Bihar Al-Anwaar

BIHAR AL-ANWAAR

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Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams

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The Verses – (Surah) Al Baqara: *They do not like it, those who are disbelieving from the People of the Book, nor the Polytheists, that there should descend upon you from goodness, from your Lord; and Allah Specialises by His Mercy the one He so Desires to; and Allah is with the Mighty Grace [2:105]*

And the Exalted Said: *Many of the People of the Book would like it, if they could turn you back from after your Eman as Kafirs, out of envy from themselves, from after the clarification of the Truth to them. But, be pardoning and overlooking, until Allah Comes with His Command. Allah is Able upon all things [2:109]*

And the Glorious said: *Those who are concealing what Allah Revealed from the Book and are purchasing a small price with it, they are not devouring into their bellies except for the Fire, nor will Allah be Speaking to them on the Day of Judgment, nor will He be Purifying them, and for them would be a painful Punishment [2:174]*

They are those who are buying the straying by (selling) the Guidance, and (buying) the Punishment by (selling) the Forgiveness. So what would be their patience upon the Fire? [2:175]

That is because Allah Revealed the Book with the Truth, and those who are differing regarding the Book, they are in discord, remote (from the Truth) [2:176]
And the Exalted Said: And from the people there is one who astounds you with his speech regarding the life of the world, and he testifies to Allah upon what is in his heart, but he is the bitterest of the adversaries [2:204]

وَإِذَا نُزِعَ مَنْ يُطْمَعُ فِي الأَرْضِ لِيُطْمَعَ فِيهَا وَيَكْفِرُ الْحُرْثَ وَالْشَّمْنَ وَلَا يُجِبُّ الْفَسَادَ

And when he turns around, he runs along in the land to cause mischief therein and destroy the farm and the lineage; and Allah does not love the mischief [2:205]

وُإِذَا قَالَ لَّهُ الْهَالِكُ الْحَيَاةَ الْأَلْبَمَةَ فَيُعَجِّلُهُ الْكَيْفَ وَفَيَعْداَلُ الْمَهْمَةَ

And when it is said to him, ‘Fear Allah’; pride seizes him with the sin; so Hell would suffice him; and it is an evil habitation [2:206]

وُقَالَ لَّهُ الْعَزْمُ أَنَّهُ مُتَعَلَّقُ بِالْأَمْهَدِ

And the Exalted Said: There is no compulsion in the Religion; the right way has been clarified from the error. [2:256]

(As for) them, their Recompense is that upon them is the Curse of Allah and the Angels and of the people, altogether [3:87]

خَالِدِينَ فِيها لََُفَّفُ عَنْهُمُ الْعَذابُ وَ لَ هُمْ يُنْظَرُونَ إِلََّ الَّذِينَ تابُوا مِنْ بِعْدِ ُلِكَ وَ أَصْلَحُوا فَإِنَّ اللََُّ غَفُورٌ رَحِيمٌ

Eternally in it; their Punishment will neither be Lightened from them nor shall they be Respited [3:88] Except those who repent from after that and amend, for surely Allah is Forgiving, Merciful [3:87]

إِنَّ الَّذِينَ كَفَرُوا بِعْدِ إِيمَانِهِمْ ثَُّْ ازْدادُوا كُفْراً لَنْ تُقْبَلَ تَوْبَتُهُمْ وَ أُولئِكَ هُمُ الَّْالُونَ

Those who commit Kufr after their Eman, then increase in Kufr, their repentance will never be Accepted, and they are the straying ones [3:90]

وُقَالَ لَّهُ الْعَزْمُ أَنَّهُ مُتَعَلَّقُ بِالْأَمْهَدِ

And the Exalted Said: and if the followers of the Book were to believe, it would be better for them; from them (few) are Momineen, but most of them are transgressors [3:110]
They will never (be able to) harm you except for an annoyance; and if they fight you, they would be turning their backs, then they shall not be helped [3:111]

Disgrace would be struck upon them wherever they are found, except (when) with a Rope from Allah and a Rope from the people, and they are drawing Wrath from Allah, and destitution would be struck upon them; that is because they were disbelieving in the Signs of Allah and were killing the Prophets without a right; that is due to their having disobeyed and they were transgressing [3:112]

They aren’t alike. From the people of the Book there is an upright community reciting the Verses of Allah during the night while being in Sajdah [3:113]

They are believing in Allah and the last Day, and they are enjoining with the goodness and forbidding from the evil, and are hastening regarding the good deeds. They are from the righteous ones [3:114]

And the Exalted Said: O you who believe! Do not take for intimate ones from besides your own; they will not spare (any effort) in ruining you all. They love whatever distresses you. Vehement hatred has appeared in their mouths (speech), and what is hidden in their chests is greater. We have Clarified the Signs for you, if you use your intellects [3:118]

Behold! You are foremost in loving them while they are not loving you, and you are believing in the Book, all of it. And when they meet you, they are saying, ‘We believe!’ And when they are alone, they are biting the fingertips out of rage. Say, ‘Die in your rage!’ Allah is Knowing with the contents of the chests [3:119]
If good touches you, it distresses them, and if an evil befalls you, they are joyous at it; and if you are patient and fear, their plots will not harm you anything; Allah Encompasses with what they are doing [3:120]

و قال تعالى: وإن من أهل الكتب لمن يؤمن بالله و ما آتى إلينا و ما آتى إليهم حاضرين لله لا يشتركون بآيات الله قيلنا فليكن أن تصلوا السبيل

And the Exalted Said: And from the People of the Book there is one who believes in Allah and (in) that which has been Revealed to you and (in) that which has been Revealed to them, being humble to Allah; they are not taking a small price for the Signs of Allah; they, for them, their Recompense is in the Presence of their Lord; surely Allah is quick in Reckoning [3:199]

(Surah) Al Nisaa: Are you not seeing those who have been Given a portion of the Book? They are buying the error and are intending to stray you all from the Way [4:44]

و لله أعلم بآمالكم و كن بالله و كن بالله نصيراء

And Allah is more Knowing with your enemies; and suffice with Allah as a Guardian, and suffice with Allah as a Helper [4:45]

And God is more Knowing of your enemies; and suffice with Allah as a Guardian, and suffice with Allah as a Helper.

From those Jews who are distorting the words away from its places and are saying, ‘We hear and we disobey’, and ‘listening without hearing’, and ‘Raina’, twisting with their tongues as a taunt in the Religion; and if they were to be saying, ‘We hear and we obey’, and, ‘Hear and consider us’, it would be better for them and more straight. But, Allah Cursed them due to their Kufr, therefore they will not be believing except for a little. [4:46]

و قال تعالى: فل و ربك لن يؤمنون حتي يجعلوك فيما شجرا بينهم فلا يجدوا في ألسنتهم حزما مما فصلت و يسلوا تسلهما

And the Exalted Said: But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65]

و لو أكانا على أنهم أن فعلوا الافتكاك أو اخترعوا من ذيابكم ما فعلوا إلا قليل منهم و لو أهلهم فعلوا ما يوطعون به لكان حزما لهم و أشد تلبينا

And had We Prescribed upon them: “Lay down your lives or go forth from your houses”, they would not have done it except a few of them; and if they were to do what they are being advised with, it would be better for them and stronger in affirmation [4:66]

و إذا لأئتيهم من لدن أنا أخيرا عظيما
And then We would Give them from Us a great Recompense

وَ لَََدَيْناهُ صِراطاً مُسْتَقِيماً

And We would Guide them to a Straight Path [4:68]

إِلى قولُ وَ ي َقُولُونَ طاعَةٌ فَإُِا بَرَزُوا مِنْ عِنْدِكَ بَيَّا طائِفَةٌ مِنْهُمْ غَيَْْ الَّذِي ت َقُولُ وَ اللَُُّ يَكْتُبُ ما يُ َبَيِّةُونَ فَأَعْرِضْ عَنْهُمْ وَ تَوَكَّلْ عَ لى اللَُِّ وَ كَفى

Up to His azwj Words: And they are saying: ‘Obedience’. But when they are going out from your presence, a group from them spends the night in other than which they were saying; and Allah Records what they are spending the night in, therefore turn away from them and rely upon Allah, and suffice with Allah as a Protector [4:81]

و قال تعالى و ما كان لِمُؤْمِنٍ أَنْ يَ قْتُلَ مُؤْمِناً إِلََّ خَطَأً إِلَى قولُ وَ كَانَ اللَُُّ عَلِيماً حَكِيماً

And the Exalted Said: And it was not for a Momin that he kills a Momin except in error; - up to His azwj Words and Allah was always most-Knowing, Wise [4:92]

و قال تعالى و مَنْ يَ قْتُلْ مُؤْمِناً مُتَعَمِّداً إِلَى قولُ عَظِيماً

And the Exalted Said: And whoever kills a Momin intentionally, - up to His azwj Words grievous Punishment [4:93]

وَ اسْتَغْفِرِ اللََُّ إِنَّ اللََُّ كانَ غَفُوراً رَحِيماً

And seek Forgiveness of Allah; surely Allah would always be Forgiving, Merciful [4:106]

وَ لَ تُُادِلْ عَنِ الَّذِينَ ََْتانُونَ أَن ْفُسَهُمْ إِنَّ اللََُّ لَ يُُِبُّ مَنْ كانَ خَوَّاناً أَثِيماً

And do not plead on behalf of those who are deceiving themselves; surely Allah does not Love the one who was treacherous, sinful [4:107]

وَ لَ تُُادِلْ عَنِ الَّذِينَ ََْتانُونَ أَن ْفُسَهُمْ إِنَّ اللََُّ لَ يُُِبُّ مَنْ كانَ خَوَّاناً أَثِيماً

They are concealing from the people, and they cannot conceal from Allah, and He is with them when they are spending the nights in what does not Please Him from the words; and Allah was always Encompassing with what they were doing [4:108]
Behold! O You, Those who are pleading on their behalf in the life of the world. So who would plead on their behalf on the Day of Judgment, or who would happen to be a protector upon them? [4:109]

وَ مَنْ يَعْمَلْ سُوُاً أَوْ يَظْلِمْ نَفْسَُُ ثَُّْ يَسْتَغْفِرِ اللََُّ يََِدِ اللََُّ غَفُوراً رَحِيماً

And the one who does evil or is unjust to himself, then he seeks Forgiveness of Allah, would find Allah as Forgiving, Merciful [4:110]

وَ مَنْ يَكْسِبْ إِثَّاً فَإِنََّّا يَكْسِبُُُ عَلى

And the one who earned a sin, so rather he has earned it upon himself; and Allah would always be most Knowing, Wise [4:111]

And the one who earns a vice or a sin, then he accuses an innocent one with it, so he has carried a burden of slander and a clear sin [4:112]

And had it not been for the Grace of Allah upon you and His Mercy, a group of them would have resolved to stray you, and they would not have strayed anyone except for their own selves; and they will not harm you with anything; and Allah Revealed upon you the Book and the Wisdom and Taught you what you did not happen to know; and the Grace of Allah was great upon you [4:113]

There is no good in most of their secret counsels except of the one who either enjoins charity, or goodness, or reconciliation between people; and the one who does this seeking the Pleasure of Allah, so We shall soon Give him a mighty Recompense [4:114]

And whoever contends the Rasool after the Guidance has clarified to him, and he follows other than the way of the Momineen, We will Turn him to what he had turned towards and he will arrive to Hell; and it is an evil fate [4:115]

And the Exalted Said: Those who believe then commit Kufr, then believe, then commit Kufr, then increase in Kufr, it would not be for Allah to Forgive them nor Guide them to a way [4:137]
بَشِّرِ الْمُنافِقِينَ بِأَنَّ لََُمْ عَذاباً أَلِيماً

Announce to the hypocrites that for them is a painful Punishment [4:138]

الَّذِينَ يِتَّخِذُونَ الْكافِرِينَ أَوْلِياءَ مِنْ دُونِ الْمُؤْمِنِينَ

Those who are taking the Kafirs for guardians besides the Momineen. [4:139]

إِنَّ اللَّهَ جَامِعُ الْمُنافِقِينَ وَ الْكافِرِينَ فِِ جَهَنَّمَ جَِْيعاً

Up to the Words of the Exalted: then you would be like them; Allah will Gather together the hypocrites and the Kafirs in Hell altogether [4:140]

المائدة يا أَيُّهَا الرَّسُولُ لَ يَُْزُنْكَ الَّذِينَ يُسارِعُونَ فِِ الْكُفْرِ مِنَ الَّذِينَ قالُوا آمَنَّا بِأَفْواهِهِمْ وَ لََْ

O you Rasool! Do not let them grieve you, those who are hastening into Kufr, from those who are saying, ‘We believe’, with their mouths while their hearts are not believing, and from those who are Jews who are listening to the lies. They are listening for another people who have yet to come to you. They are altering the words from their places afterwards. They are saying, ‘If you are given this, then take it, and if you are not given it, then be cautious. And the one whom Allah Intends to Try, so you will never control for him anything from Allah. They are those whom Allah does not Intend to purify their hearts. For them in the world is disgrace, and for them in the Hereafter is a grievous Punishment [5:41]

سَََّاعُونَ لِلْكَذِبِ فَإِنْ جَآُكَ فَاحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَ إِنْ تَُعْرِضْ عَنْهُمْ فَلَنْ يُرِّوكَ شَيْئاً وَ إِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُُِبُّ الْمُقْسِطِينَ

They are listening to the lies, devouring the ill-gotten gains. So if they were to come to you, then judge between them or turn away from them. And if you turn away from them, they will never (be able to) harm you anything, and if you judge, then judge between them with the justice; surely Allah Loves the just ones [5:42]
And how come they make you a judge and with them is the Torah wherein is a Judgment of Allah, then they are turning back from after that? And they are not the Momineen [5:43]

Surely We Revealed the Torah wherein is Guidance and Light. The Prophets judged with it for those who were Jews, and (so did) the Rabbis and the Monks with what they had preserved from the Book of Allah, and they were witnesses over it. Therefore do not be fearing the people and fear Me, and do not be taking a small price for My Verses. And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44]

Up to the Words of the Exalted: And We Revealed to you the Book with the Truth, in verification to what came before it from the Book and a prevalence upon it. Therefore judge between them with what Allah Revealed and do not pursue their whims rather than what has come to you from the Truth. For all of them We Made a Law and a Manifesto, and if Allah had so Desired, He would have Made you all a single community, but it is to Try you regarding what He Gave you. So compete with each other for the goodness. To Allah is your return, altogether, and He would be Informing you with what you had been differing in [5:48]

And that you should judge between them by what Allah Revealed and do not pursue their whims, and be cautious of them lest they tempt you from part of what Allah Revealed to you. But if they turn back, then know that rather Allah Intends to Afflict them for some of their sins, and that most of the people are transgressors [5:49]

So is it the judgment of the Pre-Islamic period they are seeking? And who is better than Allah in Judging for a people who are certain? [5:50]
And the Exalted Said: O you who believe! Do not take as friends those who are taking your Religion in mockery and as a plaything, from those who were Given the Book from before you, and the Kafirs; and fear Allah if you were Momineen [5:57]

And when you are called to the Salat, they are taking it in mockery and as a plaything; that is because they are a people who are not understanding [5:58]

Say: O you People of the Book! Are you resenting from us only because we believe in Allah, and what is Revealed unto us, and what was Revealed from before? And surely most of you are transgressors [5:59]

Say: Shall I inform you all with one most evil that of Retribution in the Presence of Allah? The one whom Allah Cursed and was Wrathful upon, and Made from them, the monkey, and the pig, and the worshippers of the tyrants. They are in a more evil position and more straying from the Just Way [5:60]

And when they come to you, they are saying, ‘We believe!’ And they have entered with the Kufr and they have exited with it; and Allah is more Knowing with what they were concealing [5:61]

And you will see many of them hastening into the sin and the transgression and their consuming the ill-gotten gains. Evil is what they have been doing [5:62]

Why don’t they forbid them, the Rabbis and the Monks, from their sinful words and their consuming the ill-gotten gains? Evil was what they were doing [5:63]

And the Exalted Said: And We Cast upon them the enmity and the hatred up to the Day of Judgment. Every time they kindle the fire for the war, Allah Extinguishes it; and they are striving in the land for mischief, and Allah does not Love the mischief-makers [5:64]

وَإِذَا نَادَيْتَهُمْ إِلَى الصَّلَةِ اتَّذُوها هُزُواً وَ لَعِباً بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ

وَ إِذًا جاؤُكُمْ قالُوا آمَنَّا وَ قَدْ دَخَلُوا بِالْكُفْرِ وَ هُمْ قَدْ خَرَجُوا بُِِ وَ اللَّهُ أَعْلَمُ بِِا كانُوا يَكْتُمُونَ

وَ تَرَى كَثِيْاً مِنْهُمْ يُسارِعُونَ فِِ الْثِّْ وَ الْعُدْوانِ وَ أَكْلِهِمُ السُّحْتَ لَبِئْسَ ما كانُوا يَعْمَلُونَ

لَوْ لَ يُنْهَاهُمُ الرَّبَّانِيُّونَ وَ الَّْْحْبارُ عَنْ ق َوْلَِِمُ الِْْثَْْ وَ أَكْلِهِمُ السُّحْتَ لَبِئْسَ ما كانُوا يَصْنَعُونَ

وَ إِذا حَلَّلُوا فَلَأّلَوْا أَنَّهُمْ كُلُّمَا يَكْتُمُونَ

وَ إِذًا جَاءَهُمْ مُنَادٌ وَ فَدَخَلُوا بِالْكُفْرِ وَ هُمْ قَدْ خَرَجُوا بُِِ وَ اللَّهُ أَعْلَمُ بِِا كانُوا يَكْتُمُونَ

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Up to the Words of the Exalted: From them there is a moderate community, and most of them, evil is what they are doing [5:66]

إلى قوله تعالى قل يا أهل الكتاب لستم على شريعة قيصر ونحل و العمل وال إلهام و ما أزل إلّكم من رزقكم و أن تعبدوا كثيرا منهم ما أزل إلّك من رزق نفسك و كثيرا فلا تأس على القوم الكافرين

Up to the Words of the Exalted: Say: O People of the Book! You wouldn’t be upon anything until you observe the Torah and the Evangel and what is Revealed to you from your Lord; And what is Revealed to you has increased a lot of them in tyranny and Kuffr, therefore do not grieve upon the Kafir people [5:68]

و قال تعالى يا أهل الكتب لستم على شيء حتى تقيموا التوراة والنيل والينابيع من ملككم و إن تسلموا علّكم فلا تأسوا عنها ولا تفهموا خليها

And the Exalted Said: O you who believe! Do not ask about things, if it is declared to you it would offend you; and if you ask about it while the Quran is being Revealed, it would be manifested to you. Allah Pardons from it, and Allah is Forgiving, Forbearing [5:101]

قد سألوا قومٍ من فِئَةٍ أَنْ أَصَبَّهُمْ فِي الْقُرْآنِ لَمْ يَلْهَبْهُمْ عَنْهَا وَ لَعَلَّهُمْ يُؤْتِيَهُمْ لَكُمْ عَفَا اللَّهُ عَنْهَا وَ لَعَلَّهُمْ يُؤْتِيَهُمْ عَفَا اللَّهُ عَنْهَا وَ اللَّهُ غَفُورٌ حَلِيمٌ

And the Exalted Said: O you who believe! Keep witness between you when death approaches one of you, during bequeathing, two (men) from you possessing justice, or two other from others (non-Muslims). If you go about in the land and the calamity of death befalls you, detain both of them after the Salat. If you doubt them then they should both swear by Allah, ‘We will neither take a price for it even if it was a relative, nor would we conceal a testimony of Allah, surely then we would be from the sinners’ [5:106]

فَإِنْ عُثِرَ عَليْهِمَا أَنَّهُمَا اسْتَحَقَّا إِثْناَّ فَآخَرانِ يَقُولانِ مَقَامَهُما مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الَّذِينَ إِذَا ظَلَّ بِهَا أَحَدُكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ مِنْكُمْ أَوْ آخَرانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ فِي الْرَّضِ فَاَنْتَزَكُمْ تََبِسُونَ أَحَدَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمانِ بِاللَّهِ إِنِ ارْتَبْتُمْ لَنُشْتَأَي بُِِ ثَََناً وَ لَوْ كَانَ ُا قُرْبَا إِنَّا إِِاً مِّنَ الظَّالِمِينَ

Then if it was stumbled upon that they both earned a sin, then two others should be standing in their places, from those the guardians have a right upon. So they should swear by Allah, ‘Our testimony is more rightful than their testimonies and we did not exceed, for them we would be from the unjust ones’ [5:107]

فِئَةٍ أَنْ أَصَبَّهُمْ فِي الْقُرْآنِ لَمْ يَلْهَبْهُمْ عَنْهَا وَ لَعَلَّهُمْ يُؤْتِيَهُمْ لَكُمْ عَفَا اللَّهُ عَنْهَا وَ لَعَلَّهُمْ يُؤْتِيَهُمْ لَكُمْ عَفَا اللَّهُ عَنْهَا وَ اللَّهُ غَفُورٌ حَلِيمٌ

That is closer that then coming with the testimony upon its aspect, or fearing that you would want an oath after their oaths; and fear Allah and listen; and Allah does not Guide the transgressing people [5:108]
And do not expel those who are supplicating to their Lord in the morning and the evening intending His Face. There is nothing upon you from their Reckoning and there is nothing upon them from your Reckoning, that you should be expelling them and become from the unjust ones [6:52]

And like that We Try some of them with other, so they are saying, ‘Are they the ones Allah has Conferred upon from between us?’ Isn’t Allah more Knowing with the grateful ones? [6:53]

And when they come to you, those who are believing in Our Signs, then say: ‘Peace be upon you’. Your Lord has Prescribed the Mercy upon Himself. It is so that the one from you who does evil out of ignorance, then repents from after it and amends, then He is Forgiving, Merciful [6:54]

And who is more unjust than the one who fabricates a lie upon Allah, or says, ‘It has been revealed unto me’, and nothing is Revealed to him, and the one who says, ‘I can Reveal similar to what Allah Revealed’; [6:93]

And recite to them the one We Gave Our Signs to, but he detached from it and he followed the satan, so he was from the deviators [7:175]

And had We so Desired, We would have Raised him with these, but he adhered to the ground and followed his whims. So his example is like the dog, if you attack upon him he lolls out his tongue, or if you leave him, he lolls out his tongue. That is an example of the people who belied Our Signs, therefore relate the story, perhaps they would be pondering [7:176]
(Surah) Al Anfaal: O you who believe! Do not betray Allah and the Rasool and betray your entrustment while you know [8:27]

وَ اعْلَمُوا أَنَّ النِّورَ مَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الآخِرِ وَ أَقَامَ الصَّلَٰطِينَ وَ آتَى الزَّكَاةَ وَ لَمْ يَفْسَدَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

And know that rather your wealth and your children are a Fitna (strife), and that Allah, with Him is a Mighty Recompense [8:28]

وَ قُلْ لِلَّذِينَ كَفَرُوا إِنْ يُنْتَهُوا يُغْفَرْ لََُمْ ما قَدْ سَلَفَ وَ إِنْ يُعْدُوْا فَقَدْ مَاتَ سُنَّتُ الْأَوَّلِينَ

And the Exalted Said: Say to those who are committing Kufr if they desists He would Forgive for them whatever has passed, and if they return, then the ways of the former ones has come to pass [8:38]

وَ فَلِقُلُوا حَتَّى لا تَكُونَ فِتْنَةٌ وَ يَكُونَ الدِّينُ كُلُُُّ لِلَُِّ فَإِنَّهُوَ فَإِنَّ اللََُّ بِِا ي َعْمَلُ

And fight them until Fitna (strife) does not happen and the Religion, all of it happens to be for Allah. So if they desist, then Allah Sees what they are doing [8:39]

وَ إِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ نِعْمَ الْمَوْلَكِ وَ نِعْمَ النَّصِيُْ

And if they turn back, then know that Allah is your Guardian; most excellent is the Guardian and most excellent the Helper [8:40]

النَّبِيِّ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَساجِدَ اللَُِّ مَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الآخِرِ وَ أَقَامَ الصَّلَٰطِينَ وَ آتَى الزَّكَاةَ وَ لََْ ََْشَ إِلََّ اللََُّ ف َعَسى أُولئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

(Surah) Al Tawbah: It was not for the Polytheists that they should be visiting the Masjids of Allah while testifying upon themselves with the Kufr. These, their deeds would be Confiscated and they would be in the Fire eternally [9:17]

إِنََّّا يَعْمُرُ مَساجِدَ اللَُِّ مَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الآخِرِ وَ أَقَامَ الصَّلَٰطِينَ وَ آتَى الزَّكَاةَ وَ لََْ ََْشَ إِلََّ اللََُّ ف َعَسى أُولئِكَ أَنْ يَكُونُوا مِنَ المُهْتَدِينَ

But rather, he should visit the Masjids of Allah, the one who believes in Allah and the Last Day, and establishes the Salat and gives the Zakat and does not fear (anyone) except Allah. So perhaps they would become from the rightly Guided [9:18]

أَ جَعَلْتُمْ سِقايَةَ الْْاجِّ وَ عِمارَةَ الْمَسْجِدِ الَْْرامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الآخِرِ وَ حَاذَرَ فِِ سَبِيلِ اللَُِّ لَ يَسْتَوُونَ عِنْدَ اللَُِّ وَ اللَُُّ لَ ي َهْدِي الْقَوْمَ الظَّالِمِينَ

Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; and Allah does not Guide the unjust people [9:19]
Those who believed and emigrated in the Way of Allah with their wealth and their selves are of a greater rank in the Presence of Allah. These, they are the achievers [9:20]

و قال تعالى: "أن يُعطوا لوت الله بأموالهم و يأتي الله إلا أن يَُعطَوا لوت الله و لركمة الكافرون"

And the Exalted Said: They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32]

و قال تعالى: "ليت أعدائي على النار، يُرِيدون أن يُطْفِؤَ نُورَ اللَّهِ بِأَفْواهِهِمْ وَ يَأْبى اللَّهُ إِلَّا أنْ يُتِمَّ نُورَهُ وَ لَوْ كَرِهَ الْكَافِرُونَ"

And the Glorious Said: O you who believe! Surely many of the Rabbis and the Monks are devouring the wealth of the people falsely and are hindering from the Way of Allah [9:34]

و قال تعالى: "إِنَّ كَثِيرًا مِنَ الَْْحِبارِ وَ الرُّهْبانِ لَيَأْكُلُونَ أَمْوالَ النَّاسِ بِالْباطِلِ وَ يَصُدُّونَ عَنْ سَبِيلِ اللَُِّ"

And the Exalted Said: But rather, the postponement (of the Sacred months) increases in the Kufr, whereby those who were committing Kufr strayed. They were violating it a year and sanctifying it a year, in order to adjust the number which Allah Forbade, so they could permit what Allah had Prohibited. The evil of their deeds was adorned for them, and Allah does not Guide the Kafir people [9:37]

و قال تعالى: "وَ مِنْهُمْ مَنْ يُؤُُونَ النَّبِيّ وَ يَقُولُونَ هُوَ أُُنِ خَيٍْْ لَكُمْ يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ وَ رَسُولَ اللَّهِ لَعَذابٌ أَلِيمٌ"

And the Glorious Said: And among them are ones who criticise you regarding the charities; so if they are given from it they are pleased, and if they are not given from it, then they are angered [9:58]

وَ لَوْ أَلْهَمْ نَفْسَهُمْ مِنْهُمْ مَنْ يُؤُُونَ الصَّدَقاتِ فَإِنْ أُعْطُوا مِنْها رَضُوا وَ إِنْ لََْ يُعْطَوْا مِنْها إِِا هُمْ يَسْخَطُونَ

And if only they had been pleased with what Allah and His Rasool gave them, and they should be saying: ‘Allah is Sufficient for us; Allah will soon Give us from His Grace and (so would) His Rasool; surely to Allah do we are hoping’ [9:59]

و قال تعالى: "وَ لَوْ أَلْهَمْ نَفْسَهُمْ مِنْهُمْ مَنْ يُؤُُونَ النَّبِيّ وَ يَقُولُونَ هُوَ أُُنِ خَيٍْْ لَكُمْ يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ وَ رَسُولَ اللَّهِ لَعَذابٌ أَلِيمٌ"

And from them are those who are hurting the Prophet and they are saying, ‘He is (only) a hearer’. Say: ‘A hearer of good for you all. He believes in Allah and has faith in the Momineen, and is a Mercy for those of you who believe; and those who are hurting Rasool-Allah, for them is a painful Punishment’ [9:61]
They are swearing by Allah to you in order to please you, and Allah and His Rasool have a greater right that they should please Him, if they are Momineen [9:62]

Are they not knowing that the one who opposes Allah and His Rasool, then for him would be Fire of Hell to abide therein eternally? That is the mighty disgrace! [9:63]

Up to the Words of the Exalted: The hypocritical men and the hypocritical women are from each other. They enjoin evil and forbid good and withhold their hands. They have forgotten Allah, so He has Forgotten them; surely the hypocrites, they are the mischievous ones [9:67]

Allah has Promised the hypocritical men and the hypocritical women and the Kafirs the Fire of Hell, to abide therein eternally; it is sufficient for them; and Allah has Cursed them and for them would be ever-lasting Punishment [9:68]

Like those from before you; they were stronger than you in power and more abundant in wealth and children. So they enjoyed their portion, and you are enjoying your portion just as those before you enjoyed their portion; and you are talking vainly like they were talking vainly. Those ones, their deeds were Confiscated in the world and the Hereafter, and those ones, they are the losers [9:69]

Did there not come to them news of those from before them of the people of Noah, and Aad, and Samood, and people of Ibrahim, and the companions of Madayn, and the overthrown cities? Their Rasools came to them with the clear proofs. So it was not Allah Who was unjust to them, but they were unjust to themselves [9:70]

Up to the Words of the Exalted: They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; and they hated except if Allah and His Rasool
was to Enrich them from His Grace. So if they were to repent, it would be better for them, and if they turn back, Allah would Punish them with a painful Punishment in the world and the Hereafter; and there isn’t for them in the earth from a guardian, nor a helper [9:74]

And from them is one who vowed to Allah, ‘If He Gives us from His Grace, we would give charity and become from the righteous ones’ [9:75]

But when He Gave them from His Grace, they would stingy with it and turned back, and they were averse [9:76]

So He Made hypocrisy as a consequence to be in their hearts until the Day they meet Him, due to their opposing Allah of what they had Promised Him and due to their lying [9:77]

Are they not knowing that Allah Knows their secrets and their whisperings, and that Allah is a Knower of the hidden matters? [9:78]

Those who are taunting the ones from the Momineen who give the charities willingly, and those who are not finding except for their efforts, so they are ridiculing them. Allah will Ridicule them, and for them would be a painful Punishment [9:79]

Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, Allah will never Forgive them; that is because they committed Kufr with Allah and His Rasool; and Allah does not Guide the mischief-making people [9:80]

The Bedouins are more intense in Kufr and hypocrisy and more likely not to know the Limits of what Allah Revealed unto His Rasool, and Allah is Knowing, Wise [9:97]
And from the Bedouins is one who regards what he spend as being a fine, and he awaits the misfortune to befall you. Upon them be the evil misfortune, and Allah is Hearing, Knowing [9:98]

وَ مِنَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الآخِرِ وَ يَتَّخِذُونَ مَا يُنْفِقُونَ قَرَبَةً عِندَ اللَّهِ وَ صَلَواتِ الرَّسُولِ أَلَِّا إِنَّهُمْ قُرَبَةٌ لَّوْ قُلُوبُهُمْ بَيْنَ يَدَيْنَ اللَّهِ رَحِيمٌ

And from the Bedouins is one who believes in Allah and the Last Day, and he takes what he spends as being a nearness with Allah, and the (sending of) Salawat (upon) the Rasool. Indeed, it would be a nearness for them. Allah will be Entering them into His Mercy; surely Allah is Forgiving, Merciful [9:99]

وَ قَالَ تَعَالَى وَ مِنَ حُوَّلَكُمْ مِنَ الَّذِينَ مُنافِقُونَ وَ مِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفاقِ لََّ تَعْلَمُنَّهُمْ نََْنُ عَلِيمُهُمْ سَنُعَذِّبُهُمْ مَرَّتَيْنِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

And the Exalted said: And from the ones around you from the Bedouins are hypocrites, and from the people of Al-Medina are stubborn upon the hypocrisy. You do not know them, We Know them. We will be Punishing them twice, then they will be Returned to the grievous Punishment [9:101]

وَ آخَرُوْنَ اعْتَََفُوا بِذُنُوبِِِمْ خَلَطُوا عَمَلًً صالِْا وَ آخَرَ سَيِّئا عَسَى اللَّهُ أَنْ يُتوَبُ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), surely Allah is Forgiving, Merciful [9:102]

إِلَّا قُولُ السِّمَاحِ أُنْبِئُهُمْ مَا كَانَ لِلنَّبِِِّ وَ الَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَ لَوْ كَانُوا أُولِيَ الْقُرْبَى مِنْ بَعْدِ ما تَبَينََّ لََُمْ أَنَّهُمْ أَصْحَابُ الََْحِيمِ

And the Glorious Said: It was not for the Prophet and those who believe that they should seek Forgiveness for the Polytheists, even if they are their relatives, after it has become clear to them that they are inmates of the Blazing Fire [9:113]

إِلَّا قُولُ السِّمَاحِ أُنْبِئُهُمْ مَا كَانَ لِلَّهِ إِلَّا بَعْضُ الْمُلْكِ فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زادَتُُْ هذِهِ إِيماناً فَأَمَّا الَّذِينَ آمَنُوا فَلَبِثُت ْهُمْ إِيماناً وَ هُمْ يَسْتَبْشِرُونَ

Up to the Words of the Exalted: And others are waiting hopefully for the Command of Allah. Either He would Punish them or He would Turn to them (Mercifully), and Allah is Knowing, Wise [9:106]

وَ قالَ السِّمَاحِ اٍإِلَّا قُولُ السِّمَاحِ أُنْبِئُهُمْ مَا كَانَ لِلَّهِ إِلَّا بَعْضُ الْمُلْكِ فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زادَتُُْ هذِهِ إِيماناً فَأَمَّا الَّذِينَ آمَنُوا فَلَبِثُت ْهُمْ إِيماناً وَ هُمْ يَسْتَبْشِرُونَ

And the Glorious Said: It was not for Allah to Let stray a people after having Guided them until He Clarifies to then what they should be guarding against, [9:115]

إِلَّا قُولُ السِّمَاحِ أُنْبِئُهُمْ مَا كَانَ لِلَّهِ إِلَّا بَعْضُ الْمُلْكِ فَمِنْهُمْ مَنْ يَقُولُ Aَيُّكُمْ زادَتُُْ هذِهِ إِيماناً فَأَمَّا الَّذِينَ آمَنُوا فَلَبِثُت ْهُمْ إِيماناً وَ هُمْ يَسْتَبْشِرُونَ
Up to the Words of the Exalted: *And whenever a Chapter is Revealed, there is one of them who is saying, ‘Which of you has this increased in Eman?’* But, as for those who believe, it does increase them in Eman, and they rejoice [9:124]

And as for those in whose hearts is a disease, it increases uncleanness to their uncleanness, and they die while being Kafirs [9:125]

Do they not see that they are being Tried once or twice in every year, yet they do not turn (to Allah) nor do they mind? [9:126]

(Surah Hud): *Indeed! They are folding up their chests to conceal from Him; Indeed, (it is) when they are gathering their clothes. He knows what they are keeping as secret and what they are making public. He is a Knower with the contents of the chests* [11:5]

(Surah Al Ra’ad): *And those Given the Book are rejoicing with what is Revealed unto You, and from the confederates are ones who deny part of it. Say: ‘But rather, I am Commanded that I should worship Allah and not associate with Him. To Him do I invite and to Him is the return* [13:36]

(Surah Al Kahf): *And observe patience yourself along with those who are supventing with their Lord morning and evening intending His Face, and do not stretch your eyes from them intending adornments of the life of the word, and do not obey one whose heart is heedless from Our Remembrance and is obeying his own desires, and his matter would always be neglected* [18:28]

*And say: ‘The Truth is from your Lord. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve’.* [18:29]
(Surah) Al Noor: And those who accuse their wives and there do not happen to be any witnesses for them except for their own selves, so the testimony of one of them is four testimonies with Allah that he is from the truthful ones [24:6] – The Verses.

And the Exalted Said: And they are saying, ‘We believe in Allah and in the Rasool and we obey!’ Then a group of them turned back after this, and they are not with the Momineen [24:47]

And when they are called to Allah and His Rasool for him to judge between them, then a group of them are turning aside [24:48]

And if the right happens to the for them, they come to him submissively [24:49]

Is there a disease in their hearts, or are they doubting, or are they fearing that Allah and His Rasool would be prejudicial against them? But these, they are the unjust ones [24:50]

But rather, the word of the Momineen when they are invited to Allah and His Rasool for him to judge between them is they are saying, ‘We hear and we obey!’ And these, they would be the successful ones [24:51]

And one who obeys Allah and His Rasool and is afraid of Allah and fears Him, so these, they would be the victorious ones [24:52]

And they swear by Allah with the most energetic of their oaths that if you command them they would certainly go forth. Say: ‘Do not swear! Reasonable obedience (is required). Surely, Allah is Aware of what you are doing [24:53]
(Surah) Al Qasas: Those We had Given the Book from before him, they were believers in it [28:52]

(Surah) Al Ankabout: Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2]

Up to the Words of the Exalted: And from the people there is one who says, ‘We believe in Allah!’ But when he is harmed in (the Way of) Allah, he regards the trial of the people as being a Punishment of Allah. And if Help from your Lord comes, they would be saying, ‘Surely we were with you’. Or, isn’t Allah more Knowing of what is in the chests (conscience) of the (people of the) worlds? [29:10]

And Allah will Make known those who believe and He will (also) Make known the hypocrites [29:11]

(Surah) Luqman: And whenever a wave overwhelms them like a canopy, they supplicate to Allah, being sincere to Him in the Religion. But when He Rescues them to the land, then from them are moderates ones; and none denies Our Signs except every treacherous, ungrateful one [31:32]

(Surah) Al Ahzaab: O you Prophet! Fear Allah and do not follow the Kafirs and the hypocrites, surely, Allah would always be Knowing, Wise [33:1]

And follow what is Revealed to you from your Lord; surely Allah would always be Aware of what you are doing [33:2]

And rely upon Allah, and suffice with Allah as a Supporter [33:3]

Allah did not Make two hearts for a man to be inside him, [33:4]
And the Exalted Said: **If the hypocrites, and those in whose hearts is a disease, and the agitators in the city do not desist, We will Cause you to overpower them, then they will not be in your vicinity except for a little while** [33:60]

(They are) Accursed! Wherever they are found they shall be seized and killed with a massacre [33:61]

Being a Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62]

(Surah) Saba: **And those who commit Kufr say, We will never believe in this Quran, nor in that which came before it.** [34:31]

(Surah) Al Ahqaaf: **Say: ‘Have you considered if it was from the Presence of Allah, and you disbelieved in it? And a witness from the Children of Israel testified upon the like of it, so he believed and you were arrogant. Surely Allah does not Guide the unjust people** [46:10]

And those who commit Kufr say for those who believe, ‘If it was good, they would not have preceded us to it’. And since they are not seeking Guidance with it, so they are saying, ‘This is an old lie!’ [46:11]

(Surah) Muhammad **: And from them are ones who listen intently to you until when they exit from your presence, so they are saying to the one Given the Knowledge, ‘What is that he said just now?’ They are those Allah has Sealed upon their hearts, and they are pursuing their whims [47:16]

Up to the Words of the Exalted: **And those who believe are saying: ‘If only a Chapter would be Revealed!’ But when a Decisive Chapter is Revealed, and fighting is mentioned therein,**
you see those in whose hearts is a disease looking at you with the look of one fainting from the death. Woe unto them! [47:20]

طاعة و قول معروف فإذا عزم الأ默 فلو سنحتوا الله لكان خيرا لمن

Obedience and a gentle word (is better), so when the matter is determined, had they ratified Allah it would have been better for them [47:21]

فهل عسيتم إن توليد أن تفسدوا في الأرض و تقطعوا أرحامكم

So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22]

أولئك الذين لنعم الله فأصمهم و أغمي أبصارهم

They are those Allah has Cursed, so He Made Deafened them and Blinded their visions [47:23]

أ فلا يندختون القرآن أم على قلوب أغلام

So do they not ponder on the Quran, or are there locks upon (their) hearts [47:24]

إنه الذين اتتبعوا على أداريهم من بعد ما نبى قلم الله إلذي الشيطان سول قلمه وأغلام قلم

Surely, those who turned back upon their back from after the Guidance having become clarified to them, the Satan had enticed for them and dictated to them [47:25]

ذلك بأنهم قالوا للذين كرهوا ما نازل الله سنعكم في بعض الناس و الله يعليم إسراءكم

That is because they said to those who abhorred what Allah Revealed, ‘We shall obey you in some of the matters’, and Allah Knows their secrets [47:26]

فكنعه فلا توقنهم السلبية بطريقين و يوحوه و أداريهم

But how would it be when the Angels cause them to die, striking their faces and their backs? [47:27]

ذلك بأنهم تبوا ما أصتخ الله و كرهوا و ضنوا فأخطب أشاقم

That is because they follow what Angers Allah and abhor His Pleasure, therefore He Nullified their deeds [47:28]

أم حسب الذين في قلوبهم مرض أن لن يخرج الله أشغالهم

Or do they in whose hearts is a disease, reckon that Allah will never Bring forth their grudges? [47:29]
And if We so Desire, We would Show them to you, so you would recognise them by their marks, and you can (already) recognise them by their tone of speech, and Allah Knows your deeds [47:30]

And We will Test you until We Make known the striving ones from you and the patient ones, and We Test your affairs [47:31]

And the Exalted Said: And if you were to turn back, He would Replace you with another people, then they would not be like you [47:38]

(Surah) Al Hujuraat: O you who believe! If a transgressor comes to you with news, then investigate, lest you harm a people in ignorance, and you would become remorseful upon what you have done [49:6]

And know that among you is Rasool-Allah! If he were to obey you in many of the matters, you would be in difficulties. But, Allah Endured the Eman to you and Adorned it in your hearts and Caused you to dislike the Kufr, and the transgression, and the disobedience. These are the ones who are Guided ones [49:7]

Being a Grace from Allah and a Favour, and Allah is Knowing, Wise [49:8]

And if two parties from the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah. So, when it does return, then reconcile between them with the justice and the fairness. Surely, Allah Loves the (people of) fairness [49:9]

But rather, the Momineen are brothers, therefore reconcile between your brethren and fear Allah, perhaps you would be Shown Mercy [49:10]
O you those who believe! A people should not mock a people, perhaps they happen to be better than them, nor should women mock women, perhaps they happen to be better than them, nor should you insult each other, nor call each other with nicknames. Evil is the false name after the Eman; and ones who do not repent, so these ones, they are the unjust [49:11]

O you those who believe! Shun most of the conjectures. Surely, some of the conjectures are a sin, nor should you spy or backbite each other. Would one of you love to eat the flesh of his own dead brother? But, you would abhor it. And fear Allah, surely Allah is Oft-returning, Merciful [49:12]

O you people! We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. Surely Allah is Knowing, Aware [49:13]

The Bedouins said, ‘We believe!’ Say: ‘You do not believe! But say, ‘We submitted’, and the Eman has not entered into your hearts. And if you were to obey Allah and His Rasool, He will not Reduce anything from your deeds. Surely Allah is Forgiving, Merciful’ [49:14]

(Surah) Al Najm: So have you seen the one who turns his back [53:33]

And gives a little and (then) is resentful [53:34]

Is there with him knowledge of the unseen, so he can see? [53:35]

Or, did he (the Rasool) not inform of what is in the Parchment of Musa? [53:36]
And (Parchment of) Ibrahim who fulfilled it? [53:37]

A bearer of a burden will not bear the burden of another [53:38]

(Surah) Al Hadeed: O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His Mercy and He would Make a Light to be for you to be walking with, and He would Forgive (your sins) for you, and Allah is Forgiving, Merciful [57:28]

In order for the People of the Book to know that they are not able upon anything from the Grace of Allah, and surely the Grace is in the Hand of Allah. He Gives it to one He so Desires to, and Allah is with the Mighty Grace [57:29]

(Surah) Al Mujadilah: Allah has Heard the words of she who pleaded you regarding her husband and complained to Allah, and Allah Heard both your dialogues; surely Allah is Hearing, Seeing [58:1]

And the Exalted Said: Have you not seen those who befriend a people whom Allah is Wrathful upon? They are neither from you nor from them, and they are knowingly swearing upon the lie [58:14]

Allah has Prepared a severe Punishment for them. It was evil, what they were doing [58:15]

(Surah) Al Mumtahana: O you who believe! Do not befriend a people Allah is Wrathful upon. They have despaired from the Hereafter just as the Kafirs despair from the occupants of the graves [60:13]
(Surah) Al Jummah: *Say: ‘O you, those who are Jews! If you are alleging that you are the friends of Allah besides the people, then wish for the death if you were truthful’ [62:6]*

وَ لا يَتَمَنُّوْنَُُ أَبَداً بِِا قَدَّمَتْ أَيْدِيهِمْ وَ اللَُُّ عَلِيمٌ بِالظَّالِمِينَ

And they will never wish it, ever, due to what their hands have sent ahead, and Allah is Knowing of the unjust ones [62:7]

قَلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنُُْ فَإِنَُُّ مُلًقِيكُمْ ثَُّْ ت ُرَدُّونَ إِ

Say: ‘Surely the death which you are fleeing from, so it will meet you, then you will be sent back to the Knower of the unseen and the seen, and He Will Inform you of what you had been doing [62:8]

وَ إِنْ يَكادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصارِهِمْ لَمَّا سََِعُوا الذِّ

And those who commit Kufr would almost smite (strike) you with their eyes when they hear the Zikr, and they were saying, ‘He is insane!’ [68:51]

وَ ما هُوَ إِلََّ ُِكْرٌ لِلْعالَمِينَ

And he is not, except (he is) a Zikr for the worlds [68:52]

وَ صَدَّقَ بِالُْْسْ

And ratifies the most excellent [92:6]

فَسَنُيَسِّرُهُ لِلْيُسْرى

So We will be Facilitating him to the ease [92:7]

وَ أَمَّا مَنْ بَِِلَ وَ اسْتَغْ

And as for one who is stingy and (considers himself) needless [92:8]

وَ كَذَّبَ بِالُْْسْ
And belies the most excellent [92:9]

فَسَنُيَسِّرُهُ لِلْعُسْرى

So We will be Facilitating him to the difficulties [92:10]

وَ ما يَعْلِنَ عِنْهَا مَآءَةٌ إِذَا تَرُدَّى إِلَى أَخَرِ السُّورَة

And his wealth will not avail him when he falls [92:11] - up to the end of the Chapter.

وَ ما يَعْلِنَ عِنْهَا مَآءَةٌ إِذَا تَرُدَّى إِلَى أَخَرِ السُّورَة

(Surah) Al Takaasur: The augmentation diverts you [102:1]

التكاثر أَلَْاكُ التَّكاث ُرُ

Until you visit the graves [102:2] – up to the end of the Chapter.

حَتََّّ زُرْتُُُ الْمَقابِرَ إِلَى أَخَرِ السُّورَة.

The Words of the Exalted: O you Rasool! Do not let them grieve you [5:41] – Al-Tabarsi said, ‘Al-Baqirasws, and (so did) a group of the interpreters: ‘A woman from Khyber with nobility between them committed adultery with a man from their noble ones, and they were both married. So, they disliked stoning them, and they sent a message to the Jews of Al-Medina and wrote to them that they should ask the Prophetas about that, coveting regarding that heasws should give them the allowance.

فَانْطَلَقَ ق َوْمٌ مِنْهُمْ كَعْبُ بْنُ الَْْشْرَافِ وَ كَعْبُ بْنُ أُسَيْدٍ وَ شُعْبَةُ بْنُ عَمْرٍو وَ مَالِكُ بْنُ الَّْيْفِ وَ كِنَانَةُ بْنُ أَبِِ الُْْقَيْقِ وَ غَيُْْهُمْ ف َقَالُوا يَا مَُُمَّدُ أَخْبَِْنَا عَنِ

A group went and among them were Ka’ab Bin Al-Ashraf, and Ka’ab Bin Aseyd, and Sha’ba Bin Umar and Malik Bin Al-Sayf, and Kanana Bin Abu Al-Haqeeq and others. They said, ‘O Muhammadasws! Inform us about the adulterer and the adulteress, what are both their legal punishments (of the Law)?’

فَقَالَ وَ هَلْ ت َرْضَوْنَ بِقََْائِي فِِ َُلِكَ قَالُوا ن َعَمْ فَنَزَلَ جَبََْئِيلُ ع بِالرَّجْمِ فَأَخْبَََهُمْ بِذَلِكَ فَ أَخْبَََهُمْ وَ ب َيْنَ هُمْ بَيْنَكَ وَ بَيْنَ

Rasool-Allahasws said: ‘And are you happy with myasws judgement regarding that?’ They said, ‘Yes’. Jibraeelas descended with the (Verse of) stoning, and hesaww informed about that, but they refused to act upon it. Jibraeelas said: ‘Make Ibn Sowriya to be between youasws and them’ – and described him to himasws. The Prophetas said: ‘Do you all recognise a young one-eyed man who lives at Fadak, called Ibn Sowriya?’ They said, ‘Yes’. Heasws said: ‘So what
kind of man is he, among you?’ They said, ‘He is the most knowledgeable among the Jews about what Allah revealed unto Musa.

قَالُوا إِنِّي أَنْشُدُكَ اللَّهُ الَّذِي لَّ إِلَّا هُوَ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى وَ فَلَقَلَ الْبَحْرَ فَأَنََْاكُمْ وَ أَغْرَقَ آئِلَ فِرْعَوْنَ وَ ظَلَّلَ عَلَيْكُمُ الْغَمَامَ وَ أَن ْزَلَ عَلَيْكُمُ الْمَنَّ وَ السَّلْوَى هَلْ تَُِدُونَ فِِ كِتَابِكُمُ الرَّجْمَ عَلَى مَنْ أُحْصِنَ

He said: ‘Then send for him’. They did that, and Abdullah Bin Sowriya came up, so the Prophet adjured you to Allah, there is no god but He, Who Revealed the Torah unto Musa, and Parted the sea for you, and Rescued you, and Drowned the people of the Pharaoh, and Shaded you with the clouds, and Caused the Manna and the Quails to descend upon you – did you find in your Book, the (penalty of) stoning upon the one who commits adultery?’

Ibn Sowriya said, ‘Yes, by the One Who Made me to remember it. Had I not feared that the Lord of the Torah would Incinerate me, I would have lied or changed what you have recognised. But, inform me, how is it in your Book, O Muhammad?’ He saww said: ‘When a group of four just men witness it, that he has entered her, just like the needle enters into the container, the stoning is obligated upon them’.

Ibn Sowriya said, ‘This is how Allah has Revealed in the Torah upon Musa. So the Prophet said to him: ‘If it was like that, then what gave you the leeway in the Command of Allah?’

He said, ‘If the adulterer is the noble man, we leave him, and if the adulterer is the weak, we establish the legal punishment (of the Law) against him. Most of the adultery is committed among our noble people, to the extent that when the cousin of the king committed it, we did not stone him. Then another man committed adultery, so the king intended to have him stoned, but the people said to him, ‘No, until you stone such and such’ – meaning his cousin.

They said, ‘Come, let us gather together and put something else in place of the stoning, to come upon the nobles and the lowly. We replaced it by the whipping and ‘Al-Tahmeen’, and it is the whipping of forty lashes, then we blacken the faces of both of them, then make them to be carried by two donkeys, being carried with their faces at the back of the donkeys, which circles with them. So we have made this to be in place of the stoning’.
The Jews said to Ibn Sowriya, ‘What was the hurry in informing him about it?’ He said, ‘He adjured me with the Torah, and had it not been for that, I would not have informed him of it’.

The Prophet ordered with both of them and they were stoned by the door of the masjid, and he said: ‘I am the first one to revive Your Command when they had killed it’. So, Allah the Glorious Revealed regarding it: *O People of the Book! There has come to you Our Rasool Clarifying to you a lot of what you were concealing from the Book, and excusing about a lot.* [5:15]

Ibn Sowriya stood up and place his hand upon the shoulder of Rasool-Allah, then said, ‘(At) this place, I seek Refuge with Allah and with you that you reminded to us the lot which I had been Commanded and you have pardoned from it’. The Prophet turned away from that.

Then Ibn Sowriya asked him about his sleep. He said, ‘My eyes sleep but my heart does not sleep’. He said, ‘You speak the truth. Inform me about the resemblance of the child resembling with his father, there not being any resemblance in him anything from the resemblance of his mother, or with his mother and not having any resemblance in him of anything from his father’.

He said: ‘Whichever water of the two is higher and precedes its counterpart, the resemblance would be for him’. He said, ‘You speak the truth. Inform me, what is for the man from the child and what is for the woman from him?’

He (the narrator) said, ‘There was prolonged fainting upon Rasool-Allah, then it vacated from him (leaving him with) redness of face, sweating profusely. He said: 'The flesh, and the blood, and the nails, and the hair is for the woman, and the bones and the
nerves and the veins are for the man’. He said, ‘You\textsuperscript{saww} speak the truth. Your\textsuperscript{saww} matter is a matter of a Prophet\textsuperscript{as}'.

Ibn Sowriya became a Muslim during that and said, ‘O Muhammad\textsuperscript{saww}! Who from the Angels comes to you\textsuperscript{saww}?’. He\textsuperscript{saww} Jibrael\textsuperscript{as}. He said, ‘Describe him\textsuperscript{as} to me’. The Prophet\textsuperscript{saww} described him\textsuperscript{as}. He said, ‘I testify that it is so in the Torah just as you\textsuperscript{saww} are saying, and you\textsuperscript{saww} are a Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, truly’.

When Ibn Sowriya became a Muslim, the Jews fell upon him and cursed him. When they wanted to arise, the clan of Qureyza met the clan of Al-Nazeer and they said, ‘O Muhammad\textsuperscript{saww}! Our brothers the clan of Al-Nazeer, our father is one, and our Religion is one, and our Prophet\textsuperscript{saww} is one. Then they killed someone from us they do not equate with us, and they give us wergild of seventy (Dinars) and a basket of dates, and when we kill someone from them, they kill the killer and take the double from us, one hundred and forty (Dinars) and two basket of dates.

And if the killed one was a woman, they kill the man from us for her, and with the man from them, two men from us, and with the slave the free one from us, and they our injuries are upon the half from their injuries. So, judge between us and them’. So, Allah\textsuperscript{azwj} Revealed the Verses regarding the stoning and the retaliation’ (\textsuperscript{3}: 193, 194)

And regarding the Words of the Exalted: \textit{O you who believe! Do not ask about things [5:101]} – there is differing regarding its Revelation. It is said the people asked Rasool-Allah\textsuperscript{saww} to the extent that they exhausted him\textsuperscript{saww} with the questions, so he\textsuperscript{saww} stood upon angry addressing and he\textsuperscript{saww} said: ‘Ask me\textsuperscript{saww}, for by Allah\textsuperscript{azwj} you will not ask me\textsuperscript{saww} about anything except \textsuperscript{saww} will explain it to you’.

A man from the clan of Sahm called Abdullah Bin Huzaqa, and used to be taunted regarding his lineage. He said, ‘O Prophet\textsuperscript{saww} of Allah\textsuperscript{azwj}! Who is my father?’ He\textsuperscript{saww} said: ‘Your father is Huzaqa Bin Qays’.
Another man stood up to him saww and said, ‘O Rasool-Allah saww! Where is my father?’ He saww said: ‘In the Fire (Hell)’. So, Umar stood up, and the man faced Rasool-Allah saww and said, ‘O Rasool-Allah saww! We are in a new Covenant than the pre-Islamic period and Shirk, so pardon us, may Allah azwj Pardon you saww’. The anger of Rasool-Allah saww subsided and he saww said: ‘By the One azwj in Whose Hand is my soul! The Paradise has been picturised for me saww and (so was) the Fire just now in the width of this garden and I saww have not seen like today regarding the good and the evil’.

And it is said it was a group asking Rasool-Allah saww mocking at times and testing at times, so one of them said to him saww, ‘Who is my father’, and the other one said when his camel had strayed, ‘Where is my camel?’ So, Allah azwj Mighty and Majestic Revealed this Verse.

And it is said Rasool-Allah saww saying: ‘Allah azwj has Prescribed the Hajj upon you all’. So, Ukasha Bin Mihsan stood up, and it is reported it was Suraqa Bin Malik, and he said, ‘Is it during every year, O Rasool-Allah saww?’ He saww turned away from him until he repeated it twice or thrice. Rasool-Allah saww said: ‘Woe be unto you! And what makes you believe that I saww would be saying yes? By Allah azwj! And if I saww were to say yes, it would become Obligatory, and if it becomes Obligatory, you will not be able to, and if you were to leave it, you will be committing Kufr, then you will neglect me saww what you will be neglecting.

If a man were to say: ‘I do not answer the questions of the people’, then I saww would have destroyed him, and the believers would have gone their ways. – From the narration of Ali asws Bin Abu Talib asws and Abu Amama Al-Bahily.

But rather, destroyed were the ones before you due to the large number of their questions and their opposition against their Prophetsas. So, whenever I saww order you all with something, then perform from it whatever you are able to, and when I saww forbid you all from something, then shun it’ – From Al-Asws Bin Abu Talib asws and Abu Amama Al-Bahily.
It is reported by Al-Sa’alby, by his chain from Abdullah Bin Masoud who said, ‘The chiefs of Qureyh passed by Rasool-Allah saww and in his saww presence were Suheyb, and Khabbab, and Bilal, and Ammar, and others from the weak ones of the Muslims. They said, ‘O Muhammad saww! Are you saww pleased with these ones from your saww people? Should we become followers of them? Are they those whom Allah azwj has Conferred upon? Expel the m from you saww, for if you saww were to expel them perhaps we would follow you saww’. So Allah azwj the Exalted Revealed: (Surah) Al Anaam: And do not expel [6:52] – up to its end.

And Salman ra and Khabab said, ‘This Verse was Revealed regarding us. Al-Aqra’u Bin Habis Al-Tameemi and Uyayna Bin Hisn Al-Fazary and their personnel from the ones with inclined hearts came, and they found the Prophet saww seated with Bilal ra and Suheyb and Ammar and Khabbab among some people from the weak ones of the Momineen.

They belittled them and said, ‘O Rasool-Allah saww! If you saww could isolate these ones from you saww until we can be alone with you saww, for delegations of the Arabs come to you saww and we are embarrassed that they would see us with these slaves. Then when we leave, then if you saww so like, you saww can sit them in your saww gathering’.

The Prophet saww answered them to that, and they said to him saww, ‘Write a letter (agreement) for us with this upon yourself saww’. He saww called for a paper and Ali asws presented to write.

He (the narrator) said, ‘And we were seated in a corner when Jibraeel as descended with His azwj Words: And do not expel those who are supplicating [6:52] – up to His azwj Words: Isn’t Allah more Knowing with the grateful ones? [6:53]. So, Rasool-Allah saww kept the paper aside and faced towards us and drew us closer to him saww and he saww said: ‘Your Lord azwj has Prescribed being the Beneficent upon Himself azwj. We were seated with him saww, and when we intended to arise, he saww stood up and we left, and Allah azwj Revealed: And observe patience yourself along with those [18:28] – the Verse.'
He (the narrator) said, ‘Rasool-Allah saww sat with us and we went closer until our knees touched his saww knees. When the time approached in which he saww stood during it, we stood up and left him saww until he saww stood up and said to us: ‘The Praise is for Allah azwj who did not Cause me saww to die until He azwj Commanded me saww to be patient myself saww with a group from my saww community. With you all is the life and with you all is the death!'’ (مجمع البيان 4:305)
Al-Tabarsi said, ‘From Abu Saeed Al-Khudry who said, ‘While Rasool-Allah⁠(saww) was distributing the distributions’, and Ibn Abbas said it was the war booty of Hawazin on the day of Hunayn, ‘when Ibn Abu Al-Khowsayyra Al-Tameemi came and he is Hukus Bin Zaheer origin of Al-Khawarji. He said, ‘Be fair, O Rasool-Allah⁠(saww)!’ He⁠(saww) said: ‘Woe be unto you! And who is more fair if I⁠(saww) am not fair (just)?’

Umar said, ‘O Rasool-Allah⁠(saww)! Can you allow me to strike off his neck?’ The Prophet⁠(saww) said: ‘Leave him, for there are companions for him, the Salat of one of you is belittled with their Salats, and his Fast with their Fasts. They are straight from the Religion just as the arrows are straight from the archer’.

Al-Tabarsi said, ‘It was Revealed regarding Sa’alba Bin Hatib, and he was from the Helpers. He said to the Prophet⁠(saww), ‘Supplicate to Allah⁠(azwj) to Grace me wealth’. He⁠(saww) said: ‘O Sa’alba! Little (wealth) you give thanks for is better than a lot (of wealth) you can endure. Isn’t there an exemplary example in Rasool-Allah⁠(saww) for you? By the One⁠(azwj) in Whose Hand is my⁠(saww) soul! If I⁠(saww) wanted I⁠(saww) to transform the mountain with me⁠(saww) into gold and silver, it would transform’.

Then he came to him⁠(saww) after that and said, ‘O Rasool-Allah⁠(saww)! Supplicate to Allah⁠(azwj) to Grace me wealth. By the One⁠(azwj) Who Sent you⁠(saww) with the Truth! If Allah⁠(azwj) were to Grace me wealth, I would give to every one with a right, his right’. He⁠(saww) said: ‘O Allah⁠(azwj)! Grace Sa’alba wealth’.

He (the narrator) said, ‘He took sheep and they multiplied just as the insects tend to multiply. Al-Madina seemed too narrow for him, so he isolated from it. He descended at a valley from its valley. Then the prosperity increased until he distanced from Al-Medina. He got too pre-occupied with that from the Friday and the congregation.'
And Rasool-Allah⁷ saww sent Al-Musaddiq in order to take the charity. He refused and was stingy and said, ‘What is this except a sister of the taxation?’ Rasool-Allah⁷ saww said: ‘O woe be unto Sa’alba! O woe be unto Sa’alba!’ So Allah⁷ saww Revealed the Verses – from Abu Amama Al-Bahily, and he reported that with an unbroken chain.

Al-Tabarsi said, ‘Al-Zahhak, from Ibn Abbas who said, ‘When the Verse: And those who slander the chaste women [24:4], was Revealed, Aasim Bin Aday said, ‘O Rasool-Allah⁷ saww! If a man from us were to see (another) man with his wife, and if he informs with what he has seen, he would be whipped eighty (lashes), and if the four witnesses are sought, the man would have already fulfilled his need, then gone’. He⁷ saww said: ‘Like that the Verse has been Revealed, O Aasim’.

He went out having listened, obeyed, and he had not arrived to his house until Hilal Bin Umaya met him saying, ‘We are from Allah⁷ azwj and to Him⁷ azwj we are returning’. He said, ‘What is behind you?’ He said, ‘I found Shareek Bin Samha upon the belly of my wife in private’. He returned to the Prophet⁷ saww and Hilal informed him⁷ saww with that which had happened.

He⁷ saww sent for her and said: ‘What is your husband saying?’ She said, ‘O Rasool-Allah⁷ saww! Ibn Samha used to come to us and descend with us, and he would teach something from the Quran. Sometime he would leave him with me and my husband went out, and I do not know whether the jealousy came across him or he is being stingy with me with the food’. So Allah⁷ azwj the Exalted Revealed the Verse of the cursing.

And from Al-Hassan who said, ‘When the Verse: And those who slander the chaste women [24:4], Sa’ad Bin Ubada said, ‘O Rasool-Allah⁷ saww! What is your⁷ saww view if a man sees (another) man with his wife and kills him, so he would be killed, and if he informs with what he had seen, he would be whipped eighty (lashes), would he not be struck with the sword?’

He⁷ saww was silent, and he⁷ saww said: ‘You cannot follow regarding it, the intoxicated and the jealous one’.

Rasool-Allah⁷ saww said: ‘Suffice with the sword. If he want he can say as a witness’. Then he⁷ saww was silent, and he⁷ saww said: ‘You cannot follow regarding it, the intoxicated and the jealous one’.
And in a report of Ikrimah (Bin Abu Jahl), from Ibn Abbas, ‘Sa’ad Bin Ubada said, ‘If I come foolishly, and a man had taken her, it would not happen to be for me that I fight him until I come with four witnesses. By Allah azwj! It would not (possible) for me to come with four witnesses until he would be free from his need and gone; and if I were to see what I had seen there would be eighty lashes in my back’.

He said: ‘O community of the Helpers! Are you not listening to what your chief said?’ They said, ‘He is a jealous man. He has not married a woman at all except a virgin, nor divorced a wife of his so a person from us would dare to marry her’.

Sa’ad Bin Ubada said, ‘O Rasool-Allah saww, may my father and my mother be (sacrificed for) you! By Allah azwj, I do acknowledge that it is from Allah azwj and it is true, but I wonder from that due to what I have informed you saww’. He saww said: ‘Allah azwj has Refused except that’. He said, ‘Allah azwj and His azwj Rasool saww speak the truth’.

It was not long except a little until a cousin of his called Hilal Bin Umaya came from a garden of his. He had seen a man with his wife. When it was morning he came to Rasool-Allah saww and said, ‘I went to my wife in the evening and found a man with her. I have seen him with my eyes and heard him with my ears’.

He saww said, ‘And the Helpers gathered and said, ‘We are Tried with what Sa’ad has said. Hilal would be shipped and his testimony would be nullified. The Revelation descended and they withheld from the speech, when they recognised that the Revelation

The Prophetsaww said: ‘Receive glad tidings, O Hilal, for Allahazwj had Made a relief’. He said, ‘I have been wishing for that from Allahazwj the Exalted. He saww said: ‘Send for her’. She came, and there was cursing between the two. When the curses were accomplished, he saww effected separation between the two and judged that the child would be for her and will not be called to a father, nor would her child be stoned. Then Rasool-Allahsaww said: ‘If she comes with the child being as such and such, then he is for her husband, and if she comes with it as such and such, then he would be for the ones it is said regarding him’.

It is reported by Al-Sady (non-Shia source), from Mas’ab, from his father who said, ‘When it was conquest of Makkah, Rasool-Allahsaww granted safety to the people except four persons. He saww said: ‘Kill them and even if you find them adhering with the curtains of the Kabah – Ikrimah Bin Abu Jahl, and Abdullah Ibn Akhtal, and Qay Bin Sababa, and Abdullah Bin Abu Sarh’.

As for Ikrimah, he sailed the sea and a stormy wind hit them and the people of the ship said, ‘Be sincere for your gods cannot avail you of anything over here’. Ikrimah said, ‘If nothing can rescue me in the sea except for the sincerity, nothing will rescue me in the land except for it. O Allahazwj! There is a pact for Youazwj upon me that if Youazwj were to Rescue me from what I am in, I will go to Muhammad saww until I place my hand in his saww hand and I shall find himsaww as an honourable forgiver’. He came and became a Muslim’.

And he said regarding the Words of the Exalted: O you Prophet! Fear Allah [33:1] – it was Revealed regarding Abu Suﬁyan Bin Harb and Ikrimah Bin Abu Jahl and Abu Al-Awr Al-Salmy. They arrived at Al-Medina and they descended with Abdullah Bin Abay after the battle of Ohad with an amnesty from Rasool-Allahsaww in order to speak to himsaww. They arose and with them stood Abdullah Bin Abay and Abdullah Bin Sa’ad Bin Abu Sarh and Ta’ama Bin Ibreeq and they entered to see Rasool-Allahsaww.
They said, 'O Muhammad! Finish mentioning our gods, Al Laat and Al Uzza and Manat, and say that there is intercession for them for the one who worships them and we will leave you and your God along’. That was grievous upon the Prophet. Umar Bin Al-Khattab said, 'Permit for us, O Rasool Allah! regarding killing them'. He said: ‘I have granted them amnesty’, and he ordered and they were expelled from Al-Medina, and the Verse was Revealed.

And Al-Tabarsi said, (Regarding: He would Replace you with another people, [47:38]) ‘And it is reported by Abu Hureyra (famous Ahadith fabricator) that some people form the companions of Rasool Allah said, 'O Rasool Allah! Who are they, those whom Allah Mentioned in His book?’ And Salman was to the side of Rasool Allah. He struck his hand upon a thigh of Salman and said: ‘This one and his people. By the One in Who Hand is my soul! If the Eman was entrusted to the sun, a man from Persian would have attained it’.”

And it is reported by Abu Baseer,

‘From Abu Ja’far having said: ‘And if you were to turn back, O community of Arabs, He would Replace you with another people, [47:38], meaning the loyalists (mawaali (Shias))’.

And from Abu Abdullah having said: ‘By Allah He has Replaced them with better than them, the loyalists (Mawaali (Shias))’.

The Words of the Exalted: O you who believe! If a transgressor comes to you [49:6] – Al-Tabarsi said, ‘It was Revealed regarding Al-Waleed Bin Uqba Bin Abu Mueet. Rasool-Allah sent him regarding charities of the clan of Al-Mustalaq. They came out to meet him, rejoicing with him, and there used to be enmity between them during the pre-Islamic period. He thought that they were thinking of killing him, so he returned to Rasool-Allah and said, ‘They refused their charities’, and the matter was opposite to it. The Prophet was angered and thought of battling them. So the Verse was Revealed. – From Ibn Abbas and Mujahid and Qatada (non-Shia sources).
And it is said that it was Revealed regarding the ones who said to the Prophet ﷺ, ‘Mariah, mother of Ibrahim as, her Coptic cousin comes to her’. Rasool-Allah ﷺ called Ali as and said: ‘O Ali as! Take this sword, so if you as find him in her presence, kill him’.

He as said: ‘O Rasool-Allah ﷺ! I as tend to become regarding your order like the heated blade. I as will accomplish to what you are ordering me as, or the one present may see what the absent has not’. He as said: ‘But the one present does see what the absentee does not’.

He as said: ‘I as went having bared the sword and found him in her presence. I as knocked the sword and he recognised that I intended him. He went to a palm tree and climbed it then threw himself upon his back and he was uncovered from his legs, and he was clear, there wasn’t for him what tends to be for the men, neither little nor more. So I as returned and informed the Prophet ﷺ. He as said: ‘The Praise is for Allah azwj Who Turned the evil away from us the People as of the Household’’.

And His Words: **O you people! We Created you from a male and a female [49:13]**. It is said it was Revealed regarding Sabit Bin Shamas and his words to the man who did not prefer for him over the son of so and so (Woman). He said: ‘Who is the male for so and so (Woman)?’ Sabit stood up and said, ‘I am, O Rasool-Allah!’ He said: ‘Look into the face of the people’. He looked at them. He said: ‘What do you see, O Sabit?’ He said, ‘I see black, and white, and red’. He said: ‘So you do not have more meritious than them except by the piety and the Religion’. So this Verse was Revealed”.

Then Saeed Bin Jubeyr said, ‘Rasool-Allah ﷺ sent Ja’far as among seventy rider to Al-Najashy inviting him (to Islam). He arrived to him and he answered to him as and believed in him ﷺ. When he was about to leave, some people from the ones who had believed with him from the people of his government, and they were forty men, said, ‘Permit for us so we can go to this Prophet ﷺ and we submit to him ﷺ'. 
قدموا مع حجفر لستما رأوا ما با المسلمين من الخصاصة استأذنوا رسول الله ﷺ و قالوا يا نبِي الله إن لنا أموالا و لن نرى ما با المسلمين من الخصاصة فإن أذن لنا أنصرونا فكنا با المسلمين فناصرفوا فأنفسوا ما با المسلمين.

They arrived with Ja’far al-Saghir. When they saw what was with the Muslims from the abject poverty, they sought permission of Rasool-Allah saww and said, ‘O Prophet saww! There is wealth for us and we see what is poverty there is with the Muslims, so if you saww permit for us, we shall leave and come back with our wealth, then we can equalise with the Muslims with it’. He saww permitted for them and they left, and they came with their wealth and equalised with it with the Muslims.

قال حاير بن عبد الله أقبائل عبر و نحن لقصينا مع رسول الله ﷺ فانصرفنا فجئنا بأموالنا فواسينا المسلمين فأنت لنا انصرفنا فانصرفوا فأتوا بأموالهم فواسوا بِا المسلمين.

Jabir Bin Abdullah said, ‘A caravan came and we were praying the Friday Salat with Rasool-Allah saww. The people departed to it and there did not remain anyone apart from twelve men, I being among them. So, the Verse (And when they see trade, or sport, they break (the Salat) to (go) to it, and they leave you standing [62:11]) was Revealed’.

و قال الجابر وأبي مالك أصيب الهجرة جوعا و غلاء سعر فنقم دينه في خليفة بن يحيى بن يحيى من الشام و النبي ص ﷺ بيطغت يوم الجماعة فلما رأواه قالوا إلَّنا التعب خشية أن يستبقيا إلَّنا قالنفأطتم إلَّنا فقلن بنف فلن نلب فلن يبق أحد منك في لاد الوادي نارا

And Al-Hassan and Abu Malik said, ‘The people of Al-Medina were afflicted with hunger and high prices (inflation). Dahiyat Bin Khalifa came with trade (merchandise) of oil from Syria, and the Prophet saww was addressing on the day of Friday. When they saw him, they stood up to him with the fear that others might precede them to him. So, there did not remain with the Prophet saww except a (small) group.

فنزلت فقال ص و الذي نمسى يندم لو تتابعن حقي لا يبقى أحد بنكُم في نار الوادي نارا

He saww descended and said: ‘By the One azwj in Whose Hand is my saww soul! If you had (also) followed until there did not remain anyone from you, the valley would have flooded with fire with you’.

و قال المقاتلين بينا رسول الله ﷺ كان يمر في جمعة كل يوم فبفتح وجهه في خليفة بن يحيى بن يحيى بن يحيى بن أمية شام النبي ﷺ ينف في كل يوم بنف من الشام بيدحى وكان إذا قدم لم يلب بالدمية عاصي إلا أن يف يف يف يف يف في كل يوم وكان يف يف يف يف في كل يوم متلاقياً إلى ابن ذي قنبل أو ابن ذي غفور

And the two fighters said, ‘While Rasool-Allah saww was addressing on the day of Friday when Dahiyat Bin Khalifah Bin Farwa Al-Kalby arrived, then one of the clan of Al-Khazraj, then one of the clan of Zayd Bin Manat, (arrived) from Syria with trade. And it was so that whenever he arrived there would not remain any young girl except she would come to him, and whenever he arrived, would be will all what one would be needy to, from flour, or wheat, or something else.

فتبني على أخبار الربيبة و هو مكان في مولى المدينة ثم ينضب على اتكالان يذلاك النام ب يقدمهم فيخرج إلَّيا النام ليتبناها معها
So he would descend by the olive rocks, and it is a place in the market of Al-Medina, then he would strike the drum in order to proclaim to the people with his arrival, and the people would come out to him in order to trade with him.

فَقَدِمَ ُاتَ جُُْعَةٍ وَ كَانَ ُلِكَ ق َبْلَ أَنْ يُسْلِمَ وَ رَسُولُ اللَُِّ قَائِمٌ عَلَى الْمِنْبَََِْطُبُ فَخَرَجَ النَّاسُ ف َلَمْ ي َبْقَ فِِ الْمَسْجِدِ إِلََّ اث ْنَا عَشَرَ رَجُلًً وَ امْرَأَةً ف َقَالَ لَوْ لََ هَؤُلََُِ لَسُوِّمَتْ لََُمُ الِْْجَارَةُ مِنَ السَّمَاُِ وَ أَن ْزَلَ اللَُُّ هَذِهِ الآْيَةَ.

So, he arrived on Friday, and that was before he had become a Muslim, and Rasool-Allahسaww was standing upon the pulpit addressing. The people went out and there did not remain in the Masjid except twelve men and one woman. Heسaww said: ‘Had it not been for them, the stones would have rained down to them from the sky’, and Allahazwj Revealed this Verse.

فَشَ كَا َُلِ  كَ الرَّجُلُ إِلىَ النَّ  بِِِّ وَ أَخْ بَََهُ بَِِ  ا ي َلْقَ ى مِ  نْ صَ  احِبِ النَّخْلَ  ةِ ف َقَ  الَ لَ ُُ النَّ  بُِِّ   اُْ  

Al-Tabarsi said, ‘It is reported by Al-Wahidy (Non Shia source), with the connected chain from Ikrimah (Bin Abu Jahl), from Ibn Abbas, - ‘A man had a palm tree for him and a branch of it was in a house of a poor man with dependants, and when the man (owner) came to enter the house he would climb the palm tree in order to take the dates from it, and sometimes the dates would fall and the children of the poor man would take them, so the man would descend from the palm tree until he would seize the dates from their hand, and if he found in the mouth of one of them, he would enter his finger in his mount until he extracted the date from his mouth.

فَذَهَبَ الرَّجُلُ وَ لَقِيَ صَاحِبَ النَّ خْلَةِ فَسَاوَمَهَا مِنُُْ ف َقَالَ لَُُ أَ شَعَرْتَ أَنَّ مَُُمَّ داً أَعْطَ انِِ بَِِ ا نََْلَةً فِِ الََْنَّ ةِ إِنْ أَنَ ا أَخَ ذْت ُهَا قَ الَ ن َعَ مْ فِيُِ نََْلَةٌ أَعْجَبَ إِلَََّ تََْرَةً مِنْهَا

So that (poor) man complained to the Prophetsaww and informed him with what he was facing from the owner of the palm tree. The Prophetsaww said to him: ‘Go’, and he met the owner of the palm tree and said: ‘You give me your inclining palm tree the branch of which is in the house of so and so, and for you would be a palm tree in the Paradise’. The man said to himsaww, ‘There are many palm trees for me and there is no palm tree among them more fascinating to me of fruits than it’.

فَذَهَبَ الرَّجُلُ وَ لَقِيَ صَاحِبَ النَّ خْلَةِ فَسَاوَمَهَا مِنُُْ ف َقَالَ لَُُ أَ شَعَرْتَ أَنَّ مَُُمَّ داً أَعْطَ انِِ بَِِ ا نََْلَةً فِِ الََْنَّ ةِ إِنْ أَنَ ا أَخَ ذْت ُهَا قَ الَ ن َعَ مْ فِيُِ نََْلَةٌ أَعْجَبَ إِلَََّ تََْرَةً مِنْهَا

He (the narrator) said, ‘Then the man went, so the (poor) man who was listening to the speech from Rasool-Allahsaww, said, ‘O Rasool-Allahsaww! Can yousaww give what yousaww were giving to the man, a palm tree in the Paradise if I were to take it?’ Heسaww said: ‘Yes’. So the (poor) man went and me the owner of the palm tree and he bargained it from him. He said to him, ‘Are you aware that Muhammadsaww was giving me a palm tree in the Paradise for it,
but I said to him, ‘Its fruits fascinate me and that there are many palm trees for me, and there is no palm tree more fascinating of fruits to me than it?’

Another one said to him, ‘Do you want to sell it?’ he said, ‘No, except if you were to give with it what I don’t think can be given’. He said, ‘So what is your desired price?’ He said, ‘Forty palm trees’. The man said, ‘You have come with a great demand for your inclining palm tree, forty palm trees!’ Then he was silent from him.

He (other man) said to him, ‘I shall give you forty palm trees’. He said to him, ‘If you are truthful, then testify for it’. So he went to the people and called them and testify to him with forty palm trees, then went to the Prophet saww and said, ‘O Rasool-Allah saww! The palm tree has come to be in my possession, so it is (now) for you saww’. Rasool-Allah saww went to the owner of the house (of the poor man) and said to him: ‘The palm tree is for you and for your dependants’. So, Allah azwj the Exalted Revealed: (I Swear) by the night when it overcomes [92:1] – the Chapter’.

From (the books) ‘Al-Manaqib’ of Ibn Shehr Ashub, Al-Zajaj in ‘Al-Ma’any’, and Al-Sa’alby in ‘Al-Kahaf’, and Al-Zamakhshari in ‘Al-Faiq’, and Al-Wahidy in ‘Asbab Al-Nuzool Al-Quran (Non Shia sources), and Al-Sumali in his Tafseer, ‘Usma n said to Ibn Salam, (The Verse) was Revealed unto Muhammad saww: Those whom We have Given the Book are recognising him just as they are recognising their own sons; [2:146], so how is this?’

He said, ‘We recognise the Prophet saww of Allah azwj by the attributes which Allah azwj Attributed him saww when we see him among you, just as one of us recognises his own son between the boys, and I swear by Allah azwj I am or more recognition with Muhammad saww than my recognition with my own son because I recognise him saww with what Allah azwj Attributed him saww in our Books, and as for my own son, I don’t know what his mother has come up with”.

1 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 1
2. And from the People of the Book there is one who believes in Allah and (in) that which has been Revealed to you [3:199] – the Verse. They are a group from the Jews and the Christian who entered into Al-Islam, from them being Al-Najashy and his companions”.2 (An opinion)

Tafseer Al-Qummi - Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant, [4:51] – the Verse. He said, ‘It was Revealed regarding the Jews when the Arab Polytheists asked them and they said, ‘Is our religion superior or the Religion of Muhammad saww?’ They said, ‘But your religion is superior’.

3. Those who are awaiting with you, [4:141] – the Verse. It was Revealed regarding Abdullah Bin Abay and his companions, those who had sat back from Rasool-Allah saww on the day of Ohad. So, if Rasool-Allah saww were to win with the Kafirs, they would be saying, ‘Did we not happen to be with you?’ and if the Kafirs were to win, they would be saying, ‘Did we not have mastery upon you and defended you from the Momineen?’, and we did not assist against you’.

His azwj Words: and He is Deceiving them [4:142], he said: ‘The deception from Allah azwj is the Punishment, showing off to the people, they are believing. neither towards these ones nor...
towards those [4:143], i.e. they do not happen to be from the Momineen nor from the Jews.

Then he said, ‘The hypocrites would be in the lowest Level [4:145] – was Revealed regarding Abdullah Bin Abay and it flows regarding every hypocrite, Polytheist’.5 (An opinion)

Tafseer Al Qummi - For all of them We made a Law and a Manifesto, [5:48] - he said, ‘For every Prophet as there is a Law and a method, but it is to Try you regarding what He Gave you. [5:48]’ 6 (An opinion)

Tafseer Al Qummi - And when they come to you, they are saying, ‘We believe!’ [5:61]. He said, ‘It was Revealed regarding Abay when he manifested Al Islam’. And they have entered with the Kufr, he said, ‘and they have exited with it’; - from the Eman’.7 (An opinion)

Tafseer Al Qummi - And if they had observed the Torah and the Evangel and what was Revealed to the Jews and the Christians, they would have eaten from their above and from beneath their legs. [5:66]. He said, ‘From above them being the rain, and from beneath their legs being the vegetation’8. (An opinion)

Tafseer Al Qummi - O you who believe! Keep witness between you [5:106]. It was Revealed regarding Ibn Bindy and Ibn Abu Mariya, two Christians, and there was a man called Tameem Al Dary, a Muslim who went out with them in a journey, and there was with Tameem Al-Dary some baggage in which were utensils engraved with gold and a necklace which he had brought out to one of the Arabs markets to be sold. Tameem Al-Dary was overcome with severe illness. So when the death presented itself, he handed over whatever

5 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 5
6 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 6
7 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 7
8 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 8
was with him, to Ibn Baydi and Ibn Abu Mariya, and instructed them both that they should deliver it to his inheritors.

They both proceeded to Al-Medina, and they had taken from the baggage, the utensils and the necklace, and delivered the rest of that to his inheritors. The people missed the utensils and the necklace, so the family of the Tameem said to them both, ‘Was our companion ill for a long time for which he spent a lot of expenses?’ They both said, ‘No, he was not sick except for a few days’. They said, ‘Was anything stolen from it during this journey of his’. They both said, ‘No’. They said, ‘Did he trade and incurred a loss in his trading?’ They both said, ‘No’. They said, ‘We are missing the best things which were with him, utensils engraved with gold and jewellery and a necklace’. They both said, ‘Whatever he handed over to us, so we have given it to you’.

They brought them to Rasool-Allah sâww and he sâww Obligated the oath upon them both and freed them. Then the necklace and the utensils appeared upon them, and they informed Rasool-Allah sâww with that. He sâww awaited the Command from Allah azwj, and the Verse was Revealed up to His azwj Words: or two other from others (non-Muslims). [5:106] – meaning from the People of the Book. So, Allah azwj Mighty and Majestic Allowed the testimony of the People of the Book upon the bequest only, when one was to be on a journey and does not find Muslims.

after the Salat – meaning after Salat Al Asr, they should both swear by Allah – up to His azwj Words: surely then we would be from the sinners’ [5:106]. So, these are the first testimonies which Rasool-Allah sâww (got people to) swear on oath’.

Then the Mighty and Majestic Said: Then if it was stumbled upon that they both earned a sin [5:107], i.e., they have testified falsely, two others should be standing in their places, - meaning from the guardians of the claimant, So they should swear by Allah, - i.e. they should both swear by Allah azwj, Our testimony is more rightful than their testimonies [5:107], and that they have lied regarding what they have sworn by Allah azwj.
Rasool-Allah⁷ saww ordered the guardians of Tameem Al-Dary that they should swear by Allah⁸ saww upon what He⁹ saww had Commanded with. So they swore, and Rasool-Allah⁷ saww seized the utensils and the necklace from Ibn Baydi and Ibn Abu Mariya, and returned both of these to the guardians of Tameem⁴.⁹ (An opinion)

Tafseer Al Qummi - And do not expel those who are supplicating to their Lord [6:52] – the Verse. ‘The reason for its Revelation was that there was a group of people at Al-Medina of poor Momineen referred to as ‘The people of the platform’,¹⁰ and Rasool-Allah⁷ saww had ordered them that they should happen to be in the platform taking shelter to it, and Rasool-Allah⁷ saww used to frequently be with them himself⁷ saww, and sometimes he⁷ saww would carry over to them what they could eat, and they used to be differing to Rasool-Allah⁷ saww. He⁷ saww would draw them near and be seated with them, and be cordial to them.

وَ كَانَ إِتْجَاعُ الْغَنِيَاَُ وَ الْمُتََْفُونَ مِنْ أَصْحَابُِِ يُنْكِرُونَ َُلِكَ عَلَيُِْ أَنَُُّ كَانَ بِالْمَدِينَةِ قَوْمٌ فَُقَرَاُُ مُؤْمِنُونَ يُسَمَّوْنَ أَصْحَابَ ال صُّفَّةِ وَ كَانَ رَسُولُ اللَُِّ أَمَرَهُمْ أَنْ يَكُونُوا فِِ صُفَّةٍ يَأْوُونَ إِلَيْهَا وَ كَانَ رَسُولُ اللَُِّ يَتَعَاهَدُهُمْ بِنَفْسُِِ وَ رُبََِّاَ إِلَيْهِمْ مَا يَأْكُلُونَ وَ كَانُوا ََْتَلِفُونَ إِلَىَ رَسُولِ اللَُِّ فَيَقْرَبُُهُمْ وَ يَقْعُدُ مَعَهُمْ وَ يُؤْنِسُهُمْ

And it so happened that when the rich ones and the affluent from his⁷ saww companions came, they used to criticise that upon him⁷ saww, and they were saying to him⁷ saww, ‘Expel them from you’⁷ saww!

فَجَاَُ يَوْمًا رَجُلٌ مِنَ الَْْنْصَارِ إِلَىَ رَسُولِ اللَُِّ وَ عِنْدَهُ رَجُلٌ مِنْ أَصْحَابِ الصُّفَّةِ قَدْ لَزِقَ بِرَسُولِ اللَُِّ وَ رَسُولُ اللَُِّ يَُُدِّثُُُ فَقَعَدَ الَْْنْصَارِيُّ بِالْبُعْدِ مِنْهُمَا فَ قَالَ لَُُ رَسُولُ اللَُِّ تَقَدْمَ فَلَمْ يَفْعَلْ فَ قَالَ لَُُ رَسُولُ اللَُِّ لَعَلَّكَ خِفْتَ أَنْ يَلْزَقَ فَ قْرُهُ بِكَ

So, one day a man from the Helpers came to Rasool-Allah⁷ saww and in his⁷ saww presence was a man from the companions of the platform, and he had adhered to Rasool-Allah⁷ saww, and Rasool-Allah⁷ saww was narrating to him, and the Helper sat remotely from him. Rasool-Allah⁷ saww said to him: ‘Come forward!’ But, he did not do so. Rasool-Allah⁷ saww said to him: ‘Perhaps you fear that his poverty would get affixed with you!’

فَقَالَ الَْْنْصَارِيُّ اطْرُدْ هَؤُلََُِ عَنْكَ فَ أَن ْزَلَ اللَُُّ وَ لَ تَطْرُدِ الَّذِينَ يَدْعُونَ رَب َّهُمْ بِالْغَداةِ وَ الْعَشِيِ الْآْيَةَ فَإِنَُُّ كَانَ سَبَبَ نُزُولََِا أَنَُُّ كَانَ بِالْمَدِينَةِ قَوْمٌ فَُقَرَاُُ مُؤْمِنُونَ يُسَمَّوْنَ أَصْحَابَ ال صُّفَّةِ وَ كَانَ رَسُولُ اللَُِّ أَمَرَهُمْ أَنْ يَكُونُوا فِِ صُفَّةٍ يَأْوُونَ إِلَيْهَا وَ كَانَ رَسُولُ اللَُِّ يَتَعَاهَدُهُمْ بِنَفْسُِِ وَ رُبََِّاَ إِلَيْهِمْ مَا يَأْكُلُونَ وَ كَانُوا ََْتَلِفُونَ إِلَىَ رَسُولِ اللَُِّ فَيَقْرَبُُهُمْ وَ يَقْعُدُ مَعَهُمْ وَ يُؤْنِسُهُمْ

Then He⁸ saww Said: And like that We Try some of them with other, [6:53] – i.e. We⁸ saww Test the rich ones with the riches in order to Look how is their consoling to the poor ones, and how

⁹ Bihar Al Anwaar – V 22, The book of our Prophet⁷ saww, P 3 Ch 37 H 9
¹⁰ The people living on a raised platform which was used by the Prophet⁷ saww as a welcoming point for newcomers or destitute people. It was part of his⁷ saww Masjid.
they are extracting what Allah^{22} had Obligated upon them regarding their wealth for them, and We Test the poor ones in order to Look how is their patience upon the poverty, and about what is in the hands of the rich, so they are saying, - i.e. the poor ones, ‘Are they - the rich, the ones Allah has Conferred upon?’ [6:53] – the Verse.

Then He^{22} Obligated upon Rasool-Allah^{saww} that he^{saww} should greet unto the repentants, those who had done evil deeds, then they repented, so He^{azwj} Said: And when they come to you, those who are believing in Our Signs, then say: ‘Peace be upon you’. Your Lord has Prescribed the Mercy upon Himself. – meaning the Beneficent has Obligated for the ones who repent, and the evidence upon that are His^{azwj} Words: It is so that the one from you who does evil out of ignorance, then repents from after it and amends, then He is Forgiving, Merciful [6:54].

Tafseer Al Qummi - O you who believe! Do not betray Allah [8:27] – the Verse. It was Revealed regarding Abu Lubaba Bin Abdul Munzar, so the Words of the Verse are general and their meaning is special, and it was Revealed during the military expedition of the clan of Qureyza during year five from the Emigration, and it has been Written in this Chapter along with the news of Badr, and Badr was at the beginning of the year, ten month from the arrival of Rasool-Allah^{saww} at Al Medina.

And it was Revealed along with the Verse that which is in Surah Al Tawbah, His^{azwj} Words: And others are acknowledging their sins, mingling one righteous deed and another evil one. [9:102] – the Verse was Revealed regarding Abu Lubaba. So evidences upon that the compiler (of the Quran) is upon a differing from what Allah^{azwj} Revealed upon His^{azwj} Prophet^{saww}. (An opinion)

And in a report of Abu Al Jaroud, from Abu Ja’far^{asws} having said: ‘Betraying Allah^{azwj} and His^{azwj} Rasool^{saww} is disobeying them, and as for the betrayal of the entrustment, every human being is a trustee upon what Allah^{azwj} had Obligated upon him’. 12

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11 Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 10
12 Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 11
Tafseer Al Qummi - **But rather, the postponement (of the Sacred months) increases in the Kufr, [9:37]**. The reasons for its Revelation was that a man from the (clan of) Kanana had paused during the season (of Hajj), and he was saying, ‘I have legalised the (shedding of) blood in the neighbourhood of Tayy and Khas’am during the Sacred months and have postponed it, and have sanctified (the month of) Safar instead. So when it was the next year he said, ‘I have legalised Safar and postponed it, and have sanctified instead of it the month of Al Muharram. So, the Verse was Revealed’.

Tafseer Al Qummi - **And among them are ones who criticise you regarding the charities; [9:58]**. It was Revealed when the charities came and the rich (people) came and they thought that Rasool-Allah saww would distribute these between them. When Rasool-Allah saww placed it among the poor, they thronged around Rasool-Allah saww and criticised him saww and they said, ‘We are those who were standing during the war, and we battled alongside you saww and we strengthened His azwj matter, then you saww are handing over the charities to them, those who neither assisted Him azwj, nor availed anything?’ So, Allah azwj Revealed: **And if only they had been pleased – up to His azwj Words: surely to Allah do we are hoping’ [9:59]**.

Tafseer Al Qummi – **His azwj Words: even if they are their relatives, [9:113]**, i.e. and even if they were their near relatives. His azwj Words: **it increases uncleanness to their uncleanness, [9:125]**, i.e. doubts to their doubts. His azwj Words: **they are being Tried [9:126]**, i.e. becoming sick. His azwj Words: **Then they disperse. [9:127]**, i.e. separate, Allah has Turned away their hearts [9:127], from the Truth to the falsehood by their choosing the falsehood against the Truth’.

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13 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 12
14 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 13
15 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 14
Tafseer Al Qummi - **Indeed! They are folding up their chests to conceal from Him; Indeed, (it is) when they are gathering their clothes. [11:5]** – it was so that whenever he⁷⁷⁸⁷⁸ said something new from the merits of Ali⁷⁷⁸⁷⁸⁸⁴ or recited to them what Allah⁷⁷⁸⁷⁸⁹⁹ had Revealed regarding him⁷⁷⁸⁷⁹⁰, they would gather their clothes then they would stand up (to go away), *He Knows what they are keeping as secret and what they are making public.*, when they arose, *He is a Knower with the contents of the chests [11:5]*.¹⁶ (An opinion)

Tafseer Al Qummi - **And those who accuse their wives [24:6]** – the reason for that was that Rasool-Allah⁷⁷⁸⁷⁸⁷⁸, when he⁷⁷⁸⁷⁸⁸⁹ returned from the military expedition of Tabuk, Uweymir Bin Saida All Ajaly came to him⁷⁷⁸⁷⁸⁹⁹, and he was from the Helpers and he said, ‘Rasool-Allah⁷⁷⁸⁷⁸⁸⁸! My wife, Shaeek Bin Samha⁷⁷⁸⁷⁸⁹⁰ committed adultery with her and she is pregnant from him’. Rasool-Allah⁷⁷⁸⁷⁸⁸⁷ turned away from him. So, he repeated the words to him⁷⁷⁸⁷⁸⁸⁸, and he⁷⁷⁸⁷⁸⁹⁰ turned away from him, until he had done that four times. Rasool-Allah⁷⁷⁸⁷⁸⁸⁹ entered his⁷⁷⁸⁷⁸⁹ⁱ house and the Verse of the mutual cursing was Revealed unto him⁷⁷⁸⁷⁹⁰, and Rasool-Allah⁷⁷⁸⁷⁹¹ came out and prayed Salat Al Asr with the people and said to Uweymir: ‘Come to me with your wife, for Allah⁷⁷⁸⁷⁹² has Revealed Quran (Verses) regarding both of you’.

He came to her and said, ‘Rasool-Allah⁷⁷⁸⁷⁸⁸⁸ is calling you’, and she was with nobility from her people, so a group came with her. When she entered the Masjid, Rasool-Allah⁷⁷⁸⁷⁸⁸⁸ said to Uweymir: ‘Proceed towards the pulpit and curse her’. He said, ‘How shall I do that?’ He⁷⁷⁸⁷⁸⁹⁰ said: ‘Proceed and say, ‘I testify with Allah⁷⁷⁸⁷⁹¹ I am from the truthful ones regarding what I had accused her with’.

He went ahead and said it. Rasool-Allah⁷⁷⁸⁷⁸⁸⁹ said: ‘Repeat it’. So he repeated it. Then he⁷⁷⁸⁷⁸⁹⁰ said: ‘Repeat it’ – until he had done that four times, and he⁷⁷⁸⁷⁸⁹¹ said during the fifth: ‘Upon you be the Curse of Allah⁷⁷⁸⁷⁹² if you were from the liars regarding what you have accused her with’. He⁷⁷⁸⁷⁸⁹² said: ‘Upon him be the Curse of Allah⁷⁷⁸⁷⁹³ if he was from the liars regarding what he has accused her with’. Then Rasool-Allah⁷⁷⁸⁷⁹⁴ said: ‘The Curse would be obligated if you were a liar’. Then he⁷⁷⁸⁷⁹⁵ said to him: ‘Move aside!’ He moved aside.

¹⁶ Bihar Al Anwaar – V 22, The book of our Prophet⁷⁷⁸⁷⁹⁷, P 3 Ch 37 H 15
Then he saww said to his wife: ‘Testify just as he has testified or else I shall establish the Punishment of Allahazwj upon you’. She looked at the faces of her people and she said, ‘I will not blacken this face this evening’. She went ahead towards the pulpit and said, ‘I testify with Allahazwj that Uweymir Bin Al Sa’ada is from the liars regarding what he has accused me with’. Rasool-Allahsaww said to her: ‘Repeat it’. She repeated it four times.

Rasool-Allahsaww said to her: ‘Curse yourself during the fight if he was from the truthful ones in what he has accused you with’. She said during the fifth that the Wrath of Allahazwj be upon her if he was from the truthful ones during what he has accused me with’. Rasool-Allahsaww said: ‘Woe be unto you, it is (now) Obligated (if he was truthful)’. Then Rasool-Allahsaww said to her husband: ‘Go, for she is no longer Permissible for you, ever!’ He said, ‘O Rasool-Allahsaww! So what is for me which I gave her?’ He saww said: ‘If you were a liar, then it is your being distant from it, and if you were truthful, is would be for her due what you have permitted yourself from her private parts’.

Then Rasool-Allahsaww said: ‘If she comes with the child being with thin legs, wide eyes, very frizzy hair, so he is for the evil matter (adultery), and if she comes with him being of red blonder hair, he is for his father’. It was said she came with being upon the evil matter’.

Tafseer Al Qummi - But when he is harmed in (the Way of) Allah, [29:10], i.e. when people hurt him or harm afflicts him or destitution or fear from the unjust ones, he would enter to be with them in their religion, and he views that what they are doing it is like a Punishment of Allahazwj will not come to an end”.  

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17 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 16
18 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 17
Tafseer Al Qummi - And whenever a wave overwhelms them like a canopy, [31:32] – meaning in the sea, then from them are moderates ones [31:32], i.e. righteous, and the treacherous and the deceiver”.  

And whenever a wave overwhelms them like a canopy, [31:32] – meaning in the sea, then from the are moderates ones [31:32], i.e. righteous, and the treacherous and the deceiver”.  

Tafseer Al Qummi - If the hypocrites do not desist, - up to the Words of the Exalted: except for a little while [33:60], it was Revealed regarding a group of hypocrites who were in Al Medina spreading rumours with Rasool Allah saww, when he saww had gone out in one of his military expeditions. They said, 'He saww had been killed or captured', So, the Muslim were gloomy due to that and they companion to Rasool Allah saww and Allah azwj Revealed regarding that: If the hypocrites, and those in whose hearts is a disease – doubt, then they will not be in your vicinity except for a little while [33:60], i.e. Weazwj Command you saww to expel them from Al Medina, except a few of them”.  

And in a report of Abu Al Jaroud, from Abu Ja'far asws having said: (They are) Accursed! – the Curse was Obligated upon them. Allah azwj is Saying after the Curse: Wherever they are found they shall be seized and killed with a massacre [33:61]’.

Tafseer Al Qummi - And from them are ones who listen intently to you [47:16], it was Revealed regarding the hypocrites from the companions of Rasool Allah saww, and the one who, whenever he heard something from him saww, did not believe in it and did not retain it. So, when he went out, he said to the hypocrites, 'What is that he saww said just now?' Allahazwj Said: They are those Allah has Sealed upon their hearts, and they are pursuing their whims [47:16]’.  

And it is narrated to us by Muhammad Bin Ahmad Bin Sabit, from Al Hassan Bin Muhammad Bin Sama’at, from Wuheyb Bin Hafs, from Abu Baseer, ‘From Abu Ja'far asws, he (the narrator) said, 'I heard him asws saying: ‘Rasool-Allah saww used to call his saww companions, so the one whom Allahazwj Wanted good with him, heard and recognised what he was being called to, and the one whom Allahazwj Wanted evil with him,'
Sealed upon his hear, so he would neither listen nor understand, and it is the Word of Allah azwj Blessed and Exalted: until when they exit from your presence, so they are saying to the one Given the Knowledge, ‘What is that he said just now?’ [47:16].

It was Revealed regarding the hypocrites from companions of Rasool-Allah saww, and one who, when he heard something from him saww did not believe in it and did not retain it. When he went out he said to the hypocrites, ‘What is that which Rasool-Allah saww said just now?’ He saww Said: They are those Allah has Sealed upon their hearts, and they are pursuing their whims [47:16].

Tafseer Al-Qummi - But say, ‘We submitted’ [49:14] – i.e. they were made to submit by the sword. He will not Reduce [49:14] – i.e. not deduct from them.

Tafseer Al-Qummi - Allah has Heard [58:1] – Verse. He said, ‘The reason of the Revelation of this Chapter is that the first one to do ‘Zihaar’ in Al-Islam was a man called Aws Bin Al-Samit from the Helpers, and he was an old man. He got angry upon his wife one day and said to her, ‘You are unto me like the back of my mother’. Then he regretted upon that.

He said, ‘And it was so that during the pre-Islamic period, whenever a man said to his wife, ‘You are unto me like the back of my mother’, she would be prohibited unto him up to the end, forever. So, Aws said to his wife, ‘O Khawla! We used to prohibit by this during the pre-Islamic period, and Allah azwj has Come to us with Islam through you, so go to Rasool-Allah saww and ask him saww about that’.

Khawla came to Rasool-Allah saww and she said, ‘May my father and my mother be (sacrificed for) you’ saww, O Rasool-Allah saww! Aws Bin Al-Samit, he is my husband and father of my children and a son of my uncle. He said to me, ‘You are unto me like the back of my mother’, and would be prohibited by that during the pre-Islamic period, and Allah azwj has Come to us with Islam through you saww.

21 Bihar Al Anwaar – V 22, The book of our Prophet saww P 3 Ch 37 H 20
22 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 21
‘From Abu Ja’far\textsuperscript{asws} having said: ‘A woman from the Muslims came to the Prophet\textsuperscript{saww} and said, ‘O Rasool-Allah\textsuperscript{saww}! So and so, my husband, I gave him my belly for the seeding (giving birth), and assisted him upon his world and his Hereafter. He did not see anything abhorrent from me. I complain to you about him’.

He\textsuperscript{saww} said: ‘Regarding what are you complaining about him?’ She said, ‘He said, ‘You are prohibited unto me like the back of my mother’, and he has expelled me from my house, therefore look into my matter’.

Rasool-Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} has not yet Revealed a Book to me\textsuperscript{saww} to judge with between you and your husband, and I\textsuperscript{saww} dislike that I\textsuperscript{saww} become from the pretenders’. She went on weeping and complaining of what was with her, to Allah\textsuperscript{azwj} and His Rasool\textsuperscript{saww}, and left.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Blessed and Exalted Heard her plea to Rasool-Allah\textsuperscript{saww} regarding her husband and what she had complained of to him\textsuperscript{saww}, and Allah\textsuperscript{azwj} Revealed Quran (Verses) regarding that: \textit{Allah has Heard the words of she who pleaded you regarding her husband [58:1] – the Verse}.

He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} sent for the woman and she came to him. He\textsuperscript{saww} said to her: ‘Come to me with your husband’. She came with him. He\textsuperscript{saww} said to him: ‘Did you say to this wife of yours, ‘You are prohibited unto me like the back of my mother?’ He said, ‘I have said that to her’. Rasool-Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} has Revealed Quran (Verses) regarding you and your wife. Hug your wife to you for you have said the evil word and a falsity, [58:2], and Allah\textsuperscript{azwj} had Pardoned you and has Forgiven you, and you should not repeat’.

\begin{equation}
\text{فَقَالَ فَبَعَثَ رَسُولُ اللَّهِ ﷺ إِلَىَ الْمَرْأَةِ فَأَتَتُّا لِجِيئِي}
\end{equation}
He asws said: ‘The man left and he was regretful upon what he had said to his wife, and Allah azwj Mighty and Majestic Disliked that for the Momineen afterwards’.23

Tafseer Al-Qummi – The Words of the Exalted: *then wish for the death if you were truthful* [62:6]. He said, ‘It is Written in the Torah, the friends of Allahazwj will be wishing for the death’.

The Words of the Exalted: *And when they see trade, [62:11] – the Verse. He said, ‘Rasool-Allahsaww was praying Salat with the people on the day of Friday and a woman entered and in front of her were some people beating the tambourines and the musical instruments. The people neglected the Salat and went looking at them. So, Allahazwj Revealed: And when they see trade, or sport, they break (the Salat) to (go) to it, and they leave you standing. [62:11]’”.

‘From Abu Abdullahasws having said: ‘It was Revealed as: And when they see trade, or sport, they break (the Salat) to (go) to it, and they leave you standing. Say: ‘Whatever is in the Presence of Allah is better than the sport and the trade, for those who are pious, and Allah is the best of the sustainers [62:11]’.” 24

Tafseer Al-Qummi - *And those who commit [68:51]. He said, ‘When Rasool-Allahsaww informed them with merits of Amir Al-Momineenasws, they were saying, ‘He is insane!’ [68:51]. So Allahazwj the Glorious Said: And he is not, - meaning Amir Al-Momineenasws, except (he is) a Zikr for the worlds [68:52]’”25

23 Bihar Al Anwaar – V 22, The book of our Prophetasws, P 3 Ch 37 H 22
24 Bihar Al Anwaar – V 22, The book of our Prophetasws, P 3 Ch 37 H 23
25 Bihar Al Anwaar – V 22, The book of our Prophetasws, P 3 Ch 37 H 24
‘From Abu Ja’far asws having said: ‘There was a boy from the Jews who used to come to the Prophet saww a lot until he would lighten (matters) for him saww, and sometimes he saww would send him regarding a need, and sometimes he would write a letter for him saww to a people.

فَافَتَقَدَهُ أَيَّاماً فَسَأَلَ عَنُْ ف َقَالَ لَُُ قَائِلٌ تَرَكْتُُُ فِِ آخِرِ يَوْمٍ مِنْ أَيَّامِ ال دُّن ْيَا فَأَتَ اهُ ا

He saww missed him for a few days, so he saww asked about him. A speaker said to him saww, ‘I left him being in the last day of the days of the word’. The Prophet saww went to him among some people from his saw companions; and there used to be Blessing for him saww that he saww would not speak to anyone except he would answer him saww. He saww said: ‘O so and so!’ He opened his eyes and said, ‘At your saww service, O Abu Al-

قَالَ قُلْ أَشْهَدُ أَنْ لََ إِلََُ إِلََّ اللَُُّ وَ أَنَّكَ رَسُولُ اللَُِّ وَ مَاتَ مَكَانَُُ ف َقَالَ رَسُولُ الللُِّ   الثَّانِيَ ةً وَ قَ الَ لَ ُُ مِثْ لَ ق َوْلِ ُِ الَْْوَّلِ فَالْتَفَتَ

He saww said: ‘Say that there is no god except Allah azwj and I saww am a Rasool saww of Allah azwj’. The boy looked towards his father, and he did not say anything to him. Then Rasool-Allah saww called out to him for a second time and said to him similar to his saww first words. The boy turned around to his father, and did not say anything to him. Then Rasool-Allah saww called out for a third time. The boy turned to his father, and he said, ‘Say it if you so desire to, then don’t’.

فَإِنَّ ُُ كَ انَ سَ بَبَ ن ُزُولََِ ا أَنَّ ق َوْم اً مِ نَ اسٍ مِ نْ أَصْ حَابُِِ وَ كَ انَ لَ ُُ ع ب َرَكَ ةٌ لََ يُكَلِّ مُ أَحَ داً إِلََّ أَجَابَ ُُ

The boy said, ‘I testify that there is no god except Allah azwj and you saww are Rasool saww of Allah azwj’, and he died in his place. Rasool-Allah saww said to his father: ‘Go out from us’. Then he saww said to his saww companions: ‘Wash him, and enshroud him, and come with him to me saw, I saww shall pray Salat upon him’. Then he saww went out and he saww was saying: ‘The Praise is for Allah azwj Who Rescued a person today through me saw from the Fire’.

26 Tafseer Al Qummi - We Revealed the Book to you with the Truth for you to judge between the people with what Allah Showed you; and do not become an advocate for the treacherous [4:105]. The reason for its Revelation was that a group of the Helpers from the clan of Ubayriq, three brothers, were hypocrites – Busheyr, and Mubasshir, and Bishr. They excavated (to steal) at an uncle of Qatadah Bin Al-Numan, and Qatadah was a (participant of battle of) Badr, and they brought out food which he had prepared it for his dependants, and a sword, and an armour.
Qatadah complained of that to Rasool-Allah sallallahu alaihi wa sallam. He said, ‘O Rasool-Allah sallallahu alaihi wa sallam! A group excavated (to steal) at my uncle and they seized food which he had prepared for his dependants, and an armour (and sword), and they are members of an evil family; and there was a Momin man called Labeed Bin Sahl with them regarding the opinion. The clan of Ubeyriq said to Qatadah, ‘This is the word of Labeed Bin Sahl’. That reached Labeed, so he grabbed his word and went out to them and said, ‘O clan of Ubeyriq! Are you accusing me with the theft and (although) you are foremost with it than I am, and you are hypocrites inciting Rasool-Allah sallallahu alaihi wa sallam and attributing it to Quraysh to show that, or shall I fill my sword from you?’

They surrounded him and said to him, ‘Return, may Allah azwj have Mercy on you, for you are disavowed from that’. The clan of Ubeyriq walked to a man from their tribe called Useyd Bin Urwa, and he was an eloquent speaker. He walked to Rasool-Allah sallallahu alaihi wa sallam and said, ‘O Rasool-Allah sallallahu alaihi wa sallam! Qatadah Bin Al-Numan deliberated to a family from us, being people of nobility and family-tree and lineage and accused them with the theft and slandered them with what isn’t regarding them’.

Rasool-Allah sallallahu alaihi wa sallam was gloomy from that and Qatadah came to him sallallahu alaihi wa sallam. Rasool-Allah sallallahu alaihi wa sallam faced towards him and said to him: ‘You deliberated to a family of nobility and affiliation and lineages and accused them with the theft’, and blamed him with a severe blame. Qatadah was gloomy from that and returned to his uncle and said, ‘If only I had died and spoken to Rasool-Allah sallallahu alaihi wa sallam, for he sallallahu alaihi wa sallam spoken to me with what I dislike’. His uncle said, ‘Allah azwj is the Helper’.

Revealed regarding that on His Prophet sallallahu alaihi wa sallam: We Revealed the Book to you with the Truth for you to judge between the people with what Allah Showed you; and do not become an advocate for the treacherous [4:105] And seek Forgiveness of Allah; surely Allah would always be Forgiving, Merciful [4:106] And do not plead on behalf of those who are deceiving themselves; surely Allah does not Love the one who was treacherous, sinful [4:107] They are concealing from the people, and they cannot conceal from Allah,
and He is with them when they are spending the nights in what does not Please Him from the words; [4:108], meaning the deed, so the ‘words’ occurs in place of the deeds.

ثَُّْ قَالَ هَآ أَن ْتُمْ هؤُلَُِ إِلَىَ وَ مَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثَْاً ثَُّْ يَرْمِ بُِِ بَرِيئاً

And in a report of Abu Al Jaroud,

فَأَقَّبَلَتْ رَهْطُ بُشَيٍْْ فَقَالُوا يَا بُشَيُْْ اسْتَغْفِرِ اللََُّ وَ تُبْ مِنَ الذَّنْبِ فَوَقَالَ وَ الَّذِي أَحْلِفُ بُِِ مَا سَرَقَهَا إِلََّ لَبِيدٌ فَنَزَلَتْ وَ مَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثَْاً ثَُّْ يَرْمِ بُِِ بَرِيئاً فَقَدِ احْتَمَلَ بُهْتاناً وَ إِثَْاً مُبِيناً

The group of Busheyr came and said, ‘O Busheyr, seek Forgiveness of Allah and repent from the sin’. He said, ‘By the One Who I am swearing with, no one stole it except Labeed’. So, it was Revealed: And the one who earns a vice or a sin, then he accuses an innocent one with it [4:112].

فِِ بُشَيٍْْ وَ هُوَ بَِِكَّةَ وَ مَنْ يُشاقِقِ الرَّسُولَ مِنْ ب َعْدِ ما ت َبَينََّ لَُُ الَُْدى وَ ي َتَّبِعْ غَيَْْ سَبِيلِ الْمُؤْمِنِينَ ن ُوَلُِِّ ما ت َوَلىَّ وَ نُصْلُِِ جَهَنَّمَ وَ ساَُتْ مَصِيْاً

Then Busheyr disbelieved and went to Makkah and Allah Revealed regarding the number of persons, those who excused Busheyr and had come to the Prophet to get him excused: And it not been for the Grace of Allah upon you and His Mercy, a group of them would have resolved to stray you, and they would not have strayed anyone except for their own selves; and they will not harm you with anything; and Allah Revealed upon you the Book and the Wisdom and Taught you what you did not happen to know; and the Grace of Allah was great upon you [4:113].

Then Heazwj Said: Behold! O You, Those [4:109] – up to: And the one who earns a vice or a sin, then he accuses an innocent one with it [4:112] – Labeed Bin Sahl’.

وَ فِِ رِوَايَةِ أَبِِ الََْارُودِ عَنْ أَبِِ جَعْفَرٍ ع قَالَ إِنَّ أُنَاساً مِنْ رَهْطِ بُشَيٍْْ الَْْدْن َينَْ قَالُوا انْطَلِقُوا إِلَىَ رَسُولِ اللَُِّ نُكَلِّمُُْ فِِ صَاحِبِنَا وَ ن ُعْذِرْهُ فَإِنَّ صَاحِبَنَا بَرِي

And Hisazwj Words: protector upon them? [4:109].

فَأَقَّبَلَتْ رَهْطُ بُشَيٍْْ فَقَالُوا يَا بُشَيُْْ اسْتَغْفِرِ اللََُّ وَ تُبْ مِنَ الذَّنْبِ فَوَقَالَ وَ الَّذِي أَحْلِفُ بُِِ مَا سَرَقَهَا إِلََّ لَبِيدٌ فَنَزَلَتْ
Momineen, We will Turn him to what he had turned towards and he will arrive to Hell; and it is an evil fate [4:115]”.  

27-  يِ بَ جُ، الْحَرَائِلُ وَ الْخِرَائِلُ عِنْدَ أَيْبَ عَلَّيْهِمَا عَلَىٰ مَنْ دَخَلَ مِنْهُمْ نَزَّلَ لَهُمْ مِنْ عَذَابٍ لَّلَّهُ لِيَزِيدَهُمْ مِنْ عَذَابِهِمْ".

(The book) ‘Al-Kharaj Wa Al-Jaraih’ – ‘It is reported from Abu Abdullahasws having said: ‘Rasool-Allahsaww was in one of hissaww journeys and he saidasws to his companion: ‘A person will be emerging to you all from this mountain pass, there isn’t for him any pact with Ibleesas from three days’.

It was not long before a Bedouin came, his skin had dried up on his body, and his eyes had retreated into his head, and his lips had turned green from having eating the plants. He asked about the Prophetsaww among the first friends until he met himsaww. He said to himsaww ‘Present Islam to me’. He said: ‘Say, ‘I testify that there is no god except Allahazwj and that I saww Muhammadas is Rasoolas of Allahazwj’. He said, ‘I accept’.

He said: ‘You will pray the five (daily) Salats and you will Fast the month of Ramazan’. He said, ‘I accept’. He said: ‘You will perform Hajj of the Sacred House (Kabah) and pay the Zakaat and wash from the sexual impurities’. He said, ‘I accept’. Then the camel of the Bedouin stayed behind and the Prophetswallowed. He asked about him, and the people returned in seeking him, and they found him among the last of the soldiers, a shoe of his camel having had fallen into a pit of rats, and he had fallen and the neck of the Bedouin and the camel was broken and they were both dead.

The Prophetsaww ordered and a tent was struck. He was washed in it, then the Prophetsaww entered and enshrouded him. Then they heard movement for the Prophetswallow and he came out and his forehead was sweating profusely, and he said: ‘This Bedouin has died and he was hungry, and he was from the ones who had believed and his Eman had not been clothed with injustice, so the Maiden Hourie had rushed towards him with the fruits of the Paradise stuffing his cheeks with these and she was saying, ‘O Rasool-Allahsaww! Make me to be among his wives”.

27 Bihar Al Anwaar – V 22, The book of our Prophetswa P 3 Ch 37 H 26
28 Bihar Al Anwaar – V 22, The book of our Prophetswa P 3 Ch 37 H 27
(The book) ‘Al-Kharaij Wa Al-Jaraih’ – ‘It is reported that Rasool-Allah saww wrote to Qays Bin Urana ordering him with the arriving to him saww. He came and with him was Khuweylid Bin Al-Haris Al-Kalby. When he was near Al-Medina, the man dreaded entering. Qays said to him, ‘When you are refusing to enter, then be in this mountain until I go to him saww. If I see that which you live, I shall call you, and you can follow me’.

He stayed and Qays went until when he entered the Masjid to see the Prophet saww, he said, ‘O Muhammad saww! I am a believer’. He saww said: ‘Yes, and your companion whom you left behind in the mountain’. He said, ‘I testify that there is no god except Allah azwj and you saww are a Rasool saww of Allah azwj’, and he sent a message to his companion. He came to him, and the Prophet saww said to him; ‘O Qays! Your people are my saww people, and that for them is a replacement regarding Allah azwj and His azwj Rasool saww’.

He came to the Prophet saww and spoke to him saww regarding that, but he saww did not respond an answer to him. He got up from his saww presence and met Abu Bakr and clung with him, and he thought that he would help him to his transgression from the Prophet saww. He asked him to speak to him for him, he said, ‘I will not do that’, due to the knowledge that if Abu Bakr saww were to ask him saww, he may avail something from him saww.

Abu Sufyan thought with Umar what he had thought with Abu Bakr. He spoke to him regarding that, but he repelled him with harshness and obscenity, almost spoiling the
opinion upon the Prophet ﷺ. He went to the house of Amir Al-Momineen ﷺ and sought permission to see him ﷺ. He permitted for him, and in his presence was (Syeda) Fatima ﷺ, and Al-Hassan ﷺ and Al-Husayn ﷺ.

He said, 'O Ali ﷺ! you are the smoothest of the people to me in mercy and their nearest to me in relationship, and I have come to you so do not return me just as I have come unsuccessful. Intercede for me in the presence of Rasool-Allah ﷺ regarding what I am aiming for'. He ﷺ said to him: ‘Woe be unto you, O Abu Sufyan!’ Rasool-Allah ﷺ has determined upon a matter, we are not able to speak to him regarding it’.

Abu Sufyan turned towards (Syeda) Fatima ﷺ and said to her ﷺ, ‘O daughter of Muhammad ﷺ! Can it be for you to instruct your two sons that they rescue (the matter) between the people so they will become the chiefs of the Arabs up to the end of times?’ She ﷺ said: ‘My sons have yet to reach the age to rescue between the people, and no one can rescue against Rasool-Allah ﷺ.

Abu Sufyan was confused and regretted, then faced towards Amir Al-Momineen ﷺ and he said, ‘O Abu Al-Hassan ﷺ! I view that the matters have become ambiguous upon me, so advise me’. Amir Al-Momineen ﷺ said to him: ‘I ﷺ do not see anything availing you, but you are a chief of the clan of Kanana, so stand and rescue (the matters) between the people, then join up with your land’. He said, ‘Do you ﷺ see that would avail me anything?’ He ﷺ said: ‘No, by Allah azwj, I ﷺ do not think so, but I ﷺ do not find for you other than that’.

Abu Sufyan stood up in the Masjid and said, ‘O you people! I have (tried to) rescue between the people’. Then he rode his camel and went away. When he arrived to Quraysh, they said, ‘What is behind you’. He said, ‘I went to Muhammad ﷺ and spoke to him ﷺ, but by Allah azwj, he ﷺ did not respond anything to me. Then I went to Ibn Abu Quhafa, and I did not find good in him’. Then I met Ibn Al-Khattab and found him obscene, harsh, there being no good in him.
Then I went to Ali asws and found him asws to be the most lenient of the people towards me and he saww indicated something to me, so I did it. By Allah aswj, I do not know whether it availed me something or not'.

They said, 'What did he asws instruct you with?' He said, 'He asws instructed me to seek rescue between the people. I did so'. They said, 'Did Muhammad saww allow that?' He said, 'No'. They said, 'Woe be unto you! By Allah azwj, the man has increased playing with you, and nothing will be availed from you'. Abu Sufyan said, 'No, by Allah azwj, I have not found other than that'.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – ‘It is reported that Bilal seized Jumana daughter of Al-Zihaf Al-Ashjaie. When he was in Al-Na’am valley, she attacked him and hit him strike after strike. Then she gathered whatever was dear to her from gold and silver in a journey and rode one of the horses of her father and went out from the army travelling to her direction to Shihab Bin Mazin, nicknamed as ‘the shining star’, and he had proposed to her from her father.

And it was so that the Prophet saww had sent Salman ra and Suheyb to him (Bilal) due to his delay. They saw him having had been thrown down upon the surface of the ground dead and the blood was flowing from under him. They came to the Prophet and informed him with that. The Prophet saww said: ‘Refrain from the crying’, then he saww prayed two Cycles Salat and supplicated with supplication, then grabbed a handful of water and sprinkled it upon Bilal, and he leapt up standing and went on to kiss the feet of the Prophet saww.

The Prophet saww said to him: ‘Who is the one who did this with you O Bilal?’ He said, ‘Jumanah Bint Al-Zihaf, and I am an admirer of hers’. He saww said: ‘Receive glad tidings O Bilal, for soon I saww shall send (someone) to her to bring her’.

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30 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 29
The Prophet saww said: ‘O Abu Al-Hassan asws! This my asws brother Jibraeel as informing me saww from Lord azwj of the worlds that when Jumana killed Bilal, she went to a man called Shihab Bin Mazin, and he had proposed to her from her father, and he did not confer to him with marrying her and she had complained of her state to him, and he has travelled with his forces to battle us. So, stand and aim for him with the Muslims and Allah azwj the Exalted will Help you over him, and here I saww am returning to Al-Medina’.

He (the narrator) said, ‘During that, the Imam asws travelled with the Muslims and went on to hurry in the journey until he asws arrived to Shihab and fought him, and the Muslims were victorious. Shihab became a Muslim and Jumana became a Muslim and (so did) the army, and the Imam asws came with them to Al-Medina, and they renewed their Islam upon the hands of the Prophet saww. The Prophet saww said: ‘O Bilal! What do you say?’ He said, ‘O Rasool-Allah saww! I was in love with her, but now Shihab is more rightful with her than I am’. During that, he saww gifted to Shihab for (the sake of) Bilal, two maids, and two horses, and two camels’. 31

31 Tafseer of the Imam (Hassan Al-Askari) asws – ‘Amir Al-Momineen asws said: ‘One day Rasool-Allah saww sent an army to a people from the hardened Kafirs, and their news had been delayed to him and his saww heart was concerned about them, so he saww said: ‘If only there was someone for us who could relate their news and come to us with their information’.

While he saww was saying this, when the good news came that they had been victorious against their enemies and had sized them, and that they had become between the killed, and the injured, and captives, and their wealth had been seized and their offspring and their dependants had been made captives.

Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 30
So when the group (army) was near to Al-Medina, Rasool-Allah ﷺ went out to them along with his companions to meet them. When he did meet them, and their leader was Zayd Bin Harisa, and he had made him the leader upon them, and when Zayd saw Rasool-Allah ﷺ, he descended from his she-camel and came over to Rasool-Allah ﷺ and kissed his feet, then kissed his hand. So Rasool-Allah ﷺ grabbed him and kissed his head.

Then Abdullah Bin Rawaha descended unto Rasool-Allah ﷺ and kissed his hand and left, and Rasool-Allah ﷺ embraced him to himself.

Then the rest of the army descended and they paused greeting upon him, and Rasool-Allah ﷺ responded goodly to them, then said to them: ‘Narrated to me your news, and you state with your enemies’.

And there were with them from the captives of the people, and their offspring, and the dependants, and their wealth – from the gold, and the silver, and the kinds of belongings of great things. They said, ‘O Rasool-Allah! If you get to know our state, your wonder would be great’.

Rasool-Allah ﷺ said: ‘I did not happen to know that until Jibraeel just now informed me, and I did not know anything from His Book and His Religion as well until my Lord Taught me. And thus We Revealed to you a Spirit from Our Command. You did not know what the Book was, nor the Eman, - up to His Words: the Straight Path [42:52]. But narrate with that to your brethren, these Momineen, so they would ratify you, for Jibraeel has informed me (with your truthfulness)’.

They said, ‘O Rasool-Allah! When we were close to the enemy, we sent a spy of ours to familiarise with their news and count (their number) for us. He returned to us informing us that they were approximately a thousand men, and we were two thousand men. And it was so that that the people had gone out to the back of their city among a thousand men, and they had left three thousand in the city which we were assuming that they were a thousand.'
And our companion informed us that they were saying in between them, ‘We are a thousand, and they are two thousand, and we would not be endure countering them, and there isn’t (a way) for us except that we fortify ourselves inside the city, until their chests are constricted from our houses, so they would disperse from us’.

We were encouraged by that against them, and we advanced towards them and entered their city, and we closed its gates behind us, and we sat awaiting them (for duel).

When the night shielded upon us and went we came to its half (midnight), they opened the gate of their city, while we were heedless, sleeping. There were no attentive ones among us except for four persons – Zayd Bin Harisa in one side from the sides of our soldiers, praying Salat and reciting the Quran; and Abdullah Bin Rawaha in another side, praying Salat and reciting the Quran; and Qatada Bin Al-Nu’man in another side, praying Salat and reciting the Quran; and Qays Bin Aasim in another side, praying and reciting the Quran.

They came out in the intense darkness of the night and fired their arrows at us. And it was their city, and they were familiar with its ways and its places, and we were ignorant with these. We said between us, ‘They are cunning with us and coming to us, in the darkness of this night. It is not possible for us to dodge the arrows because we cannot see these coming’.

While we were like that when we saw an illumination coming out from the mouth of Qays Bin Aasim Al-Miqary, like the flaming fire; and an illumination coming out from the mouth of Qatada Bin Al-Nu’man like the illumination of the venues and the Jupiter; and an illumination coming out from the mouth of Abdullah Bin Awaha like rays of the moon in the dark night; and light spread out from the mouth of Zayd Bin Harisa, more illuminating than the emerging sun.

و أخَرَجَ نَا مَعْمَارِيًّا أَنَّهُمُ يَقُولُونَ فِي مَا بَيْنَهُمْ يَقُولُونَ: ‘‘نَّفْهٌ أَلْفٌ وَ هُمْ أَلْفَانِ وَ لَسْنَا نُطِيقُ مُكَافَحَ تَهُمْ وَ لَيْسَ لَنَا إِلََّ التَّحَاصُنُ فِِ الْبَلََّدِ حَتََّّ يَِْيقَ صُدُورُهُمْ مِنْ مُنَازَلَتِنَا فَيَنْصَرِفُوا عَنَّا’’.

فَتَجَأَرَنَا بِذَلِكَ عَلَيْهِمْ وَ زَحَفْنَا إِلَيْهِمْ فَدَخَلُوا بَلََّدَهُمْ وَ أَغْلَقُوا دُونَنَا بَابَُُ فَقَعَدْنَا نُنَازِلَُُمْ.

فَلَمَّا جَنَّ عَلَيْنَا اللَّيْلُ وَ صِرْنَا إِلَى نِصْفُِِ فَتَحُوا بَابَ بَلََّدِهِمْ وَ نََْنُ غَارُّونَ نَائِمُونَ مَا كَا فِينَا مُنْتَبٌُِ إِلََّ أَرْبَعَةُ ن َفَرٍ زَيْدُ بْنُ حَارِثَةَ فِِ جَانِبِ عَسْكَرِنَا يُصَلِّي وَ يَقْرَأُ الْقُرْآنَ وَ عَبْدُ اللَُِّ بْنُ رَوَاحَةَ فِِ جَانِبٍ آخَرَ يُصَلِّي وَ يَقْرَأُ الْقُرْآنَ وَ قَتَادَةُ بْنُ النُّعْمَانِ فِِ جَانِبٍ آخَرَ يُصَلِّي وَ يَقْرَأُ الْقُرْآنَ وَ قَيْسُ بْنُ عَاصِمٍ فِِ جَانِبٍ آخَرَ يُصَلِّي وَ يَقْرَأُ الْقُرْآنَ فَخَرَجُوا فِِ اللَّيْلَةِ الظَّلْمَاُِ الدَّامِسَةِ وَ رَشَقُونَا بِنِبَالَِِمْ وَ كَانَ َُلِكَ بَلََّدَهُمْ وَ هُمْ بِطُرُقُِِ وَ مَوَاضِعُِِ عَالِمُونَ وَ نََْنُ بَِِا جَاهِلُونَ فَقُلْنَا فِيمَا بَيْنَنَا دُهِينَا وَ أُوتِينَا هَذَا لَيْلٌ مُظْلِمٌ لََ يمُْكِنُنَا أَنْ نَّتَّقِيَ النِّبَالَ لَِْنَّا لََ نَبْصِرُهَا.

وَ قَتَادَةُ بْنُ النُّعْمَانِ كََْوُِْ الزُّهَرَةِ وَ المُشْتََِي وَ ضَوُْاً خَارِجاً مِنْ فِِ عَبْدِ اللَّ بْنِ رَوَاحَةَ كَشُعَاعِ الْقَمَرِ فِِ اللَّيْلَةِ الْمُظْلِمَةِ وَ نُوراً سَاطِعاً مِنْ فِِ زَيْدِ بْنِ الَْْارِثَةِ أَضْوَأَ مِنْ نِصْفِ النَّهَارِ وَ أَعْدَاؤُنَا فِِ ظُلْمَةٍ شَدِيدَةٍ فَأَبْصَرْنَاهُمْ وَ عَمُوا عَنَّا فَفَرَّق َنَا زَيْدٌ عَلَيْهِمْ حَتََّّ أَحَطْنَا بِِِمْ وَ نََْنُ نَبْصِرُهُمْ وَ هُمْ لََ يَبْصِرُونَ نَا فَنَحْنُ بُصَرَاُُ وَ هُمْ عُمْيَانٌ فَوَضَعْنَا عَلَيْهِمُ السُّيُوفَ فَصَارُوا بَينَ قَتِيلٍ وَ جَرِيحٍ وَ أَسِيٍْ.
And it was so that those lights had illuminated our soldiers until it was brighter than the middle of the day, and our enemies were in intense darkness. We could see them, but they were blinded from us, and Zayd Bin Harisa separated us to go against them until we had surrounded them, and we could see them, but they could not see us, and we were seeing ones and they were blind ones. We unsheathed our swords upon them, and they came to be between the killed, and the injured, and the captive.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَ مَا تِلْكَ الَّذِينَ شَهَدُوا إِخْوَانَكُمْ اسْتَقْبَلُوا لَّهُمْ مَالًا وَ أَمْوَالًا فَذِلَّلَهُمُ الْإِخْوَانُ الْمُتَّرَكَبِينَ وَ فَذِلَّلَهُمُ الْإِخْوَانُ الْمُتَّرَكَبِينَ

Rasool-Allah{saww} said: ‘Say, ‘The Praise is for Allahazwj, Lordazwj of the worlds’, upon what Heazwj has Graced you all with from the month of Shaban. This was the night of the first of Shaban, and the Sacred month had passed away from them, these are the lights with the deeds of these brothers of yours during the first of Shaban. They sent forth the lights during its nights, before the deeds had even occurred from them’.

قَالُوا يَا رَسُولَ اللَّهِ وَ مَا تِلْكَ الَّذِينَ شَهَدُوا إِخْوَانَكُمْ إِسْتَقْبَلُوا لَّهُمْ مَالًا وَ أَمْوَالًا فَذِلَّلَهُمُ الْإِخْوَانُ الْمُتَّرَكَبِينَ وَ فَذِلَّلَهُمُ الْإِخْوَانُ الْمُتَّرَكَبِينَ

They said, ‘O Rasool-Allah{saww}! And what are those deeds so we can be habitual upon it?’

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ فَأَكِلَّ شَهْرَةَ عِنْدَ قِرَاَّةِ الْقُرْآنَ

Rasool-Allah{saww} said: ‘As for Qays Bin Aasim Al-Miqary, so he enjoined with the goodness during the day of the first of Shaban, and he had forbidden from evil, and pointed upon goodness. Therefore, due to that, the light preceded for him during the previous night of his day – with his recitation of the Quran.

وَ أَكِلَّ شَهْرَةَ عِنْدَ قِرَاَّةِ الْقُرْآنَ

And as for Qatada Bin Al-Nu’man, so he fulfilled the debt which was upon him during the day of the first of Shaban, therefore, due to that, Allahazwj Sent forth the light during the previous night of his day.
And as for Abdullah Bin Rawaha, so he was righteous with his parents, and his booty was a lot during this night. When it was the morning, his father said to him, 'I and your mother are both beloved to you, and your wife so and so, is hurting us and tiring us. And we are not secure of you being harmed during one of these confrontations, and we are not secure that you might be martyred in one of these, so you would include us in this wealth and she would increase her rebellion and her curses upon us'.

Abdullah said, 'I did not know of her rebellion upon you, and her disliking you both, and had I known that I would have irrevocably divorced her from myself. But, I hereby irrevocably divorce her right now for you to be secure from what you are both cautious of, for I don’t want to be the one who loves the one who abhors you both’. Therefore, due to that, Allah azwj Sent forth the light which you saw.

And as for Zayd Bin Harisa, that which came out from his mouth, light more illuminating that the emerging sun – he was the chief of the people and their superior, and Allah azwj had Known what was be happening from him. So He azwj Hose him and Graced him upon his knowledge with what would be happening from him during the day which was to follow this night – in which the Momineen were victorious in – with the emerging sun from his mouth. A man from the hypocrites of his soldiers came over intending the souring of relations between him and Ali asws Bin Abu Talib asws, and spoiling whatever was between them.

He said to him, ‘Congratulations, congratulations! You come to the morning and there is no match for you among the People asws of the Household of Rasool-Allah saww and his companions. This plague is your doing, and this light of yours which we witnessed’.

Zayd said to him, 'O servant of Allah azwj! Fear Allah azwj and do not exaggerate in the speech, nor raise me above my worth, for you would be opposing Allah azwj with that and would be a Kafir due to it, and so would I, if I were to accept this speech of your with the acceptance, that I was like that.'
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O Abdullah! Shall I narrate to you what was during the beginning of Al-Islam and what was after it, until Rasool-Allahasws entered Al-Medina, and got (Syeda) Fatimaasws married, and sheasws was Blessed with Al-Hassanasws and Al-Husaynasws?’ He said, ‘Yes’.

He said, ‘Rasool-Allahsaww had intense love for me to the extent that heasws considered me as a son due to that. I used to be called, ‘Zayd son of Muhammadasws’, until (such time as) Alasws was blessed with Al-Hassanasws and Al-Husaynasws. I disliked that for theirasws reason, and I said to the one who was calling me as such, ‘I would love it if you could call me, ‘Zayd, slave of Rasool-Allahsaww’, for I dislike it that I should be equalled to Alasws Hassan and Alasws Husayn.

I did not cease to be like that until Allahazwj Ratified my thinking and Revealed unto Muhammadsaww: Allah has not Made for any man two hearts within him [33:4] – meaning a heart which loves Muhammadasws and hissaww Progenyasws and reveres themasws, and a heart revering others with it like theirasws reverence; or a heart revering theirasws enemies with it. But, the one who loves theirasws enemies, so he is (actually) hating themasws and does not love themasws, (and the one who equates themasws with theirasws friends, so he (actually) hates them and does not love themasws’).

Then Heaswj Said: nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He Made those whom you assert to be your sons as your real sons [33:4] – up to Hisaswj Words and the possessors of relationships some of them are closer to others in the Book of Allah [33:6] - meaning Al-Hassan and Al-Husaynasws are foremost with the sonship of Rasool-Allahsaww in the Book of Allahazwj and Hisaswj Obligations than the Believers and the Emigrants except that you should do good to your friends – doing favours and be honouring. That does not reach a position of the children, that was in the Written Book [33:6].
They left that (calling me as the son of Muhammad ﷺ) – and went on saying, ‘Zayd, brother of Rasool-Allah ﷺ. The people did not cease to be saying this for me and I disliked it, until Rasool-Allah ﷺ established the brotherhood between him ﷺ and Ali ﷺ Bin Abu Talib ﷺ.

Then Zayd said, ‘O servant of Allah ﷺ! Zayd is a slave of Ali ﷺ Bin Abu Talib ﷺ just as he is a slave of Rasool-Allah ﷺ, therefore do not make him (Zayd) to be his peer, nor raise him to be above his worth, for you would become like the Christians when they raised Isa ﷺ above his worth, they disbelieving in Allah ﷺ, the Exalted, the Magnificent’.

Rasool-Allah ﷺ said: ‘Thus, due to that, Allah ﷺ Graced Zayd with what you saw, and Ennobled him with what you witnessed.

By the One ﷺ Whom Sent me ﷺ with the Truth as a Prophet ﷺ! That which Allah ﷺ has Prepared for Zayd in the Hereafter would make pale into insignificance in his side what you saw in the world from his light. He would come on the Day of Judgment and his light would spread in front of him, and behind him, and his right, and his left, and above him, and beneath him, from every side to a travel distance of a thousand years’.

From Abu Abdullah ﷺ having said: ‘Rasool-Allah ﷺ raised his head towards the sky and he ﷺ smiled. So it was said to him, ‘O Rasool-Allah ﷺ! We saw you raising your head towards the sky’. So he ﷺ smiled and said: ‘Yes. ﷺ was astounded at two Angels who had descended from the sky to the earth, seeking a righteous believing servant in a Prayer mat, which he used to pray Salat in, in order to record his deeds for him for his day and his night. But they did not find him to be on his Prayer mat.'

Al Kafi – The number, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan,

**32** Bihar Al Anwaar – V 22, The book of our Prophet ﷺ, P 3 Ch 37 H 31
So, they ascended to the sky and said: ‘Our Lord! Your believing servant, so and so, we sought him on his prayer-mat in order for us to record his deeds for him for his day and his night, but we did not come across him, and we found him in Your ropes (i.e. tied down by illness)’. Allah Mighty and Majestic Said: “Write down for My servant the likes of what he would have doing during his well-being, from the goodness during his day and his night, for as long as he is in My ropes (Illness from Me), for it is upon Me that I Write for him a Recompense of what he would have done during his well-being when I Reckon from him”.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Saeed Al Mukari, from a man,

‘From Abu Abdullahasws having said: ‘There came to Rasool-Allahsaww a delegation from Al-Yemen, and among them was a man who was their greatest speaker, and the most intense of interrogation in argumentation with the Prophetsaww. The Prophetasw got angered until a ‘vein of the tension’ strained between hissaww eyes, and hissaww face glowered, and looked down to the ground.

Jibraeelas came unto himsaww and said: ‘Your Lordazwj Conveys Hisazwj Greeting and is Saying to yousaww: “This is a generous man. He feeds the food”’. So the anger subsided from the Prophetasw, and heasw raised hissaww head and said to him: ‘Had Jibraeelas not informed measw from Allahazwj Mighty and Majestic that you are a generous one, feeding the food, Iasw would have expelled you and made you as a discussion for the ones behind you’.

The man said to himsaww, ‘And your Lordazwj Loves the generosity?’ So hesaww said: ‘Yes’. So he said, ‘I hereby testify that there is no god except for Allahazwj and yousaww are Rasool-Allahsaww; and by the Oneazwj Who Sent yousaww with the Truth, I shall not be repelling anyone from my wealth’.

Al Kafi – The number, from Al Barqy, from Usman Bin Isa, from a man,

‘From Abu Abdullahasws having said: ‘

33 Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Saeed Al Mukari, from a man,  

34 Al Kafi – The number, from Al Barqy, from Usman Bin Isa, from a man,
A man came over to the Prophet saww, so he said: ‘I am an old man with a lot of dependants, weak of health, with few things. So, is there an assistance upon my time?’ Rasool-Allah saww looked at his saww companions, and his saww companions looked at him saww and he saww said, ‘He made us saww to hear the speech, and made you all to hear it’.

