

**‘No One can be Compared with the Ahl Al-Bayt<sup>asws</sup>’**

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### Abbreviations:

**saww:** - Sal lal la ho Allay hay Wa Aal lay he Wasallam

**azwj:** - Az Za Wa Jalla

**asws:** - Allay hay Salawat Wass Salam

**AJFJ:** Ajal Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>-azwj</sup>

**La:** - Laan Allah<sup>-azwj</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّمْ تَسْلِيمًا.

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

## Summary:

No one (from the creation of Allah<sup>-azwj</sup>) can be compared with the Ahl Al-Bayt<sup>-asws</sup> (Prophet<sup>-saww</sup> and his<sup>-saww</sup> pure and pious progeny<sup>-asws</sup>) from all the inhabitants of the earth and skies from the previous ones, present ones as well as those yet to come to the world ‘*Awwaleen to the Akhareen*’. Merely calling someone an ‘*imam*’ or ‘*imam/Wali* of today’ is just political rhetoric, which is echoed from the tongues of their paid agents, who call people to follow and submit to a false *imam* or *wali*. How can one recognise a Divine Imam? See for example, [Recognition of a Divine Imam-asws | Hubeali.com](http://www.hubeali.com/Recognition-of-a-Divine-Imam-asws)

Here, we present some Ahadith outlining the incomparable virtues of the Ahl Al-Bayt<sup>-asws</sup>. To note, these merits of the Ahl Al-Bayt<sup>-asws</sup> shared below are based on their<sup>-asws</sup> Divine knowledge, as this is from their virtues which can be found in the Ahadith, but we find, in a hadith, that knowledge is from one of their<sup>-asws</sup> minor merits, see the Hadith

بصائر الدرجات عبْدُ اللَّهِ بُنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ دَاوُدَ النَّهْدِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحُسَيْنِ ع أَنَّهُ سَمِعَهُ يَقُولُ لَوْ أُوذِنَ لَنَا لِأَخْبَرْنَا بِفَضْلِنَا

(The book) ‘Basaair Al Darajaat’ – Abdullah Bin Ja’far, from Muhammad Bin Isa, from Dawood Al Nahdy, from Ali Bin Ja’far,

‘From Abu Al-Hassan<sup>-asws</sup>, he (the narrator) heard him<sup>-asws</sup> saying: ‘If there was Permission for us<sup>-asws</sup>, we<sup>-asws</sup> would inform of our<sup>-asws</sup> merits’.

قَالَ قُلْتُ لَهُ الْعِلْمُ مِنْهُ قَالَ فَقَالَ لِي الْعِلْمُ أَيْسَرُ مِنْ ذَلِكَ

He (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘The knowledge is from it?’ He<sup>-asws</sup> said to me: ‘The knowledge is the least from that (least from our<sup>-asws</sup> virtues)’<sup>1</sup>.

## Rasool Allah<sup>-saww</sup> observed Taaqeeya in demonstrating the Status of Ali<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup>:

Rasool Allah<sup>-saww</sup> also observed dissimulation (*Taaqeeya*) and did not reveal those merits of Amir Al-Momineen<sup>-asws</sup> which would constrict the chest of people and they would find it hard to comprehend and may end up spoiling their Hereafter, e.g.,

<sup>1</sup> Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 21

أَنَّ رَسُولَ اللَّهِ ص قَالَ لِأَبِيكَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع لَوْ لَا أَنَّ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي الْمَسِيحِ لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِمِثْلِهِ إِلَّا أَخَذُوا مِنْ تُرَابِ قَدَمَيْكَ يَسْتَشْفُونَ

(In a lengthy Hadith, it is reported): Prophet<sup>-saww</sup> said to your<sup>-asws</sup> father Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> one day: ‘Had it not been for a sect from my<sup>-saww</sup> community saying regarding you<sup>-asws</sup> what the Christians are saying regarding Isa<sup>-as</sup> Bin Maryam<sup>-as</sup>, I<sup>-saww</sup> would have said regarding you<sup>-asws</sup> such words that none from the people would pass by you<sup>-asws</sup> except that he would take the dust from under your<sup>-asws</sup> feet to be healed by it’ (an extract).<sup>2</sup>

In another Hadith,

أَمَّا إِنَّ رَسُولَ اللَّهِ ص كَانَ مَعَ تَفْضِيلِهِ لِي لَمْ يَكُنْ يَتَّقِي لِي عَنِ مَجْلِسِهِ إِذَا حَضَرْتُهُ كَمَا كَانَ يَفْعَلُهُ بَعْضُ مَنْ لَا يَقْبِسُ مِعْشَارَ جُزْءٍ مِنْ مِائَةِ أَلْفٍ جُزْءٍ مِنْ إِيَّاهِ لِي لِأَنَّهُ عَلِمَ أَنَّ ذَلِكَ يَحْمِلُ بَعْضَ أَعْدَاءِ اللَّهِ عَلَيَّ مَا يَعْزَمُ وَيَعْمِي وَيَعْمُ الْمُؤْمِنِينَ وَفَدَّكَانَ يَتَّقِي لِقَوْمٍ لَا يَخَافُ عَلَيَّ نَفْسِهِ وَ لَا عَلَيَّهِمْ مِثْلَ مَا خَافَهُ عَلَيَّ لَوْ فَعَلَ ذَلِكَ بِي.

However, Rasool-Allah<sup>-saww</sup> was with his<sup>-saww</sup> preferences for me<sup>-asws</sup> – (but) he<sup>-saww</sup> did not use to stand for me<sup>-asws</sup> from his<sup>-saww</sup> sitting whenever I<sup>-asws</sup> presented – just as he<sup>-saww</sup> used to do with some (others) who cannot be compared by one part from a hundred thousand from his<sup>-saww</sup> response to me<sup>-asws</sup>, because he<sup>-saww</sup> knew that, that would carry some of the enemies of Allah<sup>-azwj</sup> upon (doing something) what would grieve him<sup>-saww</sup>, and grieve me<sup>-asws</sup>, and grieve the Momineen. And he<sup>-saww</sup> used to stand up for people, not out of fear upon himself<sup>-saww</sup> nor upon them, like what he<sup>-saww</sup> feared upon me<sup>-asws</sup>, had he<sup>-saww</sup> done that with me<sup>-asws</sup>” (an extract).<sup>3</sup>

Now, while keeping in mind of the above Ahadith, we turn to the revealed merits of Ahl Al-Bayt<sup>-asws</sup>:

### No one can be Compared with Ahl Al-Bayt<sup>-asws</sup>:

منتخب البصائر جماعة منهم السيدان المرتضى والمجتبى ابنا الداعي الحسيني و الأستاذان أبو القاسم و أبو جعفر ابنا كميح عن جعفر بن محمد بن العباس عن الصادق محمد بن بابويه عن أبيه عن سعد بن علي بن محمد بن سعد عن حمدان بن سليمان عن عبد الله بن محمد اليماني عن صبيح بن الحجاج عن الحسين بن علوان عن أبي عبد الله ع قال: إن الله عز وجل فضل أولي العزم من الرسل بالعلم على الأنبياء ع و فضل محمد ص عليهم و رتبنا علمهم و فضلنا عليهم في فضلهم و علم رسول الله ص ما لا يعلمون و علمنا علم رسول الله ص

(The book) ‘Muntakhab Al Basaair’ – A group, from them being the two seyyids, Al Murtaza and Al Mujtaba, two sons of the Al Daie Al-Husayni, and the two teachers Abu Al Qasim and Abu Ja’far two sons of Kumeiyh, from Ja’far Bin Muhammad Bin Al Abbas, from Al Sadouq Muhammad Bin Babuwayh, from his father, from Sa’ad, from Ali Bin Muhammad Bin Sa’ad, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Sanie Bin Al Hajjaj, from Al-Husayn Bin Ulwan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Merited the Determined Ones (Ul Al-Azam) from the Messengers<sup>-as</sup> with the knowledge, over the Prophets<sup>-as</sup>, and Merited Muhammad<sup>-saww</sup> over them<sup>-as</sup>, and we<sup>-asws</sup> have inherited their<sup>-as</sup> knowledge, and

<sup>2</sup> Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 13 H 18

<sup>3</sup> Bihar Al-Anwaar – V 26, The book of Imamate, P 5 Ch 3 H 2

we<sup>-asws</sup> are merited over them in their<sup>-as</sup> merits, and they<sup>-as</sup> did not know the knowledge of Rasool-Allah<sup>-saww</sup>, and we<sup>-asws</sup> do know the knowledge of Rasool-Allah<sup>-saww</sup>.

فَرَوَيْنَاهُ لِشِيعَتِنَا فَمَنْ قَبِلَهُ مِنْهُمْ فَهُوَ أَفْضَلُهُمْ وَ أَيْنَمَا نَكُونُ فَشِيعَتُنَا مَعَنَا.

So, we<sup>-asws</sup> are narrating it to our<sup>-asws</sup> Shias. The one from them who accepts it, he is their (adherent previous Prophets<sup>-as</sup>) superior, and wherever we<sup>-asws</sup> will happen to be, our<sup>-asws</sup> Shias would be with us<sup>-asws</sup>’<sup>4</sup>.

In another Hadith,

وَقَالَ ع تَمَّصُونَ الرُّوَاضِعَ وَ تَدْعُونَ النَّهْرَ الْعَظِيمَ فَقِيلَ مَا تَعْنِي بِذَلِكَ

And he<sup>-asws</sup> said: ‘You are licking from the puddle and are leaving the mighty river!’ It was said, ‘What do you<sup>-asws</sup> mean by that?’

قَالَ إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَى رَسُولِ اللَّهِ ص عَلَّمَ النَّبِيِّينَ بِأَسْرِهِ وَ عَلَّمَهُ اللَّهُ مَا لَمْ يُعَلِّمَهُمْ فَأَسَرَّ ذَلِكَ كُلَّهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قُلْتُ فَيَكُونُ عَلَيَّ ع أَعْلَمَ مِنْ بَعْضِ الْأَنْبِيَاءِ

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Revealed to Rasool-Allah<sup>-saww</sup> Taught the Prophets<sup>-as</sup> His<sup>-azwj</sup> Secrets and Allah<sup>-azwj</sup> Taught him<sup>-saww</sup> what they<sup>-as</sup> did not know. He<sup>-saww</sup> divulged that, all of it to Amir Al-Momineen<sup>-asws</sup>’. I said, ‘So Ali<sup>-asws</sup> happened to be more knowledgeable than some of the Prophets<sup>-as</sup>’.

فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَفْتَحُ مَسَامِعَ مَنْ يَشَاءُ أَقُولُ إِنَّ رَسُولَ اللَّهِ ص حَوَى عَلَّمَ جَمِيعَ النَّبِيِّينَ وَ عَلَّمَهُ [اللَّهُ] مَا لَمْ يُعَلِّمَهُمْ وَ إِنَّهُ جَعَلَ ذَلِكَ كُلَّهُ عِنْدَ عَلَيَّ ع فَتَقُولُ عَلَيَّ ع أَعْلَمَ مِنْ بَعْضِ الْأَنْبِيَاءِ

Allah<sup>-azwj</sup> Mighty and Majestic Opens the hearing of the ones He<sup>-azwj</sup> so Desires to. I<sup>-asws</sup> am saying that Rasool-Allah<sup>-saww</sup> contained the knowledge of entirety of the Prophets<sup>-as</sup> and Allah<sup>-azwj</sup> Taught him<sup>-saww</sup> what they did not know, and he<sup>-saww</sup> made all of that to be with Ali<sup>-asws</sup>, and you are saying Ali<sup>-asws</sup> is more knowledgeable than some of the Prophets<sup>-as</sup>?’

ثُمَّ تَلَا قَوْلَهُ تَعَالَى قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ ثُمَّ فَرَّقَ أَصَابِعَهُ وَ وَضَعَهَا عَلَى صَدْرِهِ ثُمَّ قَالَ وَ عِنْدَنَا وَ اللَّهُ عِلْمُ الْكِتَابِ كُلُّهُ.

Then he<sup>-asws</sup> recited Words of the Exalted: ***The one with whom was the knowledge from the Book [27:40]***, then separated between his<sup>-asws</sup> fingers and placed them upon his<sup>-asws</sup> chest, then said: ‘By Allah<sup>-azwj</sup>, and with us<sup>-asws</sup> is knowledge of the Book, all of it!’<sup>5</sup>

In another Hadith;

فس، تفسير القمي أبي عن ابن أبي عمير عن ابن أذينة عن أبي عبد الله ع قال: الذي عنده علم الكتاب هو أمير المؤمنين ع

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Ibn Uzina,

<sup>4</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 95 H 11

<sup>5</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 95 H 12

‘From Abu Abdullah<sup>-asws</sup> having said: **‘and the one who has Knowledge of the Book [13:43]:**  
‘He<sup>-asws</sup> is Amir Al-Momineen<sup>-asws</sup>’.

