(REASONS FOR THE LAWS)

Note – This is an extract from the original. We have not included reports and certain Ahadeeth narrated by the Nasibis and those which contained elements of insults to the People ASWS of the Household.
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He said: ‘But rather, Ali did a favour upon them, just as Rasool-Allah had done upon the people of Makkah. So, Ali left alone their wealth because he knew that there would be Shiia for him (in the future) and that the government of the Falsehood would be overcoming them. Therefore, he intended that this policy should be followed with regards to his Shiia. And you have seen the effects of that that this policy of Ali was flowed among the people. And, had Ali killed the people of Al-Basra altogether, and seized their wealth, and that was Permissible unto him, but he favoured upon them, so that his Shiia would be favoured upon from (the rulers to come) after him. 1

And it has been reported that the people gathered to Amir Al Momineen on the day of Al Basra, so they said,

وقد روي أن الناس اجتمعوا إلى أمير المؤمنين يوم البصرة فقالوا: يا أمير المؤمنين أقسم بيننا غنايمهم؟ قال: أيكم يأخذ أموالهم في سمها؟
Chapter 124 – The reason due to which Amir Al-Momineen\textsuperscript{asws} left Fidak when he\textsuperscript{asws} ruled the people

(The narrator) says: I asked Abu Abdullah\textsuperscript{asws}, 'Why did Amir Al-Momineen\textsuperscript{asws} not seize Fadak when he\textsuperscript{asws} ruled the people?' So he\textsuperscript{asws} said: 'Because the oppressor and the oppressed would be preceding to Allah\textsuperscript{azwj} Might and Majestic, and Allah\textsuperscript{azwj} would Reward the oppressed, and Punish the oppressor. Therefore, he\textsuperscript{asws} disliked that he\textsuperscript{asws} should retrieve something and Allah\textsuperscript{azwj} would be Punishing its usurper over it, and Rewarding the usurder over it.'

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I asked Abu-Hassan\textsuperscript{asws} about Amir Al-Momineen\textsuperscript{asws}. Why did he\textsuperscript{asws} not retrieve Fadak when he\textsuperscript{asws} ruled the people?’ So he\textsuperscript{asws} said: ‘Because we\textsuperscript{asws} the People\textsuperscript{asws} of the Household, do not seize our\textsuperscript{asws} rights from the ones who oppress us\textsuperscript{asws}, as he (Amir Al-Momineen\textsuperscript{asws}) and us\textsuperscript{asws} are the Guardians of the Believers. But rather, we\textsuperscript{asws} pass judgement for them and we\textsuperscript{asws} take their right from the ones who oppress them, but we do not take for ourselves\textsuperscript{asws}.’

But, what is reliable with regards to that, is what was narrated to me by - Ahmad Bin Al-Hassan Al-Qataan, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al-Hassan Al-Abdy, from Suleymen Bin Mahran, from Abaya Bin Rab’i’e who said:

'I said to Abdullah Bin Ibn Abbas, 'Why did Rasool-Allah\textsuperscript{saww} teknonym Alisaww as ‘Abu Turaab’?’ He said, ‘Because he\textsuperscript{asws} is the Master of the earth, and Proof of Allah\textsuperscript{azwj} over its people after him\textsuperscript{saww}, and its tranquillity is due to him\textsuperscript{asws}. And I heard the Rasool-Allah\textsuperscript{saww} saying: 'When it will be the Day of Judgement, and the Infidel would see what Allah\textsuperscript{azwj} has Prepared for the Shiah\textsuperscript{asws} of Ali\textsuperscript{asws}, from the Rewards and the Nearness, and the Prestige, he would say O! I wish I were dust! i.e., from the Shiah of Ali\textsuperscript{asws} and that is in the Words of Allah\textsuperscript{azwj} Mighty and Majestic [78:40] and the unbeliever shall say: O! I wish I were dust!’

While I was with the Prophet\textsuperscript{saww} among the palm trees of Al-Medina, and he\textsuperscript{saww} was looking for Alisaww, when he\textsuperscript{saww} ended up to a garden. So he\textsuperscript{saww} noticed Ali\textsuperscript{asws}
therein working on the ground, and he was covered in dust. So he said: 'What blame would people place upon me if we were to tekonyn you as your asws as 'Abu Turaab'?

فقال النبي صلى الله عليه وآله ألا ارضيك يا على قال: نعم يارسول الله فاخذ بيده وقال: أنت اخى ووزيري وخليفي في أهلي تفضي ديني وتبرئ دمني، من احبك في حياة مني قد قضى له بالجنة، ومن احبك في حياة منك بعدى ختم الله له بالأمن، والأمان، ومن احبك بعدك ولم يرك ختم الله بالأمن والأمان وأمنه يوم الفزع الأكبر، ومن مات وهو يبغضك يا علي مات ميتة جاهلية يحاسبه الله عز وجل بما عمل في الإسلام.

So the Prophet said: 'Shall I please you, O Ali?' He said: 'Yes, O Rasool-Allah. So he grabbed him by his hand and said: 'You are my brother, and my Vizier, and my Caliph among my family. You will fulfill my debts, and my responsibilities. The one who loves you during my lifetime, I shall judge the Paradise for him, and the one who loves you after my lifetime, Allah would Seal the security, and the faith for him. And the one who loves you after you, and he has not seen you, Allah would Seal the security and the faith for him, and Give him security on the Day of the great terror. And the one who dies and he has hated you, O Ali, died the death of the Pre-Islamic period. Allah Mighty and Majestic would only Reckon the one with what he had done during Al-Islam.'

Chapter 126 – The reason due to which Amir Al-Momineen used to wear four rings


Abu Saeed Muhammad Bin Al Fazal Bin Muhammad Bin Is'haq Al Mazkar well known as Abu Saeed Al Ma'lam Al Neysabouri narrated to us at Neysabour, from Abu Ja'far Muhammad Bin Ahmad Bin Saeed, from Abu Abdullah Muhammad Bin Muslim Bin Zarara Al Razy, from Muhammad Bin Yusuf Al Faryabi, from Sufyan Al Sowry, from Ismail Al Sindy, from Abd Khayr who said,

‘Ali had four rings which he used to wear – Sapphire for his nobility, and Turquoise for his victory, and the Chinese Iron for his strength, and Garnet for his protection. And it was engraved upon the Sapphire: 'There is no god except for Allah, the King, the Evident Truth'; and it was engraved upon the Turquoise: ‘Allah, the King, the Evident Truth'; and it was engraved upon the Chinese Iron: ‘All Honour is for Allah'; and three lines were engraved upon the Garnet: ‘Whatever Allah so Desires, There is no Strength except by Allah’, I seek Forgiveness of Allah.

(باب 126 - الغلة التي من أجلها كان أمير المؤمنين عليه السلام (تختم بأربعة خواتيم)

(باب 127 - غلة تختتم أمير المؤمنين صلوات الله عليه في يمينه)
Chapter 127 – Reason for Amir Al-Momineen asws wearing his asws ring in his asws right hand

حدثنا عبد الواحد بن محمد بن عيسى بن عليه الله عن قال: حديثنا علي بن محمد بن قتيبة النيسابوري قال: حديثنا الفضل بن شاذان عن محمد بن أبي عمر قال: قلت لأبي الحسن موسى عليه السلام اخبرني عن تختم أمير المؤمنين " ع " يمينه لأي شيء كان؟ قال: إنما كان يتختم يمينه لأنه إمام أصحاب اليمين بعد رسول الله صلى الله عليه وسلم وقد محج الله تعالى أصحاب اليمين وثم أصحاب الشمال، وقد كان رسول الله صلى الله عليه وسلم يتختم يمينه وهو علامة لشيعتنا يعرفون به وبمحافظة على أوقات الصلاة وإيتاء الركاه، ومواساة الأخوان، والإيمان بالمعروف والنهي عن المنكر.

Abdul Wahid Bin Muhammad Bin Abdous Al Ataar Al neysabouri narrated to us, from Ali Bin Muhammad Bin Quteyba Al Neysabouri, from Al Fazal Bin Shazaan, from Muhammad Bin Abu Umeyr who said,

'I said to Abu Al-Hassan Musa asws, 'Inform me about the rings of Amir Al-Momineen asws being in his asws right hand, for which reason was it?' So he asws said: 'But rather he asws wore the rings in his asws right hand, because he asws is the Imam asws of the Companions of the right hand, after Rasool-Allah asaww, and Allah aswj has Praised the Companions of the right hand, and has Condemned the companions of the left hand. And Rasool-Allah asaww used to wear rings in his asww right hand, and it is a sign for our asws Shiah to be recognised by, and by the preservation of the timings of the Prayer, and the giving of the Zakat, and equalisation with the brethren, and the enjoining of the good, and the forbidding of the evil'.

حدثنا عبد الله بن محمد بن عبد الوهاب القرشي قال: حدثنا منصور بن عبد الله بن إبراهيم الاصفهاني قال: حدثنا علي بن عبد الله الاسكندناني قال: حدثنا سعيد الكتني عن عبد الله بن حازم الخزاعي، عن إبراهيم بن موسى الجهني، عن سلمان الفارسي قال: قال رسول الله صلى الله عليه وسلم: يا علي تختم باليمين تكن من المقربين قال: يا رأس الله وما المقربين؟ قال جبريل وميكائيل قال: يا رأس الله وما المقربين؟ قال ياخومف، ويشيمة وشيبة وشيبة ولدك بالفردوس

Abdullah Bin Muhammad Abdullah Wahab Al Qarshy, from Muhammad Bin Ibrahim Al Qainy, from Abu Qureysh, from Abdul Jabbar and Muhammad Bin Mansour Al Khazaz, from Abdullah Bin Maymoun Al Qadah,

(It has been narrated) from Ja’far asws Bin Muhammad asws, from his asws father asws, from Jabir Bin Abdullah having said, 'The Prophet asww used to wear rings in his asww right hand'.


Abdullah Bin Muhammad Bin Abdul Wahab Al Qarshy, from Mansour Bin Abdullah Bin Ibrahim Al Isfahanly, from Ali Bin Abdullah Bin Askandaranly, from Abbas Bin Al Abbas Al Qani’e, from Saeed Al Kindy, from Abdullah Bin Bazyl Al Khaizari’e, from Ibrahim Bin Musa Al Jannu,

(It has been narrated) from Salman Al-Farsy as being having said: ‘Rasool-Allah asaww said to Ali asws: ‘O Ali asws! Wear the rings in your asws right hand to become one of the

9 Al Illal Al Sharaie – V 1 Ch 127 H 1
10 Al Illal Al Sharaie – V 1 Ch 127 H 2
Proximity ones’. He\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! And who are the Proximity ones?’ He\textsuperscript{saww} said: ‘Jibraeelas\textsuperscript{saww} and Mikaeelas\textsuperscript{saww}. He\textsuperscript{saww} said: ‘With what (type of ring) shall I\textsuperscript{asws} wear, O Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘With the red Sapphire, for it accepted for Allah\textsuperscript{azwj} Mighty and Majestic, with the Oneness, and (accepted) me\textsuperscript{saww} with the Prophet-hood, and for you\textsuperscript{asws}, O Ali\textsuperscript{asws}, with the successorship, and for your\textsuperscript{asws} sons\textsuperscript{asws} with the Imamate, and for those that love you\textsuperscript{asws} with the Paradise, and for the Shiah of your\textsuperscript{asws} sons\textsuperscript{asws} with the Firdows’.\textsuperscript{11}

Chapter 128 – Reason for the Higher Hairline of Amir Al-Momineen\textsuperscript{asws}, and the reason due to which he\textsuperscript{asws} was called ‘Al-Anza’a Al Bateen’

حثثنا أبي ومحمد بن الحسن رضى الله عنهما قالا: حدثنا احمد بن إدريس ومحمد بن يحيى العطار جميعا عن محمد بن أحمد بن يحيى بن البطحاء قالا: ‘اخرجوا رأس ذات الرأس العالي، وأدخلوا فيه نفقين’.\textsuperscript{12}

My father and Muhammad Bin Al Hassan narrated to us, from Ahmad Bin Idrees and Muhammad Bin Yahya Al Ataar together, from Muhammad Bin Ahmad Bin Yahya Bin Imran Al Ash'ary, by an unbroken chain which I did not memorise,

(It has been narrated) from Amir Al-Momineen\textsuperscript{asws} having said: ‘If Allah\textsuperscript{azwj} Intends good with a servant, Casts him with the higher headline in openings of the hair from his head, and see, \textsuperscript{asws} am like that’.\textsuperscript{13}

حثثنا أحمد بن الحسن القطان قال: حدثنا احمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب عن تميم بن بهلول عن عباية بن ربيع قال: ‘أخرجوا رأس ذات الرأس العالي، وأدخلوا فيه نفقين’.\textsuperscript{14}

Ahmad Al Hassan Al Qatan narrated to us, from Ahmad Bin Yahya Bin Zakariyya Al Qataan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Abaya Bin Rabie who said,

‘A man went to Ibn Abbad, so he said to him, ‘Inform me about the ‘Al Anza’a Al Bateen’ Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, for the people are differing with regards to it?’ So Ibn Abbas said to him, ‘O you man! By Allah\textsuperscript{azwj}, you have asked me about a man, none has trodden the gravel after Rasool-Allah\textsuperscript{saww} more meritorious than him\textsuperscript{asws}, for he\textsuperscript{asws} is a brother of Rasool-Allah\textsuperscript{saww}, and a son of his\textsuperscript{asws} uncle\textsuperscript{saww}, and his\textsuperscript{saww} successor\textsuperscript{asws}, and his\textsuperscript{saww} Caliph over his\textsuperscript{saww} community, and he\textsuperscript{asws} is removed from the Polytheism, full up from the knowledge. And I have heard Rasool-Allah\textsuperscript{saww} saying: ‘Whoever wants the salvation tomorrow, so let him hold on to a part of this ‘Al Anza’a’, meaning Ali\textsuperscript{asws}.’\textsuperscript{15}

