concealed it 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 with his<sup>asws</sup> face, and the sweat of Ali<sup>asws</sup> with his<sup>saww</sup> face.

فَقَالَ عَلَيٌّ ع صَنَعْتَ شَيْئًا مَا صَنَعْتُ فِي قَبْلُ قَالَ وَ مَا يَمْنَعُنِي وَ أَنْتَ تُؤَدِّي عَنِّي وَ تُسَمِّعُهُمْ صَوْتِي وَ تُبَيِّنُ لَهُمْ مَا اخْتَلَفُوا فِيهِ مِنْ بَغْدِي.

Ali<sup>asws</sup> said: 'You<sup>saww</sup> have done 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 fulfil on my behalf, and make them listen to my<sup>saww</sup> voice, and explain to them whatever they are differing in from after me<sup>saww</sup>,' 390

25- شف، كشف البقین عَبْدُ الْوَاحِدِ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عُثْمَةَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحَسَنِ عَنْ خُرَيْمَةَ بْنِ مَاهَانَ عَنْ عِيسَى بْنِ يُونُسَ عَنِ الْأَعْمَشِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَأْتِي عَلَى النَّاسِ يَوْمَ الْقِيَامَةِ وَفَتْ مَا فِيهِ رَاكِبٌ إِلَّا نُحْنُ أَرْبَعَةٌ فَقَالَ لَهُ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ عَمُّهُ فِذَاكَ أَبِي وَ أُمِّي وَ مَنْ هَؤُلَاءِ الْأَرْبَعَةُ

(The book) 'Kashf Al Yaqeen' – Abdul Wahid Bin Muhammad Bin Abdullah, from Ibn Uqdah, from Muhammad Bin Ahmad Bin Al Hassan, from Khuzeyma Bin Mahan, from isa Bin Yunus, from Al Amsh, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'There will come a time upon the people on the Day of Qiyamah there won't be any riders during it except us four'. Al-Abbas son of Abdul Muttalib<sup>saww</sup> his<sup>saww</sup> uncle<sup>as</sup>, 'May my father and my mother be sacrificed for you<sup>saww</sup>! And who are these four?'

قَالَ أَنَا عَلَى الْبَرَاقِ وَ أَخِي صَالِحٌ عَلَى نَاقَةِ اللَّهِ الَّتِي عَقَرَهَا قَوْمُهُ وَ عَمِّي حَمْزَةُ أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِهِ عَلَى نَاقَتِي الْعُضْبَاءِ وَ أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ

He<sup>saww</sup> said: 'I<sup>saww</sup> would be upon Al-Baraq, and my<sup>saww</sup> brother<sup>as</sup> Salih<sup>as</sup> upon a she-camel of Allah<sup>azwj</sup> which his<sup>as</sup> people had hamstrung, and my<sup>saww</sup> uncle<sup>as</sup> Hamza<sup>as</sup>, lion of Allah<sup>azwj</sup> and

<sup>390</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 24

lion of His<sup>azwj</sup> Rasool<sup>saww</sup> would be upon my<sup>saww</sup> she-camel Al-Azba'a, and my<sup>saww</sup> brother<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> would be upon a camel from the camels of the Paradise.

مُدْبِجَةُ الْجَنَّةِ عَلَيْهِ خُلَّتَانِ خَضْرَاوَانِ مِنْ كِسْوَةِ الرَّحْمَنِ عَلَى رَأْسِهِ تَاجٌ مِنْ نُورٍ لِذَلِكَ التَّاجِ سَبْعُونَ رُكْنًا عَلَى كُلِّ رُكْنٍ يَاقُوتَةٌ خَمْرَاءُ تُضِيءُ لِلزَّائِرِ مَسِيرَ ثَلَاثَةِ أَيَّامٍ وَ يَدِهِ لَوَاءُ الْحَمْدِ يُنَادِي لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

The two sides (of the camel) would be decorated, upon him<sup>asws</sup> would be two green garments of the garments of the Beneficent. Upon his<sup>asws</sup> head would be a crown of light. For that crown are seventy corners, upon each corner is a red ruby illuminating for the rider to a travel distance of three years, and in his<sup>asws</sup> hand would be the flag of Praise. He<sup>asws</sup> will be calling out: 'There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>'.

فَيَقُولُ الْخَلَائِقُ مَنْ هَذَا مَلَكٌ مُقَرَّبٌ نَبِيٍّ مُرْسَلٍ حَامِلٍ عَرْشٍ فَيُنَادِي مُنَادٍ مِنْ بَطْنَانِ الْعَرْشِ لَيْسَ هَذَا مَلَكًا مُقَرَّبًا وَ لَا نَبِيًّا مُرْسَلًا وَ لَا حَامِلَ عَرْشٍ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَصِي رَسُولِ رَبِّ الْعَالَمِينَ وَ أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ فِي حَنَاتِ النَّعِيمِ.

The creatures would say, 'Who is this? An Angel of Proximity, and Messenger<sup>as</sup> Prophet<sup>as</sup>, bearer of the Throne?' A caller would call out from the interior of the Throne: 'This 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>, successor<sup>asws</sup> of Rasool-Allah<sup>saww</sup> Lord<sup>azwj</sup> of the worlds, and Emir of the Momineen, and guide of the resplendent in the Gardens of bliss".<sup>391</sup>

26- شف، كشف اليقين ان عُنْدَهُ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي يَعْقُوبَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ قَالَ لَمَّا رَأَى فُلَانٌ وَ فُلَانٌ مَنْرَلَةً عَلَيَّ ع يَوْمَ الْقِيَامَةِ إِذَا دَفَعَ اللَّهُ تَعَالَى لَوَاءَ الْحَمْدِ إِلَى مُحَمَّدٍ ص يَحْيِيهِ كُلُّ مَلَكٍ مُقَرَّبٍ وَ كُلُّ نَبِيٍّ مُرْسَلٍ

(The book) 'Kashf Al Yaqeen' – Ibn Uqdah, from Yunus Bin Abdul Rahman, from Abu Yaqoub, raising it to,

Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words: ***So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27].*** He<sup>asws</sup> said: 'When so and so (Abu Bakr) and so and so (Umar) see the status of Ali<sup>asws</sup> on the Day of Qiyamah, when Allah<sup>azwj</sup> the Exalted Hands over the flag of Praise to Muhammad<sup>saww</sup>, and beneath it would be every Angel of Proximity, and every Messenger<sup>as</sup> Prophet<sup>as</sup>.

فَدَفَعَهُ إِلَى عَلِيٍّ سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ أَيُّ بِاسْمِهِ تُسَمُّونَ أَمِيرَ الْمُؤْمِنِينَ.

He<sup>saww</sup> would hand it to Ali<sup>asws</sup>, ***the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27]*** – i.e., they are naming with his<sup>asws</sup> name 'Amir Al-Momineen".<sup>392</sup>

27- شف، كشف اليقين مِنْ كِتَابِ عَلِيِّ بْنِ مُحَمَّدٍ الْقَرْظَوِيِّ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَصَّالٍ وَ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ عَنْ عُقْبَةَ بْنِ خَالِدٍ عَنِ الْحَارِثِ بْنِ مُعْبِرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَوْلَ الْعَرْشِ كِتَابٌ خُلِقَ مَسْطُورًا إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ.

<sup>391</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 25

<sup>392</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 26

(The book) 'Kashaf Al Yaqeen' – From the book of Ali Bin Muhammad Al Qazwiny, from Al Hassan Bin Ali Bin Fazzal and Ibrahim Bin Mahziyar, from Uqbah Bin Khalid, from Al haris Bin Mugheira,

'From Abu Abdullah<sup>asws</sup> having said: 'Around the Throne there is a Created Book, written: "Surely I<sup>azwj</sup> am Allah<sup>azwj</sup>. There is no god except I<sup>azwj</sup>. Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>, Ali<sup>asws</sup> is Emir of the Momineen"<sup>393</sup>.

28- شف، كشف اليقين من كتاب إبراهيم بن محمد بن سعيد الثقفي قال أخبرنا إسماعيل بن أمية المقرئ عن عبد العفار بن القاسم الأنصاري عن عبد الله بن شريك العامري عن جندب الأزد عن علي ع قال

(The book) 'Kashaf Al Yaqeen' – From the book of Ibrahim Bin Muhammad Bin Saeed Al Saqafy who said, 'We are informed by Ismail Bin Umayya Al Muqry, from Abdul Gaffar Bin Al Qasim Al Ansari, from Abdullah Bin Shareek Al Aamiry, from Jundab Al Azdy,

'From Ali<sup>asws</sup> having said,

و حَدَّثَنَا سُفْيَانُ بْنُ إِبرَاهِيمَ عَنْ عَبْدِ الْمُؤْمِنِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ عَنْ جُنْدَبٍ عَنْ عَلِيٍّ ع قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص وَ عِنْدَهُ أَنَسٌ قَبْلَ أَنْ يَخْجُبَ النِّسَاءَ فَأَشَارَ بِيَدِهِ أَنْ اجْلِسْ بَيْنِي وَ بَيْنَ عَائِشَةَ فَجَلَسْتُ فَقَالَتْ تَنْحَ كَذَا فَقَالَ رَسُولُ اللَّهِ ص مَاذَا تُرِيدِينَ إِلَى أَمِيرِ الْمُؤْمِنِينَ.

And it is narrated to us by Sufyan Bin Ibrahim, from Abdul Momin Bin Al Qasim, from Abdullah Bin Shareek, from Jundab,

'From Ali<sup>asws</sup> having said: 'I<sup>asws</sup> entered to see Rasool-Allah<sup>saww</sup> and in his<sup>saww</sup> presence were some people before the women were veiled. He<sup>saww</sup> indicated with his<sup>saww</sup> hand: 'Sit between me<sup>saww</sup> and Ayesha'. So I<sup>asws</sup> sat down. She said, 'Move aside!' Rasool-Allah<sup>saww</sup> said: 'What is that you are intending to Emir of the Momineen?'<sup>394</sup>

29- شف، كشف اليقين الثقفي عن إسماعيل بن أبان عن صباح المزني عن جابر عن إبراهيم عن إسحاق بن عبد الله عن عبد الله بن حارث عن علي ع أنه دخل على رسول الله و عنده أبو بكر و عمر فجلس بين رسول الله و عائشة فقالت ما وجدت لاسيكت مجلساً غير فجلي أو فجل رسول الله

(The book) 'Kashaf Al Yaqeen' – Al Saqafy, from Ismail Bin Aban, from Sabbah Al Muzanny, from Jabir, from Ibrahim, from Is'haq Bin Abdullah, from Abdullah Bin Haris,

'From Ali<sup>asws</sup> having entered to see Rasool-Allah<sup>saww</sup> and in his<sup>saww</sup> presence were Abu Bakr and Umar. He<sup>asws</sup> sat between Rasool-Allah<sup>saww</sup> and Ayesha. She said, 'You did not find any seat for your<sup>asws</sup> backside apart from my thigh or thigh of Rasool-Allah<sup>saww</sup>?'

فَقَالَ رَسُولُ اللَّهِ ص مَهْلًا لَا تُؤْذِينِي فِي أَحْيٍ فَإِنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ أَمِيرُ الْعَرِّ الْمُحَجَّلِينَ - يَوْمَ الْقِيَامَةِ يُنْعَدُّهُ اللَّهُ عَلَى الصِّرَاطِ فَيَدْخُلُ أَوْلِيَاءُهُ الْجَنَّةَ وَ أَعْدَائُهُ النَّارَ.

Rasool-Allah<sup>saww</sup> said: 'Shh, no! Do not hurt me<sup>saww</sup> regarding my<sup>saww</sup> brother<sup>asws</sup>, for he<sup>asws</sup> is Emir Al-Momineen, and chief of the Muslims, and commander of the resplendent on the

<sup>393</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 27

<sup>394</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 28

Day of Qiyamah. Allah<sup>azwj</sup> would have him<sup>asws</sup> to be seated upon the Bridge, so he<sup>asws</sup> would enter his<sup>asws</sup> friends into the Paradise and his<sup>asws</sup> enemies into the Fire”.<sup>395</sup>

30- شف، كشف اليقين إبراهيم التقي عن محمد بن مروان عن إسماعيل بن أبان عن ناصح أبي عبد الله و قد وثقه أصحابنا عن سماك بن حرب عن جابر بن سمره قال كان علي ع يقول لو أن نبي الله فُض من كان يكون أمير المؤمنين إلا أنا و ربما قيل له يا أمير المؤمنين و النبي ص ينظر إليه و هو يتبسّم.

(The book) ‘Kashf Al Yaqeen’ – Ibrahim Al Saqady, from Muhammad Bin Marwan, from Ismail Bin Aban, from Nasih Abu Abdullah, and our companions documented it, from Simak Bin Harb, from Jaber Bin Samurah who said,

‘Ali<sup>asws</sup> was saying: ‘Are you not seeing if the Prophet<sup>saww</sup> of Allah<sup>azwj</sup> was to pass away, who would happen to be Emir of the Momineen except I<sup>asws</sup>?’ Or perhaps it was said to him ‘O Emir of the Momineen?’ And the Prophet<sup>saww</sup> was looking at him<sup>asws</sup> and he<sup>saww</sup> was smiling”.<sup>396</sup>

31- شف، كشف اليقين إبراهيم التقي عن إسماعيل بن صبيح عن زياد بن المنذر عن أبي داود عن برنثة الأسلمي قال: كُنَّا إِذَا سَافَرْنَا مَعَ النَّبِيِّ ص كَانَ عَلِيٌّ صَاحِبَ مَتَاعِهِ يَضُمُّهُ إِلَيْهِ فَإِذَا نَزَلْنَا يَتَعَاهَدُ مَتَاعَهُ فَإِنْ رَأَى شَيْئًا يَرُومُهُ رَمَهُ [رَمَهُ] وَ إِنْ كَانَتْ نَعْلٌ خَصَفَهَا فَتَرَلْنَا مَنْزِلًا فَأَقْبَلَ عَلِيٌّ ع يَخْصِفُ نَعْلَ رَسُولِ اللَّهِ ص

(The book) ‘Kashf Al Yaqeen’ – Ibrahim Al Saqafy, from Ismail Bin Sabeeh, from Ziyad Bin Al Munzir, from Abu Dawood, from Bureyda Al Aslamy who said,

‘We used to travel with the Prophet (and) Ali<sup>asws</sup> would be in charge of his<sup>saww</sup> belonging being responsible to it. Whenever we encamped, he<sup>saww</sup> would go through his<sup>saww</sup> belongings. If he<sup>saww</sup> would see something to be thrown away, would throw it, and if it was a slipper, would have it repaired. We encamped at an encampment and Ali<sup>asws</sup> came to repair the slipper of Rasool-Allah<sup>saww</sup>.

فَدَخَلَ أَبُو بَكْرٍ فَقَالَ رَسُولُ اللَّهِ ص اذْهَبْ فَسَلِّمْ عَلَى أَمِيرِ الْمُؤْمِنِينَ قَالَ يَا رَسُولَ اللَّهِ وَ أَنْتَ حَيٌّ قَالَ وَ أَنَا حَيٌّ قَالَ وَ مَنْ ذَلِكَ قَالَ خَاصِصُ النَّعْلِ ثُمَّ جَاءَ عُمَرُ فَقَالَ لَهُ رَسُولُ اللَّهِ اذْهَبْ فَسَلِّمْ عَلَى أَمِيرِ الْمُؤْمِنِينَ

Abu Bakr entered, so Rasool-Allah<sup>saww</sup> said: ‘Go and greet unto ‘Amir Al-Momineen’!’ He said, ‘O Rasool-Allah<sup>saww</sup>, and while you<sup>saww</sup> are still alive?’ He<sup>saww</sup> said: ‘And I<sup>saww</sup> am still alive’. He said, ‘And who is that?’ He<sup>saww</sup> said: ‘Repairer of the slipper’. Then Umar came. Rasool-Allah<sup>saww</sup> said: ‘Go and greet unto ‘Amir Al-Momineen’!’

فَقَالَ بُرَيْدَةُ وَ كُنْتُ أَنَا فِيمَنْ دَخَلَ مَعَهُمْ فَأَمَرَنِي أَنْ أُسَلِّمْ عَلَى عَلِيٍّ فَسَلَّمْتُ عَلَيْهِ كَمَا سَلَّمُوا.

Bureyda said, ‘And I was among the ones to enter with them and he<sup>saww</sup> (also) ordered me to greet unto Ali<sup>asws</sup>, so I greeted to him<sup>asws</sup> like what they had greeted”.<sup>397</sup>

<sup>395</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 29

<sup>396</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 30

<sup>397</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 31

32- شف، كشف اليقين إبراهيم عن المسعودي عن يحيى بن سالم عن العلاء بن المسيب عن أبي داود عن بُرَيْدَةَ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ص أَنْ نُسَلِّمَ عَلَى عَلِيٍّ ع بِأَمْرَةِ الْمُؤْمِنِينَ وَ نَحْنُ سَبْعَةٌ وَ أَنَا أَصْغَرُ الْقَوْمِ.

(The book) 'Kashf Al Yaqeen' – Ibrahim, from Al Masoudi, from Yahya Bin Salim, from Al A'ala Bin Al Musayyab, from Abu Daqood, from Bureyda who said,

'Rasool-Allah<sup>saww</sup> ordered us to greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen' and we were seven, and I was the youngest of them".<sup>398</sup>

33- شف، كشف اليقين إبراهيم التقي عن عباد بن يعقوب و مخزوم بن هشام عن السدي عن عبد الله السلمى عن علي بن خروزمي [خزور] عن أبي داود عن بُرَيْدَةَ أَنَّ رَسُولَ اللَّهِ ص أَمَرَهُمْ أَنْ يُسَلِّمُوا عَلَى عَلِيٍّ ع بِأَمْرَةِ الْمُؤْمِنِينَ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ يَا رَسُولَ اللَّهِ أَمْ مِنَ اللَّهِ أَمْ مِنْ رَسُولِهِ فَقَالَ رَسُولُ اللَّهِ ص بَلْ مِنَ اللَّهِ وَ رَسُولِهِ.

(The books) 'Kashf Al Yaqeen' – Ibrahim Al Saqafy, from Abbad Bin Yaqoub, and Muhriz Bin Hisham, from Ali Sudy Bin Abdullah Al Sulamy, from Ali Bin Kharour, from Abu Dawood, from Bureyda,

'Rasool-Allah<sup>saww</sup> ordered them to greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'. Umar Bin Al-Khattab said, 'O Rasool-Allah<sup>saww</sup>! Is it from Allah<sup>azwj</sup> or from His<sup>azwj</sup> Rasool<sup>saww</sup>?' Rasool-Allah<sup>saww</sup> said: 'But, from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>'.<sup>399</sup>

34- شف، كشف اليقين إبراهيم عن مخلول بن إبراهيم قال: سَأَلْتُ مُوسَى بْنَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ حَدِيثِ أَبِي الْعَلَاءِ عَنْ أَبِي دَاوُدَ عَنْ بُرَيْدَةَ أَنَّ النَّبِيَّ ص أَمَرَهُمْ أَنْ يُسَلِّمُوا عَلَى عَلِيٍّ ع بِأَمْرَةِ الْمُؤْمِنِينَ فَقَالَ مُوسَى يَحِقُّ لَهُ يَحِقُّ لَهُ

(The book) 'Kashf Al Yaqeen' – Ibrahim, from Mukhawwal Bin Ibrahim who said,

'I asked Musa Bin Abdullah Bin Al-Hassan about a Hadeeth of Abu Al-A'ala, from Abu Dawood, from Bureyda that the Prophet<sup>saww</sup> had ordered them to be greeting unto Ali<sup>asws</sup> as 'Amir Al-Momineen'. Musa said, 'He<sup>asws</sup> is rightful for it! He<sup>asws</sup> is rightful for it!'

قَالَ قُلْتُ وَ مَا يَحِقُّ لَهُ قَالَ أَنْتَ مِثْلُ هَارُونَ مِنْ مُوسَى وَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ

He (the narrator) said, 'I said, 'And what made him<sup>asws</sup> rightful for it is he<sup>saww</sup> had said: 'You<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>', and 'One whose Master<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master''.

قَالَ إِبْرَاهِيمُ قَالَ مُخَوَّلٌ سَأَلْتُ جَعْفَرَ بْنَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عَلِيٍّ فَقَالَ لِي مِثْلُ قَوْلِ مُوسَى بْنِ عَبْدِ اللَّهِ يَحِقُّ لَهُ يَحِقُّ لَهُ.

Ibrahim said, 'Mukhawwal said, 'I asked Ja'far Bin Abdullah son of Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>. he said to me similar to the words of Musa Bin Abdullah, 'He<sup>asws</sup> is rightful for it! He<sup>asws</sup> is rightful for it!'.<sup>400</sup>

<sup>398</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 32

<sup>399</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 33

<sup>400</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 34

35- شف، كشف اليقين من كتاب مُحَمَّد بن أَبِي النَّجَّاح قَالَ رَوَى الْفَضْلُ بْنُ الرَّبِيعِ عَنْ أَحْيَى بْنِ رِئْدَةَ عَنِ النَّبِيِّ ص قَالَ لِيَعْضُ أَصْحَابِهِ سَلُّمُوا عَلَيَّ بِإِمْرَةِ الْمُؤْمِنِينَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ لَا وَاللَّهِ لَا تُجْمَعُ النَّبِيُّ وَالْخِلَافَةُ فِي أَهْلِ بَيْتٍ أَبَدًا فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَةَ أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ.

(The book) 'Kashaf Al Yaqeen', from the book of Muhammad Bin Abu Al Salj who said, 'It is reported by Al Fazl Bin Al Zubeyr, from a brother of Bureyda,

'From the prophet<sup>saww</sup> having said to one of his<sup>saww</sup> companions: 'Greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'!' A man from the people said, 'No, by Allah<sup>azwj</sup>! The Prophet-hood and the caliphate will not be gathered in People<sup>asws</sup> of the Household, ever!' So Allah<sup>azwj</sup> the Exalted Revealed this Verse: **Or are they reckoning that We cannot Hear their secrets and their whisperings? [43:80]**'.<sup>401</sup>

36- شف، كشف اليقين مُحَمَّد بن جَرِيرٍ عَنْ زُرَيْقٍ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ الْيَسَعِ عَنْ أَبِي الْيَمَانِيِّ عَنْ مُحَمَّدِ بْنِ صَالِحٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَقَالَ يُنَادَى يَوْمَ الْقِيَامَةِ أَيْنَ أَمِيرُ الْمُؤْمِنِينَ فَلَا يُجِيبُ أَحَدٌ أَحَدًا وَلَا يَقُومُ إِلَّا عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ مَنْ مَعَهُ وَ سَائِرُ الْأُمَمِ كُلُّهُمْ يُدْعَوْنَ إِلَى النَّارِ.

(The book) 'Kashaf Al Yaqeen' – Muhammad Bin Jareer, from Zureyq Bin Muhammad Al Kufy, from Muhammad Bin Al Yas'a, from Abu Al Yamani, from Muhammad Bin Salih, from Mujahid, from Ibn Abbas,

'Regarding Words of Allah<sup>azwj</sup> Blessed and Exalted: **On the Day (of Judgment), We will be Calling every human being with their Imam. [17:71]**. He said, 'It will be called out on the Day of Qiyamah: 'Where is 'Amir Al-Momineen?' No one will answer anyone, nor stand up except Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and the ones with him<sup>asws</sup>, and rest of the communities, all of them would be called to the Fire''.<sup>402</sup>

37- شف، كشف اليقين مِنْ كِتَابِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ يَعْقُوبَ الْأَنْبَارِيِّ عَنْ عَلِيِّ بْنِ عَبَّاسٍ عَنْ عَلِيِّ بْنِ الْمُنْذِرِ الطَّرِيفِيِّ عَنْ سُكَيْنِ بْنِ الرَّحَالِ عَنْ فَضِيلِ الرَّسَّانِ عَنْ أَبِي دَاوُدَ الْهَمْدَانِيِّ عَنْ أَبِي بَرْزَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ عَهْدَ إِلَيَّ فِي عَلِيٍّ عَهْدًا فَقُلْتُ اللَّهُمَّ بَيِّنْ لِي قَالَ اسْمِعْ قُلْتُ اللَّهُمَّ قَدْ سَمِعْتُ قَالَ أَخْبِرْ عَلِيًّا أَنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْوَصِيِّينَ وَ أَوَّلُ النَّاسِ بِالنَّاسِ وَ الْكَلِمَةُ الَّتِي أَلَزَمْتُهَا الْمُتَّقِينَ.

(The book) 'Kashaf Al Yaqeen' – From the book of Abdullah Bin Ahmad Bin Yaqoub Al Anbari, from Ali Bin Al Abbas, from Ali Bin Al Munzir Al Tarefy, from Sukeyn Al Rahhal, from Fuzeyl Al Rasan, from Abu Dawood Al Hamdani, from Abu Bureyda who said,

'I heard Rasool-Allah<sup>saww</sup> saying: 'Allah<sup>azwj</sup> Mighty and Majestic Pacted to me<sup>saww</sup> regarding Ali<sup>asws</sup> a Pact. I<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Explain it to me<sup>saww</sup>! He<sup>azwj</sup> Said: "Listen!" I<sup>saww</sup> said: 'I<sup>saww</sup> am listening'. He<sup>azwj</sup> Said: "Inform Ali<sup>asws</sup> that he<sup>asws</sup> is Emir of the Momineen, and chief of the successors<sup>asws</sup>, and foremost of the people with the people, and the word which I<sup>azwj</sup> have Necessitate it for the pious!"'.<sup>403</sup>

شف، كشف اليقين مُحَمَّد بن عَبَّاسٍ عَنْ فَضِيلِ الرَّسَّانِ مِثْلَهُ إِلَّا أَنَّهُ فِيهِ سَيِّدُ الْمُسْلِمِينَ مَكَانَ سَيِّدِ الْوَصِيِّينَ.

<sup>401</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 35

<sup>402</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 36

<sup>403</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 37 a

(The book) 'Kashf Al-Yaqeen' – Muhammad Bin Al-Abbas, from Fuzeyl Al-Rassan – similar to it except the in it is: 'Chief of the Muslims' in place of 'chief of the successors'.<sup>404</sup>

38- شف، كشف اليقين مُحَمَّدُ بْنُ جَرِيرٍ الطَّبْرِيُّ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الْبَزْزَارِ عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ لُؤْلُؤٍ الْبَزْزَارِ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ زِيَادٍ عَنْ عِيسَى بْنِ إِسْحَاقَ عَنْ إِبْرَاهِيمَ بْنِ هَرَّاسَةَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرِ الْجَعْفِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ ع لَوْ عَلِمَ النَّاسُ مَتَى سُمِّيَ عَلِيٌّ أَمِيرَ الْمُؤْمِنِينَ مَا أَنْكَرُوا وَلَا يَتَنَّهُ فَلْتُ رَحِمَكَ اللَّهُ مَتَى سُمِّيَ عَلِيٌّ أَمِيرَ الْمُؤْمِنِينَ

(The book) 'Kashf Al Yaqeen' – Muhammad Bin Jareer Al Tabari, from Al Husayn Bin Abdullah Bazzaz, from Abu Al Hassan Ali Bin Muhammad Bin Al Lulu Al Bazzz, from Ahmad Bin Abdullah Bin Ziyad, from Isa Bin Is'haq, from Ibrahim Bin Harasah, from Amro Bin Shimr, from Jabir Al Jufy who said,

'Abu Ja'far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> said: 'If the people were to know when Ali<sup>asws</sup> was named as 'Amir Al-Momineen', they would not deny his<sup>asws</sup> Wilayah'. I said, 'May Allah<sup>azwj</sup> have Mercy on you<sup>asws</sup>! When was Ali<sup>asws</sup> named as 'Amir Al-Momineen'?'

قَالَ كَانَ رَبُّكَ عَزَّ وَ جَلَّ حَبِطُ أَحَدٍ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ دُرِّيَّتُهُمْ وَأَشْهَدُهُمْ عَلَى أَنْفُسِهِمْ أَ لَسْتُ بِرَبِّكُمْ وَ مُحَمَّدٌ رَسُولِي وَ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ.

He<sup>asws</sup> said: 'It happened when your Lord<sup>azwj</sup> Mighty and Majestic: **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?" [7:172]**, and Muhammad<sup>saww</sup> is My<sup>azwj</sup> Rasool<sup>saww</sup> and Ali<sup>asws</sup> is 'Amir Al-Momineen'!<sup>405</sup>

39- شف، كشف اليقين مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ شاذَانَ عَنْ سَهْلِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الدَّيْرِيِّ عَنْ عَبْدِ الرَّزَّاقِ بْنِ هِشَامٍ عَنْ مُعَمَّرٍ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنَّا جُلُوسًا مَعَ النَّبِيِّ ص إِذْ دَخَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ قَالَ وَ عَلَيْكَ السَّلَامُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحِمَهُ اللَّهُ وَ بَرَكَاتُهُ

(The book) 'Kashaf Al Yaqeen' – Muhammad Bin Ahmad Bin Al Hassan Bin Shazan, from Sahl Bin Abdullah, from Ali Bin Abdullah, from Is'haq Bin Ibrahim Al Deyri, from Abdul Al Razaq Bin Hisham, from Moammar, from Abdullah Bin Tawoos, from his father, from Ibn Abbas who said,

'We were seated with the prophet<sup>saww</sup> when Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> entered. He<sup>asws</sup> said: 'The greetings be unto you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'And upon you<sup>asws</sup> be the greetings, O 'Amir Al-Momineen' and Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings!'

فَقَالَ عَلِيُّ ع وَ أَنْتَ حَيٌّ يَا رَسُولَ اللَّهِ قَالَ نَعَمْ وَ أَنَا حَيٌّ يَا عَلِيُّ مَرَرْتُ بِمَا أَمْسَ يَوْمَنَا وَ أَنَا وَ جِبْرِئِيلُ فِي حَدِيثٍ وَ لَمْ تُسَلِّمْ فَقَالَ جِبْرِئِيلُ ع مَا بَأْسُ أَمِيرِ الْمُؤْمِنِينَ مَرَّ بِمَا وَ لَمْ يُسَلِّمْ أَمَا وَ اللَّهُ لَوْ سَلَّمْ لَسَرَرْنَا وَ رَدَدْنَا عَلَيْهِ

Ali<sup>asws</sup> said: 'And while you<sup>saww</sup> are alive?' He<sup>saww</sup> said: 'Yes, and while I<sup>saww</sup> am alive, O Ali<sup>asws</sup>! You<sup>asws</sup> passed by us<sup>asws</sup> this evening, and I<sup>saww</sup> and Jibraeel<sup>as</sup> were in a discussion, and you<sup>asws</sup> did not greet. So, Jibraeel<sup>as</sup> said: 'What is the matter with Amir Al-Momineen<sup>asws</sup> passing by us<sup>asws</sup> and he<sup>asws</sup> did not greet? But, by Allah<sup>azwj</sup>! If he<sup>asws</sup> had greeted we<sup>asws</sup> would have been happy and would have responded to him<sup>asws</sup>'.

<sup>404</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 37 b

<sup>405</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 38

فَقَالَ عَلِيٌّ يَا رَسُولَ اللَّهِ رَأَيْتَكَ وَ دِحْيَةَ اسْتَخْلَيْتُمَا فِي حَدِيثٍ فَكَرِهْتَ أَنْ أَقْطَعَ عَلَيْكُمَا فَقَالَ لَهُ النَّبِيُّ ص إِنَّهُ لَمْ يَكُنْ دِحْيَةً وَ إِنَّمَا كَانَ جَبْرِئِيلُ ع فَقُلْتُ يَا جَبْرِئِيلُ كَيْفَ سَمَّيْتَهُ أَمِيرَ الْمُؤْمِنِينَ

Ali<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> saw you<sup>saww</sup> and Dihiya engrossed in a discussion, so I<sup>asws</sup> disliked to cut upon you two'. The Prophet<sup>saww</sup> said to him<sup>asws</sup>: 'It did not happen to be Dihiya, and rather it was Jibraeel<sup>as</sup>'. I<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>! How come he<sup>asws</sup> is named as 'Amir Al-Momineen'?'

فَقَالَ كَانَ اللَّهُ أَوْحَى إِلَيَّ فِي غَزْوَةِ بَدْرٍ أَنْ أَهْبِطَ عَلَى مُحَمَّدٍ فَأَمَرُهُ أَنْ يَأْمُرَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ أَنْ يَجُولَ بَيْنَ الصَّفِّينِ فَسَمَّاهُ بِأَمِيرِ الْمُؤْمِنِينَ فِي السَّمَاءِ

He<sup>as</sup> said: 'Allah<sup>azwj</sup> Revealed to me<sup>as</sup> during the battle of Badr: "Go down to Muhammad<sup>saww</sup> and instruct him<sup>saww</sup> to instruct Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> to roam between the rows!" So, he<sup>asws</sup> was named as 'Amir Al-Momineen' in the sky'.

فَأَنْتَ يَا عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ فِي السَّمَاءِ فَأَنْتَ يَا عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ فِي الْأَرْضِ لَا يَتَقَدَّمُكَ بَعْدِي إِلَّا كَافِرٌ وَ لَا يَتَخَلَّفُ عَنْكَ بَعْدِي إِلَّا كَافِرٌ وَ إِنَّ أَهْلَ السَّمَاوَاتِ يُسَمُّونَكَ أَمِيرَ الْمُؤْمِنِينَ.

Thus you<sup>asws</sup>, O Ali<sup>asws</sup>, are Amir Al-Momineen in the sky! Thus you<sup>asws</sup>, O Ali<sup>asws</sup>, are Amir Al-Momineen in the earth. No one will go ahead of you<sup>asws</sup> after me<sup>saww</sup> except a Kafir, nor stay behind from you<sup>asws</sup> after me<sup>saww</sup> except a Kafir, and that the inhabitants of the skies are calling you<sup>asws</sup> 'Amir Al-Momineen'.<sup>406</sup>

40- شف، كشف البقین مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ بْنِ شَاذَانَ عَنْ قَاضِي الْفَضَاةِ الْحُسَيْنِ بْنِ مَرْوَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَيَكُونُ بَعْدِي فِتْنَةٌ مُظْلِمَةٌ النَّاجِي فِيهَا مَنْ تَمَسَكَ بِعُرْوَةِ اللَّهِ الْوُثْقَى

(The book) 'Kashaf Al Yaqeen' – Muhammad Bin Ahmad Bin Al Hassan Bin Shazan, from the judge Al Husayn Bin Marwan, from Ahmad Bin Muhammad, from Ali Bin Muhammad, from his father,

'From Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, from Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Dark fitna will be occurring after me<sup>saww</sup>. He will be saved during it, the one who adheres with the Firmest Handhold of Allah<sup>azwj</sup>'.

فَقِيلَ يَا رَسُولَ اللَّهِ وَ مَا الْعُرْوَةُ الْوُثْقَى قَالَ وَلَايَةُ سَيِّدِ الْوَصِيِّينَ قِيلَ يَا رَسُولَ اللَّهِ وَ مَنْ سَيِّدُ الْوَصِيِّينَ قَالَ أَمِيرُ الْمُؤْمِنِينَ قِيلَ وَ مَنْ أَمِيرُ الْمُؤْمِنِينَ قَالَ مَوْلَى الْمُسْلِمِينَ وَ إِمَامُهُمْ بَعْدِي قِيلَ وَ مَنْ مَوْلَى الْمُسْلِمِينَ قَالَ أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

It was said, 'O Rasool-Allah<sup>saww</sup>! And what is the Firmest Handhold?' He<sup>saww</sup> said: 'Wilayah of the chief of the successors<sup>asws</sup>'. It was said, 'O Rasool-Allah<sup>saww</sup>! And who is chief of the successors<sup>asws</sup>? He<sup>saww</sup> said: 'Amir Al-Momineen'. It was said, 'And who is Amir Al-Momineen?' He<sup>saww</sup> said: 'Master of the Muslim, and their Imam<sup>asws</sup> after me<sup>saww</sup>'. It was

<sup>406</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 39

said, 'And who is Master of the Muslims?' He<sup>saww</sup> said: 'My<sup>saww</sup> brother Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, 407

41- شف، كشف اليقين من كتاب الأزهري لمحمد بن أبي الفوارس عن محمد بن أبي مسلم الرازي يرفعه إلى محمد بن علي الباقر أنه قال: سئل جابر بن عبد الله الأنصاري عن علي ع فقال ذاك والله أمير المؤمنين وحنة المنافقين و بوار سيفه على القاسطين و الناكثين و المارقين سمعت من رسول الله ص يقول و إلا فصمتا علي بغدي خير البشر من أبي فقد كفر.