وَسُئِلَ عَنِ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَغْلَمُ أَمْ الَّذِي عِنْدَهُ عِلْمُ الْكِتَابِ

And he<sup>-asws</sup> was asked about: **The one with whom was the knowledge from the Book [27:40],**  
**is he more knowledgeable or the one: who has Knowledge of the Book [13:43]?’**

فَقَالَ مَا كَانَ عِلْمُ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ عِنْدَ الَّذِي عِنْدَهُ عِلْمُ الْكِتَابِ إِلَّا بِقَدْرِ مَا تَأْخُذُ الْبُعُوضَةُ بِجَنَاحِهَا مِنْ مَاءِ الْبَحْرِ

He<sup>-asws</sup> said: ‘The knowledge of **The one with whom was the knowledge from the Book [27:40],** in the presence of (compared to) the one **who has Knowledge of the Book [13:43],** was not except by a measurement of what a mosquito can take with its wings from the water of the ocean.

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَلَا إِنَّ الْعِلْمَ الَّذِي هَبَطَ بِهِ آدَمُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ جَمِيعَ مَا فَضَّلْتَ بِهِ النَّبِيِّونَ إِلَى خَاتَمِ النَّبِيِّينَ فِي عِتْرَةِ خَاتَمِ النَّبِيِّينَ.

And Amir Al-Momineen<sup>-asws</sup> said: ‘Indeed! The knowledge which Adam<sup>-as</sup> descended with from the sky to the earth, and the entirety of what the Prophets<sup>-as</sup> had been Graced with, up to the last of the Prophets<sup>-as</sup>, is in the family of the last of the Prophets<sup>-as</sup>’.<sup>6</sup>

We find in a rare Hadith:

كِتَابُ الْمُخْتَصَرِ لِلْحَسَنِ بْنِ سُلَيْمَانَ، نَقْلًا مِنْ كِتَابِ الْأَزْبَعِيِّ رَوَايَةَ سَعْدِ بْنِ الْإِزْبَلِيِّ عَنْ عَمَّارِ بْنِ خَالِدٍ عَنْ إِسْحَاقَ الْأَزْرَقِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ سُلَيْمَانَ قَالَ: وَجَدَ فِي دَخِيرَةِ أَحَدِ حَوَارِيِّ الْمَسِيحِ عِزَّةً مَكْتُوبَةً بِالْقَلَمِ السَّرْيَانِيِّ مَنْقُولًا مِنَ التَّوْرَةِ وَ ذَلِكَ لَمَّا تَشَاجَرَ مُوسَى وَ الْخَضِرُ ع فِي قَضِيَّةِ السَّفِينَةِ وَ الْغُلَامِ وَ الْجِدَارِ وَ رَجَعَ مُوسَى إِلَى قَوْمِهِ سَأَلَهُ أَحُوهُ هَارُونَ عَمَّا اسْتَعْمَلَهُ [اسْتَعْلَمَهُ] مِنَ الْخَضِرِ ع فِي السَّفِينَةِ وَ شَاهَدَهُ مِنْ عَجَائِبِ الْبَحْرِ

Kitab ‘Al Mukhtasar’ of Al Hassan Bin Suleyman, copying from Kitab ‘Al Arbaeen’ – A report of Sa’ad Al Arbily, from Ammar Bin Khalid, from Is’haq Al Arzaq, from Abdul Malik Bin Suleyman who said,

‘It was found in the hoard (treasured) of one of the disciples of the Messiah<sup>-as</sup>, a parchment written by the Assyrian pen, copying from the Torah, and what is when Musa<sup>-as</sup> and Al-Khizr<sup>-as</sup> quarrelled regarding the issue of the ship, and the boy, and the wall, and Musa<sup>-as</sup> returned to his<sup>-as</sup> people, his<sup>-as</sup> brother<sup>-as</sup> asked him<sup>-as</sup> about what he<sup>-as</sup> utilised from Al-Khizr<sup>-as</sup> regarding the ship, and witnessing from the wonders of the sea.

قَالَ بَيْنَمَا أَنَا وَ الْخَضِرُ عَلَى شَاطِئِ الْبَحْرِ إِذْ سَقَطَ بَيْنَ أَيْدِينَا طَائِرٌ أَخَذَ فِي مَنْقَارِهِ قَطْرَةً مِنْ مَاءِ الْبَحْرِ وَ رَمَى بِهَا نَحْوَ الْمَشْرِقِ ثُمَّ أَخَذَ ثَانِيَةً وَ رَمَى بِهَا نَحْوَ الْمَغْرِبِ ثُمَّ أَخَذَ ثَالِثَةً وَ رَمَى بِهَا نَحْوَ السَّمَاءِ ثُمَّ أَخَذَ رَابِعَةً وَ رَمَى بِهَا نَحْوَ الْأَرْضِ ثُمَّ أَخَذَ خَامِسَةً وَ أَلْقَاهَا فِي الْبَحْرِ فَبُهِتَ الْخَضِرُ وَ أَنَا

He (Musa<sup>-as</sup>) said: ‘While I<sup>-as</sup> and Al-Khizr<sup>-as</sup> were upon the coast of the sea, when a bird fell (came down) in front of us. It took in its beak a drop of water of the sea and threw it around the east, then it took a second and threw it around the west, then it took a third and threw it

<sup>6</sup> Bihar Al-Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 6

around the sky, then it took a fourth and threw it around the ground, then it took a fifth and cast it (back) in the sea. So, Al-Khizr<sup>-as</sup> and I<sup>-as</sup> descended.

قَالَ مُوسَىٰ فَسَأَلْتُ الْخَازِرَ عَنْ ذَلِكَ فَلَمْ يُجِبْ وَ إِذَا نَحْنُ بِصَيَّادٍ يَصْطَادُ فَنَنْظُرُ إِلَيْنَا وَ قَالَ مَا لِي أَرَاكُمْ فِي فِكْرٍ وَ تَعْجِبٍ فَعَلْنَا فِي أَمْرِ الطَّائِرِ فَقَالَ أَنَا رَجُلٌ صَيَّادٌ وَ قَدْ عَلِمْتُ إِشَارَتَهُ وَ أَنْتُمَا نَبِيَّانِ لَا تَعْلَمَانِ فَعَلْنَا مَا نَعْلَمُ إِلَّا مَا عَلَّمَنَا اللَّهُ عَزَّ وَ جَلَّ

Musa<sup>-as</sup> said: ‘I<sup>-as</sup> asked Al Khizr<sup>-as</sup> about that, but he<sup>-as</sup> did not answer, and there we<sup>-as</sup> were by a fisherman fishing. He looked at us<sup>-as</sup> and said: ‘What is the matter I see you<sup>-as</sup> both in thought and wondering?’ We<sup>-as</sup> said: ‘Regarding the matter of the bird’. He said, ‘I am a fisherman and I have known its gestures and you<sup>-as</sup> two are Prophets<sup>-as</sup>, not knowing’. We<sup>-as</sup> said: ‘We<sup>-as</sup> do not know except what Allah<sup>-azwj</sup> Mighty and Majestic Teaches us<sup>-as</sup>’.