(باب 129 - الغلة التي من أجلها سمى علي بن أبي طالب أمير المؤمنين) (والغلة التي من أجلها سمى سيفه:

\textsuperscript{11} Al Illal Al Sharaie – V 1 Ch 127 H 3
\textsuperscript{12} Al Illal Al Sharaie – V 1 Ch 128 H 1
\textsuperscript{13} Al Illal Al Sharaie – V 1 Ch 128 H 3
Chapter 129 – The reason due to which Ali **asws** Bin Abu Talib **asws** was named as ‘Amir Al-Momineen’, and the reason due to which his **asws** sword was named as ‘Zulfiqar’, and the reason due to which Al-Qaim **asws** has been named as ‘Qaim’, and Al-Mahdi **asws** as ‘Mahdi’

حدثنا على بن احمد بن محمد الدقاق ومحمد بن محمد بن عصام رضي الله عنهما قالا: حدثنا محمد بن يعقوب الكليني ق: حدثنا القاسم بن العلا قال حدثنا اسماعيل الفزاري قال: حدثنا محمد بن جمهور العمى، عن ابن ابى نجران عمن ذكره عن أبي حمزة ثابت بن دينار الثمالي قال: سأّلت وابن جعفر محمد بن علي الباقر "ع" يابن رسول الله لم سيما علي عليه السلام أمير المؤمنين وهو اسم مسي به أحد قبله ولا يجل لأحد بعده قال: لأنه ميرة العلم يمتار منه ولا يمتار من أحد غيره،

Ali Bin Ahmad Bin Muhammad Al Daqaq and Muhammad Bin Muhammad Bin Asaam both narrated to us, from Muhammad Bin Yaqoub Al Kulayni, from Al Qasim Bin Al A’ala, from Ismail Al Fazary, from Muhammad Bin Jamhour Al A’ama, from Ibn Abu Najran, from the one who mentioned, from Abu Hamza Sabit Bin Dinaar Al Sumaly who said,

'O son **asws** of Rasool-Allah **saww**! Why was Ali **asws** named as ‘Amir Al-Momineen’, and it is a name which no one has been named before him **asws**, and it is not permissible for anyone to be named as such after him **asws**? He **asws** said: 'Because he **asws** is a ‘Meerat’ (Treasure trove) of the knowledge which is being supplied from him **asws** and it is not supplied from anyone apart from him **asws**'.

قال: فقالت يا ابن رسول الله لم يسمى سيفه ذاالفقار؟ فقال "ع": لانه ما ضرحب به أحد من خلق الله إلا أفقره من هذه الدنيا من اهله وولده وافقره في الآخرة من الجنة.

He (Abu Hamza) said, 'O son **asws** of Rasool-Allah **saww**! So why was his **asws** sword named as ‘Zulfiqar’? So he **asws** said: 'Because he **asws** did not strike any one from the creatures of Allah **azwj** with it, except that he was deprived (Afqar) of this world, from his family, and his children, and deprived in the Hereafter from the Paradise'.

قال: فقالت يا ابن رسول الله هلست كلكم قايمين بالحق؟ قال: بلى قال فلم سمى القايم قائما؟ قال: لما قتل جدي الحسين عليه السلام ضجت عليه الملائكة إلى الله تعالى بالبكاء والنحيب وقالوا: إلهنا وسيدنا أتغفل عمن قتل صفوتك وابن صفوتك وخيرتك من خلقك، فأوحى الله عز وجل إليهم قروا ملائكتي فوعز وجلالي لانتقم منهم ولو بعد حين،

He (Abu Hamza) said, 'So I said, 'O son **asws** of Rasool-Allah **saww**! Are you **asws** all not standing with the Truth?' He **asws** said: 'Yes'. I said, 'So why has Al-Qaim **asws** been named as ‘Qaim’ (The one making a stand)?' He **asws** said: 'When my **asws** grandfather **asws** Al-Husayn **asws** was killed, the Angels were in uproar to Allah **azwj** the High with the crying and the wailing, and they said, 'Our God **azwj**, and our Master **azwj**! Are You **azwj** Oblivious from the one who killed Your **azwj** elite, and son **asws** of Your **azwj** elite, and You **azwj** Chosen one from Your **azwj** creatures? So Allah **azwj** Mighty and Majestic Revealed until them: “Calm down My **azwj** Angels, for I **azwj** Swear by My **azwj** Mighty and My **azwj** Majesty that I **azwj** shall be Exacting revenge from them, even though it may be after a while”.

ثم كشف الله عز وجل عن الائمة من ولد الحسين "ع" للملائكة فسرت الملائكة بذلك القائم انتقم منهم.

Then Allah **azwj** Mighty and Majestic Uncovered (the veil) from the Imams **asws** from the sons **asws** of Al-Husayn **asws** for the Angels (to see). So the Angels were in
cheerfulness due to that. So there was one of them (Imams^{asws}) standing, Praying. So Allah^{azwj} Mighty and Majestic Said: “It is by that standing one^{asws}, I^{azwj} shall be Exacting Revenge from them”.  

حدثنا محمد بن محمد بن عثمان الكليني قال: حدثنا محمد بن يعقوب عن علان الكليني رفعه إلى ابى عبد الله " ع " انله قال: إنما سمي سيف أمير المؤمنين^{asws} ذاتالفقار لانه كان في وسطه خط في طوله، فشبه الظهير الظهر فسمي ذاتالفقار بذلك وكان سيفاً نزاراً به جبريل " ع " من السماء، وكانت حقته فضية، وهو الذي نادى به مناد من السماء: لا سيف إلا ذو الفقار ولاقی الا علي.

Muhammad Bin Muhammad Bin Asaam Al Kulayni, from Muhammad Bin Yaqoub, from Alaan Al Kulayni,

(It has been narrated) raising it to Abu Abdullah^{asws} having said: ‘But rather, the sword of Amir Al-Momineen^{asws} was named as ‘Zulfiqar’, be there was in the middle of it, a line written along its length, so it resembles with the backbone, thus it was named as Zulfiqar due to that. And it was a sword which Jibraeel^{as} descended with from the sky, and its enclosure was of silver, and it is that which a Caller Called out with from the sky: ‘There is no sword except for Zulfiqar, and there is no youth (Believer) except for Ali^{asws}’.

محمد بن محمد بن عثمان الكليني، من محمد بن يعقوب، من علان الكليني

My father narrated to us, from Sa'ad Bin Abdullah, from Al Hassan Bin Ali AL Kufy, from Abdullah Bin Al Mugheira, from Sufyan Bin Abdul Momin Al Ansary, from Amro Ibn Shimr, from Jabir who said,

‘A man came over to Abu Ja'far^{asws}, and I was present, so he said, ‘May Allah^{azwj} have Mercy on you^{asws}! Capture these five hundred Dirham, and place this in its (appropriate) place, for this is Zakat of my wealth’. So Abu Ja’far^{asws} said to him: ‘But, you take it, and place it (give it out) among your neighbours, and the orphans, and the poor, and among your brethren from the Muslims. But rather, this would become (for us^{asws}), when our^{asws} Qaim^{asws} makes a stand, he^{asws} would distribute with the equality and justice among the creatures of the Beneficent, the righteous from them as well as the immoral. So the one who obeys him^{asws} has obeyed Allah^{azwj}, and the one who disobeys him^{asws}, so he has disobeyed Allah^{azwj}.

فأما سمي المهمّي لأنه يهدى لامر خفي، يستخرج التوراة وسائر كتب الله من غار بانطاكية فيحكم بين أهل التوراة بالتوراة، وبين أهل الانجيل بالانجيل، وبين اهل الزيبور بالزبور، وبين اهل الفرقان بالفرقان، وتجمع إليه اموال الدنيا كلها ما في بطن الأرض وظهرها.

But rather, he^{asws} has been named as ‘Al-Mahdi’ because would be Guided to the hidden matters. He^{asws} would bring out the Torah and the rest of the Books of Allah^{azwj} from a cave at Antioch. Thus he^{asws} would Judge between the people of the Torah by the Torah, and between the people of the Evangel by the Evangel, and between the people of the Psalms by the Psalms, and between the people of the
Quran by the Quran. And all of the wealth of the world would be gathered to him asws, whichever is in the belly of the earth and upon its back.

فيفقول للناس تعالوا إلى ما قطعتم فيه الأرحام وسفكتم فيه الدماء وركبتتم فيه محارم الله، فيعطي شيئا لم يعط أحدا كان قبله.

So he asws would be saying to the people: ‘Come to what with regards to which you cut off the relationships, and shed blood with regards to it, and for which you rode upon the Prohibitions of Allah azwj. So he asws would give something which no one had given before him asws.

قال: وقال رسول الله صلى الله عليه وآله وهو رجل مني إسمه كاسمي يحفظني الله فيه ويعمل بسنتي يملأ الأرض قسطا وعدلًا ونورًا بعد ما تمتلئ ظلما ووجرا وسوءًا.

He asws said: ‘And Rasool-Allah saww said: ‘And he asws is a man asws from me saww, his asws name is like my saww name. May Allah azwj Save me saww with regards to it. And he asws would be acting in accordance with my saww Sunnah. He asws would fill the earth with equity, and justice, and Light, after it having being filled with injustice, and tyranny, and darkness’.16

حدثنا المظفر بن جعفر بن المظفر العلوى رحمه الله قال: حدثنا جعفر ابن محمد بن مسعود قال: حدثنا جبرئيل بن أحمد بن جرخإد بن محمد بن سعود قال: حديثنا جبرئيل بن أحمد قال: حديثي الحسن بن خرذاد عن محمد بن موسى بن الفرات، عن يعقوب بن سويد، عن جعفر " قال: قلت له جعلت فلاك لم سمي أمير المؤمنين " ع " أمير المؤمنين؟ قال: لأنه يميرهم العلم أما سمعت كتاب الله عز وجل (ونمير أهلنا).

Al Muzaffar Bin Jafar Bin Al Muzaffar Al Alawy narrated to us, from Jafar Ibn Muhammad Bin Masoud, from Jibrael Bin Ahmad, from Al Hassan Ibn Kharzad, from Muhammad Bin Musa Bin Al Furat, from Yaqoub Bin Suweyd,

(The narrator says), I said to (Imam) Jafar asws, ‘May I be sacrificed for you asws: ‘Why was Amir Al-Momineen asws named as ‘Amir Al-Momineen’?’ He asws said: ‘Because he asws supplied them (brought them) the knowledge. But have you not heard the Book of Allah azwj Mighty and Majestic [12:65] and we will bring grain for our family’.17

باب 130 - العلة التي من أجلها صار علي بن أبي طالب (قسمي الله بين الجنة والنار)

Chapter 130 – The reason due to which Ali asws Bin Abu Talib asws became the Distributor of Allah azwj between the Paradise and the Fire

حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن بحي بن زكرى بن عبد القادر قال: حدثنا محمد بن أسماعيل البرمكي قال: حدثنا عبد الله بن داهر قال: حدثنا أبي، عن محمد بن سنان عن المفضل بن عمر قال: قلت لابي عبد الله

16 Al Illal Al Sharaie – V 1 Ch 129 H 3
17 Al Illal Al Sharaie – V 1 Ch 129 H 4
'I said to Abu Abdullah Ja'far asws Bin Muhammad Al-Sadiq asws, 'Why did Amir Al-Momineen Ali asws Bin Abu Talib asws come to be Distributor of the Paradise and the Fire?' He asws said: 'Because, love for him asws is faith, and hate for him asws is Disbelief. But rather, the Pardise was Created for the people of the Eman (faith), and the Fire was Created for the people of the disbelief. Therefore, he asws is the Distributor of the Paradise and the Fire, due to this reason. So the Paradise, none shall enter it except for the people who love him asws, and the Fire, none shall enter it except for the people who hate him asws.'

Al-Mufazzal narrates, ‘So I said, ‘O son asws of Rasool-Allah saww! So the Prophets as, and the successors as used to love him asws, and their enemies used to hate him asws?’ He asws said: ‘Yes’. I said, ‘So how can that be?’ He asws said: ‘But do you not know that the Prophet saww said on the Day of Khyber: ‘I saww shall be giving the flag tomorrow to a man who loves Allah azwj and His aswj Rasool saww, and Allah azwj and His aswj Rasool saww love him asws. He asws would not return Allah azwj Grants him asws victory by his asws hands’? So he saww handed over the flag to Ali asws. Thus Allah azwj Granted victory by his asws hands’. I said, ‘Yes’.

He asws said: ‘But, do you know that when Rasool-Allah saww was brought a grilled chicken, he saww said: ‘O Allah azwj! Get the one most Beloved to You azwj and to me saww to come and eat with me saww, from this bird’ – and he saww meant Ali asws by it?’ I said, ‘Yes’.

He asws said: ‘So is it Permissible that the Prophets as of Allah azwj, and their successors as did not love a man who is Loved by Allah azwj and His aswj Rasool saww and he asws loved Allah azwj and His aswj Rasool saww?’ So I said to him asws, ‘No’. So is it Permissible that the Believers who happened to be in their as communities were not loving the Beloved one of Allah azwj, and a beloved one of His azwj Rasools as, and the His aswj Prophets as?’ I said, ‘No’.