(The book) 'Kashaf Al Yaqeen', from the book 'Al Arbaeen' of Muhammad Bin Abu Al Fawaris, from Muhammad Bin Abu Muslim Al Razy,

'Raising it to Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup> having said: 'Jabir Bin Abdullah Al-Ansari was asked about Ali<sup>asws</sup>. He said, 'By Allah<sup>azwj</sup>! That is Emir of the Momineen and a trial of the hypocrites and their ruination. His<sup>asws</sup> sword is against the deviants, and the allegiance-breakers, and the renegades. I heard from Rasool-Allah<sup>saww</sup> saying, or else may I be deaf: 'Ali<sup>asws</sup> after me<sup>saww</sup> is best of the mortals. One who refuses, so he has blasphemed'' 408

42- شف، كشف اليقين من كتاب المعرفة تأليف عباد بن يعقوب الرواجي عن السري بن عبد الله السلمي عن علي بن حرور [حزوري] قال: دخلت أنا و العلاء بن هلال الحفاف على أبي إسحاق السبيعي حين قديم من خراسان فجزى الحديث فقلت أبا إسحاق أحدثك بحديث حدثني أخوك أبو داود عن عمران بن حصين الخزاعي و يزيد بن حصيب الأسلمي قال نعم

(The book) 'Kashaf Al Yaqeen', from the book 'Al Ma'arif', compiled by Abbad Bin Yaquoub Al Rawajiny, from Ali Sary Bin Abdullah Al Sulamy, from Ali Bin Kharour who said,

'I and Ala'a Bin Hllal Al-Khafaf entered to see Abu Is'haq Al-Sabie when he arrived from Khurasan, and the discussion flowed. I said, 'Abu Is'haq! Shall I narrated to you with a hadeeth narrated to us by your brother Abu Dawood, from Imran Bin Husayn Al-Khuzaie, and Bureyda Bin Husayb Al-Aslami?' He said, 'Yes'.

فقلت حدثني أبو داود أن يزيد بن حصين يدخل عليه في منزله حين تابع الناس أبا بكر فقال يا عمران ترى القوم نسوا ما سمعوا من رسول الله ص في حائط بني فلان أهل بيت من الأنصار فجعل لا يدخل عليه أحد من المسلمين فيسلم عليه إلا رد ص ثم قال له سلم على أمير المؤمنين علي بن أبي طالب

I said, 'Abu Dawood narrated to me that Bureyda came to Imran Bin Husayn entering to see him in his house when the people pledged allegiance to Abu Bakr. He said, 'O Imran! Do you see the people have forgotten what they had heard from Rasool-Allah<sup>saww</sup> in the garden of the clan of so and so family members of the Helpers, so no one from the Muslims entered and greeted unto him<sup>asws</sup> except he<sup>saww</sup> responded, then said to him: 'Greet unto Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>!'

فلما يرد على رسول الله يؤمئذ أحد من الناس إلا عمر فإنه قال من أمر الله أو من أمر رسول الله قال رسول الله ص بل من الله و من رسوله

407 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 40

408 Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 41

But, no one rebutted to Rasool-Allah<sup>saww</sup> on that day except Umar. He said, '(Is it) from a Command of Allah<sup>azwj</sup>, or from a command of Rasool-Allah<sup>saww</sup>?' Rasool-Allah<sup>saww</sup> said: 'But, from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>'.

قَالَ عِمْرَانُ بَلَى قَدْ أَذْكَرُ ذَا فَقَالَ بُرَيْدَةُ فَأَنْطَلِقُ بِنَا إِلَى أَبِي بَكْرٍ فَتَسْأَلُهُ عَنْ هَذَا الْأَمْرِ فَإِنْ كَانَ عِنْدَهُ عَهْدٌ مِنْ رَسُولِ اللَّهِ صَ عَهْدُهُ إِلَيْهِ بَعْدَ هَذَا الْأَمْرِ أَوْ أَمْرٌ أَمَرَ بِهِ فَإِنَّهُ لَا يُخْبِرُنَا عَنْ رَسُولِ اللَّهِ صَ بِكَذِبٍ وَلَا يَكْذِبُ عَلَى رَسُولِ اللَّهِ صَ

Imran said, 'But, I do remember that'. Bureyda said, 'Then come with us to Abu Bakr and we can ask him about this matter. So, if there was a pact with him from Rasool-Allah<sup>saww</sup> he<sup>saww</sup> had pacted to him after this matter, or any instruction he<sup>saww</sup> had instructed with, so he would not inform us with a lie from Rasool-Allah<sup>azwj</sup> nor would he lie upon Rasool-Allah<sup>saww</sup>'.

فَأَنْطَلَقْنَا فَدَخَلْنَا عَلَى أَبِي بَكْرٍ فَذَكَّرْنَا ذَلِكَ الْيَوْمَ وَ قُلْنَا لَهُ فَلَمْ يَدْخُلْ أَحَدٌ مِنَ الْمُسْلِمِينَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ صَ إِلَّا قَالَ لَهُ سَلِّمْ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ وَ كُنْتَ أَنْتَ مِنْ سَلَّمَ عَلَيْهِ بِأَمْرَةِ الْمُؤْمِنِينَ

We went and entered to see Abu Bakr. We mentioned that day and we said to him, 'No one from the Muslims had entered and greeted unto Rasool-Allah<sup>saww</sup> except he<sup>saww</sup> had said to him: 'Greet to Amir Al-Momineen Ali<sup>asws</sup>', and you were from the ones who had greeted unto him<sup>asws</sup> as 'Amir Al-Momineen'?'

فَقَالَ أَبُو بَكْرٍ قَدْ أَذْكَرُ ذَلِكَ فَقَالَ لَهُ بُرَيْدَةُ لَا يُنْبَغِي لِأَحَدٍ مِنَ الْمُسْلِمِينَ أَنْ يَتَأَمَّرَ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ عَ بَعْدَ أَنْ سَمَّاهُ رَسُولُ اللَّهِ صَ بِأَمِيرِ الْمُؤْمِنِينَ فَإِنْ كَانَ عِنْدَكَ عَهْدٌ مِنْ رَسُولِ اللَّهِ عَهْدُهُ إِلَيْكَ أَوْ أَمْرٌ أَمَرَكَ بِهِ بَعْدَ هَذَا فَأَنْتَ عِنْدَنَا مُصَدِّقٌ

Abu Bakr said, 'He<sup>saww</sup> had said that'. Bureyda said to him, 'It is not appropriate for anyone from the Muslims that he rule over Amir Al-Momineen Ali<sup>asws</sup> after he had heard Rasool-Allah<sup>saww</sup> had named his<sup>asws</sup> as 'Amir Al-Momineen'. So, if there was a pact with you from Rasool-Allah<sup>saww</sup> to you, or any order he<sup>saww</sup> had ordered you with after this, so you would be ratified with us'.

فَقَالَ أَبُو بَكْرٍ لَا وَاللَّهِ مَا عِنْدِي عَهْدٌ مِنْ رَسُولِ اللَّهِ صَ وَلَا أَمْرٌ أَمَرَنِي بِهِ وَ لَكِنَّ الْمُسْلِمِينَ رَأَوْا زَايَا فَتَابَعْتُهُمْ بِهِ عَلَى رَأْيِهِمْ

Abu Bakr said, 'No, by Allah<sup>azwj</sup>! There is no pact from Rasool-Allah<sup>saww</sup> with me nor any order he<sup>saww</sup> had ordered me with, but the Muslims viewed a view, so I followed them with it upon their view'.

فَقَالَ لَهُ بُرَيْدَةُ وَاللَّهِ مَا ذَلِكَ لَكَ وَ لَا لِلْمُسْلِمِينَ خِلَافُ رَسُولِ اللَّهِ صَ فَقَالَ أَبُو بَكْرٍ أُرْسِلْ لَكُمْ إِلَى عُمَرَ فَجَاءَهُ فَقَالَ لَهُ أَبُو بَكْرٍ إِنَّ هَذَيْنِ سَأَلَانِي عَنْ أَمْرٍ قَدْ شَهِدْتُهُ وَ قَصَّ عَلَيْهِ كَلَامَهُمَا فَقَالَ عُمَرُ قَدْ سَمِعْتُ ذَلِكَ وَ لَكِنَّ عِنْدِي الْمَخْرُجُ مِنْ ذَلِكَ فَقَالَ لَهُ بُرَيْدَةُ عِنْدَكَ قَالَ عِنْدِي قَالَ فَمَا هُوَ قَالَ لَا يَجْتَمِعُ النَّبِيُّ وَالْمُلْكُ فِي أَهْلِ بَيْتٍ وَاحِدٍ

Bureyda said to him, 'By Allah<sup>azwj</sup>! That is not for you nor for the Muslims, to oppose Rasool-Allah<sup>saww</sup>!' Abu Bakr said, 'I shall send for Umar for you'. He came to him. Abu Bakr said to him, 'These two are asking about a matter you have witnessed', and he narrated their talk to him. Umar said, 'I had heard that, but there is a way out for me from that'. Bureyda said to him, 'With you?' He said, 'With me'. He said, 'So what is it?' He said, 'The Prophet-hood and the kingdom cannot be gathered in people of one household'.

قَالَ فَأَعْتَمَهَا بُرَيْدُهُ وَكَانَ رَجُلًا مُفْهَمًا جَرِيًّا عَلَى الْكَلَامِ فَقَالَ يَا عُمَرُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَبَى ذَلِكَ عَلَيْكَ أَمَا سَمِعْتَ اللَّهَ فِي كِتَابِهِ يَقُولُ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

He (the narrator) said, 'It saddened Bureyda, and he was an understanding man, eloquent upon the speech. He said, 'O Umar! Allah<sup>azwj</sup> Mighty and Majestic has Refused that upon you. Have you not heard Allah<sup>azwj</sup> in His<sup>azwj</sup> Book Saying: ***Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].***

فَقَدْ جَمَعَ اللَّهُ لَهُمُ النَّبُوَّةَ وَالْمُلْكَ قَالَ فَغَضِبَ عُمَرُ حَتَّى رَأَيْتُ عَيْنَيْهِ يُوقِدَانِ ثُمَّ قَالَ مَا جِئْتُمَا إِلَّا لِتُفَرِّقَا جَمَاعَةَ هَذِهِ الْأُمَّةِ وَتُشَتَّتَا أُمَرَهَا فَمَا زِلْنَا نَعْرِفُ مِنْهُ الْغَضَبَ حَتَّى هَلَكَ.

He said, 'So Allah<sup>azwj</sup> had Gathered the Prophet-hood and the kingdom for them'. Umar was angered until his eyes were seen to be igniting (reddened), then he said, 'You two have not come except to cause divisions in the unity of this community and scatter its affairs'. We did not cease to recognise the anger from him until he died".<sup>409</sup>

قب، المناقب لابن شهر آشوب الثَّقَفِيُّ وَ السَّرِيُّ بِإِسْنَادِهِمَا عَنْ عُمَرَ وَ أَبِي بُرَيْدَةَ مِثْلَهُ ثُمَّ قَالَ وَ أَنْشَدَ بُرَيْدَةُ الْأَسْلَمِيَّ

وَلَهَارِمْ أَنْ يَدْخُلُوا وَ يُسَلِّمُوا-  
أَنَّ الْوَصِيَّ هُوَ الْإِمَامُ الْقَائِمُ

أَمَرَ النَّبِيَّ مَعَاشِرًا لَهُمْ أُسْوَةً-  
تَسْلِيمَ مَنْ هُوَ عَالِمٌ مُسْتَقِيمٌ-

(The book) 'Al-Manaqib' of Ibn Shehr Ashub Al-Saqafy' and Al-Sary, by their chains from Imran, and Abu Bureyda – similar to it. Then he said: 'And Bureyda Al-Aslami said, 'The Prophet<sup>saww</sup> ordered their community as an example (to model upon), that they should enter and greet, greeting the one who is learned, with conviction that the successor<sup>asws</sup>, he<sup>asws</sup> is the Imam<sup>asws</sup>, the custodian".<sup>410</sup>

43- شف، كشف اليقين من كتاب المعرفة تأليف عباد بن يعقوب الرَوَاجِيَّ عَنْ مُحَمَّدِ بْنِ يَحْيَى التَّمِيمِيِّ عَنْ أَبِي قَتَادَةَ الْحَرَّانِيِّ عَنْ أَبِيهِ عَنِ الْحَارِثِ بْنِ الْحَزْرَجِ صَاحِبِ رَأْيَةِ الْأَنْصَارِ مَعَ رَسُولِ اللَّهِ ص قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيٍّ ع يَا عَلِيُّ لَا يَتَقَدَّمُكَ بَعْدِي إِلَّا كَافِرٌ وَ إِنَّ أَهْلَ السَّمَاوَاتِ لَيُسَمُّونَكَ أَمِيرَ الْمُؤْمِنِينَ.

(The book) 'Kashf Al Yaqeen', from the book 'Al Ma'rifah' compiled by Abbad Bin Yaqoub Al Rawahiny, from Muhammad Bin Yahya Al Tameemi, from Abu Qatadah Al Harrany, from his father, from Al Haris Bin Al Khazraj,

'A bearer of the flag of the Helpers with Rasool-Allah<sup>saww</sup>, said, 'I heard Rasool-Allah<sup>saww</sup> saying to Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! No one will go ahead of you<sup>asws</sup> except a Kafir, and the inhabitants of the skies are naming you<sup>asws</sup> as 'Amir Al-Momineen".<sup>411</sup>

<sup>409</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 42 a

<sup>410</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 42 b

<sup>411</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 43

44- شف، كشف اليقين من كتاب مُحَمَّد بن عَبَّاس بن مَرْوَانَ عَنْ أَحْمَد بن مُحَمَّد بن مُوسَى عَنْ مُحَمَّد بن عَبْدِ اللَّهِ الرَّازِيَّ عَنْ أَبِيهِ عَنْ ابْنِ حُبُوبٍ عَنْ أَبِي زَكْرِيَّا الْمُؤَصِّلِي الْمَعْرُوف بِكَوْكَبِ الدَّم عَنْ جَابِرِ الْجَعْفِيِّ قَالَ حَدَّثَنِي وَصِيَّي الْوَصِيِّينَ وَ وَارِثُ عِلْمِ النَّبِيِّينَ وَ ابْنُ سَيِّدِ الْمُرْسَلِينَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بِأَقْرِ عِلْمِ النَّبِيِّينَ عَنْ أَبِيهِ عَنْ خَدْوِ ع قَالَ: إِنَّ النَّبِيَّ ص قَالَ لِعَلِيِّ ع أَنْتَ الَّذِي احْتَجَّ اللَّهُ بِكَ فِي ابْتِدَاءِ الْخَلْقِ حَيْثُ أَقَامَهُمْ

(The book) 'Kashaf Al Yaqeen', from the book of Muhammad Bin Abbas Bin Marwan, from Ahmad Bin Muhammad Bin Musa, from Muhammad Bin Abdullah Al Razy, from his father, from Ibn Maboub, from Abu Zakariyya Al Mowsily well known as Kowkab Al Damm, from Jabir Al Jufy who said,

'It is narrated to me by the successor<sup>asws</sup> of the successors<sup>asws</sup>, and inheritor of the knowledge of the Prophet<sup>as</sup>, and chief of the Messengers<sup>as</sup> Abu Ja'far Muhammad Bin Ali<sup>asws</sup>, expounder of the knowledge of the Prophets<sup>as</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> said to Ali<sup>asws</sup>: 'You<sup>asws</sup> are the one<sup>asws</sup> Allah<sup>azwj</sup> had Argued with in the beginning of the creation where He<sup>azwj</sup> had Made them stand.

فَقَالَ أَلَسْتُ بِرَبِّكُمْ فَقَالُوا بَلَى فَقَالَ وَ مُحَمَّدٌ رَسُولُ اللَّهِ فَقَالُوا جَمِيعاً بَلَى فَقَالَ الْخَلْقُ جَمِيعاً لَا اسْتِكْبَاراً وَ عُتُوّاً عَنْ وَلَايَتِكَ إِلَّا تَفَرُّ قَلِيلٍ وَ هُمْ أَقَلُّ الْقَلِيلِ وَ هُمْ أَصْحَابُ الْيَمِينِ.

He<sup>azwj</sup> Said: "Am I<sup>azwj</sup> not your Lord<sup>azwj</sup>?" They said, 'Yes!' He<sup>azwj</sup> Said: "And Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>?" They all said, 'Yes!' He<sup>azwj</sup> Said: "And Ali<sup>asws</sup> is Emir of the Momineen?" The entirety of the creatures said, 'No', out of arrogance, and they transgressed from your<sup>asws</sup> Wilayah except a small number, and they were fewer of the few, and they are the companions of the right hand".<sup>412</sup>

45- شف، كشف اليقين مُحَمَّد بنُ الْعَبَّاسِ الْبَجَلِيِّ عَنْ مُحَمَّد بنِ مَرْوَانَ الْعَزَلِ عَنْ زَيْد بنِ الْمُعَدَّلِ عَنْ أَبَانَ بنِ عُثْمَانَ عَنْ خَالِدِ بنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَوْ أَنَّ جُهَالَ هَذِهِ الْأُمَّةِ يَعْلَمُونَ مَتَى سَمِّيَ عَلِيُّ أَمِيرَ الْمُؤْمِنِينَ لَمْ يُنْكِرُوا وَلَايَتَهُ وَ طَاعَتَهُ قُلْتُ مَتَى سَمِّيَ أَمِيرَ الْمُؤْمِنِينَ

(The book) 'Kashaf Al Yaqeen' – Muhammad Bin Al Abbas, from Ali Bin Al Abbas Al Bajaly, from Muhammad Bin Marwan Al Gazal, from Zayd Bin Al Moaddal, from Aban Bin Usman, from Khalid Bin Yazeed,

'From Abu Ja'far<sup>asws</sup> having said: 'If the ignoramuses of this community were to know when Ali<sup>asws</sup> was named as 'Amir Al-Momineen', they would not be denying his<sup>asws</sup> Wilayah and obedience to him<sup>asws</sup>. I said, 'When was he<sup>asws</sup> named as 'Amir Al-Momineen'?'

قَالَ حَيْثُ أَخَذَ اللَّهُ مِيثَاقَ دُرَّةِ آدَمَ كَذَا نَزَلَ بِهِ جِبْرِيلُ عَلَى مُحَمَّدٍ ص وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ وَ أَنَّ مُحَمَّدًا رَسُولِي وَ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ قَالُوا بَلَى

He<sup>asws</sup> said: 'When Allah<sup>azwj</sup> Took the Covenant of the offspring of Adam<sup>as</sup>, like that Jibraeel<sup>as</sup> descended with it unto Muhammad<sup>saww</sup>. **And when your Lord brought forth from the Children of Adam, from their foreheads, their descendants, and made them testify against their own souls: Am I not your Lord? and Muhammad is My Rasool and Ali is Amir Al-Momineen? [7:172]**'. They said, 'Yes!'

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع وَ اللَّهُ لَقَدْ سَمَّاهُ اللَّهُ بِاسْمِ مَا سَمَّى بِهِ أَخْداً قَبْلَهُ.

<sup>412</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 44



47- شف، كشف اليقين مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ زَيْدِ بْنِ الْجَهْمِ الْهَلَالِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَنْفُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَ قَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ يَعْنِي بِهِ قَوْلَ رَسُولِ اللَّهِ ص حِينَ قَالَ قُومُوا فَسَلِّمُوا عَلَى عَلِيِّ بْنِ أَبِي مُرَّةٍ الْمُؤْمِنِينَ فَقَالُوا مِنَ اللَّهِ وَ مِنْ رَسُولِهِ.

(The book) 'Kashaf Al Yaqeen' – Muhammad Bin Al Abbas, from Muhammad Bin Al Hassan, from his father, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Zayd Bin Al Jahm Al Hilali who said,

'I heard Abu Abdullah<sup>asws</sup> saying regarding Words of Allah<sup>azwj</sup> Mighty and Majestic: **and do not be breaking the oaths after its affirmation, and you have already made Allah as a surety upon you. Surely, Allah Knows what you are doing [16:91]** – meaning by it the words of Rasool-Allah<sup>saww</sup> when he<sup>saww</sup> said: 'Arise, and greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'!' They said, 'From Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>?'.<sup>415</sup>

48- شف، كشف اليقين الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ سُلَيْمَانَ بْنِ هَارُونَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا سَلَّمَ عَلَى عَلِيِّ بْنِ أَبِي مُرَّةٍ الْمُؤْمِنِينَ خَرَجَ الرَّجُلَانِ وَ هُمَا يَقُولَانِ وَ اللَّهُ لَا تُسَلِّمُ لَهُ مَا قَالَ أَبَدًا.

(The book) 'Kashf Al Yaqeen' – Al Husayn Bin Saeed, from Mansour Bin Yunus, from Suleyman Bin Haroun,

'From Abu Ja'far<sup>asws</sup> having said: 'When Ali<sup>asws</sup> was greeted unto as 'Amir Al-Momineen', two men (Abu Bakr and Umar) went out and they were saying, 'By Allah<sup>azwj</sup>! We will not submit to him<sup>asws</sup> what he<sup>saww</sup> has said, ever!'<sup>416</sup>

49- شف، كشف اليقين مُحَمَّدُ بْنُ الْعَبَّاسِ بْنِ مَرْوَانَ الثَّقَفِي فِي كِتَابِهِ الْمُعْتَمَدَ عَلَيْهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ مَاجِلَوِيٍّ عَنْ ابْنِ أَبِي الْخَطَّابِ قَالَ وَ حَدَّثَنَا مُحَمَّدُ بْنُ حَمَّادٍ الْكُوَيْطِيُّ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ أَبِي دَاوُدَ الطُّهْرِيِّ عَنْ ثَابِتِ بْنِ أَبِي صَخْرَةَ عَنِ الرَّعْلِيِّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ زَيْدِ بْنِ عَلِيٍّ قَالَا قَالَ رَسُولُ اللَّهِ ص كُنْتُ نَائِمًا فِي الْحِجْرِ إِذْ أَتَانِي جِبْرِيلُ فَحَرَّكَنِي تَحْرِيكًا لَطِيفًا ثُمَّ قَالَ لِي عَفَا اللَّهُ عَنْكَ يَا مُحَمَّدُ فَمَ وَ ارْكَبْ فَقَدْ إِلَى رَبِّكَ

(The book) 'Kashf Al Yaqeen' – Muhammad Bin Al Abbas Bin Marwan, reliable in his book, the relied upon, from Ahmad Bin Idrees, from Muhammad Bin Abu Qasim Majaylawi, from Ibn Abu Al Khattab who said, 'And it is narrated to us by Hammad Al Kufi, from Nasr Bin Muzahim, from Abu Dawood Al Zuhry, from Sabir Bin Abu Sakhra, from Al Ra'aly,

'From Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Ismail Bin Aban, from Muhammad Bin Ajlan, from Zayd son of Ali<sup>asws</sup>, 'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> was sleeping in the room when Jibraeel<sup>as</sup> came to me<sup>saww</sup> and move me<sup>saww</sup> with a subtle movement, then said to me<sup>as</sup>: 'Allah<sup>azwj</sup> has Pardoned you<sup>saww</sup> (your shias), O Muhammad<sup>saww</sup>! Arise and ride and be a delegate to your<sup>saww</sup> Lord<sup>azwj</sup>!'

فَأَتَانِي بِدَابَّةٍ دُونَ الْبَعْلِ وَ فَوْقَ الْحِمَارِ خَطُوهَا مَدُّ الْبَصَرِ لَهُ جَنَاحَانِ مِنْ جَوْهَرٍ يُدْعَى الْبُرَاقُ

He<sup>as</sup> came to me<sup>saww</sup> with an animal smaller than the mule and larger than the donkey. Its step was to the extent of the sight, for it there were two wings of jewels, called Al-Buraq'.

<sup>414</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 46

<sup>415</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 47

<sup>416</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 48

قَالَ فَزَيَّنْتُ حَتَّى طَعَنْتُ فِي النَّبِيِّ إِذَا أَنَا بِرَجُلٍ قَائِمٍ مُتَّصِلٍ شَعْرُهُ إِلَى كَتِفَيْهِ فَلَمَّا نَظَرَ إِلَيَّ قَالَ السَّلَامُ عَلَيْكَ يَا أَوَّلَ السَّلَامِ عَلَيْكَ يَا آخِرَ السَّلَامِ عَلَيْكَ يَا خَاشِرُ

He<sup>saww</sup> said: 'I<sup>saww</sup> rode it until I<sup>saww</sup> travelled in the valley and I<sup>saww</sup> was with a man standing praying. His hair was to his shoulders. When he looked at me<sup>saww</sup>, he said, 'the greetings be unto you<sup>saww</sup>, O first of the greetings be upon you<sup>asws</sup>, O last of the greetings be upon you<sup>saww</sup>, O gatherer!'

قَالَ فَقَالَ لِي جَبْرِئِيلُ رُدَّ عَلَيْهِ يَا مُحَمَّدُ قَالَ فَقُلْتُ وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

He<sup>saww</sup> said: 'Jibraeel<sup>as</sup> said to me<sup>saww</sup>: 'Respond to him, O Muhammad<sup>saww</sup>!' I<sup>saww</sup> said: 'And upon you be the greetings, and Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings'.

قَالَ فَلَمَّا أَنَّ جُرْتُ الرَّجُلَ فَطَعَنْتُ فِي وَسْطِ النَّبِيِّ إِذَا أَنَا بِرَجُلٍ أَبْيَضَ الْوَجْهِ جَعَدَ الشَّعْرَ فَلَمَّا نَظَرَ إِلَيَّ قَالَ السَّلَامُ مِثْلَ تَسْلِيمِ الْأَوَّلِ فَقَالَ جَبْرِئِيلُ رُدَّ عَلَيْهِ يَا مُحَمَّدُ فَقُلْتُ وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ قَالَ فَقَالَ لِي يَا مُحَمَّدُ اخْتَفِظْ بِالْوَصِيِّ ثَلَاثَ مَرَّاتٍ عَلَيَّ بِنِ أَبِي طَالِبٍ الْمُقَرَّبِ مِنْ رَبِّهِ

When I<sup>saww</sup> separated from the man and went in the midst of the valley, there I was with a man of white face, curly hair. When he looked at me<sup>saww</sup>, he said the greetings similar to the first greetings. Jibraeel<sup>as</sup> said, 'Respond to him, O Muhammad<sup>saww</sup>!' I<sup>saww</sup> said: 'And upon you be the greetings, and Mercy of Allah<sup>azwj</sup>, and His<sup>azwj</sup> Blessings'. He said to me<sup>saww</sup>, 'O Muhammad<sup>saww</sup>! Preserve the successor<sup>asws</sup> – three times, 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is in proximity from his<sup>asws</sup> Lord<sup>azwj</sup>'.

قَالَ فَلَمَّا جُرْتُ الرَّجُلَ وَ انْتَهَيْتُ إِلَى بَيْتِ الْمُقَدِّسِ إِذَا أَنَا بِرَجُلٍ أَحْسَنَ النَّاسِ وَجْهًا وَ أَمَّ النَّاسِ جِسْمًا وَ أَحْسَنَ النَّاسِ بَشَرَةً قَالَ فَلَمَّا نَظَرَ إِلَيَّ قَالَ السَّلَامُ عَلَيْكَ يَا نَبِيَّ السَّلَامِ عَلَيْكَ يَا أَوَّلَ مِثْلَ تَسْلِيمِ الْأَوَّلِ

He<sup>saww</sup> said: 'When I<sup>saww</sup> separated from the man and ended to Bayt Al-Maqdis, there I<sup>saww</sup> was with a man, handsomest of the face, and most complete of the people in body, and most excellent of the people in appearance. When he looked at me<sup>saww</sup>, he said, 'The greetings be upon you<sup>saww</sup>, O Prophet<sup>saww</sup>! The greetings be upon you<sup>saww</sup> O first!' Similar to the first greetings.

قَالَ فَقَالَ لِي جَبْرِئِيلُ يَا مُحَمَّدُ رُدَّ عَلَيْهِ فَقُلْتُ وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ قَالَ فَقَالَ لِي يَا مُحَمَّدُ اخْتَفِظْ بِالْوَصِيِّ ثَلَاثَ مَرَّاتٍ عَلَيَّ بِنِ أَبِي طَالِبٍ الْمُقَرَّبِ مِنْ رَبِّهِ الْأَمِينِ عَلَى خَوْضِكَ صَاحِبِ شَفَاعَةِ الْجَنَّةِ

He<sup>saww</sup> said: 'Jibraeel<sup>as</sup> said to me<sup>saww</sup>: 'O Muhammad<sup>saww</sup>, respond to him!' I<sup>saww</sup> said: 'And upon you be the greetings, and Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings'. He said to me<sup>saww</sup>, 'O Muhammad<sup>saww</sup>! Preserve the successor<sup>asws</sup> – three times, 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, the one<sup>asws</sup> in proximity from his<sup>asws</sup> Lord<sup>azwj</sup>, the trusted upon your<sup>saww</sup> Fountain, in charge of the intercession of the Paradise'.

قَالَ فَتَزَلْتُ عَنْ دَابِّيَ عَمْدًا قَالَ فَأَخَذَ جَبْرِئِيلُ بِيَدِي فَأَدْخَلَنِي الْمَسْجِدَ فَخَرَقَ بِي الصُّفُوفَ وَ الْمَسْجِدُ غَاصَّ بِأَهْلِهِ قَالَ فَإِذَا بِنْدَاءٍ مِنْ فَوْقِي تَقَدَّمَ يَا مُحَمَّدُ قَالَ فَقَدَمَنِي جَبْرِئِيلُ فَصَلَّيْتُ بِهِمْ

He<sup>saww</sup> said: 'I<sup>saww</sup> descended from my<sup>saww</sup> animal deliberately. Jibraeel<sup>as</sup> held my<sup>saww</sup> hand and entered me<sup>saww</sup> into the Masjid. The rows broke for me<sup>saww</sup> and the Masjid was full with its people. There was a call from above me<sup>saww</sup>: 'Go ahead, O Muhammad<sup>saww</sup>!' Jibraeel<sup>as</sup> forwarded me<sup>saww</sup> and I<sup>saww</sup> prayed Salat (leading) with them.

قَالَ ثُمَّ وَضِعَ لَنَا مِنْهُ سُلَّمٌ إِلَى السَّمَاءِ الدُّنْيَا مِنْ لُؤْلُؤٍ فَأَخَذَ بِيَدِي جِبْرِئِيلُ فَخَرَقَ بِي إِلَى السَّمَاءِ فَوَجَدْنَاهَا مُلْتِ حَرَسًا شَدِيدًا وَ شُهَبًا

He<sup>saww</sup> said: 'Then a staircase of pearls was placed for us from it to the sky of the world. Jibraeel<sup>as</sup> held my<sup>saww</sup> hand and went out with me<sup>saww</sup> to the sky, **And we touched the sky, but we found it filled with strong guards and meteors [72:8].**

قَالَ فَفَرَعَ جِبْرِئِيلُ الْبَابَ فَقَالُوا لَهُ مَنْ هَذَا قَالَ أَنَا جِبْرِئِيلُ قَالُوا مَنْ مَعَكَ قَالَ مَعِيَ مُحَمَّدٌ قَالُوا وَ قَدْ أُرْسِلَ إِلَيْهِ قَالَ نَعَمْ

He<sup>saww</sup> said: 'Jibraeel<sup>as</sup> knocked the door. They said to him<sup>as</sup>: 'Who is this?' He<sup>as</sup> said: 'I<sup>as</sup> am Jibraeel<sup>as</sup>!' They said, 'Who is with you<sup>as</sup>?' He<sup>as</sup> said: 'With me<sup>as</sup> is Muhammad<sup>saww</sup>'. They said, 'And he<sup>saww</sup> has already been Sent to it?' He<sup>as</sup> said: 'Yes'.

قَالَ فَفَتَحُوا لَنَا ثُمَّ قَالُوا مَرْحَبًا بِكَ مِنْ أَخٍ وَ مِنْ خَلِيفَةٍ فَنِعَمَ الْأَخُ وَ نِعَمَ الْخَلِيفَةُ وَ نِعَمَ الْمُخْتَارُ خَاتَمَ النَّبِيِّينَ لَا نَبِيَّ بَعْدَهُ ثُمَّ وَضِعَ لَنَا مِنْهَا سُلَّمٌ مِنْ يَأْفُوتٍ مُوشَّحٍ بِالزُّبُرِ قَالَ فَصَعِدْنَا إِلَى السَّمَاءِ الثَّانِيَةِ

He<sup>saww</sup> said: 'They opened it for us, then said, 'Welcome to you<sup>saww</sup> from a brother and from a caliph, so best if the brother and best if the caliph, and best of the choice, last of the Prophets<sup>as</sup>, there is no Prophet<sup>saww</sup> after him<sup>saww</sup>'. Then a stairway of ruby was placed for us<sup>asws</sup> embedded with green emeralds and we<sup>asws</sup> ascended to the second sky.

فَفَرَعَ جِبْرِئِيلُ الْبَابَ فَقَالُوا مِثْلَ الْقَوْلِ الْأَوَّلِ وَ قَالَ جِبْرِئِيلُ مِثْلَ الْقَوْلِ الْأَوَّلِ فَفُتِحَ لَنَا ثُمَّ وَضِعَ لَنَا سُلَّمٌ مِنْ نُورٍ مَخْضُوفٍ حَوْلَهُ بِالنُّورِ

Jibraeel<sup>as</sup> knocked the door. They said similar to the first words, and Jibraeel<sup>as</sup> said similar to the first words. It was opened for us<sup>asws</sup>. Then a stairway of Noor edged around it with the Noor was placed for us<sup>asws</sup>.

قَالَ فَقَالَ لِي جِبْرِئِيلُ يَا مُحَمَّدُ تَبَّتْ وَ اهْتَدِ هُدَيْتَ ثُمَّ انْتَفَعْنَا إِلَى الثَّالِثَةِ وَ الرَّابِعَةِ وَ الْخَامِسَةِ وَ السَّادِسَةِ وَ السَّابِعَةِ بِإِذْنِ اللَّهِ تَعَالَى فَإِذْ بَصُوتٍ وَ صِيحَةٍ شَدِيدَةٍ قَالَ قُلْتُ يَا جِبْرِئِيلُ مَا هَذَا الصَّوْتُ فَقَالَ لِي يَا مُحَمَّدُ هَذَا صَوْتُ طُوبَى قَدْ اشْتَاقَتْ إِلَيْكَ

He<sup>saww</sup> said: 'Jibraeel<sup>as</sup> said to me<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! Be steadfast, and seek guidance, you<sup>saww</sup> will be guided'. Then we arose to the third, and the fourth, and the fifth, and the sixth, and the seventh (sky) by the Permission of Allah<sup>azwj</sup> the Exalted. There was a call with an intensely loud voice. I<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>! What is this voice?' He<sup>as</sup> said to me<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! This is the Voice of the Blessed Desirous to you<sup>saww</sup>'.

قَالَ فَقَالَ رَسُولُ اللَّهِ ص فَعَشِيَنِي عِنْدَ ذَلِكَ خَافَةٌ شَدِيدَةٌ قَالَ ثُمَّ قَالَ لِي جِبْرِئِيلُ يَا مُحَمَّدُ قَرَّبْتُ إِلَى رَبِّكَ فَقَدْ وَطِئْتَ الْيَوْمَ مَكَانًا بِكَرَامَتِكَ عَلَى اللَّهِ عَزَّ وَ جَلَّ مَا وَطِئْتُهُ قَطُّ وَ لَوْ لَا كَرَامَتُكَ لَأَخْرَفَنِي هَذَا النُّورُ الَّذِي بَيْنَ يَدَيَّ

He (the narrator) said, 'Rasool-Allah<sup>saww</sup> said: 'Severe fright overwhelmed me<sup>saww</sup> at that. Then Jibraeel<sup>as</sup> said to me<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! Go near your<sup>saww</sup> Lord<sup>azwj</sup>, for today you<sup>saww</sup> have trodden a place due to your<sup>saww</sup> prestige to Allah<sup>azwj</sup> Mighty and Majestic, no

one else has trodden at all, and had it not been for your<sup>saww</sup> prestige, this Noor which is in front of me<sup>as</sup> would have incinerated me<sup>as</sup>.

قَالَ فَتَقَدَّمْتُ فَكُشِفَ لِي عَنْ سَبْعِينَ حِجَابًا قَالَ فَقَالَ لِي يَا مُحَمَّدُ فَخَرِّثْ سَاجِدًا وَ قُلْتُ لَبَّيْكَ رَبَّ الْعِزَّةِ لَبَّيْكَ قَالَ فَقِيلَ لِي يَا مُحَمَّدُ ارْثِقْ رَأْسَكَ وَ سَلْ تُعْطَ وَ اشْفَعْ تُشَفَّعَ يَا مُحَمَّدُ أَنْتَ حَبِيبِي وَ صَفِيِّي وَ رَسُولِي إِلَى خَلْقِي وَ أَمِينِي فِي عِبَادِي مَنْ خَلَفْتُ فِي قَوْلِكَ حِينَ وَقَدْتُ إِلَيَّ

He<sup>saww</sup> said: 'I<sup>saww</sup> went ahead and seventy veils were uncovered for me<sup>saww</sup>. He<sup>azwj</sup> Said to me<sup>saww</sup>: "O Muhammad<sup>saww</sup>!" I<sup>saww</sup> fell down in Sajdah and said: 'At Your<sup>azwj</sup> service, Lord<sup>azwj</sup> of Might, at Your<sup>azwj</sup> service!' He<sup>azwj</sup> Said to me<sup>saww</sup>: "O Muhammad<sup>saww</sup>! Raise your<sup>saww</sup> head and ask, you<sup>saww</sup> will be Given, and intercede, you<sup>saww</sup> will be Interceded for, O Muhammad<sup>saww</sup>! You<sup>saww</sup> are My<sup>azwj</sup> beloved, and My<sup>azwj</sup> Rasool<sup>saww</sup> to My<sup>azwj</sup> creatures, and My<sup>azwj</sup> trustees among My<sup>azwj</sup> servant. Who have you<sup>saww</sup> left behind in your<sup>saww</sup> people (as caliph) and delegated to Me<sup>azwj</sup>?"