A man stood up and he said, ‘I was like you yesterday’. He went away with him to his house and gave him an ingot, and they used to be trading with the ingot, and it was the gold and the silver. The old man said, ‘This is all of it (for me)’? He said, ‘Yes’. So the old man said, ‘I accept your ingot, and I am neither a jinn nor a human, but I am a messenger from Allah azwj to test you, so you have been found to be grateful. May Allah azwj Recompense you goodly’.

‘From Abu Abdullah asws having said: ‘A man said to the Prophet saww, ‘O Rasool-Allah saww! Teach me (something)’. He saww said: ‘Go and don’t be angry’. So, the man said, ‘I have suffice with that’. He went to his family and he found that there was a battle in between his people, and they had lined up in rows and wearing the weapons.

When he saw that, he (also) wore his weapon, then stood along with them. Then he remembered the words of Rasool-Allah saww, ‘Don’t be angry’. He threw down the weapon, then went walking over to the people who were the enemies of his people, and he said, ‘O you all! Whatever injuries were with you, or (if) a killing, or a strike in which there were no effects, so upon me is (the compensation for it) from my wealth. I shall fulfil it’. The people said, ‘So whatever it was, it is for you, (although) we are foremost for it with that than you are (i.e. we don’t want anything)’.

He asws said: ‘So the people reconciled and the hostility was gone’.

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35 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 34
36 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 35
Rasool-Allah(saww) sent Al-Waleed Bin Uqba Bin Abu Mueet to the clan of Walia, and between him and them used to be enmity during the pre-Islamic period. When he reached to the clan of Walia they welcomed him in order to look at what is in himself.

He (the narrator) said, ‘He feared the people and returned to the Prophet(saww) and said, ‘O Rasool-Allah(saww)! The clan of Walia were intending to kill me and they prevented the charities from me’. When it reached the clan of Walia that which Waleed Bin Uqba had said of them in the presence of Rasool-Allah(saww), they met Rasool-Allah(saww) and said, ‘O Rasool-Allah(saww)! Waleed has lied, but there used to be enmity between us and him during the pre-Islamic period, so he feared us that we might retaliate for that which was between us and him’.

He (the narrator) said, ‘The Prophet(saww) said: ‘End (what you are doing), O clan of Walia, or else I(saww) shall send to you a man from me(saww) like myself(saww), and he will kill your fighters and capture your offspring. He is this one where you are seeing’, and he(saww) struck his(saww) hand upon a shoulder of Amir Al-Momineen Ali(asws) Bin Abu Talib(asws), and Allah(azwj) Revealed regarding Waleed, this Verse: O you who believe! If a transgressor comes to you with news, then investigate, lest you harm a people in ignorance, and you would become remorseful upon what you have done [49:6]’.

Al Kafi – Ali, from his father, from Ibn Mahboub, from Abu Jameela, from Sa’ad Al Iskaaf.

‘From Abu Ja’far(asws) having said: ‘The Prophet(saww) passed by a food stall in the market of Medina. He(saww) said to its owner: ‘I(saww) do not see your foodstuffs except as good’, and asked

37 Bihar Al Anwaar – V 22, The book of our Prophet(saww), P 3 Ch 37 H 36
him about its price. Allah^{azwj} Mighty and Majestic Revealed to him saww to insert his saww hand in the food stuff. He saww did so and it came out decayed. He saww said to its owner: ‘I^{saww} do not see you^{saww} except and you have gathered betrayal and cheating for the Muslims’.

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38 (The book) ‘Ma’ani Al Akhbaar’ – ‘My father, from Muhammad Al Attar, from Al Ash’ari, from Musa Bin Umar, from Musa Bin Bakr, from a man,

‘From Abu Abdullah^{asws} having said: ‘A Bedouin came to the Prophet^{saww} and said to him^{saww}, ‘Aren’t you^{saww} the best of us of father and mother and most honourable of us in posterity and our chief during the pre-Islamic period and Al-Islam?’

The Prophet^{saww} was angered and he^{saww} said: ‘O Bedouin! How many veils are there for your tongue?’ He said, ‘Two lips and teeth’. He^{saww} said: ‘But was there in anyone of these two what you can limit this tongue of yours from us^{saww}? But no one has been given in his world anything more harmful to him regarding his Hereafter than freedom of his tongue. O Ali^{asws}! Arise and cut off his tongue!’ The people thought he^{asws} would cut off his tongue, but he^{asws} gave him Dirhams (money)’.

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39 (The book) ‘Da’waat’ of Al-Rawandy – ‘From Rabie Bin Ka’ab who said, ‘One day Rasool-Allah^{saww} said to me: ‘O Rabie! You have served me^{saww} for seven years, and you did not ask me^{saww} for a need?’ I said, ‘O Rasool-Allah^{saww}! Respite me until I think’.

When it was, morning and I went to him^{saww}, he^{saww} said to me: ‘O Rabie! Give your need’. I said, ‘Can you^{saww} ask Allah^{azwj} to Enter me into the Paradise along with you^{saww}? He^{saww} said to me: ‘Who taught you this?’ I said, ‘O Rasool-Allah^{saww}! No one has taught me, but I thought within myself and said, ‘If I were to ask him^{saww} for wealth, it would be up to depletion, and if I were to ask him^{saww} for long life and children, their end result would be the death’.

قال ربيعة فقال: ‘ألا أكنك رائدة سنة ثم قال ألا أعلمن ذلك فأعطيك بكثرة السحوك.

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38 Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 37
39 Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 38
Rabie said, ‘He saww lowered his saww head for a while, then said: ‘I saww shall do that, so assist me saww with the abundance of the Sajdahs’.

40- كَنْزُ الكَرَاجُكِ، قَالَ: كَانَ أَكْثَمُ بْنُ صَيْفِيٍّ الَْْسَدِيُّ حَكِيماً مُقَدَّماً عَاشَ ثَلَاثََِائَةِ سَنَةٍ وَ ثَلَاثِينَ وَ كَانَ مِنْ أَدْرَكَ الإِسْلَامَ وَ آنَى بَيْنِصَ وَ ماتَ قَبْلَ أَنْ يَراَهُ.

(The book) ‘Kunz’ of al Karajak who said, ‘Aksam Bin Sayfi Al-Asady was wise, old, having lived for three hundred and thirty years, and he was from the ones who came across and believed in the Prophet saww and died before he could see him saww.

And it is reported that when he heard of him saww, sent his son to him saww and bequeathed to him with a goodly bequest and wrote a letter with him saying in it, ‘In Your azwj Name, O Allah azwj. From the servant to the servant. It has reached us what reached you saww. Good has come to us from you saww, we do not know what its origin is. So, if you saww can show it, then show us, and if you saww know, then let us know, and participate us in your saww treasure, and the greetings (be on you saww)

فَكَتَبَ إِلَيُِْ رَسُولُ اللَُِّ إِلَيُِْ جََْعَ بَنِِ تََِ يمٍ وَ وَعَظَهُمْ وَ حَثَّهُمْ عَلَى الْمَسِيِْ مَعَُُ إِلَيُِْ وَ عَرَّف َهُمْ وُجُوبَ َُلِكَ عَلَيْهِمْ ف َلَمْ يَُِيبُوهُ وَ عِنْدَ َُلِكَ سَارَ إِلَيُِْ رَسُولِ اللَُِّ وَحْدَهُ وَ لََْ ي َتْبَعُُْ غَيُْْ بَنِيُِ وَ بَنِِ بَنِيُِ وَ مَاتَ ق َبْلَ أَنْ يَصِلَ إِلَيُِْ.

Rasool-Allah saww wrote to him: ‘In the Name of Allah azwj the Beneficent, the Merciful. From Muhammad saww, Rasool saww of Allah azwj, to Aksam Bin Sayfi. I saww praise Allah azwj to you that Allah azwj has Commanded me saww that I saww should say that there is no god except Allah azwj. I saww should be saying it and instruct the people with it, the creatures Allah azwj Created, and the Command, all of it is for Allah azwj. He azwj Creates them and Causes them to die, and He azwj will be Resurrecting them, and to Him azwj is the destination. I saww am educating you all with the education of the Messengers azwj, and you asked About the Magnificent News, [78:2] And you will come to know his News after a while [38:88].

فَلَمْ يَُِيبُوهُ وَ عِنْدَ َُلِكَ سَارَ إِلَيُِْ رَسُولِ اللَُِّ وَحْدَهُ وَ لََْ ي َتْبَعُُْ غَيُْْ بَنِيُِ وَ بَنِِ بَنِيُِ وَ مَاتَ ق َبْلَ أَنْ يَصِلَ إِلَيُِْ.

When the letter of Rasool-Allah saww arrived to him, he gathered the clan of Tameem and preached to them and urged them upon the travelling with him to him saww, and made them understand the Obligation of that upon them, but they did not answer him, and during that he travelled to Rasool-Allah saww alone and no one followed him apart from his sons and the sons of his sons, and he died before he could arrive to him saww.

40 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 39
41 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 40
And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]– ‘It is said that it was Revealed regarding Sowban, a salve of Rasool-Allah saww, and he was with intense love for Rasool-Allah saww, and he was with intense love for Rasool-Allah saww, of little patience from (staying away from) him saww.

One day he came to him saww and his complexion had changed and his body had slimmed. He saww said: ‘O Sowban! What changed your colour?’ He said, ‘O Rasool-Allah saww! There is no illness with me nor pain apart from that I, when I do not see you saww, I yearn to you saww until I meet you saww. Then you saww mention the Hereafter and I fear that I may not see you saww over there, because I recognise that you saww will be high up with the Prophets as saww, and I when I enter the Paradise would be in a lower position from your saww position, and if I do not enter the Paradise, then I do not reckon that I will see you saww, ever!’

So, the Verse was Revealed. Then he saww said: ‘By the One azwj in Whose hand is my saww soul! No servant has believed until saww happen to be more beloved to him than himself, and his father, and his wife, and his son, and the people altogether’.

And it is said that the companions of Rasool-Allah saww said, ‘It is not befitting for us that we separate from you saww, so we will not see you saww except in the world. As for in the Hereafter, you saww will be raised above us due to your saww merit, so we will not see you saww. So, the Verse was Revealed – from Qatadah and Masrouq’. 42

42 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 41
‘From Abu Abdullah asws, from his asws forefathers asws having said: ‘‘There were two men in Al-Medina, one of them was called Hayt and the other one Mani’e. So they both said to a man, and Rasool-Allah saww, ‘When you go to Al-Taif, Allah azwj Willing, so upon you is a daughter of Gaylan Al-Saqafy for she is a candle of the miserly, moist, slender, sweet. Whenever she sits, she bends, and when she speaks, she sings. She comes with four and goes back with eight; between her legs is the likeness of the cup’.

The Prophet saww said: ‘saww do not view the two of you as the ones devoid of physical desire from the men’. So Rasool-Allah saww ordered with the two of them and they were exiled to a place called Al-Garaba, and they were both trading during every Friday’.

43 (The book) ‘Al Amaali’ of Al Sadouq – ‘Majaylawiya, from his father, from Al Barqy, from his father, from Khalid Bin Hammad Al Asady, from Abu Al Hassan Al Abdy, from Al Amsh, from Salim Bin Abu Al Ja’ad who said,

‘Jabir Bin Abdullah Al-Ansari was asked about Ali asws Bin Abu Talib asws, so he said, ‘That one is the best of the creatures of Allah as, from the former ones and the latter ones, apart from the Prophets as and the Messengers as. Allah azwj Mighty and Majestic did not Created any creatures after the Prophets as and Messengers as, more Prestigious to Him azwj than Ali asws Bin Abu Talib asws and the Imams asws from his asws sons asws after him asws.

I said, ‘So what are you saying regarding the ones who hate him asws and reduce him asws?’ He said, ‘None will hate him asws except a Kafi nor reduce him asws except a hypocrite’.

I said, ‘So what are you saying regarding the ones who befriend him asws and befriend the Imams asws from his asws sons asws after him asws?’ He said, ‘The Shias of Ali asws and of the Imams asws from after him asws will be the successful ones and the secured ones on the Day of Qiyamah’.

Then he said, ‘What are your views if a man were to go out calling the people to the straying, who would be the closest of the people from him asws?’ They said, ‘His asws shias and his asws helpers’. He said, ‘If a man were to go out calling the people to guidance, who would

43 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 42
be the closest of the people from him? They said, ‘His Shias and his helpers’. He said, ‘Like that is Ali Bin Abu Talib. In his hand would be the Flag of Praise on the Day of Qiyamah, the closes of the people from him would be his Shias and his helpers’.

‘It was Revealed when Rasool-Allah returned from the military expedition of Khyber, and he sent Asama Bin Zayd among a cavalry to one of the Jewish towns around the area of Fadak, in order to invite them to Al-Islam. And there was a man from the Jews called Mardas Al-Fadaky in one of the towns. So when he sensed the cavalry of Rasool-Allah, he gathered his family and his wealth and came to be near the mountain, and faced saying, ‘I testify that there is no god except Allah and Muhammad is Rasool-Allah’.

Asama Bin Zayd passed by him, so he stabbed him and killed him. When he returned to Rasool-Allah, he informed him with that. So Rasool-Allah said to him: ‘You killed a man who testified that there is no god except Allah and Muhammad is Rasool-Allah.’ He said, ‘O Rasool-Allah! But rather, he said it in order to seek refuge from being killed’.

Rasool-Allah said: ‘But you neither removed the cover from his heart, nor did you accept what he said by his tongue, nor did you know what was within himself’.

Asma vowed after that the he will not kill anyone who testified that there is no god except Allah and that Muhammad is Rasool-Allah. Thus, he stayed behind from Amir Al-Momineen during his battles.

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44 Bihar Al Anwaar – V 22, The book of our Prophet, P 3 Ch 37 H 43
So Allah \(^{azwj}\) the Exalted Revealed regarding that: *and do not be saying for the one who casts the peace towards you, 'He isn't a Momin'. Are you seeking the life of the world? But, in the Presence of Allah are abundant gains. Like that is how you used to be before, then Allah Favoured upon you. Therefore distinguish (first). Allah would always be Informed of what you are doing [4:94]*”.  

Tafseer Al Qummi - *Have you not seen those who are alleging that they do believe in what is Revealed unto you and what was Revealed from before you? They are intending to summon each other to the judgment of the tyrant, although they have been Commanded to disbelieve in him, and the Satan intends to stray them with a far straying [4:60].* It was Revealed regarding Al-Zubeyr Bin Al-Awwam. He contended with a man from the Jews regarding a garden. Al-Zubeyr said, ‘Are you pleased with Ibn Shayba the Jew (for decision)?’ And the Jew said, ‘Are you pleased with Muhammad saww?’

And Allah \(^{azwj}\) Revealed: *Have you not seen those who are alleging that they do believe in what is Revealed unto you and what was Revealed from before you? They are intending to summon each other to the judgment of the tyrant, although they have been Commanded to disbelieve in him, and the Satan intends to stray them with a far straying [4:60] And when it is said to them: ‘Come to what Allah has Revealed and to the Rasool’, you will see the hypocrites hindering (people) from you in aversion [4:61], and they are enemies of the Progeny \(^{asws}\) of Muhammad saww, this Verse flows regarding all of them’.  

Tafseer Al-Qummi - *And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), surely Allah is Forgiving, Merciful [9:102].* ‘It was revealed regarding Abu Lababa Bin Abdul Munzar, and it so happened that Rasool-Allah saww, when he saww besieged the clan of Qureyza, they said to him saww ‘For us it is Abu Lababa. We will consult him regarding our matter’. So Rasool-Allah saww said: ‘O Abu Lababa! Bring your allies and your friends’.

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45 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 44
46 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 45
They said to him, ‘O Abu Lababa! What is your view, should be descend (from our fortress) upon the decision of Muhammad\textsuperscript{saww}?’ He said, ‘Descend, and know that his \textsuperscript{saww} decision regarding you all, it would be the slaughter’, and he gestured towards his throat. Then he regretted upon that, so he said, ‘I have betrayed Allah\textsuperscript{azwj} and His \textsuperscript{azwj} Rasool\textsuperscript{saww}!’ And he descended from their fortress and did not return to Rasool-Allah\textsuperscript{saww} and went over to the Masjid and fastened his neck with a rope, then fastened it to the pillar which is named as ‘the pillar of repentance’, and said, ‘I will not release it until I die or Allah\textsuperscript{azwj} Turns towards me (Mercifully)’.

It reached Rasool-Allah\textsuperscript{saww}, so he\textsuperscript{saww} said: ‘But, if he had come to me\textsuperscript{saww},\textsuperscript{iaww} would have sought Forgiveness of Allah\textsuperscript{azwj} for him. But, as he has aimed to his Lord\textsuperscript{azwj}, then Allah\textsuperscript{azwj} if Foremost with it’.

And Abu Lababa used to Fast during the day, and he would eat at night what could withhold his hunger. And his daughter used to come to him with his dinner, and release him during fulfilment of the need.

When it was after that, Rasool-Allah\textsuperscript{saww} was in the chamber of Umm Salma\textsuperscript{ra}, his repentance was Revealed. He\textsuperscript{saww} said: ‘O Umm Salma\textsuperscript{ra}! Allah\textsuperscript{azwj} has Turned to Abu Lababa’. She\textsuperscript{ra} said, ‘O Rasool-Allah\textsuperscript{saww}! Shall I\textsuperscript{ra} notify him with that?’ He\textsuperscript{saww} said: ‘Do so’. She\textsuperscript{ra} brought her\textsuperscript{ra} head out from the chamber and she\textsuperscript{ra} said, ‘O Abu Lababa! Receive glad tidings, Allah\textsuperscript{azwj} has Turned to you!’ He said, ‘The Praise is for Allah\textsuperscript{azwj}’.

So the Muslims leapt up to release him, but he said, ‘No, by Allah\textsuperscript{azwj}, until Rasool-Allah\textsuperscript{saww} releases me’. Rasool-Allah\textsuperscript{saww} and he\textsuperscript{saww} said: ‘O Abu Lababa! Allah\textsuperscript{azwj} has Turned to you with such a (Merciful) Turning, as if you had been born from your mother in this day of yours, it suffices you’.

فقال يا رسول الله فأصدقني بما كله قال لا قال فقلتيه قال لا قال قيده فقال لا قال قيمته فان نعم
He said, ‘O Rasool-Allah\textsuperscript{as}! Can I give all of my wealth in charity?’ He\textsuperscript{as} said: ‘No’. He said, ‘So two-thirds of it?’ He\textsuperscript{as} said: ‘No’. He said, ‘So half of it?’ He\textsuperscript{as} said: ‘No’. He said, ‘So a third of it?’ He\textsuperscript{as} said: ‘Yes’.

Allah\textsuperscript{as} Revealed: And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), surely Allah is Forgiving, Merciful [9:102] Take charity from their wealth, you will cleanse them and purify them by it, and pray Salat upon them. Surely your Salat would be a tranquillity for them, and Allah is Hearing, Knowing [9:103] Do they not know that Allah Accepts the repentance from His servants, and He Takes the charities, and that Allah, He is the Oft-Turning, the Merciful? [9:104].

Tafseer Al-Qummi – ‘In a report of Abu Al-Jaroud, from Abu Ja’far\textsuperscript{asws} having said: the ones (recently) inclined of their hearts (to Al-Islam) [9:60], Abu Sufyan Bin Harb bin Umayya, and Suheyl Bin Amro and he was from the clan of Aamir Bin Luway, and Hamam Bin Amro and his brother, and Safwan Bin Umayya Bin Khalaf Al Qurshi, then Al Jumahy and Al Aqru Bin Habis Al Tameemi, then one of the clan of Hazim, and Uyayna Bin Hisn Al Fazari, and Malik Bin Awf, and Alqama Bin Alqama. It has reached me\textsuperscript{as} that Rasool-Allah\textsuperscript{as} had given each man from them, one hundred from the camels and their pastures, and more than that, and less’.\textsuperscript{47}

Tafseer Al-Qummi - And from them are those who are hurting the Prophet and they are saying, ‘He is (only) a hearer’. [9:61]. ‘The reason for its Revelation was that Abdullah Bin Nufayl was a hypocrite, and he used to sit around Rasool-Allah\textsuperscript{as} and he would hear his\textsuperscript{as} speech and transmit it to the hypocrites, and he would betray upon him\textsuperscript{as}. So Jibraeel\textsuperscript{as} descended unto Rasool-Allah\textsuperscript{as} and he\textsuperscript{as} said: ‘O Muhammadsaww! A man from the hypocrites is betraying yousaww, and he is transmitting yoursaww Hadeeth to the hypocrites’.

47 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{asw}, P 3 Ch 37 H 46
48 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 3 Ch 37 H 47
Rasool-Allah saww said: ‘Who is he?’ He as said: ‘O Rasool-Allah saww! (It is) the man with the black face, a lot of hair on the head. He looks with his eyes as if they are ogling, and he speaks with the tongue of satan’. Rasool-Allah saww called him and informed him, but he swore on oath that he did not do so. Rasool-Allah saww said: ‘I saww have accepted from you, but do not sit (repeat)’.

But he returned to his companions and he said, ‘Surely, Muhammad saww is a hearer. Allah azwj Informed him saww that I betrayed upon him saww and transmitted his saww Hadeeth, and he saww accepted. And I informed him saww and I did not do that, and he saww accepted’.

Allah azwj Revealed unto His azwj Prophet saww: ‘And from them are those who are hurting the Prophet and they are saying, ‘He is (only) a hearer’. Say: ‘A hearer of good for you all. He believes in Allah and has faith in the Momineen [9:61] - i.e., he saww ratifies Allah azwj regarding whatever He azwj is Saying to him saww, and he saww ratifies you all regarding whatever excuses you are presenting to him saww regarding Al-Zihaar, and he saww is not ratifying you in the esoteric’.

Tafseer Al-Qummi - They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam [9:74]. He said, ‘It was Revealed regarding those who had sworn in the Kaaba that they will not let this command (of Religion) return to the clan of Hashim asws, so it is the word of Kufr.

Then they said in wait for Rasool-Allah saww in the Kaaba and plotted to kill him saww, and it is His azwj Word: and they planned with what they could not attain [9:74].

Then He azwj Mentioned the misers and Named them as hypocrites and liars. He azwj Said: And from them is one who vowed to Allah, ‘If He Gives us from His Grace, [9:75] – up to His azwj Words: and due to their lying [9:77]’.

49 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 48
And in a report of Abu Al Jaroud, from Abu Ja’far asws having said: ‘It is Sa’albat Bin Hatib Bin Amro Bin Awf. He used to be a needy person, so he made a pact with Allah azwj. But when Allah azwj Gave him, he was stingy from it. Then the hypocrites are Mentioned: Are they not knowing that Allah Knows their secrets and their whisperings, [9:78] – the Verse.

And as for Hisazwj Words: And he as said: ‘And as for Hisazwj Words: Those who are taunting the ones from the Mo’mineen who give the charities willingly, and those who are not finding except for their efforts, so they are ridiculing them [9:79]. Saalim Bin Umeyr Al-Ansary came with a ‘Sa’a’ (a unit of measurement) of dates and said, ‘O Rasool Allah saww! I worked for a wage last night until I got two ‘Sa’as’ of dates. As for one of them, so I have kept it, and as for the other, so I give it for (the Sake of) my Lord azwj.’

Rasool-Allahsaww ordered for it to be distributed as charity, and the hypocrites from among them started mocking, and they said, ‘By Allahazwj! Allahazwj is Needless of this Sa’a (of dates). Allahazwj cannot do anything with his Sa’a!’ But Abu Aqeel wanted to remind himself to be given from the charities. So he said, Allah would Ridicule them, and for them would be a painful Punishment [9:79].

Hisazwj Words: Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, Allah will never Forgive them; [9:80]. Ali Bin Ibrahim said, ‘It was Revealed when Rasool-Allahsaww returned to Al-Medina, and Abdullah Bin Ubay became ill and his son Abdullah Bin Abdullah was a Momin. So he came to Rasool-Allahsaww and his father was struggling with his soul. He said, ‘O Rasool-Allahsaww! May my father and my mother be (sacrificed) for yousaww! If yousaww do not come to my father, that would be a shame upon us’.

Rasool-Allahsaww entered to see him and the hypocrites were in his presence. His son Abdullah Bin Abdullah said, ‘O Rasool-Allahsaww! Seek Forgiveness of Allahazwj for him’. Heasww sought Forgiveness for him. Umar said, ‘Hasn’t Allahazwj Forbidden yousaww, O Rasool-Allahsaww, to pray upon them or seek Forgiveness for them?’ Rasool-Allahsaww turned away from him, and he re-iterated to himsaww. Heasww said to him: ‘Woe be unto you! Iasww have a
choice and I have chosen. Allah is Saying: ‘Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, Allah will never Forgive them; [9:80].

When Abdullah died, his son came to Rasool-Allah and said, ‘May my father and my mother be (sacrificed) for you, O Rasool-Allah! If you could attend his funeral’. So, Rasool-Allah attended and stood at his grave. Umar said to him, ‘O Rasool-Allah! Hasn’t Allah Forbidden you from praying upon anyone of them who dies, ever, and from standing upon his grave?’

Rasool-Allah said to him: ‘Woe be unto you! And do you know what I said? But rather I said: ‘O Allah! Fill his grave with fire, and his interior with fire, and his origin with fire’. Thus, it appeared from Rasool-Allah what he did not happen to like.

He (the narrator) said, ‘And when the Prophet arrived from Tabuk, his Momineen companions were confronting the hypocrites and bothering them, and they were swearing to them that they are upon the Truth and that they weren’t hypocrites, lest they turn away from them, and be pleased from them. So Allah Revealed: They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is Hell; a Recompense for what they earned [9:95] They will swear to you for you to be pleased from them. So even if you are pleased from them, Allah will not be Pleased from the mischief-making people [9:96].

Then He Described the Bedouins. He Said: ‘The Bedouins are more intense in Kufr and hypocrisy [9:97] – up to His Words: surely Allah is Forgiving, Merciful [9:99]’. 50

Tafseer Al Qummi – ‘My father, from Yahya Bin Imran, from Yunus, from Abu Al Tayyar who said,
‘Abu Abdullah asws said: ‘And others are waiting hopefully for the Command of Allah. [9:106]. ‘A group who used to be Polytheists, and they killed the likes of Hamza asws, and Ja’far asws, and the likes of these two asws from the Momineen, then they entered into Al-Islam. So, they acknowledged Allah azwj and left the Shirk (Polytheism) but did not recognise the Emdn by their hearts. So they came to be from the Momineen for the Paradise to be Obligated for them.

وَ لََْ يَكُونُوا عَلَى جُحُودِهِمْ ف َيَجِبَ لََُمُ النَّارُ ف َهُمْ عَلَى تِلْكَ الَْْالَةِ مُرْجَوْنَ لَِْمْرِ اللَُِّ إِمَّا ي ُعَذِّب ُهُمْ وَ إِمَّا يَتُوُّبُ عَلَيْهِمْ.

And they did not happen to be upon their rejection, so they were committing Kufr and the Fire would be Obligated for them. Thus, they were upon that, Either He would Punish them or He would Turn to them (Mercifully) [9:106].

Tafseer Al-Qummi - but the one who opens his chest with the Kufr, [16:106], it is Abdullah Bin Sa’ad Bin Abu Sarh Bin Al-Haris from the clan of Luway. Allah azwj is Saying: so upon them is the Wrath from Allah, and for them is a grievous Punishment [16:106], that is because they loved the life of the world over the Hereafter and that Allah azwj does not Guide the unjust people, that is because Allah azwj Sealed upon their hearing, and their sight, and their hearts and they are from the heedless. There is no doubt they, in the Hereafter, would be from the losers.

هَكَذَا فِِ قِرَاَُةِ ابْنِ مَسْعُودٍ هَذَا كُلُُُّ فِِ عَبْدِ اللَُِّ بْنِ سَعْدِ بْنِ أَبِِ سَرْحٍ كَانَ عَامِلًً لِعُثْمَا نَ بْنِ عَفَّانَ عَلَى مِصْرَ وَ ن َزَلَ فِيُِ أَيْْاً وَ مَنْ قالَ سَأُنْزِلُ مِثْلَ ما أَن ْزَلَ اللَُُّ وَ لَوْ تَرى إُِِ الظَّالِمُونَ فِِ غَمَراتِ الْمَوْتِ.

That is how it is in the recitation of Ibn Masoud. All of this is regarding Abdullah Bin Sa’ad Bin Abu Sarh. He was an office bearer for Usman Bin Affan upon Egypt, and it was Revealed regarding him as well: or says, ‘It has been revealed unto me’, and nothing is Revealed to him, and the one who says, ‘I can Reveal similar to what Allah Revealed’; and if you could see the unjust one during the agonies of the death, [6:93]. [An Opinion]

Tafseer Al-Qummi – His aswj Words: And they are saying, ‘We believe in Allah and in the Rasool and we obey!’ – up to His aswj Words: and they are not with the Momineen [24:47]. It has been narrated to me by my father, from Ibn Abu Umeyr, from Ibn Sinan, from Abu Abdullah asws having said: ‘This Verse was revealed regarding Amir Al-Momineen asws and Usman. and that was when there was a dispute between them regarding a garden. Amir Al-

51 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 50
52 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 51
Momineen asws said: ‘Are you happy with Rasool-Allah saww (as a judge)?’ So Adul Rahman Bin Awf said to him, ‘I do not (accept) Rasool-Allah saww as a judge for he saww would judge against me, but I (accept) as a judge Ibn Shayba, the Jew.

But Usman said to Amir Al-Momineen asws: ‘I am not happy with Ibn Shayba. So Ibn Shayba said, ‘You are trusting that Revelation descends upon Rasool-Allah saww from the sky, but you are not trusting him saww in matters of judgement?’

Thus, Allah azwj Revealed upon His saww Rasool saww: And when they are called to Allah and His Rasool for him to judge between them [24:48] But these, they are the unjust ones [24:50]’.

From Abu Ja’far asws, he (the narrator) said, ‘He saww was asked about Jabir, so he saww said: ‘May Allah azwj have Mercy on Jabir. He reached from his understanding (such a level) that he was understanding the interpretation of this Verse: Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85] – meaning Raj’at (The Return)’.

Rasool-Allah saww said: ‘When he saww passed by Amro Bin Al-Aas and Uqba Bin Abu Mueet, and they were both in a garden drinking (wine) and singing with this couplet regarding Hamza Bin Abdul Muttalib asws when he asws was killed, ‘How many a disciple his bones have appeared after the war, and dragged and buried’.

The Prophet saww said: ‘O Allah azwj! Curse them both and Throw them into the strife with a Throwing and Call them to the Fire with a Calling’.

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53 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 52
54 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 53
55 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 54
Tafseer Al-Qummi - So when they seek your permission for some of their occupations, then give permission to ones you like to from them, [24:62]. He said, ‘It was Revealed regarding Hanzala Bin Abu Aamir, and that is that he got married during the night in which in the morning was the battle of Ohad. So, Rasool-Allah saww permitted him to remain with his wife, and Allah azwj Revealed this Verse: then give permission to ones you like to from them, [24:62].

So he stayed with his wife, then he woke up in the morning and he was with sexual impurity. He attending the battle and was martyred. Rasool-Allah saww said: ‘I saw the Angels washing Hanzala with was in a silver container between the sky and the earth’. Thus he was named as ‘One washed by the Angels’.

Tafseer Qummi - So, as for one who gives and fears [92:5] And ratifies the most excellent [92:6] So We will be Facilitating him to the ease [92:7], he said: ‘It was Revealed regarding a man from the Helpers who had a palm tree in the house of another man, and he used to enter it without permission. So he complained about that to the Rasool-Allah saww, and Rasool-Allah saww said to the owner of the palm tree: ‘Sell me saww this palm tree of yours to me for a palm tree in the Paradise’. He said, ‘I will not do it’. He saww said: ‘Will you sell it to me saww for a garden in the Paradise?’ He said, ‘I will not do it’. He saww said: ‘For you, in the Paradise are gardens and gardens’.

He left. Abu Al-Dahdaah went to him and bought it from him, and came to the Prophet saww. He said, ‘O Rasool-Allah saww! Take it, and allocate for me the garden in the Paradise which you saww said would be for this one, but he did not accept it’. Rasool-Allah saww said: ‘For you, in the Paradise are gardens and gardens’.

Then Allah azwj Revealed with regards to that: So, as for one who gives and fears And ratifies the most excellent [92:6], meaning Abu Al-Dahdaah’.

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56 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 55
So We will be Facilitating him to the ease [92:7] And as for one who is stingy and (considers himself) needless [92:8] And belies the most excellent [92:9] So We will be Facilitating him to the difficulties [92:10] And his wealth will not avail him when he falls [92:11] – meaning when he dies.

Surely, upon Us is to Guide [92:12] – He said, 'Upon us is that we explain to them His azwj Words: So I warn you of a Fire set ablaze [92:14] – i.e., inflamed upon them, None shall arrive to it except the most wretched [92:15] – meaning that which was withheld from Rasool-Allah saww, And the pious would be kept away from it [92:17] – He said, ‘Abu Al-Dahdaa’.

And Allah azwj Said: And there is no favour for anyone with him to be Recompensed for [92:19] – He said, ‘There is no favour for anyone in the Presence he can claim to his Lord azwj with what he had done for himself and that He azwj would Recompense him asws by His aswj Grace due to his asws deed, and it is His azwj Word: Except (he is) seeking the Face of his Lord, the most Exalted [92:20] And soon he will be pleased [92:21] – i.e. He azwj would be Pleased from Amir Al Momineen asws and they (people) would be pleased from him asws, 57

Tafseer Al-Qummi - So let him call a calling [96:17]. He said, ‘When it was after the expiry of Abu Talib asws, Abu Jahl la and Al-Waleed, may the Curse of Allaazwj be on them, called out, ‘Come and kill Muhammad saww, for the one who used to help him saww has died!’ Allahazwj Said: So let him call a calling [96:17] We would be Calling the Angels of Hell [96:18]. Heazwj Said just as helb called to kill Rasool-Allahsaww, Weaswj as well will call the Angels of Hell’ 58

I heard Al-Reza asws saying regarding the interpretation of: And the night when it covers it, [91:4]. Heasws said: ‘A man from the Helpers, in his garden there was a palm tree for (another) man and was bothered by it. He complained of that to Rasool-Allahsaww. He saww called him and said: ‘Give me saww your palm tree for a palm tree in the Paradise’. He refused.

57 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 56
58 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 57
فَبَلَغَ رَجُلٌ مِّنَ النَّصَارَىِّ أَبَا الدَّحْدَاحِ جَاَُ إِلَىَّ صَاحِبِ النَّخْلَةِ فَقَالَ بِعْنِِ نََْلَتَكَ بَِِائِطِي فَبَاعَُُ فَجَاَُ إِلَىَّ رَسُولِ اللَُِّ إِنَّ سَعْيَكُمْ لَشَتََّّ فَأَمَّا مَنْ أَعْطَى يَعْنِِ النَّخْلَةَ وَ اتَّقَى وَ صَدَّقَ بِالُْْسْنى بِوَعْذِ رَسُولِ اللَُِّ فَسَنُيَسِّرُهُ لِلْيُسْرى . . .

He asws said: ‘Rasool-Allah saww said to him:’ Then for you in replacement of it would be a palm tree in the Paradise’. Allah azwj Blessed and Exalted Revealed unto His saww Prophet: And what is Created of the male and the female [92:3] Surely, your striving is various [92:4] So, as for one who gives – meaning the palm tree, and fears [92:5] And ratifies the most excellent [92:6] – the promise of Rasool-Allah saww, So We will be Facilitating him to the ease [92:7] . . . And his wealth will not avail him when he falls [92:11] Surely, upon Us is to Guide [92:12]’.

I said to him asws, ‘The Words of Allah azwj Blessed and Exalted: Surely, upon Us is to Guide [92:12]’. He saww said: ‘Allah azwj Guides the one He azwj so Desires to and Lets stray the one He azwj so Desires to’.

I said to him asws, ‘I said to him asws, ‘May Allah azwj Keep you asws well! There is a group from our companions who are thinking that the recognition, is acquired, and they are of the view that if they were to look from a particular perspective, they would realise?’

But he asws denied that, and said: ‘What is it with these people that they are not acquiring the good for themselves? There isn’t anyone from the people except that he loves to become better than one who is already better than him.

These, the clan of Hashim asws, their position is their position, and their relationship is their relationship, and they are more deserving of this command than you all. Can’t you see that they are looking at themselves, and you recognised and they did not recognise?’
Abu Ja’far\textsuperscript{asws} said: ‘If the people could, they would (all) love us\textsuperscript{asws}\textsuperscript{,}’. 59

(The book) ‘Qurb Al\textsuperscript{Asnaad}’ – ‘From the two of them, from Hanan who said,

‘Sadaqa Bin Muslim asked Abu Abdullah\textsuperscript{asws} and I was in his\textsuperscript{asws} presence, he said, ‘Who testified against (Syeda) Fatima\textsuperscript{asws} that she\textsuperscript{asws} cannot inherit her\textsuperscript{asws} father saww?’

فَقَالَ سَأَلَ صَدَقَةُ بْنُ مُسْلِمٍ أَبَا عَبْدِ اللَُِّ ع وَ أَنَّا عِنْدَهُ ف َقَالَ مَنِ الشَّاهِدُ عَلَى فَاطِمَةَ بِأَنَّهَا لَٰ تَرِثُ أَبَاهَا (The book) ‘Al\textsuperscript{Khisaal}’ – ‘From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} having said; ‘Three have lied upon Rasool-Allah saww – Abu Hurayra, and Anas Bin Malik, and a woman (Ayesha)’'. 61

Rasool-Allah saww chose twelve captains from his saww community. Jibraeel\textsuperscript{as} had indicated to them and instructed him saww with choosing them like the number of captains of Musa\textsuperscript{as} – nine from Al-Kharaj and three from Al-Aws.

From Al-Khazraj were – As’ad Bin Zurara, and Al-Bara’a Bin Muawiya, and Abdul Rahman Bin Hammam, and Jabir Bin Abdullah, and Rafie Bin Mali, and Sa’ad Bin Ubada, and Al-Munzir Bin Amro, and Abdullah Bin Rawaha, and Sa’ad Bin Al-Rabie.

59 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 3 Ch 37 H 58
60 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 3 Ch 37 H 59
61 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 3 Ch 37 H 60
And from the Qawafil was Ubadah Bin Al-Samit; and meaning of ‘Qawafil’ is that the man from the Arabs, when he entered Yasrib, would come to a man from the nobles of Al-Khazraj and say to him, ‘Save me for as long as I am at it from being oppressed’. He would say, ‘Wander wherever you like for you are in my vicinity’. So, no one would object to him.

And from Al-Aws were Abu Al-Haysam Bin Al-Tayhan, and Aseyd Bin Huzeyr, and Sa’ad Bin Khaysama”.

I went to Rasool-Allah sAWw one day and he sAWw was sleeping and there was a snake by the side of the House (Kabah) and I disliked killing it and waking up the Prophet sAWw. I thought that it would be Revealed unto him sAWw, so I lied down between him sAWw and the snake. I said (to myself), ‘If there is evil from it, it would be to me, besides him sAWw’.

I stayed for a while and the Prophet sAWw woke up and he sAWw recited: But rather, your Guardian is Allah, and His Rasool, and those who are believing, [5:55], until he sAWw came to the end of the Verse. Then he sAWw said: ‘The Praise is for Allah azwj Who Completed His azwj Favours for Ali asws, and congratulations to him asws for the Grace of Allah azwj which He azwj has Given him asws’.

Then he sAWw said: ‘What is matter you are over here?’ I informed him sAWw with the news of the snake. He sAWw said to me: ‘Kill it!’ I did so. Then he sAWw said: ‘O Abu Rafie! How would it be with you and the people fighting against Al asws, and he asws is upon the Truth and they are upon the falsehood. Fighting them is a Right of Allah azwj, Mighty is His azwj Name. So the one who is not able, then with his heart. There is nothing after it’.
I said, ‘O Rasool-Allah saww! Supplicate to Allah azwj for me that I come across them and He azwj Strengthens me upon fighting them’. The Prophet saww supplicated and said: ‘For every Prophet saww there is a believer and my saww believer is Abu Rafie’.

He (the narrator) said, ‘When the people pledged allegiance to Ali asws after Usman and Talha and Zubeyr went, I remembered the words of the Prophet saww. So, I sold my house in Al-Medina and my land at Khyber and went out myself and my children with Amir Al-Momineen asws in order to be martyred in front of him asws. But I did not come across him asws until he asws returned from Al-Basra, and I went out with him asws to Siffeen. I fought in front of him asws at it, and at Al-Nahrwan as well, and I did not cease to be with him asws until he was martyred.

I returned to Al-Medina and there wasn’t a house for me at it nor any land, so Al-Hassan asws Bin Ali asws gave me land at Yanbu and apportioned for me a section of the house of Amir Al-Momineen asws, so I and my dependants dwelled in it’.

‘I came to Huzeyfa Bin Al-Yamani and said to him, ‘Narrate to me with what you heard from Rasool-Allah saww and had seen him saww doing it’. He said, ‘Upon you is to be with the Quran’. I said to him, ‘I have already read the Quran, and rather I came to you for you to narrate to me what I have not narrated it and have not heard it from Rasool-Allah saww. O Allah azwj! I keep You aswj as Witness upon Huzeyfa that I came to him for him to narrate to me, for he has heard, and he concealed’.

He the narrator) said, ‘Huzeyfa said, ‘I have delivered it with the emphasis’. Then he said to me, ‘Take it, short (brief) from long (full) and total. For every matter of yours there is a Sign of the Paradise in this community. He asws eats the food and walks in the markets’. I said to
him, ‘Explain the Sign of the Paradise to me, and I will follow it, and Sign of the Fire and I will fear (stay away from) it’.

He said to me, ‘By the One asws in Whose Hand is the soul of Huzeyfa. The Signs of the Paradise and the guides to it up to the Day of Qiyamah are the Imams asws of the Progeny asws of Muhammad asww, and the signs of the Fire and the callers to it up the Day of Qiyamah are their asws enemies’.

He asws said: ‘O Haris! You (if) you look beneath you and are not looking above you, you will be alarmed from the Truth. Surely, the Truth and the falsehood cannot be recognised through the people, but the Truth is recognised by the ones who follows it, and the falsehood by shunning of the one who shuns it’.

He said, ‘So, should I not become like Abdullah Bin Umar and Sa’ad Bin Malik (Bin Abu Waqas)?’ Amir Al-Momineen asws said: ‘Abdullah Bin Umar and Sa’ad, both abandoned the Truth and did not help the falsehood. When were they two imams regarding the good so they should be followed?’

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64 Bihar Al Anwaar – V 22, The book of our Prophet asww, P 3 Ch 37 H 63
65 Bihar Al Anwaar – V 22, The book of our Prophet asww, P 3 Ch 37 H 64
I went out in the year of the conquest incognito until I arrived at Al-Kufa. I entered the Masjid and there I was with a circle wherein was a man most wrinkled of the men. I said, ‘Who is this one?’ The group said, ‘But you do not recognise him?’ I said, ‘No’. They said, ‘This is Huzeyfa Bin Al-Yamani, companion of Rasool-Allahsaww.

He (the narrator) said, ‘I sat to him and the group discussed. He said, ‘The people were asking Rasool-Allahsaww about the good and I was asking himsaww about the evil’. The group dislike that upon him. He said, ‘I shall narrate to you with what you are disliking. The matter of Al-Islam came, so the matter didn’t come like the matter of the pre-Islamic period, I was give understanding from the Quran, and they were coming and asking the Prophet saww.

I said, ‘I, O Rasool-Allahsaww, will this good become evil?’ He saww said: ‘Yes’. I said, ‘So what is the protection from it?’ He saww said: ‘The sword’. I said, ‘So, what (shelter) remains after the sword?’ He saww said: ‘Yes, it will become an emirate upon the throne, and truce upon smoke’. I said, ‘What then?’ He saww said: ‘Then the shepherds of (callers to) the straying will spread. So if you were to see a just caliph in those days, then necessitate him or else die patiently at the base of a tree’.

(Referred from) Al Amaali’saww, by sheykh Al Tusi Al Mufeed – ‘Ibn Busran, from Muhammad Bin Amro Bin Al Bakhty, from Saeed Bin Nasr Al Bazzaz, from Sufyan Bin Uuyaina, from Umar having heard Jabir Bin AbdullahAl Ansari saying, ‘Rasool-Allahsaww came to the grave of Abdullah Bin Ubay after he had been inserted into his pit. He order with him and he was extracted and he saww placed him upon his saww knees or his saww thigh and expelled his saww saliva in it and clothed him with his saww shirt. Allah sawwj is more Knowing’.

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66 Bihar Al Anwaar – V 22, The book of our Prophet sawwj, P 3 Ch 37 H 65
67 Bihar Al Anwaar – V 22, The book of our Prophet sawwj, P 3 Ch 37 H 66
‘From Abu Abdullah Ja’far Bin Muhammad Al-Sadiq asws having said: ‘Rasool-Allah saww came and it was said to him saww, ‘Sa’ad Bin Muaz has died’. Rasool-Allah saww stood up and his companions stood up with him asws. He saww instructed with washing Sa’ad and he saww was standing at the post of the door. When he had been embalmed and enshrouded and carried upon his coffin, Rasool-Allah saww followed it without (wearing) shoes nor a cloak.

Then he saww was grabbing the right of the coffin at time and left of the coffin at times until he saww ended up with him to the grave. Rasool-Allah saww descended until he saww laid him and evened the bricks upon him and went on to say: ‘Give me a rock and give me saww soil’, and he saww blocked what was between the bricks. When he saww was free and had spread the soil upon him, the mother of Sa’ad said from the side, ‘O Sa’ad! Congratulations to you’. Rasool-Allah saww said: ‘O mother of Sa’ad! Shh! Do not assert upon your Lord azwj, for the squeezing has hit Sa’ad’.

When he saww had evened the soil upon him, the mother of Sa’ad said from the side, ‘O Sa’ad! Congratulations to you’. Rasool-Allah saww said: ‘O mother of Sa’ad! Shh! Do not assert upon your Lord azwj, for the squeezing has hit Sa’ad’.

He (the narrator) said, ‘Rasool-Allah saww returned and the people returned. They said, ‘O Rasool-Allah saww! We have seen you saww doing upon Sa’ad what you saww did not do upon anyone. You saww followed his saww funeral without shoes nor cloak’. He saww said: ‘The Angels were without cloaks nor shoes, so I saww was comforted with it’.

They said, ‘And you saww were taking the right of the coffin, and its left’. He saww said: ‘My saww hand was in the hand of Jibraeel as. I saww grabbed wherever he as grabbed’.

فَقَالَ أَمَرْتَ بِغُسْلُِِ وَ صَلَّيْتَ عَلَى جِنَازَتُِِ وَ لََْدْتَُُ فِِ ق َبَِْهِ ثَُّْ ق ُلْتَ إِنَّ سَعْداً قَدْ أَصَاب َتُُْ ضَمَّةٌ قَالَ ف َقَالَ   ن َعَمْ إِنَّ
They said, ‘You instructed with washing him and you\textsuperscript{saww} prayed Salat upon his body and laid him in his grave, then you\textsuperscript{saww} said, ‘Sa’ad has been hit by the squeezing’. He\textsuperscript{saww} said: ‘Yes, he was evil in his manners with his wife’’.\textsuperscript{68}

68 - مَ، الْمالَ للشيخ الطوسي ابن ملاد عن أبو عمرو عن جعفر بن محمد بن ذاكر عن قبيصة عن عقبة عن سعفان عن أبي عبد الله. قال: ‘Sa’ad has been hit by the squeezing’. He\textsuperscript{saww} said: ‘Yes, he was evil in his manners with his wife’.

(I) ‘Al Amaali’ of the sheykh Al Tusi Ibn Makhlad, from Abu Amro, from Ja’far Bin Muhammad Bin Shakir, from Qabeysa, from Uqba, from Sufyan, from Abu Is’haq, from Hamza Bin Malik who said,

‘I had read from the mouth of Rasool-Allah\textsuperscript{saww} seventy Chapters (of the Quran), and Zayd Bin Sabit has two forelocks playing with the children’.\textsuperscript{69}

69 - ع، علل الشرائع أبِِ عَنْ سَعْدٍ عَنِ الْبََْقِيِّ عَنْ أَبِيُِ عَنْ يُونُسَ عَنِ ابنِ أَسْبَاطٍ عَنْ عَمُِِّ عَنْ أَبِِ بَصِيٍْ قَالَ: ‘I had read from the mouth of Rasool-Allah\textsuperscript{saww} seventy Chapters (of the Quran), and Zayd Bin Sabit has two forelocks playing with the children’.

(The book) ‘Al Illal Al Sharaie’ – ‘My father, from Sa’ad, from Al Barqy, from his father, from Hammad Bin Isa, from Muawiya Bin Ammar,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Bara’a Bin Marour Al-Ansari was at Al-Medina and Rasool-Allah\textsuperscript{saww} was at Makkah, and the Muslims were praying Salat (facing) towards Bayt Al-Maqdis, so he bequeathed that his face be made to (face) towards Rasool-Allah\textsuperscript{saww}. So, the Sunnah flowed with it and the Book was Revealed with it’’.\textsuperscript{70}

70 - ع، علل الشرائع أبِِ عَنْ أََْْدَ بْنِ إِدْرِيسَ عَنِ ابنِ عِيسَى عَنِ الُْْسَينِْ بْنِ سَعِيدٍ عَنْ يُونُسَ عَنِ ابنِ أَسْبَاطٍ عَنْ عَمُِِّ عَنْ أَبِِ بَصِيٍْ قَالَ: ‘From Abu Abdullah\textsuperscript{asws} having said: ‘Bara’a Bin Marour Al-Ansari was at Al-Medina and Rasool-Allah\textsuperscript{saww} was at Makkah, and the Muslims were praying Salat (facing) towards Bayt Al-Maqdis, so he bequeathed that his face be made to (face) towards Rasool-Allah\textsuperscript{saww}. So, the Sunnah flowed with it and the Book was Revealed with it’’.

(The book) ‘Al Illal Al Sharaie’ – ‘My father, from Ahmad Bin Idrees, from Ibn Isa, from Al Husayn Bin Saeed, from Hammad, from Muawiya Bin Ammar,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Al-Bara’a Bin Mamour Al-Ansari was at Al-Medina and Rasool-Allah\textsuperscript{saww} was at Makkah, and the death presented to him, so he bequeathed with a third of his wealth, and the Sunnah flowed with it’’.\textsuperscript{71}

71 - ع، علل الشرائع أبِِ عَنْ أََْْدَ بْنِ إِدْرِيسَ عَنِ ابنِ عِيسَى عَنِ الُْْسَينِْ بْنِ سَعِيدٍ عَنْ يُونُسَ عَنِ ابنِ أَسْبَاطٍ عَنْ عَمُِِّ عَنْ أَبِِ بَصِيٍْ قَالَ: ‘From Abu Abdullah\textsuperscript{asws} having said: ‘Al-Bara’a Bin Mamour Al-Ansari was at Al-Medina and Rasool-Allah\textsuperscript{saww} was at Makkah, and the death presented to him, so he bequeathed with a third of his wealth, and the Sunnah flowed with it’’.

(The book) ‘Ma’ani Al Akhbaar’ – ‘Ibn Al Mutawakkil, from Muhammad al Attar, from Al Barqi, from his father, from Yunus, from Ibn Asbaat, from his uncle, from Abu Baseer who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘The people are saying that the Throne (of Allah\textsuperscript{azwj}) shook at the death of Sa’ad Bin Muaz’. He\textsuperscript{asws} said: ‘But rather it is the coffin which he was upon’’.\textsuperscript{72}

72 - بَيْنِ مَعْرُورٍ الَْْنْصَارِيُّ بِالْمَدِينَةِ وَ كَانَ رَسُولُ اللَُِّ   بَِِكَّةَ وَ الْمُسْلِمُونَ يُصَلُّونَ إِلىَ بَيْتِ الْمَقْدِسِ فَأَوْصَى إَُِا دُفِنَ أَنْ يَُْعَلَ وَجْهُُُ إِلىَ رَسُولِ اللَُِّ   فَجَرَتْ فِيُِ السُّنَّةُ وَ ن َزَلَ بُِِ الْكِتَابُ. ‘I said to Abu Abdullah\textsuperscript{asws}, ‘The people are saying that the Throne (of Allah\textsuperscript{azwj}) shook at the death of Sa’ad Bin Muaz’. He\textsuperscript{asws} said: ‘But rather it is the coffin which he was upon’’.

73 - مع، معانِ الْخبار ابْنُ الْمُتَوَكِّلِ عَنْ مَُُمَّدٍ الْعَطَّارِ عَنِ الْبََْقِيِّ عَنْ أَبِيُِ عَنْ يُونُسَ عَنِ ابنِ أَسْبَاطٍ عَنْ عَمُِِّ عَنْ أَبِِ بَصِيٍْ قَالَ: ‘I said to Abu Abdullah\textsuperscript{asws}, ‘The people are saying that the Throne (of Allah\textsuperscript{azwj}) shook at the death of Sa’ad Bin Muaz’. He\textsuperscript{asws} said: ‘But rather it is the coffin which he was upon’’.

(The book) ‘Ma’ani Al Akhbaar’ – ‘Ibn Al Mutawakkil, from Muhammad al Attar, from Al Barqi, from his father, from Yunus, from Ibn Asbaat, from his uncle, from Abu Baseer who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘The people are saying that the Throne (of Allah\textsuperscript{azwj}) shook at the death of Sa’ad Bin Muaz’. He\textsuperscript{asws} said: ‘But rather it is the coffin which he was upon’’.

68 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 3 Ch 37 H 67
69 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 3 Ch 37 H 68
70 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 3 Ch 37 H 69
71 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 3 Ch 37 H 70
ما، الأمالي للدستوري الطوسي ليقتل عن الشرع بعدها عن أبيهم عن التأليف عن الشهيد بن محمد بن عبد الله عن النبي ﷺ

(الكتاب) ‘الرافي’ للشيخ الطوسي - ‘الرازي’، عن الصدوق، عن أبيه، عن سعد بن هاشم، عن المولى، عن النبي ﷺ، فيهم جبريل تصلون علیه.

‘From Ja’far ﷺ Bin Muhammad ﷺ، from his father ﷺ، ‘The Prophet ﷺ prayed Salat upon Sa’ad Bin Muaz and said: ‘There were presented from the Angels for the Salat upon him, ninety thousand Angels, and among them was Jibraeel ﷺ praying Salat upon him’.

I ﷺ said: ‘O Jibraeel ﷺ! Due to what has this one deserved the Salats from you (Angels) upon him?’ He said, ‘Due to his recitation of: Say: ‘He, Allah, is One (Surah Al-Tawheed), standing, and sitting, and riding, and walking, and going and coming’.”

He said, ‘Look at the group in which is Ali ﷺ and go to it, and even if you have to creep upon your knees, for I heard Rasool-Allah ﷺ saying: ‘Ali ﷺ is emir of the righteous ones and killer of the mischief-makers. Helped (by Allah azwj) is the one who helps him ﷺ, and Abandoned (by Allah azwj) is the one who abandons him ﷺ, up to the Day of Qiyanah’.”
From Silah Bin Zufar that he inserted his head under the clothes after having covered with darkness to Huzeyfa, and said to him, 'This is the Fitna (strife) which has occurred, so what do you instruct me with?' He said, 'When you are free from burying me, then be on your ride and join up with Ali asws for he asws is upon the Truth, and the Truth will not be separated from him asws'.

Then he said, 'Indeed! By One azwj there is no god other than Him azwj, the one who wants to look at a emir of the Momineen truly, then let him look at Ali asws Bin Abu Talib asws. Indeed! Support him asws, and follow him asws, and help him asws'.

Yaqoub said, 'By Allah azwj! I heard it from Ali Bin Alqamah, and from my cousin mentioning it from Huzeyfa''.

When Huzeyfa came to pledge allegiance to Ali asws, he placed one hand upon the other and pledged allegiance to him asws and said, 'This is allegiance to the emir of the Momineen truly.'
By Allahazwj! We will not pledge an allegiance to anyone from Quraysh after it except he would be lower, or the Truth would be amputated (terminated)’.

ما، الْمالَ للشيخ الطوسي جََْاعَةٌ عَنْ أَبِِ الْمُفََّْلِ عَنْ عُبَيْدِ اللَُِّ بْنِ الُْْسَينِْ الْعَلَوِيِّ عَنْ مَُُمَّدِ بْنِ عَلِيِّ بْنِ َْْزَةَ الْعَلَوِيِّ عَنْ أَبِيُِ عَلِيٍّ قَالَ:

I asked Abu Abdullah Ja’farasws Bin Muhammadasws about the age of our grandfather Aliasws Bin Al-Husaynasws. Heasws said: ‘Myasws father告知我 from hisasws father Aliasws Bin Al-Husaynasws having said: ’Iasws was walking behind myasws uncle Al-Hassanasws and Al-Husaynasws, in one of the streets of Al-Medina during the year in which myasws uncle Al-Hassanasws passed away, and on that day Iasws was a boy who had attained puberty or almost.

وَ كَانَ جَابِرٌ قَدْ شَهِدَ بَدْراً فَقَالَ لَُُ إِلَيْكَ عَنِِّ فَلَوْ عَلِمْتَ يَا أَخْبَََنِِ رَسُولُ اللَُِّ   فِيهِ مَا بِأَمْرٍ مَا ظَنَنْتُُُ أَنْ يَكُونَ فِِ بَشَرٍ قَالَ لَُُ أَنَسٌ وَ ما الَّذِي أَخْبَََكَ يَا بَا عَبْدِ اللَّ
Jabir! Call my saww two sons asws Hassan asws and Husayn asws for me saww, and he saww used to be of intense love for them asws.

فَانْطَلَقْتُ فَدَعَوْتُ هُمَا وَ أَقْبَلْتُ أِلَى هَذَا مَرَّةً وَ هَذَا مَرَّةً حَتََّ جِئْتُُُ بِمَا فَقَالَ لَِ وَ أَنَا أَعْرِفُ السُّرُورَ فِِ وَجْهُِِ لِمَا رَأَى مِنْ حُنُوِّي عَلَيْهِمَا وَ تَكْرِيمِي إِيَّاهََُا أَ تُِبُهُمَا يَا جَابِرُ قُ

I went and called them and came back carrying this one asws at times, and this one asws at times, until I ended up with them asws to him saww. He saww said to me and I recognised the cheerfulness in his saww face when he saww had seen of my affection upon them asws and my honouring them asws: ‘Do you love them asws, O Jabir?’ I said, ‘And what would prevent me from that, may my father and my mother be (sacrificed) for you saww, and their asws position from you saww is their asws position?’

قَالَ أَ فَلًَ أُخْبَُِكَ عَنْ فَْْلِهِمَا قُلْتُ بَلَى بِأَبِِ أَنْتَ وَ أُمِّي قَالَ إِنَّ اللََُّ ت َعَالىَ لَمَّا أَرَادَ

He saww said: ‘Shall I saww inform you of their asws merits?’ I said, ‘Yes, may my father and my mother be (sacrificed) for you asws.’ He saww said: ‘When Allah azwj the Exalted Wanted to Create me saww, Created me saww as a white seed of lay and Deposited in the Sulb of my saww father as Adam asws, and saww did not cease to be transferred from a clean Sulb to a clean womb, to Noah asws and Ibrahim asws, then like that to Abdul Muttalib asws.

فَلَمْ يُصِبْنِِ مِنْ دَنَسِ الََْاهِلِيَّةِ شَيْ

Thus, nothing from the filth of the pre-Islamic period touched me saww. Then that seed separated into two parts, to Abdullah asws and Abu Talib asws. My saww father as saww and Allah aswj ended the Prophet-hood with me saww, and Ali asws was begotten and the succession was ended with him asws. Then the two seeds gathered, from me saww and from Ali asws, and ‘Al Jahr’ and ‘Al Jaheyr’ the two Hassan’s were begotten, and Allah aswj ended the tribes of the Prophet-hood with them asws, and Made my saww offspring to be from them asws.

وَ الَّذِي يَفْتَحُ مَدِينَةَ أَوْ قَالَ مَدَائِنَ الْكُفْرِ وَ يمَْلََُ أَرْضَ اللَُِّ عَدْلًَ ب َعْدَ مَا مُلِئَتْ

By the One aswj Who will Conquer a city’ – or said: ‘Cities of Kufr and Fill the earth of Allah aswj with justice after it would have been filled with tyranny! These two asws are clean, Purified, and they asws are the chiefs of the youths of the inhabitants of the Paradise. Beatitude is for one who loves them asws, and their asws father asws, and their asws mother asws, and woe be unto the one who turns aside from them asws and hates them asws. 77

77 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 76
The (news of) appearance of the Prophet saww came and I was in a great kingdom and obedience from my people, but I rejected that and preferred Allah azwj and His saww Rasool and arrive to Rasool-Allah saww. His saww companions informed me that he saww had already given them the good news of my arrival by three (days before).

He saww said: ‘This Wa’il Bin Hujr has come to you from a distant land, from Hazramaut, being desirous regarding Al- Islam, willingly. He is a remaining one of the sons of the kings’. I said, ‘O Rasool-Allah saww | (News) of your saww appearance came to us and I was in a kingdom, and Allah aswj Conferred upon me that I reject that and prefer Allah azwj and His aswj Rasool saww and His aswj Religion, being desirous regarding it’. He saww said: ‘You speak the truth. O Allah azwj! Bless Wa’il and his children and children of his children’.

The book ‘Qasas Al Anbiya’ – From Ibn Abbas who said, ‘While Rasool-Allah saww was seated in the courtyard of his saww house at Makkah when Usman Bin Mazoun passed by. He sat down and Rasool-Allah saww narrated to him, when he saww widened his saww sight towards the sky. He saww looked for a while, then turned away. Usman said, ‘You saww neglected me and lowered your saww head as if you saww were bothered by something’.

Rasool-Allah saww said: ‘And you discerned that?’ He said, ‘Yes’. Rasool-Allah saww said: ‘Jibraeel as came to me saww. Usman said, ‘So what did he as say?’ He saww said: ‘He as said: Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny. [16:90]’. 

قَالَ عُثْمَانُ فَأَحْبَبْتُ مَُُمَّداً وَ اسْتَقَرَّ الِْْيمَانُ فِِ قَلْبِِ
Usman said, ‘So, I loved Muhammad saww and the Eman settled in my heart’. 79

79- بحري جزء من كتابى أن أيهما كان يتعبد منهما في الجاهلية وأن عدن الله بين راحة، فمعت بهما خلوى أيهما، فغابت مكانهما على نبي وكم من مكانهما فعند التأويل والنبي لم يقتبه ولا النبي لم يقتبه. (The book) ‘Al-Kharaij Wa Al-Jaraih’ – It is reported that Abu Al-Darda’a used to worship idols during the pre-Islamic period, and that Abdullah Bin Rawaha and Muhammad Bin Muslims were both awaiting Abu Al-Darda’a being alone. He was absent, and they both entered his house and broke his idol. When he returned, he said to his wife, ‘Who did this?’ She said, ‘I don’t know. I heard a sound and I came and they had already gone out’.

ثم قالت لو كان العتوم بدفع لدفع عن نفسه فقال أعطيكم خلوي أما صهر صه صه هذا أبو الدارداه نجي ويشم فإنه هو جاه وأسلم.

Then she said, ‘If the idol could defend, it would defend itself’. He said, ‘Give me my garment’. He wore it. The Prophet saww said: ‘This is Abu Al-Darda’a coming and he has become a Muslim’. And there he was, coming, and he became a Muslim’. 80

80- بحري جزء من كتابى أن أيهما كان يتعبد منهما في الجاهلية وأن عدن الله بين راحة، فمعت بهما خلوى أيهما، فغابت مكانهما على نبي وكم من مكانهما، خلوي إي ما صهر صه صه هذا أبو الدارداه نجي ويشم فإنه هو جاه وأسلم.

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – ‘It is reported that Abdullah Bin Al-Zubeyr said, ‘The Prophet saww got cupping done, so I took the blood to spill it. When he saww was recuperating when I returned, he saww said: ‘What did you do?’ I said, ‘I made it to be in a concealed place’. He saww said: ‘Your mouth drank the blood’. Then he saww said: ‘Woe be to the people from you and woe be to you from the people’’. 81

81- بحري جزء من كتابى أن أيهما كان يتعبد منهما في الجاهلية وأن عدن الله بين راحة، فمعت بهما خلوي إي ما صهر صه صه هذا أبو الدارداه نجي ويشم فإنه هو جاه وأسلم.

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – ‘It is reported that Zayd Bin Sowhan was mentioned, so he saww said: ‘Zayd and whatever Zayd sent forward from his body part are to the Paradise’. His hand was cut off on the day of Nahawand in the Way of Allah azwj, and it happened just as he saww said’. 82

82- بحري جزء من كتابى أن أيهما كان يتعبد منهما في الجاهلية وأن عدن الله بين راحة، فمعت بهما خلوي إي ما صهر صه صه هذا أبو الدارداه نجي ويشم فإنه هو جاه وأسلم.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Al-Aqaby related that Abu Ayoub Al-Ansary was shown the gulf of Constantinople. He was asked about his need. He said, ‘As for your world, there is no need for me regarding it, but if I die, then send me forward whatever you

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79 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 78
80 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 79
81 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 80
82 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 81
can in the country of the enemies for I heard Rasool-Allah      saww  saying: ‘A righteous man from my       saww  companion would be buried by a bridge in Constantinople, and I have desired that I should be him’.

Then he died, and they were fighting and the coffin was being carried and taken forward. They sent a message to Caesar regarding that and they said, ‘A companion of our Prophet      saww  had asked us to bury him in your country and we are implementing his bequest’. He said, ‘Since you are in charge, then bring him out to the dogs’.

They said, ‘If we were to exhume him from his grave, no Christian would be left in the Arab lands except he would be killed, nor any church except it would be demolished’. So he built a dome upon his grave, a lamp being lighted in it up to today, and his grave up to now is being visited by the bridge in Constantinople    ’.

(The book) ‘Al-Sarair’ of Musa Bin Bakr, from Al-Mufazzal who said, ‘I presented to Abu Abdullah      asws  the apostate companions, and every time I named a person, he      asws  said: ‘Hesitant’, to the extent I said, ‘Huzyefa’. He      asws  said: ‘Hesitant’. I said, ‘Ibn Masoud’. He      asws  said: ‘Hesitant’. Then he      asws  said: ‘But rather, if you are intending those whom nothing (of doubt) entered into them, then upon you are these three – Abu Zarr    ra  , and Salman    ra  , and Al-Miqdad    ra  ’.

Tafseer Imam (Hassan Al-Askari)      asws  – ‘Rasool-Allah      saww  said: ‘Community of people! Love our friends along with your love for our family members! This is Zayd Bin Haris and his son Usama Bin Zayd, from the special ones of our friends, so love them both. By the One    azwj  Who Sent Muhammad      saww  with the Truth as a Prophet      saww , their love will benefit you’.

He      saww  said: ‘They would be coming on the Day of Qiyamah to Ali      asws  with a lot of people, more than the (clans of) Rabie and Muzar in number of each of them. They will be saying, ‘O
brother\textsuperscript{asws} of Rasool\textsuperscript{saww}! Our love is by love of Muhammad\textsuperscript{saww} Rasool-Allah\textsuperscript{saww} and by your\textsuperscript{asws} love’. So Ali\textsuperscript{asws} would write a permit for them to cross over the Bridge, and they will be crossing over it and arriving at the Paradise safely”\textsuperscript{85}.

Tafseer Imam (Hassan Al-Askari)\textsuperscript{asws} – ‘Rasool-Allah\textsuperscript{saww} said: ‘O servants of Allah\textsuperscript{azwj}! This is Sa’ad Bin Muaz, from the good servants of Allah\textsuperscript{azwj}, preferring the Pleasure of Allah\textsuperscript{azwj} over the anger of his relatives and his in-laws from the Jews, and he enjoins with the good and forbids from the evil, and gets angered for Muhammad\textsuperscript{saww} Rasool-Allah\textsuperscript{saww}, and for Ali\textsuperscript{asws} Guardian of Allah\textsuperscript{azwj} and successor\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}.

When Sa’ad died after intercession from the clan of Qureyza from all of them being killed, he\textsuperscript{saww} said: ‘May Allah\textsuperscript{azwj} have Mercy on you, O Sa’ad, for you were brave among the circles of the Kafirs. Had you remained (alive) you would have stopped the calf which was intended to be installed in the helmet of Al-Islam’\textsuperscript{86}.

I used to opine by the view of the Kharijites, there was no opinion for me other than it, until I sat to Abu Saeed Al-khudry, may Allah\textsuperscript{azwj} have Mercy on him. I heard him saying, ‘The people were ordered with five so they did four and neglected one’. A man said to him, ‘O Abu Saeed! What are these four which they did?’ He said, ‘The Salat, and the Zakaat, and the Hajj, and Fasts of the month of Ramazan’.

He said, ‘So what is the one which they neglected?’ He said, ‘Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. The man said, ‘And is it Obligatory along with these (four)?’ Abu Saeed said, ‘Yes, by the Lord\textsuperscript{azwj} of the Kabah!’ The man said, ‘The people have disbelieved, then’. Abu Saeed said, ‘So, what is my fault’\textsuperscript{87}.

\textsuperscript{85} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 3 Ch 37 H 84
\textsuperscript{86} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 3 Ch 37 H 85
\textsuperscript{87} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 3 Ch 37 H 86
(The book) 'Al Majaalis' of Al Mufeed – 'Al Husayn Bin Muhammad Al Nahwy, from Muhammad Bin Al Husayn, from Abu Hatim, from Abu Ubeyda who said,

87 - حا، المجلس للمفيد المحسن بن تعيش الشاكي عامابن المحسن عن أبي حامد عن أبي بكر قال: كان التابعة المحددة بن يدانل في الجاهلية
و أنكر الشرك والشرك و خزت الأئمة و قال في الجاهلية كفتنة الله قال فيها

الحمد لله لا شريك له

‘Al-Naghbat Al-Ja’day was from the ones who defied during the pre-Islamic period, and denied the wine and the intoxicants, and abandoned the idols and the (divining) arrows, and he said phrases during the pre-Islamic period among which were (poem), 'The Praise is for Allahazwj, there is no associate for Himazwj. One who does not say it is being unjust to himself'.

And he was mentioning the Religion of Ibrahimas and the upright ones, and was Fasting and seeking Forgiveness and was staying away from things having vanities in it, and he came as a delegate to Rasool-Allahsaww and said (a poem), 'I came to Rasool-Allahsaww when heasww came with the Guidance and heasww recited a Book like the galaxy being published, and I fought until I struggled of what I felt was easy and (so did) the ones with me, when there was no pressured, then they were jealous, and I came to the piety and did not fear any Kafir, and I was fearful from the Fire'.

He (the narrator) said, ‘And Al-Nagiba was an Alawite of the opinion and after Rasool-Allahsaww he went out with Amir Al-Momineen Aliasws Bin Abu Talibasws to Siffeen. One night he descended and continued with himasws and he was saying (a poem), 'The Egyptians and the Iraqis have known that Aliasws has been hugged by hugs, white, honour being quick to himasws, and hisasws motheras, the dower was expensive with heras. Honourable is the one who is attracted to himasws by talk. The foremost of your neighbours are not waking up. For you is a race (competition) and for them is a race (competition), the friends have known that. You
are being ushered to the peak of guidance and they are being ushered to that (sea) which there isn’t any coast for it, into a religion the hypocrisy returning to it”.

88 The book of our Prophet saww, P 3 Ch 37 H 88

(THE BOOK) ‘Amaan’ of Al-Akhtaar – ‘We saw and reported from one of the histories of the journeys of the Prophet saww that he saww aimed for a group from the people of the Book before their entry into the responsibility. He saww triumphed from them with a woman, a relative of the bride of her husband, and he saww returned from his saww journey. He saww spent the night in his saww way and indicated to Ammar bin Yasser and Abbad Bin Bishr to guard him saww.

The divided the night into portions and for Abbad Bin Bishr was the first half and for Ammar Bin Yasser was the second half. Ammar Bin Yasser slept and Abbad Bin Bishr stood to pray Salat, and the Jew had pursued them seeking his wife, or to take advantage of any negligence in the protection and assassinate the Prophet saww.

The Jew looked at Abbad bin Bishr praying Salat in the place of the transit, but he did not know in the darkness of the night whether he was a tree, or a mound or an animal or a human being.

He shot at him with an arrow and it lodged in him, but he did not terminate the Salat. Then he shot at him with another, so he lightened the Salat and Ammar Bin Yasser woke up and he saw the two arrows in his body, so he blamed him and said, ‘Why didn’t you wake me up during the first arrow?’ He said, ‘I had begun in Surah Al-Kahf and I disliked to cut it, and had it not been for the fear that the enemy might come over myself and arrive to Rasool Allah saww, and I would have wasted a gap from the gaps of the Muslims, I would not have even lightened from my Salat, and even if he had come upon myself’. They both repelled the enemy from what he had intended’.”
Then he said, ‘And Abu Nueym Al-Hafiz has mentioned in the second volume of the book ‘Hilyat Al-Awliya’, in a Hadeeth of Abu Rayhana that he was with Rasool-Allah ﷺ in a military expedition. He said, ‘One night we too shelter in a high place and severe cold hit us until I was the men digging a hole and entering into it, and covering upon it with the stones. When he saw that from them, he saw: ‘Who will guard us during this night, and I shall supplicate for him with a supplication, he will achieve merit by it’.

A man stood up and said, ‘I will, O Rasool-Allah ﷺ!’ He saw: ‘Who are you?’ He said, ‘So and so son of so and so the Helper’. He saw: ‘Come near me’. He went near him. Then he grabbed a part of his clothes then began supplicating for him.

Abu Rayhana said, ‘When I hear what Rasool-Allah ﷺ had supplicated with for the Helper, I stood up and said, ‘I am a man, so ask me like what you had asked him’. He saw: ‘Approach’, just as he saw had said to him, and supplicated with a supplication other than what he supplicated with for the Helper, then said: ‘The Fire is forbidden upon an eye staying awake in the Way of Allah azwj, and the Fire is forbidden upon an eye shedding tears from fearing Allah azwj’.

And the third, I have forgotten it’. Abu Shureyh said after that, ‘The Fire is forbidden upon an eye which had been closed from the Prohibitions of Allah azwj’. 89

And he (the narrator) said, ‘I was in the presence of Abu Ja’far asws when a man sought permission to see him asws. He asws permitted him and he came over to him asws, and greeted him asws. Abu Ja’far asws welcomed him and went near to him and asked about him. So the man said, ‘May I be sacrificed for you asws! I addressed to so and so friend of yours asws, son of Abu Raf’a about his so and so daughter, but he rejected me and turned away from me, and showed disdain for me due to my physical ugliness, and my destitution, and my poverty, and due to that there has entered into me a derogatory attack upon my heart that I am coveting the death as a result’.

89 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 88
Abu Ja’far asws said: ‘Go, for you are my asws messenger to him, and say to him, ‘Muhammadasws Bin Alasws, Bin Al-Husaynasws, Bin Aliasws Bin Abu Talibasws is saying to you: ‘Marry your so and so daughter to Munjih Bin Rabah, myasws friend, and do not reject him’. Abu Hamza said, ‘So the man leapt up in joy, delighted with the message of Abu Ja’far asws’.

When the man went out of sight, Abu Ja’far asws said: ‘There was a man from the people of Al-Yamama called Juweybir, who came seeking success from Al-Islam. He became a Muslim and his Islam was good, and he was a short ugly man, needy, of scarce clothing, and he was from the ugly ones of Sudan. Rasool-Allahsaww undertook his responsibility due to his poor state, and his nakedness, and would give him food, a Sa’a (four handfuls) of dates with the first Sa’a (of dates available), and clothed him with two garments, and instructed him that he should stay in the Masjid, and lie down there at night.

So he remained like that for as long as Allahazwj so Desired, until the strangers were many, from the ones who entered into Al-Islam from the needy people in Al-Medina, and the Masjid was constrained by them. Allahazwj Mighty and Majestic Revealed unto Hisasws Prophet that heasws should purify the Masjid and exit from the Masjid the ones who were lying there at night, and Commanded with the closure of the doors of the one who had such a door for him in hisasws Masjid except for the door of Alasws, and the dwelling of (Syeda) Fatimaasws, and to (ensure that no) one of sexual impurities should neither pass by in it, nor a stranger to lie down in it.

Heasws said: ‘Rasool-Allahsaww ordered for the closure of their doors except for the door of Aliasws, and agreed for the door of the dwelling of (Syeda) Fatimaasws to be upon its state (open). Then Rasool-Allahsaww ordered that a pavilion be set up for the Muslims, so it was set up for them, and it is the platform. Then heasws ordered for the strangers, and the poor that they should shade themselves therein during their days and their nights. So they lodged in it and gathered therein.'
Rasool-Allah saww was gifting them with the wheat, and the dates, and the barley, and the raisins, whenever these were with him saww, and the Muslims were (also) gifting them and were being kind to them due to the kindness of Rasool-Allah saww and were spending their charities upon them.

One day Rasool-Allah saww looked at Juweybir with mercy from him saww for him, and kindness upon him, so he saww said to him: ‘O Juweybir! If only you would marry a woman, so you would protect your chastity by her and she would support you upon your world and your Hereafter’. Juweybir said to him saww, ‘O Rasool-Allah saww! May my father and my mother be sacrificed for you saww! Who would desire me, for by Allah azwj, I am neither with a lineage, nor from a nobility, nor wealth, nor beauty, so which woman would desire me?’

Thus, the people today, their white ones, and their black ones, and their Quraysh ones, and their Arab ones, and their non-Arab ones, are all from Adam as, and that Adam as, Allah azwj Created him as from clay, and that the most Beloved of people to Allah azwj Mighty and Majestic on the Day of Judgement would be their most obedient ones, and their most pious ones, and I saww do not know, O Juweybir, of anyone from the Muslims today to have preference over you except for the one who was more pious than you, and more obedient (to Allah azwj)’.

Then he saww said to him: ‘Go, O Juweybir, to Ziyad Bin Labeyd, for he is from the most noble ones of the clan of Bayza among them, and say to him, ‘I am a messenger of Rasool-Allah saww to you, and he saww is saying to you: ‘Marry your daughter Zulfa to Juweybir’.

فُنِّقَ قَالَ يَا رَسُولُ اللَّهِ نَظَرَ إِلىَ جُوَيْبٍَِ َُاتَ ي َوْمٍ بِرََْةٍ مِنُُْ لَُُ وَ رِقَّةٍ عَلَيُِْ ف َقَالَ يَا جُوَيْبَُِ لَوْ تَزَوَّجْتَ امْرَأَةً ف َعَفَفْتَ بَِِا ف َرْجَكَ وَ أَعَان َتْكَ عَلَى دُن ْيَاكَ وَ آخِرَتِكَ ف َقَالَ لَُُ جُوَيْبٌَِ يَا رَسُولُ اللَّهِ بِأَبِِ أَنْتَ وَ أُمِّي مَنْ ي َرْغَبُ فِِّ ف َوَ اللَّهُ مَا مِنْ حَسَبٍ وَ لََ نَسَبٍ وَ لََ مَالٍ وَ لََ جََْ
He asws said: ‘Juweybir went with the message of Rasool-Allah saww to Ziyad Bin Labeyd, and he was in his house and there was a group of his people in his presence. He sought permission, and he was granted permission to see him. He entered and greeted him, then said, ‘O Ziyad Bin Labeyd! I am a messenger of Rasool-Allah saww to you, regarding a need of mine, so either I announce with it or I divulge it to you in privacy’. Ziyad said to him, ‘But, announce it, for that is more honourable for me and a matter of pride’.

Juweybir said to him, ‘Rasool-Allah saww is saying to you: ‘Marry your daughter Zulfa to Juweybir’. So Ziyad said to him, ‘Did Rasool-Allah saww send you to me with this?’ So he said to him, ‘Yes. I am not one to lie upon Rasool-Allah saww’. So Ziyad said to him, ‘We do not marry (our daughters to) our youths except if they are a match from the Helpers, therefore leave, O Juweybir, until I meet up with Rasool-Allah saww, and I inform him of my excuse’.

Juweybir left and he was saying, ‘By Allah azwj! Neither was the Quran Revealed with this, nor by this did the Prophet-hood of Muhammad saww appear’. Zulfa daughter of Ziyad heard his words and she was behind her curtain. She sent for her father to come over to her. He went over to her, and she said to him, ‘What is this speech which I heard from you agitating Juweybir with it?’ He said to her, ‘He mentioned to me that Rasool-Allah saww had sent him and he said, ‘Rasool-Allah saww is saying to you: ‘Marry your daughter Zulfa to Juweybir’. She said to him, ‘By Allah azwj! It is not for Juweybir that he would lie upon Rasool-Allah saww in his saww presence, so send a messenger right now to return Juweybir back to you’.

Ziyad sent a messenger who met up with Juweybir, and Ziyad said to him, ‘O Juweybir! Welcome to you. Rest assured until I return to you’. Then Ziyad went to Rasool-Allah saww and said to him saww, ‘May my father and my mother be sacrificed for you saww! Juweybir came over to me with your saww message and said, ‘Rasool-Allah saww is saying to you: ‘Marry your daughter Zulfa to Juweybir’. So I was not soft to him with the words, and I view that I should meet up with you saww, and we do not tend to marry except for our peers from the Helpers’.

Rasool-Allah saww said to him: ‘O Ziyad! Juweybir is a Momin, and the Momina is a match for the Muslim man, and the Muslim man is a match for the Muslim woman, therefore marry (your daughter to him) O Ziyad, and do not turn away from him’.
He 

asws said: ‘Ziyad returned to his house and went over to his daughter and told her what he had heard from Rasool-Allah saww. So she said to him, ‘If you were to disobey Rasool-Allah saww, you would be a disbeliever, therefore, get me to be married to Juweybir’. Ziyad went out and grabbed a hand of Juweybir, then brought him out to his people, and got him married upon a Sunnah of Allah azwj and a Sunnah of His Rasool saww, and guaranteed her dowry.

Ziyad got her ready and adorned her, then sent a message to Juweybir and said to him, ‘Is there a house for you, so we can escort her to you?’ He said, ‘By Allah azwj! There is no house for me’. He asws said: ‘So they prepared for her and furnished a house for her, and prepared a bed therein, and chattels, and clothed Juweybir with two garments, and Zulfa entered into her house, and Juweybir went to her downcast. When he saw her, he looked at the house and the chattels, and the aromatic perfumes, he stood to a corner of the house, and did not cease to recite the Quran whilst performing Ruku’u and Sajdah until the dawn emerged.

When he heard the call (Azaan), he and his wife went out to the Salat. So they both performed the Wudu’u and prayed the morning Salat. She was asked, ‘Has he touched you?’ She said, ‘He did not cease to recite the Quran, and performing Ruku’u and Sajdah until he heard the call (Azaan), and he went out.

When it was the second night, he did similar to that, and that was concealed from Ziyad. When it was the third day, he did similar to that. So her father came to know, and he went to Rasool-Allah saww and said to him saww, ‘May my father and my mother be sacrificed for you saww. O Rasool-Allah saww! You saww ordered me with the marriage of Juweybir, and by Allah azwj, he was not from the ones we would have married, but I obeyed you saww. It was Obligatory upon me to marry her to him’.

When heard the call (Azaan), he and his wife went out to the Salat. So they both performed the Wudu’u and prayed the morning Salat. She was asked, ‘Has he touched you?’ She said, ‘He did not cease to recite the Quran, and performing Ruku’u and Sajdah until he heard the call (Azaan), and he went out.

When it was the second night, he did similar to that, and that was concealed from Ziyad. When it was the third day, he did similar to that. So her father came to know, and he went to Rasool-Allah saww and said to him saww, ‘May my father and my mother be sacrificed for you saww. O Rasool-Allah saww! You saww ordered me with the marriage of Juweybir, and by Allah azwj, he was not from the ones we would have married, but I obeyed you saww. It was Obligatory upon me to marry her to him’.

He asws said: ‘Ziyad returned to his house and went over to his daughter and told her what he had heard from Rasool-Allah saww. So she said to him, ‘If you were to disobey Rasool-Allah saww, you would be a disbeliever, therefore, get me to be married to Juweybir’. Ziyad went out and grabbed a hand of Juweybir, then brought him out to his people, and got him married upon a Sunnah of Allah azwj and a Sunnah of His Rasool saww, and guaranteed her dowry.

When he heard the call (Azaan), he and his wife went out to the Salat. So they both performed the Wudu’u and prayed the morning Salat. She was asked, ‘Has he touched you?’ She said, ‘He did not cease to recite the Quran, and performing Ruku’u and Sajdah until he heard the call (Azaan), and he went out.
The Prophet saww said to him: ‘So what it is that you are disliking from him?’ He said, ‘We prepared a house for him, and chattels, and I entered my daughter into the house, and I entered chattels along with her, but he neither spoke to her nor looked at her, nor did he approach her, but he stood by a corner of the room and did not cease to recite the Quran performing Ruku’u and Sajdah until he heard the call (Azaan), and he went out. The he did similar to that during the second night, and similar to that during the third, and did not approach her, and did not speak to her until I came over to you saww, and we do not see him as wanting the women. Therefore, look into our matter’.

فَانْصَرَفَ زِيَادٌ وَ بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى جُوَيْبٍَِ فَقَالَ لَُُ أَ مَا تَقْرَبُ النِّسَاَُ فَقَالَ لَُُ جُوَيْبٍَِ أَ وَ مَا أَنَا بِفَحْلٍ بَلَى يَا رَسُولَ اللَّهِ ﷺ إِنِِّ لَشَبِقٌ نَِِمٌ إِلَىَ النِّسَاُِ فَقَالَ لَُُ رَسُولُ اللَّهِ ﷺ قَدْ خُبَِّْتُ بِِِلًَفِ مَا وَصَفْتَ بُِِ ن َفْسَكَ قَدْ ُكَرُوا لَِ أَن َّهُمْ هَيَّئُوا لَكَ ب َيْتاً وَ فِرَاشاً وَ مَتَاعاً وَ أُدْخِلَتْ عَلَيْكَ فِِ تَاةٌ حَسْنَاَُ عَطِرَةٌ وَ أَتَيْتَ مُعَتِّماً فَلَمْ تَنْظُرْ إِلَيْهَا وَ لََْ تُكَلِّمْهَا وَ لََْ تَدْنُ مِنْهَا فَمَا دَهَاكَ إَُِنْ

Ziyad left, and Rasool-Allah saww sent for Juweybir, so he saww said to him: ‘Do you not go near the women?’ Juweyir said to him saww, ‘Or am I not a stallion? Yes, O Rasool-Allah saww! I have intense craving for the women’. Rasool-Allah saww said to him: ‘I saww have been informed opposite to what you are describing yourself with. It has been mentioned to me saww that they prepared a house for you, and a bed, and chattels, and entered upon you a beautiful young girl, perfumed, and you were downcast and did not look at her, and did not speak to her, and did not approach her. So what is your wisdom then?’

فَنَهَْْتُ إِلَى جَانِبِ الْبَيْتِ فَلَمْ أَزَلْ فِِ صَلًَتِِ تَالِياً لِلْقُرْآنِ رَاكِعاً وَ سَاجِداً أَشْكُرُ اللََُّ حَسََِعْتُ النِّدَاَُ فَخَرَجْتُ فَلَمَّا أَصْبَحْتُ رَأَيْتُ أَنْ أَصُومَ َُلِكَ الْيَوْمَ فَفَعَلْتُ َُلِكَ ثَلًَثَةَ أَيَّامٍ وَ لَيَالِيَهَا وَ رَأَيْتُ َُلِكَ فِِ جَنْبِ مَا أَعْطَانَِِ اللَّهُ يَسِيْاً وَ لَكِِّ سَأُرْضِيهَا وَ أُرْضِيهِمُ اللَّيْلَةَ إِنْ شَاَُ اللَّهُ

Juweybir said to him savw, ‘O Rasool-Allah saww! I entered a spacious house, and I saw a bed, and chattels, and a beautiful young girl, perfumed, and I remembered my state which I used to be upon, and my poverty, and my destitution, and my place, and my clothes along with the poor ones and the needy, so I loved it that I should give preference to Allah azwj for that and thank Him azwj upon what He azwj had Given me, and wanted to be closer to Him azwj with the reality of the gratefulness.

فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى زِيَادٍ فَأَتَاهُ وَ أَعْلَمَُُ مَا قَالَ جُوَيْبٍَِ فَطَابَتْ أَن ْفُسُهُمْ قَالَ وَفََّ لََُ مُ جُوَيْبٍَِ بَِِا قَالَ ثَُّْ إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ فِِ غَزْوَةٍ لَُُ وَ مَعَُُ جُوَيْبٍَِ فَاسْتُشْهِدَ رََُُِْ اللَّ حَسََِعْتُ النِّصَارِ أَمٌِّ أَن ْفَقُ مِنْهَا ب َعْدَ جُوَيْبٍَِ مَا كَانَ فِِ الَْْنْصَارِ أَمَّ أَن ْفَقُ مِنْهَا ب َعْدَ جُوَيْبٍَِ. رَأَيْتُ دَلُّةً ثَانِيَةً وَ رَأَيْتُ دَلُّةً ثَانِيَةً وَ رَأَيْتُ دَلُّةً فَأَحْبَبْتُ إُِِ أَوْلََنَِِ اللَّهُ ذَلِكَ أَنْ أَشْكُرَهُ عَلَى مَا أَعْطَانِِ وَ أَتَقَرَّبُ إِلَيُِْ بَِِقِ يَةِ الشُّكْرِ

Therefore, I went to a side of the house, and did not cease in my Salat, reciting the Quran bowing and prostrating, thanking Allah azwj until I heard the call (Azaan), so I went out. When it was the morning, I viewed that I should be Fasting for that day. I did that for three days and nights, and I viewed that compared to Allah azwj had Given me, is little, but I will be pleasing her, and pleasing them tonight, Allah azwj Willing’.

فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى زِيَادٍ فَأَتَاهُ وَ أَعْلَمَُُ مَا قَالَ جُوَيْبٍَِ فَطَابَتْ أَن ْفُسُهُمْ قَالَ وَفََّ لََُ مُ جُوَيْبٍَِ بَِِا قَالَ ثَُّْ إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ فِِ غَزْوَةٍ لَُُ وَ مَعَُُ جُوَيْبٍَِ فَاسْتُشْهِدَ رََُُِْ اللَّ حَسََِعْتُ النِّصَارِ أَمٌِّ أَن ْفَقُ مِنْهَا ب َعْدَ جُوَيْبٍَِ مَا كَانَ فِِ الَْْنْصَارِ أَمَّ أَن ْفَقُ مِنْهَا ب َعْدَ جُوَيْبٍَِ. رَأَيْتُ دَلُّةً ثَانِيَةً وَ رَأَيْتُ دَلُّةً ثَانِيَةً وَ رَأَيْتُ دَلُّةً فَأَحْبَبْتُ إُِِ أَوْلََنَِِ اللَّهُ ذَلِكَ أَنْ أَشْكُرَهُ عَلَى مَا أَعْطَانِِ وَ أَتَقَرَّبُ إِلَيُِْ بَِِقِ يَةِ الشُّكْرِ

Rasool-Allah saww sent for Ziyad, so he came over to him saww. He saww let him know of what Juweybir had said, and they gladdened themselves’. He saws said: ‘And Juweybir was loyal
with what he had said. Then Rasool-Allah saww went out regarding a military expedition of his saww, and with him saww was Juweybir. He was martyred, may Allah azwj the Exalted have Mercy upon him. So there was no woman more in demand than her among the Helpers, after Juweybir’.

Al Kafi – Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Malik Bin Atiyya, from Zureys Al Kunasy,

‘From Abu Ja’far sawws having said: ‘Rasool-Allah saww passed by a man planting a plant in a wall of his. So he saww paused for him and said: ‘Shall I saww indicate to you upon a plant whose roots are firm, and its growth is quick, and its fruits are good, and it would remain (forever)?’ He said, ‘Yes, O Rasool-Allah saww!’

He saww said: ‘Whenever it is morning and evening, so say, ‘Glory be to Allah azwj, and the Praise is for Allah azwj, and there is no god except for Allah azwj, and Allah azwj is the Greatest’, so for you would be for every Glorification, if you were to say it, ten trees in the Paradise from a variety of fruits, and these would be from the righteous good deeds’.

He saww said: ‘The man said, ‘I testify, O Rasool-Allah saww, that his wall of mine is a charity held for the poor Muslims, the ones deserving of the charity’. So Allah azwj Mighty and Majestic Revealed Verses from the Quran: So, as for one who gives and fears [92:5] And ratifies the most excellent [92:6] So We will be Facilitating him to the ease [92:7]’.

‘From Abu Ja’far sawws having said: ‘A man came to the Prophet saww and complained to him saww of the harm by his neighbour. Rasool-Allah saww said to him: ‘Be patient’. Then he came for a second time. The Prophet saww said to him: ‘Be patient’. Then he returned to him saww for a third time.

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90 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 89
91 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 90
The Prophet saww said to the man who complained: ‘When it is during the passing of the people to the Friday Salat, then bring out your belongings to the road until he would see it, the one who passes by to the Friday Salat. When they ask you, then inform them’.

He asws said: ‘He did so and his neighbour came to him, the one who used to harm him, and said to him, ‘Return your belongings and for you is Allah azwj (as Witness) upon me that I will not repeat’.

Al Kafi – Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Hisham Bin Salim, from Abu Baseer who said,

‘I heard Abu Ja’far asws saying: ‘During the era of Rasool-Allah saww, there was an extremely poor Believer who was needy to the people of the platform (A raised platform used by the Prophet saww as a welcoming point for newcomers or destitute), and he used to adhere to Rasool-Allah saww during the times of the Salat, all of (the time), not missing out anything from these (Salats); and Rasool-Allah saww used to have compassion for him and would look into his needs and his poverty, and he saww was saying: ‘O Sa’ad! If something comes to me saww, I saww would make you needless’.

He asws said: ‘That was slow upon Rasool-Allah saww, and the gloom for Sa’ad was intense upon Rasool-Allah saww. Allah azwj the Glorious Knew what had entered upon Rasool-Allah saww from his saww gloom for Sa’ad. Jibraeel as descended and with him as were two Dirhams, and he as said to him saww: ‘Allah azwj has Known of what has entered you saww from the gloom for Sa’ad. Would you saww like to have him enriched?’ He saww said: ‘Yes’. So he as said: ‘Give these two Dirhams to him and instruct him that he should do some business with these’.

He asws said: ‘Rasool-Allah saww took them, then went out to the Noon Salat, Sa’ad was standing at the door of the chamber of Rasool-Allah saww awaiting him saww. When Rasool-Allah saww saw him, he saww said: ‘O Sa’ad! Are you good at trading?’ Sa’ad said to him saww, ‘By

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92 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 91
Allah azwj! I have not become an owner of wealth to trade with’. So the Prophet saww gave him the two Dirhams and said to him: ‘Trade with these two, and disperse (to seek) the sustenance of Allah azwj.

Sa’ad took them and went along with Rasool-Allah saww until he prayed with him saww the Zohr and the Asr Salats. Then the Prophet saww said to him: ‘Arise, and seek the sustenance, for I saww have been concerned for you, O Sa’ad’.

He asws said: ‘Sa’ad went and he did not buy anything with one Dirham except that he sold it for two Dirhams, and he did not buy anything for two Dirhams except that he sold it for four Dirhams. So the world turned towards Sa’ad and abundant was his wealth, and his business was great. He took a place at the door of the Masjid and sat therein, and he gathered his business around him, and when Bilal called Azaan for the Salat, Rasool-Allah saww came out and Sa’ad was busy with the (affairs of the) world, not having cleansed himself (with Wudu’u) and not being welcoming like he used to do before but he became pre-occupied with the world.

So the Prophet saww said: ‘O Sa’ad! You are too pre-occupied with the world from the Salat?’ He said, ‘I do not want to waste my wealth. This man, I have sold to him and want payment from him, and this man, I have bought from him, so I want to pay him’.

He asws said: ‘So sadness entered into Rasool-Allah saww from the affair of Sa’ad which was more intense than his saww sadness with his poverty. Jibraeel as descended and he as said: ‘O Muhammad saww! Allah azwj has Known your saww sadness with Sa’ad, so which of the two states of his is more beloved to you saww, the former or this state of his’. The Prophet saww said to him: ‘O Jibraeel as! But, his former state, for his world has done away with his Hereafter’.

Jibraeel as said to him saww: ‘The love of the world and the wealth is a trial and pre-occupies from the Hereafter. Tell Sa’ad to return to you saww the two Dirhams which you saww had
handed over to him, so and his affair would come to be in the state which was upon him formerly’.

He saww said: ‘The Prophet saww went out and passed by Sa’ad, and he saww said to him: ‘O Sa’ad! Do you want to return to me the two Dirhams which I saww had given to you?’ Sa’ad said, ‘Yes, and two hundred (even)’. He saww said to him: ‘I saww do not want from you, O Sa’ad, except for the two Dirhams’. So, Sa’ad gave him saww the two Dirhams, and the world turned its back upon Sa’ad until the entirety of whatever he had, went away, and he returned back to his state which was upon him (formerly)’’.  

Al Kafi – The number, from Al Barqy, from his father, from Al Qasim Bin Muhammad Al Jowhary, from Is’haq Bin Ibrahim Al Jufy who said,

‘I heard Abu Abdullah saww saying that Rasool-Allah saww entered the chamber of Umm Salma’, and he saww smelt a good aroma. He saww said: ‘Al-Hawla came to you?’. She saww said, ‘It is so. She is complaining about her husband’. Al-Hawla came out to him saww and she said, ‘May my father and my mother be sacrificed for you! My husband has turned away from me’ So he saww said: ‘Increase it (the perfuming), O Hawla’. She said, ‘I have not left any perfume from what I perfume myself for him with it, and he still turns away from me’.

He saww said: ‘But, if only he knew what is for him with his facing towards you’. She said, ‘And what is for him with facing towards me?’ He saww said: ‘But he, when he faces you, two Angels would encircle him, so he would be like the striker of his sword in the Way of Allah azwj, and when he copulates, the sins would fall off from him like the falling of the leaves of the tree, and when he bathes, his sins would be pulled away’’.  

Al Kafi – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abu Dawood Al Mustariq, from one of his men,
‘From Abu Abdullah’asws having said: ‘Three women came over to Rasool-Allah’saww, so one of them said, ‘My husband does not eat the meat’, and the other one said, ‘My husband does not smell the perfume’, and the other one said, ‘My husband does not go near the women’.

Rasool-Allah’saww went out dragging his saww robe until he saww ascended the Pulpit. He saww Praised Allahazwj and Extolled Himazwj, then said: ‘What is the matter with a group of people from my saww companions who are neither eating the meat, nor are the smelling the perfume, nor are they going to the women? But, I saww eat the meat, and I saww smell the perfume, and Iasws go to the women. So the one who turns away from my saww Sunnah, he is not from me saww’.

Al Kafi – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim Bin Abu Salama,

‘From Abu Abdullah’asws having said: ‘The death presented itself to a man, so it was said, ‘O Rasool-Allah’asww! The death has presented itself to so and so’. Rasool-Allahasww stood up, and with himasww were some people from hisasww companions, and went until heasww came over to him, and there was unconsciousness upon him. Heasww said: ‘O Angel of death, restrain from the man until Iasww question him’. So the man woke up.

The Prophetasww said: ‘What did you see?’ He said, ‘I saw a lot of whiteness and a lot of darkness’. Heasww said: ‘So which of the two was nearer to you?’ He said, ‘The darkness’. The Prophetasww said: ‘Say,

اللَّهُمَّ اغْفِرْ لََِ الْكَثِيَْ مِنْ مَعَاصِيكَ وَ اقْبَلْ مِنِِّ الْيَسِيَْ مِنْ طَاعَتِكَ

‘O Allahazwj! Forgive me the abundance of my disobedience to Youazwj, and Accept from the little from my obedience to Youazwj’.

Then he said it’.

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95 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 94
Then unconsciousness came upon him, and he said: ‘O Angel of death! Lighten from him until I question him’. The man awoke, and he said: ‘What did you see?’ I saw a lot of whiteness and a lot of darkness’. He said: ‘So which of the two was nearer to you?’ He said, The whiteness’. Rasool-Allah(saw) said: ‘Allah has Forgiven your companion’.

He (the narrator) said, ‘Abu Abdullah(asws) said: ‘Whenever you are present with a dying one, so you should be saying to him these words, for him to be saying it’’. 96

And His(asw) Words: But, Allah Endared the Eman to you – meaning Amir Al-Momineen(asws), and Disliked to you the Kufr, and the transgression, and the disobedience [49:7] – the first (Caliph), and the second (Caliph) and the third (Caliph)’. 97

‘From Abu Abdullah(asws) having said regarding His(asw) Words: And they had been Guided to the goodly from the words, and were Guided to the Path of the Praise One [22:24]. He(asws) said: ‘That (refers to) Hamza(asws), and Ja‘far(asws), and Ubeyda, and Salman(ra), and Abu Zarr(ra), and Al-Miqdad Bin Al-Aswad(ra), and Ammar being Guided to Amir Al-Momineen(asws).

And His(asw) Words: But, Allah Endared the Eman to you – meaning Amir Al-Momineen(asws), and Disliked to you the Kufr, and the transgression, and the disobedience [49:7] – the first (Caliph), and the second (Caliph) and the third (Caliph)”’. 97

‘From Abu Abdullah(asws) having said: ‘When Abdullah Bin Abu Saloul died, the Prophet(saww) was present at his funeral. Umar said to Rasool-Allah(saww), ‘O Rasool-Allah(saww)! Hasn’t Allah(asw) Forbidden you(saww) from standing at his grave?’ He(saww) was silent, and he said, ‘O Rasool-Allah(saww)! Hasn’t Allah(asw) Forbidden you(saww) from standing at his grave?’ He(saww) said to him: ‘Woe be unto you! And what would you know what I(saww) said? I(saww) said: ‘O Allah(asw)! Tamp his inside with fire and fill upon his grave with fire, and his origin with fire’. 96

96 Bihar Al Anwaar – V 22, The book of our Prophet(saww) P 3 Ch 37 H 95
97 Bihar Al Anwaar – V 22, The book of our Prophet(saww) P 3 Ch 37 H 96
Abu Abdullah\textsuperscript{asws} said: ‘Thus, he exposed from Rasool-Allah\textsuperscript{saww} what he\textsuperscript{saww} disliked (to expose)’.\textsuperscript{98}

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdullah Bin Muskan, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} met Haris Bin Malik Bin Al-Numan Al-Ansary, so he\textsuperscript{saww} said to him: ‘How are you, O Haris Bin Malik?’ He said, ‘O Rasool-Allah\textsuperscript{saww}! A Momin truly’. Rasool-Allah\textsuperscript{saww} said him ‘For everything there is a reality. So what is the reality of your words?’

So he said, ‘O Rasool-Allah\textsuperscript{saww}! I have withdrawn myself from the world, and I stay awake during my night and am thirsty, and it is as if I am looking at the Throne of my Lord\textsuperscript{azwj}, and it has been placed for the Reckoning, and it is as if I am looking at the people of the Paradise visiting in the Paradise, and it is as if I am hearing the howling of the people of the Fire in the Fire’.

Rasool-Allah\textsuperscript{saww} said to him: ‘(You are) a servant whose heart Allah\textsuperscript{azwj} has Enlightened. You have insight, so be steadfast’. He said, ‘O Rasool-Allah\textsuperscript{saww}! Supplicate for me that He\textsuperscript{azwj} should Grace me with the martyrdom with you’. He\textsuperscript{saww} said: ‘O Allah\textsuperscript{azwj} Grace the martyrdom to Harisa’. So it wasn’t long, only a few days, until Rasool-Allah\textsuperscript{saww} sent a battalion, and sent him in it. He fought and killed nine, or eight, then he was killed’.

And in a report of Al-Qasim Bureyed, from Abu Baseer who said, ‘He was martyred by Ja’far\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} after nine people, and he was the tenth’.\textsuperscript{99}

\textsuperscript{98} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww} P 3 Ch 37 H 97
\textsuperscript{99} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 3 Ch 37 H 98
‘From Abu Abdullah asws having said: ‘Al-Bara’a Bin Marour Al-Tameemi Al-Ansari was at Al-Medina and Rasool-Allah saww was at Makkah, and the death presented to him, and Rasool-Allah saww and the Muslims were praying Salat (facing) towards Bayt Al-Maqdis. Al-Bara’a bequeathed that when he is buried, his face should be made to face towards Rasool-Allah saww, to the Qiblah. The Sunnah flowed with it; and he bequeathed with a third of his wealth, and the Book (Verse) was Revealed with it, and the Sunnah flowed with it’’.

He said, ‘But you are asking me about a man who is more bitter than the oleander and sweeter than the honey, and lighter than the feather and heavier than the mountain. But by Allah azwj, he asws is not sweeter except upon the tongue of the Momineen and he asws is not light except upon the hearts of the pious. Thus, no one will love him asws at all for the Sake of Allah azwj and for His aswj Rasool saww except Allah azwj will Resurrect him to be from the secured ones, and he would be from the party of Allah azwj, and the party of Allah azwj, they will overcome.

By Allah azwj! He asws is not bitter except upon the tongue of a Kafir, nor heavier except upon the head of a hypocrite, and no one will turn away from him asws at all, nor turn back, nor form an alliance (against him asws), nor frown, nor scowl, nor rival, nor show anger, nor turn away, nor look (harshly), nor smile (slyly), nor be audacious, nor laugh at his asws companion, nor say, ‘I wonder at this matter’, except Allah azwj will Resurrect him as a hypocrite along with the hypocrites, And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].’
We heard Abu Abdullah\textsuperscript{asws} and he\textsuperscript{asws} at the end of every Prescribed (Salat), four from the men and four from the women — so and so, and so and so and so and so and Muawiya, and he\textsuperscript{asws} would name them, and so and so, and so and so, and Hind and UmmAl Hakam - sister of Muawiya\textsuperscript{asws}.

From Abu Abdullah\textsuperscript{asws} having said: ‘The (financial) state of a man from the companions of the Prophet\textsuperscript{saww} became difficult, so his wife said to him, ‘If only you would go to Rasool-Allah\textsuperscript{saww} and ask him\textsuperscript{saww}. So he came over to the Prophet\textsuperscript{saww}. When the Prophet\textsuperscript{saww} saw him, said: ‘The one who asks us\textsuperscript{saww}, we\textsuperscript{saww} give to him, but the one who manages without (asking), Allah\textsuperscript{azwj} would Enrich him’.

The man said, ‘He\textsuperscript{saww} did not mean anyone apart from me’. He returned to his wife and let her know. She said ‘Rasool-Allah\textsuperscript{saww} is (only) a mortal, so let him\textsuperscript{saww} know of it’. So he went over to him\textsuperscript{saww}. When Rasool-Allah\textsuperscript{saww} saw him, he\textsuperscript{saww} said: ‘The one who asks us\textsuperscript{saww}, we\textsuperscript{saww} give to him, and the one who manages without (asking), Allah\textsuperscript{azwj} would Enrich him’, to the extent that the man did that three times.

Then the man went away, and he borrowed a pick-axe, then went to the mountain and ascended it, and cut some firewood. Then he came with it and sold it for half a Mudd (750 gms.) of flour and he returned with it. He ate it, then went (again) the next day and came with a lot of that, and he sold it. So he did not cease working and gathering (money) until he bought a pick-axe. Then he gathered (money) until he bought two young camels and a slave. Then he was enriched to the extent that he was affluent.
He came over to the Prophet saww and let him saww know how he had come to ask him saww, and how the Prophet saww made him hear (the advice). The Prophet saww said: ‘I saww told you, the one who asks us saww, we give it to him, but the one who manages (without asking), Allah azwj would Enrich him’.  


And regarding the Words of the Exalted: As for those who believe and do righteous deeds, for them are the resort Gardens, being a hospitality due to what they had been doing [32:19] – it was Revealed regarding Ali asws Bin Abu Talib asws. And as for those who transgress, their abode is the Fire. [32:20] – it was Revealed regarding Waleed Bin Uqba”.  

‘From Abdullah asws having said: ‘A branch of a tribe of the Helpers came over to Rasool-Allah saww and they greeted him saww. He saww returned (greeting) to them. So they said, ‘O Rasool-Allah azwj! For us there is a need to you sawww. He asws said: ‘State your need’. They said, ‘It is a great need’. He saww said: ‘Say it, what is it?’ They said, ‘Guarantee for us the Paradise upon your saww Lord azwj’. He saww said: ‘Rasool-Allah saww lowered his saww head, then made marks in the ground, then raised his saww head, so he saww said: ‘I saww will do that with you upon a stipulation that not one of you would ask anyone for anything’.

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103 Bihar Al Anwaar – V 22, The book of our Prophet saww P 3 Ch 37 H 102
104 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 103
He asws said: 'So it was such that the man from them happened to be in the journey, and his whip would fall down, so he would dislike to ask a person, 'Can you give it to me', (so they were) fleeing from the asking, so he would (rather) descend and take it himself; and he would happen to be upon the table, and one of the seated ones would be closer to the water than himself, but he would not say, 'Can you give me (the water)', until he would arise himself, so he would drink’. 105

Al Kafi – Muhammad Bin Yahya, from Ibn Isa, from Ibn Fazal, from Abu Jameela, from Lays Al Murady who said,

‘Abu Abdullah asws said: ‘Rasool-Allah saww clothed Usama Bin Zayd with a silken garment, and he went out (wearing) it. He saww said: 'No, O Usama! But rather, he wears it, one who has not morals for him. Distribute it between your womenfolk’. 106

Al Kafi – Muhammad Bin Yahya, from Ahmad bin Muhammad, from Ibn Abu Umeyr, from Al husayn Bin Ahmad, from Is’haq Bin Ammar,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww said to the clan of Salima: ‘O clan of Salima, who is your chief?’ They said, ‘O Rasool-Allah saww! Our chief is a man having miserliness in him’. He saww said: ‘And which sickness is more of an illness than the stinginess?’ Then he saww said: ‘But your chief of the white body, Al-Bara’a Bin Marour’’. 107

Al Kafi – The number, from Al Barqy, from Nuh Bin Shuayn, from Abu Dawood Al Mustariq who said,

‘Abu Abdullah saww said: ‘The Prophet saww was invited to a meal. When he saww entered the house of the man, he saww looked at a chicken above a wall which had laid an egg. The egg fell into a crack in the wall and affirmed upon it and did not fall (any further) and did not break. The Prophet saww wondered from it.'
The man said to himṣaww, ‘Are youṣaww wondering from this egg? By the Oneazwj Who Sent youṣaww with the Truth! I have not lost anything at all (ever).’ Rasool-Allahṣaww got up and did not eat anything from his meal, and said: ‘One who does not incur a loss, so there is no need for Allahazwj from him’.

Al Kafi – The number, from Al Barqy, from Usman Bin Isa, from the one who mentioned if,

‘From Abu Abdullahasws having said: ‘An affluent man came to Rasool-Allahṣaww (wearing) clean clothes and sat by Rasool-Allahṣaww. A poor man (wearing) dirty clothes came and sat to the side of the affluent man, so the affluent man grabbed his clothes from under his thigh.

Rasool-Allahṣaww said: ‘Are you fearing that something from his poverty might touch you?’ He said, ‘No’. Heṣaww said: ‘So, do you fear that something from riches might go to him?’ He said, ‘No’. Heṣaww said: ‘Do you fear that he might dirty your clothes?’ He said, ‘No’. Heṣaww said: ‘So what carried you upon (doing) what you did?’

He said, ‘O Rasool-Allahṣaww! There is an associate for me who adorns for me every ugliness and nullifies every beauty, and I have hereby made half of my wealth for him (the poor man)’. Rasool-Allahṣaww said to the poor ones: ‘Do you accept?’ He said, ‘No’. The (affluent) man said to him, ‘And why not?’ He said, ‘I fear that it would enter into me what had entered into you’.

Al Kafi – The number, from Al Barqy, from Usman Bin Isa, from Sama’at, from Abu Baseer,

‘From Abu Abdullahasws having said: ‘One day while the Prophetṣaww was with Ayesha when a man sought permission to see himṣaww. Rasool-Allahṣaww said: ‘Worst of the kinship
brothers’. Ayesha stood up and entered the room and Rasool-Allahsaww permitted to the man. When he entered, Rasool-Allahazwj faced towards the man and smiled at him discussing with him until when hesaww was free and he left from himsaww.

Ayesha said, ‘O Rasool-Allahsaww! While yousaww mentioned this man with what yousaww mentioned with, then yousaww faced towards him with yoursaww face and smiled’. Rasool-Allahsaww said during that: ‘From the evilest of the servants of Allahazwj is one who is disliked being sat with due to his immorality’.

Al Kafi – Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullahasws having said: ‘A man came to Rasool-Allahsaww and said, ‘O Rasool-Allahsaww! I am so and so, son of so and so!’ until he numbered nine (forefathers). Rasool-Allahsaww said to him: ‘But you and your kinship (all) are in the Fire’.

Al Kafi – The number, from Al Barqy, from Muhammad bin Ali, from Haroun Bin Hamza, from Ali Bin Abdul Aziz who said,

‘Abu Abdullahasws said to me: ‘What does Umar Bin Muslim do?’ I said, ‘May I be sacrificed for youasws! He has diverted towards the worship and neglects the business’. So heasws said: ‘Woe be unto him! Does he not know that the neglecter of the seeking (of sustenance) does not get his supplications Answered for him?’

A group from the companions of Rasool-Allahsaww, when (the Verse And one who fears Allah, He would Make an outlet for him [65:2] And He would Sustain him from where he does not reckon. [65:3], was Revealed, they locked their doors and diverted themselves towards the worship, and they were saying, ‘Allahazwj would Suffice for us’.

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110 Bihar Al Anwaar – V 22, The book of our Prophetsaww, P 3 Ch 37 H 109
111 Bihar Al Anwaar – V 22, The book of our Prophetasw, P 3 Ch 37 H 110
That reached the Prophet saww, so he saww sent for them. He saww said: ‘What made you carry upon what you are doing?’ They said, ‘O Rasool-Allah saww! You saww guaranteed our livelihood for us, so we diverted ourselves towards the worship’. He saww said: ‘The one who does that, (his supplications) would not be Answered for him. It is upon you with the seeking (of the livelihood)’.

112

112

‘From Abu Abdullah asws having said: ‘When the women emigrated to Rasool-Allah saww, a woman called Umm Habeeb emigrated along with them, and she was a female circumciser, circumcising the girls. When Rasool-Allah saww saw her, said to her: ‘O Umm Habeeb! The work which has been in your hands, is it in your hands today (as well)?’ She said, ‘Yes, O Rasool-Allah saww, unless it happens to be Prohibited, so forbid me from it’. He saww said: ‘No, but (it is) Permissible, so approach me saww until I saww teach you’.

She said, ‘So I approached him saww, so he saww said: ‘O Umm Habeeb! Whenever you perform it, do not overdo it, i.e., do not uproot it (entirely) but to rather scrape it, for it is brightening for the surface and more pleasurable in the presence of the husband’.

He asws said: ‘And there was a sister for Umm Habeeb called Umm Atiyya, and she was a ladies maid, meaning a hairdresser. So when Umm Habeeb left to go to her sister, she informed her with what Rasool-Allah saww had said to her. Umm Atiyya came over to the Prophet saww and informed him saww with what her sister had said to her. Rasool-Allah saww said to her: ‘Approach me saww, O Umm Atiyya! Whenever you attend to the girl, so do not wash her face with a rag, for the rag absorbs the water of the face’.

113

113

‘From Abu Ja’far asws regarding the Words of Allah azwj Mighty and Majestic: And from the people there is one who worships Allah superficially. So if good befalls him, he is content

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Al Fuzayl and Zurara,

112 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 111
113 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 112
with it, and if a fitna befalls him, he turns upon his face, losing the world and the Hereafter. [22:11].

Zurara (the narrator) said, ‘I asked Abu Ja’far asws about it, and he asws said: ‘They are a people worshipping Allahazwj and keeping away from worshipping the ones besides Allahazwj and are doubting regarding Muhammadsaww and what he saww came with. Thus, they are speaking with Al-Islam and are testifying that there is no god except for Allahazwj and that Muhammadsaww is Rasool-Allahsaww, and are acknowledging the Quran, and they are doubting in regarding Muhammadsaww and what he saww came with, and are not doubtful regarding Allahazwj.

Allahazwj Mighty and Majestic Says: And from the people there is one who worships Allah superficially [22:11] – Meaning doubting in Muhammadsaww and what he saww came with. So if good befalls him - meaning well-being regarding himself and his wealth and his children, he is content with it, and if a fitna befalls him, meaning an affliction in his body or his wealth he flies off and dislikes the standing upon the acknowledgement with the Prophet saww. So he returns to the pausing and the doubting and establishes the enmity to Allahazwj and to Hisazwj Rasool saww, and becomes critical to the Prophet saww and what he saww came with’.

Al Kafi - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Musa Bin Bakr, from Zurara,

‘From Abu Ja’far asws, said, ‘I asked him asws about the Words of Allahazwj Mighty and Majestic: And from the people there is one who worships Allah superficially [22:11]. He asws said: ‘They are a people professing the Oneness of Allahazwj and keeping away from worshipping the ones besides Allahazwj. So they are exiting from the Shirk (Polytheism) but are not recognising that Muhammadsaww is the Rasoolsaww of Allahazwj. Thus, they are worshipping Allahazwj upon doubt regarding Muhammadsaww and what he saww came with.

فِي نَفْسِهِ وَ مَالِهِ وَ وُلْدِهِ

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Musa Bin Bakr, from Zurara,

114 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 113
They came over to Rasool-Allah saww and said, ‘We shall consider, so if our wealth becomes abundant, and we are with good health regarding ourselves and our children, we will know that he saww is truthful and that he saww is Rasool(saww) of Allah azwj, but if it is other than that, we shall reconsider’.

Allah azwj Mighty and Majestic Said: So if good befalls him, he is content with it, [22:11] - meaning the health in the world, and if a fitna befalls him – overturning (back) to his doubt, to the Shirk, losing the world and the Hereafter. That is the clear loss [22:11]. He calls from besides Allah what cannot harm him and what cannot benefit him. [22:12]’.

He asws said: ‘He overturns to be a Mushrik (Polytheist) supplicating to other than Allah azwj and worshipping other than Him azwj. So from them is one who recognises and the Emān enters his heart, so he believes and ratifies and declines from his state of doubt to (embrace) the Emān, and from them is the one who remains affirmed upon his doubt, and from them is the one who overturns to the Shirk (Polytheism)’.

The book) ‘Tahzeeb Al Ahkaam’ – The sheykh, from Ibn Awlawiya, from Al Kulayni, from the number, from Sahl, from Ayoub Bin Nuh, from the one who reported it, from Abu Maryam Al Ansari,

‘From Abu Ja'far asws: ‘Al-Hassan asws and Al Ansari asws enshrouded Usama Bin Zayd with a Hibra (a type of fabric) cloak, and that Ali asws enshrouded Sahl Bin Huneyf with a red Hibra cloak)’.

From Abu Abdullah asws having said: ‘Zaynab Al-Hawla, the perfume seller came over to the wives of the Prophet saww. The Prophet saww came over and she was with them. The Prophet saww said: Whenever you come over to us, you aromatise our rooms’. She said, ‘You saww room is more aromatic by your saww aroma, O Rasool-Allah saww! Rasool-Allah saww said

115 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 114
116 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 115
to her: ‘Whenever you sell, so make it good (pure) and do not mix it up, for it is more fearful of Allahazwj and more remaining for the wealth’.

Al Kafi – The number, from Al Barqy, from his father, from Ibn Bukeyr, from Zurara,

‘From Abu Ja’farasws having said: ‘Samurat Bin Jundab had a palm tree in a garden of a man from the Helpers, and the house of the Helper was at the gate of the garden, and he (Samurat) used to pass by it to his palm tree, and he would not seek permission. The Helper spoke to him that he should seek permission whenever he comes. But, Samurat refused.

When the Helper went over to Rasool-Allahsaww, he complained to himsaww and informed himsaww of the news. Rasool-Allahsaww sent a messenger to him and informed him with the words of the Helper, and what he had complained with, and said: ‘If you intend the entry, so seek permission’. But he refused. When he refused, hesaww bargained with him until it reached from the price what Allahaazwj so Desired. But he (still) refused to sell it. Heasws said: ‘For you would be a tree extended to you in the Paradise if you accept’. But he refused.

Rasool-Allahsaww said to the Helper: ‘Go and uproot it and throw it at him, for there should neither be harm nor a harm caused’.

Al Kafi – Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from his father, from one of our companions, from Abdullah Bin Muskan, from Zurara,

‘From Abu Ja’farasws having said: ‘Samurat Bin Jundab had a palm tree for him, and its pathway to it was in the middle of a house of a man from the Helpers. He used to come and entered to his tree without permission from the Helper. The Helper said to him, ‘O Samurat! You do not cease to surprise us upon a state which we do not like to be surprised upon. Whenever you enter, seek permission’. He said, ‘I will not seek permission regarding a pathway and it is my pathway to my tree’.

Hose of our Prophetas, P 3 Ch 37 H 116

117 Bihar Al Anwaar – V 22, The book of our Prophetas, P 3 Ch 37 H 116

118 Bihar Al Anwaar – V 22, The book of our Prophetas, P 3 Ch 37 H 117
He said: ‘So the Helper complained to Rasool-Allah(saww). Rasool-Allah(saww) sent for him, and he came over to him(saww). He(saww) said to him: ‘So and so has complained and alleges that you are trespassing upon him and his family without permission, therefore seek permission to him whenever you intend to enter’. He said, ‘O Rasool-Allah(saww)! I have to seek permission regarding my pathway to my tree?’ Rasool-Allah(saww) said to him: ‘Leave it alone and for you would be a tree in its replacement in such and such a place’. He said, ‘No’. He(saww) said: ‘For you would be two’. He said, ‘I do not want it’.

He did not cease to increase upon him until it reached ten trees. But he said, ‘No’. He(saww) said: ‘For you would be ten in such and such a place’. But, he refused’. He(saww) said: ‘And for you, in its place, would be a tree in the Paradise’. He said, ‘I do not want it’. Rasool-Allah(saww) said to him: ‘You are a harmful man, and there should neither be a harm nor a harm caused upon a Momin’.

He said: ‘Then Rasool-Allah(saww) ordered with it, so it was uprooted, then it was thrown with it at him, and Rasool-Allah(saww) said to him: ‘Go, and plant it wherever you so desire to’’. 119

‘From Abu Abdullah(asws) having said: ‘Rasool-Allah(saww) used to exclaim five Takbeers upon a people, and four upon another people (at funerals). So, whenever he(saww) ex claimed four Takbeers upon a man, it meant he was with hypocrisy’’. 120

119 Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, and Hisham Bin Salim, 120 Al Kafi – Abu Ali Al Ash’ary, from Muhammad bin Salim and Ali, from his father altogether from Ahmad Bin Al Nazar and Muhammad Bin Yahya, from Muhammad Bin Abu Al Qasim, from Al Husayn Bin Abu Qatada altogether from Amro bin Shimr, from Jabir,
belied Rasool-Allah ﷺ. So Khalid, his (Ahayhat’s) son said, ‘But curse of Allah ﷺ be upon Abu Qohafa (Abu Bakr’s father), for by Allah ﷺ, he neither served a guest nor did he kill (fight) the enemy. Allah ﷺ has Cursed the worthless one of the two of his clan’.

Rasool-Allah ﷺ placed the bridle of the horse upon his (Abu Bakr’s) neck and said: ‘Whenever you speak about the Polytheists speak in general terms and not particular, for you have angered his son’.

Then he ﷺ paused. The horses were displayed to him ﷺ. So he ﷺ passed by a horse. Uyayna Bin Hisan said, ‘The matter of this horse is such and such’. The Messenger ﷺ of Allah ﷺ said: ‘Leave us, for I ﷺ am more knowledgeable of the horses than you are’. Uyayna said, ‘And I am more knowledgeable of the men than you are’.

Rasool-Allah ﷺ got angry to the extent that blood appeared in his ﷺ face. He ﷺ said to him: ‘So which of the men are the best?’ Uyayna Bin Hisan said, ‘The men who are in Najd place their swords upon their shoulders and their spears upon the saddles of their horses, then march with them step by step’. Rasool-Allah ﷺ said: ‘You are lying. But, the men of Yemen are better. The Eman is in Yemen and the wisdom is in Yemen, and had it not been for the Emigration (Hijrat), I ﷺ would have been of the people of Yemen.

The alienation and the cruelty is in the acreages of the owners of the cotton yarn, Rabia’ah and Muzar from where the rays of the sun appear, and (as for) Muzhaj most of the tribe will enter the Paradise, and Hazramaut is better than Aamir Bin Sa’sa (and some have reported ‘better than Haaris Bin Muawiya’) and Bajeela is better than Ra’al and Zakwaan, and if Lihyaan were to perish I ﷺ would not care’.

Then he ﷺ said: ‘Allah ﷺ has Cursed four kings – Jamada, and Makhwasas, and Mashhraha, and Abza’a, as well as Akhtam Al-Ammaradat. Allah ﷺ has Cursed Al-Muhallal (One who legalises a woman for her previous husband after three divorces from him) and the one to
whom she has been made legal for, and the slave who does not obey his master, and the one who makes a claim for lineage, and the man who is effeminate, and the woman who has masculine traits, and the one who innovates something new in Al-Islam or helps an innovator, and the one who kills someone other than the one who wants to kill him, or strike against someone other than the one who wants to strike him, and the one who curses his own parents’.

A man said, ‘O Rasool-Allah⁵⁷! Is there a man who curses his own father?’ He⁵⁷ said: ‘Yes, he who curses the fathers and the mothers of the men, so he has cursed his own father. Allah⁵⁸ has Cursed Ra‘la, and Zakwaan, and Azla, and Lahyaan, and the criminals of Asad, and Ghatfaan, and Abu Sufyan Bin Harb, and Shahbala of two teeth, and the two sons of Malikat Bin Jazeem, and Marwaan, and Howzat and Hownat’.

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**Footnotes:**

121 Bihar Al Anwaar – V 22, The book of our Prophet⁵⁷ P 3 Ch 37 H 120
122 Bihar Al Anwaar – V 22, The book of our Prophet⁵⁷ P 3 Ch 37 H 121
'From Abu Abdullah asws having said: ‘There was a man during the era of the Rasool-Allah saww called Zu Al-Namrat, and he was from the ugliest of the people and that is why he was named Al-Zu Al-Namrat (Animal face) due to his ugliness. So he came to the Prophet saww and said, ‘O Rasool-Allah saww, inform me of what Allah azwj Mighty and Majestic Has Made to be obligatory upon me’.

Rasool-Allah saww said to him: ‘Allah azwj Has Made it an obligation upon you to pray seventeen cycles Salat during the day and the night, and Fasts of the Month of Ramadhan when you are of realisation (adult), and the Hajj when you have the (financial) capability for it, and the Zakat’, and detailed these for him.

He asws said: ‘Jibraeel as descended upon the Prophet saww and said: ‘O Rasool-Allah saww! Your saww Lord azwj Commands you saww that you saww should convey Greetings to Zu Al-Namrat and say to him: ‘Your Lord azwj, Blessed and Exalted has Said to you: “Would it not make you happy to be Resurrected upon the beauty of Jibraeel as on the Day of Judgement?”

He asws said: ‘If I saww had not disliked that it would be said, ‘Muhammad saww was assisted by a people until when he saww

Al Kafi – Muhammad Bin Yahya, from Ibn Isa, from Ibn Hadeed, from Jameel Bin Darraj, from Zurara,

‘From one of the two (5th or 6th Imam asws) having said: ‘Rasool-Allah saww said: ‘If I saww had not disliked that it would be said, ‘Muhammad saww was assisted by a people until when he saww.

123 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 122
was victorious with his enemies, he killed them, would have struck off the necks of a lot of people’.124

124- حصن، الاحصاء حصن من النَّاسينِ و أخْمَدٍ بن هَارُونِ و غَيْرِهِمْ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّاسينِ عن النَّас

So, evil entered into the Bedouin and he said, ‘Shall I retract and rescind it?’ They said, ‘No. He is a righteous man, so when he comes to you with your cash, then say, ‘I did not sell it for this (amount)’, so he will return it (horse) to you.

When the Prophet came, brought out the cash to him. He said, ‘I did not sell it to you for this (amount)’. The Prophet said: ‘By the One Who Sent me with the Truth! You have sold it to me (for this amount)’.

Khuzeyma Bin Sabit came and said, ‘O Bedouin! I testify you have sold it to Rasool-Allah for this price which he says’. The Bedouin said, ‘I had sold it and where was no one else with us’. Rasool-Allah said to Khuzeyma: ‘How can you testify with this?’

He said, ‘O Rasool-Allah! May my father and my mother be (sacrificed) for you, you informed us about Allah and news of the skies and we ratified you, and we cannot ratify you regarding the price of this (horse)?’ Thus, Rasool-Allah made his testimony as being the testimonies of two men, so he is (called) ‘Zul Shahadatayn’ (one of two testimonies)’.

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124 Bihar Al Anwaar – V 22, The book of our Prophet P 3 Ch 37 H 123
125 Bihar Al Anwaar – V 22, The book of our Prophet P 3 Ch 37 H 124
حصص، الإحصاء كان بالله تعالى رسول الله ﷺ ص فلففاً فين رسول الله ص لي بنى و لا يتواتر الحذاء من الحذاء ف قال فيه أبو عبيدة الله
كَانَ رَسُولُ اللَّهِ ﷺ لَزِمَ يَتَّبَعَ وَ لََْ يُؤََُِّنْ لَِْ حَدٍ مِنَ الُّْْلَفَاُِ وَ قَالَ فِيُِ
اللَّهِ ﷺ ﻓَإِنَُُّ كَانَ يُُِبُّنَا أَهْلَ الْبَيْتِ وَ لَعَنَ اللَّهِ ﷺ ﺺُهَيْباً فَإِنَُُّ كَانَ يَّعَادِينَا
(The book) ‘Al-Ikhtisas’ – ‘Bilalra was a Muezzin of Rasool-Allahsaww. When Rasool-Allahsaww passed away, hera stayed in his house and did not call the Azaan for anyone from the caliphs; and Abu Abdullah Ja’farasws Bin Muhammadasws said regarding him: ‘May Allahazwj have Mercy on Bilalra, for he used to love usasws the Peopleasws of the Household, and may Allahazwj Curse Suheybasws for he was inimical to usasws.

وَ فِِ خَبٍََ آخَرَ كَانَ يَبْكِي عَلَى عُمَرَ
And in another Hadeeth – ‘He (Suheyb) used to cry upon Umar’.126

(ksam) ‘Rijaal Al Kashy’ – Muhammad Bin Ibrahim, from Ali Bin Muhammad Bin Yazeed Al Qummi, from Abdullah Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullahasws having said: ‘Bilal was a righteous servant, and Suheyb was an evil servant, and he (Suheyb) used to cry upon Umar’.127

(ksam) ‘Man La Yahzar Al Faqeeh’ – ‘From Abu Baseer,

‘From one of the two (5th or 6th Imamasws) having said: ‘Bilalra was a righteous servant. He said, ‘Ira will not call the Azaan for anyone after Rasool-Allahsaww’. On that day (the phrase) ‘Hasten to the best of deeds’ was left out (from the Azaan)’.128

(ks) ‘Tahzeeb Al Ahkam’ – ‘Muhammad Bin Ali Bin Mahboub, from Muawiya Bin Hukeym, from Suleyman Bin Ja’far, from his father who said,

‘A man from the people of Syria came to Abu Abdullahasws and heasws said to him, ‘The first one to precede to the Paradise would be Bilalra’. He said: ‘And why?’ Heasws said: ‘Because hera was the first one to call the Azaan’’.129

125 Bihar Al Anwaar – V 22, The book of our Prophetsaww, P 3 Ch 37 H 125
126 Bihar Al Anwaar – V 22, The book of our Prophetsaww, P 3 Ch 37 H 126
127 Bihar Al Anwaar – V 22, The book of our Prophetsaww, P 3 Ch 37 H 127
128 Bihar Al Anwaar – V 22, The book of our Prophetasws, P 3 Ch 37 H 128

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بيان: الظاهر أن القائل أول أبو عبد الله ع للولية إضافية بالنسبة إلى جُاعة من أضراب أو المؤنين و يُتمل أن يكون القائل الشامي فقال ع و لَ على وجَ الْنكار فلما أصر القائل يَبُ ع للمصلحة.

Explanation (from Majlisi) – The apparent is that the first speaker is Abu Abdullah asws, for the primacy is an addition with the attribution to a group from its striking, or the listeners and it carries that the (first) speaker (might) be the Syrian, so heasws said: ‘And why?’ upon the aspect of the denial. When the speaker insisted, heasws did not answer him due to the inconvenience.

Heasws said: ‘Heasws said: ‘Upon (the condition) that yousaww will assist measw with the prolongness in Sajdahs’. They said, ‘Yes, O Rasool-Allahsaww’. So heasws guaranteed the Paradise to them. That reached a group from the Helpers and they said, ‘O Rasool-Allahsaww! Guarantee the Paradise to us’. Heasws said: ‘Upon (the condition) that you will not ask anyone for anything’. They said, ‘Yes, O Rasool-Allahsaww!’ So heasws guaranteed the Paradise to them.

Then it so happened that a man from them, his whip would fall down while he was upon his riding animal, so he would descend until he himself would take it, disliking to ask anything from anyone; and that the slipper strap of a man would be cut and he would dislike to seeking anything from anyone’. 130

130 Bihar Al Anwaar – V 22, The book of our Prophetsaww, P 3 Ch 37 H 129


Then it so happened that a man from them, his whip would fall down while he was upon his riding animal, so he would descend until he himself would take it, disliking to ask anything from anyone; and that the slipper strap of a man would be cut and he would dislike to seeking anything from anyone’. 130

130 Bihar Al Anwaar – V 22, The book of our Prophetsaww, P 3 Ch 37 H 129

130 Bihar Al Anwaar – V 22, The book of our Prophetsaww, P 3 Ch 37 H 129

Then it so happened that a man from them, his whip would fall down while he was upon his riding animal, so he would descend until he himself would take it, disliking to ask anything from anyone; and that the slipper strap of a man would be cut and he would dislike to seeking anything from anyone”.

(The book) ‘Man La Yahzar Al Faqeeh’ – By his chain, from Amro Bin Shimr, from Jabir,
'From Abu Ja'far asws having said: ‘Rasool-Allah saww had cupping done by a slave of the clan of Bayaza, and gave him, even though it was Prohibited what he saww gave him. When he was free, Rasool-Allah saww said to him: ‘Where is the blood?’ He said, ‘I drank it, O Rasool-Allah saww’. He saww said: ‘It was not appropriate for you to do so, and Allah azwj has Made it to be a barrier for you from the Fire’.

131

‘From Abu Abdullah asws having said: ‘There was a man who used to sell oil, and he used to love Rasool-Allah saww with intense love. Whenever he intended to go for his (business) needs, he would never do it unless he looked at Rasool-Allah saww first. He became well known for that for he would stretch himself above others so that he could look at him saww. It so happened that one day he came over to him saww and stretched out to look at Rasool-Allah saww until he saw him saww, then he went away for his (business) needs.

It was not long before he returned. When the Messenger saww of Allah sa, of Allah sa witnessed a few days but did not see him, so he saww asked about him. It was said to him saww, ‘O Rasool-Allah saww, we have not seen him for days’.

So he saww supplicated for him and wished him well. Then Rasool-Allah saww waited a few days but did not see him, so he saww asked about him. It was said to him saww, ‘O Rasool-Allah saww, we have not seen him for days’.

Rasool-Allah saww put on his saww slippers, and his companions put on their slippers, and he saww walked until he saww came to the oil market. At the shop of the man there was no one in it. So he saww asked the neighbours about him. They said, ‘O Rasool-Allah saww, he died, and he used to be a trustworthy one among us and truthful, but he had one (peculiar) habit’.

He saww said: ‘And what was that?’ They said, ‘He used to exhaust himself following the women’.

131 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 130
Rasool-Allah sws said: 'May Allah azwj have Mercy upon him. By Allah azwj, he used to love me saww with (intense) love. Even if he had been a slave trader, Allah azwj would Forgive him". 132

132– A matter was raised to Rasool-Allah saww by a group of people during one of his saww military expeditions. He saww said: 'Who are you people?' They said, 'Momineen, O Rasool-Allah saww'. He saww said: 'What has reached from your Eman?' They said, 'The patience during the afflictions, and the gratefulness during the prosperity, and the agreement with the Ordainment'.

Rasool-Allah saww said: 'Forbearers, scholars, they are almost from the understanding that they would become Prophets as, if you are as what you are saying. Then, do not build what you will not be dwelling in nor amass what you will not be consuming, and fear Allah azwj, the One to Whom you will be returning'. 133

133– As the narrators, Abū Ḏāʾir al-Fāthī, Abu Basir al-Bataynî, Usman ibn Isā, Al Barqī, having said: 'Rasool-Allah saww came out regarding the funeral of Sa’ad, and seventy thousand Angels had escorted him. Rasool-Allah saww raised his saww head towards the sky, then said: 'The like of Sa’ad would be squeezed (in the grave)'.

Rasool-Allah saww said to her: 'O umm Sa’ad! Do not be imposing upon Allah azwj! We are narrating that he used to take the urine lightly'. He saww said: 'Allah azwj! Forbid! But rather, he was from the ones who were of bad manners upon his family. The mother of Sa’ad said, ‘Congratulations to you, O Sa’ad!’ Rasool-Allah saww said to her: ‘O umm Sa’ad! Do not be imposing upon Allah azwj’. 134

132 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 131
133 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 132
134 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 133
From Abu Abdullah asws having said: ‘A man came to Rasool-Allah saww and said: ‘O Rasool-Allah saww! I went out and my wife was menstruating, and I returned and she was pregnant’. Rasool-Allah saww said to him: ‘Who are you accusing?’ He said, ‘The are two men’. He saww said: ‘Bring them both’.

He came with them. Rasool-Allah saww said: ‘This child is for you, for he would be coming out as such and such’. He was born just as Rasool-Allah saww had said. He saww made its fine to be upon the people of its mother, and his inheritance to be for them, and if a person were to say, ‘O so of the adulteress’, he would be whipped the Legal punishment’.

While Rasool-Allah saww was seated, and nude (scantily clad) woman came until she stood in front of him saww. She said, ‘O Rasool-Allah saww! I have been immoral, so purify me’.

He (the narrator) said, ‘And a man came running in her footsteps and cast a cloth upon her. He saww said: ‘What is she from you?’ He said, ‘My female companion, O Rasool-Allah saww’. I was alone with my slave-girl so she did what you saww saw’. He saww said: ‘Hug her to you’. Then he saww said: ‘The ‘Ghayra’a’ (modest one) cannot see the top of the valley from its bottom’.
‘From Abu Abdullah asws having said: ‘In the era of Rasool-Allah saww, a man from the Helpers went out regarding one of his needs, so he pledged from his wife a pledge that she would not go out from her house until he comes back.

He asws said: ‘And her father was ill, so the woman sent a message to the Prophet saww saying, ‘My husband went out and placed a pledge upon me that I shall not go out from my house until he comes back, and that my father has become sick, therefore instruct me that I can aid him’. Rasool-Allah saww said: ‘No! Sit in your house, and obey your husband’.

He asws said: ‘It was difficult (upon her), so she sent a message to him for a second time with that saying, ‘If you saww were to order me, I could aid him’. He saww said: ‘Sit in your house and obey your husband’.

He asws said: ‘Her father died, and she sent a message to him saww, ‘My father has died, so if you saww order me that I can pray Salat over him’. He saww said: ‘No, sit in your house and obey your husband’.

He asws said: ‘The man was buried, and Rasool-Allah saww sent a message to her: ‘Allah sawwj has Forgiven you and your father due to your obedience to your husband’. 137

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Ghalib, from Jabir Al Jufy,

‘From Abu Ja’far asws having said: ‘Rasool-Allah saww went out on the day of the sacrifice to the outback of Al-Medina upon a bareback body of a camel. He saww passed by the women, and he saww paused at them, then said: ‘O community of women! Give charity and obey your husbands, for most of you would be in the Fire!’

137 Bihar Al Anwaar – V 22, The book of our Prophet sawwj, P 3 Ch 37 H 136
When they heard that, they cried. Then a woman from them stood up to him saww and she said, ‘O Rasool-Allahazwj! In the Fire along with the Kafirs? By Allahazwj! We are not Kafirs so we could come to be in the Fire’. Rasool-Allahsaww said to her: ‘You would be disbelieving in the rights of your husbands’.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I heard Abu Abdullahasws saying: ‘Rasool-Allahsaww addressed the women, so he said: ‘O group of women! Give charity, and even if it is from your ornaments, and even if it is with a date, and even if it is a part of a date, for the majority of you would be the fuel of the Fire if you frequently abuse and curse your associate (husband)’.