 قال: فهل يجوز أن لا يحب انبياء الله ورسله واوصيائهم عليهم السلام رجلا يحبه الله ورسوله ويحب الله ورسوله. فقلت له، فهل يجوز ان يكون المؤمنون من اممهم لا يحبون حبيب الله وحبيب رسوله، وانبياءه عليهم السلام؟ قلت له، لا، قال: فهل يجوز أن يكون المؤمنون من اممهم لا يحبون حبيب الله وحبيب رسوله، وانبياءه عليهم السلام؟ قلت له، لا.

He asws said: ‘So is it Permissible that the Prophets as of Allah azwj, and their as successors as did not love a man who is Loved by Allah azwj and His aswj Rasool saww and he asws loved Allah azwj and His aswj Rasool saww?’ So I said to him asws, ‘No’. So is it Permissible that the Believers who happened to be in their as communities were not loving the Beloved one of Allah azwj, and a beloved one of His azwj Rasools as, and the His aswj Prophets as?’ I said, ‘No’.

قال: فقد ثبت أن أعدائهم والمخالفين لهم كانوا لهم ولجميع أهل حبهم مبغضين، فلقت نعم، قال: فلا يدخل الجنة إلا من أحبه من الأولين والآخرين ولا يدخل النار إلا من أبيضه من الأولين والآخرين فهو إذن قسيم الجنة والنار.
He asws said: ‘It has thus been proved that their as enemies and the adversaries, it would be that for them, and for the entirety of those that loved them as, and the hateful ones’. I said, ‘Yes’. He asws said: ‘Therefore, none shall enter the Paradise except the one who loves him asws from the former ones and the later ones; and none shall enter the Fire except the one who hates him asws, from the former ones and the later ones. Thus, then, he asws is the Distributor of the Paradise and the Fire’.

قال المفضل بن عمر: قلت له يابن رسول الله فرجت عني فرج الله عنك وزدني مما علمك الله، قال: سل يا مفضل فقلت له يابن رسول الله فرجت عني فرج الله عنك وزدني مما علمك الله.

Al-Mufazzal Ibn Umar said, ‘So I said to him asws, ‘O son asws of Rasool-Allah saww! Relieve from me (the understanding of matters), may Allah azwj Relieve you asws’. He asws said: ‘Ask, O Mufazzal!’ So I said to him asws, ‘O son asws of Rasool-Allah saww! So Ali asws would be entering those that love him asws into the Paradise, and those that hate him asws into the Fire? Or would it be Rizwaan and Maalik (the two Keepers)?’

قال: أفليس النبي صلى الله عليه وآله ضامنا لما وعد واوعد عن ربه عزوجل، قلت بلى قال: أو ليس علي بن ابى طالب ليفته وإمام امته؟ قلت بلى، قال: اوليس رضوان وملك من جملة الملائكة والمستغفرين لشيعته الناجين بمحبته؟ قلت بلى، قال: فعلي ابن ابى طالب إذن قسيم الجنة والنار عن رسول الله صلى الله عليه وآله ورضوان وملك صادراً عن أمره بإمر الله تبارك وتعالى، واعوذ من خالف ما أجابا عليه وإنا كره النار قلت بلى.

So he asws said: ‘O Mufazzal! But, know that Allah azwj Blessed and High Sent Rasool saww to the Prophets as, and he saww was a spirit, and they as were spirits, before the Creation of the creation by two thousand years. But know, that he saww called them as to the Oneness of Allah azwj, and being obedient to Him azwj, and the following of His azwj Commands, and promised them as the Paradise upon that, and promised the ones who opposed and did not respond to them as, and rejected them as, (promised) the Fire’. I said, ‘Yes’.

قال: أفيلس النبي صلى الله عليه وآله ضامنا لما وعد واوعد عن ربه عزوجل، قلت بلى قال: أو ليس علي بن ابى طالب خليفته وإمام امته؟ قلت بلى، قال: أو ليس رضوان وملك من جملة الملائكة والمستغفرين لشيعته الناجين بمحبته؟ قلت بلى، قال: فعلي ابن ابى طالب إذن قسيم الجنة والنار عن رسول الله صلى الله عليه وآله ورضوان وملك صادراً عن أمره بإمر الله تبارك وتعالى، واعوذ من خالف ما أجابا عليه وإنا كره النار قلت بلى.

He asws said: ‘So, is not the Prophet saww therefore responsible, when he saww promised and promise on behalf of his saww Lord azwj Mighty and Majestic?’ I said, ‘Yes’. He asws said: ‘Or is not Ali asws Bin Abu Talib asws his saww Caliph and an Imam asws of his saww community?’ I said, ‘Yes’. He asws said: ‘Or are not Rizwan and Maalik (the two Keepers), from the totality of the Angels, and the seekers of Forgiveness for his asws Shiah, the salvaged ones due to his asws love?’ I said, ‘Yes’. He asws said: ‘Therefore Ali asws Bin Abu Talib asws is the Distributor of the Paradise and the Fire, from Rasool-Allah saww and Rizwan and Maalik (the two Keepers) are the implementers of his asws orders by the Command of Allah azwj Blessed and High.

يا مفضل خذ هذا فإنه من مخزون العلم ومكنونه لا تخترجه إلا إلى أهله.

O Mufazzal! Take this, for it is from the treasured knowledge, and conceal it. Do not bring it out (to anyone) except to the one who is deserving of it.’ 18

18 Al Illal Al Sharaie – V 1 Ch 130 H 1
My father said, ‘Sa’ad Bin Abdullah narrated to us, from Abdullah, from Ahmad Bin Muhammad Bin Isa, and Abdullah Bin Aamir Bin Saeed, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Amir Al-Momineen<sup>asws</sup> said: ‘I<sup>asws</sup> am the Distributor of Allah<sup>azwj</sup> between the Paradise and the Fire, and I<sup>asws</sup> am the Great Differentiator, and I<sup>asws</sup> am the owner of the staff and the branding (‘He is a Believer and he is an Infidel!’).<sup>19</sup>

حدثنا محمد بن الحسن رضي الله عنه قال: حدثنا محمد بن الحسن الصفار قال حدثنا محمد بن الحسين بن ابى الخطاب، عن موسى بن سعدان عن عبد الله بن القاسم الحضرمي، عن سماعة بن مهران قال: قال أبو عبد الله " إذا كان يوم القيامة يوضع منبر يراه جميع الخلق، رجل يقوم عن يمينه ورجل يقوم عن يساره فينادى الذي عن يمينه يقول: 'يا مشرق الخلق هذا علي بن ابى طالب صاحب الجنة يدخل الجنة من شاء، ويدعى الذي عن يساره يا مشرق الخلق هذا علي بن ابى طالب صاحب النار يدخلها من شاء.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khataab, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim Al Hazramy, from Sama’at Bin Mahrin who said,

‘Abu Abdullah<sup>asws</sup> said: 'When it will be the Day of Judgement, a Pulpit would be placed which the entirety of the creatures would see. A man would stand upon it, and an Angel would stand upon the right of it, and an Angel would stand upon its left. So the one upon the right of it would call out: 'O group of creatures! This is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> Owner of the Paradise, and he<sup>asws</sup> would be entering into the Paradise whoever he<sup>asws</sup> so desires to!' And the one on the left of it would call out: 'O group of creatures! This is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> Owner of the Fire, and he<sup>asws</sup> would be entering into the Paradise whoever he<sup>asws</sup> so desires to!'<sup>20</sup>


M. Al Illal Al Sharaie – V 1 Ch 130 H 3

(Muhammad Bin Al Hassan) raising it to the Prophet<sup>asws</sup> having said: 'The door of the Paradise has been Created from red rubies upon gold plates. So when its ring (knob) is knocked upon the plates, it rings and says: 'O Ali<sup>asws</sup>! (يا علي).'<sup>21</sup>

ابي رضي الله عنه قال: حدثنا محمد بن عبد الله قال: حدثنا محمد بن محمد بن عيسى عن العباسي من معرف، عن عبد الله بن المغيرة الخزاز، عن أبي خصص العباسي عن أبي هارون العباسي عن أبي محمد الخزاز قال: كان النبي صلى الله عليه وسلم يقول إذا سألتم الله فأقولوا الصلي، فإنا النبي صلى الله عليه وسلم، فسألنا النبي صلى الله عليه وسلم، فقال: هي درجتي في الجنة، وهي الف مرقاقة بين المرقاق إلى المرقاق حضر الفرس، فجلس الجواد شهرا، وهي مارقة جوهر إلى مرقاقة برجمت إلى مرقاقة ذهبت إلى مرقاقة فَسُوِّيَتِ بها يوم القيامة حتى تنصب، وفي درج النبيين كالقمر

<sup>19</sup> Al Illal Al Sharaie – V 1 Ch 130 H 3
<sup>20</sup> Al Illal Al Sharaie – V 1 Ch 130 H 4
<sup>21</sup> Al Illal Al Sharaie – V 1 Ch 130 H 5
بين الكواكب فلا يبقى يومئذ نبي ولا صديق ولا شهيد إلا قال: طوبى لمن كانت هذه الدرجة درجته، فينادي مناد يسمع

النداء جميع النبين والصديقين والشهداء والمؤمنين هذه درجة مجد.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Ibn Isa, from Al Abbas Bin marouf, from Abdullah Bin Al Mugheira Al Khazaz, from Abu Hafs Al Abady, from Abu Haroun Al Abdy, from Abu Saeed Al Khudry who said,

‘The Prophet ṣaww was saying: ‘When you all supplicate to Allah azwj for me ṣaww, so ask Him azwj for the Means (الوسيلة’). So we asked the Prophet ṣaww about the Means. So he ṣaww said: ‘It is my ṣaww Level in the Paradise, and it is of a thousand stepping stones. In between a stepping stone and a stepping stone would take a racing horse a month to travel. And in between a stepping stone and another stepping stone are links of Aquamarine, to another stepping stone of Sapphire, and to a stepping stone of gold, to a stepping stone of silver.

So ṣaww would be give it, on the Day of Judgement, until it is established with the Levels of the Prophets as. So it would be among the Levels of the Prophets like the full moon is in between the stars. Thus, not a single Prophet ṣaww would remain on the Day, nor a Truthful, nor a Martyr, except that he would say: ‘Congratulations to the one for whom this Level is as a Level’. So a Caller would Call out which the entirety of the Prophets as, and the Truthful, and the Martyrs, and the Believers would hear: ‘This is the Level of Muhammad ṣaww!’

Rasool-Allah ṣaww said: ‘So ṣaww would come on that Day, wearing robes of Light and a royal crown upon me ṣaww, and a crown of dignity, flanked with the honourable Angels. And Ali asws Bin Abu Talib asws would be in front of me ṣaww, and my ṣaww flag would be in his asws hand, and it is the flag of Praise (لواء الحمد), upon which would be inscribed: ‘There is no god except for Allah azwj. The successful ones are the winners with Allah azwj’.

So the Prophets as would pass by us asws, so they as would say: ‘These two are Angels of Proximity. And when the Angels pass by us asws, they would say: ‘These are two Angels whom we do not recognise, nor have we seen these two before. And when the Believers pass by us asws they would say, ‘These are two Prophets as, two Mursils as’, until I ṣaww go a Level higher, and Ali asws would follow me ṣaww and I ṣaww reach the highest Level, and Ali asws being a Level lower than mine ṣaww, and in his asws hand would be my ṣaww flag, so there would not remain on that Day, a single Prophet as, nor a successor as, nor a Believer, except that they would all raise their heads and would be saying: ‘Congratulations to these two servants. How prestigious are these two to Allah azwj’. So there would come the Call from the Presence of Allah aswj the High, which the Prophets and all the creatures would hear: “This is
My Beloved Muhammad, and this is his Guardian Ali! Congratulations to the one who loved him, and woe be unto the one who hated him and belied against him.

The Prophet said to Ali: 'O Ali! So there would not remain on that Day in the spectacle of the Day of Judgement, anyone who loves you except that he would be cheerful upon this speech, and his face would be whitened, and his heart would be joyful. And there would not remain anyone from your enemies, or one who established a war against you, or fought against you of your rights, except that his face would be blackened, and his legs would tremble.'

Then Rasool-Allah said: ‘So during that, two Angels would come forward towards me. As for one of the two, so it would be Rizwan, the Keeper of the Paradise, and as for the other, so it would be Malik, the Keeper of the Fire. So Rziwan would approach and greet me, and he would be saying: ‘Peace be upon you, O Rasool-Allah.’ So I would greet him in return, and I would be saying: ‘O you Angel! With such aromatic fragrance and beauty of the face, prestigious to his Lord, who are you?’ So he would be saying: ‘I am Rizwan, Keeper of the Paradise. My Lord Commands me that I should give you the keys of the Paradise, and hand these over to you.’ So take these, O Ahmad! So I would say, ‘I accept that from my Lord. For Him is the Praise upon what He has Graced me with. Hand these over to my brother Ali Bin Abu Talib’. So he would hand these over to Ali, and Rizwan would return.