قَالَ هَذَا طَائِرٌ فِي الْبَحْرِ يُسَمَّى مُسْلِمٌ لِأَنَّهُ إِذَا صَاحَ يَقُولُ فِي صَيَّاحِهِ مُسْلِمٌ وَ أَشَارَ بِذَلِكَ إِلَى أَنَّهُ يَأْتِي فِي آخِرِ الزَّمَانِ نَبِيٌّ يَكُونُ عِلْمُ أَهْلِ الْمَشْرِقِ وَ الْمَغْرِبِ وَ أَهْلِ السَّمَاءِ وَ الْأَرْضِ عِنْدَ عِلْمِهِ مِثْلَ هَذِهِ الْقَطْرَةِ الْمُلْقَاةِ فِي الْبَحْرِ وَ يَرِثُ عِلْمَهُ ابْنُ عَمِّهِ وَ وَصِيُّهُ

He said, ‘This bird in the sea is called ‘Muslim’ because when it shouts, it says in its shouting, ‘Muslim’, and indicated by that to that there will be coming at the end of times, a Prophet<sup>-saww</sup> having knowledge of the people of the east and the west and the sky and the earth. Your<sup>-as</sup> knowledge compared to his<sup>-saww</sup> knowledge is like this drop cast in the sea, and the son<sup>-asws</sup> of his<sup>-saww</sup> brother<sup>-as</sup> and his<sup>-saww</sup> successor<sup>-asws</sup> would inherit his<sup>-saww</sup> knowledge’.

فَسَكَنَ مَا كُنَّا فِيهِ مِنَ الْمَشَاوِجِ وَ اسْتَقَلَّ كُلُّ وَاحِدٍ مِنَّا عِلْمَهُ بَعْدَ أَنْ كُنَّا بِهِ مُعْجِبِينَ وَ مَشْتَبِينَ ثُمَّ غَابَ الصَّيَّادُ عَنَّا فَعَلِمْنَا أَنَّهُ مَلَكَ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْنَا يُعَرِّفُنَا بِنَفْسِنَا حَيْثُ ادَّعَيْنَا الْكَمَالَ.

So, the quarrelling what we were in was settled, and each one of us<sup>-as</sup> considered little afterwards, what we<sup>-as</sup> had been astounded with, and we<sup>-as</sup> walked away. Then the fisherman disappeared from us and we<sup>-as</sup> knew that it was an Angel of Allah<sup>-azwj</sup> Mighty and Majestic had Sent him to us<sup>-as</sup> to make us<sup>-as</sup> recognise our deficiencies when we<sup>-as</sup> claiming the perfection”<sup>7</sup>.

In a sermon Amir Al-Momineen<sup>-asws</sup> says:

كِتَابُ الْمُخْتَصَرِ لِلْحَسَنِ بْنِ سُلَيْمَانَ، رَوَاهُ مِنْ كِتَابِ الْخَطْبِ لِعَبْدِ الْعَزِيزِ بْنِ يَحْيَى الْجَلُودِيِّ قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ: سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَأَنَا عَيْبَةُ رَسُولِ اللَّهِ ص سَلُونِي فَأَنَا فَخْرُ عَيْنِ الْفِتْنَةِ بِنَاتِنِهَا وَ ظَاهِرُهَا سَلُوا مِنْ عِنْدِهِ عِلْمَ الْبَلَايَا وَ الْمَنَائِمَا وَ الْوَصَايَا وَ فَصْلَ الْخَطَابِ

The book ‘Al Mukhtasar’ of Al Hassan Bin Suleyman – It is reported from the book ‘Al Khatab’ of Abdul Aziz Bin Yahya Al Jaloudy who said,

‘Amir Al-Momineen<sup>-asws</sup> preached saying: ‘Ask me<sup>-asws</sup> before you lose me<sup>-asws</sup>, for I<sup>-asws</sup> am a container of Rasool-Allah<sup>-saww</sup>! Ask me<sup>-asws</sup>, for I<sup>-asws</sup> poke out the eye of the Fitna with its esoteric (*Batin*) and it’s exoteric (*Zahir*). Ask the one<sup>-asws</sup> with whom is knowledge of the deaths and the afflictions and the bequests and the decisive address.

<sup>7</sup> Bihar Al-Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 12

سَلُونِي فَأَنَا يَعْسُوبُ الْمُؤْمِنِينَ حَقًّا وَ مَا مِنْ فِئَةٍ مَعَدِي مِائَةٌ أَوْ تُضِلُّ مِائَةٌ إِلَّا وَ قَدْ أُتِيَتْ بِقَائِدِهَا وَ سَائِقِهَا وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ طُويَ لِي الْوِسَادَةُ فَأَجْلِسْ عَلَيْهَا لَفَضَيْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِتَوْرَاتِهِمْ وَ لِأَهْلِ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَ لِأَهْلِ الزَّبُورِ بِزُبُورِهِمْ وَ لِأَهْلِ الْفُرْقَانِ بِفُرْقَانِهِمْ

Ask me<sup>-asws</sup>, for I<sup>-asws</sup> am leader (Yasoob) of the Momineen<sup>-asws</sup> truly, and there is none from a group being guided reaching a hundred, or one hundred straying, and I<sup>-asws</sup> have been Given (knowledge of) its guides and its ushers. By the One<sup>-azwj</sup> in Whose Hand is my<sup>-asws</sup> soul! If the pillow were to be folded out for me, and I sit upon it, I<sup>-asws</sup> would judge between the people of Torah by their Torah, and the people of the Evangel by their Evangel, and the people of the Psalms by their Psalms, and the people of the Furqan (Quran) by their Furqan!’

قَالَ فَقَامَ ابْنُ الْكَوَاةِ إِلَى أَمِيرِ الْمُؤْمِنِينَ وَ هُوَ يَخْطُبُ النَّاسَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ نَفْسِكَ

He (the narrator) said, ‘Ibn Al-Kawa stood up to Amir Al-Momineen<sup>-asws</sup> while he<sup>-asws</sup> was addressing the people, and said, ‘O Amir Al-Momineen<sup>-asws</sup>! Inform me about yourself<sup>-asws</sup>’.