A woman from the Clan of Suleym for whom was intellect, said, ‘O Rasool-Allahsaww! Are we not the mothers, the carriers, the breast-feeders. Are there not from us, the daughters who stay (with their husbands), and the sisters who are kind?’ Rasool-Allahsaww was moved emotionally and said to her: ‘Childbearing, birth giving, breast-feeders, merciful ones, if only they do not bring to their husbands what would make them arrive to the Fire’.

(The book) ‘Nawadir’ of Al-Rawandy – By his chain going up to Musaasws Bin Ja’farasws, from hisasws forefathersasws having said: ‘Rasool-Allahsaww said to Haris Bin Malik: ‘How have you become?’ He said, ‘By Allahazwj, O Rasool-Allahsaww! I have become (being) from the Mominneen’. Rasool-Allahsaww said: ‘For every Momin there is a reality, so what is the reality of your Eman?’

He said, ‘I stay awake in my nights (in worship), and I spend my wealth (in charity), and I am detached from the world, and it is as if I am looking that the Throne of my Lordazwj, Majestic is Hisazwj Majesty, and I have come to the Reckoning, and it is as if I am looking at the inhabitants of the Paradise in the Paradise visiting each other, and it is as if I am looking at the inhabitants of the Fire howling at each other’.

138 Bihar Al Anwaar – V 22, The book of our Prophetsaww, P 3 Ch 37 H 137
139 Bihar Al Anwaar – V 22, The book of our Prophetsaww, P 3 Ch 37 H 138
Rasool-Allah saww said: 'This is a servant whose heart has been Radiated by Allah azwj, and he has vision, so stick to it’. He said, 'O Rasool-Allah saww! Supplicate to Allah azwj for me with the martyrdom’. He saww supplicated for him, and he was martyred on the eighth day’.

I found in the handwriting of the sheykh Muhammad Bin Ali Al-Jubaie, copied from the handwriting of the martyr who said, ‘Rasool-Allah saww prosed a couplet: ‘It has reached the sky, our praise and our ancestors, and we hope for appearance of above that’.

He saww said: ‘Where is the appearance, O Abu Layli?’ I said, ‘The Paradise’. He saww said: ‘Yes, if Allah azwj so Desires’. Then I said a poem, ‘And there is no good in a dream when there does not happen to be any gestures for it protecting its elites from being troubles, and there is no good in ignorance when there does not happen to be any forbearance for him, when whatever matter is referred to him, he issues judgment’.

The Prophet saww said to him: ‘Well said! May Allah azwj Freshen your mouth twice’.

I (Majlisi) am saying, ‘I found in the book of Suleym Bin Qays, from Aban Bin Abu Ayyash, from him, from Salman ra, and Abu Zarr ra and Al-Miqdad ra, that a number of the hypocrites gathered and they said, ‘Muhammad tends to inform us about the Paradise and what Allah azwj has Prepared therein from the Bounties for his saww friends, and about the Fire and what Allah azwj has Prepared therein from the exemplary Punishments and the debasement for his saww enemies and the people who disobey him saww, so if only he saww could inform us

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140 Bihar Al Anwaar – V 22, The book of our Prophet saww P 3 Ch 37 H 139
141 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 140
about our (late) forefathers and our foremothers, and our places in the Paradise and the Fire, then we would recognise what to build upon in the current (life) and the future (life)'.

فَبَلَغَ رَسُولَ اللَّهِ ﷺ رَسَالَتَهُ ﷺ فَأَمَرَ بِلًَلًَ فَنَادَى بِ الْصَّلَةَ جَامِعَةً فَاجْتَمَعَ النَّاسُ حَتََّّ غَُّ الْمَسْجِدُ وَ تََْايَقَ بِأَهْلِِِ فَخَرَجَ مُغَْْباً حَاسِراً عَنْ ُِرَاعَيُِْ وَ رُكْبَتَيُِْ حَتََّ صَعِدَ الْمِنْبَََ فَحَمِدَ اللََُّ وَ أَثْنىَ عَلَيُِْ ثَُّْ قَالَ أَي ُّهَا النَّاسُ أَنَا بَشَرٌ مِثْلُكُمْ أَوْحَى إِلَََّ رَبِِّ

That reached Rasool-Allah saww, so he saww instructed Bilal ra with (proclaiming Azan) for the congregational Salat. The people gathered until the Masjid was full and it was straitened with its people. He saww came out angered, uncovering from his saww forearms and his saww knees until he saww ascended the pulpit. He saww praised Allah azwj and extolled upon Him azwj, then said: I am a person like you [41:6]. My saww Lord azwj Reveals to me saww. He azwj Specialised me saww with His azwj Message and Selected me saww for His azwj Prophet-hood and Merited me saww over the entirety of the children of Adam azwj, and He azwj Notifies me saww upon whatever He azwj so Desires to from His azwj hidden matters, therefore ask me saww about whatever comes to you. By the One azwj in Whose Hand is my saww soul! No man from you will ask me about his father and his mother and about his place from the Paradise and the Fire, except I saww will inform him. This is Jibraeel as on my saww right informing me saww from my saww Lord azwj, so ask me saww!'

فَقَامَ رَجُلٌ مُؤْمِنٌ يُُِبُّ اللََُّ وَ رَسُولَُُ ف َقَالَ يَا نَبَِِّ اللَُِّ مَنْ أَنَا قَالَ أَنْتَ عَبْدُ اللَُِّ بْنُ جَعْفَرٍ فَنَسَبَُُ إِلَىَ أَبِيُِ الَّذِي كَانَ يُدْعَى بُِِ فَجَلَسَ قَرِيرَةً عَيْنُُُ

A Momin man, loving Allah azwj and His azwj Rasool saww, stood up and said, 'O Prophet saww of Allah azwj! Who am I?' He saww said: 'You are Abdullah Bin Ja’far’, and he saww lineaged him to his father who was claiming him. He said down with delight in his eyes.

ثَُّْ قَامَ ثَالِثٌ مُنَافِقٌ مَرِيضُ الْقَلْبِ مُ بْغِضٌ لِلَُِّ وَ لِرَسُولُِِ ف َقَالَ يَا رَسُولَ اللَُِّ أَنَا أَمْ فِِ الََْنَّةِ أَنَا أَمْ فِِ النَّارِ قَالَ فِِ النَّارِ وَ رَغْماً فَجَلَسَ قَدْ أَخْزَاهُ

Then a hypocrite stood up, sick of the heart, hateful to Allah azwj and to His azwj Rasool saww, and he said, ‘O Rasool-Allah saww! Who am I?’ He saww said: ‘You are so and so, son of so and so, a shepherd of the clan of Ismah, and they are the evilest of tribes among Saqeeef, disobeying Allah azwj’. They shamed him and he sat down, and Allah azwj had Shamed him and Exposed him upon the heads of the ones present, and before that the people had no doubt that he was a valiant one from the valiant ones of Quraysh, and a representative from their representatives.

ثَُّْ قَامَ ثَالِثٌ مُنَافِقٌ مَرِيضُ الْقَلْبِ ف َقَالَ يَا رَسُولَ اللَُِّ أَنَا أَمْ فِِ الََْنَّةِ أَنَا أَمْ فِِ النَّارِ قَالَ فِِ النَّارِ وَ رَغْماً فَجَلَسَ قَدْ أَخْزَاهُ
Umar Bin Al-Khattab stood up and said, ‘We are pleased with Allah\textsuperscript{azwj} as Lord\textsuperscript{azwj} and with Al Islam as Religion and with you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}, as a Prophet\textsuperscript{saww}, and we seek Refuge with Allah\textsuperscript{azwj} from the Wrath of Allah\textsuperscript{azwj} and anger of His\textsuperscript{azwj} Rasool\textsuperscript{saww}. Pardon us, O Rasool-Allah\textsuperscript{saww}, and veil (us) and may Allah\textsuperscript{azwj} Veil you\textsuperscript{saww}. He\textsuperscript{saww} said: ‘About other than this, or are you seeking besides it, O Umar?’ He said, ‘O Rasool-Allah\textsuperscript{saww}! Excuse your\textsuperscript{saww} community’.

Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} stood up and said: ‘O Rasool-Allah\textsuperscript{saww}! Lineage me\textsuperscript{as}, who am I\textsuperscript{as}, in order to induce to the people my\textsuperscript{as} relationship from you\textsuperscript{saww}. He\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! I\textsuperscript{saww} and you\textsuperscript{asws} have been Created from two pillars of Light (Noor), suspended from beneath the Throne, extolling the Holiness of the King from before He\textsuperscript{azwj} Created the creature by two thousand years. Then He\textsuperscript{saww} Created from your\textsuperscript{asws} half of the two pillars, two twisted white seeds, then those two seed transferred into the honourable ribs to the pure wombs, the clean, until half of it was Made to in the Sulb of Abdullah\textsuperscript{asws} and half of it in the Sulb of Abu Talib\textsuperscript{asws}.

So, one part was I\textsuperscript{saww} and one part was you\textsuperscript{asws}, and it is the Words of Allah\textsuperscript{azwj} Mighty and Majestic: And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord was always Powerful [25:54].

O Ali\textsuperscript{asws}! You\textsuperscript{asws} are from me\textsuperscript{saww} and I\textsuperscript{saww} am from you\textsuperscript{asws}. Your\textsuperscript{asws} flesh is mingled with my\textsuperscript{saww} flesh, and your\textsuperscript{asws} blood with my\textsuperscript{saww} blood, and you\textsuperscript{asws} are the cause regarding what is between Allah\textsuperscript{azwj} and His\textsuperscript{azwj} creatures after me\textsuperscript{saww}. The one who rejects your\textsuperscript{asws} Wilayah, the cause which is regarding what is between him and Allah\textsuperscript{azwj} would be cut off and he would be going to the lowest levels (of Hell).

O Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} cannot be recognised except through me\textsuperscript{saww}, then through you\textsuperscript{asws}. One who rejects your\textsuperscript{asws} Wilayah has rejected Allah\textsuperscript{azwj} of His\textsuperscript{azwj} Lordship.
O Ali asws! You asws are the greatest Flag of Allah aswraj after me saww in the earth, and your asws are the greatest support during the (Day of) Qiyamah. So, the one who is shaded (sheltered) by your asws shade would be successful, because the Reckoning of the creatures is to you asws, and their end-result is to you asws, and the Scale is your asws Scale, and the Bridge is your asws Bridge, and the Pausing Station is your asws Pausing Station, and the Reckoning is your asws Reckoning.

So, the one who inclines towards you asws attains salvation, and one who opposes you asws has deviated and destroyed. O Allah aswraj! Be Witness! O Allah aswraj! Be Witness!’ Then he saww descended”.

Aban, from Suleym, from Salman ra who said, ‘The Quraysh were seated in their gathering and they saw a man from the People asws of his saww Household, so they cut off their discussion. While they were seated, a man from them said, ‘What is an example of Muhammad saww among the People asws of his saww Household except a palm tree growing in the rubbish dump’.

That reached Rasool-Allah saww, and he saww was angered. Then he saww came to the pulpit and sat upon it until the people gathered. Then he saww stood up and praised Allah aswraj and extolled upon Him aswraj, then said: ‘O you people! Who am I saww?’ They said, ‘You saww are Rasool saww of Allah aswraj’. He saww said: ‘I saww am a Rasool saww of Allah aswraj, and I saww am Muhammad saww Bin Abdullah asws Bin Abdul Muttalib asws Bin Hashim asswraj’.

Then he saww went on to lineage himself saww until he saww ended up to Nizar, then said: ‘Indeed! And I saww and the People asws of my saww Household were Lights (Noor) shining in front of Allah aswraj before Allah aswraj Created Adam aswraj by two thousand years. That Light (Noor), when it glorified (Allah aswraj), the Angels glorified to its glorification.

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142 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 141
When Allah azwj Created Adam as, He azwj Placed that Light (Noor) in his as Sulb (ribs). Then I saww descended to the earth in the Sulb of Adam. Then I saww was carried in the ship in the Sulb of Noah as. Then I saww was thrown into the fire in the Sulb of Ibrahim as. Then He azwj did not cease to Transfer us in the honourable Sulbs until we asws came out from the superior carrier mines, and most honourable of the plants in growth between the fathers and the mothers. Not one of them adhered upon adultery at all.

أَلََ وَ نََْنُ ب َنُو عَبْدِ الْمُطَّلِبِ سَادَةُ أَهْلِ الََْنَّةِ أَنَا وَ عَلِيٌّ وَ جَعْفَرٌ وَ َْْزَةُ وَ الَْْسَنُ وَ الُْْسَينُْ وَ فَاطِمَةُ وَ الْمَهْدِيُّ

Indeed! And we the clan of Abdul Muttalib asws are the chiefs of the inhabitants of the Paradise — I saww, and Ali asws, and Ja'far asws, and Hamza asws, and Al-Hassan asws, and Al-Husayn asws, and (Syeda) Fatima asws, and Al-Mahdi asws.

أَلََ وَ إِنَّ اللََُّ نَظَرَ إِلىَ أَهْلِ الَْْرْضِ نَظْرَةً فَاخْتَارَ مِنْهَا رَجُلَينِْ أَحَدُهََُا أَنَا ف َبَعَ

Indeed! And Allah azwj Looked at the people of the earth with a consideration and Chose two men from it — one of them being me saww and He azwj Sent me saww as a Messenger saww, and the other being Ali asws Bin Abu Talib asws. And He azwj Revealed to me saww that I saww take him asws as a brother, and a friend, and a Vizier, and a successor, and a caliph.

أَلََ وَ إِنَُُّ وَ لَُِّ كُلِّ مُؤْمِنٍ ب َعْدِي مَنْ وَالَهُ وَالَهُ اللَُُّ وَ مَنْ عَادَاهُ عَادَاهُ اللَُُّ لََ يُُِبُُُّ إِلََّ مُؤْمِنٌ وَ لََ يُبْغُُُِْ إِلََّ كَافِرٌ هُوَ زِرُّ الَْْرْضِ ب َعْدِي وَ سَكَنُهَا وَ هُوَ

Indeed! And he asws is the guardian of every Momin after me saww. One who befriends him asws, Allah azwj will Befriend him asws, and one who is inimical to him asws, Allah azwj will be Inimical to him asws. No one will love him asws except a Momin nor hate him asws except a Kafir. He asws is the holder of the earth after me saww, and its calmer, and he asws Allah azwj’s Word of piety, and the firmest Handhold of Allah azwj.

أَ تُرِيدُونَ أَنْ تُطْفِئُوا نُورَ اللَُِّ بِأَف ْوَاهِكُمْ وَ اللَُُّ مُتِمُّ نُورِهِ وَ لَوْ كَرِهَ الْكافِرُونَ أَلََ وَ إِنَّ اللََُّ نَظَرَ نَظْرَةً ثَانِيَةً فَاخْتَارَ ب َعْدَنَا اث ْنَِْ عَشَرَ وَصِيّاً مِنْ أَهْلِ ب َيْتِِ فَجَعَلَهُمْ خِيَارَ أُمَّتِِ وَاحِداً ب َعْدَ وَاحِدٍ مِثْلَ النُّجُومِ فِِ السَّمَاُِ كُلَّمَا غَابَ نََْمٌ طَلَعَ نََْمٌ

Are you intending to extinguish the Noor (Light) of Allah azwj with your mouths? but Allah will Complete His Light, and even if the Kafirs abhor it [61:8]. Indeed! And Allah azwj looked with a second Consideration and Chose twelve successors to be after us from the People asws of my saww Household, and Made them asws as the best ones of my saww community, one after one, like the starts in the sky. Every time a star disappears, then a star emerges.

هُمْ أَئِمَّةٌ هُدَاةٌ مُهْتَدُونَ لََ يَُْرُّهُمْ كَيْدُ مَنْ كَادَهُمْ وَ لََ خِذْلََنُ مَنْ خَذَلََُمْ هُمْ حُجَجُ اللَُِّ فِِ أَرْضُِِ وَ شُ هَدَاؤُهُ عَلَ ى خَلْقِ ُِ خُ زَّانُ عِلْمِ

They asws are the Imams asws of guidance. Neither can a plot from their plots harm them, nor the abandonment from their abandonments. They asws are the Divine Authorities of Allah azwj in His aswj earth and His aswj witnessed upon His aswj creatures, treasurers of His azwj Knowledge and the interpreters of His azwj Revelation, and mines of His azwj Wisdom. One who
obeys them asws obeys Allah azwj and one who disobeys them asws disobeys Allah azwj. They asws are with the Quran and the Quran is with them, they asws will not separate from it until they asws return to me saww at the Fountain.

فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ اللَّهُمَّ اشْهَدْ اللَّهُمَّ اشْهَدْ ثَلَاثَ مَرَّات

So, let the one present deliver it to absentee. O Allah azwj! Be Witness!’ (three times)’. 

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143 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 3 Ch 37 H 142
CHAPTERS ON WHAT HE saww FACED FROM HIS saww CHILDREN, AND HIS saww WIVES, AND HIS saww KINDRED, AND HIS saww COMPANIONS, AND HIS saww COMMUNITY, AND OTHERS

CHAPTER 1 – THE NUMBER OF CHILDREN OF THE PROPHET saww AND THEIR STATES AND IN IT IS SOME OF THE SITUATIONS OF MOTHER OF IBRAHIM as

1- ما، الأمام لي العلامة الطوسي ابن محمد بن محمد بن خانان عن ابن إبراهيم ابن أبي الغزير عن عثمان بن أبي الكنانة عن ابن أبي مليكة عن عائشة said, "When Ibrahim as died the Prophet saww cried until his saww tears flowed upon his saww beard. It was said to him saww, 'O Rasool-Allah saww! Allah azwj has Forbidden from the crying and you saww are crying?' He saww said: 'This isn’t crying, but rather this is a Mercy, and one who does no mercy will not be mercied’". 144

2- قرب الإسراء خالقت من عن سيدة من عن زوجها عق برفاق أُمُّ كلثومٍ وَ رُقِّيَّةُ وَ فاطِمَةُ وَ زَيَّنَّبَةُ (The book) ‘Qurb Al Asnaad’ – ‘Haroun, from Ibn Sadaqa,

‘From Ja’far asws from his asws father asws having said: ‘There were born for Rasool-Allah saww from Khadeeja asws — Al-Qasim as, and Al-Tahir as, and Umm Kulsoom as, and Ruqaiyya as and Fatima as, and Zaynab as.

144 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 1 H 1
Ali asws married Fatima asws, and Abu Al Aas Bin Rabie (and he was from the clan of Umayya) married Zaynab asws, and Usman Bin Affan married Umm Kulsoom asws and he did not copulate with her until she died, and Rasool-Allah saww got him married to Ruqayya asws in her place.

Then there was born for Rasool-Allah saww from mother of Ibrahim asws, Ibrahim asws, and she is Mariah the Coptic. She was gifted to him asws by the ruler of Alexandria along with the mule (called) Al Aahabaa and (many) things along with her''.

(From Abu Abdullah asws having said: ‘There were born for Rasool-Allah saww from Khadeeja asws – Al Qasim asws, and Al Tahir and he is Abdullah, and Umm Kulsoom asws, and Ruqaiya asws, and Zaynab asws and Fatima asws; and Ali Bin Abu Talib saww married Fatima asws, and Abu Al Aas Bin Al Rabie (and he was from the clan of Umayya), and Usman Bin Affan married Umm Kulsoom. She died and he had not copulated with her. When they travelled to Badr, Rasool-Allah saww married him to Ruqaiya, and Ibrahim asws born for Rasool-Allah saww from Mariah the Coptic, and she is Umm Ibrahim mother of the child’.

He asws was born in the tribe of Mazan in the drinking place of Umm Ibrahim, and it is said he was born at Al Medina in the year eight from the Emigration and died at it and for him asws were one year the ten months and eight day, and his asws grave is at Al Baqie (cemetery).

145 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 1 H 2
146 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 1 H 3
And in (the books) ‘Al Anwaar’, and ‘Al Kashf’, and Al Lam’a, and the book of Al Balazury – ‘Zaynab’ and Ruqaiyya – were brought up from Jahsh. As for Al Qasim and Al Ta‘yyib, they both died at Makkah when young.

Mujahid said, ‘Al Qasim remained (lived) for seven nights, and as for Zaynab, she was with Abu Al Aas Al Qasim Bin Al Rabie. Umm Kulsoom was born and Ali married her; and Abu Al Aas was a captive on the day of Badr, and the Prophet conferred upon him and freed him from without any ransom, and Zaynab came to Al Taif, then she came to the Prophet at Al Medina. Then Abu Al Aas arrived at Al Medina and became a Muslim, and Zaynab died at Al Medina after the Prophet made his destination to it, by seven years and two months.

And as for Ruqaiyya, Utbah married her, and Umm Kulsoom, Ateeq married her and they were both sons of Abu Lahab, and they divorced them. Usman married Ruqaiyya at Al Medina and Abdullah was born for him, and child who did not exceed six years, and a rooster had bit him upon his eyes and he died, and after it Umm Kulsoom; and there is no posterity for the Prophet except from the children of Fatima.

Al Kafi – The number, from Sahl, from Al Bazanty, from hammad Bin usman, from Aamir Bin Abdullah who said,

‘I heard Abu Abdullah saying: ‘Upon the grave of Ibrahim son of Rasool-Allah there was a branch shading it from the sun, circled wherever the sun circled. When the branch dried up, the grave was obscured and its place is not known’.

From Abu Abdullah, he (the narrator) said, ‘I said to him, ‘Why no son remained for Rasool-Allah?’ He said: ‘Because Allah Mighty and Majestic Created

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147 Bihar Al Anwaar – V 22, The book of our Prophet P 4 Ch 1 H 4
148 Bihar Al Anwaar – V 22, The book of our Prophet P 4 Ch 1 H 5
Muhammad saww as a Prophet saww, and Ali asws as a successor asws. If there had been a son for Rasool-Allah saww from after him saww, he would have been foremost with Rasool-Allah saww than Amir Al-Momineen asws and the successorship of Amir Al-Momineen asws would not have been proven”. 149

There were with the Prophet saww and upon his saww left thigh his saww son as Ibrahim as, and upon his saww right thigh Al-Husayn asws Bin Ali asws, and he saww was at times kissing this one and at times kissing this one, when Jibraeel as descended with a Revelation from Lord azwj of the worlds.

When he saww had been divulged with secrets from him as, he saww said: 'Jibraeel as came to me saww from my saww Lord azwj and said: 'O Muhammad saww! Your saww Lord azwj Conveys the Greetings to you saww and Says: "I azwj will not Gather both of them. I azwj will Ransom one of them with his counterpart”.

The Prophet saww looked at Ibrahim as and cried, and looked at Al-Husayn asws and cried, and said: ‘Ibrahim saww, his as mother is a maid, and when he as dies there will not cry upon him as apart from me saww, and mother asws of Al-Husayn asws is (Syeda) Fatima asws and his asws father asws is Ali asws, and son asws of my saww uncle as, my saww flesh and my saww blood, and when he asws dies my saww daughter asws will grieve, and my asws cousin asws will grieve, and I saww will grieve upon him asws, and I saww prefer my saww grief over both their griefs, O Jibraeel as. Ibrahim as passed away as ransom for Al-Husayn asws.

He (the narrator) said, ‘He as passed away after three (days), and it was so that whenever he saww saw Al-Husayn asws coming, would kiss him asws and hug him asws to his saww chest and touch his asws cheeks and say: ‘A ransom of the One aswj Who Ransomed him asws with my saww son Ibrahim as’. 150

149 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 1 H 6
150 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 1 H 7
Tafseer Al-Qummi - *O you who believe! If a transgressor comes to you with news, then investigate, lest you harm a people in ignorance, and you would become remorseful upon what you have done [49:6]* – It was Revealed regarding Mariah the Coptic, mother of Ibrahim as, and the reason for that is that Ayesha said to Rasool-Allah sAWW, ‘Ibrahim as isn’t from you sAWW and rather he as is from Jareeh the Coptic, for he tends to go to her every day’.

Rasool-Allah sAWW was angered and said to Amir Al-Momineen asWS: ‘Take this sword and bring me the head of Jareeh’. Amir Al-Momineen asWS took the sword, then said: ‘May my asWS father as and my asWS mother as be (sacrificed) for you sAWW, O Rasool-Allah sAWW! You asWS whenever you sAWW sent regarding any matter I asWS become in it like the protective blade in the fur, so how come you asWS are instructing me asWS to prove it, or shall I asWS accomplish upon that?’

Rasool-Allah sAWW said to him asWS: ‘But prove (it first)’. So, Amir Al-Momineen asWS came to the drinking place of Umm Ibrahim and climbed upon it. When Jareeh looked at him asWS, he fled from him asWS and climbed the palm tree. Amir Al-Momineen asWS went near him and said to him: ‘Descend!’ He said to him asWS, ‘O Ali asWS! Fear Allah azwj, there is no problem over here. I am a eunuch’. Then he uncovered from his nakedness, and there he was, a eunuch.

He asWS came with him to Rasool-Allah sAWW. Rasool-Allah sAWW said to him: ‘What is your occupation, O Jareeh?’ He said, ‘O Rasool-Allah sAWW! The Coptics tend to castrate their servants and the ones who want to enter to their wives, and the Coptics are not comforted except from their fellow Coptics. So, her father sent me to enter to her and serve her and comfort her’. So, Allah azwj Mighty and Majestic Revealed: *O you who believe! If a transgressor comes to you with news, [49:6] – the Verse*.

And in a report of Ubeydullah Bin Musa, from Ahmad Bin Rusheyd, from Marwan Bin Muslim, from Abdullah bin Bukeyr who said,

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151 Bihar Al Anwaar – V 22, The book of our Prophet sAWW, P 4 Ch 1 H 8
‘I said to Abu Abdullah\textsuperscript{asws}! May I be sacrificed for you\textsuperscript{asws}! Rasool-Allah\textsuperscript{saww} had ordered with the killing of the Coptic and did he\textsuperscript{saww} know that he had been belied upon or not know, and rather Allah\textsuperscript{azwj} Defended the Coptic (from being) killed by the proof of Ali\textsuperscript{asws}? ’

He\textsuperscript{asws} said: ‘Yes, by Allah\textsuperscript{azwj}, he\textsuperscript{saww} did know, and had the killing been determined from Rasool-Allah\textsuperscript{saww}, Ali\textsuperscript{asws} would not have returned until he\textsuperscript{asws} had killed him. But rather, Rasool-Allah\textsuperscript{saww} did so for her (Ayesha) to return from her sin, but she did not return, nor was the killing of a Muslim man severe upon her, due to her lying’.

(The book) ‘Al-Khisaal’ – ‘Among what Amir Al-Momineen\textsuperscript{asws} argued with against the people of the consultation (council), he\textsuperscript{asws} said: ‘We adjure you all with Allah\textsuperscript{azwj}! Don’t you all know that Ayesha said to Rasool-Allah\textsuperscript{saww}: ‘Ibrahim\textsuperscript{as} isn’t from you\textsuperscript{saww} and he\textsuperscript{as} is a son of so and so the Coptic’. He\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! Go and kill him’. I\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! Whenever you\textsuperscript{saww} send me\textsuperscript{asws} I\textsuperscript{asws} tend to become like the protective nail in the fur, or shall I prove it (first)?’ He\textsuperscript{saww} said: ‘No, but prove (it first)’.

So, I\textsuperscript{asws} went. When he looked at me\textsuperscript{asws} climbing upon a wall, he threw himself into it. So I\textsuperscript{asws} dropped myself\textsuperscript{asws} upon his footsteps and he climbed upon a palm tree, and I\textsuperscript{asws} climbed after him. When he saw me to have climbed, he threw off his trouser, and there he was, there wasn’t anything for him from what tends to be for the men. So, I came and informed Rasool-Allah\textsuperscript{saww}. He\textsuperscript{saww} said: ‘The Praise is for Allah\textsuperscript{azwj} Who Turned away the evil from us\textsuperscript{saww}, the People\textsuperscript{asws} of the Household’.

They said, ‘O Allah\textsuperscript{azwj}, no!’ He\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}, be Witness!’’. 153

\textsuperscript{152} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 1 H 9
\textsuperscript{153} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 1 H 10
what she was accused with during the military expedition of the clan of Al-Mustaliq from Khuza’a, and as for the special Muslims (Shias), they reported that it was Revealed regarding Mariah the Coptic and what she had been accused with by Ayesha”.

It is narrated to us by Muhammad Bin Ja’far, from Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazzal from Abdullah Bin Bukeyr, from Zurara who said,

‘I heard Abu Ja’far asws saying: ‘When Ibrahim as son of Rasool-Allah saww passed away, Rasool-Allah saww grieved upon him as with intense grief. Ayesha said, ‘What is which makes you saww grieve upon him as, for he as is not except the son of Jareeh’.

Rasool-Allah saww sent Ali asws and instructed him asws with killing him. So Ali asws went to him and the sword was with him asws, and Jareeh the Coptic was in a garden. Ali asws knocked on the door of the orchard and Jareeh came to open the door for him asws. When he saw Ali asws he recognised the evil (anger) in his face, so he turned back returning and did not open the door. Ali asws jumped over the wall and descended in the orchard and pursued him, and Jareeh turned around fleeing.

When he feared that he asws would outrun him, he climbed up a palm tree and Ali asws climbed in his tracks. When he asws was near from him, Jareeh threw himself from the top of the palm tree and his nakedness was exposed, and there wasn’t for him what tends to be for the men, nor was there for him what tends to be for the women.

Ali asws left to go to the Prophet saww and said: ‘O Rasool-Allah saww! Whenever you saww send me regarding the (any) matter, I asws tend to be in it like the protective nail, or shall I asws prove (it first)’. He said, ‘No, but prove it (first)’. He asws said: ‘By the One azwj Who Sent you saww with the Truth, there is not for him what tends to be for the men, and there is not for him what tends to be for the women’. He saww said: ‘The Praise is for Allah azwj Who Turned away the evil from us asws, the People asws of the Household’.
When Ibrahim\textsuperscript{as} son\textsuperscript{as} of Rasool-Allah\textsuperscript{saww} passed away, three Sunnahs flowed with regards to it. As for one - so when he passed away the sun was eclipsed, and the people said, 'The sun is eclipsed due to Rasool-Allah\textsuperscript{saww} losing a son'.

Then he\textsuperscript{saww} descended from the Pulpit and he\textsuperscript{saww} prayed \textit{Salat} with the people, \textit{Salat} of the eclipse. When he\textsuperscript{saww} greeted, said: 'O Ali\textsuperscript{asws}! Arise and prepare my\textsuperscript{saww} son\textsuperscript{as}'! Ali\textsuperscript{asws} arose and washed Ibrahim\textsuperscript{as}, and enshrouded him\textsuperscript{as}, and embalmed him\textsuperscript{as}, and Rasool-Allah\textsuperscript{saww} went until he\textsuperscript{saww} ended up with him\textsuperscript{as} to his\textsuperscript{as} grave.

The people said, 'Rasool-Allah\textsuperscript{saww} forgot to pray \textit{Salat} upon Ibrahim\textsuperscript{as} when the panic entered upon him\textsuperscript{saww}'. He\textsuperscript{saww} stood up straight, then said: 'O you people! Jibraeel\textsuperscript{as} came to me\textsuperscript{saww} with what you all said. You are alleging that I\textsuperscript{saww} forgot to pray \textit{Salat} upon my\textsuperscript{saww} son\textsuperscript{as} due to what entered into me\textsuperscript{saww} from the panic. Indeed! And it is not as you are thinking it to be, but the Kind, the Informed Necessitated five \textit{Salats} upon you, and Made to be upon your deceased, one \textit{Takbeer} from each \textit{Salat}, and Commanded me\textsuperscript{saww} that I\textsuperscript{saww} should not pray \textit{Salat} except upon the one who did pray \textit{Salat}'.

Then he\textsuperscript{saww} said: 'O Ali\textsuperscript{asws}! Descend and (dig the) chasm (\textit{Lahad}) for my\textsuperscript{saww} son\textsuperscript{as}s. He\textsuperscript{as} laid Ibrahim\textsuperscript{as} in his\textsuperscript{as} chasm (\textit{Lahad}). The people said, 'It is not befiting for anyone that he
should descend in a grave of his son, when Rasool-Allah saww did not do so’. Rasool-Allah saww said: ‘O you people! It is not Prohibited upon you that you should be descending into the graves of your children, but there is no security if one of you were to loosen the shroud from his son if the Satan la were to play with him, so the panic would enter upon him what would cause his Recompense to be confiscated’. Then he saww left’.

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Al Kafi – ‘Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from Ahmad Bin Al Hassan Al Maysami, from Aban, from Abdullah Bin Rashid who said,

‘I was with Abu Abdullah asws when his asws son died. He asws descended into his grave, then threw himself asws upon the ground from what follows the Qiblah, then he asws said: ‘This is how Rasool-Allah saww had done with Ibrahim as’.

157

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Ibn Bukeyr, from Qudama Bin Zaida who said,

‘I heard Abu Ja’far asws saying that Rasool-Allah saww placed his saww son as Ibrahim as with a gentle placing and raised (squared) his as grave’.

158

Al Kafi – The number, from Sahl, from Ja’far Bin Muhammad, from Ibn Al Qaddah,

‘From Abu Abdullah asws having said: ‘The Prophet as heard a woman, when Usman Bin Mazoun died, and she was saying, ‘Congratulations to you, O Abu Al-Saib, of the Paradise!’ The Prophet saww said: ‘And what is your knowledge? It would suffice you to that you should be saying, ‘He used to love Allah azwj Mighty and Majestic and His azwj Rasool saww’. When Ibrahim as, son as of Rasool-Allah saww passed away, the eyes of Rasool-Allah saww filled with tears. Then the Prophet saww said: ‘The eyes are tearful and the heart is grieving and we saww are not saying what would Anger the Lord azwj, and I saww am with you as, O Ibrahim as, grieving’.

156 Bihar Al Anwaar – V 22, The book of our Prophet saww P 4 Ch 1 H 13
157 Bihar Al Anwaar – V 22, The book of our Prophet saww P 4 Ch 1 H 14
158 Bihar Al Anwaar – V 22, The book of our Prophet saww P 4 Ch 1 H 15
Then the Prophet saws saw a flaw in his grave, so he saws evened it with his hand, then said: ‘When one of you does something, so let him be proficient in it’. Then he saws said: ‘Join with your righteous ancestor Usman Bin Mazoun’.  

Al Kafi – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba Bin Khalid who said,

‘I asked Abu Abdullah asws, ‘We tend to go to the Masjids which are around Al-Medina, so with which of these should I begin?’

He asws said: ‘Begin with (Masjid) Quba and pray Salat therein and frequent for it is the first Masjid Rasool-Allah saww prayed Salat in it, in this area, then go to the drinking place of Umm Ibrahim, for it is a dwelling of Rasool-Allah saww and his praying place’.

(The book) ‘Man La Yahzar Al Faqeeh’ – ‘It is reported by Muhammad Bin Ahmad Al Ash’ary, from Al Sindy Bin Muhammad, from Yunus Bin Yaqoub, from Abu Maryam mentioning from his father,

‘Amama-Bint-Abu-Al-Aas and her mother Zaynab daughter of Rasool-Allah saww were both under Ali asws Bin Abu Talib asws after the expiry (Shahadat) of (Syeda) Fatima asws. There was a replacement upon her after Ali asws (by) Al-Mugheira Bin Nowfal. He mentioned that she had severe pain until her tongue was seized. Al-Hassan asws and Al Husayn asws, two sons of Ali asws came to her and she was not able to speak, and they asws went on to say for her, and Al Mugheira disliked due to that so and freed so and so and his wife. She went on to gesture with her head, ‘No to such and such’, and went on to gesture with her head, ‘Yes’, not disclosing the speech. He allowed that for her’.

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159 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 1 H 16
160 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 1 H 17
161 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 1 H 18
It is reported from Muhammad Bin Abdul Hameed, from Aasim Bin Humeyd Bin Humeyd, from Yazeed Bin Khaleefa who said,

'It was seated in the presence of Abu Abdullah', and a man from the people of Qum asked him, 'Can the women pray Salat upon the deceased?'

He said: 'Al-Mugheira Bin Abu Al-Aas claimed that he hit Rasool-Allah and broke his teeth and split his lips, and he lied, and he claimed that he killed Hamza', and he lied.

When it was the day of (battle of) Al-Khandaq, he was struck (a veil) upon his ears and he slept and did not wake up until morning. He thought that he would be seized and he disliked, and he covered with his clothes and came to the house of Usman seeking him and named with a man from the clan of Suleym who used to bring the horse, and the sheep and the butter to Usman.

Usman came and entered him into his house and said, 'Woe be unto you! What have you done! You claimed that you hit Rasool-Allah and claimed that you split his teeth and broke his lips, and claimed that you killed Hamza? And he informed him that he had been struck (a veil) upon his ears. When the daughter of the Prophet (Ruqaiyya) heard with what he had done with her father and her uncle, she shouted. Usman quietened her.

Then Usman went out to Rasool-Allah and he was seated in the Masjid, and faced him with his face and said, 'O Rasool-Allah! You granted amnesty to my uncle Al-Mugheira and he lied'. Rasool-Allah turned his face away from him. Then he faced him from another side and said, 'O Rasool-Allah! You granted amnesty to my uncle Al-Mugheira, and he lied'. Rasool-Allah turned his face away from him.

Then he said: 'I granted him amnesty and respited him for three (days). May Allah Curse the one who gives him a riding animal, or a saddle, or a tent, or a watering, or a canteen, or a bucket, or shoes, or slippers, or provision or water'.
Aasim (the narrator) said, ‘These are ten things, and Usman had given him all ten of these. He had gone out and travelled upon his camel, then walked in his shoes, and he punctured it, then walked in his slippers and punctured it, then he walked upon his legs and got injured, then he walked upon his knees and injured these. Then he came to a tree and sat under it.

The Angel came and informed Rasool-Allah saww of his place. Rasool-Allah saww sent Zayd and Al Zubeyr to him and said to them: ‘Go to him and he is in such and such place, and kill him’. When they came to him, Zayd said to Al Zubeyr, ‘He has claimed that he killed my brother (Hamza as) – and Rasool-Allah saww had established brotherhood between Hamza as and Zayd – ‘So, leave me, I will kill him’. So, Al Zubeyr left him, and he killed him.

Usman returned from the presence of the Prophet saww and said to his wife (Ruqaiyya azwj daughter of Rasool-Allah saww), ‘You as sent a message to your as father saww and let him saww know with the place of my uncle’. She as swore to him, ‘By Allah azwj! I as have not done it’. But he did not ratify her, and grabbed a wooden log and hit her as with a violent strike. So she as sent a message to her as father saww complaining of that and she as informed him saww with what he had done.

He saww sent a message to her as: ‘I saww am embarrassed for a woman who does not cease to drag her hair complaining of her husband’. She as sent a message to him, ‘He has (almost) killed me’. He saww said to Ali asws: ‘Take the sword, then go to the daughter of your as uncle saww and grab her as hand. Anyone stands between you as and her as, strike him with the sword’.

Ali asws entered (her as house) and grabbed her as hand and came with her as to the Prophet saww. She as showed him as her back. Her as father asws said: ‘He has killed her, may Allah saww Kill him’. She as lived for one day and died during the second; and the people gathered for the Salat. Rasool-Allah saww came out from his saww house and Usman was seated with the people.
Rasool-Allah ﷺ said: ‘One who inflicted pain on his maid (wife) at night should not attend her funeral’.

قَالَ:َََا مَرَّت َينِْ وَ هُوَ سَاكِتٌ ف َقَالَ رَسُولُ اللَُِّ لَيَقُومَنَّ أَوْ لَُْسََِّيَنَُُّ بِاسَُِِْ وَ اسْمِ أَبِيُِ ف َقَامَ ي َ

He ﷺ said it twice, and he was silent. So, Rasool-Allah ﷺ said: ‘Will he stand up or should I name him with his name and name of his father?’ He stood up leaning upon humiliation. Fatima ﷺ came out among her womenfolk and prayed Salat upon her sister ﷺ.

‘Abu Ja’far asws said: ‘Rasool-Allah ﷺ got two hypocrites married – Abu Al-Aas Bin Rabie,’ – and he asws was silent from the other’.

تَوَكَّأُ عَلَى مَهِينٍ قَالَ فَخَرَجَتْ فَاطِمَةُ فِِ نِسَائِهَا فَصَلَّتْ عَلَى أُخْتِهَا.

(The book) ‘Al Sarair’ – Aban Bin Taghlub, from Sa’alba Bin Maymoun, from Muhammad Bin Qays Al Asady who said,

The book of our Prophet saww, P 4 Ch 1 H 20

And those who are committing Kufr should not reckon that Our Respiting to them is better for themselves – up to an abasing Punishment [3:179].

Al Kafi – Ali Bin Ibrahim, from his father and Ahmad bin Muhammad al Kufy, from one of his companions, from Safwan Bin Yahya, from Yazeed Bin Khalifa Al Howlaby, and he is Yazeed Bin Khalifa Al Harisy who said,

(footnotes)

162 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 1 H 19
163 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 1 H 20
164 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 1 H 21
your father of his (Mugheira’s) whereabouts’. It was as if he had no conviction that the Revelation comes to Muhammad.

ف َقَالَتْ مَا كُنْتُ لَِْكْتُمَ رَسُولَ اللَُِّ عَدُوَّهُ فَجَعَلَُُ ب َينَْ مِشْجَبٍ لَُُ وَ لََْفَُُ بِقَطِيفَةٍ فَأَتَى رَ

She said, ‘I was not one to conceal from Rasool-Allah the whereabouts of his enemy’. So he (Usman) made him (the evil-doer) to be inside a cupboard of his and wrapped him in a velvet cloth. Revelation came to Rasool-Allah, and he was informed of his (hiding) place. So he sent Ali to him and said: ‘Carry your sword, go to the house of the daughter of your cousin, and if you get hold of Al-Mugheira, kill him’.

فَأَتَى الْبَيْتَ فَجَالَ فِيُِ ف َلَمْ يَظْفَرْ بُِِ ف َرَجَعَ إِلَيْ رَسُولِ اللَُِّ فَأَخْبَََهُ ف َقَالَ يَا رَسُولَ اللَُِّ

And Usman came over after the exit of Ali, and he grabbed the hand of his uncle and came over with him to the Prophet. When he saw him, he leapt to him and he did not turn towards him. And the Prophet was bashful, benevolent. He said, ‘O Rasool-Allah! This is my uncle. This is Al-Mugheira Bin Abu Al-A’as who has come. By the One Who Sent you! You have granted him safety’.

فَأَعَادَهَا ثَلًَثاً إِلََّ أَنَُُّ يَأْتِيُِ عَنْ يمَِينُِِ ثَُّْ يَأْتِيُِ عَنْ يَسَارِهِ ف َلَّا كَانَ فِِ الرَّابِعَةِ

Abu Abdullah said: ‘And he (Usman) lied, by the One Who Sent him with the Truth, he did not grant him safety. So he repeated it three times, and Abu Abdullah repeated it three times: I believe him except that he came to him from his right, then came to him from his left. When it was during the fourth time, he raised his head and said to him: ‘Give you (Usman) three days, so if were to find him (Al-Mugheira) after three days, he would be killed’.

فَلَمَّا أَدْبَرَ قَالَ رَسُولُ اللَّهُمَّ الْعَنِ الْمُغِيَْةَ بْنَ أَبِِ الْعَا ِ وَ الْعَنْ مَنْ ي ُؤْوِيُِ وَ الْعَنْ مَنْ يَُْمِلُُُ وَ الْعَ

So when he turned around, Rasool-Allah said: ‘O Allah! Curse Al-Mugheira Bin Abu Al-A’as, and Curse the one who shelters him, and Curse the one who carries him, and Curse the one who feeds him, and Curse the one who quenches him, and Curse the one who equips him, and Curse the one who gives him a drink, or shoes, or clothes, or plates, and aids him with his right hand.
And Usman went with him, so he sheltered him, and fed him, and quenched him, and carried him, and equipped him until he had done the entirety of what the Prophet ﷺ had cursed upon for the one who did so with him.

Then he (Usman) brought him out during the fourth day, ushering him (behind him). He had not come out from the houses of Al-Medina until Allah azwj Damaged his ride, and Punctured his shoes, and his feet swelled up. So he took assistance by his hands and his knees, and his supplies weighed him down until he became afraid of his life. He went over to a tree to seek the shade with it. If one of you had gone to it, he would not have missed him (as his condition was so miserable).

Revelation came unto Rasool-Allah ﷺ and he was informed with that. So he called Ali asws and said: ‘Take your sword and go, you and Ammar, and a third person, go to Al-Mugheira Bin Abu Al-A’as (who is) beneath such and such a tree. Ali asws went over to him and killed him. So (later on) Usman hit a (step) daughter of Rasool-Allah ﷺ (Ruqaiyya as) and said: ‘You informed your father of his whereabouts. She as sent a message to Rasool-Allah ﷺ complaining of what she as faced. Rasool-Allah ﷺ sent a message to her: ‘Cover your shame. How ugly of the woman with a (good) lineage and Religion during every day complaining of her husband’. She as sent a message to him three times, during each of that he was saying that to her. When it was during the fourth time, he called Ali asws and said: ‘Take your sword and cover upon it, then go to the house of the daughter of your cousin, and take her by the hand. So if anyone were to come between you and her, break him with the sword’.

And Rasool-Allah ﷺ came over flustered from his house to the house of Usman. Ali asws brought out the daughter as of Rasool-Allah ﷺ. When she as looked at him, she raised her voice with the wailing, and Rasool-Allah ﷺ burst into tears and cried. Then he took her to his own house, and she uncovered her back. When he saw what had appeared
on her (marks of the beating), said three times: ‘What is the matter with him hitting you? May Allah kill him’. And that was during the day of Sunday, and Usman spent the night wrapped with his slave girl.

He remained (like that) for Monday and Tuesday, and she died on the fourth day. When he came to take her out, Rasool-Allah saww instructed (Syeda) Fatima asws, so she asws went out, and the womenfolk of the believing women were with her asws, and Usman went out escorting her funeral. When the Prophet saw him, he saww said: ‘The one who went to his wife last night or with his slave girl, so he should not follow her asw funeral’. He saww said that three (times). But he did not leave.

When it was the fourth time, he saww said: ‘Will he leave or shall I mention his name?’ Usman came over leaning upon a slave of his, holding his belly, and he said, ‘O Rasool-Allah saww! I complain of my bellyache. So if you saww see fit, permit me to leave’. He saww said: ‘Leave!’ And (Syeda) Fatima asws came out, and the womenfolk of the believing women, and the Emigrants, and they prayed Salat upon the deceased’.

I said to Abu Abdullah asws, ‘Can anyone escape from the squeezing of the grave?’ He asws said: ‘We asw seek Refuge with Allah azwj from it. Who can escape from the squeezing of the grave? When Usman killed Ruqayya as (Step daughter of Rasool-Allah saww) Rasool-Allah saww stood by her grave and raised his saww head towards the sky, and his eyes shed tears, and he saww said to the people: ‘I saww remember this one and what she had faced, so I saww melted for her, and I saww gift to her (escape) from the squeezing of the grave’.

He asws said: ‘So he saww said: ‘O Allah azwj! Endow to me saww, Ruqaiya being free from the squeezing of the grave’. Allah azwj Gifted it to her, for him saww.

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165 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 1 H 22
He asws said: ‘Rasool-Allah saww went out in a funeral of Sa’ad, and seventy thousand Angels has escorted him. Rasool-Allah saww raised his saww head towards the sky, then said: ‘The likes of Sa’ad would be squeezed’. (He - the narrator) said, ‘I said, ‘May I be sacrificed for you asws! We are narrating that he used to belittle with the urine (uncleanness)’. He asws said: ‘Allah azwj Forbid! But rather, he was of harsh manners upon his family’.

He asws said: ‘The mother of Sa’ad said, ‘Congratulations to you, O Sa’ad!’ Rasool-Allah saww said to her: ‘O mother of Sa’ad! Do not impose it upon Allah azwj!’.  

He (the author) said in (the book) ‘Al-Mantaqa’ – Khadeeja as gave birth for him saww – Zaynab as, and Ruqaiya as, and Umm Kulsoom as, and Fatima as, and Al Qasim as, and there was a teknonym with him, and Al Tahir as and Al Tayyib as, and these two males passed away during the pre-Islamic period, and the females came across Al Islam and they became Muslims and emigrated along with him saww.

And it is said Al Tayyib as and Al Tahir as were two teknonyms of Abdullah, and he as was born during Al Islam.
And Ibn Abbas said, 'The first one to be born for Rasool-Allah saww at Makkah before the Prophet-hood was Al-Qasim as and he as was teknonymed by him as. Then there was born for him as Zaynab as, then Ruqaiya as, then Fatima as, then Umm Kulsoom as. Then there was born for him as during Al-Islam, Abdullah as and he as was called Al-Tayyib and Al-Tahir, and all of their as mother as was Khadeeja as daughter of Khuwailid.

And the first one to pass away from his as children was Al-Qasim as, then Abdullah as passed away at Makkah. Al-Aas Bin Wail Al Sahmy said, 'His as children have been cut off so he as is 'Abtar’ (without posterity). So, Allah as the Exalted Revealed: Surely your adversary, he is the one without posterity [108:3].

And from Jubeyr Bin Mat'am said, ‘Al-Qasim as passed away and he as was two years old’. And it is said, ‘One year’. And it is said that Al-Qasim as, and Al-Tayyib as both lived for seven nights, and Abdullah as passed away after the Prophet as by a year, and as for Ibrahim as, he as was born in year eight from the emigration and passed away and there was one year and ten months and eight days. And it is said, There was (a gap of) one year between each of the children for Khadeeja as.

And it is said that the males from his as children are three and the daughter, four – the first of them being Zaynab as, then Al-Qasim as, then Umm Kulsoom as, then Fatima as, then Ruqaiya as, then Abdullah as and he as is Al-Tayyib as and Al-Tahir as, then Ibrahim as.

And it is said that the first of them is Al-Qasim as, then Zaynab as, then Abdullah as, then Ruqaiya as, then Umm Kulsoom as, then Fatima as.

And as for his as daughters as Zaynab as was married to Abu Al Aas and his name is Al-Qasim Bin Al Rabie, and there was for her as from him, a daughter whose name was Amama. Al Mugheir Bin Nowfal married her then separated from her, and Ali as married her after the
expiry of Fatima asws, and she asws had bequeathed with that before her asws passing away. And Zaynab asws passed away in year eight from the emigration. And it is said that she asws gave birth to a son from Abu Al Aas, his name was Ali asws, and he died during the rule of Umar, and Abu Al Aas died during the rule of Usman, and Amama died in year fifty.

And Ruqaiya as was married to Utba son of Abu Lahab la, and he divorced her as before the copulation by the orders of his father, and Usman married her during the pre-Islamic period and she as gave birth for him to a son named as Abdullah, and by him he was teknonymed, and she as emigrated with Usman to Ethiopia, then emigrated with him to Al Medina and expired in year two from the emigration while the Prophet saw was in the battle of Badr, and her as son died in year four and for him six years. And it is said a rooster plucked his eyes and he died.

And Umm Kulsoom as was married to Uteyba son of Abu Lahab la, and he separated her before the copulation, and Usman married her after Ruqaiya as by a year and three (days), and she as passed away during Shaban of the year seven.

And Fatima as was married to Ali as in the year twelve from the emigration, and her as entering to his house was after his as return from Badr, and she as gave birth for him as Hassan as, and Husayn as, and Zaynab Al Kubra as, and Umm Kulsoom Al Kubra as, and the light (noor) of the Prophet-hood and the infallibility was disseminated, affiliation and lineage, from her as offspring, and she as passed away after the passing away of her as father saw by one-hundred years. And it is said, on three (days) vacant from the month of Ramazan of the year eleven, and it is said other than that.

And as for the house of Khadeeja as, it is known today that Muawiya bought it among what is mentioned and he made it to be a Masjid for Salat to be prayed in it, and its construction is upon which it is upon today, and has not changed”.

168 Bihar Al Anwaar – V 22, The book of our Prophet saw, P 4 Ch 1 H 25
(The book) ‘Al-Ghurar’ of the Seyyid Al-Murtaza – ‘It is reported by Muhammad Bin Al-Hanafiyya from his father asws having said: ‘The talk against Mariah the Coptic, mother of Ibrahim asws, had become a lot regarding a Coptic cousin of hers who used to visit her and come and go to her. The Prophet saww said to me asws: ‘Take this sword and go, and if you asws find him with her, kill him’.

I asws said: ‘O Rasool-Allah saww! I asws tend to become regarding your saww orders like the protective blade. Shall I asws accomplish to what you saww ordered me asws, or the one present may see what the absentee hasn’t’. The Prophet saww said to me asws: ‘But the one present will see what the absentee hasn’t’.

So, I asws went with the sword drawn and found him in her presence. I clanged the sword. When I asws went near him, he recognised I asws intended him, so he went to a palm tree and climbed to it, then he threw himself upon his back and his legs were spread out, and there, he was a eunuch, clean, the wasn’t for him what tends to be for the man, neither little nor more. So, I asws sheathed the sword and returned to the Prophet saww and informed him saww. He saww said: ‘The Praise is for Allah azwj Who Turned away (the evil) from us asws, the People asws of the Household’’. 169
CHAPTER 2 – SUMMARY OF THE STATES OF HISғaww WIVES
AND IN IT IS THE STORY OF ZAYNABғas AND ZAYD

(Surah) Al Ahzaab - and He did not Make your adopted sons as being your sons. These are your words with your own mouths, and Allah is Saying the Truth, and He Guides to the Way [33:4]

Assert them to their fathers, this is more equitable in the Presence of Allah. But if you do not know (who) their fathers are, then they are your brethren in the Religion and are your friends. And there isn’t any blame on you regarding what you err with, but what your hearts deliberate with; and Allah was always Forgiving, Merciful [33:5]

The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; [33:6]

And the Exalted Said: O Prophet! Say to your wives: ‘If you were intending the life of the world and its adornments, then come, I shall provide for you and release you with a gracious release [33:28]

And if you were intending Allah and His Rasool, and the House of the Hereafter, then surely Allah has Prepared for the good doers from you, a mighty Recompense [33:29]

O wives of the prophet! The one from you who comes with an open immorality, the Punishment would be increased for her doubly, and that would be easy upon Allah [33:30]

And one who is certain of Allah and His Rasool and does righteous deeds, We shall Give her Recompense to her twice, and Prepare for her an honourable sustenance [33:31]
O wives of the Prophet! You are not like any one from the women. If you are pious, then do not be soft in speech, lest he in whose heart is a disease yearns; and speak a reasonable speech [33:32]

And stay in your houses and do not display your finery like the displaying of the Pre-Islamic period before; and establish the Salat and give the Zakat, and obey Allah and His Rasool. But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]

Surely the Muslim men and the Muslim women, and the Momineen and the Mominaat, and the obedient men and the obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and the charitable women, and the Fasting men and the Fasting women, and the men who guard their private parts and the women who guard, and the men who do Zikr of Allah a lot, and the women who do Zikr - Allah has Prepared for them Forgiveness and a Mighty Recompense [33:35]

And it was not for a Momin, nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter. And one who disobeys Allah and His Rasool, so he has strayed a clear straying [33:36]

And when you said to the one whom Allah had Favoured upon and you had favoured upon: ‘Withhold your wife to yourself and fear Allah!’; and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him. So when Zayd had dissolved the marriage, We Married her to you so that there would not happen to be any uneasiness upon the Momineen regarding the
wives of their adopted sons when they had dissolved their marriages from them; and the Command of Allah Will always be Done [33:37]

There was no blame upon the Prophet regarding what Allah Imposed to Him, being a Sunnah of Allah regarding those who have gone before, and the Command of Allah was a Decree Ordained [33:38]

Those who deliver the Messages of Allah and fear Him, and do not fear anyone except Allah; and suffice with Allah as a Reckoner [33:39]

Muhammad was not a father of anyone of your men, but is a Rasool of Allah and last of the Prophets, and Allah would always be Aware of all things [33:40]

And the Ealted Said: O you Prophet! Surely, We Made lawful for you, your wives whom you gave their dowries to, and what your right hands possess from what Allah Granted as a booty unto you, and daughter of your paternal uncles, and daughters of your paternal aunts, and daughters of your maternal uncles, and daughters of your maternal aunts, those who emigrated with you, and a Momina who gifts herself to the Prophet, if the Prophet wants to marry her, being particularly for you from besides the Momineen. And We have Known what We Imposed upon them regarding their wives and what their right hands possess, lest there happens to be a blame upon you, and Allah was always Forgiving, Merciful [33:50]

You may defer the one you so desire to from them and shelter to yourself one you so desire to, and one you want from the one who isolated, there is no blame upon you. That is closer to delighting their eyes, they will not grieve and be satisfied with that you give all of them, and Allah Knows what is in their hearts, and Allah would always be, Knowing, Forbearing [33:51]
The women are not Permissible for you afterwards, nor for you to replace them with (other) wives even though their beauty may fascinate you, except what your right hands possess, and Allah was always Watchful upon all things [33:52]

O you those who believe! Do not enter the houses of the Prophet unless there is permission for you to a meal, (and) not waiting for its preparation, but when you are invited, then enter. So when you have been fed, then disperse and not lingering for discussion. Surely, that was hurtful to the Prophet, but he was bashful from you, and Allah is not Embarrassed from (Speaking) the Truth. And when you ask them (wives of Rasool-Allah) for any chattels, then ask them from behind a curtain, that would be purer for your hearts and their hearts. And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! Surely, that would be grievous in the Presence of Allah [33:53]

Whether you reveal a thing or conceal it, indeed Allah is a Knower of all things [33:54]

There is no blame on them (wives) regarding their fathers, nor their sons, nor their brothers, nor sons of their brothers, nor sons of their sisters, nor their wives, nor what their right hands possess. And fear Allah, surely Allah would always be a Witness over all things [33:55]

Up to the Words of the Exalted: O you Prophet! Say to your wives, and your daughters, and the womenfolk of the Momineen to draw their outer garments upon themselves. That is more appropriate, for they would be recognised and would not be harmed; and Allah was always Forgiving, Merciful [33:59]

If the hypocrites, and those in whose hearts is a disease, and the agitators in the city do not desist, We will Cause you to overpower them, then they will not be in your vicinity except for a little while [33:60]
And it is reported by Al-Waqidy (Wahabi imam), by the chain from Saeed Bin Jubeyr, from Ibn Abbas who said, ‘Rasool-Allah ﷺ was seated with Hafsa and there was a quarrel between them. He ﷺ said: ‘Is it (ok) for you if I were to make a man to be between me ﷺ and you (to decide)’? She said, ‘Yes’.

He ﷺ sent a message to Umar. When he entered to them, he said to her, ‘Speak to me’. She said, ‘O Rasool-Allah ﷺ! You speak and do not speak except truth’. Umar raised his hand and pained her face (slapped her). Then he raised his hand and pained her face. The Prophet ﷺ said to him: ‘Stop!’

Umar said, ‘O enemy of Allah aswj! The Prophet ﷺ does not speak except truth. By the One aswj Who Sent him ﷺ with the Truth! Had it not been his aswj gathering, I would not have raised (stopped) my hand until you would have died’. The Prophet ﷺ stood up and ascended to a room and stayed in it for a month, not going near anything from his asws women, having breakfast and dinner in it. So, Allah aswj the Exalted Revealed this Verse’.

And it is reported by Muhammad Bin Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Ali Bin Abdullah Bin Al Husayn, from his father,

‘From All asws Bin Al-Husayn asws, a man said to him asws, ‘You the People asws of the Household, you asws are all Forgiven’.

He (the narrator) said, ‘He asws was angered and said: ‘We asws are free. It flows regarding us asws what Allah aswj Flowed regarding the wives of the Prophet ﷺ from us asws to become just as you are saying. We asws see for our asws good doers double the Recompense, and for our asws sinners, double from the Punishment’. Then he asws recited the two Verses’.
It is reported from Abu Abdullah asws: ‘One who dies upon the Tasbeeh (glorification) of Fatima asws, would be from \textit{and the men who do Zikr of Allah a lot, and the women who do Zikr [33:35]’}.

And it is reported by Sabit, from Anas Bin Malik (famous Ahadith fabricator) who said, ‘When the waiting period of Zaynab expired, Rasool-Allah saww said to Zayd: ‘Go and mention her unto me’.

Zayd said, ‘I went and said, ‘O Zaynab, receive glad tidings for Rasool-Allah saww has mentioned you as the Quran (Verse) is Revealed’. And Rasool-Allah saww came to her without permission due to His azwj Words: \textit{We Married her to you [33:37]’}.

And in another report – Zayd said, ‘I went and there she was fermenting her dough. When I saw her I magnified her within myself until I was not able to look at her when I knew that Rasool-Allah saww had mentioned her. So, I turned my back towards her and said, ‘O Zaynab, receive glad tidings. Rasool-Allah saww has proposed to you’. She was joyful with that and said, ‘I will not do anything until I am Commanded by my Lord azwj’.

She stood up to her praying place, and it was Revealed: \textit{We Married her to you [33:37]}. So, Rasool-Allah saww married her and entered her (into his saww house), and he saww did not give a feast upon any woman from his saww women what feast he saww gave upon her. He saww slaughtered a sheep and fed the people, the bread and the meat until the day extended’.

‘From Abu Abdullah asws, from his asws father asws regarding the Words of the Exalted: \textit{and do not display your finery like the displaying of the Pre-Islamic period before; [33:33], he} asws said: ‘Yes, another (period of) ignorance would occur’.

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170 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 1
Tafseer Al-Qummi – Hisawl Words: And it was not for you that you should hurt Rasool-Allah, [33:53]. The reason for its Revelation is that when Allahazwj Revealed: The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; [33:6], and Allahazwj Prohibited the wives of the Prophetasws to the Muslims, Talha was angered and said, ‘Muhammadasws prohibited hisasws wives to us and heasws marries our wives (divorcees or widows). If Allahazwj Causes Muhammadasws to die we will run around the anklets of hisasws wives just as heasws runs between the anklets of our wives’.

Allahazwj Revealed: And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! Surely, that would be grievous in the Presence of Allah [33:53] Whether you reveal a thing or conceal it, [33:54] – the Verse.

Then there was an allowance for a good people, the entry to them without permission, so Heazwj Said: ‘There is no blame on them (wives) [33:55] – The Verse.

O you Prophet! Say to your wives, and your daughters, and the womenfolk of the Momineen to draw their outer garments upon themselves. [33:59] – the reason for its Revelation was that the women became going out to the Masjid and pray Salat behind Rasool-Allahasws. When it was at night and they came out to Salat Al-Maghrib and Al-Isha and the morning, and young men used to sit for them in their path and bother them and presented to them. So, the Verse was Revealed’.

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*From Abu Al-Hassan Al-Rezaasws having said: ‘When Al-Najashy proposed to Umm Habeeba Aamina Bint Abu Sufyan for Rasool-Allahasws, and got himasws married, called for a meal and said, ‘It is from the Sunnahs of the Messengersas, the feeding during the marriage’.*

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171 Bihar Al Anwaar – V 22, The book of our Prophetas, P 4 Ch 2 H 2
172 Bihar Al Anwaar – V 22, The book of our Prophetas, P 4 Ch 2 H 3
‘From Abu Abdullah asws having said: ‘When Rasool-Allah saww married Maymuna Bin Al-Haris, gave a feast upon her and fed the people ‘Al-Hays’’.173

And in (the books) ‘Alaam Al Wara’, and ‘Al Absaar’, and ‘Amaali’ of Al Hakim and ‘Sharaf Al Mustafa’ – He saww married eleven women.

And Ibn Jareer and Ibn Mahdi said, ‘And there were gathered for him asws, eleven wives in one time’.

Al-Kafi – The number, from Al-Barqy raising it, said, ‘The Prophet saww, whenever he saww wanted to marry a woman would send someone to look at her and he saww would say to the one sent: ‘Smell her neck, for if her neck is good her customary habits would be good, and look at her heels, for if her heels are trim her knees would be large’.

173 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 4
174 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 5
175 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 6
‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} married fifteen women and established marital relationships with ten of them and passed away from nine. As for those two whom he\textsuperscript{saww} did not establish marital relationship with were Amrat and Al-Sabna.

As for the thirteen, those he\textsuperscript{saww} had established marital relationship with, the first one was Khadeeja\textsuperscript{as} daughter\textsuperscript{as} of Khuwaylid, then Sawdah Bint Zam’a, then Umm Salma\textsuperscript{as} and her name is Hind Bin Abu Umayya, then mother of Abdullah Ayesha Bint Abu Bakr, then Hafsa Bint Uma, then Zaynab Bin Khuzeyma Bin Al Haris, mother of the poor, then Zaynab Bint Jahash, then Umm Habeeb Ramla Bint Abu Sufyan, then Maymuna Bint Al Haris, then Zaynab Bin Umeys, then Juweyria Bint Al Haris, then Safiya Bint Huyay Akhtab.

And the one who gifted herself to the Prophet\textsuperscript{saww} was Khowlat Bint Hakeem Al-Sulamy. And there were two concubines for him\textsuperscript{saww}, and he\textsuperscript{saww} divided for them along with his\textsuperscript{saww} wives Mariah and Rayhana Al-Khandiqiya.

And the nine who he\textsuperscript{saww} passed away from (survived by) were Ayesha, and Hafsa, and Umm Salma\textsuperscript{as}, and Zaynab Bint Jhash, and Maymuna Bin Al Haris, and Umm Habeeb Bint Abu Sufyan, and Safiya Bint Huyay Bin Akhtab, and Juweyria Bint Al-Haris, and Sawda Bint Zam’a. And the most superior of them was Khadeeja\textsuperscript{as} Bint Khuwaylid, then Umm Salma\textsuperscript{as}, then Maymuna Bint Al-Haris’.

\textsuperscript{176} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 2 H 7
and Al-Gumeysa mother of Khalid Bin Al Waleed, and Urwa who was in Saqeef under Al Hajjaj Bin Gilaz, and Hameeda, there was posterity for her.¹⁷⁷

Tafseer Al-Qummi - and what your right hands possess from what Allah Granted as a booty unto you [33:50] – meaning from the war booty, up to Hisazwj Words: and a Momina who gifts herself to the Prophet [33:50]. The reason of its Revelation was that a woman from the Helpers came to Rasool-Allahsaww and she had made up and adorned, and she said, ‘O Rasool-Allahsaww! Is there any need for regarding me, for I have gifted myself to yousaww.’

Ayesha said to her, ‘May Allahazwj Make you ugly! How much is your engrossment for the men!’ Rasool-Allahsaww said to her: ‘Shh, O Ayesha, for she is desirous regarding Rasool-Allahsaww when you are abstaining from me regarding it’. Then he⁰⁰¹saww said: ‘May Allahazwj have Mercy on you all, O community of Helpers! Your men are helping me⁰⁰⁰saww and your women are desirous regarding me⁰⁰⁰saww. Return, may Allahazwj have Mercy on you, for I⁰⁰⁰saww shall await the Command of Allahazwj. Allahazwj Revealed: and a Momina who gifts herself to the Prophet, if the Prophet wants to marry her, being particularly for you from besides the Momineen. [33:50]’.¹⁷⁸

(The book) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Ali Bin Khalid Al Maragy, from Ali Bin Al Hassan al Kufy, from Ja’far Bin Muhammad Bin Marwan, from his father, from sheykh Bin Muhammad, from Abu Ali Bin Umar Al Khurasani, from Is’haq Bin Ibrahim, from Abu Is’haq Al Sai’e who said,

‘We went to Masrouq Al-Ajda and in his presence was a guest of his we did not recognise, and they were eating from a meal of their. The guest said, ‘I was with Rasool-Allah⁰⁰¹saww at Hunayn’. When he said that we recognised him and he used to have companionship from him, he returned to the Prophet⁰⁰¹saww.

177 Bihar Al Anwaar – V 22, The book of our Prophetsaww P 4 Ch 2 H 8
178 Bihar Al Anwaar – V 22, The book of our Prophet⁰⁰¹saww P 4 Ch 2 H 9
He (the guest) said, ‘Safiya Bin Huyay Bin Akhtab came to the Prophet saww and said, ‘O Rasool-Allah saww! I am not like one of your saww wives. You killed (my) father, and brother and uncle. So if an event (of death) occurs with you saww, then to whom (shall I go)?’ Rasool-Allah saww said to her: ‘To this one’, and he saww gestured towards Ali asws Bin Abu Talib asws.

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He said, ‘Safis Bin Shajara Al-Aamiy arrived at Al-Medina and sought permission to see my maternal aunt Maymuna Bint Al-Haris, wife of the Prophet saww, and I was in her presence. She said, ‘Give permission to the man’. He entered and she said, ‘From where does the man come from?’ He said, ‘From al-Kufa’. She said, ‘So, from which tribe are you?’ He said, ‘From the clan of Aamir’.

She said, ‘You live nearby, so what made you come?’ He said, ‘O mother of the Momineen! I was intimidated that the Fitna (strife) might cover me when I saw from the differing of the people, so I came out’. She said, ‘Had you pledged allegiance to Ali asws?’ He said, ‘Yes’. She said, ‘Then return, and do not depart from his asws ranks, for by Allah azwj he asws will not stray and you will not stray with him asws.

He said, ‘O mother! Are you narrating to me regarding Ali asws with a Hadeeth you heard from Rasool-Allah azwj?’ She said, ‘O Allah azwj, yes. I heard Rasool-Allah saww saying: ‘Ali asws is a sign of the Truth and the flag of guidance. Ali asws is sword of Allah azwj unsheathed against the Kafirs and the hypocrites. So the one who loves me asws through my saww love, I saww love him, and one who hates him asws through my saww hatred I saww hate him. Indeed! And the one who hates me saww or hates Ali asws would meet Allah azwj Mighty and Majestic and there would be no argument for him (in his defence)’.

179 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 10
180 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 11
O you those who believe! A people should not mock a people, perhaps they happen to be better than them, nor should women mock women, perhaps they happen to be better than them. [49:11]

It was Revealed regarding Safiyya Bint Hayy, and she was a wife of Rasool-Allah saww, and that Ayesha and Hafsa used to hurt her and insult her, and say to her, ‘O daughter of the Jew!’ She complained about that to Rasool-Allah saww, and he asws said to her; ‘Did you not answer back to them?’ She said, ‘With what, O Rasool Allahu sallam?’

She said it to both of them. They said, ‘This is what Rasool-Allah saww taught you. Therefore Allah azwj Revealed regarding that: O you those who believe! A people should not mock a people [49:11] - up to His azwj Words - nor should you insult each other, nor call each other with nicknames. Evil is the false name after the Eman; [49:11].’

13- ب، قرب الإسحاد بن عيسى قال جمعت أبا عبد الله، يطول قال أبي ما زوج رسول الله صلى الله عليه وسلم شياً من بناته فالأربعة. أشد من أربعة عشرة وأفقيه، فأنى يجميعه أثنا عشرة أفقيه؟

(The book) ‘Qurb Al Asnaad’ 0 Hammad Bin Isa who said,

‘I heard Abu Abdullah asws saying: ‘My asws father asws said to me asws: ‘Rasool-Allah saww neither got his saww daughter to be married nor married his saww wives upon more than twelve ‘Owqiya’ and one ‘Nash’, meaning half an ‘Owqiya’. (p.s. – One Owqiya was forty Dirhams and one Nash was half that, twenty Dirhams)

14- مع، معاني الأحاديث أن ابن عيسى عن أبيه عن ابن أبي عيسى عن بعض أصحابنا عن أبي عبد الله ع قال: ما زوج رسول الله صلى الله عليه وسلم من بناته وما زوج شياً من بناته على أكثر من أربعة عشرة أفقيه ومن أربعة عشرة أفقيه ومن أربعة عشرة أفقيه ومن أربعة عشرة أفقيه ومن أربعة عشرة أفقيه.

(The book) ‘Ma’any Al Akhbar’ – ‘My father, from sa’ad, from Ibn Isa, from his father, from Ibn Abu Umeyr, from one of our companions,

181 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 12
182 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 13
‘From Abu Abdullah asws having said: ‘Rasool-Allah ﷺ did not marry his saww wives nor got his saww daughters married upon anything more than twelve ‘Owqiyas’ and one ‘Nash’, and the ‘Owqiya is of forty Dirhams, and the ‘Nash’ is of twenty Dirhams’.

Tafseer Al-Qummi - O Prophet! Say to your wives: ‘If you were intending the life of the world and its adornments, then come, I shall provide for you and release you with a gracious release [33:28] – up to His azwj Words: a mighty Recompense [33:29]. The reason for its Revelation was that when Rasool-Allah saww returned from the battle of Khyber and attained the treasure of the family of Abu Al-Huqeyq, his saww wives say, ‘Give us from what you saww have attained’.

Rasool-Allah saww said to them: ‘It will be distributed between the Muslims upon what Allah azwj has Commanded’. They were angered from that and say, ‘Perhaps you saww are viewing that if you saww were to divorce us we will not find our match from our people to be married to?’ Allah azwj Scorned for (of behalf of) His azwj Rasool saww that he saww should isolate them. So, Rasool-Allah saww isolated from them in the drinking place of Umm Ibrahim (Mariah the Coptic) for nineteen days until they menstruated and were clean.

Then Allah azwj Revealed this Verse, and it is the Verse of the choice. He azwj Said: O Prophet! Say to your wives: ‘If you were intending the life of the world and its adornments, then come, I shall provide for you and release you with a gracious release [33:28] – up to His azwj Words: a mighty Recompense [33:29]. Umm Salma ra stood up first from the ones who stood up and she ra said, ‘I ra have chosen Allah azwj and His azwj Rasool saww’. Then all of them stood up and hugged him saww and said similar to that.

Allah azwj Revealed: You may defer the one you so desire to from them and shelter to yourself one you so desire to, [33:51] – Al-Sadiq asws said: ‘One he saww shelters so he saww has married, and one whom he saww defers, so he saww has divorced’.

And a Verse of you from him, [33:52] – Allah azwj said: ‘Perhaps you saww are viewing that if you saww were to divorce us we will not find our match from our people to be married to?’ Allah azwj Scorned for (of behalf of) His azwj Rasool saww that he saww should isolate them. So, Rasool-Allah saww isolated from them in the drinking place of Umm Ibrahim (Mariah the Coptic) for nineteen days until they menstruated and were clean.

Then Allah azwj Revealed this Verse, and it is the Verse of the choice. He azwj Said: O Prophet! Say to your wives: ‘If you were intending the life of the world and its adornments, then come, I shall provide for you and release you with a gracious release [33:28] – up to His azwj Words: a mighty Recompense [33:29]. Umm Salma ra stood up first from the ones who stood up and she ra said, ‘I ra have chosen Allah azwj and His azwj Rasool saww’. Then all of them stood up and hugged him saww and said similar to that.

Allah azwj Revealed: You may defer the one you so desire to from them and shelter to yourself one you so desire to, [33:51] – Al-Sadiq asws said: ‘One he saww shelters so he saww has married, and one whom he saww defers, so he saww has divorced’.

And a Verse of you from him, [33:52] – Allah azwj said: ‘Perhaps you saww are viewing that if you saww were to divorce us we will not find our match from our people to be married to?’ Allah azwj Scorned for (of behalf of) His azwj Rasool saww that he saww should isolate them. So, Rasool-Allah saww isolated from them in the drinking place of Umm Ibrahim (Mariah the Coptic) for nineteen days until they menstruated and were clean.
And Hisazwj Words: ‘You may defer the one you so desire to from them and shelter to yourself one you so desire to, [33:51] is with the Verse: O Prophet! Say to your wives: ‘If you were intending the life of the world and its adornments, then come, I shall provide for you and release you with a gracious release [33:28] And if you were intending Allah and His Rasool, and the House of the Hereafter, then surely Allah has Prepared for the good does from you, a mighty Recompense [33:29], and it has been set back from it during the composition (of the Holy Quran)’.

Then Allahazwj Mighty and Majestic Addressed the wives of Hisazwj Prophetasws. Heasws Said: O wives of the prophet! The one from you who comes with an open immorality, the Punishment would be increased for her doubly, [33:30] – up to Hisazwj Words: We shall Give her Recompense to her twice, and Prepare for her an honourable sustenance [33:31]’.

And in a report of Abu Al-Jaroud, from Abu Ja’farasws having said: ‘Her Recompense would be double and the Punishment would be double. All of this would be in the Hereafter when the Recompense will be occurring and the Punishment will be happening’.

Then in a report of Musa Bin Bakr, from Zurara, having said: ‘Allahazwj has not Prohibited anything except and Heazwj has been disobeyed regarding it, because the wives of Rasool-Allahsaww had got married from after himsaww. Abu Bakr gave them a choice between the veiling and not getting married, or getting married. They chose the marriage, and he got them married.

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184 Bihar Al Anwaar – V 22, The book of our Prophetsaww, P 4 Ch 2 H 15
185 Bihar Al Anwaar – V 22, The book of our Prophetsaww, P 4 Ch 2 H 16
Zurara said, ‘If one of them were to be asked, ‘What is your view if your father were to marry a woman and does not copulate with her until he dies, will she be Permissible for you?’ Then he will say, ‘No’, and they have allowed the their mothers get married if they were Momineen, for the wives of Rasool-Allah saww were like their mothers’.  

186 – Tafseer Al Qummi – From Al Husayn Bin Zayd who said,  

‘I heard Abu Abdullah asws saying: ‘Allah azwj has Prohibited the wives of the Prophet saww upon us. Allah azwj Says: And you cannot marry from the women whom your fathers married [4:22]’.  

187 – Tafseer Al Ayyashi – ‘Muhammad Bin Muslim,  

‘From one of the two (5th or 6th Imam asws), he (the narrator) said, ‘I said to him asws, ’What is your asws view of the Words of Allah azwj: The women are not Permissible for you afterwards, nor for you to replace them with (other) wives [33:52]. He asws said: ‘But rather it means by it which Allah azwj Prohibited upon him saww in this Verse: Prohibited unto you are your mothers [4:22]’.  

188 (The book) ‘Alaam Al-Wara’ – The first woman Rasool-Allah saww married was Khadeejaas - Bint Khuweylid Bin Asad Bin Abdul Uzza Bin Qusay. He saww married her and he saww was twenty five years old, and before him saww she was under (married to) Ateeq Bin Aiz Al Makhzumy. She as gave birth for him to a girl. The Abu Jalah Al Asady married her and she as gave birth for him to Hinda Bin Abu Hala. Then Rasool-Allah saww married her, and brought up her as son Hinda.  

186 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 17  
187 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 18  
188 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 19
When Rasool-Allah ﷺ matured and reached strength, and there wasn’t a lot of wealth for him ﷺ, Khadeeja as employed him ﷺ to a market of Khabasha. When he returned, he ﷺ married Khadeeja as. Her father Khuweylid Bin Asad got her married to him ﷺ. And it is said her uncle Amro-Bin-Asad got her married, and Abu Talib as proposed for their marriage, and the ones from Quraysh who attended.

The Praise is for Allah azwj. Who Made us to be from the plantation of Ibrahim as and offspring of Ismail, and Made a House (Kaaba) to be for us to be Pilgrimaged to, sacred (territory) for them, the fruits of all things [2:85], and Made us the rulers upon the people in our city which we are in. Then, a son of my brother Muhammad as Bin Abdullah as Bin Abdul Muttalib as, cannot be weighed with a man from Quraysh except he as would outweigh, nor can he as be measured with them except he as would be mightier than him.

And even if he as is less in wealth, for the wealth is a hindrance and a declining shadow, and for him as there is a desire regarding Khadeeja as, and for her as regarding him as is a desire, and the dower is what you have asked for, immediate and future from my as wealth, and for him as is a large share and a lofty occupation, and a great interceding tongue'.

He as married her as and went to her as the next morning and did not marry (any other wife) until she as passed away, and she as stayed with him as for twenty-four years and one month, and her as dowry was twelve ‘Owqiya’ and one ‘Nash’, and like that was the dowry of the rest of his as wives.

The first of what she bore was the birth of Abdullah as son of Muhammad as, and he as is Al-Tayyib as and Al-Tahir as, and there was born for him as Al-Qasim as. And it is said that Al Qasim as is the eldest and he as is the first-born, and by him as he as is teknonymed, and the people are mistaken in saying that four sons as were born for him as – Al-Qasim as and Abdullah as, and Al-Tayyib as, and Al-Tahir as, and rather two sons as were born for him as and four daughters as – Zaynab as, and Ruqaiya as, and Umm Kulsoom as, and Fatima as.
As for Zaynab — daughter of Rasool-Allah sallallahu ‘alayhi wa sallam — and she was married to by Abu Al Aas Bin Al Rabie Bin Abdul Uzza Bin Abd Shams Bin Abd Manaf during the pre-Islamic period, and a girl was born for Abu Al Aas her name is Amama. She was married to by Al Ubaydah Bin Abi Gafoor during the pre-Islamic period, and a girl was born for Al Ubaydah her name is Umayma. She was married to by Al Mugheira Bin Nowfal Bin Al Haris son of Abdul Wali ibn Ibn Ummah and she expired (when) with him.

وأم أبي العا هالة بنت خويلد فخديَة خالتُ و ماتت زينب بالمدينة لسبع سنين من الَجرة و أما رقية بنت رسول الله فتزوجها عتبة ب ن أبِ لَب

And Umm Abu Al Aas Hala Bint Khuweylid. Khadeeja was her maternal aunt. And Zaynab passed away at Al Medina seven years from the emigration. And as for Ruqaiya Bint Rasool-Allah sallallahu ‘alayhi wa sallam, she was married to by Utba Bin Abu Lahab. He divorced her before he had established marital relations with her, and she faced harm from him, so the Prophet sallallahu ‘alayhi wa sallam said: ‘O Allah! Cause a hound from Your hounds to overcome upon Utba’.

فتناولُ الْسد من بين أصحاب و تزوجها بعد بالمدينة عثمان بن عفان فولدت لُ عبد الله و مات صغيْا نقره ديك على عينيُ فمرض و مات و توفيت بالمدينة زمن بدر. عثمان بن عفان، فتخلف على دفنها و منعُ ُلك أن يشهد بدرا و قد كان عثمان هاجر إلى الْبشة و معُ رقية.

A lion attacked him from between his companions, and after him she was married to by Usman Bin Affan and she gave birth for him to Abdullah, and he died when small, a rooster had plucked upon his eye, and he fell sick and died, and she expired at Al Medina at the time of Baqir. Usman stayed behind to bury her and it prevented him from attending Badr, and Usman had emigrated to Ethiopia and with him was Ruqaiya.

وأما أم كلثوم فتزوجها أيْا عثمان بعد أختها رقية و توفيت عنده

And as for Umm Kulsoom, she was married as well to Usman after her sister Ruqaiya and she died when with him.

وأما فاطمة ع فسنفرد لَا بابا فيما بعد إن شاُ الله و لَ يكن لرسول ا لولد من غيْ خديَة إلَ إبراهيم بن رسول الله من مارية القبطية و

And as for Fatima sallallahu ‘alayhi wa sallam, so we (Majlisi) have kept aside for her a chapter afterwards, if Allah so Desires, and there did not happen to be for Rasool-Allah sallallahu ‘alayhi wa sallam any child from other than Khadeeja except Ibrahim son of Rasool-Allah sallallahu ‘alayhi wa sallam from Mariah the Coptic, and he was born at Al Medina in the year eight from the emigration, and he passed away at it, and for him was one year and nine months and some days, and his grave is at Al Baqie.

و الثانية سودة بنت زمعة و كانت قبلُ عند السكران بن عمرو فمات عنها بالْبشة مسلمًا،

And the second — awda Bint Zam’a, and he was before him with Al Sakran Bin Amro. He died from her at Ethiopia as a Muslim.
And the third — Ayesha Bint Abu Bakr. Her marriage was at Makkah and she was seven, and he\textsuperscript{22} did not marry any virgin other than her, and he\textsuperscript{22} went to her when she was nine years, on the seventh month from his\textsuperscript{22} arrival at Al-Medina, and he lived up to the caliphate of Muawiya.

And the fourth — Umm Shareek who had gifted herelf to the Prophet\textsuperscript{22}, and her name was Gaziya Bint Dowdan Bin Awf Bin Aamir, and before him\textsuperscript{22} she was with Abu Al Akr Bin Sami Al Azdy and gave birth to Shareek for him.

And the fifth — Hafsa Bint Umar Bin Al Khattab. He\textsuperscript{22} married her after her husband Huneys Bin Abdullah Bin Hazafat Al Sahmy had died from her, and Rasool Allah\textsuperscript{22} had diverted him to Chosroe, and he died, and there was no posterity for him, and she died at Al Medina during the caliphate of Usman.

And the sixth — Umm Habeeba Bint Abu Sufyan, and her name was Ramla, and she was under Ubeydullah Bin Jahash Al Acady. He emigrated with her to Ethiopia and was helps by her, and he died over there, and Rasool-Allah\textsuperscript{22} married her after him, and his\textsuperscript{22} representative was Amro Bin Umayya Al Zamry.

And the seventh — Umm Salma\textsuperscript{sa}, and she\textsuperscript{23} is a daughter of his\textsuperscript{22} paternal aunt Aatika Bint Abdul Muttalib\textsuperscript{sa}. And it is said, she is Aatika Bint Aamir Bin Rabie from the clan of Faras Bin Ghanam, and her name is hind Bint Abu Umayya Bin Al Mugheira Bin Abdullah Bin Amro Bin Makhzum, and she is a daughter of an uncle of Abu Jahl\textsuperscript{24}. And it is reported that Rasool-Allah\textsuperscript{22} sent a message to Umm Salma\textsuperscript{sa}: ‘Instruct your son to get you\textsuperscript{sa} married’. So her\textsuperscript{sa} son Salma Bin Abu Salma get her\textsuperscript{sa} married to Rasool-Allah\textsuperscript{22}, and he was a boy not yet reached puberty, and Al Najashy paid her\textsuperscript{sa} dower of four hundred Dinars during the marriage tie.
And Umm Salma ra was one of the last wives of the Prophet saww and she ra passed away after him saww, and she ra was with Abu Salma Bin Abdul Asad, and his mother was Barah Bint Abdul Muttalib as, so he is a son of a paternal aunt of Rasool Allah saww and for Umm Salma ra from him was Zaynab, and Umar, and Umar was with Ali on the day of the camel (battle of Basra), and he saww made him governor of Bahrain, and for him was posterity at Al Medina, and from his friends were Shayba Bin Nasah, imam of the people of Al Medina regarding the recitation, and Hira, or Al Hassan Al Basry.
And the twelfth was Safiya Bint Huyay Bin Akhtab Al Nazry from Khyber. He had chosen her for himself from the war booty, then freed her and married her and made her freedom to be her dowry, and she passed away in the year thirty six.

So these are the twelve women Rasool Allah had established marital relationship with. He married eleven of them and one had gifted herself to him, and he had married Aalia Bint Zabyan and divorced her when he went to her; and he married Qateela bint Qays sister of Al Ash'as Bin Qays, and she died before he had gone to her. Ikrimah bin Abu Jahl had married her after him, and it is shad that he divorced her before he had gone to her, then he passed away.

And he married Fatima Bin Al Zahhak after the expiry of her daughter Zaynab and gave her a choice when the Verse of choice had been Revealed. She chose the world and he separated her, and after that she used to pick up the sheep dung and saying, 'I am the wretched one, I choose the world'. And he married Sany Bint Al Salt and she passed away before she had come to him.

And he married Asma'a Bint Umayz Al Numan Bin Sharaheel. When she came to him, she said, 'I seek Refuge with Allah from you!' So, he said: 'I let you go, so join up with your family. And one of his wives had taught her that. He divorced her and did not establish marital relationship with her. And he married Maleeka Al Layshia. When he went to her, he said to her: 'Gift yourself to me'. She said, 'And does a queen gift herself to the commoner?' He placed part of his hand upon her. She said, 'I seek Refuge with Allah from you'. He said: 'You have hurt me with this refuge'. He released her and provided for her.
And he married Umra Bint Yazeed, and he saw whiteness with her. He saw and said: ‘You have cheated upon me, and returned her. And he married Layla Bint Al Khateem Al Ansariya. She said, ‘Dismiss me’, so he dismissed her. And he proposed to a woman from the clan of Murra. Her father said, ‘There is vitiligo with her’, and it did not happen to be with her. He returned and there she was, with vitiligo. And he made to Amra, and her father described her, then said, ‘And I shall increase for you, she does not get sick at all’. He said: ‘There is no good for this one in the Presence of Allah’. And it is said he did marry her. When her father said that, he divorced her.

So these are twenty one women, and Rasool-Allah passed away from tend, one of them he had not gone to. And it is saw, from ten – Ayesha, and hafsa, and Umm Salma, and Umm Habeeba, and Zaynab Bint Jahash, and Maymuna, and Safiya, and Juweyria, and Sawda; and Sawda had gifted her night to Ayesha when he intended to divorce her and she said, ‘There is not desire for me regarding the men, and rather I want to be Resurrected among your wives’.

21- كا، الكافِ معْنَى عن سَلَطَةٍ عن حماد بن عَطْفَانَ وَاءُتَ عَيْنَ عَنْ خَالِدَة بِنَيَةٍ يَسْتَفْوِي عَنْ أَبِي عَبْدِ اللَّهِ عَلَى قَالَ: كان مِنْدَافِي النَّبِيِّ صَلَّيْ اللهُ عَلَيْهِ وَ سَلَّمَ صَدَاقُ النَّبِيِّ صَلَّيْ اللهُ عَلَيْهِ وَ سَلَّمَ اثْنَتِ عَشْرَةَ أُوقِيَّةً وَ نَشّاً وَ الْأُوقِيَّةُ أَرْبَعُونَ دِرْهََاً وَ النَّشُّ عِشْرُونَ دِرْهََاً وَ هوَ نِصْفُ الْأُوقِيَّةِ.

22- كا، الكافِ معْنَى عن سَلَطَةٍ عن حماد بن عَطْفَانَ وَاءُتَ عَيْنَ عَنْ خَالِدَة بِنَيَةٍ يَسْتَفْوِي عَنْ أَبِي عَبْدِ اللَّهِ عَلَى قَالَ: كان مِنْدَافِي النَّبِيِّ صَلَّيْ اللهُ عَلَيْهِ وَ سَلَّمَ صَدَاقُ النَّبِيِّ صَلَّيْ اللهُ عَلَيْهِ وَ سَلَّمَ اثْنَتِ عَشْرَةَ أُوقِيَّةً وَ نَشّاً وَ الْأُوقِيَّةُ أَرْبَعُونَ دِرْهََاً وَ النَّشُّ عِشْرُونَ دِرْهََاً وَ هوَ نِصْفُ الْأُوقِيَّةِ.

189 Bihar Al Anwaar – V 22, The book of our Prophet, P 4 Ch 2 H 21
190 Bihar Al Anwaar – V 22, The book of our Prophet, P 4 Ch 2 H 22

Al Kafi – The number, from Sahl, from Al Bazanty, from Hammad Bin usman and Ibn Darraj, from Huzeyfa Bin Mansour,

‘From Abu Abdullah asws having said: ‘The dower of the Prophet saww was twelve ‘Owqiya’ and one ‘Nash’ – and the ‘Owqiya is for forty Dirhams, and the ‘Nash’ is of twenty Dirhams, and it is half of the Owqiya’.

I heard Abu Abdullah asws saying: ‘Rasool-Allah saww sent to his wives twelve ‘Owqiya’ and one ‘Nash’, and the ‘Owqiya is forty Dirhams, and the ‘Nash’ is twenty Dirhams, so that was five hundred Dirhams’. I said, ‘By its weight?’ He saww said: ‘Yes’.

Al Kafi – The number, from Sahl, from Al Bazanty, from Dawood Bin Al Husayn, from Abu Al Abbas who said,
‘I asked Abu Abdullah asws about the dower, ‘Is there any timing for it?’ He asws said: ‘No’. Then he asws said: ‘The dower of the Prophet saww was twelve ‘Owqiya’ and one ‘Nash’, and the ‘Nash’ is half the ‘Owqiya’ (which is) forty Dirhams, so that is five hundred Dirhams’.  

And it is reported by Hammad, from Ibrahim Bin Abu Yahya,

‘From Abu Ja’far asws, he (the narrator) said, ‘I asked him asws about the Words of Allah azwj Mighty and Majestic: and a Momina who gifts herself to the Prophet, [33:50]. He asws said: ‘The gifting is not Permissible except for Rasool-Allah saww, and as for others, the marriage is not correct except with dowry’.  

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzeyl, from Abu Al Sabbah al Kinary,

‘From Abu Abdullah asws having said: ‘The gifting is not Permissible except for Rasool-Allah saww, and as for others, a marriage is not correct except with dowry’.

191 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 23
192 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 24
193 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 25
194 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 26
Al Kafi – Ali, from his father, from one of his companions, from Abdullah Bin Sinan,

‘From Abu Abdullah’ asws regarding a woman who gifts herself to a man or her guardian gifts her to him. He asws said: ‘No. But rather that is for Rasool-Allah saww and it isn’t for others except that he compensates her with something, little or more’. 195

I said, ‘(What about) His aswj Words: The women are not Permissible for you afterwards, nor for you to replace them with (other) wives [33:52]?’ So he asws said: ‘For Rasool-Allah saww is that he saww could marry from a daughter of his saww paternal uncle and a daughter of his saww paternal aunt, and a daughter of his saww maternal uncle and a daughter of his saww maternal aunt, and his saww wives who emigrated with him saww; and is was Permissible for him saww that he saww marries the ones who present themselves from the Momineen without a dower, and it is the gifting, and the gifting is not Permissible except to Rasool-Allah saww.

So as for the others than Rasool-Allah saww, a marriage is not correct except with a dower, and that is the Meaning of the Words of the Exalted: and a Momina who gifts herself to the Prophet [33:50].’

I said, ‘What is your asws view of His aswj Words: You may defer one you so desire to from them and shelter to yourself one you so desire to [33:51]?’ He asws said: ‘The one who came forward he saww married and the one who stayed back he saww did not marry.

I said, ‘(What about) His aswj Words: The women are not Permissible for you afterwards [33:52]?’ He asws said: ‘But rather it Means by the women who were Prohibited unto him saww.

195 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 27
in this Verse: *Prohibited unto you are your mothers, and your daughters [4:23]* – up to the end of the Verse. And had the matter been as they (people) are saying it to be, it would have been Permissible for you what was not Permissible for him if one of you replaced (wives) whenever he so wanted to. But, the matter is not as they are saying it to be.

Allah Mighty and Majestic Permitted for His Prophet whatever he saww so wanted from the women except what was Prohibited unto him in this Verse which is in Surah Al Nisa (Chapter 4 of the Holy Quran)''.

196

Al Kafi – The number, from Sahl, from Ibn Abu Najran, from Aasim Bin Humeyd, from Abu Baseer who said,

'*I asked Abu Abdullah asws about the Words of Allah Mighty and Majestic: The women are not Permissible for you afterwards, nor for you to replace them with (other) wives even though their beauty may fascinate you, except what your right hands possess, [33:52]. He saww said: ‘I am seeing that you all are alleging that it is Permissible for you all whatever was Permissible for Rasool-Allah saww, and Allah the Exalted had Permitted to His Rasool saww that he could marry from the women whatever he saww so desired to.

But rather He said: “The women are not Permissible to you from after that which has been Prohibited upon you. His Words: *Prohibited unto you are your mothers, and your daughters, [4:23] – up to the end of the Verse”*. 197

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Al Wasa, from Ibn Darraj, and Muhammad Bin Humran,

*‘From Abu Abdullah asws, they both (narrators) said, ‘We asked Abu Abdullah asws, ‘How many from the women were Permissible unto Rasool-Allah saww?’ He asws said: ‘Whatever he saww so desired to’ – gesturing with his hand – ‘and it is Permissible for him saww – meaning by the grasping of his hand’*. 198

196 Bihar Al Anwaar – V 22, The book of our Prophet saww P 4 Ch 2 H 28
197 Bihar Al Anwaar – V 22, The book of our Prophet saww P 4 Ch 2 H 29
198 Bihar Al Anwaar – V 22, The book of our Prophet saww P 4 Ch 2 H 30
From Abu Ja’far asws regarding the Words of Allah azwj Mighty and Majestic: O you Prophet! Surely We Made lawful for you, your wives [33:50], how many from the women were Permissible for him saww? He asws said: ‘Whatever he saww so desired from anything’.

I said, ‘(What about) the Words of the Mighty and Majestic [33:50] and a believing woman if she gave herself to the Prophet. He asws said: ‘The gifting is not Permissible except to Rasool-Allah saww, and as for the others than Rasool-Allah saww, so a marriage is not correct except with a dowry’.

And from him, from Aasim Bin Humeyd, from Abu Baseer and someone else - ‘With regards to the names of the wives of the Prophet saww and their lineages, and their description – Ayesha, and Hafsa, and Umm Habeeb Bint Abu Sufyan Bin Harb, and Zaynab Bint Jahsh, and Sawda Bint Zam’a, and Maymouna Bint Al-Haris, and Safiyya Bint Hayy Bin Akhtab, and Umm Salma as Bint Amayya, and Juweyriya Bint Al-Haris.

And had the matter been as they (people) are saying it to be, it would have been Permissible for you what was not Permissible for him saww, because one of you is changing (wives) every times you want, but the matter is not as they are saying it to be. Allah azwj Mighty and Majestic Permitted for His Prophet saww that he saww can marry from the women whatever he saww so wanted to, except what was Prohibited unto him saww in this Verse, in the Surah Al-Nisa (Chapter 4)’. 199

199 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 31
And Ayesha was from (Clan of) Taym, and Hafsa was from Adayy, and Umm Salma as was from the Clan of Makhzoum, and Sawda was from the Clan of Asad Bin Abdul Uzza, and Zaynab Bint Jahsh was from the Clan of Asad; and a number were from the Clan of Umayya, and Umm Habeeb Bint Abu Sufyan was from the Clan of Umayya, and Maymouna Bint Al Haris was from the Clan of Hilal, and Safiyya Bint Hayy Bin Akhtab was from the children of Israel.

وَ مَاتَ   عَنْ تِسْعٍ وَ كَانَ لُُ سِوَاهُنَّ الَّتِِ نَفْسَها لِلنَّبِِِ وَ خَدِيََةُ بِنْتُ خُوَيْلِدٍ أُمُّ وَلَدِهِ وَ زَي ْنَبُ بِنْتُ أَبِِ الََْوْنِ الَّتِِ خُدِعَتْ وَ الْكِنْدِيَّةُ.

And he saw passed away leaving nine wives, and besides these wives were ones who had gifted themselves to the Prophet saww, and Khadeeja as Bint Khuwaylid, a mother of his saww child, and Zaynab Bint Abu Al Jawn who was deceived, and Al Kindiyat’.

\[33:52\] هُمْ نِسَاءٌ لَّكُمْ حَرَّمَ اللَّهُ عَلَيْكُمْ أُمَّهاتُكُمْ وَ بَناتُكُمْ فِي هَذِهِ الآيَةِ حُرِّمَتْ عَلَيْكُمْ أُمَّهاتُكُمْ وَ بَناتُكُمْ فِي هَذِهِ الآيَةِ كُلِّهَا وَ لَوْ كَانَ الَّمْرُ كَمَا يَقُولُونَ لَكَانَ قَدْ أَحَلَّ لَكُمْ مَا لََْ يُُِلَّ لَُُ هُوَ لَِْنَّ أَحَدَكُمْ يَسْتَبْدِلُ كُلَّمَا أَرَادَ وَ لَكِنْ لَيْسَ الَّمْرُ كَمَا يَقُولُونَ أَحَادِيثُ آلِ مَُُمَّدِ خِلَََّفُ أَحَادِيثِ النَّاسِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَلَّ لِنَبِيُِِّ   أَنْ يَّنْكِحَ مِنَ النِّسَاُِ مَا أَرَادَ إِلََّ مَا حَرَّمَ اللَّهُ عَلَيُِْ فِِ سُورَةِ النِّسَاُِ فِِ هَذِهِ الآيَةِ.

The matter isn’t as they are saying. The Hadeeth of the Progeny asws of Muhammad saww are different (opposite) from the Hadeeth of the people. Allah azwj Mighty and Majestic Permitted for His saww that he saww can marry from the women whatever (number) he saww wants except what Allah azwj has Prohibited upon him saww Surah Al-Nisaa in this Verse”. 201
‘From one of the two (5th or 6th Imam\textsuperscript{asws}) having said: ‘If the wives of the Prophet\textsuperscript{saww} had not been Prohibited unto the people due to the Words of Allah\textsuperscript{azwj} Mighty and Majestic: And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him [33:53], it would have still been Prohibited unto Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} due to the Words of Allah\textsuperscript{azwj} Blessed and Exalted is His\textsuperscript{azwj} Name: And you cannot marry from the woman whom your fathers married [4:22], and it is not correct for the man that he marries a wife of his own grandfather’”\textsuperscript{202}

Al Kafi – Al Husayn Bin Muhammad, from al Moalla, from Al Hassan Bin Ali, from Aban Bin Usman, from Abu Al Jaroud who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying, and he\textsuperscript{asws} mentioned this Verse: And We Enjoined the human being kindness with his parents. [29:8], ‘Rasool-Allah\textsuperscript{saww} is one of the parents’. Abdullah Bin Ajlan said, ‘Who is the other one?’ He\textsuperscript{asws} said: ‘Ali\textsuperscript{asws}, and his\textsuperscript{asws} wives are Prohibited unto us\textsuperscript{asws}, and it is for us\textsuperscript{asws} in particular’\textsuperscript{203}

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Umar Bin Azina who said, ‘It was narrated to me by Saeed Bin Abu Urwa, from Qatada, from Al Hassan Al Basry,

‘Rasool-Allah\textsuperscript{saww} married a woman called Sana from the Clan of Aamir Bin Sa’sa’at, and she was from the most beautiful of the people of her time. When Ayesha and Hafsa looked at her, they both said, ‘This one will overwhelm us upon Rasool-Allah\textsuperscript{saww} with her beauty’. They both said to her, ‘Rasool-Allah\textsuperscript{saww} does not see any keenness from you’. When she went over to Rasool-Allah\textsuperscript{saww}, he\textsuperscript{saww} held her by his\textsuperscript{saww} hand, so she said, ‘I seek Refuge with Allah\textsuperscript{azwj}'. Rasool-Allah\textsuperscript{saww} let go of her hand and divorced her, and sent her to be with her family.

And Rasool-Allah\textsuperscript{saww} married a woman from Kinda, daughter of Abu Al-Jawn. When Ibrahim\textsuperscript{as}, son\textsuperscript{as} of Rasool-Allah\textsuperscript{saww} passed away, the son\textsuperscript{as} of Mariah the Coptic, she said, ‘Had he\textsuperscript{saww} been a Prophet\textsuperscript{saww} his\textsuperscript{saww} son\textsuperscript{as} would not have passed away’. Rasool-Allah\textsuperscript{saww} sent her to be with her family before establishing marital relationship with her.

\textsuperscript{202} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww} P 4 Ch 2 H 34
\textsuperscript{203} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 2 H 35
When Rasool-Allah saww passed away, and Abu Bakr ruled the people, the Aamiriyya woman and the Kindiyya woman came over to him, and they had been proposed to (for marriage). Abu Bakr and Umar got together, and they both said to them, ‘Either both of you choose the veil if you so desire to, or if you so desire to you choose the sexual satisfaction’. They both chose the sexual satisfaction, but one of the two men (husbands) became a leper, and the other one became insane’ (even before touching them)’.

Umar Bin Azina said, ‘Zurara and Al Fazeyl both narrated this Hadeeth, and they both reported,

‘From Abu Ja’far asws having said: ‘Allah azwj Mighty and Majestic did not Forbid from anything except and He azwj has been disobeyed regarding it, to the extent that the wives of Rasool-Allah saww got married from after him saww, and he asws mentioned these two, Al Aamiriyya and Al Kindiyya.

Then Abu Ja’far asws said: ‘If you were to ask them about a man who marries a woman and divorces her before he copulates with her, would she be Permissible for his son? They would say, no. So, Rasool-Allah saww is of greater sanctity that their own fathers are’.

37- كا، الكافي تعتمد في قربى عن أخília بن جحّام عن علي بن الحكيم عن موسى بن يحيى عن رضوان بن أبي هريرة عن النبي صلى الله عليه وسلم: ‘كان رضوان رسول الله صلى الله عليه وسلم من كريمة مثل أنفسهم’.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Zurara Bin Ayn,

‘From Abu Ja’far asws – approximate to it, and he asws said in his asws Hadeeth: ‘And they are permitting to marry their mothers, if they were Momineen, and that the Rasool-Allah saww, regarding the sanctity, are like their mothers’.

38- كا، الكافي تجريده عن أبيه أو غريبه عن سعد بن عبد من سعد بن الحسن بن الحسن عن أبي الحسن عن قال: ‘كان رسول الله صلى الله عليه وسلم من كريمة مثل أنفسهم’.

Al Kafi – The number, from Al Barqy, from his father, or someone else, from Sa’ad Bin Sa’ad, from Al Hassan Bin Al Jahm,
‘From Abu Al-Hassan asws having said: ‘Rasool-Allah saww had the virility of forty men, and there were nine wives with him saww, and he saww go around to them during every day and night’’. 206

Al Kafi – Ali, from his father, from Ibn Mahboub, from Ibn Riab, from Muhammad Bin Qays,

‘From Abu Ja’far asws having said: ‘A woman from the Helpers came to Rasool-Allah saww and entered to see him saww, and he saww was in the house of Hafsa, and the woman had dressed up and combed her hair. She came to Rasool-Allah saww and said, ‘O Rasool-Allah saww! The women do not tend to propose to the husband, and I am a woman who is widowed and have not married since a long time, and do not have children. So there a need for you asws, for if there is, so I have gifted myself to you asws, so accept me’.

Rasool-Allah saww said good things to her and supplicated for her, then said: ‘O sister of the Helpers. May Allah azwj Recompense you with goodness from Rasool-Allah azwj, for your men have helped me asws, and your womenfolk have desired me asws. Hafsa said to her, ‘How little is your shame, and how audacious of you and your coveting the men!’ Rasool-Allah saww said to her: ‘Restrain from her, O Hafsa, for she is better than you in desiring Rasool-Allah saww, but you are blaming her and faulting her’.

Then he asws said to the woman of the Helpers: ‘May Allah azwj have Mercy on you, for Allah azwj has Obligated the Paradise for you due to your desire for me and your being pleased with my asws love and my delight. My asws order will come to you, Allah azwj Willing’. Thus, Allah azwj Mighty and Majestic Revealed: and a Momina who gifts herself to the Prophet, if the Prophet wants to marry her, being particularly for you from besides the Momineen. [33:50]’.

Then Allah azwj said to the woman gifting herself to Rasool-Allah saww, and that is not Permissible for others’. 207

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206 Bihar Al Anwaar – V 22, The book of our Prophet saww P 4 Ch 2 H 38
207 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 39
'I asked Abu Ja'far asws about the choice. He asws said: ‘And what is it and what is that. But rather that is some which was for Rasool-Allah saww (only)’.

He asws said: ‘This Hadeeth, my asws father asws reported from Ayesha, and what is it to the people and the choice? This is a thing Allah azwj Specialised His azwj Rasool saww with’.

He asws said: ‘No, But rather this is a thing which was for Rasool-Allah saww in particular. He saww had been Commanded with that, so he saww did it, and had they chosen their own selves, they would have been divorced, and it is the Word of Allah azwj Mighty and Majestic: O Prophet! Say to your wives: ‘If you were intending the life of the world and its adornments, then come, I shall provide for you and release you with a gracious release [33:28]’.”
I heard Abu Ja'far, asws saying that Allah,azwj Mighty and Majestic Scorned for Rasool-Allah saww due to the speech which one of his saww wives said, so He,azwj Revealed the Verse of the Choice (33:28). Rasool-Allah saww detached from his saww wives for twenty-nine nights in the watering place of Umm Ibrahimas (Mariah the Coptic). Then he saww called them over, so he saww gave them a choice, so they chose him saww. So nothing happened, and had they chosen themselves, even once, they would have been irrevocably divorced’.

He (the narrator) said, ‘And I asked him asws about the speech of the woman, and what it is?’ He asws said: ‘She said, ‘Muhammad saww sees that if he saww were to divorce us, the matches from our people would not come to us to marry us’.211

‘Abu Abdullah, asws mentioned that Zaynab said to Rasool-Allah saww, ‘You saww are not being fair and (although) you saww are Rasool saww of Allah azwj’, and Hafsa said, ‘If you saww divorce us we will find our match from our people’. The Revelation was Withheld from Rasool-Allah saww for twenty days.212

He, asws said: ‘Allah azwj Mighty and Majestic Scorned for His azwj Rasool saww, and it was Revealed: O Prophet! Say to your wives: ‘If you were intending the life of the world and its adornments, then come, [33:28] – up to His aswj Words: a mighty Recompense [33:29].

He, asws said: ‘They chose Allah azwj and His azwj Rasool saww, and had they chosen themselves, they would have been irrevocably divorced, and they chose Allah azwj and His azwj Rasool saww, so it wasn’t with any thing (effect)’.212

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211 Bihar Al Anwaar – V 22, The book of our Prophet saww P 4 Ch 2 H 43
212 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 44
Al Kafi – The number, from Sahl, from Ibn Abu Nasr, from Hammad Bin usman, from Abdul A’ala Bin Ayn who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘One of the wives of the Prophet\textsuperscript{saww} said, ‘Muhammad\textsuperscript{saww} views that if he\textsuperscript{saww} were to divorce us we would not find our match from our people’.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic was Wrathful from above His\textsuperscript{azwj} skies and Commanded him\textsuperscript{saww}. So, he\textsuperscript{saww} gave them a choice, until he\textsuperscript{saww} ended up to Zaynab Bint Jahash. She stood up and kissed him\textsuperscript{saww} and said, ‘I choose Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}’.

Al Kafi – Humeyd Bin Ziyad, from Ibn Sama’at, from Abdullah Bin Jabala, from Yaqoub Bin Salim, from Muhammad Bin Muslim,

‘From Abu Abdullah\textsuperscript{asws} regarding a man when he gives a choice to his wife. He\textsuperscript{asws} said: ‘But rather, the choice is for us\textsuperscript{asws}, it isn’t for anyone (else), and rather Rasool-Allah\textsuperscript{saww} gave choice due to what was from Ayesha. She chose Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and there did not happen to be for them that they choose other than Rasool-Allah\textsuperscript{saww}’.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Al Nazr, from Al Husayn Bin Musa, from Zurara;

‘From one of the two (5\textsuperscript{th} or 6\textsuperscript{th} Imam\textsuperscript{asws}) having said: ‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} married the mother of the children of his\textsuperscript{asws} uncle Al-Hassan\textsuperscript{asws}, and his\textsuperscript{asws} slave married one who had nourished him\textsuperscript{asws}. When that reached Abdul Malik Bin Marwan, he wrote to him\textsuperscript{asws}, ‘O Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}! It is as if you\textsuperscript{asws} do not recognise your\textsuperscript{asws} position from your\textsuperscript{asws} people and your\textsuperscript{asws} worth in the presence of the people. You\textsuperscript{asws} married a slave girl and got your\textsuperscript{asws} slave to marry your\textsuperscript{asws} mother?’.”

\textsuperscript{213} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww} P 4 Ch 2 H 45
\textsuperscript{214} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 2 H 46
Ali asws – Bin Al-Husayn asws wrote to him: ‘I asws understood your letter and for us asws there is an exemplary example with Rasool-Allah saww. He asws had married Zaynab, a daughter of his saww aunt to his saww slave Zayd, and he asws married his saww slave girl Safiya Bint Huyay Bin Akhtab’. 215

48- للب، تذيب الأحكام علي بن الحسن عن علي بن أبي طالب عن طلبتين بن زياد عن عمّه عن عمّه عن رضي الله عنه

(From Abu Ja’far asws having said: ‘Rasool-Allah saww gave a choice to his saww wives, and they chose him saww, (or else) that would have been a divorce’.

He (the narrator) said, ‘I said to him asws, If they had chosen their own selves?’ He saww said to me: ‘What is your view with Rasool-Allah saww if they had chosen their own selves, would he saww have withheld them (forcibly)’? 216

Tafseer Al-Qummi – Ali Bin Ibrahim said regarding His asw Words: and He did not Make you adopted sons as being your sons [33:4]. It was narrated to me by my father, from Ibn Abu Umeyr, from Jameel,

‘Abu Abdullah asws has said: ‘The reason for the Revelation of that is - When Rasool-Allah saww married Khadeeja asws, daughter of Khuwaylid, He saww went out to the market for some business on her saww behalf, and he saww saw Zayd being sold, and saw him to be a wise, tactful boy. So he saww bought him. When the Prophet saww invited him to Al-Islam, he accepted, and was being called Zayd, slave of Muhammad saww.

ف َلَمَّا بَلَغَ حَارِثَةَ بْنَ شَرَاحِيلَ الْكَلْبَِِّ خَبََُ زَيْدٍ قَدِ مَّكَّةَ وَ كَانَ رَجُلًً جَلِيلًً فَأَتَى أَبِِ طَالِبٍ فَقَالَ يَا أَبَا طَالِبٍ إِنَّ ابْنِِ وَقَعَ عَلَيُِْ السَّبُِْ وَ بَلَغَنِِ أَنَُُّ صَارَ لَِبْنِ أَخِيكَ تَسْأَلُُُ إِمَّا أَنْ يَبِيعَُُ وَ إِمَّا أَنْ يُفَادِيَُُ وَ إِمَّا أَنْ يُعْتِقَُُ فَ كَلَّمَ أَبُو طَالِبٍ رَسُولَ اللَُِّ فَقَالَ رَسُولُ اللَُِّ هُوَ حُرٌّ فَلْيَذْهَبْ حَيْثُ شَاَُ

When the news of his son reached Harisa Bin Sharaheel Al-Kalby, and he was a majestic man, he came up to Abu Talib asws and said, ‘O Abu Talib asws! My son is now a youth, and it has reached me that he has gone to the son saww of you asws brother asws, therefore ask him saww either he saww sells him, or ransoms him, or frees him’. Abu Talib asws spoke to Rasool-Allah saww. Rasool-Allah saww said: ‘He is free, and he can go wherever he desires to’.

215 Bihar Al Anwaar – V 22, The book of our Prophet saww P 4 Ch 2 H 47
216 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 48

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Harisa stood up, grabbed the hand of Zayd, and said to him, ‘The right is with your nobility and your lineage’. Zayd said, ‘I will never separate from Rasool-Allah ﷺ, ever’. His father said to him, ‘You leave your affiliations and your lineage, and become a servant of the Quraysh?’ Zayd said, ‘I will never separate from Rasool-Allah ﷺ for as long as I am alive’.

His father got angry and said, ‘O group of Quraysh! Bear witness and I am away from Zayd, and he is not my son!’

Rasool-Allah ﷺ said: ‘Bear witness that Zayd is my ﷺ son. ﷺ inherit him, and he inherits me ﷺ. And Zayd was, from then on, called ‘Ibn Muhammad ﷺ’, and Rasool-Allah ﷺ used to love him, and named him as ‘The beloved Zayd’.

When Rasool-Allah ﷺ migrated to Al-Medina, he ﷺ got him married to Zaynab Bint Jahsh. He was delayed, one morning, so Rasool-Allah ﷺ came up to his house asking about him, and there was Zaynab seated in the middle of her room, making perfume for herself. So he ﷺ looked towards her, and she was extremely beautiful, so he ﷺ said: ‘Glory be to Allah azwj, Creator of the Light. And Blessed is Allah azwj, the best of the Creators’.

Then Rasool-Allah ﷺ returned to his ﷺ house, and there occurred in the heart of Zaynab, a strange occurrence. Zayd went to his house, and she informed him of what Rasool-Allah ﷺ had said. Zayd said to her, ‘Would you like me to divorce you until Rasool-Allah ﷺ gets married to you? You might have occurred in his ﷺ heart’. She said, ‘I fear, that if you were to divorce me, Rasool-Allah ﷺ may not marry me’.

Zayd went to Rasool-Allah ﷺ and said, ‘May my father, and my mother be sacrificed for you ﷺ, O Rasool-Allah ﷺ! Zaynab has informed me of such and such. Would you ﷺ like me to divorce her until you get married to her?’ Rasool-Allah ﷺ said to him: ‘Go! And fear Allah azwj! And attach yourself to your spouse!’
Then Allahazwj Quoted, so Heazwj Said: ‘Withhold your wife to yourself and fear Allah!’, and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him. So when Zayd had dissolved the marriage, We Married her to you – up to Hisazwj Words: and the Command of Allah Will always be Done [33:37]. Thus, Allahazwj Married her to himsaww from the top of Hisazwj Throne.

The hypocrites said, ‘He saww prohibits unto us, the wives of our sons, and hesaww marries the wife of hissaww son Zayd!’ So Allahazwj Revealed with regards to this: and He did not Make you adopted sons as being your sons. – up to Hisazwj Words: and He Guides to the Way [33:4].

So Zayd came to know that he wasn’t a son of Muhammadsaww, and rather was hissaww adopted son’.

Al-Rezaasws said: ‘Rasool-Allahsaww went to the house of Zayd Bin Harisa Bin Sharareel Al-Kalby regarding a matter hesaww intended, and hesaww saw his wife washing, so he saww said to her: ‘Glorious is Allahazwj Who Created you!’ And rather, hesaww meant by that Allahazwj is far more Exalted from the words of the one who claims that the Angels are daughters of Allahazwj the Exalted: Has then your Lord Distinguished you with the sons, and Taken daughters from the Angels? You are speaking a grievous word [17:40].

217 Bihar Al Anwaar – V 22, The book of our Prophetsaww, P 4 Ch 2 H 49
فقال النبي صلى الله عليه وسلم لما رأتها تغسل من شبوخها الذي خلقه أن يتخذ وادأ يتبعه إلى هذا التطهير، وغسلها.

Therefore, the Prophet ﷺ said when he saw her washing: ‘Glorious is the One Who Created you, that He should Take a child for Himself being needy to this cleansing and the washing!’

فَلَمَّا عادَ زَيْدٌ إِلَى مَنْزِلِهِ، وَقَالَ لَهَا امْرَأَتُهُ Fed al-나ه: 'Glorious is the One Who Created you', but Zayd did not know what he saw meant by that. He thought that he was fascinated from her beauty.

فَجَا إِلَى النَّبِيِّ ﷺ فَقَالَ لَهَا يَا رَسُولَ اللَّهِ إنَّ امْرَأَتِي خُلُقُها سُوٌأَ وَ إِنِّي أُرِيدُ طَلَقَهَا فَقَالَ لَهَا النَّبِيِّ ﷺ: 'Withhold your wife to yourself and fear Allah!' [33:37].

وَقَدْ كَانَ اللَّهُ عَزَّ وَ جَلَّ عَرَّفَ أَزْوَاجَهُ وَ أَنَّ تِلْكَ الْمَرْأَةَ مِنْهُنَّ فَأَخْفَى ذَلِكَ فِي نَفْسِهِ وَ لَمْ يُبْدِهِ لِزَيْدٍ وَ خَشَى النَّاسَ أَنْ يَقُولُوا إِنَّ مُوْمَدَى يَقُولُ لِمَوْلَّهُ إِنَّ امْرَأَتَكَ سَتَكُونُ لَهَا زَوْجَةً فَيَعِيبُونَ ذَلِكَ

And Allahazwj had already introduced the number of his wives to him, and that very woman was from them, but he concealed that within himself and did not manifest it to Zayd, and he feared the people lest they be saying, ‘Muhammad saws is saying to his slave: ‘Your wife would be becoming my wife’, and they would be faulting him with that.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَرَّفَ أَزْوَاجَهُ وَ أَنَّ تِلْكَ الْمَرْأَةَ مِنْهُنَّ فَأَخْفَى ذَلِكَ فِي نَفْسِهِ وَ لَمْ يُبْدِهِ لِزَيْدٍ وَ خَشَى النَّاسَ أَنْ يَقُولُوا إِنَّ مُوْمَدَى يَقُولُ لِمَوْلَّهُ إِنَّ امْرَأَتَكَ سَتَكُونُ لَهَا زَوْجَةً فَيَعِيبُونَ ذَلِكَ

And Allahazwj the Exalted got her married to His Prophet saws, Muhammad saws, and Revealed the Quran (Verses) with that, so the Mighty and Majestic Said: So when Zayd had dissolved the marriage, We Married her to you so that there would not happen to be any uneasiness
upon the Momineen regarding the wives of their adopted sons when they had dissolved their marriages from them; and the Command of Allah Will always be Done [33:37].

Then Allahazwj Mighty and Majestic Knew that the hypocrites will be faulting himsaww, so Allahazwj the Exalted Revealed: *There was no blame upon the Prophet regarding what Allah Imposed to Him [33:38]*.


Heasws answered: ‘Allahazwj Introduced to Hissaww Prophet, the names of hissaww wives in the world and the names of hissaww wives in the Hereafter, and they are mothers of the believers; and one of the ones Heasws Named to himsaww was Zaynab Bint Jahash, and in those days she was married to Zayd Bin Haris. Heasws concealed her name within himself and did not manifest it lest anyone from the hypocrites would say that heasws spoke regarding a woman according to the words of the hypocrites.

Allahazwj Mighty and Majestic Said: and you feared the people while Allah is more deserving that you fear Him [33:37] – meaning within himselfsaww, and that Allahazwj Mighty and Majestic and Allahazwj did not Conduct the marriage of anyone from Hisazwj creatures except the marriage of Hawwaas to Adamas, and Zaynab to Rasool-Allahsaww, by Hisazwj Words: So when Zayd had dissolved the marriage, We Married her to you [33:37] – the Verse, and (Syeda) Fatimaasws to Aliasws.
'From Abu Ja’far asws regarding His aswj Words: And it was not for a Momin, nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter. [33:36], And that Rasool-Allah saww married Zaynab Bin Jahsh Al-Asadiyya to Zayd Bin Haaris. She was from the Clan of Asad Bin Khuzeyman, and she was a daughter of the paternal aunt of Rasool-Allah saww. She said, ‘O Rasool-Allah saww, until there are orders for myself, I shall wait.

Allah azwj Revealed: And it was not for a Momin nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter. And one who disobeys Allah and His Rasool, so he has strayed a clear straying [33:36]. She said, ‘My matter is in your hands’.

So he saww got her married to him (Zayd). She remained with Zayd for as long as Allah azwj so Desired it. Then they quarrelled about something to Rasool-Allah saww. So the Prophet saww looked towards her and she astounded him saww. Zayd said, ‘O Rasool-Allah saww, allow me to divorce her, for she is arrogant, and she hurts me with her tongue’. Rasool-Allah saww said: ‘Fear Allah azwj and hold on to your spouse, and be good to her’.

Then Zayd divorced her, and she spent her waiting period. Then Allah azwj Revealed that she should be married to Rasool-Allah saww, so He azwj Said: So when Zayd had dissolved the marriage, We Married her to you [33:37].

And regarding His aswj Words: Muhammad was not a father of anyone of your men, [33:40] - ‘This was Revealed regarding the importance of Zayd Bin Haaris. The Quraysh said, ‘Muhammad saww reproaches us if we make a claim on each other, and he saww has made a claim, and he is Zayd!’ So Allah azwj Said: Muhammad was not a father of anyone of your men [33:40], Meaning, at that time he saww was not the father of Zayd’.
He said, ‘His Words: and the last of the Prophets [33:40]. It Means that there is no Prophet after him. [220]

Tafseer Al Qummi - O you those who believe! Do not enter the houses of the Prophet unless there is permission for you to a meal, (and) not waiting for its preparation [33:53]. When Rasool-Allah saww married Zaynab Bint Jahash, and he saww used to love her, he saww gave a banquet and called his saww companion. And it was so that whenever they had eaten would love to (sit and) hold discussions in the presence of Rasool-Allah saww, and he saww liked to be alone with Zaynab.

Allah saww Revealed: O you those who believe! Do not enter the houses of the Prophet unless there is permission for you [33:53], and that is because they were entering without permission, so Allah saww Mighty and Majestic Said: unless there is permission for you [33:53], up to His saww Words: from behind a curtain [33:53]. [221]

Al Kafi – Humeyd Bin Ziyad, from Ibn Sama’at, from Ja’far Bin Sama’at, from Dawood Bin Sirhan, ‘From Abu Abdullah asws having said: ‘Zaynab Bint Jahash said, ‘Rasool-Allah saww views that if he saww were to free our way (divorce us), we will not (be able to) find any husband other than him saww, and he saww had isolated from his saww wives for twenty nights.

When Zaynab said that which she said, Allah azwj Mighty and Majestic Sent Jibraeel as to Muhammad saww and Said: Say to your wives: ‘If you were intending the life of the world and its adornments, then come, I shall provide for you [33:28 & 29]. They said, ‘But we choose Allah azwj and His aswj Rasool saww and the house of the Hereafter’’. [222]
‘From Abu Ja’far asws having said: ‘Zaynab Bint Jahash said to Rasool-Allah saww, ‘You saww are not being fair and (although) you saww are Rasool saww of Allah azwj’. He saww said: ‘May dust be on your hands! If I saww am not just then who is just?’ She said, ‘You saww have supplicated to Allah azwj, O Rasool-Allah saww, for my hands to be cut off?’ He saww said: ‘No, but for them to be dusty’.

فقالت إنك إن طلقتنا وخذنا في قومنا أفغانا فاحلمت الوجه عن رسول الله صلى الله عليه وسلم وعشتين ليلة

She said, ‘If you saww were to divorce us we will find our match among our people’. So, the Revelation was Withheld from Rasool-Allah saww for twenty nine days’.

ثَٰغَتْ أَبُو جَعْفَرٍ عَفْفَ اللَُّلِِّ لِرَسُولِ اللَُّلِِّ فَأَنْزَلَ اللَُّلِِّ عَزَّ وَ جَلَََّ

Then Abu Ja’far asws said: ‘Allah azwj Scorned for His azwj Rasool saww and Allah azwj mighty and Majestic Revealed: Say to your wives: ‘If you were intending the life of the world and its adornments, then come, I shall provide for you [33:28] –the two Verses (28 & 29). They chose Allah azwj and His azwj Rasool saww, and nothing happened, and had they chosen their own selves, they would have been irrevocably divorced’. 223

223 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 2 H 55
CHAPTER 3 – THE STATE OF UMM SALMA


‘From Abu Abdullah Al-Sadiqasws, from hisasws fatherasws, from hisasws grandfatherasws having said: ‘It reached Umm Salmaasws, wife of the Prophetaswa, that a slave of herasws is belittling Aliaswa and discussing himaswa as such, so sheasws sent for him. When he came to herasws, sheasws said to him: ‘O myasws son! It reached measws that you are belittling Aliaswa and discussing himaswa as such?’ He said to her, ‘Yes, O motherasws!’

Sheasws said, ‘Sit down, may your mother be bereft of you, until Iasws narrate to you with what Iasws heard from Rasool-Allahsawwa, then choose for yourself. We were nine wives in the presence of Rasool-Allahsaww and it was myra night and myra day from Rasool-Allahsaww, and Rasool-Allahsaww entered and heasaw was jubilant having hissaww fingers in the fingers of Aliasws placing hisasws hand upon himasws.

Heasww said: ‘O Umm Salmaaswa I go out from the house and leave us alone’. So, iar went out, and (when) iar came back theyasws were whispering to each other. iar heard the speech and iar do not know what theyasws were saying until when the day rose iar came to the door and said, ‘Can iar come in, O Rasool-Allahsaww?’ Heasww said: ‘No’.

Sheasra said, ‘Myasra face dropped with a severe drop that maybe hesaww happened to have repelled measra from hissaww anger, or something had been Revealed regarding measra from the sky. Then it was not long before iar came to the door and said, ‘Can I come in, O Rasool-Allahsaww?’ Heasww said: ‘No’. Myasra face dropped with a more severe drop than the first.

‘Then Iasra came to the door and said, ‘Can I come in, O Rasool-Allahsaww?’ Heasww said: ‘No’. Myasra face dropped with a more severe drop than the first.’
Then it was not long before I came to the door for the third time and said, ‘Can I come in, O Rasool-Allah saww?’ He saww said: ‘Enter, O Umm Salma sa! I’ ra entered and Ali saww was kneeling in front of him and he was saying: ‘May my saww father and my saww mother be sacrificed for you! O Rasool-Allah! When it will be such and such, so what are your saww instructions for me?’ He saww said: ‘saww instruct you to be patient’. Then he saww repeated the words to him saww for a second time, and he saww instructed him saww with the patience.

فَأَعَادَ عَلَى الْقَوْلَ الثَّالِثَةَ فَقَالَ لِلَّذِي كَانَ مِنْ رَدِّكَ لَِ يَا رَسُولَ اللَُِّ!

He saww repeated the words to him saww for the third time. He saww said to him saww: ‘O Ali saww! O my saww brother! When that happens from them, then unsheathe your saww sword and place it upon your saww shoulder and strike with it going forwards until you meet me saww and your saww sword is stained with drops of their blood’;

فَأَعَادَ عَلَيُِْ الْقَوْلَ الثَّالِثَةَ فَقَالَ لَُُ يَا عَلِيُّ يَا أَخِي إِنِّي كَانَ َُاكَ مِنْهُمْ فَسُلَّ سَيْفَكَ وَ ضَ

Then he saww turned towards me and said to me: ‘By Allah azwj! This is not the depression (face dropping), O Umm Salma! I’ ra said, ‘It (dropped) to that which was from your saww repelling, O Rasool-Allah! saww. He saww said to me: ‘By Allah azwj! I saww did not repel you out of anger, and you saww are upon goodness from Allah saww and His azwj Rasool saww. But you saww came to me saww and Jibraeel as was on my saww right and Ali saww on my saww left, and Jibraeel as was informing me saww of that which would be transpiring from after me saww, and instructed me saww that I saww should bequeath that to Ali saww.

يَا أُمَّ سَلَمَةَ قُلْتُ لِلَّذِي كَانَ مِنْ رَدِّكَ لَِ يَا رَسُولَ اللَُِّ!

O Umm Salma ra, listen and bear witness! This is Ali saww Bin Abu Talib asws, my saww brother asws in the world and my saww brother asws in the Hereafter. O Umm Salma ra, listen and bear witness! This is Ali asws Bin Abu Talib asws, my saww Vizier in the world and my saww Vizier in the Hereafter. O Umm Salma ra, listen and bear witness! This is Ali asws Bin Abu Talib asws the bearer of my saww flag in the world and bearer of my saww flag during the Qiyamah.

يَا أُمَّ سَلَمَةَ قُلْتُ لِلَّذِي كَانَ مِنْ رَدِّكَ لَِ يَا رَسُولَ اللَُِّ!

O Umm Salma ra, listen and bear witness! This is Ali asws Bin Abu Talib asws, my saww successor asws and my saww Caliph from after me saww, and my saww fuller of my saww debts, and the defender from my saww Fountain. O Umm Salma ra, listen and bear witness! This is Ali asws Bin Abu Talib asws chief of the Muslims, and Imam asws of the pious, and guide of the resplendent, and fighter against the breakers, and the unjust and the renegades’.
قُلْ: ‘O Rasool-Allah saww! Who are the breakers?’ He saww said: ‘This who will pledge allegiance to him asws at Al-Medina and break them at Al-Basra’. Ira said, ‘Who are the unjust ones?’ He saww said: ‘Muawiya and his companions from the people of Syria’. Ira said: ‘Who are the renegades?’ He saww said: ‘The companions of (battle of) Al-Naharwan’.

فَقَالَ مَوْلىَ أُمِّ سَلَمَةَ فَرَّجْتِ عَنِّي فَرَّجَ اللَُّ عَنْكِ وَ اللَُِّ لََ سَبَبْتُ عَلِيّاً أَبَداً

The slave of Umm Salma(ra) said, ‘You have relived from me, may Allahazwj Relieve you(ra). By Allahazwj I will not revile Aliasws, ever!’.

فِي اِنْطَخَاشِهِ، الْمَالَ للشيخ الطوسي جََْاعَةٌ عَنْ أَبِِ الْمُفََّْلِ عَنْ عَلِيِّ بْنِ مَُُمَّدِ بْنِ مَُْلَادٍ عَنْ عَبَّادِ بْنِ سَعِيَاءِ بْنِ عُثْمَانَ بْنِ أَبِِ الْبُهْلُولِ عَنْ صَالِحِ بْنِ أَبِِ الَْْسْوَدِ عَنْ هَاشِمِ بْنِ الْبََِيدِ عَنْ أَبِِ سَعِيدٍ التَّيْمِيِّ عَنْ ثَابِتٍ مَوْلىَ أَبِِ َُ رٍّ رََُُِْ اللَُُّ قَالَ:

Then after that I came to Umm Salma(ra), wife of the Prophet saww and I related the story to her(ra). She(ra) said, ‘What did you do when the hearts flew its flying?’ I said, ‘I was good to that, and the Praise is for Allahazwj. Allahazwj Mighty and Majestic Removed that from me at midday and I fought alongside Amir Al-Momineenasws.

فِى اِنْطَخَاشِهِ، الْمَالَ للشيخ الطوسي جََْاعَةٌ عَنْ أَبِِ الْمُفََّْلِ عَنْ عَلِيِّ بْنِ مَُُمَّدِ بْنِ مَُْلَادٍ عَنْ عَبَّادِ بْنِ سَعِيَاءِ بْنِ عُثْمَانَ بْنِ أَبِِ الْبُهْلُولِ عَنْ صَالِحِ بْنِ أَبِِ الَْْسْوَدِ عَنْ هَاشِمِ بْنِ الْبََِيدِ عَنْ أَبِِ سَعِيدٍ التَّيْمِيِّ عَنْ ثَابِتٍ مَوْلىَ أَبِِ َُ رٍّ رََُُِْ اللَُُّ قَالَ:

She(ra) said: ‘You have done well. Ira heard Rasool-Allah saww saying: ‘Aliasws is with the Quran and the Quran is with him asws. They will not separate until they return to me saww at the Fountain’.

224 Bihar Al Anwaar – V 22, The book of our Prophet saww P 4 Ch 3 H 1
225 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 3 H 2
‘From Abu Abdullah’ – ‘Al Sindy Bin Muhammad, from Safwan Al Jammal,

‘From Abu Abdullah’ having said: ‘A woman from the Helpers called Hasra used to come to the Progeny of Muhammad and was desirous regarding them, and Zafar and Habtar (Abu Bakr and Umar) met her one day and they said, ‘Where are you going, O Hasra?’ She said, ‘I am going to the Progeny of Muhammad to fulfil from their rights and renew the pact with them’.

They said, ‘Woe be unto you! There aren’t any rights for them. But rather this was in the era of Rasool-Allah’. So Hasra left and waited for days. Then Umm Salma, wife of the Prophet came and said to her: ‘What delayed you from us, O Hasra?’ She said, ‘Zafar and Habtar met me and they said, ‘Where are you going, O Hasra?’ I said, ‘I am going to the Progeny of Muhammad to fulfil from their rights, the Obligatory’. They said, ‘There aren’t any rights for them. But rather this was in the era of the Prophet’.

Umm Salma said, ‘They are liars, may Allah Curse them both! Their rights will not cease to be Obligatory upon the Muslims up to the Day of Qiyamah’.

‘From his mother’ Umm Salma having said: ‘Rasool-Allah made Ali to be seated in my house, then called for a sheep skin and wrote in it until it had been filled. Then he handed it to me and said: ‘One who comes to you from after me with such and such sign, then hand it over to him’.

Umm Salma waited until Rasool-Allah passed away and Abu Bakr became the ruler commanding the people. She sent me and said: ‘Go and look at what this man is doing’. So I went and sat down among the people until Abu Bakr addressed, then descended and entered his house. I came and informed her.

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226 Bihar Al Anwaar – V 22, The book of our Prophet, P 4 Ch 3 H 3
Then she\textsuperscript{a} waited until Ali\textsuperscript{asws} became the ruler, so she\textsuperscript{a} sent me and said: ‘Look at what this man\textsuperscript{asws} is doing’. I went and sat in the Masjid. When Ali\textsuperscript{asws} had addressed, he\textsuperscript{asws} descended and saw me among the people. He\textsuperscript{asws} said: ‘Go and get permission to your mother\textsuperscript{a}’. I went out until I came to her\textsuperscript{a} and informed her\textsuperscript{a}. Then she\textsuperscript{a} said: ‘And I\textsuperscript{a}, by Allah\textsuperscript{azwj}, am intending him\textsuperscript{asws}’.

She\textsuperscript{a} permitted Ali\textsuperscript{asws} and he\textsuperscript{asws} entered and said: ‘Give me\textsuperscript{asws} the letter which was handed over to you\textsuperscript{a} with such and such signs’. It is as if I am looking at my mother\textsuperscript{a} until she\textsuperscript{a} stood up to go to a trunk of her\textsuperscript{a} having a small box inside it and brought out a letter from inside it and handed it over to Ali\textsuperscript{asws}, then my mother\textsuperscript{a} said to me: ‘O my\textsuperscript{ra} son! Stick with him\textsuperscript{asws} for by Allah\textsuperscript{azwj}, I\textsuperscript{a} do not see any Imam after your Prophet\textsuperscript{saww} apart from him\textsuperscript{asws}\textsuperscript{,}’.
how is Rasool-Allah saww from that in private’. She as said: ‘He saww is not except like the rest of the men’. Then they both went out from her as, and the Prophet saww came over. So she as stood up taking the initiative thinking that a Command from the sky has descended, and she as informed him saww of the news.

Rasool-Allah saww got angered to the extent that his saww face glowered and the perspiration of the angered converged between his saww eyes, and he saww went out and his saww robe was dragging behind him saww, until he saww ascended the Pulpit. And the Helpers took the initiative with the weapons and readied their cavalries to be present. He saww ascended the pulpit, praised Allah azwj and Exalted Him azwj, then said: ‘O you people! What is the matter with some people who are pursuing to fault me saww and are asking around about me saww in my saww absence. By Allah azwj! I saww am more honourable in nobility and cleaner of birth (than you all), and I saww advise you all for the Sake of Allah saww regarding the hidden (matters); and none from among you shall ask me saww about his father, except that I saww will inform him’.

A man stood up to him saww and said, ‘Who is my father?’ He saww said: ‘So and so, the shepherd’. Another one stood up to him saww and said, ‘Who is my father?’ He saww said: ‘Your slave, the black one’. And the third one stood up to him saww and said, ‘Who is my father?’ He saww said: ‘The one who has been linked to you’. The Helpers said, ‘O Rasool-Allah saww! Excuse us, may Allah azwj excuse you saww, for Allah azwj Sent you saww as a Mercy. Therefore, excuse us and Allah azwj will Excuse you saww’.

And it was such that whenever the Prophet saww spoke, he saww would be bashful and perspire, and he saww would lower his saww gaze from the people out of bashfulness whenever he saww spoke to them, then he saww descend.

When it was the morning, Jibraeil as descended unto him saww with a bowl from the Paradise wherein was Hareesa (a dish made out of mashed meat and wheat), and he as said: ‘O Muhammad saww! This here has been made for you saww by the Maiden Houries, therefore eat it, you saww and Ali asws and both your asws children, for it is not correct that it is eaten by others’. 
فَجَلَسَ رَسُولُ اللَّه صَلَّى وَسَلَّمُ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الَّذِينَ مَعَهُمْ عَنْ أَيْنَِّهِ رَبِّيُّ لَيْلَةٍ وَاحِدَةٍ. 229

Rasool-Allah(saww) sat down along with Ali(asws), and (Syeda) Fatima(asws), and Al-Hassan(asws), and Al-Husayn(asws), and they(asws) ate. Rasool-Allah(saww) was given the strength from that meal, the strength of forty men. Whenever he(saww) so intended to, he(saww) could go to his(saww) wives, all of them in one night”. 229

Al Kafi – The number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Abu Hamza,

‘From Abu Ja’far(asws) having said: ‘Al-Waleed Bin Al-Mugheira died. Umm Salma(ra) said to the Prophet(saww): ‘The family of Al-Mugheira have established a lamentation (Nowha Khani), so I(ra) would like to go to them’. He(saww) permitted her. She(ra) wore her(ra) clothes and prepared, and it was such from her(ra) beauty that as if she(ra) was a fairy, and when she(ra) stood her(ra) hair flowed until it covered her(ra) (upper) body, and she(ra) tied her(ra) anklet by her(ra) side and she(ra) prosed for the son of her(ra) uncle in front of Rasool-Allah(saww).

فَقَالَتْ:

أبَا الْوَلِيدَ فِي الْوَلِيدِ
خَالِبَةُ الْمُحَلَّةِ مَاجِدَةُ
وَ خَفْرَا عَنْ فِي الْمُحَلَّةِ
فَذَاكَانَ غَيْبًا فِي الْمُحَلَّةِ

She(ra) said: ‘I(ra) obituarise al Waleed Bin Al Waleed, Abu Al Waleed, youth of the clan, a protector of the realities, a glorious, transcending to the seeking of style, he was (like) rain during the years (of drought), and a spring of fresh water and a provision’. 230

The Prophet(saww) neither faulted her(ra) during that nor said anything”’. 230

Al Kafi – Ali, from his father, from Hammad, from Hareez, from Abu Al Jaroud,

229 Bihar Al Anwaar – V 22, The book of our Prophet(saww) P 4 Ch 3 H 6
230 Bihar Al Anwaar – V 22, The book of our Prophet(saww), P 4 Ch 3 H 7

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‘From Abu Ja’far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} went to Umm Salma\textsuperscript{ra} and said to her\textsuperscript{ra}: ‘What is the matter I\textsuperscript{saww} do not see the Blessing in your\textsuperscript{ra} house?’ She\textsuperscript{ra} said, ‘And the Praise is for Allah\textsuperscript{azwj}! The Blessing is in my\textsuperscript{ra} house’.