Then Malik would approach, so he would say: ‘Peace be upon you, O Ahmad! So I would say: ‘And Peace be upon you, O Angel! How harsh is your appearance, and how threatening is your face, who are you?’ So he would say: ‘I am the Malik, the Keeper of the Fire. My Lord Commands me that I should come to you with the shackles of the Fire’. So I would say: ‘I have accepted that from my Lord. For Him is the Praise upon what He has Graced me with. Hand these over to my brother Ali Ibn Abu Talib’. So he would hand these over to him. Then Malik would return.
فيقبل علي ومعه مفاتيح الجنة ومقاليد النار حتى يقف على عجزة جهنم فيأخذ زمامها بيده وقد علا زفيرها واشتد حرها، وتطاير شررها فتنادي جهنم جزني يا علي فقد أطفأ نورك لهبي فيقول لها علي: قري يا جهنم خذي هذا واتركي هذا، خذي هذا عدوى واتركي هذا، فلجهنم يومئذ اشد مطاوعة لعلي من غلام أحدكم لصاحبه فان شاء يذهبها يمنة، وان شاء يذهبها يسرة، ولجهنم يومئذ اشد مطاوعة لعلي فيما يӨمرها به من جميع الخلاقين.

So Ali asws would go across, and with him asws would be the keys of the Paradise and the shackles of the Fire, until he asws pauses upon the brink of Hell. So he asws would grab its reins by his asws hand, and its exhalation would be high, and its heat would be intense, and its flames would be flying out. So Hell would call out: 'Be far from me, for your Light is extinguishing my flames'. So Ali asws would be saying to it: 'Calm down, O Hell! Take this one and leave this one. Take this enemy of mine asws, and leave this friend of mine asws'.

فقل لهم يومئذ اشد مطاوعة للعلي من أشهدكم لصاحبه فان شاء يذهبها يمنة، وان شاء يذهبها يسرة، ولجهنم يومئذ اشد مطاوعة لعلي فيما يأمرها به من جميع الخلاقين.

So, on that Day, hell would be more obedient to Ali asws than a slave of yours would be to his master. So if he asws so desires, it would make him go rightwards, or if he asws so desires, it would make him go leftwards. And on that Day, Hell would be more obedient to Ali asws with regards to he asws orders it with, than the entirety of the creatures'.

Chapter 131 – The reason due to which Rasool-Allah saww bequeathed to Ali asws besides others

Muhammad Bin Ali Majaylawiya narrated to us, from Muhammad Bin Yahya Al Ataar, from Sahl Bin Ziyad Al Admy, from Muhammad Bin Al Waleed Al Sayrafi, from Aban Bin Utsman, (It has been narrated) from Abu Abdullah asws, from his asws father asws, from his asws grandfather asws having said: ‘When death approached Rasool-Allah saww, he asws called Al-Abbas Bin Abdul Mutallib and Amir Al-Momineen Ali asws Bin Abu Talib asws. So he asws said to Al-Abbas: 'O uncle of Muhammad saww! Will you take the inheritance of Muhammad saww, and fulfill his saww debts and fulfill his saww promises made?' So he responded to him saww and said: ‘O Rasool-Allah saww! I am old of age, lot of family, and little wealth. Who can endure you saww, and you saww are even generous to the winds passing by’.

قال فاطرر صلى الله عليه وآله هنيئة قال يا عباس أتأخذ تراث رسول الله وتتجز عداته وتؤدي دينه؟ فقال بابي أنت وامي أنت وامي.

22 Al Illal Al Sharaie – V 1 Ch 130 H 6
He asws said: 'So he saww patted him and blessed, and said (again): 'O Abbas! Will you take the inheritance of Rasool-Allah saww, and fulfil his saww promises made, and pay off his saww debts?' So he said, 'May my father and my mother be sacrificed for you saww! I am old of age, lot of family, and little wealth. Who can endure you saww, and you saww are even generous to the winds passing by'.

So Rasool-Allah saww said: 'But, I saww will give it to the one who is deserving of it'. Then he saww said: 'O Ali asws! O brother of Muhammad saww! Will you asws fulfill the promises made by Muhammad saww, and pay off his saww debts, and take his saww inheritance?' He asws said: 'Yes, may my asws father as and my asws mother as be sacrificed for you saww'.

Then he saww called for a pair of slippers, one of which was sewn and the other was un-sown; and the shirt which he saww had worn during the Ascension, and the shirt with which he saww had come out on the Day of Ohad, and the three hoods – a hood for the travel, and a hood for the two Eids, and a hood which he saww used to wear whenever he saww was seated with his saww companions. Then Rasool-Allah saww said: ‘O Bilal! Come to me with the two mules – Al Shahba’a and Al Dul Dul; and the two camels – Al Azba’a, and Al Sahba’a; and the two horses – Al Janaaah which used to be paused at the door of the Masjid of Rasool-Allah saww for the needs of the people, whenever Rasool-Allah saww used to send the man during a need, so he would ride it, and Heyzoum to which he saww used to say: ‘Com forward Heyzoum!’; and the donkey Al Yafour'.

Then he saww called for a pair of slippers, one of which was sewn and the other was un-sown; and the shirt which he saww had worn during the Ascension, and the shirt with which he saww had come out on the Day of Ohad, and the three hoods – a hood for the travel, and a hood for the two Eids, and a hood which he saww used to wear whenever he saww was seated with his saww companions. Then Rasool-Allah saww said: ‘O Bilal! Come to me with the two mules – Al Shahba’a and Al Dul Dul; and the two camels – Al Azba’a, and Al Sahba’a; and the two horses – Al Janaaah which used to be paused at the door of the Masjid of Rasool-Allah saww for the needs of the people, whenever Rasool-Allah saww used to send the man during a need, so he would ride it, and Heyzoum to which he saww used to say: ‘Com forward Heyzoum!’; and the donkey Al Yafour'.
ثم قال أبو عبد الله " ع " ان أول شئ مات من الدواب حماره اليعفور توفي ساعة قبض نبي رسول الله صلى الله عليه وآله

Then he said: 'O Ali! Take control of these during my lifetime, and let no one snatch it away from you after me.'

Then Abu Abdullah said: 'The first thing which died from the animals was his donkey Al Yafour which died at the time of Rasool-Allah passed away. It cut off its halter, then ran over to the well of Hatma at Quba and smashed itself against it and fell down into it. So that was its grave'.

Then Abu Abdullah said: 'Yafour had spoken to Rasool-Allah saying, 'May my father and my mother be sacrificed for you! My father used to narrate to me, from his father, from his grandfather that he was with Noah in the ship. So, one day Noah looked at him and wiped his hand upon his face, then said: 'There will be coming out from the back of this donkey, a donkey upon which the Chief of the Prophets, and their Seal. And the Praise is for Allah who Made me to be that donkey'.

حدثنا محمد بن موسى بن المتوكل قال: حدثنا سعد بن عبد الله عن احمد ابن محمد بن عيسى، عن محمد بن خالد، عن إبراهيم بن إسحاق الأزدي، عن أبيه قال: أتيت الاعمش سليمان بن مهراش أسأله عن وصية رسول الله صلى الله عليه وآله

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Sa'ad Bin Abdullah, from Ahmad Ibn Muhammad Bin Isa, from Muhammad Bin Khaled, from Ibrahim Bin Is'haq Al Azady, from his father who said,

'I came over to Al-Amsh Suleyman Bin Mahran to ask him about the bequest of Rasool-Allah, so he said, 'Go to Muhammad Bin Abd-Allah and ask him'. So I went over to him, so he narrated to me from Zayd son of Ali, so he said, 'When death presented itself to Rasool-Allah, and his head was in the lap of Ali, and the house was full up with the ones who were in it from the Emigrants and the Helpers, and Al-Abbas was seated at his feet. Rasool-Allah said: 'O Abbas! Do you accept my bequest and to pay off my debts, and fulfill my promises made?' So he said, 'I am a person of old age, with a large family with no wealth to me'. So he repeated it three times to him, and for each of that, that was his response.

فقال رسول الله صلى الله عليه وآله: سأعطيها رجلا يأخذها بحقها لا يقول مثل ما تقول، ثم قال يا علي: أتقضي ديني وتنجز موعدتي؟

Al Illal Al Sharaie – V 1 Ch 131 H 1
So Rasool-Allahsaww said: ‘I shall give it to a man who would take it rightfully, and would not be saying what you are saying’. Then heasws said: ‘O Aliasws! Do youasws accept myasws bequest, and to pay off myasws debts, and fulfill myasws promises made?’

قال: فخنقته العبرة ولم يستطع ان يجيبه ولقد رأى رأس رسول الله صلى الله عليه وآله يذهب ويجي في حجره، ثم اعاد عليه، قال له علي " انعم بأبتي وأمي برسول الله،

Heasws said: ‘So the grief choked himasws and heasws could not answer himasws, and heasws saw the head of Rasool-Allahsaww, going and coming (falling unconscious and waking up intermittently) in hisasws lap. Then heasws repeated to himasws, so Aliasws said to himasws: ‘Yes, may myasws fatheras and myasws motheras be sacrificed for youasws’, O Rasool-Allahsaww!

قال يا بلال: إيت بدرع رسول الله فأتى بها ثم قال يا بلال: إيت براية رسول الله فأتى بها، ثم قال يا بلال: إيت ببغلة رسول الله بسرجها ولجامها فأتى بها، ثم قال يا علي على قد فقيض هذا بشهادة من في البيت من المهاجرين والأنصار كي لا ينافعكم كأحد من بعدي،

So heasws said: ‘O Bilal! Bring the shield of Rasool-Allahsaww! So he came up with. Then heasws said: ‘Bring the flag of Rasool-Allahsaww’. So he came with it. Then heasws said: ‘O Bilal! Bring the mule of Rasool-Allahsaww along with its saddle and its bridle’. So he came with it. Then heasws said: ‘O Aliasws! Arise, and take (control of) these in the sight of the ones in the house, from the Emigrants and the Helpers, so that no one should snatch these away from youasws from after measws’. 

قال: فقام علي " وحمل ذلك حتى استودع جميع ذلك في منزله ثم رجع.

He (the narrator) said: ‘So Aliasws arose, and carried those until entrusted all of that in hisasws house, then returned’.24

(It has been narrated) from Zayd son of Aliasws who said, ‘When death presented itself to Rasool-Allahsaww, heasws said to Al-Abbas: ‘Do you accept myasws bequest, and pay off myasws debts, and fulfill myasws promises made?’ He said, ‘I am a person of old age with a family and no wealth for me’. So heasws repeated it three times to him. So Rasool-Allahsaww said: ‘Iasws shall give it to a man who would take these rightfully and would not be saying what you are saying’.

ثم قال يا علي: تقبل وصديقي وتفصتي ديني وتهمل وتعمل موعدي؟ قال فخنقته العبرة ثم أعاد عليه، فقال علي " انعم بأبتي وأمي برسول الله، قال يا بلال: إيت بدرع رسول الله فأتى بها، ثم قال: يا بلال براية رسول الله فأتى بها، ثم قال يا بلال: إيت براية رسول الله فأتى بها، قال حتى تفقد عصابة كان يعصب بها بطلبه في الحرب فأتى بها.

24 Al Ilal Al Sharaie – V 1 Ch 131 H 2
Then he\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! Do you\textsuperscript{asws} accept my\textsuperscript{saww} bequest, and pay off my\textsuperscript{saww} debts, and fulfill my\textsuperscript{saww} promises made?’ He (the narrator) said, ‘So the grief choked him\textsuperscript{asws}. Then he\textsuperscript{saww} repeated it to him\textsuperscript{asws}, so Ali\textsuperscript{asws} said: ‘Yes, O Rasool-Allah\textsuperscript{saww}!\’ So he\textsuperscript{saww} said: ‘O Bilal! Bring the shield of Rasool-Allah\textsuperscript{saww}!’ So he came with it. Then he\textsuperscript{saww} said: ‘O Bilal! (Bring) the sword of Rasool-Allah\textsuperscript{saww}!’ So he came with it. Then he\textsuperscript{saww} said: ‘Bring the flag of Rasool-Allah\textsuperscript{saww}’. So he came with it. He\textsuperscript{saww} even got him to bring the belt which he\textsuperscript{saww} used to wear around his\textsuperscript{saww} waist during the wars, so he came with it.

Then he\textsuperscript{saww} said: ‘O Bilal! Bring the mule of Rasool-Allah\textsuperscript{saww} along with its saddle and its bridle’. So he came with it. Then he\textsuperscript{saww} said to Ali\textsuperscript{asws}: ‘Arise, and take (control of) these in the sight of the ones who are here, from the Emigrants and the Helpers, so that no one would snatch these from you\textsuperscript{asws} from after me\textsuperscript{saww}.

He (the narrator) said, ‘So Ali\textsuperscript{asws} arose, and carried that until he\textsuperscript{asws} entrusted these in his\textsuperscript{saww} house, then returned’.

Chapter 133 – The reason due to which Ali\textsuperscript{asws} inherited from Rasool-Allah\textsuperscript{saww} among others

Muhammad Bin Ibrahim Bin Is’haq Al Talaqany narrated to us, from Abdul Aziz Bin Yahya Al Jaloudy at Al Basra, from Muhammad Bin Zakariyya, from Abdul Wahid Ibn Gayas, Abu Abaya, from Amro Bin Al Mugheira, from Abu Sadiq, from Rabi’e Ibn Najad that,

 حدثتنا محمد بن إبراهيم بن اسحاق الطالقاني رحمه الله قال: حدثني عبد العزيز بن يحيى الجلودي بالبصرة قال حدثتنا محمد بن زكرياء قال حدثنا عبد الواحد بن غياث قال: حدثنا أبو عباية، عن عمرو بن المغيرة، عن أبي صادق، عن ربيعة ابن ناجذ، أن رجلاً قال: يا أمير المؤمنين ما ورثت ابن عمك دون عمك؟ فقال: يا أمير المؤمنين، إنك ملك ملك، فأقبلنا، فذكرنا بن سليمان بن داود، وذكرنا قيس بن رضوان، وذكرنا نصر بن هشام، وذكرنا ربيعة بن ناجذ، فذكرنا علي بن أبي طالب، فأقبلنا، فذكرنا علي بن أبي طالب، فأقبلنا، فذكرنا علي بن أبي طالب، فأقبلنا، فذكرنا علي بن أبي طالب، فأقبلنا، فذكرنا علي بن أبي طالب، فأقبلنا، فذكرنا علي بن أبي طالب.