فَقَالَ وَبَلَّكَ أَ تُرِيدُ أَنْ أُرِيَّ نَفْسِي وَ قَدْ هَيَّيَ اللَّهُ عَنْ ذَلِكَ مَعَ أَبِي كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللَّهِ صَ أُعْطَانِي وَ إِذَا سَكَتُ ابْتَدَأَنِي وَ بَيْنَ الْجَوَانِحِ مِنِّي عِلْمٌ جَمٌّ وَ نَحْنُ أَهْلُ الْبَيْتِ لَا نُقَاسُ بِأَحَدٍ.

He<sup>-asws</sup> said: ‘Woe be unto you! Do you want me<sup>-asws</sup> to purify (praise) myself<sup>-asws</sup> and Allah<sup>-azwj</sup> has Forbidden from that, along with it, I<sup>-asws</sup>, when I<sup>-asws</sup> asked Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> gave me<sup>-asws</sup>, and when I<sup>-asws</sup> was silent, he<sup>-saww</sup> initiated me<sup>-asws</sup>, and between the two wings (shoulders) of mine<sup>-asws</sup>, there is immense knowledge, and we<sup>-asws</sup>, People<sup>-asws</sup> of the Household cannot be compared with anyone’.<sup>8</sup>

### Allah<sup>-azwj</sup> Created Ahl Al-Bayt<sup>-asws</sup> from His<sup>-azwj</sup> Noor:

اخْتَرَعَنَا اللَّهُ مِنْ نُورِ ذَاتِهِ لَا يُقَاسُ بِنَا بِنَا نَبَشَّرَ بِنَا أَنْفَعَكُمْ اللَّهُ عَزَّ وَ جَلَّ وَ بِنَا هَدَانَا اللَّهُ وَ نَحْنُ وَ اللَّهُ دَلَّلَنَاكُمْ عَلَى رَبِّكُمْ فَفَعُوا عَلَيَّ أَمْرًا وَ هَمِينًا وَ لَا تَزِدُوا كَلًّا مَا وَرَدَ عَلَيْكُمْ مِنَّا فَأَنَا أَكْبَرُ وَ أَجَلُّ وَ أَعْظَمُ وَ أَرْفَعُ مِنْ جَمِيعِ مَا يَرِدُ عَلَيْكُمْ

Allah<sup>-azwj</sup> Contrived us<sup>-asws</sup> from Noor of His<sup>-azwj</sup> Self. No mortal can be compared with us<sup>-asws</sup>. By us<sup>-asws</sup> Allah<sup>-azwj</sup> Mighty and Majestic Saved you, and by us<sup>-asws</sup> Allah<sup>-azwj</sup> Guided you, and by Allah<sup>-azwj</sup> we<sup>-asws</sup> pointed you all to your Lord<sup>-azwj</sup>, therefore stand upon our<sup>-asws</sup> orders and our<sup>-asws</sup> forbiddances, and do not reject all what is referred to you from us<sup>-asws</sup>, for we<sup>-asws</sup> are greater, and more majestic, and more magnificent, and higher than the entirety of whatever is referred to you (an extract).<sup>9</sup>

### The Recognition of the Noor of Ahl Al-Bayt<sup>-asws</sup>:

أنت يا علي ذو قرينها، وكلا طرفيها، و لك الآخرة و الأولى، يا سلمان إن ميتنا إذا مات لم يموت، و مقتولنا لم يقتل، و غائبنا إذا غاب لم يغيب، و لا نلد و لا نولد في البطون، و لا يقاس بنا أحد من الناس، أنا تكلمت على لسان عيسى في المهدي، أنا نوح، أنا إبراهيم، أنا صاحب الناقة، أنا صاحب

<sup>8</sup> Bihar Al-Anwaar – V 26, The book of Imamate, P 4 Ch 9 H 40

<sup>9</sup> Bihar Al-Anwaar, Vol. 26, Ch. 14, H. 2,

الرافعة، أنا صاحب الزلزلة. أنا اللوح المحفوظ، إلي انتهى علم ما فيه، أنا أنقلب في الصور كيف شاء الله، من رآهم فقد رأني، و من رأني فقد رآهم، و نحن في الحقيقة نور الله الذي لا يزول و لا يتغير.

(Rasool Allah<sup>-saww</sup> said) You<sup>-asws</sup>, O Ali<sup>-asws</sup>, are the one with two horns<sup>10</sup> at both ends, and to you<sup>-asws</sup> belongs the Hereafter and the first. O Salman, if our<sup>-asws</sup> dead one dies, he<sup>-asws</sup> does not die, and our<sup>-asws</sup> killed one is not killed, and our<sup>-asws</sup> absent one is not absent, he<sup>-asws</sup> does not disappear.

We<sup>-asws</sup> do not give birth, nor are we<sup>-asws</sup> born in the wombs, and no one among the people can be compared to us<sup>-asws</sup>. I<sup>-asws</sup> spoke on the tongue of Jesus<sup>-as</sup> in the cradle. I<sup>-asws</sup> am Noah<sup>-as</sup>, I<sup>-asws</sup> am Abraham<sup>-as</sup>, I<sup>-asws</sup> am the owner of the she-camel, I<sup>-asws</sup> am the owner of the tremor, I<sup>-asws</sup> am the owner of the earthquake. I<sup>-asws</sup> am the Preserved Tablet, to me<sup>-asws</sup> the knowledge of what is in it has ended. I<sup>-asws</sup> turn in the forms as Allah<sup>-azwj</sup> Wills. Whoever sees them has seen me<sup>-asws</sup>, and whoever sees me<sup>-asws</sup> has seen them, and we<sup>-asws</sup> are in truth the light of Allah<sup>-azwj</sup> that does not disappear or change (an extract from the Recognition of an Imam as a Noor).<sup>11</sup>

### Allah<sup>-azwj</sup> did not Create anything but in the Love of Ahl Al-Bayt<sup>-asws</sup>:

فقال: يا جابر، إن لنا عند الله مكانا و منزلة رفيعة، و لو لا نحن لم يخلق الله أرضا و لا سماء و لا جنة و لا نارا و لا شمسا و لا قمرا و لا بزا و لا بحرا و لا سهلا و لا جبلا و لا طائرا و لا رطبا و لا يابسا و لا حلوا و لا مرًا و لا ماء و لا نباتا و لا شجرا، اخترعنا الله من نورذاته و لا يقاس بنا بشر،

(Imam Sadiq<sup>-asws</sup> said) O Jabir, we<sup>-asws</sup> have a high place and status with Allah<sup>-azwj</sup>. If it were not for us<sup>-asws</sup>, God would not have created the earth, the sky, the paradise, the fire, the sun, the moon, the land, the sea, the plains, the mountains, the birds, the moist and the dry, the sweet and the bitter, the water, the plants, and the trees.