فَقَالَ إِنَّ اللََُّ عَزَّ وَ جَلَّ أَنْزَلَ ثَلَّثَ بَرَكَاتٍ إِلَيْكُمْ — الْمَاءَ وَ النَّارَ وَ الشَّاةَ.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Sent down three Blessings – the water, and the fire, and the sheep’.

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} saw a woman who fascinated him\textsuperscript{saww}, so he\textsuperscript{saww} entered to see Umm Salma\textsuperscript{ra}, and it was her\textsuperscript{ra} day, and attained from her\textsuperscript{ra}, and he\textsuperscript{saww} went out to the people, and his\textsuperscript{saww} head was dripping. He\textsuperscript{saww} said: ‘O you people! But rather, the look is from Satan\textsuperscript{la}, so the one who finds anything from that, then let him go to his wife’.

(The book) ‘Dawaat’ of Al Rawandy,

‘From Umm Salma\textsuperscript{ra}: ‘Rasool-Allah\textsuperscript{saww} said: ‘One who is afflicted with a difficulty, so he should say just as Allah\textsuperscript{azwj} has Commanded him:

إِنَّا لِلََُّ وَ إِنَّا إِلَيُِْ راجِعُونَ

We are for Allah and we are returning to Him [2:156]. O Allah\textsuperscript{azwj}! Rescue me from my difficulty, and Make its consequences to be better than it’. Allah\textsuperscript{azwj} will Do that with him’.

قَالَتْ فَلَمَّا تُوُفَِِّ أَبُو سَلَمَةَ قَُلْتُُُ ثَُّْ قَُلْتُ وَ مَنْ مِثْلُ أَبِِ سَلَمَةَ فَأَعْقَبَنَِِ اللَُُّ بِرَسُولِ

She\textsuperscript{ra} said, ‘When Abu Salma died, I said it. Then I\textsuperscript{ra} said, ‘And who can be like Abu Salma?’ Allah\textsuperscript{azwj} Followed it to me\textsuperscript{ra} with His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and he\textsuperscript{saww} married me\textsuperscript{abr}.

\textsuperscript{231} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 3 H 8
\textsuperscript{232} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 3 H 9
\textsuperscript{233} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 3 H 10
CHAPTER 4 – THE STATES OF AYESHA AND HAFSA

The Verses – (Surah) Al Hujuraat: O you those who believe! A people should not mock a people, perhaps they happen to be better than them, nor should women mock women, perhaps they happen to be better than them, [49:11]

(Surah Al Tahreem): O you the Prophet! Do not deny (yourself) what Allah has Permitted for you, seeking pleasure of your wives, and Allah is Forgiving, Merciful [66:1]

Allah has Imposed for you all a dissolution of your oaths, and Allah is your Guardian, and He is the Knowing, the Wise [66:2]

And when the Prophet confided a Hadeeth to one of his wives, and when she informed with it (to another wife) and Allah Manifested it to him, he informed part of it and avoided from a part. So, when he informed her with it, she said, ’Who informed you this?’ He said: ’The Knowing, the Aware, informed me’. [66:3]

If you both repent to Allah, then He has Inclined both your hearts, and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and the corrector of the Momineen; and the Angels after that are backers [66:4]

Perhaps, if he divorces you, his Lord would Give him wives better than you – submissive, faithful, obedient, penitent, worshippers, Fasting ones, widows and virgins [66:5]

Up to the Words of the Exalted: Allah Strikes an example for those who commit Kufr – the wife of Noah and wife of Lut. They were both under Our two servants from Our righteous
servants. But, they betrayed them, so nothing availed them from Allah, and it would be
Said: ‘Enter the Fire along with the entering ones!’ [66:10].

NOTES

It is said that Rasool-Allah saww, whenever he saww prayed the morning Salat, would enter to see his saww wives, woman by woman, and he saww had gifted a jar of honey to Hafsa. When Rasool-Allah saww went to her and was alone with her, she quenched him saww from it, and Ayesha disliked it being withheld with her. She said to Juweyriya the Ethiopian who was with her, ‘When Rasool-Allah saww goes to Hafs, then you go to her and look at what she does’. She informed her the news and the situation of the honey.

Ayesha was angry and sent messaged to her counterparts and informed them and said, ‘When Rasool-Allah saww comes to you, then say, ‘We find a smell of ‘Al-Maghafir’, and it is a plant adhesives of abhorrent smell, and Rasool-Allah saww used to dislike it, and it was grievous upon him saww that a smell be found from him saww other than perfume, because the Angels used to come to him saww.

He said, ‘So Rasool-Allah saww entered to see Sawda. She said, ‘I did not want to say that to Rasool-Allah saww’, then I feared from Ayesha, so I said, ‘O Rasool-Allah saww! What is this smell which I find from you saww? Have you saww eaten ‘Al-Maghafir’?’ He saww said: ‘No, but Hafsa quenched me saww some honey’. Then he saww entered to see woman by woman, and they (all) said that to him saww. Then he saww entered to see Ayesha and she grabbed her nose. He saww said to her: ‘What is your concern?’ She said, ‘I find the smell of ‘Al-Maghafir’. Did you saww eat it, O Rasool-Allah saww?’ He saww said: ‘But Hafsa quenched me saww some honey’. She said, ‘You saww have eaten when the bees were in the tree’. He saww said: ‘By Allah saww! I saww will not eat it, ever’. So, he saww prohibited it unto himself saww; and it is said that, the one who quenched Rasool-Allah saww was Umm Salma ra.
و قيل إن رسول الله صلى الله عليه وسلم فصل يوم حفصة قالت يا رسول الله إن لي إلى أبي حاجة فأنزلها الله فلما حرجة أرسل رسول الله صلى الله عليه وسلم إلى حفصة، وفد لهم قلقة فأخذوا بتقية، وفد لهم قلقة فأخذوا بتقية، وفد لهم قلقة فأخذوا بتقية، وفد لهم قلقة فأخذوا بتقية، وفد لهم قلقة فأخذوا بتقية
فحلست عند الباب

And it is said that Rasool-Allah s.a.w.w used to divide the days between his s.a.w.w wives. When it was the day of Hafsa, she said, ‘O Rasool-Allah s.a.w.w! There is a need for me to my father, so permit me to visit him’. He s.a.w.w permitted to her. When she went out, Rasool-Allah s.a.w.w sent a message to his s.a.w.w slave girl Mariah the Coptic, and Al-Nuqawqis had gifted her to him s.a.w.w. He s.a.w.w entered her into the room of Hafsa and established marital relationship with her. Hafsa came and found the door locked, so she sat by the door.

فخرج رسول الله صلى الله عليه وسلم وجهه يقطر عرقا، وقالت حفصة إننا نعتننا من أجل هذا أدخلت أمتك بيت، ووقع عليها في يومي وأما ما رأيت لحرمة وحقا

Rasool-Allah s.a.w.w came out and his s.a.w.w face was dripping sweat. Hafsa said, ‘But rather you s.a.w.w permitted me due to this reason. You s.a.w.w entered your s.a.w.w maid into my house, then you s.a.w.w spent time with her during my day, and upon my bed. You s.a.w.w did not see any sanctity for me and any right’.

فقال صلى الله عليه وسلم ليس هي جارية وقد أحل الله علمني أن تكون فنَّدك فلا تخذلي بها فيما آمانة، وفد هلما حرق ص فرعت حقيقة الجدار الذي بينها وبيني فقلت ألا أليك أن رسول الله صلى الله عليه وسلم قد حرم عليه منكما، ففد أراهما الله منها وأخبرت عائشة بما رأيت وكننا متصادقين متزهرين على سائر أزواجه

He s.a.w.w said: ‘Isn’t she my s.a.w.w slave girl? Allah azwj has Permitted that to me s.a.w.w. Do not inform this to any women from them and it is an entrustment with you’. When he s.a.w.w went out, Hafsa knocked the wall which was between her and Ayesha and said, ‘Shall I give you good news? Rasool-Allah s.a.w.w has prohibited his s.a.w.w maid Maiah upon him s.a.w.w and Allah azwj has Granted us rest from her’. And Ayesha informed with what she (Hafsa) had seen and they both ratifying each other and backing each other against the rest of his s.a.w.w wives.

فتملتب ما أذن بها النبي صلى الله عليه وسلم من أن أطيع حقيقة قتلي واعتنى سائر نسائنا سمعة واعتنى بوسوا وفد في مسيرة أم إبراهيم مارية حتى نزلت آيا التخير.

It was Revealed: O you the Prophet! Do not deny (yourself) [66:1]. He s.a.w.w freed (from) Hafsa and isolated from the rest of his s.a.w.w wives for twenty-one days and had sat in the drinking place of Umm Ibrahim Mariah until the Verse of the choice was Revealed.

و فيم إن النبي صلى الله عليه وسلم مع جارية أم إبراهيم نعطت حقيقة على ذلك فقال لها رسول الله صلى الله عليه وسلم لا تعلمي للعائشة كذلك وحرم مارية على نفسها فأتعلمت حقية عائشة باخبر واستكملتها إياه فأطلع الله عليه على ذلك.

And it is said that the Prophet s.a.w.w was along with his s.a.w.w slave girl Umm Ibrahim on the day of Ayesha, and Hafsa stopped at that. Rasool-Allah s.a.w.w said: ‘Do not let Ayesha know that’, and he s.a.w.w prohibited Mariah upon himself s.a.w.w. But Hafsa told Ayesha the news and they both concealed it, and Allah azwj Notified His azwj Prophet s.a.w.w upon that’.
وَ فِِ كِتَابِ شَوَاهِدِ التَّنْزِيلِ بِالِْْسْنَادِ عَنْ سَدِ
یرٍ الصَّيَْْفِِِّ عَنْ أَبِِ جَعْفَرٍ ع قَالَ:
لَقَدْ عَرَّفَ رَسُولُ اللَُِّ   عَلِيّاً ع أَصْحَابَُُ مَرَّت َينِْ أَمَّا مَرَّةً فَحَيْثُ قَالَ مَنْ
كُنْتُ مَوْلََهُ ف َعَلِيٌّ مَوْلََهُ وَ أَمَّا الثَّانِيَةَ فَحَيْثُ ن َزَلَتْ هذِهِ الآْيَةُ
فَإِنَّ الََُّ هُوَ مَوْلَهُ وَ جِبَِْيلُ وَ صالِحُ الْمُؤْمِنِينَ
الآْيَةَ أَخَذَ رَسُولُ اللَُِّ   بِيَدِ عَلِيٍّ ع ف َقَالَ
أَي ُّهَا النَّاسُ هَذَا صَالِحُ الْمُؤْمِنِينَ.

And in the book ‘Shawahid Al Tanzeel’ by the chain from Sadeyr Al Sayrafi,

‘From Ja’far asws having said: ‘Rasool-Allah saww had twice introduced Ali asws to his companions. As for once, it is where he saww said: ‘One who Master I saww was, so Ali asws is his Master, and as for the second, is where this Verse was Revealed: then surely Allah, He is his Guardian, and (so is) Libraeel and the corrector of the Momineen [66:4] – the Verse.

Rasool-Allah saww grabbed a hand of Ali asws and said: ‘O you people! This is the corrector of the Momineen’.

And Asma Bint Umeyr said, ‘I heard the Prophet saww saying: ‘and the corrector of the Momineen [66:4], is Ali asws Bin Abu Talib asws’.

(1) And the defects (in the chains) from Thulab reported regarding the interpretation of the Words of the Exalted: and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Libraeel and the corrector of the Momineen [66:4]. He said, ‘He is Ali asws Bin Abu Talib asws’.

(2) Nahj Al Balagah – ‘As for so and so woman (Ayesha), she came across an opinion of the women and there was excessive grudge in her chest like the iron cauldron (heating up), and if she had been called, she would have attained from others what she did not come to me asws for, she would not have done it, and for her after being Prohibited formerly, and the Reckoning is upon Allah azwj’.

(3) (The book) ‘Ma’any Al Akhbaar’ – Al Qasim Bin Muhammad Bin Ahmad al Hamdani, from Ahmad Bin Al Husayn, from Ibrahim Bin Ahmad Al Baghdadi, from his father, from Abdul Salam, from Is’haq Bin Abdullah Bin Abu Farwa, from Zayd Bin Aslam, from Ata’a Bin Yasar, from Abu Hureyra (famous famous fabricator) who said,
The exchange was such during the pre-Islamic period that the man would say to the man, 'Exchange your wife with me and I will exchange my wife with you, you come down from your wife and I will come down from my wife. So, Allah azwj Mighty and Majestic Said: *nor for you to replace them with (other) wives even though their beauty may fascinate you, [33:52].*

He (Abu Hureyra the famous Ahadith fabricator) said, 'Uyayna Bin Husayn came to the Prophet saww and Ayesha was in his saww presence, and he entered without permission. The Prophet saww said to him: 'So where is the seeking of permission?' He said, 'I have not sought permission to see any man from the clan of Muzar since I became an adult'.

Then he said, 'Who is this 'Al-Humeyra' (female donkey) by your saww side'. Rasool-Allah saww said: 'This is Ayesha, mother of the believers'. Uyayna said, 'Can I get you saww one who is of better manners than her and you saww can get down (divorce) from her?' Rasool-Allah saww said: 'Allah azwj Mighty and Majestic has Prohibited that unto me saww'. When he went out Ayesha said to him saww, 'Who is this, O Rasool-Allah saww?' He saww said: 'He is an obedient fool and he is upon what you saw, a chief of his people''.

Tafseer al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Sayyar,

'From Abu Abdullah asws regarding the Words of the Exalted: *O you the Prophet! Do not deny (yourself) what Allah has Permitted for you, [66:1]* – the Verse. He asws said: 'Ayesha and Hafsa notified upon the Prophet saww and he saww was with Mariah. The Prophet saww said: 'By Allah aswj I saww will not go near her', so Allah aswj Commanded him saww to expiate from his saww oath’.

Ali Bin Ibrahim said, 'The reason for its Revelation is that Rasool-Allah saww was in one of the rooms of his saww wives and Mariah the Coptic happened to be with him saww, serving him saww, and one day he saww was in the room of Hafsa. Hafsa went regarding a need of her and Rasool-Allah saww attained (from) Mariha, and Hafsa came to know that. She got angry and

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faced towards Rasool-Allah sallallahu alaihi wa sallam and said, ‘O Rasool-Allah sallallahu alaihi wa sallam! This in my day, and in my room, and upon my bed!’

Rasool-Allah sallallahu alaihi wa sallam was embarrassed from her and he sallallahu alaihi wa sallam said: ‘Refrain, for I prohibited Mariah unto myself and I will not got to her after this, ever, and I am divulging a secret to you. So, if you were to inform (anyone) with it, then upon you would be the Curse of Allah swt and the Angels and the people altogether’. She said, ‘Yes’. He sallallahu alaihi wa sallam said: ‘Abu Bakr would be the Caliph after me, then after him would be your father’. She said, ‘Who informed you with this?’ He sallallahu alaihi wa sallam said: ‘Allah sallallahu alaihi wa sallam Informed me’.

Hafsa informed Ayesha with that during her day, and Ayesha informed Abu Bakr. So, Abu Bakr came to Umar and said to him, ‘Ayesha informed me from Hafsa with a thing, and I cannot rely with her words, so you go and ask Hafsa’. So, Umar came to Hafsa and said to her, ‘What is this which you informed from Ayesha?’ She denied that and said to him, ‘I did not say anything from that to her’.

Umar said to her, ‘If this was the truth, then inform us until we move ahead regarding it’. She said, ‘Yes. Rasool-Allah sallallahu alaihi wa sallam had said that’. So, the four of them united upon that they would poison Rasool-Allah sallallahu alaihi wa sallam’. So, Jibraeel as descended unto Rasool-Allah sallallahu alaihi wa sallam with this Chapter’.

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5 - ماء الأمامي للشيخ الطوسي المفيد عن غنم بن عماد عن المحسن بن إسماعيل عن عبد الله بن شيب عن حمد بن عبد الرحمن بن عبد العزيز قال وحدث في كتاب أبي أبي الغزية عن عبد الله بن عبد اللطيف قال وحدث حفصة رضي الله عنها عن إبراهيم في يوم عائشة فقالت لأخرىنها فقلت رسول الله صلى الله عليه وسلم ذكى و هي على خاطر أخبرت حفصة غائبة بذلك فأعلم الله نبي صلى الله عليه وسلم وعرفت حفصة أنها أفقدت مية

(The book) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Umar Bin Muhammad, from Al Husayn Bin Ismail, from Abdullah Bin Shabeeb, from Muhammad bin Muhammad Bin Abdul Aziz who said, ‘I found in the book of my father, from Al Zuhry, from Ubaydullah bin Abdullah Bin Abbas who said,

‘Hafsa found Rasool-Allah alaww being with Umm Ibrahim during the day of Ayesha. She said, ‘I shall inform her’. Rasool-Allah alaww said: ‘Conceal that, and she is prohibited unto me’. But Hafsa informed Ayesha with that. Allah alaww Informed His Prophet alaww and he realised that Hafsa had divulged his secret’.

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She said to him save, she said, 'Who informed you this?' He said: 'The Knowing, the Aware, informed me'. [66:3]. Rasool-Allah saww stayed away from his saww wives for a month, and Allah azwj, Mighty is His azwj Name, Revealed: If you both repent to Allah, then He has Inclined both your hearts, [66:4].

Ibn Abbas said, 'Umar Bin Al-Khattab was asked about those two women backing each other against Rasool-Allah saww and he said, 'Hafsa and Ayesha'.

The book Al Amaali' of the sheykh Al Tusi – Al Fahham, from his uncle, from Is'haq Bin Ubdous, from Muhammad bin Bihar Bin Ammar, from Zakariya Bin Yahya, from Jabir, from Is'haq Bin Abdullah Bin Al Haris, from his father,

‘From Amir Al-Momineen asws having said: ‘I asws came to the Prophet saww and in his saww presence were Abu Bakr and Umar, and I asws sat between him saww and Ayesha. Ayesha said to me asws, You asws could not find (anywhere to sit) except my thigh or the thigh of Rasool-Allah saww?’

He saww said: ‘Shh, O Ayesha! Do not hurt me saww regarding Ali asws, for he asws is my brother asws in the world and my saww brother asws in the Hereafter, and he asws is Emir of the Momineen. Allah azwj will Make him asws to be seated upon the Bridge on the Day of Qiyamah and he asws will enter his asws friends into the Paradise and his asws enemies into the Fire’.

The book ‘Al Khisaal’ of Al Talaqany, from al Jaloudy, from Ibn Umara, from his father who said,

‘I heard Ja’far asws Bin Muhammad asws saying: ‘Three used to lie upon Rasool-Allah saww – Abu Hureyra, and Anas Bin Malik, and a woman’.

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‘Abu Ja’far asws said to me: ‘But if our asws Qaim asws were to rise, Al-Humeyra (Ayesha) would be returned to him asws until he asws whips her the legal punishment, and until he asws avenges for the daughter asws of Muhammad saww, (Syeda) Fatima asws, from her’.

I said, ‘May I be sacrificed for you asws! And why would he asws whip her the legal punishment?’ He asws said: ‘due to her fabricating upon Umm Ibrahim (Mariah)’. I said, ‘How come Allah azwj Delayed it for Al-Qaim asws (to do so)?’ He asws said to him (me): ‘Because Allah azwj Blessed and Exalted Sent Muhammad saww as a Mercy and will Send Al-Qaim asws as a nemesis’.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Mahmoud Bin Bint Al Ashajji, from Ahmad Bin Abdul Rahman Al Zuhly, from Ammar Bin Al abbah, from Abdul Ghafoor Abu Al Sabbah Al Wasity, from Abdul Aziz Bin Saed Al Ansary, from his father, from his grandfather, and there used to be companionship for him,

‘From Umm Salma ra, wife of the Prophet saww who said, ‘Rasool-Allah saww performed Hajj in the season, the farewell Hajj, with his saww wives, and he saww used to shelter to one of his saww wives during every day and night, and he saww was in Ihraam, seeking the fairness between them with that.

She ra said: ‘When it was the night of Ayesha and her day, Rasool-Allah saww was along with Ali asws Bin Abu Talib asws whispering to him asws, and they asws were both divulging secrets to each other. His saww whispering was prolonged, and that was grievous upon Ayesha. She said, ‘I intend to go to Ali asws and seize him asws’ – or she said, ‘Tell him asws off with my tongue regarding his asws withholding Rasool-Allah saww from me’.

She forbade her but she prepared her camel for the going, then she returned to me ra and she was crying. I ra said, ‘What is the matter with you?’ She said, ‘I went to the Prophet saww and

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said, ‘O son of Abu Talib! You have not ceased to withhold Rasool-Allah from me’.

Rasool-Allah said: ‘Do not be a barrier between me and Ali. No one should scare him regarding me, and by the One is Whose Hand is my soul, no Momin will hate him and no Kafir will love him. Indeed! The Truth after me is with Ali, inclining towards him wherever he inclines. They will both not separate until they return to me at the Fountain’.

Umm Salma said, ‘I had forbidden you, but you refused except to do what you did’.

And he said, ‘It was narrated to us by Sufyan Bin Inrahim, from Abdul Momin Bin Al Qasim, from Abdullah Bin Shareek, from Jundab, ‘From Ali having said: ‘I went to Rasool-Allah and there were people in his presence, before the veiling of the women. He gestured by his hand: ‘Sit between me and Ayesha’. So, I sat down, and she said, ‘Get back!’ Rasool-Allah said: ‘What is that you are intending to Amir Al-Momineen?’

(From ‘Al Kashaf Al Yaqeen’, from the book of Ibrahim Bin Muhammad Bin Saeed Al Saqafi who said, ‘It was narrated to us by Ismail Bin Umayya Al Muqry, from Abdul Gaffar Bin Al Qasim Al Ansary, from Abdullah Bin Shareek Al Aamiry, from Jundub al Azdy, ‘From Ali asws, And he said, ‘It was narrated to us by Sufyan Bin Inrahim, from Abdul Momin Bin Al Qasim, from Abdullah Bin Shareek, from Jundab, ‘From Ali asws having said: ‘I went to Rasool-Allah and there were people in his presence, before the veiling of the women. He gestured by his hand: ‘Sit between me and Ayesha’. So, I sat down, and she said, ‘Get back!’ Rasool-Allah said: ‘What is that you are intending to Amir Al-Momineen?’

242 Bihar Al Anwaar – V 22, The book of our Prophet SAWW, P 4 Ch 4 H 9
243 Bihar Al Anwaar – V 22, The book of our Prophet SAWW, P 4 Ch 4 H 10
‘From Ali Bin Abu Talib asws having said: ‘I asws went to Rasool-Allah saww, before the veil was struck, and he saww was in the room of Ayesha. I asws sat down between him saww and her. She said, ‘O son asws of Abu Talib asws! You asws could not find any place for yourself asws apart from my thigh? Get back from me’.

Rasool-Allah saww struck her between the shoulders, then said to her: ‘Woe be unto you! What do you intend from Emir of the Momineen, and chief of the successors as, and guide of the resplendent?’’

Ibn Umm Maktum sought permission to see the Prophet saww and Ayesha and Hafsaa were in his saww presence. He saww said to them both: ‘Get up and enter the room’. They said, ‘He is blind’. He saww said: ‘If he cannot see you both, then you two can see him’.

‘I heard him asws saying, and he asws had been asked about the marriage during Shawwal. He asws said: ‘The Prophet saww married Ayesha in Shawwal’.’

‘From Abu Ja’far asws having said: ‘Rasool-Allah saww was with Ayesha one night. He saww stood up and prayed Optional Salat. Ayesha woke up and groped (the bed) with her hand and could not find him saww. She thought that he saww had stood up to go to her slave girl. So, she stood up and circled around him saww and stepped on his saww neck while he saww was in Sajdah, tearful.

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245 Bihar Al Anwaar – V 22, The book of our Prophet saww P 4 Ch 4 H 12
246 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 4 H 13
He was saying: ‘My body and my thought are doing Sajdah to You, and my heart believes in You, the Bounties and acknowledge to You with the grave sins. I have done evil and I have been unjust to myself, therefore Forgive me. [28:16] Surely no one forgives the grave sins except You. I seek Refuge from Your Punishment and I seek Refuge with Your Pleasure from Your Wrath, and I seek Refuge with Your Mercy from Your Nemesis, and I seek Refuge with You from You.

Your Glory cannot be reached (nor can) the praise upon You. You are just as You Affirmed upon Yourself. I seek Your Forgiveness and I repent to You.

Your Glory cannot be reached (nor can) the praise upon You. You are just as You Affirmed upon Yourself.

When he finished, he said: ‘O Ayesha! You have pained my neck. Which thing did you fear, that I have arise to go to your maid?’

And it is found in the book of Suleym Bin Qays Al Hilali who said,

‘I heard Salman and Abu Zarr and Al-Miqdad and I did ask Ali Bin Abu Talib about that (later one), and he said: ‘They spoke the truth’. They said, ‘Ali entered to see Rasool-Allah and Ayesha was seated behind him, and the room was full with its people, among them were the five companions of the agreement, and the five companions of the consultation, and he could not find any place.

Rasool-Allah gestured towards him: ‘Over here!’ – meaning behind him, and Ayesha was seated behind him and upon her was a cloak. So, Ali came and sat between Rasool-Allah and Ayesha (with his back to her). Ayesha got angry and crouched just as the Bedouins tend to crouch, and Ayesha bumped him and was angry and said, ‘Did you not find for yourself any place apart from my lap?’

Rasool-Allah was angered and said: ‘Shh, O Humeyra (she-ass)! Do not hurt me regarding my brother, for he is Emir of the Momineen, and chief of the
Muslims, and master of the resplendent on the day of Qiyamah. Allah \textasciitilde azwj will Make him \textasciitilde asws to be upon the bridge’.

وِ فِ رِوَايَةٍ أُخْرَى يُقْعِدُهُ اللَُّ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ فَيُقَاسِمُ النَّارَ فَيُدْخِلُ أَوْلِيَاَُهُ الْنَّانَةَ وَ يُدْخِلُ أَعْدَاَُهُ النَّارَ.

And in another report – ‘Allah \textasciitilde azwj will Make him \textasciitilde asws to be seated upon the Bridge on the Day of Qiyamah, and he \textasciitilde asws will apportion the Fire and enter his \textasciitilde asws friends into the Paradise, and enter his \textasciitilde asws enemies into the Fire’. 248

(\textit{The book}) ‘Taqreen Al-Maarif’ – From Abu Ja’far \textasciitilde asws regarding the Words of the Mighty and Majestic: \textit{And when the Prophet confided a Hadeeth to one of his wives, [66:3]}. He \textasciitilde asws said: ‘He \textasciitilde asws divulged to them the matter of the Coptic (Mariah), and divulged to them that Abu Bakr and Umar would be pursuing the matter of the Caliphate from after him \textasciitilde saww being unjust, immoral, treacherous’. 249

(\textit{The book}) ‘Al Siraat Al Mustaqeem’ – In a Hadeeth of Al Husayn Bin Ulwan and al Daylami,

‘From Al-Sadiq \textasciitilde asws regarding the Words of the Exalted: \textit{And when the Prophet confided a Hadeeth to one of his wives, [66:3] – it is Hafsa.}

قال العداوى عَفَّتْ في قَوْمٍ عَنِ الْبَلَدِ، فَقَالَ اللَّهُ سَمِعَ رَبُّكَ وَابْنُ كَفْرَةَ مَا ضَلَّتْ قَلُوبُكُمْ أَيْ زَاغَتْ وَ الزَّيْغُ الْكُفْرُ

Al-Sadiq \textasciitilde asws said: ‘She committed Kufr by her words: ‘\textit{Who informed you this?’ [66:3]. And Allah \textasciitilde azwj Said regarding her and her sister (Ayesha): \textit{If you both repent to Allah, then He has Inclined both your hearts, [66:4], i.e. evaded, and the evasion, it is the Kufr’.

وِ فِ رِوَايَةٍ أُخْرَيٍّ إِنَّ أَبَا بَكْرٍ يَلِيَانِ الَْْمْرَ فَأَفْشَتْ إِلَىَ عَائِشَةَ فَأَفْشَتْ إِلَىَ أَبِيهَا فَأَفْشَى إِلَىَ صَاحِبُِِ فَاجْتَمَعَا عَلَى أَنْ يَسْتَعْجِلُُلِكَ يَسْقِيَاهُ سََّاً فَلَمَّا أَخْبَََهُ اللَّهُ بِفِعْلِهِمَا هَمَّ بِقَتْلِهِمَا فَحَلَفَا لَُُ أَنَّهُمَا لََْ يَ فْعَلَ فَنَزَلَ يَا أَيَّهَا الَّذِينَ كَفَرُوا لا تَعْتَذِرُوا الْيَوْمَ

And in a report – ‘He \textasciitilde saww let Hafsa know that her father and Abu Bakr would be pursuing the command. She divulged it to Ayesha, and she divulged it to her father, and he divulged it to his companion. Then they all united upon that they would hasten that upon that they should poison him \textasciitilde saww. When Allah \textasciitilde azwj Informed him \textasciitilde saww of their deed, he \textasciitilde saww thought of killing them both (Abu Bakr and Umar), but they both took oath to him \textasciitilde asws that they did not do so. So, it was Revealed: \textit{O you those who commit Kufr! Do not offer excuses today. [66:7]’}. 250

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249 Bihar Al Anwaar – V 22, The book of our Prophet \textasciitilde saww P 4 Ch 4 H 16
250 Bihar Al Anwaar – V 22, The book of our Prophet \textasciitilde saww P 4 Ch 4 H 17
\end{flushright}
CHAPTER 5 – STATES OF HIS SAWW CLAN, AND HIS SAWW RELATIVES, AND HIS SAWW SERVANTS, AND HIS SAWW FRIEND ESPECIALLY JA’FAR ASWS, AND AL ZUBEYR, AND ABBAS, AND AQEEL, IN ADDITION TO WHAT HAS PASSED IN THE CHAPTER OF HIS SAWW LINEAGE

1) In fact, it is not among the sources that had written about the genealogy of the Prophet (Saww) and his companions, and the date and place of birth, and the place of his death, and the place of burial; and his father is Abu Talib and his mother is Fatima bint Amr b. Amr, and his grandfathers are Abdu Uzza, and Abdu Muttalib, and his uncles are Abu Talib, and Al-Haris, and Al-Zubeir, and Al-Hajal, and he is Al-Gaydaq, and Zarar; and his paternal aunts are Fatima bint Amr b. Amr, and Ameeya, and Al-Bayza, and she is Umm Hakeem, Safiya, and she is Umm Al-Zubeir, and Arwah Barah, and it is said and Zaida. And there become Muslims from his paternal uncles—Abu Talib, and Hamza, and Al-Abbas; and his father’s mother—Fatima bint Amr b. Amr, and Umm Uzza b. Usman b. Abd Al-Dar.

And his paternal uncles was Abu Talib, and Al-Haris, and Al-Zubeir, and Al-Hajal, and he is Al-Gaydaq, and Zarar; and his paternal aunts is Fatima, and Ameeya, and Al-Bayza, and she is Umm Hakeem, Safiya, and she is Umm Al-Zubeir, and Arwah Barah, and it is said and Zaida. And there become Muslims from his paternal uncles—Abu Talib, and Hamza, and Al-Abbas; and from his paternal aunts—Fatima, and Ameeya, and Al-Bayza, and she is Umm Hakeem, Safiya, and she is Umm Al-Zubeir, and Arwah Barah, and it is said and Zaida. And there become Muslims from his paternal uncles—Abu Talib, and Hamza, and Al-Abbas, and from his paternal aunts—Safiya, and Awah, and Aatika, and the last one to die from his paternal uncles was Al-Abbas, and from his paternal aunts, Safiya.

His grandmother to his father was Fatima bint Amr b. Amr, and his grandmother to his mother was Barah bint Abdul-Uzza b. Usman b. Abd Al-Dar.

And his brothers from the breast-feeding were Abdul-Muttalib, and Al-Haris, and Al-Zubeir, and Al-Hajal, and he is Al-Gaydaq, and Zarar; and his maternal uncles was Fatima, and Ameeya, and Al-Bayza, and she is Umm Hakeem, Safiya, and she is Umm Al-Zubeir, and Arwah Barah, and it is said and Zaida. And there become Muslims from his maternal uncles—Abu Talib, and Hamza, and Al-Abbas; and from his maternal aunts—Fatima, and Ameeya, and Al-Bayza, and she is Umm Hakeem, Safiya, and she is Umm Al-Zubeir, and Arwah Barah, and it is said and Zaida. And there become Muslims from his maternal uncles—Abu Talib, and Hamza, and Al-Abbas, and from his maternal aunts, Safiya.

And his paternal uncles was Abu Talib, and Al-Haris, and Al-Zubeir, and Al-Hajal, and he is Al-Gaydaq, and Zarar; and his paternal aunts is Fatima, and Ameeya, and Al-Bayza, and she is Umm Hakeem, Safiya, and she is Umm Al-Zubeir, and Arwah Barah, and it is said and Zaida. And there become Muslims from his paternal uncles—Abu Talib, and Hamza, and Al-Abbas, and from his paternal aunts—Safiya, and Awah, and Aatika, and the last one to die from his paternal uncles was Al-Abbas, and from his paternal aunts, Safiya.

And his maternal uncles was Abu Talib, and Al-Haris, and Al-Zubeir, and Al-Hajal, and he is Al-Gaydaq, and Zarar; and his maternal aunts is Fatima, and Ameeya, and Al-Bayza, and she is Umm Hakeem, Safiya, and she is Umm Al-Zubeir, and Arwah Barah, and it is said and Zaida. And there become Muslims from his maternal uncles—Abu Talib, and Hamza, and Al-Abbas, and from his maternal aunts—Safiya, and Awah, and Aatika, and the last one to die from his maternal uncles was Al-Abbas, and from his maternal aunts, Safiya.

His brothers from the breast-feeding were Abdul-Muttalib, and Al-Haris, and Al-Zubeir, and Al-Hajal, and he is Al-Gaydaq, and Zarar; and his maternal uncles was Fatima, and Ameeya, and Al-Bayza, and she is Umm Hakeem, Safiya, and she is Umm Al-Zubeir, and Arwah Barah, and it is said and Zaida. And there become Muslims from his maternal uncles—Abu Talib, and Hamza, and Al-Abbas, and from his maternal aunts—Safiya, and Awah, and Aatika, and the last one to die from his maternal uncles was Al-Abbas, and from his maternal aunts, Safiya.

And his paternal uncles was Abu Talib, and Al-Haris, and Al-Zubeir, and Al-Hajal, and he is Al-Gaydaq, and Zarar; and his paternal aunts is Fatima, and Ameeya, and Al-Bayza, and she is Umm Hakeem, Safiya, and she is Umm Al-Zubeir, and Arwah Barah, and it is said and Zaida. And there become Muslims from his paternal uncles—Abu Talib, and Hamza, and Al-Abbas, and from his paternal aunts—Safiya, and Awah, and Aatika, and the last one to die from his paternal uncles was Al-Abbas, and from his paternal aunts, Safiya.
praise him; and his brother and his Vizuer, and his successor, and his son-in-law was Ali; and his upbringer was Hind Bin Abu Hala Al Asady from Khadeeja, and Umar Bin Abu Salma, and Zaynab his sister from Umm Salma.

His friends were Ali, and his two sons, and Hamza, and Ja'far, and Salmon, and Abu Zari, and Al-Miqdad, and Ammar, and Huzeyfa, and Ibn Masoud, and Bilal, and Abu Bakr, and Umar.

His scribe was Ali, and he wrote down most of the Revelation, and he wrote other than the Revelation as well; and Abay Bin Ka'ab and Zayd Bin Sabit were two scribes of the Revelation; and Zayd and Abdullah Bin Arqam were writing to the kings; and Aa'la Bin Uqba and Abdullah Bin Arqam were situations faced; and Al Zubeyr Bin Al Awwam and Jaham Bin Salt were writing down the charities; and Huzeyfa was writing the charities of the dates, and Usman had written for him; and Khalid and Aban, two sons of Saeed Bin Al Aas, and al Mugheira Bin Sha'ba, and Al Husayn Bin Numeyr, and Al Aa'la Bin al Hazramy, and Sharjeel Bin Hasana Al Tahiny, and Hanzala Bin Rabie Al Asady, and Abdullah bin Sa’ad Bin Abu Sar’h and he is the treacherous in his writing, so Rasool Allah Cursed him, and he had reneged.

And in the history of Al Balazury — The Prophet had sent Ibn Abbas to Muawiya to write for him. He said, ‘He (Muawiya) is eating’. Then he sent to him (again), and he was not free from his meal. The Prophet said: ‘May Allah not Satiate his belly’.

His doorman was Anas Bin Malik (famous fabricator).

His Muezzins were Bilal, and he is the first one to proclaim Azaan for him, and Amro Ibn Umm Maktoum and the name of his father is Qays, and Ziyad bin al haris Al Sadaie, and Abu Mahzura Aws Bin Mugeyr, he did not proclaim the Azaan except during Al Farj (Salat), and Abdullah BiN Zayd Al Ansari, and Saeed Al Qurtubi proclaimed Azaan for him in Masjid Quba.
His saww herald was Abu Talha.

And the ones who struck off the necks of the Kafirs in front of him saww were Ali asws, and Al Zubeyr, and Muhammad bin Maslama, and Aasim Bin Al Falah, and Al Miqdad ra.

His saww guards were Sa’ad Bin Muaz, he guarded him saww on the day of Badr and he saww was among the trees, And Zakwan Bin Abdullah had guarded him saww (as well), and at Ohad it was Muhammad Bin Maslama, and Al Khandaq Al Zubeyr, and a night the clan of Basfiya, and he saww was at Khyber, Sa’ad Bin Abu Waqas, and Abu Ayoub Al Ansary, and Bilal at the valley of Al Qura, and Ziyad Bin Asad on the night of conquest of Makkah, and it was Sa’ad Bin Ubada following him. When it was Revealed: and Allah will Protect you from the people. [5:67], the guarding was neglected.

And ones he saww sent forward for the Salat – it was Amir Al Momineen asws who was leading Salat at Al Medina in the days of Tabuk, and in the military expedition of Al Taif, and Fadak; and Sa’ad Bin Ubada at Al Medina during Al Abwa’a and Wadaan, and Sa’ad Bin Muaw in Bawat, and Zaudi Bin Haris in Safwan and the clan of Mustaliq to complete seven times, and Abu Salma Al Makhzumi during Zul Asheera, and Abu Lababa during Badr fighting, and the clan of Qaynaqa, and Al Suweyq;

And Usman among the clan of Gatfan, and Zi Amr, and Zat Al Raqa, and Ibn Um Maktum during Qarqara Al Kadr, and clan of Saleem, and Ohad, and Hara Al Asad, and clan of Al Nazeyr, and Al Khandaq, and clan of Qureyza, and clan of Lahyan, and zi Qard, and farewell Hajj, and Al Akeydar; and Saba’a Bin Afrata during Al Hudyabiya, and Dowmat Al Jandal; and Abu-Zarr ra* during Hunayn, and the expired Umrah; and Ibn Rawha during Badr the promised (appointment), and Muhammad Bin Maslama three times; and he saww had forwarded Abdul Rahman Bin Awf, and Muaz Bin Jabal, and Abu Ubeyda, and Ayesha Bin Mahsan, and Marsad Al Ghanawy.
His office bearers (governors) were – Amro Bin Hazam Al Ansari at Najran, and Ziyad Bin Aseyd at Hazraumat, and Khalid Bin Saeed Al Aas at Sana’a, and Abu Amiya Al Makhzumi at Kinda and Al Sadaq; and Abu Musa Al Ashari Zayd and Zam’a at Aden and the coast, and Muaz Bin Jabal at Al Jabala and Al Faza from the governors of Al Yemen, and Amro Bin Al Aas at Amman and with him was Abu Zayd Al Ansari, and Yazeed Bin Abu Sufyan upon Najran, and Huzeyfa at Daba;

And Bilal upon the charities of Al Samar, and Abbad Bin Bashir Al Ansari upon the charities of the clan of Al Mustalaq, and Al Aqra Bin Habis upon the charities of the clan of Daram, and Al Zabarqan Bin Badr upon the charities of Awf, and Malik Bin Nuweyra upon the charities of the clan of Yarbou; and Uday Bin Hatim upon the charities of Tai’e, and Asad and Uuyayna Bin Hasan upon the charities of Fazara, and Abu Ubeyda Bin Al Jarah upon the charities of Muzeyna, and Hazeyl and Kanana.

His messengers – He sent Khatab bin Abu Baltah to Al Muqawqas, and Shuja’a Bin Wahab Al Asady to Al Haris Bin Shimr, and Dahiya Al Kalby to Caesar, and Saleyt Bin Amro Al Aamiry to Howzah Bin Ali Al Hanafi, and Abdullah Bin Hazafa Al Sahmy to Chosroe, and Amro Bin Amiya Al Zamry to Al Najashy.

The ones resembling with him – Ja’far Al Tayyar, and Al Hassan Bin Ali, and Qasam Bin Al Abbas, and Abu Sufyan Bin Al Haris Bin Abdul Muttalib, and Hashim Bin Abdul Muttalib, and Muslim Bin Ma’tab Bin Abu Lahab.

One who emigrated with him from Makkah to Al Medina – Abu Bakr, and Aamir Bin Faheera, and their guide Abdullah Bin Areyqat Al Laysi, and Ali stayed behind upon the entrustments. When he had submitted these to their owners, he joined up with him. He went out to the cave and from it to Al Medina. And in a report, he came across the Prophet at Quba.
His servants from the free ones – Anas, and Hind and Asma two daughters of Kharjah Al Aslamiya, and Abu Al Hamra, and Abu Khalaf.

His spies – Al Khuza’a, and Abdullah Bin Hadrad.

The one who shaved his head on the day of Al Hudaybiya – Kharash Bin Amiya al Khuzaie; and during his Hajj, Ma’mar Bin Abdullah Bin Haris Bin Mazar.

The one who performed cupping on him was Abu Tayba. The one who drank blood of the Prophet, it was Khatab among the nobles, and Abu Hind a slave of Farwa Bin Amro al Bayazi, the one the Prophet said for him: ‘But rather Hind is a man from you, so marry him and marry to him’, and Abu Musa Al Ash’ari.

His poets – Ka’ab Bin Malik, and Abdullah Bi Rawaha, and Hasaan Bin Sabit, and the Prophet has ordered him to answer to Abu Sufyan, and Al Nabiga al Ja’dy, and Ka’ab Bin Zaheer, and Qays Bin Sarmah from the clan of Najjar, and Labeed did not say after his Islam except one poem, and Ibn Al Zab’ary, and Amiya Bin Al Salt, and Al Abbas Bin Mardas, and Abu Dahbal Al Jamhy, and Baheer Bin Abu Salmy.


His slaves – Salman Al Farsi, and Zayd bin Haris and his son Asama, and Abu Rafie. He became a Muslim and it is said his name is Bandawiya al Ajami, Al Abbas had gifted him and the Prophet freed him when he gave the good news of the Islam of Abbas, and he...
married Salmy and there was born for him Ubaydullah the scribe of Amir Al Momineen 
and Bilal the Ethiopian, and Suheyb Al Roumy;

And Safeena, his name is Maflah Al Aswad, and it is was Ruman Al Balkhy, and he was for Umm Salma 
and she 
free him and bought a maid for the Prophet 
, and Sowban Al Himeyri, the Prophet 
bought him and freed him and he (chose to) remain in his service and service of his children up to the days of Muawiya, and Yasaar Al Nawawy. He was captured during the military expedition of the clan of Sa'alba, and he freed him, and he is the one who was illed by Al Arnoun and Al Shaqran, and his name is Salih Bin Udayy Al Jashy, inherited from his father, and it is said he is from the children of Dahaqueen Al Rayy;

And Mad'am Al Jash'amy, and he is a gift of Farwah Bint Amro Al Jazamy, and Abu Muweyhiba born from Muzeyna. The Prophet 
freed him and Abu Kabasha, and his name is Saleem, born in the land of Dows or Makkah. He 
had bought him and freed him. He died during the first-day from the gathering of Umar and Bakr, and his name is Nafie. He dangled by a rope and descended from the fort of Al Taif to the Prophet 
, and he was released, and Abu Ayman and his name was Rabah, and he was black, and he had sought permission to see the Prophet 
then he came to the left place where he was killed;

And Abu Lababa Al Qarzy, the Prophet 
bought him and freed him; and Fazalat gifted to him 
by Zayd Al Jazamy and he was killed at the valley of Al Qura; and Aneesa Bin Kurdy from Al Ajam, he was killed during Badr, and it is said he died during the days of Abu Bakr; and Karkara, gifted to him 
, and he 
freed him, and it is said he died while he was a slave; and Abu Zamra who was from what Allah 
(Granted as war booty) to him 
from the Arabs, and he is Abu Zamra, and it is said that Umm Salma 
bought him for the Prophet 
and he 
freed him, and it is said he is Rawh Bin Sheyzad from the children of Kashtasif the king, and his soothsayer born from Al Sarat;

And Al Asfar Al Roumy became a Muslim, and Al Habasha the Ethiopian, and Mahir, Al Muqawqas had gifted him to him 
, and Abu Sabit and Abu Neyraz Abu Salmy, and Abu
Usayb, and Abu Rafie Al Asgar, and Abu Laqeeet, and Abu Al Bashar, and Mihran, and Ubeeyd, and Aflah, and Rafie, and Yasaar Al Akbar.

His saww maids – Harisa Bint Shamoun, the king of Ethiopia had gifted her, Salmy, and Razwy, and Umm Ayman her name is Barkah and she became a Muslim, and Anasah, and Abu Muweyhaba, and it is said these two are from his saww slaves, and there was an eunuch for him saww called Maboura”.

The book) ‘Alaam Al Wara’ – There were nine uncles for Rasool Allah saww, and they were the sons of Abdul Muttalib asws – Al Haris, and Al Zubeyr, and Abu Talib asws, and Al Gaydaq, and Al Zarar, and Maqum, and Abu Lahab la, and his name is Abdul Uzza, and Al Abbas, and none of them had posterity except four – Al Haris and Abu Talib asws and Al Abbas and Abu Lahab la.

As for Al Haris, he is the eldest son of Abdul Muttalib asws, and by him he was teknonymed, and he attended the digging of Zamzam with him as, and his sons Abu Sufyan, and Al Mugheira, and Nowfal, and Rabie, and Abd Shams. As for Abu Sufyan, he became a Muslims in the year of the conquest and did not have a posterity; and as for Nowfal, he was older than Hamza as and al Abbas, and he became a Muslim during the days of Al Khandaq, and for him there was posterity; and as for Abd Shams, Rasool Allah saww named him Abdullah, and his posterity was at Syrian.

And as for Abu Talib asws, uncle asws of the Prophet asws, He was with his father (brother) Abdullah, two sons of a mother, and their mother is Fatima Bint Amro Bin Aaiz Bin Imran Bin Makhzum, and his name is Abd Manaf. There were four male for him – Talib, and Aqeel, and Ja’far asws, and Ali asws; and from the females – Umm Hany, and her name is Fakhta, and Jumana is the mother of all of them is Fatima Bint Asad as.

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And Aqeel was older than Ja’far by ten years, and their posterity is only Talib, and he died before the Prophet had emigrated by three years, and Rasool-Allah did not cease to be prevented from being harmed at Makkah is his location until Abu Talib passed away. He grew up in Makkah and it was not settling for him until Gabriel came to him(s.a.w.) and said: ‘Allah Conveys the greetings and Says to you; “Exit from Makkah for your helper has died”’.

Then he faced towards the people and said: ‘But by Allah! I will intercede for my uncle with an intercession, the human beings and the Jinn would be astonished to it’.

And as for Al Abbas, he was teknonymed at Abu Al Fazal, and there was a watering for him and Zamzam, and he became Muslim on the day of Badr, and the Prophet came on the year of the conquest at al Abwa, and he was with him when it (Makkah) was conquered, and at it he ended the emigration, and he died at Al Medina during the days of Usman, and his had lost his sight.

And there were children for him, nine males and three females—Abdullah, and Ubeidullah, and Al Fazl, and Qasam, and Ma’bad, and Abdul Rahman, and Umm Habeeb, their mother is Lababa Bint al Fazl Bin al Haris Al Halaliya sister of Maymuna Bint al Haris, wife of the Prophet, and Tamam, and Kasee, and Ala Haris, and Aamina, and Safiya and the mothers of the children are various.
And as for Abu Lahab, his sons are Utba and Uteyba, and Ma’tab, and their mother is Umm Jameel Bint Harb, sister of Abu Sufyan, the bearer of the firewood (of Hell).

And his saww aunts were six from various mothers, and they are—Ameema, and Umm Hakeema, and Barah, and Aatika, and Safiya, and Arwah; and Ameema was with Jahash Bin Rabab Al Asady, and Umm Hakeema and she is Al Bayza’a was with Kareez Bin Rabie Bin Habeeb Bin Abd Shams; and Barah was with Abdul Asad Bin Hilal al Makhzumi and gave birth for him to Abu Salma who married Umm Salma, and Aatika was with Abu Amiya Bin Al Mugheira Al Makhzumi, and Safiya wa with Al Haris Bin Harb Bin Amiya, then she was replaced upon by Al Awam Bin Khuweylid and she gave birth for him to Al Zubeyr; and Arwah was with Umeyr Bin Abdul Uzza Bin Qusay, and none from them became Muslim apart from Safiya, and it is saw three from them became Muslims—Safiya and Awah and Aatika.

He mentioned his saww relatives from the direction of his saww mother from the breast-feeding. There did not happen to be any relatives for Rasool-Allah saww from the direction of his saww mother except from the breast-feeding, for his saww mother is Aamina Bint Wahab. There did not happen to be any brother for her saww nor any sister so there would be a mater uncle for him saww or a maternal aunt for him saww, except that the clan of Zahra were saying, ‘We are his saww maternal aunts because Aamina was from them, and there did not happen for his saww father Abdullah and Aamina any child other than him saww, for there to be any brother or sister for him saww, from the lineage.

And there was a maternal aunt for him saww from the breast-feeding called Salma, and she is a sister of Haleema-Bint Abu Zuweyb, having brother for him saww from the breast-feeding—Abdullah Bin Al Haris, and Anees Bin Al Haris, their father was Al Karis Bin Abdul Uzza Bin Sa’ad Bin Bakr Bin Hawazin, so these two are his saww brothers from the breast-feeding.
He mentioned his **saww**-slaves and his **saww**-maids—Zayd Bin Haris, and he was for Khadeeja **as**. He **saww** had bought him for her **as**. Hakeen Bin Hazam at the market of Akaz for four hundred Dirhams, and she **saww** gifted him to Rasool Allah **saww**—after he **saww** married her **as**, and he **saww** freed him. He **saww** married Umm Ayman and she gave birth for him **saww** to Asama, and Rasool-Allah **saww** brought him up and he was called Zayd son of Rasool-Allah **saww**—until Allah **azwj** the Exalted Revealed: *Assert them to their fathers,* [33:5].

و أبو رافع و اسمه أسالم وكان للعباس فوهب ل فلما أسلم العباس بشر أبو رافع النبِ  بإسلامُ فأعتقُ و زوجُ سلمى مولَتُ فولدت لُ عبيد الله بن أبي رافع فلم يزل كاتبا لعلي أيام خلَفتُ و سفينة و اسَُ رباح اشتَاه رسول الله  فأعتقُ و ثوبان يكنى أبا عبد الله من ْ أصابُ سبِ فاشتَاه رسول الله  فأعتقُ.

And Abu Rafie, and his name is Aslam, and he was for Al Abbas, and he gifted him to him **saww**. When Al Abbas became a Muslim, he gave the good news to the Prophet **saww** of his Islam, so he **saww** freed him. And he married the maid Salma and she gave birth for him to Ubeidullah Bin Abu Rafie, and he did not cease to be a scribe for Al **saww** in the days of his **saww** Caliphate; and Safeena, and his name is Rabah. Rasool Allah **saww** bought him and free him; and Sawban, teknynamed as Abu Abdullah from Humeyr. He became a captive, and Rasool-Allah **saww** bought him and free him.

و يسار و كان عبدا نوبيا أعتقُ رسول الله  فقتلُ العرنيون الذين أغاروا على لقاح رسول الله  و شقران و اسَُ صالح و أبو كبشة و اسَُ سليمان و أبو ضميْة أعتقُ و كتب لُ كتابا فهو فِ يد ولده و مدعُ أصابُ سهم فِ وادي القرى فمات و أً أبو مويهبة و أنيسة و فْالة و طهمان و أبو أيمن و أبو هند و أنَشة و هو الذي قال فيُ رويدك يا أنَشة رفقا بالقوارير و صالح و أبو سلمى و أبو عسيب و عبيد و أفلح و رويفع و أبو لقيط و أبو رافع الْصغر و يزار الْكبَ و كركرة أهداه هوُة بن علي الْنفي إلى النبِ  فأعتقُ و رباح و أبو لبابة و أبو اليسر و لُ عقب.

And Yasaar, and he was a Nubian slave. Rasool-Allah **saww** freed him. Al Arniyun killed him, those who attacked upon Rasool-Allah **saww**; and Shaqran, and his name is Salih; and Abu Kabasha, and his name is Suleyman, and Abu Zameera freed him and wrote out a contract for him, so he was in the handoff his children; and Mad'am, an arrow hit him in the valley of Al-Qura, and he died; and Abu Muweyhaba, and Anees, and Fazal, and Tahman, and Abu Ayman, and Abu Hind, and Anjasha, and he is the one to whom he **saww** said: *Slowly, O Anjasha, be kind with the ladies*; and Salih, and Abu Salma, and Abu Usayb, and Ubeid, and Aflah, and Ruweyfa, and Abu Laqeeet, and Abu Rafie Al Asghar, and Yasaar, and Karkara, How zan Bin Ali Al Hanafit had gifted him to the Prophet **saww** and he **saww** freed him, and Rabah, and Abu Lababa, and Abu Al Yasar, and there was posterity for him.

و أما مولياتُ فإن المقوقس صاحب الْسكندرية أهدى إليُ جاريتين إحداهَا مارية القبطية ولدت لُ إبراهيم و ماتت بعده بِمس سنين سنة سِتِّ عشرة و وهب الْخرى لْسان بن ثابت و أم أيمن حاضنة النبِ  و كانت سوداُ ورثها عن أمُ و كان اسَها بركة فأعتقها و زوجها عبيد الْزرجي بِكة فولدت لُ أيمن فمات زوجها فزوجها النبِ  من زيد فولدت لُ أسامة أسود يشبهها فأسامة و أيمن أخوان لْم و ريُانة بنت شمعون غنمها من ْ بنِ قريظة.

And as for his **saww**-female-slaves—Al Muqawqas, ruler of Alexandria had gifted two slave girls to him **saww**. Mariah the Coptic, and she gave birth for him **saww** to Ibrahim **as**, and she died after him **saww** by five years, year sixteen, and he **saww** gifted the other one to Hasaan Bin Sabit; and Umm Ayman the nursemaid of the Prophet **saww** and Sawda inherit her from his **saww** uncle, and her names is Barkah. She freed her, and she was married to nby Al Khazraji at Makkah,
and she gave birth for him to Ayman. Her husband died, and the Prophet saww married her from Zayd and she gave birth for him saww to Asama, black, resembling her. So, Asama and Ayman are brothers of a mother, and Rayhana daughter of Shamoun. She was a booty from the clan of Qureyza.

And his saww servants from the free ones – Anas Bin Malik, and Hind and Asma, two daughters of Kharjah Al Aslamitaan’. 252

Al Kafi – The number, from Sahl, from Ja’far Bin Muhammad Al Ash’ary, from Ibn Qaddah,

‘From Abu Abdullah asws having said: ‘The wife of Usman Bin Mazoun came over to the Prophet saww, and she said, ‘O Rasool-Allah saww! Usman tends to Fast during the day, and he stands (for the Prayer) during the night’. Rasool-Allah saww went out angered, carrying his saww slippers until he saww came over to Usman, and he saww found him praying (Salat). When Usman saw Rasool-Allah saww he finished it.

He saww said: ‘O Usman! Allah azwj the Exalted did not Send me saww with the monasticism, but He saww sent me saww with the straightness, and the ease, and the tolerance. I saww Fast, and I saww Pray, and I saww touch my saww wife. So the one who loves my saww nature, let him adopt a way with my saww Sunnah, and from my saww Sunnah is the marriage’. 253

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazala Bin Ayoub, from Ismail Bin Abu Ziyad,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww kissed Usman Bin Mazoun after his death’’. 254

Al Kafi – The number, from Sahl, from Ja’far Bin Muhammad, from Ibn Al Qadah,

252 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 5 H 2
253 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 5 H 3
254 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 5 H 4
‘From Abu Abdullah asws having said: “The Prophet saww heard a woman, when Usman Bin Mazoun died, and she was saying, ‘Congratulations to you, O Abu Al-Saib, of the Paradise!’ The Prophet saww said: ‘And what is your knowledge? It would suffice you to that you should be saying, ‘He used to love Allah azwj Mighty and Majestic and His Raool saww’.

When Ibrahim as, son as of Rasool-Allah saww passed away, the eyes of Rasool-Allah saww filled with tears. Then the Prophet saww said: ‘The eyes are tearful and the heart is grieving and we saww are not saying what would Anger the Lord azwj, and I saww am with you as, O Ibrahim as, grieving’.

Then the Prophet saww saw a flaw in his as grave, so he saww evened it with his hand, then said: ‘When one of you does something, so let him be proficient in it’. Then he saww said: ‘Join with your as righteous ancestor Usman Bin Mazoun’.

‘From Abu Abdullah asws having said: “Ibn Am Maktoum recited the Azan for the morning Prayer, and a man passed by Rasool-Allah saww, and he saww was partaking a pre-dawn meal. So he saww invited him that he eats with him, but he said, ‘O Rasool-Allah saww! The Muezzin has called the Azan for the dawn’. So he saww said: ‘This is Ibn Am Maktoum, and he is reciting Azan at night. However, when Bilal recites Azan, so during that, you refrain’.

‘I asked Abu Abdullah asws about the (distinction of the) white thread from the black thread. He asws said: (It is) the whiteness of the day from the blackness of the night’. He asws said: ‘Bilal used to call the Azan for the Prophet saww, and Ibn Am Maktoum, and he was blind, would call the Azan at night, and Bilal would call the Azan when the dawn emerged.

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255 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 5 H 5
256 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 5 H 6
Prophet \textit{saww} said: ‘When you hear Bilal, so leave the food and the drink, for it would have become a morning’.

\textit{Al Kafi} – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Al Musna, from Ismail Al Jufy, ‘From Abu Ja’far\textit{asws} having said: ‘What is your\textit{asws} view of Umm Ayman, for I\textit{asws} testify that she is from the people of the Paradise, and (although) she did not understand what you (Shias) are upon’.

\textit{Al Kafi} – The number, from Ibn Isa, from Ali Bin Al Hakam, from Hisham Bin Salim, from a man, ‘From Abu Abdullah\textit{asws} having said: ‘Rasool-Allah\textit{saww} got Miqdad Bin Al-Aswad\textit{as} married to Zuba’at daughter of Al-Zubeyr Bin Abdul Muttalib, and rather he\textit{saww} got him\textit{as} married in order to set the rules of the marriage and (for people) to follow the footsteps of Rasool-Allah\textit{saww} and to let them know that the most prestigious of them in the Presence of Allah\textit{azwj} is the most pious of them’, and Al-Zubeyr was a brother of Abdullah\textit{asws} and Abu Talib\textit{asws} to their\textit{asws} father and their\textit{asws} mother’.

\textit{Al Kafi} – Muhammad Bin Yahya, from the two sons of Isa, and Ali, from his father both together, from Ibn Abu Umeyr, from Al Husayn Bin Abu Hamza, ‘From Abu Abdullah\textit{asws} having said: ‘When Quraysh intended to kill the Prophet\textit{saww}, they said, ‘How would it be for us with Abu Lahab\textit{la}?’ Umm Jameel said, ‘I shall suffice him for you all. I will say to him that I will sit in the house today for morning drinking’. When it was the next morning and the Polytheists were ready for the Prophet\textit{saww}, Abu Lahab\textit{la} and Umm Jameel sat drinking.

Abu Talib\textit{asws} called Ali\textit{asws} and said to him\textit{asws}: ‘O my\textit{as} son! Go to your\textit{asws} uncle Abu Lahab\textit{la} and to open (his door). So, if he does open for you\textit{asws}, then enter, and if he does not

\textsuperscript{257} Bihar Al Anwaar – V 22, The book of our Prophet\textit{saww}, P 4 Ch 5 H 7
\textsuperscript{258} Bihar Al Anwaar – V 22, The book of our Prophet\textit{saww}, P 4 Ch 5 H 8
\textsuperscript{259} Bihar Al Anwaar – V 22, The book of our Prophet\textit{saww}, P 4 Ch 5 H 9
open for you asws, then attack upon the door and break it and enter to him. Then, when you asws enter to him, say to him: ‘My asws father as saying to you that a man whose uncle is a spy among his people wouldn’t be humiliated’.

قَالَ فَذَهَبَ أَمِيُّ الْمُؤْمِنِينَ ع ف َوَجَدَ الْبَابَ مُغْلَقاً فَاسْتَفْتَحَ ف َلَمْ يُفْتَحْ لَُُ ف َتَحَامَلَ عَلَى الْبَابِ فَكَسَرَهُ وَ دَخَلَ فَلَمَّا رَآهُ أَبُو لَََبٍ قَالَ لَُُ مَا لَكَ يَا ابْنَ أَخِي ف َقَالَ لَُُ أُبَايِعُكُمْ عَلَى ابْنِ أَخِي ثَُّْ تُرِيدُو قَتْلَُُ وَ اللًَّتِ وَ الْعُزَّى لَقَدْ هَََمْتُ أَنْ أُسْلِمَ ثَُّْ ت َرَوْنَ مَا أَصْنَعُ فَاعْتَذَرُوا إِلَيُِْ وَ رَجَعَ.

He asws said: ‘So Amir Al-Momineen asws went and found the door locked. He asws asked for it to be opened but he did not open it for him asws. He asws attacked upon the door and broke it and entered. When Abu Lahab la saw him asws, said to him asws, ‘What is the matter with you asws, O son asws of my brother as? He asws said to him: ‘My asws father as is saying to you that a person whose uncle is a spy among the people would be with the humiliation’.

ف َلَمَّا رَأَتُُْ ق ُرَيْشٌ عَرَفَتِ الْغََْبَ فِِ وَجْهُِِ ف َقَالَتْ مَا لَكَ يَا أَبَا لَََبٍ ف َقَالَ أُبَايِعُكُمْ عَلَى ابْنِ أَخِي ثَُّْ تُرِيدُو قَتْلَُُ وَ اللًَّتِ وَ الْعُزَّى لَقَدْ هَََمْتُ أَنْ أُسْلِمَ ثَُّْ ت َرَوْنَ مَا أَصْنَعُ فَاعْتَذَرُوا إِلَيُِْ وَ رَجَعَ.

He said to him asws, ‘Your asws father as spoke the truth, so what is that, O son asws of my brother as? He asws said to him: ‘They want to kill the son saww of your brother as and you are eating and drinking?’ He leapt up and grabbed his sword. Umm Jameel attached herself with him, so he raised his hand and slapped her face with a slap, her eye popped out and she died, and she was horrified, and Abu Lahab went out and the sword was with him.

وَجَهِهَا لَطْمَةً ف َفَقَأَ عَيْنَهَا فَمَاتَتْ وَ هِيَ عَوْرَةً وَ خَرَجَ أَبُو لَََبٍ وَ مَعَُُ السَّيْفُ.

When Quraysh saw him, they recognised the anger in his face. They said, ‘What is the matter with you, O Abu Lahab la?’ He said, ‘I pledged allegiance to you upon the son saww of my brother as, then you are intending to kill him saww? By Al Laat and Al Uzza! I have thought about becoming a Muslim, then you will see what I will do’. They presented excuses to him and he returned’.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam and a number of our companions, from Ahmad bin Abu Abdullah, from Ismail Bin Mihran altogether from Sayf Bin Ameyra, from Abdullah Bin Muskan, from Ammar Bin Hayyan,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww, a sister of his saww from the breastfeeding came to him saww. When he saww looked at her he saww was cheered by her and spread his saww cloth for her and made her to be seated upon it. Then he saww went on to discuss with her and smiling in her face.

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Then she stood up and went. Then her brother came, but he did not do with him what he had done with her. It was said to him, ‘O Rasool Allah! You did with your (step) sister what you did not do with him and (although) he is a man’. He said: ‘Because she is more righteous with her parents than he is’.

From the register attributed to Amir Al-Momineen – Al-Sharih reported that Usman, before the migration, was in the neighbourhood of Al-Waleed Bin Al-Mugheira. When he saw what harm the rest of the companions are facing, he went out from his neighbourhood in order to become an example for them. So, he recited during that gathering to Labeed Bin Al-Mugheira (a poem), ‘Indeed! All things, apart from Allah, are false, and all bounties have no escape from decaying’.

Usman ratified the first sentence and denied the second, and a quarrel occurred between them. A youth from the Quraysh slapped Usman and injured one of his eyes. Al-Waleed said to him, ‘O son of a brother! Your eye was needless from what injured it, and you were in protective immunity’. Usman said, ‘By Allah! My healthy eye is begging to what its counterpart has been afflicted for the Sake of Allah.’

Then he (Usman) prosed, ‘Although my eye, in the Pleasure of the Lord, encountered a hand of an atheist regarding the Religion, not being guided by me, so the Beneficent has Compensated me from it with His Rewards, and the one who pleases the Beneficent, O people, is Assisted, and I, and even though you are saying, am deviated, strayed, foolish upon the Religion of the Rasool Muhammad, I intend Allah with that, and the Truth is our Religion, and upon the nose-rubbing of the one who seeks against us and transgresses.

261 Bihar Al Anwaar – V 22, The book of our Prophet, P 4 Ch 5 H 11
So, no, clan of Fihr, do not speak of the betrayal, and take advantage of the gaps of the events during tomorrow, and you are claiming with woe in the Blazing Fire and you have seats at the confluence of the Fires. Whenever you will call for the drink, you will be quenched boiling water not cooled'.

Amir Al-Momineen asws prosed these couplets in anger to him, and it is said that this is the first poem he asws had prosed: 'Is it from the mention of a people without a curse? I asws woke up in the morning depressed crying like in grief. Is it from the mentioned of people with foolishness overcome with the injustice. One who calls to the Religion is not ending from the immoral ones and what they are enjoining, and the treachery among them is a way unsafe.

Indeed! Are they not seeing Allahazwj is Causing their best ones to be fewer? We are angered for Usman Bin Mazoun when they are slapping us and they are not facing facing us, with stabbing and unconscious beatings. Soon we will recompense them if they do not died currently, measure by measure, a recompense without question, or they should end from the matter which they are pausing in, and they are pleasing from us after with the religion, and we will prevent the host from being our host with every regularity in the old palm.

And laxatives as if the salt is mixed with it, curing the illness with it from the important madmen, until the men who have no solutions for them settle down, after the difficulty of allowing and softening, or believing in a Boon Sent down, wondering upon a Prophetas like
Musa—or like Zul Noon, he comes to a matter unambiguous without crookedness, just as it has been manifested in the Verses of (Surah) Yaseen”.

13- كان الكافي العلة عن سهيل عن أحمد بن وائل عن رغبة عن حماعة قال: يُعْرَضُ رجل من ولد نسوة من الخطب بجرأة رجل عقيل فقتله لเ€ إ€

هذا الفتحي الفاذاي فقله لا عبدية وأذججبه الذين فائتمه فوق عليه فقعله وألفا في الطبي فاجتمع البيكرين والعمريين والعثمانين وقالوا ما

بما صاحبهما فلご覧 بها إلا حفظت من محمد وما قالت صاحبة عزيزه

Al Kafi – The number, from Sahl, from Ahmad, Bin Hilal, from Zar’a, from Sama’at who said,

‘A man from the children of Umar Bin Al-Khattab exposed (molested) a maid of an Uqeyli man. She said to him, It was this Umary who has hurt me’. He said to her, ‘Let him come into the corridor’. She let him in, and he pounced hard and killed him, and threw his body onto the street’ So the Bakries, and Umaries, and Usmaanies gathered and said, ‘There is no match for our companion. We will not avenge his killing except by Ja’far Bin Muhammad, and no one killed our companion except him.

و كان أبو عبد اللَّه ع عن حضرة عقيل عن سهل عن أحمد بن وائل فقتله لเ€ إ€

And Abu Abdullah had gone near the Quba. I met him and told of the gathering of the people against him. He said: ‘Leave them’. When they came and saw him, they were aggressive against him and said, ‘No one killed our companion except you, and we will not kill anyone apart from you’. He said; ‘Let a group from you speak to me’. So a group separated itself from them, grabbed him by the hand and entered with him into the Masjid. But when they came out, they were saying, ‘Our Sheikh is Abu Abdullah Ja’far Bin Muhammad. We seek Refuge with Allah that there was someone like him and for having done this, or ordered for it’. Then they dispersed.

قَالَ فَمََْيْتُ مَعَُُ فَ قُلْتُ جُعِلْتُ فِدَاكَ مَا كَانَ أَقْرَبَ رِضْاهُمْ مِنْ سَخَطِهِمْ قَالَ نَعَمَ دَعَوْتُهُمْ فَأَخْرَجْتُ الصَّحِيفَةَ فَقَالَ مَا هَذِهِ الصَّحِيفَةُ جَعَلَنَِِ اللَُُّ فِدَاكَ فَقَالَ إِنَّ أُمَّ ا

When they had finished with him, I said, ‘May I be sacrificed for you, how close was their happiness from their anger’. He said: ‘Yes’. I called them, so go or else I will bring out the Parchment!’ I said, ‘And what is this Parchment, may I be sacrificed for you?’. He said: ‘The mother of Al-Khattab was a slave girl of Al-Zubeyr Bin Abdul Muttalib. Nufeyl seduced her and impregnated her. Zubeyr was looking for him, and he fled to Al-Taef. Zubeyr went out behind him. Saqeeef saw him and said, ‘O Abu Abdullah, what are you doing over here?’ My maid was seduced by your Nufeyl’.

مُهِّبَ مَثْلُهُ فِي جَاهِزَتِهِ لِلْإِشْْمَامِ فَمَنَّهُ عَلَيْهِ فَقَالَ لِيَظْهَرْ لَِ حَتََّّ أَعْرِفَُُ الرَّبِّ شَفَيَّةٌ فَخَرَجُوا إِلَيْهِ إِلَى الْجَاهِزَةِ فَخَرَجَ هَارِباً إِلَى الطَّائِفِ فَخَرَجَ الزُّبَيْرُ فِِ تَُِارَةٍ لَُُ إِلَيَّ الشَّامِ فَدَخَلَ عَلَى مَلِكِ الدُّومَةِ فَقَا

262 Bihar Al Anwaar – V 22, The book of our Prophet, P 4 Ch 5 H 12
So he ran away from it to Syria and Al-Zubeyr went out on business to Syria. He came up to the King of Dowmat who said to him, ‘O Abu Abdullah! I have a need from you’.

He said, ‘And what is your need, O King’. He said, ‘A man from your people has taken his son, and I would love to return him back to his father’. He said, ‘Display him to me until I can recognise him’.

When it was the morning, he came up to the King. When the King saw him, he laughed. He said, ‘What made you to laugh, O King?’ He said, ‘I don’t think that this man has been born to an Arab. When he saw you entering, he could not control his backside and released wind’. He said, ‘O King! When I go to Makkah, I shall fulfil your request’.

Al-Zubeyr went he carried him to the Quraysh who insisted that he hand over to him (Nufayl) his son (Al-Khattab born from the slave girl of Al-Zubeyr). Then they took him to Abdul Muttalib asws. He said, ‘There is nothing between myself and him. Do you not know what he has done with regards to my son, so and so? But you all go to him, try to persuade him, and speak to him’.

Al-Zubeyr said to them, ‘Then Satanla has a dominion to himselfla, and that the son of this man is the son of Satanla and I do not feel safe that (tomorrow) he might become a leader over us. But, enter him in the door of the Masjid to me that I should take an iron and mark his face with it, and write down against him and his son that they shall not be part of our gatherings, and will not issue any orders on our children, nor will they cast arrows with us’.

They did that, and marked his face with the iron, and wrote against him a document, and that document is in ourasws possession. asws told them: ‘Let measws go or else Iasws would bring out the document, for in it is your scandal’. So they let measws go’.

And a slave of the Rasool-Allahasw died and did not leave any inheritors behind. The sons of Al-Abbas and Abu Abdullahasws disputed with regards to it, and Hisham Bin Abdul Malik was performing the Pilgrimage during that year. So he sat (in Judgement) for them. Dawood Bin Ali said, ‘The guardianship (of this legacy) is for us’, and Abu Abdullahasws said: ‘But, the guardianship (of this legacy) is for measws’.
Dawood Bin Ali said, ‘Your asws father fought against Muawiya’. So he asws said: ‘If my asws father fought against Muawiya, so there was for your father an abundant share of it, then he fled after his embezzlement’. And he asws said: ‘By Allah azwj! Tomorrow I shall place upon your neck the collar of the pigeons’. Dawood Bin Ali said to him asws, ‘This speech of yours is lower to me than the droppings of a camel in the valley of Al-Arzaq’. He asws said: ‘As for the valley, there is no right either for you or your father therein’.

Hisham said, ‘When it is the morning, I shall sit (in Judgement) for you’. So when it was the next morning, Abu Abdullah asws came out, and with him asws was a document in a bag, and Hisham sat (in Judgement) for them. Abu Abdullah asws placed the document in front of him. When he (Hisham) read it, he said, ‘Call Jandal Al-Jaza’iy and Ukkashat Al-Zamry for me’. And these were two old men who had lived through the era of ignorance.

He threw the document towards them and said, ‘Do you two recognise these handwritings?’ They said, ‘Yes. This is the handwriting of Al-A’as Bin Umayya, and this is the handwriting of so and so and so from Quraysh, and this is the handwriting of Harb Bin Umayya’. Hisham said, ‘I see that you asws have in your asws possession the writings of our forefathers’. He asws said: ‘Yes’. He said, ‘So I hereby judge it to be in your asws guardianship’. He asws went out saying: ‘If the scorpion returns, the shoe would be ready to crush it’.

I said, ‘May I be sacrificed for you asws, what is this document?’ He asws said: ‘Nushaylat was a maid for the mother of Al-Zubeyr, and for Abu Talib asws, and Abdullah asws. Abdul Muttalib asws took her, and she gave birth to her son so and so (Al-Abbas). Al-Zubeyr said to them, ‘We have inherited this maid from our mother and your son. This is a slave for us. So he took him to the middle of Quraysh. He said, ‘I will answer you on the condition that this son of your will not participate in a gathering, nor will he cast arrows with us’. He wrote against them a document, and testified against them. So this is that document’.263

263 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 5 H 13
Nahj Al Balagah – In a letter Amir Al Momineen, asws wrote to Muawiya: ‘A people from the Emigrants are being martyred in the Way of Allah, azwj, and for every merit to the extent that when our martyrs get martyred it is said, ‘Chief of the martyrs’, and Rasool-Allah, sallallahu alayhi wasallam particularised him (Hamza, asws) with seventy exclamations of Takbeers at his Salat upon him, asws, or do you not see that a people, their hands were cut in the Way of Allah, azwj and for every merit to the extent that it was done with one of us what was done with one of them, it was said, ‘He (Ja'far, asws) flies in the Paradise and is with two wings’.

Tafseer Al-Qummi – The Prophet-hood was Revealed unto Rasool-Allah, sallallahu alayhi wasallam on the day of Monday, and Ali, asws professed Islam on the day of Tuesday, then Khadeeja, asws Bint Khuweylid, wife of the Prophet, sallallahu alayhi wasallam came to the Prophet, sallallahu alayhi wasallam and he was praying Salat and Ali was by his side, and Ja'far, asws was with Abu Talib.

Abu Talib said to him: ‘Connect the wings of the son of your uncle. So, Ja'far stood on the left of Rasool-Allah, sallallahu alayhi wasallam. Rasool-Allah, sallallahu alayhi wasallam fastened from between them, and Rasool-Allah, sallallahu alayhi wasallam and Ali, asws and Zayd Bin Haris and Khadeeja, asws used to pray Salat until Allah, sallallahu alayhi wasallam Revealed unto him: proclam what you are Commanded with [15:94] – the Verse’. 

(The book) ‘Al Ilal Al Sharaie’ – My father, from Sa’ad, from Al Barqy, from his father, from Ahmad Bin Nazr Al Khazzaz, from Amro Bin Shimr, from Jabir Bin Yazeed Al Jufy,

‘From Abu Ja'far, asws having said: ‘Allah, azwj Mighty and Majestic Revealed to His Rasool, sallallahu alayhi wasallam. “I am Grateful to Ja'far, asws Bin Abu Talib, asws of four traits”. The Prophet, sallallahu alayhi wasallam called him asws and informed him asws.

264 Bihar Al Anwaar – V 22, The book of our Prophet, sallallahu alayhi wasallam, P 4 Ch 5 H 14
265 Bihar Al Anwaar – V 22, The book of our Prophet, sallallahu alayhi wasallam, P 4 Ch 5 H 15
He asws said: ‘Had Allah azwj Blessed and Exalted not Informed you saww, I asws would not inform you saww. I asws have not drunk wine at all because I asws know that if I asws were to drink it, my asws intellect would decline; and I asws have not lied at all because the liar, his personality reduces; and I asws have not committed adultery at all, because I asws fear that when I asws do so, it would be done with (those close to) me asws, and I asws have not worshipped an idol at all, because I asws know that it can neither harm nor benefit’.

He asws said: ‘The Prophet saww struck his asws hand upon his asws shoulder and said: ‘You asws have a right upon Allah azwj Mighty and Majestic that He aswj Makes two wings to be for you asws to fly with these along with the Angels in the Paradise’.

‘From the Prophet saww having said to (Syeda) Fatima asws: ‘Our martyrs are the most superior of the martyrs, and he asws (Ja’far asws) is your asws uncle asws, and from us asws one for whom Allah azwj Made two wings to be for him asws. He asws flies with these along with the Angels, and he asws is a son asws of your asws uncle aswr.

‘From the book ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Ismail Bin Yahya, from Muhammad Bin Jarere Al Tabari, from Muhammad Bin Ismail Al Sawari, from Abu Al Salt Al Harwy, from Al Husayn Al Ashfar, from Qays Bin Al Rabie, from Al Amsh, from Ababa Bin Rabie, from Abu Ayoub Al Ansari,

‘The book ‘Uyoon Al Akhbaar Al Reza asws’, by the three chains from Al-Reza asws, from his asws forefathers asws, from Al-Husayn Bin Al asws having said: ‘I asws saw the Prophet saww exclaim five Takbeers upon Hamza asws, and exclaimed five Takbeers upon the martyrs after Hamza asws with five Takbeers, and followed up Hamza asws with seventeen Takbeers’.

(266) Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 5 H 16
(267) Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 5 H 17
(268) Bihar Al Anwaar – V 22, The book of our Prophet asws, P 4 Ch 5 H 18
(The book) ‘Uyoon Akhbaar Al-Rezaasws’ – by the three chains from Al-Rezaasws, from hisasws forefathers asws, from the Prophetasws having said: ‘Best of myasws brothers is Aliasws, and best of myasws uncles is Ja’farasws, and Al-Abbas is brother of myasws fatherasws.’

20 - In the Amali for the purpose of the speech, a hand of Ali asws saww, a hand of Ali asws saww, a hand of Ali asws saww, a hand of Ali asws saww, a hand of Ali asws saww. Then he said: ‘O community of the Helpers! O community of the Clan of Hashimasws! O community of the Clan of Abdul Muttalibasws! Iasws am Muhammadasws! Iasws am Rasoolasws of Allahazwj except that Iasws am Created from the Mercied clay in four from myasws family – Iasws, and Alisws, and Hamzaasws and Ja’farasws.

21 - In the Amali for the purpose of the speech, a hand of Ali asws saww, a hand of Ali asws saww, a hand of Ali asws saww, a hand of Ali asws saww, a hand of Ali asws saww. Then he said: ‘O community of the Helpers! O community of the Clan of Hashimasws! O community of the Clan of Abdul Muttalibasws! Iasws am Muhammadasws! Iasws am Rasoolasws of Allahazwj except that Iasws am Created from the Mercied clay in four from myasws family – Iasws, and Alisws, and Hamzaasws and Ja’farasws.

‘One day Rasool-Allahsaww went out and hesaww was holding a hand of Alisws Bin Abu Talibasws, and hesaww was saying: ‘O community of the Helpers! O community of the Clan of Hashimasws! O community of the Clan of Abdul Muttalibasws! Iasws am Muhammadasws! Iasws am Rasoolasws of Allahazwj except that Iasws am Created from the Mercied clay in four from myasws family – Iasws, and Alisws, and Hamzaasws and Ja’farasws.

‘Aliasws Bin Al-Husaynasws, Chief of the worshippers looked at Ubeydullah Bin Abbas son of Alisws Bin Abu Talibasws, and suddenly burst out crying, then said: ‘There was no day severer upon Rasool-Allahsaww than the day of Ohad. Hisasws uncle Hamzaasws Bin Abdul Muttalibasws was killed during it, lion of Allahazwj and lion of Hisazwj Rasoolasws, and after it the day of Motah, son of hisasws uncle Ja’farasws Bin Abu Talibasws was killed during it’.

Then heasws said: ‘And there is no day like the day of Al-Husaynasws. Heasws was attacked upon by thirty thousand men claiming to be from this community, all of them trying to get closer to Allahazwj Mighty and Majestic by (shedding) hisasws blood, and heasws, by Allahazwj, was reminding them. They did not take the preaching until they killed himasws, with rebellion, and injustice, and aggression’.

269 Bihar Al Anwaar – V 22, The book of our Prophetasws P 4 Ch 5 H 19
270 Bihar Al Anwaar – V 22, The book of our Prophetasws P 4 Ch 5 H 20
Then he\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} have Mercy on Al-Abbas, for he preferred, and was afflicted, and ransomed his\textsuperscript{asws} brother\textsuperscript{asws} until his\textsuperscript{asws} two hands were cut off, so Allah\textsuperscript{azwj} Mighty and Majestic Replaced these with two wings, he\textsuperscript{asws} flies with them along with the Angels in the Paradise just as He\textsuperscript{azwj} had Made for Ja’far\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and that for Al-Abbas\textsuperscript{asws} Blessed and Exalted there is a status the entirety of the martyrs would envy him\textsuperscript{asws} for it on the Day of Qiyamah’\textsuperscript{271}.

271 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 5 H 21

272 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 5 H 22

273 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 5 H 23
of the martyrs Hamza\textsuperscript{asws}, and one who flies along with the Angels Ja’far\textsuperscript{asws}, and Al-Qaim\textsuperscript{asws}. 274

(The book) ‘Al-Istiyaab’ – It is reported from the Prophet\textsuperscript{saww} having said: ‘Hamza\textsuperscript{asws} is chief of the martyrs’; and it is reported: ‘Best of the martyrs, and had you not found him\textsuperscript{asws} as purified, I\textsuperscript{saww} would have neglected burying him\textsuperscript{asws} until he\textsuperscript{asws} would have been resurrected from the bellies of the bird and the predators’, and he\textsuperscript{asws} and his\textsuperscript{asws} companions (bodies) had been trampled (by horses) on that day (of Ohad)’.

He\textsuperscript{asws} said: ‘And Ja’far\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was the most resembling of the people with Rasool-Allah\textsuperscript{saww} in manners and physique, and Ja’far\textsuperscript{asws} was older than Ali\textsuperscript{asws} by ten years, and Aqeel was older than Ja’far\textsuperscript{asws} by ten years, and Talib\textsuperscript{asws} was older than Aqeel by ten years; and Ja’far\textsuperscript{asws} was from the first of the emigrants to emigrate to the land of Ethiopia.

And he\textsuperscript{asws} arrived from it to Rasool-Allah\textsuperscript{saww} when Khyber had been conquered. The Prophet\textsuperscript{saww} met him\textsuperscript{asws} and hugged him\textsuperscript{asws} and said: ‘I\textsuperscript{saww} do not know which of the two I\textsuperscript{saww} am more happier, with the arrival of Ja’far\textsuperscript{asws} or with the conquest of Khyber; and his\textsuperscript{asws} and his\textsuperscript{asws} companion’s arrival from the land of Ethiopia was during the year seven from the emigration, and Rasool-Allah\textsuperscript{saww} lined up (the companions) for him\textsuperscript{asws} to the side of the Masjid.

Then there was the military expedition of Motah in the year eight from the emigration, and he\textsuperscript{asws} fought in it until both his\textsuperscript{asws} hands were cut off, then he\textsuperscript{asws} was killed. Rasool-Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Replaced him\textsuperscript{asws} with two wings he\textsuperscript{asws} is flying with in the Paradise wherever he\textsuperscript{asws} so desires to. So, from then, it is said for him\textsuperscript{asws} ‘Zul-Janahayn’ (One with two wings)”.

And from Salim Bin Abu Al-Ja’ad who said, ‘Rasool-Allah\textsuperscript{saww} saw in the dream Ja’far\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} with two wings stained with the blood’”. 

\textsuperscript{274} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 5 H 24
And from Ibn Umar who said, ‘We found what is between the chest of Ja’far\(^\text{asws}\) and his\(^\text{asws}\) shoulders and what faces from it, ninety injuries, what is between the strike of the sword, and stab of the spear. And when the news of expiry of Ja’far\(^\text{asws}\) came to the Prophet\(^\text{saww}\), his\(^\text{asws}\) wife Asma Bint Umays came, and he\(^\text{asws}\) consoled her regarding her husband Ja’far\(^\text{asws}\); and (Syeda) Fatima\(^\text{asws}\) came and she\(^\text{asws}\) was crying and saying: ‘Waah uncle!’ Rasool-Allah\(^\text{saww}\) said: ‘Upon the likes of Ja’far\(^\text{asws}\), let the crying ones cry’.

And from Ali\(^\text{asws}\) as: ‘The Prophet\(^\text{saww}\) said to Ja’far\(^\text{asws}\): ‘You resemble my\(^\text{saww}\) physique and my\(^\text{saww}\) manners, O Ja’far\(^\text{asws}\)!’

And from Ibn Abbas who said, ‘Rasool-Allah\(^\text{saww}\) said: ‘Last night I\(^\text{saww}\) entered the Paradise and therein was Ja’f\(^\text{asws}\)ar flying around along with the Angels, and there was Hamza\(^\text{asws}\) with his\(^\text{asws}\) companions’.

We were lying down at Al-Abtah, there wasn’t from us except he was covered with his cloth upon his face. Ali\(^\text{asws}\) Bin Abu Talib\(^\text{asws}\) was on my\(^\text{saww}\) right, and Ja’far\(^\text{asws}\) Bin Abu Talib\(^\text{asws}\) on my\(^\text{saww}\) left, and Hamza\(^\text{asws}\) Bin Abdul Muttalib\(^\text{asws}\) by my\(^\text{saww}\) legs. Nothing awakened me\(^\text{saww}\) from my\(^\text{saww}\) sleep apart from the ruffling of the wings of the Angels and the coolness of the forearm of Ali\(^\text{asws}\) Bin Abu Talib\(^\text{asws}\) in my\(^\text{saww}\) chest.

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275 Bihar Al Anwaar – V 22, The book of our Prophet\(^\text{saww}\), P 4 Ch 5 H 25
saww woke up from my saww sleep, and Jibraeel as was among three Angels. One of the three Angels was saying to him asws: ‘To which of the four are you asws sent?’ So, he saww nudged me saww with his saww legs and said: ‘To this one’. He said, ‘And who is this one, introduce him saww’. He asws said: ‘This is Muhammad saww, chief of the Prophets asws, and this is Ali asws Bin Abu Talib asws chief of the successors asws, and this is Ja’far asws Bin Abu Talib asws. There are two solid wings for him asws. He asws will fly with these in the Paradise, and this one is Hamza asws Bin Abdul Muttalib asws, chief of the martyrs’.

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276 - The book) ‘Al Amaali’ of the sheykh Al Tusi, by his chain from Ibrahim Bin Salih, from Zayd Bin Al Hassan, from his father, ‘From Abu Abdullah asws having said: ‘Rasool-Allah saww said’ – and he mentioned approximate to it, and it has passed in the chapter of the Prophet-hood’.

277 - From a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His azwj Words: From the Momineen there are men who ratified what they pacthed with Allah upon. [33:23] – that they will not flee (from the battlefield), ever, So, from them is one who fulfilled his vow, - i.e., his term, and he is Hamza asws and Ja’far asws Bin Abu Talib’asws and from them is one who awaits, - his term, meaning Ali asws. Allah azwj Said: and they did not change with any alteration [33:23] – the Verse’.

278 - In a report of Abu Al Jaroud,

‘Surely, you cannot guide the one you love, [28:56]. He said, ‘It was Revealed regarding Abu Talib saww – Rasool-Allah saww used to say: ‘O Uncle!’ Say, ‘There is no god except Allah, you saww will benefit by it on the Day of Qiyamah’. He saww said: ‘O son of a brother! I saww am more knowing with myself’.
When he asws passed away, Al-Abbas Bin Abdul Muttalib testified in the presence of Rasool-Allah saww that he asws had spoken with it during the death. Rasool-Allah saww said: ‘As for me saww, I asws did not hear it from him asws, and I saww hope that it benefits him asws on the Day of Qiyamah’.

And Rasool-Allah saww said: ‘If I asws was standing upon the Praiseworthy Position (Maqam Al-Mahmoud), I saww will intercede regarding my asws father asws, and regarding my asws mother asws, and my asws uncle asws and a brother of mine I asws had established brother-hood with during the pre-Islamic period’.

Note – I (Majlisi) am saying, ‘Al Qummi has taken it from the Tafseers of the general Muslims, and this is their allegation regarding Abu Talib asws, Sheykh of Al-Abtah, and as for the Imamiya Shias, they are united upon that he asws believed in the Prophet saww, and the reports of the People asws of the Household speak with that, and his poems have acknowledged with it’.

Tafseer Al Qummi - There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39]. He said, ‘It was Revealed regarding Ali asws, and Hamza asws, and Ja’far asws, then it flows (into others)’.

From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘The people are Created from various trees, whereas I saww and the son asws of Abu Talib asws are from one tree. My asws root is Ali asws and my asws branch is Ja’far asws’.’

279 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 5 H 29
280 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 5 H 30
281 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 5 H 31
‘From Musa asws Bin Ja’far asws, from his asws father asws having said: ‘When the Prophet saww emigrated to Al-Medina and his advent to Badr presented, he saww called the people to the allegiance. Allah azwj of the pledged their allegiance upon the listening and the obedience; and it was so that whenever Rasool-Allah saww was alone, he saww would call Ali asws and inform him asws of the ones who were loyal from them, and the ones who are not loyal, and asked him asws to conceal that.

Then Rasool-Allah saww called Ali asws, and Hamza asws, and (Syeda) Fatima asws and said to them: ‘Pledge allegiance to me saww, the allegiance of being content’. Hamza asws said, ‘May my asws father and my asws mother be (sacrificed for) you saww! Upon what are we pledging, haven’t we pledged already?’ He saww said: ‘O lion of Allah azwj and lion of His saww Rasool! You asws are pledging for Allah azwj and for His azwj Rasool saww with the loyalty and the standing for the son saww of your asws brother asws, then the Eman will be complete’.

He asws said, ‘Yes, I asws listen and I asws obey’, and he asws spread out his asws hand. He saww said to them: ‘The Hand of Allah azwj is above your hands. Ali asws Emir of the Momineen, and Hamza asws chief of the martyrs, and Ja’far asws the flier in the Paradise, and (Syeda) Fatima asws is chief of the women of the worlds, and the two grandsons Al-Hassan asws and Al-Husayn asws are chiefs of the youths of the people of Paradise. This is a Stipulation upon the entirety of the Muslims, from the Jinn and the humans altogether.

So the one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10]. Then he saww recited: Surely, those pledging allegiance to you are rather pledging their allegiances to Allah [48:10].

He asws said: ‘And when it was the night in which Hamza asws was afflicted during its day, Rasool-Allah saww called him asws and said: ‘O Hamza asws! O uncle asws of Rasool-Allah saww! No doubt you asws will be disappearing with a far disappearance. So what are you asws saying, if you asws are referred to Allah aswj Blessed and Exalted and He aswj Asks you asws about the Laws of Al-Islam and stipulations of the Eman?’
Hamza\textsuperscript{asws} cried and said, ‘May my\textsuperscript{asws} father and my\textsuperscript{asws} mother be (sacrificed) for you\textsuperscript{saww}! Guide me\textsuperscript{asws} and make me\textsuperscript{asws} understand’. He\textsuperscript{saww} said: ‘O Hamza\textsuperscript{asws}! Testify that there is no god except Allah\textsuperscript{azwj}, sincerely, and I\textsuperscript{saww} am Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj} the Exalted (Sent) with the Truth’. Hamza\textsuperscript{asws} said: ‘I\textsuperscript{asws} have testified’.

Hamza\textsuperscript{asws} said, ‘I\textsuperscript{asws} testify and acknowledged and believe and ratify’. And he\textsuperscript{saww} said: ‘The Imams\textsuperscript{asws} from his\textsuperscript{asws} offspring Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and the Imamate in his\textsuperscript{asws} offspring’. Hamza\textsuperscript{asws} said, ‘I\textsuperscript{asws} believe, and ratify’.

And (Syeda) Fatima\textsuperscript{asws} is chieftess of the women of the worlds’. He\textsuperscript{asws} said, ‘I\textsuperscript{asws} ratify’. And he\textsuperscript{saww} said: ‘Hamza\textsuperscript{asws} is chief of the martyrs and lion of Allah\textsuperscript{azwj} and lion of His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and uncle\textsuperscript{asws} of His\textsuperscript{azwj} Prophet\textsuperscript{saww}. Hamza\textsuperscript{asws} cried until he\textsuperscript{asws} fell down upon his\textsuperscript{asws} face and went on to kiss the eyes of Rasool-Allah\textsuperscript{saww}.

And he\textsuperscript{saww} said: ‘Ja’far\textsuperscript{asws} son\textsuperscript{asws} of your\textsuperscript{asws} brother\textsuperscript{asws} is a flier in the Paradise along with the Angels, and that Muhammad\textsuperscript{saww} and his\textsuperscript{saww} family\textsuperscript{asws} are the best of created beings. Do you\textsuperscript{asws} believe, O Hamza\textsuperscript{asws} in their\textsuperscript{asws} secrets, and their\textsuperscript{asws} apparent, and their\textsuperscript{asws} hidden, and you\textsuperscript{asws} will live upon that and die (upon that). You\textsuperscript{asws} will befriend the one who befriends them\textsuperscript{asws} and be inimical to the ones who are inimical to them\textsuperscript{asws}.

He\textsuperscript{saww} said, ‘Yes, O Rasool-Allah\textsuperscript{saww}! I\textsuperscript{asws} Keep Allah\textsuperscript{azwj} as Witness, and keep you\textsuperscript{saww} as witness, and suffice with Allah\textsuperscript{azwj} as Witness’. Rasool-Allah\textsuperscript{saww} said: ‘May Allah\textsuperscript{azwj} Protect you\textsuperscript{asws} and Harmonise you\textsuperscript{asws}’. 282

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282 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 5 H 32

‘I heard Muhammad Bin Al-Hanafiya saying, ‘There are six qualities among us which did not happen to be in anyone from the ones before us, and will not happen to be in anyone after us. From us is Muhammad asws chief of the Messengers as, and Ali asws chief of the successors, and Hamza asws chief of the martyrs, and Al-Hassan asws and Al-Husayn asws chiefs of the youth of the people of the Paradise, and Ja’far asws Bin Abu Talib asws, the one adorned with the two wings flying by these in the Paradise wherever he asws so desires to, and Mahdi asws of this community behind whom Isa asws Bin Maryam asws will be praying Salat’.

He asws said: ‘We adjure you all with Allah aswj! Is there anyone among you who has a brother for him like my asws brother Ja’far asws, the one adorned with the two wings in the Paradise, travelling in it wherever he asws so desires, apart from me asws?’ They said, ‘O Allah aswj! No’.

(Questioned) ‘From Abu Ja’far asws having said: ‘Upon the pillar of the Throne it is inscribed: ‘Hamza asws is lion of Allah aswj and lion of His aswj Rasool asww, and chief of the martyrs’.”  

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283 Bihar Al Anwaar – V 22, The book of our Prophet asww, P 4 Ch 5 H 33
284 Bihar Al Anwaar – V 22, The book of our Prophet asww, P 4 Ch 5 H 34
285 Bihar Al Anwaar – V 22, The book of our Prophet asww, P 4 Ch 5 H 35
From Salman⁴ having said, ‘The Prophet⁴ saww said to (Syeda) Fatima⁴ asws: ‘Our martyr is the chief of the martyrs and he is Hamza⁴ asws Bin Abdul Muttalib⁴ asws, and he⁴ asws is an uncle⁴ asws of your⁴ asws father⁴ saww’. 

Qalbat na Rasool⁴ Allah⁴ saww! And he⁴ asws is the chief of the martyrs those who were killed with you⁴ saww’ He⁴ saww said: ‘No, but chief of the martyrs of the former ones and the latter ones, apart from the Prophets⁴ as, and the successors⁴ as, and Ja’far⁴ asws Bin Abu Talib⁴ asws with the two wings, the flier in the Paradise along with the Angels’. ²⁸⁶

She⁴ asws said: ‘O Rasool-Allah⁴ saww! And he⁴ asws is the chief of the martyrs those who were killed with you⁴ saww’ Tafseer Al-Imam (Hassan Al-Aaskari⁴ asws) – ‘Rasool-Allah⁴ saww said: ‘On the Day of Qiyamah, would be seen multitudes of people – none recognising their number except for Allah⁴ azwj the Exalted – they would be those that love Hamza⁴ asws; and most of them would be committers of sins and misdeeds. The walls of the Fire would be transformed between them and the path of the Bridge – the crossing to the Paradise, and they would be saying, ‘O Hamza⁴ asws! You⁴ asws can see what (predicament) we are in’. 

वीकोल हाम्ज़ा देखेंगे और आपके मित्रों के लिए मुझे कौन से मदद देंगे? मुझे आपके मित्रों के लिए मदद करें और आपके मित्रों को आग से बचाएं।

Hamza⁴ asws would be saying to Rasool-Allah⁴ saww and to Ali⁴ asws Bin Abu Talib⁴ asws, You⁴ saww have both seen my⁴ asws friends how they are seeking help with me⁴ asws! Muhammad⁴ asww, Rasool⁴ asws of Allah⁴ azwj would be saying to Ali⁴ asws, Guardian⁴ asws of Allah⁴ azwj: ‘O Ali⁴ asws! Assist your⁴ asws uncle⁴ asws upon the cries of help of his⁴ asws friends and save them from the Fire’. 

वीकोल हाम्ज़ा में आपके मित्रों के लिए मैं देखता हूँ कौन से मदद देंगे? मैं आपके मित्रों के लिए मदद करता हूँ और आपके मित्रों को आग से बचाता हूँ।

Ali⁴ asws Bin Abu Talib⁴ asws would come with the spear which Hamza⁴ asws used to fight the enemies of Allah⁴ azwj the Exalted with in the world, and he⁴ asws would give it to him⁴ asws and would be saying: ‘O uncle of Rasool-Allah⁴ saww, and uncle of the brother⁴ asws of Rasool-Allah⁴ saww! Block the Blazing Fires from your⁴ asws friends – by this spear of yours⁴ asws which
you asws used to defend with – the friends of Allah azwj in the world, against the enemies of Allah azwj.

فَيُنَاوِلُ َْْزَةُ الرُّمْحَ بِيَدِهِ ف َيََْعُ زُجَُُّ فِِ حِيطَانِ النَّارِ الَْْائِلَةِ ب َينَْ أَوْلِيَائُِِ وَ ب َينَْ الْ عُبُورِ إِلَىَ الََْنَّةِ عَلَى الصِّرَاطِ وَ يَدْف َعُهَا دَف ْعَةً ف َيُنَحِّيهَا مَسِيَْةَ خََْسِمِائَةِ عَامٍ

Then Hamza asws would take the spear in his hand, and he asws would place its end in the walls of the Fire forming a barrier between his friends and their crossing to the Paradise upon the Bridge, and he asws would repel it to a distance - a travel distance of five hundred years. Then he asws would be saying to his friends, and those that used to love him asws in the world, 'Cross over!' So they would be crossing over the Bridge, securely, safely, and the Fires would have been removed from them and its horrors would be distanced from them, and they would be arriving to the Paradise, victorious, successful’.

Al Kafi – The number, from Sahl, from Al Bazanty, from Musanna Bin Al Waleed, from Zurara, ‘From Abu Ja’far asws having said: ‘Rasool-Allah saww prayed seventy Salats upon Hamza asws’.

Al Kafi – Ali, from his father, from Hammad, from Hareez, from Ismail Bin Jabir and Zurara, ‘From Abu Ja’far asws having said: ‘Rasool-Allah saww buried his uncle Hamza asws in his own clothes, and in his blood which he asws was injured in, and the Prophet saww covered him asws with his cloak. It was short from his legs, so he saww called for the leaves and spread it upon him asws and he saww prayed upon him asws with seventy Salats and exclaimed upon him asws seventy Takbeers’.

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Al Zuhry transmitting, ‘From Abu Abdullah asws regarding the Words of the Exalted: Those who are expelled from their homes without right only because they are saying, ‘Our Lord is Allah’. [22:40] – Ali asws, and Al-Hassan asws, and Al-Husayn asws, and Ja’far asws, and Hamza asws’.

287 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 5 H 37
288 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 5 H 38
289 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 5 H 39
290 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 5 H 40
41 – كَانَ الكَاذِبُ مُشَهَّدُ بِنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ لَيْسَ مَعْلُومَ بِنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ بنْ عَلِيمَ.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Husayn Bin Ulwan Al Kalby, from Ali Bin Al Hazawwar Al Ghanwy, from Asbagh Bin Nubata Al Hamzala who said,

‘I saw Amir Al-Momineen asws on the day he asws was victorious over Al-Basra and rode the mule of Rasool-Allah saww, then said: ‘O you people! Shall I asws inform you with the nest of the creature on the Day Allah azwj would Gather them?’ Abu Ayoub Al-Ansary stood up to him asws and said, ‘Yes, O Amir Al-Momineen asws! Narrate to us, for you asws were present and we were absent’. He asws said: ‘The best of the creatures on the Day Allah azwj would Gather them, are seven from the sons of Abdul Muttalib. None will deny their merits except for a Kafir, nor would anyone reject it except for a renegade’.

Ammar Bin Yasir, may Allah azwj have Mercy on him stood up and he said, ‘O Amir Al-Momineen asws! Name them for us in order for us to recognise them’. So he asws said: ‘The best of the creatures after the successors as are the martyrs. Indeed! And the most superior of the martyrs is Hamza asws Bin Abdul Muttalib asws, and Ja’far asws Bin Abu Talib asws. For him asws (Ja’far asws) are two fixed wings. He asws flies with these two in the Paradise. No one from this community has been Granted two wings apart from him asws. It is a thing which Allah azwj Prestige Muhammad saww with, and Ennobled him saww, and the two grandsons Al-Hassan asws and Al-Husayn asws, and Al-Mahdi asws. Allah azwj would Make him asws to be the one whomsoever Allah azwj so Desires from us asws, the People asws of the Household’.

Indeed! And the most superior of the successors as is the successor asws of Muhammad saww, may the greetings be upon him saww and his saww Progeny asws. Indeed! And the most superior of the creatures after the successors as are the martyrs. Indeed! And the most superior of the martyrs is Hamza asws Bin Abdul Muttalib asws, and Ja’far asws Bin Abu Talib asws.

لَّهُ خِيَانِيُّ خَيَانِيُّ وَ مَنْ يُطِعِ اللَّهَ وَ الرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الصَّالِِْينَ وَ حَسُنَ أُولَٰئِكَ رَفِيقاً
Then he recited this Verse [4:69] And whoever obeys Allah and the Rasool, these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they! [4:70] That is the Grace from Allah, and Sufficient is Allah as the Knower. 291

(The book) ‘Al Amaali’ of the sheykh – A group, from Abu Al Mufazzal, by his chain going up to Al Tufayl who said,

‘Ali asws said on the day of the consultation: ‘I asws adjure you all with Allah azwj! Is there anyone among you who has an uncle for him like my asws uncle Hamza asws, lion of Allah azwj and lion of His azwj Rasool saww?’ They said, ‘O Allah azwj, no’.

He asws said: ‘I asws adjure you all with Allah azwj! Is there anyone among you who has a brother for him like my asws brother Ja’far asws with the two wings, stained with the blood, the flier in the Paradise?’ They said, ‘O Allah azwj, no’.

(The book) ‘Al Amaali’ of the sheykh Al Tusi, by his chain,

‘From Al-Sadiq asws, from his asws father asws from his asws grandfather asws having said: ‘Al-Hassan asws Bin Ali asws said among what he asws argued with against Muawiya: ‘And from the ones who had answered to Rasool-Allah saww were his saww uncle Hamza asws, and son of his saww brother Ja’far asws. They asws were both killed, martyred, may Allah azwj be Pleased from them asws, among along with a lot of fighter with them from the companions of Rasool-Allah saww.

Allah azwj, the Exalted Made Hamza asws as chief of the martyrs from between them, and Made two wings to be for Ja’far asws, he asws flies with these along with the Angels however he asws so desires to from between them, and that is due to their positions from Rasool-Allah saww and their status and their nearness from him asws; and Rasool-Allah saww prayed seventy Salats upon Hamza asws from between the martyrs, those who had been martyred with him asws. 293
‘From Ibn Abbas regarding the Words of the Exalted: **One who was hopeful of meeting Allah, so the term of Allah shall come**, [29:5]. He said, ‘It was Revealed regarding the clan of Hashim\textsuperscript{asws}, from them being Hamza\textsuperscript{asws} Bin Abdul Muttalib\textsuperscript{asws}, and Ubeyda Bin Al Haris, and regarding them it was Revealed: **And one who strives, so he rather strives for himself.** [29:6].’\footnote{294 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 5 H 44}

Al Kafi – The number, from Al Barqy, from Al bazanty, from Safwan Bin Mihran, from Aamir Bin Al Simt, from Habeeb Bin Abu Sabit,\footnote{295 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 5 H 45}

‘From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘No anger will let one enter the Paradise except for the anger of Hamza\textsuperscript{asws}, and that is when he\textsuperscript{asws} declared (publicly) to be a Muslim he\textsuperscript{asws} got angry for the Prophet\textsuperscript{saww} in the Hadeeth of the intestines (of the camel) which were thrown upon the Prophet\textsuperscript{saww}.’\footnote{296 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 5 H 46}

(The book) ‘Dawaat’ of Al Rawandy,

‘From Ibn Abbas who said, ‘The Prophet\textsuperscript{saww} said to me: ‘I\textsuperscript{saww} saw in what the sleeping one sees, my\textsuperscript{saww} uncle Hamza\textsuperscript{asws} Bin Abdul Muttalib\textsuperscript{asws} and my\textsuperscript{saww} brother Ja’far\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and there was a tray of berries. They\textsuperscript{asws} ate for a while, then it was changed for wet grapes for them\textsuperscript{asws}. They eat for a while.\’\textsuperscript{296}

I\textsuperscript{saww} went near them\textsuperscript{asws} and said: ‘May my\textsuperscript{saww} father\textsuperscript{asws} be (sacrificed) for you\textsuperscript{saww} two! Which of the deeds did you two find to be superior?’ They\textsuperscript{asws} said, ‘May the father and the mothers be (sacrificed) for you\textsuperscript{saww}! The most superior of the deeds are the Salat (Salawaat) upon you\textsuperscript{saww}, and quenching the water, and love of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws},’\footnote{296 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 5 H 46}

44- ف، تفسير قرابين بن إبراهيم المحسن بن سعيد معفّعًا عن ابن عامٍ في قول: بلغنا من كان يرجو لقاء الله فإن أخيل الله لابن تزريق في بني هاشم بنهم خُروج بن عبد العطّلاب و غنى هده بن النحاس و فيهم الازلك، و من حاذهة فإنه تعلم نفسي. Tafseer Furaat Bin Ibrahim – Al Husayn Bin Saeed transmitting,

45- كما، الكافي العدد عن الشابين عن منفوان عن عمان بن عالية بن الشطط عن حبيب بن أبي ثاب عن علي عن النبي قال: لم يدَّجهَ النَّجعُ خَيْبَةً غَيْرَ خَيْبَةَ عَلَى النَّفْسِ 잃َهَا بِنْ عَبْدِ الْمُطَّلِبِ وَ عُبَيْدَةُ بْنُ الَِّهِرِ وَ فِيهِمْ نُزُلَتْ وَ مَنْ جَاهَدَ فَإِنَّّا يَُاهِدُ لِنَفْسِ. 294

46- ذكرتُ الدَّاوَنْدِيّ، عن أبي عبد الله قال: قلت للنبي رأيت في ما يرى النائم عمّي حبيب بن عبد العطّلاب و أخي جعفر بن أبي طالب و بيناهما طبق من النبي فأتلا ساق왔다 فأتلا ساقハードه abide hima طاقق من النبي فأتلا ساقها فأتلا ساقها أبا أدا ساقها. 295

47- ج، الإجحاج عن إخفاء بن موسي عن أبي موسى بن خلف بن عائشه بن أبي عمرو بن عمير، عن بني اليمامة في خطيئة يغادر فيها عن اللعنة عن قولان من. يقدم عليه قال و ذهب من ستم أخطرهم، يحمل على بين الله من أهل بيتي و وقفت بن خفرين فربعته يعلم جاهلية غفل و عاصم. 296
(The book) ‘Al Ihtijaj’ – From Is’haq son of Musa asws, from his father Musa asws Bin Ja’far asws, from his asws forefathers asws, from Amir Al-Momineen asws in a sermon in which is the excusing from the sitting back from the fighting, the one who had arrived to him asws, he asws said: ‘And gone are the ones from my asws family by whom the Religion of Allah azwj was supported, and there remained between two watchmen, near to the era of the pre-Islamic period, Aqeel and Abbas’.

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Then Rasool-Allah saww said: ‘O Abbas! This is from that which Allah azwj Blesse and Exalted Said: O you Prophet! Say to the ones in your hand from the captives: ‘If Allah Knows any goodness in your hearts, He would Give you better than what He Takes from you and He will Forgive you; and Allah is Forgiving, Merciful [8:70]’.

Then Rasool-Allah saww said: ‘O Abbas! This is from that which Allah azwj Blesse and Exalted Said: O you Prophet! Say to the ones in your hand from the captives: ‘If Allah Knows any goodness in your hearts, He would Give you better than what He Takes from you and He will Forgive you; and Allah is Forgiving, Merciful [8:70]’.

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Tafseer Al Ayyashi, from Abu Al Tufayl,

‘From Abu Ja’far asws regarding the Words of the Exalted: And my advice will not benefit you if I intend to advise you [11:34].’ He asws said: ‘It was Revealed regarding Al-Abbas’.

299

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqada, from Muhammad Bin Suleyman, from Nasr, from Shareek, from Ismail Al Makky, from Suleyman Al Ahowl, from Abu Rafie who said,

‘The Prophet saww sent Umar as a courier upon the charity. Al-Abbas came seeking charity of his wealth, so he came to the Prophet saww and mentioned that. The Prophet saww said to him:

297 Bihar Al Anwaar – V 22, The book of our Prophet saww P 4 Ch 5 H 47
298 Bihar Al Anwaar – V 22, The book of our Prophet saww P 4 Ch 5 H 48
299 Bihar Al Anwaar – V 22, The book of our Prophet saww P 4 Ch 5 H 49
'O Umar! Do you not know that an uncle of the man is a match of (just like) his father? Al-Abbas lent us the charities of the year, in the first year’’. 51

51- ما، الأماني للشيخ الطوسي جََْعَةٌ عَنْ أَبِِ الْمُفََّْلِ عَنِ الَْْسَنِ بْنِ مَُُمَّدِ بْنِ إِشْكَابَ عَنْ أَبِيُِ عَنْ عَلِيِّ بْنِ حَفُّْ ٍ عَنْ أَيُّوبَ بْنِ سَيَّارٍ عَنْ مَُُمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَُِّ الَْْنْصَارِيِّ قَالَ: أَق ْبَلَ الْعَبَّاسُ َُاتَ ي َوْمٍ إِلىَ رَسُولِ اللَُِّ وَ كَانَ الْعَبَّاسُ طُوَالًَ حَسَنَ الَِْسْمِ فَلَمَّا رَآهُ النَّ بُِِّ تَبَسَّمَ إِلَيُِْ ف َقَالَ إِنَّكَ يَا عَمِّ لَََمِيلٌ ف َقَالَ الْعَبَّاسُ مَا الََْمَالُ بِالرَّجُلِ يَا رَسُولَ الْلَُِّ قَالَ بِصَوَابِ الْقَوْلِ بِالَْْقِّ قَالَ فَمَا الْكَمَالُ قَالَ تَقْوَى اللَُِّ عَزَّ وَ جَلَّ وَ حُسْنُ الُْْلُقِ.

From Jabir Bin Abdullah Al-Ansari having said, ‘One day Al-Abbas came to Rasool-Allahsaww, and Al-Abbas was tall, of good physique. When the Prophet saw him, he smiled at him and said: ‘You, O uncle, are beautiful’. Al-Abbas said, ‘What is the beauty with the man, O Rasool-Allahsaww?’ He saww said: ‘Being with the correct words with the truth’. He said, ‘So what is the perfection?’ He saww said: ‘Piety (fear of) Allahazwj Mighty and Majestic and good manners’’. 301

(From Jabir Bin Abdullah Al-Ansari having said, ‘One day Al-Abbas came to Rasool-Allahsaww, and Al-Abbas was tall, of good physique. When the Prophet saw him, he smiled at him and said: ‘You, O uncle, are beautiful’. Al-Abbas said, ‘What is the beauty with the man, O Rasool-Allahsaww?’ He saww said: ‘Being with the correct words with the truth’. He said, ‘So what is the perfection?’ He saww said: ‘Piety (fear of) Allahazwj Mighty and Majestic and good manners’’.

52- ما، الأماني للشيخ الطوسي ابْنُ بُسْرَانَ عَنْ مَُُمَّدِ بْنِ عَمْرٍو الْبَخْتََِيِّ عَنْ سَعْدَانَ بْنِ نَصْرٍ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عُمَرَ أَ نَُُّ سََِعَ جَابِرَ بْنَ عَبْدِ اللَُِّ ي َقُولُ لَّمَّا كَانَ الْعَبَّاسُ بِالْمَدِينَةِ وَ طَلَبَتِ الَْْنْصَارُ ث َوْباً يَكْسُونَُُ ف َلَمْ يََِدُوا قَمِيصاً يَصْلُحُ عَلَيُِْ إِلََّ قَمِيُّ َ عَبْدِ اللَُِّ بْنِ أُبٍَِّ فَكَسَوْهُ إِيَّاهُ.

‘From Umar who heard Jabir Bin Abdullah saying, ‘When Al-Abbas was at Al-Medina and the Helpers and sought clothes from the Helpers to cover him, they could not find any shirt to fit upon him except the shirt of Abdullah Bin Ubayy, and he clothed him with it’’. 302

(From Umar who heard Jabir Bin Abdullah saying, ‘When Al-Abbas was at Al-Medina and the Helpers and sought clothes from the Helpers to cover him, they could not find any shirt to fit upon him except the shirt of Abdullah Bin Ubayy, and he clothed him with it’’.

53- ما، الأماني للشيخ الطوسي بإسناد أخِي دِعْبِلٍ عَنِ الرِّضَا عَنْ آبَائُِِ عَنْ عَلِيِّ بْنِ أَبِِ طَالِبٍ قَالَ قَالَ رَسُولُ اللَُِّ احْفَظُونِِ فِِ عَمِّيَ الْعَبَّاسِ فَإِنَُُّ بَقِيَّةُ آبَائِي.

‘From Al-Rezaasws, from hisasws forefathersasws, from Alasws Bin Abu Talibasws having said: ‘Rasool-Allahsaww said: ‘Protect me saww regarding my saww uncle Al-Abbas, for he is the remainder of my saww forefathers’’.

(From Al-Rezaasws, from hisasws forefathersasws, from Alasws Bin Abu Talibasws having said: ‘Rasool-Allahsaww said: ‘Protect me saww regarding my saww uncle Al-Abbas, for he is the remainder of my saww forefathers’’.

300 Bihar Al Anwaar – V 22, The book of our Prophetsaww, P 4 Ch 5 H 50
301 Bihar Al Anwaar – V 22, The book of our Prophetsaww, P 4 Ch 5 H 51
302 Bihar Al Anwaar – V 22, The book of our Prophetsaww, P 4 Ch 5 H 52
303 Bihar Al Anwaar – V 22, The book of our Prophetsaww, P 4 Ch 5 H 53
From Ibn Abbas who said, ‘Rasoolullah sallallahu alayhi wa sallam said: ‘One who hurts Al Abbas so he has hurt me. But rather an uncle of the man is a match (just like) his father’.

Note – Al Sadouq said, ‘The mention of Al Abbas and Aqeel in this Hadeeth is strange. I have not heard it except from Muhammad Bin Umar Al Ja’aby in this Hadeeth.”

(Qurb Al Asnaad) – Al Abbas prosed regarding the Prophet saww, ‘One who accepts it (seed of Rasool-Allah saww being good in the shades (of the Paradise) and in the depository (Sulb of Adam as) when the leaves (of the Paradise) fell off, then you saww descended to the cities. Neither are you saww mortal nor a lump (of flesh) nor a clot (of blood), but a seed riding the ship (of Noah as), and you saww had harnessed Nasra (idol), and its (ship’s) people from the drowning.

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You\textsuperscript{saww} were transferred from a \textit{Sulb} (rib) to a womb when the world turned and a new generation began, until your\textsuperscript{saww} house contained the dominance from the lofty nobility beneath it was the talk (of the people), and when you\textsuperscript{saww} were born, the earth shone and the horizons were illuminated by your\textsuperscript{saww} light. Thus we are in that illumination and permeated in the light and way of the righteous guidance’.

Rasool-Allah\textsuperscript{saww} said: ‘May Allah\textsuperscript{azwj} silverise your mouth’.\textsuperscript{307}

Then Rasool-Allah\textsuperscript{saww} wept until his\textsuperscript{saww} tears flowed upon his\textsuperscript{saww} chest, then he\textsuperscript{saww} said: ‘I\textsuperscript{saww} complain to Allah\textsuperscript{azwj} of what my\textsuperscript{saww} family would face from after me\textsuperscript{saww}’.\textsuperscript{308}

‘From Ibn Abbas who said, ‘Ali\textsuperscript{asws} said to Rasool-Allah\textsuperscript{saww}, ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} love Aqeeq’. He\textsuperscript{saww} said: ‘Yes, by Allah\textsuperscript{azwj}, I love him with two loves, a love for him and love for love of Abu Talib\textsuperscript{as} for him, and that his children would be killed in his love of your\textsuperscript{asws} children, and the eyes of the Momineen would be filled with tears upon him, and the Angels of Proximity would pray (Salat) upon him’.

‘From Abu Ja’far\textsuperscript{asws} having said: ‘It was Revealed regarding Ali\textsuperscript{asws} and Al-Abbas, and Shayba. Al-Abbas said, ‘I am most superior because the pilgrims get quenched by my hands’. And Shayba said, ‘I am most superior because the curtaining of the House (Kabah) is in my hands. And Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} am most superior because I\textsuperscript{asws} believed before you two did, then I\textsuperscript{asws} emigrated and fought and Rasool-Allah\textsuperscript{saww} was pleased’.

\textsuperscript{307} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 5 H 57
\textsuperscript{308} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 5 H 58
Allah\textsuperscript{azwj} Revealed: Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah\textsuperscript{azwj} – up to His\textsuperscript{azwj} Words: surely Allah, in His Presence is a Mighty Recompense\textsuperscript{azwj}.

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Tafseer Al Qummi – ‘My father, from Muhammad Bin Al Fuzayl,

‘From Abu Al-Hassan\textsuperscript{asws} having said: ‘Al-Abbas came to Amir Al-Momineen\textsuperscript{asws} and said, ‘Let us go and get the people to pledge allegiance to you\textsuperscript{asws}. Amir Al-Momineen\textsuperscript{asws} said to him: ‘Do you see them doing so?’ He said, ‘Yes’.

He\textsuperscript{asws} said: ‘So when would be the Words of Allah\textsuperscript{azwj}: Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2] And We have Tested those from before them. - i.e. Examined them, So Allah will Make known those who are truthful and He will Make known the liars [29:3]’.

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Tafseer Al Qummi – ‘My father, from Hammad Bin Isa, from Ibrahim Bin Umar Al yamani, from Abu Al Tufayl,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘A man came to my\textsuperscript{asws} father Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} and said to him\textsuperscript{asws}, ‘Ibn Abbas is alleging that he knows every Verse Revealed in the Quran, and in which day it was Revealed, and regarding who is who was Revealed’.

My\textsuperscript{asws} father\textsuperscript{asws} said: ‘Ask him regarding who it was Revealed: And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72], and regarding who was who was Revealed: And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray [11:34]; and regarding whom was it Revealed: O you who believe! Be patient, and excel in patience, and remain steadfast [3:200]?’

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\textsuperscript{309} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{asws}, P 4 Ch 5 H 59
\textsuperscript{310} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{asws}, P 4 Ch 5 H 60
The man went to him and asked him. He said, 'I wish you to go to the one asws who instructed you with this, and have an encounter with him asws, so ask him about the Throne – where did Allah aswj Create it, and when was it Created, and How much (size) is it, and how is it (in description)?)'

The man came to my asws father asws, and my asws father asws said: ‘So, did he answer you regarding the Verses?’ He said, ‘No’. My asws father asws said: ‘But, I asws will answer you regarding these with knowledge and it cannot be defended against, nor falsified.

As for His aswj Words: And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72] – so it was Revealed regarding him and regarding his father. And as for His aswj Words: And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray [11:34], so it was Revealed regarding his father, and as for the other, so it was Revealed regarding his son.

And regarding us asws, and the steadfastness has not happened, what which we asws are Commanded with, and that steadfastness would be happening from our asws lineage, and from his lineage would be the stalling”. 311

(The book) ‘Al-Istiyaab’ of Ibn al Birr – ‘It is reported from Ibn Abbas and Anas Bin Malik (famous fabricator) – Umar Bin Al-Khattab, when there was drought with the people of Al-Medina, quenched (the people) with Al-Abbas. Abu Umar said, ‘And the reason of what was that the land had dried with severe drying in the ear of Umar in the year seventeen.

Ka‘ab said, ‘When the children of Israel had drought and they were afflicted with the like of this, they prayed for rain with a party of the Prophets asws. Umar said, ‘This is an uncle of the Prophet asws, and a match of his asws father asws and chief of the Clan of Hashim asws’. So Umar went to him and complained to him what the people were in. Then he ascended the pulpit and Al-Abbas was with him.

311 Bihar Al Anwaar – V 22, The book of our Prophet asws, P 4 Ch 5 H 61
He said, ‘O Allah ﺍﻟْـوُالِدِ! We have diverted to you an uncle of our Prophet ﷺ and a match (just like) his ﷺ father ﷺ, so bring us the rain and do not make us to be from the despairing ones’.

Then he said, ‘O Abu Al Fazl! Arise and supplicate to Allah ﺍﻟْـوُالِدِ!’ Al Abbas stood up and said after having praised Allah ﺍﻟْـوُالِدِ and extolled upon Him ﺍﻟْـوُالِدِ ‘O Allah ﺍﻟْـوُالِدِ! The clouds are with You and water is with You. So, Spread out, then Send down the water from it upon us, and strengthen the roots by it, and prolong the branches by it, and fill the udders (of animals) by it. O Allah ﺍﻟْـوُالِدِ! You do not Send a calamity except due to sins and do not Remove it except by repentance, and the people have diverted to You through me, so Quench us the rain.

O Allah ﺍﻟْـوُالِدِ Intercede for us regarding ourselves and our families. O Allah ﺍﻟْـوُالِدِ Interceded for the ones from our animals who cannot speak and our cattle. O Allah ﺍﻟْـوُالِدِ Quench us by Quenching our valleys, beneficial, consecutive rain, generally. O Allah ﺍﻟْـوُالِدِ! We do not hope except in You, nor do we call upon except You, nor are we desirous except to You.

O Allah ﺍﻟْـوُالِدِ! We complain to You of the hunger of every hungry one, and nakedness of every naked one, and fear of every fearful one, and weakness of every weak one in many supplications.

And these are the words, all of them, not having come in one Hadeeth, but these came in all the Ahadeeth, and they have been made brief.

He said, ‘The sky loosened its water and the land was turned green. Umar said, ‘By Allah ﺍﻟْـوُالِدِ! This is the means to Allah ﺍﻟْـوُالِدِ and the position from Him’.

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312 Bihar Al Anwaar – V 22, The book of our Prophet ﷺ, P 4 Ch 5 H 62
63 - ل، الامام أبو عُثُوم عن ابن عيسى عن النبي ﷺ عن أبي بكر عن أبي حضرة عن جبل بلال السيدة أم خالد بنت هلال من نبئه ﷺ.

64 - به من لا يحضر الفقيه، وعُلِّم أنهما هبط جبّايل على رسول الله ﷺ، وعليه فستان أسود وسمكة فيه، فقال: يا جبّايل ما هذا الفستان؟ فقال جبّايل: هو نوع من وُلدِكَ، لَيْقَفُوهُ. فخرج النبي ﷺ إلى أم خالد، وقال: يا أبي الفضل، دعوبي على الله عليه وسلم في نبئه ﷺ، وعليه قيامة عامة وخاصّة، ولَّهِيّة عليّ ﷺ، فَلْيُؤْمِنَ وَ لَّيْكَفُرَ.

65 - كتاب الطرف، لأبي طالب عم颁布: عن كتاب الوليّة، وعُلِّم أن صحبتة فان على وُلدِهِ، وعليه فضائل ﷺ، وعليه فضائل ضاءهِ، فان على وُلدِهِ، وعليه فضائل، يستأمر علَّهِ، ويستأمر علَّهِ، يثبتُونَ وَ يَجْعَلُونَ ﷺ، وَ يَجْعَلُونَ ﷺ، يَجْعَلُونَ ﷺ، يَجْعَلُونَ ﷺ.

Kitab Al Turf of the Seyyid Ali Bin Tawus, copying from Kitab Al Wasiya of Isa Bin Al Mustafad who said,

‘Rasool-Allah ﷺ called Al-Abbas during his ﷺ death and was along with him ﷺ, and said to him ﷺ: ‘O Abu Al fazl! Know that from the Arguments of my ﷺ Lord ﷺ upon me ﷺ (on the Day of Qiyamah) would be whether I ﷺ have delivered to the people generally and my ﷺ family in particular about the Wilayah of Ali ﷺ. So, the one who likes, let him believe and one who (does not) like, let him disbelieve.

Bihar Al Anwaar – V 22, The book of our Prophet ﷺ, P 4 Ch 5 H 63

Bihar Al Anwaar – V 22, The book of our Prophet ﷺ, P 4 Ch 5 H 64
O Abu Al Fazl! Renew the pact and covenant for Al-Islam to the Guardian of the command of his asws emirate, and do not become like the one who obeys with his tongues and disbelieves with his heart troubling me saww regarding the People asws of my saww Household, and putting them (others) forward plotting against them asws and overcoming upon them asws in order to humiliate a people whom Allah azwj has Honoured, and in order to honour a people (Allah azwj has Humiliated). Neither will they reach, nor would they be reaching what they are stretching their eyes to.

بَا أَبَا الْفَْْلِ إِنَّ رَبِِّ عَهِدَ إِلَََّ عَهْداً أَمَرَنِِ أَنْ أُبَلِّغَُُ الشَّاهِدَ مِنَ الِْْنْسِ وَ الَِْنِّ وَ أَنْ آمُرَ شَاهِدَهُمْ أَنْ يُبَلِّغُوا غَائِبَهُمْ

O Abu Al Fazl! My saww Lord azwj Pacted a pact to me saww Commanding me saww and I saww should deliver to the ones present, from the human being and the Jinn, and that I saww should order their present ones to deliver to their absent ones.

فَمَنْ صَدَّقَ عَلِيّاً وَ وَازَرَهُ وَ أَطَاعَُُ وَ نَصَرَهُ وَ قَبِلَُُ وَ أَدَّى مَا عَلَيُِْ مِنَ الْفَرَائِضِ لِلَُِّ ف َقَدْ بَلَغَ حَقِيقَةَ الِْْيمَانِ وَ مَنْ أَبىَ الْفَرَائِضَ ف َقَدْ أَحْبَطَ اللَُُّ عَمَلَُُ حَتََّّ اْلَلْقَى اللََُّ وَ لََ حُجَّةَ لَُُ عِنْدَهُ

So, the one who ratifies Ali asws and backs him asws and obeys him asws and helps him asws and accepts him asws and fulfils what is upon him from the Obligations of Allah azwj, so he has reached the reality of the Eman, and one who refuses the Obligations so Allah azwj has Confiscated his deeds until he meets Allah azwj and there would be no argument for him in His azwj Presence.

بَا أَبَا الْفَْْلِ فَمَا أَنْتَ قَائِلٌ قَالَ قَبِلْتُ مِنْكَ يَا رَسُولَ اللَُِّ وَ آمَنْتُ بَِِا جِئْتَ بُِِ وَ صَدَّقْتُ وَ سَلَّمْتُ فَاشْهَدْ عَلَيَ

O Abu Al Fazl! So, what are you saying?’ He said, ‘I accept from you saww, O Rasool-Allah saww, and believe in whatever you saww have come with, and ratify and submit, so bear witness upon me’. 315

315 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 5 H 65
CHAPTER 6 – MISCELLANEOUS REGARDING THE STORY OF HISsaww FRIENDS BEFORE THE PROPHET-HOOD

(From Abu Abdullahasws having said: ‘Rasool-Allahsaww descended (as a guest) to a man during the pre-Islamic period, and he honoured himsaww. When Muhammadsaww was Sent, it was said to him, ‘O so and so! What do you know of this Prophetasaww, the Sent one?’ He said, ‘No (nothing)’. They said, ‘This is the one who descended (as a guest) with you on such and such day and you honoured himsaww, and he ate such and such’.

He went out until he came to Rasool-Allahsaww and said, ‘O Rasool-Allahsaww! Do yousaww recognise me?’ Heasaww said: ‘Who are you?’ He said, ‘I am the one yousaww descended with on such and such day in such and such place, and I fed yousaww such and such’. Heasaww said: ‘Welcome to you! Ask measaww’. He said, ‘Eighty lambs with their pasture’.

Rasool-Allahsaww lowered hissaww head for a while, then ordered for him with what he had asked, then said to a people, ‘What was upon this man that he did not ask the demand of the old man of the children of Israel?’ They said, ‘O Rasool-Allahsaww! And what is the demand of the (old man of) children of Israel?’

Heasaww said: ‘Allahazwj the Exalted Revealed to Musaadss to carry the bones of Yusufas to carry the bones of Yusufas. So, heas asked (the whereabouts) of hisas grave. Heas came to an old man. He said, ‘If there is anyone who knows, it is so and so woman’. Heas sent for her, and she came. Heas said: ‘Do you know the place of the grave of Yusufas?’ She said, ‘Yes’. Heasaww said: ‘Point upon it to meas and the Paradise would be for you’.

قالت لََ واللَُِّ لََ أَدُلُّكَ عَلَيُِْ إِلََّ أَنْ تَُكِّمَنِِ قَالَ وَ لَكِ الََْنَّةُ قَالَتْ لََ وَ اللَُِّ لََ أَ
She said, ‘No, by Allah, I will not point upon it unless if you give me the decision (of what would be for me)’. He said: ‘And for you would be the Paradise’. She said, ‘No, by Allah, I will not point upon it until you give me the decision’.

He asws said: ‘Allah Blessed and Exalted Revealed to him as: “What is so bulky upon you as if you were to give her the decision?”. He said: ‘The decision is for you’. She said, ‘I decide upon you as that I should happen to be with you as in your ranks which you happen to be in’.

He saww said: ‘So what was upon this (man) that he did not ask me to become with me in the Paradise?’.

Al Kafi – Ali, from his father, from Ibn Mahboub, from Jameel Bin Salih, from Yazeed Al Kunasy,

‘From Abu Ja’far asws – similar to it except that in it he (the man) said, ‘I ask you saww for two hundred sheep with their pasture’.

Al Kafi – Muhammad Bin Yahya, from Musa Bin Ja’far Al Baghdady, from Ubeydullah Bin Abdullah, from Wasil Bin Suleyman, from Abdulla Bin Sinan,

‘From Abu Abdullah asws having: ‘There used to be for the Prophet saww, a social contact during the pre-Islamic period. When he saww was Sent (Declared his saww Prophet-hood), his saww social contact met him saww. He said to the Prophet saww, ‘May Allah aszw Recompense you saww with goodness, because as a compassion you saww agreed and did not argue’. The Prophet saww said to him: ‘And you, may Allah aszw Recompense you with goodness, from a social contact, for you never rejected a profit nor did you grit your teeth (be harsh)”.

Al Kafi – The number, from Sahl, and Ahmad Bin Muhammad both together, from Ibn Mahboub, from Ibn Ameyra, from Al Hazramy

316 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 6 H 1
317 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 6 H 2
318 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 6 H 3
‘From Abu Abdullah’asws having said: ‘During the pre-Islamic period the Arabs were upon two sects – Al Hull and Al Hums. Al Hums were Quraysh and Al Hull were the rest of the Arabs. There did not happen to be anyone from Al Hull except and for him was an Ihraam for him from Al Hums, and one who did not happen to have an Ihraam from Al Hums did not leave performing Tawaaf of the House (Kabah) except naked.

And Rasool-Allahsaww had an Ihraam for Ayaz Bin Himar Al-Mujashie, and Ayaz was a man of large body, and he was a judge of the people of Ukaz during the pre-Islamic period, and it was so that whenever Ayaz would enter Makkah, he would cast off his clothes of sins and filth, and take the clothes of Rasool-Allahsaww and wear it. Then he would perform Tawaaf of the House (Kabah), then return them to himsaww when he was free from hissaww Tawaaf.

When Rasool-Allahsaww appeared, Ayaz came to himsaww with a gift, but Rasool-Allahsaww refused to accept it and said: ‘O Ayaz! If you had become a Muslim, I would have accepted your gift. Allahazwj Mighty and Majestic has Refused me the scum of the Polytheists’. Then after that, Ayaz became a Muslim and his Islam was good, and he gifted a gift to Rasool-Allahsaww, and he accepted it from him’.

(The book) ‘Dawaat’ of Al-Rawandy – ‘From Amir Al-Momiteensaww having said: ‘The Prophet’saww was such that whenever he wasasked anything and he intended to do it, would say, ‘Yes’, and when he intended not to do it, would be silent, and he was not saying ‘no’ to anything.

A Bedouin came to himsaww and asked himsaww, and he was silent. Then he asked himsaww (again), and he was silent. Then he asked himsaww (again), and he was silent. He said: ‘Like the relaxed body, whatever you like, O Bedouin. We say: ‘Now he will ask for the Paradise’’. The Bedouin said, ‘I ask you for a camel and its saddle and provision’. He said: ‘That will be for you’.

319 Bihar Al Anwaar – V 22, The book of our Prophet’saww, P 4 Ch 6 H 4
Then he\textsuperscript{320} saww said: ‘How much (remoteness) is between the asking of the Bedouin and the old woman of the children of Israel’. Then he\textsuperscript{320} saww said: ‘When Musa\textsuperscript{as} ordered, the sea was cut for him\textsuperscript{as}'.

\textsuperscript{320} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 6 H 5
CHAPTER 7 – HIS \( \text{saww} \) CHARITIES AND HIS \( \text{saww} \) ENDOWMENTS

1- ما الأمثال لمحمد بن عليه السلام عن عشة على أن أخذ بن بتلف عن الحطب بن يحيى عن أبي بن محمد بن إسماعيل عن أبي بن أبي راشد عن النبي ﷺ أن بن قكر بن عثمان بن أبي راشد بن الزبير بن المغيرة بن هلال أمير المومنين في المدينة فله_pointer: على أرض أراضي الأف دينار، من فاكهة فيها إلى نبكر وهو على المدينة الطائفة ثياب آلاف دينار قوية.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – ‘Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Muhammad Bin Is’haq, from Abdullah Bin Abu Bakr Bin Amro bin Hazm, from his father who said,

‘Something presented within the self of Omar Bin Abdul Aziz about fadak, so he wrote to Abu Bakr (Bin Amro Bin Hazam), and he was a governor upon Al-Medina, ‘Resort to four thousand Dinars, and increase upon it the crop of Fadak, four thousand Dinars and distribute it among the children of (Syeda) Fatima \( \text{asws} \), may Allah \( \text{azwj} \) be Pleased from them \( \text{asws} \), from the Clan of Hashim \( \text{as} \).

وَ كَانَتْ فَدَكُ لِلنَّبِيِّ ﷺ خَاصَّةً فَكَانَتْ مَا لَّ يُوجَفْ عَلَيْهَا بَيْلٍ وَ لَّ رِكَابٍ (He the narrator said), ‘And Fadak was for the Prophet \( \text{saww} \) in particular, and it was from what neither attacked upon by horses (cavalry) nor riders (infantry)’.

قَالَ وَ كَانَتْ لِلنَّبِيِّ ﷺ أَمْوَالٌ سََّاهَا مِنْهَا الْعَوَافُ وَ بَرْقَةُ وَ الْمِيثَبُ وَ الْمَكَالَةُ وَ حَسْنَا وَ الصَّانِعَةُ وَ بَيْتُ أُمِّ إِبْرَاهِيمَ فَأَمَّا الْعَوَافُ فَمِنْ سَهْمِِ مِنْ بَنِِ قُرَيْظَةٍ. He (the narrator) said, ‘And for the Prophet \( \text{saww} \) was the wealth from it (walled gardens) called Al-Awaaf, and Burqat, and Al-Meesab, and Al-kala, and Hsna, and Al-Saniya, and house of Umm Ibrahim (Mariah). As for Al-Awaf, so it is from his \( \text{saww} \) share from the clan of Qureyza’.

2- ب، قرب الْسناد ابْنُ عِيسَى عَنِ الْبَزَنْطِيِّ قَالَ سَأَلْتُ الرِّضَا ع عَنِ الِْْيطَانِ السَّبْعَةِ ف َقَالَ كَانَتْ مِيَْاثاً مِنْ رَسُولِ اللَُِّ وَقَفَ وَ كَانَ رَسُولُ اللَُِّ يَأْخُذُ مِنْهَا مَا يُنْفِقُ عَلَى أَضْيَافُِِ وَ النَّائِبَةُ يَلْ فَزَمُُُ فِيهَا فَلَمَّا قُبِضَ جَاَُ الْعَبَّاسُ يَأْخُذُ مِنْهَا مَا يُنْفِقُ عَلَى أَضْيَافُِِ وَ النَّائِبَةُ يَلْ فَزَمُُُ فِيهَا فَلَمَّا قُبِضَ جَاَُ الْعَبَّاسُ ََُاصِمُ فَاطِمَةَ ع فَشَهِدَ عَلِيٌّ ع وَ غَيُْْهُ أَن َّهَا وَقْفٌ وَ هِيَ الدَّلََلُ وَ الْعَوَافُ وَ الَْْسْنىَ وَ الصَّافِيَةُ وَ مَا لُِْمِ إِب ْرَاهِيمَ وَ الْمِيثَبُ وَ ب ُرْقَةُ. (The book) ‘Al Qurb Al Asnaad – Ibn Isa, from Al Bazanty who said,

‘I asked Al-Reza \( \text{asws} \) about the seven orchards (of Fadak). He \( \text{asws} \) said: ‘They were an inheritance from Rasool-Allah \( \text{saww} \), dedicated (Waqf), and Rasool-Allah \( \text{saww} \) used to take from these what he \( \text{saww} \) spent on his \( \text{saww} \) guests, and the caretaker was residing therein. When he \( \text{saww} \) passed away, Al-Abbas came contending (Syeda) Fatima \( \text{asws} \), so Ali \( \text{asws} \) and others testified that these are dedicated (for her \( \text{asws} \)) – and these are Al-Dalal, and Al-Awaf, and Al-

\[ \text{321} \] Bihar Al Anwaar – V 22, The book of our Prophet \( \text{saww} \), P 4 Ch 7 H 1
Hasna, and Al-Safiya, and what was for Umm Ibrahim (Mariah), and Al-Mayshab, and Burqat”.