فظل الله تعالى في وحيه صلى الله عليه وسلم Roberto Olmos ونظمه وذكره في كتابه إلى أن يقول: ‘O Amir Al-Momineen\textsuperscript{asws}! By what reason did you\textsuperscript{asws} inherit your\textsuperscript{asws} cousin\textsuperscript{saww}, besides your\textsuperscript{asws} uncle?’ So he\textsuperscript{asws} said: ‘O group of people! Unblock your ears and listen carefully!’ So he\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} gathered us, the Clan of Abd Al-Muttalib\textsuperscript{as}, in a house of a man from us’ – or said: ‘An elderly one of us’.

فظل الله تعالى في وحيه صلى الله عليه وسلم Roberto Olmos ونظمه وذكره في كتابه إلى أن يقول: ‘O Amir Al-Momineen\textsuperscript{asws}! By what reason did you\textsuperscript{asws} inherit your\textsuperscript{asws} cousin\textsuperscript{saww}, besides your\textsuperscript{asws} uncle?’ So he\textsuperscript{asws} said: ‘O group of people! Unblock your ears and listen carefully!’ So he\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} gathered us, the Clan of Abd Al-Muttalib\textsuperscript{as}, in a house of a man from us’ – or said: ‘An elderly one of us’.

في الثالثة: فضرب بيده على يدي فذكرنا وردت ابن عمي دون عمي.

25 Al Illal Al Sharaie – V 1 Ch 131 H 3
So he saw called for a Mudd and a half of food in a bowl of his saw called Al-Ghamr. So we ate and drank, and the food still remained as it was before, and the drink remained just as it was before, and among us were ones who used to eat a whole animal, and drink a pail (bucket) of water. So, Rasool-Allah saw said: ‘Have you been seeing this? So which one of you would pledge his allegiance to me saw upon that he would be my saw brother, and my saw inheritor, and my saw successor?’ So I asws stood up, and I asws was the smallest (in age) of the people, and I asws said: ‘asws will!’ He saw said: ‘Be seated!’ Then he saw said that three times, and for each of that, I asws stood up, he saw was saying: ‘Be seated!’ to the extent that during the third (time), he saw struck his saw hand upon my asws hand. Thus, by that, I asws inherited from my asws uncle saw among my uncle (Al Abbas).26

(It has been narrated) from Ali asws Bin Abu Talib asws having said: ‘When the Verse [26:214] And warn your nearest relations and your group of sincere ones, was Revealed, Rasool-Allah saw invited the Clan of Abdul Muttalib as, and they were forty men, one more or one less. So he saw said: ‘Which one of you would like to become my saw brother, and my saw inheritor, and my saw Vizier, and my saw successor, and my saw Caliph among you all, after me saw?’

ف تعرض ذلك عليهم رجلا رجلا، كلهم يأبى ذلك، حتى أتى علي، فقال: أنا، يا رسول الله. فقال: يا بني عبد المطلب، هذا أخي و وارثي، و وزيري، و خليفيك بعدي.

So, he saw presented that to man by man. All of them refused that, until it came to me asws, so I asws said: ‘Me asws! O Rasool-Allah saw!’ So he saw said: ‘O Clan of Abdul Muttalib as! This is my saw brother, and my saw inheritor, and my saw Vizier, and my saw Caliph among you all after me saw.’

ف قام القوم يضحك بعضهم إلى بعض، و يقولون لأبي طالب: قد أمرك أن تسمع و تطيع لهذا الغلام!27

So the people arose laughing with each other, and they were saying to Abu Talib as, ‘He saw has ordered you as that you as should listen and be obedient to this boy (of yours as)’28
Chapter 134 – The reason due to which Amir Al-Momineen\textsuperscript{asws} entered into the consultation

My father said, ‘Ali Bin Ibrahim Bin Hashim narrated to us, from his father, by his chain raising it to

Abu Abdullah\textsuperscript{asws} having said: ‘When Umar wrote the list (of the participants) for the consultation, he began by Usman on the first page, and Ali Amir Al-Momineen\textsuperscript{asws} as the last one. So he made him\textsuperscript{asws} to be the last of the people. So Al-Abbas said, ‘O Amir Al Momineen\textsuperscript{asws}! O Abu Al Hassan\textsuperscript{asws}! I indicated to you on the day Rasool-Allah\textsuperscript{asww} passed away, to extend your\textsuperscript{asws} hand, so that we would pledge our allegiances to you\textsuperscript{asws}, for this matter (Caliphate) is for the one who precedes to it, but you\textsuperscript{asws} disobeyed me until allegiances were pledged to Abu Bakr.

And I indicated to you\textsuperscript{asws} on the day that Umar had written your\textsuperscript{asws} name (to be) in the consultation, and made you\textsuperscript{asws} to be at the last of the people, and they were taking you\textsuperscript{asws} out from it. So if only you\textsuperscript{asws} had obeyed me and not entered into the consultation’. But, he\textsuperscript{asws} did not answer him with anything.

So when allegiances were pledge to Usman, Al-Abbas said to him\textsuperscript{asws}, ‘Did I not tell you\textsuperscript{asws}? He\textsuperscript{asws} said to him: ‘O uncle! A matter has been hidden from you. Have you not heard his own speech upon the Pulpit, ‘Allah\textsuperscript{azwj} would not gather the Prophetood and the Caliphate together for the People\textsuperscript{asws} of this Household’? So I\textsuperscript{asws} intended him to belie himself by his own tongue, so that the people would know that his speech yesterday was a lie, false, and that we\textsuperscript{asws} are the correct ones for the Caliphate’. So Al-Abbas was silent’. 28

\begin{footnote}{28} Al Illal Al Sharaie – V 1 Ch 134 H 1\end{footnote}
Chapter 135 – The reason due to which one of the Imams asws came out with the sword, and one asws of them asws necessitated sitting at his asws house, and one asws of them asws manifested his asws command, and one asws of them asws concealed his asws command, and one asws of them asws publicised the knowledges, and one asws of them asws did not publicise it

أبى رحمه الله قال: حدثنا عبد الله بن جعفر الحميري، عن ابى القاسم الهاشمي، عن عبيد بن قيس الانصاري قال: حدثنا
الحسن بن سماعة عن ابى عبد الله عليه السلام قال: نزل جبرئيل " ع " على رسول صلى الله عليه وآله بصحيفة من
السماء لم ينزل الله تعالى كتابا قبله ولا بعد
ه وفيه خواتيم من الذهب فقال له: يا محمد هذه وصيتك إلى النجيب من أهلك،
فقال له يا جبرئيل من النجيب من أهلي؟ قال علي بن أبي طالب مره إذا توفيت ان يفك خاتمها ويعمل بما فيه

My father said, ‘Abdullah Bin Ja’far Al Humeyri narrated to us, from Abu Al Qasim Al Hashimy, from
Ubayd Bin Qays Al Ansary, from Al Hassan Bin Sama’at,

Abu Abdullahasws has said: ‘Jibraeelas ascended unto Rasool-Allahsaww with a Parchment from the sky. Allahaswj had not Send down a writing before it nor after it, and in it were seals of gold. So heas said to himsaww: ‘O Muhammadas! This here is yoursaww bequest to the most excellent one of yoursaww family’. So hesaww said to himas: ‘O Jibraeel! Who is the most excellent one from yoursaww family?’ Heas said: ‘Aliasws Bin Abu Talibasws. Order himasws, that when yousaww pass away, heasws should break its seal and act in accordance with whatever is in it’.

فلم يقض رسول الله صلى الله عليه وآله فك علي " ع " خاتمًا ثم عمل بما فيه وما تعداه، ثم دفعها إلى الحسن بن علي
 عليه السلام فك خاتمًا وعمل بما فيه وما تعداه، ثم دفعها إلى الحسين بن علي " ع " فك خاتمًا فوجد فيه: اخرج بقوم إلى
 الشهادة لهم معك واشر نفسك لله فعل بما فيه وما تعداه

So when Rasool-Allahsaww passed away, Alisasws broke its seal, then acted in accordance with what was in it, and did not exceed it. Then heasws handed it over to Al-Hassanasws Bin Aliaisws. So heas broke its seal and acted in accordance with what was in it, and did not exceed it. Then heasws handed it over to Al-Husaynasws Bin Aliaisws, so heasws broke its seal, and found in it (written): ‘Go out with a people to the martyrdom for them along with yousaww, and sacrifice yourasws self for the Sake of Allahaswj’. So heasws acted in accordance with what was in it, and did not exceed it.

ثم دفعها إلى رجل بعده فك خاتمًا فوجد فيه أطراف وأصمة والزم منزلك واعبد ربك حتى يأتيك اليقين، ثم دفعها إلى
رجل بعده فك خاتمًا فوجد فيه: إن حدث الناس وافتهم وانشر علم أبائلك، فعل بما فيه وما تعداه.

Then heasws handed it over to a man from after himasws, so heasws broke its seal, and found (written in it): ‘Remain silent, and be quiet, [15:99] And worship your Lord until there comes to you certainty’. Then heasws handed it over to a man from after himasws, so heasws broke its seal, and found (written in it): ‘Narrate to the people, and meet with them, and publicise the Knowledge of yourasws forefathersasws’. So heasws acted in accordance with what was in it, and did not exceed it.
ثم دفعها إلى رجل بعده ففك خاتمها ووجد فيها: "أن حدث الناس وإخوان آبائك ولا تخافن إلا الله فإنك في حرم من الله وضمان. وهو يدفعها إلى رجل بعده ويدفعها من بعده إلى من بعده إلى يوم القيامة.

Then he handed it over to a man from after him, so he broke its seal and found (written) in it: ‘Narrate to the people, and meet with them, and ratify your forefathers, and do not fear except Allah, for you are in the Protection of Allah and His Responsibility’. And it would be handed it over to a man from after him, and handed over to a man from after him, to a man from after him, until the Day of Judgement. ²⁹

باب ١٣٦ - العلة التي من أجلها دفع النبي صلى الله عليه وآله إلى علي " ع " (سهمين وقد استخلفه على أهله بالمدينة)

Chapter 136 – The reason due to which Rasool-Allah saww handed over two portions for Ali (from the war booty), and he had left to look after his family at Al-Medina

حدثنا أحمد بن الحسن القطان قال: حدثنا عبد الرحمان بن محمد الحسنى قال حدثني فرات بن إبراهيم الكوفي قال: حدثنا علي بن محمد بن الحسن اللؤلؤى قال: حدثنا علي بن نوح قال: حدثنا أبي، عن محمد بن مروان، عن أبي داود، عن معاذ بن سالم، عن بشار بن إبراهيم الأنصاري، عن خليفة بن سليمان الجهمي، عن أبي سلمة بن عبد الرحمن، عن أبي هريرة قال: فما رجع النبي إلى المدينة وكان علي قد تخلف على أهله قسم المغانم فدفعت إلى علي بن أبي طالب " ع " سهمين وهو بالمدينة متخلف وقال: معاشر الناس، ناشدتكم بالله وبرسوله ألم تروا إلى الفارس الذي حمل على المشركين من يمنى الجيش فهزمهم ثم رجع إلى فقال: يا محمد! فلما رجع إلي فقال: يا محمد ان لم تعني سهما وقد جعلته لعلي بن أبي طالب، وهو جبريل " ع "

Ahmad Bin Al Hassan Al Qataan narrated to us, from Abdul Rahman Bin Muhammad Al Hasny, from Furat Bin Ibrahim Al Kufy, from Ali Bin Muhammad Bin Al Hassan Al Lu’lui, from Ali Bin Nuh, from his father, from Muhammad Bin Marwan, from Abu Dawood, from Ma’az Bin Saalim, from Bishr Bin Ibrahim Al Ansary, from Khalifat Bin Suleyman Al Jahmy, from Abu Salma Bin Abdul Rahman, from Abu Hureyra who said, ‘So when the Prophet saww returned to Al Medina, and Ali saww had been left behind to look after his family, he saww divided the war booty and handed over two portion to Ali Bin Abu Talib saww, and he saww was behind Al Medina to look at them, and he saww said: ‘Group of people! We adjoin you all with Allah azwj and His azwj Rasool saww! did you not see the horse rider who was attacking the Polytheists on the left of the army, so he defeated them and returned to me saww, and said: ‘O Muhammad saww! For me, with you saww is one portion (of the war booty), and I have made to be for Ali Bin Abu Talib saww’. And it was Jibraeel as.

معاشر الناس ناشدتكم بالله وبرسوله هل رأيتم الفارس الذي حمل على المشركين من يسار المعركة ثم رجع فكلمني فقال لي يا محمد ان لم تعني سهما وقد جعلته لعلي بن أبي طالب فهو ميكائيل والله ما دفعت إلى علي عليه السلام إلا سهم جبريل وميكائيل عليه السلام فكرت الناس بأجمعهم.