قَالَ قُلْتُ مَنْ أَنْتَ أَعْلَمُ بِهِ مِنِّي أَحَبِّي وَ ابْنُ عَمِّي وَ نَاصِرِي وَ وَزِيرِي وَ عَيْنِي عِلْمِي وَ مُنَجِّزُ عِدَائِي

He<sup>saww</sup> said: 'I<sup>saww</sup>, 'One<sup>asws</sup> You<sup>azwj</sup> are more Knowing with than me<sup>saww</sup>. My<sup>saww</sup> brother<sup>asws</sup>, and sons<sup>asws</sup> of my<sup>saww</sup> uncle<sup>as</sup>, and my<sup>saww</sup> helper, and my<sup>saww</sup> Vizier, and receptacle of my<sup>saww</sup> knowledge, and fulfiller of my<sup>saww</sup> promise'.

قَالَ فَقَالَ لِي رَبِّي وَ عَزِّي وَ جَلَالِي وَ جُودِي وَ بَحْدِي وَ قُدْرَتِي عَلَى خَلْقِي لَا أَقْبَلُ الْإِيمَانَ بِي وَ لَا بِأَنَّكَ نَبِيٌّ إِلَّا بِالْوَلَايَةِ لَهُ يَا مُحَمَّدُ أَ حُبُّ أَنْ تَرَاهُ فِي مَلَكُوتِ السَّمَاءِ

He<sup>saww</sup> said: 'My<sup>saww</sup> Lord<sup>azwj</sup> Said to me<sup>saww</sup>: "By My<sup>azwj</sup> Mighty and My<sup>azwj</sup> Majestic, and My<sup>azwj</sup> generosity, and My<sup>azwj</sup> Glory, and My<sup>azwj</sup> Power upon My<sup>azwj</sup> creatures! I<sup>azwj</sup> will not Accept the Eman with Me<sup>azwj</sup> nor with you<sup>saww</sup> as a Prophet<sup>saww</sup>, except with the Wilayah for him<sup>asws</sup>. O Muhammad<sup>saww</sup>! Would you<sup>saww</sup> like to see him<sup>asws</sup> in the kingdoms of the sky?"

قَالَ فَقُلْتُ رَبِّي وَ كَيْفَ لِي بِهِ وَ قَدْ خَلَقْتُهُ فِي الْأَرْضِ قَالَ فَقَالَ لِي يَا مُحَمَّدُ ارْثِقْ رَأْسَكَ قَالَ فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِهِ مَعَ الْمَلَائِكَةِ الْمُقَرَّبِينَ مِمَّا يَلِي السَّمَاءَ الْأَعْلَى قَالَ فَضَحِكْتُ حَتَّى بَدَتْ نَوَاجِذِي قَالَ فَقُلْتُ يَا رَبَّ الْيَوْمَ قَرَّتْ عَيْنِي

He<sup>saww</sup> said: 'I<sup>saww</sup> said: 'My<sup>saww</sup> Lord<sup>azwj</sup>! And how can it be for me<sup>saww</sup> and I<sup>saww</sup> have left him<sup>asws</sup> behind in the earth?' He<sup>azwj</sup> Said to me<sup>saww</sup>: "O Muhammad<sup>saww</sup>, Raise your<sup>saww</sup> head!" I<sup>saww</sup> raised my<sup>saww</sup> head, there I<sup>saww</sup> was with him<sup>asws</sup> with the Angels of Proximity from what follows the lofty sky'. I<sup>saww</sup> smiled until my<sup>saww</sup> front teeth were manifested. I<sup>saww</sup> said: 'O Lord<sup>azwj</sup>! Today, my<sup>saww</sup> eyes are delighted'.

قَالَ ثُمَّ قِيلَ لِي يَا مُحَمَّدُ قُلْتُ ذَا الْعِزَّةِ لَبَّيْكَ قَالَ إِنِّي أَعْهَدُ إِلَيْكَ فِي عِلْمِي عَهْدًا فَاسْمَعُهُ قَالَ قُلْتُ مَا هُوَ يَا رَبَّ

He<sup>saww</sup> said: 'Then He<sup>azwj</sup> Said to me<sup>saww</sup>: "O Muhammad<sup>saww</sup>!" I<sup>saww</sup> said: 'At Your<sup>azwj</sup> service, O with the Might, at Your<sup>azwj</sup> service!' He<sup>azwj</sup> Said: "I<sup>azwj</sup> Pact to you<sup>saww</sup> a Pact regarding Ali<sup>asws</sup>, so listen to it!" I<sup>saww</sup> said: 'What is it, O Lord<sup>azwj</sup>?'

قَالَ عَلَيَّ رَأْيُهُ الْهُدَى وَ إِمَامُ الْأَبْرَارِ وَ قَاتِلُ الْفَجَّارِ وَ إِمَامُ مَنْ أَطَاعَنِي وَ هُوَ الْكَلِمَةُ الَّتِي أَلْزَمْتُهَا الْمُتَّقِينَ أَوْرَثَتْهُ عِلْمِي وَ فَهَمِي فَمَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي إِنَّهُ مُبْتَلَى وَ مُبْتَلَى بِهِ فَبَشِّرْهُ بِذَلِكَ يَا مُحَمَّدُ

He<sup>azwj</sup> Said: "Ali<sup>asws</sup> is the flag of guidance, and Imam<sup>asws</sup> of the righteous, and killer of the immoral, and Imam<sup>asws</sup> of the ones obeying Me<sup>azwj</sup>, and he<sup>asws</sup> is the word which I<sup>azwj</sup> have necessitated the pious. I<sup>azwj</sup> shall Make him<sup>asws</sup> inherit My<sup>azwj</sup> Knowledge and My<sup>azwj</sup> Understanding. So, the one who loves him<sup>asws</sup>, he has loved Me<sup>azwj</sup>, and one who hates him<sup>asws</sup>, so he has hated Me<sup>azwj</sup>. He<sup>asws</sup> will be Tested and Tested with it, so give him<sup>asws</sup> the glad tidings of that, O Muhammad<sup>saww</sup>!"

قَالَ ثُمَّ أَتَانِي جِبْرِيلُ ع قَالَ فَقَالَ لِي يَقُولُ اللَّهُ لَكَ يَا مُحَمَّدُ وَ أَلَزَمَهُمْ كَلِمَةَ التَّقْوَى وَ كَانُوا أَحَقَّ بِهَا وَ أَهْلَهَا وَ لَآيَةً عَلَيَّ بَنِ أَبِي طَالِبٍ تَقَدَّمَ بَيْنَ يَدَيَّ يَا مُحَمَّدُ فَتَقَدَّمْتُ فَإِذَا أَنَا بِنَهْرٍ خَافَتَاهُ قِيَابُ الدَّرِّ وَ الْيَوَاقِيَتِ أَشَدُّ بَيَاضاً مِنَ الْفِضَّةِ وَ أَخْلَى مِنَ الْعَسَلِ وَ أَطْيَبُ رِيحاً مِنَ الْمِسْكِ الْأَذْفَرِ

He<sup>saww</sup> said: 'Then Jibraeel<sup>as</sup> came to me<sup>as</sup>. He<sup>as</sup> said: 'Allah<sup>azwj</sup> Says to you<sup>saww</sup>, O Muhammad<sup>saww</sup>: **and Necessitated the Word of piety for them, and they were deserving of it and rightful of it, [48:26]**, Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. Advance ahead, O Muhammad<sup>saww</sup>!' So, I<sup>saww</sup> went ahead and there I<sup>saww</sup> was with a river, on its banks there were domes of jewels, and rubies, more intensely whiter than the silver, and sweeter than the honey, and more aromatic in aroma than the yellow musk'.

قَالَ فَصَرَرْتُ بِيَدَيَّ فَإِذَا طِينُهُ مِسْكَةً ذَوْرَةً قَالَ فَأَتَانِي جِبْرِيلُ فَقَالَ لِي يَا مُحَمَّدُ أَيُّ نَهْرٍ هَذَا قَالَ قُلْتُ أَيُّ نَهْرٍ هَذَا يَا جِبْرِيلُ قَالَ هَذَا نَهْرُكَ وَ هُوَ الَّذِي يَقُولُ اللَّهُ عَزَّ وَ جَلَّ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ إِلَى مَوْضِعِ الْأُبْتَرِ عَمُرُو بَنِي الْعَاصِ هُوَ الْأُبْتَرُ

He<sup>saww</sup> said: 'I<sup>saww</sup> struck my<sup>saww</sup> hand and its clay was yellow musk. Jibraeel<sup>as</sup> came to me<sup>saww</sup> and said to me<sup>as</sup>: 'O Muhammad<sup>saww</sup>! Which river is this, O Jibraeel<sup>as</sup>?' He<sup>as</sup> said: 'This is your<sup>saww</sup> river, and it is which Allah<sup>azwj</sup> Mighty and Majestic Says: **Indeed, We Gave you Al-Kausar [108:1]** – up to the place: **the one without posterity [108:3]**. Amro Bin Al-Aas, he is the one without posterity'.

قَالَ ثُمَّ التَّمْتُ فَإِذَا أَنَا بِرِجَالٍ يُقَدَفُ بِحِمٍّ فِي نَارٍ جَهَنَّمَ قَالَ قُلْتُ مَنْ هَؤُلَاءِ يَا جِبْرِيلُ فَقَالَ لِي هَؤُلَاءِ الْمُرْجِيَّةُ وَ الْقَدَرِيَّةُ وَ الْحُرَوْرِيَّةُ وَ بَنُو أُمَيَّةَ وَ النَّاصِبِ لِذُرِّيَّتِكَ الْعَدَاوَةُ هَؤُلَاءِ الْخُمْسَةُ لَا سَهْمَ لَهُمْ فِي الْإِسْلَامِ

He<sup>saww</sup> said: 'Then I<sup>saww</sup> turned around and there I<sup>saww</sup> was with men being thrown with into the Fire of Hell. I<sup>saww</sup> said: 'Who are they, O Jibraeel<sup>as</sup>?' He<sup>as</sup> said: 'They are the Murjiites, and the Qadiriites, and the Harouriya, and the clan of Umayya, and the Nasibis (hostile ones) to your<sup>saww</sup> offspring with the enmity. These five, there is no share for them in Al-Islam'.

قَالَ ثُمَّ قَالَ لِي أَرْضَيْتَ عَنْ رَبِّكَ مَا قَسَمَ لَكَ قَالَ فَقُلْتُ سُبْحَانَ رَبِّي اتَّخَذَ إِبْرَاهِيمَ خَلِيلاً وَ كَلَّمَ مُوسَى تَكْلِيماً وَ أَعْطَى سُلَيْمَانَ مُلْكاً عَظِيماً وَ كَلَّمَنِي رَبِّي وَ اتَّخَذَنِي خَلِيلاً وَ أَعْطَانِي فِي عَلَيٍّ أَمراً عَظِيماً

He<sup>saww</sup> said: 'Then he<sup>as</sup> said to me<sup>saww</sup>: 'Are you<sup>saww</sup> pleased from your<sup>saww</sup> Lord<sup>azwj</sup> what has been apportioned for you<sup>saww</sup>?' I<sup>saww</sup> said: 'Glorious is my<sup>saww</sup> Lord<sup>azwj</sup> Who Took Ibrahim<sup>as</sup> as a friend, and Spoke to Musa<sup>as</sup> in a conversation, and Gave Suleyman<sup>as</sup> a grand kingdom, and my<sup>saww</sup> Lord<sup>azwj</sup> Spoke to me<sup>saww</sup> and Took me<sup>saww</sup> as a friend, and Gave me<sup>saww</sup> regarding Ali<sup>asws</sup>, a mighty matter.

يَا جِبْرِيلُ مَنْ الَّذِي لَقِيتُ فِي أَوَّلِ النَّبِيِّ قَالَ ذَلِكَ أَخُوكَ مُوسَى بْنُ عِمْرَانَ ع قَالَ السَّلَامُ عَلَيْكَ يَا أَوَّلُ فَأَنْتَ تُنَشِّرُ أَوَّلَ الْبَشَرِ وَ السَّلَامُ عَلَيْكَ يَا آخِرُ فَأَنْتَ تُبْعَثُ آخِرَ النَّبِيِّ وَ السَّلَامُ عَلَيْكَ يَا خَاشِرُ فَأَنْتَ عَلَى حَشَرٍ هَذِهِ الْأُمَّةُ

O Jibraeel<sup>as</sup>! Who is the one whom I<sup>saww</sup> met in the beginning of the valley?' He<sup>saww</sup> said: 'That is your<sup>saww</sup> brother<sup>as</sup> Musa Bin Imran<sup>as</sup>. He<sup>as</sup> said: 'The greetings be unto you<sup>saww</sup>, O first'. So, you will be Resurrected as the first human. And, 'The greetings be unto you<sup>saww</sup>, O last!' So, you<sup>saww</sup> have been Sent as last of the Prophets<sup>as</sup>. And, 'The greetings be to you<sup>saww</sup>, O gatherer!' So, you<sup>asws</sup> are the gatherer of this community.

قَالَ فَمَنْ الَّذِي لَقِيتُ فِي وَسْطِ النَّبِيِّ قَالَ ذَلِكَ أَخُوكَ عِيسَى ابْنُ مَرْيَمَ يُوصِيكَ بِأَخِيكَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَإِنَّهُ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ أَمِيرُ الْمُؤْمِنِينَ وَ أَنْتَ سَيِّدُ وَلَدِ آدَمَ

He<sup>saww</sup> said: 'So who was the one I<sup>saww</sup> met in the middle of the valley?' He<sup>as</sup> said: 'That is your<sup>saww</sup> brother Isa<sup>as</sup> Bin Maryam<sup>as</sup> with your<sup>saww</sup> brother Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, for he<sup>asws</sup> is guide of the resplendent, and Emir of the Momineen, and you<sup>saww</sup> are chief of the children of Adam<sup>as</sup>'.

قَالَ فَمَنْ الَّذِي لَقِيتُ عِنْدَ الْبَابِ بَابِ الْمُقَدَّسِ قَالَ ذَلِكَ أَبُوكَ آدَمُ يُوصِيكَ بِوَصِيِّكَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع خَيْرًا وَ يُخْبِرُكَ أَنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ

He<sup>saww</sup> said: 'So, who was the one I<sup>saww</sup> met at the door, door of Al-Muqaddas'. He<sup>as</sup> said: 'That was your<sup>saww</sup> father<sup>as</sup> Adam<sup>as</sup>, bequeathing your<sup>saww</sup> successor Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> goodly, and he<sup>as</sup> informed you<sup>saww</sup> that he<sup>asws</sup> is Emir of the Momineen, and chief of the Muslims, and guide of the resplendent'.

قَالَ فَمَنْ الَّذِينَ صَلَّيْتُ بِهِمْ قَالَ أَوْلِيَاكَ الْأَنْبِيَاءُ وَ الْمَلَائِكَةُ كَرَامَةً مِنَ اللَّهِ أَكْرَمَكَ يَا مُحَمَّدُ ثُمَّ هَبَطَ إِلَى الْأَرْضِ

He<sup>saww</sup> said: 'So who are the one I<sup>saww</sup> prayed Salat with them?' He<sup>as</sup> said: 'Those are Prophets<sup>as</sup> and the Angels of prestige from Allah<sup>azwj</sup>, having Honoured you<sup>saww</sup>, O Muhammad<sup>saww</sup>!' Then he<sup>saww</sup> descended to the earth.

قَالَ فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ نَعَثَ إِلَى أَنَسِ بْنِ مَالِكٍ فَدَعَاهُ فَلَمَّا جَاءَهُ قَالَ لَهُ رَسُولُ اللَّهِ اذْغُ عَلَيَّ فَأَتَاهُ فَقَالَ يَا عَلِيُّ أُبَشِّرُكَ قَالَ بِمَاذَا

He (the narrator) said, 'When it was morning, Rasool-Allah<sup>saww</sup> sent for Anas Bin Malik (a well-known enemy of Ahl Al-Bayt<sup>asws</sup>). He was called, and came to him<sup>saww</sup>. Rasool-Allah<sup>saww</sup> said to him: 'Call Ali<sup>asws</sup>!' He<sup>asws</sup> came to him<sup>saww</sup>. He<sup>saww</sup> said: 'O Ali<sup>asws</sup>! I<sup>saww</sup> give you<sup>asws</sup> glad tidings'. He<sup>asws</sup> said: 'With what?'

قَالَ لَقِيتُ أَخَاكَ مُوسَى وَ أَخَاكَ عِيسَى وَ أَبَاكَ آدَمَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَكُلُّهُمْ يُوصِي بِكَ

He<sup>saww</sup> said: 'I<sup>saww</sup> met your<sup>asws</sup> brother<sup>as</sup> Musa<sup>as</sup>, and your<sup>asws</sup> brother<sup>as</sup> Isa<sup>as</sup>, and your<sup>asws</sup> father<sup>as</sup> Adam<sup>as</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon them<sup>as</sup>, and all of them advised with you<sup>asws</sup>'.

قَالَ فَبَكَى عَلَيَّ عَ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْنِي عَنْدَهُ مَنْسِيًّا ثُمَّ قَالَ يَا عَلِيُّ أَلَا أَبَشَّرُكَ قَالَ قُلْتُ بِشَرِّينِ يَا رَسُولَ اللَّهِ قَالَ يَا عَلِيُّ نَظَرْتُ إِلَى عَرْشِ رَبِّي جَلَّ وَ عَزَّ فَرَأَيْتُ مِثْلَكَ فِي السَّمَاءِ الْأَعْلَى وَ عَهْدَ إِلَيَّ فِيكَ عَهْدًا

He (the narrator) said, 'Ali<sup>asws</sup> wept and said: 'The Praise is for Allah<sup>azwj</sup> Who did not Make me<sup>asws</sup> to be forgotten in His<sup>azwj</sup> Presence'. Then he<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Shall I<sup>saww</sup> give you<sup>asws</sup> glad tidings?' I<sup>asws</sup> said: 'Give me<sup>asws</sup> glad tidings, O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'O Ali<sup>asws</sup>! I<sup>saww</sup> looked at the Throne of my<sup>saww</sup> Lord<sup>azwj</sup> Majestic and Mighty, and I<sup>saww</sup> saw your<sup>asws</sup> resemblance in the high sky and He<sup>azwj</sup> pacted to me<sup>asws</sup> with a pact regarding you<sup>asws</sup>'.

قَالَ يَا بَنِي أُنْتُ وَ أُمِّي يَا رَسُولَ اللَّهِ أَوَ كُلُّ ذَلِكَ كَانُوا يَذْكُرُونَ إِلَيْكَ قَالَ فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ الْمَلَائِكَةَ الْأَعْلَى لَيَدْعُونَ لَكَ وَ إِنَّ الْمُصْطَفَيْنِ الْأَخْيَارَ لَيَرْغَبُونَ إِلَى رَحْمَتِكَ جَلَّ وَ عَزَّ أَنْ يَجْعَلَ لَهُمُ السَّبِيلَ إِلَى النَّظَرِ إِلَيْكَ وَ إِنَّكَ لَتَشْفَعُ يَوْمَ الْقِيَامَةِ وَ إِنَّ الْأُمَمَ كُلَّهُمْ مَوْفُوفُونَ عَلَى حُزْفِ جَهَنَّمَ

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>! And all that they were mentioned to you<sup>saww</sup>? Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! The high assembly are supplicating for you<sup>asws</sup>, and that the Chosen ones, the good, are wishing to their Lord<sup>azwj</sup> Majestic and Mighty to Make the way to be for them to look at you<sup>asws</sup>, and you<sup>asws</sup> will intercede on the Day of Qiyamah, all of them would be standing on the verge of Hell'.

قَالَ فَقَالَ عَلِيُّ عَ يَا رَسُولَ اللَّهِ فَمَنْ الَّذِينَ كَانُوا يُفَذُّ بِهِمْ فِي نَارِ جَهَنَّمَ قَالَ أُولَئِكَ الْمُرْجِيَّةُ وَ الْقَدَرِيَّةُ وَ الْحُرُورِيَّةُ وَ بَنُو أُمِّيَّةٍ وَ مُنَاصِبِكَ الْعَدَاوَةَ يَا عَلِيُّ هَؤُلَاءِ الْخُمْسَةُ لَيْسَ لَهُمْ فِي الْإِسْلَامِ نَصِيبٌ.

He (the narrator) said, 'Ali<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! So, who are the one who were being thrown with into the Fire of Hell?' He<sup>saww</sup> said: 'Those were the Murjiites, and the Qadiriites, and the Harouriya, and the clan of Umayya, and the ones establishing the enmity to you<sup>asws</sup> (Nasibis). O Ali<sup>asws</sup>! They are the five, there isn't any share for them in Al-Islam''<sup>417</sup>.

50- شف، كشف اليقين مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ ابْنِ عِيْسَى عَنِ الْأَهْوَازِيِّ عَنْ فَضَالَةَ عَنِ الْحَضَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: أَتَى رَجُلًا إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ وَ هُوَ فِي مَسْجِدِ الْكُوفَةِ وَ قَدْ احْتَنَى بِحِمَائِلِ سَيْفِهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ فِي الْقُرْآنِ آيَةً قَدْ أَفْسَدَتْ عَلَيَّ دِينِي وَ شَكَّكَنِي فِي دِينِي قَالَ وَ مَا ذَاكَ

(The book) 'Kashaf Al Yaqeen' – Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Ibn Isa, from Al Ahwazy, from Fazalah, from Al Hazramy,

'From Abu Abdullah<sup>asws</sup> having said: 'A man came to Amir Al-Momineen<sup>asws</sup> and he<sup>asws</sup> was in Masjid Al-Kufa, and he<sup>asws</sup> was wearing his<sup>asws</sup> sword. He said, 'O Amir Al-Momineen<sup>asws</sup>! There is a Verse in the Quran which has spoilt my religion to me and has made me doubt in my religion'. He<sup>asws</sup> said: 'And what is that?'

قَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ سَأَلْنَا مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَ جَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ فَهَلْ كَانَ فِي ذَلِكَ الزَّمَانِ نَبِيٌّ غَيْرُ مُحَمَّدٍ فَيَسْأَلُهُ عَنْهُ

He said, 'Words of Allah<sup>azwj</sup> Mighty and Majestic: **And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be**

<sup>417</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 49

**worshipping? [43:45].** Was there any (other) Prophet<sup>as</sup> during that era apart from Muhammad<sup>saww</sup>, so he<sup>saww</sup> asked him<sup>as</sup> about it?

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع اجْلِسْ أَخْبِرْكَ بِهِ إِنْ شَاءَ اللَّهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا

Amir Al-Momineen<sup>asws</sup> said to him: 'Be seated, I<sup>asws</sup> shall inform you with it, if Allah<sup>azwj</sup> so Desires. Allah<sup>azwj</sup> Mighty and Majestic is Saying in His<sup>azwj</sup> Book: **Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa Which We have Blessed its precincts, in order to Show him from Our Signs. [17:1].**

فَكَانَ مِنْ آيَاتِ اللَّهِ الَّتِي أَرَاهَا مُحَمَّدًا ص أَنَّهُ انْتَهَى بِهِ جِبْرِيلُ إِلَى الْبَيْتِ الْمَعْمُورِ وَ هُوَ الْمَسْجِدُ الْأَقْصَى فَلَمَّا دَنَا مِنْهُ أَتَى جِبْرِيلُ عَيْنًا فَتَوَضَّأَ مِنْهَا ثُمَّ قَالَ يَا مُحَمَّدُ تَوَضَّأْ

It was from the Signs which Allah<sup>azwj</sup> Showed to Muhammad<sup>saww</sup> is that Jibraeel<sup>as</sup> ended with him<sup>saww</sup> to Bayt Al-Mamour, and it is the Masjid Al-Aqsa. When he<sup>saww</sup> was near from it, Jibraeel<sup>as</sup> came with a container, to perform Wud'u from it. Then he<sup>as</sup> said: 'O Muhammad<sup>saww</sup>, perform Wud'u!'

ثُمَّ قَامَ جِبْرِيلُ فَأَذَّنَ ثُمَّ قَالَ لِلنَّبِيِّ ص تَقَدَّمَ فَصَلِّ وَ اجْهَرْ بِالْقِرَاءَةِ فَإِنَّ خَلْقَكَ أَقْفًا مِنَ الْمَلَائِكَةِ لَا يَعْلَمُ عِدَّتَهُمْ إِلَّا اللَّهُ جَلَّ وَ عَزَّ وَ فِي الصَّفِّ الْأَوَّلِ آدَمُ وَ نُوحٌ وَ إِبْرَاهِيمُ وَ هُودٌ وَ مُوسَى وَ عِيسَى وَ كُلُّ نَبِيٍّ بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنْهُ خَلْقَ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى أَنْ بَعَثَ مُحَمَّدًا

Then Jibraeel<sup>as</sup> stood up and proclaimed Azaan, then said to the Prophet<sup>saww</sup>: 'Go ahead and pray Salat, and be loud with the recitation, for behind you<sup>saww</sup> there is a multitude from the Angels, no one knows their number except Allah<sup>azwj</sup> Majestic and Mighty, and in the first row are Adam<sup>as</sup>, and Nuh<sup>as</sup>, and Ibrahim<sup>as</sup>, and Hud<sup>as</sup>, and Musa<sup>as</sup>, and Isa<sup>as</sup>, and every Prophet<sup>as</sup> Sent by Allah<sup>azwj</sup> Blessed and Exalted since He<sup>azwj</sup> Created the skies and the earth up to the Sending of Muhammad<sup>saww</sup>.

فَتَقَدَّمَ رَسُولُ اللَّهِ ص فَصَلَّى بِحِمِّ غَيْرِ هَائِبٍ وَ لَا مُخْتَشِمٍ فَلَمَّا انْصَرَفَ أَوْحَى اللَّهُ إِلَيْهِ كَلِمَ الْبَصَرِ سَلَامٌ يَا مُحَمَّدُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجْعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ

Rasool-Allah<sup>saww</sup> proceeded and prayed Salat with them without any fear nor timidity. When he<sup>saww</sup> finished, Allah<sup>azwj</sup> Revealed to him<sup>saww</sup> in the blink of an eye: "Ask, O Muhammad<sup>saww</sup>, **And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshipping? [43:45].**"

فَأَلْتَفَتَ إِلَيْهِمْ رَسُولُ اللَّهِ ص بِجَمِيعِهِ فَقَالَ يَمُ تَشْهَدُونَ

So Rasool-Allah<sup>saww</sup> turned to them with his<sup>saww</sup> entirety and said: 'With what did you testify?'

قَالُوا نَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّكَ رَسُولُ اللَّهِ وَ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ وَصِيكَ وَ أَنَّكَ رَسُولُ اللَّهِ سَيِّدُ النَّبِيِّينَ وَ أَنَّ عَلِيًّا سَيِّدُ الْوَصِيِّينَ أَخَذَتْ عَلَى ذَلِكَ مَوَاقِفُنَا لَكُمْ بِالشَّهَادَةِ

They said, 'We<sup>as</sup> testified that there is no god except Allah<sup>azwj</sup> Alone, there is no associate for Him<sup>azwj</sup>, and you<sup>saww</sup> are Rasool-Allah<sup>saww</sup>, and that Ali<sup>asws</sup> is Emir of the Momineen, your<sup>saww</sup> successor<sup>asws</sup>, and you<sup>saww</sup> are Rasool-Allah<sup>saww</sup>, chief of the Prophets<sup>as</sup>, and that Ali<sup>asws</sup> is chief of the successors<sup>as</sup>. Our<sup>as</sup> Covenant was Taken upon that, with the testification to you<sup>asws</sup> both'.

فَقَالَ الرَّجُلُ أَحْيَيْتَ قَلْبِي وَفَرَجْتَ عَنِّي يَا أَمِيرَ الْمُؤْمِنِينَ.

The man said, 'You<sup>asws</sup> have revived my heart and relieved from me, O Amir Al-Momineen<sup>asws</sup>!'<sup>418</sup>

51- شف، كشف اليقين مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ ابْنِ عِيسَى عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ الْكَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص عَرَفَ أَصْحَابَهُ أَمِيرَ الْمُؤْمِنِينَ مَرَّتَيْنِ إِنَّهُ قَالَ لَهُمْ أَتَذَرُونَ مَنْ وَلِيُّكُمْ بَعْدِي قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ

(The book) 'Kashf Al Yaqeen' – Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Ibn Isa, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Kalby,

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> introduced Amir Al-Momineen<sup>asws</sup> to his<sup>saww</sup> companions, twice. He<sup>saww</sup> said to them: 'Are you knowing who is your guardian from after me<sup>saww</sup>?' They said, 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> are more knowing'.

قَالَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ قَالَ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جَبْرِيلُ وَ صَالِحُ الْمُؤْمِنِينَ يَغْنِي أَمِيرَ الْمُؤْمِنِينَ وَ الْمَرَّةَ الثَّانِيَةَ يَوْمَ غَدِيرِ خُمٍّ.

He<sup>saww</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic has Said: **then surely Allah, He is his Guardian, and (so are) Jibraeel and the corrector of the Momineen; [66:4]** – meaning Amir Al-Momineen<sup>asws</sup>. And the second time was on the day of Ghadeer Khumm''<sup>419</sup>.

52- شف، كشف اليقين مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ الْحَسَنِ بْنِ زِيَادٍ عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ خَالِدٍ وَ عُثَيْسِ بْنِ هِشَامٍ عَنْ مَنْصُورِ بْنِ جَرِيرٍ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: تَلَا هَذِهِ آيَةَ فَلَمَّا رَأَوْهُ زُلْفَةً سَبَيْتَ وَجْهَهُ الَّذِينَ كَفَرُوا قَالَ تَذَرُونَ مَا رَأَوْا رَأَوْا وَ اللَّهُ عَلِيمٌ مَعَ رَسُولِ اللَّهِ الَّذِي كُنْتُمْ بِهِ تَدْعُونَ تُسَمُّونَ بِهِ أَمِيرَ الْمُؤْمِنِينَ

(The book) 'Kashaf Al Yaqeen' – Muhammad Bin Al Abbas, from Al Hassan Bin Ziyad, from Al Hassan Bin Muhammad, from Salih Bin Khalid, and Ubays Bin Hisham, from Mansour Bin Jareer, from Fuzeyl Bin Yasaar,

'From Abu Ja'far<sup>asws</sup> having said: 'This Verse was Recited: **So when they shall see him nigh, the faces of those who committed Kufr will despair, [67:27]**. He<sup>asws</sup> said: 'Do you know what they will see? By Allah<sup>azwj</sup> they will see Ali<sup>asws</sup> with Rasool-Allah<sup>saww</sup> - **what you had been calling (yourselves) with!**' [67:27] – naming yourselves as 'Amir Al-Momineen'.

يَا فَضِيلُ لَمْ يُسَمَّ بِهَا وَ اللَّهُ بَعْدَ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَّا مُفْتَرٍ كَذَّابٌ إِلَى يَوْمِ النَّاسِ هَذَا.

O Fuzeyl! By Allah<sup>azwj</sup> No one will name with is after Ali Amir Al-Momineen<sup>asws</sup> except a fabricating liar, up to this day of the people''<sup>420</sup>.

<sup>418</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 50

<sup>419</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 51

53- شف، كشف اليقين من كتاب البهار للحسين بن سعيد عن الحسن بن علوان عن علي بن حرور [حزور] عن عبد الرحمن بن مسعود العبدي عن مالك بن زمرة الراسي عن أبي ذر قال: سألت رسول الله ص ثم ذكر ما معناه أنه سأله عما يتجدد بعده من الأمور فأخبره ثم ذكر ما جرى لعثمان فقال يا رسول الله ثم يكون ما ذا

(The book) 'Kashaf Al Yaqeen', from the book 'Al Bahar' of Al Husayn Bin Saeed, from Al Husayn Bin Ulwan, from Ali Bin Harour, from Abdul Rahman Bin Masoud Al Abdy, from Malik Bin Zamrah Al Raqasy,

'From Abu Zarr<sup>ra</sup> having said, 'I<sup>ra</sup> asked Rasool-Allah<sup>saww</sup>. Then he<sup>saww</sup> mentioned what its meaning was, then he<sup>ra</sup> asked him<sup>saww</sup> about what would be anew after him<sup>saww</sup> from the affairs, so he<sup>saww</sup> informed him<sup>asws</sup>. Then he<sup>saww</sup> flowed for Usman. He<sup>ra</sup> said, 'O Rasool-Allah<sup>saww</sup>!' Then what would happen?'

قال ثم يبايع الناس أمير المؤمنين حتى إذا وجبت له الصفقة على من صلى القبلة وأدى الجزية انطلق فلان و فلان فحمل امرأة من أمهات المسلمين ثم ذكر ما جرى من طلحة و زبير و عائشة.

He<sup>saww</sup> said: 'Then the people will pledge allegiance to Amir Al-Momineen<sup>asws</sup> until when the hand-shake is obligated upon the ones praying Salat to the Qiblah, and payment of the tax, so and so (Talha), and so and so (Zubeyr) would carry a wife (Ayesha) from the mothers of the believers' – then mentioned what would flow from Talha, and Zubeyr and Ayesha" (Battle of Jamal).<sup>421</sup>

54- شف، كشف اليقين الحسين بن سعيد رفع الحديث إلى سليم بن قيس الهلالي و ذكر ما جرى عندبيعة أبي بكر و قال ما هذا لفظه و أقبل برئده حتى انتهى إلى أبي بكر فقال له يا أبا بكر أ كنت الذي قال لك رسول الله انطلق إلى علي فسلم عليه بإمرة المؤمنين فقلت عن أمر الله و أمر رسوله فقال لك نعم فانطلقت فسلمت عليه و الله لا أسكن بلدة أنت فيها.

(The book) 'Kashaf Al Yaqeen' – Al Husayn Bin Saeed, raising the Hadeeth to Suleym Bin Qays Al Hilali, and he mentioned what flowed at the pledging of allegiances to Abu Bakr and said, what are these words,

'And Bureyda came until he ended up to Abu Bakr. He said to him, 'O Abu Bakr! Aren't you the one Rasool-Allah<sup>saww</sup> had said to you: 'Go to Ali<sup>asws</sup> and greet to him<sup>asws</sup> as 'Amir Al-Momineen'? You said, 'Is it from a Command of Allah<sup>azwj</sup> and command of His<sup>azwj</sup> Rasool<sup>saww</sup>? He<sup>saww</sup> said to you: 'Yes'. So you went and greeted to him<sup>asws</sup> as such? By Allah<sup>azwj</sup>! I will not dwell in a city you are in it!'<sup>422</sup>

55- شف، كشف اليقين محمد بن العباس عن محمد بن همام بن سهيل عن محمد بن إسماعيل العلوي عن عيسى بن داود النجار عن أبي الحسن موسى بن جعفر عن أبيه عن جدّه ع في قوله حل و عز ذو مرة فاستوى إلى قوله إذ يغشى السدرة ما يغشى

(The book) 'Kashf Al Yaqeen'- Muhammad Bin Al Abbas, from Muhammad Bin Hammam Bin Suheyl, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najjar,

'From Abu Al-Hassan Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> regarding Words of Majestic and Mighty: **With a seal, so he attained**

<sup>420</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 52

<sup>421</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 53

<sup>422</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 54

**completion [53:6] – up to His<sup>azwj</sup> Words: *When the Lote Tree was overwhelmed by what overwhelmed it [53:16].***

فَإِنَّ النَّبِيَّ لَمَّا أُسْرِيَ بِهِ إِلَى رَبِّهِ جَلَّ وَ عَزَّ قَالَ وَقَفْتُ جِبْرِئِيلُ عِنْدَ شَجَرَةٍ عَظِيمَةٍ لَمْ أَرْ مِثْلَهَا عَلَى كُلِّ غُصْنٍ مِنْهَا مَلَكٌ وَ عَلَى كُلِّ وَرَقَةٍ مِنْهَا مَلَكٌ وَ عَلَى كُلِّ ثَمَرَةٍ مِنْهَا مَلَكٌ وَ قَدْ كَلَّلَهَا نُورٌ مِنْ نُورِ اللَّهِ عَزَّ وَ جَلَّ

The Prophet<sup>saww</sup>, when there was an ascension with him<sup>saww</sup> to his<sup>saww</sup> Lord<sup>azwj</sup> Majestic and Mighty. Jibraeel<sup>as</sup> paused at a large tree, he<sup>saww</sup> had not seen like it. Upon every branch from it was an Angel, and upon every leaf from it was an Angel, and upon every fruit was an Angel, and it was crowned with a Noor from the Noor of Allah<sup>azwj</sup> Mighty and Majestic.

فَقَالَ جِبْرِئِيلُ عَ هَذِهِ سِدْرَةُ الْمُنتَهَى كَانَ يَنْتَهِي الْأَنْبِيَاءُ مِنْ قَبْلِكَ إِلَيْهَا ثُمَّ لَا يُجَاوِزُونَهَا وَ أَنْتَ تَجُوزُهَا إِنْ شَاءَ اللَّهُ لِيُرِيَكَ مِنْ آيَاتِهِ الْكُبْرَى فَاطْمَئِنَّ أَيْدِكَ اللَّهُ بِالْبَيِّنَاتِ حَتَّى تَسْتَكْمِلَ كَرَامَاتِ اللَّهِ وَ تَصْبِرَ إِلَى جَوَارِدِ

Jibraeel<sup>as</sup> said: ‘This is Sidrat Al-Muntaha’. The Prophets<sup>as</sup> from before you<sup>saww</sup> had ended to it, then they<sup>as</sup> could not exceed it, and you<sup>saww</sup> will exceed it, if Allah<sup>azwj</sup> so Desires, for Him<sup>azwj</sup> to Show you<sup>asws</sup> from His<sup>azwj</sup> ‘آيَاتِهِ الْكُبْرَى’ greatest Signs. So, rest assured, Allah<sup>azwj</sup> will Aid you<sup>saww</sup> with the steadfastness until the Prestige of Allah<sup>azwj</sup> is perfected and you<sup>saww</sup> come to be in His<sup>azwj</sup> vicinity’.