3 - كا، الكافي علی عند أبي إبراهیم علی الخالیم، و محمد بن مسلم علی أبي عبد الله علی مئاتنة علی منصفة رسول الله ص و

4 - كا، الكافي علی عند أبي إبراهیم علی الخالیم، و محمد بن مسلم علی أبي عبد الله علی مئاتنة رسول الله ص و

5 - كا، الكافي علی عند أبي إبراهیم علی الخالیم، و محمد بن مسلم علی أبي عبد الله علی مئاتنة رسول الله ص و

6 - كا، الكافي علی عند أبي إبراهیم علی الخالیم، و محمد بن مسلم علی أبي عبد الله علی مئاتنة رسول الله ص و

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby, and Muhammad Bin Muslim,

‘From Abu Abdullah asws they (two narrators) said, ‘We asked him asws about the charities of Rasool-Allah sallallahu alaihi wasallam and charities of (Syeda) Fatima asws He asws said: ‘Their asws charities are for the Clan of Hashim and Clan of Al-Muttalib’.

Al Kafi – Ali, from his father, from Ibn Abu Najran, from Asim Bin Humeyd, from Ibrahim Bin Abu Yahya Al Madany,

‘From Abu Abdullah asws having said: ‘Al-Mayshab, it is which Rasool-Allah sallallahu alaihi wasallam contracted Salman ra upon it, and Allah azwj Endowed it upon His sallallahu alaihi wasallam so it is from her asws charities’.

Al Kafi – Muhammed Bin Yahya, from Ahmad Bin Muhammed, from Ibn Fazzal, from Ahmad Bin Umar, from his father, from Abu Maryam who said,

‘I asked Abu Abdullah asws about the charity of Rasool-Allah sallallahu alaihi wasallam and charity of Ali asws. He asws said: ‘It is Permissible for us asws. And he asws said: ‘(Syeda) Fatima asws made her asws charity to be for the Clan of Hashim asws and Clan of al Muttalib asws asws.

Al Kafi – Muhammed Bin Yahya, from Ahmad Bin Muhammed,

‘From Abu Al-Hassan asws the 2nd, he (the narrator) said, ‘I asked him asws from the seven orchards which were an inheritance of Rasool-Allah sallallahu alaihi wasallam for (Syeda) Fatima asws. He asws said: ‘But rather these were dedicated (Waqf). They used to take from it to Rasool-Allah sallallahu alaihi wasallam what he sallallahu alaihi wasallam was spending upon his sallallahu alaihi wasallam guests, and the caretaker used to live therein.

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322 Bihar Al Anwaar – V 22, The book of our Prophet sallallahu alaihi wasallam, P 4 Ch 7 H 2
323 Bihar Al Anwaar – V 22, The book of our Prophet sallallahu alaihi wasallam, P 4 Ch 7 H 3
324 Bihar Al Anwaar – V 22, The book of our Prophet sallallahu alaihi wasallam, P 4 Ch 7 H 4
325 Bihar Al Anwaar – V 22, The book of our Prophet sallallahu alaihi wasallam, P 4 Ch 7 H 5
When he passing away, Al-Abbas came contending (Syeda) Fatima, so Ali and others testified that it is dedicated (Waqf) to Fatima, and these are – Al Dallal, and Al Awaf, and Al Hasna, and Al Safiya, and what was for Umm Ibrahim, and Al Meeshab, and Al Burqat.” 326

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326 Bihar Al Anwaar – V 22, The book of our Prophet, P 4 Ch 7 H 6

The Verses – (Surah) Al Baqarah: *Those who believed and those who emigrated and fought in the Way of Allah, they are hoping for the Mercy of Allah; and Allah is Forgiving, Merciful [2:218]*

(Surah) Aal-e-Imraan: *so those who emigrated and were expelled from their homes and were persecuted in My Way and they fought and were killed, I will Cover their evils deeds from them and will Enter them into Gardens beneath which the rivers flow, as a Reward from the Presence of Allah; and Allah, with Him is the excellent Reward [3:195]*

(Surah) Al Tawbah: *And the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness, Allah is Pleased from them and they are pleased from Him, and He has Prepared Gardens for them beneath which the rivers flow wherein they shall abide eternally, that is the Mighty achievement [9:100]*

(Surah) Al Fat’h: *Muhammad is a Rasool of Allah, and those with him are hard upon the Kafirs, merciful between themselves. You will see them in Ruku and Sajdah seeking Grace and Pleasure from Allah. Their marks are in their faces from the effects of the Sajdahs. That is their example in the Torah.*

*And their example in the Evanjel is like a plant whose shoot comes out. So it strengthens and thickens, and stands even upon its stem, fascinating the planters, in order to enrage the Kafirs by them.*

*Allah Promised those from them who believe and do the righteous deeds, Forgiveness and a Mighty Recompense [48:29]*
(Surah) Al Hashr: *(It is) for the poor (from the) emigrants, those who went out from their homes and their wealth seeking Grace from Allah and Pleasure, and they are helping Allah and His Rasool. Those, they are the truthful [59:8]*

And those who had the home (in Al-Medina), and had the Eman from before them, are loving the ones who emigrate to them, and they are not finding any need in their chests from what they give, and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9]

And those who come after them are saying, ‘Our Lord! Forgive us and our brethren who preceded us with the Eman, and do not Make a grudge to be in our hearts towards those who are believing! Our Lord, You are Kind, Merciful [59:10].

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1- ل، الاحصال اثنتا عشرة ألف من أهل المدينة وألفان من أهل مكة وألفان من الأتراك (مجرمين) وكانوا يبكيون الليل والنهار، وقال رسل الله ﷺ: ‘بصبر وعمل وأعمال’، وقيل: ‘بصبر وعمل وأعمال’.

(The book) ‘Al Khisaal’ – Ibn Bundar, from Abu Al Abbas Al Hamaday, from Abu Ja’far Al Hazramy, from Hudba Bin Khalid, from Hammam Bin Yahya, from Qatahah, from Ayman, from Abu Umama who said,

‘Rasool-Allah ﷺ said: ‘Beatitude is for one who sees me and believes in me, and beatitude, then beatitude’, saying it seven times: ‘For the one who did not see me and (still) believed in me’.  

2- ل، الاحصال المئتين من أهل المدينة وألفان من أهل مكة، وقيل: ‘الاحصال المئتين من أهل المدينة وألفان من أهل مكة’.


‘From Abu Abdullah asws having said: ‘The companions of Rasool-Allah ﷺ were twelve thousand – eight thousand from Al-Medina and two thousand from the people of Makkah and two thousand from the freed ones (pardoned by the Prophet ﷺ during the conquest of Makkah).

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327 Bihar Al Anwaar – V 22, The book of our Prophet ﷺ, P 4 Ch 8 H 1
There were not seen to be among them any Qadirite, nor Murjite, nor Haruriya, nor Mu’tazily, nor opiners. They were crying night and day and saying, ‘May our souls be captured from before we eat ‘Al-Khameer’ bread’.

ما رواه العامة عن النبي ص لا آكل الخمير.

What is reported by the general Muslims – He saww said: ‘I saww do not eat Al-Khameer’. 328

(The book) ‘Al Amaali’ of Al Sadouq – ‘My father and Ibn Al Mutawakkal, and Majaylawiya, and Ibn Natanah, altogether from Ali Bin Ibrahim, from Bu Hudba, from Anas (famous fabricator) who said,

‘The Prophet saww said: ‘Beatitude is for one who sees me saww, and beatitude is for the one sees the one who saw me saww, and beatitude is for one sees one who saw the one who saw me saww’. 329

(The book) ‘Al Amaali’ of the sheykh Al Tusi, by the chain of Al Mujashie,

‘From Al-Sadiq asws, from his asws forefathers asws, from Ali asws having said: ‘I asws bequeath you all with the companions of your Prophet saww. Do not revile those who did not innovate an innovation after him saww, nor sheltered an innovator, for Rasool-Allah saww bequeathed (such) with them’. 330

(The book) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Ibn Qawlawiyah, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Abdullah Bin Sinan, from marouf Bin Kharbuz,

‘From Abu Ja’far Al Baqir asws having said: ‘Amir Al-Momineen asws prayed leading the morning Salat with the people at Al-Iraq. When he saww finished and preached them, he asws wept, and made them cry from fear of Allah asww the Exalted.

328 Bihar Al Anwaar – V 22, The book of our Prophet asww, P 4 Ch 8 H 2
329 Bihar Al Anwaar – V 22, The book of our Prophet asww, P 4 Ch 8 H 3
330 Bihar Al Anwaar – V 22, The book of our Prophet asww, P 4 Ch 8 H 4
Then he\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! A people had made a pact in the era of my\textsuperscript{asws} friend Rasool-Allah\textsuperscript{saww}, and they were unremissant in the morning and evening, dusty, emptiness between their eyes like the riding goat, staying awake at night in Sajdah and standing to their Lord\textsuperscript{azwj}, rotating between their feet and their foreheads, whispering to their Lord\textsuperscript{azwj} and asking Him\textsuperscript{azwj} to Free their necks from the Fire. I\textsuperscript{asws} have seen them, and they were all awed from Him\textsuperscript{azwj}, fearful’.

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(The book) ‘Al Amaali’ of the sheykh Al Tusi – ‘Ibn Makhlad, from Muhammad Bin Amro Bin Al Bakhtari, from Sa’dan Bin nasr, from Muhammad Bin Mus’ab, from Al Awzaie, from Aseyd Bin Khalid, from Abdullah Bin Muhreyz who said,

‘While we were in the presence of Rasool-Allah\textsuperscript{saww}, when two riders emerged. When the Prophet\textsuperscript{saww} of Allah\textsuperscript{azwj} saw them, he\textsuperscript{saww} said: ‘Two Kindites (inhabitants of) Mazhij’. There were two men from Mazhij. One of them came to him\textsuperscript{saww} to pledge allegiance to him\textsuperscript{saww}. When Rasool-Allah\textsuperscript{saww} grabbed his hand in order to take his allegiance he said, ‘O Rasool-Allah\textsuperscript{saww}! What is your\textsuperscript{saww} view of the one who believes in you\textsuperscript{saww}, and ratifies you\textsuperscript{saww}, and follows you\textsuperscript{saww}, but does not see you\textsuperscript{saww}, what would be for him?’

He\textsuperscript{saww} said: ‘Beatitude is for him’. He caressed upon his\textsuperscript{saww} hand and left. And the other one came until he grabbed his\textsuperscript{saww} hand in order to pledge allegiance to him\textsuperscript{saww}. He said, ‘O Rasool-Allah\textsuperscript{saww}! What is your\textsuperscript{saww} view of the one who believes in you\textsuperscript{saww}, and ratifies you\textsuperscript{saww}, and follows you\textsuperscript{saww}, but does not see you\textsuperscript{saww}, what would be for him?’ He\textsuperscript{saww} said: ‘Beatitude is for him, then beatitude is for him’. Then he caressed upon his\textsuperscript{saww} hand, then left’.

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(3) Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 8 H 5

(4) Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 8 H 6
said, ‘I shall narrate a nice Hadeeth. We were having lunch with Rasool-Allah ﷺ and with us was Ubeyda Bin Al Jarrah. We said, ‘O Rasool-Allah ﷺ! Is there anyone better than us? We became Muslims with you ﷺ, and we fought alongside you ﷺ.’

He ﷺ said: ‘Yes, a people from my ﷺ community would be coming (be born) after me ﷺ believing in me ﷺ, 333

The book) ‘Ma’any Al Akhbaar’ = ‘Ibn Al Waleed, from Al Saffar, from Al Khashab, from Ibn Kaloub, from Is’haq bin Ammar,

‘From Ja’far ﷺ, from his ﷺ forefathers ﷺ having said: ‘Rasool-Allah ﷺ said: ‘Whatever you find to be in the Book of Allah ﷺ Mighty and Majestic, so it is for you to be acting with it. There is no excuse for you to be neglecting it; and whatever does not happen to be in the Book of Allah ﷺ Mighty and Majestic, and there was a Sunnah from me ﷺ in it, so there is no excuse for you in neglecting my ﷺ Sunnah.

And what there does not happen to be a Sunnah from me ﷺ in it, so whatever my ﷺ companions are saying with. But rather, an example of my ﷺ companions among you is like an example of the stars. Whichever of them you take with, you will be guided, and whichever words of my ﷺ companions you take with, you will be guided, and the differing of my ﷺ companions is a Mercy for you all’.

It was said, ‘O Rasool-Allah ﷺ! And who are your ﷺ companions?’ He ﷺ said: ‘The People ﷺ of my ﷺ Household’. 334

Note – Al-Sadouq said, ‘The People ﷺ of the Household do not differ, but they issue verdicts to the Shias with the bitter truth, and sometimes they ﷺ issue verdicts to them in the Taqiyyah (dissimulation). So, whatever differences there are from their ﷺ words, it is due to the Taqiyyah, and the Taqiyyah is a Mercy for the Shias’.

333 Bihar Al Anwaar – V 22, The book of our Prophet ﷺ P 4 Ch 8 H 7
334 Bihar Al Anwaar – V 22, The book of our Prophet ﷺ, P 4 Ch 8 H 8
‘From Abu Abdullah asws he (the narrator) said, ‘I said to him asws, ‘Are there for the Emān, levels and status the Momin can have superiority regarding these in the Presence of Allah azwj?’ He asws said: ‘Yes’. I said, ‘Describe it to me, may Allah azwj Have Mercy on you asws, until I understand it’.

He asws said: ‘Allah azwj Made a race to be between the Momineen just as there is a race between the cavalry horses on the day of the contest. Then He azwj Preferred them upon their levels in their race to Him azwj. He azwj Made every person from them upon a Level of his race, not Reducing him from his right, nor does the one lagging behind precede the preceding one.

The first ones and the end ones of this community are preferred by that, and had there not been a superiority for the preceding ones to the Emān over the ones lagging behind, then end ones of this community would certainly catch-up with its earlier ones and be in front of them. When there does not happen to be the superiority for the ones who preceded to the Emān, over the ones who were slower to (embrace) it.

But it is by the levels of the Emān that Allah azwj Brings forward the preceding ones to the Emān than the sluggish ones. Allah azwj Delays the deficient ones, because we tend to find from the Momin from the later ones, the one who is more with respect to deeds than the former ones, and more in (performing) Salāt, and Soām, and Hajj, and Zakāt, and Jihād, and spending (on charity); and if the preceding did not happen to be the (criteria of determining the) superiority of the Momin with, some of them with the others in the Presence of Allah azwj, it would be that the later ones, due to the frequency of their deeds would be preceding (them) upon the former ones.

But, Allah azwj Mighty and Majestic Refused that the ones at the end of the levels of the Emān should come to its first ones, and in it the one whom Allah azwj had Delayed should precede, or he should be delayed in it the one whom Allah azwj has Made to precede.
I said, ‘Inform me about what Allah azwj Mighty and Majestic has Accredited the Momin to, from the preceding to the Eman’. He asws said: ‘The Words of Allah azwj Mighty and Majestic: Race towards Forgiveness from your Lord and a Garden the expanse of it is like the expanse of the sky and the earth, Prepared for those who are believing in Allah and His Rasools. [57:21]. And He azwj Said: And the foremost are the foremost [56:10] These are the ones of proximity [56:11].

And the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness, Allah is Pleased from them and they are pleased from Him, [9:100]. He azwj Began with the Emigrants, the first ones, upon a level of their preceding, then secondly with the Helpers, then thirdly with the followers of their with goodness. Thus He azwj Placed each group upon a measurement of their levels and their status in His azwj Presence.

Then He azwj Mentioned what Allah azwj Mighty and Majestic Preferred His azwj Guardians with, some of them over the others, so the Mighty and Majestic Said: Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them – above others, He Raised their ranks. [2:253] – up to the end of the Verse.

And He azwj Said: and We have Preferred some of the Prophets above the others, [17:55]. And He azwj Said: Look, how We Prefer some of them above others, and for the Hereafter there are greater Ranks and greater Preferments [17:21]. And Said: There are (varying) Levels in the Presence of Allah, [3:163]. And Said: and Give every one with merit, his merit, [11:3].

And Said: Those who believed and emigrated in the Way of Allah with their wealth and their selves are of a greater rank in the Presence of Allah. [9:20]. And Said: Allah Merited the fighters with their wealth and their selves over the ones sitting back, by a level; and to each Allah has Promised good; and Allah Merited the fighters over the ones sitting back by a mighty Recompense [4:95] (High) Levels from Him and Forgiveness and Mercy, [4:96].
And Said: They are not the same - the ones from you who spent from before the conquest (of Makkah) and fought, are of a greater level than those who are spending from after (the conquest) and fighting. [57:10]. Allah will Exalt those of you who believe, and those who are given knowledge, in ranks; [58:11].

And Said: That is because they would neither be hit by thirst, nor fatigue, [9:120] – up to Hisazwj Words: surely Allah does not Waste a Recompense of the good doers [9:120]. And Said: and whatever you are sending ahead for yourselves from goodness, you will find it in the Presence of Allah; [2:110]. And Said: So, one who does good of the weight of a particle would see it [99:7] And one who does evil of the weight of a particle would see it [9:8].

Thus, this is the Mention of the levels of the Eman and ranks in the Presence of Allahazwj Majestic and Mighty’. 335

(The book) ‘Nawadir’ of Al Rawandyi, by his chain,

‘From Musaasws Bin Ja’farasws from hisasws forefathersasws having said: ‘Rasool-Allahsaww said: ‘The time periods are four. Isaww in the most superior of these time periods. Then (it will be) the second, then the third. So, when it will be the fourth, the men will meet the men (for copulation), and the women with the women. So, Allahazwj will Capture Hisazwj Book from the chests of the children of Adamas, then Heazwj will Send a black wind, then there will not remain anyone besides Allahazwj the Exalted except Allahazwj will Capture him (his soul) to Himazwj’’. 336

335 Bihar Al Anwaar – V 22, The book of our Prophetas, P 4 Ch 8 H 9
336 Bihar Al Anwaar – V 22, The book of our Prophetas, P 4 Ch 8 H 10
promised; and this Religion will not cease to prevail upon the (other ) Religions, all of them, for as long as among you is one who has seen me 

And by this chain, from Ja’far asws Bin Muhammad asws, from his asws forefathers asws having said: ‘Rasool-Allah saww used to come to the people of the platform, and there used to be two guests of Rasool-Allah saww who had emigrated from their families and their wealth to Al-Medina. Rasool-Allah saww settled them in a platform of the Masjid, and they were four hundred men. He saww used to greet them in the morning and evening.

One day he saww came to them, and from them was one whose slipper was broken, and from them was one who clothes were patched, and from them was one who had lice, and Rasool-Allah saww used to grace them a Mudd by a Mudd (handful) of dates during every day. A man from them stood up and said, ‘O Rasool-Allah saww! The dates you saww are feeding us have split our bellies’. Rasool-Allah saww said: ‘As for me saww, if I saww had the capacity to feed you the (whole) world, I saww would feed it to you, but one from you who lives after me saww would be fed in the trays, and with be saturated with the mugs, and one of you would be in a colourful shirt in the morning and rest in another, and you will be finding your houses (with curtains) just as you find the Kaba’. A man stood up and said, ‘O Rasool-Allah saww! We are with the desire to that time, so when will it be?’ He saww said: ‘This time period of yours is better than that time. You are filling your bellies from the Permissible, and you are desiring to fill them from the Prohibited?’

Sa’ad Bin Ashajja stood up and said, ‘O Rasool-Allah saww! What will be done with us after the death?’ He saww said: ‘The reckoning, then its narrowness after that or its expanse’. He said, ‘O Rasool-Allah saww! Do you saww fear that?’ He saww said: ‘No, but I saww am embarrassed from the prevailing bounties which I saww have not allowed, nor it being a part from seven’.

337 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 8 H 11
Sa’ad Bin Ashajja said, ‘I keep Allah as Witness and keep His Rasool as witness and the ones in my presence that the night sleep is hereby prohibited unto me, and the eating by the day is prohibited unto me, and the night dress is prohibited unto me, and mingling with the people is prohibited unto me, and going to the women is prohibited unto me’.

Rasool-Allah said: ‘O Sa’ad! If you don’t do anything, how will you enjoin with the good and forbid from the evil when you do not mingle with the people, and dwelling in the wilderness after the town dwelling is Kufr with the bounties (of Allah). Sleep at night, and eat by the day, and wear what does not happen to be gold, or silver, or (dyed) yellow, and go to the women. O Sa’ad! Go to the clan of Al-Mustalaq for then have repelled my messenger’.

He went to them and came with charities. Rasool-Allah said: ‘How did you see them to be?’ He said, ‘Good people. I have not seen any people with netter manners in what is between them, than any people you have sent me to’. Rasool-Allah said: ‘It is not befitting for the friends of Allah the Exalted, from the people of the eternal house, those who are striving for it and are desirous in it, that they would be friends of Satan, from the people of the house of deception, those who are striving for it and are desirous in it’.

Then he said: ‘The evilest of the people are a people who are not enjoining with the good nor forbidding from the evil. Evilest of the people are a people who are slandering the enjoiners of the good and the forbidders from the evil. Evilest of the people are a people who are not standing with the fairness for the Sake of Allah. Evilest of the people are a people who are killing those who are enjoining the people with the fairness among the people.

Evilest of the people are a people, the divorce happens to be more stronger among them than the contract (of marriage) of Allah the Exalted. Evilest of the people are a people who are making the obedience to their leaders to be besides the obedience of Allah.'
Evilest of the people are a people who are choosing the world over the Religion. Evilest of the people are a people who are permitting the Prohibitions, and lustful desires, and the doubtful matters'.

It was said, ‘O Rasool-Allahsalwta! So which of the Momineen are the cleverest?’ He salwta said: ‘Their most frequent in remembering the death, and their best ones in preparation (for it). Those, they are the cleverest’. 338

(From the Prophet salwta having said: ‘The Emigrants and the Helpers are friends of each other in the world and the Hereafter, and the freed ones from Quraysh (during conquest of Makkah), and the liberated ones from Saqeeff are friends of each other in the world and the Hereafter’. 339

‘He heard Rasool-Allahsalwta saying: ‘I salwta am leaving behind you all two weighty things, except that one of them is greater than the other – Book of Allahazwj extended from the sky to the earth, and myasws familyasw, the Peopleasws of myasws Household, and these two will never separate (from each other) until they return to me salwta at the Fountain’. 340

And he salwta said: ‘Indeed! The Peopleasws of myasws Household, are myasws spring to which Iaswta shelter to. Indeed! And the Helpers are myasws shield, so pardon their evil deeds and support their good deeds’.

338 Bihar Al Anwaar – V 22, The book of our Prophetsalwta, P 4 Ch 8 H 12
339 Bihar Al Anwaar – V 22, The book of our Prophetsalwta, P 4 Ch 8 H 13
340 Bihar Al Anwaar – V 22, The book of our Prophetsalwta, P 4 Ch 8 H 14
From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘When the people entered into the Religion in droves, Al-Azdi (Yememi tribe) came to them, being of kind hearts, and their mouths would be punished’. It was said, ‘O Rasool-Allah\textsuperscript{saww}! This kindness of the hearts, we recognise it, but why would their mouths become punished?’ He\textsuperscript{saww} said: ‘Because they used to complain (a lot) during the pre-Islamic period’.

He said, ‘And Ja’far\textsuperscript{asws} said: ‘For everything there is a purifier, and the purifier of the mouth is brushing the teeth’\textsuperscript{341}

He\textsuperscript{saww} said: ‘As for you, O community of the Helpers, so rather I\textsuperscript{saww} am your brother’. They said, ‘Allah\textsuperscript{azwj} is the Greatest! We shall go with it by the Lord\textsuperscript{azwj} of the Kaba!’ (He\textsuperscript{saww} said): ‘As for you, community of Emigrants, so rather I\textsuperscript{saww} am from you’. They said, ‘Allah\textsuperscript{azwj} is the Greatest! We shall go with it, by the Lord\textsuperscript{azwj} of the Kaba’. (He\textsuperscript{saww} said): ‘And as for you, O Clan of Hashim\textsuperscript{as}, so you are from me\textsuperscript{saww} and to me\textsuperscript{saww}. So, we arose and all of us were pleased, exultant with Rasool-Allah\textsuperscript{saww}\textsuperscript{342}.}

He\textsuperscript{saww} said: ‘And as for you, O community of the Helpers, so rather I\textsuperscript{saww} am your brother’. They said, ‘Allah\textsuperscript{azwj} is the Greatest! We shall go with it by the Lord\textsuperscript{azwj} of the Kaba!’ (He\textsuperscript{saww} said): ‘As for you, community of Emigrants, so rather I\textsuperscript{saww} am from you’. They said, ‘Allah\textsuperscript{azwj} is the Greatest! We shall go with it, by the Lord\textsuperscript{azwj} of the Kaba’. (He\textsuperscript{saww} said): ‘And as for you, O Clan of Hashim\textsuperscript{as}, so you are from me\textsuperscript{saww} and to me\textsuperscript{saww}. So, we arose and all of us were pleased, exultant with Rasool-Allah\textsuperscript{saww}\textsuperscript{342}.}
'From Abu Ja'far asws having said: 'No swords were unsheathed, nor the rows established in a Salat, nor armed forces, nor loudness with the Azaan, nor did Allah azwj Revealed: O you those who believe!', until the sons of Al-Qeyla, Al-Aws and Al-Khazraf became Muslims'.

Nahj Al-Balagah – He asws said in praise of the Helpers: ‘By Allah azwj! They nourished Al-Islam just as a foal is nourished with their sheep, with their generous hands, and their eloquent tongues’.

(The book) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed – ‘From Ibrahim Bin Al Hasan Bin Jamhour, from Abu Bakr Al Mufeed Al Jarjaie, from Al Muammari Abu Al Dunya, ‘From Amir Al-Momineen asws having said: ‘asws heard Rasool-Allah saww saying: ‘Beatitude is for one sees me saww, or sees the one who saw me saww, or sees the one who saw the one who saw me saww, or sees the one who saw me saww’. 

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343 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 8 H 17
344 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 8 H 18
345 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 8 H 19
CHAPTER 9 – QURESYH AND REST OF THE TRIBES FROM THE ONES WHO LOVED THE RASOOL \(\text{saww}\) AND HATED HIM \(\text{saww}\)

1- ع، عل م الشرعاء أن عبد الله بن حمود عن عبد الله بن محمد عن شريك عن عابد بن ابي حفص قال فان رشول الله ص لا تنتروا قريش
و لا تتعشوا العرب ولا تتدخلوا المواويل ولا تراكبوا القوارض ولا تزوروا إلى يوم القيامة فإن قوم عرسا يذبحونهم إلى غير الامام.

(The book) ‘Al Illal Al Sharaie’ – ‘My father, from sa’ad, from Ibn Hashim, from Abdullah Bin Hammad, from Shareek, from Jabir,

‘From Abu Ja’far \(\text{saww}\) having said: ‘Rasool-Allah \(\text{saww}\) said: ‘Do not revile Quraysh nor hate the Arabs, nor humiliate the slaves, nor settle (among) Al-Khawz nor marry to them, because for them is a vein (trait) calling them to be without loyalty’’.\(^346\)

2- ع، عل م الشرعاء أن عبد الله بن محمد عن الأشمر عن ابن مخمد عن الأسلمي عن رضوان عن أبي عبد الله، قال سلم ابن عبد الله شريك.
ف قالت قريش يركمل رجل من أصحابنا فاستعانت عليه المسلمين بالقرشي و استلزمو الرجل القرشي وقال له أبو عبد الله ع أنت ابن أياد بالولاية أشرف منه.

(The book) ‘Al Illal Al Sharaie’ – ‘Ibn Idrees, from his father, from Al Ash’ary, from Ahmad Bin Muhammad, from Al Asbagh, from the one who reported it,

‘From Abu Abdullah \(\text{saww}\) having said: ‘Abu Abdullah \(\text{saww}\) overheard a man from Quraysh talking to a man from our companion. The Qureyshite prolonged upon him with his being of Qureyshi (lineage), and belittled the man to his being Qureyshite. Abu Abdullah \(\text{saww}\) said: ‘Answer him for you are with the Wilayah nobler than him in lineage’’.\(^347\)

3- ل، الخصال أن عبد الله بن عبد الله بن منصف عن النبطي عن المحمدي عن ابن عائشة عن أبي عبد الله، قال سلم ابن عبد الله.
ف قالت قريش لابن منصف أبا عبد الله تكلم رجل من أمة الله في كل شيء.

(The book) ‘Al Khisaal’ – ‘My father, from Sa’ad, from Al Yaqteeni, from Al Ja’fari,

‘From Al-Reza \(\text{saww}\)’, from his \(\text{saww}\) forefathers \(\text{saww}\): ‘Rasool-Allah \(\text{saww}\) loved four tribes. He \(\text{saww}\) used to love the Helpers, and Abd Al-Qays, and Aslam, and the clan of Tameem, and he \(\text{saww}\) used to hate the clan of Umarra, and clan of Huneyf, and clan of Saqef, and clan of Hazeyl’.

و كان عبد الله بن منصف أبا عبد الله تكلم رجل من قريش لابن منصف أبا عبد الله، قال سلم ابن عبد الله.

And he \(\text{saww}\) said: ‘My \(\text{saww}\) mother \(\text{saww}\) neither begot me \(\text{saww}\) as a Bakrite nor a Saqafite’. And he \(\text{saww}\) said: ‘In every tribe there are nobles except among the clan of Umayya’’.\(^348\)

\(^346\) Bihar Al Anwaar – V 22, The book of our Prophet \(\text{saww}\), P 4 Ch 9 H 1
\(^347\) Bihar Al Anwaar – V 22, The book of our Prophet \(\text{saww}\), P 4 Ch 9 H 2
\(^348\) Bihar Al Anwaar – V 22, The book of our Prophet \(\text{saww}\), P 4 Ch 9 H 3
4- ما الأماني للمشير الطوسي المفيد عن علي بن محمد الكابن عن الحسن بن علي الطباخ عن إبراهيم بن محمد الطبي عن تويفيف بن كنيب عن معاوية بن هشام عن الصحابة عن النبي ﷺ عن الحارث بن خريصه قال حديثي جماعة من أصحاب أمير المؤمنين ﷺ فلما قال: اذهوا غبّة و ناضلة و حباً آخر فدَّ لله بكلاهما غبار لابئكم فلذي فقَّل الحَبْثة و هي أسرار ما فُقِنَ في الإسلام نصبً.

(The book) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed – ‘From Ali Bin Muhammad the scribe, from Al Hassan Bin Ali Al Zafrany, from Ibrahim Bin Muhammad Al Saqafy, from Yusuf Bin Kuleyb, from Muawiya Bin Hisham, from al Sabbah Bin Yahya Al Muzanny, from Al Haris Bin Haseera who said,

‘It is narrated to me from the companions of Amir Al-Momineen\textsuperscript{asws} that he\textsuperscript{asws} said: ‘Call Ghaniyya, and Bahila and other tribes (which he\textsuperscript{asws} mentioned), and they them take their awards, for by the One\textsuperscript{azwj} Who Split the seed and Formed the person, there is no share for them in Al-Islam!’

و أنا شاهد في منزل عند الحَبْثة و عند المقام المحمود أُنهم أَعْدَاءِ لِي في الدنيا و الآخرة لأخذَّ غَنِيّاً أَخْذَةً تَْْرِطُ بَاهِلَةُ و لَئِنْ ثَبَتَتْ قَدَمَايَ لََّرُدُّنَّ قَبَائِلَ إِلَىَ قَبَائِلَ و قَبَائِلَ إِلَىَ قَبَائِلَ و لَُّبِهْرِجَنَّ سِتِّينَ قَبِيلَةً مَا لَََا فِِ الِْْسْلًَمِ نَصِيبٌ.

And I\textsuperscript{asws} would be a witness in my\textsuperscript{asws} position by the Fountain and by the Praiseworthy position (Al-Maqaam Al-Mahmoud), they are enemies of mine\textsuperscript{asws} in the world and the Hereafter. I\textsuperscript{asws} shall seize Ghaninya with such a seizing Bahila would flee, and if I\textsuperscript{asws} can affirm my\textsuperscript{asws} feet (politically), I\textsuperscript{asws} will turn away tribes to tribes, and tribes to tribes, and I\textsuperscript{asws} will expel sixty tribes who do not have any share in Al-Islam’’.

\textsuperscript{349} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{asww}, P 4 Ch 9 H 4
CHAPTER 10 – MERITS OF SALMAN ra, AND ABU ZARR ra, AND MIQDAD ra, AND AMMAR ra, MAY ALLAH azwj BE PLEASED WITH THEM ALL, AND IN IT ARE MERITS OF THE GREAT COMPANIONS

From Musa asws Bin Ja’far asws, from his asws father asws having said: ‘Rasool-Allah saww called Abu Zarr ra, and Salman ra, and Al-Miqdad ra and said to them: ‘Do you ra recognise the laws of Al-Islam and its conditions?’ They ra said, ‘We ra recognise whatever Allah azwj and His azwj Rasool saww have introduced’.

He saww said: ‘By Allah azwj! It is more than can be counted. Testify to me saww upon yourselves ra and suffice with Allah azwj as Witness and (with) His azwj Angels upon you as witnesses with the testimony that there is no god except Allah azwj, sincerely, there being no associate for him azwj in His azwj Authority, and there is no match for Him azwj in His azwj Kingdom, and I saww am Rasool saww of Allah azwj, He azwj sent me saww with the truth.

And that the Quran is an Imam from Allah azwj and a just judge, and that the Qiblah is my saww Qiblah towards the Sacred Masjid being a Qiblah for you, and that Ali asws Bin Abu Talib asws is a successor asws of Muhammad saww and Emir of the Momineen, and their Master asws, and that his asws rights are from Allah azwj, necessitated and Obligatory, and obeying him asws is obeying Allah azwj and His azwj Rasool saww, and the Imams asws are from his asws sons asws.

And that cordiality of the People asws of my saww Household is a necessity, Obligatory upon every Momin and Momina along with establishing the Salat to its timings, and extracting the Zakat from its Permissible and placing it among its rightful ones, and extracting the Khums from what anyone of you owns from the people until he raises it to the Guardian asws of the Momineen and their Emir asws after him asws to (the Imams asws from) his asws sons asws.
The one who is frustrated and is unable except upon the little from the wealth, let him hand it over to the weak ones from the People asws of my saww Household from the sons asws of the Imams asws. If he is not able, then to their asws Shias from the ones who do not devour the people with them and do not intend with them except Allah azwj and what is Obligated upon them from my saww rights, and the justice among the citizens, and the distribution with the equality, and the words with the truth.

And the love for the People asws of my saww Households regarding Allah azwj and love for their asws Shias for them asws, and the hatred to their asws enemies and hating the ones who befriend them, and the enmity is for the Sake of Allah azwj and for Him asws, and the Eman is by a measurement of his good and his evil and his sweetness and its bitterness, and upon his permitting the Permissible(s) of the Quran and his prohibiting its Prohibitions.

And acting by the Ordinances and referring the confusing matter to its (Quran’s) people. So, the one upon whom something is blind of something from his deeds, he did not happen to have learn it from me saww nor heard it, then upon him is to be with Ali asws Bin Abu Talib asws, for he asws has been taught just as I saww have been taught, its apparent, and its hidden, and its decisive, and its allegorical, and he asws will fight upon its interpretation just as I saww fought upon its Revelation.

وَ مُوَالَةِ أَوْلِيَاُِ اللَُِّ مَُُمَّدٍ وَ ُُرِّيَّتُِِ الَْْئِمَّةِ خَاصَّةً وَ ي َتَوَالىَ مَنْ وَالَهُمْ وَ شَايَعَهُمْ وَ الْبَََاَُةِ وَ الْعَدَاوَةِ لِمَنْ عَادَاهُمْ وَ شَاقَّهُمْ كَعَدَاوَةِ الشَّيْطَانِ الرَّجِيمِ وَ الْبَََاَُةِ مَِِّنْ شَايَعَهُمْ وَ تَابَعَهُمْ وَ الَِسْتِقَامَةِ عَلَى طَرِيقَةِ الِْْمَامِ
And befriending the friends of Allahazwj, Muhammadasw and hisasw offspring of the Imamsasws, in particular, and befriending the ones who befriends them, and theirasws Shias, and the disownment and the enmity to the ones who are inimical to them, and their harsh ones like the enmity of Pelted Satanla, and the disownment from their adherents, and their followers, and them; and the standing upon the path of the Imamasws.

And know that Iasw did not place anyone ahead over Aliasws, so the one who precedes himasws, he is an unjust, and the allegiance after measw to others is a straying, and an error and humiliation, of the first, then the second, then the third, and woe be unto the fourth, then the woe be to him, and woe be to him and to his father along with woes of the ones who were before him, and woe to them both, and to their companions, may Allahazwj not forgive them both.

These are the conditions of Al-Islam, and what remain are more’. Theyra said, ‘We.ra hear, and we.ra obey, and we.ra accept, and we.ra ratify, and we.ra say similar to that, and we.ra testify to youasw upon ourselvesra with the agreement with it, for ever, until we.ra arrive to youasw. We.ra believe in theirasws secrets, and their proclamations, and we.ra are pleased with them asws as Imamsasws and as guides and Mastersasws.

Heasw said: ‘And Iasw am a witness along with youra all’. Then heasw said: ‘Yes, and youra testify that the Paradise is true, and it is Forbidden upon the creatures until Iasw enter it’. Theyra said, ‘Yes’.

Heasw said: ‘And youra will testify that the Fire is true, and it is Forbidden upon the Kafirs until the enemies of the Peopleasws of myasw Household enter it, and the (Nasibis) establishing war to themasws, and enmity, and the ones cursing themasws, and hating themasws, and ones killing themasws, like the ones who curse measw, or hate measw, or kill measw, and they would (all) be in the Fire’. Theyra said, ‘We.ra testify, and upon that we.ra acknowledge’.

Heasw said: ‘And youra will testify that Aliasws is in charge of myasw Fountain, and the preventer from it, and heasws is the distributor of the Fire, saying (to it): ‘That one is for you,
so capture him, the despicable’, and this one is for me asws, so do not go near him’, and you aas will be rescued safely’. They aas said, ‘We aas testify upon that and we aas believe in him asws.’ He aasw said: ‘And I aasw am a witness upon that’. 350

The book) ‘Al Amaali’ of Al Sadouq Al Attar, from his father, from Ibn Isa, from Nuh Bin Shuayb, from Al Dihqan, from Urwa cousin of Shuayb, from Shuayb, from Abu Baseer who said,

'I heard Al-Sadiq Ja’far asws Bin Muhammad asws narrating from his asws father asws, from his asws forefathers asws having said: 'One day Rasool-Allah aasw said to his aasw companions: 'Which one of you fasts constantly?' Salman aas said. 'I aas do, O Rasool-Allah aasw!' So, which one of you revives the (every) night (in Salat)?' Salman aas said, 'I aas do, O Rasool-Allah aasw!' He aasw said: 'Which one of you completes the Quran during every day?' Salman aas said, 'I aas do, O Rasool-Allah aasw.

One of the companions got angry and said, 'O Rasool-Allah aasw! A man from Persia intends to pride upon us, community of Quraysh. You aasw said, 'Which one of you fasts constantly’, and he aas said, 'I aas do’, and he aas eats most of his aas days. And you aasw said: Which of you revives the night?’ He aas said, 'I aas do’, and he aas sleeps most of his aas night. And you aasw said, 'Which one of you completes the Quran during every day’, he aas said, 'I aas do’, and he aas is silent most of his aas day!

The Prophet aasw said: 'Shh, O so and so! Surely, for you is an example of Luqman aas the wise. Ask him aas and he aas will inform you’. He aas said, 'Shh! O Abu Abdullah! Didn’t you aas claim that you aas tend to fast constantly?’ He aas said, ‘Yes’. He said, ‘I have seen you aas eating in most of your aas days’. He aas said, ‘It isn’t where you are going. I aas fast the three (days) in the month, and Allah aasw Mighty and Majestic Said: One who comes with the good deed, then for him would be ten the likes of it, [6:160], and I aas connect Shaban with the Month of Ramazan, so that is the constant fasting’. 350

Bihar Al Anwaar – V 22, The book of our Prophet aasw, P 4 Ch 10 H 1
He said, ‘Didn’t you\textsuperscript{a} claim that you\textsuperscript{a} revive the night?’ He\textsuperscript{a} said, ‘Yes’. He said, ‘You\textsuperscript{a} sleep most of your\textsuperscript{a} night’. He\textsuperscript{a} said, ‘It isn’t where you are going, but I\textsuperscript{a} heard my\textsuperscript{a} beloved Rasool-Allah\textsuperscript{saww} saying: ‘One who spends the night upon cleanliness, it is as if he has revived the night, all of it.’ So, I\textsuperscript{a} tent to spend the night upon cleanliness’.

The one who loves you\textsuperscript{asws} with his tongue, a third of the Eman is completed for him, and one who loves you with his tongue and his heart, so he has completed two-thirds of the Eman, and one who loves you\textsuperscript{asws} with his tongue, and his heart and helps you\textsuperscript{asws} with his hands, so he has completed the Eman. By the One\textsuperscript{azwj} Who Sent me\textsuperscript{saww} with the Truth, O Ali\textsuperscript{asws}! If the people were to love you\textsuperscript{asws} like the love of the people of the sky for you\textsuperscript{asws}, no one would be Punished with the Fire'; and I\textsuperscript{a} tent to recite Say: ‘He, Allah, is One [112:1] (Surah Al-Tawheed), three times during every day’.

He stood up and it was as if he had swallowed a stone’.\textsuperscript{351}

\begin{footnotesize}
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\item\textsuperscript{351} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 10 H 2
\end{itemize}
\end{footnotesize}
'From Abu Zarr Jundab Bin Junadabra having said, 'Ira heard Rasool-Allahsaww saying three phrases to Aliasws: 'There are three, if one of these would happen to be for me saww would be more beloved to me saww than the world and whatever in it. Ira heard himsaww said: 'O Allahazwj! Assist himasws, and be helped through himasws. O Allahazwj! Help himasws and be helped through himasws, for heasws is Yourazwj servant, and brotherasws of Yourazwj Rasool saww'.

Then Abu Zarrra said, 'Ira testify for Aliasws with the friendship and the brotherhood and the successorship'.

Kareeza Bin Salih (the narrator) said, 'And Salman Al-Farsira had testified for himasws similar to that, and (so did) Al-Miqdadra, and Ammarra, and Jabir Bin Abdullah Al-Ansari, and Abu Al-Haysam Bin Al-Tayhan, and Khuzeyma Bin Sabit, one with the two testimonies, and Abu Ayoub owner of the house of Rasool-Allahsaww, and Hashim Bin Utba Al-Mirqal, all of them being from the meritorious companions of Rasool-Allahsaww. 352

4 - (The book) ‘Al Amaali’ of Al Saduoq – ‘My father, from Abdullah bin Al Hassan Al Mowdab, from Ahmad Bin Ali Al Isfahany, from Ibrahim Bin Muhammad Al Saqafy, from Abu Gassan Al Nahdy, from Yahya Bin Salama Bin Kuheyl, from his father, from Abu Idrees, from Al Musayyib bin Najih,

‘From Alasws, it was said to himasws, ‘Narrate to us about Abu Zarr Al-Ghafari’ra. Heasws said: ‘Heera learnt the knowledge, then installed it and tied it upon himra with a severe tightening’.

They said, ‘So who is Huzayfa?’ Heasws said: ‘He knew the names of the hypocrites’. They said, ‘What about Ammar Bin Yasser’ra?’ Heasws said: ‘Momin full of disorientated Eman. He forgot, and when reminded, he remembered’. It was said, ‘What about Abdullah Bin Masoud?’ Heasws said: ‘Reciter of the Quran. He descended (knelt) with it’.

They said, ‘Narrated to us about Salman Al-Farsi’ra. Heasws said: ‘Heera realised the knowledge, the first and the last, and heera is an ocean which cannot be displaced, and heera is from usasws',

352 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 10 H 3
the People asws of the Household’. They said, ‘Narrate to us about you asws, O Amir Al-Momineen asws’. He asws said: ‘You, whenever you ask, I asws give you (the answer), and when you are silent, I asws initiate’.

5 - Ibn Al Anwaar

6 - Ibn Al Anwaar

7 - Ibn Al Anwaar

8 - Ibn Al Anwaar

Abdullah Bin Umar saw two men disputing regarding the head of Ammar ra. This one was saying, ‘I killed him ra’, and this one was saying, ‘I killed him ra’. Ibn Umar said, ‘Two disputants, which one of the two would enter the fire first?’ Then he said, ‘I heard Rasool Allah saww saying: ‘His ra killer his ra opponent would be in the Fire’. That reached Muawiya, may Allah aswsw Curse him, and he said, ‘We did not kill him ra. He ra was killed by the one who came with him ra (meaning Ali asws in the battle of Siffeen)’.

When Ammar ra was killed, they came to Huzeyfa and said, ‘O Abu Abdullah! This man has been killed and that people are differing, so what are you saying?’ He said, ‘Since you have come, then be seated to me, I shall attribute him to the chest of a man from them. He said, ‘I heard Rasool Allah saww saying: ‘Abu Al-Yaqzan is upon the nature’ – three times, ‘He ra will not leave it until he ra dies’.

Ammar ra was not given a choice of two matters except he chose the severer of the two’.

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354 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 10 H 5
355 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 10 H 6
356 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 10 H 7
Uyoon Akhbaar Al-Reza asws – Al Daqqaq, from Al-Sowfy, from Al-Ruyani, from Abdul Azeem Al-Hasany, from Abu Ja’far asws the 2nd from his asws forefathers asws having said: ‘Salman⁴Ra called Abu Zarr⁴Ra to his⁴Ra house and forwarded two loaves of bread towards him⁴Ra. Abu Zarr⁴Ra took the two loaves and turned them over. Salman⁴Ra said to him⁴Ra, ‘O Abu Zarr⁴Ra! For which reason did you⁴Ra turn over these two loaves?’ He⁴Ra said, ‘I⁴Ra feared they might happen to be matured’.

Salman⁴Ra was angered from that with intense anger, then said, ‘How audacious of you⁴Ra when you⁴Ra turned over these two loaves. By Allah⁴Azwj! It has been worked in this bread, the water which is beneath the Throne, and the Angels worked in it until they cast it to the wind, and the wind worked in it until it cast it to the cloud, and the cloud worked in it until it rained it to the earth, and the thunder and the Angels worked in it until they place it in its place, and the earth worked in it, and the wood and the iron, and the animals, and the fire, and the firewood, and the salt, and what cannot be counted is more. So how is it for you⁴Ra if your⁴Ra were to establish the gratefulness with this?’

Abu Zarr⁴Ra said, ‘I⁴Ra repent to Allah⁴Azwj and seek Forgiveness of Allah⁴Azwj from what I⁴Ra did, and I⁴Ra present excuse to you⁴Ra from what you⁴Ra disliked’.

He⁴Azw said: ‘And Salman invited Abu Zarr⁴Ra one day to host him⁴Ra. He⁴Ra forwarded a dry piece (of bread) towards him⁴Ra from his⁴Ra bag, and moistened it from his⁴Ra water container. Abu Zarr⁴Ra said, ‘How good is this bread, if only there was salt with it’. Salman⁴Ra got up and went out, and pawned his container for salt and carried it to him⁴Ra. Abu Zarr⁴Ra went on to eat the bread and sprinkle that salt upon that and saying, ‘The Praise is for Allah⁴Azwj Who Graced us. This is the contentment’. Salman⁴Ra said, ‘If you⁴Ra had been content, my⁴Ra container would not have been pawned’.

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(The book) ‘Al Amaal’ of Al Sadouq – ‘Ibn Natana, from Ali Bin Ibahim, from Ja’far Bin Salama Al Ahwazy, from Ibranim Bin Muhammad Al Saqafi, from Al Masudi, from Yahya Bin Salim Al Abdy, from Israil, from Maysara, from Al Minhal, Bin Amro, from Zirr Bin Hubeysh who said,

‘Ali asws passed by upon the mule of Rasool-Allah saww and Salman ra was in an assembly. Salman ra said (to the assembly), ‘Are you not standing to grab hold of his asws side to ask him asws (about issues)? By the One azwj Who Split the seed and Formed the person! Surely no one can inform you with the Seerah of your Prophet saww other than him asws, and he asws is the scholar of the earth and its lord, and to him asws you will be soothed, and if you were to lose him asws, you will lose the knowledge, and you are the denying people’.

10 - ب، قرب الْسناد السِّنْدِيُّ بْنُ مَُُمَّدٍ عَنْ صَفْوَانَ الََْمَّالِ قَالَ قَالَ أَبُو عَبْدِ اللَُِّ ع قَالَ رَسُولُ اللَُِّ إِنَّ اللََُّ ت َبَارَكَ وَ ت َعَالىَ أَمَرَنِِ بُِِبِّ أَرْب َعَةٍ قَالُوا مَنْ هُمْ يَا رَسُولَ اللَُِّ قَالَ عَلِيُّ بْنُ أَبِِ طَالِبٍ مِنْهُمْ ثَُّْ سَكَتَ (The book) ‘Qurb Al Asnaad’ – Al Sindy Bin Muhammad, from Safwan Al Jammal who said,

‘Abu Abdullah asws said: ‘Rasool-Allah saww said: ‘Allah azwj Blessed and Exalted Commanded me saww with loving four’. They said, ‘Who are they, O Rasool Allah saww?’ He saww said: ‘Ali asws Bin Abu Talib asws is from them’. Then he saww was silent.


11 - ب، قرب الإسْمَاد السّنديُّ بْنُ مَُُمَّدٍ عَنِ ابْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ آبَائُِِ ع أَنَُُّ لَمَّا نُزِلَتْ هَذِهِ الآْيَةُ عَلَى رَسُولِ اللَُِّ قُلْ لَ أَسْئَلُكُمْ عَلَيُِْ أَجْراً إِلََّ الْمَوَدَّةَ فِِ الْقُرْبى قَامَ رَسُولُ اللَُِّ   ف َقَالَ أَي ُّهَا النَّاسُ إِنَّ اللََُّ ت َبَارَكَ وَ ت َعَالىَ قَدْ فَرَضَ لَِ عَلَيْكُمْ فَرْضاً فَهَلْ أَنْتُمْ مُؤَدُّوهُ قَالَ فَلَمْ يُِبُُْ أَحَدٌ مِنْهُمْ فَانْصَرَفَ (The book) ‘Qurb Al Asnaad’ – ‘Haroun, from Ibn Sadaqa,

‘From Ja’far asws, from his asws forefathers asws: ‘When this Verse was Revealed unto Rasool-Allah saww: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. And one who earns good, We will Increase the good for him therein. Surely, Allah is Forgiving, Grateful [42:23], Rasool-Allah saww stood up and said: ‘O you people! Verily Allah azwj has Obligated upon you all certain Obligations regarding me saww, so are you going to be its performers?’ He asws said: ‘But no one from among them answered him saww, and they left.

فَلَمْا كَانَ مِنَ الْغَدِ قَامَ فِيهِمْ فِلَمْ يُبِينَهُمْ فِي الْيَوْمِ الثَّانِي فَلَمْ يُبِينَهُمْ أَحَدٌ فَقَالَ أَي ُّهَا النَّاسُ إِنَّ اللََُّ تَبَارَكَ وَ تَعَالىَ فَلَمْ يُبِينَهُمْ أَحَدُ فَقَالَ أَي ُّهَا النَّاسُ إِنَّ اللََُّ تَبَارَكَ وَ تَعَالىَ قَالَ فَلَمْ يُبِينَهُمْ أَحَدُ مِنْهُمْ فَانْصَرَفَ. 358

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359 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 10 H 10
When it was the next day, he\textsuperscript{360} saw\textsuperscript{w} stood up among them and said similar to that. Then he\textsuperscript{360} saw\textsuperscript{w} stood up among them and said similar to that for the third day, but no one spoke'. He\textsuperscript{360} saw\textsuperscript{w} said: 'O you people! It is not gold, nor silver, nor food, nor drink'. So they said, 'Then say it'. He\textsuperscript{360} saw\textsuperscript{w} said: 'Allah\textsuperscript{azwj} Blessed and Exalted Revealed unto me\textsuperscript{360} saw\textsuperscript{w}:

\textit{Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives' [42:23]}'\textsuperscript{360}. They said, 'But if it is this, so yes'.

Abu Abdullah\textsuperscript{360} asws said: 'By Allah\textsuperscript{azwj}! No one was loyal to it except for seven of them – Salman\textsuperscript{ra}, and Abu Zarr\textsuperscript{ra}, and Ammar\textsuperscript{ra}, and Al-Miqdad Bin Al-Aswad Al-Kindy\textsuperscript{ra}, and Jabir Bin Abdullah Al-Ansary\textsuperscript{ra}, and a slave of Rasool-Allah\textsuperscript{saww} called Al-Sabit\textsuperscript{ra}, and Zayd Bin Arqm\textsuperscript{ra}'.

\textbf{12-} خصص، الإحصاص خُفِّضَ بِنَّ الْمُسْنَى عَنْ نَصِبَةَ الْمُحْتَرِمِي عَنْ أَبِي عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ أَبِِ الَِْوَنَ مَُُمَّدٍ عَنْ مَُُمَّدٍ عَنْ أَبِِ الَِْوَنَ مَُُمَّدٍ عَنْ آبَائُِِ عَلَيُِْ كِسَاٌُ فِيُِ يَكُونُ طَعَامُُُ وَ هُوَ دِثَارُهُ وَ رِدَاؤُهُ وَ كَانَ كِسَائُهُ مِنْ صُوفٍ.

\textbf{360} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww} P 4 Ch 10 H 11

\textbf{361} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww} P 4 Ch 10 H 12
Therefore, Allah azwj Revealed: *and do not obey one whose heart is heedless from Our Remembrance [18:28]* – and he is Ayayna Bin Hasan Bin Huzeyfa Bin Badr Al-Fazary’. 362

Tafseer Al Qummi: *But rather, the Momineen are those, when Allah is mentioned, their hearts fear, [8:2] – up to His azwj Words: For them are Levels in the Presence of their Lord, and Forgiveness, and honourable sustenance [8:4]. It was Revealed regarding Amir Al-Momineen asws, and Abu Zarrra, and Salmanra and Al Miqdadra.* 363 (Opinion)

Tafseer Qummi – Allahazwj has Turned with the Prophet saww to the Emigrants and the Helpers, those who followed him saww in difficult times. (Opinion)

Al-Sadiq asws said: 'This is how it was Revealed, and it is Abu Zarrra, and Abu Khaysama, and Amro Bin Wahab, those who had stayed behind, then they joined up with Rasool-Allah azwj in the military expedition of Tabuk’. 364

Tafseer Qummi - *One who commits Kufr after his Eman, except for the one coerced, and his heart is content with the Eman. [16:106]*, it is Ammar Bin Yasserra. Quraysh seized himra at Makkah and tormented himra with the fire until he gave them with his tongue what they wanted, and his heart was acknowledging with the Eman’.

And Ali Bin Ibrahim said, 'Then He azwj Said regarding Ammar: *Then, surely your Lord, to those who emigrated from after having been persecuted, then they struggled and were patient, surely your Lord from after it, is Forgiving, Merciful [16:110]*’. 365 (Opinion)
‘From Abu Abdullah asws having said regarding His aswj Words: Surely those who believe and do (the) righteous deed, for them would be Gardens of Al-Firdows as a lodging [18:107]. He asws said: ‘This was Revealed regarding Abu Zarr ra, and Al-Miqdad ra, and Salman Al-Farsi ra, and Ammar Bin Yasser ra. Allah aswj Made the Gardens of Al-Firdows as a sheltered lodging for them and a residence’.

Rasool-Allah saww said: ‘Allah aswj Mighty and Majestic Commanded me saww with loving four’. We said, ‘O Rasool-Allah aswj! Who are they? Name them for us’. He aswj said: ‘Ali asws is from them, and Salman ra, and Abu Zarr ra, and Al-Miqdad ra. He aswj Commanded me saww with loving them asws, and He aswj Informed me saww that He aswj Loves them’.


I (Majlisi) say, ‘And it is reported by Ibn Abdul Birr in (the book) ‘Al Istiyaab’, from Suleyman and Abdullah two sons of Bureyda, from his father who said,
‘Rasool-Allah’ said: ‘Allah the Exalted Commanded me to love four from my companions and informed me that He Loves them’. It was said, ‘O Rasool-Allah! Who are they?’ He said: ‘Ali, and Al-Miqdad, and Salman, and Abu Zar’.

21 – لَ، الْصال أَبِِ عَنْ سَعْدٍ عَنِ الَْْصْفَهَانِِِّ عَنِ الْمِنْقَرِيِّ عَنْ حَفُّْ ٍ عَنْ أَبِِ عَبْدِ اللَُِّ ع عَنْ أَبِيُِ عقَالَةُ ثَّلَاثُهُ عَنْ الْمُمْلِغِيِّ عَنْ رَسُولِ اللَُِّ مُسْلِمٌ عَنْ أَبِِ عَبْدِ اللَُِّ ع عَنْ أَبِيُِ ع قَالَ قَالَ عَمَّارُ بْنُ يَاسِرٍ قَات َلْتُ تَْتَ هَذِهِ الرَّايَةِ مَعَ رَسُولِ اللَُِّ وَ أَهْلِ بَيْتُِِ ثَلَاثًا وَ هَذِهِ الرَّابِعَةُ وَ اللَُِّ لَوْ ضَرَبُونَا حَتََّ ي َبْلُغُوا بِنَا السَّعَفَاتِ مِنْ هَجَرَ لَعَلِيمْنَا أَنَّا عَلَى الَْْقِّ وَ أَن َّهُمْ عَلَى الْبَاطِلِ. (The book) ‘Al Khisaal’ – ‘My father, from Sa’ad, from Al Asfahany, from Al Minqary, from Hafs, from Abu Abdullah, from his father, having said: ‘Ammar Bin Yasser said, ‘I fought under this flag with Rasool-Allah and his family for three (days), and this is the fourth. By Allah! Even if we were to strike (swords) until we reach our limits, we would know that we are upon the truth, and they are upon the falsehood’.


23 – لَ، الْصال مَُُمَّدُ بْنُ عَلِيِّ بْنِ إِسََْاعِيلَ بْنِ الْبُحَيِْْيِّ عَنْ مَُُمَّدِ بْنِ حَرْبٍ الْوَاسِطِيِّ عَنْ يَزِيدَ بْنِ هَارُونَ عَنْ أَبِِ شَيْبَةَ عَنْ رَجُلٍ مِنْ هََْدَانَ عَنْ أَبِيُِ ع قَالَ قَالَ عَلِيُّ بْنُ أَبِِ طَالِبٍ عَلِيُّ وَ إِلىَ عَمَّارٍ وَ سَلْمَانَ وَ أَبِِ َُرٍّ وَ الْمِقْدَادِ. (The book) ‘Al Khisaal’ – Muhammad Bin Ali Bin Ismail Bin Al Bakhtary, from Muhammad Bin Harb Al Wasity, from Yazeed Bin Haroun, from Abu Shayba, from a man from Hamdan, from his father who said, ‘Ali Bin Abu Talib said: ‘The preceding ones are five – am the predeccesor of the Arabs, and Salman is predeccesor of Persia, and Suheyb is predeccesor of the Romans, and Bilal is predeccesor of the Ethiopians, and Khabbab is predeccesor of the Nabateans (Coptic’s)’.

24 – لَ، الْصال في خُرَ الأَهْلِ السَّوِيِّينَ عَلَّمُنَّا اللَّهُ أَن نُعْلَمُ وَ نَذَكَّرُ وَ نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ أَن نُعْلَمُ A (The book) ‘Al Khisaal’ – ‘In a Hadeeth of Al Amsh,

369 Bihar Al Anwaar – V 22, The book of our Prophet, P 4 Ch 10 H 20
370 Bihar Al Anwaar – V 22, The book of our Prophet, P 4 Ch 10 H 21
371 Bihar Al Anwaar – V 22, The book of our Prophet, P 4 Ch 10 H 22
372 Bihar Al Anwaar – V 22, The book of our Prophet, P 4 Ch 10 H 23
‘From Al-Sadiq asws having said: ‘The Wilayah is Obligatory for the Momineen, those who did not change or replace after their Prophet saww, like Salman Al-Farsi ra, and Abu Zarr Al-Ghafari ra, and Al-Miqdad Bin Al-Aswad Al-Kindy ra, and Ammar Bin Yasser ra, and Jabir bin Abdullah Al-Ansari, and Huzeyfa Bin Al-Yaman, and Abu Al-Haysam Bin Al-Tayham, and Sahil Bin Huneyf, and Abu Ayoub Al-Ansari, and Abdullah Bin Al-Samit, and Ubada Bin Al-Samit, and Khuzeyman Bin Sabit (one with two testimonies), and Abu Saeed Al-Khudry, and the ones who betook to their commitments and did similar to their deeds’.


‘From Ali asws having said: ‘The earth has been Created for seven. By them they are Graced, and by them they are being rained upon, and by them they are being Helped – Abu Zarr ra, Salma ra, Al-Miqdad ra, and Ammar ra, and Huzeyfa, and Abdullah Bin Masoud’.

Ali asws said: ‘And I asws and their Imam asws, and they are those who attend the (funeral) Salat upon (Syeda) Fatima asws, and this is creation of the Pre-determination not creation of the formation’.

(Note – Al-Sadouq said, ‘The meaning of his asws words: The earth has been Created for seven persons’ doesn’t mean from its beginning to its end, and rather it means by that that the benefits in the earth are measured out during that time for the ones who attended the (funeral) Salat upon (Syeda) Fatima asws, and this is creation of the Pre-determination not creation of the formation’).

373 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 10 H 24
374 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 10 H 25
375 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 10 H 26
(The book) ‘Uyoon Akhbaar Al-Reza\textsuperscript{asws} – by the three chains from Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{saww} has Commanded me\textsuperscript{saww} with loving four – Ali\textsuperscript{asws}, and Salman\textsuperscript{ra}, and Abu Zarr\textsuperscript{ra}, and Al-Miqdad Bin Al-Aswad\textsuperscript{ra}.\textsuperscript{376}

(The book) ‘Uyoon Akhbaar Al-Reza\textsuperscript{asws} – by the chain of Al-Tameemi, from Al-Reza\textsuperscript{asws}, from Ali\textsuperscript{asws} having said: ‘The Prophet\textsuperscript{saww} said: ‘Salman\textsuperscript{ra} is from us\textsuperscript{asws}, the People\textsuperscript{asws} of the Household’.\textsuperscript{377}

(The book) ‘Uyoon Akhbaar Al-Reza\textsuperscript{asws} – by this chain, from the Prophet\textsuperscript{saww} having said: ‘Ammar\textsuperscript{ra} would be killed by the rebellious group’.\textsuperscript{378}

(The book) – ‘Uyoon Akhbaar Al-Reza\textsuperscript{asws} – By this chain from the Prophet\textsuperscript{saww} having said: ‘Ammar\textsuperscript{ra} is upon the truth until he\textsuperscript{ra} will be killed between the two groups. One of the two groups would be upon my\textsuperscript{saww} way and my\textsuperscript{saww} Sunnah, and the others would be heretics from the Religion, outside from it’.\textsuperscript{379}

(The book) ‘Al Amaali’ of the sheykh Al Tusi – ‘Abu Al Qasim Bin Shibl, from Zafar Bin Humdoun, from Ibrahim bin Is’haq Al Ahmari, from Ibn Marouf, and Ibn Isa both together from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Mukhtar, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} was a Muhaddith, and Salman\textsuperscript{ra} was a Muhaddith’.

He (the narrator) said, ‘I said, So what is a sign of the Muhaddith?’ He\textsuperscript{asws} said: ‘An Angel would come to him and casts it into his heart such and such’.\textsuperscript{380}

\textsuperscript{376} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww} P 4 Ch 10 H 27
\textsuperscript{377} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww} P 4 Ch 10 H 28
\textsuperscript{378} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww} P 4 Ch 10 H 29
\textsuperscript{379} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww} P 4 Ch 10 H 30
\textsuperscript{380} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 10 H 31
Tafseer Al-Qummi - And (as for) the foremost, the first ones from the Emigrants and the Helpers, [9:100] – And they are the captains, and Abu Zarrra, and Al-Miqdadra, and Salmanra, and Ammarra, and ones who believed and ratified and affirmed upon the Wilayah of Amir Al-Momineenasws. 381

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Heasws said: ‘Due to three traits. One of these is that heera preferred the opinion of Amir Al-Momineenasws over hisra own opinion, and the second is hisra love for the poor and hisra choosing them over the people of wealth and the (large) numbers, and the third is hisra love for the knowledge and the knowledgeable onesasws. Surely Salmonra was a righteous servant, but he was (an) upright (man), a Muslim (submitter), and he was not from the Polytheists [3:67].’ 382

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Tafseer of the Imam (Hassan Al-Askariasws) – The argumentation by the chain to Muhammad Al-Askariasws having said: ‘Salmanra said to Abdullah Bin Sowriya during what he (Abdullah Bin Sowriya) said, ‘Jibraeel as is our enemy from between the Angels, ‘I testify that one who was an enemy to Jibraeel, so he is an enemy to Mikaeel, and theyas both together are enemies to the ones who are inimical to them, at peace to the ones who are at peace with themas.

381 Bihar Al Anwaar – V 22, The book of our Prophetsaww, P 4 Ch 10 H 32
382 Bihar Al Anwaar – V 22, The book of our Prophetas, P 4 Ch 10 H 33
So, Allah azwj the Exalted Revealed during that, in harmony to the words of Salman ra: **Say: One who was an enemy to Jibraeel [2:97]**, in his ra demonstration for the friends of Allah aswj against His aswj enemies, and His Revelation with merits of Ali asws Guardian of Allah aswj from the Presence of Allah aswj, **for him Revealing it** - for Jibraeel asws descended with this Quran - **upon your heart by Permission of Allah**, - and instructed him saww in Verification to what was before it - from the rest of the Books of Allah aswj, **and a Guidance** – from the straying, and **glad tidings for the Mominneen [2:97]**, with Prophet-hood of Muhammad asww and and Wilayah of Ali asws, and of the ones after him asws from the Imams asws that they are the Guardians of Allah aswj truly, when they died upon their asws Wilayah for Muhammad asww and Ali asws and their asws goodly Progeny aswsws.

Then Rasool-Allah saww said: ‘O Salman ra! Allah azwj has Ratified your ra words and is coincidental with your ra view, for Jibraeel asws is saying on behalf of Allah aswj, ‘O Muhammad asww! Salman ra and Al-Miqdad ra are brothers, ratifiers regarding your asww cordiality and cordiality of Ali asws your asww brother asws and your asww successor asws and your asww true friend, and they ra both are among your asww companions, like Jibraeel asws and Mikael asws are among the Angels, being inimical to the ones who hat one of them ra, friends to the ones who befriends them asw asws and befriends Muhammad asww, and Ali asws, imical to the ones who are inimical to Muhammad asww, and Ali asw asws, and their asws friends.

And if the people of the earth were to love Salman ra and Al-Miqdad ra just as the Angels of the skies and the Veils and the Chair and the Throne love them ra due to their ra sincere cordiality for Muhammad asww and Ali asws and their ra friendship to their asws friends, and their ra enmity to their asw enemies, Allah aswj the Exalted would not Punish any one of them with anything at all’.

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383 Bihar Al Anwaar – V 22, The book of our Prophet assw, P 4 Ch 10 H 34
Then I\textsuperscript{asws} grabbed a hand of (Syeda) Fatima\textsuperscript{asws} and my\textsuperscript{asws} two sons\textsuperscript{asws} Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} then I\textsuperscript{asws} went around to the people of Badr, and people of the precedence and adjured them of my\textsuperscript{asws} rights and called them to help me\textsuperscript{asws}, but no one from them answered me\textsuperscript{asws} except a group of four – Salman\textsuperscript{ra}, and Ammar\textsuperscript{ra}, and Al-Miqdad\textsuperscript{ra}, and Abu Zarr\textsuperscript{ra}.

Then Salman\textsuperscript{ra} said after mentioning the allegiance of Abu Bakr and what flowed regarding it. When it was the night, Ali\textsuperscript{asws} carried (Syeda) Fatima\textsuperscript{asws} upon a donkey and grabbed a hand of his\textsuperscript{asws} two sons\textsuperscript{asws} Hassan\textsuperscript{asws} and Husayn\textsuperscript{asws}. He\textsuperscript{asws} did not leave anyone from the people of Bader, neither from the Emigrants nor from the Helpers, except he\textsuperscript{asws} went to him\textsuperscript{asws} in his house and reminded him\textsuperscript{asws} of his\textsuperscript{asws} rights, and called him to help him\textsuperscript{asws}. But, no one from their entirety answered to him\textsuperscript{asws} except twenty four men.

I said to Salman\textsuperscript{ra}, ‘Who were the four?’ He\textsuperscript{ra} said, ‘I\textsuperscript{ra} and Abu Zarr\textsuperscript{ra}, and Al-Miqdad\textsuperscript{ra}, and Al-Zubeyr Bin Al-Awwam. Then he\textsuperscript{asws} went to them at night and adjured them. They said, ‘We came early morning and there was no one from them who did so apart from us’. Then on the third night, no one came apart from us three. When Ali\textsuperscript{asws} saw their betrayal and

\textsuperscript{384} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 10 H 35
scarcity of their loyalty, stayed in his asws house and turned towards the Quran, compiling it and collecting it”.

385 (The book) ‘Al-Ihtijaj’ – Suleym Bin Qays, from Abdullah Bin Ja’far having said, ‘Abdullah Bin Al-Abbas said among what he argued against Muawiya, ‘There had remained with our Master asws, the one who was from our Prophet saww at the status of Haroun as from Musa as, from his asws family – Salman ra, and Abu Zarr ra, and Miqdad ra, and Al-Zubeyr. Then Al-Zubeyr returned and these three were steadfast until they met Allah azwj’.

386 He heard Rasool-Allah saww saying: ‘Neither has the green (sky) shaded, nor has the soil carried one with a more truthful tone than Abu Zarr ra’.

387 He said, ‘O Amir Al-Momineen asws! Inform me about Salman Al-Farsi ra’. He asws said: ‘Congratulations! Congratulations! Salman ra is from us asws the People asws of the Household and who is for you as an example of Luqman as the wise. He ra knew the knowledge of the former ones and knowledge of the latter ones’.

388 He said, ‘O Amir Al-Momineen asws! Inform me about Ammar Bin Yasser ra’. He asws said: ‘He ra is a person, Allah azwj has Prohibited his ra flesh and his ra blood unto the Fire and for it to touch anything from these two’.

389 He said, ‘O Amir Al-Momineen asws! Inform me about Huzeyfa Bin Al-Yamani’. He asws said: ‘That is a person who knew the names of the hypocrites. If you were to ask him about the Legal Punishments of Allah azwj, you would find him knowing of these, knowledgeable’.

385 Bihar Al Anwaar – V 22, The book of our Prophet saww P 4 Ch 10 H 36
386 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 10 H 37
He said, ‘O Amir Al-Momineen\textsuperscript{asws}! Inform me about yourself\textsuperscript{asws}. He\textsuperscript{asws} said: ‘Whenever you ask,\textsuperscript{asws} shall give you (the answer), and whenever you are silent,\textsuperscript{asws} shall initiate’\textsuperscript{387}.

(The book) ‘Al-Ihtijaj’ – by the chain going up to Muhammad Al-Askari\textsuperscript{asws} having said: ‘A group arrived and sought permission to see Al-Reza\textsuperscript{asws} and they said, ‘We are from his\textsuperscript{asws} Shias’. He\textsuperscript{asws} forbade them for days. Then, when they did enter, he\textsuperscript{asws} said to them: ‘Woe be unto you all! But rather the Shias of Amir Al-Momineen\textsuperscript{asws} are Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and Salman\textsuperscript{ra}, and Abu Zarr\textsuperscript{ra}, and Al-Miqdad\textsuperscript{ra}, and Ammar\textsuperscript{ra}, and Muhammad Bin Abu Bakr, those who did not oppose anything from his\textsuperscript{asws} orders’\textsuperscript{388}.

(The book) ‘Al Amaali’ of the sheyk Al Tusi al Mufeed, from Muhammad Bin Al Hassan al Muqry, from Al Hassan Bin Ali Bin Abdullah Al Baghdadi, from isa bin Mihran, from Nuetm Bin Dukeyn, from Musa Bin Qays, from al Husayn Bin Asbaat Al Abdy who said,

‘I heard Ammar Bin Yasser\textsuperscript{ra} saying during his\textsuperscript{ra} heading towards (battle of) Siffeen, ‘O Allah\textsuperscript{azwj}! If I knew that there is Pleasure for You\textsuperscript{aww} that I\textsuperscript{ra} throw myself\textsuperscript{ra} from above this mountain, I\textsuperscript{ra} throw (Myself) from it, and if I\textsuperscript{ra} knew that there is Pleasure for You\textsuperscript{aww} that I\textsuperscript{ra} should ignite a fire and fall into it, I\textsuperscript{ra} would do so, and I\textsuperscript{ra} am not fighting the people of Syria except and I\textsuperscript{ra} intend Your\textsuperscript{aww} Face by it, and I\textsuperscript{ra} hope that You\textsuperscript{aww} will not disappoint me\textsuperscript{ra} while I\textsuperscript{ra} am intending Your\textsuperscript{aww} Honourable Face’\textsuperscript{389}.

(The book) ‘Al Illal Al Sharaie’ – ‘It is reported that Salman Al-Farsi\textsuperscript{ra} was a Muhaddith (narrator of Hadeeth). So, Al-Sadiq\textsuperscript{asws} was asked about that and it was said to him\textsuperscript{asws}, ‘Who was narrating to him\textsuperscript{ra}?’

387 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 10 H 38
388 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 10 H 39
389 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 10 H 40
He asws said: ‘Rasool-Allah salla Allahu Alaihi wa sallam and Amir Al-Momineen asws. But rather he ra became a narrator of Hadeeth besides others from the ones they asws used to narrate to, because they asws narrated to him ra with that others could not tolerate from the treasure of Knowledge of Allah azwj and His azwj Hidden matters’. 390

He asws said: ‘From us asws the People asws of the Household’. He said to him asws, ‘Is it from the words of Rasool-Allah salla Allahu Alaihi wa sallam: ‘Salman ra is a man from us asws, the People asws of the Household?’ He asws said: ‘Yes’. He said, ‘I.e., from the sons of Abdul Muttalib asws?’ He asws said: ‘From us asws, the People asws of the Household’. He said to him asws, ‘I do not understand it’. He asws said: ‘Understand it, O Isa, for he ra is from us asws, the People asws of the Household’.

Then he asws gestured by his asws hand to his asws chest, then said: ‘It isn’t where you are going (with it). Allah azwj Created our asws clay from Illiyeen, and Created clay of our asws Shias from below that. So, they are from us asws. And He salla Allahu Alaihi wa sallam Created our asws enemies from Sijjeen, and Created clay of their adherents from below that, and they are from them; and Salman ra is better than Luqman assw’. 391

390 Bihar Al Anwaar – V 22, The book of our Prophet sallallahu alaihi wasallam P 4 Ch 10 H 41
391 Bihar Al Anwaar – V 22, The book of our Prophet sallallahu alaihi wasallam, P 4 Ch 10 H 42
I went to Umar and said to him similar to that. He said, 'I fear that I may not be from them and the clan of Aday would reproach me with it'. I went to Usman and said to him similar to that. He said: I fear that I may not be from them and the clan of Umarda would reproach me with it'.

I went to Ali asws and he asws was in a camel watering place of his asws and said, 'The Prophet saww said: 'The Paradise is desirous to four from my saww community. Ask him saww who they are. By Allah azwj! I will not ask him saww, so if you asws are from them, I shall praise Allah azwj Mighty and Majestic, and if you asws are not from them, I shall ask Allah azwj to Make me to be from them and I would be cordial with them'.

He asws went and was with him asws to the Prophet saww. We entered to see the Prophet saww and his saww head was in a lap of Dahiyat Al-Kalby. When Dahiya saw him, he stood up to him asws and greeted unto him asws and said: ‘Take the head of the son of your asws uncle, O Amir Al-Momineen asws, from you asws are more deserving with it’. The Prophet saww woke up and his saww head was in a lap of Ali asws. He saww said to him asws: ‘O Abu Al-Hassan asws! You asws have not come to us except regarding a need’.

He asws said: ‘May my asws father as and my asws mother as (be sacrificed for you saww), O Rasool-Allah saww! I asws entered and your saww head was in the lap of Dahiyat Al-Kalby. He stood up to me asws and greeted unto me asws and said, ‘Take the head of the son saww of your asws uncle as to you saww, for your asws are more rightful with it than me, O Amir Al-Momineen asws’.

He saww said: ‘Do you asws recognise him?’ He asws said: ‘He is Dahiyat Al-Kalby’. He saww said to him asws: ‘That is Jibraeel asw. He asws said to him saww, ‘May my asws father as and my asws mother as (be sacrificed for you saww), O Rasool-Allah saww! Anas told me asws that you saww said: ‘The Paradise is desirous from my saww community, so who are they?’.
He saww gestured by his asws towards him asws and said: ‘You asws, by Allah azwj, are their first. By Allah aswj, their first one is you asws. By Allah azwj, their first one is you asws’. He asws said: ‘May my asws father as and my asws mother as be sacrificed for you saww, so who are the (other) three?’ He saww said to him asws, ‘Al-Miqdad ra, and Salman ra, and Abu Zarr ra’.


He saww said: ‘Hesitant’. I said, ‘Ibn Masoud’. He asws said: ‘Hesitant’. Then he asws said: ‘But rather, if you are intending those whom nothing (of doubt) entered into them, then upon you are these three – Abu Zarr ra, and Salman ra, and Al-Miqdad ra.”

Tafseer Al Ayyashi – Hanan Bin Sadeyr,

‘From Abu Ja’far asws having said: ‘The people were the people of apostasy after the Prophet saww except three’. I said, ‘And who are the three?’ He asws said: ‘Al-Miqdad ra, and Abu Zarr ra, and Salman ra’, and then some people realised after a little while.

He asws said: ‘They are those the mill turned upon them, and they refused to pledge allegiance (to Abu Bakr) until they came with Amir Al-Momineen asws forcibly and pledge allegiances, and that is the Word of Allah azwj. And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144]’. 394

Tafseer Al Ayyashi – Al Fuzeyl Bin Yasaar,

‘From Abu Ja’far asws having said: ‘When Rasool-Allah saww passed away, the people, all of them became the people of pre-Islamic period of ignorance except four – Ali asws, and Al-Miqdad ra, and Salman ra, and Abu Zarr ra’.
I said, ‘So (what about) Ammar?’ He asws said: ‘If you are intending those whom nothing (of the doubt) entered them, so it is these three’.

I (the narrator) said, ‘So what about most of the people, was there no one who recognised this matter?’ He asws said: ‘Yes, three’. I said, ‘This Verse which was Revealed: But rather, your Guardian is Allah, and His Rasool, and those who are believing, [5:55], and His Words: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59], wasn’t there anyone who asked regarding whom these were Revealed?’ He asws said: ‘From then onwards, they did not ask’.

Tafseer Imam (Hassan Al-Askari)asws: ‘One day in the morning Rasool-Allahsaww came and hissaww gathering was full with its people. He sawsaww said: ‘Which one of you today benefitted by his virtue, his Momin brother?’ Aliasws said: ‘asws did’. He sawsaww said: ‘What is that which you sawsaww did?’ He asws said: ‘asws passed by Ammar Bin Yasserra and one of the Jews was pressing him regarding thirty Dirhams which were for him upon him. Ammar said, ‘O brotherasws of Rasool-Allahsaww! This one is pressing me and is not intending except to harm me and humiliate me due to my love for youasws, the Peopleasws of the Household. Therefore finish me off from him by yourasws virtue’.

Iasws intended to speak to the Jew for him, and he (Ammar) said, ‘O brotherasws of Rasool-Allahsaww! Youasws are more majestic in my heart and my eyes than that I should exert youasws for this Kafir, but intercede for me to the One Whoaswj would not Return youasws from
your asws seeking; and if you asws were to intend the entire sides of the world to become like the sides of the yellow (gold), He awj would Do so. So ask Him awj to Assist me upon the paying off of my debts, and make me needless from the borrowing’.

اسماز: ‘O Allah awj! Do that for him!’ Then asws said to him: ‘Strike with your hand upon whatever is in front of you, from anything from a stone or mud, so Allah awj would Transform it for you as pure gold’. So he struck his hand and grabbed a stone which was ‘Amnaan’ (Two Rats – 812gms.), and it transformed into his hand as gold.

Then he turned towards the Jews and he said, ‘And how much is your debt?’ He said, ‘Thirty Dirhams’. So he said, ‘How much is its value in gold?’ He said, ‘Three Dinars’.

فقال عمار يا الله بِهِ مَنْ بَِِاهِ مَنْ بَِِاهُِِ قَلَبْتَ هَذَا الَْْجَرَ لَينِّْ لَِ هَذَا الذَّهَبَ لَِْفْصِلَ قَدْرَ حَقُِِّ فَأَلََنَُُ اللهٌ عَزَّ وَ جَلَّ لَُُ فَفَصَلَ ثَلًَثَةَ مَثَاقِيلَ وَ أَعْطَاهُ

Ammar said, ‘O Allah awj! By the virtue of the one asws by whose virtue, You awj Transformed this rock into gold, Soften this gold for me so I can break a (piece of the) measurement of his right’. Allah awj Mighty and Majestic Softened it for him, and he broke of this three Misqals (6.2 gms x 3) and gave it to him.

ثَُّْ جَعَلَ يَنْظُرُ إِلَيْهِ وَ قَالَ اللَّهُمَّ إِنِِّ سََِعْتُكَ تَقُولُ كَلًَّ إِنَّ الِْْنْسانَ لَيَطْغى أَنْ رَآهُ اسْتَغْنى وَ لََ أُرِيدُ غِنىً يُطْغِينِِ اللَّهُمَّ فَأَعِدْ هَذَا الذَّهَبَ حَجَراً بَِِاهِ مَنْ بَِِاهُِِ جَعَلْتَُُ َُهَباً بَعْدَ أَنْ كَانَ حَجَراً فَرَمَاهُ مِنْ يَدِهِ وَ قَالَ حَسْبِِ مِنَ الدُّن ْيَا وَ الآْخِرَةِ مُوَالَتِِ لَكَ يَا أَخَا رَسُولِ اللَُِّ

Then he went on looking at him, and he said, ‘O Allah awj! I heard You awj Saying: Never! The human being transgresses [96:6] If he sees himself as needless [96:6], and I do not want riches making me transgress. O Allah awj! Return this gold as a rock, by the virtue of the one asws whom You awj Made it to be as gold after it having been a rock’. So it returned to be as a rock, and he threw it from his hand and said, ‘It suffices me from the world and the Hereafter, my friendship for you asws – O brother asws of Rasool-Allah aswsw!’

فقال رسول الله صل الله عليه وسلم بفعالية الشهادتين من قبله و خشي إلى الله تعالى بالنثارة عليه فصلوات الله من فؤى زرعه تناول عليه

Rasool-Allah aswsw said: ‘The Angels of the sky and the earth were astounded from his deed, and they raised their voices to Allah awj the Exalted with the praise upon him. So Allah awj Sent Salawat from above His awj Throne to come upon him.

فأبصروا يا أبا البعثة فتلك أحواط علي في حياتي و من أفضل أهل وليتغيب من المعقولين في محبته نقلت الملكة النفسية و أجر زائد من الدنيا صانع من

He saww said: ‘Receive glad tidings, O Abu Al-Yaqzan, for you are a brother of Ali asws in his Religion, and from the meritorious ones of his asws Wilayah, and from the ones to be killed in his asws love. The rebellious group would kill you, and the last of your provision from the
world would be a Sa’ā of milk, and your soul would join with the souls of Muhammad saww and his saww superior Progeny asws, for you are from the best of my saww Shias’. 397

Tafseer Imam (Hassan Al-Askari asws) – ‘And that is, when the Muslims were hit by the adversity on the Day of (the battle of) Ohad what hit them, a group of the Jews met up after a few days, with Ammar Bin Yasser ra, and Huzeyfa Bin Al-Yaman ra, and they said to them ra, ‘Did you two not see what hit you on the Day of Ohad? But rather, he saww went to war just like someone (else) does seeking the kingdom of the world. His saww war was undecided (no winner). So, sometimes it is for him saww and sometimes against him saww, therefore return from his saww Religion’.

As for Huzeyfa ra, he ra said, ‘May Allah azwj Curse you! I ra will neither sit with you nor listen to your speech. I ra fear upon myself and my Religion, and I ra flee from you due to these two’. And he ra arose from them hurriedly.

And as for Ammar Bin Yasser ra, so he ra did not arise from them, but he ra said to them, ‘Community of Jews! Muhammad saww promised his saww companions victory on the Day of Badr if they were patient. So they were patient and they were victorious. And he saww promised them the victory on the Day of Ohad as well, if they were patient. But, they failed and opposed, therefore, due to that it hit them what hit them. And had they obeyed and been patient and not opposed, they would have overcome’.

So the Jew said to him ra, ‘O Ammar ra! And if you were to obey, would Muhammad saww overcome the chiefs of Quraysh, with those thin legs of yours?’ Ammar ra said, ‘Yes. By Allah azwj, Who, there is no god except Him, sending Muhammad saww with the Truth! Muhammad saww has enumerated to me ra from the merits and the wisdom what he saww made me ra to recognise from his saww Prophet-hood, and made me ra to understand from the merits of his saww brother asws, and his saww successor asws, and his saww elite, and the best one to replace him saww from after him saww, and the submission to his asws offspring, the goodly, the Chosen ones asws.

وَ أَمَّا حُذَيْفَةُ فَ قَالَ لَعَنَّكُمُ اللَّهُ لَأَقَعِدُكُمْ وَ لَأَسْعَى مَقَالَتَكُمْ أَخَافُ عَلَى نَفْسِي وَ دِينِِ فَأَفِرُّ بِمَا مِنْكُمْ وَ قَامَ عَنْهُمْ يَسْعَى

فَأَمَّا عَمَّارُ بْنُ يَاسِرٍ فَلَمْ يَقُمْ عَنْهُمْ وَ لَكِنْ قَالَ لَُمْ مَعَاشِرَ الْيَهُودِ إِنْ مَُُمَّداً وَعَدَ أَصْحَابَُُ الظَّفَرَ يَوْمَ بَدْرٍ إِنْ يَصْبَُِوا فَصَبََُوا وَ ظَفِرُوا وَ وَعَدَهُمُ الظَّفَرَ يَوْمَ أُحُدٍ أَيْْاً إِنْ صَبََُوا فَفَشِلُوا وَ خَالَفُوا فَلِذَلِكَ أَصَاب َهُمْ مَا أَصَاب َهُمْ وَ لَوْ أَن َّهُمْ أَطَاعُو
And he saww has instructed me with the supplication by them asws during my ra difficulties, and my ra worries, and my ra needs. And he saww promised me ra that he saww would not instruct me ra with anything – I ra would believe in it, being in his saww obedience - except that I ra would accomplish it, even if he saww were to order me ra to drop the sky to the earth, or raise the earths to the skies, my ra Lord azwj would strengthen my ra body with these two thin legs of mine.

The Jew said, ‘Never! By Allah azwj, O Ammar ra! Muhammad saww is less in the Presence of Allah azwj than that, and you ra are more humble in the Presence of Allah azwj and the presence of Muhammad saww than that. No, and you are not even (able to lift) a rock wherein were forty hypocrites’.

Ammar ra stood up from him and said, ‘I ra have delivered to you the proof of my ra Lord azwj and advised to you, but, you are averse to the advice’.

And he ra came over to Rasool-Allah saww. So Rasool-Allah saww said to him ra: ‘O Ammar! The news of both of you ra has been transmitted to me saww. As for Huzeyfa ra, so he fled with his ra Religion, from the Satan la and his la friends, therefore he ra is from the righteous servants of Allah azwj.

And as for you ra, O Ammar ra! So you ra have defended on behalf of the Religion of Allah azwj, and advised for Muhammad saww, Rasool saww of Allah azwj, therefore you are from the fighters in the Way of Allah azwj, the meritorious ones’.

While Rasool-Allah saww and Ammar ra were discussing, the Jews came over, those who had spoken to him ra, and they said, ‘O Muhammad saww! This companion of yours saww is claiming that you saww were to instruct him ra to raise the earth to the sky, or drop the sky to the earth, and he believes, being in your saww obedience, and determines upon the submission to you saww – Allah azwj would Assist him upon it. And we are reducing from you saww and from him ra upon what he is below this.
If you were a Prophet, then it would convince us if Ammar would carry with the thin legs of his, this rock'. And the rock was standing there in front of the Prophet at the back part of Al-Medina. Two hundred men had gathered upon it, in order to move it, but they were not able to. So they said to him, 'O Muhammad! If he wishes to carry it, he would not be able to (even) move it, and if he were to carry that upon him, it would break his legs, and his body would be crushed'.

Rasool-Allah said: ‘Do not belittle his legs, for they would be heavier in the scale of his good deeds than (the mountains of) Sowr, and Sabeyr, and Hira’a, and Abu Qubays, but (heavier) than the earth, all of it and whatever is upon it. And it is so that Allah had Lightened, due to the Salawat upon Muhammad and his goodly Progeny, what is heavier than this rock. He Lightened the Throne upon the shoulders of eight from His Angels – after it could not be endured by a large number, and the multitude (of the Angels)’.

Then Rasool-Allah said: ‘O Ammar! Believe in my obedience, and say, ‘O Allah! By the virtue of Muhammad and his goodly Progeny, Strengthen me!’ in order to Allah for to Ease for you what I instructed you with – just as He Eased upon Kalb Bin Youhanna to cross the sea – upon the surface of the water, and he was upon his horse – galloping over it due to his asking Allah by our virtue, the People of the Household’.

Ammar said it, and believed it, and he carried the rock above his head, and said, ‘By my father and my mother (being sacrificed for) you, O Rasool-Allah! By the One Who Sent you with the Truth as a Prophet – it is lighter in my hands than a particle (of dust)!’

Rasool-Allah said: ‘Circle around the Jews with it, and deliver it to the peak of that mountain’ – and he gestured towards a remote mountain upon a measurement of a Farsakh (about 3 miles) – and Ammar threw it, and it flew in the air until it settled upon the peak of that mountain.
Then Rasool-Allah ﷺ said to the Jews: ‘And did you all see that?’ They said, ‘Yes’.

فَقَالَ رَسُولُ اللَّهِ ﷺ يَا عَمَّارُ قُمْ إِلَىَّ الرَّوْةِ الْبَلِ فَتَجِدُ هُنَاكَ صَخْرَةً أَضْعَافَ مَا كَانَتْ فَاحْتَمِلْهَا وَ أَعِدْهَا إِلَىَّ حَْْرَتِِ الرَّوْةِ

Rasool-Allah ﷺ said: ‘O Ammarra! Arise to go to the peak of the mountain, for you would find over there a rock, double (the size) it was. Carry it and return it to mypresence’.

فَخَطَا عَمَّارٌ خُطْوَةً فَطُوِيَتْ لَرْضُ وَ وَضَعَ قَدَمَيْنِ فِِ الُْْطْوَةِ الثَّانِيَةِ عَلَى ُْْرْضُ وَ تَناوَلَ الصَّخْرَةَ الْمَاعَفَةَ وَ عَادَ إِلَىَّ رَسُولِ اللَّهِ ﷺ بِالُْْطْوَةِ الثَّالِثَةِ

Ammarra took a step and the ground folded for him, and placed hisfoot in the second step upon the peak of the mountain, and grabbed the rock, the double (in size) and returned to Rasool-Allah ﷺ with the third step.

ثَُّْ قَالَ رَسُولُ اللَّهِ ﷺ لِعَمَّارٍ اضْرِبْ بَِِا الَْْرْضَ ضَرْبَةً شَدِيدَةً فَهَايَتَّ الْيَهُودُ وَ خَافُوا فََْرَبَ بَِِا عَمَّارٌ عَلَى الَْْرْضِ فَتَفَتَّتَ حَتََّّ صَارَتْ كَالََْبَاُِ الْمَنْثُورِ وَ تَلُّشَتْ

Then Rasool-Allah ﷺ said to Ammarra: ‘Strike the ground with it by an intense striking!’ So the Jews fled and were afraid, and Ammarra struck the ground with it, and it disintegrated until it became like floating dust and faded away.

فَقَالَ رَسُولُ اللَّهِ ﷺ آمِنُوا أَي ُّهَا الْيَهُودُ فَقَدْ شَاهَدْتُُْ آيَاتِ اللَّهِ فَآمَنَ بَعُْْهُمْ وَ غَلَبَ الشَّقَاُُ عَلَى بَعِْْهِمْ

Rasool-Allah ﷺ said: ‘Believe, O you Jews, for you have witnessed the Signs of Allahazwj!’ Some of them believed, but wretchedness overcame upon some.

ثَُّْ قَالَ رَسُولُ الَّذِي بعثَنِبِي الَْْقِّ نَبِيّاً إِنَّ رِجَالًَ مِنْ شِيعَتِنَا تَكُونُ لَُُنُوبٌ وَ خَطَايَا أَعْظَمُ مِنْ جِبَالِ الَْْرْضِ وَ الَْْرْضِ كُلِّهَا وَ السَّمَاُِ أَضْعَافاً كَثِيَْةً فَمَا هُوَ إِلََّ أَنْ يَتُوبَ وَ يََُدِّدَ عَلَى ن َ فْسُِِ وَلََي َتَنَا أَهْلَ الْبَيْتِ إِلََّ كَانَ قَدْ ضَرَبَ بِذُنُوبُِِ الَْْرْضَ أَشَدَّ مِنْ ضَرْبِ عَمَّارٍ هَذِهِ الصَّخْرَةَ بِالَْْرْضِ

Then Rasool-Allah ﷺ said: ‘Are you knowing, community of Jews, what resembles this rock?’ They said, ‘No, O Rasool-Allah ﷺ!’

فَقَالَ رَسُولُ اللَّهِ ﷺ وَ الَّذِي بعثَنِبِي الَْْقِّ نَبِيّاً إِنَّ رِجَالًَ يَكُونُ لَُُ طَاعَاتٌ كَالسَّمَاوَاتِ وَ الَْْرَضِينَ وَ الَِْبَالِ وَ الْبِحَارِ فَمَا هُوَ إِلََّ أَنْ يَكْ فُرَبِبَ وَلََي َتَنَا أَهْلَ الْبَيْتِ حَتََّّ يَكُونَ ضَرَبَ بَِِا الَْْرْضَ أَشَدَّ مِنْ ضَرْبِ عَمَّارٍ لََِذِهِ الصَّخْرَةِ بِالَْْرْضِ وَ تَتَلًَشَى وَ تَتَفَتَّتُ كَتَفَتُّتِ هَذِهِ الصَّخْرَةِ فَيَِْدُ الآْخِرَةَ وَ لََ يََِدُ حَسَنَةً وَ ُُنُوبُُُ أَضْعَافُ الَِْبَالِ وَ الَْْرْضِ وَ السَّمَاُِ فِيِِ حِسَابَُُ وَ يَدُومُ عَذَابُُُ

Rasool-Allah ﷺ said: ‘By the Oneazwj Who Send me with the Truth as a Prophet – if a man from our Shias happens to have sins for him and mistakes – greater than a mountain of the earth, and from the whole of the earth – and the sky by a large multiple, so he would not be except if he were to repent, and renew upon himself ourWilayah of the People of the Household, except his sins would be struck upon the ground more severely than the striking by Ammarra of this rock with the ground.

وَ إِنَّ رِجَالًَ يَكُونُ لَُُ طَاعَاتٌ كَالسَّمَاوَاتِ وَ الَِْبَالِ وَ الْبِحَارِ فَمَا هُوَ إِلََّ أَنْ يَكِفَ بََِ لََوَلََتَا أَهْلَ الْبَيْتِ حَتََّّ يَكُونَ ضَرَبَ بَِِا الَْْرْضَ أَشَدَّ مِنْ ضَرْبِ عَمَّارٍ هَذِهِ الصَّخْرَةَ بِالَْْرْضِ
And if a man happens to have (acts of) obedience for him like the skies and the earths, and the mountains, and the oceans, so he would not be except, if he were to do Kufr with our\textsuperscript{saww} Wilayah of the People\textsuperscript{asws} of the Household, until these would be struck upon the ground more severely than the striking by Ammar\textsuperscript{ra} for this rock upon the ground, and these would fade away and disintegrate like the disintegration of this rock. So he would return to the Hereafter and he would not find a (single) good deed, and his sins would be doubled the mountains, and the earth, and the sky. Thus, his Reckoning would be severe and his Punishment perpetual (everlasting)’.

He (Imam Hassan Al-\textsuperscript{Askari\textsuperscript{asws}}) said: ‘When Ammar\textsuperscript{ra} saw with himself that strength by which he flogged that rock upon the ground so it crumbled, and a sense of pride seized him\textsuperscript{ra} and he\textsuperscript{ra} said, ‘Do you\textsuperscript{saww} permit me, O Rasool-\textsuperscript{Allah\textsuperscript{aswj}}, that I flog these Jews and kill them all with what I\textsuperscript{ra} have been Given from this strength?’

Rasool-\textsuperscript{Allah\textsuperscript{aswj}} said: ‘O Ammar\textsuperscript{ra}! Allah\textsuperscript{azwj} the Exalted is saying: ‘But, be pardoning and overlooking, until Allah Comes with His Command. [2:109] – with His\textsuperscript{azwj} Punishment, and Comes with the Conquest of Makkah and the rest of whatever He\textsuperscript{azwj} has Promised’’.398

Tafseer Imam (Hassan Al-\textsuperscript{Askari\textsuperscript{asws}} - \textit{And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants [2:207].}

The Imam\textsuperscript{asws} said: ‘The Imam (Hassan Al-\textsuperscript{Askari\textsuperscript{asws}}) said: ‘And from the people there is one who sells his self - he\textsuperscript{asws} is selling it, seeking \textit{Pleasure of Allah} – Mighty and Majestic. So he\textsuperscript{asws} works in the obedience of Allah\textsuperscript{azwj}, and he\textsuperscript{asws} instructs the people with it (as well), and he\textsuperscript{asws} is patient upon what he\textsuperscript{asws} faces from the harm during it. Thus, he\textsuperscript{asws} becomes like one who sold himself, and submitted himself to the Pleasure of Allah\textsuperscript{azwj} instead of himself, therefore he\textsuperscript{asws} does not care what happens with it after having achieved the Pleasure of its Lord\textsuperscript{azwj}, \textit{and Allah is Affectionate with the servants [2:207]} – all of them.

As for the seekers of His\textsuperscript{azwj} Pleasure, so He\textsuperscript{azwj} Gives them the maximum of their aspiration, and Increases them upon it what their deeds did not reach upon. And as for the immoral

\footnote{Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 10 H 49}
ones in His\textsuperscript{azwj} Religion, so He\textsuperscript{azwj} is Patient with them and is Kind with them, and Invites them to His\textsuperscript{azwj} obedience, and does not Cut off from the Knowledge that he would be repenting from his sins, the repentance which would Obligate for him His\textsuperscript{azwj} great Prestige”.

And they were from the best of the companions of Rasool-Allah\textsuperscript{saww}, being hurt by the people of Makkah in order to try them about their Religion – among them were Bilal\textsuperscript{ra}, and Suheyb, and Khabbab, and Ammar Bin Yasser\textsuperscript{ra} and his\textsuperscript{ra} parents. As for Bilal\textsuperscript{ra}, Abu Bakr Bin Abu Quhafa had bought him\textsuperscript{ra} by (in exchange of) two black slaves of his, and he\textsuperscript{ra} returned to the Prophet\textsuperscript{saww}. And it was so that his\textsuperscript{ra} reverence to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was a multiple of his\textsuperscript{ra} reverence to Abu Bakr.

So the corrupters said, ‘O Bilal\textsuperscript{ra}! You are doing \textit{Kufr} of the Bounty, and you are breaking the sequence of the preference. Abu Bakr is your\textsuperscript{ra} master who bought you\textsuperscript{ra} and freed you\textsuperscript{ra}, and saved you\textsuperscript{ra} from the punishment, and gave yourself (dignity to you) and your\textsuperscript{ra} earnings, whereas Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} did not do anything from these with you\textsuperscript{ra}, and you\textsuperscript{ra} are revering Abu Al-Hassan Ali\textsuperscript{asws} with what you\textsuperscript{ra} are not revering Abu Bakr with. This is \textit{Kufr} of the Bounty and ignoring the sequential order!’

Bilal\textsuperscript{ra} said, ‘Are you imposing upon me\textsuperscript{ra} that I should revere Abu Bakr above my reverence for Rasool-Allah\textsuperscript{saww}?’ They said, ‘Allah\textsuperscript{azwj} Forbid!’

He\textsuperscript{ra} said, ‘These words of yours have opposed these former words of yours. If it was not allowed that I\textsuperscript{ra} prefer Ali\textsuperscript{asws} over Abu Bakr because Abu Bakr freed me, similar to that it would not be allowed that I\textsuperscript{ra} prefer Rasool-Allah\textsuperscript{saww} over Abu Bakr, because Abu Bakr freed me\textsuperscript{ra}.

They said, ‘It is not the same. Rasool-Allah\textsuperscript{saww} is the most superior of the creatures of Allah\textsuperscript{azwj}. Bilal\textsuperscript{ra} said, ‘And they are not the same as well, Abu Bakr and Ali\textsuperscript{asws}. Ali\textsuperscript{asws}, he\textsuperscript{asws} is a soul of the most superior of the creatures of Allah\textsuperscript{azwj}, and he\textsuperscript{asws} as well is the most
superior of the creatures of Allah azwj after His azwj Prophet saww and the most beloved of the creatures to Allah azwj the Exalted – for his asws eating the bird with Rasool-Allah saww which he saww supplicated: ‘O Allah azwj! Come to me saww with the most Beloved of the creatures to You azwj’, and he asws is the most resembling of the creatures of Allah azwj with Rasool-Allah saww due to him asws having been made to be his saww brother in the Religion of Allah azwj.

And Abu Bakr (himself) does not seek from me ra what you are seeking, because he knows from the merits of Ali asws what you are ignorant of – i.e. he knows that the right of Ali asws is greater than his own right, because he asws saved me ra from the yoke of Punishment – which, if it had been perpetuated upon me ra and I ra had been patient upon it – I ra would have come to be to the Gardens of Eden, and Ali asws would have saved me ra from the yoke of eternal Punishment, and it would have been obligated for me ra due to my Wilayah for him asws and my ra preferring him asws, eternal Bliss’.

He asws said: ‘And as for Suheyb, so he said, ‘I am an old man. It does not harm me whether I was with you or against you. So take my wealth and leave me and my Religion’. They took his wealth and left him.

Rasool-Allah saww said to him, when he came over to him saww: ‘O Suheyb! How much was your wealth which you submitted?’ He said, ‘Seven thousand’. He saww said: ‘Feel good with yourself for submitting it’. He said, ‘O Rasool-Allah saww! By the One azwj Who Sent you saww with the Truth as a Prophet saww – even if the world, all of it was red gold, I would have made it to be instead of one look I look at you saww, and one look I look are your saww brother asws and your saww successor asws Ali asws Bin Abu Talib asws’.

Rasool-Allah saww said to him, when he came over to him saww: ‘O Suheyb! The treasures of the Gardens are frustrated from counting what is for you therein due to this wealth of yourself and your belief. So none can count it except its Creator’.

And as for Khabbab Bin Al Arat, so they had shackled him with (iron) handcuffs and collar. He supplicated to Allah azwj the Exalted by Muhammad saww and Ali asws, and their asws goodly Progeny asws, and Allah azwj the Exalted Transformed the handcuffs into a riding horse, and Transformed the collar into a collared sword, so he came out from them, from their deeds.
When they saw what had appeared upon him from the Signs of Muhammad(saww), no one had the audacity to come near him. And he unsheathed his sword and said, 'Whoever desires to, so let him come closer, for I have asked Him(azwj) by Muhammad(saww) and Ali(asws) that (even mount) Abu Qubays would not be hit by my sword except it would split into two halves, excess from you all'. So they left him, and he came over to Rasool-Allah(saww).

And as for Yasser (father of Ammar(ra)) and mother of Ammar(ra), so they were both killed, while being patient.

And as for Ammar(ra), Abu Jahl(azwj) used to torment him(ra), so Allah(azwj) Constricted his(ra) ring in his(ra) finger until he(ra) was humiliated and disgraced, and his(ra) shirt from his(ra) body, and he(ra) said, ‘Wear it, and I(ra) should not see you(ra) in Makkah constricting these upon me(ra), and leave to go to Muhammad(saww).

So his(ra) ring freed from his(ra) finger and (so did) his(ra) shirt from his(ra) body, and he(ra) said, ‘It suffices me(ra), O Rasool-Allah(saww), from the knowledge – my(ra) recognition that you(saww) are a Rasool(saww) of the Lord(azwj) of the worlds, and Chief of the creatures in their entirety, and that your(saww) brother Ali(asws) is your(saww) successor and your(saww) Caliph, and the best on to replace you(saww) after you(saww), and that the word of truth is your(saww) word and
his sawa word, and the right deed is your saww deed and his saww deed, and that Allah azwj Mighty and Majestic did not Incline me ra to both your asws Wilayah and the enmity to your asws enemies, except and He azwj has Intended to Make me ra to be with you both, in the world and the Hereafter’.

Rasool-Allah saww said: ‘It is as you say it to be, O Ammar ra! Allah azwj would be Aiding the Religion by you ra and Cutting off the excuses of the heedless ones by you ra, and Clarifying the enmity of the enemies by you ra – when a rebellious group would be killing you against the rightful ones’.

Then he saww said to him ra: ‘O Ammar ra! With the knowledge you achieved what you ra have achieved from these merits, therefore increase from it the increased merits, for the servant, when he goes out seeking the knowledge – Allah azwj Mighty and Majestic Calls out to him from above the Throne: “Congratulations, O My azwj servant! Do you know which status you are seeking, and which level you are wishing for? It resembles (that of) My azwj Angels of Proximity in order to be a pairing for them. I azwj shall Make you reach your goal and will Help you to fulfil your needs.”’

From Abu Ja’far asws having said: ‘I asws heard Jabir bin Abdullah Bin Hizam Al-Ansary saying, ‘If Salman ra and Abu Zarr ra were to be Resurrected (today) to these ones who are arrogating your asws cordiality of the People asws of the Household, they ra would both say, ‘They are liars!’, and if these were to see those two, they would said, “Two madmen”.’

(The book) ‘Al Majaalis’ of Al Mufeed – ‘Ibn Aqwlawiya, from his father, from Muhammad Bin Yahya Bin Idrees both together, from Ali Bin Muhammad Al Ashary, from Al Husayn Bin Nasr Bin Muzahim, from his father, from Amro Bin Shimr, from Jabir,


و قال أبو عبد الله ع.Aschs عن أصحاب ذرائع فائقةدا في الثانوية وأبو ذر في الابتدائية و سلمان في العادرة.

399 Bihar Al Anwaar – V 22, The book of our Prophet saww P 4 Ch 10 H 50
400 Bihar Al Anwaar – V 22, The book of our Prophet asws P 4 Ch 10 H 51
And Abu Abdullah asws said: ‘The Eman has ten levels. Al-Miqdad ra is in the eight, and Abu Zarr ra in the ninth, and Salman ra in the tenth (highest)’.

وَ قَالَ ابْنُ عَبَّاسٍ رَأَيْتُ سَلْمَانَ الْفَارِسِيَّ رََُُِْ اللَُُّ فِِ مَنَامِي فَ قُلْتُ لَُُ سَلْمَانَ فَ قَالَ سَلْمَانَ فَ قُلْتُ أَ لَسْتَ مَوْلىَ النَّبِِِّ   قَالَ بَلَى وَ إَُِا عَلَيُِْ تَاجٌ مِنْ يَاقُوتٍ وَ عَلَيُِْ حُلِيٌّ وَ حُلَلٌ فَ قُلْتُ يَا سَلْمَانُ هَذِهِ مَنْزِلَةٌ حَسَنَةٌ أَعْطَاكَهَا اللَُُّ عَزَّ وَ جَلَّ فَ قَالَ نَعَمْ

And Ibn Abbas said, ‘I saw Salman Al-Farsi ra in my dream, and I said to him ra, ‘Salman ra!’ He ra said, ‘Salman ra’. I said, ‘Aren’t you a slave of the Prophet saww?’ He ra said, ‘Yes’, and there was a crown of rubies upon him ra, and upon him ra was a garment and ornaments’. I said, ‘O Salman ra! This is an excellent status Allah azwj Mighty and Majestic has Given you’. He ra said, ‘Yes’.

فَ قُلْتُ فَمَا رَأَيْتَ فِِ الََْنَّةِ أَفَْْلَ بَعْدَ الِْْيمَانِ بِاللَُِّ وَ رَسُولُِِ فَ قَالَ لَيْسَ فِِ الََْنَّةِ بَعْدَ الِْْيمَانِ بِاللَُِّ وَ رَسُولُِِ شَيٌُْ هُوَ أَفَْْلَ مِنْ حُبِّ عَلِيِّ بْنِ أَبِِ طَالِبٍ عَ وَ الَِقْتِدَاُِ بُِِ.

I said, ‘So how come I see you ra in the Paradise as superior after the Eman with Allah azwj and His azwj Rasool saww?’ He ra said, ‘In the Paradise, after the Eman with Allah azwj and His azwj Rasool saww anything superior than love for Ali Bin Abu Talib asws and the following him asws’.

فَ قَالَ الْبَاقِرُ ع جَاُُ الْمُهَاجِرُونَ وَ الَْْنْصَارُ وَ غَيُْْهُمْ بَعْدَ إِلَىَ عَلِيٍّ ع فَ قَالُوا لَُُ أَنْتَ وَ اللَُِّ أَمِيُْ الْمُؤْمِنِينَ وَ أَنْتَ وَ اللَُِّ أَحَقُّ النَّاسِ وَ أَوْلََهُمْ بِالنَّبِِِّ هَلُمَّ يَدَكَ نُبَايِعْكَ فَوَ اللَُِّ لَنَمُوتَنَّ قُدَّامَكَ

Al-Baqir asws said: ‘The Emigrants and the Helpers and others came after that to Ali asws and they said to him asws, ‘By Allah azwj, you asws are the Emir of the Momineen, and by Allah azwj you asws are most rightful of the people and their foremost with the Prophet saww. Give your asws hand, we will pledge allegiance to you asws. By Allah azwj! We will die at your asws feet’.

فَ قُلْتُ إِنْ كُنْتُمْ صَادِقِينَ فَاغْدُوا عَلَيَّ مَُُلِّقِينَ فَمَا حَلَقَ إِلََّ هَؤُلََُِ الثَّلًَثَةُ

Ali asws said: ‘If you are truthful then come to me asws tomorrow with shaved heads’. Ali asws shaved his asws head and Salman ra shaved, and Miqdad ra shaved, and Abu Zarr ra shaved, and others did not shave. Then they left. Then, they came to him asws another time after that and said to him asws, ‘By Allah azwj! You asws are Emir of the Momineen asws and you asws are the most rightful of the people and their foremost with the Prophet saww. Give your asws hand, we will pledge allegiance to you asws’. And they took oath.

فَ قُلْتُ إِنْ كُنْتُمْ صَادِقِينَ فَاغْدُوا عَلَيْنَ مَثْلِيْنَ فَمَا حَلَقَ إِلَّا هَؤُلََُِ الثَّلًَثَةُ
He said: ‘If you are truthful then come to me tomorrow shaved of head’. But no one shaved except these three.

I said, ‘Ammar was not among them?’ He said: ‘No’. I said, ‘So Ammar is from the people of the Fire?’ He said: ‘Ammar had fought alongside Ali’.

Abu Al-Hassan Musa said, ‘When it will be the Day of Qiyamah, a caller will call out: ‘Where are the disciples of Muhammad Bin Abdullah, successor of Allah, those who did not break the Covenant and continued upon it?’ So, Salman, and Al-Miqdad, and Abu Zarr will stand.’

Then he will call out: ‘Where are the disciples of Ali Bin Abu Talib, successor of Muhammad, successor of Allah? So, Amro Bin Al-Hamqi Al-Khuzaie, and Muhammad Bin Abu Bakr, and Meesam Bin Yahya Al-Tammar salve of clan of Asad, and Uweys Al-Qarny will stand’.

And it was said to Abu Ja’far, ‘What are you saying regarding Ammar?’ He said: ‘May Allah have Mercy on Ammar (thrice). He fought alongside Amir Al-Momineen and died a martyr’.

The reporter said, ‘I said within myself, ‘A status cannot happen to be greater than this status’. He turned towards me and said: ‘Perhaps you are saying like the three (Salman, Abu Zarr and Al Miqdad)? Far be it! Far be it!’.

He said: ‘And what made him know that he would be killed during that day?’ He said: ‘When he saw the war not increasing except the difficulties, and the fighting not increasing except more (soldiers) leaving the rows, he came to Amir Al-Momineen and said, ‘O Amir Al-Momineen! (This is) it, (this is) it!’ He said: ‘Return to your row’. He said that to him three times, (during) all that he said: ‘Return to your row’.
قال له نعم، فرجع إلى صف و هو يقول
واليوم الذي الأجة

He⁷rsaw⁷ said to him⁷ra⁷: ‘Yes’. So he⁷ra⁷ returned to his⁷ra⁷ row and was saying (in prose), ‘Today I⁷ra⁷ shall meet the beloved Muhammad⁷saww⁷ and his⁷saww⁷ party’.

و زَوَى أَنَّهُ أَيُّ عَشَارٍ يَبْعَطُ الْأَهْلِ أَمْرًا إِن قَال بِرَسُولِ اللَّهِ صَلَّي الله عَلَيْهِ وَ سَلَّمُ الْمَحْمُودَةَ فِي أَنْفُسِهِ فَخَلَفَهُ وَ هُوَ الْكَبْرَاءُ.

And it is reported that on that day Ammar⁷ra⁷ was brought milk and he⁷ra⁷ laughed, then said, ‘Rasool-Allah⁷saww⁷ said to me⁷ra⁷: ‘The last drink you⁷ra⁷ will drink from the world would be a taste of milk’.

قَالَ رَسُولُ اللَّهِ صَلَّي الله عَلَيْهِ وَ سَلَّمُ إِنَّ الْبَنَاتِ يَشْتَاقُنْ إِلَى ثَلَاثَةٍ قَالَ عَلِيٌّ عَلِيُّ وَ مِنْهُمْ نَائِبٌ وَ أَنََْبُ النُّجَابَاُِ مِنْ أَهْلِ بَيْتِ سَوٍُْ مَُُمَّدُ بْنُ أَبِِ بَكْرٍ.

Rasool-Allah⁷saww⁷ said: ‘The Paradise is desirous to three’. Ali⁷asws⁷ said: ‘So, who are these three?’ He⁷saww⁷ said: ‘You⁷asws⁷ are from them, and you⁷asws⁷ are their first one, and Salman Al-Farsi⁷ra⁷, for he⁷ra⁷ is of little arrogance and he⁷ra⁷ is an adviser to you⁷asws⁷ so take him⁷ra⁷ for yourself⁷asws⁷, and Ammar Bin Yasser⁷ra⁷. He⁷ra⁷ attended with you⁷asws⁷ other than one battle. He⁷ra⁷ isn’t from it except and he⁷ra⁷ is with a lot of good, his⁷ra⁷ light is illuminating, great is his⁷ra⁷ Recompense’.

قَالَ الصَّادِقُ عَلِيٌّ عَلِيُّ وَ مِنْهُمْ نََِبٌ وَ أَنََْبُ النُّجَابَاُِ مِنْ أَهْلِ بَيْتِ سَوٍُْ مَُُمَّدُ بْنُ أَبِِ بَكْرٍ.

Al-Sadiq⁷asws⁷ said: ‘There none from a family members except and from them is a nobleman, and the noblest of the noblemen is from an evil family, Muhammad Bin Abu Bakr⁷’. 

وَ قَالَ رَسُولُ اللَّهِ صَلَّي الله عَلَيْهِ وَ سَلَّمُ مَا أَظَلَّتِ الَّّنَّةَ لَأَقَلَّتِ الْغَبََْاُُ َُا لََْجَةٍ أَصْدَقَ مِنْ أَبِِ َُرٍّ يَعِيشُ وَحْدَهُ وَ يُبْعَثُ وَحْدَهُ وَ يَدْخُلُ الَّّنَّةَ وَحْدَهُ.

And Rasool-Allah⁷saww⁷ said: ‘Huzeyfa Bin Al-Yaman is from the sincere ones of the beneficiant, and your most insightful with the Permissible(s) and the Prohibitions; and Ammar Bin Yasser⁷ra⁷ is from the preceding ones; and Al-Miqdad Bin Al-Aswad⁷ra⁷ is from the striving ones (Mujtahideen), and for everything is a knight, and a knight of the Quran is Abdullah Bin Abbas⁷’.

وَ قَالَ رَسُولُ اللَّهِ صَلَّي الله عَلَيْهِ وَ سَلَّمُ لِكُلِّ شَيْءٍ فَارِسٌ وَ فَارِسُ الْقُرْآنِ عَبْدُ الله بْنُ عَبَّاسٍ.

And Rasool-Allah⁷saww⁷ said: ‘The greenery (of the sky) had not shaded, not has the soil (of the earth) carried one will a tone more truthful than of Abu Zarr⁷ra⁷. He⁷ra⁷ lived along, and will be Resurrected alone, and will enter the Paradise alone’.
And Rasool-Allah ﷺ said: ‘One who intends to look at ascetism of Isa Ibn Maryam as, then let him look at Abu Zarr ra’. 401

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\text{He asws said: ‘By Allah azwj! If Abu Zarr ra knew what is in the heart of Salman ra, he ra would have killed him ra, and (although) Rasool-Allah saww had established brother-hood between the two.}
\]

So, what are your thought with the rest of the people? The knowledge of the scholars asws is difficult, becoming more difficult, none can bear it except a Messenger Prophet as, or an Angel of Proximity, or a Momin servant whose heart Allah asw has Tested for the Eman’.

\[
\text{He asws said: ‘And rather, Salman ra became from the scholars because he ra is a person from us asws, the People asws of the Household, therefore due to that we asws attribute him ra to the scholars’. 402}
\]

I said to Abu Ja’far asws, ‘May I be sacrificed for you asws! We would not have said it had we been united upon one thing what would have finished it’. He asws said: ‘Shall I asws narrate to you with stranger than that? The Emigrants and the Helpers went away except’, and he asws indicate ‘three’ with his asws hand.

\[
\text{Humran said, ‘I said, ‘May I be sacrificed for you asws! What is the state of Ammar ra?’ He asws said: ‘May Allah azwj have Mercy on Ammar ra, Abu Al-Yqazan. He ra pledged allegiance and was killed as a martyr’.}
\]
I said within myself, ‘There is nothing superior than the martyrdom’. 

He asws looked at me and said: 'Perhaps you see him to be like the three (Salman ra, Abu Zarr ra and Al-Miqdad ra)? Far be it! Far be it!'.

403

Al Kafi – The number, from Sahl, from Mansour Bin Al Abbas, from Suleyman Al Mustaraq, from Salih Al Ahowl who said,

‘I heard Abu Abdullah asws saying: ‘Rasool-Allah saww established brother-hood between Salman ra and Abu Zarr ra, and stipulated upon Abu Zarr ra not to disobey Salman ra. 404

405

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Al Zuhry transmitting,

‘From Abu Abdullah asws regarding the Words of the Exalted: Except those who believe and do righteous deeds, so for them would be Recompense without any restrictions [95:6]. He asws said: ‘They are the Momineen – Salman Al-Farsir, and Miqdad Bin Al-Aswad ra, and Ammar ra, and Abu Zarr ra, and Amir Al-Momineen Ali asws Bin Abu Talib asws, for them would be a Recompense without any restrictions’. 405

406

Tafseer Furaat Bin Ibrahim – ‘Ubeyd Bin Kaseer transmitting,

‘From Amir Al-Momineen asws having said: ‘The earth has been Created for seven. By them they are being Graced, and by them they are being Helped, and they are – Abdullah Bin Masoud, and Abu Zarr ra, and Ammar ra, and Salman ra, and Miqdad Bin Al-Aswad ra, and Huzeyfa ra, and I asws, their Imam asws, the seventh.

قَالَ اللَّهُ تَعَالَىََّ وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ هَؤُلََُِ الَّذِينَ صَلَّوْا عَلَى فَاطِمَةَ الزَّهْرَاُِ ع

And as for the Favour of your Lord, so do announce (it) [93:11]. They are those who prayed (the funeral) Salat upon (Syeda) Fatima Al-Zahra asws. 406

Then he saww said: ‘Allah azwj has Commanded me saww with loving four’. They said, ‘And who are they, O Rasool-Allah saww?’ He saww said: ‘Ali asws Bin Abu Talib asws, then he saww was silent.

From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘Salman ra knew the Magnificent Names (of Allah azwj)’’.

We said, ‘So, which of them is the superior?’ He asws said: ‘Salman ra’. Then he asws lowered his asws head, then said: ‘Salman ra learnt a knowledge, if Abu Zarr ra had known it, he ra would have disbelieved’.

407 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 10 H 58
408 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 10 H 59
From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘Allah azwj Revealed to me saww to love four – Ali asws, and Abu Zarr ra, and Salman ra, and Al-Miqdad ra (abridged version)’.

I asked Amir Al-Momineen asws about Salman Al-Farsi ra and said, ‘What are you asws saying regarding him ra?’

He asws said: ‘What shall I asws say regarding a man Created from our asws clay, and his ra soul is paired with our asws souls. Allah azwj Blessed and Exalted Specialised him ra from the knowledge with its beginning, and its end, and its apparent, and its esoteric, and its publicised; and Rasool-Allah saww was present and Salman ra was in front of him saww, and a Bedouin entered. He moved him ra aside from his ra placed and sat in it.

Rasool-Allah saww was angered until the sweat flowed between his saww eyes and his saww eyes reddened, then he saww said: ‘O Bedouin! Are you moving aside a man love by Allah azwj Blessed and Exalted in the sky and by His azwj Rasool saww in the earth? Are you moving aside a man, Jibraeel as did not come to me saww except he as ordered me saww on behalf of my saww Lord azwj Mighty and Majestic to convey him ra the greetings?

O Bedouin! Salman ra is from me saww, one who abandons him ra has abandoned me saww, and one who hurts him ra so he has hurt me saww, and one who distances him ra so he has distanced me saww, and one who draws him ra near has drawn me saww near.

بي أُغْيَرُ إِنْ سَلَمَانُ مِنِّي مِنْ حَفَّةٍ فَقْدَ حَفَّى وَ مِنْ أَذَآءٍ فَقْدَ أَذَآى وَ مِنْ بَعْدَهُ فَقْدَ بَعْدَى وَ مِنْ فَرْقَةٍ فَقْدَ فَرْقَى

409 Bihar Al Anwaar – V 22, The book of our Prophet saww P 4 Ch 10 H 60
410 Bihar Al Anwaar – V 22, The book of our Prophet saww P 4 Ch 10 H 61
O Bedouin! Do not be mistaken regarding Salman, for Allah Blessed and Exalted has Commanded me to notify him upon the knowledge of the deaths and the afflictions, and the lineages, and decisive address.

He (the narrator) said, ‘The Bedouin said, ‘O Rasool-Allah! I did not think that it would reach from the deeds of Salman what you mentioned. Wasn’t he a Zoroastrian (fire-worshipper), then became a Muslim?’

The Prophet said: ‘O Bedouin! I addressed you from my Lord and you are saying to me that Salman was a Zoroastrian, but he was manifester of the Shirk, hiding the Eman.

Have you not heard Allah Mighty and Majestic Saying: But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65].

Have you not heard Allah Mighty and Majestic Saying: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; [59:7]. O Bedouin, therefore take what I Give you and be from the grateful ones!’ [7:144].

‘From Abu Ja’far Al-Baqir having said: ‘I heard Jabir Bin Abdullah Al-Ansari saying, ‘I asked Rasool-Allah about Salman Al-Farsi. He said: ‘Salman is an ocean of knowledge not possible to be displaced. Salman is specialised with the knowledge, the first and the last. Allah Hates the one who hates Salman and Loves the one who loves him.’

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411 Bihar Al Anwaar – V 22, The book of our Prophet, P 4 Ch 10 H 62
I said, 'So what are you saying regarding Abu Zarr?' He saww said: 'And that one is from us. Allah Hates one who hates him and Loves the one who loves him'.

I said, 'So what are you saying regarding Al-Miqdad?' He saww said: 'And that one is from us. Allah Hates one who hates him and Loves the one who loves him'.

I said, 'So what are you saying regarding Ammar?' He saww said: 'And that one is from us. Allah Hates the one who hates him and Loves the one who loves him'.

Jabir said, 'I went out to give them the good news, (but) when I turned around he said to me: 'To me, O Jabir, to me! And you are from us. Allah Hates the one who hates you and Loves the one who loves you'.

He (Jabir) said, 'I said, 'O Rasool-Allah! So, what are you saying regarding Ali Bin Abu Talib? He saww said: 'That is my self (Nafs)'. I said, 'So what are you saying regarding Al-Hassan and Al-Husayn? He saww said: 'They are my soul and (Syeda) Fatima, their mother is my daughter. It saddens me what saddens her, and it cheers me what cheers her'.

saww testify that am a war to the ones who are at war to them and at peace to the ones who are at peace to them. O Jabir! Whenever you want to supplicate to Allah and for it to be Answered for you, then supplicate to Him with their names, for these names are beloved to Allah Mighty and Majestic’.

The book ‘Al-Ikhtisaas’ – ‘It has reached us that one day Salman Al-Farsi entered a gathering of Rasool-Allah, and they revered him, and placed him forward, and gave

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412 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 10 H 63
him\(^{ra}\) the middle seat in honour to his\(^{ra}\) right, and magnification of his\(^{ra}\) adherence and his\(^{ra}\) specialisation with Al-Mustafa\(^{saww}\) and his\(^{saww}\) family\(^{asws}\).

Then Umar entered. He looked at him\(^{ra}\) and said, ‘Who is this non-Arab presiding in what is between the Arabs?’ So, Rasool-Allah\(^{saww}\) ascended the pulpit and addressed. He\(^{saww}\) said: ‘Surely, the people are from Adam\(^{as}\) up to this day of ours like the teeth of the comb. There is no merit for the Arabi\(^{as}\)an over the non-Arab, nor for the red over the black except with the piety. Salman\(^{ra}\) is an ocean that cannot be displaced, and a treasure which cannot deplete. Salman\(^{ra}\) is from us\(^{asws}\) the People\(^{asws}\) of the Household, a spring of fresh water Conferred the wisdom and Given the demonstration (of proof)’’. 413

Abu Abdullah\(^{asws}\) sat upright angrily and said: ‘O Abu Baseer! Allah\(^{azwj}\) Made him\(^{ra}\) to be an Alwad after having been a Zoroastrian, and Qureyshite after having been a Persian, so may the Salawat of Allah\(^{azwj}\) be upon Salman\(^{ra}\). For Ja’far\(^{asws}\) there is a glory in the Presence of Allah\(^{awj}\). He\(^{asws}\) flies with the Angels in the Paradise’, of phrases resembling it’’. 414

Tafseer Al Qummi – Ali Bin Ibrahim said regarding the Words of the Exalted: *And those who believe and do righteous deeds, [47:2]* – It was Revealed regarding Abu Zarr\(^{ra}\), and Salman\(^{ra}\), and Miqdad\(^{adfa}\) and Ammar\(^{ra}\), they did not break the covenant, *and believe in what is Revealed unto Muhammad*, - i.e. affirmed upon the Wilayah which Allah\(^{azwj}\) Revealed, *and it is the Truth* – meaning Amir Al Momineen\(^{asws}\), *from their Lord, their evil deeds would be expiated from them and their state would be corrected [47:2]’’. 415 (Opinion)
67 - کش، رجل الكشي جبريل بن أحمد عن الحسن بن حمدان عن عليّ و علي بن أنس عن الحكيم بن مستكين عن الحسين بن مهيب عن أبي حضف ع قال: اذكر عادة سلمان الفارسي قال فأبو حضف عن مائلا تقولون سلمان الفارسي والراكرون سلمان المسؤولي ذاك ركل المأمون.

68 - کش، رجل الكشي جبريل بن أحمد بن مسعود عن أحمد بن موصوف عن أحمد بن متعشى عن أحمد بن الفضل عن محمد بن زياد عن حماد بن طالب عن عبد الرحمن بن أحمد بن سلمان مهيب.

69 - کش، رجل الكشي طاهر بن عيسى الوراق عن جعفر بن أحمد السمرقندى عن عليّ و علي بن أحمد بن شجاع عن أحمد بن الخادم أن سلمان مهيب عن الإمام عن ربيعة عن أبي حضف عن مائلا.

70 - کش، رجل الكشي طاهر بن عيسى الوراق عن حضف عن أحمد بن أحمد بن متعشى عن عليّ و علي بن أحمد بن شجاع عن أحمد بن الحكيم أن سلمان مهيب عن أحمد بن أحمد بن المتعشى عن الصحابة ع أنه قال: في الحرم الذي روي فيه أن سلمان كان مهيباً قال إنه كان مهيباً عن الإمام إلا إنه إذا لم يحول عن الله عز و جل فإنه المهاجر.

71 - کش، رجل الكشي هذا الإشادة عن أبي بيدر عن أبي معيتي عن حكيم بن بريدة عن ثعلبة عن سلمان مهيب عن عمر فرده ثم ندم عفواً إليه فقال: يا أرأيت أن أعلم ذهب جريحة المهاجرة عن فليت أم هبة كما هي.

(The book) ‘Rijaal Al Kashy’ – Jibraeel Bin Ahmad, from Al Hassan Bin Khurrazad, from Muhammad Bin Ali and Ali Bin Asbat, from Al Hakam Bin Miskeen, from Al Husayn Bin Suheyb,

‘From Abu Ja’far  having said: ‘Salman Al Farsi was mentioned in his presence, so Abu Ja’far  said: ‘Shh! Do not say ‘Salman Al-Farsi’, but say ‘Salman Al-Muhammadi’; that is a man from us the People of the Household’.

‘From Abu Ja’far  having said: ‘Ali was a Muhaddith, and Salman was a Muhaddith’.

‘I heard Abu Ja’far  saying: ‘Salman was from the ‘distinguishers’ (Verse 15:75)”.

‘From Al-Sadiq  in a Hadeeth in which it is reported that Salman was a Muhaddith. He  said: ‘He was a Muhaddith from his Imam, from his Lord, because none narrate from Allah Mighty and Majestic except from Al-Hujjat (the Imam)’.

416 Bihar Al Anwaar – V 22, The book of our Prophet , P 4 Ch 10 H 67
417 Bihar Al Anwaar – V 22, The book of our Prophet , P 4 Ch 10 H 68
418 Bihar Al Anwaar – V 22, The book of our Prophet , P 4 Ch 10 H 69
419 Bihar Al Anwaar – V 22, The book of our Prophet , P 4 Ch 10 H 70
‘Salmanra addressed to Umar, and he repelled himra. Then he regretted. Then he returned to him and said, ‘But rather Ira wanted to know whether the prejudice of the pre-Islamic period has gone from your heart or it is just as it is’.

72- كش، رجل الكشى خذوته بن لعنبر عن البطيني عن بوسين بن عبد الرحمن و بمحمد بن يثنان عن النبي صلى الله عليه وسلم عن مماطر عن أبي بصير عن أبي عبيدة الله بن عامر قال: كان و لله عليه عمدنا و كان سلمان مهتدنا فلما امرنا في قال بل يبعث الله إلينا ملكا يظهر في أعينه يقول كتب و كتب.

(The book) ‘Rijaal Al Kashy’ – Al Yaqteeny, from Yunus Bin Abdul Rahman, and Muhammad Bin Sinan, from Al Husayn Bin Al Mukhtar, from Abu Baseer, ‘From Abu Abdullahasws having said: ‘By Allahazwj Aliasws was a Muhaddith, and Salmanra was a Muhaddith’. I said, ‘Expand that for me’. Heasws said: ‘Allahazwj sends an Angel to himasws and it resonates in hisasws ears saying such and such’.

73- كش، رجل الكشى خذوته بن أحمده بن محد عن حمده عن حمده عن الفضل بن يثنان بن يثنان عن أبي حمره عن قال: قال لي نورى ما يزيدى النبن أن غبري عن قال في سلمانن أدرك عنهم الأول و عمهم الآخر قالت نعم قال فهذا نوري ما عن قال فثب علي علم اللنبي إسرائيلى و علم النبى.

(The book) ‘Rijaal Al Kashy’ – Jibraeel Bin Ahmad, from Muhammad Bin Is, from Hammad, from Hareez, from Al Fuzeyl Bin Yasaar, ‘From Abu Ja’farasws, he (the narrator) said, ‘Heasws said to me: ‘Are you reporting what the people are reporting that Aliasws said regarding Salmanra that heasws realised the first knowledge and the last knowledge?’ I said, ‘Yes’. Heasws said: ‘So, do you know what it means?’ I said, ‘It means knowledge of the children of Israel and knowledge of the Prophetasws’. قال فقال ليس هكذا و لكن علم النبي صلى الله عليه وسلم و أثر النبي صلى الله عليه وسلم Enforcement of the Law

He (the narrator) said, ‘Heasws said: ‘It isn’t like that, but knowledge of the Prophetasws and knowledge of Aliasws, and the orders of the Prophetasws and orders of Aliasws’.

74- كش، رجل الكشى خذوته بن المثنى عن الشاطى بن محمد بن الجموهري عن محمد بن عبد الله بن محمد عن محمد بن يثنان عن النبي صلى الله عليه وسلم عن من توضر قال: فثب علي علم اللنبي إسرائيلى و علم النبى صلى الله عليه وسلم Enforcement of the Law

(The book) ‘Rijaal Al Kashy’ 0 Nasr Al Sabbah, from Is’haq Bin Muhammad al Nasry, from Muhammad Bin Abdullah Bin Mihran, from Muhammad Bin Sinan, from Al Hassan Bin Mansour who said, ‘I said to Al-Sadiqasws, ‘Was Salmanra a Muhaddith?’ Heasws said: ‘Yes’. I said, ‘Who narrated to himra’. Heasws said, ‘An honourable Angel’. I said, ‘So when Salmanra was such, then hisra companion, which thing is he?’ Heasws said, ‘Go back to your occupation’.

420 Bihar Al Anwaar – V 22, The book of our Prophetasws, P 4 Ch 10 H 71
421 Bihar Al Anwaar – V 22, The book of our Prophetasws, P 4 Ch 10 H 72
422 Bihar Al Anwaar – V 22, The book of our Prophetasws, P 4 Ch 10 H 73
‘Abu Abdullah asws said to me: ‘The Eman has ten levels at the status of the ladder, one can climb on it rung after rung, so the one on the first should not say to the one on the second, ‘You aren’t upon anything’, until he gets to the tenth (rung), nor should you put down one who is below you, for the one who is above you will put you down.

When you see one who is lower than you, then raise him to you with kindness, and do not load upon him what he cannot bear, for you will break him, for the one who breaks a Momin, upon him would be his compulsion; and Al-Miqdad was in the second (level), and Abu Zarr was in the ninth (level) and Salman was in the tenth’.

Then the people realised after a little while and said, ‘They are those upon whom the mill turned, and they refused to pledge allegiance (to Abu Bakr) until they (first) came to Amir Al-Momineen and pledge allegiance by coercion, and that is the Word of Allah Mighty and Majestic: And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? [3:144]’ – the Verse’.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Ahmad Bin Idrees, from Muhammad bin Ahmad, from Abu Abdullah Al Razy, from Ibn Abu Usman, from Muhammad bin Hammad, from Abdul Aziz Al Qaratisy who said,

‘From Abu Ja’far asws having said: ‘The people of the apostasy after the Prophet saww in conduct except three’. I said, ‘And who are the three?’ He asws said: ‘Al-Miqdad Bin Al-Aswad, and Abu Zarr Al-Ghafari and Salman Al-Farsi’.

Then the people realised after a little while and said, ‘They are those upon whom the mill turned, and they refused to pledge allegiance (to Abu Bakr) until they (first) came to Amir Al-Momineen and pledge allegiance by coercion, and that is the Word of Allah asws Mighty and Majestic: And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? [3:144]’ – the Verse’.
From Abu Ja’far asws, from his asws father asws, from his asws grandfather asws, from Ali asws Bin Abu Talib asws having said: ‘The earth was straigntened by seven, by then they are sustained, and by them the they are Helped, and by them the they are being rained upon. From them are Salman Al-Farsi ra, and Al-Miqdad ra, and Abu Zarr ra, and Ammar ra, and Huzeyfa ra; and Ali asws had said, ‘And I asws am their ra Imam asws, and they ra are those who prayed (funeral) Salat upon (Syeda) Fatima asws.’

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From Abu Ja’far asws, from his asws father asws, from his asws grandfather asws, from Ali asws Bin Abu Talib asws having said: ‘The earth was straigntened by seven, by then they are sustained, and by them the they are Helped, and by them the they are being rained upon. From them are Salman Al-Farsi ra, and Al-Miqdad ra, and Abu Zarr ra, and Ammar ra, and Huzeyfa ra; and Ali asws had said, ‘And I asws am their ra Imam asws, and they ra are those who prayed (funeral) Salat upon (Syeda) Fatima asws.’

٧٨

I heard Abdul Malik Bin Ayn asking Abu Abdullah asws, and he did not cease asking him asws until he asws said to him: ‘The people are destroyed!’ Then he asws said: ‘Yes, by Allah azwj, O Ibn Ayn, the people are destroyed, altogether’. I said, ‘One in the east and one in the west?’

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He (the narrator) said, ‘He asws said: ‘(The door) was opened to the straying. Yes, by Allah azwj they were destroyed except three. Then they were joined by Abu Sasan, and Ammar, and Shuteyra, and Abu Amra, so they became seven’’.

The book ‘Rijaal Al Kashy’ – Ali Bin Muhammad Al Quteybi, from Ja’far Bin Muhammad Al Razy, from Abu Al Husayn, from Amro Bin Usman, from a man, from Abu Hamza who said,

I heard Abu Ja’far asws saying: ‘When they tied a rope in the neck of Amir Al-Momineen asws and took him to Zureyq, Abu Zarr ra hit his ra hand upon the other, then said, ‘Alas! If only the sword would return in our hands for a second time’. And Miqdad ra said, ‘If he asws could
supplicate to his asws Lordazwj against him'. Salmanra said, ‘Myra Master asws is more knowing with what (situation) he asws is in’.

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80 – كش، رجالة الكشي مَُُمَّدُ بْنُ إِسََْاعِيلَ عَنِ الْفَْْلِ بْنِ شَاَُانَ عَنِ ابْنِ أَبِِ عُمَيٍْْ عَنْ إِب ْرَاهِيمَ بْنِ عَبْ

الله عَزَّ وَ جَلَّ أَرْضَاهُمَا إِلَّا ثَلًَثَةٌ أَبُو ذُرٍّ وَ سَلْمَانُ وَ الْمِقْدَادُ قَالَ فَقَالَ أَبُو عَبْدِ اللَُِّ عَنْ أَبِِ أَبُو سَاسَانَ وَ أَبُو عَمْرَةَ الأَنصَارِي.

(The book) ‘Rijaal Al Kashy’ – Muhammad Bin Ismail, from al Fazl Bin hazan, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Baseer who said,

‘I said to Abu Abdullah asws, The people reneged except three – Abu Zarrra and Salmanra, and Al-Miqdadra. He asws said: ‘So where are Abu Sasan, and Abu Mara AlAnsari?’

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81 – كش، رجالة الكشي رَوَى جَعْفَارٌ غُلًَمُ عَبْدِ اللَُِّ بْنِ بُكَيٍْْ عَنْ عَبْدِ اللَُِّ بْنِ مَُُمَّدِ بْنِ نَِِيكٍ عَنِ الن

صِيبِِِّ عَنْ أَبِِ عَبْدِ اللَُِّ ع قَالَ قَالَ أَمِيُْ الْمُؤْمِنِينَ

يَا سَلْمَانُ اُْهَبْ إِلىَ فَاطِمَةَ ع ف َقُ لَََا ت ُتْحِفُكَ بِتُحْفَةٍ مِنْ تَُفِ الََْنَّةِ فَذَهَبَ إِلَيْهَا سَلْمَانُ فَإَُِا ب َينَْ

يَدَي ْهَا ثَلًَثُ سِلًَلٍ

(The book) ‘Rijaal Al Kashy’ – It is reported by Ja’far a slave of Abdullah Bin Bukeyr, from Abdullah Bin Muhammad Bin Naheek, from Al Naseebi,

‘Abdu Abdullahasws having said: ‘Amir Al-Momineenasws said: ‘O Salmanra! Go to (Syeda) Fatimaasws and tell herasws to gift to youar ra a gift from the gifts of the Paradise’. Salmanra went to herasws, and there in front of herasws were three storage baskets. Hear ra said to herasws, ‘O daughterasws of Rasool-Allahsaww! Gift to mefar.