Group of the people! We adjoin you all with Allah azwj and His azwj Rasool saww! Did you see the horse rider who was attacking the Polytheists from the left of the army, then he returned to me saww and spoke to me saying: ‘For me, O Muhammad saww, is one portion (of war booty) with you saww, and I have made it to be for Ali saww Bin Abu Talib saww. So it was Mikaeel as. By Allah azwj saww have not handed over to Ali saww Bin

²⁹ Al Illal Al Sharaie – V 1 Ch 135 H 1
Abu Talib\textsuperscript{asws} except for the portions of Jibraeel\textsuperscript{as} and Mikaeel\textsuperscript{as}. So all of the people exclaimed \textit{Takbeer} (Greatness of Allah\textsuperscript{aswys}).\textsuperscript{30}

And Al Hassan Bin Muhammad Al Hashimy Al Kufy narrated to me, by this chain, from Furat Bin Ibrahim, by a chain similar to it, same (Hadeeth) as this (above)'.\textsuperscript{31}

Chapter 37 – The reason due to which Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} would become the first one to enter the Paradise

(It has been narrated) from Muhammad Ibn Al-Husayn, son of Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws}, from Al-Husayn Bin Ali\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said to me\textsuperscript{asws}, ‘You\textsuperscript{asws} would be the first one to enter the Paradise’. So I\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! I\textsuperscript{asws} shall enter before you\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘Yes. You\textsuperscript{asws} would be the flag bearer in the Hereafter just as you\textsuperscript{asws} are the flag bearer in the world, and the flag bearer (always) precedes’.

Then he\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! (I\textsuperscript{saww} am seeing) as if I\textsuperscript{asws} and with you\textsuperscript{asws}, entering the Paradise, and in you\textsuperscript{asws} hand is my\textsuperscript{saww} flag, and it is the Flag of Praise (\textit{لواء الحمد}), and under it is Adam\textsuperscript{as}, and the ones (Prophets\textsuperscript{as} besides him\textsuperscript{as}).’\textsuperscript{32}

Chapter 138 – The reason due to which Amir Al-Momineen\textsuperscript{asws} did no dye (hair & beard)

(It has been narrated) from Muhammad Ibn Al-Husayn, son of Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws}, from Al-Husayn Bin Ali\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said to me\textsuperscript{asws}, ‘You\textsuperscript{asws} would be the first one to enter the Paradise’. So I\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! I\textsuperscript{asws} shall enter before you\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘Yes. You\textsuperscript{asws} would be the flag bearer in the Hereafter just as you\textsuperscript{asws} are the flag bearer in the world, and the flag bearer (always) precedes’.

Then he\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! (I\textsuperscript{saww} am seeing) as if I\textsuperscript{asws} and with you\textsuperscript{asws}, entering the Paradise, and in you\textsuperscript{asws} hand is my\textsuperscript{saww} flag, and it is the Flag of Praise (\textit{لواء الحمد}), and under it is Adam\textsuperscript{as}, and the ones (Prophets\textsuperscript{as} besides him\textsuperscript{as}).’\textsuperscript{32}
'I said to Amir Al-Momineen, ‘What prevents you from dyeing (your hair and beard) and Rasool-Allah had dyed?’ He said: 'I am awaiting the miserable wretch to dye my beard from my head, after the era which my beloved Rasool-Allah has informed me of.'

Chapter 139 – The reason due to which Amir Al-Momineen did not carry Rasool-Allah upon his shoulders, when he intended to bring down the idols from the roof of the Kaaba

I asked Ja'far Bin Muhammad, 'O son of Rasool-Allah! I have within myself, a certain question which I want to ask you about'. So he said; 'If you like, I would inform you of your questions before you even ask me, and if you so like, then ask'.

I said, 'O son of Rasool-Allah! And by which thing do you recognise what is within myself before I even ask you?' He said: 'By expectation and insight. Have you not heard the Words of Allah Majestic and Most Mighty [15:75] Surely in this are signs for those who examine, and the words of Rasool-Allah, 'Fear the insight of a Believer for he looks by the Light of Allah', I said, 'O son of Rasool-Allah, so inform me regarding my questions'.

He said: 'You intend to ask me about Rasool-Allah as to why did he carry Ali Bin Abu Talib to bring down the idols from the surface of the Kaaba, when
he had the strength and the intensity which he displayed when he ripped off the door of the fort of Khaybar and threw it behind him to a distance of forty cubits, and it was not being carried by forty men, and Rasool-Allah had ridden upon the camel, and the horse, and the mule, and rode upon Al-Buraaq on the night of the Ascension (المعراج) and all that was lower than Ali in strength and intensity? I said, ‘By Allah, this is what I intended to ask, O son of Rasool-Allah, so inform me’.

So he said: ‘Ali had nobility with Rasool-Allah, and by it he was raised to extinguish the fire of Polytheism, and invalidate every worshipped one besides Allah, Mighty and Majestic. And had the Prophet been raised for the bringing down of the idols, it would have been by Ali that he would have been raised, and been ennobled, and arrived to the bringing down of the idols. And that was like that, he would have been higher than him. Have you not seen that Ali said: ‘When I was raised upon the shoulders of Rasool-Allah, I was ennobled and raised to the extent that if I had so desire to, I would have touched the sky.'

But, do you know that the Lantern it which guides in the darkness, and its emission is a branch of the original source. And Ali said: ‘I am from Ahmad like the Illumination is from the illumination.'
But do you know that Rasool-Allah\textsuperscript{saww} raised the hand of Ali\textsuperscript{asws} at Ghadeer Khumm, to the extent that the people looked at the whiteness of his\textsuperscript{asws} two arms. So he\textsuperscript{asws} was made to be a Master of the Muslims and their Imam\textsuperscript{asws}.

وقد احتمل الحسن والحسين عليهما السلام يوم حظيرة بني النجار فلما قال له بعض أصحابه: ناولني احدهما يارسول الله\textsuperscript{saww}. قال: نعم الراكبان وابوهما خير منهما،

And he\textsuperscript{saww} had carried Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} on the day of Hazeera of the Clan of Najjar. So when one of his\textsuperscript{saww} companions said, ‘Let me carry one\textsuperscript{asws} of them\textsuperscript{asws}, O Rasool-Allah\textsuperscript{saww},’ he\textsuperscript{saww} said: ‘These two\textsuperscript{asws} are the best of the riders and the father\textsuperscript{asws} of these two\textsuperscript{asws} is better than these two\textsuperscript{asws}.

فقال صلى الله عليه وآله كان يصلي باصحابه فاطال سجدة من سجاداته فلما سلم قيل له يارسول الله! لقد اطولت هذه السجدة. قال: ابني ارتحلني فكرت ان اعاجله حتي ينزل، وإنما أراد بذلك صلى الله عليه وآله رفعهم وتشريفهم فالنبي صلى الله عليه وآله وعليه " إمام ليس بنبي ولا رسول فهو غير مطيق لحمل اثقال النبوة.

And he\textsuperscript{saww} was Praying with his\textsuperscript{as} companions, so he\textsuperscript{saww} prolonged a Prostration from his\textsuperscript{saww} Prostrations. So when he\textsuperscript{saww} greeted (at the end of the Prayers), it was said to him\textsuperscript{as}, ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} have prolonged this Prostration’. So he\textsuperscript{saww} said: ‘My\textsuperscript{saww} two son\textsuperscript{asws} were riding upon me\textsuperscript{saww}, so I\textsuperscript{saww} disliked that I\textsuperscript{asws} should hasten them\textsuperscript{asws}, until they\textsuperscript{asws} descended (by themselves)’. But rather, what he\textsuperscript{saww} intended by that was to raise them\textsuperscript{asws}, and their\textsuperscript{asws} nobility. So the Prophet\textsuperscript{saww} was an Imam\textsuperscript{asws} and a Prophet\textsuperscript{saww}, and Ali\textsuperscript{asws} was an Imam\textsuperscript{asws} and neither a Prophet\textsuperscript{as} nor a Rasool\textsuperscript{as}.

قال محمد بن جرب الهلالی: فقلت له زدی بن رسول الله فقلت إنك لاهل للزيادة.

Muhammad Bin Harb Al-Hilaly said, ‘So I said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! Increase it for me’. So he\textsuperscript{asws} said: ‘You are indeed deserving of the increase’.

فقال: احتمل رسول الله صلى الله عليه وآله عليا " ع " يريد بذلك ان يعلم قومه ان حليه بروده بروده بروده، واتبعت ذلك ان يعلم أصحابه بذلك ان قد تحول الحبد خصبا،

Rasool-Allah\textsuperscript{saww} carried Ali\textsuperscript{asws} upon his\textsuperscript{saww} shoulders, intending by that, that he\textsuperscript{asws} was the father\textsuperscript{asws} of his\textsuperscript{saww} (grand) sons, and an Imam\textsuperscript{asws} from the Imams\textsuperscript{asws} from his\textsuperscript{saww} back, just as overturning of his\textsuperscript{saww} cloak during the Prayer of Al-Istiqsa’a (the rain), it is intended by that it be known by his\textsuperscript{saww} companions, that he\textsuperscript{saww} had overturned the famine.

قال: قلت له زدی بن رسول الله صلى الله عليه وآله.

He (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘Increase it for me, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}’.

فقال: احتمل رسول الله صلى الله عليه وآله عليا " ع " يريد بذلك ان يعلم قومه ان حليه بروده بروده بروده، واتبعت ذلك ان يعلم أصحابه بذلك ان قد تحول الحبد خصبا،
So he said: ‘Rasool-Allah carried Ali, intending by that to let his people know that he would lighten from the shoulders of Rasool-Allah, what is upon him from the debts and the fulfillment of the promised made, from after him.

He (the narrator) said, ‘I said to him, ‘O son of Rasool-Allah, Increase it for me’.

And when Allah Mighty and Majestic Revealed [5:105] when you are on the right way, and Ali is my own self, and my brother. Obey All for he is Purified, Infallible, does not stray nor has a parallel’. Then he recited this Verse [24:54] Say: Obey Allah and obey the Rasool; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the Rasool except for the clear delivery.

Muhammad Bin Harb Al-Hilaly said, ‘Then Ja’far Bin Muhammad said: ‘O you Emir! If I were to inform you with what (all) the intended meanings were with regards to the Prophet carrying Ali during the bringing down of the idols from the roof of the Kaaba, you would say that Ja’far is insane. Therefore, let it suffice, what you have heard’.

So he stood up and kissed his forehead and said, [6:124] Allah Knows best where He Places His Message.
Chapter 140 – The reason due to which Rasool-Allah\textsuperscript{saww} said: ‘The one who give me\textsuperscript{saww} the good news of the going out of ‘Azaar’, for him would be the Paradise’.

Muhammad Bin Ahmad Al Sinany and Ahmad Bin Al Hassan Al Qatan and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Mowdab and Ali Bin Abdullah Al Waraq, and Ali Bin Ahmad Bin Muhammad Al Daqaq, from Abu Al Abbas Ahmad Bin Yahya Bin Zakariyya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al Hassan Al Abady, from Suleyman Bin Mahran, from Saeed Bin Jubeyr,

...
Chapter 141 – The reason due to which Rasool-Allah Saww said: ‘Neither has the green (sky) shaded, nor the dust (of the ground) touched anyone with a tone more truthful than that of Abu Zarr Asws’.

Abu Al Hassan Muhammad Bin Amro Bin Ali Al Basry, from Abdul Salaam Ibn Muhammad Bin Haroun Al Hashimy, Muhammad Bin Muhammad Uqba Al Shaybani, from Abu Al Qasim Al Khaza Bin Abaan, from Abu Hudba, from Anas Bin Maalik who said,

‘One day Abu Zarr Asws came over to Masjid of Rasool-Allah Saww, so he Asws said, Iasws have not seen the like of what Iasws saw yesterday’. They (people) said, ‘And what did you Asws see yesterday?’ He Asws said: ‘Iasws saw that Rasool-Allah Saww was at his Saww door. So he Saww went out during the night, having grabbed the hand of Alli Asws Bin Abu Talib Asws, and they Asws both went out to Baqie (graveyard). So Iasws did not cease to be in their Asws footsteps until they Asws came to the graveyard of Makkah.

فعدل إلى قبر أبيه فصلى عنده ركعتين فإذا بالقبر قد انشق وإذا بعبدالله جالس وهو يقول: أشهد أن لا إله إلا الله وان محمدا عبده ورسوله فقال له من وليك يا أبة فقال: وما الولي بابني قال: هو هذا علي قال: وان عليا وليي قال: فارجع إلى روضتك

Then he Saww turned towards the grave of his Saww father Asws and Prayed two Cycles of Prayer. So the grave burst open, and there was Abdullah Asws seated, and he Asws was saying: ‘There is no god except for Allah azwj and Muhammad Saww is His azwj Rasool Saww’. So he Saww said to him Asws: ‘Who is your Asws Guardian, O father Asws?’ So he Asws said: ‘And who is my Asws Guardian, O my Asws son Saww?’ He Saww said: ‘He Asws is this one, Ali Asws’. He Asws said: ‘And (IAsws testify) that Ali Asws is my Asws Guardian’. He Saww said: ‘So return to your Asws Garden’.