ثُمَّ صَعِدَ بِي حَتَّى صِرْتُ تَحْتَ الْعَرْشِ فُلِّدَنِي لِي زُفْرُفٌ أَخْضَرُ مَا أَحْسَنُ أَصْفُهُ فَرَفَعَنِي الزُّفْرُفُ بِإِذْنِ اللَّهِ إِلَى رَبِّي فَصِرْتُ عِنْدَهُ وَ انْقَطَعَ عَنِّي أَصَوَاتُ الْمَلَائِكَةِ وَ دَوِيُّهُمْ وَ ذَهَبَتْ عَنِّي الْمَخَافُوفُ وَ الرُّوعَاتُ وَ هَذَأْتُ نَفْسِي وَ اسْتَبَشَرْتُ وَ ظَنَنْتُ أَنَّ جَمِيعَ الْخَلَائِقِ قَدْ مَاتُوا أَجْمَعِينَ وَ لَمْ أَرْ عِنْدِي أَحَدًا مِنْ خَلْقِهِ

Then he<sup>as</sup> ascended with me<sup>saww</sup> until I<sup>saww</sup> came to be beneath the Throne, and he<sup>as</sup> brought a green rug for me<sup>saww</sup>, how excellent was its description. The rug lifted me<sup>saww</sup> by the Permission to my<sup>saww</sup> Lord<sup>azwj</sup>. I<sup>saww</sup> came to be in His<sup>azwj</sup> Presence and the voices of the Angels were cut off from me<sup>saww</sup>, and their buzz, and the fear and the dread went away from me<sup>saww</sup>, and my<sup>saww</sup> soul was guided, and I<sup>saww</sup> felt happy, and I<sup>saww</sup> thought that the entirety of the creatures had died in their entirety (i.e. complete silence), and I<sup>saww</sup> did not see anyone from His<sup>azwj</sup> creatures in my<sup>saww</sup> presence.

فَتَرَكَنِي مَا شَاءَ اللَّهُ ثُمَّ رَدَّ عَلَيَّ رُوحِي فَأَقْفُتُ فَكَانَ تَوْفِيقًا مِنْ رَبِّي عَزَّ وَ جَلَّ أَنْ عَمَضْتُ عَيْنِي وَ كَلَّ بَصَرِي وَ عُشِي عَنِ النَّظَرِ فَجَعَلْتُ أَبْصِرُ بِقَلْبِي كَمَا أَبْصِرُ بِعَيْنِي بَلْ أَبْغَدَ وَ أَبْلَغَ

He<sup>azwj</sup> Left me<sup>saww</sup> for as long as Allah<sup>azwj</sup> so Desired, then my<sup>saww</sup> soul returned to me<sup>saww</sup>. I<sup>saww</sup> stood. There was an inclination from my<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic that I<sup>saww</sup> closed my<sup>saww</sup> eyes, and all my<sup>saww</sup> sight, and cover myself<sup>saww</sup> from looking. I<sup>saww</sup> went on to look with my<sup>saww</sup> heart like what I<sup>saww</sup> saw with my<sup>saww</sup> eyes, but, even further and far reaching.

فَذَلِكَ قَوْلُهُ جَلَّ وَ عَزَّ مَا نَزَعَ الْبَصَرَ وَ مَا طَغَى لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى وَ إِنَّمَا كُنْتُ أَرَى فِي مِثْلِ حَيْطِ الْإِنْتِزَةِ وَ نُورِ بَيْنَ يَدَيِ رَبِّي لَا تُطِيفُهُ الْأَبْصَارُ فَتَذَانِي رَبِّي جَلَّ وَ عَزَّ فَقَالَ تَبَارَكَ وَ تَعَالَى يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّي وَ سَيِّدِي وَ إِلَهِي لَبَّيْكَ

So that is the Word of Mighty and Majestic: **Neither did the sight deviate nor did it exceed [53:17] He saw from the greatest Signs of his Lord [53:18]**. And rather, I<sup>saww</sup> was seeing in the like of an eye of the needle, and there was Noor of my<sup>saww</sup> Lord<sup>azwj</sup> in front of me<sup>as</sup>, not cutting out the sights. My<sup>saww</sup> Lord<sup>azwj</sup> Blessed and Exalted Called out: "O Muhammad<sup>saww</sup>!" I<sup>saww</sup> said: 'At Your<sup>azwj</sup> service my<sup>saww</sup> Lord<sup>azwj</sup>, and my<sup>saww</sup> Master, and my<sup>saww</sup> God<sup>azwj</sup>, at Your<sup>azwj</sup> service!'

قَالَ هَلْ عَرَفْتَ قُدْرَكَ عِنْدِي وَ مَنَزَلَتَكَ وَ مَوْضِعَكَ قُلْتُ نَعَمْ يَا سَيِّدِي قَالَ يَا مُحَمَّدُ هَلْ عَرَفْتَ مَوْقِفَكَ مِنِّي وَ مَوْضِعَ دُرِّيَّتِكَ قُلْتُ نَعَمْ يَا سَيِّدِي

He<sup>azwj</sup> Said: "Have you<sup>saww</sup> (now) recognised your<sup>saww</sup> worth in My<sup>azwj</sup> Presence, and your<sup>saww</sup> status, and your<sup>saww</sup> place?" I<sup>saww</sup> said: 'Yes, O my<sup>saww</sup> Master!' He<sup>azwj</sup> Said: "O Muhammad<sup>saww</sup>! Do you<sup>saww</sup> recognise your<sup>saww</sup> position from Me<sup>azwj</sup> and the position of your<sup>saww</sup> offspring?" I<sup>saww</sup> said: 'Yes, O my<sup>saww</sup> Master!'

قَالَ فَهَلْ تَعْلَمُ يَا مُحَمَّدُ فِيمَا اخْتَصَمَ الْمَلَأُ الْأَعْلَى فَقُلْتُ يَا رَبِّ أَنْتَ أَعْلَمُ وَ أَخْكَمُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ قَالَ اخْتَصِمُوا فِي الدَّرَجَاتِ وَ الْحَسَنَاتِ فَهَلْ تَذَرِي مَا الدَّرَجَاتِ وَ الْحَسَنَاتِ قُلْتُ أَنْتَ أَعْلَمُ يَا سَيِّدِي وَ أَخْكَمُ

He<sup>azwj</sup> Said: "Do you<sup>saww</sup> know, O Muhammad<sup>saww</sup>, regarding what the high assembly are contending?" I<sup>saww</sup> said: 'O Lord<sup>azwj</sup>! You<sup>azwj</sup> are more knowing and Wiser, and You<sup>azwj</sup> are Knower of the unseen'. He<sup>azwj</sup> Said: "They are contending regarding the ranks and the Rewards. So, do you<sup>saww</sup> know what the ranks and the Rewards are?" I<sup>saww</sup> said: 'You<sup>azwj</sup> are more Knowing and Wiser'.

قَالَ إِسْبَاغُ الْوُضُوءِ فِي الْمَكْرُوهَاتِ وَ الْمَشْيُ عَلَى الْأَقْدَامِ إِلَى الْجُمُعَاتِ مَعَكَ وَ مَعَ الْأَيْمَةِ مِنْ وَلَدِكَ وَ انْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ وَ إِفْشَاءُ السَّلَامِ وَ إِطْعَامُ الطَّعَامِ وَ التَّهَجُّدُ بِاللَّيْلِ وَ النَّاسُ نِيَامُ

He<sup>azwj</sup> Said: "Perfection of the Wud'u regarding the Obligatory, and the walking upon the feet to the congregation(al) (Salat) with you<sup>saww</sup> and with the Imams<sup>asws</sup> from your<sup>saww</sup> sons, and awaiting the Salat after the Salat, and initiating the greetings, and feeding the good, and the vigil at night while the people sleep!"

قَالَ آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ قُلْتُ نَعَمْ يَا رَبِّ وَ الْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَ قَالُوا سَمِعْنَا وَ أَطَعْنَا غُفْرَانَكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ

He<sup>azwj</sup> Said: **"The Rasool believes in what is Revealed unto him from his Lord"**. I<sup>saww</sup> said: 'Yes, O Lord<sup>azwj</sup>! **'And (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools'. (Allah Said): "And they are saying, 'We hear and we obey"'. 'Yours is the Forgiveness, our Lord, and to You is the Destination'. [2:285].**

قَالَ صَدَقْتَ يَا مُحَمَّدُ لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَ عَلَيْهَا مَا اكْتَسَبَتْ وَ أَغْفِرُ لَهُمْ وَ قُلْتُ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا إِلَى آخِرِ السُّورَةِ

He<sup>azwj</sup> Said: "You<sup>saww</sup> speak the truth, O Muhammad<sup>saww</sup>! **"Allah does not Encumber a soul except to its capacity. For it would be what it earned and against it would be what it**

**earned”, and Forgiveness for them. And I<sup>saww</sup> said: ‘Our Lord! Do not Seize us if we forget or we make a mistake. [2:286] – up to the end of the Verse.**

قَالَ ذَلِكَ لَكَ وَ لِذُرِّيَّتِكَ يَا مُحَمَّدُ قُلْتُ رَبِّي وَ سَيِّدِي وَ إِلَهِي قَالَ أَسْأَلُكَ عَمَّا أَنَا أَعْلَمُ بِهِ مِنْكَ مَنْ خَلَقْتُ فِي الْأَرْضِ بَعْدَكَ

He<sup>azwj</sup> Said: “That is for you<sup>saww</sup> and for your<sup>saww</sup> offspring. O Muhammad<sup>saww</sup>!” I<sup>saww</sup> said: ‘My<sup>saww</sup> Lord<sup>azwj</sup> and my<sup>saww</sup> Master and my<sup>saww</sup> God!’ He<sup>azwj</sup> Said: “I<sup>azwj</sup> Ask you<sup>saww</sup> about what I<sup>azwj</sup> are more knowing with than you<sup>saww</sup> are. Whom have you<sup>saww</sup> made a caliph in the earth after you<sup>saww</sup>?”

قُلْتُ خَيْرَ أَهْلِهَا لَهَا أَحِبِّي وَ ابْنُ عَمِّي وَ نَاصِرَ دِينِكَ يَا رَبِّ وَ الْعَاضِبَ لِمَخَارِمِكَ إِذَا اسْتُجِلَّتْ وَ لِنَبِيِّكَ عَضَبَ النَّمْرِ إِذَا حَدَلَ عَلَيَّ بَنُ أَبِي طَالِبٍ

I<sup>saww</sup> said: ‘Best of its people for it. My<sup>saww</sup> brother<sup>asws</sup>, and son<sup>asws</sup> of my<sup>saww</sup> uncle, and helper of my<sup>saww</sup> religion O Lord<sup>azwj</sup>, and the one angered for Your<sup>azwj</sup> Prohibitions when they are made permissible, and for Your<sup>azwj</sup> Prophet<sup>saww</sup> when contended, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

قَالَ صَدَقْتَ يَا مُحَمَّدُ إِنِّي اصْطَفَيْتُكَ بِالنَّبُوَّةِ وَ بَعَثْتُكَ بِالرَّسَالَةِ وَ امْتَحَنْتُ عَلَيَّ بِالْبَلَاغِ وَ الشَّهَادَةِ إِلَى أُمَّتِكَ وَ جَعَلْتُهُ حُجَّةً فِي الْأَرْضِ مَعَكَ وَ بَعْدَكَ وَ هُوَ نُورٌ أَوْلِيَانِي وَ وَلِيٌّ مِنْ أَطَاعِي وَ هُوَ الْكَلِمَةُ الَّتِي أَلْزَمْتُهَا الْمُتَّقِينَ

He<sup>azwj</sup> Said: ‘You<sup>saww</sup> speak the truth, O Muhammad<sup>saww</sup>! I<sup>azwj</sup> Chose you<sup>saww</sup> with the Prophet-hood, and Sent you<sup>saww</sup> with the Message, and Tried Ali<sup>asws</sup> with the delivery and the witnessing to your<sup>saww</sup> community and Made him<sup>asws</sup> a Divine Authority in the earth along with you<sup>saww</sup> and after you<sup>saww</sup>, and Noor of My<sup>azwj</sup> friends and guardian of the ones obeying Me<sup>azwj</sup>, and he<sup>asws</sup> is the word which I<sup>azwj</sup> have Necessitated it for the pious.

يَا مُحَمَّدُ وَ زَوْجَتُهُ فَاطِمَةُ وَ إِنَّهُ وَصِيكَ وَ وَارِثُكَ وَ وَزِيرُكَ وَ غَاسِلُ عَوزَتِكَ وَ نَاصِرُ دِينِكَ وَ الْمُقْتُولُ عَلَى سُنِّي وَ سُنَّتِكَ يَقْتُلُهُ شَقِيٌّ هَذِهِ الْأُمَّةُ

O Muhammad<sup>saww</sup>! And I<sup>azwj</sup> have Married him<sup>asws</sup> to (Syeda) Fatima<sup>asws</sup>, and he<sup>asws</sup> is your<sup>saww</sup> successor<sup>asws</sup>, and your<sup>saww</sup> Vizier, and washer of your<sup>saww</sup> bareness, and helper of your<sup>saww</sup> religion, and the one to be killed upon my<sup>saww</sup> Sunnah and your<sup>saww</sup> sunnah. He<sup>asws</sup> will be killed by the most wretched of this community!”

قَالَ رَسُولُ اللَّهِ ص تُمْ أَمَرَنِي رَبِّي بِأُمُورٍ وَ أَشْيَاءَ أَمَرَنِي أَنْ أَكْتُمَهَا وَ لَمْ يُؤْذَنْ لِي فِي إِخْبَارِ أَصْحَابِي بِهَا تُمْ هَوَى بِي الرَّفْرَفُ فَإِذَا أَنَا بِجَبْرِئِيلَ فَنَتَاوَلَنِي مِنْهُ حَتَّى صِرْتُ إِلَى سِدْرَةِ الْمُنْتَهَى فَوَقَفَ بِي تَحْتَهَا

Rasool-Allah<sup>saww</sup> said: ‘Then my<sup>saww</sup> Lord<sup>azwj</sup> Commanded me<sup>saww</sup> with matters and the things. He<sup>azwj</sup> Commanded me<sup>saww</sup> to conceal it and He<sup>azwj</sup> did not Permit for me<sup>saww</sup> to inform my<sup>saww</sup> companions with it. Then the rug descended with me<sup>saww</sup>, and there I<sup>saww</sup> was with Jibraeel<sup>as</sup>, and he<sup>as</sup> took me<sup>saww</sup> from it until I<sup>saww</sup> came (back) to Sidrat Al-Muntaha. He<sup>as</sup> paused with me<sup>saww</sup> beneath it.

تُمْ أَدْخَلَنِي إِلَى جَنَّةِ الْمَأْوَى فَرَأَيْتُ مَسْكِنِي وَ مَسْكَنَكَ يَا عَلِيُّ فِيهَا فَبَيْنَا جَبْرِئِيلُ يُكَلِّمُنِي إِذْ تَحَلَّى لِي نُورٌ مِنْ نُورِ اللَّهِ جَلَّ وَ عَزَّ فَتَطَرْتُ إِلَى مِثْلِ مَحِيطِ الْإِبْرَةِ إِلَى مِثْلِ مَا كُنْتُ تَطَرْتُ إِلَيْهِ فِي الْمَرَّةِ الْأُولَى

Then he<sup>as</sup> entered me<sup>as</sup> to the Garden of Al-Ma'wa (shelter), and I<sup>saww</sup> saw my<sup>saww</sup> dwelling and your<sup>asws</sup> dwelling in it, O Ali<sup>asws</sup>. While Jibraeel<sup>as</sup> was speaking to me<sup>saww</sup> when a Noor from the Noor of Allah<sup>azwj</sup> Majestic and Mighty Flashed at me<sup>saww</sup>. I<sup>saww</sup> looked into like an eye of the needle to similar to what I<sup>saww</sup> had looked at during the first time.

فَنَادَانِي رَبِّي جَلَّ وَ عَزَّ يَا مُحَمَّدُ ثَلُثَ لَيْلِكَ رَبِّي وَ سَيِّدِي وَ إِلَهِي قَالَ سَبَقَتْ رَحْمَتِي غَضَبِي لَكَ وَ لِدُرَّتِكَ أَنْتَ مُقَرَّبِي مِنْ خَلْفِي وَ أَنْتَ أَمِينِي وَ حَبِيبِي وَ رَسُولِي

My<sup>saww</sup> Lord<sup>azwj</sup> Majestic and Mighty Called out: "O Muhammad<sup>saww</sup>!" I<sup>saww</sup> said: 'At Your<sup>azwj</sup> service my<sup>saww</sup> Lord<sup>azwj</sup>, and my<sup>saww</sup> Master, and my<sup>saww</sup> God<sup>azwj</sup>!' He<sup>azwj</sup> Said: "My<sup>azwj</sup> Mercy precedes My<sup>azwj</sup> Wrath to you<sup>saww</sup> and to your<sup>saww</sup> offspring. You<sup>saww</sup> are closest from My<sup>azwj</sup> creatures, and you<sup>saww</sup> are My<sup>azwj</sup> trustees, and My<sup>azwj</sup> beloved, and My<sup>azwj</sup> Rasool<sup>saww</sup>.

وَ عِزِّي وَ جَلَالِي لَوْ لَقِيتَنِي جَمِيعَ خَلْقِي يَشْكُونَ فِيكَ طَرَفَةَ عَيْنٍ أَوْ يُبْغِضُونَ صَفْوَتِي مِنْ دُرَّتِكَ لَأَدْخَلْتَهُمْ نَارِي وَ لَا أَبَالِي

By My<sup>azwj</sup> Mighty and My<sup>azwj</sup> Majesty! Even if the entirety of My<sup>azwj</sup> creatures were to meet Me<sup>azwj</sup> doubting in you<sup>saww</sup> in the blink of an eye, or hating My<sup>azwj</sup> elites from your<sup>saww</sup> offspring, I<sup>azwj</sup> will Enter them into My<sup>azwj</sup> Fire, and I<sup>azwj</sup> don't care!

يَا مُحَمَّدُ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ إِلَى جَنَّاتِ النَّعِيمِ أَبُو السَّبْطَيْنِ سَيِّدِي شَبَابِ أَهْلِ جَنَّتِي الْمُقْتُولِينَ ظُلْمًا

O Muhammad<sup>saww</sup>! Ali<sup>asws</sup> is Emir of the Momineen, and chief of the Muslims, and guide of the resplendent to the Gardens of bliss, father<sup>asws</sup> of the two grandsons<sup>asws</sup>, two chiefs of the youths of the people of My<sup>azwj</sup> Paradise, the ones to be killed unjustly'.

ثُمَّ حَرَضَ عَلَى الصَّلَاةِ وَ مَا أَرَادَ تَبَارَكَ وَ تَعَالَى وَ قَدْ كُنْتُ قَرِيبًا مِنْهُ فِي الْمَرَّةِ الْأُولَى مِثْلَ مَا بَيْنَ كَبِدِ الْقَوْسِ إِلَى سَيْبِهِ فَذَلِكَ قَوْلُهُ جَلَّ وَ عَزَّ قَابَ قَوْسَيْنِ أَوْ أَدْنَى مِنْ ذَلِكَ ثُمَّ ذَكَرَ سِدْرَةَ الْمُنْتَهَى

Then He<sup>azwj</sup> Urged upon the Salat and whatever the Blessed and Exalted Wanted, and I<sup>saww</sup> had been closer from Him<sup>azwj</sup> in the first time like what is between the tip of the bow to its (other) end. That is the Word of Majestic and Mighty: **So he was (at a distance of) two bows or nearer [53:9]** from that.

فَقَالَ وَ لَقَدْ رَأَى نَزْلَهُ أُخْرَى عِنْدَ سِدْرَةِ الْمُنْتَهَى عِنْدَهَا جَنَّةُ الْمَأْوَى إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى مَا زَاغَ الْبَصَرُ وَ مَا طَغَى يَعْنِي مَا غَشِيَ السِّدْرَةَ مِنْ نُورِ اللَّهِ وَ عَظَمَتِهِ.

He<sup>azwj</sup> Said: **And he had seen him in another descent [53:13] At the Lote Tree [53:14] By the Garden of abode [53:15] When the Lote Tree was overwhelmed by what overwhelmed it [53:16] Neither did the sight deviate nor did it exceed [53:17]** – meaning what Al -idrat was overwhelmed from the Noor of Allah<sup>azwj</sup> and His<sup>azwj</sup> magnificence".<sup>423</sup>

56- شف، كشف اليقين الحسين بن سعيد عن محمد بن سليمان عن أبيه عن أبي عبد الله ع ثم قال بعد كلام لا ضرورة إليه إن علياً مرض فعاده رسول الله صلى الله عليه و على أهل بيته و أمر هؤلاء فعادوه و قال لهم سلموا عليه بإمرة المؤمنين

<sup>423</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 55

(The book) 'Kashaf Al Yaqeen' – Al Husayn Bin Saeed, from Muhammad Bin Suleyman, from his father,

'From Abu Abdullah<sup>asws</sup> who then said after speech there is no need to it: 'Ali<sup>asws</sup> was ill, so Rasool-Allah<sup>saww</sup> consoled him<sup>asws</sup> and upon People<sup>asws</sup> of his<sup>asws</sup> Household, and ordered them (companions). So they consoled him<sup>asws</sup>, and he<sup>saww</sup> said to them: 'Greet unto him<sup>asws</sup> as 'Amir Al-Momineen'.

فَقَامَ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ فَقَالُوا أَمِنْ اللَّهِ أَوْ مِنْ رَسُولِهِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص مِنْ اللَّهِ وَ مِنْ رَسُولِهِ

Abu Bakr and Umar and Usman stood up. They said, 'Is it from Allah<sup>azwj</sup> or from His<sup>azwj</sup> Rasool<sup>saww</sup>?' Rasool-Allah<sup>saww</sup> said to them: 'From Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>'.

قَالَ فَانْطَلَقُوا فَسَلَّمُوا عَلَيْهِ بِإِيمَةِ الْمُؤْمِنِينَ فَدَخَلَ عَلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ وَ هُمْ عِنْدَهُ فَقَالَ لَهُ يَا عَلِيُّ مَا قَالُوا لَكَ فَقَالَ سَلَّمُوا عَلَيَّ بِإِيمَةِ الْمُؤْمِنِينَ

He<sup>asws</sup> said: 'They went and greeted unto him<sup>asws</sup> as 'Amir Al-Momineen'. Rasool-Allah<sup>saww</sup> entered unto them and the People<sup>asws</sup> of his<sup>saww</sup> Household, and they were in his<sup>asws</sup> presence. He<sup>saww</sup> said to him<sup>asws</sup>: 'O Ali<sup>asws</sup>! What are they saying to you<sup>asws</sup>?' They greeted unto me<sup>asws</sup> as 'Amir Al-Momineen'.

قَالَ فَقَالَ لَهُمْ إِنَّ هَذَا اسْمُ تَحْلَةٍ اللَّهُ عَلَيَّ لَيْسَ هُوَ إِلَّا لَهُ ثُمَّ ذَكَرَ تَمَامَ الْحَدِيثِ.

He<sup>asws</sup> said: 'He<sup>saww</sup> said to them: 'This is a name Allah<sup>azwj</sup> has Attributed to Ali<sup>asws</sup>. It isn't, except for him<sup>asws</sup>. Then he<sup>asws</sup> mentioned the complete Hadeeth''<sup>424</sup>

57- شف، كشف اليقين من كتاب إسماعيل بن أحمد البستي من علماء المخالفين قال: من أسمائه ما سماه جبرئيل بما على ما رواه الخلق عن علي ع قال دخلت على رسول الله ص فوجدته ورأسه في حجر دحية الكلبي فسلمت عليه فقال لي دحية و عليكم السلام يا أمير المؤمنين و فارس المسلمين و قائد الغر المحجلين و قاتل الناكثين و المارقين و الفاسقين و قال إمام المتقين في بعض الروايات

(The book) 'Kashf Al Yaqeen', from the book of Ismail Bin Ahmad Al Busty, from the scholars of the adversaries who said,

'From his<sup>asws</sup> names is what Jibraeel<sup>as</sup> had named him<sup>asws</sup> with upon what the people have reported from Ali<sup>asws</sup>. He<sup>asws</sup> said: 'I<sup>asws</sup> entered to see Rasool-Allah<sup>saww</sup>. I<sup>asws</sup> found him<sup>saww</sup> and his<sup>saww</sup> head was in a lap of Dihiya Al-Kalby. I<sup>asws</sup> greeted unto him. Dihiya said to me<sup>asws</sup>, and upon you<sup>asws</sup> be the greetings, O Emir of the Momineen, and guide of the resplendent, and killer of the allegiance-breakers, and the renegades, and the deviants'. And he said, 'Imam<sup>asws</sup> of the pious', in one of the reports.

ثُمَّ قَالَ لَهُ تَعَالَ فَخُذْ رَأْسَ نَبِيِّكَ فِي حَجْرِكَ فَأَنْتَ أَحَقُّ بِذَلِكَ فَلَمَّا دَنُوْتُ مِنْ رَسُولِ اللَّهِ وَ وَضَعْتُ رَأْسَهُ فِي حَجْرِي لَمْ أَرَ دِحْيَةَ وَ فَتَحَ رَسُولُ اللَّهِ عَيْنَهُ وَ قَالَ يَا عَلِيُّ مَنْ كُنْتَ تُكَلِّمُ

Then he said to him<sup>asws</sup>, 'Come, take the head of your<sup>asws</sup> Prophet<sup>saww</sup> in your<sup>asws</sup> lap, for you<sup>asws</sup> are more rightful with that'. When I<sup>asws</sup> near to Rasool-Allah<sup>saww</sup> and placed his<sup>saww</sup>

<sup>424</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 56

head in my<sup>asws</sup> lap, I<sup>asws</sup> could (no longer) see Dihiya, and Rasool-Allah<sup>saww</sup> opened his<sup>saww</sup> eyes and said: 'O Ali<sup>asws</sup>! Who were you<sup>asws</sup> speaking to?'

فُلْتُ دِحْيَةَ الْكَلْبِيِّ وَ قَصَصْتُ عَلَيْهِ الْقِصَّةَ فَقَالَ لِي لَمْ يَكُنْ دِحْيَةً وَ إِنَّمَا كَانَ ذَلِكَ جِبْرِيلَ أَنَاكَ لِيُعَرِّفَكَ أَنَّ اللَّهَ تَعَالَى سَمَّاكَ بِهَذِهِ الْأَسْمَاءِ.

I<sup>asws</sup> said: 'Dihiya Al-Kalby', and narrated to him<sup>asws</sup> the story. He<sup>saww</sup> said to me<sup>asws</sup>: 'It did not happen to be Dihiya, and rather that was Jibraeel<sup>as</sup> having come to you<sup>asws</sup>, to let you<sup>asws</sup> know that Allah<sup>azwj</sup> the Exalted has Named you with these names'.<sup>425</sup>

58- شف، كشف اليقين من مصنفات بعض علماء المخالفين روي عن أحمد بن محمد الطبري عن محمد بن الحسين و علي بن العباس و علي بن أحمد بن الحكم و جعفر بن محمد بن مالك و علي بن أحمد بن الحسين و الحسين بن السكن جميعاً عن عباد بن يعقوب عن السري بن عبد الله عن علي بن حرور [خزوري] قال دخلت أنا و العلاء بن هلال على أبي إسحاق السبيعي حيث قديم من خراسان فقال حدثني أخوك أبو داود عن بريدة بن حصيب الأسلمي قال:

(The book) 'Kashaf Al Yaqeen', from compilations of one of the scholars of the adversaries – It is reported from Ahmad Bin Muhammad Al Tabari, from Muhammad Bin Al Husayn, and Ali Bin Al Abbas, and Ali Bin Ahmad Bin Al Hakam, and Ja'far Bin Muhammad Bin Malik, and Ali Bin Ahmad Bin Al Husayn, and Al Husayn Bin Al Sakan, altogether from Abbad Bin Yaqoub, from Al Sary Bin Abdullah, from Ali Bin Khawr who said, 'I and Al A'ala Bin Hilal to Abu Is'haq Al Sabie when he arrived from Khurasan, he said, 'It is narrated to me by your brother Abu Dawood, from Bureyda Bin Huseyb Al Aslamy who said,

كُنْتُ عِنْدَ رَسُولِ اللَّهِ ص فَدَخَلَ عَلَيْنَا أَبُو بَكْرٍ فَقَالَ لَهُ رَسُولُ اللَّهِ ص فَمُ يَا أَبَا بَكْرٍ فَسَلَّمَ عَلَيَّ بِإِمْرَةِ الْمُؤْمِنِينَ فَقَالَ أَبُو بَكْرٍ أَمِنْ اللَّهِ أَمْ مِنْ رَسُولِهِ فَقَالَ ص مِنْ اللَّهِ وَ مِنْ رَسُولِهِ

'I was in the presence of Rasool-Allah<sup>saww</sup>, and Abu Bakr entered towards us. Rasool-Allah<sup>saww</sup> said to him: 'Arise, O Abu Bakr, and greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'!' Abu Bakr said, 'Is it from Allah<sup>azwj</sup> or from His<sup>azwj</sup> Rasool<sup>saww</sup>?'. He<sup>saww</sup> said: 'From Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>'.

ثُمَّ جَاءَ عُمَرُ فَقَالَ لَهُ رَسُولُ اللَّهِ ص سَلِّمْ عَلَيَّ بِإِمْرَةِ الْمُؤْمِنِينَ فَقَالَ عُمَرُ مِنَ اللَّهِ أَوْ مِنْ رَسُولِهِ فَقَالَ ص مِنَ اللَّهِ وَ مِنْ رَسُولِهِ

Then Umar came. Rasool-Allah<sup>saww</sup> said to him: 'Greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'!' Umar said, 'From Allah<sup>azwj</sup> or from His<sup>azwj</sup> Rasool<sup>saww</sup>?'. He<sup>saww</sup> said: 'From Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>'.

ثُمَّ جَاءَ سَلْمَانُ كَرَّمَ اللَّهُ وَجْهَهُ فَسَلَّمَ فَقَالَ لَهُ رَسُولُ اللَّهِ ص سَلِّمْ عَلَيَّ بِإِمْرَةِ الْمُؤْمِنِينَ فَسَلَّمَ ثُمَّ جَاءَ عَمَّارٌ فَسَلَّمَ ثُمَّ جَلَسَ فَقَالَ لَهُ رَسُولُ اللَّهِ ص فَمُ يَا عَمَّارُ فَسَلِّمْ عَلَيَّ أَمِيرِ الْمُؤْمِنِينَ فَقَامَ فَسَلَّمَ ثُمَّ دَنَا فَجَلَسَ

Then came Salman<sup>ra</sup>, may Allah<sup>azwj</sup> Honour his<sup>ra</sup> face. He<sup>ra</sup> greeted. Rasool-Allah<sup>saww</sup> said to him<sup>ra</sup>: 'Greet to Ali<sup>asws</sup> as 'Amir Al-Momineen'!' He<sup>ra</sup> greeted. Then came Ammar<sup>ra</sup>. He<sup>ra</sup> greeted, then sat down. Rasool-Allah<sup>saww</sup> said to him<sup>ra</sup>: 'O Ammar<sup>ra</sup>! Greet unto 'Amir Al-Momineen'!' He<sup>ra</sup> stood up and greeted. Then he<sup>ra</sup> came closer and sat down.

<sup>425</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 57

فَأَقْبَلَ رَسُولُ اللَّهِ ص يَوْجُهُ فَقَالَ إِنِّي قَدْ أَخَذْتُ مِيثَاقَكُمْ عَلَى ذَلِكَ كَمَا أَخَذَ اللَّهُ مِيثَاقَ بَنِي آدَمَ فَقَالَ لَهُمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى وَ سَأَلْتُمُونِي أَنْتُمْ أَمِنْ اللَّهِ أَوْ مِنْ رَسُولِهِ فَقُلْتُ بَلَى أَمَا وَاللَّهِ لَئِنْ نَقَضْتُمُوهُ لَتَكْفُرُنَّ

Rasool-Allah<sup>saww</sup> faced with his<sup>saww</sup> face and said: 'I<sup>saww</sup> have taken your covenants upon that like what Allah<sup>azwj</sup> had Taken a Covenant of the children of Adam<sup>as</sup>. He<sup>azwj</sup> Said to them: **"Am I not your Lord?" They said, 'Yes' [7:172]**, and you had asked me<sup>saww</sup>, 'Is it from Allah<sup>azwj</sup> or from His<sup>azwj</sup> Rasool<sup>saww</sup>?' So, I<sup>saww</sup> said: 'Yes, by Allah<sup>azwj</sup>! If you were to break it, you will be committing Kufr'.

فَخَرَجُوا مِنْ عِنْدِ رَسُولِ اللَّهِ وَ رَجُلٌ مِنَ الْقَوْمِ يَضْرِبُ بِإِخْدَى يَدَيْهِ عَلَى الْأُخْرَى ثُمَّ قَالَ كَلَّا وَ رَبِّ الْكَعْبَةِ فَقُلْتُ مَنْ ذَلِكَ الرَّجُلُ قَالَ لَا تَتَحَمَّلُهُ وَ جَابِرٌ مِنْ خَلْفِي يَغْمِزُنِي أَنْ سَلُهُ فَأَلْحَحْتُ عَلَيْهِ فَقَالَ الْأَعْرَابِيُّ يَغْنِي عُمَرُ بْنُ الْخَطَّابِ.

They went out from the presence of Rasool-Allah<sup>saww</sup>, and a man from the group struck with one of his hands upon the other, then said, 'Never, by the Lord<sup>azwj</sup> of Kabah!' I said, 'Who was that man?' He said: 'Do not encumber him', and Jabir was winking at me from behind to ask him, and insisted upon it. The Bedouin said, 'Meaning, Umar Bin Al-Khattab'.<sup>426</sup>

59- شف، كشف اليقين من كتاب الرسالة الموضحة تأليف المظفر بن جعفر بن الحسين بن محمد بن همام عن علي بن العباس و محمد بن الحسين بن حفص قالاً حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِسْحَاقَ قَالَ حَدَّثَنَا يَحْيَى بْنُ سَالِمٍ عَنْ صَبَّاحِ بْنِ يَحْيَى الْمُزَنِّيِّ عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ عَنْ أَبِي دَاوُدَ عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ قَالَ: كُنَّا نُسَلِّمُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ بِحَضْرَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِمَا وَ آهِمَا بِأَمْرَةِ الْمُؤْمِنِينَ نَقُولُ السَّلَامَ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ وَ يَرُدُّ عَلَيْنَا.

(The book) 'Kashaf Al Yaqeen', from the book 'Al Risalah Al Mowziha', compiled by Al Muzaffer Bin Ja'far Bin Al Husayn, from Muhammad Bin Hammam, from Ali Bin Al Abbas, and Muhammad Bin Al Husayn Bin Hafs who said, 'It is narrated to us by Ismail Bin Is'haq who said, 'It is narrated to us by Yahya Bin Salim, from Sabbah Bin Yahya Al Muzanny, from Al A'ala Bin Al Musayyib, from Abu Dawood, from Bureyda Al Aslami who said,

'We used to greet unto Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> in the presence of Rasool-Allah<sup>saww</sup>, may Allah<sup>azwj</sup> Send Salawaat upon them<sup>asws</sup> and their<sup>asws</sup> Progeny<sup>asws</sup>, as 'Amir Al-Momineen'. We would say, 'The greetings be unto you<sup>asws</sup>, O Amir Al-Momineen, and Mercy of Allah<sup>azwj</sup>, and His<sup>azwj</sup> Blessings', and he<sup>asws</sup> would respond to us'.<sup>427</sup>

60- شف، كشف اليقين المظفر بن جعفر بن الحسين بن محمد بن همام عن علي بن العباس و محمد بن الحسين بن حفص عن إِسْمَاعِيلِ بْنِ إِسْحَاقَ بْنِ رَاشِدٍ عَنْ يَحْيَى بْنِ سَالِمٍ عَنْ صَبَّاحِ الْمُزَنِّيِّ عَنِ الْحَارِثِ بْنِ خَصِيرَةَ عَنِ الْقَاسِمِ بْنِ جُنْدَبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَدْخُلُ الْآنَ قَبِيلُ يَا رَسُولَ اللَّهِ مَنْ يَدْخُلُ الْآنَ قَالَ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ قَائِدُ الْعَرِّ الْمُحَجَّلِينَ

(The book) 'Kashaf Al Yaqeen' – Al Muzaffer Bin Ja'far, from Muhammad Bin Al Husayn Bin Hafs, from Ismail Bin Is'haq Bin Rashid, from Yahya Bin Salim, from Sabbah Al Muzanny, from Al Haris Bin Haseyra, from Al Qasim Bin Jundab, from Anas Bin Malik (well-known fabricator) who said,

'Rasool-Allah<sup>saww</sup> said: 'He<sup>asws</sup> will be entering now'. It was said, 'O Rasool-Allah<sup>saww</sup>! Who will be entering now?' He<sup>saww</sup> said: 'Emir of the Momineen, and chief of the Muslims, and guide of the resplendent'.