ف َقَالَ لَََا يَا بِنْتَ رَسُولِ اللَُِّ أَتِْفِينِِ

ف َقَالَتْ هَذِهِ ثَلًَثُ سِلًَلٍ جَاَُتْنِِ بَِِا ثَلًَثُ وَصَائِفَ ف َقَالَتْ أَيْنَ أَبُو سَاسَانَ وَ أَبُو عَمْرَةَ الَْْنْصَارِيُ

Sheasws said: ‘These are three baskets, three maids came with these to measws, so iar ra asked their names. One said, ‘I am Salma for Salmanra’, and the other said, ‘I am Zarrah for Abu Zarrra’, and the other ones said, ‘I am Maqduda for Miqdadra’.

قال سَالِمُانُ ثَُّْ ق َبَْْتُ ف َنَاوَلَتْنِِ فَمَا مَرَرْتُ بَِِلٍَْ إِلََّ مُلِئُوا طِيباً لِرِيُِهَا

Salmanra said, ‘Then iar ra grabbed (one basket), and sheasws gave it to mear ra. iar ra did not pass by any assembly except they were filled with aromatic perfume’.

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82 – كش، رجالة الكشي حَرُّبَّ إِبْنَ أَبِِ أَدْرَ عَنْ مَُُمَّدِ بْنِ يَسَى عَنِ ابْنِ أَبِِ نََْرَانَ عَنْ صَفْوَانَ

الََْمَّالِ عَنْ أَبِِ عَبْدِ اللَُِّ ع قَالَ قَالَ رَسُولُ اللَُِّ إِنَّ اللََُّ أَمَرَنِِ بُِِبِّ أَرْب َعَةٍ قَالُوا وَ مَنْ هُمْ يَا رَسُولَ اللَُِّ قَالَ عَلِيُّ بْنُ أَبِِ طَالِبٍ ع ثَُّْ سَكَتَ

ثَُّْ قَالَ إِنَّ اللََُّ أَمَرَنِِ بُِِبِّ أَرْب َعَةٍ قَالُوا وَ مَنْ هُمْ يَا رَسُولَ اللَُِّ قَالَ عَلِيُّ بْنُ أَبِِ طَالِبٍ وَ الْمِقْدَادُ بْنُ الَْْسْوَدِ وَ أَبُو َُرٍّ الْغِفَارِيُّ وَ سَلْمَانُ الْفَارِسِيُ

(The book) ‘Rijaal Al Kashy’ – Jibraeel Bin Ahmad, from Muhammad Bin Isa, from Ibn Abu Najran, from Safwan Al Jammal,
‘From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘Allah azwj Commanded me saww with loving four’. They said, ‘And who are they, O Rasool-Allah saww?’ He saww said: ‘Ali asws Bin Abu Talib asws. Then he saww was silent, the said: ‘Allah azwj Commanded me saww with loving four’. They said, ‘And who are they, O Rasool-Allah saww?’ He saww said: ‘Ali asws Bin Abu Talib asws, and Al-Miqdad Bin Al-Aswad ra, and Abu Zarr Al-Ghafari ra, and Salman Al-Farsi ra‘.

From Abu Abdullah asws, ‘Rasool-Allah saww said to Salman ra: ‘O Salman ra! If your ra knowledge were to be presented to Miqdad ra he would disbelieve’. O Miqdad ra! If your ra patience were to be presented to Salman ra, he ra would disbelieve’.

From Ibn Abbas regarding the Words of Allah azwj Mighty and Majestic: And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants [2:207]. He said, ‘It was Revealed regarding a man, and he is Suheyb Bin Sinan slave of Abdullah Bin Juz’an. The Polytheists seized him among a group of the Muslims, among them was Khayrun a slave of Quraysh of the clan of A-Hazrami, and Khabbab Bin Al-Arat, salve of Sabit cousin of Anmar and Bilal slave of Abu bakr, and Ayyash salve of Huweytib Bin Abdul Uzza, and Ammar Bin Yasser ra, and Abu Ammar, and Sumayya mother of Ammar ra. Father of Ammar ra and mother of Ammar ra were killed and they were the first ones to be killed from the Muslims, and the others were tormented after Rasool-Allah saww went out from Makkah to Al-Medina, and they intended them upon the Kufr.

Kitab Siffeen of Nasr Bin Muzahim – From Muhammad Bin Marwan, from Al Kalby, from Abu Salih,
As for Suheyb, he was an aged old man with chattels. He said to the Polytheists, ‘Is it for you to be good?’ They said, ‘What is it?’ He said, ‘I am an aged old man, weak. I have not harmed anyone of you, or from your enemies, and you have spoken with a speech I dislike coming down from it. It is for you if you were to take my wealth and leave me and my Religion?’ So, this Verse was Revealed.

فَلَقِيَُُ أَبُو بَكْرٍ حِينَ دَخَلَ الْمَدِينَةَ ف َقَالَ رَبِحَ الْبَيْعُ يَا صُهَيْبُ أَوْ قَالَ وَ ب َيْعُكَ لَََْسَرُ وَ ق َرَأَ عَلَيُِْ هَذِ

Abu Bakr met him when he entered Al-Medina. He said, ‘You had a profitable sale, O Suheyb!’, or said, ‘And your sale did not incur a loss’, and recited this Verse to him. He was happy with it.

وَ أَمَّا بِلًَلٌ وَ خَبَّابٌ وَ عَايِشٌ وَ عَمَّارٌ وَ أَصْحَابُهُمْ ف َعُذِّبُوا حَتََّّ قَالُوا ب َعْضَ مَا أَرَادَ الْمُشْرِكُونَ ثَُّْ أُرْسِلُوا فَفِيهِمْ ن َزَلَتْ هَذِهِ الآْيَةُ وَ الَّذِينَ هاجَرُوا فِِ اللَُِّ

And as for Bilal and Khabab and Ayash and Ammar and their companions, they were tormented until they said part of what the Polytheists wanted. They went, and regarding them this Verse was Revealed: *And the ones who emigrate for the Sake of Allah after they are oppressed, We will Give them a good abode in the world, and the Recompense of the Hereafter is greater, if only they knew [16:41]”. 433 (Opinion)

433 Bihar Al Anwaar – V 22, The book of our Prophet  P 4 Ch 10 H 85

وَ مِنُُْ، عَنْ أَيُّوبَ بْنِ خُوطٍ عَنِ الَْْسَنِ أَنَّ رَسُولَ اللَُِّ   لَمَّا أَخَذَ فِِ بِنَاُِ الْمَسْجِدِ قَالَ اب ْنُوا لَِ عَرِيشاً كَعَرِيشِ مُوسَى وَ جَعَلَ ي ُنَاوِلُ اللَّبَِِ وَ

‘When Rasool-Allah saww undertook the construction of the Masjid, he saww said: ‘Build for me saww a pole like the pole of Musa as’, and went on to take the bricks and he saww was saying: ‘O Allah as! There is no good except food of the Hereafter, so Forgive the Helpers and the Emigrants’, and he saww went on taking from Ammar Bin Yasser ra and saying: ‘Woe be unto you, O son of Sumayya! The rebellious group will kill you ra, 434.

434 Bihar Al Anwaar – V 22, The book of our Prophet saww,  P 4 Ch 10 H 85
CHAPTER 11 – THE MODE OF ISLAM OF SALMAN’ra, AND HIS’ra
HONOURABLE MANNERS AND SOME OF HIS’ra SERMONS
AND REST OF HIS’ra SITUATIONS

1- لَ، الْمالَ للصدوق َْْزَةُ بْنُ مَُُمَّدٍ الْعَلَوِيُّ عَنْ عَلِيِّ بْنِ إِبِْرَاهِيمَ عَنِ ابْنِ أَبِِ عُمَيٍْْ عَنْ حَفُِّْ الْبَخْتََِيِّ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مَُُمَّدٍ عَنْ أَبِيُِ عَمَّنْ َُكَرَهُ عَنْ مُ وَا بْنِ يْسَرْ عَلِيِّ بْنَ أَبِِ طَالِبٍ صَلَوَاتُ اللَُِّ عَلَيُِْ وَ آلُِِ وَ سَلْمَانَ الْفَارِسِيَّ وَ أَبَا َُرٍّ وَ جََْاعَةً مِنْ قُرَيْشٍ كَانُوا مجُْتَمِعِينَ عِنْدَ قَ َبَِْ النَّبِِِّ فَقَالَ أَمِيُْ الْمُؤْمِنِينَ ع لِسَلْ مَانَ يَا بَا عَبْدِ اللَُِّ أَ لََ تُُْبَُِنَا بَِِبْدَإِ أَمْرِكَ فَ قَالَ سَلْمَانُ وَ اللَُِّ يَا أَمِيَْ الْمُؤْمِنِينَ لَ وْ أَنَّ غَيَْْكَ سَأَلَنِِ مَا أَخْبََْتُُُ أَنَا كُنْتُ رَجُلًً مِنْ أَهْلِ شِيَْازَ مِنْ أَب ْنَاُِ الدَّهَاقِينِ وَ كُنْتُ عَزِيزًا عَلَى وَالِدَيَّ

2- ك، إكمال الدين أَبِِ عَنْ مَُُمَّدٍ الْعَطَّارِ وَ أََْْدَ بْنِ إِدْرِيسَ مَعاً عَنِ ابْنِ عِيسَى عَنْ مَُُمَّدِ بْنِ عَلِي بْنِ مَهْزِيَارَ عَنْ أَبِيُِ عَمَّنْ َُكَرَهُ عَنْ مُ وَا بْنِ يْسَرْ عَلِيِّ بْنَ أَبِِ طَالِبٍ صَلَوَاتُ اللَُِّ عَلَيُِْ وَ آلُِِ وَ سَلْمَانَ الْفَارِسِيَّ وَ أَبَا َُرٍّ وَ جََْاعَةً مِنْ قُرَيْشٍ كَانُوا مجُْتَمِعِينَ عِنْدَ قَ َبَِْ النَّبِِِّ فَقَالَ أَمِيُْ الْمُؤْمِنِينَ ع لِسَلْ مَانَ يَا بَا عَبْدِ اللَُِّ أَ لََ تُُْبَُِنَا بَِِبْدَإِ أَمْرِكَ فَ قَالَ سَلْمَانُ وَ اللَُِّ يَا أَمِيَْ الْمُؤْمِنِينَ لَ وْ أَنَّ غَيَْْكَ سَأَلَنِِ مَا أَخْبََْتُُُ أَنَا كُنْتُ رَجُلًً مِنْ أَهْلِ شِيَْازَ مِنْ أَب ْنَاُِ الدَّهَاقِينِ وَ كُنْتُ عَزِيزًا عَلَى وَالِدَيَّ

From Al-Sadiq Ja’farasws Bin Muhammadasws, from hisasws fatherasws, from hisasws grandfatherasws having said: ‘There occurred between Salman Al-Farsi’ra and a man, (heated) speech and contention. The man said to him’ra, ‘Who are you’ra, O Salman’ra?’ Salman’ra said, ‘As for my’ra beginning and your beginning, it is a filthy seed, and as for my’ra end and your end, it is a dead carcass. When it will be the Day of Qiymah the Scales would be set up, and one who scale is heavy, he would be honourable, and one who scale is light, he would be ignoble’.

From Musaasws Bin Ja’farasws, he (the narrator) said: ‘I said, ‘O son of Rasool-Allahasws! Will youasws inform us how was the reason for the Islam of Salman Al-Farsi’ra?’ Heasws said: ‘Yes. Myasws fatherasws narrated to measws that Amir Al-Momineen Aljazws Bin Abu Talibasws and Salman Al-Farsi’ra, and abu Zarr’ra and a group from Quraysh were gathered by the grave of the Prophetasws.

فَقَالَ أَمِيُْ الْمُؤْمِنِينَ ع لِسَلْ مَانَ يَا بَا عَبْدِ اللَُِّ أَ لََ تُُْبَُِنَا بَِِبْدَإِ أَمْرِكَ فَ قَالَ سَلْمَانُ وَ اللَُِّ يَا أَمِيَْ الْمُؤْمِنِينَ لَ وْ أَنَّ غَيَْْكَ سَأَلَنِِ مَا أَخْبََْتُُُ أَنَا كُنْتُ رَجُلًً مِنْ أَهْلِ شِيَْازَ مِنْ أَب ْنَاُِ الدَّهَاقِينِ وَ كُنْتُ عَزِيزًا عَلَى وَالِدَيَّ’

Amir Al-Momineenasws said to Salman’ra: ‘O Salman’ra! O Abu Abdullah! Can you’ra inform us with the beginning of your’ra matter?’ Salman’ra said, ‘By Allahasws, O Amir Al-Momineenasws! If someone other than youasws had asked me’ra, I’ra would not have informed him. I’ra was a man from the people of Shiraz, from the sons of Al-Dahaqeen, and I’ra was dear to my’ra parent.

435 Bihar Al Anwaar – V 22, The book of our Prophetasws, P 4 Ch 11 H 1
While I was travelling with my father during a festival of theirs when I was by a monastery, and therein was a man calling out, 'I testify that there is no god except Allah, and Isa is Spirit of Allah, and Muhammad is Beloved of Allah,' and the love of Muhammad was paved in my flesh and my blood, neither food nor drink was palatable for me. My mother said to me, 'O My son! What is the matter with you, you are not prostrating to the emergence of the sun?''

He said, 'I contended stubbornly until she was silent. When I left to go to my house, there was with a letter hanging in the ceiling. I said to my mother, 'What is this letter?' She said, 'O Rowzbeh! This letter, when we returned from our festival, we saw it hanging, so do not go near that place, for if you go near it, your father will kill you!'"

He said, 'I argued with her until the night covered and my father and my mother went to sleep. I stood up and took the letter and there in it was, 'In the Name of Allah the Beneficent, the Merciful. This is a Covenant from Allah to Adam. He will Create a Prophet from his Sulb (ribs) called Muhammad. He will enjoin with the honourable manners and forbid from worshipping the idols. O Rowzbeh! Go to the successor of Isa and believe, and leave the Zoroastrianism (fire worshipping)."

He said, 'I was stunned and the difficulty increased in me. I let my father and mother know of that and they seized me and made me to be in a deep well, and they said to me, 'Either you retract or else we will kill you.' I said to them, 'Do whatever you like with me, love of Muhammad will not go away from my chest'."

Salman said, 'By Allah! I did not know Arabic before my reading the letter, and Allah Cause me to understand the Arabic from that day'.

قال سلمان: لَمْ أَعْرِفُ الْعَرَبِيَّةَ قَبْلَ قِرَاَُتَِِ الْكِتَابَ وَ لَقَدْ فَهَّمَنَِِ اللَُُّ الْعَرَبِيَّةَ مِنْ َُلِكَ الْيَوْمِ...
He said, ‘Ifra remained in the well, and they went on to send down the small disc (of bread) to me. When my matter prolonged, Ifra raised my hands towards the sky and said, ‘O Lord, You Caused Muhammad and his successor, to be beloved to me, so by the right of his intermediary, Relieve me and grant me Free me from what I am in’.

A comer came to me, having white clothes upon him. He said, ‘Arise, O Rowzbeh!’, and he grabbed my hand and came with me to the monastery. I initiated saying, ‘I testify that there is no god except Allah and Isa is Spirit of Allah, and Muhammad is Beloved of Allah’. The monk looked upon me and said, ‘You are Rowzbeh?’ I said, ‘Yes’. He said, ‘Ascend’.

He made me climb up to him, and I served him for two year. When the death presented to him, he said, ‘I am dying’. I said to him, ‘Upon whom are you leaving me behind?’ He said, ‘I do not know anyone saying with my words except a friar at Antioch. So, when you go to him, convey to him the greetings and hand over this tablet to him’.

When he died, I washed him and enshrouded him and buried him, and I took the tablet and went with it to Antioch and came to the monastery and initiated saying, ‘I testify that there is no god except Allah, and Isa is Spirit of Allah, and Muhammad is Beloved of Allah’. The friar looked upon me and said to me, ‘You are Rowzbeh?’ I said, ‘Yes’. He said, ‘Ascend’. So, I climbed up to him, and served him for two complete years.

When the death presented to him, he said to me, ‘I am dying’. I said, ‘Upon whom are you leaving me behind?’ He said, ‘I do not know anyone saying with my words except a friar at Alexandria, so when you go to him, convey to him the greetings and hand over this tablet to him’.
When he died, I[r] washed him, and enshrouted him and buried him, and I[r] took the tablet and came to the monastery and initiated saying, ‘I[r] testify that there is no god except Allah[azwj] and Isa[as] is Spirit of Allah[azwj] and Muhammad[saww] is Beloved of Allah[azwj].’ The friar looked upon me[r] and said, ‘You[r] are Rowzbeh?’ I[r] said, ‘Yes’. He said, ‘Ascend’.

I[r] climbed up to him and served him for two complete years. When the death presented to him, he said to me[r], ‘I am dying’. I[r] said, ‘Upon whom are you leaving me[r] behind?’ He said, ‘I do not know of anyone saying with my words in the world, and Muhammad[saww] Bin Abdullah[asws] Bin Abdul Muttalib[asws], his[saww] birth has come, so when you[r] go to him[saww], then convey to him[saww] the greetings from me and hand over this table to him[saww]’.

When he died, I[r] washed him and enshrouted him and buried him, and I[r] took the tablet and went out. I[r] accompanied a group and said to them, ‘O people! Suffice me the food and the drink and I[r] shall suffice you with the service’. They said, ‘Yes’.

He[r] said, ‘When they intended to eat, they pulled out a sheep and killed it with the strike, then made part of it as Kebab and part of it as grilled. I[r] abstained from the eating. They said, ‘Eat’. I[r] said, ‘I[r] am a slave of a monk and the monks do not eat the meat’. They hit me[r] and they almost killed me[r]. One of them said, ‘Refrain from him until the drink comes to you, for he[r] will not drink’. When they came with the drink, they said, ‘Drink’. I[r] said, ‘I[r] am a slave of a monk and the monks do not drink the wine’.

They attacked upon me[r] and wanted to kill me[r]. I[r] said to them, ‘O people! Do not hit me[asws] nor kill me[r] for I[r] will accept to you with the servitude’. So, I[r] acknowledge to one of them and he took me[r] out and sold me[r] for three hundred Dirhams to a Jewish man.

He[r] said, ‘He asked me[r] about my[r] story and I[r] informed him and said, ‘There isn’t any sin for me[r] except that I[r] love Muhammad[saww] and his[saww] successor[asws]’. The Jew said, ‘And I hate you[r] and hate Muhammad[saww]. Then he expelled me[r] to the outside of his house, and
when there was a lot of sand at his door, he said, ‘By Allahazwj, O Rowzbeh! If I wake up in the morning and this sand and all of it is not transferred from this place, I will kill you’.

قال فجعل أَِْْلُ طُولَ لَيْلِي فلَمَّا أَجْهَدَنِِ التَّعَبُ رَفَعْتُ يَدِي إِلَىَ السَّمَاُِ فقُلْتُ يَا رَبِّ إِنَّكَ حَبَّبْتَ مُُمَّداً وَ وَصِيَُُّ إِلَََّ فَبِحَقِّ وَسِيلَتُِِ عَجِّلْ فرَجِي و أَرِحْنِِ مَِِّ أَنَا فِيُِ

He said, ‘So, I went on to carry (the sand) in my long night. When the fatigue weakened me, I raised my hands towards the sky, and I said, ‘O Lordazwj! You Caused Muhammadasws and hisasws successor to be beloved to me, so by the right of his intermediary, hasten my Relief and Free me from what I am in’.

قَالَ فَأَخْرَجَنِِ وَ بَاعَنِِ مِ امْرَأَةٍ سُلَيْمِيَّةٍ فَأَحَبَّتْنِِ حُبّاً شَدِيداً وَ كَانَ لَََا حَائِطٌ فقَالَتْ هَذَا الَْْائِطُ لَكَ كُلُْ مِنُُْ ما شِئْتَ وَ هَبْ وَ تَصَدَّقْ

He said, ‘He expelled me and sold me to a woman of Suleymiah, and she loved me with intense love, and there used to be an orchard for her. She said, ‘This orchard is for you. Eat from it whatever you like and love and give in charity’.

قَالَ فِِ ِالَْْائِطِ مَا شَاَُ اللَُِّ فِِ نْ فْسِي وَ اللَُِّ مَا هُؤُلَُِ كُلُّهُمْ أَنْبِيَاَُ وَ إِنَّ فِيهِمْ نَبِيّاً قَالَ فَأَقِّبَلُوا حَتََّّ دَخَلُوا الَْْائِطَ وَ الْغَمَامَةُ تَسِيُْ مَعَهُمْ فَلَمَّا دَخَلُوا إِنَّ فِيهِمْ رَسُولُ اللَُِّ وَ أَمِيُْ الْمُؤْمِنِينَ وَ أَبُو َُرٍّ وَ الْمِقْدَادُ وَ عَقِيلُ بْنُ أَبِِ طَالِبٍ وَ َْْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَ زَيْدُ بْنُ حَارِثَةَ

He remained in that orchard for as long as Allahazwj so Desired. One day, while I was in the orchard a group of seven persons came and a cloud was shading them. I said within myself, ‘By Allahazwj All of them are not Prophetsas and among them is a Prophetas’. They came until they entered the orchard, and the cloud travelled with them. When they entered, Rasool-Allahsaww and Amir Al-Momineenasws, and Abu Zarrasra and Al-Miqdadasra, and Aqeelasws Bin Abu Talibasws, and Hamzaasws Bin Abdul Muttalibasws, and Zayd Bin Haris were among them.

فَدَخَلُوا الَْْائِطَ فَجَعَلُوا يَتَنَاوَلُونَ مِنْ حَشَفِ النَّخْلِ وَ رَسُولُ اللَُِّ يقُولُ لََُمْ كُلوا الَْْشَفَ وَ لََ تُفْسِدُوا عَلَى الْقَوْمِ شَيْئاً فَدَخَلْتُ عَلَى مَوْلََتِِ فقَالَتْ لَكَ سِتَّةُ أَطْبَاقٍ قَالَ فَجِئْتُ فَحَمَلْتُ طَبَقاً مِنْ رُطَبٍ فقَالْتُ فِِ نْ فْسِي إِنْ كَانَ فِيهِمْ نَبٌِِّ فَإِنَُُّ لََ يَأْكُلُ الصَّدَقَةَ وَ يَأْكُلُ الََْدِيَّةَ

They entered the orchard and went on to take inferior dates from a palm tree, and Rasool-Allahsaww said to them: ‘Take inferior dates and do not spoil anything upon the people (owner)’. I came to my Mistress and said to her, ‘O my mistress! Gift to me a bunch of ripe dates’. She said, ‘For you are six bunches’. I came carrying the bunches of dates and
said within myself, ‘If a Prophet is among them he will not eat the charity, and he will eat the gift’.

I placed it in front of him and said, ‘This is charity’. Rasool-Allah said: ‘Eat’, and Rasool-Allah and Amir Al-Momineen, and Aqeel Bin Abu Talib abstained, and he said to Zayd: ‘Extend your hand and eat’. And they ate, and I said within myself, ‘This is a sign’.

I went to my mistress and said to her, ‘Gift me another bunch’. She said, ‘For you are six bunches’. I came carrying the bunches of dates and placed it in front of him. I said, ‘These are a gift’. He extended his hand and said: ‘In the Name of Allah, eat!’ The people, all of them extended their hands and ate. I said within myself, ‘This is a sign as well’.

He said, ‘While I was circling behind him when the Prophet paid attention and said: ‘O Rowzbeh! You are seeking the seal of Prophet-hood?’ I said, ‘Yes’. He uncovered from his shoulder, and there I was (staring) at the seal of Prophet-hood, pasted between his shoulders, having hair upon it. I fell upon the feet of Rasool-Allah and kissed them.

He said to me: ‘O Rowzbeh! Go to this woman and say to her, ‘Muhammad Bin Abdullah is saying to you, ‘Sell us this slave’’. I went and said to her, ‘O my mistress! Muhammad is saying to you: ‘Sell us this slave’’. She said, ‘Say to him, ‘I will not sell him except for four hundred palm trees, two hundred from these being yellow, and two hundred from these being red’”.

He said to me: ‘O Rowzbeh! You are seeking the seal of Prophet-hood? I said, ‘Yes’. He assumed that he had not reached to the last of it until the palm tree emerged and joined up with each other.
He said to me: ‘Go to her and say to her, ‘Muhammad Bin Abdullah is saying to you: ‘Take your thing and hand over our thing to us’’. So, I went to her and said that. She came out and looked at the palm tree and said, ‘By Allah! I will not sell him except for four hundred palm trees, all of them yellow’.

He said, ‘Jibraeel descended and wiped his wing upon the palm trees, and all of them became yellow’. Then he said to me, ‘Say to her, ‘Muhammad is saying to you: ‘Take your thing and hand over our thing to us’. I said it to her. She said, ‘By Allah! A day with Muhammad is more beloved to me than you and from all things you are in’. Rasool-Allah freed me and named me as ‘Salman’.

And as for those which made me laugh, it is the seeker of the world and the death is seeking him, and the heedless and it isn’t heedless from him, and one full of laughing, not knowing whether there is pleasure of Allah or Wrath’.

436 Bihar Al Anwaar — V 22, The book of our Prophet P 4 Ch 11 H 2 a
437 Bihar Al Anwaar — V 22, The book of our Prophet P 4 Ch 11 H 2 b
Abu Abdullah\textsuperscript{asws} having said: ‘A companion of Salman\textsuperscript{ra} fell sick, and he\textsuperscript{ra} missed him. He\textsuperscript{ra} said, ‘Where is your companion?’ They said, ‘Sick’. He\textsuperscript{ra} said, ‘Come let us go and console him’. They arose with him\textsuperscript{ra}. When they entered to see him, there he was trying to find his last breath. Salman\textsuperscript{ra} said, ‘O Angel of death! Be kind with the friend of Allah\textsuperscript{azwj}’. The Angel of death said in a speech (all) the ones present hear it, ‘O Abu Abdullah! I am kind with the Momineen, and if I were to appear to anyone, I would appear to you\textsuperscript{ra}’.

And Allah\textsuperscript{azwj} has Forbidden me\textsuperscript{ra} from that, O Umar in the Decisive of His\textsuperscript{azwj} Book where He\textsuperscript{azwj} Said: \textit{O you those who believe! Shun most of the conjectures. Surely, some of the conjectures are a sin, nor should you spy or backbite each other. Would one of you love to eat the flesh of his own dead brother? But, you would abhor it. And fear Allah, [49:12]}, and I\textsuperscript{ra} will not disobey Allah\textsuperscript{azwj} regarding the impact of Huzeyfa and obey you.

And as for what you mentioned that I\textsuperscript{ra} have come upon drinking the well water and eating the barley, so these two are not what a Momin can be faulted with and reprimanded upon, and I\textsuperscript{ra} swear by Allah\textsuperscript{azwj}, O Umar, I\textsuperscript{ra} will eat the barley and drink the well water and will needles by it from the mirage of the meals and the drinks.
And (not) usurping a Momin and claiming what isn’t for me rightly, is superior and most beloved to Allahazwj Mighty and Majestic, and nearest to the piety, and Ira have seen Rasool-Allahsaww when he saww attained the barley, he saww ate it and was happy with it and was not angry.

And as for what you mentioned from myra bestowal, Ira have sent it ahead for a day of myra destitution and myra need. By the Lordazwj of Might, O Umar! Ira don’t care when myra food exceeds to myra amusement and accepted to myra throat, whether it was the seed of wheat and the brain of the goat, or waste material of barley.

And as for your words that Ira have weakened the Authority of Allahazwj belittled it, and have disgraced myselfra and Ira professed it until the people of Al-Madain were ignorant of myra emirate, so they have taken meas a bridge and walked above meas, and loaded upon meas the weight of their loads, and you claimed that, that was from what belittles the Authority of Allahazwj its disgrace, so know that the humiliation in obedience of Allahazwj is more beloved to meas than the honour in disobedience of Allahazwj.

And Ira have known that Rasool-Allahsaww united the people and he saww went closer to them and they came closer to himsaww regarding hissaww Prophet-hood and hissaww authority, until hesaww was in the proximity from them, and hesaww used to eat the dry (food), and wear the coarse (clothes), and the people in hissaww presence, their Qurayshites, and their Arabs, and their white and their black were equal in the Religion.

And Ira heard himsaww saying, ‘One who befriends seven from the Muslims after me, then does not do justice among them would meet Allahazwj and Heazwj would be Wrathful upon him. So, O Umar, if they had become Muslims from the emirate of Al-Madain along with what you mentioned that Ira disgraced myselfra and degraded it, so how, O Umar, is the state of the one rules the community after Rasool-Allahsaww, and Ira heard Rasool-Allahsaww saying: ‘That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, and the end-result is for the pious [28:83].

اَلْعَلَمُ أَيْنَ مَلْتَ نَأْتَهُمْ لَا أَلْتَ أَسْواَهُمْ وَ أَفْيَمَ شَوَّرُوْلَهُمْ لَا يَهْجُوُهُمْ وَ لَا يُبِسُّهُمْ
Know that I do not consider their feeling and I establish the Legal Punishments of Allah among them, only by the rightful guidance, evidence of a scholar (Ali). So, I approach them by his approach, and make it a way among them by his way.

And know that Allah Blessed and Exalted, if He Wanted good with this community and Wanted rightful guidance with them, would have Made a ruler to be upon them, their most superior one and their most knowledgeable one, and if this community had been fearful from Allah and followers to the words of our Prophet, and knowing with the truth, they would not have named you as Emir of the Mominneen.

So, judge, and you are not a judge, but rather you will judge this life of the world, and do not be deceived by the length of the Pardon of Allah and its extension to you from the hastening of His Punishment; and know that you will come across the end result of your injustices in your world and your Hereafter, and soon you will be asked about what you sent forwards and held back”.

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(Qasas al Anbiya – Al Sadouq, from Abdullah Bin Hamid, from Muhammad Bin Yaqoub, from Ahmad Bin Abdul Jabbar, from Yunus, from Ibn Is’haq, from Aasim Bin Amro bin Qatadah, from Mahmoud Bin Asad, from Ibn Abbas,

‘From Salman Al-Farsi having said, ‘I was a man from the people of Isfahan from a town called Jayyi, and my father was a leader of his land and he used to love me with intense love. He withheld me in the house just as the girl gets withheld, and I was a child not knowing from the matters of the people except what I saw from the Zoroastrianism, until when my father built a building, and there was an estate for him.

He said, ‘O my son! I have pre-occupied me from noticing the estate, what you can see, so go to it and instruct them with such and such, and not withhold from me’. So, I went out intending the estate, and I passed by a Christian Church and I heard their voices. I said,

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439 Bihar Al Anwaar – V 22, The book of our Prophet, P 4 Ch 11 H 4
'What is this?' They said, 'They are Christians praying'. I entered and looked and it astounded me what I saw of their state.

By Allahazwj I did not cease sitting with them until the sun set, and my father sent (searchers) in seeking me in every direction until I came to him in the evening, and I had not gone to his estate. My father said, 'Where were you?' I said, 'I passed by the Christians and their prayers and their supplications fascinated me'. He said, 'Yes, my son, the religion of your forefathers is better than their religion.'

I said, 'No, by Allahazwj, this is not better than their religion. They are a people worshipping Allahazwj and supplicating to Him and praying to Him, and rather you are worshiping fire you ignited with your own hands. When you neglect it, it dies. So, he made iron (shackles) to be in my legs and withheld me in the house with him.'

I sent a message to the Christians and said, 'Where is the origin of this religion?' They said, 'At Syria'. I said, 'When some people come to you from there then let me know'. They said, 'We shall do so'. They sent a message after some traders had arrived. I sent a message, 'When they have fulfilled their needs and intended to go out, then let me know'. They said, 'We shall do so'. Then they sent a message to me with that, and the iron dropped off from my legs and I went with them.

When I arrived at Syria, I said, 'Who is the superior one of this religion?' They said, 'The Bishop, in charge of the Church'. I went and said, 'I would love it to become with you and learn the good from you'. He said, 'Then be with me'. I became with him, and he was an evil man, ordering them with the charitable donations, and when he had collected it, hoarded it and did not give it to the poor from it (the community), not even part of it.

He did not live long and died. When they came to bury him, I said, 'This is an evil man', and informed them upon his treasure hoard, and they extracted seven chests filled with gold.
They crucified him upon a plank and pelted him with the stones, and they came with another man and made him to be in his place. By Allah azwj, O Ibn Abbas, I'a have not seen any man better than him, and more ascetic in the world, and intense of the striving than him. I'a did not cease to be with him until the death presented to him, and I'a used to love him.

I'a said, 'O so and so! It has presented to you what you can see, from the Command of Allah azwj, so to whom are you bequeathing me'a?' He said, 'Yes, my son'a, I do not know except a man at Al-Mosul, and you will find him upon similar to my state'.

When he died and disappeared, I'a went to Mosul and came to him and found him upon similar to his state, from the striving, and the ascetism. I'a said to him, 'So and so bequeathed me'a to you'. He said, 'O my son'a! Be with me'. I'a stayed with him until the death presented to him. I'a said, 'To whom are you bequeathing me'a?' He said, 'At the moment, O my son'a, I do not know except a man at Nasibeyn, so join up with him'.

When we had buried him, I joined up with him and said to him, 'So and so bequeathed me'a to you'. He said, 'O my son! Stay'. I'a stayed with him and found him upon similar to their state and I earned sheep and cows until the death presented to him. I'a said, 'To whom are you bequeathing me'a?' He said, 'I do not know except a man at Amuriyya from the land of Rome. Go to him and you will find him to be similar of what we have been upon'.

When I'a had buried him, I'a went out to Al-Amuriyya and stayed with him and found him to be upon similar to their state and I've earned sheep and cows until the death presented to him. I'a said, 'To whom are you bequeathing me'a?' He said, 'I do not know anyone upon similar to what we have been upon, but the time of the Sent Prophet saww has shaded you', emigrating from the Sanctuary between the two heats to a land with marsh with palm trees, and in him saww there is an unhidden sign between his saww shoulder, seal of the Prophethood. He saww eats the gift and does not eat the charity, so if you'a are able to go to that city, then do so'.
He said, ‘When we had buried him, I stayed until some men from the Arab traders passed by from Kalb. I said to them, ‘Will you carry me with you until you make me arrive to the Arab land, and I will give you these sheep of mine and my cows’. They said, ‘Yes’. I gave these to them and they carried me until when they came with me to the valley of Al-Qura, they oppressed me and sold me as a slave to a man from the Jews.

By Allah azwj! I saw the palm trees and I wished it would be the city which my companion had described to me, until a man from the clan of Qureyza from the Jews came at the valley of Qura and bought me from my master who I was with. He went out until he arrive with me at Al-Medina. By Allah azwj! It wasn’t except that I had seen it and recognised its description. I stayed with my master and Allah azwj Sent His Saww Rasool at Makkah.

He did not mentioned anything from his Saww matter, along with what I was in from the slavery, until Rasool-Allah Saww arrived at Quba, and I was working for my master among palm trees of his. By Allah azwj! I was like that when a cousin of his came and said, ‘May Allah azwj Kill the clan of Qayla! By Allah azwj, they are in Quba, gathering against a man who has come from Makkah claiming that he Saww is a Prophet Saww.

By Allah azwj, he Saww was not except as I had heard it, and the trembling seized me until I descended and said, ‘What is this news, what is it?’ My master raised his hand and punched me. He said, ‘What is to you and this? Go back to your work!’

When it was evening and there was something from the food with me, I carried it and went to Rasool-Allah Saww at Quba and said, ‘It has reached me that you are a righteous man and that there are companions with you, and there is something from the charity with me, so here it is, eat from it’. Rasool-Allah Saww abstained and said to his Saww companions: ‘Eat’, and he Saww did not eat. I said within myself, ‘This is one characteristic from what my companion had described to me’.

قَالَ النَّبِيُّ ﷺ لَاتَّبِعْنِي فَأَخَذَتْنِ الرِّعْدَةُ حَتَّىَ ٌُِّ بِقُبَاَُ فَقُلْتُ ﷺ لَعَلَّكَ يُذْكَرُ لَِ شَيٌُْ مِنْ أَمْرِهِ مَعَ مَا أَنَا فِيُِ مِنَ الرِّقِّ حَتََّ قَدِمَ رَسُولُ اللَُِّ ﷺ وَ أَنَا أَعْمَلُ لِصَاحِبِِ فِِ نََْلٍ لَُُ ف َوَ اللَُِّ إِنِِّ لَكَذَلِكَ إُِْ جَاَُ ابْنُ عَمٍّ لَُُ ف َقَالَ قَاتَلَ اللَُُّ بَنِِ قَيْلَةَ وَ اللَُِّ إِن َّهُمْ لَفِي ق ُبَاَُ يََْتَمِعُونَ عَلَى رَجُلٍ جَاَُ مِنْ مَكَّةَ ي َزْعُ مُونَ أَنَُُّ نَبٌِِّ يَاَُّ لَْ إِنِِّ لَكَذَلِكَ إُِْ جَاَُ ابْنُ عَمٍّ لَُُ
Then I returned and Rasool-Allah saww transferred to Al-Medina. I gathered something which was with me, then went with it to him saww and said, ‘I have seen that you saww do not eat the charity and this here is a gift and prestige, it isn’t charity’. Rasool-Allah saww ate and his companions ate. I said (within myself), ‘These are two characteristics.

Then I went to Rasool-Allah saww and he was following a funeral and there were two garments and he saww as among his companions. I circled with him saww in order to look at the seal in his back. When Rasool-Allah saww saw me saww circling around him saww, he saww recognised that I was investigating something which had been described to me. He raised his saww robe from his saww back and I looked at the seat between his shoulders just as my companion had described to me.

I devoted to him saww, kissed him saww and cried. He saww said: ‘Transfer to over here, O Salman!’ I transferred and sat in front of him saww and loved to hear his saww companion narrating to me from him saww. I discussed with him saww just as I am discussing with you, O Ibn Abbas. When I was free, Rasool-Allah saww said: ‘Draw a contract, O Salman!’ So I contracted with my master upon three hundred palm trees I would revive for him, and forty Owqiyas (of gold). The companions of Rasool-Allah saww assisted me with the palm trees, thirty plants and twenty plants, each man upon a measurement of what was with him.

Rasool-Allah saww said to me: ‘I shall place it (plant) with my hands’. So, I dug for it where it was place. Then I went to Rasool-Allah saww and said, ‘I am free from it’. He saww went out with me until he saww came to it, and we were carrying the seeds to it, and he saww placed (planted) it with his saww hands and evened (the soil) upon it. By the One Who Sent him saww with the Truth as a Prophet saww, not one of the seeds died from it, and the Dirhams remained upon me. I gave them to a man from one of the military like the egg of the gold.

Rasool-Allah saww said: ‘Where is Al-Farsi, the contracted, the Muslim?’ I was called for him saww. He saww said: ‘O Salman! Fulfil it from what is upon your’. I said, ‘O Rasool-
Allah saww! Where can I ra locate this from what is upon me ra? He saww said: ‘Allahazwj Mighty and Majestic will Fulfil me saww with it on your ra behalf’. By the One saww in Whose Hand is the soul of Salman ra! I ra weight out forty Owqiya for them and fulfilled it to them’. And Salman ra was free.

He ra said, ‘And the slavery had withheld me ra and I ra missed Badr and Ohad with Rasool-Allah saww. Then I ra was free and I ra attended Al-Khandaq, and not attendance with him saww was missed by me ra.’

When he ra arrived at Quba, and Salman ra had already recognise some of his saww situations from one of the companions of Isa as and others, he ra carried a tray of dates and came to them with it and said, ‘We have heard that you are strangers who have gathered to this place, and we carried this to you from our charities, so eat it’. Rasool-Allah saww said: ‘Name (Bismillah) and eat, and he saww did not eat anything from it, and Salman ra was standing looking. He ra grabbed the tray and left and he ra was saying in Persian, ‘This is one’.

Then he ra made other dates in the tray and carried it and place it in front of Rasool-Allah saww and said, ‘Ira saw you saww did not eat from the dates of charity and these are gifts. He saww extended his saww hand and ate and said to his saww companion: ‘Eat in the Name of Allah azwj’. Salman ra took the tray and he ra said, ‘These are two’.

Then he ra circled behind Rasool-Allah saww, and he saww knew his asws purpose from him saww, so he saww took off his saww robe from his saww shoulder, and Salman ra saw the mark and fell upon

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it, kissing it, and said, ‘I testify that there is no god except Allahazwj and yousaww are a Rasool_saww of Allahazwj.’

ثَُّْ قَالَ إِنِِّ عَبْدٌ لِيَهُودِيٍّ فَمَا تَأْمُرُنِِ قَالَ اُْهَبْ فَكَاتِبُُْ عَلَى شَيْ

‘I am a slave of a Jew, so what are your instructions for me’. He saww said: ‘Go and contract him upon something, we shall hand it over to him’. Salmanra went to the Jew and said, ‘I have become a Muslim and am following this Prophet saww upon his Religion and you will not benefit with me, so draw out a contract with me upon something, I hand it over to you and control myself’.

فَمََْى سَلْمَانُ وَ كَات َبَُُ عَلَى َُلِكَ وَ قَدَّرَ الْيَهُودِيُّ أَنَّ هَذِهِ شَيْ

Salmanra went and contracted with him upon that, and the Jew reckoned that this is something which cannot happen except after years, and Salmanra left with the contract to Rasool-Allahsaww. He saww said: ‘Go and come with five hundred seeds. Salmanra came with five hundred seeds. He saww said: ‘Submit them to me’. Then he saww said to Salmanra: ‘Come with us to the land which the palm trees are sought in’. They went to it, and Rasool-Allahsaww was making holes in the ground with his saww fingers, then saying to Aliasws: ‘Place a seed in the hole, then return the soil upon it.’

وَ ي َفْتَ حُ رَسُولُ اللَُِّ أَصَابِعَُُ ف َيَنْفَجِرُ الْمَاُُ مِنْ ب َيْنِهَا ف َيَسْقِي َُلِكَ الْمَوْضِعَ ثَُّْ يَصِيُْ إِلىَ مَوْضِعٍ

And Rasool-Allahsaww opened his saww fingers and the water burst out from between them, and that place was irrigated. Then he saww came to a second place and did like that at it. When he saww was free from the second, the first one happen to have grown. Then he saww came to a third place, and when he saww was free from it, the first had born fruit. Then he saww came to the fourth, and the third had grown and the second had borne fruit, and like that until he saww was free from planting five hundred, and all of them had born fruit.
The Jew looked and said, ‘Quraysh spoke the truth that Muhammad saww is a sorcerer’, and said, ‘I have taken possession of the palm trees from you ra, so where is the gold’. Rasool-Allah saww grabbed a rock which was in front of him saww and it became gold, new as it could happen to be.

فقال اليهودي ما رأيت دهباً فطعاً ملته مقدراً مثل قدرة عشيرة أوقياً فوضعته في الكف فراح غطاشاً فراح عشراً فراح غطاشاً حي صار أربعين أوقية لا تزيد ولا تقلص قال سلمان فاضر إلى رسول الله صلى الله عليه وسلم و آنأ حز.

The Jew said, ‘I have not seen gold like it at all’, and he valued it like ten Owqiyas, so he placed it in the palm and it outweighed and increased ten, until it became forty Owqiyas, neither more nor less. Salman ra said, ‘I left to go to Rasool-Allah saww and necessitated to serving him saww, and I was free’.

The book) ‘Al-Kharaij Wa Al-Jaraih’ – It is reported that Ali asws entered the Masjid at Al-Medina one morning. He asws said: ‘I asws saw Rasool-Allah saww in the dream and he asws said to me asws that Salman ra has passed away and bequeathed to me asws with washing him ra and enshrouding him ra and the Salat upon him ra and burying him ra, and there I asws was going out to Al-Madain for that.

فقال عمر خذ الكفان من بيت المال فقال علي بكفاي مقرع من فخروا خرج و الناس م إلى ظاهر المدينة ثم خرج و انصرف الناس فلما كان قبل ظهيرة رجع و قال دفنت و أكثر الناس لم يصدقوا حت لل كان بعد هله ومن المدائين مكثوت أن سلمان لوفي في يوم كما و دخل غليها أفرايغ مغطاة و لثنة و عقيل عليه و دفاة ثم الخصر فتغلب الناس خلفه.

Umar said, ‘Take the shroud from the public treasury’. Ali asws said: ‘That has been suffice’, dismissing from it. He asws went out and the people were with him asws to the outback of Al-Madain. Then he asws went out and the people left. When it was before afternoon, he asws returned and said, ‘He asws is buried’, and most of the people did not ratify until it was after a time, and a letter came from Al-Madain, ‘Salman ra has expired during such and such day, and a Bedouin had come and washed him ra, and enshrouded him ra and prayed Salat upon him ra and burying him ra, then he left’. The people were astonished, all of them’.

فقال شربت خذ أفكان من بيت المال فقال علي بكفاي علاقة ع ذلك مكروه مطروحة ملة خرج و الناس متمسك إلى ظاهر المدينة ثم خرج و الخصر الناس فما كان فقله مهينة و قال دفنت و أكثر الناس لم يصدقوا حت لل كان بعد هله ومن المدائين مكثوت أن سلمان لوفي في يوم كما و دخل غليها أفرايغ مغطاة و لثنة و عقيل عليه و دفاة ثم الخصر فتغلب الناس خلفه.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – ‘Rasool-Allah saww wrote a pact for the tribe at Karoun: This is an agreement from Muhammad saww Bin Abdullah asws, Rasool saww of Allah azwj. Al-Farsi Salman ra asked him saww to bequeath his ra brother Mihad Bin Farukh Bin Mahyar, and his ra family, and his ra posterity from after him ra what will be procreated, one from them who becomes a Muslim and stays upon his Religion, Peace of Allah azwj.

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I saww praise Allahazwj to you. Allahazwj the Exalted Commanded me saww that I saww should say, there is no god except Allahazwj Alone, there being no associates for Him. I saww should say it and instruct the people with it, and the matter, all of it is for Allahazwj. Heazwj Creates them and Causes them to die and Heazwj will be Resurrecting them, and to Himazwj is the destination’.

Then he saww mentioned in it the respect of Salmanra up to he saww said: ‘I saww have lifted from them shaving the forelocks, and the taxation, and the fifth, and the tenth, and rest of the provisions, and the encumberments. So, if they were to ask you then give them, and if they seek help with you then help them, and if they seek employment with you then employ them, and they do (something) bad then forgive them, and if they are distressed (by others) then prevent (others) from them, and let them be given from the public treasury of the Muslims two hundred garments every year and one hundred from the Owqiyas, for Salmanra is deserving of that from Rasool-Allahsaww."

Then he saww supplicated for the ones who work with it and supplicated against the ones who harm them, and Aliasws Bin Abu Talibasws wrote it, and the agreement is in their hands up to today and the people are working by the decree of the Prophet saww. If he saww had no confidence that his saww Religion will be prevailing in the earth, he saww would not have written this record would have been impossible”.

Tafseer Imam (Hassan Al-Askariasws) – Abu Muhammad Al-Askariasws said: ‘Salman Al-Farsi as passed by a group, and they asked himas to be seated with them and narrate to them with what heas had heard from Muhammad saww during that day of his. So heas sat with them due to hisas commitment to their Islam, and heas said: ‘Ias heard Muhammad saww saying: ‘Allahazwj Mighty and Majestic Saying: “O Myazwj servants! Isn’t it so that the one who has a big need for him to you, you would not be benevolent with it unless he brings over to you the one who is the most beloved of the people to you, (then) you fulfil it in honour of his intercession?"
Indeed! Know that the most honourable of the people upon Me\(^{azwj}\) and the most superior to Me\(^{azwj}\) is Muhammad\(^{saww}\) and his\(^{saww}\) brother Ali\(^{asws}\), and from after him\(^{asws}\) are the Imams\(^{asws}\), those who are the means to Me\(^{azwj}\).

Indeed! Therefore, let him supplicate to Me\(^{azwj}\), the one who is interested in his need being benefited, or his disaster, being a disaster sufficed with for its harm, (should supplicate) by Muhammad\(^{saww}\) and his\(^{saww}\) Progeny\(^{asws}\), the superior ones, the goodly ones, the clean ones. \(^{azwj}\) shall Fulfil it for him better than what he would fulfil it, the one who is intercession of the most honourable of the people upon it”.

They said to Salman\(^{as}\), they were mocking with him\(^{as}\), ‘O Abu Abdullah! So what is the matter with you\(^{as}\) not suggesting to Allah\(^{azwj}\) and beseeching by them\(^{asws}\), that He\(^{azwj}\) should Make you\(^{as}\) the richest one of the people of Al-Medina?’

Salman\(^{as}\) said: ‘I\(^{as}\) have already supplicated to Allah\(^{azwj}\) Mighty and Majestic by them\(^{asws}\), and asked Him\(^{azwj}\) what is more immediate, and more superior, and more beneficial, than your kingdom of the world along with its captivity. I\(^{as}\) asked by them\(^{asws}\), that He\(^{azwj}\) Endows to me a tongue for praising Him\(^{azwj}\), and lauding Him\(^{azwj}\) mentioning, and a heart thankful for His\(^{azwj}\) Blessings, and patience upon my\(^{as}\) disasters afflicting me\(^{as}\). And He\(^{azwj}\), the Mighty and Majesty, has Answered me\(^{as}\) to my\(^{asws}\) asking of that, and it is superior than your kingdom of the world along with its strictness, and whatever is included upon it from its goodness, one hundred thousand, thousand times’.

He\(^{asws}\) said: ‘But they went on mocking him\(^{as}\) with it, and they were saying, ‘O Salman\(^{as}\)! You\(^{as}\) have claimed a great rank, noble. We need to examine your\(^{as}\) truthfulness from your\(^{as}\) lies with regards to it, and over here, firstly we shall be standing to you\(^{as}\) with whips and would be striking you with it. Ask your\(^{as}\) Lord\(^{azwj}\) if He\(^{azwj}\) could Refrain our hands from you\(^{as}\)’.

جِبَالَ سَلْمَانَ قَدْ دَعَوْتُ اللَّهَ بِِِمْ وَ سَأَلْتُُُ مَا هُوَ أَجَلُّ وَ أَفَْْلُ وَ أَن ْفَعُ مِنْ مُلْكِ الدُّن ْيَا بِأَسْرِ هَا سَأَلْتُُُ بِِِمْ صَلَّى اللَّهُ عَلَيْهِمْ أَنْ يَهَبَ لَِ لِسَاناً لِتَمْجِيدِهِ وَ ث َنَائِِِ َُاكِراً وَ ق َلْباً لآِلََئُِِ شَاكِراً وَ عَلَى الدَّوَاهِي الدَّاهِيَةِ لَِ صَابِراً وَ هُوَ عَزَّ وَ جَلَّ قَدْ أَجَابَنِِ إِلَىَ مُلْتَمَسِي مِنْ َُلِكَ وَ هُوَ أَفَْْلُ مِنْ مُلْكِ الدُّن ْيَا بَِِذَافِيِْهَا وَ مَا تَشْتَمِلُ عَلَيُِْ مِنْ خَيَْْاتَِِا مِائَةَ أَلْفِ أَلْفِ مَرَّةٍ 

قَالَ ع فَجَعَلُوا يَْْرِبُونَُُ بِسِيَاطِهِمْ حَتََّّ أَعْيَا وَ مَلُّوا وَ جَعَلَ سَلْمَانُ لََ يَزِيدُ عَلَى ق َوْلُِِ اللَّهُمَّ اجْعَلْنِِ عَلَى الْبَلًَُِ صَابِراً وَ جَعَلُوا يَقُولُونَ يَا سَلْمَانُ لَقَدْ ادَّعَيْتَ مَرْتَبَةً عَظِيمَةً شَرِيفَةً نََْتَاجُ أَنْ نََّْتَحِنَ صِدْقَكَ عِنْ كَذِبِكَ فِيهَا وَ هَا نََْنُ أَوَّلًَ قَائِمُونَ إِلَيْكَ بِسِيَاطِنَا فََْارِبُوكَ بَِِا فَاسْأَلْ رَبَّكَ أَنْ يَكُفَّ أَيْدِي َنَا عَنْكَ

قَالَ ع مَّسَّيْنَهُ وَ يُكْلّفُونَ بِسِيَاطَنَهُمْ وَ يُكْرِهُونَهُ وَ يُقَلُّونَ يَا سَلْمَانُ لَقَدْ ادَّعَيْتَ مَرْتَبَةً عَظِيمَةً شَرِيفَةً نََْتَجُ أَنْ نََّْتَحِنَ صِدْقَكَ عِنْ كَذِبِكَ فِيهَا وَ هَا نََْنُ أَوَّلًَ قَائِمُونَ إِلَيْكَ بِسِيَاطِنَا فََْارِبُوكَ بَِِا فَاسْأَلْ رَبَّكَ أَنْ يَكُفَّ أَيْدِي َنَا عَنْكَ

قَالُوا لِسَلْمَانَ وَ هُمْ يَسْخَرُونَ وَ يَسْتَهْزُُِونَ يَا بَا عَبْدِ اللَُِّ مَا بَالُكَ لََ تَقْتََِحُ عَلَى الل وَ تَتَوَسَّلُ بِِِمْ أَنْ يََْعَلَكَ أَغْنىَ أَهْلِ الْمَدِينَةِ

فَقَالُوا لِسَلْمَانَ وَ هُمْ يَسْخَرُونَ وَ يَسْتَهْزُُِونَ يَا بَا عَبْدِ اللَُِّ مَا بَالُكَ لََ تَقْتََِحُ عَلَى الل وَ تَتَوَسَّلُ بِِِمْ أَنْ يََْعَلَكَ أَغْنىَ أَهْلِ الْمَدِينَةِ
Salman\textsuperscript{as} went on saying, ‘O Allah\textsuperscript{azwj}! Make me\textsuperscript{as} to be patience upon my\textsuperscript{as} afflictions!’ And they went on striking him\textsuperscript{as} with their whips until they were exhausted and fed up, and Salman\textsuperscript{as} went on increasing upon his\textsuperscript{as} words, ‘O Allah\textsuperscript{azwj}! Make me\textsuperscript{as} patient upon my\textsuperscript{as} afflictions!’

So when they were fed up and exhausted, they said to him, ‘O Salman\textsuperscript{as}! We never thought that any soul would be steadfast in its place along with the likes of this punishment inflicted upon you\textsuperscript{as}. What is the matter with you\textsuperscript{as} not asking your\textsuperscript{as} Lord\textsuperscript{azwj} to refrain us from you\textsuperscript{as}?’ He\textsuperscript{as} said: ‘Because my\textsuperscript{as} asking my\textsuperscript{as} Lord\textsuperscript{azwj} for that would be opposite of patience. But, I\textsuperscript{as} submitted to the Respite of Allah\textsuperscript{azwj} the Exalted to you all, and asked Him\textsuperscript{azwj} for the patience (instead)’.

When they had rested (for a while), they stood up (again) to him with their whips, and they said, ‘We will not cease to strike you with our whips until your\textsuperscript{as} soul departs or you\textsuperscript{as} express Kufr with Muhammad\textsuperscript{saww}.

He\textsuperscript{as} said: ‘I\textsuperscript{as} would never do that, for Allah\textsuperscript{azwj} has Revealed unto Muhammad\textsuperscript{saww} \textit{Those who are believing in the unseen [2:3]}, and that due to my\textsuperscript{as} enduring your nuisance would include me\textsuperscript{as} in the Phrase, with the ones whom Allah\textsuperscript{azwj} Praised with that – it is easy upon me\textsuperscript{as}.

They went on striking him\textsuperscript{as} with their whips until they were fed up. Then they sat down, and they said, ‘O Salman\textsuperscript{as}! If there was for you\textsuperscript{as}, in the Presence of your\textsuperscript{as} Lord\textsuperscript{azwj} any worth for your\textsuperscript{as} Eman with Muhammad\textsuperscript{saww}, Allah\textsuperscript{azwj} would have Answered your\textsuperscript{as} supplication and Refrained us from you\textsuperscript{as}.

Salman\textsuperscript{as} said, ‘How ignorant you are! How can it be an Answer to my\textsuperscript{as} supplication when He\textsuperscript{azwj} Deals with me\textsuperscript{as} opposite to what I\textsuperscript{as} want from Him\textsuperscript{azwj}? I\textsuperscript{as} want the patience from Him\textsuperscript{azwj}, so He\textsuperscript{azwj} has already Answered to me\textsuperscript{as} and Made me\textsuperscript{as} to be patient, and I\textsuperscript{as} did not ask Him\textsuperscript{azwj} for your refraining from me\textsuperscript{as}, so Defending me\textsuperscript{as} would be opposite to my\textsuperscript{as} supplication, as you are thinking’.
They stood up to him\textsuperscript{as} for a third time, with their whips, so they went on striking him, and Salman\textsuperscript{as} did not increase upon his\textsuperscript{as} words, ‘O Allah\textsuperscript{azwj}! Make me\textsuperscript{as} to be patient upon the affliction for the Sake of the Love of Your\textsuperscript{azwj} elite and Your\textsuperscript{azwj} friend Muhammad\textsuperscript{saww}.

فقالوا له يا سلمان ويعنف و ليس بمكده فد رحص لن أن تقول من الله له ما تفتقد فيها بينيكم من أعداء فما لذا لن تقول ما تفظع به علاني

They said to him\textsuperscript{as}, ‘O Salman\textsuperscript{as}, Woe be unto you\textsuperscript{as}! Or hasn’t Muhammad\textsuperscript{saww} allowed you\textsuperscript{as} to be saying phrases of Kufr with him\textsuperscript{saww} opposite to your\textsuperscript{as} beliefs out of Taqiyyah (dissimulation) from your\textsuperscript{as} enemies? So what is the matter with you\textsuperscript{as} not saying what relieve you\textsuperscript{as} out of Taqiyyah?’

فقال سلمان إن الله قد رخص لي في ذلك وما برضع علاني على أن أظفركم ما لبينكم وأختمن ماكاحكم وحلفا أفضل المخلوقين وانا لا أخيار هؤلاء

Salman\textsuperscript{as} said: ‘Allah\textsuperscript{azwj} the Exalted has Allowed for me\textsuperscript{as} with regards to that, and did not Impose upon me\textsuperscript{as}. But He\textsuperscript{azwj} has Allowed for me\textsuperscript{as} that I\textsuperscript{as} should not give you what you all are wanting, and endure your nuisance, and Make it to be the more superior of the two statuses, and I\textsuperscript{as} do not chose other than it’.

فُقَالَ سَلْمَانُ إِنَّ اللَّهَ كَدَ أَنْ تَقُولَ مِنَ الْكُفْرِ بُِِ مَا تَعْتَقُّ نَى لِلَّ أَن ذَٰلِكَ لا أَجَازَ لَِ أَنْ يُعْطِيَكُمْ مَا تُرِيدُونَ وَ أَحْتَمِلَ مَكَارِهَكُمْ وَ جَعَلَُُ أَفَْْلَ الْمَنْزِلَتَينِْ وَ أَنَا لا أَخْتَارُ غَيَْْهُ

Then they stood up to him\textsuperscript{as} with their whips, and they struck him\textsuperscript{as} with a lot of strikes, and his\textsuperscript{as} blood flowed, and they said to him\textsuperscript{as} while they were mocking, ‘You\textsuperscript{as} are neither asking Allah\textsuperscript{azwj} to Refrain us from you\textsuperscript{as}, nor are you\textsuperscript{as} manifesting to us what we want from you\textsuperscript{as} in order for us to refrain from you\textsuperscript{as} due to it, therefore supplicate against us with the destruction, if you\textsuperscript{as} are from the truthful ones in your\textsuperscript{as} supplication – that Allah\textsuperscript{azwj} will not Reject your\textsuperscript{as} supplication by Muhammad\textsuperscript{saww} and his\textsuperscript{saww} goodly Progeny\textsuperscript{asws}, the clean’.

فقال سلمان إن الله قد رخص لي في ذلك وما برضع علاني على أن أظفركم ما لبينكم وأختمن ماكاحكم وحلفا أفضل المخلوقين وانا لا أخيار هؤلاء

Salman\textsuperscript{as} said, ‘I\textsuperscript{as} dislike it that I\textsuperscript{as} should supplicate to Allah\textsuperscript{azwj} for your destruction, out of fear that there would happen to be among you one whom Allah\textsuperscript{azwj} has Known that he would be believing afterwards, so I\textsuperscript{as} would have ended up asking Allah\textsuperscript{azwj} the Exalted for his being cut off from the Eman’.

فقالوا في اللهم أهلك من كان في معتقدك أنه ينقي إلى الموت على تزكيم فإنن لا نصادر هذا الدعاء ما جفنة

They said, ‘Say, ‘O Allah\textsuperscript{azwj}! Destroy the ones who were in Your\textsuperscript{azwj} Knowledge that he would be remaining upon his contumacy up to the death, for you\textsuperscript{as} would not be encountering with this supplicating, what you\textsuperscript{as} fear’.

فقال فانفرج لحائط البيت الذي في مع الولو وشاهد رسل الله صلى الله عليه وسلم أنهم بقولي يا سلمان ماجعلهم عليك فليس فيهم أحد يشيد ومن ذاك دعا لو ح علي قولم لما عزف الله لي بמין قولم إلا من قد آمن.
He\textsuperscript{asws} said, ‘So it cleaved asunder for him\textsuperscript{as}, the wall of the house which he\textsuperscript{as} was in along with the group, and he\textsuperscript{as} saw Rasool-Allah\textsuperscript{saww} and he\textsuperscript{saww} was saying: ‘O Salman\textsuperscript{saww}! Supplicate against them, for there isn’t anyone among them who would be Guided, just as Noah\textsuperscript{as} supplicated against his\textsuperscript{as} people, when he\textsuperscript{as} recognised that they would never believe from his people except the one who had already believed’.

Salman\textsuperscript{as} said: ‘How are you all wanting me\textsuperscript{as} to be supplicating against you?’ They said, ‘Supplicate to Allah\textsuperscript{azwj} that He\textsuperscript{azwj} Transforms the whips of each one of us into a snake, stoop upon his head, then devour the bones of the rest of his body’.

He\textsuperscript{as} supplicated to Allah\textsuperscript{azwj} with that, and there was none from their whips except Allah\textsuperscript{azwj} the Exalted Transformed it upon them as a snake having two heads for it, grabbing with a head of it, his head, and with the other head of its, his right hand, in which was the whip. Then they stung them, and grabbed them, and gnawed them, and swallowed them up.

Rasool-Allah\textsuperscript{saww} said, and he\textsuperscript{saww} was in his\textsuperscript{saww} gathering: ‘Group of Mominneen! Allah\textsuperscript{azwj} the Exalted has Helped your brother Salman\textsuperscript{as} during this time of yours, against twenty Jewish apostates and the hypocrites. He\textsuperscript{saww} Transformed their whips into snakes, which gnawed them and swallowed, and crushed their bones and devoured them. Therefore, arise with us\textsuperscript{saww} to look at those snakes, the ones Sent for the help of Salman\textsuperscript{saww}!’

Rasool-Allah\textsuperscript{saww} and his\textsuperscript{saww} companions stood up to go to that house, and its neighbours from the Jews and the hypocrites had gathered to it due to what they had heard of the commotion of the group with the swallowing of the snakes of them, and when they were fearing from them, fleeing from their coming near them.

When Rasool-Allah\textsuperscript{saww} came up, everyone from the house came out to the streets of Al-Medina, and it was a narrow street, but Allah\textsuperscript{azwj} the Exalted Expanded it and Made it to be ten-fold.
Then the snake called out, 'The greetings be upon you\textsuperscript{saww}, O Muhammad\textsuperscript{saww}, O Chief of the former ones and the latter ones! The greetings be upon you\textsuperscript{saww}, O Ali\textsuperscript{asws}, Chief of the successors\textsuperscript{as}. The greetings be upon your\textsuperscript{asws} offspring, the goodly ones, the clean – those Made to be as caretakers upon the people! Yes, we are the whips of those hypocrites which Allah\textsuperscript{azwj} the Exalted Transformed us as snakes due to the supplication of this \textit{Momim Salman}
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Rasool-Allah\textsuperscript{saww} said: ‘The Praise is for Allah\textsuperscript{azwj} Who Made one from my\textsuperscript{saww} community as the one who can be compared, by his\textsuperscript{ra} supplication during refraining from it and delaying it, to Noah\textsuperscript{as}, His\textsuperscript{as} Prophet\textsuperscript{as}.

Then the snake called out, ‘O Rasool-Allah\textsuperscript{saww}! Our anger has intensified upon these Kafirs, and your\textsuperscript{as} decision and the decision of your\textsuperscript{saww} successor,\textsuperscript{as} is allowed, in the Kingdoms of the Lord\textsuperscript{azwj} of the worlds, and we ask you\textsuperscript{saww} to ask Allah\textsuperscript{azwj} the Exalted that He\textsuperscript{azwj} should Make us to be from the snakes of Hell which we should be existing in it for tormenting these ones, just as we are for them in this world, as tormentors’.

Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} have answered you to that. Therefore, join with the lowest layer of Hell after regurgitating whatever is in your insides - from the body parts of these Kafirs, in order for it to become a completion of their disgrace and as a reminder of the shame upon them – when they would happen to be buried in your midst, the \textit{Momineen} would take a lesson with them. The ones passing by their graves would be saying, ‘These are the accursed ones, the ones disgraced by the supplication of a friend of Muhammad\textsuperscript{saww}, Salman\textsuperscript{ra}, the best from the \textit{Momineen}’.

The snakes regurgitated whatever was in their bellies, from the parts of their bodies, and their family members came over and buried them, and a lot from the \textit{Kafirs} became Muslims, and a lot from the hypocrites became sincere, and the wretched ones overcame upon a lot of the \textit{Kafirs} and the hypocrites, so they said, ‘This is clear sorcery!’
Then Rasool-Allah saww turned to face Salman as, and he saww said: ‘O Abu Abdullah as! You as are from the special ones of our saww brethren Momineen, and from the ones most beloved to the hearts of the Angels of Proximity. You as, in the Kingdoms of the skies, and the Veils, and the Chair, and the Throne, and whatever is besides that up to the soil, are more famous regarding your as merits in their presence than the emerging sun in a day in which there is neither a cloud in it, nor any darkness, nor any dust in the atmosphere. You as are from the most meritorious ones, the ones Praised by His azwj Words: Those who are believing in the unseen [2:3]' 444
Then he asws prepared him ra. When he asws prayed Salat upon him ra we were hearing intense exclamations of Takbeer from Amir Al-Momineen asws, and we saw two men being with him asws. He asws said: ‘One of them is my asws brother Ja’far asws and the other is Al-Khizr as, and with each one of them were seventy rows of the Angels, in each row were a thousand thousand Angels’.

I heard Abu Abdullah asws saying: ‘Salman ra understood the first knowledge and the last knowledge and he ra is an ocean not to be displaced, and he ra is from us asws the People asws of the Household. It reached from his ra knowledge, he ra passed by a man in a group. He ra said to him, ‘O Abu Abdullah! Repent to Allah azwj Mighty and Majestic from that which you did in the interior of your house last night’.

He asws said: ‘Then he continued, and the group said to him, ‘Salman ra has accused you with a matter, why don’t you remove it from yourself?’ He said, ‘He ra informed me with a matter which had not been notified to anyone except Allah azwj and I’.

And in another Hadeeth – Similar to it, and there is an addition at the end that the man was Abu Bakr Bin Abu Quhafa’.

445 Bihar Al Anwaar – V 22, The book of our Prophet saww P 4 Ch 11 H 10
446 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 11 H 11
ground, but nothing from its broth nor from its oil fell. Abu Zarr\textsuperscript{a} was astonished from that with intense astonishment, and Salman\textsuperscript{a} took the pot and placed it back upon its former state upon the fire for a second times, and they returned to the discussion.

While they\textsuperscript{a} were discussing, when the pot spilled upon its face but nothing from it fell, neither from its broth nor from its oil.

He\textsuperscript{asws} said: ‘Abu Zarr\textsuperscript{a} went out and he\textsuperscript{a} was alarmed from being in the presence of Salman\textsuperscript{a}, when he\textsuperscript{a} met Amir Al-Momineen\textsuperscript{asws} at the door. When Amir Al-Momineen\textsuperscript{asws} sighted him\textsuperscript{a}, said to him\textsuperscript{a}: ‘O Abu Zarr\textsuperscript{a}! What is that which made you\textsuperscript{a} come out and what is that which alarmed you\textsuperscript{a}?’

Abu Zarr\textsuperscript{a} said to him\textsuperscript{asws}, ‘O Amir Al-Momineen\textsuperscript{asws}! I\textsuperscript{a} saw Salman\textsuperscript{a} do such and such, and I\textsuperscript{a} was astonished from that’. Amir Al-Momineen\textsuperscript{asws} said: ‘O Abu Zarr\textsuperscript{a}! Surely, Salman\textsuperscript{a}, if he\textsuperscript{a} were to narrate to you\textsuperscript{a} with what he\textsuperscript{a} knows, you\textsuperscript{a} will say, ‘May Allah\textsuperscript{asws} have Mercy, Salman\textsuperscript{a} will be killed’. O Abu Zarr\textsuperscript{a}! Salman\textsuperscript{a} is a Door of Allah\textsuperscript{azwj} in the earth, one who recognises him\textsuperscript{a} would be a Momin and one who denies him\textsuperscript{a} would be a Kafi, and that Salman\textsuperscript{a} is from us\textsuperscript{asws} the People\textsuperscript{asws} of the Household’.

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447 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{asws}, P 4 Ch 11 H 12
Asbagh! Rasool-Allah saww made a pact with me ra saying: ‘O Salman ra! The dead will speak to you ra when your ra expiry approaches’, and I ra have been desirous to know that whether my ra expiry has approached or not’.

Al-Asbagh said, ‘What is that you ra are instructing, O Salman ra, O my brother ra?‘ He ra said to him: ‘Bring me a bier (table) and furnish upon it what tends to be furnished for the deceased, then carry me asws between four and come with me ra to the graveyard’. Al-Asbagh said (words of) love and honour. He went out hastily and disappeared for a while and came with a bier and furnished upon it what tends to be furnished for the deceased. Then a people came and carried him ra until they came with him ra to the graveyard. When they placed him ra in it, he ra said to them, ‘O people, face my ra face towards the Qiblah’.

When he ra was facing the Qiblah, he ra called out at the top of his ra voice, ‘The greetings be upon you, O people of the plains of calamities! The greetings be upon you, O one veiled from the world!’

He said, ‘No one answered him ra, so he ra called out for a second time, ‘The greetings be upon you, O ones the death have been made to be a lunch for them! O ones the earth has been made to be a covering upon you! The greetings be upon you, O ones who met their deeds in the house of the world! The greetings be upon you, O awaiters of the first blowing (of the trumpet)!

I ra ask you by Allah azwj the Magnificent and the honourable Prophet saww, an answerer from you should answer me ra, for I ra am Salman Al-Farsi ra, slave of Rasool-Allah saww, and he saww had said to me ra: ‘O Salman ra! When your ra expiry approaches, the dead will speak to you, and I ra have desired to know whether my ra expiry has drawn near or not’.

When Salman ra was silent from his ra speech, and there he ra was with a deceased speaking from his grave and he was saying, ‘The greetings be to you ra and Mercy of Allah azwj and His azwj Blessings. O people of the buildings and the perishing, the ones pre-occupied with the
plains of the world. Here we are listening to your speech and being quick to answer you, so ask whatever comes to you, may Allah have Mercy on you.

Salman said, ‘O you speaker after the death, the speaker after regret of the death, are you from the people of the Paradise or from the people of the Fire?’ He said, ‘O Salman! I am from the ones Allah the Exalted Conferred upon with His Pardon and His Honour and Entered me into His Garden by His Mercy’.

Salman said to him, ‘Now, O servant of Allah, describe to me the death and how you found it to be and what is that you faced from it, and what you saw and what you witnessed’. He said, ‘Shh, no, O Salman! Being cut by the scissor and sown by the saws would have been easier upon me than the agony of death.

Know that I was in the house of the world from the one who Allah the Exalted Inspired the good to me, and I used to act with it, and fulfilled His Obligations, and recited His Book, and was covetous in being righteous with the parents, and shunned the Prohibitions, and was scared of being unjust, and I struggled night and day in seeking the Permissible (sustenance) fearing from pausing at begging. Which I was in the pleasure of life and exultation, and happiness, and cheerfulness when I became sick and remained in my illness for days until my term from the world expired.

During that there came to me a person of large body, horrible sight, and he paused facing my face, neither ascending to the sky nor descending to the earth. He gestured towards my sight and blinded it, and to my hearing and deafened it, and to my tongue and muted it, and I became neither seeing, nor hearing. During that my family and my assistants were crying and my news appeared to my brothers and my neighbours.

I said to him during that, ‘Who are you, O you who has pre-occupied me from my wealth and my family and my children?’ He said, ‘I am the Angel of death. I have come to you in
order to uproot you from the house of the world to the Hereafter, for your term has expired and your death has come’.

While he was like that, addressing me, when two persons came, and they were both of beautiful creation I had seen. One of them sat on my right and the other on my left. They said to me, ‘The greetings be upon you and Mercy of Allah and His Blessings! We have come to you with your book, so take it now and look at what is in it’.

I said to them, ‘Which book is for me to be reading it?’ They said, ‘We are the two Angels, those who were with you in the house of the world. We wrote down whatever was for you and whatever was against you. Thus, this is the book of your deeds’. I looked into the book of good deeds and it was in the hand of Al-Raqeeb, and it cheered me what was in it, and I did not see the good deed and I laughed during that, and was happy with intense happiness, and I looked into the book of evil deeds and it was in the hand of Al-Ateed, and it gloomed me what I saw and made me cry.

They said to me, ‘Receive glad tidings, the good is for you’. Then the first person came near me and pulled out the soul, and there isn’t any pulling except and it stands in the place of every difficulty from the sky to the earth. It did not cease to be like that until the soul came to be in my chest. Then he gestured to me with a bayone (of fire), if it were to be placed upon the mountain, it would melt. He captured my soul from the nostrils of my nose.

During that, the screaming rose (from my family) and there wasn’t anything which was said to be done except and I was knowing with it. When the screaming of the people and their crying intensified in alarm upon me, the Angel of death turned towards them with rage and resentment and said, ‘O community of people! What are you crying from?

By Allah, we are not being unjust to him so you are complaining, nor have we exceeded upon him so you are shouting and crying, but we and you are servants of One Lord, and if
He\textsuperscript{azwj} were to Command you regarding us just as He\textsuperscript{azwj} has Commanded us regarding you, you will do similar regarding us just as we are (doing) regarding you.

By Allah\textsuperscript{azwj}! We did not seize him until his sustenance had perished and his term had come to an end, and he has come to his Benevolent Lord\textsuperscript{azwj} to Judge regarding him whatever He\textsuperscript{azwj} so Desires to, and He\textsuperscript{azwj} is Able upon all things. So, if you are patient, you will be Recompensed, and if you panic you will be sinning. How many times I return to you to seize the sons and the daughters and the fathers and the mothers'.

Then, during that, he turned away from me and the soul was with him. During that another Angel came to him and left it in a silken cloth and ascended with it and placed it in front of Allah\textsuperscript{azwj} in less than the blink of an eye. When the soul was there in front of my Lord\textsuperscript{azwj} Glorious and Exalted, and He\textsuperscript{azwj} Asked it about the minor and the major (sins), and about the Salat, and the Fasts during Month of Ramazan, and Hajj of the House of Allah\textsuperscript{azwj} the Sacred, and reciting the Quran, and the Zakat, and the charities, and the rest of the timings, and the days, and obeying the parents, and about killing the person without a right, and eating the wealth of the orphans, and about the injustices to the servants, and about the (Salat) Tahajjud at night while the people slept, and what resembles that.

Then from after that the soul was returned to the earth by the Permission of Allah\textsuperscript{azwj} the Exalted. During that the washer came to me and uncovered me from my clothes and took to washing me. The soul cried out, ‘O servant of Allah\textsuperscript{azwj}! Be kind with the weak body, for by Allah\textsuperscript{azwj} I did not come out from a vein except it was cut off, nor a limb except it hurt’. By Allah\textsuperscript{azwj}! If the washer had heard those words he would not wash a deceased, ever.

Then he poured the water upon me and washed me with three washings and enshrouded me and embalmed me in embalmment, and it is the provision which I came out with to the house of the Hereafter. Then he snatched the ring from my right hand after his being free from the washing and handed it to the eldest of my children and said, ‘May Allah\textsuperscript{azwj} Recompense you regarding your father and Make the Recompense to be good for you, and the consolation’.
Then he inserted me in the shroud, and indoctrinated me, and called my family and my neighbors and said, 'Come to him for the farewell'. They came during that to bid me farewell. When they were free from bidding farewell to me, I was carried upon a bier of wood and the soul was in front of my face and my shroud until I was placed for the Salat. They prayed Salat upon me. When they were free from the Salat and carried me to my grave and placed in it, I saw a great horror.

O Salman! O servant of Allah! Know that I had fallen from the sky to the earth in my grave and the bricks were place upon me and the soil ushered upon me. During that, the soul was given back the tongue and the hearing and the sight returned. When the caller called out with the leaving, I was seized in the regret and said, 'Alas! If only I was from the returning ones. I was answered from the side of the grave: Never! It is merely a word he is saying. And behind them is purgatory up to the Day they would be Resurrected [23:100].

I said to him, 'Who are you, O one who speaks to me and narrates to me?' He said, 'I am an Angel. Allah Mighty and Majestic Allocated me to His creatures to alert them after their death in order to write their deeds against their deeds in front of Allah the Exalted Said: Allah has Recorded it and they would have forgotten it, [58:6]'.

Then he said, 'Write and I shall dictate to you'. I said, 'Where is the whiteness (paper)'. He pulled at the side of my shoulder and there was a paper. He said, 'This is your parchment'. I said, 'From where is the pen?' He said, 'Your index finger'. I said, 'From where is the ink?' He said, 'Your saliva'. Then he dictated unto me whatever I had done in the house of the world, and there did not remain from my deeds, neither small nor bid except he dictated it, just as Allah the Exalted Said: and they would be saying, 'O woe be unto us! What is this book,
neither leaving (anything) small or large except it numbers it?’ And they would be finding whatever they had done as being present, and your Lord will not Wrong anyone [18:49].

Then he took the book and sealed it with a seal and collared it in my neck, and a thought came to me that the mountains of the world, all of them had been collared in my neck. I said to him, ‘O alert! And why did you do such and such with me?’ He said, ‘Have you not heard the Words of your Lord azwj: And every human, We Fastened to his fate in his neck, and We will Bring out a Book for him on the Day of Judgment which he will find it spread out [17:13] Read your book! Your own self will suffice against you today as a reckoner [17:14].

Thus, this is what you will be addressed with on the Day of Qiyamah and they will come with you and your book will be between your eyes, published. You will testify regarding it against your own self.

Then he turned away from me, and Munkar (Questioning Angel) came to me, being of gigantic scenery and terrifying personality, and in his hand was an iron rod, if the Jinn and the humans were to gather they would not have been able to move it. Then he shouted at me with a shout, if the people of the earth would have heard it, they would have all died. Then he said to me, ‘O servant of Allah azwj! Who is your Lord azwj, and what is your Religion, and who is your Prophet saww, and what are you upon, and what is your word regarding the house of the world?’

My tongue seized from its panic and I was confused regarding my matter and I did not know what I should be saying, and there wasn’t any limb in my body except it detached from me out of fear. Then Mercy from my Lord azwj came and my heart calmed and my tongue spoke with it. I said to him, ‘O servant of Allah azwj! Why are you making me panic and I know that I testify that there is no god except Allah azwj, and Muhammad saww is Rasool saww of Allah azwj, and Allah azwj is my Lord azwj, and Muhammad saww is my Prophet saww, and Al-Islam is my Religion, and the Quran is my Book, and the Kabah is my Qiblah, and Ali saww is my Imam saww, and the Momineen are my brethren.

و أشهد أن لا إله إلا الله وحده لا شريك له و أن محمد عبده و رسوله فهذا قولتي و اعتقادي و عليه آية ربي في معادي
And I testify that there is no god except Allah\textsuperscript{azwj} Alone, there being no associates for Him\textsuperscript{azwj}, and Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} servant and His\textsuperscript{azwj} Rasool\textsuperscript{saww}. So this is my word and my belief and upon it my Lord\textsuperscript{azwj} Cast me in my Hereafter’.

During that, he said to me, ‘Now, receive glad tidings, O servant of Allah\textsuperscript{azwj}, of the safety, for you have attained salvation’, and he went away from me; and Nakeer (Questioning Angel) came to me and shouted a shout more terrifying than the first shout, and my limbs knocked against each other like the knocking of the fingers. Then he said to me, Give you deeds, O servant of Allah\textsuperscript{azwj}!’

I remained confused, thoughtful regarding responding the answer. During that, Allah\textsuperscript{azwj} Turned away from me the severe dread, and the panic and Inspired me my argument, and good conviction and the inclination. I said during that, ‘O servant of Allah\textsuperscript{azwj}! Be gentle with me for I have come out from the world and I testify that there is no god except Alone, there being no associate for Him\textsuperscript{azwj}, and I testify that Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} servant and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and that the Paradise is true, and the Fire is true, and the Bridge is true, and the Scale is true, and the reckoning is true, and the questioning of the Munkar and Nakeer is true, and the Resurrection is true.

And that the Paradise and what Allah\textsuperscript{azwj} has Promised therein from the bounties is true, and that the Fire and whatever Allah\textsuperscript{azwj} has Threatened in it from the Punishments, is true, \textit{And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7].}

Then he said to me, ‘O servant of Allah\textsuperscript{azwj}! Receive glad tidings with the perpetual Bounties and the ever-lasting goodness’. Then he made me lie down and said, ‘Sleep a sleep of the bride’. Then he opened a door for me from by my head to the Paradise, and a door from by my legs to the Fire. Then he said to me, ‘O servant of Allah\textsuperscript{azwj}! Look at what you are destined to from the Paradise and the Bounties, and to what you have been saved from, from the Blazing Fire’.
Then he closed the door which was from by my leg and he let the door which was from by my head to remain open, to the Paradise. So, there went on to enter unto me from the breezes of the Paradise and its Bounties, and my grave expanded to the extent of my sight, and he went away from me.

So this is my description and my narration and what I faced from the difficult horrors and I testify that there is no god except Allahazwj Alone, there is no associate for Himazwj and Muhammadasw is Hisazwj servant and Hisasw Rasoolasww, and I testify that the death is truly bitter upon the side of my tongue, so watch out for Allahazwj, O questioner fearing from the pausing of the questioner.'
He (the narrator) said, ‘While we were like that when a man came upon the mule Shahba’a, veiled. He asws greeted upon us and we returned the greetings upon him asws. He asws said, ‘O Asbagh! Betake regarding the matter of Salman ra’. We undertook regarding his matter and I took to the embalming and the enshrouding. He asws said: ‘Come, for with me asws is on his behalf’. So, we came to him asws with water and washing ingredients. He asws did not cease to wash him ra with his asws hand until he asws was free, and enshrouded him ra, and we prayed Salat upon him ra, and buried him ra, and Ali asws laid him asws in his ra grave by his asws hands.

When we were free from burying him asws and thought of leaving, I attached with his asws clothes and said to him asws, ‘O Amir Al-Momineen asws! How would be one who loves you asws and one who knows you asws, with the death of Salman ra?’ He asws turned towards me and said: ‘O Asbagh! Take the Pact of Allah azwj and His azwj Covenant upon you! You will not narrate to anyone with it for as long as you are alive in the house of the world’.

I said, ‘O Amir Al-Momineen asws! Will I die before you asws?’ He asws said: ‘No, O Asbagh, but for the length of your life’. I said to him asws, ‘O Amir Al-Momineen asws! Take a pact and a covenant upon me, for I am a listener to you asws, obedient. I will not narrate with it until Allah azwj Decrees from your asws matter what He azwj Decrees, and He azwj is Able upon all things’.

He asws said to me: ‘O Asbagh! Rasool-Allah sa bewailed me asws with this, and I asws have prayed Salat this moment in Al-Kufa, and I asws had come out intending my asws house. When I asws arrive to my asws house, I asws lied down. A comer came to me asws in my asws dream and said, ‘O Ali asws! Salman ra has expired, lament him ra’. So, I asws rode my asws mule and took with me asws what is correct for the deceased and went on to travel.

Allah aswj Drew near what was far for me asws and I asws came as what you saw me asws, and Rasool-Allah sa bewailed me asws with this’. Then he asws buried him ra and covered him ra, and I did not see whether he asws ascended to the sky or descended into the ground. I came to Al-Kufa and the caller was calling out for the Maghrib Salat, and Ali asws was present with them. And this was from the narration of the expiry of Salman Al-Farsi ra. 448

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448 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 11 H 13
14 - It is reported that Sa’ad Bin Abu Waqqas entered to see Salman Al-Farsi\(^a\) to console him\(^a\). Salman\(^a\) cried, so Sa’ad said to him\(^a\), ‘What makes you\(^a\) cry, O Abu Abdullah? Rasool-Allah\(^saww\) passed away and he\(^saww\) was pleased from you\(^a\), and you\(^a\) will return to him\(^saww\) at the Fountain’.

Salman\(^a\) said: ‘But I\(^a\) am not crying out of panic from the death, nor covetous upon the world, but Rasool-Allah\(^azwj\) pacted to us saying: ‘Let the eloquence of one of you be like a provision of the rider’, and around me\(^a\) is this lions, and rather around him\(^saww\) are the goblets, and trays, and purity’.\(^{449}\)

Al Kafi – Ali Bin Ibirahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

‘From Ja’far\(^asws\) having said: ‘Salman\(^a\) said: ‘The soul tends to be restless upon its owner when there does not happen to be from the livelihood for it what it can depend upon. So when it acquires its livelihood, it is reassured’’.\(^{450}\)

Al Kafi – Ali Bin Ibrahim, from Abdullah Bin Muhammad Bin Isa, from Safwan Bin Yahya, from Hanan who said, ‘I heard my father reporting,

‘From Abu Ja’far\(^asws\) having said: “Salman\(^a\) was seated with a number of people from Quraysh in the Masjid. They started priding over their lineages and ancestry until they reached Salman\(^a\). Umar Bin Al-Khattab said to him\(^a\), ‘Inform me, who you\(^a\) are, and who your\(^a\) father is, and what is your\(^a\) origin’.

So he\(^a\) said: “I\(^a\) am Salman\(^a\) son of a servant of Allah\(^aswj\). I\(^a\) had strayed, so Allah\(^aswj\) Mighty and Majestic Guided me\(^a\) by Muhammad\(^saww\), and I\(^asws\) was needy, so Allah\(^aswj\) Made me\(^a\) to

\(^{449}\) Bihar Al Anwaar – V 22, The book of our Prophet\(^saww\), P 4 Ch 11 H 14
\(^{450}\) Bihar Al Anwaar – V 22, The book of our Prophet\(^saww\), P 4 Ch 11 H 15
be self-sufficient by Muhammad sallallahu alaihi wasallam, and I was a slave, so Allah azwj Freed me by Muhammad sallallahu alaihi wasallam. This is my lineage, and this is my affiliation.

He asws said: ‘Rasool-Allah saww came out and Salman ra spoke to him saww. Salman ra said to him saww, ‘O Rasool-Allah saww, what has been meted out to me from those when I was seated with them. They took to priding themselves over their lineages and ancestry to the extent that they reached me. Umar Bin Al-Khattab said to me, ‘Who are you, and what is your origin, and what is your status?’

The Prophet saww said: ‘So what did you say to him, O Salman?’ He ra said, ‘I said, ‘I am Salman son of a servant of Allah azwj. I had strayed, so Allah Guided me through Muhammad saww, and I was needy, so Allah Freed me through Muhammad saww. This is my lineage, and this is my affiliation’. Rasool-Allah saww said: ‘O group of Quraysh, the nobility of a man is his Religion, and his chivalry in his manners, and his origin is his intellect. And Allah azwj Mighty and Majestic has Said: O you people! We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. Surely Allah is Knowing, Aware [49:13].

Then the Prophet saww said to Salman ra: ‘There is no merit over you from any of these ones except by fear of Allah azwj Mighty and Majestic, and if there is piety for you over them, then you are more meritorious’.

(The book) ‘Rijaal‘ of Al Kashy – Jibraeel Bin Ahmad, from Al Hassan Bin Khurrazad, from Ismail Bin Mihran, from Aban Bin Janah, from Al Hassan Bin Hammad who said,

451 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 11 H 16
‘When Salman ra saw the camel which was called ‘Asker’, hit it. It was said, ‘O Abu Abdullah! What are you ra intending from this animal?’ He ra said, ‘This is not an animal, but this is Asker Bin Canaan the Jinn. O Bedouin! Do not sell your camel over her, but go with it to Al Hawab and you will be given for it what you want’’. (Not a Hadeeth)

و بالإسناد عن ابن مهير عن البطائض عن أبي تصبر عن أبي حذافة قال: أمارأوا يشايعهما فصياهم وكأن شيطاناً.

And by the chain, from Ibn Mihran, from al Batainy, from Abu Baseer,

‘From Abu Ja’far asws having said: ‘They bought ‘Asker’ for six hundred Dirhams, and he was a Satan la’. 452

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And by the chain, from Ibn Mihran, from al Batainy, from Abu Baseer,

‘Salman ra said: ‘Rasool-Allah saww said to me ra: ‘When the death presents to you ra or seizes you ra, a people would be present finding the smell, and they will not be eating the food’. Then he ra brought out a bottle of musk and said, ‘A gift given to me ra by Rasool-Allah saww.

قال لِ رَسُولُ اللَّهِ صلى الله عليه وسلم: هَكِيْرَةٌ فِيَّ مَشَى وَ كَانَ شَيَّٰطِنٌ.

He (the narrator) said, ‘Then he ra applied it and sprinkled it around him ra, then said to his ra wife, ‘Open the door’. She stood and opened the door and returned, and he ra had passed away’’.

قال لِ مَرْأَتِهِ تَلَّهَا وَ نََْحَهَا حَوْلَُُ ثَُّْ قَالَ لَِمْرَأَتُِِ قُومِي أَجِيفِي الْبَابَ فَأَجَافَتِ الْبَابَ فَرَجَعَتْ وَ قَدْ قُبِضَ رَضِيَ اللَّهُ عَنُُْ.

It is said, ‘The woman intended to cover upon herself in it. He ra said, ‘So what is this girl?’ They said, ‘There was something for her she wanted to serve’.

452 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 11 H 17
453 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 11 H 18
He said, ‘I heard Rasool-Allah saws saying: ‘But rather a man what has a slave girl with him and he does not go to her, or does not get her married to someone who does go to her, then she commits an immorality, a burden similar to it would be upon him, and the one who lends a loan, it is as if he has given in charity with part of it. When he lends it a second time, it would be from the capital of his wealth, and it being paid back to its owner is a right if he goes to him in his house, or in his ride, and he should say, Here, take it’.

Abu Abdullah asws having said: ‘Salman was cooking in a pot and Abu Zarr ra came to him. The pot turned over and fell upon its face, and nothing from it was spilled. He ra returned it upon the fire. Then it turned over for a second time, and nothing from it was lost. He ra returned it upon the fire.

Abu Zarr ra went to Amir Al-Momineen asws quickly, his ra chest had constricted from what he ra had seen, and Salman ra followed in his ra footsteps until he ra ended up to Amir Al-Momineen asws. Amir Al-Momineen asws looked at Salman ra and said: ‘O Abu Abdullah! Be gentle with your ra companion’.

Abu Zarr ra went to Amir Al-Momineen asws quickly, his ra chest had constricted from what he ra had seen, and Salman ra followed in his ra footsteps until he ra ended up to Amir Al-Momineen asws. Amir Al-Momineen asws looked at Salman ra and said: ‘O Abu Abdullah! Be gentle with your ra companion’.

Abu Zarr ra went to Amir Al-Momineen asws quickly, his ra chest had constricted from what he ra had seen, and Salman ra followed in his ra footsteps until he ra ended up to Amir Al-Momineen asws. Amir Al-Momineen asws looked at Salman ra and said: ‘O Abu Abdullah! Be gentle with your ra companion’.

The book ‘Al Ikhtisas’ – Ja’far Bin Al Husayn, from Ibn Al Waleed, from Al Saffar, from Ibn Isa or someone else, from one of our companions, from Abbas Bin Hamza Al Sharhrazury, raising it to

Abu Abdullah asws having said: ‘Salman ra was cooking in a pot and Abu Zarr ra came to him. The pot turned over and fell upon its face, and nothing from it was spilled. He ra returned it upon the fire. Then it turned over for a second time, and nothing from it was lost. He ra returned it upon the fire.

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Abu Zarr ra went to Amir Al-Momineen asws quickly, his ra chest had constricted from what he ra had seen, and Salman ra followed in his ra footsteps until he ra ended up to Amir Al-Momineen asws. Amir Al-Momineen asws looked at Salman ra and said: ‘O Abu Abdullah! Be gentle with your ra companion’.

Abu Zarr ra went to Amir Al-Momineen asws quickly, his ra chest had constricted from what he ra had seen, and Salman ra followed in his ra footsteps until he ra ended up to Amir Al-Momineen asws. Amir Al-Momineen asws looked at Salman ra and said: ‘O Abu Abdullah! Be gentle with your ra companion’.

Abu Zarr ra went to Amir Al-Momineen asws quickly, his ra chest had constricted from what he ra had seen, and Salman ra followed in his ra footsteps until he ra ended up to Amir Al-Momineen asws. Amir Al-Momineen asws looked at Salman ra and said: ‘O Abu Abdullah! Be gentle with your ra companion’.
Salman ra having said, ‘Had it not been for the Sajdahs to Allah azwj and gathering of a people speaking the good speech like speaking good fruits, I ra would have wished for death’. 457

I (Majlisi) am saying, ‘Ibn Abu Al-Hadeed said in his commentary of Nahj Al-Balagah, ‘Abu Wail said, ‘I and a companion of mine went to Salman Al-Farsi ra and we sat in his ra presence. He ra said, ‘If Rasool-Allah saww had not forbidden from the pretence, I ra would have pretended to you’.

Then he ra came with bread and slat not having any seeds upon it. My companion said, ‘If only there was some thyme (herb) with this salt of ours’. Salman ra sent someone with his ra tray and pawned it for some thyme. When we had eaten, my companion said, ‘The Praise is for Allah azwj who Caused us to be content with what He azwj has Graced us’. Salman ra said, ‘If you were content with what you have been Graced with, my ra tray would not have been pawned’. 458

457 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 11 H 22
458 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 11 H 23
459 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 11 H 24
He\(^r\)a used to say, ‘You are fleeing from the Quran to the Ahadeeth, (which) you are finding an accurate Book. You will be Reckoned in it upon Al-Naqqar (speck on a date), and Al-Qitmeer (pellicle, soft covering), and Al-Fateel (strands on the date seed), and mustard seed. So, that is a constriction upon you and you are fleeing to the Ahadeeth which are widened upon you’’. 460

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26- كشي، رجال الكشي عَلِيُّ بْنُ ا لَْْسَنِ عَنْ مَُُمَّدِ بْنِ إِسََْاعِيلَ بْنِ مِهْرَانَ عَنْ إِسْحَاقَ بْنِ إِب ْرَاهِيمَ الصوانِ [العُتُّاف] عن يُوشَفُ تَنْفَعَوَ عَن النهاش (النهاش) عن قُهم عن فِضَّلِي بْنِ فِضَّلِي قُهمَاء قَالَ: دَخَلَ سَلْمَانُ عَلَى رَجُلٍ مِنْ إِخْوَانِهِ فِي النَّهَارِ فَقَالَ قَدْ عَنِّي عَنْهُمْ أَنْ أَنْهَى اتْرَكَهُمْ سَيْدُ أَئْتِيَانِي بِذِكْرِي وَ لَا يَنْقُدُونِ السَّلَامَ مِنْ أَيْدِينِهِ. قال الآخرُ نَّهَى إِنَّ مَلَكَ الْمَوْتِ بَيْنَ يَدَيْنِهِ لَيْسَ إِلَيْنَا شَيْءٌ.

460 (The book) ‘Rijaal Kashy’ – Ali Bin Al Hassan, from Muhammad Bin Ismail Bin Mihran, from Is’haq Bin Ibrahim Al Sawan, from Yusuf Bin Yaqoub, from Al Nahash Bin Fahm, from Amro Bin Usman who said,

‘Salman\(^r\) entered to see a man from his\(^r\) brothers and found him in the market. He\(^r\) said, ‘O Angel of death! Be gentle with our companion’. The other one said, ‘O Abu Abdullah! The Angel of death conveys the greetings to you\(^r\) and he is saying, ‘And endearing this one is upon us, there isn’t anything to us’’. 461

27- حا، المجالس للمفيد ابن قولوية عن محمد البديع عن أبي عن ابن عن يِسَّاعِيلَ بْنِ مِهْرَانَ عن إسحاق بْنِ إبراهيم الصوانِ عَنْ يُوسُفَ بْنِ يُأْقُوبَ عَنِ الْنَّهَاسِ بْنِ فَهْمٍ عَنْ عَمْرِو بْنِ عُثْمَانَ قَالَ: دَخَلَ سَلْمَانُ عَلَى رَجُلٍ مِنْ إِخْوَانِهِ فَقَالَ يَا مَلَكَ الْمَوْتِ ارْفُقْ بِصَاحِبِنَا قَالَ فَقَالَ الَّذِي بَعْدُ: يَا بَا عَبْدِ اللَّهِ إِنَّ مَلَكَ الْمَوْتِ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ أَكْبَرَهُ وَ يَقُولُ وَ عَزَّةِ هَذَا عَلَيْنَا لَيْسَ إِلَيْنَا شَيْءٌ.

461 (The book) ‘Al Majaalis’ of Al Mufeed – Ibn Qawlawiya, from Muhammad Al Himeyri, from his father, from Ibn Isa, from Ibn Abu Umayr, from Umar Bin Yazeed,

‘From Abu Abdullah\(^saw\) having said: ‘Salman\(^r\) passed by the blacksmiths at Al-Kufa and he\(^r\) saw a youth being in shock and the people had gathered around him. They said, ‘O Abu Abdullah! This youth has gone into shock, so if you\(^r\) could recite (Quran) in his ears’.

قال فَدَنَا مِنُّ سَلْمَانُ فَلَمَّا رَآهُ الشَّابُّ أَفَاقَ وَ قَالَ يَا بَا عَبْدِ اللَّهِ لَيْسَ بِِ مَا يَقُولُ هَؤُلََُِ الْقَوْمُ وَ لَكِِّ مَرَرْتُ بَِِؤُلََُِ الَْْدَّادِينَ وَ هُمْ يَْْرِبُونَ الْمِرْزَابَاتِ فَذَكَرْتُ قُوْلَُُ تَعَالىَ أُوُنُِِنُِ مِنْ حَدِيدٍ فَذَهَبَ عَقْلِي خَوْفاً مِنْ عِقَابِ اللَّهِ تَعَالىَ.

Salman\(^r\) went near him. When the youth saw him\(^r\), he woke up (recovered) and said, ‘O Abu Abdullah! It isn’t with me what these people are saying, but I passed by these blacksmiths and they were striking the irons hammers, and I remembered the Words of the Exalted: And for them would be rods of iron [22:21], so I lost my mind in fear from the Punishment of Allah\(^saw\) the Exalted’.

فَتَََذَهُ سَلْمَانُ أَخاً وَ دَخَلَ قَلْبَُُ حَلَّةَ مِنْ حَلَّيْنِ مِنْ حَيْثُ عُرِفَتْ بِهِ مَلَكَ الْمَوْتِ لَمْ يَزََّعَ شَيْءًا فَقَالَ يَا مَلَكَ الْمَوْتِ ارْفُقْ بِأَخِي قَالَ يَا بَا عَبْدِ اللَّهِ إِنِِّ بِكُلِّ مُؤْمِنٍ رَفِيقٌ.

So, Salman\(^r\) took him as a brother and sweetness of his loved entered his\(^r\) heart. He\(^r\) did not cease to be with him until the youth got sick. Salman\(^r\) came to him and sat by his head

460 Bihar Al Anwaar – V 22, The book of our Prophet\(^saw\) P 4 Ch 11 H 25
461 Bihar Al Anwaar – V 22, The book of our Prophet\(^saw\), P 4 Ch 11 H 26
and he was finding his (last) breath. He said, ‘O Angel of death! Be gently with my brother’. He said, ‘O Abu Abdullah! I am gentle with every Momin’.

(462) Then he travelled until he ended up to Karbala. He said, ‘What are you calling this place?’ They said, ‘Karbala’. He said, ‘This is the dying place of my brethren, this is a place of their luggage, and this is a stable of their rides, and this is a place of their shed blood. The best of the former ones would be killed at it and the best of the latter ones would be killed at it.’

Then he travelled until he ended up to Haroura and he said, ‘What are you calling this land?’ They said, ‘Haroura’. He said, ‘There will come out at it the evilest of the former ones and the evilest of the latter ones’.

Then he travelled until he ended up to Baniqiya and at it is the first bridge of Al-Kufa. He said, ‘What are you calling this?’ They said, ‘Baniqiya’. Then he travelled until he ended up to Al-Kufa and he said, ‘This is Al-Kufa?’ They said, ‘Yes’. He said, ‘Dome of Al-Islam’.

(463) ‘From Abu Abdullah having said: ‘Salman addressed saying, ‘The Praise is for Allah Who Guided me to His Religion after my denial to Him. Then it was my displeasure of the fire of Kufr, releasing a share for it, and I brought sustenance to him until Allah’.”
Mighty and Majestic Cast the love of Tahama in my rā heart. So, I rā went out hungry, thirsty, (and) my rā people has repelled me asws and threw me rā out from my rā wealth, and I rā was neither carrying my rā belongings not any chattels to prepare me rā, nor any wealth to strengthen me rā.

And it was from my rā situation what had happened until came to Muhammad saww. I rā recognised him saww from the recognition what I rā used to know, and I rā saw from the signs what I rā had been informed with, and I rā was delivered through him saww from the Fire. So, I rā achieved from the world upon the recognition which I rā had entered upon in Al-Islam.

Indeed! O you people! Listen from my rā Hadeeth, then understand it from me rā. I rā have been given a lot of knowledge, and if I rā were to inform you with all what I rā know, a group would say, ‘He asws is insane’, and another group would said, ‘O Allah azwj For give the killer of Salman rā’.

Indeed! For you there would be deaths followed by calamities, for with Ali asws there is knowledge of the death and knowledge of the commandments, and decisive address upon manifesto of Harun Bin Imran as.

Rasool-Allah saww said to him rā: ‘You rā are my asws successor and my asw Caliph among my asw family being at the status of Harun as from Musa as, but you are upon the ways of the former ones and you erred in your ways.

By the One azwj in Whose Hand is the soul of Salman rā! You will be indulging in a state after a state [84:19], ways of the children of Israel, (as) an arrow with the arrow. But, by Allah azwj of you were to accept Ali asws as ruler, you will be eating from above you and from beneath your feet. So (now) receive news of the calamities and despair from the prosperity and you will be rejected upon the equality, and (I rā hereby) terminate the bond of the friendship what is between me rā and you.
But by Allah azwj, if Ira were to repel injustices or endear a Religion to Allahazwj, Ira would place myra sword upon myra shoulders, then strike with it moving ahead, ahead. Indeed! Ira am narrating to you with what you already know and with what you are not knowing. So, take it from the ways of the ninety with what is therein.

Indeed! For the clan of Umayya regarding the clan of Hashimas is head-butting, and for the clan of Umayya from the family of Hashimas is head-butting. Indeed! And the clan of Umayya are like the she-camel biting with its mouth and blundering with its hands, and striking with its legs, and preventing its turning.

Indeed! It is a right upon Allahazwj that Heazwj Humiliates its callers and Causes its enemies to prevail upon it with emissions from the sky and submergence and metamorphosis, and uglifying of the bodies, until the man would come out from the side of his animal for the Salat. So, Allahazwj Morphed him as a monkey.

Indeed! Two parties, both Kafirs, would be meeting (in battle) at Tahama. Indeed! And dog would be submerged, and Ira am not a dog. By Allahazwj! If only Ira had not been shown their dying places. Indeed! And it is Al-Bayda’a. Then it will come what is coming. So when you see the Fitna (strife), O you people, like a piece of the dark night, during the daring rider will be destroyed, and the deceiving preacher, and the following leader, so upon you is to be with the familyasws of Muhammadsaww, for theyasws are the guides to the Paradise, and the callers to it up to the Day of Qiyamah,

And upon you is to be with Aliasws. By Allahazwj! We had submitted to himasws with the Wilayah with our Prophet saww. So what is the matter with the people, are they envying? So, Qabeela had envied Habeebas. Or it is disbelief? So, the people of Musasas had disbelieved from the tribes, and Yoshuaas, and Shamounas, and two sons of Harunas and Shabbir, and the seventy, those who had accused Musas upon the killing of Harounas, so the earthquake seized them due to their rebellion.
Then Allah azwj Sent Prophets as to them, Messengers and non-Messengers. So, the affair of this community is like the affair of the children of Israel. Where are they going with you? What have I to do with so and so, and so and so? Woe be unto you all! By Allah azwj, ra do not know whether you are ignorant or pretending to be ignorant, or have you forgotten or pretending to have forgotten. Get down! The status of the Progeny asws of Muhammad saww from you is a status of the head from the body, but status of the eyes from the head.

By Allah aswj! You have returned as Kafirs, striking each other’s necks with the sword. The witness testifying upon the rescued one with the destruction, and the rescued one testifying upon the Kafir with the salvation. Indeed! I manifested my matter and believed in my Lord azwj and became a Muslim with my Prophet saww, and followed my Master asws and Master asws of every Muslim.

By my father and my mother! Killed on at Kufa, O yearning of my soul for the young children, and by my father, owner of the bowls and the meals, marrying the women, Al-Hassan asws Bin Ali asws. Indeed! The Prophet saww gifted him the courage and the modesty, and gifted to Al-Husayn asws the grandeur and the generosity.

O woe be unto the one who belittles him asws due to his weakness and weakens him asws in order to kill him asws, and oppress the ones between his children, and they cities are more populated and lasting than the Progeny asws of Muhammad saww. O you people! Do not fatigue yourselves from your enemies nor beg your friends, the Satan la would engage upon you all.

By Allah aswj! You will be indulged with afflictions. You will not (be able to) alter it with your hands except indicating with your eyebrows. Three (things), take these with whatever is in it and hope for its fourth, and it is given by my father. The motive of the hose is to split the belies of the pregnant women, and carriers of the children upon the spears, and boiling the men in the pots.
As for I\text{ra}, I\text{ra} am narrating to you with the goodly soul, the pure, and the spilling of his blood between the (Yemeni) corner and the standing place (of Ibrahim\text{as}, the slaughtered as the ram is slaughtered. O woe be unto seven women from Kufa, coming to Al-Sawiya, the evening settlers and the appointment of what is between you and that is an eastern strife, a herald will come seeking help from the direction of the west, neither will you help him nor will Allah\text{azwj} Help him, and an epic between the people until the slaughter would become upon a resemblance of the killed one at the outback of Kufa, and it is Kowfan.

And there is no doubt they will build its bridge, and build its beauty until they will come a time there will not remain any Momin except at it, or its surroundings, and Fitna would be cast, flying in its halters, no one will forbid it. There will not remain any house from the Arabs except it will enter it.

And I\text{ra} narrate to you, O Huzeyfa, that your son will be killed and that Ali\text{asws} is Emir of the Mominneen. So, the one who was a Momin, he would enter to be in his\text{asws} Wilayah, and in the matter he would be in a matter and in the evening upon similar to it. None will enter into it except a Momin, nor exit from it except a Kafir\text{"}.

And I (Majlisi) am saying, 'Ibn Abu Al-Hadeed said, 'Salman\text{ra} is a man from Persia from Ramharmaz, and it is said, but from Isfahan from a town called Jey, and he\text{ra} is counted from being friends of Rasool-Allah\text{saww}. His\text{ra} teknonym is Abu Abdullah, and when it was said to him\text{ra}, 'Whose son are you\text{\textra}?' He\text{ra} said, 'I\text{ra} am Salman\text{ra} son of Islam. I\text{ra} am from the children of Adam\text{as}.'

I\text{ra} was traded (as a slave) by some ten masters, one to the other until he\text{ra} was came to Rasool-Allah\text{saww}.

And it is reported by Abu Umar Bin Abdul Birr in (the book) ’Al-Istiyaab’ that Rasool-Allah\text{saww} bought him\text{ra} from his\text{ra} masters and they were a Jewish people, upon (a price) that he\text{ra}
would plant for them such and such from the palm trees and work in these until the plants mature. So, Rasool-Allah\textsuperscript{saww} planted those palm trees, all of them by his\textsuperscript{saww} hands, except for one palm tree planted by Umar Bin Al-Khattab, so he\textsuperscript{saww} irrigate the palm trees, all of them, except for that palm tree. Rasool-Allah\textsuperscript{saww} said: ‘Who planted it?’ It was said, ‘Umar’. So, he\textsuperscript{saww} uprooted it and Rasool-Allah\textsuperscript{saww} planted it with his\textsuperscript{saww} own hands, and fed it.

Abu Umar said, ‘And Salman\textsuperscript{ra} used to lower the leaves and he\textsuperscript{ra} was a governor upon Al-Madain, and sell it, and eat from it and saying, ‘I\textsuperscript{ra} do not like to eat except from the work of my\textsuperscript{ra} own hands’, and he\textsuperscript{ra} had learnt lowering of the leaves from Al-Medina; and his\textsuperscript{ra} first attendance (of a battle) was Al-Khandaq’ And it is reported that he\textsuperscript{ra} did attend Badr and Ohad and not battle was missed by him\textsuperscript{ra} after that.

He said, ‘And Salman\textsuperscript{ra} was good, meritorious, erudite, scholar, ascetic, austere’.

And from Al-Hassan Al-Basry who said, ‘And the awards of Salman\textsuperscript{ra} were five thousand, and when he\textsuperscript{ra} extracted his\textsuperscript{asws} awards, gave in charity with it, and he\textsuperscript{ra} ate from the work of his\textsuperscript{ra} own hands, and there was a cloak for him\textsuperscript{asws}, he\textsuperscript{ra} sometimes he\textsuperscript{ra} would spread it (to sleep on) and sometimes he\textsuperscript{ra} would wear it’.

And it is mentioned by Ibn Wahab and Ibn Nafau that Salman\textsuperscript{ra} there did not happen to be a house for him\textsuperscript{ra}, but rather he\textsuperscript{ra} used to shade by the wall and the tree; and a man said to him\textsuperscript{ra}, ‘Shall I build a house for you\textsuperscript{ra}, you\textsuperscript{ra} can live in?’ He\textsuperscript{ra} said, ‘There is no need for me\textsuperscript{ra} regarding that’. The man did not cease to be (insisting) with it until he said to him\textsuperscript{ra}, ‘I know the kind of house which is compatible for you\textsuperscript{ra}’. He\textsuperscript{ra} said, ‘Describe it to me\textsuperscript{ra}’. He said, ‘I shall build for you such a house, when you\textsuperscript{ra} enter it, your\textsuperscript{ra} head will hit its ceiling, and when you\textsuperscript{ra} extend your\textsuperscript{ra} legs in it, these will hit the wall’. He\textsuperscript{ra} said, ‘Yes’. So, he built it for him\textsuperscript{ra}.

Abu Umer said, ‘And it has been reported from Rasool-Allah\textsuperscript{saww} about his\textsuperscript{asws} perspective. He\textsuperscript{saww} said:’ If the Religion was in the sun, Salman\textsuperscript{ra} would have got to it’’.

قال أبو عمر و قد روى عائشة قالت كان لسلمان مجلس من رسول الله صلى الله عليه وسلم كان يشكر فيه بالليل حتى كاد يغبن عليه رسول الله صلى الله عليه وسلم.
He said, ‘And we have reported from Ayesha having said, ‘There was a sitting session for Salman\(^{ra}\) from Rasool-Allah\(^{saww}\). He\(^{saww}\) would be alone with him\(^{ra}\) at night until he\(^{ra}\) had almost overcome us (wives) upon (time spent with) Rasool-Allah\(^{saww}\).’

قَالَ وَ رُوِيَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عُلَيْهِ وَ سَلَّمَ أَمَرَنِِ رَبِِّ بُِِبِّ أَرْب ََعَةٍ وَ أَخْبَََََنِِ أَنَُُّ يُُِبُّ هُمْ عَلِيٌّ وَ أَبُو َُرٍّ وَ الْمِقْدَادُ وَ سَلْمَانُ.

He said, ‘And it is reported that Rasool-Allah\(^{saww}\) said: ‘My\(^{saww}\) Lord\(^{azwj}\) Commanded me\(^{saww}\) to love four, and Informed me\(^{saww}\) that He\(^{azwj}\) Loves them – Ali\(^{asws}\), and Abu Zarr\(^{ra}\), and Al-Miqdad\(^{ra}\), and Salman\(^{ra}\).’

وَ عَنْ عَلِيٍّ ع أَنَُُّ قَالَ عُلِّمَ عِلْمَ الَْْوَلِ وَ الْعِلْمَ الآْخِرَ َُلِكَ بَِْرٌ لََ يُنْزَفُ هُوَ مِنَّا أَهْلَ الْبَيْتِ.

And from Ali\(^{asws}\) having said: ‘He\(^{saww}\) knew the first knowledge and the last knowledge. That one is an ocean not to be displaced. He\(^{ra}\) is from us\(^{asws}\), the People\(^{asws}\) of the Household’.

وَ فِِ رِوَايَةِ زَاَُانَ عَنْ عَلِيٍّ ع أَنَُُّ قَالَ كَلُقْمَانَ الَْْكِيمِ.

And in a report of Zazan, from Ali\(^{asws}\): ‘Salman Al-Farsi\(^{ra}\) is like Luqman\(^{as}\) the Wise’.

و قاَل فيُ كعب الْحبار سلمان حشي علما و حكمة.

And Ka’an Al-Ahbaar said regarding him\(^{ra}\), ‘Salman\(^{ra}\) is stuffed with knowledge and wisdom’.

قال و روِي أن أبا سفيان مر على سلمان و صهيب و بلًل فِ نفر من المسلمين فقالوا ما أخذت السيوف من عنق عدو الله مأخذها فقال لَم أ بَ بكر أ تقولون هذا لشيخ قريش و سيدها و أتى النبِ   فأخبَه فقال يا با بكر لعلك أغْبتهم لئن كنت أغْبتهم لقد أغْبت الله فأتاهم أبو بكر فاعتذر منهم.

He said, ‘And it is reported that Abu Sufyan passed by Salman\(^{ra}\) and Suheyb and Bilal among a number of Muslims. They said, ‘The swords did not take from the necks of enemies of Allah\(^{azwj}\), a taking’. Abu Bakr said to them, ‘Are you saying this for a sheykh of Quraysh and its chief?’ And the Prophet\(^{saww}\) came, and he informed him\(^{saww}\). He\(^{saww}\) said: ‘O Abu Bakr! Perhaps you have angered them, and even if you have angered them, you have (certainly) angered Allah\(^{azwj}\). So, Abu Bakr came to them and presented excuse from them’.

و تُوفِ فِ آخر خلًفة عثمان سنة خَس و ثلًثين و قيل توفِ فِ أول سنة ست و ثلثين و قال قوم توفِ فِ خلًفة عمر و الْول أكثر.

And he\(^{ra}\) expired at the end of the caliphate of Usman in the year thirty five, and it is said at the beginning of year thirty six, and a people said he\(^{ra}\) expired during the caliphate of Umar, and the first (version) is more.

أقول ثم ذكر ابن أبي الحديد خبر إسلامه نحوا مما مر قال و كان سلمان من شيعة على ع و حاصت و يزعم الإمامية أنه أحد الأربعة الذين حلفوا رؤوسهم و أمو بمقتلي سيفهم في حبر يطول و ليس هذا موضوع ذكره و أصحابة لا يغلفونهم في أن سلمان كان من الشيعة

I (Majlisi) am saying, ‘Then Ibn Abu Al-Hadeed mentioned the Hadeeth of his\(^{ra}\) Islam approximate from what has passed, then said, ‘And Salman\(^{ra}\) was from the Shias of Ali\(^{asws}\), and his\(^{asws}\) special one, and the Imamites are claiming that he\(^{ra}\) is one of the four, those who
had shaved their heads and came to him asws collaring their swords. And the Hadeeth is lengthy and this is not the place of its mention, and our companions are not differing regarding that Salman ra was from the Shias".  

(The book) ‘Al-Siraat Al-Mustaqeem’ – ‘It has come in the Ahadeeth of Al-Hisaan – Ali asws to Al-Madain during the night in order to wash (the body of) Salman ra.’

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466 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 11 H 31
CHAPTER 12 – THE MODE OF ISLAM OF ABU ZARR\textsuperscript{ra} AND THE REST OF HIS\textsuperscript{ra} SITUATIONS UP TO HIS\textsuperscript{ra} EXPIRY, AND WHAT IS ESPECIALISED WITH HIM\textsuperscript{ra} FROM THE MERITS AND THE VIRTUES, AND IN IT AS WELL AN EXPLANATION OF THE SITUATIONS OF SOME OF THE COMPANIONS

Tafseer of the Imam (Hassan Al-Askari\textsuperscript{asws}) – ‘My\textsuperscript{asws} father\textsuperscript{asws} narrated to me\textsuperscript{asws} from his\textsuperscript{asws} father\textsuperscript{asws} that Rasool-Allah\textsuperscript{saww} the best of his\textsuperscript{saww} companions in his\textsuperscript{saww} presence was Abu Zarr\textsuperscript{as}. One day he\textsuperscript{as} came over and he\textsuperscript{as} said, ‘O Rasool-Allah\textsuperscript{saww}! There is some war booty with me\textsuperscript{as}, about sixty sheep. I\textsuperscript{as} dislike to be worshipping among these (when going to pasture), and separating from your\textsuperscript{saww} presence and being in your\textsuperscript{saww} service. And I\textsuperscript{as} (also) dislike it that I\textsuperscript{as} should allocate them to a shepherd and he would lose them and forget their grazing. So how should I\textsuperscript{as} deal with it?’

Rasool-Allah\textsuperscript{saww} said: ‘Worship among them’. He\textsuperscript{as} worshipped among them. When it was the seventh day, he\textsuperscript{as} came over to Rasool-Allah\textsuperscript{saww} and Rasool-Allah\textsuperscript{saww} said: ‘O Abu Zarr\textsuperscript{as}!’. He\textsuperscript{as} said, ‘At your\textsuperscript{saww} service, Rasool-Allah\textsuperscript{saww}!’. He\textsuperscript{saww} said: ‘What did you do with your sheep?’ He\textsuperscript{as} said: ‘O Rasool-Allah\textsuperscript{saww}! There is a strange story of theirs’. He\textsuperscript{saww} said: ‘And what is it?’

He\textsuperscript{as} said: ‘O Rasool-Allah\textsuperscript{saww}! While I\textsuperscript{as} was in my\textsuperscript{as} Salat, when a wolf attacked upon my\textsuperscript{as} sheep. So I\textsuperscript{as} said, ‘O Lord\textsuperscript{azwj}! My\textsuperscript{as} Salat! O Lord\textsuperscript{azwj}, my\textsuperscript{as} sheep!’ Thus I\textsuperscript{as} preferred my\textsuperscript{as} Salat over my\textsuperscript{as} sheep’.

The Satan\textsuperscript{la} notified my\textsuperscript{as} mind, ‘O Abu Zarr\textsuperscript{as}! Where are you\textsuperscript{as}? The wolf is attacking upon your\textsuperscript{as} sheep, and you\textsuperscript{as} are (still) praying Salat? He\textsuperscript{as} will kill all of them, and there would not remain (anything) for you\textsuperscript{as} in the world you can live by’.
I said to the Satan, 'There would remain for me the Tawheed of Allah the Exalted, and the Eman with Muhammad Rasool-Allah, and the Wilayah of his brother, the Chief of the people after him, Ali Bin Abu Talib, and the Wilayah of the Imams, the Guides, the clean, from his sons, and the enmity of their enemies, and everything what I lose from the word after that is not gravely missed'.

I returned to my Salat, and the wolf came and seized a lamb and went with it, and I was aware of it, when a lion attacked upon the wolf cutting it into two halves, and recovered the lamb, and it returned to the flock. Then it called out to me, 'O Abu Zarr! Return to your Salat, for Allah the Exalted has Allocated me with your sheep until you have prayed'.

I returned to my Salat, and the astonishment had overwhelmed me such that no one knows it except Allah the Exalted – until I was free from it. So the lion came over to me and said to me, 'Go to Muhammad and inform him that Allah the Exalted has Honoured your companion, the preserver of your Law, and Allocated a lion with his sheep to protect them'.

They were astonished, the ones who were around Rasool-Allah. So Rasool-Allah said: 'O Abu Zarr, and they believe in it, and Ali, Fatima, and Al-Hassan and Al-Husayn.'

But some of the hypocrites said, 'This is a collusion between Muhammad and Abu Zarr, intending to deceive us with his ego'; and twenty men from them concurred and they said, 'We should go to his sheep and look at them, and look at him when he prays Salat, does the lion come and protect his sheep, so his lies would be clarified to us'.

They went and looked, and Abu Zarr stood to pray Salat, and the lion was circling around his sheep and herding them and they returned to the flock which was strayed from it, until
when he was free from his Salat, the lion called out, ‘Here, your flock is safe, and its numbers are safe’.

Then the lion called out to them, ‘O group of hypocrites! Your denial to a friend of Muhammad saww and Ali asws and his saww goodly Progeny asws, and his asss beseeching to Allah azwj the Exalted by them asws, that you are mocking me, of Allah saww my Lord azwj (Allocating me) for protecting his sheep?’

By the One Who Honoured Muhammad saww and his saww goodly Progeny asws! Allah azwj has Made me the fingertips of the hand of Abu Zarr as to the extent that if he had ordered me with preying upon you and killing you, I would kill you all. By the One azwj Who, no swear is greater than it, if he were to ask Allah azwj by Muhammad saww and his saww goodly Progeny asws to Transform the ocean into aromatic oil and perfume, and the mountains to be Musk and Amber and camphor, and the branches of the trees as sticks of emeralds and aquamarine, Allah azwj the Exalted would not Forbid him as that’.

When Abu Zarr as came to Rasool-Allah saww, Rasool-Allah saww said to him as, ‘O Abu Zarr as! Your obedience to Allah azwj is excellent, therefore Allah azwj Made subservient to you the one who would obey you in the wilderness sufficing on your as behalf, for you as are from the most superior of the ones whom Allah azwj Mighty and Majestic has Praised by - and are establishing the Salat [2:3]’.

When Usman dispatched Abu Zarr ra from Al-Medina to Syria, he ra used to judge upon us. He ra would praise Allah azwj and testify with the truthful testimony, and send Salawat upon the Prophet, and he ra said, ‘As for after, we were in our ignorance before the Book was Revealed unto us and the Rasool saww was Sent among us, and we used to be loyal with the

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pact and ratify the Hadeeth, and be good neighbours, and entertain the guests and help the poor.

When Allahazwj the Exalted Sent Rasool-Allahsaww among us and Sent down the Book to us, that was the ethics Allahazwj and Hisawwj Rasoolsaww were pleased with, and the people of Islam were rightful with it and foremost that they should preserve it. Then they remained with that for as long as Allahaswj so Desired.

Then the rulers innovated works what we recognise from extinguishing the Sunnah and reviving the innovations, and speaking with the right of the liar and preferring other than the pious ones, and the trustees are influenced upon it from the righteous ones. O Allahazwj!

If whatever is with Youazwj better for me, then Capture me to Youazwj, without having replaced nor changed’. And he used to repeat this speech and manifest it.

Habeeb Bin Maslama came to Muawiya Bin Abu Sufyan and said, ‘Abu Zarrra is spoiling the people against you with hisra words such and such’. So, Muawiya wrote to Usman with that, and Usman wrote, ‘Sent himra out to me’. When he ra came to Al-Medina, he expelled himra to Al-Rabza’. 468

(The book) ‘Al Majaalis’ of Al Mufeed – By this chain from Abu Jahzam, from his father who said,

‘When Usman expelled Abu Zarrra Al-Ghafari from Al-Medina to Syria, he ra used to stand during every day preaching to the people and instructing them with adhering to the obedience of Allahaswj and warning them from indulging in disobeying Himazwj.

And it is reported from Rasool-Allahsaww what is heard from himsaww regarding the merits of the Peopleasws of hissaww Household and exhorting them upon the adhering with the Firmest

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Handhold. Muawiya wrote to Usman, ‘As for after, Abu Zarr\textsuperscript{ra} comes to the morning when it is morning, and comes to the evening when it is evening and a large group of people are with him\textsuperscript{ra}, and he\textsuperscript{ra} says such and such. So, if there was a need for you regarding the people before me, I will send Abu Zarr\textsuperscript{ra} to you, for I fear that he will spoil the people against you. And the greetings’.

Usman wrote back to him, ‘As for after, send Abu Zarr\textsuperscript{ra} back to me, when you look into this letter of mine. And the greetings’.

Muawiya sent a message to Abu Zarr\textsuperscript{ra} and called him\textsuperscript{asws} and read out the letter of Usman to him\textsuperscript{ra} and said to him\textsuperscript{ra}, ‘The rescue is now’. Abu Zarr\textsuperscript{ra} went out to his\textsuperscript{ra} ride and tied its saddle and comforted it. The people gathered to him\textsuperscript{ra} and they said, ‘O Abu Zarr\textsuperscript{ra}! May Allah\textsuperscript{azwj} have Mercy on you\textsuperscript{ra}! Where are you intending?’

He\textsuperscript{ra} said, ‘He expelled me\textsuperscript{ra} to you all in anger upon me\textsuperscript{ra}, and he is expelling me from you to them now frowning with me\textsuperscript{ra}, and this matter will not cease to be regarding what I\textsuperscript{ra} view of their concern in what is between me\textsuperscript{ra} and them until a righteous one rests and there is rest from an immoral one\textsuperscript{ra}, and he\textsuperscript{ra} went and the people were heard of his\textsuperscript{ra} exit and they followed him\textsuperscript{ra} until he\textsuperscript{ra} had gone out from Damascus.

They travelled with him\textsuperscript{ra} until he\textsuperscript{ra} ended up to a monastery of Al-Murran. He\textsuperscript{ra} descended and the people descended with him\textsuperscript{ra}. He\textsuperscript{ra} prayed Salat leading them, then said, ‘O you people! I\textsuperscript{ra} am bequeathing you with what will benefit you’, and he\textsuperscript{ra} left the address and the rifts, Praise Allah\textsuperscript{azwj} Mighty and Majestic’. They said, ‘I testify that there is no god except Allah\textsuperscript{azwj} and Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} servant and His\textsuperscript{azwj} Rasool\textsuperscript{saww}'. Then answered him\textsuperscript{ra} with similar to what he\textsuperscript{ra} had said.

He\textsuperscript{ra} said, ‘I\textsuperscript{ra} testify that the Resurrection is true, and the Paradise is true, and the Fire is true, and I\textsuperscript{ra} acknowledge with whatever has come from the Presence of Allah\textsuperscript{azwj}, and testify to me\textsuperscript{ra} with that’. They said, ‘We are upon that, from the testifiers’. He\textsuperscript{ra} said, ‘Let him receive glad tidings, the one from you who dies upon these characteristics, with the Mercy
of Allah azwj and His azwj Honour for as long as he does not happen to be a backer of the criminals nor unjust of the deeds, a reconciler, and not a supporter to them.

أَيَّهَا النَّاسُ اجْعَوا مَعَ صَلَّتِكُمْ وَ صَوْمِكُمْ غََْباً لِلَُِّ عَزَّ وَ جَلَّ إِا عُصِيَ فِِ الَْْرْضِ وَ لََ ت ُرْضُوا أَئِمَّتَكُمْ بِسَخَطِ اللَُِّ وَ إِنْ أَحْدَثُوا مَا لََ ت َعْرِفُونَ فَجَانِبُوهُمْ وَ ازْرَُُوا عَلَيْهِمْ وَ إِنْ عُذِّب ْتُمْ وَ حُرِمْتُمْ وَ سُيِّْْتُُْ حَتََّّ ي َرْضَى اللَُُّ عَزَّ وَ جَلَّ فَإِنَّ اللََُّ أَعْلَى وَ أَجَلُّ لََ ي َنْبَغِي أَنْ يُسْخَطَ بِرِضَا الْمَخْلُوقِينَ غَفَرَ اللَُُّ لَِ وَ لَكُمْ أَسْتَوْدِعُكُمُ اللََُّ وَ أَق ْرَأُ عَلَيْكُمُ السَّلًَمَ وَ رََْْةَ اللَُِّ

O you people! Unite upon your Salats and Fasts being angry for Allah azwj Mighty and Majestic when He azwj is disobeyed in the earth, and do not please your leaders by Angering Allah azwj, and if they innovate what you do not recognise then shun them and back each other against them, and even if they punish you and deprive you and expel you, until Allah azwj Mighty and Majestic is Please, for Allah azwj is more Exalted and more Majestic than to be angered by pleasing the creatures. May Allah azwj Forgive me ra and you. I ra bid you all farewell and convey the greetings upon you and Mercy of Allah azwj.

فَمََْى حَتََّّ قَدِمَ عَلَى عُثْمَانَ ف َلَمَََّ أَكَلََ مِنْكُمْ عَلَى الْبَلْوَى وَ إِيَّاكُمْ وَ الْفُرْقَةَ وَ الَِخْتِلٍََفَ

The people called out at him asws, ‘May the safety of Allah azwj be on you ra and Mercy of Allah azwj, O Abu Zarr ra, O companion of Rasool-Allah asw. Can we not return you even though these people have expelled you ra, can we not prevent it?’ He ra said to them, ‘Return, may Allah azwj have Mercy on you, for I ra am more patient upon the afflictions than you are, and beware of sectarianism and the differing’.

فَقَالَ إِلَيُِْ كَعْبُ الَْْحْبَارِ فََْرَبَ بَِِا رَأْسَ كَعْبٍ ثَُّْ قَأَ مَيْلَتْهُ مَنْ عَصَاهُ وَ خَالَفَ أَمْرَهُ وَ ارْتَكَبَ هَوَاهُ

He ra went until he ra arrived to Usman. When he ra entered to see him, he said to him ra, ‘May Allah azwj not Draw Amro closer’. Abu Zarr ra said, ‘My parents did not name me ra as ‘Amr’, but may Allah azwj not D a w close one who disobeys Him azwj and opposes His azwj Commands, and rides his owns whims’.

فَقَالَ عُثْمَانُ وَ اللَُِّ لََ جََْعَتْنِِ وَ إِيَّاكَ دَارٌ قَدْ خَرِفْتَ وَ َُهَبَ عَقْلُكَ أَخْرِجُوهُ مِنْ ب َينِْ يَدَيَّ حَتََّّ تُوصِلُوهُ الرَّبَذَةَ ف َنُزِّ

Ka’ad Al-Ahbar stood up to him ra and said to him ra, ‘Do you ra not fear Allah azwj, O sheikh? You ra are answering to the commander of the faithful with this speech?’ Abu Zarr ra raised his ra staff which was in his ra hand and struck the head of Ka’ab with it, then said to him, ‘O son of two Jews! What is your speech with the Muslims? By Allah azwj, the Judaism has not gone away from your heart afterwards’.

فَقَالَ كَعْبُ الَْْحْبَارُ وَ اللَُِّ لا آتِمُّ لِي وَ إِيَّاكَ دَازَ ذَل فَخُرِطْتُ وَ ذَهَبَ عَقْلِي إِذَا أَرْبَى أَمْرُهُ إِذَا عُصِيَ فِي أَنَّهُ فَأَخْرَجُوهُ فِيْلِكَ بَعْدُ يَا ابْنَ الْيَهُودِي َّينِْ ما كَلََمُكَ مَعَ الْمُسْلِمِينَ فَوَ اللَُِّ مَا خَرَجَتِ الْيَهُودِيَّةُ مِنْ ق َلْبِكَ ب َعْدُ وَ الَِخْتِلٍََفَ وَ الْفُرْقَةَ وَ الَِخْتِلٍََفَ
Usman said, ‘By Allahazwj! Youra and I will not gather in one house. Youra have become senile and your mind has gone. Expel himra from in front of me! Make himra ride upon hisra camel without a saddle! Then tie himra with the camel and go with himra until he arrives at Al-Rabza and descend himra at it from without there being any comforter until Allahazwj Causes himra to pass away in it, this is what has been decreed. Take himra out in humiliation with the notoriety, and go ahead. No one from the people should escort himra’.  

That reached Amir Al-Momineen Aliasws Bin Abu Talibasws. Heasws cried until hisasws beard was moist, then said: ‘Is it like this one deals with a companion of Rasool-Allahsaww? We are for Allahazwj and we are returning to Himazwj’. Then heasws got up and with himasws were Al-Hassanasws and Al-Husaynasws and Abdullah Bin Al-Abbas, and Al-Fazl, and Fusam, and Ubeydullah, until they came across Abu Zarrra, and they escorted himra.  

When Abu Zarrra saw them, yearned to them and cried upon them and said, ‘By myra father! (These are such) faces, whenever iar see them, iar remember Rasool-Allahsaww and the Blessings cover meiar due to seeing these’. Then heiar raised hisiar hand towards the sky and said, ‘O Allahazwj! Iiar love them, and even if iar were to be cut into pieces and pieces in their love, iar would not move from it, seeking Yourazwj Face and the house of the Hereafter’. Return, may Allahazwj have Mercy on you all! By Allahazwj iar will ask Allahazwj to Replace meiar among you all a better replacement’.  

Heiar bade farewell to the people, and they returned and they were crying upon hisir separation’. 469

4-كس، رجال الكشي ينهشون عين أبي طالب ع. فكيك خلق من بني عبدمَاشورة إذ قال أهلها يمضون بضاح رسل الله صإلى الله عليه وسلم وأي إله جمعون لمن نهشون مع المحسن ع. وعدد الله بِأَلِيماءِ وِفِصانِ وِفَقْرِ وِغَيَبَ الله خلق من أي ذُك آدرد شعلة.

(The book) ‘Rijaal Al Kashy’ – Muhammad Bin Sa’ad Bin Mazeed, and Muhammad Bin Abu Awf both together from Muhammad Bin Ahmad Bin Hammad, raising it, said,

‘Abu Zarrra is the one for whom Rasool-Allahsaww in hisra glory: ‘Neither has the greenery (sky) shaded nor the dust (ground) carried upon one with a tone more truthful than Abu Zarrra. Heira lives alone, and will die alone, and will be resurrected alone, and enter the
Paradise alone'; and he was a heralder of the merits of Amir Al-Momineen asws successor of Rasool-Allah asww and his asww nominating him asws a Caliph.

The people denied himra about the Sanctity of Allah azwj and sanctity of His azwj Rasool saww after their having carried himra from Al-Syria upon a ride without any saddle, and he ra was yelling among them, the ride having been difficult like carrying the fire, 'I heard Rasool -Allah saww saying: 'When the sons of Al-Aas reaches thirty men, they will take the Religion of Allah azwj for an income, and the servants of Allah azwj as (their own) salves, and wealth of Allah azwj as a government (their own)'. They killed himra by poverty, hunger, and harm, but (he ra remained) patience'.

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470 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 12 H 4
this covering which you see is a barley bread upon which days have come upon. So, what shall I do with these Dinars? But, by Allah azwj, until Allah azwj Knows that I am not able upon the little nor more, and I have woken upon this morning, rich with the Wilayah of Ali asws Bin Abu Talib asws and his asws family, the guides, the Guided ones, the pleased, the ones Pleased with, those Guiding with the Truth and by it they are dispensing justice [7:181].

And similar to that, I heard Rasool-Allah saww saying: ‘It is ugly with the old man that he happens to be a liar, so return it to him and let him know that there is no need for me regarding it nor regarding whatever is with him until I meet Allah my Lord, and He will be the Judge regarding what is between me and him’.

Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 12 H 5

471 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 12 H 6
He (the narrator) said, ‘We looked at each other and we praised Allahazwj upon what had been ushered to us, and we said, ‘We are from Allahazwj and to Himazwj we are returning’, upon the great calamity. Then we went with her and prepared himra, and we competed in enshrouding himra the equality came out from between us. Then we assisted each other upon washing himra until we were free from it. Then Malik Al-Ashtar went ahead and led the Salat with us upon himra, then we buried himra.

Al-Ashtar stood upon hisra grave, then said, ‘O Allahazwj! This is Abu Zarrra, companion of Rasool-Allahsaww, Yourazwj servant among the worshippers, and the fighter for Yourazwj Sake against the Polytheists. He-ra did not change nor did he-ra replace, but he-ra saw evil and altered it by his-ra tongue and his-ra heart until he-ra was deprived, and exiled, and prevented and despised. Then he-ra died in a strange land. O Allahazwj! Break the ones who deprived him-ra, and exiled him-ra from his-ra emigration, and deprived Yourazwj Rasoolsaww’.  

He (the narrator) said, ‘All of us raised our hands and said, ‘Ameen!’ Then she brought forward the sheep which she had cooked, and said, ‘He-ra had sworn upon you that you will not depart until you have lunch’. So, we had lunch and we departed’.  

(473) From Abu Abdullahasws, having said: ‘Abu Zarrra! came over to the Prophetsaww, and with himsaww was Jibraeelas in the image of Dihyat Al-Kalby, and Rasool-Allahsaww had isolated with

473 Bihar Al Anwaar – V 22, The book of our Prophetsaww, P 4 Ch 12 H 7  
474 Bihar Al Anwaar – V 22, The book of our ProphetSaww, P 4 Ch 12 H 8
him as. When he (Abu Zarr ra) saw them as, he ra turned away from the two of them as, and did not cut off their asws conversation. Jibraeel as said: ‘O Muhammad saww! This is Abu Zarr ra who has passed by us asws and did not greet upon us as. But, had he ra greeted, we asws would have returned the greeting upon him ra. O Muhammad saww! For him ra there is a supplication he ra tends to supplicate with which is well-known among the inhabitants of the sky, therefore ask him ra about it, when I ra ascend to the sky’.

When Jibraeel as ascended, Abu Zarr ra came over to the Prophet saww. Rasool-Allah saww said to him as: ‘What prevented you ra, O Abu Zarr ra, from greeting upon us asws when you ra passed by us asws?’ He ra said: ‘I ra thought, O Rasool-Allah saww, that who was with you saww, Dihiyat Al-Kalby, you saww had isolated with him for one of your saww matters’. He saww said: ‘That was Jibraeel as, O Abu Zarr ra, and he as said: ‘But, had he ra greeted, we asws would have returned the greeting upon him ra’.

When Abu Zarr ra came to know that it was Jibraeel as, regret entered upon him ra why he ra did not greet upon him as, for as long as Allah azwj so Desired. Rasool-Allah saww said to him: ‘What is this supplication which you ra tend to supplicate with, for Jibraeel as informed me saww that there is a supplication with you as, which you as tend to supplicate with which is well-known in the sky?’

He ra said: ‘Yes, O Rasool-Allah saww! I ra say, ‘O Allah azwj I as ask You azwj for the safety and the Eman in You azwj, and the ratification with Your azwj Prophet saww, and the well-being from the entirety of the affliction, and the gratefulness upon the well-being, and the needlessness from the evil people’’.

The book) ‘Al Amaali’ of Al Sadouq – Ahmad Bin Ali Bin Ibrahim Bin Hashim, from his father – similar to it, except that in is, ‘I ra ask You azwj for the faith in You azwj and the ratification’ 475

Al Kafi – Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Musa Bin Bakr,

475 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 12 H 9
‘From Abu Ibrahim asws (7th Imam asws) having said: ‘Abu Zarr ra said, ‘May Allah azwj Condemn the world on my ra behalf after two loaves of barley, I ra have lunch with one and dinner with the other, and after two clothes of wool I ra trouser with one of them and wear it as a robe with the other’’.

—Al Kafi – Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Al Musanna, from Abu baser,

‘From Abu Abdullah asws having said: ‘Abu Zarr ra said in his ra address, ‘O seeker of the knowledge. It is as if something from the world does not happen to be a thing except whatever it benefitted by its goodness and is harmed by its evil, except for the one Allah azwj is Merciful to.

O seeker of knowledge! Neither should the family nor the wealth pre-occupy you from yourself. You are like a guest today sleeping among them, then you would be going away from them to the others; and the world and the Hereafter are like a house you transfer from one to another; and what is the death and the Resurrection except like a sleep you sleep, then you wake up from it? O seeker of knowledge! Proceed to your place in front of Allah azwj Mighty and Majestic, for you would be Rewarded for your deeds just as you would reap what you have sown, O seeker of knowledge’’.

—Al Kafi – Muhammad Bin Yahya, from Muhammad Bin Ahmad, from one of his companions, from Al Hassan Bin Ali Bin Abu Usman, from Wasil, from Abdullah Bin Sinan,

‘From Abu Abdullah asws having said: ‘A man came over to Abu Zarr ra and he said, ‘O Abu Zarr ra! What is the matter with us that we tend to dislike the death?’ He ra said: ‘Because you are all building the world and ruining the Hereafter, therefore you are disliking to be transferred from buildings to the ruins’.

قال فأقال له فكتفت نزى فدومنا على الله فقال أبا الشخسين متكلم فقال معنى على أهله وأنا المفسر، فكلاً أبا يد على مؤلاء.