Allah<sup>-azwj</sup> Created us<sup>-asws</sup> from the Noor of His<sup>-azwj</sup> Essence and no human being can be compared to us<sup>-asws</sup> (an extract).<sup>12</sup>

### No Deed will be accepted without the Love of Ahl Al-Bayt<sup>-asws</sup>:

و في رواية اخرى: ما بال أقوام من قريش إذا ذكر عندهم آل محمد اشمأزت قلوبهم و تغيرت وجوههم، فإذا ذكر آل إبراهيم و آل عمران رقت قلوبهم و تمللت وجوههم و دمعت أعينهم؟ فقال رسول الله صلى الله عليه و آله: و الذي بعثني بالحق يا علي لو أن عبدا من أمتي عبد الله عبادة سبعين نبيا ثم لقي الله عزّ و جلّ يوم القيامة و لم يؤدّ موذّي و موذة أهل بيتي لأكتبه الله تعالى في النار على وجهه يوم القيامة

In another narration: What is wrong with the people of Quraysh when the family of Muhammad<sup>-saww</sup> is mentioned to them, their hearts are disgusted and their faces change, but when the family of (Prophet) Abraham<sup>-as</sup> and the family of Imran<sup>-as</sup> are mentioned, their hearts soften, their faces light up and their eyes glow up? Rasool Allah<sup>-saww</sup> said: By the One Who sent me with the truth, O Ali<sup>-asws</sup>, if a servant of my<sup>-saww</sup> nation worships Allah<sup>-azwj</sup>

<sup>10</sup> There were two large protruding wound (hypertrophic) scars inflecting during the wars on two side of the head, resembling the head of Prophet Zulqarnan<sup>-as</sup> who was martyred.

<sup>11</sup> مشارق أنوار اليقين في أسرار أمير المؤمنين عليه السلام، ص: 255

<sup>12</sup> المناقب (للعلوي) / الكتاب العتيق، ص: 122

equivalent to the worship of seventy Prophets<sup>-as</sup>, then meets Allah<sup>-azwj</sup>, the Almighty, on the Day of Resurrection and does not fulfil (the conditions of) my<sup>-saww</sup> love and the love of my<sup>-saww</sup> family<sup>-asws</sup>, Allah<sup>-azwj</sup>, the Almighty, will Throw him into the fire on his face on the Day of Resurrection.

و قال محمد بن المنقّي، عن إبراهيم بن أبي نجيح، عن صفوان: إنّ رسول الله صَلَّى الله عليه و آله قال: نحن أهل البيت لا نقاس بأحد، و لا يقاس بنا أحد.

Muhammad bin Al-Muthanna said, on the authority of Ibrahim bin Abi Nujayh, on the authority of Safwan: The Messenger of Allah<sup>-saww</sup>, said: We<sup>-asws</sup>, the Ahl Al-Bayt (the family of the house), are not to be compared to anyone, and no one is to be compared to us<sup>-asws</sup>.

و قال رسول الله صَلَّى الله عليه و آله: لا تزول قدم عبد يوم القيامة حتى يسأل عن أربع: عن عمره فيم أفناه، و عن جسده فيم أبلاه، و عن ماله فيم أنفقه، و عن حبّ أهل البيت.

The Messenger of God, may God bless him and his family, said: The feet of a servant will not move on the Day of Resurrection until he is asked about four things: about his life and how he spent it, about his body and how he wore it out, about his wealth and how he spent it, ‘عن حبّ أهل البيت’ and about the love of the people of the house.<sup>13</sup>

### Companions of Imam Al-Hussain<sup>-asws</sup> cannot be compared with people:

The martyrs of Karbala have so high status that even they<sup>-as</sup> cannot be compared with any one among people, the fallible ones, e.g., no one can be entitled as ‘Hurr of today’<sup>14</sup>, see for example the following Hadith:

عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق ماجيلويّ عن عليّ عن أبيه عن الرّيان بن شبيب قال: دخلت على الرضا ع في أوّل يوم من المحرم فقال لي يا ابن شبيب أ صائم أنت فقلت لا

(The book) ‘Uyoon Akhbar Al-Reza<sup>-asws</sup>’, (and) ‘Al Amaali’ of Al Sadouq – Majaylawiya, from Ali, from his father, from Al Rayyan Bin Shabeeb who said,

‘I entered to see Al-Reza<sup>-asws</sup> during the first day of Al-Muharram. He<sup>-asws</sup> said to me: ‘O Ibn Shabeeb! Are you fasting?’ I said, ‘no’.

فقال إنّ هذا اليوم هو اليوم الذي دعا فيه زكريّا ربه عزّ و جلّ فقال- ربّ هب لي من لدنك ذريّة طيبة إنّك سميع الدعاء فاستجاب الله له و أمر الملائكة فنادت زكريّا- و هو قائم يصلي في المحراب أنّ الله يبشرك ببخى

He<sup>-asws</sup> said: ‘This day, it is the day in which Zakariya supplicated to his<sup>-as</sup> Lord<sup>-azwj</sup> Mighty and Majestic. **He said: ‘My Lord! Grant me good offspring from You, surely You are the Hearer of the supplication’ [3:38].** So, Allah<sup>-azwj</sup> Answered for him<sup>-as</sup> and Commanded the Angels, so

<sup>13</sup> الدر النظيم في مناقب الأئمة اللهمم، ص: 770

<sup>14</sup> Hurr Ibn Yazid Al-Riyahi [https://en.wikishia.net/view/Al-Hurr\\_b.\\_Yazid\\_al-Riyahi](https://en.wikishia.net/view/Al-Hurr_b._Yazid_al-Riyahi)

they called out to Zakariya<sup>-as</sup>, **as he stood praying in the Prayer Niche: ‘Allah Gives you the good news of Yahya [3:39].**

فَمَنْ صَامَ هَذَا الْيَوْمَ ثُمَّ دَعَا اللَّهَ عَزَّ وَجَلَّ اسْتَجَابَ اللَّهُ لَهُ كَمَا اسْتَجَابَ لِزَكَرِيَّا ع

The one who fasts this day, then supplicated to Allah<sup>-azwj</sup> Mighty and Majestic, Allah<sup>-azwj</sup> would Answer for him just as He<sup>-azwj</sup> had Answered for Zakariya<sup>-as</sup>.