<sup>426</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 58

<sup>427</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 59

قَالَ قُلْتُ اللَّهُمَّ اجْعَلْهُ رَجُلًا مِنَ الْأَنْصَارِ فَدَخَلَ عَلَيَّ عَ فَقَامَ النَّبِيُّ مُسْتَبْشِرًا فَجَعَلَ يَمْسَحُ عَرَقَ وَجْهِهِ بِوَجْهِهِ عَلَيَّ عَ فَقَالَ إِنَّكَ تَصْنَعُ بِي شَيْئًا مَا صَنَعْتَهُ بِي

He (Anas) said, 'I said, 'O Allah<sup>azwj</sup>! Make it to be a man from the Helpers. (But) Ali<sup>asws</sup> entered. The Prophet<sup>saww</sup> stood up smiling and went on to wipe the sweat of his<sup>saww</sup> face with the face of Ali<sup>asws</sup>. He<sup>asws</sup> said: 'You<sup>saww</sup> have done something with me<sup>asws</sup> you<sup>asws</sup> have not with me<sup>asws</sup> (before)'.

قَالَ وَ لَمْ لَا أَصْنَعُ هَذَا وَ أَنْتَ تُؤَدِّي عَنِّي وَ تُنَجِّزُ عِدَائِي وَ تَقْضِي دِينِي وَ تُبَيِّنُ لِي الَّذِي اخْتَلَفُوا فِيهِ بَعْدِي.

He<sup>saww</sup> said: 'And why should I<sup>saww</sup> not do this and you<sup>asws</sup> will be fulfilling on my<sup>saww</sup> behalf, and fulfil my<sup>saww</sup> promises, and pay off my<sup>saww</sup> debts, and explain to them that which they would be differing in after me<sup>saww</sup>, 428

61- شف، كشف اليقين المظفر عن محمد بن معمر عن حمدان المعافى عن علي بن موسى الرضا عن أبيه عن جده جعفر ع قال: يوم غدير خم يوم شريف عظيم أخذ الله الميثاق لأمير المؤمنين ع أمر محمد ص أن ينصبه للناس علماً و شرح الحال

(The book) 'Kashf al Yaqeen' – Al Muzaffer, from Muhammad Bin Ma'mar, from Hamdan al Muafy,

'From Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup> from his<sup>asws</sup> grandfather<sup>asws</sup> Ja'far<sup>asws</sup> having said: 'On the day of Ghadeer Khumm is noble, mighty. Allah<sup>azwj</sup> Took the Covenant for Amir Al-Momineen<sup>asws</sup>. He<sup>azwj</sup> Commanded Muhammad<sup>saww</sup> to nominate him<sup>asws</sup> as a flag for the people and explain the situation'.

و قَالَ مَا هَذَا لَفْظُهُ ثُمَّ هَبَطَ جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُعَلِّمَ أُمَّتَكَ وَ لَايَةً مِنْ فَرَضَتْ طَاعَتُهُ وَ مَنْ يَقُومُ بِأَمْرِهِمْ مِنْ بَعْدِكَ وَ أَكَّدَ ذَلِكَ بِي كِتَابِهِ فَقَالَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ

And he<sup>asws</sup> said, what are these wordings: 'Then Jibrael<sup>as</sup> came down and said: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> Commands you<sup>saww</sup> to teach your<sup>saww</sup> community the Wilayah of the one<sup>asws</sup>, obedience to him<sup>asws</sup> is Obligatory, and the one<sup>asws</sup> who will be standing with their affairs from after you<sup>saww</sup>, and He<sup>azwj</sup> has Emphasised that in His<sup>azwj</sup> Book, so He<sup>azwj</sup> Said: **"O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]!"**

فَقَالَ أَيُّ رَبِّ وَ مَنْ وَلِيُّ أَمْرِهِمْ بَعْدِي

He<sup>saww</sup> said: 'Yes, my<sup>saww</sup> Lord<sup>azwj</sup>! And who is the Master of their affairs after me<sup>saww</sup>?'

فَقَالَ مَنْ هُوَ لَمْ يُشْرِكْ بِي طَرَفَةً عَيْنٍ وَ لَمْ يُعْبُدْ وَثَنًا وَ لَا أَقْسَمَ بِرَأْسِي عَلَيَّ بِنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ وَ إِمَامُهُمْ وَ سَيِّدُ الْمُسْلِمِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ فَهُوَ الْكَلِمَةُ الَّتِي أَلَزَمْتُهَا الْمُتَّقِينَ وَ الْبَابُ الَّذِي أُوتِيَ مِنْهُ مَنْ أَطَاعَهُ أَطَاعَنِي وَ مَنْ عَصَاهُ عَصَانِي

He<sup>azwj</sup> Said: 'One<sup>asws</sup> who has not associated with Me<sup>azwj</sup> even for the blink of an eye, and did not worship any idol, nor apportioned by divining arrows, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> Amir Al-Momineen<sup>asws</sup>, and their Imam<sup>asws</sup>, and chief of the Muslims, and guide of the resplendent.

<sup>428</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 60

He<sup>asws</sup> is the word which I<sup>azwj</sup> have necessitated for the pious, and the door which I<sup>azwj</sup> can be accessed from. One who obeys him<sup>asws</sup> has obeyed Me<sup>azwj</sup>, and one who disobeys him<sup>asws</sup> has disobeyed Me<sup>azwj</sup>!”

فَقَالَ رَسُولُ اللَّهِ ص أَيُّ رَبِّ إِيَّيْ أَخَافُ فُرُشًا وَ النَّاسَ عَلَى نَفْسِي وَ عَلَى عَلِيٍّ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَعِيداً وَ تَهْدِيداً يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِيكَ مِنَ النَّاسِ

Rasool-Allah<sup>saww</sup> has said: ‘Yes, Lord<sup>azwj</sup>! I<sup>saww</sup> fear Quraysh and the people, upon myself<sup>saww</sup>, and upon Ali<sup>asws</sup>’. Allah<sup>azwj</sup> Blessed and Exalted, a Promise and Threat: ***O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67]’.***

ثُمَّ ذَكَرَ صُورَةَ مَا جَرَى بِعَدِيرِ حُجٍّ مِنْ وَلَايَةِ عَلِيٍّ ع.

Then he<sup>asws</sup> mentioned the image of what flowed at Ghadeer Khumm of the Wilayah of Ali<sup>asws</sup>,<sup>429</sup>

62- شف، كشف اليقين من رواية الخليفة الناصر من بني العباس و روينا كتابه عن السيد فخر بن معد الموسوي فقال أخبرنا عبد الحق بن أبي الفرج عن محمد بن علي بن ميمون عن الشريف محمد بن علي بن عبد الرحمن الحسيني عن محمد بن جعفر التميمي عن أبي العباس بن سعيد عن المنذر القابوسي عن محمد بن علي عن عبيد بن يحيى العطار عن محمد بن الحسين بن علي بن الحسين عن أبيه عن جده قال إن في اللوح المحفوظ تحت العرش علي بن أبي طالب أمير المؤمنين.

(The book) ‘Kashaf Al Yaqeen’ – From a reporter of the caliph Al Nasir from the clan of Al Abbas, and it is reported in his book, from the Seyyid Fakhar Bin Ma’ad Al Waswasy who said, ‘We are informed by Abdul Haqq Bin Abu Al faraj, from Muhammad Bin Ali Bin Maymoun, from Al Shareef Muhammad Bin Ali Bin Abdul Rahman Al Hasany, from muhammad Bin Ja’far Al Tameemy, from Abu Al Abbas Bin Saeed, from Al Munzar Al Qabusy, from Muhammad Bin Ali, from Ubeyr Bin Yahya Al Attar, from Muhammad Bin Al Husayn Bin Ali Bin Al Husayn, from his fther, from his grandfather who said,

‘In the Guarded Tablet beneath the Throne (Inscribed) ‘Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is ‘Amir Al-Momineen’’.<sup>430</sup>

63- شف، كشف اليقين من الكتاب المسمى حجة التفصيل تأليف ابن الأثير عن مُحَمَّد بن الحسين الواسطي عن إبراهيم بن سعيد عن الحسن بن زياد الأنماطي عن مُحَمَّد بن عُبَيْدٍ الْأَنْصَارِيِّ عَنْ أَبِي هَارُونَ الْعُبَيْدِيِّ عَنْ رَبِيعَةَ السَّعْدِيِّ قَالَ: كَانَ حَذِيقَةُ وَالِيَا لِعُثْمَانَ عَلَى الْمَدَائِنِ فَلَمَّا صَارَ عَلِيٌّ أَمِيرَ الْمُؤْمِنِينَ كَتَبَ لِحَذِيقَةَ عَهْدًا يُخَيِّرُهُ بِمَا كَانَ مِنْ أَمْرِهِ وَ بَيْعَةِ النَّاسِ إِيَّاهُ

(The book) ‘Kashf Al Yaqeen’, from the book names as ‘Hujjat Al Tafseel’ compile by Ibn Al Aseer, from Muhammad Bin Al Husayn Al Wasaty, from Ibrahim Bin Saeed, from Al hassan Bin Ziyad Al Anmaty, from Muhammad Bin Ubeyd Al Ansari, from Abu Haroun Al Abady, from Rabie Al Sa’ady who said,

‘Huzeyfa was a governor for Usman upon Al-Madain. When Ali<sup>asws</sup> become ‘Amir Al-Momineen’ (caliph), he<sup>asws</sup> wrote a pact for Huzeyfa informing him with what had happened from his<sup>asws</sup> affairs and the people pledging to him<sup>asws</sup>.

<sup>429</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 61

<sup>430</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 62

فَاسْتَوَى حَدِيثُهُ خَالِيساً وَكَانَ عَلِيًّا فَقَالَ قَدْ وَ اللَّهِ وَلَّاكُمْ أَمِيرُ الْمُؤْمِنِينَ حَقًّا فَالَهَا ثَلَاثًا فَقَامَ إِلَيْهِ شَابٌّ مِنَ الْفُرسِ مُتَقَلِّدًا سَيْفًا فَقَالَ أَيُّهَا الْأَمِيرُ أَ تَأْذُنُ فِي الْكَلَامِ قَالَ نَعَمْ قَالَ الْيَوْمَ صَارَ أَمِيرُ الْمُؤْمِنِينَ أَوْ لَمْ يَزَلْ أَمِيرُ الْمُؤْمِنِينَ فَقَالَ حَدِيثُهُ بَلْ لَمْ يَزَلْ وَ اللَّهِ أَمِيرُ الْمُؤْمِنِينَ

Huzeyfa sat up straight, and he was ill. He said, 'By Allah<sup>azwj</sup>! He<sup>asws</sup> is ruling you all, the true Amir Al-Momineen' – thrice. A youth from Persian stood up, being collared with a sword. He said, 'O you commander! Will you permit regarding the speech?' He said, 'Yes'. He said, 'Today he<sup>asws</sup> became Amir Al-Momineen, or did he<sup>asws</sup> not cease to be Amir Al-Momineen?' Huzeyfa said, 'But, by Allah<sup>azwj</sup>, he<sup>asws</sup> did not cease to be Amir Al-Momineen'.

قَالَ وَ كَيْفَ لَنَا بِمَا تَقُولُ قَالَ بَيْنِي وَ بَيْنَكُمْ كِتَابُ اللَّهِ عَزَّ وَ جَلَّ وَ إِنْ شِئْتَ حَدَّثْتُكَ ذَلِكَ لِعَهْدِي عَلَيَّ بَيْنِي وَ بَيْنَكَ فَقَالَ الشَّابُّ حَدَّثْنَا يَا أَبَا عَبْدِ الرَّحْمَنِ

He said, 'And how can it be for us with what you are saying?' He said, 'Between me and you is the Book of Allah<sup>azwj</sup> Mighty and Majestic, and if you so like, I can narrate to you what of the pact of Ali<sup>asws</sup> between me and you'. The youth said, 'Narrate to us, O Abu Abdul Rahman!'

فَقَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ لِأَصْحَابِهِ إِذَا رَأَيْتُمْ دَحِيَّةَ الْكَلْبِيِّ عِنْدِي فَلَا يَدْخُلَنَّ عَلَيَّ أَحَدٌ وَ إِنِّي أَتَيْتُ رَسُولَ اللَّهِ ص يَوْمًا فِي حَاجَةٍ فَرَأَيْتُ شِمْلَةً مُرْخَاةً عَلَى الْبَابِ فَرَفَعْتُ الشِّمْلَةَ فَإِذَا أَنَا بِدَحِيَّةِ الْكَلْبِيِّ فَعَمَضْتُ عَيْنِي فَرَجَعْتُ

He said, 'Rasool-Allah<sup>saww</sup> said to his<sup>saww</sup> companions: 'When you see Dihiya Al-Kalby in my<sup>saww</sup> presence, then no one should enter to see me<sup>saww</sup>, and one day I came to Rasool-Allah<sup>azwj</sup> regarding, and I<sup>saww</sup> saw the cloth (curtain) down upon the door. I raised the cloth and there I was with Dihiya Al-Kalby. So, I shut my eyes and returned.

قَالَ فَلَقِيتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَقَالَ لِي يَا أَبَا عَبْدِ الرَّحْمَنِ مِنْ أَيْنَ أَقْبَلْتَ قُلْتُ أَتَيْتُ رَسُولَ اللَّهِ ص فِي حَاجَةٍ فَلَمَّا أَتَيْتُ مَنْزِلَهُ رَأَيْتُ شِمْلَةً مُرْخَاةً عَلَى الْبَابِ فَرَفَعْتُ الشِّمْلَةَ فَإِذَا أَنَا بِدَحِيَّةِ الْكَلْبِيِّ فَرَجَعْتُ

He said, 'I met Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He<sup>asws</sup> said to me: 'O Abu Abdul Rahman! Where are you coming from?' I said, 'I went to Rasool-Allah<sup>saww</sup> regarding a need. When I came to his<sup>saww</sup> house, I saw a cloth (curtain) down upon the door. I raised the cloth and there I was with Dihiya Al-Kalby, so I returned'.

قَالَ فَقَالَ لِي عَلِيٌّ ع ارجع يا حَدِيثُهُ فَلِئَنِّي أَرْجُو أَنْ يَكُونَ هَذَا الْيَوْمُ حُجَّةً عَلَى هَذَا الْخَلْقِ قَالَ فَرَجَعْتُ مَعَ عَلِيٍّ ع فَوَقَفْتُ عَلَى الْبَابِ وَ دَخَلَ عَلِيٌّ ع فَقَالَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ رَدَّ دَحِيَّةُ فَقَالَ وَ عَلَيْكُمْ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ أَنَا

He (Huzeyfa) said, 'Ali<sup>asws</sup> said to me: 'Return, O Huzeyfa, for I<sup>asws</sup> wish that this day would happen to be a proof upon these people'. So, I returned with Ali<sup>asws</sup> and stood at the door, and Ali<sup>asws</sup> entered and said: 'The greetings be unto you<sup>asws</sup> and Mercy of Allah<sup>azwj</sup>, and His<sup>azwj</sup> Blessings!' And Dihiya responded. He said, 'And upon you<sup>asws</sup> be the greetings, and Mercy of Allah<sup>azwj</sup>, and His<sup>azwj</sup> Blessings, O Amir Al-Momineen<sup>asws</sup>! Whom am I?'

قَالَ أَطْنُكَ دَحِيَّةُ الْكَلْبِيِّ قَالَ أَجَلٌ خُذْ رَأْسَ ابْنِ عَمِّكَ فَأَنْتَ أَحَقُّ بِهِ مِنِّي فَمَا كَانَ بِأَسْرَعٍ مِنْ أَنْ رَفَعَ النَّبِيُّ ص رَأْسَهُ فَقَالَ يَا عَلِيُّ مِنْ حَجَرٍ مِنْ أَخَذْتُ رَأْسِي وَ غَابَ دَحِيَّةُ فَقَالَ أَطْنُهُ مِنْ حَجَرٍ دَحِيَّةُ الْكَلْبِيِّ

He<sup>asws</sup> said: 'I<sup>asws</sup> think you are Dihiya Al-Kalby'. He said, 'Yes. Take the head of the son<sup>saww</sup> of your<sup>asws</sup> uncle<sup>as</sup>, for you<sup>asws</sup> are more rightful with it than me'. The Prophet<sup>saww</sup> quickly raised his<sup>saww</sup> head and said: 'O Ali<sup>asws</sup>! Whose lap did you<sup>asws</sup> take my<sup>saww</sup> head from?' And Dihiya disappeared. He<sup>asws</sup> said: 'I<sup>asws</sup> think, from the lap of Dihiya Al-Kalby'.

قَالَ أَحَلَّ فَأَيُّ شَيْءٍ قِيلَ لَكَ قَالَ قُلْتُ السَّلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ فَرَدَّ عَلَيَّ وَ عَلَيْكُمْ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ يَا أَمِيرَ الْمُؤْمِنِينَ

He<sup>saww</sup> said: 'Yes. So which thing did he say to you<sup>asws</sup>?' He<sup>asws</sup> said: 'I<sup>asws</sup> said: 'The greetings be unto you, and Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings'. So he responded to me<sup>asws</sup>, 'And upon you<sup>asws</sup> be the greetings, and Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings, O Amir Al-Momineen!'

فَقَالَ النَّبِيُّ ص طَوَّبَ لَكَ يَا عَلِيُّ سَلَّمْتُ عَلَيْكَ الْمَلَائِكَةُ بِأَمْرِ الْمُؤْمِنِينَ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ

The Prophet<sup>saww</sup> said: 'Beatitude be for you<sup>asws</sup>, O Ali<sup>asws</sup>! The Angel greeted unto you<sup>asws</sup> as 'Amir Al-Momineen', from the Presence of Lord<sup>azwj</sup> of the worlds!'

قَالَ فَخَرَجَ عَلَيَّ ع فَقَالَ يَا حَدِيثَهُ أَسَمِعْتَ قُلْتُ نَعَمْ قَالَ فَكَيْفَ سَمِعْتَ قَالَ قُلْتُ كَالَّذِي سَمِعْتُ

He (Huzeyfa) said, 'Ali<sup>asws</sup> came out and said: 'O Huzeyfa! Did you hear?' I said, 'Yes'. He<sup>asws</sup> said: 'So, how did you hear?' I said, 'Like that which you<sup>asws</sup> heard'.

قَالَ فَقَالَ الْفَارِسِيُّ فَأَيْنَ كَانَتْ أَسْيَافُكُمْ ذَلِكَ الْيَوْمَ يَغْنِي يَوْمَ بَيْعَةِ أَبِي بَكْرٍ قَالَ وَجَّكَ تِلْكَ قُلُوبُ ضُرِبَ عَلَيْهَا بِالْعَقَلَةِ لَهَا مَا كَسَبَتْ وَ لَكُمْ مَا كَسَبْتُمْ وَ لَا تَسْتَلُونُ عَمَّا كَانُوا يَعْمَلُونَ.

He (the narrator) said, 'The Persian said, 'So where were your swords on that day, meaning the day of the allegiance to Abu Bakr?' He said, 'Woe be unto you! Hearts were struck with the heedlessness upon it, **for it was what it earned and for you would be what you earn; and you will not be Questioned about what they were doing [2:134]**'<sup>431</sup>.

قَالَ السَّيِّدُ وَ رَأَيْتُ هَذَا حَدِيثَ حَدِيثَهُ أَبَسَطَ وَ أَكْثَرَ مِنْ هَذَا فِي تَسْمِيَةِ عَلِيٍّ ع بِأَمِيرِ الْمُؤْمِنِينَ وَ هُوَ بِإِسْنَادٍ هَذَا لَفْظُهُ حَدَّثَنِي عَمِّي السَّعِيدُ الْمُؤَفَّقُ أَبُو طَالِبٍ حَمَزَةُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ شَهْرِبَارٍ الْحَارِثِيُّ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فِي شَهْرِ اللَّهِ الْأَصَمِّ رَجَبٍ مِنْ سَنَةِ أَرْبَعٍ وَ خَمْسِينَ وَ خَمْسِ مِائَةٍ

The Seyyid said, 'And I saw this Hadeeth of Huzeyfa as being more extensive and more than this regarding the naming of Ali<sup>asws</sup> as 'Amir Al-Momineen', and it is by this wording. It is narrated to me by my uncle Al-Saeed Al-Muwaffiq Abu Talib Hamza Bin Muhammad Bin Ahmad Bin Shahriyar Al-Khazin at the Mausoleum of our Master<sup>asws</sup> Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib, in a month of Allah<sup>azwj</sup> Rajab, from the year five hundred and fifty four.

قَالَ حَدَّثَنِي خَالِي السَّعِيدُ أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ الطُّوسِيُّ عَنْ وَالِدِهِ السَّعِيدِ مُحَمَّدِ بْنِ الْحُسَيْنِ الطُّوسِيِّ الْمُصَنِّفِ رَضِيَ اللَّهُ عَنْهُمَا عَنْ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ وَ أَحْمَدَ بْنِ عُثْمَانَ وَ أَبِي طَالِبٍ بْنِ عُثْمَانَ وَ أَبِي الْحُسَيْنِ الصَّقَّالِ عَنْ أَبِي الْمُفَضَّلِ مُحَمَّدِ بْنِ عَبْدِ الْمُطَّلِبِ الشَّيْبَانِيِّ قَالَ حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ زَكَرِيَّا الْمُحَارِبِيُّ

<sup>431</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 63 a

He said, 'It is narrated to me by my maternal uncle Al-Saeed Abu Ali Al Hassan Bin Muhammad Bin Ali Al-Tusi, from his father Al-Saeed Muhammad Bin Al-Hassan Al-Tusi Al-Musannaf, from Al-Husayn Bin Ubeydullah, and Ahmad Bin Abdoun, and Abu Talib Bin Guroor, and Abu Al-Hassan Al-Saqqaal, from Abu Al-Mufazzal Muhammad Bin Abdul Muttalib Al-Shaybani who said, 'It is narrated to us by Abdullah Muhammad Bin Zakariyya Al-Muhariby.

قَالَ حَدَّثَنَا أَبُو طَاهِرٍ مُحَمَّدُ بْنُ تَسْنِيمٍ الْحَضْرَمِيُّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ أَسْبَاطٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ فُرَاتِ بْنِ أَخْنَفَ عَنْ عَبْدِ اللَّهِ بْنِ هَنْدٍ الْجَمَلِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ سَلَمَةَ وَ مِقْدَارٍ هَذِهِ الرَّوَايَةُ أَكْثَرُ مِنْ خَمْسٍ وَ ثَلَاثِينَ قَائِمَةً بِقَالَِبِ الثُّمَنِ يَتَضَعْنَ أَيْضاً أَمْرَ النَّبِيِّ ص مِنْ حَضَرَ مِنَ الْمُسْلِمِينَ بِالتَّسْلِيمِ عَلَى عَلِيٍّ ع بِإِمْرَةِ الْمُؤْمِنِينَ وَ فِيهِ

He said, 'It is narrated to us by Abu Tahir Muhammad Bin Tasneem Al-Hazramy who said, 'It is narrated to us by Ali Bin Asbaat, from Ibrahim Bin Abu Al-Bilad, from Furaat Bin Ahnaf, from Abdullah Bin Hind Al-Jamaly, from Ubeydullah Bin Salamah, and an enumeration of this report is more than thirty five, standing in a list of worth, guaranteed as well by the order of the Prophet<sup>saww</sup> to the ones from the Muslims presence with greeting unto Ali<sup>asws</sup> as 'Amir Al-Momineen', and in it: -

أَنَّ حَدِيثَهُ بِنَ الْيَمَانِ اعْتَدَرَ إِلَى الشَّابِّ فِي سُكُوتِهِمْ عَنِ الْإِنْكَارِ لِلتَّقْدِيمِ عَلَى مَوْلَانَا عَلِيٍّ ع بِمَا هَذَا لَفْظُهُ أَيْضاً فَقَالَ لَهُ أَيُّهَا الْفَتَى إِنَّهُ أَحَدٌ وَ اللَّهُ بِأَسْمَاعِنَا وَ أَبْصَارِنَا وَ كَرِهْنَا الْمَوْتَ وَ زُيِّنَتْ عِنْدَنَا الْحَيَاةُ وَ سَبَقَ عِلْمُ اللَّهِ وَ نَحْنُ نَسْأَلُ اللَّهَ التَّعَمُّدَ لِذُنُوبِنَا وَ الْعِصْمَةَ فِيمَا بَقِيَ مِنْ آخِلَانَا فَإِنَّهُ مَالِكٌ ذَلِكَ.

'Huzeyfa Bin Al-Yamani excused to the youth regarding their silence from the denial of the advancement (of Abu Bakr and Umar and Usman) over our Master<sup>asws</sup> Ali<sup>asws</sup>, with what are these wordings as well. He said to him, 'O youth! By Allah<sup>azwj</sup>! Our hearing and our sights were seized, and we disliked the death, and the life was adorned in our presence, and it has preceded in the Knowledge of Allah<sup>azwj</sup>, and we ask Allah<sup>azwj</sup> of the sheathing of our sin and the Protection regarding what remain from our terms, for He<sup>azwj</sup> is the Owner of that'.<sup>432</sup>

64- شف، كشف اليقين من كتاب نهج النجاة تأليف الحسين بن محمد بن الحسن الحلواني عن أبي القاسم بن المفيد عن أحمد بن عبد الله بن محمد الثقفي عن الحسن بن علي بن راشد عن إسرائيل بن عبد الله عن أبي ربيعة الصيرفي عن حمزة بن أنس بن مالك عن أبيه أنه حدثه في مرضه الذي قبض فيه قال: كنت خادم النبي ص فجلست بباب أم حبيبة بنت أبي سفيان و في الحجرة رجال من أهلها و ذلك في يوم أم حبيبة بنت أبي سفيان

(The book) 'Kashf Al Yaqeen', from the book 'Nahj Al Najaat', compiled by Al Husayn Bin Muhammad Bin Al Hassan Al Halwany, from Abu Al Qasim Bin Al Mufeed, from Ahmad Bin Abdullah Bin Muhammad Al Saqafy, from Al Hassan Bin Ali Bin Rashid, from Israil Bin Abdullah, from Abu Rabie Al Sayrafi, from Hamza Bin Anas Bin Malik, from his father (Anas the well-known fabricator), he narrated during his illness in which he died,

'I was a servant of the Prophet<sup>saww</sup> and I was seated at the door of Umm Habeeba daughter of Abu Sufyan, and in the room there was a man from his<sup>saww</sup> family, and that was during a day of Umm Habeeba Bint Abu Sufyan.

فَأَقْبَلَ النَّبِيُّ ص عَلَيْهِمْ وَ قَالَ سَيَدْخُلُ عَلَيْكُمُ السَّاعَةَ مِنْ هَذَا الْبَابِ أَمِيرُ الْمُؤْمِنِينَ وَ خَيْرُ الْوَصِيِّينَ أَقْدَمُ أَمَنِي سَلَاماً وَ أَكْثَرُهُمْ عِلْماً فَلَمْ يَلْبَثْ أَنْ دَخَلَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَ النَّبِيُّ ص عَلَى طَهْوَرِهِ يَتَوَضَّأُ فَرَدَّ مِنْ مَاءٍ يَدِهِ عَلَى وَجْهِ عَلِيٍّ ع حَتَّى امْتَلَأَتْ عَيْنَاهُ مِنَ الْمَاءِ

<sup>432</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 63 b

The Prophet<sup>saww</sup> came to them and said: 'There will now be entering to you all from this door, Emir of the Momineen, and best of the successors<sup>asws</sup>, the most advance of my<sup>saww</sup> community in being a Muslim, and the most abundance of them in knowledge. It was not long before Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> entered, and the Prophet<sup>saww</sup> was upon his<sup>saww</sup> cleanliness of the Wud'u. He<sup>saww</sup> applied from the water of his<sup>saww</sup> hand upon the face of Ali<sup>asws</sup> until his<sup>asws</sup> eyes were filled from the water.

فَأَشْفَقَ عَلَيَّ ع فَقَالَ يَا رَسُولَ اللَّهِ هَلْ حَدَّثَ فِيَّ شَيْءٌ فَقَالَ لَهُ النَّبِيُّ ص مَا حَدَّثَ فِيكَ يَا عَلِيُّ إِلَّا خَيْرٌ يَا عَلِيُّ أَنْتَ مِنِّي وَأَنَا مِنْكَ تُغَسِّلُ حَسَدِي وَتُؤَارِيَنِي فِي حُدَيْي وَتُبَلِّغُ النَّاسَ عَنِّي

Ali<sup>asws</sup> felt compassion and said: 'O Rasool-Allah<sup>saww</sup>! Has anything newly occurred regarding me<sup>asws</sup>?' The Prophet<sup>saww</sup> said to him<sup>asws</sup>: 'Nothing new has occurred regarding you<sup>asws</sup>, O Ali<sup>asws</sup>, except good. O Ali<sup>asws</sup>! 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 wash my<sup>saww</sup> body and cover me<sup>saww</sup> in my<sup>saww</sup> grave, and preach to the people on my<sup>saww</sup> behalf'.

فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ أَوْ لَيْسَ قَدْ بَلَّغْتَهُمْ قَالَ بَلَى وَلَكِنْ تُبَيِّنُ لَهُمْ مَا يَحْتَلِفُونَ فِيهِ بَعْدِي.

Ali<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! Or haven't you preached to them?' He<sup>saww</sup> said: 'Yes, but you<sup>asws</sup> will explain to them whatever they are differing in after me<sup>saww</sup>'.<sup>433</sup>

65- شف، كشف اليقين من كتاب أسماء مولانا أمير المؤمنين أحمد بن علي عن عبد الكريم بن عبد الرحيم عن محمد بن مغدال عن محمد بن عمران بن أبي ليلى عن عاصم بن فضال الحنطاط عن محمد بن مسلم عن ابن دراج عن أبي جعفر ع قال: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ بَلَّ يُرِيدُ الْإِنْسَانُ لِيُغْضِرَ أَمَامَهُ دَخَلَ أَبُو بَكْرٍ عَلَى النَّبِيِّ ص فَقَالَ لَهُ سَلِّمْ عَلَى عَلِيٍّ ع بِإِمْرَةِ الْمُؤْمِنِينَ فَقَالَ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ قَالَ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ

(The book) 'Kashf Al Yaqeen', from the book 'Asma'a Mawlana Amir Al-Momineen<sup>asws</sup> – Ahmad Bin Ali, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ma'dan, from Muhammad Bin Imran Bin Abu Layli, from Aasim Bin Fazal Al Khayyat, from Muhammad Bin Muslim, from Ibn Darraj,

'From Abu Ja'far<sup>asws</sup> having said: 'When this Verse was Revealed: **But, the human being wants to undermine his Imam [75:5]**, Abu Bakr entered to see the Prophet<sup>saww</sup>. He<sup>saww</sup> said to him 'Greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'!' He said, 'From Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>?' He<sup>saww</sup> said: 'From Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>'.

ثُمَّ دَخَلَ عُمَرُ قَالَ سَلِّمْ عَلَى عَلِيٍّ ع بِإِمْرَةِ الْمُؤْمِنِينَ فَقَالَ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ قَالَ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ

Then Umar entered. He<sup>saww</sup> said: 'Greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'!' He said, 'From Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>?' He<sup>saww</sup> said: 'From Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>'.

فَقَالَ ثُمَّ نَزَلَتْ يُبَيِّنُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ قَالَ مَا قَدَّمَ مِمَّا أَمَرَ بِهِ وَ مَا أَخَّرَ مِمَّا لَمْ يَفْعَلْهُ لَمَّا أَمَرَ بِهِ مِنَ السَّلَامِ عَلَى عَلِيٍّ ع بِإِمْرَةِ الْمُؤْمِنِينَ.

He<sup>asws</sup> said: 'Then it was Revealed: **On that Day the human being shall be Given the news of what he had sent ahead, and delayed [75:13]**. He<sup>asws</sup> said: 'Whatever he had sent ahead from what he had been commanded with, and what he had delayed from what he did not

<sup>433</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 64

do of what he had been commanded with, from the greeting unto Ali<sup>asws</sup> as ‘Amir Al-Momineen’<sup>434</sup>.

66- كشف اليقين من الكتاب المذكور عن الحسن بن علي بن زكريا عن الحسن بن أسد عن عبد الله بن عبد الملك عن الحارث بن حصيرة عن صخر بن الحكم عن حنان بن الحارث عن الربيع بن جهميل عن مالك بن صمره عن أبي الحسنين قال: لما سئروا أبو ذر اجتمع هو و علي بن أبي طالب ع و المقداد و حذيفة و عمار و عبد الله بن مسعود قال أبو ذر أ لستم تشهدون أن رسول الله ص قال إن أمتي ترد علي الحوض على خمس زيات

(The book) ‘Kashf Al Yaqeen’, from the mentioned book, from Al Hassan Bin Ali Bin Zakariya, from Al Hassan Bin Asad, from Abdullah Bin Abdul Malik, from Al Haris Bin Haseyra, from Sakhr Bin Al Hakam, from Hanan Bin Al Haris, from Al Rabie Bin Jameel, from Malik Bin Zamrah, from Abu Al Husayn who said,

‘When Abu Zarr<sup>ra</sup> was made to travel (to Al-Rabza), he<sup>ra</sup> and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Al-Miqdad<sup>ra</sup>, and Huzeifa, and Ammar<sup>ra</sup>, and Abdullah Bin Masoud gathered. Abu Zarr<sup>ra</sup> said: ‘Are you testifying that Rasool-Allah<sup>saww</sup> had said: ‘My<sup>saww</sup> community will return to me<sup>saww</sup> at the Fountain upon five flags.

أولها راية العجل فإذا أخذت يده اسود وجهه و رجفت قدماه و خففت أحشاه و فعل ذلك ببعه ثم ترد علي رايه فزعون أمتي فإذا أخذت يده اسود وجهه و رجفت قدماه و خففت أحشاه و فعل ذلك ببعه

The first of these is the calf. When I<sup>saww</sup> hold his hand, his face would darken, and his feet would tremble, and his insides would throb, and that would be done with his followers (as well). Then there would return to me<sup>asws</sup> the flag of the Pharaoh<sup>la</sup> of this community. When I<sup>saww</sup> hold his hand, his face would darken, and his feet would tremble, and his insides would throb, and that would (also) be done with his followers.

ثم ترد علي رايه المخدج فإذا أخذت يده اسود وجهه و ارتعدت قدماه و خففت أحشاه و فعل ذلك ببعه فأقول لهم اسلكوا سبيل أصحابكم فيصرفون ظمأ مظمين مسود وجههم لا يطعمون منه قطرة و لم يذكر الراية الرابعة

Then the flag of Al-Mukhdaj. When I<sup>saww</sup> hold his hand, his face would darken, and his feet would tremble, and his insides would throb, and that would be done with his followers (as well). I<sup>saww</sup> shall say to them: ‘Travel the way of your master!’ They would be leaving thirsty, remaining thirsty, darkened of faces, not been fed (quenched) from it even a drop’. And he<sup>saww</sup> did not mention the fourth flag.

ثم قال ما هذا لقطه ثم ترد علي أمير المؤمنين و قائد الغر المحجلين فأقول فأخذ يده فيبيض وجهه و وجوه أصحابه فأقول بما ذا خلقتُموني بعدي فيقولون اتبعنا الأكبر و صدقناه و أوزنا الأصغر و نصرناه و قبلنا معه

Then he<sup>saww</sup> said what are this wording: ‘Then Ali Amir Al-Momineen<sup>asws</sup>, and guide of the resplendent, so I<sup>saww</sup> shall stand and hold his<sup>asws</sup> hand. His<sup>asws</sup> face would brighten and (so will) faces of his<sup>asws</sup> companions. I<sup>saww</sup> shall say: ‘What is that you all replaced me<sup>saww</sup> after me<sup>saww</sup>?’ They said, ‘We followed the greater (weighty thing), and we ratified it, and we supported the smaller (weighty thing) and helped him<sup>asws</sup> and fought alongside him<sup>asws</sup>.

<sup>434</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 65

فَأَقُولُ رُدُّوا فَيَشْرَبُونَ مِنْهُ شَرِبَةً لَا يَظْمَأُونَ بَعْدَهَا أَبَدًا فَيَنْصَرِفُونَ رَوَاءَ مَرْوَيْيْنِ تُرَى وَجْهُ إِمَامِهِمُ كَالشَّمْسِ الطَّالِعَةِ وَ وُجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ كَأَضْوَاءِ  
النُّجْمِ فِي السَّمَاءِ

I<sup>saww</sup> shall say: 'Return (to me<sup>saww</sup>)!' They would be drinking from it a drink, they will not be thirsty, ever, and they would be leaving saturated, being saturated. You will see the face of their Imam<sup>asws</sup> being like the emerging sun, and their faces would be like the full moon on the night of the full moon, like the illumination of the stars in the sky".

قَالَ أَبُو ذَرٍّ لِعَلِيِّ ع وَ الْمِقْدَادِ ع وَ عَمَّارٍ ع وَ حَدِيقَةَ وَ ابْنِ مَسْعُودٍ أ لَسْتُمْ تَشْهَدُونَ عَلَى ذَلِكَ قَالُوا بَلَى قَالَ وَ أَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ وَ ذَلِكَ  
تَأْوِيلُ قَوْلِهِ عَزَّ وَ جَلَّ يَوْمَ تَبْيَضُّ وُجُوهُهُ وَ تَسْوَدُّ وُجُوهُهُ.