476 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 12 H 10
477 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 12 H 11
He said to him, ‘How do you see our proceeding to Allah?’ He said: ‘As for the good ones from you, so he is like the absentee proceeding to his family, and as for the disobedient ones from you, so he is like the absconder (slave) returning to his master’.

قَالَ فَكَيْفَ تَرَى حَالَنَا عِنْدَ اللَّهِ قَالَ اعْرِضُوا أَعْمَالَكُمْ عَلَى الْكِتَابِ إِنَّ اللَّهَ يُقُولُ إِنَّ الْبَارِيُّ لَفِي نَعِيمٍ وَ إِنَّ الْفُجُّارِ لَفِي جَحِيمٍ.

He said: ‘How do you see our state in the Presence of Allah?’ He said: ‘Your deeds would be presented upon the Book. Allah is Saying: Surely the righteous would be in Bliss [82:13] And surely the immoral would be in the Blazing Fire [82:14].

قَالَ فَأَيْنَ رََْْةُ اللَّهِ قَالَ الرَّجُلُ فَأَيْنَ رََْْةُ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ.

He asws said: ‘The man said, ‘Where is the Mercy of Allah?’ He asws said: ‘The Mercy of Allah is near to the good doers’.

قَالَ أَبُو عَبْدِ اللَّهِ عَلِيَّةَ الْعِلْمِ فَكَتَبَ إِلَيُِْ أَنَّ الْعِلْمَ كَثِيٌّ وَ لَكِنْ إِنْ قَدَرْتَ عَلَى أَنْ لََ تُسِيِّ إِلَىَ مَنْ تُِبُُّ فَافْعَلْ فَقَالَ لَُُ الرَّجُلُ وَ هَلْ رَأَيْتَ أَحَداً يُسِيَّ إِلَيْكَ فَإَُِا أَنْتَ عَصَيْتَ اللَّهَ فَأَسَأْتَ إِلَيْهَا.

Abu Abdullah asws said: ‘And a man wrote to Abu Zarr, may Allah be Pleased with him, ‘O Abu Zarr! Present to me something from the knowledge’. He wrote to him: ‘The knowledge is a lot, but if you are able that you do not disappoint the one whom you love, then do so’. The man said to him, ‘And have you seen anyone who disappoint the one whom he loves?’ He said to him: ‘Yes, your soul is the most beloved of the selves to you. When you disobey Allah, so you would have disappointed it’.

فَقَالَ إِنِِّ أَخْشَى أَنْ تُغِيَْ عَلَيْكَ خَيْلٌ مِنَ الْعَرَبِ فَيُقْتَلَ ابْنُ أَخِيكَ فَتَأْتِيَنِِ شَعِيثاً فَتَقُومَ بَينِيَ يَدَيَّ مُتَّكِئاً عَلَى عَصَاكَ فَتَقُولَ قُتِلَ ابْنُ أَخِي وَ أُخِذَ السَّرْحُ إِلَيْكَ.

Al Kafi – Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from Muhammad Bin Ayoub and Ali, from his father, altogether from Al Bazanty, from Aban Bin Usman, from Abu Baseer,

‘From Abu Abdullah asws having said: “Abu Zarr came to the Rasool-Allah and said, ‘O Rasool-Allah, I have begun disliking Al-Medina. Will you permit me, and that I and the son of my brother go out to Muzeyna, and be at it?’

فَقَالَ إِنَّ أَخْشَى أَنْ تُغُيَّ عَلَيْكَ خَيْلٌ مِنَ الْعَرَبِ فَيُقْتَلَ ابْنُ أَخِيَكَ فَتَأْتِيَنِِ شَعِيثاً فَتَقُومَ بَينِيَ يَدَيَّ مُتَّكِئاً عَلَى عَصَاكَ فَتَقُولَ قُتِلَ ابْنُ أَخِي وَ أُخِذَ السَّرْحُ إِلَيْكَ.

He asww said: ‘asww fear that you might be attacked by Arab horsemen, so they would kill the son of your brother and you will come to me beaten up, and stand in front of me leaning upon your stick and you will say, ‘The son of my brother has been killed, and the cattle taken away’.

478 Bihar Al Anwaar – V 22, The book of our Prophet asww, P 4 Ch 12 H 12
He said, 'O Rasool-Allah, but nothing will happen except for the good, Allah Willing'. So the Rasool-Allah gave him permission.

So he and the son of his brother, and his wife went out. But, very soon the horsemen of the Clan of Fazaarat, among whom was Uyaynah Bin Hasan attacked them, took away the cattle, and killed the son of his brother, and took his wife who was from the clan of Ghaffaar.

And Abu Zarr came up in an intensely difficult condition and paused in front of the Rasool, badly wounded and leaning upon his stick and said, ‘Allah and His Rasool were right. The cattle were taken, and the son of my brother being killed, and I am leaning upon my stick’.

Rasool-Allah shouted among the Muslims. So, they went out in the search, and returned the cattle, and killed a number from the Polytheists’.\footnote{Bihar Al Anwaar – V 22, The book of our Prophet, P 4 Ch 12 H 13}
comfort in my anxiety, and company for my loneliness, and being Graced a righteous companion’.

Abu Zarr⁷⁸⁰ said to him, ‘I⁷⁸¹ have more right for the exclamation than you are if I⁷⁸² was that companion, for I⁷⁸³ heard the Rasool-Allah⁷⁸⁴ saww saying: ‘I⁷⁸⁵ saww and you⁷⁸⁶ would be upon a canal on the Day of Judgement until the people are free from the Accounting. Arise (and leave) O servant of Allah⁷⁸⁷ azwj for the authorities have prohibited for anyone to be seated with me⁷⁸⁸’.

He⁷⁸⁹ said, ‘Rasool-Allah⁷⁹⁰ saww said to me⁷⁹¹: ‘Listen and shine and implement wherever you⁷⁹² are led to and even if it be to an Abyssinian slave’. He⁷⁹³ went out to Al-Rabza and stayed for a period, then came to Al-Medina and entered to see Usman, and the people were in his presence, listening. He⁷⁹⁴ said, ‘O commander of the faithful! You expelled me⁷⁹⁵ from my land to a land there aren’t any plants at it nor udders (animals) except small sheep, and there isn’t any servant for me⁷⁹⁶ except a free woman (wife), nor any shade to shade me⁷⁹⁷ except shade of a tree, so give me⁷⁹⁸ a servant, and a flock of sheep I⁷⁹⁹ can live in it’.

He turned his face away from him⁸⁰⁰ and turned towards another direction. He⁸⁰¹ said similar to that. Habeen Bin Salama said to him⁸⁰², ‘There are a thousand Dirhams with me for you⁸⁰³, and a servant, and five hundred sheep’. Abu Zarr⁸⁰⁴ said, ‘Give your servant, and your

⁷⁸⁰ Bihar Al Anwaar – V 22, The book of our Prophet⁷⁸¹ saww, P 4 Ch 12 H 14
thousand and your sheep to one who is needier to that than I am, for rather I am only asking my right in the Book of Allah asw\textsuperscript{a}.

فَجَا عَلِيٌّ عَا ف َقَالَ لَُ عُثْمَانُ أَ لَ تُغْنِِ عَنَّا سَفِيهَكَ هَذَا قَالَ أَيُّ سَفِيٍ قَالَ أَبُو َُرٍّ قَالَ عَلِيٌّ لََْْْْرَاُُ وَ لََ أَق َلَّتِ الْغَبََْاُُ أَصْدَقَ لََْجَةً مِنْ أَبِِ َُرٍّ أَن ْزَلَُُ بَِِنْزِلَةِ مُؤْمِنِ آلِ فِرْعَوْنَ إِنْ يَكُ كاُِباً فَعَلَيُِْ كَذِبُُُ وَ إِنْ يَكُ صادِقاً يُصِبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ.

Ali asw\textsuperscript{a} came, and Usman said to him, ‘Will you not avail from us this foolish one of yours?’ He asw\textsuperscript{a} said: ‘Which foolish one?’ He said, ‘Abu Zarr’. Ali asw\textsuperscript{a} said: ‘He isn’t with foolishness. I heard -Allah saww- saying: ‘Neither has the green (sky) shaded nor the dust (soil) carried anyone with a tone more truthful than Abu Zarr’. His status is at the status of Momin of the people of Pharaoh:\textsuperscript{19} And if he happens to be a liar, then upon him would be his lie, and if he happens to be truthful, some of that which he promises you will afflict you. [40:28].

(16) The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, by his chain from Shaqeeq Al Balkhy, from the one who informed him, from the people of knowledge who said, ‘It was said to Abu Zarr, ‘How have you become, O companion of Rasool-Allah saww?’ He ra said, ‘I have become as someone between two Blessings, between a veiled sin and praise of the One saww Who can excuse it, so he is excused’.

(17) (The book) ‘Uyoon Akhbaar Al-Reza asw\textsuperscript{a}, by the chain of Al-Tameemy, from Al-Reza asw\textsuperscript{a}, from his asw\textsuperscript{a} forefathers asw\textsuperscript{a}, from Ali asw\textsuperscript{a} having said: ‘Rasool-Allah saww said: ‘Abu Zarr is the truthful ones (Siddeeq) of this community’.

(18) (The book) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Al Husayn bin Ali Al Tammar, from Abdullah Bin Muhammad, from Abu Nasr Al Tammar, from Hammad Bin Salama, from Ali Bin Zayd, from Abu Al Darda’a, from his father who said, ‘Rasool-Allah saww said: ‘Neither has the green (sky) shaded nor the dust (soil) carried anyone with a tone more truthful than Abu Zarr’.

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\textsuperscript{19} Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 12 H 15
\textsuperscript{481} Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 12 H 16
\textsuperscript{482} Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 12 H 17
\textsuperscript{483} Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 12 H 18
\textsuperscript{484} Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 12 H 18
19 - مع معاني الأخبار، عن الشيرازي محمد بن عمرو بن علي البصري عن عبد السلام بن محمد ابنا عثمان عن عبد الله بن عثمان عن أبي هريرة عن النبي ﷺ كتب في بحث طويل ملة

(The books) ‘Ma’any Al Akhbaar’ (and) ‘Illal Al Sharaie’ – Muhammad Bin Umar Bin Ali Al Basry, from Abdul Salam Bin Muhammad Al Hashimy, from Muhammad Bin Muhammad Bin Uqba Al Shaybani, from Al Khazar Bin Aban, from Abu Hadiya Ibrahim Bin Hadiya,

‘From the Prophet ﷺ in a lengthy Hadeeth – similar to it‘. 485

20 - ما بالحاسي الطوسي ابن ملاد عن محمد بن عبد الواحد النحوي عن بشير بن موسى بن صالح السدی عن أبي عبد الرحمن المقری عن سعيد بن أيوب عن عبید الله بن أبي جعفر القرشي عن سالم النسياني عن أبيه عن أبي داود أن النبي ﷺ قال: يا أراأ ذكر أن النبي ﷺ ص قل: يا نظر إلى جبهتك ما أحب أن تكوني

إلى أراك ضعيفاً فلا تأمل على اللذين ولا لون اللذين مالي تبين.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Makhlad Bin Abdul Wahid Al Nahwy, from Bishr Bin Musa bin Salih Al Asady, from Abu Abdul Rahman Al Muqry, from Saeed bin Ayoub, from Ubeydullah Bin Ja’far Al Qarshy, from Salim Al Jayshani, from his father,

‘From Abu Zarr ﷺ, ‘The Prophet ﷺ said, ‘I love you’ and I ﷺ love myself. I ﷺ see you as weak. You ﷺ will neither have command over two nor be in charge over the wealth of the orphans’. 486

21 - ع، عن الشيرازي القطان عن السكري عن الوجری عن عمرو بن عثمان عن عبید الله بن موسى بن علي بن صهیب قال، فقلت لصحید حفظ بن محمد عن أبي ذكرى أن النبي ﷺ هو'Aً هو أفضل أم أَخْمِن أَهْلِ الْبَيْتِ

He ﷺ said: ‘O Ibn Suheyb! How many months are there in a year?’ I said, ‘Twelve’. He ﷺ said: ‘And how many from these are sacred?’ I said, ‘Four months’. He ﷺ said: ‘Is the Month of Ramazan from these?’ I said, ‘No’. He ﷺ said, ‘So, is the Month of Ramazan superior of the sacred months?’ I said, ‘But, the Month of Ramazan’.

He ﷺ said: ‘Similar to that are we ﷺ, the People ﷺ of the Household. No one can be compared with us ﷺ, and Abu Zarr ﷺ was among companions of Rasool-Allah ﷺ and they mentioned the merits of this community. Abu Zarr ﷺ said, ‘The most superior of this

485 Bihar Al Anwaar – V 22, The book of our Prophet ﷺ, P 4 Ch 12 H 19
486 Bihar Al Anwaar – V 22, The book of our Prophet ﷺ, P 4 Ch 12 H 20
community is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and he\textsuperscript{asws} is the distributor of the Paradise and the Fire, and he\textsuperscript{asws} is the truthful (Siddique) of this community, and its differentiator (Farouq), and the Divine Authority upon it’.

There did not remain anyone from the group except he turned his face away from him\textsuperscript{ra} and denied his\textsuperscript{ra} words to him\textsuperscript{ra}, and belied him\textsuperscript{ra}. Abu Amama Al-Bahily went from between them to Rasool-Allah\textsuperscript{saww} and informed him\textsuperscript{saww} with the words of Abu Zarr\textsuperscript{ra} and their turning away from him\textsuperscript{ra} and belying him\textsuperscript{ra} for it.

Rasool-Allah\textsuperscript{saww} said: ‘Neither has the green (sky) shaded nor has the dust (ground) carried, meaning from you all, O Abu Amama, anyone of a tone more truthful than Abu Zarr\textsuperscript{ra}.’

He (the narrator) said, ‘He\textsuperscript{asws} said to me: ‘How many months are there in the year?’ I said, ‘Twelve months’. He\textsuperscript{asws} said: ‘How many from these are sacred?’ I said, ‘Four’. He\textsuperscript{asws} said, ‘Is the Month of Ramazan from these?’ I said, ‘No’. He\textsuperscript{asws} said: ‘In the Month of Ramazan there is a night more superior than a thousand months. We\textsuperscript{asws} the People\textsuperscript{asws} of the Household, no one can be compared with us\textsuperscript{asws}.’

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\textsuperscript{487} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww} P 4 Ch 12 H 21
\textsuperscript{488} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 12 H 22
"From Abu Abdullah asws having said: ‘Abu Zarr ra came to Rasool-Allah saww and Jibraeel as was with him saww. Jibraeel as said: ‘Who is this, O Rasool-Allah saww?’ He saww said: ‘Abu Zarr ra’. He as said, ‘But he ra is more recognised in the sky than he ra is in the earth, and ask him ra about the phrases he ra says when it is morning’.

قَالَ ف َقَالَ يَا أَبَا َُرٍّ كَلِمَاتٌ ت َقُولَُُنَّ إُِِا أَصْبَحْتَ فَمَا هُنَّ قَالَ أَقُولُ يَا رَسُولَ اللَُِّ ا

The book ‘Rijaal Al Kashy’ – Hamdawiya and Ibrahim two sons of Nuseyr, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Aasim Bin Humeyd, from Abu Baseer, from Amro Bin Saeed, from Abdul Malik son of Abu Zarr Al Ghifary ra having said, ‘Amir Al-Momineen asws sent me ra on the day Usman tore up the Qurans. He said to me, ‘Call your father ra’. My father ra came hurriedly to him. He said, ‘O Abu Zarr asws! Today a grief matter has come in Islam. The Book of Allah azwj is torn and the iron is placed in it, and it is a right upon Allah azwj that He azwj Causes the iron to overcome upon the one who tears His azwj Book with the iron’.

ف َقَالَ أَبُو َُرٍّ سََِعْتُ رَسُولَ اللَُِّ   ي َقُولُ إِنَ أَهْلَ الََْبََِيَّةِ مِنْ ب َعْدِ مُوسَى قَات َلُوا أَهْلَ النُّبُوَّةِ فَظَهَرُوا عَلَيْهِمْ ف َقَتَلُوهُمْ زَمَانًا طَوِيلًً

Abu Zarr ra said, ‘I ra heard Rasool-Allah saww saying: ‘The people of compulsion from after Musa as fought the people of the Prophet-hood and prevailed upon them and they killed them for a long time. Then Allah azwj Sent strife and they emigrated to other than their fathers and fought them, and killed them, and you are at their status, O Ali asws’. Ali asws said: ‘You ra are killing me asws, O Abu Zarr ra!’ Abu Zarr ra said, ‘By Allah azwj! I ra have come to know that he will begin with you asws’.

489 Bihar Al Anwaar – V 22, The book of our Prophet saww P 4 Ch 12 H 23
490 Bihar Al Anwaar – V 22, The book of our Prophet asws, P 4 Ch 12 H 24
I heard Abu Zarr ra saying and he ra hanging by the knocker of the door of the Kabah, ra am Jundab ra to the one who recognises me ra, and ra am Abu Zarr ra son of Junada to the one who does not know me ra.

Ira heard Rasool-Allah saww and he saww said: ‘One who fights me saww regarding the first, and regarding the second, so he was be from the adherents of Al-Dajjal ra regarding the third. But rather, an example of the People asws of my saww Household in this community is an example of the ship of Noah as in the turbulence of the sea, one who rides it would be saved, and one who stays behind from it would drown. Indeed! Have I saww delivered?’

I (Majlisi) am saying, ‘Al Seyyid Al Murtaza said in the book ‘Al Fusool’, ‘The sheykh said, ‘Abu Mikhnaf said and Abdul Malik Bin Nowfal informed me from Abu Saeed Al Mugheyri who said,

‘When Ali asws turned back from escorting Abu Zarr ra, the people met him asws and they said, ‘O Abu Al-Hassan asws! Usman is angry upon you asws for escorting Abu Zarr ra’. Ali asws said: ‘The horse is angry upon the silence of the bridle (strap).

He said, ‘And Al-Salt narrated to me from Zayd Bin Kaseer, from Abu Amama who said, ‘Abu Zarr ra wrote to Huzeyfa Bin Al-Yaman complaining to him of what Usman had done with himra – In the Name of Allah azwj the Beneficent, the Merciful. As for after, O my ra brother, fear Allah azwj fearing mostly with the crying your eyes out, and heat of your heart, and stay awake your night and install your body in obedience to your Lord azwj.

It is right for the ones who knows that the Fire is a lodgement from the Wrath of Allah azwj upon him that he should prolong his crying and install it, and stays awake at nights until he knows that Allah azwj is Pleased from him, and it is right for the one who knows that the Paradise is a lodgement of the one Allah azwj is Pleased from him, that he should accept the
Truth so that he would win with it, and belittle for the Sake of the Self of Allah azwj, the exiting from his family, and his wealth, and stand his night (in Salat), and Fast his day, and fight the unjust ones, the atheists, by his hands and his tongue until he knows that Allah azwj has Obligate it (Paradise) for him, and he wouldn’t know that without meeting his Lord azwj.

And like that, it is befitting for every one desirous regarding the vicinity of Allah azwj and the friendship of His Prophets, that O my brother, he becomes from the ones who are at rest beseeching to HimAzwj with something. My grief and complaint to HimAzwj is the prevailing of the oppressors upon me. I see the tyranny being worked with exactly, and I heard it being said, ‘Repel him’.

So, I was deprived of the awards, and made to travel to the cry and alienation from the clan and the brothers, and sanctity of the RasoolSaww, and I seek Refuge with my Magnificent LordAzwj, that this become my complaint to HimAzwj, of what has happen of me what happened.

But, I inform you that I am pleased with whatever my LordAzwj Loves for me and His decree upon me, and I expose that to you for you to supplicate to AllahAzwj for me, and for the generality of the Muslims with the rest and the relief, and what is of general benefit, and what is good for the future and my future. And the greetings’.

Huzeyfa wrote to him, ’In the Name of AllahAzwj the Beneficent, the Merciful. As for after, O my brother! Your letter has reached me scaring me with it, and cautioning me in it of my resort, and urging me in it upon preserving myself. O my brother! For a long time I have been soft, subtle with myself and with the Momineen, and compassionate upon them, and enjoining them with the good and forbidding them from the evil, and no one guides me to the Pleasure of AllahAzwj except HeAzwj, there is no god except HeAzwj, not any prevented from His Wrath except by the Grace of His Mercy and Greatness of His Conferment.

فنسأل الله ربنا لْنفسنا و خاصتنا و عامتنا و جْاعة أمتنا مغفرة عامة و رْة واسعة و قد فهمت ما ُكرت من تسييْك يا أخي و تغريبك و تطريدك فعِر و الله علي يا أخي ما وصل إليك من مكروه و لو كان يغفِد ذلك بمال لأعطيت فيه مالي طيبة بذلك نفسى
We ask Allah\(^{azwj}\) our Lord\(^{azwj}\), for ourselves and our special ones and our general ones and a group of our community, general Forgiveness and Vast Mercy, and I have understood what you\(^{ra}\) mentioned from you\(^{ra}\) being made to travel, O my brother\(^{ra}\), and your\(^{ra}\) change, and your\(^{ra}\) exile. O my brother\(^{ra}\), by Allah\(^{azwj}\), it is dear to me what has arrived to you\(^{ra}\) from its abhorrence, and if that could be ransomed with wealth, I would give my wealth regarding it, to make my self feel good with that.

May Allah\(^{azwj}\) Turn away from you\(^{ra}\) its abhorrence with that. By Allah\(^{azwj}\)! If you\(^{ra}\) has asked for the consolation to you\(^{ra}\), then I would have given it. I would love to bear part of has befallen you\(^{ra}\), and console you in the poverty, and the hurt and the harm. But it isn’t for us except what our Lord\(^{azwj}\) so Desires. O my brother\(^{ra}\)! So, let us both panic to our Lord\(^{azwj}\) and make our desires to Him\(^{azwj}\).

We are about to reap and the (time of) harvest has drawn closer. It is as if I and you\(^{ra}\) have been called and we have responded and our deeds are presented we are being argued to what we had done previously. O my brother\(^{ra}\)! And do not despair upon what you\(^{ra}\) lose nor grieve upon what afflicts you\(^{ra}\), and reckon the good to be in it and anticipate in it from Allah\(^{azwj}\) for the most rewarding of the Rewards.

O my brother\(^{ra}\)! I do not see the death, neither for me nor for you\(^{ra}\), except as better than the remaining alive, for the Fitna (strife) has shaded us, emerging part with part, like a piece of the dark night having been sent from its ride, and stepped into its wreckage, during it the swords have been branded and the doom would descend during it. He would be killed in it one who is notified to it, and wears with it, and runs in it, and there is not remain any tribe from the tribes of the Arabs, from the towns and the villages, except it would enter upon them.

The dearest of the people of that time would be the severest of them in transgression, and their most humiliated one would be their most pious ones. Allah\(^{azwj}\) has Helped us, and beware of this state of its people during it. Never leave your\(^{ra}\) supplication during the standing and the sitting and the night and the day, and Allah\(^{azwj}\) has Said, and there is no
breaking of His\textsuperscript{azwj} Promise: “\textit{Supplicate to Me, I will Answer you. Surely those who are too arrogant from worshiping Me would be entering Hell disgraced [40:60].}”

We seek Refuge with Allah\textsuperscript{azwj} from the arrogance of His\textsuperscript{azwj} servants, and the disapproval of obeying Him\textsuperscript{azwj}. May Allah\textsuperscript{azwj} make for us and for you\textsuperscript{ra} a relief and a way out through His\textsuperscript{azwj} Mercy. And the greetings be upon you\textsuperscript{ra}’.

The book of Husayn Bin Saeed, and (the book) ‘Al Nawadir’ – Hanan Bin Sadeyr, from his father,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘A man came to Abu Zarr\textsuperscript{ra} to give him\textsuperscript{ra} the good news of a sheep of his\textsuperscript{ra} which had given birth. He said, ‘O Abu Zarr\textsuperscript{ra}! Receive good news, for your\textsuperscript{ra} sheep has given birth and have multiplied’.

He\textsuperscript{ra} said, ‘Its multiplying does not cheer me\textsuperscript{asws} and I\textsuperscript{ra} do not like that, as whatever is little and suffices is more beloved to me\textsuperscript{ra} than what is more. By My God! I heard Rasool-Allah\textsuperscript{saww} saying: ‘Upon the edges of the Bridge on the Day of Qiyamah would be the womb relationship and the entrustment. So, when the helping to the relatives passes upon it, and the payer of the entrustments, both sufficing with it regarding the Fire’.”

The book of Husayn Bin Saeed and (the book) ‘Al Nawadir’ – Ibn Mahboub, from Al Sumaly,

‘From Abu Ja’far\textsuperscript{asws}, and Abu Abdullah\textsuperscript{asws} having said: ‘Abu Zarr\textsuperscript{ra} faulted a man upon the covenant of the Prophet\textsuperscript{saww} with his mother. He\textsuperscript{ra} said to him, ‘O Ibn Sawdah O son of a black man!’ – and his mother was (called) Sawdah. Rasool-Allah\textsuperscript{saww} said to him: ‘Change it with his mother, O Abu Zarr\textsuperscript{ra}. Abu Zarr\textsuperscript{ra} did not cease wallowing his\textsuperscript{ra} face and his\textsuperscript{ra} head in the dust until Rasool-Allah\textsuperscript{saww} was pleased from him\textsuperscript{ra}’.

492 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww} P 4 Ch 12 H 26
493 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww} P 4 Ch 12 H 27
494 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 12 H 28
‘I heard Abu Abdullah saww saying: ‘Abu Zarr ra sought Rasool-Allah saww. It was said, ‘He saww is in such and such orchard’. He ra headed towards it in searching for him saww and found him saww sleeping, so it was grievous upon him ra to awaken him saww, and he ra wanted to free his saww sleep from his saww wakefulness. He ra grabbed a dried out branch and broke it to him saww to hear its sound, so he saww would be free from his saww sleep.

Rasool-Allah saww heard it raised his saww head and said: ‘O Abu Zarr! Are you ra (trying to) deceive me saww? But, do you ra not know that I saww can see in my saww sleep just as I saww you all during my saww wakefulness. My saww eyes sleep but my saww heart does not sleep’.

(The book) ‘Nahj Al-Balagah’, and from his saww speech to Abu Zarr ra when he ra was expelled to Al-Rabza: ‘O Abu Zarr! You ra were angered for the Sake of Allah azwj, therefore hope to the One azwj Who you ra were angered for. The people were feared you ra upon their world while you ra feared them upon your ra Religion, so leave it to be in their hands what they are scared of you ra upon it, and flee from them with what you ra feared them upon it.

How needy they to what you are dissuading them, and how needless you ra are from what they are preventing you ra, and you ra will soon know who is the gainer tomorrow and more enviable.

And even if the skies and the earth were to be closed to a servant, then he fears Allah azwj, Allah azwj would Make a way out for him from them. Do not let anything comfort you ra except the truth, nor terrify you ra except the falsehood. If you ra had accepted their world, they would love you ra, and if you ra had borrowed from it, they would have secured you ra’.

From Ikrimah (Bin Abu Jahl), from Ibn Abbas who said,
‘When Abu Zarrra was exiled to Al-Rabza, Usman ordered and it was called out among the people: ‘No one should speak to Abu Zarrra, nor escort himra!’, and he ordered Marwan Bin Al-Hakam to go out with himra. The people challenged him by Aliasws Bin Abu Talibasws and Aqeel hisasws brother, and Hassanasws and Husaynasws, and Ammar Bin Yasserra, and they went out with himra escorting himra.

فجعل الحسن ع يكلم أبا ُر فقال لُ مروان إيها يا حسن أ لَ تعلم أن أميْ المؤمنين قد نِى عن كلًم ُلك الرجل فإن كنت لَ تعلم فاعلم ذلك

فحمل علي ع على مروان فْرب بالسوط بين أُنِ راحلتُ و قال تنح لْاك الله إلى النار

Al-Hassanasws went on to speak to Abu Zarrra. Marwan said to himasws, ‘O you Husaynasws! Don’t youasws know that the commander of the faithful has forbidden from speaking to that man? If youasws don’t know, then know that’. Aliasws attacked upon Marwan but he (Marwan) hit with the whip between the ears of hisasws ride, and heasws said: ‘Away, may Allahazwj Send you to the Fire!’

فرجع مروان مغْبا إلى عثمان فأخبَه الْبَ فتلظى على علي ع و وقف أبو ُر فودعُ القوم و معُ ُكوان مولى أم هانئ بنت أبِ طالب قال ُك

Marwan returned angrily to Usman and informed him the news and inflamed against Alisws, and Abu Zarrra paused and bade farewell to the people, and with himra was Zakwan a slave of Umm Hany daughter of Abu Talibas. Zakwan said, ‘I memorised the speech of the people’, and he was a memoriser.

فقال عُبُر ع يا بَا ُرٍّ إِنَّكَ غَِْبْتَ لِلَُِّ إِنَّ الْقَوْمَ خَافُوكَ عَلَى دُن ْيَاهُمْ وَ خِفْتَهُمْ عَلَى دِينِ

Aliasws said: ‘O Abu Zarrra! You got angered for the Sake of Allahazwj and the people feared youra upon their world, while youasws feared them upon yourra Religion. They tested youasws with the disgust and exiled youra to the wilderness. By Allahazwj! If the skies and the earth were to close up on a servant, then he fears Allahazwj. Heazwj would Make a way out to be for him. O Abu Zarrra! Do not let anything comfort youra except the truth, nor terrify you except the falsehood’.

ثَُّْ قَالَ لَِْصْحَابُِِ وَدِّعُوا عَمَّكُمْ وَ قَالَ لِعَقِيلٍ وَدِّعْ أَخَاكَ فتكلم عقيل فقال ما عسى أن نقول يا بَا ُر أنت تعلم أنا نَبك و أنت تبنا فاتق الله فإن التقوى نجاة و اصر فإن الصبركرم و اعلم أن استثقالك الصبر من الجر امبرطة الكفاية من البَ إلَّ الْبَاطِل

Then heasws said to hisasws companions (and sonsasws): ‘Bid your uncle farewell’, and said to Aqeel: ‘Bid your brotherasws farewell’. So, Aqeel spoke and said, ‘Perhaps we should not say, O Abu Zarrra, youra know that we love youra and youra love us, therefore fear Allahazwj, for the piety is a salvation and be patient, for the patience is honourable; and know that the patience will make youra heavy from the panic, and the well-being delays from the despair, so leave the despair and the panic’.

ثَُّْ تَكَلَّمَ الَْْسَنُ ع ف َقَالَ يَا عَمَّاهْ لَوْ لََ أَنَُُّ لََ يَنْبَغِي لِلْمُوَدِّعِ أَنْ يَسْكُتَ وَ لِلْمُشَيِّعِ أَنْ يَنْصَرِفَ لَقَصُرَ الْكَلًَمُ وَ إِنْ طَالَ الَْْسَفُ وَ قَدْ أَتَى الْقَوْمُ إِلَيْكَ مَا تَرَى فََْعْ عَنْكَ الدُّن ْيَا بِتَذَكُّرِ فِرَاقِهَا وَ شِدَّةَ مَا اشْتَدَّ مِنْهَا بِرَجَاُِ مَا بَعْدَهَا وَ اصْبَِْ حَتََّّ ت َلْقَى نَبِيَّ كَ   وَ هُوَ عَنْكَ رَاضٍ
Then Al-Hassan\textsuperscript{asws} spoke and said: ‘O uncle\textsuperscript{ra}! Had it not been befitting for the one going away to remain silent and for the escort to leave, the speech would be short and even though the (saying) sorry was prolonged, and the people have come to you\textsuperscript{ra} what you\textsuperscript{ra} see. Drop the world away from you\textsuperscript{ra} by remembering its separation and the difficulties of what is difficult from it, with the happiness of what is after it, and be patient until you\textsuperscript{ra} meet your\textsuperscript{ra} Prophet\textsuperscript{saww} and he\textsuperscript{saww} is pleased from you\textsuperscript{ra}.’

Then Al-Husayn\textsuperscript{asws} spoke and said, ‘O uncle\textsuperscript{ra}! Allah\textsuperscript{azwj} the Exalted is Able upon changing what you\textsuperscript{ra} see. By Allah\textsuperscript{azwj}! Every day He\textsuperscript{azwj} is in a State of Glory, and the people have prevented you\textsuperscript{ra} from their world and you\textsuperscript{ra} prevent them from your\textsuperscript{ra} Religion. So, how needless you\textsuperscript{ra} are from what they are depriving you\textsuperscript{ra} of and how needy they are to what you\textsuperscript{ra} are preventing them from. Ask Allah\textsuperscript{azwj} for the patience and seek Assistance with Him\textsuperscript{azwj} from the greed and the panic, for the patience is from the Religion and the honour, and the greed does not bring forward any sustenance and the panic does not delay the death.

Then Ammar\textsuperscript{ra} spoke angrily. He\textsuperscript{ra} said, ‘May Allah\textsuperscript{azwj} not Comfort the one who alienated you\textsuperscript{asws}, nor Grant safety to the one who frightened you\textsuperscript{asws}. But, by Allah\textsuperscript{azwj}! If you\textsuperscript{asws} had wanted their world, they would have secured you\textsuperscript{asws}, and had you\textsuperscript{asws} been pleased of their deeds, they would have loved you\textsuperscript{ra}, and what prevents the people from saying with your\textsuperscript{ra} word except the pleasure with the world and the panic from the death? And they are inclining to what the ruling authority has united them upon, and the kingdom is for the one who overcomes. So, gift them their religion and grant the people their world, so they will lose the world and the Hereafter: \textit{Indeed! That is the manifest loss} [39:15].’

Abu Zarr\textsuperscript{ra} cried, and he\textsuperscript{ra} was an aged old man, and he\textsuperscript{ra} said, ‘May Allah\textsuperscript{azwj} have Mercy on you all, of People\textsuperscript{asws} of the Household of the Mercy. Whenever I\textsuperscript{ra} see you\textsuperscript{asws} I\textsuperscript{ra} remember Rasool-Allah\textsuperscript{asws} by you. There is no tranquillity for me\textsuperscript{ra} at Al-Medina nor sadness apart from you. I\textsuperscript{ra} have been heavy upon Usman at Al-Hijaz just as I\textsuperscript{ra} was heavy upon Muawiya at Syria, and he disliked it that I\textsuperscript{ra} should be in the vicinity of his brother and son of his uncle, the Egyptian. I\textsuperscript{ra} spoil the people upon them both, so he\textsuperscript{ra} exiled me\textsuperscript{ra} a place where there isn’t for me\textsuperscript{ra} any helper, nor any defender at it except Allah\textsuperscript{azwj}. By Allah\textsuperscript{azwj} I\textsuperscript{ra} do not want except Allah\textsuperscript{azwj} as a companion, and I\textsuperscript{ra} do not fear loneliness with Allah\textsuperscript{azwj}.’
And the people returned to Al-Medina, and Ali asws came to Usman. He said to him asws, 'What carried you asws upon turning down my messenger and belittling my order?' Ali asws said: 'As for your messenger, he wanted to turn my asws face, so I asws turned him back, and as for your order, I asws did not belittle it.'

He said, 'But, did it not reach you, my forbiddance from speaking to Abu Zarr ra?' He asws said: 'Or is it so that every order you order with disobedience (to Allah azwj) I asws should obey you in it?' Usman said, 'You asws restrained Marwan from yourself asws'. He asws said: 'From what?' He said, 'From insulting him and pulling his riding animal'. He asws said: 'As for the riding animal, my asws riding animal was with it, and as for my asws insulting him, by Allah azwj, you will not insult me asws with an insult except I asws will insult you. I asws do not lie to you'.

Usman was angered and said, 'Why should he not insult you asws? It is as if you asws are better than him'. Ali asws said: 'Yes, by Allah azwj, and (better) than you'. Then he asws stood up and went out.

They returned to Usman and informed him (Usman). He sent a message to him asws, and he asws came to him and the clan of Hashim as were with him asws. Ali asws spoke. He asws praised Allah azwj and extolled Him azwj, then said: 'As for what you find upon me asws regarding it from speaking to Abu Zarr ra and bidding him ra farewell, by Allah azwj, I asws neither intended any misunderstanding nor opposition to you, but I asws intended by it fulfilling his ra right.'
And as for Marwan, he objected wanting to return me \textit{asws} from fulfilling a Right of Allah \textit{azwj} Mighty and Majestic, so \textit{asws} repelled him similar to my \textit{asws} being repelled; and as for what was from me \textit{asws} to you, so you angered me \textit{asws} and the anger brought out from me \textit{asws} what \textit{asws} did not want'.

Usman spoke. He praised Allah \textit{azwj} and extolled upon Him \textit{azwj}, then said, ‘As for what was from you \textit{asws} to me, I have gifted (forgiven) you \textit{asws}, and as for what was from you \textit{asws} to Marwan, Allah \textit{azwj} has Forgiven you \textit{asws}, and as for what you \textit{asws} have sworn upon, so you \textit{asws} are the righteous, the truthful. Bring your \textit{asws} hand closer’. He grabbed his \textit{asws} hand and pressed it to his chest’.

When he \textit{asws} went, Quraysh and the clan of Umayya said to Marwan, ‘You are a man, Ali \textit{asws} struck you on the forehead and struck your riding animal, and Wail has devoted regarding the udders of your camel, and the clan of Rabyan, and remaining dispute regarding a mare, and the clans of Al-Aws and Al-Khazraj among a number, so why don’t you attack Ali \textit{asws} for what has happened to you?’ Marwan said, ‘By Allah \textit{azwj}! Even if I intend that, I would not be able upon him \textit{asws}.

And it is reported by Abu Usman Al-Jahaz, from Jalam Bin Jandal Al-Ghafari who said, ‘I was an office bearer for Muawiya upon Qasreen and the capitals during the caliphate of Usman. One day I went to him to ask him about the state of my work when I heard a shouter at the door of his house saying, ‘The ride has come to you bearing the fire. O Allah \textit{azwj}! Curse the rulers who enjoin the goodness (but are) the neglecters of it. O Allah \textit{azwj}! Curse the forbidders from the evil (but are) the indulgers in it’.

Muawiya roared and his colour changes, and he said, ‘O Jalam! Did you recognise the shouter?’ I said, ‘O Allah \textit{azwj}, no’. He said, ‘Who can excuse me from Jundab Bin Janada (Abu Zarr \textit{ra})? He \textit{ra} comes to us every day and shouts at the door of our castle with what you heard’.

Then he entered his castle and gave orders to kill with his sword those who were near him and he ordered it to be done around him and the next morning they were gathered around him and they were all killed, and that is what he did. Then the matter of the Radiant Sovereign and the messengers came to him and they were all killed.


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Then he said, ‘Enter him in’. So I came with Abu Zarr ra between a group guiding him ra until he ra stood in front of him. Muawiya said to him ra, ‘O enemy of Allah azwj and enemy of His azwj Rasool saww! You ra come to us every day do what you ra just did. If I was a killer of a man from the companions of Muhammad saww from without permission of the commander of the faithful Usman, I would kill you ra, but I shall seek permission regarding you ra’.

I heard Rasool-Allah saww saying: ‘When the community is ruled by the wide-eyed one who will eat and not be satiated, so let the community takes it caution from him’.

Muawiya said, ‘I am not that man’. Abu Zarr ra said, ‘But you are that man. Rasool-Allah saww informed me with that, and I ra heard him saww saying, and had been repeating with it: ‘O Allah azwj! Curse him and do not Let him be satiated except with the dust!’ And I ra heard him saww saying: ‘Muawiya will be forgotten (forsaken) in the Fire’.

Muawiya laughed and ordered with imprisoning him ra and wrote to Usman regarding him ra. Usman wrote to Muawiya, ‘Send Jundab ra to me upon a harsh ride and rugged. Send with him ra ones who with travel with him ra night and day, and load him ra upon a camel not having anything upon it except its hump until they arrive with him ra to Al-Medina’.

And the flesh (of Abu Zarr ra) had fallen off from the exertion. When he ra arrived, Usman sent a message to him, ‘Join up with whichever land you ra like to’. He ra said, ‘Makkah’. He said, ‘No’. He ra said, ‘Bayt Al-Maqdis’. He said, ‘No’. He ra said, ‘One of the two Egyptian cities’. He
said, ‘No, but your travel is to Al-Rabza’. So, he travelled to it and did not cease to be at it until he died.’

And in another report, he (Usman said), ‘May Allah not Bless your eyes, O Jundab’. Abu Zarr said, ‘I am Jundab, and Rasool-Allah named me as Abdullah, so I chose the name Rasool-Allah which he had named me with over my name’.

Usman said to the ones present, ‘Did you hear it from Rasool-Allah?’ They said, ‘No’. Usman said, ‘Woe be unto you, O Abu Zarr! Are you belying upon Rasool-Allah?’ Abu Zarr said to the ones present, ‘Do you not know I am truthful?’ They said, ‘No by Allah, we do not know’. Usman said, ‘Call Ali for me’. When he came, Usman said to Abu Zarr, ‘Relate your Hadeeth to him regarding the sons of Abu Al-Aas’. He repeated it.

Usman said to Ali, ‘Have you heard this from Rasool-Allah?’ He said: ‘No, but Abu Zarr speaks the truth’. He said, ‘How do you know he speaks the truth?’ He said: ‘Because I heard Rasool-Allah saying: ‘Neither has the green (sky) shaded nor has the dust (earth) carried one with a tone more truthful than Abu Zarr’. The ones present said, ‘As for this, all of us have heard it from Rasool-Allah’.

Abu Zarr narrated to you all that I did hear this from Rasool-Allah but you accused me. I never though I would live until I hear this from the companions of Muhammad.
And in another Hadeeth, by his chain from Sahban slave of Al-Aslameen, said, 'I saw Abu Zarr\(^a\) on the day they came with him\(^a\) to Usman. He said to him\(^a\), 'Are you\(^a\) the one who does and does?' Abu Zarr\(^a\) said, 'I\(^a\) advised you but you debased me\(^a\)', and I\(^a\) advised your companion and he debased me\(^a\).

Usman said, 'You are lying! But you\(^a\) (only) want the Fitna (strife) and you\(^a\) would love it to overturn Syria upon us'. Abu Zarr\(^a\) said, 'Follow the way of your two companions, there did not happen to be any speech for anyone one (of them) upon you'. Usman said, 'What is it to you\(^a\) and that? There is no mother for you\(^a\)'. Abu Zarr\(^a\) said, 'I\(^a\) do not find any excuse for me\(^a\) except the enjoining with the good and forbidding from the evil'.

Usman was angered and said, 'Consult for me regarding this old man, the liar. Either I strike him\(^a\), or imprison him\(^a\), or kill him\(^a\), for he\(^a\) has divided the community of the Muslims, or I exile him\(^asws\) from the land of Islam'.

Ali\(^asws\) spoke, and he\(^asws\) was present, and he\(^asws\) said, 'I\(^asws\) consult to you with what the Momin of the people of Pharaoh\(^la\) said: And if he happens to be a liar, then upon him would be his lie, and if he happens to be truthful, some of that which he promises you will afflict you. Surely Allah does not Guide one who is extravagant, a liar. [40:28]'. Usman answered him\(^asws\) with a harsh answer and Ali\(^asws\) answered him similar to it'.

Al-Waqidy (Wahabi imam) said, 'Then Usman banned the people to sit with Abu Zarr\(^a\) to speak to him\(^a\). It remained like that for days. Then they brought him\(^a\) and paused him\(^a\) in front of him. Abu Zarr\(^a\) said, 'Woe be to you, O Usman! Did you not see Rasool-Allah\(^saww\) and saw Abu Bakr and Umar. Is your guidance like their guidance? But you are oppressing like the oppression of a tyrant'.
Usman said, ‘Get out from our city!’ Abu Zarr\(^a\) said, ‘How hateful is being in your neighbourhood to me\(^saww\). Where shall I\(^a\) go out to?’ He said, ‘Wherever you\(^a\) like’. He\(^a\) said, ‘I\(^a\) shall go out to Syria, the land of Jihad’. He said, ‘But rather I brought you\(^a\) back from Syria due to what you\(^a\) have spoilt, would I return you\(^a\) to it?’ He\(^a\) said, ‘Shall I go out to Iraq?’ He said, ‘No, if you\(^a\) were to go out to it, you\(^a\) will proceed to a people foremost with doubting and accusing upon the leaders and the governors’.

قال أ فأخرج إلى مصر قال لَ قال فإلى أين أخرج قال إلى البادية قال أبو ُر أص

He\(^a\) said, ‘Shall I\(^a\) go out to Egypt?’ He said, ‘No’. He\(^a\) said, ‘So, where should I\(^a\) go out to?’ He said, ‘To Al-Rabza’. Abu Zarr\(^a\) said, ‘Should I\(^a\) become a Bedouin after the Emigration?’ He said, ‘Yes’. Abu Zarr\(^a\) said, ‘I\(^a\) shall go out to the valley of Najd’. Usman said, ‘But to the nobility of the furthest outskirts. Go to this direction of yours\(^a\) and do not return!’ He\(^a\) went to it.

و روى الواقدي أيضاً عن مالك بن أبِ الرجا عن موسى بن ميسرة أن أبا الْسود الدؤلَ قال كنت أحب لقاُ أبِ ُر لْسألُ عن سبب خروجُ إ

And it is reported by Al-Waqidy as well, from Malik Bin Abu Al-Raja, from Musa Bin Maysara that Abu Al-Aswad Al-Dowly said, ‘I loved to meet Abu Zarr\(^a\) to ask him\(^a\) about the reason for his\(^a\) expulsion to Al-Rabza. So, I came to him\(^a\) and said to him\(^saww\), ‘Can you\(^a\) inform me, did you\(^a\) come out from Al-Medina willingly or were you\(^a\) expelled?’ He\(^a\) said, ‘I\(^a\) was in a border town from the border towns of the Muslims, needless from them, and I\(^a\) was expelled to Al-Medina. So I\(^a\) said, ‘House of my\(^a\) emigration’. Then I\(^a\) was expelled to what you see’.

ثم قال بينا أنا ُات ليلة نائم فِ المسجد على عهد رسول الله   إُ مر بِ   فْربنِ برجلُ و قال لَ أراك نائما فِ المسجد فقلت بأبِ أ

Then he\(^a\) said, ‘One night, while I\(^a\) was asleep in the Masjid in the era of Rasool-Allah\(^saww\) when he\(^saww\) passed by me\(^a\) and nudged me\(^a\) with his\(^saww\) leg and said: ‘\(^saww\) should not see you\(^a\) sleeping in the Masjid’. I\(^a\) said, ‘May my\(^a\) father and my\(^a\) mother (be sacrificed) for you\(^saww\) My\(^a\) eyes overcame me\(^a\), so I\(^a\) slept in it’. He\(^saww\) said: ‘So what will you\(^a\) do when they expel you\(^a\) from it?’ I\(^a\) said, ‘I\(^a\) shall take my\(^saww\) sword and strike them with it’.

فقال أ لَ أدلك على خيْ من ُلك انسق معهم حيث ساقوك و تسمع و تطيع فسمعت و أطعت و أنا أسَع و أطيع و الله ليلقين الله عثمان و هو

He\(^saww\) said: ‘Shall I\(^saww\) point you\(^a\) upon (something) better than that? Go with them wherever they usher you\(^a\), and listen and obey’. So I\(^a\) listened and obeyed, and I\(^a\) more a listener and obedient, by Allah\(^azwj\), and he is a sinner in my\(^a\) side’.

انتهى كلامه و إنما أوردته بطوله لتعلم أن قبايل أعمال عثمان و طغيانه على أبي ذر و غيره من مواليين بين الفريقين.
He ra ended his ra speech, and rather I (Majlisi) will refer to it in its length in order to the ugly deeds of Usman to be known, and his tyranny upon Abu Zarr ra and others, frequently (reported) between the two sects (Shias and non-Shias)’’.

Abdul Hameed Bin Abu Al-Hadeed in commentary of Nahj Al-Balagah – It is reported by Abu Amro Bin Abdul Birr, in the book ‘Al-Istiyaab’ – When the death presented to Abu Zarr ra and he ra was at Al-Rabza, his ra wife Umm Zarr cried. She said, ‘He ra said to me, ‘What makes you cry?’ I said, ‘Why should I not cry and you ra are dying in the wilderness from the earth and there isn’t anything with me you ra can be enshrouded with nor is there any escape for me from the standing with preparing you ra (for burial)’.

And I ra heard as well Rasool-Allah saww saying: ‘There will not die two children or three between two Muslim (parents) and they observe patience in anticipation, and be shown the Fire, ever, and three children of ours have died.

He ra said, ‘Receive good news and do not cry, for I ra heard Rasool-Allah saww saying: ‘There will not die two children or three between two Muslim (parents) and they observe patience in anticipation, and be shown the Fire, ever, and three children of ours have died.

And I ra heard as well Rasool-Allah saww saying to a group, and I ra was among them: ‘One of you would be dying in a wilderness from the earth, a group of the Momineen would attend him ra, and there isn’t anyone else left from that number except and he has died in a town and a community, so I ra have no doubt that I ra am that man. By Allah azwj! Neither did he saww lie nor am I ra lying, so wait at the road’.

Umm Zarr said, ‘I said, ‘And the pilgrims have gone and cut across the road!’ He ra said, ‘Go and watch out’. She said, ‘I used to keep going to the dune and ascend and look, then I would return to him ra, and he ra fell sick. Which I ra and him ra were upon this state when I saw some men upon their rides, as if they were feeling the heat. They hastened towards me until they paused to me and said, ‘O maid of Allah azwj! What is the matter with you?’

I said, ‘A man from the Muslims is dying, can you enshroud him?’ They said, ‘And who is he?’ I said, ‘Abu Zarr ra’. They said, ‘Companion of Rasool-Allah saww?’ I said, ‘Yes’. They spoke of
ransoming their fathers and their mothers and hastened to him \textsuperscript{ra} until they entered to see him \textsuperscript{ra}.

He \textsuperscript{ra} said to them, ‘Receive glad tidings, for I \textsuperscript{ra} heard Rasool-Allah \textsuperscript{saww} saying to a number, me \textsuperscript{ra} being among them: ‘A man from you would be dying in wilderness from the earth. A group of Muslims would attend him \textsuperscript{asws}, and there isn’t anyone left from that number except and he has died in a town and among a community.

By Allah \textsuperscript{azwj}! Neither did he \textsuperscript{saww} lie not am \textsuperscript{ra} lying, and if there had been with me \textsuperscript{asws} a piece of cloth to fit me \textsuperscript{ra} as a shroud for me, or for my \textsuperscript{ra} wife, \textsuperscript{ra} would not enshroud except in a cloth of mine or hers; and \textsuperscript{ra} adjure you all with Allah \textsuperscript{azwj} that he should enshroud me, a man from you who was an Emir, or a corporal, or a postman, or a captain’.

She said, ‘And there wasn’t anyone among that number except and he had been separated by what he \textsuperscript{ra} said except a youth from the Helpers. He said to him \textsuperscript{ra}, ‘I will enshroud you \textsuperscript{ra}, O uncle, in my cloak, and there are two clothes with me in my luggage, from (what have been) woven by my mother’. Abu Zarr \textsuperscript{ra} said, ‘You will enshroud me \textsuperscript{ra}. \textsuperscript{ra} passed away, and the Helper enshrouded him and the ones who were present washed him \textsuperscript{ra}, and they stood to him \textsuperscript{ra} (for Salat), and buried him \textsuperscript{ra}, among a number, all of them Yemenis’.

Ali \textsuperscript{saw} was asked about Abu Zarr \textsuperscript{ra}, he \textsuperscript{saw} said: ‘That is a man who retained knowledge. The people were frustrated from him \textsuperscript{ra}, then they leaned upon him \textsuperscript{ra} and could not extract anything from him \textsuperscript{ra}.

And it is reported from the Prophet \textsuperscript{saww} having said: ‘Abu Zarr \textsuperscript{ra} in my \textsuperscript{saww} community is a resemblance of Isa \textsuperscript{as} Bin Maryam \textsuperscript{as} in his \textsuperscript{as} asceticism’.

And one of them reported it, ‘(He \textsuperscript{saww} said): ‘One it cheers him to look at the humbleness of Isa \textsuperscript{as} Bin Maryam \textsuperscript{as}, then let him look at Abu Zarr \textsuperscript{ra}.’
And from Abu Zarrra having said, ‘What Ira miss from the era of Rasool-Allahsaww is a Sa’a (unit of measurement) of dates, so Ira will not be providing upon it until Ira meet Allahazwj’. 496

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Ja’farasws Bin Muhammadasws, from hisasws forefathersasws: ‘Abu Zarr Al-Ghifaryra, one day hisra horse wallowed and neighed during its wallowing (in the dust). Abu Zarrra said, ‘It suffice you now for it has been Answered for you’.

The people said, ‘We are for Allahazwj and are returning to Himazwj’, and they said, ‘Abu Zarrra is confused’. He ra said to the people, ‘What is the matter with you?’ They said, ‘Youra are speaking to an animal from the animals’. Abu Zarrra said, ‘Ira heard Rasool-Allahsaww saying: ‘Whenever the horse wallows, it is supplication with two supplications, and it is Answered for it. It is saying, ‘O Allahazwj! Make me to be the most beloved of his wealth to him’, and the second supplication is, ‘O Allahazwj! Grace him the martyrdom upon my back’, and both is supplications are Answered’. 497

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Ibn Al Waleed, and Ibn Masrour altogether from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Murazim Bin Hukeym,

‘From Abu Baseer who said, ‘Abu Abdullahasws said to a man from hisasws companion, ‘Shall Iasws inform you how was the cause of the Islam of Salmanra and Abu Zarrra?’ The man said and erred, ‘As for Islam of Salmanra, I know, so inform me how was the cause of the Islam of Abu Zarrasws’.

Abu Abdullah Al-Sadiqasws said: ‘Abu Zarrra was in the middle of a pasture tending hisra sheep when a wolf came from the right of hisra flock. So, Abu Zarrra scared it away with hisra stick.

496 Bihar Al Anwaar – V 22, The book of our Prophetsaww, P 4 Ch 12 H 30
497 Bihar Al Anwaar – V 22, The book of our Prophetasws, P 4 Ch 12 H 31
Then the wolf came from the right of his flock, and Abu Zarr scared it away with his stick, then said, ‘By Allah! I have not seen any wolf more wicked than you, nor eviler’.

The wolf said, ‘By Allah! Eviler than me are the people of Makkah, Allah Sent a Prophet to them, buy they belied him and reviled him’. The speech of the wolf fell into the ears of Abu Zarr and he said to his sister (wife), ‘Give me my provisions and my tools and my staff’. Then he went out running until he entered Makkah, and there he was by a circle of gathering. He sat to them, and they were reviling the Prophet, just as the wolf had said.

Abu Zarr said, ‘By Allah! This is what the wolf had informed me with. This did not cease to be their state until when it was the end of the day, and Abu Talib came and they said to each other, ‘Refrain, for his uncle has come. When he near to them, they honoured him and magnified him, and Abu Talib did not cease to speak to them and addressing them until they dispersed. When Abu Talib stood up, I followed him. He turned towards me and said: ‘What is your need?’ I said, ‘This Prophet, the one Sent among you all’. He said: ‘And what is your need to him?’ Abu Zarr said to him: ‘I believe in him and ratify him and he will not order me with anything except I will obey him.’

Abu Talib said: ‘Do you testify that there is no god except Allah and that Muhammad is His Rasool’ I said, ‘Yes, I do testify that there is no god except Allah and that Muhammad is Rasool of Allah’.

He said, ‘When it is tomorrow morning, at this time, then come to me’.

He said: ‘When it was the next morning Abu Zarr came and there was the circle having gathered and there they were reviling him and insulting him, just as the wolf had
said. He \textsuperscript{ra} sat with them until Abu Talib\textsuperscript{as} came, and they said to each other, ‘Refrain, for his saww uncle\textsuperscript{as} has come’. They stopped, and Abu Talib\textsuperscript{as} came and sat. He\textsuperscript{as} did not cease speaking to them and addressing them until he\textsuperscript{as} stood. When he\textsuperscript{as} stood up, Abu Zarr\textsuperscript{ra} followed him\textsuperscript{as}.

Abu Talib\textsuperscript{as} turned around to him\textsuperscript{ra} and said: ‘What is your\textsuperscript{ra} need?’ He\textsuperscript{ra} said, ‘This Prophet saww, the one Sent among you all’. He\textsuperscript{as} said: ‘And what is your\textsuperscript{ra} need to him saww?’ He\textsuperscript{ra} said to him\textsuperscript{as}, ‘I\textsuperscript{ra} believe in him saww and ratify him saww, and he saww will not order me\textsuperscript{ra} with anything except I\textsuperscript{ra} will obey him saww’.

Abu Talib\textsuperscript{as} said: ‘Do you\textsuperscript{ra} testify that there is no god except Allah\textsuperscript{azwj} and that Muhammad saww is Rasool\textsuperscript{sws} of Allah azwj?’ He\textsuperscript{as} said, ‘Yes, I\textsuperscript{ra} do testify that there is no god except Allah\textsuperscript{azwj} and that Muhammad saww is Rasool\textsuperscript{sws} of Allah azwj’.

He\textsuperscript{ra} said, ‘He\textsuperscript{asws} took me\textsuperscript{ra} to a house in which was Ja’far Bin Abu Talib\textsuperscript{asws}. When I\textsuperscript{ra} entered, I\textsuperscript{ra} greeted, and he\textsuperscript{asws} returned the greetings unto me\textsuperscript{ra}, then said, ‘What is your\textsuperscript{ra} need?’ I\textsuperscript{ra} said, ‘This Prophet saww, the one Sent among you’. He\textsuperscript{asws} said, ‘And what is your\textsuperscript{ra} need to him saww?’ I\textsuperscript{ra} said, ‘I\textsuperscript{ra} believe in him saww and ratify him saww, and he saww will not order me\textsuperscript{ra} with anything except I\textsuperscript{ra} will obey him saww’.

He\textsuperscript{asws} said, ‘Testify that there is no god except Allah\textsuperscript{azwj} and that Muhammad saww is Rasool\textsuperscript{sws} of Allah azwj’. I\textsuperscript{ra} said, ‘I\textsuperscript{ra} do testify that there is no god except Allah\textsuperscript{azwj} and that Muhammad saww is Rasool\textsuperscript{sws} of Allah azwj’.

He\textsuperscript{asws} took me\textsuperscript{ra} to a house in which was Hamza Bin Abdul Muttalib\textsuperscript{asws}. When I\textsuperscript{ra} entered, I\textsuperscript{ra} greeted. He\textsuperscript{asws} returned the greetings unto me\textsuperscript{ra}, then said, ‘What is your\textsuperscript{ra} need?’ I\textsuperscript{ra} said, ‘This Prophet saww, the one Sent among you’. He\textsuperscript{asws} said, ‘And what is your\textsuperscript{ra} need to him saww?’ I\textsuperscript{ra} said, ‘I\textsuperscript{ra} believe in him saww and ratify him saww, and he saww will not order me\textsuperscript{ra} with anything except I\textsuperscript{ra} will obey him saww’.
He asws said, ‘Do you ra testify that there is no god except Allah azwj and that Muhammad saww is Rasool saww of Allah azwj?’ I ra said, ‘I ra do testify that there is no god except Allah azwj and that Muhammad saww is Rasool saww of Allah azwj.

قَالَ قَالَ تَشْهَدُ أَنْ لََ إِلََُ إِلََّ اللَُُّ وَ أَنَّ مَُُمَّداً رَسُولُ اللَُِّ قَالَ ق ُلْتُ أَشْهَدُ أَنْ لََ إِلََُ إِلََّ اللَُُّ وَ أَنَّ مَُُمَّداً رَسُولُ اللَُِّ

He asws said, ‘He asws took me ra to a house in which was Ali Bin Abu Talib asws. When I ra entered, I ra greeted and he asws returned the greeting unto me ra, then said: ‘What is your ra need?’ I ra said, ‘This Prophet saww, the one Sent among you’. He asws said: ‘What is your ra need to him saww?’ I ra said, ‘I ra believe in him saww and ratify him saww and he saww will not order me saww with anything except I ra will obey him saww.

قَالَ فَرَفَعَنِِ إِليَ بَيْتٍ فِيُِ عَلِيُّ بْنُ أَبِِ طَالِبٍ ع فَلَمَّا دَخَلْتُ سَلَّمْتُ فَرَدَّ عَلَيَّ السَّلًَمَ ثَُّْ قَالَ مَا حَاجَتُكَ ق ُلْتُ هَذَا النَّبُِِّ الْمَبْعُوثُ فِيكُمْ قَالَ وَ مَا حَاجَتُكَ إِلَيُِْ ف َقُلْتُ أُؤْمِنُ بُِِ وَ أُصَدِّقُُُ وَ لََ يَأْمُرُنِِ بِشَيٍُْ إِلََّ أَطَعْتُُُ

He asws said, ‘Do you ra testify that there is no god except Allah azwj and that Muhammad saww is Rasool saww of Allah azwj?’ I ra said, ‘I ra do testify that there is no god except Allah azwj and that Muhammad saww is Rasool saww of Allah azwj.

قَالَ فَرَفَعَنِِ إِليَ بَيْتٍ فِيُِ عَلِيُّ بْنُ أَبِِ طَالِبٍ ع فَلَمَّا دَخَلْتُ سَلَّمْتُ فَرَدَّ عَلَيَّ السَّلًَمَ ثَُّْ قَالَ مَا حَاجَتُكَ ق ُلْتُ هَذَا النَّبُِِّ الْمَبْعُوثُ فِيكُمْ قَالَ وَ مَا حَاجَتُكَ إِلَيُِْ ق ُلْتُ أُؤْمِنُ بُِِ وَ أُصَدِّقُُُ وَ لََ يَأْمُرُنِِ بِشَيٍُْ إِلََّ أَطَعْتُُُ

He ra said, ‘He asws took me ra to a house in which was Rasool-Allah saww, and there he saww was a Noor (Light) in Noor (Light). When I ra entered, I ra greeted and he saww returned the greeting unto me ra, then said: ‘What is your ra need?’ I ra said, ‘This Prophet saww, the one Sent among you all’. He saww said: ‘And what is your ra need to him saww?’ I ra said, ‘I ra believe in him saww and ratify him saww and he saww will not order me saww with anything except I ra will obey him saww.

قَالَ فَرَفَعَنِِ إِليَ بَيْتٍ فِيُِ عَلِيُّ بْنُ أَبِِ طَالِبٍ ع فَلَمَّا دَخَلْتُ سَلَّمْتُ فَرَدَّ عَلَيَّ السَّلًَمَ ثَُّْ قَالَ مَا حَاجَتُكَ ق ُلْتُ هَذَا النَّبُِِّ الْمَبْعُوثُ فِيكُمْ قَالَ وَ مَا حَاجَتُكَ إِلَيُِْ ق ُلْتُ أُؤْمِنُ بُِِ وَ أُصَدِّقُُُ وَ لََ يَأْمُرُنِِ بِشَيٍُْ إِلََّ أَطَعْتُُُ

He saww said: ‘Do you testify that there is no god except Allah azwj Alone, there being no associates for Him azwj, and that Muhammad saww is Rasool saww of Allah azwj? I ra said, ‘I ra do testify that there is no god except Allah azwj Alone, there is no associate for Him azwj, and that Muhammad saww is Rasool saww of Allah azwj.

قَالَ فَرَفَعَنِِ إِليَ بَيْتٍ فِيُِ عَلِيُّ بْنُ أَبِِ طَالِبٍ ع فَلَمَّا دَخَلْتُ سَلَّمْتُ فَرَدَّ عَلَيَّ السَّلًَمَ ثَُّْ قَالَ مَا حَاجَتُكَ ق ُلْتُ هَذَا النَّبُِِّ الْمَبْعُوثُ فِيكُمْ قَالَ وَ مَا حَاجَتُكَ إِلَيُِْ ق ُلْتُ أُؤْمِنُ بُِِ وَ أُصَدِّقُُُ وَ لََ يَأْمُرُنِِ بِشَيٍُْ إِلََّ أَطَعْتُُُ

He saww said: ‘Do you testify that there is no god except Allah azwj Alone, there being no associates for Him azwj, and that Muhammad saww is Rasool saww of Allah azwj? I ra said, ‘I ra do testify that there is no god except Allah azwj Alone, there is no associate for Him azwj, and that Muhammad saww is Rasool saww of Allah azwj.

قَالَ فَرَفَعَنِِ إِليَ بَيْتٍ فِيُِ عَلِيُّ بْنُ أَبِِ طَالِبٍ ع فَلَمَّا دَخَلْتُ سَلَّمْتُ فَرَدَّ عَلَيَّ السَّلًَمَ ثَُّْ قَالَ مَا حَاجَتُكَ ق ُلْتُ هَذَا النَّبُِِّ الْمَبْعُوثُ فِيكُمْ قَالَ وَ مَا حَاجَتُكَ إِلَيُِْ ق ُلْتُ أُؤْمِنُ بُِِ وَ أُصَدِّقُُُ وَ لََ يَأْمُرُنِِ بِشَيٍُْ إِلََّ أَطَعْتُُُ

Abu Zarr ra said, ‘I ra went to my ra city and there a son of my ra uncle had died and left behind a lot of wealth during that time which Rasool-Allah saww had informed me ra. I ra took possession...
of his wealth and remained in my city until the matter of Rasool-Allah saww appeared, and I ra followed him saww.

Ka’ak al-kafi Anbare Al Ashary, from Muhammad Bin Abdul Jabbar, from Abdullah Bin Muhammad, from Salama Al Lului, from a man,

‘From Abu Abdullah asws, similar to it up to his ra words, ‘Give me ra my ra provision, and my tools, and my ra staff, then he ra went upon his ra intending Makkah, in order to know the (truthfulness) of the news of the wolf and what it had come with. He ra walked until he ra reached Makkah, and entered it during a time of heat, and he ra was tired and exhausted, so he ra came to Zamzam and was thirsty. He ra scooped out a bucket, and milk came out to him ra.

He ra said within himself asws, ‘By Allah azwj! This evidences me ra upon that whatever the wolf had informed me ra with and I ra have come to is true’, and he ra came to a side from the sides of the Masjid, and over there was a circle (of gathering) of Quraysh. He ra sat to them and saw them insulting the Prophet saww just as the wolf had said”.

(The books) ‘Ma’any Al Akhbar’ (and) ‘Illal Al Sharaie’ – Al Sinani, and al Qattan, and Al Mukattib, and Warraq, and Al Daqqaq altogether from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahlool, from his father, from Abu Al Hassan Al Abdy, from Suleyman Bin Mihran, from Saeed bin Jubeyr, from Ibn Abbas who said,

‘One day the Prophet saww was in Masjid Quba and in his saww presence were a number of his saww companions. He saww said: ‘The first one to entered to you all this moment is a man from the people of the Paradise’. When they heard that, a number of them stood up and went out, and each one of them loved to return for him to become the first one to enter, and the Paradise to be Obligated.

The Prophet saww knew that from them, and he saww said to the ones from his saww companions who had remained with him saww: ‘A group would be entered to you all racing towards

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me saww, so the one who give me saww the glad tidings of the emergence of ‘Azar’, the Paradise would be for him’.

The group returned and entered and Abu Zarraith was with them. He saww said to them: ‘In which month are we, from the Roman months?’ Abu Zarraith said, ‘‘Azar’ (March) O Rasool Allah saww!’

He saww said: ‘I saww do not know O Abu Zarraith, but I saww loved it for my saww people to know that youra are a man from the (inhabitants of) Paradise, and how that youra not happen to be like that and youra will be expelled from my saww Sanctuary after me saww due to your ra love for my saww family, so youra will be living alone, and dying alone, and a group would be fortunate with youra being in charge of your ra funeral preparations, they are my saww friends in the Paradise: the eternal Garden which is Promised for the pious [25:15].

Ira went for Hajj and we passed by Al Rabza and we sat to Abu Zarraith al Ghafari. Heira said to us, ‘A Fitna (strife) would occur after meira and there is no escape from it, so upon you is to be with the Book of Allah asws and the Sheykh Ali Bin Abu Talib asws, so both of you should necessitate him asws.

Ira testify upon Rasool-Allah saww, Ira heard him saww and he saww said: ‘Ali asws is the first one to believe in me saww, and the first one to ratify me saww, and the first one to be shaking my saww hand on the Day of Qiyamah, and he asws if the greatest truthful (Siddique Al-Akbar), and he asws is the Differentiator (Farouq) of this community, differentiating between the Truth and the falsehood, and he asws is the leader (Yasoob) of the Momineen, and the wealth is the leader (Yasoob) of the hypocrites’.

كَمْ، رَجَالُ الْكُشِيِّينَ حَمْدًا وَ إِلَهَيْمَ اَنَا لَأَصْفَعُ عَنْ أَبِي عَبْدِ اللَّهِ عَزَّ وَ جَلَّ عَنْ عَمِّي نُحْيَانِي عَنْ أَوْلَادِي لَا يَعْمَلُونَ الْكَفَاٰثِرَ عَنْ أَبِي عَبْدِ اللَّهِ عَزَّ وَ جَلَّ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Jiany, from Ibn Uqda, from abu Awana Musa Bin Yusuf, from Muhammad Bin Yahya Al Awdy, from Ismail Bin Aban, from Fuzeyl Bin Al Zubeyr, from Abu Abdullah a slave of the clan of Hashim, from Abu Saheyla who said,

I and Salman Al-Farsi-ra went for Hajj and we passed by Al Rabza and we sat to Abu Zarraith al Ghafari. He-ra said to us, ‘A Fitna (strife) would occur after me-ra and there is no escape from it, so upon you is to be with the Book of Allah saww and the Sheykh Ali Bin Abu Talib asws, so both of you should necessitate him asws.

Fَأَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ أَنَّيْنَى وَ هُوَ يَقُولُ عَلِيٌّ أَوَّلُ مَنْ آمَنَ بِِ وَ أَوَّلُ مَنْ صَدَّقَنِِ وَ أَوَّلُ مَنْ يُصَافِحُنِِ يَوْمَ الْقِيَمَةِ وَ هُوَ الصِّدِّيقُ الَّٰكْبَرِ وَ هُوَ يَعْسُوبُ الْمُؤْمِنِينَ وَ الْمَالُ يَعْسُوبُ الْمُنَافِقِينَ.

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The book ‘Rijal Al Kashy’ – Hamdawiya and Ibrahim two sons of Nuseyr, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Asim Bin Humeyd, from Fuzeyl Al Rassan, from Abu Abdullah, from Saheela – similar to it except that in it (he\textsuperscript{asws} said): ‘I\textsuperscript{asws} and Salman Bin Rabie’.

I went to Al-Rabza seeking Abu Zarr\textsuperscript{ra}. A woman said to me, ‘He\textsuperscript{ra} has gone to work’. Then Abu Zarr\textsuperscript{ra} came guiding two camels close together, one tied to the tail of the other, a water container hanging in the neck of each one of them.

He (the narrator) said, ‘I stood up and greeted to him\textsuperscript{ra}, then I sat down. He\textsuperscript{ra} went to his\textsuperscript{ra} house and spoke to his\textsuperscript{ra} wife with something. He\textsuperscript{ra} said, ‘Uff! Do not increase upon what Rasool-Allah\textsuperscript{asws} has said. But rather the woman is like the rib. If you (try to) straighten it, it would break, and in it is eloquence’.

Then he\textsuperscript{ra} came with a tray in which was a (cooked) grouse, and he\textsuperscript{ra} said, ‘Eat, for I\textsuperscript{ra} am Fasting’. Then he\textsuperscript{ra} stood and prayed two Cycles Salat, then came and ate. I said, ‘Glory be to Allah\textsuperscript{azwj}! What I thought was that someone from the people might lie to me, but I did not think that you\textsuperscript{ra} would lie to me’. He\textsuperscript{ra} said, ‘And what is that?’ I said, ‘You\textsuperscript{ra} said to me, ‘I\textsuperscript{ra} am Fasting’, then you\textsuperscript{ra} came and ate’. He\textsuperscript{ra} said, ‘And I\textsuperscript{ra} am now saying it. I Fasted three (days) from this month. Fasting it was Obligated to me\textsuperscript{ra} and it is Permissible for me\textsuperscript{ra} to break it’.

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Tafseer Al-Qummi - And when We Took your Covenant: You will not be shedding your blood nor will you be expelling your people out from their houses. Then you accepted and you were testifying. [2:84] – the Verse. It was Revealed regarding Abu Zarr\textsuperscript{ra} and Usman Bin

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Affan, and the reason for that is when Usman ordered with the exiling of Abu Zarrra to Al-Rabza, Abu Zarrra came to him and he ra was sick, reclining upon his ra staff, and in front of Usman were one hundred thousand Dirhams which had been carried to him from one of the regions, and his companions were around him looking at him and coveting its apportionment among them.

Abu Zarrra said to Usman, ‘What is this wealth?’ Usman said, ‘One hundred thousand Dirhams brought to me from one of the regions. I want to join similar to it, then I shall opine and opinion regarding it’. Abu Zarrra said, ‘O Usman! But rather, are on hundred thousand Dirhams more or four Dinars?’ Usman said, ‘But one hundred thousand Dirhams’.

He ra said, ‘But, do you remember I ra and you, we hand gone to Rasool-Allah saww one evening and we saw him saww gloomy, grieving. We greeted unto him saww but he saww did not return the greeting unto us. So when it was morning, we came to him saww and saw him saww laughing, cheerful, so we said to him saww, ‘May our fathers and our mother (be sacrificed for you saww)! We came to you yesterday and saw you gloomy, grieving, and we returned to you saww today, and we see you saww happy, cheerful’.

He saww said: ‘Yes, there had remained with me saww the booty of the Muslims, four Dinars saww could not distribute it and I saww feared that the death might come across me saww and these would still be with me saww, and today I saww distributed it, so I saww am at rest from it’.

Usman looked Al-Ka’ab Al-Ahbar and said to him, ‘O Abu Is’haq! What are you saying regarding a man who gives the Obligatory Zakat of his wealth, would anything still be upon him regarding what is Obligatory?’ He said, ‘No, and even if he were to take a brick of gold and a brick of silver, nothing would be Obligatory upon him’.

Abu Zarr ra raised his ra stick and hit the head of Ka’ab with it, then said to him, ‘O son of a Jewess, the Kafir! What are you and the considering in the rulings of the Muslims. The
Words of Allah azwj are more truthful than your words where He azwj Says: and those who are hoarding the gold and the silver and are not spending it in the Way of Allah, announce to them a painful Punishment [9:34] On the Day when these shall be heated in the Fire of Hell, then their foreheads and their sides and their backs shall be branded with it: “This is what you hoarded for yourselves, therefore taste what you were hoarding!” [9:35].

فقال عثمان: يا معاشر أصحاب رسول الله ص فهل سمع أحدكم من رسول الله ص فقالا: لا ما سمعنا هذا، فقال عثمان: يا أبا الحسن الطبر، يا علي عليه السلام: ما أنا مائدا في إلهي، فأماattachment:言う رسول الله ص فيقول على ما طالت على كلها، فلله ما العقل من أهل البيت، وللله سلواتهم عليه.

Usman said, ‘O community of companions of Muhammad saww! Has anyone of you heard this from Rasool-Allah saww?’ They said, ‘No, we have not heard this’. Usman said, ‘Call Ali asws’. So, Amir Al-Momineen asws came. Usman said to him asws, ‘O Abu Al-Hassan asws, Look at what this old man, the liar, is saying’. Amir Al-Momineen asws said: ‘Shh, O Usman! Do not say ‘liar’, for I asws heard Rasool-Allah saww saying: ‘Neither has the green (sky) shaded upon nor has the dust (earth) carried anyone with a tone more truthful than that of Abu Zarr ra.

The companions of Rasool-Allah saww said: ‘Ali asws speaks the truth, for we have heard this from Rasool-Allah saww’. Abu Zarr ra cried during that and said, ‘Woe be unto you! You had all
extended your necks to this wealth. You thought I {ra} lied upon Rasool-Allah {saww}. Then he{ra} looked at them and said: ‘Who is your best one?’ He (they) said, ‘You {ra} are saying that you {ra} are our best one’. He {ra} said, ‘Yes, I {ra} left my {saww} beloved Rasool-Allah {saww} in this robe, and it is (still) upon me{ra} afterwards, and you have innovated a lot of innovations, and Allah {azwj} will Question you all about that and will not be Questioning me{ra}’.

**Usman said,** ‘O Abu Zarr{ra}! I ask you by the right of Rasool-Allah{ra}, will you{ra} not inform me about something I ask you{ra} about?’ Abu Zarr{ra} said, ‘By Allah{azwj}! Even if you don’t ask me{ra} by the right of Rasool-Allah{saww} as well, I {ra} will still inform you’.

He said, ‘Which city is most beloved to you{ra} for you{ra} to be in it?’ He{ra} said, ‘Makkah, Sanctuary of Allah{azwj} and Sanctuary of His{saww} Rasool{saww}, I{ra} can worship Allah{azwj} in it until the death comes to me{ra}’. He said, ‘No, and there will be no such prestige for you{ra}’. He{ra} said, ‘Al-Medina, sanctuary of Rasool-Allah{saww}. He said, ‘No, and there will be no such prestige for you{ra}’.

He (the narrator) said, ‘Abu Zarr{ra} was silent. Usman said, ‘Which city is the most hateful to you{ra} that you{ra} be in it?’ He{ra} said, ‘Al-Rabza which I{ra} used to be in upon other than the Religion of Islam’. Usman said, ‘Travel to it’. Abu Zarr{ra} said, ‘You asked me{ra} and I{ra} have been truthful to you, and I{ra} ask you, so be truthful to me{ra}’. He said, ‘Yes’.

He{ra} said, ‘Inform me{ra}, if you were to send me{ra} in a sending from your companions to the Polytheists and they capture me{ra}, and they say, ‘We will not ransom him{ra} except with a third of what you own’. He said, ‘I would pay your{ra} ransom’. He{ra} said, ‘Supposing they say, ‘We will not ransom him{ra} except with half of what you own?’ He said, ‘I would pay your{ra} ransom’. He{ra} said, ‘Supposing they said, ‘We will not ransom him{ra} except with all of what you own?’ He said, ‘I will pay your{ra} ransom’.

Abu Zarr{ra} said, ‘Allah{azwj} is the Greatest! My{ra} beloved Rasool-Allah{saww} said to me{ra} one day: ‘O Abu Zarr{ra}! How will you{ra} react when it is said to you{ra}, ‘Which city is most beloved to
you™ for you™ to be in it?’, and you™ will say, ‘Makkah, Sanctuary of Allahazwj and Sanctuary of His™ Rasoolsaww, I™ will worship Allahazwj in it until the death comes me™’. And it will be said to you™, ‘No, and there will be no such prestige for you™. So you™ will say, ‘Al Medina sanctuary of Rasool-Allahsaww. It would be said to you™, ‘No, and there will be no such prestige for you™.

Then it would be said to you™, ‘So which city is the most hateful for you™ to be in it?’ You™ will say, ‘Al Rabza, which I™ used to be in upon other than the Religion of Islam’. It would be said to you™, ‘Travel to it’. I™ said, ‘And this will be transpiring, O Rasool™-Allahsaww?’ He™ saww said: ‘Yes, by the Oneazwj in Whose Hand is my™ soul, it will be transpiring’.

I said, ‘O Rasool-Allahsaww! So, should I™ place this sword of mine™ upon my™ shoulder and strike with it, going ahead, ahead?’ He™ saww said: ‘No. Listen and be silent, and even to an Ethiopian slave, and Allahazwj has Revealed a Verse regarding you™ and regarding Usman’. I™ said, ‘And what is it, O Rasool™-Allahsaww?’

He™ saww said: ‘The Words of the Blessed and Exalted: And when We Took your Covenant: You will not be shedding your blood nor will you be expelling your people out from their houses. Then you accepted and you were testifying. [2:84] Then you are those who are killing yourselves, and are expelling a group of yours from their houses, backing each other against them with the sins and the aggression. And if they are coming to you as captives, you are ransoming them, and it was Prohibited upon you, their expulsion. Are you believing in part of the Book and disbelieving in a part (of it)? So what is a Recompense of the one from you who does that except disgrace in the life of the world? And on the Day of Judgment he would be Driven to the severe Punishment; and Allah is not heedless from what you are doing. [2:85]’.  

Tafseer Al-Qummi – Abu Zarr™ had stayed behind from Rasool-Allahazwj in the military expedition of Tabuk for three days, and that is because his camel was scrawny and he™
joined up after three days, and his camel stopped in one of the roads, so he left it and carried his clothes upon his back.

When the day rose, the Muslims looked at a person coming. Rasool-Allah saww said: ‘It is as if (it is) Abu Zarr’. They said, ‘It is Abu Zarr’. Rasool-Allah saww, ‘Receive him with the water for he is thirsty’. They received him with the water, and Abu Zarr arrived to Rasool-Allah saww and with him was a container wherein was water. Rasool-Allah saww said: ‘O Abu Zarr, there is water with you and you are thirsty’.

He said, ‘Yes, O Rasool-Allah! May my father and my mother be (sacrificed) for you! May you live alone, and die alone, and be Resurrected alone, and enter the Paradise alone. A group from the people of Al-Iraq would be fortunate with you by being in charge of your washing, and preparing you (for funeral), and the Salat upon you, and your burial’.

When Usman made him travel to Al-Rabza, his son Zarr died at it. He stood upon his grave and said, ‘May Allah have Mercy on you! You will live alone, and die alone, and be Resurrected alone, and enter the Paradise alone. A group from the people of Al-Iraq would be fortunate with you by being in charge of your washing, and preparing you (for funeral), and the Salat upon you, and your burial’.

Then he said: ‘O Allah! I hereby gift to You whatever You have Obligated upon him and Obligated rights for me upon him’.
of my rights, so gift to him whatever You have Obligated upon him of Your rights, for You are foremost with the right and are more benevolent than I am'.

And there were sheep for Abu Zarr and his dependants used to live from. These were afflicted with a disease called Al-Niqab and they died, all of them. So, Abu Zarr and his daughter were hit by the hunger and his wife died. His daughter said, ‘Hunger has afflicted us and we have remained for three days not eating anything’.

She said), ‘My father said to me, ‘O daughter! Arise and let us go to the sand to seek ‘Al-Qat’, and it is a plan having seed for it’. So, we went to the sand but we could not find anything. My father gathered sand and placed his head upon it and I saw his eyes to be turning over. I cried and said to him, ‘O father! How will I (be able to) deal with you and I am alone?’

He said, ‘O my daughter! Do not fear for when I die, there will come to you from the people of Al Iraq, one who will suffice you of my matter, for my beloved Rasool-Allah informed me during the military expedition of Tabuk. He said to me: ‘O Abu Zarr! You will live alone, and die alone, and Resurrected alone, and enter the Paradise alone. A group from the people of Al Iraq would be fortunate with you being in charge of your washing and your burial’.

So when I pass away, then extent the blanket upon my face then sit upon the road of Al-Iraq. When riders come, then stand to them and say, ‘This is Abu Zarr, companion of Rasool-Allah who has expired’.

She said, ‘A group from the people of Al-Rabza entered to see him, and they said, ‘O Abu Zarr! What is your complaint?’ He said, ‘My sins’. They said, ‘So what do you desire?’ He said, ‘Mercy of my Lord’. They said, ‘Is there any doctor for you?’ He said, ‘The doctor made me sick’.

قَالَتْ ابْنَتُهُ فَدَخَلَ إِلَيْهِ فَأَنَا مِتُّ فَمُدِّي الْكِسَاَ عَلَى وَجْهِي ثَُّْ اقْعُدِي عَلَى طَرِيقِ الْعِرَاقِ فَإِنِِّ أَقْبَلَ رَكْبٌ فَقُولُ إِلَيُّهُمْ وَ قُولَِ هَذَا أَبُو َُرٍّ صَاحِبُ رَسُولِ اللَُِّ قَدْ تُوُفَِِّ
His daughter said, ‘When I observed, I heard him saying, ‘Welcome to the beloved who comes upon destitution to make succeed the one who regrets. O Allah! Strangle me with Your Strangulation, for by Your right, You Know that I loved to meet You’.  

قَالَتِ ابْنَتُ الفَلْقَةِ فَلَمَّا مَاتَ مَدَدْتُ الْكِسَاَُ عَلَى وَجْهِ هِمْ، ثُنُودتُ عَلَى طَرِيقِ الْعِرَاقِ فَجَاَُ نَفَرٌ فَقُلْتُ لَِّمْ يَا مَعْشَرَ الْمُسْلِمِينَ هَذَا أَبُو َُرٍّ صَاحِبُ رَسُولِ اللَِّلَّهِ ﷺ ﴿١١٧﴾.  

And among them was Al-Ashtar, and it is reported that he said, ‘I enshrouded him in a garment which was with me, its value was four thousand Dirhams.

وَ كَانَ فِيهِمُ الَْْشْتََُ ف َرُوِيَ أَنَُّ قَالَ كَفَّنْتُُُ فِِ حُلَّةٍ كَانَتْ مَعِي قِيمَتُهَا أَرْبَعَةُ آلََفِ دِرْهَ مٍ ۢ١٥٠٥.  

Tafseer Al-Qummi - *Allah has Turned (Mercifully) with the Prophet to the Emigrants and the Helpers, those who followed him during the time of difficulty*, [9:117]. Al-Sadiq asws said: ‘This is how it was Revealed, and they are Abu Zarr ra and Abu Khaysama, and Amro bin Wahab – those who had stayed behind (in the military expedition of Tabuk), then they joined up with Rasool-Allah saww’.

(38) فِٰ جَلَّ الْقَآئِمُ أََّهَا الْقَآئِمُ الَّذِي حَزَنَ عَلَى الْعَبْرَاءَنَّ وَ الْأَسْفَرَ الْدِّينِ الْبَعْطَهُ بِمَسَأَٰلِ الْغَرَّةِ قَالَ هَكَذَا نُوَأُلِّكُمُ الْخَلَاقُ وَ أَعْمَلِي وَ لََ تَغْتََِّي.  

(39) لِ، الْخَلَاصُ ابْنُ اللَّهِ الْلَّهُ عَلَيْهِ السَّلَّامُ عَنِ الصَّفَّارِ عَنِ ابْنِ هَاشِمٍ عَنْ يَُْيََ بْنِ أَبِِ عِمْرَانَ عَنْ يُونُسَ عَمَّنْ رَوَ.
‘From Abu Abdullah asws having said: ‘Most of the worship of Abu Zarr’ra was the pondering and the learning of lessons’.”

Abu Zarr’ra cried from fear of Allah azwj Mighty and Majestic until he’ra had complaint of his’ra vision. It was said to him’ra, ‘O Abu Zarr’ra, ‘If you’ra could supplicate to Allah azwj to Heal your’ra eyes’. He’ra said: ‘I’ra am too pre-occupied from it, and of what is from my greatest concern’. They said, ‘And what is your’ra pre-occupation?’ He’ra said, ‘The two great (concerns) – the Paradise and the Fire’.

Abu Zarr’ra entered to see Usman, unwell, leaning upon his’ra staff, and with him were one hundred thousand Dirhams carried over to him from one of the regions. He said, ‘I want to add similar to it, then I will opine regarding it with an opinion.'
Abu Zarr ra said, ‘Do you remember when we saw Rasool-Allah saww gloomy one evening and he saww said: ‘There remain with me from the booty of the Muslims, four Dirhams, I have yet to distribute it’. Then he saww distributed them and said, ‘Now I am at rest’.

Usman said to Ka’ab Al-Ahbar, ‘What are you saying regarding a man who pays the Zakat of his wealth, would anything else be Obligated after that?’ He said, ‘No, even if he were to take a brick of gold and a brick of silver’. Abu Zarr ra said, ‘O son of a Jewess! What a...’

(The book) ‘Kashf Al Yaqeen’ – Ahmad Bin Mardawiya, from Muhammad Bin Ali Bin Raheem, from Al Hassan Bin Al hakam Al Kahyri, from Sa’ad Bin Usman Al Khazaz, from Abu Maryam, from Dawood Bin Abu Awf, from Muawiya Bin Sa’alba Al Laysi who said,

‘Shall I narrated a Hadeeth to you not having been mixed up?’ I said, ‘Yes’. He said, ‘Abu Zarr ra became unwell and bequeathed to Ali asws, so one of the ones who consoled him ra said, ‘If only you had bequeathed to the commander of the faithful Umar, it would have been more beautiful for your ra bequest, rather than Ali asws’.

He ra said, ‘By Allah awj I ra have bequeathed to the commander of the faithful rightful (of the title) ‘Commander of the faithful’. By Allah awj He asws is the spring to those who settle to him asws, and if I ra separate from you, you will deny the people and deny the earth’.

He (the narrator) said, ‘I said, ‘O Abu Zarr ra! Let us know the most beloved of them to Rasool-Allah saww and the most beloved of them to you ra’. He ra said, ‘Yes’. We said, ‘So which...’

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of them is the most beloved to you"? He said, 'This Sheykh, the oppressed, the one persecuted for his right – meaning Ali Bin Abu Talib'.

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44 - If you want to know the name of the one whom Allah made beloved to you, then you should know that this is the Sheykh who was oppressed and persecuted on behalf of his right. He sustained such trials so much so that he was called the one who was oppressed and persecuted on behalf of his right.

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45 - The book 'Kashf Aal Yaqeen' – Ibn Mardawiya, from Ahmad Bin Muhammad Bin Aasim, from Imran Bin Abdul Raheem, from Abu Al Salt Al Harwy, from Yahya Bin Yaman, from Sufyan Al Sowry, from Dawood Bin Abu Awf, from Muawiya Bin Sa'alba who said,

'We entered to see Abu Zarr to console him during his illness in which he passed away. We said, 'Bequeath, O Abu Zarr'. He said, 'I have already bequeathed'. We said, 'To whom?' He said, 'To the commander of the faithful'. We said, 'Usman?' He said, 'No, but to the commander of the faithful rightful (of the title) 'Commander of the faithful'. By Allah! He is the lord of the earth and lord of this community, and if you were to lose him, you will deny the earth and the ones upon it.'

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Then the Prophet said: 'Abu Zarr walks alone, and lives alone, and will die alone, and be Resurrected alone. Quench him for he is thirsty'. We said, 'O Rasool-Allah! This here is a container hanging with his staff, it is filled with water'. He said: 'And beware of killing him thirsty! Quench him, for he is thirsty'.

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510 Bihar Al Anwaar – V 22, The book of our Prophet P 4 Ch 12 H 44
Abu Qatada said, ‘I grabbed my cup and filled it, then sprinted with it to near him asws until I met him’. He saww was kneeling upon his knees. Then he asws drank until I came to him and said, ‘May Allah asws have Mercy on you’! Has the extent of thirst reached from you asra what I see, and this here is a container full of water?’ He asra said, ‘I asra passed by rain water and I asra collected it in my asra container, and I asra said, ‘I asra shall quench Rasool-Allah saww with it’.  

From Abu Abdullah asws having said: ‘Abu Zarr’ra was seen watering a donkey of his asra at Al Rabza. One of the people said to him asra, ‘O Abu Zarr’ra! Is there no one who can water this donkey for you asra?’ He asra said, ‘I asra heard Rasool-Allah saww saying: ‘There is none from an animal except and it asks every morning, ‘O Allah aswa! Grace me a righteous owner who will satiate me from the fodder and sustains me from the water and does not encumber me above my strength’, therefore I asra love to water it myself’.  

From Amir Al Momineen asws having said: ‘Abu Zarr’ra has fainted, so I asws came to Rasool-Allah saww and said: ‘O Rasool-Allah saww! Abu Zarr’ra has
fainted’. He\textsuperscript{saww} said: ‘Come let us\textsuperscript{asws} go to console him\textsuperscript{ra}. We\textsuperscript{asws} went to him\textsuperscript{ra} altogether. When we\textsuperscript{asws} sat, Rasool-Allah\textsuperscript{saww} said: ‘How have you\textsuperscript{ra} become, O Abu Zarr\textsuperscript{ra}?’ He\textsuperscript{ra} said, ‘O Rasool-Allah\textsuperscript{saww}! I\textsuperscript{ra} became unconscious’.

He\textsuperscript{saww} said: ‘You\textsuperscript{ra} became in a Garden from the Gardens of the Paradise which had been immersed in the water of (river) Al-Haywaan, and Allah\textsuperscript{azwj} has Forgiven for you what was criticised in your\textsuperscript{ra} Religion, so receive glad tidings, O Abu Zarr\textsuperscript{ra}!’

I\textsuperscript{ra} heard Rasool-Allah\textsuperscript{saww} and he\textsuperscript{saww} said: ‘You\textsuperscript{ra} are the first one to believe in me\textsuperscript{saww}, and the first one to shake my\textsuperscript{saww} hand on the Day of Qiymah, and you\textsuperscript{asws} are the greatest truthful (Siddique), and you\textsuperscript{asws} are the differentiator (Farouq) who differentiates between the truth and the falsehood, and you\textsuperscript{asws} are the leader (Yasoob) of the Momineen, and the wealth is the leader of the Kafirs’\textsuperscript{515}.

Al-Kafi – Ali Bin Ibrahim, raising it, said, ‘When Zarr son of Abu Zarr died, Abu Zarr\textsuperscript{ra} wiped the grave with his\textsuperscript{ra} hand, then he\textsuperscript{ra} said, ‘May Allah\textsuperscript{azwj} have Mercy on you\textsuperscript{ra}, O Abu Zarr\textsuperscript{ra}! You were righteous with me\textsuperscript{ra} and you (your soul) has been captured, and I\textsuperscript{ra} am pleased from you. But, by Allah\textsuperscript{azwj}, your loss is not with me\textsuperscript{ra}, and there is no grief upon me\textsuperscript{ra}, and there is no need for me to anyone besides Allah\textsuperscript{azwj}, and had there not been for the emerging horror, it would have cheered me\textsuperscript{ra} to be in your place, and the grief for you has pre-occupied me\textsuperscript{ra} from grieving upon you.

\textsuperscript{514} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 12 H 48
\textsuperscript{515} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 4 Ch 12 H 49
By Allah! I shall not cry for you but I shall cry upon you, for I am not aware what you will say and what would be said to you’. Then he said, ‘O Allah! I have gifted to him what You Obligated upon him of my rights, so Gift to him what You Obligated upon him from Your rights, for You are more rightful with the generosity than I am’.

The people are scaring you upon their world and you are scaring them upon your Religion so they exiled you from (that which is) doomed and tested you by the affliction. And, by Allah, if the skies and the earth are (forced) to closed-up on a servant, then Allah would (surely) Open up a way out for him. Let nothing comfort you except for the truth, and let nothing scar you except for the falsehood’.

Then Aqeel spoke saying, ‘O Abu Zarr! You know that we love you, and we know that you love us, and you have preserved with regards to us what the people have wasted except for a few. So your Reward is upon Allah, and it is for that that they have thrown you out as the castaway and made you travel in the exile. Your Reward is upon Allah Mighty and Majestic. Fear Allah and know that you should resign to the affliction from the anxiety and your deterioration of the health from the despair. Leave the resignation and the despair and say, ‘Allah is Sufficient for me and the best Advocate’.

Al Kafi – The number, from Sahl, from Muhammad Bin Al Hassan, from Muhammad Bin Hafs Al Tameemi, from Abu Al Ja’far Al Khas’amy who said,

‘When Usman exiled Abu Zarr to Al-Rabza, Amir Al-Momineen, Aqeel, and Al-Hassan and Al-Husayn and Ammar Bin Yasser escorted him. When it was during the farewell Amir Al-Momineen said: ‘O Abu Zarr! But rather you got angry for the Sake of Allah Mighty and Majestic so have hope from the Oneyou were angered for.

The book of our Prophet saww, P 4 Ch 12 H 50
Then Al-Hassan asws spoke saying: ‘O uncle! The people have meted out to you what you have seen, and Allah is Watching from High above. So leave the memories of the world by remembrance of its separation and the difficulties, by what will be coming to you of the ease after it, and be patient until you meet your Prophet, and he will be pleased with you, Allah Willing’.

Then Al-Husayn asws spoke saying: ‘O uncle! Allah Blessed and Exalted has the Power to Change what you see, and every day He is in (a State of) Glory. The people have denied you their world, and you have denied them your Religion. So what is your need from what they have denied you, and they are in greatest need for what you have denied them. It is for you to observe patience, for the goodness is in the patience, and the patience is from the generosity. And leave the anxiety, for the anxiety does not avail’.

Then Ammar ra spoke saying, ‘O Abu Zarr! May Allah Make lonely the one who made you to be lonely, and Frighten the one who (tried to) frightened you. By Allah! Nothing prevents the people from speaking the truth except their reliance upon the world and the love for it. But rather, the obedience is with the group and the kingdom is for the one who overcomes it, and this group of people have called the people to their world, so they responded to them for it and bestowed their Religion upon them. Thus, they incurred the loss of the world and the Hereafter, and that is the clear loss’.

Then Abu Zarr ra spoke saying, ‘Peace be upon you all, and the Mercy of Allah and His Blessings! May my father and my mother (be sacrificed for you all). These are the faces, when I see them, I remember the Rasool Allah saww. And what is there for me in Al-Medina to dwell in apart from you all? And it became heavy upon Usman to let me (live) in the neighbourhood of Al-Medina just as it became heavy upon Muawiya in Syria.

He (Usman) decided that he would exile me to a town, so I said it should be Al-Kufa. He feared that I would spoil the relationship of his brother with the people in Al-Kufa. By Allah! He is sending me to a place in which I will neither see any human being nor hear a humming sound. By Allah! I do not want anyone except Allah as a companion, and
what is the loneliness for me \(^{ra}\) when Allah \(^{azwj}\) is with me \(^{ra}\). \textit{Allah is Sufficient for me, there is no god but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129], and greetings of Allah \(^{azwj}\) be upon our Chief Muhammad \(^{saww}\) and his \(^{saww}\) purified Progeny \(^{asws}\).} \(^{517}\)
CHAPTER 13 – SITUATIONS OF AL-MIQDAD ra WHAT IS SPECIALISES HIM ra FROM THE MERITS, AND IN IT ARE MERITS OF SOME OF THE COMPANIONS

1 - The books ‘Ma’ani Al Akhbaar’ (and) ‘Uyoon Akhbaar Al Reza asws – My father, from Al Qasim Bin Muhammad Bin Ali Bin Ibrahim Al Nahawandy, from Salih Bin Rahwaya, from Abu Hayyun, ‘A slave of Al-Reza asws said, ‘Jibraeel as ascended unto the Prophet saww and said: ‘O Muhammad saww! Your Lord Conveys the greetings to you saww and Says: ‘The virgins from the women are at the status of the fruit upon the tree, so when the fruit ripens then there is no cure for it except to take it away or else the sun would spoil it and its smell would change; and when the virgins reach what the women tend to reach, then there is no cure for them except the husband, or else there is no safety upon them of the temptation’.

Rasool-Allah saww ascended the pulpit and addressed the people, then let them know of what Allah azwj had Commanded him saww with. They said, ‘(Get them married) to who, O Rasool-Allah saww?’ He saww said: ‘The Momineen are a match for each other’.

Then he saww did not descend until he saww got Suba’a married to Al-Miqdad Bin Al-Aswad ra, then said: ‘O you people! But rather I saww got a daughter of my saww uncle married to Al-Miqdad ra in order to place the Marriage’.

2 - Al Kafi – Ali, from his father, from Ibn Fazzal, from Sa’alba, from Umar Bin Abu Bakkar, from Abu Bakr Al Hazrami, ‘From Abu Abdullah asws having said: ‘Rasool-Allah saww got Al-Miqdad Bin Al-Aswad ra married to Suba’a, a daughter of Al-Zubeyr Bin Abdul Muttalib asws, and rather he saww got him ra

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married in order to place the marriages, and so they would despair with Rasool-Allah ﷺ and for them to know that the most honourable of them in the Presence of Allah ﷻ is their most pious” \textsuperscript{519}

\(3\) – كما، الكافي بني زيادة بن عبد الله بن أحمد البهاني بن علي بن الحسن الطاطري بن محمد بن زيد بن ترابي بن أبي، الذي كان يعزى عن النبي ﷺ.

Al Kafi – Humeyd Bin Ziyad, from Ubeydullah Bin Ahmad Al Dihqan, from Ali Bin Hassan Al Tatari, from Muhammad Bin Ziyad Baya Al Sabiry, from Aban, from Yahya, from Al Fuzeyl Bin Yasaar,

‘From Abu Ja’far ﷺ having said: ‘Usman said to Al-Miqdad ﷺ, ‘But by Allah ﷻ! Either you desist or I shall send to you’ \(\text{ra}\) to your Lord ﷺ’.

He ﷺ said: ‘When the expiry presented to Al-Miqdad ﷺ, he ﷺ said to Ammar ﷺ, ‘Deliver to Usman on my behalf, I ﷺ have returned to your ﷺ Lord ﷺ first’ \textsuperscript{520}

(The book) ‘Al-Ikhtisas’ – The teknonym of Al-Miqdad ﷺ was Abu Ma’bad, and he ﷺ is Miqdad Bin Amro Al Bahrani, and he was Al-Aswad Bin Abd Yagous Al-Zuhry, adopting it, so Al-Miqdad ﷺ attributed on it’ \textsuperscript{521}

‘When allegiances were pledged to Usman, Al-Miqdad Bin Al-Aswad Al-Kindy ﷺ was heard saying to Abdul Rahim Bin Awf, ‘By Allah ﷺ! O Abdul Rahim! I ﷺ have not seen the like of what has come to the family members ﷺ of this Household after their ﷺ Prophet ﷺ. Abdul Rahim said to him, ‘What have you to do with that, O Miqdad ﷺ?’

He ﷺ said, ‘By Allah ﷺ! I ﷺ love them ﷺ for the love of Rasool-Allah ﷺ for them ﷺ, and it troubles me ﷺ, by Allah ﷺ, finding the broadcasting of the nobility of Quraysh over the

\textsuperscript{519} Bihar Al Anwaar – V 22, The book of our Prophet ﷺ P 4 Ch 13 H 2
\textsuperscript{520} Bihar Al Anwaar – V 22, The book of our Prophet ﷺ P 4 Ch 13 H 3
\textsuperscript{521} Bihar Al Anwaar – V 22, The book of our Prophet ﷺ, P 4 Ch 13 H 4
people with their nobility and their uniting upon snatching away the authority of Rasool-Allah ﷺ away from their asws hands’.

Abdul Rahman said to him, ‘Woe be unto you! I have exerted myself for you all’. Al Miqdad ﷺ said to him, ‘You have neglected a man from those whom are instructing with the Truth and by it they are dispensing justice [7:181]. But by Allah azwj! There are supporters for me against Quraysh to fight against them myra fighting them on the days of Badr and Ohad’.

Abdul Rahman said to himra, ‘May yourra mother be bereft of youra, O Miqdadra! Do not let the people hear this speech from youra, or by Allah azwj, I fear that you will become one of alienation and strife’.

Jundabra said, ‘Ira came to himra after he had left from hisra place and said to himra, ‘O Miqdadra, Ira am from yourra supporters’. He ra said, ‘May Allahazwj have Mercy on youra, that which we ra want cannot be availed by two men and three’. So I ra went out from himra and came to Aliasws Bin Abu Talibasws and mentioned to himasws what he ra had said and what I ra had said. Heasws supplicated to usra with goodness’.

But rather the status of Al-Miqdad Bin Al-Aswadra in this community is like the status of (the letter) ‘Alif’ in the Quran, not gets attached with it’.

522 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 13 H 5
523 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 13 H 6
There did not remain anyone except and he had turned a turning except Al Miqdad Bin Al Aswad⁵²⁴, for his⁵²⁴ heard was like a sheet of iron⁵²⁴." (Not a Hadeeth)

8- كش، رجال الكشي طاهر بن عيسى الوراق رفع إلى محمد بن سفيان عن محمد بن سليمان القديمي عن علي بن أبي حزة قال سمعت أبا عبد

الله يقول قال رسول الله صلى الله عليه وسلم لو غرض عثمان على محمد بن سليمان لبكفر يا محمد بن سليمان على سليمان لبكفر.


‘I heard Abu Abdullah⁵²⁵ asws saying: ‘O Salman⁵²⁵! If your⁵²⁵ knowledge were to be presented to Miqdad⁵²⁵, he⁵²⁵ would disbelieve. O Miqdad⁵²⁵! If your⁵²⁵ knowledge were to be presented to Salman⁵²⁵, he⁵²⁵ would disbelieve’⁵²⁵.5²⁵

9- كش، رجال الكشي علي بن الحكيم عن سنف بن عبيرة عن أبي بكر الحضرمي قال قال علي بن أبي طالب عن عبد الله بن أسامة إذا ثلاثة نفر سلمان وأبو ذر و المقداد

(The book) ‘Rijal Al Kashy’ – Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Bakr Al Hazrami who said,


He (the narrator) said, ‘So, (what about Ammar⁵²⁶)?’ He⁵²⁶ asws said: ‘He⁵²⁶ was delayed with a delay, then returned’. Then he⁵²⁶ asws said, ‘asws intended those who did not doubt (at all) and nothing entered in him, so it is Al-Miqdad⁵²⁶.

As for Salman⁵²⁶, it presented in his⁵²⁶ heart that with Amir Al-Momineen asws⁵²⁶ is the Magnificent name of Allah⁵²⁶. If he⁵²⁶ asws were to speak with it, the ground would seize them, and he⁵²⁶ asws is like that. So he⁵²⁶ was (hit by a) belt and hurt his⁵²⁶ neck until he⁵²⁶ was left like an article’. Amir Al-Momineen⁵²⁶ asws passed by him⁵²⁶ and said to him⁵²⁶: ‘O servant of Allah⁵²⁶! This is from that allegiance’. He⁵²⁶ pledged allegiance.

And as for Abu Zarr⁵²⁶, Amir Al-Momineen⁵²⁶ asws ordered him⁵²⁶ with the silence, and he⁵²⁶ would not take for the Sake of Allah⁵²⁶ any blame of a blamer. He⁵²⁶ refused except that he⁵²⁶ would speak. Usman passed by him⁵²⁶ and ordered with him⁵²⁶ with the exiling.

5²⁴ Bihar Al Anwaar – V 22, The book of our Prophet⁵²⁴ saww, P 4 Ch 13 H 7
5²⁵ Bihar Al Anwaar – V 22, The book of our Prophet⁵²⁵ saww, P 4 Ch 13 H 8
Then the people repented after it, and the first one to repent was Abu Sasan Al-Ansari, and Abu Amr, and Shuteyra, and they were sever, and did not happen to recognise the right of Amir Al-Momineen⁴ except these seven’.⁵²⁶
CHAPTER 14 – MERITS OF HIS IMAM COMMUNITY AND WHAT HE INFORMED WITH OCCURRENCES REGARDING THEM, AND MISCELLANEOUS OF THEIR SITUATIONS

The Verses – (Surah) Al Baqarah: And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you. [2:143]

(Surah) Aal-e-Imran: You are the best of the communities raised up for the people; you are enjoining with the goodness and forbidding from the evil and are believing in Allah; [3:110]

(Surah) Al Hajj: He Chose you and did not Make any hardship upon you in the Religion, being a sect of your father Ibrahim. He named you all as the Muslims from before. And regarding this, the Rasool happens to be a witness upon you, and you happen to be witnesses upon the people. Therefore, establish the Salat and give the Zakat, and adhere with Allah, He is your Master. So, Excellent is the Master, and Excellent is the Helper! [22:78].

And it is reported by Bureyad Al-Ijaly, from Al-Baqir, having said: ‘We (Imams) are the intermediary community, and we are the witnesses of Allah upon His creatures and His Divine authorities in His earth’.

And in another report – ‘To us the exaggerator will return, and with us the reducer will join up’.

And it is reported by Al-Haskani in (the book) Shawahid Al-Tanzeel, by his chain from Suleyman Bin Qays, from Ali: ‘Allah Meant us by His Words: in order for you (Imams) to
become witnesses upon the people [2:143]. So, Rasool-Allah saww is a witness upon us asws, and we (Imams asws) are witnesses of Allah azwj upon His aswj creatures and His azwj Divine authorities in His azwj earth, and we ra are those Allah azwj Said: And like that, We Made you (Imams) as an intermediary community [2:143].

1. become witnesses upon the people [2:143]. So, Rasool-Allah saww is a witness upon us asws, and we (Imams asws) are witnesses of Allah azwj upon His aswj creatures and His azwj Divine authorities in His azwj earth, and we ra are those Allah azwj Said: And like that, We Made you (Imams) as an intermediary community [2:143].

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2. From Ali asws Bin Abu Talib asws having said: 'The Prophet saww said: 'I saww asked my saww Lord azwj Blessed and Exalted of three characteristics. He aswj Gave me saww two and Refused me saww one. I saww said: 'O Lord azwj! My saww community should not be destroyed by hunger'. He azwj Said: ‘This is for you saww’. I saww said: ‘O Lord azwj! They should not be overcome upon by enemies from others, meaning from the Polytheists, being invaded by them’. He azwj Said: “That is for you saww”. I saww said: ‘O Lord azwj! Do not Make their suffering to be between them’. He azwj Refused me saww this’.

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3. From Abu Abdullah asws having said: 'The Prophet saww said: 'My saww community has not been Given any less (from other communities) from three – the beauty, and the good voice, and the memorisation’.

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4. From Abu Abdullah asws having said: 'Rasool-Allah saww said: 'Nine (things) have been Raised from my saww community – (Being Punished for) the mistake, and the forgetfulness, and what it is coerced upon, and what they don’t know, and what they cannot endure, and what they are desperate to, and the envy, and the evil omen, and the pondering in the anxiety regarding the people what the lips haven’t spoken with’.

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527 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 14 H 1
528 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 14 H 2
529 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 4 Ch 14 H 3
And whenever He sent a Prophet, Said to him: “When a matter you dislike grieves you, then supplicate to Me, I will Answer you,” and Allah(a) Blessed and Exalted Made him a witness upon his people, and Allah(a) Blessed and Exalted Made my community witnesses upon the people where He Said: *Selah* [22:78].

And whenever He sent a Prophet, Said to him: *Struggle in your Religion and there is no hardship upon you* and He(a) Blessed and Exalted Gave that to my community where He Said: *and did not Make any hardship upon you in the Religion* [22:78], He(a) is Saying, *Straitness!*
He saww said: ‘The Mo’mineen are witnesses in the earth, and what is reported good so it is good in the Presence of Allah azwj, and what is reported ugly, so it is ugly in the Presence of Allah azwj’.

Rasool-Allah saww said: ‘Alas! If only I saww had met my saww brothers’. It was said, ‘O Rasool-Allah saww! Aren’t we your saww brothers? We believed in you saww, and we emigrated with you saww, and followed you saww, and helped you saww’.

He saww said: ‘Yes, but my saww brothers are those who will be coming from after you. They will believe in me saww just like your beliefs, and they will love me saww just like your love, and they will help me saww like your help, and they will ratify me saww like your ratifications. Alas! If only I saww had met my saww brothers!’.

From Ja’far asws Bin Muhammad asws, from his asws forefathers asws, from Ali asws having said: ‘Rasool-Allah saww said: ‘Four (things) will not cease to be in my saww community up to the Day of Qiyamah – the pride with the affiliations, and the contesting regarding the lineages, and the invoking with the stars (astrology), and the (professional) lamenterness, and the lamenterness if she does not repent before her death, she will be standing on the Day of Qiyamah and upon her would be a garment of tar, and a covering of scabies’.

(From Ja’far asws Bin Muhammad asws, from his asws forefathers asws, from Ali asws having said: ‘Rasool-Allah saww said: ‘Four (things) will not cease to be in my saww community up to the Day of Qiyamah – the pride with the affiliations, and the contesting regarding the lineages, and the invoking with the stars (astrology), and the (professional) lamenterness, and the lamenterness if she does not repent before her death, she will be standing on the Day of Qiyamah and upon her would be a garment of tar, and a covering of scabies’.

(The book) ‘Al Khisaal’ – My father, from Ali, from his father, from Al Hassan Bin Abu Al Husayn Al Farsi, from Suleyman Bin Ja’far Al Basri, from Abdullah Bin Al Husayn Bin Zayd, from his father,

‘From Ja’far asws Bin Muhammad asws, from his asws forefathers asws, from Ali asws having said: ‘Rasool-Allah saww said: ‘Four (things) will not cease to be in my saww community up to the Day of Qiyamah – the pride with the affiliations, and the contesting regarding the lineages, and the invoking with the stars (astrology), and the (professional) lamenterness, and the lamenterness if she does not repent before her death, she will be standing on the Day of Qiyamah and upon her would be a garment of tar, and a covering of scabies’.

The book ‘Uyoon Al-Akbar Al-Reza asws’ – By the three chains from Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Three (matters) I saww fear upon my saww...’
community from after me \textsuperscript{saww} – the straying after the understanding, and the deceit of Fitna (strife), and desires of the stomach and the private parts”. \textsuperscript{533}

8 - نَ، عِيْظُ عَلَيْكُمُ اسْتِخْفَافًا بِالدِّينِ وَ بِيْعَ الدِّينِ وَ قَطْعَةٍ روْحِمِ وَ أَنْ تَتَّخِذُوا الْقُرْآنَ مَزَامِيْتًا وَ لَيْسَ بِأَفْخَذًةٍ مِّنْهَا دَلْيُ. 

(The book) ‘Uyoon Akhbaar Al-Reza \textsuperscript{asws} – By these chains from Ali \textsuperscript{asws} having said: ‘Rasool-Allah \textsuperscript{saww} said: ‘I \textsuperscript{saww} fear upon you the taking lightly with the Religion, and selling the judgment, and cutting off the relationships, and that you will be taking the Quran (recitation) as a musical instrument, you will be placing forward one of you and he isn’t your best one in the Religion’’. \textsuperscript{534}

9 - مع، معاني الأخبار المقطّعة عن ابن كربة عن ابن خبيب عن ابن مهلوس عن أبيه عن حفص عن جدّه عن أباه عن قال قال رسول الله صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ بِذِهِ الَْْسَانِيدِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَُِّ إِنِِّ أَخَافُ عَلَيْكُمُ اسْتِخْفَافاً بِالدِّينِ وَ بَيْعَ الدِّينِ وَ قَطِيعَةَ الرَّحِمِ وَ أَنْ تَتَّخِذُوا الْقُرْآنَ مَزَامِيْتًا وَ لَيْسَ بِأَفْخَذًةٍ مِّنْهَا دَلْيُ.

(The book) ‘Ma’any Al Akhbar’ – Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from his father, from Hafs,

‘From Ja’far \textsuperscript{asws} Bin Muhammad \textsuperscript{asws}, from his \textsuperscript{asws} forefathers \textsuperscript{asws} said: ‘Rasool-Allah \textsuperscript{saww} said: ‘There will come a time upon the people, the people would be happy with the world, the wicked (slave) son of a wicked (slave) would be regarded as the best of the people, on that day a Momin would be between two honourable (parents)’’. \textsuperscript{535}

10 - مَا، الأمامي للشيخ الطوسي ابن بصران عن إسحاق بن ممد الصفار عن محمد بن إبراهيم بن عبد الحميد عن علي بن مهدي عن حفصة عن قتادة بن اللفظ على هدفه عن أبيه عن أعين الهدف عن اسماءي عند يهود العالم فيه وقلب لله ص فقول يكون في أمي الحفصة والمسلم والقاذف.

(The book) ‘Al Amaali’ – of the sheykh Al Tusi – Ibn Busran, from ismail Bin Muhammad Al Saffar, from Muhammad Bin Ibrahim Bin Abdul Hameed, from Ali Bin Yajr, from Qatadah Al Fazl, from Hisham Bin Al Aar, from his father, from grandfather Rabie who said,

‘There will take place in my \textsuperscript{saww} community, the submergence, and the morphing, and the eruption’.

 قال فَلَنَا بِرَسُولِ اللَّهِ صلى الله عليه وسلم.  

He (the narrator) said, ‘We said, ‘O Rasool-Allah \textsuperscript{saww}! Due to what?’ He \textsuperscript{saww} said: ‘By their taking the female singers and drinking the wines’’. \textsuperscript{536}

11 - جَعِ، جامع الأخبار قال رَسُولُ اللَّهِ صلى الله عليه وسلم: “أَيَّاَيَّ عَلَى النَّاسِ لُغْةٌ وَ وُقُوِّيّةُ وَ خَزَائِمُ اللَّهِ وَ تَقْلُيَّةُ الْمَلَائِمَ وَ كَأَبِالْذَّابِطِ الصَّوْارِي" 

سَفَأَوِّلَلْهُمَا لاَ يَتَنَوَّأُونَ عَنْ شَكْرٍ فَعْلَةٍ إِنْ تَفْعَلُوهَا فَآتَاهُمَا وَ إِنْ حَدَّثُوهُمَا كَذَّبُوهُ وَ إِنْ تَوَارَىَتْ عَلَيْهِمَا الْخَتَابُ.

\textsuperscript{533} Bihar Al Anwaar – V 22, The book of our Prophet \textsuperscript{saww}, P 4 Ch 14 H 7
\textsuperscript{534} Bihar Al Anwaar – V 22, The book of our Prophet \textsuperscript{saww}, P 4 Ch 14 H 8
\textsuperscript{535} Bihar Al Anwaar – V 22, The book of our Prophet \textsuperscript{saww}, P 4 Ch 14 H 9
\textsuperscript{536} Bihar Al Anwaar – V 22, The book of our Prophet \textsuperscript{saww}, P 4 Ch 14 H 10
(The book) ‘Jamie Al-Akhbar’ – Rasool-Allah saww said: ‘There will come up the people a time, their faces would be the faces of human beings and their hearts would be hearts of Satans’, like examples of the werewolves. They will be spilling the blood and will not be forbidding from the evil. They will do so if you follow them with your suspicions, and if you were to narrate to them they would belie you, and if you turn away from them, they will backbite you.

The Sunnah would be innovation among them, and the innovation among them would be a Sunnah, and the forbearer among them would be the betrayer, and the betrayers between them the forbearer; the Momin in what is between them would be weakened, and the mischief-maker in what is between them a noble. Their children would be violent and their women cunning, and their elders will not enjoin with the good nor forbid from the evil. Sheltering to them would be a shame and the priding with them would be a disgrace and seeking what is in their hands, poverty.

During that Allah azwj would Deprive them drops of the sky during its season and Send it down in other than its season, and Cause their evil ones to overcome upon them. They will impose evil punishment upon them, slaughtering their sons and letting their women live. Their good people would be supplicating but it would not be Answered for them’.

Rasool-Allah saww said: ‘There will come a time upon the people, their bellies would be their gods and their women their Qiblah, and their Dinars their religions, and their nobility their belongings. There will not remain from the Eman except is name nor from the Islam except its rituals, nor from the Quran except its reading. Their Masjids will grand in its construction and their hearts would be ruination of the guidance. Their scholars would be the evilest creatures of Allah azwj upon the surface of the earth.

At that time Allah azwj will Plague them with four characteristics – Tyranny from the Satan, and drought from the times, and injustices from the rulers and the judges.

The companions were astonished and they said, ‘O Rasool-Allah saww! Will they be worshipping the idols?’ He saww said: ‘Yes, every Dirham with them would be an idol’.
And the Prophet saww said: ‘There will come during the end of times, a people from my saww community would be coming to the Masjids sitting in them in a circle, their discussion would be the world, and their love would be the world. Do not sit with them, for there is no need for Allah azwj with them’.

And Rasool-Allah saww said: ‘There will be coming a time upon the people, they will be fleeing from the scholars just as the sheep tend to flee from the wolf. Allah azwj will Plague them with three things, the first, the Blessings will be Raised from their wealth, the second, Allah azwj will Cause a tyrannous ruling authority to overcome upon them, and the third, they would be exiting from the world without Eman’.

From Anas (famous Ahadith fabricator), from the Prophet saww having said: ‘There will come a time upon the people, the patient from them would be upon his Religion like the one hold on to the ember’.

And he saww said: ‘There will come upon my saww community a time, their rich ones would happen to be upon the tyranny, and their scholars upon the greed, and their worshipper upon the showing off, and their traders upon consuming the interest, and their women upon adornments of the world, and their young boys would be in the marriage. During that the dullness of my saww community would be like the recession of the markets, and there wouldn’t be anyone to straighten their deceased ones, they would be despairing in their graves from their good (deeds), and the good ones will not be living among them. During that, the war would be better than the staying’.

The Prophet saww said: ‘There will come a time upon my saww community, they will not be recognising the scholars except with the good clothes, nor would they be recognising the Quran except with the beautiful voice, nor will they be worshipping Allah azwj except during the Month of Ramazan. So when it will be like that, Allah azwj will Cause a ruling authority to

وَ قَالَ النَّبِِلَاَ لِلَُّ سَيَأْتِِ زَمَانٌ عَلَى النَّاسِ يَفِرُّونَ مِنَ الْعُلَمَاَُ إِلََّ بِثَوْبٍ حَسَنٍ وَ لََ ي َعْرِفُونَ الْقُرْآنَ إِلََّ بِصَوْتٍ حَسَنٍ وَ لََ ي َعْبُدُونَ اللََُّ إِلََّ فِِ شَهْرِ رَمََْانَ فَإَُِا كَانَ كَذَلِكَ سَلَّطَ اللَُُّ عَلَيْهِمْ سُلْطَاناً لََ عِلْمَ لَُُ وَ لََ حِلْمَ لَُُ وَ لََ رَحْمَ لَُُ.
overcome upon them having no knowledge for him nor any forbearance for him nor any mercy for him”.

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537 Bihar Al Anwaar – V 22, The book of our Prophet ََََّّ ﷺ, P 4 Ch 14 H 11
CHAPTERS ON WHAT RELATES TO HIS\textsuperscript{saww} JOURNEY TO THE WORLD LASTING FOR AS LONG AS THE EARTH AND THE SKY DO

CHAPTER 1 – HIS\textsuperscript{azwj} WILL DURING NEAR TO HIS\textsuperscript{saww} EXPIRY AND IN IT IS PREPARATION OF THE ARMY OF USAMA AND SOME MISCELLANEOUS ISSUES

When the separation drew near, he\textsuperscript{saww} gathered us in a house and looked at us, and his\textsuperscript{saww} eyes filled up with tears, then he\textsuperscript{saww} said: ‘Welcome to you all. May Allah\textsuperscript{azwj} Keep you alive, may Allah\textsuperscript{azwj} Protect you, may Allah\textsuperscript{azwj} Help you, may Allah\textsuperscript{azwj} Benefit you, may Allah\textsuperscript{azwj} Guide you, may Allah\textsuperscript{azwj} Harmonise you, may Allah\textsuperscript{azwj} Keep you safe, may Allah\textsuperscript{azwj} Accept you, may Allah\textsuperscript{azwj} Grace you, may Allah\textsuperscript{azwj} Raise you!

أوصيكُمْ بِتَقْوَى اللَّهِ وَ أَوْصَى اللَّهُ بِكُمْ إِنِّ لَكُمْ نَذِيرٌ مُبِينٌ
أَنْ لََ تَعْلُوا عَلَى اللَّهِ فِٰبِي عِبَادِهِ وَ بِلَّدِهِ فَإِنَّ اللَّهَ الْعَلَيْ مَا سَأَلَكُمْ فَهَدِٰٓوْا إِيَّاهُ فَإِنَّهُ لَكُمْ الْفِرَجُ وَقَالَ سُبْحَانَُُ ٱلنَّبِيُّ ﷺ

I saw\textsuperscript{saww} bequeath you all with fearing Allah\textsuperscript{azwj} and bequeath Allah\textsuperscript{azwj} with you. ‘I am a clear warner to you [11:25]. Do not exalt yourselves among His\textsuperscript{azwj} servants and His\textsuperscript{azwj} country, for Allah\textsuperscript{azwj} the Exalted Said to me\textsuperscript{saww} and to you all: ‘That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, and the end-result is for the pious [28:83]. And the Glorious Said: Isn’t in Hell an abode for the Kafirs? [39:32].
We said, ‘When, O Prophet of Allah, would be your expiry?’ He said: ‘The expiry has drawn near and the transfer is to Allah, and to Al-Sidrat Al-Muntaha, and the Garden of Al-Ma’wa, and the Exalted Throne, and cup filled to the brim, and the welcoming life’. We said, ‘So, who will be washing you?’ He said: ‘My brother and People of my Household. The lowest is the lowest’.

When he came, he moved aside the cloth which was upon him, then included him in it. He did not cease to embrace him until he passed away, and his hand was upon him.

He said to Al-Abbas: ‘O uncle of Muhammad! Take the inheritance of Muhammad and pay back his debts and fulfil his promises made’. He replied to him and said, ‘O Rasool-Allah! I am an old man with a lot of dependants and of little wealth. Who can bear you and you are a raging wind?’

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538 Bihar Al Anwaar – V 22, The book of our Prophet P 5 Ch 1 H 1
539 Bihar Al Anwaar – V 22, The book of our Prophet P 5 Ch 1 H 2
He s\textsuperscript{aww} said: ‘He s\textsuperscript{aww} lowered his s\textsuperscript{aww} head for a while, then said: ‘O Abbas! Will you take the inheritance of Rasool-Allah s\textsuperscript{aww} and fulfil his s\textsuperscript{aww} promises made and pay off his s\textsuperscript{aww} debts?’ He s\textsuperscript{aww} said, ‘May my father and my mother be (sacrificed) for you s\textsuperscript{aww}! I am an old man with a lot of dependants, of little wealth. Who are bear you s\textsuperscript{aww} and you s\textsuperscript{aww} are a raging wind?’

Rasool-Allah s\textsuperscript{aww} said: ‘As for I s\textsuperscript{aww}, I s\textsuperscript{aww} shall give it to the one who will take it by its right’. Then he s\textsuperscript{aww} said: ‘O brother s\textsuperscript{aww} of Muhammad s\textsuperscript{aww}! Will you s\textsuperscript{aww} fulfil the promises of Muhammad s\textsuperscript{aww} and pay back his s\textsuperscript{aww} debts, and take his s\textsuperscript{aww} inheritance?’ He s\textsuperscript{aww} said: ‘Yes, may my s\textsuperscript{aww} father s\textsuperscript{aww} and my s\textsuperscript{aww} mother s\textsuperscript{aww} be (sacrificed) for you s\textsuperscript{aww}.

He s\textsuperscript{aww} said: ‘He s\textsuperscript{aww} looked at him s\textsuperscript{aww} until he s\textsuperscript{aww} removed his s\textsuperscript{aww} ring from his s\textsuperscript{aww} finger and said: ‘Wear this during my s\textsuperscript{aww} lifetime’.

He s\textsuperscript{aww} said: ‘He s\textsuperscript{aww} looked at the ring, when Ali s\textsuperscript{aww} placed it in his s\textsuperscript{aww} finger of the right hand. Rasool-Allah s\textsuperscript{aww} shouted: ‘O Bilal! To me s\textsuperscript{aww} with the helmet, and the armour, and the flag, and my s\textsuperscript{aww} sword Zulfiqar, and my s\textsuperscript{aww} white turban, and the cloak, and the pitcher, and the staff!’

By Allah s\textsuperscript{azwj} had not seen it before that time of mine s\textsuperscript{asws}, meaning the pitcher which almost snatched away the vision, for it is from the pitchers of the Paradise.

He s\textsuperscript{aww} said: ‘O Ali s\textsuperscript{aww}! Jibraeel s\textsuperscript{as} came with it to me s\textsuperscript{aww} and said: ‘O Muhammad s\textsuperscript{aww}! Make it to be in a ring of the armour, locate it in the place of the belt’.

Then he s\textsuperscript{aww} called for a pair of Arabian slippers, one of them having been repaired and the other without repair, and the shirt in which he s\textsuperscript{aww} had ascended with (to the sky), and the shirt in which he s\textsuperscript{aww} went out on the day of Ohad, and the three caps – a cap for the
travelling, and a cap for the two Eids, and a cap which he saww used to wear and sit with his saww companions.

Then Rasool-Allah saww said: ‘O Bilal! To me saww with the two mules, Al Shahba’a and al Duldul, and the two she-camels, Al Azba’a and al Sahba’a, and the two horses - A’ Janah, which used to pause at the door of the Masjid of Rasool-Allah saww for the need of the people. Rasool-Allah saww would send the man regarding his saww needs, so he would ride it; and Hayzoum, and it is which it is said ‘oldest Hayzoum’; and the donkey Al Yafour’.

Then he saww said: ‘O Ali asws! Take possession of these during my saww lifetime until no one can snatch these away from you asws after me saww.

Then Abu Abdullah asws said: ‘The first thing from the animals which died was the donkey Al-Yafour. It died at the time Rasool-Allah saww passed away, cutting its halter, then it passed by running and came to a well of the clan of Khatma at Quba and threw itself into it, and it became its grave’.

Then Abu Abdullah asws said: ‘Yafour spoke to Rasool-Allah saww and it said, ‘May my father and my mother be (sacrificed) for you asws! My father narrated to me from his father from his grandfather that he was with Noah as in the ship. One day Noah as looked at him and wiped his as hand upon his face, then said: ‘There will come out from the loins of this donkey, a donkey which will be rode upon by the Chief of the Prophets as, and their as last one’, and the praise is for Allah asw ‘Who Made me to be that donkey’.

Tafseer Furaat Bin Ibrahim – Ubeyd Bin Kaseer transmitting from Jabir Al-Ansari who said, ‘Rasool-Allah saww said to (Syeda) Fatima asws during his saww illness in which he saww passed away: ‘May my asw father and my asw mother be (sacrificed) for you asws. Send someone to your asws husband and call him asws to me saww. (Syeda) Fatima asws said to Al-Husayn asws. ‘Go to your asws father and say: ‘My asw grandfather is calling you asws.’

saww Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 1 H 3
He (the narrator) said, ‘Al-Husayn asws went to him asws and called him asws. Amir Al-Momineen Ali asws Bin Abu Talib asws came until he asws entered to see Rasool-Allah saww, and (Syeda) Fatima asws was in his saww presence and she asws was saying: ‘Oh its distress to your saww anguish, O father saww!’

Rasool-Allah saww said to her asws: ‘There will be no distress upon your saww father saww after today, O Fatima asws! The Prophet saww, neither will the pocket be torn upon him saww, not with the face be scratched upon him saww, nor will the woe be called for upon him saww, but say just as your saww father saww said upon Ibrahim as (his saww son as): ‘The eyes weep and the heart is pained, and we saww do not say what Angers the Lord azwj, and we saww are with you as, O Ibrahim as, in grief’, and had Ibrahim as lived, he as would have been a Prophet as.

Then he saww said: ‘O Ali asws! Come closer to me’ saww! He asws went closer to him saww. He saww said: ‘Enter your asws ear into (to be near) my saww mouth’. He asws did so. He saww said: ‘O my saww brother asws! Did you asws not hear the Words of Allah azwj in His azwj Book: Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7].

He asws said: ‘Yes, O Rasool-Allah saww!’ He saww said: ‘They are you asws and your asws Shias. They will be coming as resplendent (of faces), satiated, saturated’.

Have you asws not heard the Words of Allah azwj Mighty and Majestic in His azwj Book: Surely those who commit Kufr from the People of the Book and the Polytheists would be in Fire of Hell, being eternally therein. Those, they are the worst of the Created beings [98:6]?’ He asws said: ‘Yes, O Rasool-Allah saww!’

He saww said: ‘They are your asws enemies and enemies of your asws Shias, who will be coming on the Day of Judgement, with blackened faces, extremely thirsty, miserable, Tormented,
Kafirs, hypocrites. That, would be for you \( ^\text{asws} \) and your \( ^\text{asws} \) Shias, and this, would be for your \( ^\text{asws} \) enemies and their adherents’. – This is how it has been reported from Jabir Bin Abdullah Al-Ansari\(^{541}\).

The book ‘\'Al Illal Al Sharaie’ – Ibn Al Mutawakkal – From Sa’ad, from Ibn Isa, from Muhammad bin Khalid, from Ibrahim Bin Is’haq Al Azdy, from his father who said,

‘Al-Amsh came to Suleyman Bin Mihran to ask him about the successor of Rasool-Allah\(^{saww}\). He said, ‘I went to Muhammad Bin Abdullah and asked him and he said, ‘He narrated to be from Zayd son of Ali\(^{asws}\) (Bin Al-Husayn\(^{asws}\)) who said, ‘When the expiry presented to Rasool-Allah\(^{saww}\) and his\(^{saww}\) head was in a lap of Ali\(^{asws}\) and the house was filled with the ones in it, from the Emigrants and the Helpers, and Al-Abbas was sitting in his\(^{saww}\) front.

Rasool-Allah\(^{saww}\) said: ‘O Abbas! Do you accept my\(^{saww}\) bequest and pay back my\(^{saww}\) debts and fulfil my\(^{saww}\) promises made?’ He said, ‘I am a person of old age, a lot of dependants, there is no wealth for me’. He\(^{saww}\) repeated to him thrice, during all that he rebutted upon him\(^{saww}\).

Rasool-Allah\(^{saww}\) said: ‘\( ^{saww} \) shall give it to a man who will take it by its right. He will not say like what you are saying’. Then he\(^{saww}\) said: ‘O Ali\(^{asws}\)! Do you\(^{asws}\) accept my\(^{saww}\) bequest and pay back my\(^{saww}\) debts and fulfil my\(^{saww}\) promises made?’ The tears choked him\(^{asws}\) and he\(^{asws}\) was not able to answer him\(^{saww}\), and he\(^{asws}\) had seen the head of Rasool-Allah\(^{saww}\) go and come (faint and wake up) in his\(^{asws}\) lap.

\[ \text{فَقَالَ يَا بِلَّلُ ائْتِ بِرَايَةِ رَسُولِ اللَّهِ} \]

Then he\(^{saww}\) repeated to him\(^{asws}\). Ali\(^{asws}\) said to him\(^{saww}\), ‘Yes, may my\(^{asws}\) father\(^{as}\) and my\(^{asws}\) mother\(^{as}\) be sacrificed for you\(^{saww}\), O Rasool-Allah\(^{saww}\).
He said: ‘O Bilal! Bring the armour of Rasool-Allah! He came with it. Then he said: ‘Bring the flag of Rasool-Allah! He came with it. Then he said: ‘O Bilal! Bring the mule of Rasool-Allah with its saddle and its rein’. He came with it.

Then he said: ‘O Ali! Stand and take possession of this witnessed by the ones in the house, from the Emigrants and the Helpers, so that no one would contend with you regarding it from after me.

(Ali arose until he deposited all that in his house, then returned).

‘From Zayd son of Ali (Bin Al-Husayn) having said: ‘When the expiry presented to Rasool-Allah, he said to Al-Abbas: ‘Will you accept my bequest and pay off my debts and fulfil my promises made?’ He said, ‘I am a person of old age with dependents, there is no wealth for me’. He repeated to him thrice, but he rejected it. Rasool-Allah said: ‘I shall give it to a man who will take it by its right, not saying like what you are saying’.

Then he said: ‘O Ali! Will you accept my bequest and pay back my debts and fulfil my promises?’ The tears choked him. Then he repeated to him.

Ali said: ‘Yes, O Rasool-Allah! We saw him.

He said: ‘O Bilal! Bring the sword of Rasool-Allah. He came with it. Then he said: ‘O Bilal! Bring the flag of Rasool-Allah. He came with it.
He (the narrator) said, 'Until he\textsuperscript{saww} (mentioned) a thing he\textsuperscript{saww} used to tie to his\textsuperscript{saww} belly in the war, and 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 rein’. He came with it. The he\textsuperscript{saww} said to Ali\textsuperscript{asws}, ‘Stand and take possession of this in the witnessing of the ones over here, from the Emigrants and the Helpers, until no one would contend you\textsuperscript{asws} regarding it’.

قَالَ فَقَامَ عَلِيٌّ ع وَ ََْلََُلِكَ حَتََّّ اسْتَوْدَعَُُ مَنْزِلَُُ ثَُّْ رَجَعَ

He (the narrator) said, ‘Ali\textsuperscript{asws} stood up and carried that until he\textsuperscript{asws} deposited it in his\textsuperscript{asws} house, then returned’. 543

(The book) ‘Ma’any Al Akhbaar’ - My father, from Ahmad Bin Idrees, from Salama Bin Al Khattab, from Al Husayn Bin Rashid Bin Yahya, from Ali Bin Ismail, from Amro Bin Abu Al Miqdam who said,

‘I heard Abu Al-Hassan\textsuperscript{asws} (saying): ‘Abu Ja’far\textsuperscript{asws} saying regarding this Verse: \textit{nor disobey you in good (deeds) [60:12]}. He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said to (Syeda) Fatima\textsuperscript{asws}: ‘When I\textsuperscript{saww} pass away, neither scratch a face upon me\textsuperscript{saww}, nor pull hair, nor call out with the woe, nor stand upon me lamenting’.

ثم قال هذا المعروف الذي قال الله عز وجل في كتبه ولا يعصينك في معروف. 544

Then he\textsuperscript{asws} said: ‘This is the good (deed) which Allah\textsuperscript{azwj} Mighty and Majestic Said in His\textsuperscript{azwj} Book: \textit{nor disobey you in good (deeds) [60:12]’}. 544

(The book) ‘Bashaarat Al Mustafa\textsuperscript{asw}w’ - Yahya Bin Muhammad al Jawwany, from Ja’far Bin Muhammad al Husayny, from Muhammad Bin Abdullah Al Hafiz, from Umar Bin Ibrahim Al Kilaby, from Hudoun Bin Isa, from Yahya Bin Suleyman, from Abbab Bin Abdul Samad, from Al Hassan, from Anas (famous fabricator) who said,

‘(Syeda) Fatima\textsuperscript{asws} came to the Prophet\textsuperscript{saww} and with her\textsuperscript{asws} were Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} during the illness in which he\textsuperscript{saww} passed away. (Syeda) Fatima\textsuperscript{asws} fell herself\textsuperscript{asws} upon him\textsuperscript{saww} and she\textsuperscript{asws} went on to cry.

فَقَالَ فَأَلْصَقَتْ صَدْرَهَا بِصَدْرِهِ وَ جَعَلَتْ تُبْكِي

\textsuperscript{543} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 5 Ch 1 H 6
\textsuperscript{544} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 5 Ch 1 H 7
The Prophet saww said to her asws: ‘O Fatima asws and forbade her asws from the crying. She asws went to the house. The Prophet saww said, and the tears were flowing: ‘O Allah azwj! The People of the Household and I saww are a depository of every Momin’ – three times’. 545

(From Umm Salama asws wife of the Prophet saww having said, ‘Rasool-Allah saww said during the illness during the illness in which he saww passed away: ‘Call my saww friend for me saww’! So, Ayesha sent for her father. When he came, Rasool-Allah saww covered his saww face and said: ‘Call my saww friend for me saww’!

Abu Bakr returned, and Hafsa sent for her father. When he came, Rasool-Allah saww covered his saww face and said: ‘Call my saww friend for me saww’! Umar returned and Fatima asws sent for Ali asws. When he asws came, Rasool-Allah saww sat upright and included him asws by covering him asws with his saww cloth.

Ali asws said: ‘He saww narrated to me asws with a thousand Ahadeeth, each Hadeeth opened a thousand Ahadeeth until asws perspired and Rasool-Allah saww perspired, and his saww perspiration flowed upon me asws and my asws perspiration flowed upon him saww’. 546

(From Amir Al-Momineen asws, he (the narrator) said, ‘I heard him asws saying: ‘Rasool-Allah saww taught me asws a thousand doors (subjects) from the Permissible (s) and the Prohibition, and from what has happened and what is to happen up to the Day of Qiyamah, each door from it opened a thousand thousand doors until I asws learnt the knowledge of the deaths and the afflictions and the decisive address’. 547
‘Rasool-Allah saww said during the illness during which he saww passed away: ‘Call my saww brother for me saww’.

He (the narrator) said, ‘They sent for Ali saww. He saww entered and they both (Abu Bakr and Umar) turned their faces towards the wall and he saww returned a cloth against them both, and he saww held a secret conversation to him saww, and the people were confused behind the door. Ali saww came out, and a man from the people said to him saww, ‘Did the Prophet saww of Allah saw revealed anything to you saww?’

He saww said: ‘He saww divulged the secrets of a thousand doors to me saww, in each door being a thousand doors’. He said, ‘You saww retained it?’ He saww said: ‘Yes, and I saww understood it’. He said, ‘So what is the blackness which is in the moon?’

He saww said: ‘Allah saw mighty and Majestic Said: And We Made the night and the day as two Signs, then We Erased the Sign of the night and We Made the Sign of the day to be visible, [17:12]’. The man said to him saww, ‘You saww have understood, O Ali saww’.

The book ‘Al Khisaal’ – Ibn Musa, from Ali Bin Al Hassan Al Hanjany, from Sa’ad Bin Kaseer, from Abu Lahiya, from Rushed Bin Sa’ad, from Hareyzez Abdullah, from Abu Abdul Rahman Al Jabaly, from Abdullah Bin Umar who said,

‘From Abu Ja’far saww having said: ‘Rasool-Allah saww said during the illness in which he saww passed away: ‘Call my saww friend for me saww’. So Ayesha and Hafsa sent for their fathers. When they came, Rasool-Allah saww covered his saww face and his saww head. So, they both left, and Rasool-Allah saww uncovered his saww head and said: ‘Call my saww friend for me saww’.