ثُمَّ قَالَ يَا ابْنَ شَيْبٍ إِنَّ الْمُحَرَّمَ هُوَ الشَّهْرُ الَّذِي كَانَ أَهْلُ الْجَاهِلِيَّةِ فِيهَا مَضَى يُحْرَمُونَ فِيهِ الظُّلْمَ وَالْقِتَالَ الحِرْمَتِ فَمَا عَرَفَتْ هَذِهِ الْأُمَّةُ حُرْمَةَ شَهْرِهَا وَلَا حُرْمَةَ نَبِيِّهَا لَقَدْ قَتَلُوا فِي هَذَا الشَّهْرِ ذُرِّيَّتَهُ وَ سَبَّوْا نِسَاءَهُ وَ انْتَهَبُوا ثَقْلَهُ فَلَا غَفَرَ اللَّهُ لَهُمْ ذَلِكَ أَبَدًا

Then he<sup>-asws</sup> said: ‘O Ibn Shabeeb! Al-Muharram, it is the month which the people of the Pre-Islamic period in the past used to Prohibit the injustices and the fighting during it due to its sanctity. But this community did not recognise the sanctity of its month nor the sanctity of their Prophet<sup>-saww</sup>. They killed in this month, his<sup>-saww</sup> children, and they made captives of his (Al-Husayn<sup>-asws</sup>’s) womenfolk, and they plundered his<sup>-asws</sup> belongings. May Allah<sup>-azwj</sup> not Forgive them that, ever!

يَا ابْنَ شَيْبٍ إِنْ كُنْتَ بَاكِيًا لِشَيْءٍ فَاذْكُرْ لِلْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَإِنَّهُ ذُبِحَ كَمَا يُذْبَحُ الْكَبِشُ وَ قُتِلَ مَعَهُ مِنْ أَهْلِ بَيْتِهِ ثَمَانِيَةَ عَشَرَ رَجُلًا مَا لَهُمْ فِي الْأَرْضِ شَيْبُهُونَ

O Ibn Shabeeb! If you were to cry for something, then cry for Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, for he<sup>-asws</sup> was slaughtered like what the ram tends to be slaughtered. Eighteen men from the people of his<sup>-asws</sup> household, who had no equal on earth, were murdered with him<sup>-asws</sup>.

وَ لَقَدْ بَكَتِ السَّمَاوَاتُ السَّبْعُ وَ الْأَرْضُونَ لِقَتْلِهِ وَ لَقَدْ نَزَلَ إِلَى الْأَرْضِ مِنَ الْمَلَائِكَةِ أَرْبَعَةُ آلَافٍ لِيَنْصُرَهُ فَوَجَدُوهُ قَدْ قُتِلَ فَهُمْ عِنْدَ قَبْرِهِ شَعْتٌ غُبْرٌ إِلَى أَنْ يَغُومَ الْقَائِمُ فَيَكُونُونَ مِنْ أَنْصَارِهِ وَ شِعَابُهُمْ يَا لِنَارَاتِ الْحُسَيْنِ

And the seven skies and the earths had cried for his<sup>-asws</sup> killing, and four thousand Angels had descended to the earth to help him<sup>-asws</sup>, but they found to have already been killed, so (now) they are by his<sup>-asws</sup> grave, unkempt, dusty, up to the rising of Al-Qaim<sup>-asws</sup>, and they would be from his<sup>-asws</sup> helpers, and their slogan is: ‘يا لِنَارَاتِ الْحُسَيْنِ’ ‘The revenge for Al-Husayn<sup>-asws</sup>!’

يَا ابْنَ شَيْبٍ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُ لَمَّا قُتِلَ جَدِّي الْحُسَيْنُ أَمْطَرَتِ السَّمَاءُ دَمًا وَ تُرَابًا أَحْمَرَ

O Ibn Shabeeb! It has been narrated to me<sup>-asws</sup>, from my<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> that when my<sup>-asws</sup> grandfather<sup>-asws</sup> Al-Husayn<sup>-asws</sup> was killed, the sky rained blood and the soil reddened.

يَا ابْنَ شَيْبٍ إِنْ بَكَيتَ عَلَى الْحُسَيْنِ حَتَّى تَصِيرَ دُمُوعُكَ عَلَى حَدِيثِكَ غَفَرَ اللَّهُ لَكَ كُلَّ ذَنْبٍ أَذْنَبْتَهُ صَغِيرًا كَانَ أَوْ كَثِيرًا

O Ibn Shabeeb! If you were to cry upon Al-Husayn<sup>-asws</sup> until your tears flow upon your cheek, Allah<sup>-azwj</sup> would Forgive for you every sin you have committed, be it minor or major, whether these were few or a lot.

يَا ابْنَ شَيْبِ بْنِ إِسْرَائِيلَ إِنَّ سَرَّكَ أَنْ تَلْقَى اللَّهَ عَزَّ وَجَلَّ وَ لَا تَذُنَّبَ عَلَيْكَ فُزْرُ الْحُسَيْنِ ع

O Ibn Shabeeb! If it cheers you to meet Allah<sup>-azwj</sup> Mighty and Majestic and there is no sin upon you, then visit Al-Husayn<sup>-asws</sup>.

يَا ابْنَ شَيْبِ بْنِ إِسْرَائِيلَ إِنَّ سَرَّكَ أَنْ تَسْكُنَ الْعُرْفَ الْمُنْبِيَّةَ فِي الْجَنَّةِ مَعَ النَّبِيِّ ص فَالْعَنْ قَتْلَةَ الْحُسَيْنِ يَا ابْنَ شَيْبِ بْنِ إِسْرَائِيلَ إِنَّ سَرَّكَ أَنْ تَسْكُنَ الْعُرْفَ الْمُنْبِيَّةَ فِي الْجَنَّةِ مَعَ النَّبِيِّ ص فَالْعَنْ قَتْلَةَ الْحُسَيْنِ

O Ibn Shabeeb! If it cheers you to be settled in the constructed lofty place in the Paradise with the Prophet<sup>-saww</sup>, then curse the killer of Al-Husayn<sup>-asws</sup>.