Abu Zarr<sup>ra</sup> said to Ali<sup>asws</sup>, and Al-Miqdad<sup>ra</sup>, and Ammar<sup>ra</sup>, and Huzeifa, and Ibn Masoud, 'Aren't you testifying upon that?' They said, 'Yes!' He<sup>ra</sup> said, 'And I<sup>ra</sup> am upon that, from the testifiers'. And that is the Word of Mighty and Majestic: **On the Day faces would be whitened and faces would be blackened. [3:106]**.<sup>435</sup>

67- شف، كشف البقین من کتاب روح النفوس عن علي بن كعب الكوفي عن إسماعيل بن أبان الزرق عن ناصح أبي عبد الله عن سحاق بن حرب  
عن جابر بن سمرة قال: كنا نقول لعلي بن أبي طالب ع أمير المؤمنين و رسول الله ص لا ينكر و يتبسّم.

(The book) 'Kashf Al Yaqeen', from the book 'Rooh Al Nufoos', from Ali Bin Ka'ab Al Kufi, from ismail Bin Aban Al Warraq, from Nasih Abu Abdullah, from Simak Bin Harb, from Jabir Bin Samurah who said,

'We used to say to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> as 'Amir Al-Momineen', and Rasool-Allah<sup>saww</sup> did not deny that, and he<sup>saww</sup> would smile".<sup>436</sup>

68- شف، كشف البقین من الكتاب المذكور عن الحسن بن علي بن عثمان عن الحسن بن عطية عن سعد بن سليمان عن جابر عن إسحاق بن  
عبد الله بن حارث بن نوفل عن أبيه عن علي قال: دخلت على النبي ص و عنده أبو بكر و عمر و عائشة فجلست بينه و بين عائشة فقالت  
عائشة ما لك لا تجلس إلا على فخذي يا علي

(The book) 'Kashf Al Yaqeen' from the mentioned book, from Al Hassan Bin Ali Bin Usman, from Al Hassan Bin Atiyya, from Sa'aad Bin Suleyman, from Jabir, from Is'haq Bin Abdullah Bin Haris Bin Nowfal, from his father,

'From Ali<sup>asws</sup> having said: 'I entered to see the Prophet<sup>saww</sup>, and in his<sup>saww</sup> presence were Abu Bakr, and Umar, and Ayesha. I<sup>asws</sup> sat down between him<sup>saww</sup> and Ayesha. Ayesha said, 'What is the matter with you<sup>asws</sup>! You<sup>asws</sup> cannot sit except upon my thigh, O Ali<sup>asws</sup>?'

فَضْرَبَ النَّبِيُّ ص ظَهْرَهَا وَ قَالَ لَا تُؤْذِينِي فِي أَخِي فَإِنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ يُقْعِدُهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ  
فَيَدْخُلُ أَوْلِيَاءَهُ الْجَنَّةَ وَ أَعْدَاءَهُ النَّارَ.

The Prophet<sup>saww</sup> struck her back and said: 'Do not hurt me<sup>saww</sup> regarding my<sup>saww</sup> brother<sup>asws</sup>, for he<sup>asws</sup> is Amir Al-Momineen, and chief of the Muslims, and guide of the resplendent.

<sup>435</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 66

<sup>436</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 67

Allah<sup>azwj</sup> would Make him<sup>asws</sup> to be seated upon the Bridge on the Day of Qiyamah, so he<sup>asws</sup> will enter his<sup>asws</sup> friends into the Paradise, and his<sup>asws</sup> enemies into the Fire”.<sup>437</sup>

69- شاء، الإرشاد المظفر بن محمد البلخي عن محمد بن أحمد بن أبي الثلج عن الحسن بن أيوب عن محمد بن غالب عن علي بن الحسين عن ابن محبوب عن الثمالي عن أبي إسحاق السبيعي عن بشير الغفاري عن أنس بن مالك قال: كنت خادم رسول الله ص فلما كانت ليلة أم حبيبة بنت أبي سفيان أتيت رسول الله ص بوضوء فقال لي يا أنس يدخل عليك الساعة من هذا الباب أمير المؤمنين وخير الوصيين أقدم الناس سلماً وأكثرهم علماً وأزجهم حِلماً

(The book) ‘Al Irshad’ of Al Muzaffer Bin Muhammad Al Balkhy, from Muhammad Bin Ahmad Bin Abu Al Salj, from Al Hassan Bin Ayoub, from Muhammad Bin Ghalib, from Ali Bin Al Hassan, from Ibn Mahboub, from Al Sumali, from Abu Is’haq Al Sabie, from Bashir Al Ghifary, from Anas Bin Malik (well-known fabricator) who said,

‘I was a servant of Rasool-Allah<sup>saww</sup>. When it was the night of Umm Habeeba Bint Abu Sufyan, I came to Rasool-Allah<sup>azwj</sup> with (water for) Wud’u. He<sup>saww</sup> said to me: ‘O Anas! Right now, there shall be entering to you from this door, Emir of the Momineen, and best of the successors<sup>asws</sup>, the most advanced of the people in being a Muslim, and most abundant of them in knowledge, and their most outweighing of them in wisdom’.

فقلت اللهم اجعله من قومي قال فلم ألبث أن دخل علي بن أبي طالب من الباب و رسول الله ص يتوضأ فدرك رسول الله ص الماء على وجهه أمير المؤمنين ع حتى امتلأت عيناه منه فقال علي ع يا رسول الله أ حدث في حديث

I said, ‘O Allah (s.w.t.)! Make it to be from my people’. It was not long before Ali Bin Abu Talib<sup>asws</sup> entered from the door, and Rasool-Allah<sup>saww</sup> was with Wud’u, so he<sup>saww</sup> applied the water upon the face of Amir Al-Momineen<sup>asws</sup> until it filled up his<sup>asws</sup> eyes. Ali<sup>asws</sup> said: ‘O Rasool-Allah<sup>saww</sup>! Has anything occurred regarding me<sup>asws</sup> newly?’

فقال له النبي ص ما حدث فيك إلا خير أنت ممي وأنا منك تؤدّي عني وتفي بدمي وتغسلني وتواظفني في الحدي وتسمع الناس عني وتبينهم من بعدي

The Prophet<sup>saww</sup> said to him<sup>asws</sup>: ‘Nothing has newly occurred regarding you<sup>asws</sup> except good. 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 fulfil on my<sup>saww</sup> behalf, and fulfilled with my<sup>saww</sup> responsibilities, and you<sup>asws</sup> will 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 explain to them from after me<sup>saww</sup>.

فقال علي يا رسول الله أ و ما بلغت قال بلى ولكن تبين لهم ما يخلفون فيه من بعدي.

Ali<sup>asws</sup> said ‘O Rasool-Allah<sup>saww</sup>! Or have you<sup>saww</sup> not delivered?’ He<sup>saww</sup> said: ‘Yes, but you<sup>asws</sup> will explain to them what they would be differing in from after me<sup>saww</sup>’.<sup>438</sup>

70- شاء، الإرشاد المظفر بن محمد عن محمد بن أحمد بن أبي الثلج عن حده عن عبد الله بن داهر عن أبيه داهر بن يحيى الأحمري عن الأعمش عن عباة الأسدي عن ابن عباس أن النبي ص قال لأمر سلمة رضي الله عنها اسمعي واشهدي هذا علي أمير المؤمنين وسيد الوصيين.

<sup>437</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 68

<sup>438</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 69

(The book) 'Al Irshad' – Al Muzaffer Bin Muzaffer Bin Muhammad, from Muhammad Bin Ahmad Bin Abu Al Salj, from his grandfather, from Abdullah Bin Dahir, from his father Dahir Bin Yahya Al Ahmary Al Muqry, from Al Amsh, from Abayah Al Asady, from Ibn Abbas,

'The Prophet<sup>saww</sup> said to Umm Salama<sup>ra</sup>: 'Listen to me<sup>saww</sup> and be my<sup>saww</sup> witness! This Ali<sup>asws</sup> is Emir of the Momineen and chief of the successors<sup>asws</sup>'.<sup>439</sup>

71- شأ، الإرشاد المظفر عن محمد بن أبي الثلج عن جده عن عبد السلام بن صالح عن يحيى بن اليمان عن سفيان الثوري عن أبي الجحاف عن معاوية بن نعلبة قال: قيل لأبي ذر رضي الله عنه أوصي قال قد أوصيت قيل إلى من قال إلى أمير المؤمنين قيل عثمان قال لا ولكن أمير المؤمنين حقاً أمير المؤمنين علي بن أبي طالب ع إنه نزل الأرض و ربي هذه الأمة لو قد فقدتموه لأتكمتموا الأرض و من عليها.

(The book) 'Al Irshad' – Al Muzaffer, from Muhammad Bin Abu Al Salj, from his grandfather, from Abdul Salaam Bin Salih, from Yahya Bin Al Yamani, from Sufyan Al Sowry, from Abu Al Jahhaf Bin Muawiya Bin Sa'albah who said,

'It was said to Abu Zarr<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased from him<sup>ra</sup>, said, 'I<sup>ra</sup> have bequeathed'. It was said, 'To whom?' He<sup>ra</sup> said, 'To Emir of the Momineen'. It was said, 'Usman?' He<sup>ra</sup> said, 'No, but Emir of the Momineen truly. Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He<sup>asws</sup> is a peg of the earth, and caretaker of this community. If you were to lose him<sup>asws</sup>, the earth would dislike you and the ones upon it'.<sup>440</sup>

72- شف، كشف اليقين محمد بن جرير الطبري صاحب التاريخ عن عبد الرزاق عن معمر بن الزهري عن سعيد بن المسيب ثم ذكر فيه عن سلمان الفارسي ما هذا لفظه و قام سلمان فقال يا معاشر المسلمين تشهدونكم بالله و بحق رسول الله ص أكنتم تشهدون أن النبي ص قال سلمان منا أهل البيت

(The book) 'Kash Al Yaqeen' – Muhammad Bin Jareer Al Tabari, author of 'Al Tareekh', from Abdul Razzaq, from Saeed Bin Al Musayyab,

'Then he mentioned in it, from Salman Al-Farsi<sup>ra</sup> what are these wordings, 'And Salman<sup>ra</sup> stood up and said, 'O community of Muslims! We adjure you all with Allah<sup>azwj</sup>, and by the right of Rasool-Allah<sup>saww</sup>! Aren't you testifying that the Prophet<sup>saww</sup> had said: 'Salman<sup>ra</sup> is from us<sup>asws</sup>, People<sup>asws</sup> of the Household'?

فقالوا بلى و الله تشهد بذلك قال فأتناشهد به أتي سمعت رسول الله ص يقول علي إمام المؤمنين و قائد الغر المحجلين و هو الأمير من بغدي.

They said, 'Yes, by Allah<sup>azwj</sup>! We do testify that'. He<sup>ra</sup> said, 'So I<sup>ra</sup> testify that I<sup>ra</sup> heard Rasool-Allah<sup>saww</sup> saying: 'Ali<sup>asws</sup> is Imam<sup>asws</sup> of the pious, and guide of the resplendent, and he<sup>asws</sup> is the Emir from after me<sup>saww</sup>!'<sup>441</sup>

73- شي، تفسير العياشي عن محمد بن إسماعيل الرازي عن رجل سمأه عن أبي عبد الله ع قال: دخل رجل على أبي عبد الله ع فقال السلام عليك يا أمير المؤمنين

Tafseer Al Ayyashi, from Muhammad Bin Ismail Al Razy, from a man who heard it,

<sup>439</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 70

<sup>440</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 71

<sup>441</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 72

'From Abu Abdullah<sup>asws</sup> having said: 'A man entered to see Abu Abdullah<sup>asws</sup>. He said, 'The greetings be to you<sup>asws</sup>, O Amir Al-Momineen!'

فَقَامَ عَلَى قَدَمَيْهِ فَقَالَ مَهْ هَذَا اسْمٌ لَا يَصْلُحُ إِلَّا لِأَمِيرِ الْمُؤْمِنِينَ سَمَّاهُ بِهِ وَ لَمْ يُسَمَّ بِهِ أَحَدٌ غَيْرُهُ فَرَضِي بِهِ إِلَّا كَانَ مُنْكَوْحًا وَ إِنْ لَمْ يَكُنْ بِهِ ابْتِلَايَ وَ هُوَ قَوْلُ اللَّهِ فِي كِتَابِهِ إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَ إِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا

He<sup>asws</sup> stood upon his<sup>asws</sup> feed and said: 'Shh! This name is not correct except for Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> had been named with it and no one would be named with it apart from him<sup>asws</sup> and be pleased with it (title of Amir Al-Momineen) except he was a passive gay, and if he does not happen to be, he will be tempted with it, and it is the Word of Allah<sup>azwj</sup> in His<sup>azwj</sup> Book: ***They are not calling to the one besides Him except for females (deities), and that they are not calling to anyone except a rebellious Satan [4:117]***.'

قَالَ قُلْتُ فَمَاذَا يُدْعَى بِهِ فَأَيْمُكُمْ قَالَ يُقَالُ لَهُ

He (the narrator) said, 'I said, 'So what is that you<sup>asws</sup> will be calling your<sup>asws</sup> Qaim<sup>asws</sup> with?' He<sup>asws</sup> said: 'It would be said to him<sup>asws</sup>,

السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ

'The greetings be unto you<sup>asws</sup>, O remainder of Allah<sup>azwj</sup>! The greetings be unto you<sup>asws</sup>, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>!''<sup>442</sup>

74- تختص، الإختصاص عليُّ بنُ الحُسنِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ عَلِيِّ بْنِ السُّنْدِيِّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي الصَّبَّاحِ بْنِ مَوْئِيَّ آلِ سَامٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ أَنَا وَ أَبُو الْمُعْزَاءِ إِذْ دَخَلَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ السَّوَادِ فَقَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

(The book) 'Al Ikhtisaas' – Ali Bin Al Hassan, from Ibn Al Waleed, from Al Saffar, from Ali Bin Al Sindy, from Muhammad Bin Amro, from Abu Al Sabbah a slave of the family of Saal who said,

'I was in the presence of Abu Abdullah<sup>asws</sup>, I and Abu Al-Magra'a, when a man from the people of the valleys entered to see us. He said, 'The greetings be unto you<sup>asws</sup> of Amir Al-Momineen<sup>asws</sup>, and Mercy of Allah<sup>azwj</sup> and Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings'.

قَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ ثُمَّ اجْتَذَبَهُ وَ أَجْلَسَهُ إِلَى جَنْبِهِ فَقُلْتُ لِأَبِي الْمُعْزَاءِ إِنَّ هَذَا الْإِسْمَ مَا كُنْتُ أَرَى أَنَّ أَحَدًا يُسَلِّمُ بِهِ إِلَّا أَمِيرَ الْمُؤْمِنِينَ عَلِيٌّ ع

Abu Abdullah<sup>asws</sup> said to him: 'And upon you be the greetings, and Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings'. Then he<sup>asws</sup> pulled him and made him to be seated to his<sup>asws</sup> side. I said to Abu Al-Magra, 'This is the name we did not see that anyone should be greeted with except Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>!'

فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا أَبَا صَبَّاحٍ إِنَّهُ لَا يَجِدُ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَعْلَمَ أَنَّ لِأَخِيرِنَا مَا لِأَوَّلِنَا.

<sup>442</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 73

Abu Abdullah<sup>asws</sup> said to me: 'O Abu Al-Sabbah! A servant will not find reality of the Eman until he knows for our<sup>asws</sup> latter one<sup>asws</sup> is what is for our<sup>asws</sup> first one".<sup>443</sup>

75- شي، تفسير العياشي عن جابر قال: قُلْتُ لِأَبِي جَعْفَرٍ ع مَتَى سُمِّيَ أَمِيرُ الْمُؤْمِنِينَ أَمِيرُ الْمُؤْمِنِينَ

Tafseer Al Ayyashi – From Jabir who said,

'I said to Abu Ja'far<sup>asws</sup>, 'When was Amir Al-Momineen<sup>asws</sup> named as 'Amir Al-Momineen'?'

قَالَ وَاللَّهِ نَزَلَتْ هَذِهِ الْآيَةُ عَلَى مُحَمَّدٍ ص وَ أَشْهَدُهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ فَسَمَّاهُ اللَّهُ وَ اللَّهُ أَمِيرُ الْمُؤْمِنِينَ.

He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! This Verse was Revealed unto Muhammad<sup>saww</sup>: **and Made them testify against their own selves: "Am I not your Lord?" [7:172]**, and that Muhammad<sup>saww</sup> is a Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and that Ali<sup>asws</sup> is 'Amir Al-Momineen'?' So, by Allah<sup>azwj</sup>! Allah<sup>azwj</sup> had Named him<sup>asws</sup> as 'Amir Al-Momineen".<sup>444</sup>

وَ عَنْ جَابِرٍ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا جَابِرُ لَوْ يَعْلَمُ الْجَهْلَاءُ مَتَى سُمِّيَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ لَمْ يُنْكِرُوا حَقَّهُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَتَى سُمِّيَ

And from Jabir who said,

'Abu Ja'far<sup>asws</sup> said to me: 'O Jabir! If the ignoramuses were to know when Ali<sup>asws</sup> was named as 'Amir Al-Momineen', they would not deny his<sup>asws</sup> rights'. I said, 'May I be sacrificed for you<sup>asws</sup>! When was he<sup>asws</sup> named (as such)?'

فَقَالَ لِي قَوْلُهُ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ إِلَى أَلَسْتُ بِرَبِّكُمْ وَ أَنَّ مُحَمَّدًا رَسُولِي وَ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ

He<sup>asws</sup> said to me: 'His<sup>azwj</sup> Words: **And when your Lord Seized from the Children of Adam, - up to His<sup>azwj</sup> Words: "Am I not your Lord?" [7:172], and that Muhammad<sup>saww</sup> is My<sup>azwj</sup> Rasool<sup>saww</sup>, and Ali<sup>asws</sup> is 'Amir Al-Momineen'?"**

قَالَ ثُمَّ قَالَ لِي يَا جَابِرُ هَكَذَا وَ اللَّهُ جَاءَ بِهَا مُحَمَّدٌ ص.

He (the narrator) said, 'Then he<sup>asws</sup> said to me: 'O Jabir! By Allah<sup>azwj</sup>, that is how Muhammad<sup>saww</sup> came with it".<sup>445</sup>

76- قب، المناقب لابن شهر آشوب رَوَى جَمَاعَةٌ مِنَ الثَّقَاتِ عَنِ الْأَعْمَشِ عَنْ عُبَايَةَ الْأَسَدِيِّ عَنْ عَلِيٍّ ع وَ اللَّيْثِ عَنْ مُجَاهِدٍ وَ السُّدِّيِّ عَنْ أَبِي مَالِكٍ وَ ابْنِ أَبِي لُبَيْلٍ عَنْ دَاوُدَ بْنِ عَلِيٍّ عَنْ أَبِيهِ وَ ابْنِ جَرِيحٍ عَنْ عَطَاءٍ وَ عِكْرِمَةَ وَ سَعِيدِ بْنِ جُبَيْرٍ كُلُّهُمْ عَنْ ابْنِ عَبَّاسٍ وَ رَوَى الْعَوَّامُ بْنُ حَوْشَبٍ عَنْ مُجَاهِدٍ وَ رَوَى الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ حَدِيثِهِ كُلُّهُمْ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَا أَنْزَلَ اللَّهُ تَعَالَى آيَةً فِي الْقُرْآنِ فِيهَا يَا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ عَلَيَّ أَمِيرُهَا وَ شَرِيفُهَا.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – It is reported by a group of the trustworthy ones, from Al Amsh, from Abayah Al Asadi,

<sup>443</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 74

<sup>444</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 75 a

<sup>445</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 75 b

‘From Ali<sup>asws</sup>.

And from Al Lays, from Mujahid and Al Sudy, from Abu Malik, and Ibn Abu Layli, from Dawood Bin Ali, from his father, and Ibn Jareeh, from Ata’a, and Ikrimaj, and Saeed Bin Jubeyr, all of them from Ibn Abbas. And it is reported by Al Awwam Bin Hawshab, from Mujahid. And it is reported by Al Amsh, from Zayd Bin Wahab, from Juzeyfa.

‘All of them from the Prophet<sup>saww</sup> having said: ‘Allah<sup>azwj</sup> the Exalted has not Revealed any Verse in the Quran where is ‘O you those who believe!’ except and Ali<sup>asws</sup> is their commander and their noblest’.<sup>446</sup>

و فِي رِوَايَةٍ حَدَّثَنَا إِلَّا كَانَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ لُبُّهَا وَ نُبُّهَا.

And in a report of Huzeyfa, ‘Except for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was its flesh and its core’.<sup>447</sup>

و فِي رِوَايَةٍ إِلَّا عَلِيٌّ رَأْسُهَا وَ أَمِيرُهَا.

And in a report, ‘Except and Ali<sup>asws</sup> is their head and their commander’.<sup>448</sup>

و فِي رِوَايَةِ مُوسَى الْقَطَّانِ وَ وَكِيعِ بْنِ الْجَرَّاحِ أَمِيرُهَا وَ شَرِيفُهَا لِأَنَّهُ أَوَّلُ الْمُؤْمِنِينَ إِيْمَانًا.

And in a report of Musa Al-Qattan, and Wakie Bin Al-Jarah, ‘Their commander and their noblest because he<sup>asws</sup> is the first of the Momineen in Eman’.<sup>449</sup>

و فِي رِوَايَةِ إِبْرَاهِيمَ التَّقْفِيِّ وَ أَحْمَدَ بْنِ حَنْبَلٍ وَ ابْنِ بَطَّةَ الْعُكْبَرِيِّ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ إِلَّا عَلِيٌّ رَأْسُهَا وَ شَرِيفُهَا وَ أَمِيرُهَا.

And in a report of Ibrahim Al Saqafy, and Ahmad Bin Hanbal, and Ibn Battah Al Akbari, from Ikrimah, from Ibn Abbas, ‘Except and Ali<sup>asws</sup> is their head and their noblest and their commander’.<sup>450</sup>

و فِي صَحِيحَةِ الرِّضَا ع لَيْسَ فِي الْقُرْآنِ يَا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا فِي حَقِّهَا وَ لَا فِي التَّوْرَةِ يَا أَيُّهَا النَّاسُ إِلَّا فِيْنَا.

And in (the book) ‘Saheefa Al-Reza<sup>asws</sup>’, – ‘There isn’t in the Quran: ‘O you those who believe’, except it is in our<sup>asws</sup> right, nor is there in the Torah: ‘O you people’, except it is regarding us<sup>asws</sup>’.<sup>451</sup>

و فِي تَفْسِيرِ مُجَاهِدٍ قَالَ: مَا كَانَ فِي الْقُرْآنِ يَا أَيُّهَا الَّذِينَ آمَنُوا فَإِنَّ لِعَلِيِّ سَابِقَةَ هَذِهِ الْآيَةِ لِأَنَّهُ سَبَقَهُمْ إِلَى الْإِسْلَامِ فَسَمَّاهُ اللَّهُ فِي تِسْعٍ وَ ثَمَانِينَ مَوْضِعاً أَمِيرَ الْمُؤْمِنِينَ وَ سَيِّدَ الْمُخَاطَبِينَ إِلَى يَوْمِ الدِّينِ.

And in the Tafseer of Mujahid, said, ‘There was not in the Quran: ‘O you those who believe!’, so for Ali<sup>asws</sup> is a precedence of this Verse because he<sup>asws</sup> preceded them to Al-

<sup>446</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 76 a

<sup>447</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 76 b

<sup>448</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 76 c

<sup>449</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 76 d

<sup>450</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 76 e

<sup>451</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 76 f

Islam. Allah<sup>azwj</sup> Named him<sup>asws</sup> in eighty nine places as ‘Amir Al-Momineen’, and ‘Chief of the Addressed ones’ – up to the Day of the religion (Qiyamah)”<sup>452</sup>

الصَّادِقُ ع وَ أَؤْفُوا بِعَهْدِ اللَّهِ إِلَى أَتْبَعِ آيَاتِ نَزَلَتْ فِي وَلايَةِ عَلِيِّ ع وَ مَا كَانَ مِنْ قَوْلِهِ ص سَلُّوا عَلَى عَلِيِّ بِأَمْرِ الْمُؤْمِنِينَ.

Al-Sadiq<sup>asws</sup>: **And fulfil the Covenant of Allah [16:91]**, up to four Verses were Regarding the Wilayah of Ali<sup>asws</sup>, and what was from his<sup>saww</sup> words: ‘Greet unto Ali<sup>asws</sup> as ‘Amir Al-Momineen!’”<sup>453</sup>

مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ لَوْ أَلْفَى مَعَاذِيهِ قَالَ نَزَلَتْ فِي رَجُلٍ أَمَرَهُ رَسُولُ اللَّهِ ص أَنْ يُسَلِّمَ عَلَى عَلِيِّ بِأَمْرِ الْمُؤْمِنِينَ فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ص تَرَكَ مَا أَمَرَهُ بِهِ وَ مَا وَفَى.

Muhammad Bin Muslim,

‘From Abu Ja’far<sup>asws</sup> regarding Words of the Exalted: **And even though he casts his excuses [75:15]**. He<sup>asws</sup> said: ‘It was regarding a man Rasool-Allah<sup>saww</sup> had ordered him to greet unto Ali<sup>asws</sup> as ‘Amir Al-Momineen’. So, when Rasool-Allah<sup>saww</sup> passed away, he neglected what he had been ordered with and was not loyal”<sup>454</sup>

وَ رَوَى عَلَمَاؤُهُمْ كَالْمَنْعَرِيِّ بِإِسْنَادِهِ إِلَى عِمْرَانَ بْنِ بُرَيْدَةَ الْأَسْلَمِيِّ وَ رَوَى يُوسُفُ بْنُ كُلَيْبٍ الْمَشْعُودِيُّ بِإِسْنَادِهِ عَنْ أَبِي دَاوُدَ عَنْ بُرَيْدَةَ وَ رَوَى عَبَّادُ بْنُ يَعْقُوبَ الْأَسَدِيُّ بِإِسْنَادِهِ عَنْ دَاوُدَ السَّيِّعِيِّ عَنْ أَبِي بُرَيْدَةَ أَنَّهُ دَخَلَ أَبُو بَكْرٍ عَلَى رَسُولِ اللَّهِ ص فَقَالَ اذْهَبْ وَ سَلِّمْ عَلَى أَمِيرِ الْمُؤْمِنِينَ فَقَالَ يَا رَسُولَ اللَّهِ وَ أَنْتَ حَيٌّ قَالَ وَ أَنَا حَيٌّ ثُمَّ جَاءَ عُمَرُ فَقَالَ لَهُ مِثْلَ ذَلِكَ.

And it is reported by their scholar like Al Minqary, by his chain to Imran Bin Bureyda Al Aslami, and it is reported by Yusuf Bin Kuleyb Al Masoudy, by his chain from Abu Dawood, from Bureyda, and it is reported by Abbad and Yaqoub Al Asady, from Dawood Al Sabie, from Abu Bureyda,

‘Abu Bakr entered to see Rasool-Allah<sup>saww</sup>. He<sup>saww</sup> said: ‘Go and greet unto Amir Al-Momineen!’ He said, ‘O Rasool-Allah<sup>saww</sup>! And you<sup>saww</sup> are still alive?’ He<sup>saww</sup> said: ‘And I<sup>saww</sup> am still alive’. Then Umar came, and he<sup>saww</sup> said to him similar to that”<sup>455</sup>

وَ فِي رِوَايَةِ السَّيِّعِيِّ أَنَّهُ قَالَ قَالَ عُمَرُ وَ مَنْ أَمِيرُ الْمُؤْمِنِينَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ قَالَ عَنْ أَمْرِ اللَّهِ وَ أَمْرِ رَسُولِهِ قَالَ نَعَمْ.

And in a report of Al Sabie, ‘Umar said, ‘And who is Amir Al-Momineen?’ He<sup>saww</sup> said: ‘Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’. He said, ‘From a Command of Allah<sup>azwj</sup> and command of His<sup>azwj</sup> Rasool<sup>saww</sup>?’ He<sup>saww</sup> said: ‘Yes”<sup>456</sup>

إِبْرَاهِيمُ التَّقْفِيُّ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ الْكِنَانِيِّ عَنْ ذَرِيحِ الْمُخَارِبِيِّ عَنِ الثُّمَالِيِّ عَنِ الصَّادِقِ ع أَنَّ بُرَيْدَةَ كَانَ غَائِبًا بِالشَّامِ فَقَدِمَ وَ قَدْ بَايَعَ النَّاسُ أَبَا بَكْرٍ فَأَتَاهُ فِي مَجْلِسِهِ فَقَالَ يَا أَبَا بَكْرٍ هَلْ نَسِيتَ تَسْلِيمَنَا عَلَى عَلِيِّ بِأَمْرِ الْمُؤْمِنِينَ وَاجِبَةً مِنَ اللَّهِ وَ رَسُولِهِ

Ibrahim Al Saqafi, from Abdullah Bin Jabalah Al Kinany, from Zareeh Al Muhariby, from Al Sumali,

<sup>452</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 76 g

<sup>453</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 76 h

<sup>454</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 76 i

<sup>455</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 76 j

<sup>456</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 76 k

'From Al-Sadiq<sup>asws</sup>: 'Bureyda was absent being at Syria. (When) he arrived, and the people had pledged allegiance to Abu Bakr, he went to him in his gathering. He said, 'O Abu Bakr! Have you forgotten our greeting unto Ali<sup>asws</sup> as 'Amir Al-Momineen', as an Obligation from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>?'

قَالَ يَا بُرَيْدَةُ إِنَّكَ غَبِثَ وَ شَهِدْنَا وَ إِنَّ اللَّهَ يُحْدِثُ الْأَمْرَ بَعْدَ الْأَمْرِ وَ لَمْ يَكُنِ اللَّهُ تَعَالَى يَجْمَعُ لِأَهْلِ هَذَا الْبَيْتِ النُّبُوَّةَ وَ الْمُلْكَ وَ لَمْ يُجَوِّزْ أَصْحَابُنَا أَنْ يُطْلَقَ هَذَا اللَّفْظُ لِغَيْرِهِ مِنَ الْأَئِمَّةِ ع.

He said, 'O Bureyda! You were absent and we were present, and Allah<sup>azwj</sup> has Brought about the matter after the matter, and Allah<sup>azwj</sup> the Exalted was not going to Gather for the People<sup>asws</sup> of this Household, the Prophet-hood and the kingdom'. And it is not allowed for our companions to attribute this word (Amir Al-Momineen) for other than the Imams<sup>asws</sup>.<sup>457</sup>

وَ قَالَ رَجُلٌ لِلصَّادِقِ ع يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ مَهْ فَإِنَّهُ لَا يَرْضَى بِحَدِيثِ التَّسْمِيَةِ أَحَدٌ إِلَّا ابْتِلَاءً بِبَلَاءٍ أَبِي جَهْلٍ.

And a man said to Al-Sadiq<sup>asws</sup>, 'O Amir Al-Momineen!' He<sup>asws</sup> said: 'Shh!' He<sup>asws</sup> was not pleased with this naming be for anyone except he would be tried with an affliction of Abu Jahl<sup>ra</sup>.<sup>458</sup>

أَبَانُ بْنُ الصَّلْتِ عَنِ الصَّادِقِ ع سَمِّيَ أَمِيرَ الْمُؤْمِنِينَ إِنَّمَا هُوَ مِنْ مِيرَةِ الْعِلْمِ وَ ذَلِكَ أَنَّ الْعُلَمَاءَ مِنْ عِلْمِهِ امْتَارُوا وَ مِنْ مِيرَتِهِ اسْتَعْمَلُوا.

Aban Bin Al Salt,

'From Al-Sadiq<sup>asws</sup>: 'Amir Al-Momineen<sup>asws</sup> was named (as such), rather he<sup>asws</sup> was a provider of the knowledge, and that is because the scholars are collecting from his<sup>asws</sup> knowledge, and from his<sup>asws</sup> provision they are utilising".<sup>459</sup>

سَلْمَانُ سَأَلَ النَّبِيَّ ص فَقَالَ: إِنَّهُ يَمِيرُهُمُ الْعِلْمُ يُمْتَارُ مِنْهُ وَ لَا يُمْتَارُ مِنْ أَحَدٍ وَ قَدْ ذَكَرْنَا هَذَا الْمَعْنَى فِي بَابِ مَوْلِدِهِ.

Salman<sup>ra</sup> asked the Prophet<sup>saww</sup>. He<sup>saww</sup> said: 'He<sup>asws</sup> is providing them the knowledge. They are collecting from him<sup>asws</sup> and are not collecting from anyone', and we have mentioned this meaning in the chapter of his<sup>asws</sup> birth".<sup>460</sup>

وَ قَالَ ابْنُ عَبَّاسٍ إِنَّمَا سَمِّيَ أَمِيرَ الْمُؤْمِنِينَ لِأَنَّهُ أَوَّلُ النَّاسِ إِيمَانًا.

And Ibn Abbas said, 'But rather he<sup>asws</sup> is named as 'Amir Al-Momineen' because he<sup>asws</sup> is the first of the people in Eman".<sup>461</sup>

وَ ذَكَرَ الْمُطِيبُ فِي ثَلَاثَةِ مَوَاضِعَ مِنْ تَارِيخِ بَعْدَادَ أَنَّ النَّبِيَّ ص قَالَ يَوْمَ الْحَدِيثِيَّةِ وَ هُوَ آخِذٌ بِيَدِ عَلِيِّ هَذَا أَمِيرُ الْبَرَّةِ وَ قَاتِلُ الْكَفَرَةِ مَنْصُورٌ مَنْ نَصَرَهُ حَتُّوْلٌ مَنْ خَذَلَهُ يَمُدُّ بِهَا صَوْتَهُ.

<sup>457</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 76 I

<sup>458</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 76 m

<sup>459</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 76 n

<sup>460</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 76 o

<sup>461</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 76 p

And it is mentioned by Al Khateed in three places from the (book) 'Tareekh Baghdad',

'The Prophet<sup>saww</sup> said on the day of Al-Hudeybiya, and he<sup>saww</sup> had held a hand of Ali<sup>asws</sup>: 'This is Emir of the righteous, and killer of the Kafirs. Helped is the one helping him<sup>asws</sup>, and Abandoned is the one abandoning him<sup>asws</sup> – raising his<sup>saww</sup> voice with it'.<sup>462</sup>

أَحْمَدُ فِي مُسْنَدِ الْأَخْبَارِ وَ أَبُو يُوسُفَ النَّسَوِيُّ فِي الْمَعْرِفَةِ وَ التَّارِيخِ وَ الْأَلْكَانِيُّ [الْأَلْكَانِيُّ] وَ أَبُو الْقَاسِمِ الْأَلْكَانِيُّ [الْأَلْكَانِيُّ] فِي الشَّيْخِ عَنْ بُرَيْدَةَ وَ الْبَرَاءِ قَالَا بَعَثَ رَسُولُ اللَّهِ بَعَثَيْنِ إِلَى الْيَمَنِ عَلَى أَحَدِهِمَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَ عَلَى الْآخَرِ خَالِدُ بْنُ وَلِيدٍ وَ قَالَ ص إِذَا التَّقِيْتُمْ فَعَلَيْ عَلَى النَّاسِ وَ إِذَا افْتَرَقْتُمَا فَعَلَيْ وَاحِدٍ عَلَى جُنْدِهِ فَكَانَ يُؤْمَرُهُ عَلَى النَّاسِ وَ لَا يُؤْمَرُ عَلَيْهِ أَحَدٌ.

Ahmad in (the book) 'Musnad Al Akhbaar', and Abu Yusuf Al Nasawy in (the book) 'Al Ma'arifa', and (the book) 'Al Tareekh', and Al Alkany, and Abu Al Qaim Al Alkany in (the book) 'Al Sharh, from Bureyda and Al Bara'a both having said,

'Rasool-Allah<sup>azwj</sup> Sent two military detachments to Al Yemen. (The commander) upon one of them was Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and upon the other was Khalid Bin Waleed, and he<sup>saww</sup> said: 'When you two meet, then Ali<sup>asws</sup> would be (commander) upon the people, and when you are separate, then each one is (commander) upon his army'. He<sup>saww</sup> used to make him<sup>asws</sup> the commander upon the people in those days, and did not make anyone as commander upon him<sup>asws</sup>.<sup>463</sup>

77- جاء، المجلس للمنفيد مُحَمَّدُ بْنُ الْمُظَفَّرِ الْوَرَّاقُ عَنْ مُحَمَّدِ بْنِ أَبِي الثَّلَاجِ عَنِ الْحُسَيْنِ بْنِ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ غَالِبٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ دُرَيْجِ الْمُحَارِبِيِّ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: إِنَّ اللَّهَ جَلَّ جَلَالُهُ بَعَثَ جَبْرِئِيلَ إِلَى مُحَمَّدٍ أَنْ يَشْهَدَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع بِالْوِلَايَةِ فِي حَيَاتِهِ وَ يُسَمِّيَهُ بِأَمِيرِ الْمُؤْمِنِينَ قَبْلَ وَفَاتِهِ

(The book) 'Al Majalis' of Al Mufeed – Muhammad Bin Al Muzaffer Al Waraq, from Muhammad Bin Abu Al Salj, from Al Husayn Bin Ayoub, from Muhammad Bin Ghalib, from Ali Bin Al Hassan, from Abdullah Bin Jabalah, from Zareeh Al Muhariby, from Al Sumali,

'From Abu Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> having said: 'Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty, Sent Jibraeel<sup>as</sup> to Muhammad<sup>saww</sup> to testify for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> with the Wilayah during his<sup>saww</sup> lifetime, and name him<sup>asws</sup> as 'Amir Al-Momineen' before his<sup>saww</sup> expiry.