 ثم عدل إلى قبر أمه فصلى كما صنع عند قبر أبيه فإذا بالقبر قد انشق فادعى فقال: أشهد أن لا إله إلا الله وانك نبي الله ورسوله فقال لها من وليك يا أمه، فقالت ومن الوالي يا بني؟ فقال هو هذا علي بن أبي طالب فقالت: وان عليا وليي قال: فارجع إلى حفرتك وروضتك.

Then he Saww turned towards the grave of his Saww mother Asws, and did what he Saww had done in the presence of the grave of his Saww father Asws. So the grave burst open, and there she Asws was, saying: ‘IAsws testify that there is no god except for Allah azwj, and you Saww are the Prophet Saww of Allah azwj and His azwj Rasool Saww’. So he Saww said: ‘Who is your Asws Guardian, O mother?’ So she Asws said: ‘And who is my Asws Guardian, O my Asws son Saww?’ So she Asws said: ‘He is this one, Ali Asws Bin Abu Talib Asws’. So she Asws said: ‘And (IAsws testify) that Ali Asws is my Asws Guardian’. So he Saww said: ‘Return to your Asws grave and your Asws Garden’.
So they (people) belied him and ridiculed him, and they said: ‘O Rasool-Allah! Today you have been belied against’. So he said: ‘And it was not from that’. He said, ‘Jundab (Abu Zarr), told such and such about you’. So the Prophet said: ‘Neither has the green (sky) shaded, nor the dust (of the ground) touched anyone with a tone more truthful than that of Abu Zarr’.

Abd Al-Salaam Bin Muhammad said, ‘So I presented this Hadeeth to Al-Hajny Muhammad Bin Abdul A’ala, so he said, ‘But do you not know that the Prophet said: ‘Jibraeel came unto me, so he said: ‘Allah Mighty and Majestic has Forbidden the Fire unto the loin from which you descended, and the lab which bore you, and the breasts which fed you, and the lap which (took over) your responsibility’.

Ahmed Bin Al Hassan Al Qataan narrated to us, from Al Hassan Bin Ali Bin Al Husayn Al Sakary, from Muhammad Bin Zakariyya Al Jowfary Al Ghalaby Al Basry, from usman Ibn Umran, from Abaad Bin Saheyb who said,

I said to Al-Sadiq Ja’far Bin Muhammad, ‘Inform me about Abu Zarr, is he higher, or you the People of the Household?’ So he said: ‘O ibn Saheyb! How many months are there in a year?’ So I said, ‘Twelve months’. So he said: ‘And how many from these are sacred?’ I said, ‘Four months’. He said: ‘So is the Month of Ramazan from these?’ I said, ‘No’. He said: ‘So is the Month of Ramazan higher or the sacred months?’ So I said, ‘But, (it is) the Month of Ramazan’.

He said: ‘So we, the People of the Household are like that, and let no one analogue with us. And Abu Zarr was among a people from the companions of Rasool-Allah, and they were mentioning the merits of this community, so Abu Zarr said: ‘The highest of this community is Ali Bin Abu Talib, and he is the Distributor of the Paradise and the Fire, and he is the Truthful of this community, and its Differentiator, and Proof of Allah over it.

36 Al Illal Al Sharai – V 1 Ch 141 H 1
Chapter 142 – The reason due to which Fatimaasws was named as ‘Fatima’

My father said, ‘Ali Bin Ibrahim narrated to us, from Muhlamand Bin Issa, from Muhammad Bin Ziyad, a slave of the Clan of Hashim as, from a reliable elder of ours called Najeet Bin Is’haq Al Fazary, from Abdullah Bin Al Hassan Bin Al Hassan who said,

‘Abu Al-Hassanasws said to me: ‘Why was Fatimaasws named as ‘Fatima’? I said, ‘Is there a difference between it and the (other) names?’ Heasws said: ‘That is a name from the names, but the name which sheasws was named with, that Allahazwj Blessed and High Knew what was to be before it transpires, so Heazwj knew that Rasool-Allahasws would be getting married during the lifetime, and that they (people) would be coveting with regards to hisasws inheritance of this command from beforehand. So when Fatimaasws was Gifted (to Rasool Allahasws), Allahazwj Blessed and High Named her as ‘Fatima’ (Enforced discontinuance), due to what (Inheritance) was to come out from herasws and Made it to be in herasws sonsasws, thus cutting off their coveting from them. So, it is due to this, sheasws was named as ‘Fatima’, because sheasws cut-off (discontinued) their greed. And the meaning of ‘Fatima’ – ‘Cutting-off’.”38

37 Al Illal Al Sharaie – V 1 Ch 141 H 2
38 Al Illal Al Sharaie – V 1 Ch 142 H 2
'Abu Abdullah asws said: 'For Fatima asws there are nine names in the Presence of Allah azwj Mighty and Majestic – Fatima, and Al-Siddiqua, and Al-Mubarak, and Al-Tahira, and Al-Zakkiya, and Al-Raziyya, and Al-Marziyya, and Al-Muhaddisa, and Al-Zahra'.

Then he asws said: 'Do you know which thing is the interpretation of (name of) Fatima asws?' I said, ‘Inform me, O my Master?’ He asws said: ‘She asws is cut-off from the evil’.

He (the narrator) said, ‘Then he asws said: ‘Had she (Fatima asws) been not married to Amir Al-Momineen asws, there would not have been a match for her asws up to the Day of Judgement upon the face of the earth, (including) Adam as and the ones besides him as’. 39

(It has been narrated) from Ja’far asws Bin Muhammad asws Bin Ali asws, from his asws father asws having said: ‘Rasool-Allah saww said: ‘O Fatima asws! Do you asws know why you asws have been named as ‘Fatima’?’ So Ali asws said: ‘O Rasool-Allah saww, why was she asws named as such?’ He saww said: ‘Because she asws and her asws Shiah are cut-off from the Fire’. 40

'I heard Abu Ja’far asws saying for Fatima asws that she would be pausing at the Gateway of Hell. So when it will be the Day of Judgement, there would be written in between the two eyes whether the man is a Believer or an Infidel. So they would pass with a loving one to the Fire due to the abundance of his sins. So Fatima asws would read ‘Loving one’, in between his eyes, so she asws would be saying: ‘My God azwj, and my asws Master! You azwj Named me asws as ‘Fatima’, and would be Cutting

39 Al Illal Al Sharaie – V 1 Ch 142 H 3
40 Al Illal Al Sharaie – V 1 Ch 142 H 5
off by me asws, the one who would be with my asws Wilayah and the Wilayah of my asws children, (Cutting-off) from the Fire, and Your azwj Promise is the Truth, and You azwj do not Default on Your azwj Promise'.

So Allah azwj Mighty and Majestic would be Saying: “You asws have spoken the Truth, O Fatima asws! I azwj Named you asws as ‘Fatima’, and I azwj will Cut-off from the Fire, by you asws, the one who loves you asws and be with your asws Wilayah, and loves your asws offspring and is with their asws Wilayah, and My azwj Promise is the Truth, and I azwj do not Default from My azwj Promise. But rather, I azwj Commanded for this servant of Mine to the Fire so that you asws would intercede to Me azwj with regards to him and I azwj will Intercede for your asws sake, so that it would be manifested to My azwj Angels, and My azwj Prophets as, and My azwj Rasools as, and the people of the status, of your asws status from Me azwj, and your asws position in My azwj Presence”.

Thus, for the one whom she asws reads in between his eyes 'Believer', so he would be taken by the hand and made to enter into the Paradise’.41

Chapter 143 – The reason due to which Fatima Al-Zahra asws was named as ‘Al Zahra’

أبى رحمه الله قال: حدثنا محمد بن معقل القرمسيني، عن محمد بن زيد الجزرى، عن ابراهيم بن اسحاق النهاوندي، عن عبد الله بن حماد، عن أمرو بن شمر، عن جابر، عن أبي عبد الله “ع” قال: قلت له لم سميت فاطمة الزهراء زهراء؟

فقال لان الله عزوجل خلقها من نور عظمته فلما أشرقت أضاءت السموات والارض بنورها وغشيت أبصار الملائكة وخرجت الملائكة ساجدين وقالوا: إلهنا وسيدنا ما لهذا النور فأوحى الله إليهم

هذا نور من نوري اسكنته في سمائي خلقته

من عظمتي أخرجه من صلب نبي من أنبيائي أفضله على جميع الأنبياء وأخرج من ذلك النور أئمة يقومون با أمري

يهدون إلى حقي واجعلهم خلفائي في أرضي بعد انقضاء وحي

Chapter 143

فيقول الله عزوجل، صدقت يا فاطمة إنى سميتك فاطمة وفطمت بك من أحبك وتولاك وأحب ذريتك وتولاهم من النار ووعدي الحق وأنا لا اخفى المبادأ، وإنما أمرت بعيدي هذا إلى النار لتشفعي فيه فاشفعك وليبئين لملائكتي ونبيتي ورسلني وأهل الموتى موقفك مني ومكانتك عندي

فمن قرأت بين عينيه مؤمنا فخذي بيده وادخليه الجنة.

41 Al Illal Al Sharaie – V 1 Ch 142 H 6
from the subl of a Prophet\textsuperscript{saww} from My\textsuperscript{azwj} Prophets (who\textsuperscript{saww} would be) higher than the entirety of the Prophets\textsuperscript{as}, and would be Extracting from that Light, the Imams\textsuperscript{asws} who would be standing with My\textsuperscript{azwj} Commands, Guiding to My\textsuperscript{azwj} Truth, and I\textsuperscript{azwj} would Make them\textsuperscript{asws} to be My\textsuperscript{azwj} Caliphs, in My\textsuperscript{azwj} earth, after the expiration of My\textsuperscript{azwj} Revelation”.\textsuperscript{42}

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ja’far Bin Sahl Al Sayqal, from Muhammad Bin Ismail Al Darami, from the one who narrated it, from Muhammad Bin Ja’far Al Harmany, from Aban Bin Taghlub who said,

أبي رحمه الله قال: حدثنا سعد بن عبد الله قال: حدثني جعفر بن سهل الصيقل، عن محمد بن اسماعيل الدارمي عن

I said to Abu Abdullah\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! Why was Al-Zahra\textsuperscript{asws} named as ‘Al-Zahra’? So he\textsuperscript{asws} said: ‘Because she\textsuperscript{asws} glowed with the Light, for Amir Al Momineen\textsuperscript{asws}, three times during the day. Her\textsuperscript{asws} face glowed at the time of the Dawn Prayer, and the people would be in their beds, so that whiteness of that Light would enter into their chambers at Al-Medina, and enlighten their walls. So they would be astounded from that, and they would come to the Prophet\textsuperscript{saww} to ask him\textsuperscript{saww} about what they had observed, and he\textsuperscript{asws} would send them to the House of Fatima\textsuperscript{asws}. So they would come to her\textsuperscript{asws} house, and they would see her\textsuperscript{asws} seated in her\textsuperscript{asws} Prayer Niche, Praying, and the Light shining from her\textsuperscript{asws} Prayer Niche, from her\textsuperscript{asws} face. So they would come to know that, that which they saw was from the Light of Fatima\textsuperscript{asws}.

فإذا نصف النهار وترتبت للصلاة زهر وجهها " ع " بالصفرة فتدخل الصفرة حجرات الناس فتصفر ثيابهم وألوانهم

So when it would be the middle of the day, and she\textsuperscript{asws} would make arrangements for the Prayer, her\textsuperscript{asws} face would glow with the yellow (Light). So the yellowness would enter into the chambers of the people, so their clothes and their colours would turn yellow. So they would come to the Prophet\textsuperscript{saww} to ask him\textsuperscript{saww} about what they had observed. So he\textsuperscript{saww} would send them to the house of Fatima\textsuperscript{asws}. So they would see her\textsuperscript{asws} standing in her\textsuperscript{asws} Prayer Niche, and Light glowing from her\textsuperscript{asws} face, with the yellowness. So they would know that, that which they saw was from the Light of her\textsuperscript{asws} face’.

فإذا كان آخر النهار وغربت الشمس احمر وجه فاطمة عليها السلام فاشرق وجهها بالحمرة فرحا وشكرًا لله عزوجل كأن

So when it would be the end of the day, and the sun would set, the face of Fatima\textsuperscript{asws} would turn red. So her\textsuperscript{asws} face would shine with the redness in happiness and

\textsuperscript{42} Al Illal Al Sharie – V 1 Ch 143 H 1
gratitude for Allahazwj Mighty and Majestic. So the redness from herasws face would enter into the chamber of the people and turn their walls red. So they would be astounded from that, and they would come to the Prophetasws and ask himasws about that. So heasws would send them to the House of Fatimahasws, and they would see herasws to be seated, Glorifying Allahazwj, and Extolling Himazwj, and the Light from herasws face glowing with the redness. So they would know that, that which they saw, was from the Light of the face of Fatimahasws.

قد يظل ذلك النور في وجهها حتى ولد الحسين " ع " فهو يتقلب في وجوهنا إلى يوم القيامة في الائمة منا أهل البيت إمام بعد إمام.

Thus, that Light did not cease to be in herasws face until sheasws was Blessed with Al-Husaynasws. So, it has been transferred into ourasws faces until the Day of Judgement, in the Imamsasws from usasws, the Peopleasws of the Household'.

حدثنا محمد بن إبراهيم بن اسحاق رضي الله عنه قال: حدثنا عبد العزيز ابن يحيى الجلودي قال: حدثنا محمد بن زكريا الجوهرى، عن جعفر بن محمد بن عمارة عن أبيه قال: سألت أبي عبد الله " ع " عن فاطمة لم سميت الزهراء؟ فقال لانها كانت إذا قامت في محرابها زهر نورها لاهل السماء كما تزهر نور الكواكب لاهل الأرض.