يَا ابْنَ شَيْبِ بْنِ إِسْرَائِيلَ إِنَّ سَرَّكَ أَنْ يَكُونَ لَكَ مِنَ الثَّوَابِ مِثْلُ مَا لِمَنْ اسْتُشْهِدَ مَعَ الْحُسَيْنِ فَقُلْ مَتَى مَا ذَكَرْتَهُ - يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزاً عَظِيماً

O Ibn Shabeeb! If it cheers you for there to be Rewards for you like what is for the one who was martyred with Al-Husayn<sup>-asws</sup>, then say whenever you remember him<sup>-asws</sup>. ***'I wish I had been with them, then I would have been successful with a great success' [4:73].***

يَا ابْنَ شَيْبِ بْنِ إِسْرَائِيلَ إِنَّ سَرَّكَ أَنْ تَكُونَ مَعَنَا فِي الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ فَاحْزَنْ لِحُزْنِنَا وَ افْرَحْ لِفِرْحَانَا وَ عَلَيْكَ بِوَلَايَتِنَا فَلَوْ أَنَّ رَجُلًا تَوَلَّى حَجْرًا لَحَشَرَهُ اللَّهُ مَعَهُ يَوْمَ الْقِيَامَةِ.

O Ibn Shabeeb! If it cheers you to be with us<sup>-asws</sup> in the lofty levels from the Garden, then grieve at our<sup>-asws</sup> grief and be happy at our<sup>-asws</sup> happiness, and upon you is to be with our<sup>-asws</sup> Wilayah. If a man were to befriend a rock, Allah<sup>-azwj</sup> would Resurrect him with it on the Day of Qiyamah<sup>15</sup>.

حَدَّثَنَا أَحْمَدُ بْنُ زِيَادٍ بْنُ جَعْفَرٍ الْهَمْدَانِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنِ ابْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنْ ثَابِتِ بْنِ أَبِي صَفِيئَةَ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع رَحِمَ اللَّهُ الْعَبَّاسَ يَغْنِي ابْنَ عَلِيٍّ فَلَقَدْ أَثَرَ وَ أَنْبَى وَ قَدَى أَخَاهُ بِنَفْسِهِ حَتَّى قُطِعَتْ يَدَاهُ فَأَبْدَلَهُ اللَّهُ بِيَمَانِيَّتَيْهِمَا جَنَاحَيْنِ يَطِيرُ بِهِمَا مَعَ الْمَلَائِكَةِ فِي الْجَنَّةِ كَمَا جَعَلَ لِحُجْرَتِهِ بْنِ أَبِي طَالِبٍ وَ إِنَّ لِّلْعَبَّاسِ عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى لِمَنْزِلَةً يَغِيظُهُ بِهَا جَمِيعُ الشُّهَدَاءِ يَوْمَ الْقِيَامَةِ.

Ahmad ibn Ziyad ibn Ja'far al-Hamedany - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted Muhammad ibn Isaibn Ubayd, on the authority of Yunus ibn Abdul-Rahman, on the authority of Ibn Asbat, on the authority of Ali ibn Salim, on the authority of his father, on the authority of Sabet ibn Abi Sofayeh

Ali<sup>-asws</sup> Ibn Al-Hussein<sup>-asws</sup> Al-Sajjad said, “May God have Mercy upon Al-Abbas<sup>-asws</sup> - that is Ibn Ali<sup>-asws</sup> - who preferred his<sup>-asws</sup> brother<sup>-asws</sup> to himself<sup>-asws</sup> and sacrificed himself<sup>-asws</sup> for his<sup>-asws</sup> brother<sup>-asws</sup> as a result of which both his<sup>-asws</sup> hands were cut off (by the enemies). Allah<sup>-azwj</sup> Granted him<sup>-asws</sup> two wings so that he<sup>-asws</sup> can fly in Paradise along with the angels<sup>-as</sup>. Allah<sup>-azwj</sup> did the same for Ja'far<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup>. Abbas<sup>-asws</sup> has such a high rank near the Blessed the Sublime Allah<sup>-azwj</sup> which all the martyrs of Karbala envy on the Resurrection Day.”<sup>16</sup>

<sup>15</sup> Bihar Al-Anwaar – V 44, The book of History – Al-Hassan<sup>-asws</sup>, Ch 34 H 23

<sup>16</sup> الخصال، ج1، ص: 68

## Concluding Statement:

Finally, in a Hadith, Rasool Allah<sup>-saww</sup> Said:

شرف الدين النجفي، قال: و مما ورد في أن أمير المؤمنين (عليه السلام) أفضل من النبيين (صلوات الله عليهم)، روي مسندا مرفوعا، عن جابر بن عبد الله (رضي الله عنه) أنه قال: قال لي رسول الله (صلى الله عليه وآله): «يا جابر، أي الإخوة أفضل؟» قال: قلت: البنون من الأب و الام.

Sharaf Al-Deen Al-Najafy said,

‘And from what has been reported regarding that Amir Al-Momineen<sup>-asws</sup> is superior than the Prophets<sup>-as</sup>, is a correct report with an unbroken chain going up to Jabir Bin Abdullah who said, ‘Rasool-Allah<sup>-saww</sup> said: ‘O Jabir! Which of the brothers are superior?’ I said, ‘The sons from the (same) father and mother’.

فقال: «إنا معاشر الأنبياء إخوة، و أنا أفضلهم، و أحب الإخوة إلي علي بن أبي طالب، فهو عندي أفضل من الأنبياء،

Upon that, he<sup>-saww</sup> said: ‘The group of Prophets<sup>-as</sup> are brothers, and I<sup>-saww</sup> am superior than them<sup>-as</sup> all, and the most beloved of the brothers to me<sup>-saww</sup> is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, thus he<sup>-asws</sup> is superior with me<sup>-saww</sup> than the Prophets<sup>-as</sup>.

فمن زعم أن الأنبياء أفضل منه، فقد جعلني أقلهم، و من جعلني أقلهم فقد كفر، لأنني لم أتخذ عليا أخا إلا لما علمت من فضله».

Therefore, the one who claims that the Prophets<sup>-as</sup> are superior than him<sup>-asws</sup> (Imam Ali<sup>-asws</sup>) so he has belittled him<sup>-asws</sup>, and the one who belittles him<sup>-asws</sup> has committed kufr, because I<sup>-saww</sup> did not take Ali<sup>-asws</sup> as a brother except that I<sup>-saww</sup> know of his<sup>-asws</sup> merits’.<sup>17</sup>

**Therefore, to conclude, if one cannot compare ‘a person of today’ with the Spirit of Allah - Prophet Isa<sup>-as</sup> (e.g., ‘so and so is Isa of today’) then how can one compare a person to the Ahl Al-Bayt<sup>-asws</sup> - who are superior than all the previous Prophets<sup>-as</sup>?**

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