فَدَعَا نَبِيَّ اللَّهِ بِسَبْعَةِ رَهْطٍ فَقَالَ إِنَّمَا دَعَوْتُكُمْ لَتَكُونُوا شُهَدَاءَ اللَّهِ فِي الْأَرْضِ أَقَمْتُمْ أَمْ كَتَمْتُمْ

The Prophet<sup>saww</sup> of Allah<sup>azwj</sup> a group of seven. He<sup>saww</sup> said: 'But rather, I<sup>saww</sup> have called you to be witnesses of Allah<sup>azwj</sup> in His<sup>azwj</sup> earth whether you will be standing or concealing'.

ثُمَّ قَالَ يَا أَبَا بَكْرٍ تُمْ فَسَلِّمْ عَلَى عَلِيٍّ بِإِمْرَةِ الْمُؤْمِنِينَ فَقَالَ أَعَنْ أَمْرَ اللَّهِ وَ رَسُولِهِ قَالَ نَعَمْ فَقَامَ فَسَلِّمْ عَلَيْهِ بِإِمْرَةِ الْمُؤْمِنِينَ

Then he<sup>saww</sup> said: 'O Abu Bakr! Stand and greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'!' He said, 'Is it from a Command of Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>?' He<sup>saww</sup> said: 'Yes'. So, he greeted unto him<sup>asws</sup> as 'Amir Al-Momineen'.

<sup>462</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 76 q

<sup>463</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 76 r

ثُمَّ قَالَ يَا عُمَرُ قُمْ فَسَلِّمْ عَلَىٰ بِإِمْرَةِ الْمُؤْمِنِينَ فَقَالَ أَعَنْ أَمْرَ اللَّهِ وَرَسُولِهِ تُسَمِّيهِ أَمِيرَ الْمُؤْمِنِينَ قَالَ نَعَمْ فَقَامَ فَسَلَّمَ عَلَيْهِ

Then he<sup>saww</sup> said: 'O Umar! Stand and greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'!' He said, 'Is it a Command from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> that we should name him<sup>asws</sup> as 'Amir Al-Momineen'?' He<sup>saww</sup> said: 'Yes'. So, he greeted to him<sup>asws</sup>.

ثُمَّ قَالَ لِلْمِقْدَادِ بْنِ الْأَسْوَدِ الْكِنْدِيِّ قُمْ فَسَلِّمْ عَلَىٰ بِإِمْرَةِ الْمُؤْمِنِينَ فَقَامَ فَسَلَّمَ وَ لَمْ يَقُلْ مِثْلَ مَا قَالَ الرَّجُلَانِ مِنْ قَبْلِهِ

Then he<sup>saww</sup> said to Al Miqdad Bin Al-Aswad Al-Kindy<sup>ra</sup>: 'Stand and greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'!' He<sup>ra</sup> stood up and greeted, and did not say like what the two men before him<sup>ra</sup> had said.

ثُمَّ قَالَ لِأَبِي ذَرٍّ الْغِفَارِيِّ قُمْ فَسَلِّمْ عَلَىٰ بِإِمْرَةِ الْمُؤْمِنِينَ فَقَامَ فَسَلَّمَ عَلَيْهِ

Then he<sup>saww</sup> said to Abu Zarr Al-Ghifari<sup>ra</sup>: 'Stand and greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'!' He<sup>ra</sup> stood up and greeted unto him<sup>asws</sup>.

ثُمَّ قَالَ لِلْحَذَيْفَةِ الْيَمَانِيِّ قُمْ فَسَلِّمْ عَلَىٰ بِإِمْرَةِ الْمُؤْمِنِينَ فَقَامَ فَسَلَّمَ عَلَيْهِ

Then he<sup>saww</sup> said to Huzeifa Al-Yamani: 'Stand and greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'!' He stood up and greeted to him<sup>asws</sup>.

ثُمَّ قَالَ لِعِمَّارِ بْنِ يَاسِرٍ قُمْ فَسَلِّمْ عَلَىٰ بِإِمْرَةِ الْمُؤْمِنِينَ فَقَامَ فَسَلَّمَ

Then he<sup>saww</sup> said to Ammar Bin Yasser<sup>ra</sup>: 'Stand and greet unto Amir Al-Momineen<sup>asws</sup>!'. He stood up and greeted.

ثُمَّ قَالَ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ قُمْ فَسَلِّمْ عَلَىٰ بِإِمْرَةِ الْمُؤْمِنِينَ فَقَامَ فَسَلَّمَ

Then he<sup>saww</sup> said to Abdullah Bin Masoud: 'Stand and greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'!' He stood up and greeted.

ثُمَّ قَالَ لِإِبْرَيْدَةَ قُمْ فَسَلِّمْ عَلَىٰ بِإِمْرَةِ الْمُؤْمِنِينَ وَ كَانَ يُرِيدُهُ أَصْعَرَ الْقَوْمِ سِنًا فَقَامَ فَسَلَّمَ

Then he<sup>saww</sup> said to Bureyda: 'Stand and greet unto Amir Al-Momineen<sup>asws</sup>!' And Bureyda was youngest of the group. He stood up and greeted.

فَقَالَ رَسُولُ اللَّهِ ص إِنَّمَا دَعَوْتُكُمْ هَذَا الْأَمْرَ لِتَكُونُوا شُهَدَاءَ اللَّهِ أَقْبَمْتُمْ أَمْ تَرَكْتُمْ.

Rasool-Allah<sup>saww</sup> said: 'But rather, I<sup>saww</sup> called you all to this matter for you to be witnesses of Allah<sup>azwj</sup>, whether you would stand (with it) or conceal'.<sup>464</sup>

<sup>464</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 77

78- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن جعفر الرزاز عن محمد بن عيسى القيسي عن إسحاق بن يزيد الطائي عن عبد الغفار بن القاسم عن عبد الله بن شريك عن جندب بن عبد الله البجلي عن علي بن أبي طالب ع قال: دخلت على رسول الله ص قبل أن يضرب الحجاب و هو في منزل عائشة فجلست بينه وبينها فقالت يا ابن أبي طالب ما وجدت لاستك مكاناً غير فحذي أبط عني

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Ja'far Al Razzaz, from Muhammad Bin Isa Al Qaysi, from Is'haq Bin Yazeed Al Taie, from Abdul Ghaffar Bin Al Qasim, from Abdullah Bin Shareek, from Jubdab Bin Abdullah Al Bajali,

'From Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'I<sup>asws</sup> entered to see Rasool-Allah<sup>saww</sup> before the veiling (for the women) was struck (Revealed), and he<sup>saww</sup> was in the house of Ayesha. I<sup>asws</sup> sat down between him<sup>asws</sup> and her. She said, 'O son<sup>asws</sup> of Abu Talib<sup>asws</sup>! You<sup>asws</sup> could not find any place for your<sup>asws</sup> backside apart from my thigh? Get away from me!'

فَضَرَبَ رَسُولُ اللَّهِ ص بَيْنَ كَتِفَيْهَا ثُمَّ قَالَ لَهَا وَإِلَى لَكَ مَا تُرِيدِينَ مِنْ أَمِيرِ الْمُؤْمِنِينَ وَ سَيِّدِ الْمُسْلِمِينَ وَ قَائِدِ الْعُرَى الْمُحَجَّلِينَ.

Rasool-Allah<sup>saww</sup> struck between her shoulders, then said to her: 'Woe be unto you! What are you wanting from Amir Al-Momineen, and chief of the Muslims, and guide of the resplendent?'<sup>465</sup>

79- كش، رجال الكشي محمد بن مسعود عن علي بن الحسن بن فضال عن العباس بن عامر و جعفر بن محمد بن حكيم معاً عن أبان بن عثمان عن فضيل الرسان عن أبي داود قال: حضرته عند الموت و جابر الجعفي عند رأسه قال فهم أن يحدث فلم يقدر قال و محمد بن جابر أرسله قال فقلت يا داود حدثنا الحديث الذي أردت

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Ali Bin Al Hassan Bin Fazzal, from Al Abbas Aamir and Ja'far Bin Muhammad Bin Hakeem, both together from Aban Bin Usman, from Fuzeyl Al Rasan, from Abu Dawood who said,

'I attended him during his death and Jabir Al-Jufy was by his head. He thought of narrating but was not able, and Muhammad Bin Jabir asked him. He said, 'I said, 'O Dawood! Narrate to us the Hadeeth which I want.

قَالَ حَدَّثَنِي عِمْرَانُ بْنُ حُصَيْنٍ الْخُزَاعِيُّ أَنَّ رَسُولَ اللَّهِ ص أَمَرَ فَلَانًا وَ فَلَانًا أَنْ يُسَلِّمَا عَلَيَّ بِأَمْرِ الْمُؤْمِنِينَ فَقَالَا مِنَ اللَّهِ وَ مِنْ رَسُولِهِ فَقَالَ مِنَ اللَّهِ وَ رَسُولِهِ

He said, 'It is narrated to me by Imran Bin Husayn Al-Khuzaaie that Rasool-Allah<sup>saww</sup> ordered so and so (Abu Bakr) and so and so (Umar), to greet unto Ali<sup>asws</sup> as 'Amir Al-Momineen'. They said, 'From Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>? He<sup>saww</sup> said: 'From Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>'.

ثُمَّ أَمَرَ حُذَيْفَةَ وَ سَلْمَانَ فَسَلِّمَا عَلَيْهِ ثُمَّ أَمَرَ الْمِقْدَادَ فَسَلَّمَ وَ أَمَرَ بُرَيْدَةَ أَجِي وَ كَانَ أَخَاهُ لِأُمِّهِ فَقَالَ إِنَّكُمْ قَدْ سَأَلْتُمُونِي مِنْ وَلِيِّكُمْ بَعْدِي وَ قَدْ أَخْبَرْتُكُمْ بِهِ وَ قَدْ أَخَذْتُ عَلَيْكُمْ الْمِيثَاقَ كَمَا أَخَذَ اللَّهُ تَعَالَى عَلَى بَنِي آدَمَ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى وَ إِنَّهُمُ اللَّهُ لَأَنْ تَقْضُتُمْوهَا لَتَكْفُرْنَ.

Then he<sup>saww</sup> ordered Huzeyfa and Salman<sup>ra</sup>. They both greeted to him<sup>asws</sup>. Then he<sup>saww</sup> ordered Miqdad<sup>ra</sup>, so he<sup>ra</sup> greeted. And he<sup>saww</sup> ordered Bureyda, my brother, and I was his

<sup>465</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 78

brother to his mother. He<sup>saww</sup> said: 'You had asked me<sup>saww</sup> who will be your ruler after me<sup>saww</sup>, and I<sup>saww</sup> have informed you all with it, and I<sup>saww</sup> have taken the covenant upon you, like what Allah<sup>azwj</sup> the Exalted had Taken upon the children of Adam<sup>as</sup>: **"Am I not your Lord?" They said, 'Yes' [7:172].** And I<sup>saww</sup> swear by Allah<sup>azwj</sup>! If you were to break it, you would be committing Kufr".<sup>466</sup>

80- يل، الفضائل لابن شاذان فض، كتاب الروضة عن ابن عباس قال: أَقْبَلَ عَلَيَّ بَنُ أَبِي طَالِبٍ ع فَقَالُوا يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ وَ آلِكَ جَاءَ أَمِيرُ الْمُؤْمِنِينَ فَقَالَ إِنَّ عَلِيًّا سَمِيَ أَمِيرَ الْمُؤْمِنِينَ قَبْلِي قِيلَ يَا رَسُولَ اللَّهِ قَبْلَكَ قَالَ وَ قَبْلَ عِيسَى وَ مُوسَى فَقَالُوا وَ قَبْلَ عِيسَى وَ مُوسَى قَالَ وَ قَبْلَ سُلَيْمَانَ وَ دَاوُدَ وَ لَمْ يَزَلْ حَتَّى عَدَّدَ الْأَنْبِيَاءَ كُلَّهُمْ إِلَى آدَمَ ع

(The book) 'Al Fazaail' of Ibn Shazan, (and) the book 'Al Rowza', from Ibn Abbas who said,

'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> came, so they said, 'O Rasool-Allah<sup>saww</sup>! Amir Al-Momineen has come'. He<sup>saww</sup> said: 'Surely Ali<sup>asws</sup> has been named as 'Amir Al-Momineen' before me<sup>saww</sup>'. It was said, 'O Rasool-Allah<sup>saww</sup>! Before you<sup>saww</sup>? He<sup>saww</sup> said: 'And (even) before Isa<sup>as</sup> and Musa<sup>as</sup>'. They said, 'And (even) before Isa<sup>as</sup> and Musa<sup>as</sup>? He<sup>saww</sup> said: 'And (even) before Suleyman<sup>as</sup> and Dawood<sup>as</sup>, and he<sup>saww</sup> did not stop until he<sup>saww</sup> counted the Prophets<sup>as</sup>, all of them<sup>as</sup>, up to Adam<sup>as</sup>.

ثُمَّ قَالَ إِنَّهُ لَمَّا خَلَقَ اللَّهُ آدَمَ طِينًا خَلَقَ مِنْ عَيْنِهِ دُرَّةً تُسَبِّحُ اللَّهَ وَ تُفَدِّسُهُ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَأَسْكِنَنَّكَ رَجُلًا أَجْعَلُهُ أَمِيرَ الْخَلْقِ أَجْمَعِينَ

Then he<sup>saww</sup> said: 'Surely, when Allah<sup>azwj</sup> Created Adam<sup>as</sup> as clay, Created a jewel from his<sup>as</sup> eyes. It glorified Allah<sup>azwj</sup> and extolled His<sup>azwj</sup> Holiness. Allah<sup>azwj</sup> Mighty and Majestic Said: "I<sup>azwj</sup> shall Settle you into a man, I<sup>azwj</sup> shall Make him<sup>asws</sup> to be an Emir (commander) of the creatures in their entirety!"

فَلَمَّا خَلَقَ اللَّهُ عَلِيَّ بْنَ أَبِي طَالِبٍ أَسَكَّنَ الدُّرَّةَ فِيهِ فَسَمِيَ أَمِيرَ الْمُؤْمِنِينَ قَبْلَ خَلْقِ آدَمَ.

When Allah<sup>azwj</sup> Created Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, the jewel was settled inside him<sup>asws</sup>. So, he<sup>asws</sup> was named as 'Amir Al-Momineen' before the Creation of Adam<sup>as</sup>.<sup>467</sup>

81- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْفَارِسِيِّ عَنْ مُحَمَّدِ بْنِ يَزِيدَ عَنْ أَبِي يُوسُفَ يَعْقُوبَ بْنِ سُفْيَانَ عَنْ مُحَمَّدِ بْنِ تَسْنِيمٍ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ الْغُرَيْبِيِّ عَنْ يَحْيَى بْنِ عِيسَى عَنِ الْأَعْمَشِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأُمِّ سَلَمَةَ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ لَحْمُهُ مِنْ لَحْمِي وَ دَمُهُ مِنْ دَمِي وَ هُوَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

(The book) 'Bashaarat Al Mustafa' – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Muhammad Bin Al Qasim Al Farsy, from Muhammad Bin Yazeed, from Abu Yusuf Yaqoub Bin Sufyan, from Muhammad Bin Tasneem, from Al Hassan Bin Al Husayn Al Urby, from Yahya Bin Isa, from Al Amsh, from Habeeb Bin Abu Sabit, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said to Umm Salama<sup>ra</sup>: 'This 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>, except surely there is no Prophet<sup>as</sup> after me<sup>saww</sup>.

<sup>466</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 79

<sup>467</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 80

يَا أُمَّ سَلَمَةَ هَذَا عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ وَعَاءٌ عَلَمِي وَ بَابِي الَّذِي أُوتِيَ مِنْهُ وَ أَخِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ مَعِيَ فِي السَّمَاءِ الْأَعْلَى يَقْتُلُ الْفَاسِقِينَ وَ النَّكَثِينَ وَ الْمَارِقِينَ.

O Umm Salama<sup>ra</sup>! This is Ali<sup>asws</sup> - the Amir Al-Momineen, and chief of the Muslims, and a receptacle of my<sup>saww</sup> knowledge, and my<sup>saww</sup> which I<sup>saww</sup> can be accessed from, and my<sup>saww</sup> brother<sup>asws</sup> in the world and the Hereafter, and he<sup>asws</sup> will be with me<sup>saww</sup> in the lofty peak. He<sup>asws</sup> will kill the deviants, and the allegiance-breakers, and the renegades”.<sup>468</sup>

82- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الْحُسَيْنُ صَاحِبُ كِتَابِ الْبَحْثِ مُسْتَدّاً إِلَى الْبَاقِرِ ع قَالَ: سُئِلَ عَنْ قَوْلِهِ تَعَالَى فَسَقِلَ الَّذِينَ يَتَّبِعُونَ الْكِتَابَ مِنْ قِبَلِكَ مَنْ هَؤُلَاءِ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Al Husayn, author of the book ‘Al Bahs’,

Attributing to Al-Baqir<sup>asws</sup>, he (the narrator) said, ‘He<sup>asws</sup> was asked about Words of Exalted: **then ask those who have read the Book from before you. The Truth has come to you from your Lord, [10:94], ‘Who are they?’**

فَقَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ الرَّابِعَةِ أَذَّنَ جِبْرِيلُ ع وَ أَقَامَ وَ جَمَعَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءَ وَ الْمَلَائِكَةَ وَ تَقَدَّمْتُ وَ صَلَّيْتُ بِهِمْ

He<sup>asws</sup> said: ‘Rasool-Allah<sup>saww</sup> said: ‘When there was an ascension with me<sup>saww</sup> to the fourth sky, Jibraeel<sup>as</sup> proclaimed Azaan and Iqaamah and gathered the Prophets<sup>as</sup>, and the truthful, and the martyrs, and the Angels, and I<sup>saww</sup> went ahead and prayed Salat (leading) them.

فَلَمَّا انْصَرَفْتُ قَالَ جِبْرِيلُ قُلْ لَكُمْ بِمَ يَشْهَدُونَ قَالُوا نَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ وَ أَنَّ عَلِيّاً أَمِيرُ الْمُؤْمِنِينَ.

When I<sup>saww</sup> finished, Jibraeel<sup>as</sup> said: ‘Say to them what they have testified with?’ They said, ‘We testified 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>, and Ali<sup>asws</sup> is Amir Al-Momineen”.<sup>469</sup>

وَ رَوَى الشَّيْخُ الْفَقِيهَ مُحَمَّدُ بْنُ جَعْفَرٍ حَدِيثاً مُسْتَدّاً عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ لِعَلِيٍّ يَا عَلِيُّ طُوبَى لِمَنْ أَحَبَّكَ وَ وَيْلٌ لِمَنْ أَبْغَضَكَ وَ كَذَّبَ بِكَ أَنْتَ الْعَلَمُ لَهُدِهِ الْأُمَّةُ مِنْ أَحَبَّكَ فَارَ وَ مَنْ أَبْغَضَكَ هَلَكَ

And it is reported by the sheykh, the jurist Muhammad Bin Ja’far, and Hadeeth attributed from Anas Bin Malik (well-known fabricator) who said,

‘Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: ‘O Ali<sup>asws</sup>! Beatitude is for one who loves you<sup>asws</sup> and woe is for the one hating you<sup>asws</sup> and he has lied with you<sup>asws</sup>. You<sup>asws</sup> are the flag of this community. One who loves you<sup>asws</sup> is successful, and one who hates you<sup>asws</sup> is destroyed.

يَا عَلِيُّ أَنَا الْمَدِينَةُ وَ أَنْتَ الْبَابُ يَا عَلِيُّ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْعُرِّ الْمُحَلِّينَ يَا عَلِيُّ ذِكْرُكَ فِي التَّوَارَةِ وَ ذِكْرُ شَيْعَتِكَ قَبْلَ أَنْ يُخْلَقُوا بِكُلِّ خَيْرٍ وَ كَذَلِكَ ذِكْرُهُمْ فِي الْإِنْجِيلِ وَ مَا أَعْطَاكَ اللَّهُ مِنْ عِلْمِ الْكِتَابِ

<sup>468</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 81

<sup>469</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 82 a

O Ali<sup>asws</sup>! I<sup>saww</sup> am the city and you<sup>asws</sup> are the gate. O Ali<sup>asws</sup>! You<sup>asws</sup> are Emir of the Momineen, and guide of the resplendent. O Ali<sup>asws</sup>! Your<sup>asws</sup> mention is in the Torah, and mention of your<sup>asws</sup> Shias was before they were Created, with every goodness, and like that is their mention in the Evangel, and what Allah<sup>azwj</sup> has Given you<sup>asws</sup> from the knowledge of the Book.

فَإِنَّ أَهْلَ الْإِنْبِيلِ يُعْظَمُونَ إِلَيَّ [إِلَيَّ] وَ شِيعَتُهُ وَ مَا يَعْرِفُونَهُمْ وَ أَنْتَ وَ شِيعَتُكَ مَذْكُورُونَ فِي كُتُبِهِمْ فَأَخْبِرْ أَصْحَابَكَ أَنَّ ذِكْرَهُمْ فِي السَّمَاءِ أَفْضَلُ وَ أَكْثَرُ مِنْ ذِكْرِهِمْ فِي الْأَرْضِ فَلْيَفْرَحُوا بِذَلِكَ وَ يَزِدُّوا اجْتِهَاداً فَإِنَّ شِيعَتَكَ عَلَى مِنْهَاجِ الْحَقِّ وَ الْإِسْتِقَامَةِ الْحَدِيثِ.

The people of the Evangel are revering Elia and his shias (adherents), and they are not recognising them, and you<sup>asws</sup> and your<sup>asws</sup> Shias are mentioned in their Books. So, inform your<sup>asws</sup> companions that their mention in the sky is more superior and more magnificent than their mention in the earth, so let them rejoice with that, and increase in their struggle, for your<sup>asws</sup> Shias are upon a manifesto of the truth, and the incorruptible Hadeeth".<sup>470</sup>

وَ رَوَى الْكَرَاجُكِيُّ فِي كَنْزِ الْفَوَائِدِ حَدِيثاً مُسْنَداً إِلَى ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ بَشِيراً وَ نَذِيراً مَا اسْتَقَرَّ الْكَرْسِيُّ وَ الْعَرْشُ وَ لَا دَارَ الْقُلُوكَ وَ لَا قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَّا بِأَنْ كَتَبَ اللَّهُ عَلَيْهَا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ

And it is reported by Al Karajaky in (the book) 'Kunz Al Fawaaid' a Hadeeth attributed to Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said: 'By the One<sup>azwj</sup> Who Sent me<sup>saww</sup> with the truth as a giver of glad tidings and a warner! Neither did the Chair and the Throne settle, nor the rotation of the planets, nor were the skies and the earth established except by Allah<sup>azwj</sup> having Written upon these: "There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, Ali<sup>asws</sup> is Amir Al-Momineen".

إِنَّ اللَّهَ تَعَالَى لَمَّا عَرَجَ بِي إِلَى السَّمَاءِ وَ اخْتَصَّنِي اللَّطِيفُ بِنَدَائِي قَالَ يَا مُحَمَّدُ قُلْتُ لَيْتَكَ رَجَى وَ سَعَدَيْكَ

When Allah<sup>azwj</sup> the Exalted Ascended me<sup>saww</sup> to the sky and the Subtle Selected me<sup>saww</sup> by Calling out to me<sup>saww</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> and Your<sup>azwj</sup> assistance!'

قَالَ أَنَا الْمَحْمُودُ وَ أَنْتَ مُحَمَّدٌ شَقَقْتُ اسْمَكَ مِنْ اسْمِي وَ فَضَّلْتُكَ عَلَى جَمِيعِ بَرِّيَّةٍ فَانْصِبْ أَخَاكَ عَلِيّاً عِلْماً لِعِبَادِي يَهْدِيهِمْ إِلَى دِينِي

He<sup>azwj</sup> Said: "I<sup>azwj</sup> am 'Al-Mahmoud' (the most Praised One), and you<sup>saww</sup> are 'Muhammad' (the praised one). I<sup>azwj</sup> Derived your<sup>saww</sup> name from My<sup>azwj</sup> Name and Merited you<sup>saww</sup> over the entirety of My<sup>azwj</sup> created beings, so nominate your<sup>saww</sup> brother Ali<sup>asws</sup> as a flag for My<sup>azwj</sup> servants. He<sup>asws</sup> will guide them to My<sup>azwj</sup> religion.

يَا مُحَمَّدُ إِنِّي قَدْ جَعَلْتُ عَلِيّاً أَمِيرَ الْمُؤْمِنِينَ فَمَنْ تَأَمَّرَ عَلَيْهِ لَعَنَتْهُ وَ مَنْ خَالَفَهُ عَذَّبْتُهُ وَ مَنْ أَطَاعَهُ قَرَّبْتُهُ

O Muhammad<sup>saww</sup>! I<sup>azwj</sup> have Made Ali<sup>asws</sup> as Emir of the Momineen. So, the one who commands upon him<sup>asws</sup>, I<sup>azwj</sup> shall Curse him, and one who opposes him<sup>asws</sup>, I<sup>azwj</sup> shall Punish him and the one who obeys him<sup>asws</sup>, I<sup>azwj</sup> shall Draw him closer.

<sup>470</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 82 b

يَا مُحَمَّدُ إِنِّي قَدْ جَعَلْتُ عَلِيًّا إِمَامًا الْمُسْلِمِينَ فَمَنْ تَفَدَّمْ عَلَيْهِ أَخَرْتُهُ وَمَنْ عَصَاهُ أَسْحَقْتُهُ إِنَّ عَلِيًّا سَيِّدُ الْوَصِيِّينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَ حُجَّتِي عَلَى الْخَلَائِقِ أَجْمَعِينَ.

O Muhammad<sup>saww</sup>! I<sup>azwj</sup> have Made Ali<sup>asws</sup> an Imam<sup>asws</sup> of the Muslims. So, the one who goes ahead upon him<sup>asws</sup>, I<sup>azwj</sup> shall Place him back, and one who disobeys him<sup>asws</sup>, I<sup>azwj</sup> shall be Wrathful on him. Ali<sup>asws</sup> is chief of the successors<sup>as</sup>, and guide of the resplendent, and My<sup>azwj</sup> Divine Authority upon the creatures in their entirety!”<sup>471</sup>

83- فر، تفسير فرات بن إبراهيم جعفر بن محمد الفزاري مضعناً عن زُرارة بن أعين قال قلت لأبي جعفر ع آية في كتاب الله تعالى شككتني قال ما قال قلت قوله فإن كنت في شك مما أنزلنا إليك فسئل الذين يقرؤون الكتاب من قبلك الآية من هؤلاء الذين أمر رسول الله ص بسؤلهم

Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Al Fazary, transmitting from Zurara Bin Ayn who said,

‘I said to Abu Ja’far<sup>asws</sup>, ‘There is a Verse in the Book of Allah<sup>azwj</sup> the Exalted which has made me doubt’. He<sup>asws</sup> said: ‘And what is it?’ I said, ‘His<sup>azwj</sup> Words: **But if you are in doubt of what We Revealed to you, then ask those who have read the Book from before you. [10:94]** – the Verse. Who are they, those Rasool-Allah<sup>saww</sup> had been Commanded with asking them?’

فَقَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ فَصُرْتُ فِي السَّمَاءِ الرَّابِعَةِ جَمَعَ اللَّهُ إِلَيَّ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الْمَلَائِكَةَ فَأَذَّنَ جِبْرِيلُ وَ أَقَامَ الصَّلَاةَ ثُمَّ قَدَّمَ رَسُولُ اللَّهِ ص فَصَلَّى بِهِمْ

He<sup>asws</sup> said: ‘Rasool-Allah<sup>saww</sup> said: ‘When there was an ascension with me<sup>saww</sup> to the sky, I<sup>saww</sup> came to be in the fourth sky, Allah<sup>azwj</sup> Gathered to me<sup>saww</sup> the Prophets<sup>as</sup>, and the truthful, and the Angels. Jibraeel<sup>as</sup> proclaimed Azaan and Iqaamah for the Salat. Then Rasool-Allah<sup>saww</sup> proceeded and prayed Salat (leading) them.

فَلَمَّا انْصَرَفَ قَالَ بِمَ تَشْهَدُونَ قَالُوا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ وَ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ فَهُوَ مَعِيَ قَوْلُهُ فَسئلَ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ.

When he<sup>saww</sup> finished, he<sup>saww</sup> said: ‘What did you all testify with?’ They said, ‘We testified 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>, and Ali<sup>asws</sup> is Amir Al-Momineen!’ Thus, it is the meaning of His<sup>azwj</sup> Words: **then ask those who have read the Book from before you. [10:94]**’<sup>472</sup>

84- أَقُولُ نُقِلَ مِنْ خَطِّ الشَّهِيدِ قَالَ قُطِبَ الدِّينَ الْكَيْدَرِيُّ قَالَ الْعَاصِمِيُّ فِي كِتَابِ زَيْنِ الْفَقْهِ رَوَى مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: وَ اللَّهُ مَا سَمِعْنَا عَلِيَّ بْنَ أَبِي طَالِبٍ أَمِيرَ الْمُؤْمِنِينَ حَتَّى سَمَاءَ رَسُولِ اللَّهِ كُنَّا نَحْنُ مَاثِرِينَ فِي أَرْقَةِ الْمَدِينَةِ يَوْمًا إِذْ أَقْبَلَ عَلِيٌّ بْنُ أَبِي طَالِبٍ فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَ رَحِمَهُ اللَّهُ وَ بَرَكَاتُهُ

I (Majlisi) am saying, ‘We copied from the handwriting of the martyr Qutub Al Deen Al Kaydari, ‘Al Aasimy said in the book ‘Zayn Al Faty’, ‘It is reported by Ma’mar, from Al Zuhry, from Ikrimah, from Ibn Abbas who said,

<sup>471</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 82 c

<sup>472</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 83

'By Allah<sup>azwj</sup>! We did not name Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> as 'Amir Al-Momineen' until Rasool-Allah<sup>saww</sup> had named him<sup>asws</sup> (as such). We were passing in one of the alleyways of Al-Medina one day when Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> came. He<sup>asws</sup> said: 'The greetings be unto you<sup>saww</sup>, Rasool-Allah<sup>saww</sup>, and Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings!'

فَقَالَ وَ عَلَيْكَ السَّلَامُ يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ أَصْبَحْتَ فَقَالَ أَصْبَحْتُ وَ نَوْمِي خَطَرَاتٌ وَ يَمُطُّنِي فُرْعَاتٌ وَ فِكْرَتِي فِي يَوْمِ الْمَمَاتِ

He<sup>saww</sup> said: 'And upon you<sup>asws</sup> be the greetings, O Amir Al-Momineen! How is your<sup>asws</sup> morning?' He<sup>asws</sup> said: 'I<sup>asws</sup> woke up in the morning and my<sup>asws</sup> sleep was of short duration, and my<sup>asws</sup> wakefulness is of free periods, and my<sup>asws</sup> thoughts are regarding the day of the death''.

قَالَ ابْنُ عَبَّاسٍ فَعَجِبْتُ مِنْ قَوْلِ رَسُولِ اللَّهِ ص فِي عَلِيٍّ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا الَّذِي قُلْتَ فِي ابْنِ عَمِّي أَ حُبًّا لَهُ أَمْ شَيْئًا مِنْ عِنْدِ اللَّهِ

Ibn Abbas said, 'I was astounded from the words of Rasool-Allah<sup>saww</sup> regarding Ali<sup>asws</sup>, so I said, 'O Rasool-Allah<sup>saww</sup>! What is that which you<sup>saww</sup> said regarding the son<sup>asws</sup> of my uncle<sup>as</sup>? Was it out of love for him<sup>asws</sup> or something from the Presence of Allah<sup>azwj</sup>?'

قَالَ لَا وَ اللَّهُ مَا قُلْتُ فِيهِ شَيْئًا إِلَّا رَأَيْتُ بِعَيْنِي قُلْتُ وَ مَا الَّذِي رَأَيْتَ يَا رَسُولَ اللَّهِ

He<sup>saww</sup> said: 'No, by Allah<sup>azwj</sup>! I<sup>saww</sup> did not say anything except I<sup>saww</sup> saw it with my<sup>saww</sup> own eyes'. I said, 'And what is that which you<sup>saww</sup> saw, O Rasool-Allah<sup>saww</sup>?'

قَالَ لَيْلَةً أُسْرِي بِي فِي السَّمَاءِ مَا مَرَرْتُ بِنَابٍ مِنْ أَبْوَابِ الْجَنَّةِ إِلَّا وَ رَأَيْتُ مَكْتُوبًا عَلَيْهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ مِنْ قَبْلِ أَنْ يُخْلَقَ آدَمُ بِسَبْعِينَ أَلْفَ عَامٍ.

He<sup>saww</sup> said: 'The night there was an ascension with me<sup>saww</sup> in the sky, I<sup>saww</sup> did not pass by any gate from the gates of Paradise except and It was written upon it: "Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is Amir Al-Momineen from before He<sup>azwj</sup> Created Adam<sup>as</sup> by Seventy thousand years''.<sup>473</sup>

<sup>473</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 54 H 84

## CHAPTER 55 – AHADEETH OF THE FLAGS

1- ل، الخصال مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ سَعِيدٍ الْهَاشِمِيُّ عَنْ فُرَاتِ بْنِ إِبْرَاهِيمَ عَنْ عُثَيْدِ بْنِ كَثِيرٍ قَالَ حَدَّثَنَا يَحْيَى بْنُ الْحُسَيْنِ وَعَبَّادُ بْنُ يَغُثُوبَ وَ مُحَمَّدُ بْنُ الْجُنَيْدِ قَالُوا حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمَسْعُودِيُّ قَالَ حَدَّثَنَا الْحَارِثُ بْنُ حَصْبِرَةَ عَنْ الصَّخْرِ بْنِ الْحَكَمِ الْفَزَارِيِّ عَنْ حَيَّانَ بْنِ الْحَارِثِ الْأَزْدِيِّ عَنْ الرَّبِيعِ بْنِ جَبِيلٍ الصَّبِيِّ عَنْ مَالِكِ بْنِ صَمْرَةَ الرَّوَاسِيِّ قَالَ: لَمَّا سَرَّ أَبُو ذَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِ اجْتَمَعَ هُوَ وَعَلِيُّ بْنُ أَبِي طَالِبٍ وَالْمِقْدَادُ بْنُ الْأَسْوَدِ وَعَمَّارُ بْنُ يَاسِرٍ وَ حَدَّثَنَاهُ بْنُ الْيَمَانِ وَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ

(The book) 'Al Khisaal' – Muhammad Bin Al Hassan Bin Saeed Al Hashimy, from Furaat Bin Ibrahim, from Ubeyd Bin Kaseer who said, 'It is narrated to us by Yahya Bin Al Hassan, and Abbad Bin Yaquoubm and Muhammad Bin Al Juneyd who said, 'It is narrated to us by Abu Abdul Rahman Al Masoudy who said, 'It is narrated to us by Al Haris Bin Haseyra, from Al Sakhr Bin Al Hakam Al Fazary, from Hayyan Bin Al Haris Al Azdy, from Al Rabie Bin Jameel Al Sabie, from Malik Bin Zamrah Al Rawwasy who said,

'When Abu Zarr<sup>ra</sup>, may Allah<sup>azwj</sup> have Mercy on him<sup>ra</sup>, was made to travel (to Al-Rahba), he<sup>ra</sup> and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Al-Miqdad Bin Al-Aswad<sup>ra</sup>, and Ammar Bin Yasser<sup>ra</sup>, and Huzeifa Bin Al-Yamani, and Abdullah Bin Masoud, gathered.

فَقَالَ أَبُو ذَرٍّ حَدَّثَنَا حَدِيثًا نَذْكُرُ بِهِ رَسُولَ اللَّهِ وَ نَشْهَدُ لَهُ وَ نَدْعُو لَهُ وَ نُصَدِّقُهُ بِالتَّوْحِيدِ فَقَالَ عَلِيُّ ع لَقَدْ عَلِمْتُمْ مَا هَذَا زَمَانٌ حَدِيثِي قَالُوا صَدَقْتَ

Abu Zarr<sup>ra</sup> said, '(O Ali<sup>asws</sup>)! Narrate a Hadeeth we can remember Rasool-Allah<sup>saww</sup> with it, and we can testify to him<sup>saww</sup>, and call to Him<sup>azwj</sup> and ratify with the Tawheed'. Ali<sup>asws</sup> said: 'You well known this is not an era of my<sup>asws</sup> Hadeeth'. They said, 'You<sup>asws</sup> speak the truth'.

فَقَالَ حَدَّثَنَا يَا حَدِيثُ قَالَ لَقَدْ عَلِمْتُمْ أَنِّي سَأَلْتُ الْمُعْضِلَاتِ وَ خَبَرْتُهُنَّ لَمْ أَسْأَلْ عَنْ غَيْرِهَا

He<sup>ra</sup> said, 'Narrate to us, O Huzeifa!' He said, 'You have known I had asked him<sup>saww</sup> about the dilemmas and he<sup>saww</sup> had informed with these, and I did not ask about anything else'.