Muhammad Bin Ibrahim Bin Is‘haq narrated to us, from Abdul Aziz Ibn Yahya Al Jaloudy, from Muhammad Bin Zakariyya Al Jowhary, from Ja‘far Bin Muhammad Bin Amara, from his father who said,

'I asked Abu Abdullahasws about Syeda Fatimahasws, 'Why was sheasws named as ‘Al-Zahra’? So heasws said: 'Because whenever sheasws stood in herasws Prayer Niche, herasws Light glowed upon the inhabitants of the sky, just as the stars flow upon the inhabitants of the earth'.

(باب 144 - الغلة التي من أجلها سميت فاطمة عليها السلام البتول) (وذلك مريم عليها السلام)

Chapter 144 – Reason due to which Fatimahasws was named as ‘Al Batoul’, and similar to that is Maryamas

حدثنا أحمد بن محمد بن عيسى بن علي بن الحسين بن علي بن أبي طالب قال: حدثنا أبو عبد الله محمد بن إبراهيم بن إسحاق قال: حدثنا أحمد بن محمد بن زيد القطان قال: حدثني أبو الطيب أحمد بن محمد بن عبد الله قال: حدثني عيسى بن عمرو بن عبد الله بن عبد الله بن علي بن أبيه علي بن أبي طالب " ع " ان النبي صلى الله عليه وآله وسلم ما البتول فانا بتول ومريم البتول وفاطمة البتول؟ فقال صلى الله عليه وآله: البتول التي لم ترض عن حبها فان الحب مكره في بنات الأئمة.


43 Al Illal Al Sharaie – V 1 Ch 143 H 2
44 Al Illal Al Sharaie – V 1 Ch 143 H 3
(It has been narrated) from his father Ali asws Bin Abu Talib asws having said: ‘The Prophet saww was asked, 'What is ‘Al-Batoul’, for we have heard you saww O Rasool-Allah asaww, saying that Maryam as is ‘Batoul’, and Fatima asws is ‘Batoul’? So he saww said: ‘Al Batoul is that (woman) who does not see redness at all, i.e., she does go through as women do, which is abhorrent in the daughters of the Prophets asas.’ 45

Chapter 145 – The reason due to which Fatima asws used to supplicate for others, and did not supplicate for herself asws

 حدثنا علي بن محمد بن الحسن التزروني المعروف بابن مقبرة قال: حدثنا محمد بن عبد الحسنجرمي قال: حدثنا محمد بن عمر المازنى عن عبادة الكليي عن جعفر بن محمد بن أبي طالب عليه السلام قال: رأيت أمي فاطمة أبا طالب عليها السلام قامة في محرابها ليلة جمعتها فلم تزل راكعة ساجدة حتى اتضح عمود الصبح، وسمعتها تدعو للمؤمنين والمؤمنات وتسمينهم وتذكر الدعاء لهم وللنفوس: فقلت لها يا أمي لا تدعون لنفسكم كما تدعون لغيركم؟ فقالت يا بني: الجار ثم الدار.

Ali Bin Muhammad Bin Al Hassan Al Qazwiny, well known as Ibn Maqbara, from Muhammad Bin Abdullah Al Hazrampy, from Jandil Bin Walaq, from Muhammad Bin Umar Al Mazaney, from Abadat Al Kalay,

(It has been narrated) from Ja’far asws Bin Muhammad asws, from his asws father asws, from Ali asws Bin Al-Husayn asws, from Fatima Al-Sughra asws, from Al-Husayn asws Bin Ali asws, from his asws brother asws Al-Hassan asws Bin Al asws Bin Abu Talib asws having said: ‘I asws saw my asws mother asws standing in her asws Prayer Niche on the night of Friday. So she asws did not cease Bowing and Prostrating until the light of the morning. And I asws heard her asws supplicating for the believing men and the believing women, and frequently naming them and supplicating for them, and did not supplicate for her asws own self with anything. So I asws said to her asws: ‘Why are you asws not supplicating for yourself asws just like you asws supplicating for the others?’ So she asws said: ‘O my asws son asws! The neighbour (first) then the house’. 46

 حدثنا أحمد بن محمد بن عبد الرحمن الحاكم المرزوقي المقرى قال: حدثنا محمد بن جعفر المقرى أبو عمر قال: حدثنا محمد بن الحسن الموصلي ببغداد قال: حدثنا محمد بن عاصم قال: حدثنا أبي زيد الكحلا، عن أبيه عن موسي ابن جعفر، عن أبيه عن أبيائه عليهم السلام قال: كانت فاطمة أبا طالب عليها السلام إذا دعت تدعو للمؤمنين والمؤمنات ولا تدعو لنفسها فقيل لها يا بنت رسول الله صلى الله عليه وآله وسلام يا انت تدعو للناس ولا تدعو لنفسك؟ فقالت الجار ثم الدار.

Ahmad Bin Muhammad Bin Abdul Rahman Al Hakim Al Marouzy Al Maqry narrated to us, from Muhammad Bin Ja’far Al Maqry Abu Amro, from Muhammad Bin Al Hassan Al Mowsaly at Baghdad, from Muhammad Bin Aasim, from Abu Zayd Al Kahaal, from his father,

(It has been narrated) Musa asws Ibn Ja’far asws, from his asws father asws, from his asws forefathers asws having said: ‘Whenever Syed Fatima asws used to supplicate, she asws would supplicate for the believing men and the believing women, and would not supplicate for herself asws. So it was said to her asws, ‘O daughter asws of Rasool-
Chapter 146 – The reason due to which Syeda Fatima asws was named a ‘Muhaddisa’.

حدثنا أحمد بن الحسن القطان قال: حدثنا الحسن بن علي السكري، عن محمد بن زكريا الجوهري قال: حدثتنا شعيب بن واقد قال: حدثني إسحاق بن جعفر بن محمد بن عيسى بن زيد بن علي قال: سمعت أبا عبد الله "ع يقول إنما سميت فاطمة عليها السلام محدثة لأن الملائكة كانت تهبط من السماء وقتها كما تنادي مريم بنت عمران فقولها: يا فاطمة الله
اصطفاك وطهرك واصطفاك على نساء العالمين يا فاطمة أضحت cănان لربك واسجدي واركعي مع الراكعين,

Ahmad Bin Al Hassan Al Qataan narrated to us, from Al Hassan Bin Ali Al Sakry, from Muhammad Bin Zakariyya Al Jowhary, from Shuayb Bin Waqad, from Is'haq Bin Ja'far Bin Muhammad Bin Isa Bin Zayd son of Ali asws who said,

‘I heard Abu Abdullah asws saying: ‘But rather, Syeda Fatima asws was named as Muhaddisa because the Angels used to descend from the sky, so they would call out to her asws just as they used to call out to Maryam as daughter of Imran as, so they were saying: ‘O Fatima asws! [3:42] Allah has Chosen you and Purified you and Chosen you above the women of the worlds. O Fatima asws! [3:43] Be obedient to your Lord and humble yourself, and bow down with those who bow.

فتحدثهم ويدخرونها فقاتلت لهم ذات ليلة: أليس المفضلة على نساء العالمين مريم بنت عمران؟ فقالوا: إن مريم كانت سيدة نساء عالمها، وان الله عز وجل جعلك سيدة نساء عالمك وعاملك وسيدة نساء الأولين والآخرين.

So she asws would discuss with them, and they would discuss with her asws. One night, she asws said to them: ‘Am I asws not more meritorious over the (Chieftess) of the women of the worlds, Maryam as daughter of Imran as?’ So they said: ‘Maryam as was Chieftess of the women of her asws world (era), and Allah azwj Mighty and Majestic has Made you asws the Chieftess of the women of her as era, and Chieftess of the women of the former ones and the later ones’. 48

Chapter 147 – The reason due to which Rasool-Allah saww frequently used to kiss Syeda Fatima asws

حدثنا أحمد بن الحسن القطان قال: حدثنا الحسن بن علي السكري قال: أخبرنا محمد بن زكريا قال: حدثنا جعفر بن محمد بن عمارة الكدني قال: حدثني أبي، عن جعفر بن محمد بن علي "ع عن جابر بن عبد الله قال: قيل يارسول الله انك تلثم فاطمة وتلتزمها وتفعل بها ما لا تفعله باحد من بناتك؟ فقال: ان جبرئيل "ع اتاني بتغطية من ثوب الجنة فألقتها فتحت يدا في صلبي، ثم وافقت هديته فتمكنت فاطمة فأنتم من رائحة الجنة.

Ahmad Bin Al Hassan Al Qataan narrated to us, from Al Hassan Bin Ali Al Sakry, from Muhammad Bin Zakariyya, from Ja'far Bin Muhammad Bin Amaar Al Kindy, from his father, from Jabir,

47 Al Illal Al Sharaie – V 1 Ch 145 H 2
48 Al Illal Al Sharaie – V 1 Ch 146 H 1
(It has been narrated) from Abu Ja’far Muhammadasws Bin Aliasws, from Jabir Bin Abdullah having said: ‘It was said, ‘O Rasool-Allahsaww! Yousaww tend to kiss Fatimaasws, and revere herasws, and be close to herasws, and deal with herasws with what yousaww do not deal with any of yoursaww (other step daughters)?’ So hesaww said: ‘Jibraeelasw came unto mesaww with an apple from the apples of the Paradise. So Isaww ate it, and it converted to the water in mysaww back. Then Isaww went to Khadeejasws, so sheasws was Blessed with Syeda Fatimaasws. So Isaww keep smelling the aroma of the Paradise from herasws. 49

And by this chain, from Muhammad Bin Zakariyya, narrated by Umar Bin Umran, from Ubeydullah Bin Musa Al Absy, from Jabalat Al Makky, from Tawoos Al Yamani, from Ibn Abbas who said,

‘Ayesha came over to Rasool-Allahsaww and heasww was kissing (his daughter Syeda) Fatimaasws. So she said to himsaww: ‘Yousaww seem to love herasws a lot, O Rasool-Allahsaww?’ Heasww said: ‘By Allahaswj! If you knew mysaww love for herasws, it would increase your love for herasws. 

When Isaww ascended to the fourth sky, Jibraeelasw called the call for Prayer (Azan) and Mikaeelasw for establishing of it (Iqama), then said to mesaww: ‘O Muhammadasww proceed (to lead the Prayer)’. So Isaww said: ‘Iasww proceed, and youasws are in myasww presence, O Jibraeelasw?’ Heasws said: ‘Yes! Allahaswj Preferred Hisasws Prophetsas, the Rasoolsas over the Angels of Proximity, and Preferred youasww in particular’. So Isaww approached, and Prayed with the inhabitants of the fourth sky. Then Isaww turned to myasww right, and there Isaww was with Ibrahimasws in a Garden from the Gardens of the Paradise, and a group of the Angels had surrounded himasws.

Then Isaww went to the fifth sky, and from it to the sixth. So, there was a Call: ‘O Muhammadaswj! The best of the fathers is yourasww father Ibrahimasws, and the best of the brothers is yourasww brother Aliasws.

So when Isaww went to the Veils, Jibraeelasw grabbed myasww hand and entered mesaww into the Paradise. So there Isaww was, by a tree whose roots were of Light, two Angels folding garments and ornaments. So Isaww said: ‘Myasww beloved Jibraeelasw! For whom is this tree?’ So hesaww asws said: ‘This is for yourasww brotherasws Aliasws Bin Abu
Talib\textsuperscript{asws}, and these are two Angels folding for him\textsuperscript{asws}, the garments and the ornaments up to the Day of Judgement’.

Then I\textsuperscript{saww} proceeded in front of me\textsuperscript{saww}, so there I\textsuperscript{saww} was by dates softer than the butter, and more aromatic in fragrance than musk, and sweeter than the honey. So I\textsuperscript{saww} took a date and ate it. So the date transformed into a Gift within me\textsuperscript{saww}. So when I\textsuperscript{saww} descended to the earth, Khadeejah\textsuperscript{as} was Blessed with Fatima\textsuperscript{asws}. Thus, Fatima\textsuperscript{asws} is a human Hourie. So when I\textsuperscript{saww} desire for the Paradise, I\textsuperscript{saww} smell the fragrance of Fatima\textsuperscript{asws}.\textsuperscript{50}

Chapter 148 – The reason due to which Amir Al-Momineen\textsuperscript{asws} washed Syeda Fatima\textsuperscript{asws} when she\textsuperscript{asws} was Martyred


My father said, ‘Ahmad Bin Idrees narrated to me, from Ahmad Bin Muhammad Ibn Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Rahman Bin Salim, from Al Mufazzal Ibn Umar who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! Who washed Fatima\textsuperscript{asws}?’. He\textsuperscript{asws} said: ‘That was Amir Al-Momineen\textsuperscript{asws}’. He (the narrator) said, ‘I was aggrieved by that, from his\textsuperscript{asws} words’. So he\textsuperscript{asws} said: ‘It is as if you are constricted from what I\textsuperscript{asws} have informed you with’. I said, ‘It was like that, may I be sacrificed for you\textsuperscript{asws}’. He\textsuperscript{asws} said: ‘Do not be constricted, for she\textsuperscript{asws} was a Truthful, none could wash her\textsuperscript{asws} except for a Truthful. But, do you know that Maryam\textsuperscript{as}, none washed her\textsuperscript{asws} except for Isa\textsuperscript{as}\textsuperscript{51}}