فَقَالَ حَدَّثَنَا يَا ابْنَ مَسْعُودٍ قَالَ لَقَدْ عَلِمْتُمْ أَنِّي قَرَأْتُ الْقُرْآنَ لَمْ أَسْأَلْ عَنْ غَيْرِهِ وَ لَكِنْ أَنْتُمْ أَصْحَابُ الْأَحَادِيثِ قَالُوا صَدَقْتَ

He<sup>ra</sup> said, 'Narrate to us, O Ibn Masoud!' He said, 'You have known I read the Quran, I do not ask about anything else, but you are companions of the Ahadeeth'. They said, 'You speak the truth'.

قَالَ حَدَّثَنَا يَا مِقْدَادُ قَالَ لَقَدْ عَلِمْتُمْ أَنِّي إِنَّمَا كُنْتُ صَاحِبَ الْفِتْنِ لَا أَسْأَلُ مِنْ غَيْرِهَا وَ لَكِنْ أَنْتُمْ أَصْحَابُ الْأَحَادِيثِ قَالُوا صَدَقْتَ

He<sup>ra</sup> said, 'Narrate to us, O Miqdad<sup>ra</sup>!' He<sup>ra</sup> said, 'You have known, I am rather a companion of (questioner about) the Fitna, not asking about anything else, but you are companions of Ahadeeth'. They said, 'You<sup>ra</sup> speak the truth'.

فَقَالَ حَدَّثَنَا يَا عَمَّارُ قَالَ قَدْ عَلِمْتُمْ أَنِّي رَجُلٌ نَسِيٌّ إِلَّا أَنْ أَدَّكَرَ فَأَدَّكَرَ

He<sup>ra</sup> said, 'Narrate to us, O Ammar<sup>ra</sup>!' He<sup>ra</sup> said, 'You have known I am a forgetful man, except if I<sup>ra</sup> can recall, so I recall'.

فَقَالَ أَبُو ذَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِ أَنَا أُحَدِّثُكُمْ بِحَدِيثٍ قَدْ سَمِعْتُمُوهُ أَوْ مِنْ سَمِعَهُ مِنْكُمْ قَالَ قَالَ رَسُولُ اللَّهِ ص أَلَسْتُمْ تَشْهَدُونَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ وَ أَنَّ الْبَعْثَ حَقٌّ وَ أَنَّ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ

Abu Zarr<sup>ra</sup>, may Allah<sup>azwj</sup> have Mercy on him<sup>ra</sup>, said, 'I<sup>ra</sup> shall narrate to you all with a Hadeeth I<sup>ra</sup> have heard it or one from you has heard it. Rasool-Allah<sup>saww</sup> said: 'Aren't you testifying that there is no god except Allah<sup>azwj</sup> and that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7]**, and that the Resurrection is true, and the Paradise is true, and the Fire is true?'

قَالُوا نَشْهَدُ قَالَ وَ أَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ثُمَّ قَالَ أَلَسْتُمْ تَشْهَدُونَ أَنَّ رَسُولَ اللَّهِ ص قَالَ شَرُّ الْأَوَّلِينَ وَ الْآخِرِينَ اثْنَا عَشَرَ سِتَّةً مِنَ الْأَوَّلِينَ وَ سِتَّةً مِنَ الْآخِرِينَ

They said, 'We do testify!' He<sup>saww</sup> said: '**and I (too) am of the Bearers of Witness with you [3:81]**'. Then he<sup>asws</sup> said: 'Aren't you testifying that Rasool-Allah<sup>saww</sup> said: 'The most evil of the former ones and the latter ones are twelve – six from the former ones and six from the latter ones'.

ثُمَّ سَمَّى السَّيِّئَةَ مِنَ الْأَوَّلِينَ ابْنَ آدَمَ الَّذِي قَتَلَ أَخَاهُ وَ فِرْعَوْنَ وَ هَامَانَ وَ قَارُونَ وَ السَّامِرِيَّ وَ الدَّجَالَ اسْمُهُ فِي الْأَوَّلِينَ وَ يُخْرَجُ فِي الْآخِرِينَ

Then he<sup>saww</sup> named the six from the former ones are the son of Adam<sup>as</sup> who killed his<sup>la</sup> brother<sup>as</sup>, and Pharaoh<sup>la</sup>, and Haman<sup>la</sup>, and Qaroun<sup>la</sup>, and Al-Samiri<sup>la</sup>, and Al-Dajjal<sup>la</sup>, his<sup>la</sup> name is among the former ones, and he<sup>la</sup> will be emerging among the latter ones.

وَ أَمَّا السَّيِّئَةُ مِنَ الْآخِرِينَ فَالْعِجْلُ وَ هُوَ نَعْتَلُ وَ فِرْعَوْنُ وَ هُوَ مُعَاوِيَةُ وَ هَامَانُ هَذِهِ الْأُمَمَةُ وَ هُوَ زِيَادُ وَ قَارُونُهَا وَ هُوَ سَعْدُ وَ السَّامِرِيُّ وَ هُوَ أَبُو مُوسَى عَبْدُ اللَّهِ بْنُ قَيْسٍ لِأَنَّهُ قَالَ كَمَا قَالَ سَامِرِيُّ قَوْمَ مُوسَى لَا مِسَاسَ أَيِّ لَا قِتَالَ وَ الْأَنْبَرُ وَ هُوَ عَمْرُو بْنُ الْعَاصِ أَ تَشْهَدُونَ عَلَى ذَلِكَ قَالُوا نَعَمْ قَالَ وَ أَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ

And as for the six from the latter ones, so it is the calf (Abu Bakr), and he is No'Sal, and Pharaoh<sup>la</sup>, and he is Muawiya, and Haman<sup>la</sup> of this community, and he is Ziyad, and Qaroun<sup>la</sup>, and he is Sa'ad, and Al-Samiri<sup>la</sup>, and he is Abu Musa Abdullah Bin Qays, he said like what Samiri<sup>la</sup> of the people of Musa<sup>as</sup> had said, 'There is no confrontation', i.e., there is no battle, and Al-Abtar, and he is Amro Bin Al-Aas'. Are you testifying upon that?' They said, 'Yes!' He<sup>ra</sup> said, 'And I<sup>ra</sup> am upon that from the testifiers'.

ثُمَّ قَالَ أَلَسْتُمْ تَشْهَدُونَ أَنَّ رَسُولَ اللَّهِ قَالَ إِنَّ أُمَّتِي تَرِدُ عَلَيَّ الْخَوْصَ عَلَى خَمْسِ رَايَاتٍ أَوَّلُهَا رَايَةُ الْعِجْلِ فَأَقُومُ فَأَخْذُ بِيَدِهِ فَإِذَا أَخَذَتْ بِيَدِهِ اسْوَدَّ وَجْهُهُ وَ رَحَفَتْ قَدَمَاهُ وَ خَفَفَتْ أَحْسَاؤُهُ وَ مَنْ فَعَلَ فَعَلَهُ يَتَّبِعُهُ

Then he<sup>ra</sup> said, 'Aren't you testifying that Rasool-Allah<sup>saww</sup> said: 'My<sup>saww</sup> community will return to me<sup>saww</sup> at the Fountain upon five flags. It's first is the flag of the calf (Abu Bakr). I<sup>saww</sup> shall stand and hold his hand. As soon as I<sup>saww</sup> hold his hand, his face would darken and his feet would tremble, and his insides would throb, and of the ones who did his deed, following him'.

فَأَقُولُ بِمَا دَا خَلَفْتُمُونِي فِي الثَّقَلَيْنِ مِنْ بَعْدِي فَيَقُولُونَ كَذَبْنَا الْأَكْبَرَ وَ مَرَقْنَا وَ اضْطَهَدْنَا الْأَصْغَرَ وَ أَخَذْنَا حَقَّهُ فَأَقُولُ اسْلُكُوا دَاتِ الشَّامِلِ فَيَنْصَرِفُونَ ظِمَاءً مُظْمِئِينَ قَدِ اسْوَدَّتْ وُجُوهُهُمْ وَ لَا يَطْعَمُونَ مِنْهُ قَطْرَةً

I<sup>saww</sup> shall say: 'What is that you replaced me<sup>saww</sup> regarding the two weighty things from after me<sup>saww</sup>? They would be saying, 'We belied the greater (Quran) and tore it and coerced the small (Ali<sup>asws</sup>), and we seized his<sup>asws</sup> rights'. I<sup>saww</sup> shall say: 'Travel to the right!' They will leave thirsty remaining thirsty, their faces having darkened, nor having been fed (quenched) from it, a drop.

ثُمَّ تَرُدُّ عَلَيَّ رَأْيَهُ فِرْعَوْنَ أُمِّي وَ هُمْ أَكْثَرُ النَّاسِ وَ مِنْهُمْ الْمُبْهَرِجُونَ قِيلَ يَا رَسُولَ اللَّهِ وَ مَا الْمُبْهَرِجُونَ يَهْرَجُوا الطَّرِيقَ قَالَ لَا وَ لَكِنْ يَهْرَجُوا دِينَهُمْ وَ هُمْ الَّذِينَ يَعْصِبُونَ لِلدُّنْيَا وَ لَهَا يَرْضَوْنَ

Then there shall return to me<sup>asws</sup> the flag of Pharaoh<sup>la</sup> (Muawiya) and his community, and they would be most of the people, and from them would be the 'Al-Mubahrijoun'. It was said, 'O Rasool-Allah<sup>saww</sup>! And what are the 'Al-Mubahrijoun'? Would they be deviating from the road?' He<sup>saww</sup> said: 'No, but deviating from their religion, and they are those getting angered for the world and being pleased for it.

فَأَقُولُ فَأَخُذُ بِيَدِ صَاحِبِهِمْ فَإِذَا أَخَذْتُ بِيَدِهِ اسْوَدَّتْ وَجْهُهُ وَ رَجَفَتْ قَدَمَاهُ وَ خَفَقَتْ أَحْشَاؤُهُ وَ مَنْ فَعَلَ فَعَلَهُ يَتَّبِعُهُ فَأَقُولُ بِمَا خَلَفْتُمُونِي فِي الثَّقَلَيْنِ بَعْدِي فَيَقُولُونَ كَذَبْنَا الْأَكْبَرَ وَ مَرَقْنَا وَ قَاتَلْنَا الْأَصْغَرَ فَقَتَلْنَاهُ فَأَقُولُ اسْلُكُوا سَبِيلَ أَصْحَابِكُمْ فَيَنْصَرِفُونَ ظِمَاءً مُظْمِئِينَ مُسَوَّدَةً وُجُوهُهُمْ لَا يَطْعَمُونَ مِنْهُ قَطْرَةً

I<sup>saww</sup> shall stand and hold the hand of their leader, and when I<sup>saww</sup> hold his hand, his face would blacken, and his feet would tremble, and his insides would throb, and of the ones who did his deed, following him. I<sup>saww</sup> would say: 'With what did you replace me<sup>saww</sup> regarding the two weighty things after me<sup>saww</sup>? They would be saying, 'We belied the greater and we killed the smaller'. I<sup>saww</sup> will say: 'Travel the way of companions'. They would leave thirsty, remaining thirsty, darkened of faces, not being fed (quenched) from it a drop'.

قَالَ ثُمَّ تَرُدُّ عَلَيَّ رَأْيَهُ هَامَانَ أُمِّي فَأَقُولُ فَأَخُذُ بِيَدِهِ إِذَا أَخَذْتُ بِيَدِهِ اسْوَدَّتْ وَجْهُهُ وَ رَجَفَتْ قَدَمَاهُ وَ خَفَقَتْ أَحْشَاؤُهُ وَ مَنْ فَعَلَ فَعَلَهُ يَتَّبِعُهُ فَأَقُولُ بِمَا خَلَفْتُمُونِي فِي الثَّقَلَيْنِ بَعْدِي

He<sup>saww</sup> said: 'Then there will returned to me<sup>saww</sup> the flag of Haman<sup>la</sup> of my<sup>saww</sup> community (Ziyad). I<sup>saww</sup> shall hold his hand. When I<sup>saww</sup> hold his hand, his face would darken, and his feet would tremble, and his insides would throb, and of the ones who did his deeds, following him. I<sup>saww</sup> shall say: 'With what did you replace me<sup>saww</sup> regarding the two weighty things after me<sup>saww</sup>?'

فَيَقُولُونَ كَذَبْنَا الْأَكْبَرَ وَ عَصَيْنَاهُ وَ خَذَلْنَا الْأَصْغَرَ وَ خَذَلْنَا عَنْهُ فَأَقُولُ اسْلُكُوا سَبِيلَ أَصْحَابِكُمْ فَيَنْصَرِفُونَ ظِمَاءً مُظْمِئِينَ مُسَوَّدَةً وُجُوهُهُمْ لَا يَطْعَمُونَ مِنْهُ قَطْرَةً

They would say, 'We belied the greater and disobeyed it, and we abandoned the smaller and went away from him<sup>asws</sup>'. I<sup>saww</sup> will say: 'Travel the way of your companions'. So, they would leave thirsty, remaining thirsty, darkened of faces, not being fed (quenched) from it, a drop.

ثُمَّ تَرُدُّ عَلَيَّ رَأْيَهُ عَبْدَ اللَّهِ بْنِ قَيْسٍ وَ هُوَ إِمَامُ خَمْسِينَ أَلْفًا مِنْ أُمَّتِي فَأَقُومُ فَأَخْذُ بِيَدِهِ فَإِذَا أَخَذْتُ بِيَدِهِ اسْوَدَّ وَجْهُهُ وَ رَحِمَتْ قَدَمَاهُ وَ خَفَّتْ أَحْشَاؤُهُ وَ مَنْ فَعَلَ فَعَلَهُ يَتَّبِعُهُ فَأَقُولُ بِمَا خَلَقْتُمُونِي فِي الثَّقَلَيْنِ مِنْ بَعْدِي

Then there will return to me<sup>saww</sup> the flag of Abdullah Bin Qays (Abu Musa Al-Ashari), and he would be the leader of fifty thousand from my<sup>saww</sup> community. I<sup>saww</sup> shall stand and hold his hand. When I<sup>saww</sup> hold his hand, his face would darken, and his feet would tremble, and his insides would throb, and of the ones who did his deed, following him. I<sup>saww</sup> will say: 'With what did you replace me<sup>saww</sup> regarding the two weighty things from after me<sup>saww</sup>?'

فَيَقُولُونَ كَذَبْنَا الْأَكْبَرَ وَ مَرْفَنَاهُ وَ عَصَيْنَاهُ وَ خَذَلْنَا الْأَصْغَرَ وَ خَذَلْنَا عَنْهُ فَأَقُولُ اسْلُكُوا سَبِيلَ أَصْحَابِكُمْ فَيَنْصَرِفُونَ ظِمَاءً مُظْمِئِينَ مُسَوِّدَةً وَجُوهَهُمْ لَا يَطْعُمُونَ مِنْهُ قَطْرَةً

They would say, 'We belied the greater and disobeyed it, and we abandoned the smaller away from him<sup>asws</sup>'. I<sup>saww</sup> will say: 'Travel the way of your companions!' They would leave thirsty, remaining thirsty, darkened of faces, not being fed (quenched) from it, a drop.

ثُمَّ تَرُدُّ عَلَيَّ الْمُخْدَجَ بِرَأْيِهِ فَإِذَا أَخَذْتُ بِيَدِهِ اسْوَدَّ وَجْهُهُ وَ رَحِمَتْ قَدَمَاهُ وَ خَفَّتْ أَحْشَاؤُهُ وَ مَنْ فَعَلَ فَعَلَهُ يَتَّبِعُهُ فَأَقُولُ بِمَا خَلَقْتُمُونِي فِي الثَّقَلَيْنِ بَعْدِي

Then there will arrive to be Al-Mukhdaj (chief of the Kharijites) with his flag. I<sup>saww</sup> will hold his hand, and when I<sup>saww</sup> hold his hand, his face would darken, and his feet would tremble, and his insides would throb, and of the ones doing his deed, following him. I<sup>saww</sup> shall say: 'With what did you replace me<sup>saww</sup> regarding the two weighty things after me<sup>saww</sup>?'

فَيَقُولُونَ كَذَبْنَا الْأَكْبَرَ وَ عَصَيْنَاهُ وَ قَاتَلْنَا الْأَصْغَرَ وَ قَتَلْنَاهُ فَأَقُولُ اسْلُكُوا سَبِيلَ أَصْحَابِكُمْ فَيَنْصَرِفُونَ ظِمَاءً مُظْمِئِينَ مُسَوِّدَةً وَجُوهَهُمْ لَا يَطْعُمُونَ مِنْهُ قَطْرَةً

They would say, 'We belied the greater and disobeyed it, and we fought against the smaller and killed him<sup>asws</sup>'. I<sup>saww</sup> will say: 'Travel the way of your companions!' They would leave thirsty, remaining thirsty, darkened of faces, not being fed (quenched) from it, a drop'.

ثُمَّ تَرُدُّ عَلَيَّ رَأْيَهُ أَمِيرِ الْمُؤْمِنِينَ وَ إِمَامِ الْمُتَّقِينَ وَ قَائِدِ الْعُرِّ الْمُحَجَّلِينَ فَأَقُومُ فَأَخْذُ بِيَدِهِ فَإِذَا أَخَذْتُ بِيَدِهِ ابْيَضَّ وَجْهُهُ وَ وَجُوهُ أَصْحَابِهِ فَأَقُولُ بِمَا خَلَقْتُمُونِي فِي الثَّقَلَيْنِ بَعْدِي

Then will return to me<sup>saww</sup> the flag of Amir Al-Momineen<sup>asws</sup>, and Imam<sup>asws</sup> of the pious, and guide of the resplendent (Ali<sup>asws</sup>). I<sup>saww</sup> will stand and hold his<sup>asws</sup> hand. When I<sup>saww</sup> hold his<sup>asws</sup> hand, his<sup>asws</sup> face would brighter, and so will the faces of his<sup>asws</sup> companions. I<sup>saww</sup> shall say: 'With what did you<sup>asws</sup> replace me<sup>saww</sup> regarding the two weighty things after me<sup>saww</sup>?'

فَيَقُولُونَ اتَّبَعْنَا الْأَكْبَرَ وَ صَدَقْنَاهُ وَ وَازَرْنَا الْأَصْغَرَ وَ نَاصَرْنَاهُ وَ قَاتَلْنَا مَعَهُ فَأَقُولُ رُدُّوا رِوَاءَ مَرْوِيِّينَ فَيَشْرَبُونَ شَرِبَةً لَا يَطْمَئُونَ بَعْدَهَا أَبَدًا وَجْهَ إِمَامِهِمْ كَالشَّمْسِ الطَّالِعَةِ وَ وَجُوهُ أَصْحَابِهِ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ وَ كَأَصْوَاءِ نَجْمٍ فِي السَّمَاءِ

They would say: 'We followed the greater and ratified it, and we supported the smaller and helped him<sup>asws</sup> and fought alongside him<sup>asws</sup>'. I<sup>saww</sup> will say: 'Return saturated, remaining

saturated!’ So, they would drink a drink, they will not be thirsty after it, ever! The face of their Imam<sup>asws</sup> would be like the emerging sun, and faces of his<sup>asws</sup> companions would be like the full moon on the night of the full moon, and like the illumination of the stars in the sky”.

ثُمَّ قَالَ يَعْني أَبُو ذَرٍّ أَلَسْتُمْ تَشْهَدُونَ عَلَى ذَلِكَ قَالُوا نَعَمْ قَالَ وَ أَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ

Then he<sup>ra</sup> said, meaning Abu Zarr<sup>ra</sup>, ‘Aren’t you testifying upon that?’ They said, ‘Yes’. He<sup>ra</sup> said, ‘And I<sup>ra</sup> am from the testifiers upon that”.

قَالَ يَحْيَى وَ قَالَ عَبَّادُ اشْهَدُوا عَلَيَّ بِهَذَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ أَنَّ أَبَا عَبْدِ الرَّحْمَنِ حَدَّثَنَا بِهَذَا وَ قَالَ أَبُو عَبْدِ الرَّحْمَنِ اشْهَدُوا عَلَيَّ بِهَذَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ أَنَّ الْحَارِثَ بْنَ حَصْبَةَ حَدَّثَنِي بِهَذَا وَ قَالَ الْحَارِثُ اشْهَدُوا عَلَيَّ بِهَذَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ أَنَّ صَخْرَ بْنَ الْحَكَمِ حَدَّثَنِي بِهَذَا

Yahya said, ‘And Abbad said, ‘Be witnesses upon me with this in the Presence of Allah<sup>azwj</sup> Mighty and Majestic! Abu Abdul Rahman had narrated to us with this. And Abu Abdul Rahman said, ‘Be witnesses upon me with this in the Presence of Allah<sup>azwj</sup> Mighty and majestic that Al-Haris Bin Haseyra had narrated to me with this. And Al-Haris said, ‘Be witnessed upon me with this in the Presence of Allah<sup>azwj</sup> Mighty and Majestic that Sakhr Bin Al-Hakam had narrated to me with this.

وَ قَالَ صَخْرُ بْنُ الْحَكَمِ اشْهَدُوا عَلَيَّ بِهَذَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ أَنَّ حَيَّانَ حَدَّثَنِي بِهَذَا وَ قَالَ حَيَّانُ اشْهَدُوا عَلَيَّ بِهَذَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ أَنَّ الرَّبِيعَ بْنَ الْجُعَيْلِ حَدَّثَنِي بِهَذَا وَ قَالَ الرَّبِيعُ بْنُ جُعَيْلٍ اشْهَدُوا عَلَيَّ بِهَذَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ أَنَّ مَالِكَ بْنَ صَمْرَةَ حَدَّثَنِي بِهَذَا

And Sakhr Bin Al-Hakam said, ‘Be witnesses upon me with this in the Presence of Allah<sup>azwj</sup> Mighty and Majestic that Hayyan had narrated to me with this. And Hayyan said, ‘Be witnesses upon me with this in the Presence of Allah<sup>azwj</sup> Mighty and Majestic that Al-Rabie Bin Al-Jameel had narrated to me with this. And Al-Rabie Bin Jameel said, ‘Be witnessed upon me with this in the Presence of Allah<sup>azwj</sup> Mighty and Majestic that Malik Bin Zamrah had narrated to me with this.

وَ قَالَ مَالِكُ بْنُ صَمْرَةَ اشْهَدُوا عَلَيَّ بِهَذَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ أَنَّ أَبَا ذَرٍّ الْغِفَارِيَّ حَدَّثَنِي بِهَذَا وَ قَالَ أَبُو ذَرٍّ مِثْلَ ذَلِكَ وَ قَالَ قَالَ رَسُولُ اللَّهِ ص حَدَّثَنِي بِهِ جِبْرِيلُ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى.

And Malik Bin Zamrah said, ‘Be witnesses upon me with this in the Presence of Allah<sup>azwj</sup> Mighty and Majestic that Abu Zarr Al-Ghifari<sup>ra</sup> had narrated to me with this. And Abu Zarr<sup>ra</sup> said similar to that, and he<sup>ra</sup> said: ‘Rasool-Allah<sup>saww</sup> said: ‘It is narrated to me<sup>saww</sup> by Jibraeel<sup>as</sup>, from Allah<sup>azwj</sup> Blessed and Exalted’<sup>474</sup>.

2- فس، تفسیر القمي أبي عن مسلم بن خالد عن محمد بن جابر عن ابن مسعود قال: قال لي رسول الله ص لَمَّا رَجَعَ مِنْ حَجَّةِ الْوَدَاعِ يَا ابْنَ مَسْعُودٍ قَدْ قُرِبَ الْأَجَلُ وَ نُعِيتَ إِلَيَّ نَفْسِي فَمَنْ لَكَ بَعْدِي فَأَقْبَلْتُ أَعْدُ عَلَيْهِ رَجُلًا رَجُلًا

Tafseer Al Qummi – My father, from Muslim Bin Khalid, from Muhammad Bin Jabir, from Ibn Masoud who said,

<sup>474</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 55 H 1

'Rasool-Allah<sup>saww</sup> said to me when he<sup>saww</sup> returned from the farewell Hajj: 'O Ibn Masoud! O Ibn Masoud! The (end of) term has drawn near, and I<sup>saww</sup> have been given the news of death to myself<sup>saww</sup>. So, who would be for you after me<sup>saww</sup>. I went on to count to him<sup>saww</sup>, man by man.

فَبَكَى ثُمَّ قَالَ نَكَلْتِكَ التَّوَكُّلُ فَأَنْتَ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ لَمْ تُقَدِّمَهُ عَلَى الْخَلْقِ أَجْمَعِينَ يَا ابْنَ مَسْعُودٍ إِنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ رُفِعَتْ لَهُذِهِ الْأُمَّةُ أَغْلَامٌ فَأَوَّلُ الْأَغْلَامِ لَوَائِي الْأَعْظَمُ مَعَ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ النَّاسُ أَجْمَعِينَ تَحْتَ لَوَائِي يُنَادِي مُنَادٍ هَذَا الْفَضْلُ يَا ابْنَ أَبِي طَالِبٍ

He<sup>saww</sup> wept, then said: 'May the mourners mourn you! Where are you from (mentioning) Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>? You did not place him<sup>asws</sup> ahead over the people in their entirety. O Ibn Masoud! When it will be the Day of Qiyamah, flags would be raised for this community. So, the first of the flags would be my<sup>saww</sup> flag, the largest, with Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and the people in their entirety would be beneath my<sup>saww</sup> flag. A caller would call out: 'This is the preference, O son<sup>asws</sup> of Abu Talib<sup>asws</sup>!'

ثُمَّ نَزَلَ كِتَابُ اللَّهِ عَنْ أَصْحَابِ رَسُولِ اللَّهِ ص وَ حَسِبُوا أَلَّا تَكُونَ فِتْنَةً فَعَمُوا وَ صَمُّوا أَيَّ لَا يَكُونُ اخْتِبَارٌ وَ لَا يَمْتَحِنُهُمُ اللَّهُ بِأَمِيرِ الْمُؤْمِنِينَ فَعَمُوا وَ صَمُّوا حَيْثُ كَانَ رَسُولُ اللَّهِ بَيْنَ أَظْهُرِهِمْ ثُمَّ عَمُوا وَ صَمُّوا حِينَ فُيْضَ رَسُولُ اللَّهِ ص وَ أَقَامَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِمُ فَعَمُوا وَ صَمُّوا فِيهِ حَتَّى السَّاعَةِ.

Then the Book was Revealed about the companions of Rasool-Allah<sup>saww</sup>: **And they reckoned that strife would not be happening, so they were blinded and deafened. [5:71]** – i.e., The Test and the Examination cannot happen with Amir Al-Momineen<sup>asws</sup>, **so they were blinded and deafened. [5:71]** – when Rasool-Allah<sup>saww</sup> was in their midst, **then many of them were blinded and deafened [5:71]**, when Rasool-Allah<sup>saww</sup> passed away and nominated Amir Al-Momineen<sup>asws</sup> upon them. But they were blinded and deafened regarding him<sup>asws</sup> until now".<sup>475</sup>

3- فس، تفسير القمي أبي عن صفوان بن يحيى عن أبي الجارود عن عمران بن هيثم عن مالك بن زمرة عن أبي ذر قال: لما نزلت هذه الآية يوم تبيض وجوه و تسود وجوه قال رسول الله ص يرد علي أمتي يوم القيامة على خمس رايات

Tafseer Al Qummi – My father, from Safwan Bin Yahya, from Abu Al Jaroud, from Imran Bin Haysam, from Malik Bin Zamrah,

'From Abu Zarr<sup>ra</sup> having said, 'When this Verse was Revealed: **On the Day faces would be whitened and faces would be blackened. [3:106]**, Rasool-Allah<sup>saww</sup> said: 'My<sup>saww</sup> community will return to me<sup>saww</sup> on the Day of Qiyamah being upon five flags.

فَرَأَيْتَ مَعَ عَجَلِ هَذِهِ الْأُمَّةِ فَاسَأَلْتُهُمْ مَا فَعَلْتُمْ بِالتَّقْلِيدَيْنِ مِنْ بَعْدِي فَيَقُولُونَ أَمَّا الْأَكْبَرُ فَحَرَقْنَاهُ وَ نَبَذْنَاهُ وَرَاءَ ظُهُورِنَا وَ الْأَصْغَرَ فَعَادَيْنَاهُ وَ أَبْغَضْنَاهُ وَ ظَلَمْنَاهُ فَأَقُولُ رُدُّوا إِلَى النَّارِ ظِلْمَاءَ مُظْمَرِينَ مُسَوَّدَةً وَجُوهَكُمْ

A flag would be with the calf of this community (Abu Bakr). I<sup>saww</sup> shall asked them: 'What did you do with the two weighty things from after me<sup>saww</sup>?' They would say, 'As for the greater (Quran), we altered it and threw it behind our backs, and as for the smaller, we were inimical to him<sup>asws</sup> and hated him<sup>asws</sup>, and oppressed him<sup>asws</sup>. I<sup>saww</sup> will say: 'Return to the Fire thirsty, remaining thirsty, your faced darkened!'

<sup>475</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 55 H 2

ثُمَّ تَرُدُّ عَلَيَّ رَأْيَهُ مَعَ فِرْعَوْنَ هَذِهِ الْأُمَّةِ فَأَقُولُ مَا فَعَلْتُمْ بِالثَّقَلَيْنِ مِنْ بَعْدِي فَيَقُولُونَ أَمَا الْأَكْبَرُ فَحَرَفْنَاهُ وَ مَرَقْنَاهُ وَ خَالَفْنَاهُ وَ أَمَا الْأَصْغَرُ فَعَادَيْنَاهُ وَ قَاتَلْنَا فَأَقُولُ رُدُّوا إِلَى النَّارِ ظِمَاءً مُظْمِئِينَ مُسَوَّدَةً وُجُوهُكُمْ

Then will return to me<sup>saww</sup> a flag with the Pharaoh<sup>la</sup> of this community (Muawiya). I<sup>saww</sup> shall say: 'What did you with the two weighty things from after me<sup>saww</sup>?'. They would say, 'As for greater (Quran), we altered it, and tore it, and opposed it; and as for the smaller, we were inimical to him<sup>asws</sup>, and fought him<sup>asws</sup>'. I<sup>saww</sup> will say: 'Return to the Fire thirsty, remaining thirsty, your faces being darkened'.

ثُمَّ تَرُدُّ عَلَيَّ رَأْيَهُ مَعَ سَامِرِيِّ هَذِهِ الْأُمَّةِ فَأَقُولُ لَهُمْ مَا فَعَلْتُمْ بِالثَّقَلَيْنِ مِنْ بَعْدِي فَيَقُولُونَ أَمَا الْأَكْبَرُ فَعَصَيْنَاهُ وَ تَرَكْنَاهُ وَ أَمَا الْأَصْغَرُ فَخَدَلْنَاهُ وَ ضَيَعْنَاهُ فَأَقُولُ رُدُّوا إِلَى النَّارِ ظِمَاءً مُظْمِئِينَ مُسَوَّدَةً وُجُوهُكُمْ

Then will return to me<sup>saww</sup> a flag with Samiri<sup>la</sup> of this community (Abu Musa). I<sup>saww</sup> shall say to them: 'What did you do with the two weighty things from after me<sup>saww</sup>?'. They would say, 'As for the greater, we disobeyed it and neglected it, and as for the smaller, we abandoned him<sup>asws</sup> and wasted him<sup>asws</sup>'. I<sup>saww</sup> will say: 'Return to the Fire thirsty, remaining thirsty, your faces being darkened!'

ثُمَّ تَرُدُّ عَلَيَّ رَأْيَهُ ذِي الثُّدَيَّةِ مَعَ أَوَّلِ الْخَوَارِجِ وَ آخِرِهِمْ فَأَسْأَلُهُمْ مَا فَعَلْتُمْ بِالثَّقَلَيْنِ مِنْ بَعْدِي فَيَقُولُونَ أَمَا الْأَكْبَرُ فَمَرَقْنَاهُ وَ بَرَيْنَا مِنْهُ وَ أَمَا الْأَصْغَرُ فَقَاتَلْنَاهُ وَ قَتَلْنَاهُ فَأَقُولُ رُدُّوا إِلَى النَّارِ ظِمَاءً مُظْمِئِينَ مُسَوَّدَةً وُجُوهُكُمْ

Then there shall return to me<sup>saww</sup> a flag of Zul Saday (chief of the Kharijites) with the first of the Kharijites and their last ones. I<sup>saww</sup> shall ask them: 'What did you do with the two weighty things from after me<sup>saww</sup>?'. They would say, 'As for the greater, we tore it, and disavowed from it, and as for the smaller, we fought against him<sup>asws</sup> and killed him<sup>asws</sup>'. I<sup>saww</sup> will say: 'Return to the Fire thirsty, remaining thirsty, your faces blackened!'

ثُمَّ تَرُدُّ عَلَيَّ رَأْيَهُ مَعَ إِمَامِ الْمُتَّقِينَ وَ سَيِّدِ الْوَصِيِّينَ وَ قَائِدِ الْعُرِّ الْمُحَجَّلِينَ وَ وَصِيِّ رَسُولِ رَبِّ الْعَالَمِينَ فَأَقُولُ لَهُمْ مَاذَا فَعَلْتُمْ بِالثَّقَلَيْنِ مِنْ بَعْدِي فَيَقُولُونَ أَمَا الْأَكْبَرُ فَاتَّبَعْنَاهُ وَ أَطَعْنَاهُ وَ أَمَا الْأَصْغَرُ فَأَحْبَبْنَاهُ وَ وَالَيْنَا وَ وَازَرْنَا وَ نَصَرْنَا حَتَّى أَهْرَيْقَتْ فِيهِمْ دِمَاؤُنَا فَأَقُولُ رُدُّوا الْجَنَّةَ رَوَاءَ مَرَوِّينَ مُبَيَّضَةً وُجُوهُكُمْ

Then there will return to me<sup>saww</sup> a flag with the Imam<sup>asws</sup> of the pious, and chief of the successors<sup>asws</sup>, and guide of the resplendent, and successor<sup>asws</sup> of Rasool<sup>saww</sup> of Lord<sup>azwj</sup> of the worlds. I<sup>saww</sup> shall say to them: 'What is that you did with the two weighty things?' They would say, 'As for the greater, we followed it, and obeyed it; and as for the smaller, we loved him<sup>asws</sup>, and befriended him<sup>asws</sup>, and supported him<sup>asws</sup> and helped him<sup>asws</sup> until our blood flowed regarding them<sup>asws</sup>'. I<sup>saww</sup> will say: 'Return to the Paradise, saturated, remaining saturated, your faces brightened!'

ثُمَّ تَلَا رَسُولُ اللَّهِ ص يَوْمَ تَبْيِضُ وُجُوهٌ وَ تَسْوَدُ وُجُوهٌ إِلَى قَوْلِهِ فَنَبِي رَحْمَتِ اللَّهِ هُمْ فِيهَا خَالِدُونَ.

Then Rasool-Allah<sup>saww</sup> recited: ***On the Day faces would be whitened and faces would be blackened. [3:106]*** – up to His<sup>azwj</sup> Words: ***so in the Mercy of Allah, they would be in it eternally [3:107]***.<sup>476</sup>

4- شف، كشف اليقين من كتاب كفاية الطالب يزفعه إلى أبي ذر الغفاري رضي الله عنه قال قال رسول الله ص يرد علي الحوض رايه علي أمير المؤمنين وإمام المتقين وقائد الغر المحجلين فأقوم فأخذ بيده فيبيض وجهه ووجوه أصحابه فأقول ما خلقتوني في الثقل بعدي

(The book) 'Kashaf Al Yaqeen', from the book 'Kitab Al Talib' –

'Raising it to Abu Zarr Al-Ghifari<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased from him<sup>ra</sup> said, 'Rasool-Allah<sup>saww</sup> said: 'There shall return to me<sup>saww</sup> at the Fountain, a flag of Ali<sup>asws</sup>, Amir Al-Momineen<sup>asws</sup>, and Imam<sup>asws</sup> of the pious, and the guide of resplendent. I<sup>saww</sup> shall stand, hold his<sup>asws</sup> hand, so his<sup>asws</sup> face would be brightened, and so would faces of his<sup>asws</sup> companions. I<sup>saww</sup> shall say: 'How did you all replace me<sup>saww</sup> regarding the two weighty things after me<sup>saww</sup>?'

فَيَقُولُونَ نَبَعْنَا الْأَكْبَرُ وَصَدَقْتَاهُ وَوَارِثَنَا الْأَصْغَرَ وَنَصَرْنَاهُ وَقَاتَلْنَا مَعَهُ فَأَقُولُ رُدُّوا رِوَاءَ مَرْوِيِّينَ فَيَشْرَبُونَ شَرِبَةً لَا يَظْمَأُونَ بَعْدَهَا أَبَدًا وَجْهُ إِمَامِهِمْ كَالشَّمْسِ الطَّالِعَةِ وَوُجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ أَوْ كَأَضْوَاءِ النُّجُومِ فِي السَّمَاءِ.

They would say, 'We followed the greater and ratified it, and we supported the smaller and helped him<sup>asws</sup> and fought alongside him<sup>asws</sup>. I<sup>saww</sup> will say: 'Return! Return saturated!' They would drink such a drink, they will not be thirsty after it, ever! The faces of their Imam<sup>asws</sup> would be like the emerging sun, and their faces would be like the moon on the night of the full moon, or like the illumination of the stars in the sky".<sup>477</sup>

<sup>476</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 55 H 3

<sup>477</sup> Bihar Al Awaar – V 37, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 55 H 4