548 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 1 H 11
Hafsa sent for her father, and Ayesha for her father. When they came, Rasool-Allah \textsuperscript{saww} covered his head and they both went away and said, ‘We do not see Rasool-Allah \textsuperscript{saww} wanting us’. They both said, ‘But rather he \textsuperscript{saww} said: ‘Call my friend for me’, or said: ‘My beloved’, so we hoped that you two would happen to be them’.

Amir Al-Monimeen\textsuperscript{asws} came and Rasool-Allah \textsuperscript{saww} adhered his chest to his chest and gestured to his ears and narrated to him a thousand Ahadeeth, for each Hadeeth being a thousand doors (subject matters)’.}

\textsuperscript{549}

(‘The book) ‘Al Khisaal’ – Ibn Musa and Al Sinani, and Al Mukattib, and Al Waraq altogether from Ibn Zakariya al Qattan, from Ibn Habeeb, from Ibn Bahlool, from Abu Muawiya, from Suleyman Bin Mihran,

‘From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his forefathers\textsuperscript{asws}, from Ali\textsuperscript{asws} having said: ‘When the expiry presented to Rasool-Allah\textsuperscript{saww} he \textsuperscript{saww} called me. When I entered to see him\textsuperscript{saww}, he \textsuperscript{saww} said to me\textsuperscript{asws}: ‘O Ali\textsuperscript{asws}! You\textsuperscript{asws} are my successor and my Caliph upon my family and my community during my lifetime and after my passing away.

Your friend is my friend, and my friend is a friend of Allah\textsuperscript{azwj}, and your enemy is my enemy and my enemy is an enemy of Allah\textsuperscript{azwj}. O Ali\textsuperscript{asws}! The denier of your Imamate after me is like the denier to my Messenger-ship during my lifetime because you\textsuperscript{asws} are from me\textsuperscript{saww} and I\textsuperscript{saww} am from you\textsuperscript{asws}.

Then he\textsuperscript{saww} drew me closer and divulged secrets to me of a thousand doors of knowledge, each door opening a thousand doors’’.}

\textsuperscript{550}

\textsuperscript{549} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 5 Ch 1 H 12
\textsuperscript{550} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 5 Ch 1 H 13

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‘From Abu Abdullah asws having said: ‘When Rasool-Allah saww fell sick in the illness during which he saww passed away, sent for Ali asws. When he asws came, devoted to him asws, He saww did not cease to narrate him asws and narrating him asws. When he asws came out they both (Abu Bakr and Umar) met him asws and they said, ‘What did your asws companion narrate to you asws?’ He asws said: ‘He saww narrated to me asws with a door opening a thousand doors, each door opening a thousand doors’’.  

So they (Ayesha and Hafsa) sent for Ali asws. When he asws came, he asws devoted to him asws and did not cease to narrate to him asws and narrate to him asws. When he asws came out, they both
(Abu Bakr and Umar) met him asws and said to him asws, ‘What did he saww narrate to you asws?’ He asws said: ‘He saww narrated to me asws with a door (of knowledge) opening for it a thousand doors, each door opening a thousand doors’. 553

And as for my asws being devoted to him saww, he saww taught me asws a thousand letters, the letter (from it) opening a thousand letters. So, I asws was not going to notify (divulge) to you both upon the secret of Rasool-Allah saww, 554

And the people heard his saww voice and they whispered to each other and Rasool-Allah saww saw and heard them, and his saww wives were heard from behind the walls and they were combing (their hair) and saying, ‘We are free from Rasool-Allah saww!’

وَ أَمَّا إِكْبَابِِ عَلَيُِْ فِِّ أَمَّامَْ مَا َُكَرْتََُا أَنِِّ لََْ أُشْهِدْكُمَا أَمْرَ رَسُولِ اللَُِّ فَإِنَُُّ قَالَ لََ ي َرَى عَوْرَتِ أَحَدٌ غَيُْْكَ إِلََّ َُهَبَ بَصَرُهُ ف َلَمْ أَكُنْ لُِْرِيَكُمَا بُِِ لِذَلِكَ (The book) ‘Al Khisaal’ – The three, from Sa’ad, from Ibn Abu Al Khattab, from Al Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba, from Al Haris Bin al Mugheira,

553 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 1 H 16
554 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 1 H 17
I said to Abu Abdullah asws, ‘He saww passed away on that day?’ He asws said: ‘Yes’. I said, ‘So where is what the people are reporting that he saww taught Ali asws a thousand doors, each door opening a thousand door?’ He asws said: ‘That happened before that day’.

(The books) ‘Alaam Al-Wara’ (and) ‘Al-Irshad’ – Then it was from what the Prophet saww emphasised for Amir Al-Momineen asws from the merits and specialising him asws of it with the majesty of his asws rank what followed the farewell Hajj from the renewal to Rasool-Allah saww and the events which concurred with the Decrees of Allah azwj and His azwj pre-determination, and that is the reality of the approach of his saww expiry, he saww checked what he saww had forwarded the mentioned to his saww community.

He saww went on to stand at place after place among the Muslims cautioning them of the Fitna (strife) to occur after him saww, and the differing upon it, and confirmed teaching them to be adhering with his saww Sunnah and the uniting upon it, and the harmony, and he saww urged them upon following the example of his saww family asws and being obedient to them, and the help and the protection and clinging with them in the Religion and rebuking them upon the differing, and the reneging.

And it was among what he saww mentioned, what the reports have come with upon the concordance and the union are his saww words: ‘O you people! I saww will miss you all and you will be coming to me saww at the Fountain. Indeed! And I saww shall ask about you the two weighty things, therefore look how you are replacing me saww regarding these two, for the Subtle, the Informed has Informed me saww that these two will never separate until they meet me saww, and I saww asked my saww Lord awj that and He awj Gave it to me saww.

Indeed! And I saww am leaving these two behind among you all – Book of Allah azwj and my saww family asws, the People asws of the Household, so do not precede them asws for you will separate, neither be deficient about them asws for you will be destroyed, nor try to teach them asws for they asws are more knowledgeable that you all.

And this was from what the Prophet saww emphasised for Amir Al-Momineen asws from the merits and specialising him asws of it with the majesty of his asws rank what followed the farewell Hajj from the renewal to Rasool-Allah saww and the events which concurred with the Decrees of Allah azwj and His azwj pre-determination, and that is the reality of the approach of his saww expiry, he saww checked what he saww had forwarded the mentioned to his saww community.

Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 1 H 18
O you people! The generality of you after me saww would be returning as Kafirs, striking the necks of each other, so you will meet me saww among a group flowing like the flow of the torrent. Indeed! And surely Ali asws Bin Abu Talib asws is my saww brother and my saww successor asws. He asws will fight after me saww upon the interpretation of the Quran just as I saww fought upon its Revelation'.

فكان يقوم مجلسا بعد مجلس بِثل هذا الكلام و نَوْهَ ثْ إنُ عقد لْسامة بن زيد بن حارثة الْمرة و أمره و ندبُ أن َرج بِمهور الْمة إلى حيث أصيب أبوه من بلاد الروم و اجتمع رأيُ على إخراج جْاعة من مقدمي المهاجرين و الأنصار في معسكره حتَّ لَ يبقى فِ المدينة عند وفاتُ من َتلف فِ الرئاسة

He saww used to establish gathering after gathering with the like of this speech and approximate to it. Then he saww tied the command for Asama Bin Zayd Bin Haris and ordered him and authorised him to go out with the crowd of the community to where his father had been killed from the city of Rome; and there is unison of the opinions upon a group from the frontmen of the Emigrants and the Helpers going out until there did not remain in Al-Medina during his saww expiry anyone who could oppose regarding the governance.

و يطمع فِ التقدُم على الناس بالْمارة و يستتبّ الْمر لمن استخلفُ من بعده و لَ ينازعُ فِ حقُ منازع فعقد لُ الْمرة على ما ُكرناه و جد فِ إخراجهم و أمر أسامة بالبَوز عن المدينة بِعسكره إلى الَرف و حث الناس على الْروج إليُ و المُسيْ معُ و حذرهم من التلوم و الْبطاُ عنُ

And he saww coveted in the proceeding to the people with the emirate and settling the command for the one who would replace him saww and no snatcher would snatch him asws of his asws right. So, he saww tightened the emirate for him asws upon what we have mentioned and worked in sending them out and ordered Asama with the marching from Al-Medina with his army to the cliff and urged the people upon going out to him, and the travelling with him, and cautioned the ones who complained and delayed from it.

فبينا هو فِ ُلك إُعرضت لُ الشكاة التِ توفِ فيها فَلَمَّا أَحَسَّ بِالْمَرَضِ الَّذِي عَرَاهُ أَخَذَ بِيَدِ عَلِيِّ بْنِ أَبِِ طَالِبٍ وَ اتْبَعَ جََْاعَةٌ مِنَ النَّاسِ وَ تَوَجََُّ إِلَىَ الْبَقِيعِ ف َقَالَ لِلَّذِي اتْبَعَ إنَّنِِ قَدْ أُمِرْتُ بِالَسْتِغْفَارِ لَِْهْلِ الْبَقِيعِ

While he saww was in that when the (health) complaint presented to him saww in which he saww passed away. When he saww felt the illness which befell him asws, he saww grabbed a hand of Ali asws Bin Abu Talib asws, and a group from the people followed him saww and headed towards Al-Baqie (cemetery) . He saww said to those who followed him saww: ‘If saww have been Commanded with seeking the Forgiveness for the people of Al-Baqie’.

فَانْطَلَقُوا مَعَُُ حَتََّّ وَقَفَ ب َينَْ أَظْهُرِهِمْ وَ قَالَ السَّلَامُ عَلَيْكُمْ أَهْلَ الْقُبُورِ لِيَهْنِئْكُمْ مَا أَصْبَحْتُمْ فِيُِ مَِِّا فِيُِ النَّاسُ أَق ْبَلَتِ الْفِتَُ كَقِطَعِ اللَّيْلَ يَبَعُ أَخِيرُهَا أَوَّلَََا

They went with him saww until he saww paused between their midst and said: ‘The greetings be upon you people of the graves! Congratulations to you of what you have come to be in from what the people are (indulging) in. The Fitna (strife) shall come like a piece of the dark night, its end will follow its beginning’. 

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Then he \( \text{saww} \) sought Forgiveness for the people of Al-Baqie for a long time, and (then) faced towards Amir Al-Momineen \( \text{asws} \) and said: ‘Jibraeel \( \text{as} \) has been presenting the Quran unto me \( \text{saww} \) once every year and he \( \text{as} \) has presented to me \( \text{saww} \) twice this year, and I \( \text{saww} \) do not view it except as the presenting of my \( \text{saww} \) expiry’.

Then he \( \text{saww} \) said: ‘O All\( \text{azwj} \)! I \( \text{saww} \) was Given a choice between two treasures – the world and the eternity in it, or the Paradise, so I \( \text{saww} \) chose meeting my \( \text{saww} \) Lord and the Paradise. So, when I \( \text{saww} \) pass away, then cover my \( \text{saww} \) private parts for no one would see it except he would be blinded’.

Then he \( \text{saww} \) returned to his \( \text{saww} \) house and stayed for three days being unwell. Then he \( \text{saww} \) came out to the Masjid (on Wednesday), bandaged of the head, leaning upon Amir \( \text{Al Momineen} \) \( \text{asws} \) with his \( \text{saww} \) right hand and upon Al-Fazl Bin Abbas with the other hand, until he \( \text{saww} \) ascended the Pulpit and sat upon it.

Then he \( \text{saww} \) said: ‘O group of people! And a disappointment as come from me \( \text{saww} \) from your midst, so the one who has any grievance for him with me \( \text{saww} \), the let him come to me \( \text{saww} \), I \( \text{saww} \) shall give it to him, and one who had any debt for him upon me \( \text{saww} \), let him inform me \( \text{saww} \) with it.

Group of people! There isn’t anything between Allah \( \text{azwj} \) and anyone He \( \text{azwj} \) could be Given good with it or evil Turned away from him by it, except for the deeds. O you people! No claimant can claim nor can a wisher wish (for it). By the One \( \text{azwj} \) Who Sent me \( \text{saww} \) with the Truth as a Prophet \( \text{saww} \)! There is not salvation except deeds with Mercy, and if I \( \text{saww} \) had disobeyed, I \( \text{saww} \) would have fallen. O Allah \( \text{azwj} \)! Have I \( \text{saww} \) delivered?’

Then he \( \text{saww} \) descended and Prayed a light Salat leading the people, then entered his \( \text{saww} \) house, and it so happened, that was in the house of Umm Salama \( \text{ra} \). He \( \text{saww} \) stayed there for a day or two and Ayesha came to her \( \text{ra} \) and asked her \( \text{ra} \) to transfer him \( \text{saww} \) to her house in
order to take charge of his illness, and the wives of the Prophet asked regarding that, so he allowed for her. He was transferred the house which Ayesha dwelling in and the illness lasted in it for days, and got worse.

Bilal came during the morning Salat and Rasool-Allah was immersed in the illness. He, may Allah have Mercy on him, called for the Salat. Rasool-Allah recited Azaan to his call. One of them should lead the people with the Salat for am pre-occupied with myself. Ayesha said, ‘Instruct Abu Bakr’, and Hafsa said, ‘Instruct Umar’.

Rasool-Allah said when he heard their speech, ‘And see greed of each one of them upon the indication of her father and their blind fascination with that and Rasool-Allah is still alive, you are (like) companions of Yusuf.’

Then he stood initiating, fearing the proceeding of one of the two men (Abu Bakr and Umar), and he had already ordered them with the going out with Usama and not to be with him. They had both opposed. When he heard from Ayesha and Hafsa what he knew that they had both delayed from his command. So, he hastened to stop the Fitna and remove the doubts.

He stood up, and he could not stand upon the ground from the weakness. So, he held the hands of Ali Bin Abu Talib and Al-Fazl Bin Al-Abbas and relied upon them, and his legs were dragging on the ground from the weakness.

When he went out to the Masjid, he found Abu Bakr to have preceded to the prayer niche. He gestured to him with his hand to delay from it. Abu Bakr delayed, and Rasool-Allah stood in his place and exclaimed Takbeer, and began the Salat which Abu Bakr had already begun, and it did not build continuing from his deed.
When he \textit{saww} greeted (finished), he \textit{saww} left to go to his \textit{saww} house, and called Abu Bakr, and Umar and a group of the ones from the Muslims who were present in the Masjid, then said: ‘Did I \textit{saww} not order you to go with the army of Usama?’ They said, ‘Yes, O Rasool-Allah \textit{saww}’. He \textit{saww} said: ‘So, why did you delay from my \textit{saww} order?’

Abu Bakr said, ‘I had gone out, then returned to renew the pact with you \textit{saww}. And Umar said, ‘O Rasool-Allah \textit{saww}! I did not go out because I did not like to as the riders about you \textit{saww} (your \textit{saww} health). The Prophet \textit{saww} said: ‘Go to the army of Usama! Go to the army of Usama!’ – repeating it three times.

Then there was unconsciousness upon him due to tiredness and the unhappiness which he \textit{saww} faced. He \textit{saww} remained for a while with unconsciousness upon him, and the Muslims cried, and there arose the wailing, from his \textit{saww} wives and his \textit{saww} children and the women of the Muslims and the ones present from the Muslims.

Rasool-Allah \textit{saww} woke up and looked at them, then said: ‘Bring me \textit{saww} ink and a shoulder (bone to write upon), \textit{saww} shall write out a letter for you, you will not go astray after it, ever!’ Then there was unconsciousness upon him \textit{saww}.

One of the ones present stood up seeking ink and a shoulder bone. Umar said to him, ‘Return, for he \textit{saww} is senile’. He returned, and the ones presented regretted upon what had happened from them from the deficiency in presented the ink and the shoulder bone, and they blamed between them, and they said, ‘We are for Allah \textit{azwj} and we are returning to Him \textit{azwj}, we regret from opposing Rasool-Allah \textit{saww}.

When he \textit{saww} woke up, one of them said, ‘Shall I bring you \textit{saww} ink and a shoulder bone, O Rasool-Allah \textit{saww}?’ He \textit{saww} said: ‘Remote is that which you are saying (that I \textit{saww} am senile). No, but I \textit{saww} shall bequeath to you all to be good with the People \textit{asws} of my \textit{saww} Household’, and he \textit{saww} turned his \textit{saww} face away from the people. They arose and there remained with him \textit{saww} Al-Abbas, and Al-Fazl Bin Al-Abbas, and Ali \textit{asws} Bin Abu Talib \textit{asws} and his \textit{saww} family members in particular.
Al-Abbas said to him *saww*, ‘O Rasool-Allah *saww*! If this matter is to transpire among us, settling from after you *saww*, so give us the glad tidings and even if you *saww* know that we would be overcome upon. Advise us’. He *saww* said: ‘You all would be weakened from after me *saww*, and remain silent’.

The people arose and they were crying, having despaired from the Prophet *saww*. When they went out from his *saww* presence, he *saww* said: ‘Return my *saww* brother *asws* to me *saww*, and my *saww* uncle Al-Abbas’. They sent someone to call them, and they presented. When the gathering calmed down with them, he *saww* said: ‘O uncle of Rasool-Allah *saww*! Accept my *saww* bequest and fulfil my *saww* promises and pay off my *saww* debts’.

Al-Abbas said, ‘O Rasool-Allah *saww*! Your *saww* uncle is an old man with a lot of dependants, and you *saww* are a raging wind, generous, and benevolent, and upon you *saww* are promises your *saww* cannot stand up with’.

He *saww* faced towards Ali *asws* Bin Abu Talib *asws* and said to him *asws*: ‘O my *saww* brother *asws*! Accept my *saww* bequest and fulfil my *saww* promises and pay off my *saww* debts and stand with the matters of my *saww* family from after me *saww*. He *asws* said: ‘Yes, O Rasool-Allah *saww*’.

He *saww* said to him *asws*: ‘Come closer to me *saww*. He *asws* went near him *saww*. He *saww* embraced him *asws* to him *saww*, then removed his *saww* ring from his *saww* hand and said to him *asws*: ‘Take this and place it in your *asws* hand’, and he *saww* called for his *saww* sword, and his *saww* armour and the entirety of the his *saww* belongings and handed that to him *asws*, and sought a bandage which he *saww* used to tie upon his *saww* belly when he *saww* wore a weapon and went to the war. It was brought to him *saww*, and he *saww* handed it to Amir Al Momineen *asws*, and said to him *asws*: ‘Go upon the Name of Allah *azwj*’, to your *asws* house’.

If you want to translate more, please let me know! 😊
When it was the next morning, he saw barred the people from him and worsened in his illness, and Amir Al-Momineen did not separate from him except for necessity, and stood in one of his affairs. Rasool-Allah woke up and missed Ali. He said, and his wives were around him: ‘Call my brother and my companion for me, and the weakness came back to him, and he was silent.

فقالت عائشة ادعوا لُ أبا بكر فدعي و دخل عليُ و قعد عند رأسُ فلما فتح عينُ نظر إليُ فأعرض عنُ بوجهُ فقام أبو بكر فقال لو كان لْفْى بِا إلَ حاجة لْفْى بِا إلَ

Ayesha said, ‘Call Abu Bakr for him’. He was called and he entered to see him and sat by his head. When he opened his eyes, looked at him and turned his face away from him. Abu Bake stood up and said, ‘If only there was a need for him to me, then lead it to me’.

ف َلَمَّا خرج أعاد رسول الله القول ثانية و قال ادعوا لَ أخي و صاحبِ فقالت حفصة ادعوا لُ عمر فدعي فلما حْر و رآه رسول الله أعرض عنُ فانصرف

When he went out, Rasool-Allah repeated the words for a second time and said: ‘Call my brother and my companion to me’. Hafsa said, ‘Call Umar for him’. When he presented and Rasool-Allah saw him, he devoted to him, and Rasool-Allah whispered to him for a long time. Then he arose and sat down by the side until Rasool-Allah fell asleep.

ثْ قال ادعوا لَ أخي و صاحبِ فقالت أم سلمة رضي الله عنها ادعوا لُ عليا ع فإنُ لَ يريد غيْه فدعي أميْ المؤمنين ع ف َلَمَّا دَنَا مِنُُْ أَوْمَأَ إِلَيُِْ ف َأَكَبَّ عَلَيُِْ ف َنَاجاهُ رَسُولُ اللَُِّ طَوِيلًً ثَُّْ قَامَ فَجَلَسَ نَاحِيَةً حَتََّ أَغْفَى رَسُولُ اللَُِّ

Then he saw said: ‘Call my brother and my companion for me’. Umm Salama said, ‘Call Ali for him’ He said: ‘He taught me a thousand doors of knowledge, each door opening for me a thousand doors, and advised me with what I shall be standing with, if Allah the Exalted so Desires’.

ف َلَمَّا أَغْفَى خَرَجَ ف َقَالَ لَُُ النَّاسُ مَا الَّذِي أَوْعَزَ إِلَيْكَ يَا أَبَا الَْْسَنِ ف َقَالَ عَلَّمَنِِ أَلْفَ بَا بٍ مِنَ الْعِلْمِ ف َتَحَ لَِ كُلُّ بَابٍ أَلْفَ بَابٍ وَ أَوْصَانِِ بَِِا أَنَا قَائِمٌ بُِِ إِنْ شَاَُ اللَُُّ ت َعَالىَ فَإَُِا فاضت نفسي فتاناَ بِيَدِكَ وَ امْسَحْ بَِِا وَجْهَكَ ثَُّْ وَجِّهْنِِ إِلىَ الْقِبْلَةِ وَ ت َوَلَّ أَ مْرِي وَ صَلِّ عَلَيَّ أَوَّلَ النَّاسِ وَ لََ ت ُفَارِقْنِِ حَتََّ ت ُوَارِيَنِِ فِِ رَمْسِي وَ اسْتَعِنْ بِاللَُِّ ت َعَالىَ

When Rasool-Allah had fallen asleep, he went out, and the people said to him, ‘What is that which he instructed to you, O Abu Al-Hassan? He said: ‘He taught me a thousand doors of knowledge, each door opening for me a thousand doors, and advised me with what I shall be standing with, if Allah the Exalted so Desires’.

فقال أخفى خرج فقال له الناس ما الذي أوَفْعُ إلَيْكَ أبا الحسن فقال علَّمني ألف نفث من العلم فَتَحَلَّل كُلُّ بَابٍ نفث وآوْصَانَِ بَِِا إِنْ شَاَُ اللَُُّ ت َعَالىَ

Then he (illness) worsened and the death presented, and Amir Al-Momineen was present with him. When the exit of his soul drew near, he said: ‘O Ali! Place
my head in your lap, for the Command of Allah the Exalted has come, so when my soul departs, then grab it (head) with your hand and wipe your face with it, then face me towards the Qiblah and be in charge of my matter, and pray Salat upon me with the first of the people and do not separate from me unto you cover me in my grave, and seek Assistance with Allah the Exalted’.

فَأَخَذَ عَلِيٌّ ع رَأْسَُُ ف َوَضَّ عَُُ فِِ حَجْرِهِ فَأُغْمِيَ عَلَيُِْ فَأَكَبَّتْ فاطِمَةُ ع ت َنْظُرُ فِِ وَجْهُِِ وَ ت َنْدُبُُُ وَ ت َبْكِي وَ ت َقُولُ وَ أَب ْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهُِِ

فَتَحَ رَسُولُ اللَُِّ عَيْنَُُ وَ قَالَ بِصَوْتٍ ضَئِيلٍ يَا بُنَيَّةً هَذَا ق َوْلُ عَمِّكَ أَبِِ طَالِبٍ لََ ت َقُولِيُِ

She cried for a long time, so he gestured to her with coming near him. She went near him, and he divulged a secret to her with something, her face radiated to it. Then he passed away, and the right hand of Amir Al-Momineen was under his neck, and his soul departed during it. So, he raised it towards his face and wiped with it, then turned him and closed his eyes and extended his garment upon him and became pre-occupied with the looking into his affair.

فَجَاَُتِ الرِّوَايَةُ أَنَُُّ قِيلَ لِفَاطِمَةَ ع مَا الَّذِي أَسَرَّ إِلَيْكِ رَسُولُ اللَُِّ فَسُرِّيَ عَنْكِ بُِِ مَا كُنْتِ عَلَيُِْ مِنَ الزْنِ وَ الْقَلَقِ بِوَفَاتُِِ قَالَتْ إِنَُُّ أَخْبَََنِِ أَنَّنِِ أَوَّلُ

The report has come that it was said to (Syeda) Fatima, ‘What is that which Rasool-Allah divulged to you and cheered you by it of what you have been grieving upon and the anxiety with his expiry?’ She informed me that the period will never be long with me until meet him. So, that cheered me.

556 Bihar Al Anwaar – V 22, The book of our Prophet, P 5 Ch 1 H 19
You shall pass away and they would be dying [39:30] we Revealed, Rasool-Allah ﷺ said: ‘If only I knew when that would happen’.

Surah al Nasr was Revealed and he ﷺ used to be silent between the two exclamations of Takbeer and the recitation after its Revelation. He ﷺ was saying: ‘Glory be to Allah azwj, and His azwj Praise, I seek Forgiveness of Allah azwj and repent to Him azwj’.

It was said to him ﷺ regarding that. He ﷺ said: ‘But it is a news of death for myself informed to me. Then he ﷺ cried with intense crying. It was said, ‘O Rasool-Allah azwj! Are you ﷺ crying from the death and Allah azwj has Forgiven for you what has preceded from your sins and what is delayed, [48:2]?’

He ﷺ said: ‘So where is the emerging terror, and where is the narrowness of the grave, and darkness of the grave, and where is the (Day of) Qiyamah and the terrors?’ He ﷺ lived for a year after the Revelation of this Surah”.


Al-Sudy and Ibn Abbas said, ‘Then it was Revealed: There has come to you a Rasool from yourselves. [9:128] – the Verse. He ﷺ lived after it for six months. When he ﷺ went out to the farewell Hajj, it was Revealed unto him ﷺ in the road: They are asking you for a Fatwa, Say: Allah Gives you a Fatwa regarding the person who has neither parents nor offspring; [4:176] – the Verse. So, it was named as Verse of the summer.’

Then it was Revealed unto him ﷺ, and he asws had paused at Arafaat: Today I Perfected your Religion for you [5:3]. He ﷺ lived after it for eighty one days.
Then it was Revealed unto him asws the Verse of the interest. Then, after it was Revealed: *And fear a Day in which you shall be returning* [2:281], and it is the last Verse to be Revealed from the sky. He saww lived after it for twenty one days. Ibn Jareeh said, ‘Nine nights’, and Ibn Jubeyr and Muqatil said, ‘Seven nights’.

And Allah the Exalted Said to the Prophet saww: *And Muhammad is not except for a Rasool; the Rasools have already passed away before him;* [3:144]. And Said: *And We did Make the immortality for any human from before you. So if you die, then would they be living eternally?* [21:34].

When the Prophet saww fell ill during which he saww passed away, and that was the day of Saturday, or the day of Sunday of Safar, he saww grabbed a hand of Ali asws, and a group of his companions followed him saww, and he saww headed towards Al-Baqie, then he saww said: ‘The greetings be upon you inhabitants of the graves, and congratulations to you what you have come to be in from what the people are in. The Fitna (strife) shall come like a piece of the dark night, it beginning following its end. Jibraeel as was presenting the Quran to me saww once every year, and he as has presented to me saww twice this year, and I saww do not view it except as the pre senting of my saww expiry’.

Then he saww came out on the day of Wednesday, bandaged of head, leaning upon Ali asws right hand, and upon Al-Fazl with the other hand. He saww ascended the Pulpit, praised Allah asw and extolled upon Him asw, then said: ‘As for after, O you people! A disappointment has come from me saww from between your midst, so the one who had any grievance with me saww, so let him come to me saww, I as shall give to him, and the one who had a debt for him upon me saww, so let him inform me saww with it’.

A man stood up and said, ‘O Rasool-Allah saww! There is a grievance for me with you saww. I got married and you saww had promised me that you saww will give me three ounces (of gold)’. Give it, O Fazl!’ Then he saww descended.
When it was the day of Friday, he saww ascended the Pulpit and addressed, then said: ‘O group of my saww companions! Which Prophet saww was I saww to you all. Did I saww not fight in your midst?’ – up to the end of what we reported in the Chapter of His azwj expiry’’.557

The book ‘Al-Manaqib’ of Ibn Shehr Ashub – Ibn Battah, and Al-Tabary, and Muslim, and Al-Bukhari, and worded for it that he heard Ibn Abbas saying, ‘The day of Thursday! And what is the day of Thursday!’ Then he cried until his tears dropped on the gravel.

He said, ‘The pain intensified with Rasool-Allah saww on the day of Thursday, so he saww said: ‘Bring me saww ink and a shoulder bone, I saww shall write out such a letter for you, you will never go astray after it, ever!’ They disputed, and a dispute is not befitting in the presence of the Prophet saww. They said, ‘Rasool-Allah saww has become senile’. And in a report of Muslim and Al-Tabary, ‘They said, ‘Rasool-Allah saww is senile’.

Yunus Al-Daylami – ‘The Prophet saww wanted to bequeath, so a speaker of theirs said, ‘Senility has shaded the chief of the mortals’.

(The books) ‘Al-Bukhari’ and ‘Muslim’ in a Hadeeth – Umar said, ‘The Prophet saww has been overcome by the pain and the Quran is with you all. The Book of Allah azwj suffices us’. The people of that house differed and from them was one who said, ‘Approach, Rasool-Allah saww will write a letter for you, you will never go astray after it’, and from them was one who said the word of what Umar had said. So when the clamour and the differing was a lot in the presence of the Prophet saww, he saww said: ‘Arise (to leave)!’

Ibn Abbas said, ‘Calamity of all calamities was what blocked between Rasool-Allah saww and him saww writing that letter for them, due to their differing and their clamour’.

557 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 1 H 20
(The books) ‘Musnad’ of Abu Ya’la (and) ‘Fazail’ of Ahmad, from Umm Salama ra in a Hadeeth – ‘By the One azwj Umm Salama ra swears by, the last one for a time with Rasool-Allah saww was Ali asws, and Rasool-Allah saww sent him asws regarding a need, in the morning he saww passed away. He saww was saying: ‘Ali asws has come?’ – Three times.

He (the narrator) said, ‘He asws came before the emergence of the sun. We went out from the house when we realised that for him saww there was a need for him saww. Ali asws devoted to him saww, and he saww was the last of the people with him saww for a time and went on to divulge secrets to him asws and whispering to him asws.


‘Ayesha said, ‘Rasool-Allah saww said’, and he saww was in her house, ‘When the death presents, call my saww beloved to me saww. She called Abu Bakr. He saww looked at him, then placed down his saww head, then said: ‘Call my saww beloved to me saww’. They called Umar for him saww. When he saww looked at him, he saww said: ‘Call my saww beloved to me saww’.

I said, ‘Woe be unto you all! Call Ali asws Bin Abu Talib asws to him saww. He saww does not intend other than him asws. When he saww said him asws, moved aside the cloth which was upon him saww then inserted him asws into it and did not cease clinging to him asws until he saww passed away, and his saww hand was upon him asws, 558.

(The book) ‘Al Majlis’ of Al Mufeed – Umar Bin Muhammad Al Sayrafi, from Al Abbas Bin Al Mugheira al Jowhari, from Ahmad Bin Mansour Al Ramady, from Ahmad Bin Salih, from Uteyba, from Yunus, from Ibn Shihad, from Ubeydullah Bin Abdullah Bin Utba, from Abdullah Bin Abbas who said,

‘When the expiry presented to the Prophet saww, and in the house there were men, among them being Umar Bin Al-Khattab. Rasool-Allah saww said: ‘Come, I saww shall write out such a letter for you, you will never stray after it, ever!’

558 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 1 H 21
He (Umar) said, ‘do not give him saww anything, for there is the pain upon him saww and the Quran is with you all. The Book of Allah azwj is sufficient for us’. The people of the house differed and they disputed. From them was one who said, ‘Approach, Rasool Allah saww will write for you’, and from them was one who said what Umar had said. When the clamour and the differing was a lot, Rasool Allah saww said: ‘Arise (to leave) from me saww!’

Ubeydullah Bin Abdullah Bin Utba said, ‘And Ibn Abbas was saying, ‘The calamity of all calamities is what blocked between Rasool Allah saww and him saww writing that letter for us, due to their differing and their clamour’.

The book ‘Al Majaalis’ of Al Mufeed – Umar Bin Muhammad Al Sayrafi, from Ja’far Bin Muhammad Al Hasany, from Isa Bin Mihran, from Yunu Bin Muhammad, from Abdul Rahman Bin Al Gaseel, from Abdul Rahman Bin Khalil Al Ansari, from Ikrimah, from Abdullah Bin Abbas who said,

‘Ali saws Bin Abu Talib saws and Al-Abbas Bin Abdul Muttalib, and Al-Fazl Abin Al-Abbas entered to see Rasool-Allah saww during his saww illness in which he saww passed away. They said, ‘O Rasool-Allah saww! These Helpers are in the Masjid, their men and their women are crying upon you saww’. He saww said: ‘And what makes them cry?’ They said, ‘They are fearing that you saww might pass away’.

He saww said: ‘Give me saww your hands’. Then he saww went out in a quilt and a bandage (on his saww head), until he saww sat upon the Pulpit. He saww praised Allah azwj and extolled upon Him azwj, then said: ‘As for after, O you people! What are you denying from the death of your Prophet saww? Did I saww not give the news of death to you all, and you gave the news of death to yourselves? If anyone has lived eternally then send for him, and I saww will live eternally among you all.

559 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 1 H 22
Indeed! I saww shall be with my saww Lord azwj, and I saww am leaving behind among you what if you were to adhere with it, you will never stray – Book of Allah azwj the Exalted between your midst, you are reading it morning and evening, therefore neither compete nor envy nor hate each other and become brothers just as Allah azwj has Commanded you, and I saww am leaving behind among you my saww family, the People asws of my saww Household, and I saww am bequeathing you with them asws.

Then I saww am bequeathing you with this tribe of the Helpers. You recognise them by their courage in the Presence of Allah azwj Mighty and Majestic and in the presence of His aswj Rasool saww and in the presence of the Momineen. Did they not make space in the houses, and shared the fruits, and preferred (others over their own selves) and although the extreme poverty was with them? So the one from you who is in charge of a matter someone is harmed in it or benefit it, let him accept from the benefactor the Helper, and let him overlook from their mistakes'.

And it was the last gathering he saww gathered until he saww met Allah azwj Mighty and Majestic’. 560

(From Abu Ja’far Al-Baqi’ asws having said: ‘When the expiry presented to the Prophet saww, Jibraeel as descended. Jibraeel as said to him saww, ‘O Rasool-Allah saww! Is it for you regarding the return (not to pass away)’? He saww said: ‘No, I saww have delivered the Message of my saww Lord azwj’. Then he as said to him saww: ‘Do you want the return to the world?’ He saww said: ‘No, but the lofty friends’. 24

Then Rasool-Allah saww said to the Muslims, and they had gathered around him saww: ‘O you people! There is no Prophet saww after me saww, nor any Sunnah after my saww Sunnah. So the one who claims that, his claim and his innovation would be in the Fire, and the one who claims that, then kill him, and the ones who follow him, they would be in the Fire.

560 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 1 H 23
O you people! Revive the retaliation and revive the Truth, and do not separate, and submit, and submit submissively. **Allah has Ordained: “Neither I nor My Rasool would be overcome!” Surely, Allah is Strong, Mighty [58:21]**. 561

(A) Then he**saww** said: ‘And I**saww** swear by Allah**azwj**, and I**saww** am not saying this and the men in the loins of the people of Shirk are more hopeful with me**saww** than most of you’.

Then he**saww** said: ‘By Allah**azwj**! No servant would love them**asws** (The People**asws** of the Household) except Allah**azwj** would Give him a light on the Day of Qiyamah until he returns to me**saww** at the Fountain, nor will any servant hate them**asws** except Allah**azwj** would Block him on the Day of Qiyamah’.

561 Bihar Al Anwaar – V 22, The book of our Prophet**saww**, P 5 Ch 1 H 24
Abu Ja’far asws said: ‘Surely Ubeydullah came to us with what he knows’. 562

The book ‘Kashf Al-Ghumma’ – Abu Sabit a slave of Abu Zarr ra, ‘I heard Umm Salama ra saying, ‘I heard Rasool-Allah saww during his illness in which he passed away, saying, and the room had filled up from his companions: ‘O you people! No doubt I would be passing away with a quick expiry (soon), so they will go away with me saww, and I saww have forwarded to you the word of excuse to you all.

Indeed! I saww am leaving behind among you all the Book of Allahazwj my saww Lordazwj Mighty and majestic, and my saww family, the Peopleasws of my saww Household’.

Then he saww grabbed a hand of Aliasws and raised it and said: ‘This Aliasws is with the Quran and the Quran is with Aliasws, two Caliphs, two helpers, not separating until they come to me saww at the Fountain, therefore ask them both what is that I saww leave behind in these two’. 563

From Musaasws Bin Ja’farasws, from hisasws fatherasws having said: ‘When the expiry presented to Rasool-Allahasws, heasws called the Helpers and said: ‘O community of the Helpers! The separation has arrived and Iasws have been Called, and Iasws must answer the Caller, and Iasws have been your neighbour and you were excellent neighbours, and Iasws sought help and you were excellent helpers, and you expanded regarding the wealth and expanded it among the Muslims (settlers), and you spent for the Sake of Allahazwj, glory of the souls, and may Allahazwj Recompense you for what you have done, the full Recompense.

And there has remained one, and it is completion of the matter and the ending of the matter. The deed is paired with it. Iasws view that you should not separate between the two

562 Bihar Al Anwaar – V 22, The book of our Prophetasws, P 5 Ch 1 H 25
563 Bihar Al Anwaar – V 22, The book of our Prophetasws, P 5 Ch 1 H 26
altogether. If there is measured between the two with a hair, it would not be measured. One who comes with one and leaves the other would be a rejecter of the first, and Allah\textsuperscript{azwj} will neither Accept from it an exchange, nor a replacement.

They said, 'O Rasool-Allah\textsuperscript{saww}! So where is it for us with understanding these. We shall not move away from it so we would stray and renge from Al Islam, and the Favour is from Allah\textsuperscript{azwj} and from His\textsuperscript{azwj} Rasool upon us, for Allah\textsuperscript{azwj} has Saved us from the destruction through you. O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} have delivered, and advised, and fulfilled, and you\textsuperscript{saww} have been kind with us, merciful, compassionate'.

Rasool-Allah\textsuperscript{saww} said to them: 'The Book of Allah\textsuperscript{azwj} and the People\textsuperscript{asws} of my\textsuperscript{saww} Household. The Book of Allah\textsuperscript{azwj}, it is the Quran and in it is the Argument, and the Light, and the Proof, an up to date Speech of Allah\textsuperscript{azwj}, ever-green, ever-fresh, a witness and decisive justice, and for us a guide with its Permissible and its Prohibitions, and its Ordinances. It will be standing tomorrow and Allah\textsuperscript{azwj} Cause to slip by it the feet, from the Bridge.

Preserve (for) me\textsuperscript{saww}, community of Helpers, regarding the People\textsuperscript{asws} of my\textsuperscript{saww} Household, for the Subtle, the Informed me that these two will never separate until they return to me\textsuperscript{saww} at the Fountain.

Indeed! And Al-Islam is a roof beneath which are pillars, the roof cannot stand except by these. If one of you were to come with that roof, extended, there being no pillars under it, then there is no doubt that his roof would fall down upon him and he would plunge into the Fire.

O you people! The pillars are the pillars of Al Islam, and that is the Word of the Exalted: To Him ascend the good words, and the righteous deeds raise it. [35:10]. The righteous deed is obeying the Imam\textsuperscript{asws}, the Guardian of the Command (Wali Al-Amr), and the adhering with his\textsuperscript{asws} rope.
أَيُّهَا النَّاسُ أَ فَهِمْ تُمْ اللَّهَ فِِ أَهْلِ بَيْتِِ مَصَابِيحِ الظُّلَمِ وَ مَعَادِنِ الْعِلْمِ وَ يَنابِيعِ الِْْكَمِ وَ مُسْتَقَرِّ الْمَلَائِكَةِ مِنْهُمْ وَصِيِّي وَ أَمِينِِ وَ وَارِثِي وَ هُوَ مِنْ بَِِنْزِلَةِ هَارُونَ مِنْ مُوسَى

O you people! Allah azwj, regarding my saww family asws, lanterns for the darkness, and mines of knowledge, and springs of wisdom, and residence of the Angels; from them is my saww successor asws and my saww trustee asws, and my saww inheritor, and he asws is from me saww at the status of Harun as from Musa as.

آَلََ هَلْ بَلَّغْتُ مَعَاشِرَ الَْْنْصَارِ أَلََ فَاسََْعُوا وَ مَنْ حََْرَ أَلََ إِنَّ فَاطِمَةَ بَاب ُهَا بَابِِ وَ بَيْتُهَ

Indeed! Have I saww delivered, O community of Helpers? Indeed! Listen, and the ones who are present! Indeed! (Syeda) Fatima asws, her asws door is my saww door, and her asws house is my saww house, so the one who violates it, so he has violated the Veil of Allah azwj.

قَالَ عِيسَى فَبَكَى أَبُو الَْْسَنِ ع طَوِيلًً وَ قَطَعَ بَقِيَّةَ كَلًَمُِِ وَ قَالَ هُتِكَ وَ اللَُِّ حِجَابُ اللَُِّ هُتِكَ وَ اللَُِّ حِجَابُ اللَُِّ هُتِكَ وَ اللَُِّ حِجَابُ اللَُِّ يَا أُمَُّْ صَلَوَاتُ اللَُِّ عَلَيْهَا

Isa said, ‘Abu Al-Hassan asws cried for a long time and terminated the rest of his asws speech, and said: ‘By Allah azwj, the Veil of Allah azwj was violated! By Allah azwj the Veil of Allah azwj was Violated! By Allah azwj the Veil of Allah azwj was violated! O mother asws! May the Salawat of Allah azwj be upon her asws.

قَالَ عِيسَى فَبَكَى أَبُو الَْْسَنِ ع طَوِيلًً وَ قَطَعَ بَقِيَّةَ كَلًَمُِِ وَ قَالَ هُتِكَ وَ اللَُِّ حِجَابُ اللَُِّ هُتِكَ وَ اللَُِّ حِجَابُ اللَُِّ هُتِكَ وَ اللَُِّ حِجَابُ اللَُِّ يَا أُمَُّْ صَلَوَاتُ اللَُِّ عَلَيْهَا

Then he asws said: ‘My asws father asws informed me from my asws grandfather asws Muhammad Bin Ali asws having said: ‘Rasool-Allah saww had gathered the Emigrants and said to them: ‘O you people! I saww have been Called and I saww must answer the call of the Caller, and I saww am desirous to meeting my saww Lord asw and the joining up with the my saww brothers from the Prophets as, and I saww am letting you know that I have bequeathed to my saww successor asws, and will not load you all with the load of the animals, and I saww did not leave anything from your matters’.

فَقَامَ إِلَيُِْ عُمَرُ بْ نُ الَْْطَّابِ ف َقَالَ يَا رَسُولَ اللَُِّ أَوْصَيْتَ بَِِا أَوْصَى بُِِ الَْْنْبِيَاُُ مِنْ ق َبْلِكَ قَالَ ن َعَمْ ف َقَالَ لَ

Umar Bin Al-Khattab stood up to him saww and said, ‘O Rasool-Allah saww! Have you saww bequeathed with what the Prophets as from before you saww bequeathed?’ He saww said: ‘Yes’. He said to him saww, ‘Was it with the Command of Allah aswj you saww bequeathed or with your saww own order?’

قَالَ عِيسَى فَبَكَى أَبُو الَْْسَنِ ع طَوِيلًً وَ قَطَعَ بَقِيَّةَ كَلًَمُِِ وَ قَالَ هُتِكَ وَ اللَُِّ حِجَابُ اللَُِّ هُتِكَ وَ اللَُِّ حِجَابُ اللَُِّ هُتِكَ وَ اللَُِّ حِجَابُ اللَُِّ يَا أُمَُّْ صَلَوَاتُ اللَُِّ عَلَيْهَا

He saww said to him: ‘Sit down, O Umar! I saww bequeathed with the Command of Allah aswj, and His aswj Command is to obey him asws, and I saww bequeathed with my saww order and my saww
matter is obedience to Allahazwj, and one who disobeys measww so he has disobeyed Allahazwj, and one who disobeys myasww successorasws so he had disobeyed measww, and the one who obeys miasww successorasws so he has obeyed measww, and one who obeys measww so he had obeyed Allahazwj, not what you and your companions are intending’.

Then heasww turned towards the people, and heasww was angry. Heasww said: ‘O you people! Hear myasww bequest! One who believe in measww and ratifies measww with the Prophethood, and Iasws am a Rasoolasww of Allahazwj, so Iasww bequeath with the Wilayah of Aliasws Bin Abu Talibasws, obedience to himasws and the ratification to himasws, for hisasws Wilayah is myasww Wilayah and the Wilayah of my Lordaswj’!

Iasww have delivered to you all, so let the one present deliver to the absentee. Surely, Aliasws Bin Abu Talibasws, heasws is the flag, so the one who is deficient below the flag, so he has strayed, and one who precedes himasws, will proceed to the Fire, and one who is delayed from the flag to the right would be destroyed, and the one who takes to the left would deviate, and my success is only with Allah. [11:88]. So, have you all heard?’ They said, ‘Yes’.

And by the preceding chains, from Al-Kazimasws, from hisasws fatherasws having said: ‘Amir Al-Momineenasws said: ‘Rasool-Allahasww took the book of bequests from the hand of Jibraeelas and handed it over to measws and instructed measws to unseal it. Iasws did so. And heasww instructed measws to read it. So, Iasws read it. Heasww said: ‘Jibraelas is with measww. Heasws came to measww with it this moment from the Presence of myasws Lordaswj. Iasws read it and there in it, was all what Rasool-Allahasww had bequeathed it, thing by thing, no letter left out’’.

And by the preceding chain, from himasws, from hisasws fatherasws, from hisasws grandfatherasws Al-Baqirasws having said: ‘Amir Al-Momineenasws said: ‘Iasws was cushioning the Prophetasww to
my asws chest, a night from the nights during his saww illness, and he saww was free from his bequest and in his saww presence was (Syeda) Fatima asws his saww daughter asws, and he saww had ordered his saww wives and the womenfolk to go out from his saww presence. They did so.

فَقَالَ يَا أَبَا الَْْ سَنِ تََوَّلْ مِنْ مَوْضِعِكَ وَ كُنْ أَمَامِي قَالَ ف َفَعَلْتُ وَ أَسْنَدَهُ جَبََْئِيلُ ع إِلىَ صَدْرِهِ وَ جَلَسَ مِيكَائِيلَ ع عَلَى يمَِينُِِ ف َقَالَ يَا عَلِيُّ ضُمَّ كَفَّيْكَ بَعَْْهَا إِلىَ ب َعْضٍ ف َفَعَلْتُ ف َقَالَ لَِ قَدْ عَهِدْتُ إِلَيْكَ أُحْدِثُ الْعَهْدَ لَكَ بَِِحَْْرِ أَمِينَِْ رَبِّ الْعَالَمِينَ جَبََْئِيلَ وَ مِيكَائِيلَ

He saww said: ‘O Abu Al-Hassan asws! Move from your asws place and be in front of me’. I asws did so, and Jibraeel as saww cushioned him saww, and Mikaeel as sat on his saww right. He saww said: ‘O Ali asws! Press your asws palm, part of it to a part’. I asws did so. He saww said to me asws: ‘I saww have covenanted to you asws. I saww shall pact for you asws in the presence of two trustworthy ones of Lord azwj of the worlds, Jibraeel as and Mikaeel as.

يَا عَلِيُّ بَِِقِّهِمَا عَلَيْكَ إِلََّ أَن ْفَذْتَ وَصِيَّتِِ عَلَى مَا فِيهَا وَ عَلَى ق َبُولِكَ إِيَّاهَا بِالصَّبَِْ وَ ا لْوَرَعِ عَلَى مِنْهَائِي وَ طَرِيقِي لََ طَرِيقَ فُلًَنٍ وَ فُلًَنٍ وَ خُذْ مَا آتَاكَ اللَُُّ بِقُوَّةٍ وَ أَدْخَ لَ يَدَهُ فِيمَا بَينَْ كَفَّيَّ وَ كَفَّايَ مَْْمُومَتَانِ فَكَأَنَُُّ أَف ْرَغَ ب َيْنَهُمَا شَيْئاً

O Ali asws! By both their asws rights upon you asws, implement my saww bequest upon what is therein and upon your asws acceptance of it with the patience and the devoutness upon my saww manifesto, and my saww path not the path of so and so, and so and so, and take what Allah azwj Gives you asws with strength’, and he saww inserted his saww hand between my asws palms, and my saww palms were both pressed together, and it was as if something had been deposited between them.

ف َقَالَ يَا عَلِيُّ قَدْ أَف ْرَغْتُ ب َيْنَْ يَدَيْكَ الِْْكْمَةَ وَ قََْاَُ مَا يَرِدُ عَلَيْكَ وَ مَا هُوَ وَارِدٌ لََ ي َعْزُ بُ عَنْكَ مِنْ أَمْرِكَ شَيْ

He saww said: ‘O Ali asws! I saww have deposited the wisdom and the judgment between your asws hands of what would be referred to you asws, and what will be referred, nothing from your asws matter will be taken away from you asws, and when the expiry presents to you asws, then bequeath your asws bequest to the one asws after you asws upon what I saww am bequeathing to you, and do like this without any letter nor a parchment.’

28- كَانَ الْكَافِ الُْْسَينُْ بْنُ مَُُمَّدٍ عَنِ الْمُعَلَّى عَنْ أََْْدَ بْنِ مَُُمَّدٍ عَنِ الَْْارِثِ بْنِ جَعْفَرٍ عَنْ عَلِي بْنِ إِسََْاعِيلَ بْنِ ي َقْطِينٍ عَنْ عِيسَى بْنِ الْمُسْتَفَادِ أَبِِ مُوسَى الَّْرِيرِ قَالَ حَدَّثَنِِ مُوسَى بْنُ جَ عْفَرٍ ع قَالَ:

‘It was narrated to me by Musa asws Bin Ja’far asws having said, ‘I asws said to Abu Abdullah asws, ‘Wasn’t it so that Amir Al-Momineen asws was the writer of the bequest and Rasool-Allah saww dictated upon it, and Jibraeel as and the Angels of the Proximity were the witnesses?’

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Ahmad Bin Muhammad, from al Haris Bin Ja’far, from Ali Bin Ismail bin Yaqteen, from Isa Bin Al Mustafad Abu Musa Al Zareer who said,

564 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 1 H 27
He asws said: ‘He (Abu Abdullah asws) withheld for a long while, then said: ‘O Abu Al-Hassan asws! It was so, what you asws said, but when the Command came down to Rasool-Allah saww, the bequest came down from the Presence of Allah azwj as an inscribed Ordinance. Jibraeel as said: ‘Instruct the ones in your saww presence with the exiting except for your successor asws in order for him asws to take charge from us as, and we as should witness your saww handing it over to him asws, as our responsibility for it’, meaning Ali asws.

The Prophet saww instructed with the exiting of the ones who were in the room apart from Ali asws, and Fatima asws was in what is between the curtain and the door. Jibraeel as said: ‘O Muhammad saww! Your Lord azwj Conveys the greetings to you saww and is Saying: “This is an Ordinance what was Covenanted to you saww, and Stipulated upon you saww, and Witnessed with upon you saww, and My Angels witnessed with it upon you saww, and Suffice with Me azwj, O Muhammad saww, as a Witness”.

He asws said: ‘The joints of the Prophet saww trembled and he saww said: ‘O Jibraeel as! He azwj is the Grantor of safety, and from Him azwj is the safety, and to Him azwj depends the safety return. The Mighty and Majestic Speaks the Truth and is Right. Give the Ordinance!’ He as handed it over to him saww and instructed him saww for it to be handed over to Amir Al-Momineen asws, and he saww said to him asws, ‘Read it’! So he asws read it, letter by letter. He saww said: ‘O Ali asws!! This is a Covenant of my saww Lord azwj, Blessed and High, to me saww, and He azwj Stipulated upon me saww, and it is His azwj entrustment. And I saww have delivered, and advised, and fulfilled it’.

He asws said: ‘And I asws testify for you saww, by my asws father as and my asws mother as for you saww! You saww are with the delivery and the advice and the ratification upon what you saww said, and there testify for you saww with it, my asws hearing, and my asws vision, and my asws flesh, and my asws blood’. Jibraeel as said: ‘And I as am from the witness for the both of you asws, upon that’.

He asws said: ‘(Abu Abdullah asws) withheld for a long while, then said: ‘O Abu Al-Hassan asws! It was so, what you asws said, but when the Command came down to Rasool-Allah saww, the bequest came down from the Presence of Allah azwj as an inscribed Ordinance. Jibraeel as said: ‘Instruct the ones in your saww presence with the exiting except for your successor asws in order for him asws to take charge from us as, and we as should witness your saww handing it over to him asws, as our responsibility for it’, meaning Ali asws.

The Prophet saww instructed with the exiting of the ones who were in the room apart from Ali asws, and Fatima asws was in what is between the curtain and the door. Jibraeel as said: ‘O Muhammad saww! Your Lord azwj Conveys the greetings to you saww and is Saying: “This is an Ordinance what was Covenanted to you saww, and Stipulated upon you saww, and Witnessed with upon you saww, and My Angels witnessed with it upon you saww, and Suffice with Me azwj, O Muhammad saww, as a Witness”.

He asws said: ‘The joints of the Prophet saww trembled and he saww said: ‘O Jibraeel as! He azwj is the Grantor of safety, and from Him azwj is the safety, and to Him azwj depends the safety return. The Mighty and Majestic Speaks the Truth and is Right. Give the Ordinance!’ He as handed it over to him saww and instructed him saww for it to be handed over to Amir Al-Momineen asws, and he saww said to him asws, ‘Read it’! So he asws read it, letter by letter. He saww said: ‘O Ali asws!! This is a Covenant of my saww Lord azwj, Blessed and High, to me saww, and He azwj Stipulated upon me saww, and it is His azwj entrustment. And I saww have delivered, and advised, and fulfilled it’.

He asws said: ‘And I asws testify for you saww, by my asws father as and my asws mother as for you saww! You saww are with the delivery and the advice and the ratification upon what you saww said, and there testify for you saww with it, my asws hearing, and my asws vision, and my asws flesh, and my asws blood’. Jibraeel as said: ‘And I as am from the witness for the both of you asws, upon that’.

Ali asws said: ‘And I asws testify for you saww, by my asws father as and my asws mother as for you saww! You saww are with the delivery and the advice and the ratification upon what you saww said, and there testify for you saww with it, my asws hearing, and my asws vision, and my asws flesh, and my asws blood’. Jibraeel as said: ‘And I as am from the witness for the both of you asws, upon that’.

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Rasool-Allah saww said: ‘O Ali asws! Do you asws take my saww bequest and recognise it and take responsibility to Allah azwj and to me saww of the fulfilment with whatever is in it?’ Ali asws said: ‘Yes, by my asws father as and my asws mother as for you saww! Upon me asws is its responsibility, and upon Allah azwj is His aswj Assisting me asws and Inclining me asws upon its fulfilment’.

Rasool-Allah saww said: ‘O Ali asws! I saww want to testify upon you asws with having been loyal to me saww with it on the Day of Judgment’. Ali asws said: ‘Yes asws do testify’. The Prophet saww said: ‘Jibraeel as and Mikael as are between me saww and you asws now, and they as are both present, and with them as are the Angels of Proximity to bear witness upon you asws’. He asws said: ‘Yes, let them bear witness, and I asws, by my asws father as and my asws mother as being for you saww, (accept them as) witnesses’.

Rasool-Allah saww made them witnesses, and it was among what the Prophet saww stipulated upon him asws, by the instructions of Jibraeel as regarding what Allah azwj Mighty and Majestic has Commanded, that he saww said to him: ‘O Ali asws! You asws be loyal with whatever is therein from the befriending the one who befriends Allah azwj and His azwj Rasool saww, and the disavowment and the enmity to the one who is an enemy of Allah azwj and His azwj Rasool saww and the disavowment from them, upon the observance of patience from you asws and upon the swallowing of the anger, and upon the removal of your asws rights, and the usurpation of your saww Khums, and the violation of your asws sanctity’. He asws said: ‘Yes, O Rasool-Allah saww!’

Amir Al-Momineen asws said: ‘By the One azwj Who Split the seed and formed the person (in the womb), I asws have heard Jibraeel as saying to the Prophet saww: ‘O Muhammad saww! Make him asws understand: ‘You asws sanctity will be violated, and it is a Sanctity of Allah azwj and Sanctity of Rasool-Allah saww, and upon that his asws beard would be dyed from the fresh blood of his asws head’.

Amir Al-Momineen asws said: ‘So I asws cried when I asws understood the speech from the trustworthy Jibraeel as until I asws fell down upon my asws face, and I asws said: ‘Yes, I asws accept,'
and am pleased, and even if the sanctity is violated, and the Sunnah is deactivated, and the Book (Quran) is shered, and the Kabah is demolished, and my asws beard is dyed from the fresh blood of my asws head. I asws shall be patient waiting Reckoning, forever, until I proceed to you saww.

Then Rasool-Allah saww called over (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws, and he saww let them asws know similar to what he saww had let known Amir Al-Momineen asws. They asws said similar to his asws words. He saww sealed the bequest with seals of gold, the fire not having touched it, and handed it over to Amir Al-Momineen asws.

I (the narrator) said to Abu Al-Hassan asws, ‘By my father and my mother being for you asws! You asws did not mention what was in the bequest’. So he asws said: ‘Sunnah of Allah azwj and Sunnah of His azwj Rasool saww’. So I said, ‘Was there in the bequest their (enemies) attacking and their opposition to Amir Al-Momineen asws?’ So he asws said: ‘Yes, by Allah azwj, thing by thing, and letter by letter. Have you not heard the Words of Allah azwj Mighty and Majestic: Surely, We Revive the dead, and We Write down whatever they send forward and their impacts, and We have Enumerated all things in a clarifying Imam [36:12]?’

By Allah azwj! Rasool-Allah saww had said to Amir Al-Momineen asws and Fatima asws, ‘Have I not made you asws both understand what would be preceding to you asws both, and you asws accepted it?’ They asws said: ‘Yes, and we asws would be patient upon what would dismay us asws and anger us asws’. 565

And it is reported as well from the mentioned book,

‘From Al-Kazim asws, from his asws father asws having said: ‘Ali asws Bin Abu Talib asws said: ‘It was in the bequest of Rasool-Allah saww, in its beginning: ‘In the Name of Allah azwj the Beneficent, the Merciful. This is what Muhammad asww Bin Abdullah asws pacts and bequeaths with and puts into text by the Command of Allah azwj, to his asww successor asws Ali asws Bin Abu Talib Amir Al-Momineen asws’.

565 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 1 H 28
And it was in the end of the bequest: ‘Witnessed by Jibraeel\textsuperscript{as}, and Mikaeel\textsuperscript{as}, and Israfeel\textsuperscript{as} upon what is bequested by Muhammad\textsuperscript{saww} to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and possessed by his\textsuperscript{asws} successor\textsuperscript{asws} upon what is therein upon what Yoshua Bin Nun took the responsibility for Musa\textsuperscript{as} Bin Imran\textsuperscript{as} upon what\textsuperscript{as} was performed by the successor\textsuperscript{as} of Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} upon what successors took the responsibility for before them upon the stipulation that:

Muhammad\textsuperscript{saww} is the most superior of the Prophets\textsuperscript{as} and Ali\textsuperscript{asws} the superior of the successors\textsuperscript{as}, and Muhammad\textsuperscript{saww} has bequeathed and submitted to Ali\textsuperscript{asws} and Ali\textsuperscript{asws} accepted and taken possession of the bequest upon what he\textsuperscript{asws} has been bequeathed with by the Prophets\textsuperscript{as}, and Muhammad\textsuperscript{saww} submitted the command to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and this is the Command of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} obedience, and the Masters\textsuperscript{asws} of the Command upon that there is no Prophet\textsuperscript{as}hood for Ali\textsuperscript{asws}, nor for anyone else after Muhammad\textsuperscript{saww}, and suffice with Allah as a Witness [4:79].''

And it is reported as well, copied from Al Seyyid Al Razy Al Deen Al Musawy, from the book ‘Khasaai Al Aimmah’, from Harun Bin Musa, from Ahmad Bin Muhammad Bin Ammar Al Ijaly Al Kufy, from Isa Al Zareer,

‘From Al-Kazim\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said to Ali\textsuperscript{asws} when he\textsuperscript{saww} handed over the bequest to him\textsuperscript{asws}: ‘Take (prepare) an answer for it tomorrow in front of Allah\textsuperscript{azwj} Blessed and Exalted Lord\textsuperscript{azwj} of the Throne, for I\textsuperscript{saww} will be arguing with you\textsuperscript{asws} on the Day of Qiyamah by the Book of Allah(s.w.t.), its Permissibles and its Prohibitions, and its Decisive and its Allegorical, upon what Allah\textsuperscript{azwj} Revealed and upon what I\textsuperscript{saww} instructed you\textsuperscript{asws}, and upon the Obligations of Allah\textsuperscript{azwj}, and upon the Ordinances from the enjoining with the good, and the forbidding from the evil and shunning it, along with establishing the legal punishments of Allah\textsuperscript{azwj} and its conditions, and the matters, all of them, and establishing the Salat to its timings, and giving the Zakat to its people, and performing Hajj of the House, and the Jihad in the Way of Allah\textsuperscript{azwj}. So what are you\textsuperscript{asws} saying, O Ali\textsuperscript{asws}?’”

566 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 5 Ch 1 H 29
Ali asws said: ‘May my asws father as and my asws mother as be (sacrificed) for you saww! I saww hope in the Benevolence of Allah azwj to you saww and your saww status in His azwj Presence, and His azwj Favours upon you saww. If my asws Lord azwj Assists me and Affirms me, I asws will not meet you saww in front of Allah azwj neither deficient, nor negligent, nor an exaggerator, nor having defaced your saww face (image) by saving my asws face and faces of my asws fathers and my asws mothers.

But you saww will find me asws, may my asws father as and my asws mother as be (sacrificed) for you saww, as persistently pursuing your saww bequest, and your saww manifesto, and your saww way for as long as I asws am alive until I asws arrive with it to you saww. Then the first. So, the first one from my asws sons asws will neither be a reducer nor an exaggerator’.

Ali asws said: ‘Then I asws devoted upon his saww face and upon his saww chest and I asws was saying: ‘Oh, the loneliness after you saww! May my asws father as and my asws mother as be (sacrificed) for you saww, and the loneliness of your saww daughter asws and your saww (two grand) sons asws. But my asws grief would be prolonged after you saww, O my asws brother saww! The news from the sky would be cut off from my asws house and after you saww I asws shall miss Jibraeel as and Mikaeel as, so I asws will neither feel any impact nor hear a faint sound’.

There was unconsciousness upon him saww for a long time, then he saww woke up’.

Abu Al-Hassan asws said: ‘I asws said to my asws father asws: ‘So what happened after his saww waking up?’

He asws said: ‘The woman entered to see him saww, crying, and the voices were raised, the people from the Emigrants and the Helpers clamoured at the door. While they were like that when he saww called: ‘Where is Ali asws?’ He asws came until he asws entered to see him saww’.
Ali (asws) said: ‘I (asws) devoted to him (awj). He (asws) said: ‘O Ali (asws)! Understand, may Allah (azwj) Make you (asws) understand, and Protect you (asws), and Guide you (asws), and Harmonise you (asws), and Assist you (asws), and Forgive your (asws) sins, and Raise your (asws) mention. Know, O my (asws) brother! The people will be too pre-occupied from me (saww) by whatever keeps them busy.

Rather, your (asws) example in the community is an example of the Kabah. Allah (azwj) Nominated it for the people as a flag, and rather they come from every deep ravine and far distances, and it does not come; and rather you (asws) are a flag of guidance and Noor (light) of Religion, and it is the Noor (Light) of Allah (azwj).

So, when I (saww) pass away and you (asws) are free from the entirety of what I (saww) bequeath you (asws) with and you (asws) have covered me (saww) in my (saww) grave, then stay in your (asws) house and collect the Quran upon its composition, and the Obligations and the Rulings upon its Revelation (sequence). Then accomplish that upon other than its resolves, upon what I (saww) instruct you (asws) with, and upon you (asws) is to be with the patience upon what befalls you (asws) and with it until you arrive to me (saww).

By the preceding chain from Isa Al Zareer,

‘From Al-Kazim (asws) having said: I (asws) said to my (asws) father (asws): ‘So what happened after the exit of the Angels from Rasool-Allah (saww)?’

From Al-Anwaar Volume 22

By the preceding chain from Isa Al Zareer,

‘From Al-Kazim (asws) having said: I (asws) said to my (asws) father (asws): ‘So what happened after the exit of the Angels from Rasool-Allah (saww)?’

قال فقال ثم ذخا علينا و فاطمة و الحسن و الحسن و قال ابن في بنية المراكون ع وال قال لام في بيتو الخزاع ع وال قال لمذمومة ملهم على أثاب فلا بقية أحد فقعت
He said: ‘He called Ali, and (Syeda) Fatima, and Al-Hassan, and Al-Husayn, and said to the ones who were in his house: ‘Get out from me!’ And he said to Umm Salama: ‘Be at the door and do not let anyone come near it’. She did so.

Then he said: ‘O Ali! Come near me’. He went near him. He grabbed a hand of (Syeda) Fatima and placed it upon his chest for a long time, and grabbed a hand of Ali in his other hand. When Rasool-Allah wanted to speak, his tears came. He was not able upon the speech. So, (Syeda) Fatima cried intensely, and (so did) Ali and Al-Hassan and Al-Husayn to the crying of Rasool-Allah.

(Syeda) Fatima said: ‘O Rasool-Allah! My heart is cut and my liver burns to your crying. O chief of the Prophets, from the former ones and the latter ones, and O trustee of his Lord and His Prophet! Who is for children after you? And for the humiliation to descend with me after you? Who is for your brother, and helper of your Religion? Who is for the Revelation of Allah and His Command?’

Then she cried and devoted to his face, and Ali, devoted to him, and Al-Hassan and Al-Husayn. He raised his head towards them and his hand was in his hand. He placed it in the hand of Al-Husayn and said to him: ‘O Abu Al-Hassan! This is an entrustment of Allah and entrustment of His Rasool with you, then guard it for Allah and for me regarding it, and you will be doing it.

O Ali! By Allah this is the chieftess of the people of the Paradise, from the former ones and the latter ones. By Allah this is the elder Maryam. But by Allah! My did not reach this place until asked Allah for her and for you all, so He Granted me what I had asked Him.

*Bihar Al Anwaar* Volume 22 www.hubeali.com
O Ali ﷺ! Implement what I saww am instructing you ﷺ with (Syeda) Fatima ﷺ, for I saww have instructed her ﷺ with things Jibraeel ﷺ had instructed with. And know, O Ali ﷺ! I saww am pleased with the one my saww daughter ﷺ Fatima ﷺ is pleased with, and like that is my saww Lord azwj, and His azwj Angels.

با علي وَّّ لِمْنَ لَّمْ طَلِمْهَا وَّ وَّ لِنَّ لَّمْ لَّمْنَ حَرْقَهَا وَّ وَّ لِنَّ لَّمْنَ أَخْرَجَهَا وَّ وَّ لِنَّ لَّمْنَ أَذْهَبَهَا وَّ وَّ لِنَّ لَّمْنَ شَفَهَهَا وَّ بَارَزَهَا اللَّهُمَّ إِنِّ مِنْهُمْ بَرِيٌّ وَ هُمْ مِنْ بَرِيٍّ

O Ali ﷺ! Woe be to the one who oppresses her ﷺ, and woe be to the one who swindles her ﷺ rights, and woe be to the one who burns her ﷺ door, and woe be to the one who hurts her ﷺ husband ﷺ, and woe be to the one who troubles her ﷺ and attacks her ﷺ. O Allah azwj! I saww disavow from them and they are disavowed from me saww.

ثَُّّْ وَ اللَُِّ يَائِهِ فاطِمَةُ لََ أَرْضَى حَتََّّ تَرْضَى ثَُّّْ لََ وَ اللَُِّ لََ أَرْضَى حَتََّّ تَرْضَى ثَُّّْ لََ وَ اللَُِّ لََ أَرْضَى حَتََّّ تَرْضَى

Then Rasool-Allah saww named them, and hugged (Syeda) Fatima saww to him saww and Ali saww and Al-Hassan saww and Al-Husayn saww, and said: ‘O Allah azwj! I saww am at peace to their saww Shias and a guarantor with them entering the Paradise, and am an enemy and at war to the one who are inimical to them saww and oppress them saww and precede them saww or stay back from them saww and from their saww Shias, a guarantor with them entering the Fire.

ثَُّّْ وَ اللَُِّ يَائِهِ فاطِمَةُ لََ أَرْضَى حَتََّّ تَرْضَى ثَُّّْ لََ وَ اللَُِّ لََ أَرْضَى حَتََّّ تَرْضَى ثَُّّْ لََ وَ اللَُِّ لََ أَرْضَى حَتََّّ تَرْضَى

Then, by Allah azwj O Fatima saww! I saww am not pleased until you saww are pleased, then no by Allah azwj, I saww am not pleased until you saww are pleased, then no by Allah azwj, I saww am not pleased until you saww are pleased’.

قَالَ عِيسَى فَسَأَلْتُ مُوسَى عِ وَ قُلْتُ إِنَّ النَّاسَ قَدْ أَكْثَرُوا فِِ أَنَّ النَّبَِِّ أَمَرَ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِنَاسِ ثَُّْ عُمَرَ

Isa (the narrator) said, ‘I asked Musa saww, I said, ‘The people are frequently (saying) regarding that the Prophet saww instructed Abu Bakr to pray Salat leading the people, then Umar’.

فَأَطْرَقَ عَنِِّ طَوِيلًً ثَُّْ قَالَ لَيْسَ كَمَا َُكَرُوا وَ لَكِ يَا عِيسَى كَثِيُْ الْبَحْثِ عَنِ الُْْمُورِ وَ لََ تَرْضَى عَنْهَا إِلََّ بِكَشْفِهَا

He saww bowed his saww head for a long time, then said: ‘It isn’t as they are mentioning, but you, O Isa, there are of a lot of inquiry about the matters and you are not pleased about it except with its exposure’.

فَقُلْتُ بِأَبِِ أَنْتَ وَ أُمِّي إِنَََّّّا أَسْأَلُ عَمَّا أَنْتَ فِِ دِينِِ وَ أَتُفُقَ أَنْ أَضَلَّ وَ أَنَا لََ أَدْرِي وَ لَكِنْ مَتََّ أَجِدُ مِثْلَكَ يَكْشِفُهَا لَِ

I said, ‘May my father and my mother be (sacrificed) for you saww! But rather, I ask about what I would benefit with in my Religion, and I strongly agree fearing that I might stray, and I don’t know, but when I find the like of you saww, he would uncover it for me’. 
He saws said: ‘The Prophet saws, when there was worsening in his saww illness, he saws called Ali saws. He saws placed his saws head in his saws lap, and there was unconsciousness upon him saws, and the Salat presented and there was a call (Azaan) with it. Ayesha came out and said, ‘O Umar! Go out and pray leading with the people’. He said, ‘Your father is foremost with it’. She said, ‘You speak the truth, but he is a soft man and I dislike it that the people might leap upon him, so you pray (leading) the Salat’.

Umar said to her, ‘But, he should pray (leading) Salat and I will suffice him from the attack of the attacker or a movement of any mover, along with that Muhammad saws has unconsciousness upon him saws. I do not see him saws waking up from it, and the man (Ali saws) is pre-occupied with him saws, not able upon separating from him saws – meaning Ali saws, ‘So rush with the Salat before he saws wakes up, for if he saws wakes up, I fear that he saws would instruct Ali saws with the Salat, for I have heard his saws whispering since the night and the last of his saws speech was, ‘Al-Salat! Al-Salat!’’.

He saws said: ‘Abu Bakr came out to lead Salat with the people, and the people disliked that. Then they thought that Rasool-Allah saws had instructed him. He had not exclaimed Takbeer (to begin the Salat), until he saws woke up and said: ‘Call Al-Abbas for me saws’. He was called. He and Ali saws carried him saws and they brought him saws out until he saws led Salat with the people, and he saws was sitting. Then they carried him saws and placed him saws upon his saws Pulpit. He saws did not sit upon the Pulpit after that.

And the entirety of the people of Al-Medina from the Emigrants and the Helpers gathered to him saws to the extent that the young girls came out from their hiding, and manifested crying, and shouting, and shrieking, and saying ‘We are from Allah azwj and are returning to Him azwj’, and the Prophet saws was addressing for a while and being silent for a while (intermittently).
And it was from what he\textsuperscript{sayw} mentioned in his\textsuperscript{sayw} address is that he\textsuperscript{sayw} said: ‘O community of the Emigrants and the Helpers and the ones who presented to me\textsuperscript{sayw} in this day of mine\textsuperscript{aww}, and in this time of mines, from the Jinn and the human beings, so let your ones present deliver to the absentee.

Indeed! I\textsuperscript{sayw} am leaving behind among you all the Book of Allah\textsuperscript{azwj}. In it is the Noor (Light), and the guidance, and the explanation. Nothing has been left out from it. It is an Authority of Allah\textsuperscript{azwj} for me\textsuperscript{sayw} upon you; and I\textsuperscript{sayw} am leaving behind among you the greatest flag, the flag of Religion, and the light of guidance, my\textsuperscript{sayw} successor\textsuperscript{aww} Ali\textsuperscript{aww} Bin Abu Talib\textsuperscript{aww}.

O you people! This is Ali\textsuperscript{aww} Bin Abu Talib\textsuperscript{aww}, treasure of Allah\textsuperscript{azwj} of Allah\textsuperscript{azwj} today and what is after today. One who loves him\textsuperscript{aww} and befriends him\textsuperscript{aww} today and what is after today, so he has fulfilled with what Allah\textsuperscript{azwj} had Covenant upon him, and performed whatever had been Obligated upon him; and one who is inimical to him\textsuperscript{aww} today and what is after today would come on the Day of Qiyamah as blind, and deaf, there being no argument for him in the Presence of Allah\textsuperscript{azwj}.

Indeed! He\textsuperscript{aww} is the rope of Allah\textsuperscript{azwj}, so hold tightly with it altogether and do not be disunited; - from it, and remember the Favour of Allah upon you when you were enemies, so He United between your hearts and (it was) by His Favour you became brethren [3:103].
The Quran is an Imam of guidance, and for it are guides guiding to it and calling to it with the wisdom and goodly exhortation, [16:125]. The Master of the Command after me, make him to be your Master, and he is inheritor of my knowledge, and my secrets, and my proclamations, and what the Prophets left for inheritance, and I am a recipient of inheritance and a giver of inheritance, so do not belie yourselves.'

O you people! Allah, Allah, regarding the People of my Household, for they are the cornerstones of the Religion, and lamps for the darkness, and the mines of knowledge. Ali is my brother, and my inheritor, and my Vizier, and my trustee, and the ones standing with my command, and fulfiller with my covenant being upon my Sunnah. He the first of the people to believe in me and their last ones to be pacted with during the expiry, and their first one to meet me on the Day of Qiyamah.

So, let your ones present deliver to the absentees. Indeed! And the one who leads a people with Imamate so he is blind, and in the community one who (thinks) he is more knowledgeable than him, so he has blasphemed.

O you people! And the one who had a grievance for him before me, so here I am, and the one who has a deposit for him, then let him go to Ali Bin Abu Talib regarding it, for he is a guarantor for that, all of it, until there does not remain for anyone upon me, any grievance.”

And by the preceding chain to Isa Al Zareer,

'From Al-Kazim, from his father having said: 'The Prophet said: ‘The Prophet said in his bequest to Ali, and the people were present around him: 'But by Allah, O Ali! Most of them would be returning to be Kafirs, striking each other’s necks, and there is nothing between you and seeing that except for the disappearance of my person'.

588 Bihar Al Anwaar – V 22, The book of our Prophet, P 5 Ch 1 H 31
And he saww in the beginning of the bequest: ‘O Ali asws! One from my saww wives and my saww companions who troubles you asws, so he has disobeyed me saww, and he has disobeyed Allah azwj, and I saww am disavowed from him, so disavow from them’. Ali asws said: ‘Yes, I asws have done so’.

He saww said: ‘O Allah azwj! I saww hereby testify, O Ali asws, that after me saww the people will be conspiring unjustly and spending the nights upon that, and the one who spends the night upon that, so I saww am disavowed from them, and regarding them is Revealed: a group from them spends the night in other than which they were saying; and Allah Records what they are spending the night in, [4:81]’.

And by this chain, from Al-Kazim asws, from his asws father asws having said: ‘Rasool-Allah saww said in his asws bequest to Ali asws: ‘O Ali asws! So and so (woman) and so and so (woman) will be troubling you and hating you asws after me saww. So and so (woman) would come out against you asws in an army of the iron (swords), and the other one would stay behind gathering the crowd to it. They are both the same in the matter. So, what will you asws be doing, O Ali asws?’

He asws said: ‘O Rasool-Allah saww! If they do that, I asws shall recite to them the Book of Allah azwj, and it is the Authority in what is between me asws and them both. Either they accept it, or else I asws will force them and whatever is Obligated upon them from obeying me asws and my asws right Necessitated upon them. Either they accept it, or else I asws shall keep Allah azwj as Witness and you asws as witness upon them, and I asws shall view fighting them upon their straying’.

He saww said: ‘And you will hamstring the camel, and even if it falls into the fire?’ I asws said: ‘Yes’. He saww said: ‘O Allah azwj, Witness!’

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Then he saww said: ‘O Ali asws! When they do so, do not keep the Quran as Witness upon them, for then divorce them both irrevocable from me saww, so they would be irrevocably divorced and their fathers are participants of theirs in what they work (plot) and do’.

قَالَ وَ كَانَ فِِ وَصِيَّتُِِ   يَا عَلِيُّ اصْبَِْ عَلَى ظُلْمِ الظَّالِمِينَ فَإِنَّ الْكُعْرَ   يُقْبِلُ وَ الرِّدَّةُ وَ النِّفَاقُ مَعَ الَْْوَّلِ مِنْهُمْ ثَُّْ الثَّانِِ وَ هُوَ شَرٌّ مِنُُْ وَ أَظْلَمُ ثَُّْ الثَّالِ

He saww said: ‘And it was in his saww bequest: ‘O Ali asws! Be patient upon the injustice of the unjust ones, for the Kufr would be facing you and the apostasy and the hypocrisy would be with the first of them, then the second one, and he is eviler than him and more unjust, then the third. Then the Shias would gather to you saww to fight with them the breakers (of the allegiance), and the renegades, and the followers of the strayed ones, and supplicate against them, they are the confederates and their adherents’.

And by the preceding chain, from Al-Kazim asws, from his asws father asws having said: ‘Rasool-Allah saww called Ali asws Bin Abu Talib asws before his saww expiry by a little while, and devoted to him asws. He saww said: ‘Yes, my saww brother! Jibraeel as came to me saww from the presence of Allah azwj with a Message and instructed me saww to send you with it to the people. So, go out to them and let them know and educate them from Allah azwj, and say (it is) from Allah azwj and His aswj Rasool saww:

أَي ُّهَا النَّاسُ ي َقُولُ لَكُمْ رَسُولُ اللَُِّ   إِنَّ جَبََْئِيلَ أَتَانِِ مِنْ عِنْدِ اللَُِّ بِرِسَالَةٍ وَ أَمَرَنِِ أَب ْعَثَكَ بَِِا إِلَيْكُمْ مَعَ أَمِينِِ عَلِيِّ بْنِ أَبِِ طَالِبٍ ع ق َبْلَ وَفَاتُِِ بِقَلِيلٍ فَأَكَبَّ عَلَيُِْ ف َقَالَ أَيْ أَخِي إِنَّ جَبََْئِيلَ أَتَانِِ مِنْ عِنْدِ اللَُِّ بِرِسَالَةٍ وَ أَمَرَنِِ أَنْ أَب ْعَثَكَ بَِِا إِلَيْهِمْ وَ عَلِّمْهُمْ وَ أَدِّب ْهُمْ مِنَ اللَُِّ وَ قُلْ مِنَ اللَُِّ وَ مِنْ رَسُولُِِ

‘O you people! Rasool-Allah saww is saying to you: ‘Jibraeel as came to me saww from the Presence of Allah azwj with a Message and instructed me saww that I saww send it to you all with my saww trustee Ali asws Bin Abu Talib asws.

أَلََ مَنِ ادَّعَى إِلىَ غَيِْْ أَبِيُِ ف َقَدْ بَرِئَ اللَُُّ مِنُُْ أَلََ مَنْ ت َوَالىَ إِلىَ غَيِْْ مَوَالِيُِ ف َقَدْ بَرِئَ اللَُُّ مِنُُْ وَ مَنْ ت َقَ

Indeed! One who claims to other than his father, so Allah azwj is Disavowed from him. Indeed! One who accepts as master to other than his master, Allah azwj is Disavowed from him. One who precedes upon his Imam asws or places forward an imam other than the one of Obligatory obedience, and follows an un-nominated one, a tyrant instead of the Imam asws, so he has opposed Allah azwj in His aswj Kingdom, and Allah azwj is Disavowed from him up to the Day of Qiymah, and Allah azwj will neither accept from him any exchange, nor a replacement. Have I saww delivered? – three times.

وَ مَنْ مَنَعَ أَجِيْاً أُجْرَتَُُ وَ هُوَ مَنْ عَرَف ْتُمْ ف َعَلَيُِْ لَعْنَةُ اللَُِّ الْمُتَتَابِعَةُ إِلىَ ي َوْمِ الْقِيَامَةِ. 570

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And one who prevents a worker his wages, and he is one you know, then upon him is the Curse of Allah aswj consecutively up to the Day of Qiyamah”.

35: قال السَّيِّدُ ابن طَاوِسٍ رَضِيَ اللَّهُ عَنْهُ: “عَنْ مُهَابَةَ بنِ عَبْدِ اللَّهِ نَفْسَهُ: "عَنْ يَوْسُفَ بْنِ عَلِيٍّ الْبَلْخِيِّ عَنْ أَبِِ سُعْيَدٍ الْدَمِيِّ عَنْ عَبْدِ الْكَرِمِ بْنِ هِلْلِ عَنْ الَّذِينَ بَيْنَ الْحُجَّاجِ بَيْنَ الْمُؤْمِنِينَ. خَلَصَنَا عَنْ هَذَا. "فَمَنْ أَجَرَهُ فَعَلَّهُ اللَّهُ وَ عَلَٰيْهِ فُتْحَةً عَلَى الْبَيْتِ وَ الْمَو*ّلَةِ وَ الْأَمَّةَ وَ الْمَرْجُ وَ الْأَمْرِ وَ الْأَكْرَمَ. "فَعَلَّهُ اللَّهُ فَعَلَّهُ". كَانَ يَعْقِلُ وَ يَفْتَرِقُ وَ يَقَالُ: "مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ، مَجَّرَدُ
Momineen than their own selves, [33:6], and the one whose Master I⁸⁸⁴ was, so Ali⁸⁸⁵ is his Master. Thus, the one who follows other than Ali⁸⁸⁵, upon him is the Curse of Allah⁸⁸⁶.

And I⁸⁸⁴ instructed him⁸⁸⁵ to call out: ‘One who reviles his parents, upon him is the Curse of Allah⁸⁸⁶’, and I⁸⁸⁴ keep Allah⁸⁶⁷ as Witness and keep you all as witness that I⁸⁸⁴ and Ali⁸⁸⁵ are two fathers of the Momineen, so the one who reviles one of us⁸⁸⁵, upon him is the Curse of Allah⁸⁸⁶.

When they went out, Umar said, ‘O companions of Muhammad⁸⁸⁷! Muhammad⁸⁸⁷ was not so devoted to Ali⁸⁸⁵ regarding the Wilayah in Ghadeer Kumm among others more intensely than his⁸⁸⁷ emphasising during this day of ours’.

Khabbab Bin Al-Art said, ‘This Hadeeth was before the expiry of the Prophet⁸⁸⁷ by nineteen days’.

And by the preceding chain – ‘From Musa⁸⁸⁸ Bin Ja’far⁸⁸⁸, from his⁸⁸⁸ father⁸⁸⁸ having said: ‘When it was the night in which the Prophet⁸⁸⁷ passed away, in its morning he called Ali⁸⁸⁵, and (Syeda) Fatima⁸⁸⁹, and Al-Hassan⁸⁹⁰, and Al-Husayn⁸⁹¹, and had the door closed upon him⁸⁹² and them, and said: ‘O Fatima⁸⁹³, and drew her⁸⁹³ closer to him⁸⁹⁴ and whispered to her⁸⁹⁴ for a long time of the night.

When that was prolonged, Ali⁸⁹⁵ came out and with him⁸⁹⁵ were Al-Hassan⁸⁹⁶ and Al-Husayn⁸⁹⁷, and they stood at the door, and the people were behind the door, and the wives of the Prophet⁸⁹⁸ were looking at Ali⁸⁹⁵ and with him⁸⁹⁵ were his⁸⁹⁵ two sons⁸⁹⁵.

Ayesha said, ‘For a matter what Rasool-Allah⁸⁹⁹ expelled you⁹⁰⁰ from it and is alone with his⁹⁰⁰ daughter besides you⁹⁰⁰ in this time’. Ali⁹⁰¹ said to her: ‘I⁹⁰¹ do understand that which he⁹⁰¹ is alone with her⁹⁰¹ and his⁹⁰¹ intention to it, and it is part of what you were in, and your father and his two companions, from what he⁹⁰¹ has named’. She was dumbfounded to respond any phrase to him⁹⁰¹.

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572 Bihar Al Anwaar – V 22, The book of our Prophet⁸⁸⁷, P 5 Ch 1 H 35
Ali asws said: ‘It was not long before (Syeda) Fatima asws called out to me asws, so I asws entered to see the Prophet saww, and he saww was finding his saww (last) breath. She asws cried and I asws could not control myself when I asws saw him saww in that state finding his saww (last) breath. He saww said to me asws: ‘What makes you asws cry, O Ali asws?’ This is not the time for the crying for the separation between me saww and you asws has arrived.

O Ali asws! I saww bid you asws safety of Allah azwj, O my asws brother asws. My saww Lord azwj Gave me saww a choice of what is with Him azwj, and rather my saww grieving and my saww gloom and my saww grief upon you asws and upon this is that you asws will be lost after me saww. The people have gathered upon oppressing you asws, and I saww bid you asws in safety of Allah azwj, and accept the entrustment from me’.

Then he saww hugged her asws to him saww and kissed her asws head and said: ‘But by Allah azwj! Allah azwj my Lord azwj will Take revenge and will be Wrathful to your asws anger. So, the woe, then the woe, then the woe to the unjust ones’. Then Rasool-Allah saww cried.

Ali asws said: ‘By Allah azwj! I asws reckoned a part of me asws went to his saww crying until his saww eyes bore like the rain, until his saww tears rolled down his saww beard and filled whatever was upon it, and he saww was adhering to (Syeda) Fatima asws, not separating her asws, and his saww head was upon my saww chest, and I asws was his saww pillow, and Al-Hassan asws and Al-Husayn asws were kissing his saww feet and crying in their loud voices’.

قال عليه ع ف ق أ ُّ ُ الْمَلَائِكَةِ لَ أَشْكُ فِيهَا لَِْنَّ جَبَّهَا فِِ مِثْلِ تِلْكَ اللَّيْلَةِ يُفَارِقُ النَّبِِِّ وَ لَقَدْ رَأَيْتُ بُكَاًُ مِنْهَا أَحْسَبُ أَنَّ السَّمَاوَاتِ وَ الَْْرَضِينَ قَدْ بَكَتْ لَََا

قال عليه ع ف ق أ ْْْ ِّ ُ ءِ بََْئِ جَِّ مِثْلَ الْمَطَرِ حَتََّ لَّتْ دُمُوعُُُ لِْْيَتَُُ وَ مُلًََُةً كَانَتْ عَلَيُِْ وَ هُوَ يََْتَزِ
Ali [asws] said: ‘If [asws] were to say that Jibraeel [as] was in the house, [asws] would be speaking the truth because [asws] heard crying and sound [asws] did not recognise, and [asws] knew that these were voices of the Angels, there being no doubt in it, because Jibraeel [as] would not happen to have separated from the Prophet [saww] during that night, and [asws] had viewed the crying from her [asws], [asws] reckon that the skies and the earths would be crying for her [asws].

Then he [saww] said to her [asws]: ‘O daughter [asws]! Allah [azwj] has Made a Caliph to be upon you all, and [asws] is the best of the Caliphs. By the One [azwj] Who Sent me [saww] with the Truth! The Throne of Allah [azwj] has cried to your [asws] crying, and (so did) the Angels who were around it, and the skies and the earths and whatever is in between these.

O Fatima [asws]! By the One [azwj] Who Sent me [saww] with the Truth! The Paradise is Prohibited unto the creatures until [saww] enter it, and you [asws] will be the first creature Allah [azwj] would Cause to enter after me [saww], garmented, ornamented, blissful.

O Fatima [asws]! Congratulations to you [asws]! By the One [azwj] Who Sent me [saww] with the Truth! You [asws] are the chieftess of the ones from the women who would enter it (Paradise).

By the One [azwj] Who Sent me [saww] with the Truth! Hell will exhale such and exhalation, there will neither remain an Angel of Proximity, nor a Messenger Prophet [as], except he would be stunned. He [azwj] will Say to it: “O Hell! The Subduer is Saying to you, calm down, be comfortable and settle down until Fatima [asws], daughter [asws] of Muhammad [saww] crosses over to the Gardens!” Neither will darkness nor humiliation cover her [asws].


By the One \( \text{azwj} \) Who Sent me \( \text{saww} \) with the Truth! I \( \text{saww} \) will stand to dispute with your \( \text{asws} \) enemies, and they will regret, the people who seized your \( \text{asws} \) right and cut off your cordiality, and they believed upon me \( \text{saww} \), and they will be snatched away. So I \( \text{saww} \) shall say: ‘My \( \text{asws} \) community one! My community one!’ It will be said: ‘They replaced after you \( \text{saww} \) and have now come to be in the Blazing Fire’. 573

And by the preceding chain – From Musa \( \text{asws} \) Bin Ja’far \( \text{asws} \), from his \( \text{asws} \) father \( \text{asws} \) having said: ‘Ali \( \text{asws} \) Bin Abu Talib \( \text{asws} \) said: ‘It was in the bequest that the he \( \text{saww} \) hand over Al-Hunoot (the embalming material) to me \( \text{saww} \). Rasool-Allah \( \text{saww} \) called me \( \text{saww} \) before his \( \text{saww} \) expiry by a little while. He \( \text{saww} \) said: ‘O Ali \( \text{asws} \), and O Fatima \( \text{asws} \)! This is my Hunoot from the Paradise. Jibraeel \( \text{as} \) handed it to me \( \text{saww} \) and he conveyed the greetings to both of you \( \text{asws} \) and said to you \( \text{asws} \): ‘Apportion it and segregate it for me \( \text{saww} \) and for you \( \text{asws} \) both’. 574

She \( \text{asws} \) said: ‘For you \( \text{saww} \) is a third and let Ali \( \text{asws} \) Bin Abu Talib \( \text{asws} \) be the one to consider regarding the remainder’. Rasool-Allah \( \text{saww} \) cried and hugged her \( \text{saww} \) to him \( \text{saww} \), and said: ‘(She \( \text{asws} \) is) appropriate, rational, rightly Guided, charismatic. O Ali \( \text{asws} \), speak regarding the remainder’. He \( \text{asws} \) said: ’Half of what remains is for her \( \text{asws} \) and half is for the one you \( \text{asws} \) see, O Rasool-Allah \( \text{saww} \)!’ He \( \text{asws} \) said: ‘It is for you \( \text{asws} \), so take its possession’. 574

And by the preceding chain, from him \( \text{asws} \), from his \( \text{asws} \) father \( \text{asws} \) having said: ‘Rasool-Allah \( \text{saww} \) said: ‘O Ali \( \text{asws} \)! Do you \( \text{asws} \) take responsibility of my \( \text{saww} \) debts you \( \text{asws} \) will be paying these back on my \( \text{saww} \) behalf?’ He \( \text{asws} \) said: ‘Yes’. 574

He \( \text{saww} \) said: ‘O Allah \( \text{azwj} \)! Be Witness!. Then he \( \text{saww} \) said: ‘O Ali \( \text{asws} \)! You \( \text{asws} \) will wash me \( \text{saww} \) and no one other than you \( \text{asws} \), or his vision would be blinded’. Ali \( \text{asws} \) said: ‘And why, O Rasool-Allah \( \text{saww} \)’? He \( \text{saww} \) said: ‘(It is) like that. Jibraeel \( \text{as} \) said from my \( \text{saww} \) Lord \( \text{azwj} \), no one shall see my \( \text{saww} \) nakedness apart from you \( \text{asws} \) except his vision would be blinded’. 577

573 Bihar Al Anwaar – V 22, The book of our Prophet \( \text{saww} \), P 5 Ch 1 H 36
574 Bihar Al Anwaar – V 22, The book of our Prophet \( \text{saww} \), P 5 Ch 1 H 37
Ali asws said: ‘So, how will I asws alone be strong enough upon you asws?’ He saww said: ‘You asws will be assisted by Jibraeel as, and Mikael as, and Israfeel as, and Angel of death, and Ismaeel as in charge of the sky of the world’.

He asws said: ‘Who would give me asws the water?’ He saww said: ‘Al Fazl Bin Al Abbas from without looking to anything from me saww, for it is not Permissible for him nor for others from the men and the women to look at my saww private parts, and it is Prohibited to them. When you asws are free from washing me saww then place me saww upon a plank and pour upon me asws from my saww well, Gars well, forty buckets of open mouths’.

Isa (the narrator) said, ‘Or he saww said: ‘Forty canteens’, I am doubtful about that.

He saww said: ‘Then press your asws hand, O Ali asws, upon my saww chest and present along with you asws, (Syeda) Fatima asws and Al-Hassan asws and Al-Husayn asws from without they looking at anything from my saww private parts. Then you asws will understand during that an understanding of what has happened and what is to happen, if Allah azwj the Exalted so Desires. Do you asws accept, O Ali asws?’ He asws said: ‘Yes’. He saww said: ‘O Allah azwj! Be Witness!’

He saww said: ‘O Ali asws! What will you asws do if the people have command upon you asws after me saww and they precede upon you asws, and send their tyrants to you asws calling you asws to the allegiance? Then they will grab your asws clothes pulling just as the stray camel tends to get pulled, disgusting, forsaken, grieving, worried, and after they would bring down this humiliation’.

He asws said: ‘When (Syeda) Fatima asws heard what Rasool-Allah saww had said, she asws lamented and cried, and Rasool-Allah saww cried to her asws crying and said: ‘O daughter asws! Do not cry nor hurt your asws gatherers from the Angels. This is Jibraeel as crying to you asws crying, and Mikael as, and Israfeel as in charge of the Secrets of Allah azwj. O daughter asws, don’t cry, for the skies and the earth are crying to your asws crying’.
Ali asws said: ‘O Rasool-Allah saww! Criticising is for the people, and I asws shall be patient upon whatever afflicts me asws, from being without allegiance of their, not achieving supporters, I asws will not transgress the people’. Rasool-Allah saww said: ‘O Allah azwj, Be Witness!’

He saww said: ‘O Ali asws! What will you asws do with the Quran and the necessities and the Obligations?’ He asws said: ‘O Rasool-Allah saww! I shall collect it, then go to them with it, and only keep Allah azwj Mighty and Majestic as Witness, and keep you saww as witness upon it’. He saww said: ‘I shall witness’.

Ali asws said: ‘May my asws father as and my asws mother be (sacrificed) for you asws! Who will proclaim Azaan tomorrow?’ He saww said: ‘Jibraeel as will proclaim Azaan for you asws’. He saww said: ‘Allah azwj shall instruct me as to come in your asw house if an event (of death) occurs with you asw’. He saww said: ‘Yes, O Ali asws! My asw house is my asw grave’.

And by this chain, said: ‘Ali asws said to Rasool-Allah saww: ‘O Rasool-Allah saww! You saww instructed me as to come in your saww house if an event (of death) occurs with you saww. He saww said: ‘Yes, O Ali asws! My saww house is my saww grave’.

Ali asws said: ‘May my asw father as and my asw mother be (sacrificed) for you asw! Limit for me asw which of the sides asws should come into it’. He asw said: ‘You asws will be subservient with the place and see it’.

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575 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 1 H 38
Ayesha said to him **, ‘So, where will I dwell?’ He said: ‘You will dwell in a house from the houses. But rather, it is my house, there isn’t the right for you in it except what is for others, and stay in your houses and do not display your finery like the displaying of the Pre-Islamic period before; [33:33], and do not fight against your Master and your Commander unjustly, harshly, and although you will be doing it’.

That reached Umar, from his words, and he said to his daughter Hafsa, ‘Instruct Ayesha not to expose it regarding the mention of Ali for he loves him during his life and during his expiry. But rather, the house is your house, no one can dispute you regarding it. So when the woman completes her waiting period from her husband, she would be foremost with her house. She can go to wherever she so desires to’.

And by the preceding chain, from Al-Kazim, from his father, from his grandfather Al-Baqir having said: ‘Amir Al-Momineen said: ‘While we were in the presence of the Prophet and he was finding his (last) breath, covered by a light sheet upon his face. He remained for as long as Allah so Desired him to remain, and we were around him between crying and saying, ‘We are from Allah and are returning to Him’, when he spoke and he said:

‘Faces would be whitened and faces would be blackened, and a people would be fortunate and others wretched. The companions of the cloak are five, I am their chief and there is no pride. The People of my Household are the preceding ones, the ones of Proximity. Fortunate is the one who follows them and adheres with them upon my Religion and Religion of my forefathers. You Promise is to be fulfilled, O Lord, up to the Day of Qiyamah, regarding the People of my Household.

بَيْتُكِ وَ لََ تُبَُّجِ الَْاهِلِيَّةِ الُْْولى وَ لََ تُفاَّلِعَةٌ مَوْلََكِ وَ وَلِيِّكِ ظَالِمَةً شَاقَّةً وَ إِنَّكِ لفاعليُ
Faces would be blackened and they will be returned thirsty, parched, to the Fire of Hell, tearing the first great weight, and delaying the other smaller weight. Their Reckoning is upon Allahazwj. Every person is pledged with what it earns, and third and four, the pledges would be closed. And the faces of the owners of the wealth would be blackened. Destroyed are the allies guiding the community with each other in the Fire. A Book forgotten, fled from, an judgments without knowledge. Haters of Aliasws and familyasws of Aliasws would be in the Fire, and those who love Aliasws and family of Aliasws would be in the Paradise’. Then heasw was silent”.

Al Kafi – The number, from Ahmad Bin Muhammad, from Abdul Rahman Bin Hammad and others, from Hanan Bin Sadeyr Al Sayrafi who said,

‘I heard Abu Abdullahasws saying: ‘The news of death was given to the Prophet saww himself and he saww was healthy, there wasn’t any pain with himsaww. The Trustworthy Spirit descended with it. He saww called for the congregational Salat and ordered the Emigrants and the Helpers with the weapons (to be ready). So the people gathered."

The Prophet saww ascended the Pulpit, and gave the news of death to them himselfsaww, then said: ‘saww remind and caution of Allahsaww the ruler from after me saww upon my saww community, that he should be merciful upon the group of Muslims, honour their elders and be merciful to their young ones, and dignify their scholars, and do not harm them and humiliate them, and not to impoverish them so they would disbelieve, and not close his door from them so their strong ones would devour their weak ones, and not pain them in their campaigns, so the lineages of my saww community would be cut off’.

Then hesaww said: ‘saww have delivered and advised, therefore, bear witness!’ And Abu Abdullahasws said: ‘This is the last speech Rasool-Allahsaww spoke with upon his saww Pulpit’.

Al Kafi – Mohammad Bin Yahya, from Salama Bin Al Khattab, from Suleyman bin Sama’at Al Khuzai, from Ali Bin Ismail, from Amro bin Abu Al Miqdam who said,
‘I hear Abu Ja’far asws saying: ‘do you know what are His Words: nor disobey you in good deeds’. [60:12]’ I said, ‘No’. He asws said: ‘Rasool-Allah saww said to (Syeda) Fatima asws: ‘When I saww pass away, so neither scratch a face over me saww, nor pull our hair over me saww, nor call with the woe, nor establish (professional) lamenters over me saww.

فَقَالَ لِنَفْحَ هذَا النَّضَرُ أَلَّهُ غَزِيَ وَ خَلَقُ

He (the narrator) said, ‘Then he asws said: ‘This is the good deed which Allah azwj Mighty and Majestic Said’.

579 Tafseer Furat Bin Ibrahim – Muhammad Bin Al Qasim bin Ubed transmitting from Abdullah Bin Abbas who said,

‘I heard Salman Al-Farsi ra and he ra was saying: ‘When the Prophet saww was unwell with the illness in which Allah azwj Caused him saww to pass away, I ra entered and sat down in front of him saww, and (Syeda) Fatima Al-Zahra asws entered. When she asws saw what was with him saww, the tears choked her ra until her asws tears flowed upon her asws cheeks.

فَلَمَّا رَأَهَا رَسُولُ اللَّهُ وَ قَالَ مَا يُبْكِيكُمْ يَا بَنَيَّةٌ قَالَتْ وَ كَيْفَ لَأَبْكَيْ وَ أَنَا أَرَى مَا بِكَ مِنَ الَّعْفِ فَمَنْ لَنَا بَعْدَكَ يَا رَسُولَ اللَّهِ ؟ أَلْيَأَ حَتَّىّ فَاضَتْ دُمُوعُهَا عَلَى خَدَّ يَّهَا

When Rasool-Allah saww saw her asws, he saww said: ‘What makes you asws cry, O daughter asws?’ She asws said: ‘And How can I asws not cry and I asws see what weakness there is with you saww, so who is for us asws after you saww, O Rasool-Allah saww?’. He saww said to her asws, ‘Allah azwj is for you asws, so rely upon Him azwj and be patient just as your saww forefathers asws from the Prophets as were patient and so were your asws mothers from their as wives.

يا فاطِمَة أَ وَ مَا عَلِمْتِ أَنَّ اللَّهَ تَعَالَىَ أَخَذَ أَبَاكَ فَ جَعَلَُُ نَبِيّ اً وَ بَعْثَ ُُ رَسُولًَ ثَُّْ عَلِيّ اً فَ زَوَّجْتُ كِ إِيَّ اهُ وَ جَعَلَ ُُ وَصِيّاً فَهُ وَ أَ عَظُّمَ النَّ اسِ حَقّ اً عَلَ ى الْمُسْ لِمِينَ بَعْدَ أَبِيكِ وَ أَقْدَمُهُمْ سِلْماً وَ أَعَزُّهُمْ خَطَراً وَ أَجَْْلُهُمْ خُلُقاً وَ أَشَدُّهُمْ فِِ اللَُِّ وَ فَِِّ غََْباً وَ أَشْجَعُهُمْ قَلْباً وَ أَثَّبَتُهُمْ وَ أَرْبَطُهُمْ جَأْشاً وَ أَسْخَاهُمْ كَفّاً

O Fatima asws! Or don’t you asws know that Allah azwj the Exalted Chose your asws father saww and Made him saww a Prophet saww and Sent him saww as a Rasool saww. Then Ali asws. He aswj Married you asws to him asws and Made him asws a successor asws. Thus he asws is the greatest of the people of rights over the Muslims after your asws father saww, and their ancient one of them in being peaceful, and their dearest in importance, and their most beautiful in manners, and their most severe regarding Allah azwj and regarding me saww in anger, and their bravest in heart, and their firmest and tightest in calmness, and their most generous in palm (giving).

فَفَرَحْتُ بِذَلِكَ الأَفْرَادِ عِنْدَاهُمْ وَ أَنْضَرُّتُ أَنَّ اللَّهَ لَنْ يُشْرَبَ بِيَا بَيْنَتَهَا فَالَّتِينَ فَالَّتِينَ وَ أَحْزَنَتْيُ قَالُوا كَذَٰلِكَ أَمْرُ اللَّهِ}

579 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 1 H 42
Al-Zahra asws was happy with that with intense happiness. Rasool-Allah saww said: ‘Are you asws cheered O daughter asws?’ She asws said: ‘Yes, O Rasool-Allah saww! You saww have cheered me asws and aggrieved me asws.’ He saww said: ‘Like that are the affairs of the world, its happiness is contaminated with its grief’.

فَقَالَ أَفَلَآ أَتِيْكِ بِزَوْجِكِ مِنْ مَزِيدِ الْحَبَّةِ فَقَالَتْ بَلْ يَا رَسُولَ اللَّهِ

He saww said: ‘Shall I increase for you asws regarding your asws husband asws, from the increased goodness, all of it?’ She asws said: ‘Yes, O Rasool-Allah saww!’

قَالَ إِنَّ عَلِيّاً أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَ هُوَ ابْنُ عَمِّ رَسُولِ اللَّهِ وَ أَخُ الرَّسُولِ وَ وَصِيُّ رَسُولِ الَّذِي يُصَلِّي عِيسَى خَلْفَُُ مِنْكِ وَ مِنُُْ

So these, O daughter asws, are qualities no one before him asws has been Given, nor will anyone after him asws. O my saww daughter asws! Shall I saww cheer you asws?’ She asws said: ‘Yes, O Rasool-Allah saww!’ He saww said: ‘Or, and shall I saww increase for you asws the increased goodness, all of it?’ She asws said: ‘Yes’.

قَالَ إِنَّ اللَّهَ تَعَالَى خَلَقَ الَّلْهَاءَ عَلِيّاً أَوَّلَهَا وَ زَوْجَكِ فِِ أَخْيَِْهَا أَوَّلَهَا وَ َُلِكِ ق َوْلُُُ

He saww said: ‘Ali asws is the first one to believe in Allah azwj, and he asws is a son asws of an uncle as of Rasool-Allah saww, and brother of the Rasool saww, and successor asws of Rasool saww, and husband of daughter asws of Rasool-Allah saww, and his asws two sons asws are grandsons asws of Rasool-Allah saww, and his asws uncle asws chief of the martyrs, uncle asws of Rasool-Allah saww, and his asws brother Ja’far asws is the flyer in the Paradise, son asws of an uncle asws of Rasool-Allah saww. Al-Mahdi asws, the one asws Isa as would be praying Salat behind him asws is from you asws and him asws.

فَهَذِهِ يَا بُنَيَّةِ خِصَالٌ لََْ يُعْطَهَا أَحَدٌ ق َبْلَُُ وَ لََ أَحَدٌ ب َعْدَهُ يَا بِنْتِِ هَلْ سَرَرْتُكِ قَالَتْ ن َعَ

He saww said: ‘Allah azwj the Exalted Created the creatures into two divisions and Made me saww husband in the better of the two division, and that is the Words of the Mighty and Majestic: So the companions of the right hand - what are the companions of the right hand? [56:8]. Then He azwj Made the two to be third and Made me saww and your asws husband to be in the best of these thirds, and that is Hisazwj Word: And the foremost are the foremost [56:10] These are the ones of proximity [56:11] In the Blissful Gardens [56:12]’.

قَالَ إِنِِّ لَعِنْ ُِ بْ ِ َِ عَبَّ ِ اللَّ ُِ بْ ِ َِ عِنْ َ دُ رَهْ ِ مِ ِ ب َيْتِ ِ وَ عِنْ َ دُهُ رَهْ ِ مِ ِ ب َيْتِ ُِ وَ حَوْلَ ُُ أَهْ لُ لَوْتَُ لِ وَ ثَلًَثُ ونَ رَجُ لًً مِ نْ

580 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 1 H 43
I (Majlisi) am saying, ‘I found in the book of Suleym Bin Qays, from Aban Bin Abu Ayyash, from Suleym who said,

‘I was in the presence of Abdullah Bin Abbas in his house, and with him was a group from the Shias. He said, ‘He mentioned Rasool-Allahsaww and hissaww passing away (martyrdom), so Ibn Abbas wept and said, ‘Rasool-Allahsaww said on the Day of Monday – and it was the day in which he sww passed away – and around himsaww were the Peopleasws of hissaww Household and thirty men from hissaww companions: ‘Bring to me a ‘shoulder bone’ so that Isaww may write for you all in it, a writing so that you will never go astray after mesaww and will never disagree (between yourselves) after mesaww.

But the Pharaoh of the community (Umar) prevented it. He said, ‘Surely Rasool-Allahsaww is out of hissaww mind (delirious)’ So Rasool-Allahsaww got angry and said: ‘Isaww am looking at you opposing mesaww while Isaww am still alive, so how will it be after mysaww passing away?’ He sww left the shoulder bone’.

Sulaym said, ‘Then I addressed Ibn Abbas, so he said, ‘O Sulaym, Had the man not said that, he sww would have written for us a writing (as a result of which) no one would have gone astray nor differed’. A man from the group said, ‘And who was that man?’ He said, ‘There is no way to that (naming him as Umar)’.

I was alone with Ibn Abbas after the group had left, so he said, ‘He was Umar’. I said, ‘You have spoken the truth, I have heard Aliasws, and Salmanasw, and Abu Zarraswa, and Al-Miqdadaswa all saying that he was Umar’. He said, ‘Sulaym, conceal it except from the one who is reliable from among your brothers, for the hearts of this community have drunk from the love of these two men (Abu Bakr and Umar) just as the hearts of the children of Israel had drunk the love of the calf and Al-Samiri’.

And from the mentioned book, from Aban, from Suleym who said, ‘I heard Aliasws saying: ‘Rasool-Allahsaww divulged secrets to measws on the day he sww expired and Iasws had cushioned himsaww to myasws chest, and hissaww head was upon my ears and the two women (Ayesha and Hafsa) hearkened to listened the speech.

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581 Bihar Al Anwaar – V 22, The book of our Prophetasws, P 5 Ch 1 H 44
Rasool-Allah saww said: ‘O Allah azwj! Block their ears!’ Then he saww said: ‘O Ali asws! What is your asws view of the Words of Allah azwj the Exalted: Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]? Do you asws know who they are?’ asws said: ‘Allah azwj and His aswj Rasool saww are more knowing’.

He saww said: ‘They are our asws Shias and your asws helpers, and my aswj appointment with them is at the Fountain on the Day of Qiyamah, then the communities would be kneeling upon their knees and Allah azwj would Begin in the display of His azwj creatures, and He azwj will Call you asws and your asws Shias, and they will be coming resplendent (of faces), satiated

O Ali asws! Surely, those who commit Kufr from the People of the Book and the Polytheists would be in Fire of Hell, being eternally therein. Those, they are the worst of the Created beings [98:6]. So, they are the Jews, and the clan of Umayya and their adherents. They will be Resurrected on the Day of Qiyamah as wretched, hungry, thirsty, their faces blackened”. 582

(582) Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 1 H 45
There was faintness upon him with a fainting. Then he opened his eyes and said: 'O Abbas! O uncle of Rasool-Allah! Accept my bequest and responsibility of my debts and my promises'. Al-Abbas said, 'O Rasool-Allah! You are more generous than the flowing wind and there isn’t in my wealth to fulfil your debts and your Promises'.

The Prophet said that thrice, repeating it to him, and Al-Abbas, during all that, was answering him with what he said the first time.

He said: 'The Prophet said: 'I shall be saying it to the one who will accept it and will not be saying, O Abbas, like your words'. He said: 'O Ali! Accept my bequest and responsibility of my debts and my promises.' He said: 'The tears choked me and my body shook, and I looked at the head of Rasool-Allah, going and coming (waking up intermittently) in my lap, and I was not able upon answering him. Then he said it for a second time, said: 'O Ali! Accept my bequest and responsibility of my debts and my promises'.

Then he said: 'O Bilal! Bring my sword, and my armour, and my mule and its saddle and its reins, and my belt which I used to tie upon my armour'. Bilal came with these things and paused with the mule in front of Rasool-Allah. He said: 'O Ali! Arise and take possession'.
stood in front of Rasool-Allah 

He saww looked at me asws then deliberated to his saww ring and handed it to me asws and said: ‘Here, O Ali asws, this is for you asws in the world and the Hereafter’, and the house was full from the clan of Hashim as and the Muslims.

He asws said: ‘O clan of Hashim as! O community of the Muslims! Do not oppose Ali asws for you will stray, and do not envy him asws, you will be committing Kufr. O Abbas! Stand from the place of Ali asws. He said, ‘You saww telling the old man to stand and the boy to sit down?’ He saww repeated it three times to him. Al Abbas arose standing up angrily and asws sat in my asws place.

Rasool-Allah saww said: ‘O Abbas! O uncle of Rasool-Allah saww! I saww have yet to exit from the world and I saww am enraged at you. My saww anger upon you would cause you to enter the Fire’. He returned and sat down’.

(The book) ‘Kashf Al-Ghumma’ – From Ali asws similar to it up to his saww words: ‘you will be committing Kufr’.

Then he said, ‘From Sumama from another Hadeeth in its meaning: ‘He saww said: ‘O Bilal! Bring my saww two sons asws Al-Hassan asws and Al-Husayn asws’. He went and came with them asws and cushioned them upon his saww chest. He saww went on to smell them asws. Ali asws said: ‘asws had fainted him saww, i.e. disliked it, so asws went to take them asws away from him saww.

He saww said: ‘Leave them to smell me saww and I saww to smell them asws, and they asws to provide from me saww and I saww to provide from them asws. They asws will be facing incurable illness and a mighty matter from after me saww. So, may Allah aswj Curse the one who frightens them asws. O Allah aswj! I saww entrust them to You aswj, and the righteous Momineen’.

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583 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 1 H 46
From Muhammad asws Bin Ali asws, and from Zayd son of Ali asws (Bin Al-Husayn asws), both of them asws from their asws father asws Ali asws Bin Al-Husayn asws, from his asws father asws Al-Husayn asws, from his asws father asws Bin Abu Talib asws having said: 'When Rasool-Allah saww worsened in his saww illness in which he saww passed away, his saww head was in my saww lap and the house was filled from his saww companions, from the Emigrants, and the Helpers; and Al-Abbas was in front of him saww wiping (perspiration) from his saww face with an end of his cloak.

Rasool-Allah saww went on closing his saww eyes for a while and waking up for a while. Then he saww found lightness and faced towards Al-Abbas and said: 'O Abbas! O uncle of the Prophet saww! Accept my saww bequest regarding my saww family, and regarding my saww wives, and pay off my saww debts, and fulfil my saww promises, and free me saww from my saww responsibilities'.

Al-Abbas said, 'O Prophet saww of Allah aswj! I am an old man with a lot of dependants, not being with extensive wealth, and you saww are more generous than the laden cloud and the blowing wind, if you saww could turn that away from me to someone who is more enduring for it than I am.

Rasool-Allah saww said: 'But I saww shall give it to one who will take it with its right, and one who will not be saying like what you said. O Ali asws! Here it is purely for you asws, no one should dispute you asws. O Ali asws! Accept my saww bequest and fulfil my saww promises, and pay back my saww debts. O Ali asws! Be my saww Caliph regarding my saww family and deliver on my saww behalf from after me saww.

Ali asws said: When he saww gave me asws the news of his saww own expiry, my heart palpitated and I asws was thrown into the crying to his saww words, and I asws was not able to answer
him saww anything. Then he saww repeated his saww words. He saww said: ‘O Ali asws! Will you asws accept my saww bequest?’

قَالَ فَقَلْتُ وَ قَدْ خَنَقَتْنِِ الْعَبََْةُ وَ لََْ أَكَدْ أَنْ أُبِينَ ن َعَمْ يَا رَسُولَ اللَُِّ ف َقَالَ   يَا بِلًَلُ ا

Then he saww said: ‘Yes, O Rasool-Allah saww’. He saww said: ‘O Bilal! Bring me saww my saww black clothes, come to me saww with Zulfiqar, and my saww armour ‘Zat Al Fusool’, come to me saww with my saww helmet ‘Zil Jabeen’, and my saww flag ‘Al Uqab’, and the goat and the sheep’. Bilal came with that, all of it except his saww armour which had been pawned, on that day.

ثَُّْ قَالَ ايتِنِِ بِالْمُرْتَُِزِ وَ الْعَْْبَاُِ ايتِنِِ بِالْيَعْفُورِ وَ الدُّلْدُلِ فَأَتَى بَِِا ف َوَق َّفَا بِالْبَابِ ثَُّْ قَالَ ايتِنِِ بِالَْْتَْمِيَّةِ وَ السَّحَابِ فَأَتَى بِِِمَا ف َلَمْ ي َزَلْ يَدْعُو بِشَيٍّ فَاف ْتَقَدَ عِصَابَةً كَانَ يَشُدُّ بَِِا بَطْنَُُ فِِ الَْْرْبِ فَطَلَبَهَا فَأُتَِِ بَِِا وَ الْبَيْتُ غَا ٌّ ي َوْ مَئِذٍ بَِِنْ فِيُِ مِنَ الْمُهَاجِرِينَ وَ الَْْنْصَارِ

Then he saww come to me saww with ‘Al Murtajiz’ and ‘Al Azba’a’ (horses), come to me saww with ‘Al Yafour’ and ‘Al Duldul’ (donkeys). He came with these and paused at the door. Then he saww said: ‘Come to me saww with ‘Al Lat’hamiya’ and ‘Al Sahaab’ (turbans). He came with these. He saww did not cease to call with thing by thing. He saww missed a belt he saww used to tie upon his saww belly during the war and sought it. He saww was brought it, and the house was filled with the ones in it, from the Emigrants and the Helpers.

ثَُّْ قَالَ يَا عَلِيُّ قُمْ فَاقْبِضْ هَذَا وَ مَدَّ إِصْبَعَُُ وَ قَالَ فِِ حَيَاةٍ مِنِِّ وَ شَهَادَةِ مَنْ فِِ الْبَيْتِ لِكَيْلًَ ي ُنَازِعَكَ أَحَدٌ مِنْ ب َعْدِي ف َقُمْتُ وَ مَا أَكَادُ أَمْشِي عَلَى

Then he saww said: ‘O Ali asws! Sit me asws up!’ I saww sat him saww upright and cushioned him saww to my asws chest’. Ali asws said: ‘And I saww saw Rasool-Allah saww and his saww head was heavy out of weakness, and he saww was saying, the far ones of people of the house and their near ones heard: ‘My saww brother, and my saww successor, and my saww Vizier, and my saww Caliph among my saww family is Ali asws Bin Abu Talib asws. He asws will pay off my saww debts, and fulfil my saww promises.

فَقَالَ بِعِيْنِ أَجْلِسْنِِ فَأَجْلَسْتُُُ وَ أَسْنَدْتُُُ إِلَىَ صَدْرِي قَالَ عَلِيٌّ ع ف َلَقَدْ رَأَيْتُ رَسُ

O clan of Hashim as! O clan of Abdul Muttalib asws! Do not hate Ali asws, nor oppose him asws about his asws command for you will stray, nor envy him asws and turn away from him asaww, for you will be committing Kufr. Make me saww lie down, O Ali asws I saww laid him saww down.
He said: 'O Bilal! Come to me with two sons Al-Hassan and Al-Husayn. He went and came with them, and held them to his chest, and he went on to smell them.

Ali said: 'I thought they had fainted. Abu Al-Jaroud said, 'It means Distressed him. So I went to take them away from him. He said: 'Leave them, O Ali! They can smell me and I can smell them, and they can be provided from me and I provided from them, for they will be facing incurable illness and a chronic matter. May Allah Curse the one who frightens them. O Allah! I am entrusting them to You and the righteous Momineen.'

From Salman Al-Farsi having said, 'I entered to see Rasool-Allah during his illness in which he passed away, and I sat down in front of him, and I asked him about what he was finding (how he was), and (then) I stood up in order to exit. He said to me: 'Be seated O Salman, for Allah Mighty and Majestic will Show you a matter which his from the best of the matters'.

I sat down. While I was like that when a man from his family members and a man from his companions entered, and his daughter Fatima entered among the ones who entered. When she saw what weakness there was with Rasool-Allah, the tears choked her until her tears flowed upon her face.

Rasool-Allah saw that and he said: 'What makes you cry, O daughter? May Allah Delight your eyes and not Make them cry!' She said: 'And how can I not
cry and I asws see what weakness there is with you saaww? He saaww said to her asws: ‘Rely upon Allah azwj and be patient just as your asws forefathers from the Prophets as and your foremothers from their as wives did. Shall I saaww give you asws glad tidings, O Fatima asws?’

She asws said: ‘Yes, O Prophet saaww of Allah azwj!’ Or she asws said: ‘O father saaww!’ He saaww said: ‘Do you not know that Allah azwj the Exalted Chose your asws father saww and Made him saaww a Prophet saaww, and Sent him saaww to the entirety of the creatures as a Rasool saaww. Then He aswj Chose Ali asws and Commanded me saaww to marry you saaww to him asws, and take him asws by the Command of my saaww Lord azwj as a Vizier and a successor asws.

Fatima asws was cheered and Rasool-Allah saaww turned to face her asws and said: ‘Did I saaww cheer you asws, O Fatima asws?’ She asws said: ‘Yes, O father asws’. He saaww said: ‘Shall I saaww increase you asws regarding your asws husband, and a son asws of your asws uncle asws, from increased goodness and his asws meritorious-ness?’ She asws said: ‘Yes, O Prophet saaww of Allah azwj!’

He saaww said: ‘Ali asws is the first one (known to people) to believe in Allah azwj Mighty and Majestic, and His azwj Rasool saaww, from this community. He asws and your asws mother as Khadeeja as, and the first one to back me saaww upon what I saaww had come with. O Fatima asws! Ali asws is my saaww brother asws, and my saaww ambassador, and father asws of my saaww two (grand) sons asws. All asws has been Given such qualities from the goodness, no one before him asws has been Given nor will anyone be Given after him asws. So be good in your asws consolation and know that your asws father saaww is to meet Allah azwj Mighty and Majestic’.

She asws said: ‘O father saaww! You saaww have cheered me asws and aggrieved me asws. He saaww said: ‘Like that, O daughter, are the affairs of the world, its happiness is contaminated with its grief, and its cleanliness with its filth. Shall I saaww increase for you asws, O daughter asws?’ She asws said: ‘Yes, O Rasool-Allah saaww!’
He said: ‘Allah the Exalted Created the creature and Made them as two divisions, and Made me and Ali to be in the better of the two divisions, and that is His Word: And the Companions of the right hand - what are the Companions of the right hand? [56:27].

Then He Made the two divisions as tribes and Made us to be in the best of its tribes, and that is the Word of the Mighty and Majestic: and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13].

Then He Made the tribes into Households and Made us to the in the best of its Households, in His Words, the Glorious: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].

Then Allah the Exalted Chose me from my family members and Chose Ali and Al-Hassan and Al-Husayn, and Chose you, so I am the chief of the sons of Adam, and Ali is the chief of the Arabs, and you are the chiefness of the women, and Al-Hassan and Al-Husayn are two chiefs of the youths of the inhabitants of the Paradise, and from your offspring is Al-Mahdi. Allah Mighty and Majestic will Fill the earth with justice by him just as it would have been filled with tyranny by the ones before him, 585

585 Bihar Al Anwaar – V 22, The book of our Prophet, P 5 Ch 1 H 48
CHAPTER 2 – HIS{	extsuperscript{saww}} EXPIRY, AND HIS{	extsuperscript{saww}} WASHING, AND THE SALAT UPON HIM{	extsuperscript{saww}}, AND HIS{	extsuperscript{saww}} BURIAL

1- كشف، كشف العبءة من تاريخ أحمد بن أحمد الخضاب عن أبي خفيف الفراخ، قال: قبض رسول الله ص و هو ابن ثلاث و ستين سنة في سنعة عشر من المجرة وكان قفاده أربع سنين لم تلق عليه الخروج في أيام الأربعين وكان بканه ثلاث عشرون سنة ثم هاجر إلى المدينة و هو ابن ثلاث و خمسين سنة فأقام بالمدينة عشر سنين و قبض عن في شهر ربيع الأول يوم الاثنين بليلتين خلتا منه.

And it is reported, eighteen nights from it. Al-Bagawy reported, and it is said, ten vacant from it, and it is said, eight remaining from it. It is reported by Ibn Jowzy Abu Muhammad Bin Haram, and it is said, eight vacant from Rabbi Al-Awwal’’. 586


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‘Abu Sufyan entered to see the Prophet{	extsuperscript{saww}} one day and he said, ‘O Rasool-Allah{	extsuperscript{saww}}! I want to ask you{	extsuperscript{saww}} about things’. He{	extsuperscript{saww}} said: ‘If you like I{	extsuperscript{saww}} can inform you before you even ask me{	extsuperscript{saww}}. He said, ‘Do it’. He{	extsuperscript{saww}} said: ‘You wanted to ask me{	extsuperscript{saww}} about the extent of my{	extsuperscript{saww}} age’. He said, ‘Yes, O Rasool-Allah{	extsuperscript{saww}}!’ He{	extsuperscript{saww}} said: ‘I{	extsuperscript{saww}} shall live for sixty three years’. He said, ‘I testify that you{	extsuperscript{saww}} are truthful’. He{	extsuperscript{saww}} said: ‘By your tongue, besides your heart’’. 587

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586 Bihar Al Anwaar – V 22, The book of our Prophet{	extsuperscript{saww}} P 5 Ch 2 H 1
587 Bihar Al Anwaar – V 22, The book of our Prophet{	extsuperscript{saww}}, P 5 Ch 2 H 2
(The book) ‘Illa Al-Sharaie’ – My father and Ibn Al-Waleed both together from Muhammad Al-Attar, from Al-Ash’ary, from Ibn Hashim, from Ibn Sinan, raising it, said: ‘The Sunnah regarding the embalmment is thirteen Dirhams and a third’.

Muhammad Bin Ahmad said, ‘And it is reported that Jibraeel\textsuperscript{as} descended unto Rasool-Allah\textsuperscript{saww} with embalmment, and its weight was of forty dirhams. Rasool-Allah\textsuperscript{saww} divided it into three parts – a part for him\textsuperscript{saww}, and a part for Ali\textsuperscript{asws}, and a part for (Syeda) Fatima\textsuperscript{asws}’.

Al-Kafi – Ali, from his father, raising it, said, ‘The Sunnah regarding the embalmment is thirteen Dirhams and a third’, and said, ‘Jibraeel\textsuperscript{as} . . . – up to end of the Hadeeth’.

\textsuperscript{588} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 5 Ch 2 H 3
When it was the third day, Jibraeel\textsuperscript{as} descended with the Angel of death and with them was an Angel called Ismaeel\textsuperscript{as} in the air upon seventy thousand Angels. Jibraeel\textsuperscript{as} preceded them and said: ‘O Ahmad\textsuperscript{saww}. Allah\textsuperscript{azwj} Mighty and Majestic Sent me\textsuperscript{as} to you\textsuperscript{saww} as an honour for you\textsuperscript{saww} and a merit for you\textsuperscript{saww} and especially to ask you\textsuperscript{saww} about what He\textsuperscript{azwj} is more Knowing with than you\textsuperscript{saww} are. He\textsuperscript{azwj} Said: “How are you\textsuperscript{saww} feeling, O Muhammad\textsuperscript{saww}?”. He\textsuperscript{saww} said: ‘I find myself\textsuperscript{saww}, O Jibraeel\textsuperscript{as}, gloomy and I find myself\textsuperscript{saww}, O Jibraeel\textsuperscript{as} stressed’.

The Angel of death sought permission. Jibraeel\textsuperscript{as} said: ‘O Ahmad\textsuperscript{saww}. This is the Angel of death seeking permission to you\textsuperscript{saww}. He did not seek permission unto anyone before you\textsuperscript{saww} nor will he be seeking permission unto anyone after you\textsuperscript{saww}’. He\textsuperscript{saww} said: ‘Permit him’. So, Jibraeel\textsuperscript{as} permitted him.

He came until he paused in front of him\textsuperscript{saww} and said: ‘O Ahmad\textsuperscript{saww}. Allah\textsuperscript{azwj} Sent me to you\textsuperscript{saww} in whatever you\textsuperscript{saww} order me. If you\textsuperscript{saww} were to order me with capturing your\textsuperscript{saww} soul, I shall capture it, and if you\textsuperscript{saww} dislike, I shall leave it’. The Prophet\textsuperscript{saww} said: ‘Will you do that, O Angel of death?’ He said, ‘Yes, that is what I am Commanded with, that I obey you\textsuperscript{saww} in whatever you\textsuperscript{saww} order me’.

Jibraeel\textsuperscript{as} said to him\textsuperscript{saww}: ‘O Ahmad\textsuperscript{saww}. Allah\textsuperscript{azwj} Blessed and Exalted is Desirous in meeting you\textsuperscript{saww}. Rasool-Allah\textsuperscript{saww} said: ‘O Angel of death! Continue to what you have been Commanded with’. Jibraeel\textsuperscript{as} said: ‘This is the last time I\textsuperscript{as} shall tread the earth. But rather it used to be my\textsuperscript{as} need from the world’.

When Rasool-Allah\textsuperscript{saww} passed away, may Allah\textsuperscript{azwj} Send Salwat upon his\textsuperscript{saww} good soul and upon his\textsuperscript{saww} pure Progeny\textsuperscript{asws}. The consolation came. A comer came, they heard his faint sound and did not see his person. He said, ‘The greetings be upon you all and Mercy of Allah\textsuperscript{azwj}: Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement [3:185].’
Surely in Allah\textsuperscript{azwj} there is consolation from every difficulty and a replacement from every perishing one, and coming across all that is lost. Therefore rely with Allah\textsuperscript{azwj} and hope to Him\textsuperscript{azwj}, for the afflicted one is one who is deprived of the Rewards. And the greetings be upon you and Mercy of Allah\textsuperscript{azwj}'.

\textbf{Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}} said: ‘Do you all know who this is? This is Al-Khizr\textsuperscript{asws}.

The book ‘Qurb Al Asnaad’ – Abu Al Bakhtary,

‘From Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from Ali\textsuperscript{asws}: ‘The grave of Rasool-Allah\textsuperscript{saww} was raised from the ground by a measurement of a palm’s width and the water was sprinkled upon it. Ali\textsuperscript{asws} said: ‘And the Sunnah is that the water be sprinkled upon the grave’.

The book ‘Al Ihtijaj’ – In a report of Suleym Bin Qays Al Hilali,

‘From Salman Al-Farsi\textsuperscript{ra} having said: ‘ra came to Ali\textsuperscript{asws} and he\textsuperscript{asws} was washing Rasool-Allah\textsuperscript{saww}, and he\textsubscript{saww} had bequeathed that no one other than Ali\textsuperscript{asws} should wash him\textsuperscript{saww} and informed about him\textsuperscript{saww} that he\textsuperscript{asws} will not want to turn over any limb from him\textsuperscript{saww} except it would be turned over for him\textsuperscript{asws}.

And Amir Al-Momineen\textsuperscript{asws} had said to Rasool-Allah\textsuperscript{saww}: ‘Who will assist me\textsuperscript{asws} upon washing you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘Jibraeel\textsuperscript{as}.

When he\textsuperscript{asws} had washing him\textsuperscript{saww}, he\textsuperscript{asws} entered me\textsuperscript{ra} (into the room), and entered Abu Zarr\textsuperscript{ra}, and Al Miqdad\textsuperscript{ra}, and Fatima\textsuperscript{asws}, and Hassan\textsuperscript{asws}, and Husayn\textsuperscript{asws}. He\textsuperscript{asws} proceeded and we formed rows behind him\textsuperscript{saww} and prayed Salat upon him\textsuperscript{saww}, and Ayesha was in the room, not knowing, Jibraeel\textsuperscript{as} had seized her vision.\footnote{589 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 5 Ch 2 H 4}
Then entered ten from the Emigrants and ten from the Helpers and they were praying Salat and exiting until there did not remain anyone from the Emigrants and the Helpers except he had prayed Salat upon him asaww. 

7 - Ma' al Amali lil Shaykh Al Tusi – Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman Bin Shareek, from his father, from Abu Is'haq, from Abdullah Bin Abu Bakr Bin Amro, form his father who said,

8 - Ma' al Amali lil Shaykh Al Tusi – Ibn Makhlad, from Muhammad Bin Abdul Wahid, from Muhammad Bin Ammar Al Abasy, from Ahmad Bin Tariq, from Ali Bin Hashim, from Muhammad Bin Ubeydullah, from Awn Bin Abu Rafie, from his father,

\[\text{The boo} \] 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman Bin Shareek, from his father, from Abu Is'haq, from Abdullah Bin Abu Bakr Bin Amro, form his father who said,

Rasool-Allah asaww expired in the month of Rabbi Al Awwal during twelve passed from the month of Rabbi Al Awwal, on the day of Monday, and was buried on the night of Wednesday’. 

From Al asws Bin Abu Talib asws having said: ‘I came to the Prophet saww of Allah awj and he saww was ill, and there his saww head was in the lap of a man as handsome as I asws have seen from the creatures, and the Prophet saww was asleep. When I asws entered to see him saww, the man said: ‘Approach to the son saww of your asws uncle as, for you asws are more rightful with him saww than me’.

\[\text{The Prophet saww said: ‘Do you asws know who the man is?’ I asws said: ‘No, may my asws father as and my asws mother as be (sacrificed) for you saww!’ The Prophet saww said: ‘That is Jibraeel as. He as}\]
was narrating to me until there was lightness with me from my pain and I slept and my head was in his lap’. 593

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When Rasool-Allah was unwell and his companions were in his presence, Ammar Bin Yasser stood up to him and said to him, ‘May my father and my mother be sacrificed for you! O Rasool-Allah! Who from us would wash you when that happens from you?’ He said: ‘That is Ali Bin Abu Talib because he will not think of (turning) a limb from my limbs except the Angels would assist him upon that’.

He said to him, ‘May my father and my mother be sacrificed for you, O Rasool-Allah! So, who from would pray Salat upon you when that happens?’ He said: ‘Shh! May Allah have Mercy on you’.

Then he said to Ali: ‘O son of Abu Talib! When you see my soul to have separated from my body, then wash me, then clean my wash and my shroud in these two clothes, or in white (cloth) of Egypt and a Yemeni cloak, and do not exaggerate regarding my shroud, and carry me until you place me at the edge of my grave.

The first one to pray Salat upon me is the Subduer, Majestic is His Majesty, from above His Throne, then Jibraeel and Mikaeel and Israfeel among an army of the Angels, none can count them except Allah Majestic and Mighty , then they will be circling with the Throne, then the dwellers of the people of the sky, then the elder ones of my family and my wives the near ones. So the near ones would be gesturing with gestures and submit submissively, not hurting me with voices a lamentation nor shrieking.

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593 Bihar Al Anwaar – V 22, The book of our Prophet, P 5 Ch 2 H 8
Then he saww said: ‘O Bilal! Come to me with the people!’ The people gathered and Rasool-Allah saww came out bandaged of head with his saww turban, leaning upon his saww bow until he saww ascended the Pulpit. He saww praised Allah azwj and extolled upon Him azwj, then said: ‘Community of my saww companions! Which Prophet saww have I saww been to you all? Did I saww not fight in your midst? Were not my saww teeth broken? Wasn’t my saww forehead injured? Didn’t the blood flow upon my saww face until my saww beard was soaked? Didn’t I saww endure hardship and difficulties with the ignorant ones of my saww people? Did I saww not tie a stone upon my saww belly out of hunger?’

They said, ‘Yes, O Rasool-Allah saww! You saww have been patient for the Sake of Allah azwj, and of the evil scourge of Allah azwj, a preventer. May Allah azwj Recompense you saww on our behalf the most superior of the Recompense’. He saww said: ‘And you, may Allah azwj Recompense you all’.

He saww said: ‘My saww Lord azwj Mighty and Majestic Judged and Vowed that He azwj will not Allow an injustice of an unjust one, so I saww adjure you with Allah azwj! Whichever man from you who had any injustice before Muhammad saww, he should stand and take retaliation from it, for the retaliation in the house of the world is more beloved to me saww than the retaliation in the house of the Hereafter upon the heads of the Angels and the Prophets azw.

A man from the ends of the people, called Sawadah Bin Qays stood up to him saww and said to him saww, ‘May my father and my mother be sacrificed for you saws, O Rasool-Allah saww!’ When you saww were returning from Al-Taif I was facing you saww and you saww were upon your saww camel Al-Azba’a and the stick Al-Mamshouq was in your saww hand. You saww raised the stick and you saww intended the ride and it hit my stomach. I don’t know whether it was deliberate or a mistake’.

He saww said: ‘Allah azwj Forbid that it would happen to be deliberate’. Then he saww said: ‘O Bilal! Stand to go to the house of (Syeda) Fatima saws and bring me saww the stick Al-Mamshouq’. Bilal went out and he was calling out in the markets of Al-Medina, ‘Community
of people! Who is the one who will give the retaliation from himself before the Day of Qiyamah? Here is Muhammad saww giving the retaliation from himself saww before the Day of Qiyamah!

And Bilal knocked the door to (Syeda) Fatima asws and he said, 'O Fatima asws! Arise, for your asws father wants the stick Al-Mamshouq'. Fatima asws came and she asws was saying: 'O Bilal! And what will my saww father saww do with the stick, and this isn’t a day of the stick?' Bilal said, 'O Fatima asws! Don’t you asws know that your saww father saww has ascended the Pulpit and he saww is bidding farewell to the people of Religion and the world'.

(Syeda) Fatima asws cried and said: 'Oh grief to your saww grief O father saww! Who is for the poor and the needy, and the traveller? O beloved of Allah azwj and beloved of the hearts!' Then she asws gave Bilal the stick, and he went out until he gave it to Rasool-Allah saww.

Rasool-Allah saww said: ‘Where is the old man?’ The old man said, ‘Here I am, O Rasool-Allah saww! My father and my mother be (sacrificed) for you saww!’ He saww said: ‘Come and take retaliation from me until you are pleased’. The old man said, ‘Uncover for me from your saww belly, O Rasool-Allah saww. He saww uncovered from his saww belly. The old man said, ‘May my father and my mother be (sacrificed) for you saww!’ Will you saww allow me to place my mouth upon your saww belly’. He saww Permitted for him.

He said, ‘I seek Refuge with the place of the retaliation from the belly of Rasool-Allah saww, from the Fire of the Day of the Fire’. Rasool-Allah saww said: ‘O Sawadah Bin Qays! Are you excusing or retaliating?’ He said, ‘But I am excusing, O Rasool-Allah saww. He saww said: ‘O Allah azwj! Pardon Sawadah Bin Qays just as he has excused Your azwj Prophet saww Muhammad saww.

Then Rasool-Allah saww stood up and entered the house of Umm Salama ra and he saww was saying: ‘Lord sawwj! Keep the community of Muhammad saww safe from the Fire and Ease the Reckoning upon them’. Umm Salama said, ‘O Rasool-Allah saww! What is the matter ra see
you saww gloomy, changed of colour?’ He saww said: ‘I saww have been Given the news of my saww own death this moment, so peace be to you ra in the world for you ra will not be hearing after this day the voice of Muhammad saww, ever!’

Umm Salama ra said, ‘Oh its grief! A grief upon you saww the regret cannot even reach, O Muhammad saww!’ Then he saww said: ‘Call for me saww the beloved of my saww heart and delight of my saww eyes, (Syeda) Fatima asws. The (unconsciousness) came.

(Syeda) Fatima asws came and she asws was saying: ‘May my asws soul be ransomed for your saww soul, and my asws face for the saving of your saww face, O father saww! Will you saww not speak to me asws, for I asws am looking at you saww and see you saww to be separating from the world, and I asws see the soldiers of the death overcoming you saww severely?’

He saww said to her asws: ‘O daughter asws! I saww am separating from you asws, so the greetings be unto you asws from me saww’. Sha asws said: ‘O father saww! So, where would I asws meet you saww on the Day of Qiyamah?’ He saww said: ‘At the reckoning’. She asws said, ‘Supposing asws don’t meet you saww at the Reckoning?’ He saww said: ‘At the intercession of my saww community’. She asws said, ‘Supposing I saww don’t meet you saww at the intercession of your saww community?’

He saww said: ‘At the Bridge. Jibraeel as would be on my saww right, and Mikaeel as on my saww left, and the Angels behind me saww and in front of me saww would be calling out: ‘Lord azwj! Keep safe the community of Muhammad saww from the Fire, and Ease the reckoning upon them!’

(Syeda) Fatima asws said: ‘Where will my asws mother as Khadeeja as be?’ He saww said: ‘In a castle having four doors for it leading to the Paradise’. Then there was faintness upon Rasool-Allah saww. Bilal entered and he was saying, ‘The Salat! May Allah azwj have Mercy on you saww’. Rasool-Allah saww went out and prayed Salat leading the people and lightened the Salat, then said: ‘Call Ali asws Bin Abu Talib asws for me saww , and Asama Bin Zayd’.
They came. He saww placed his saww hand upon a shoulder of Ali asws and the other upon Asama, then said: ‘Come with me saww to Fatima asws’. They came with him saww until he saww placed his saww head in her asws lap, and there Al-Hassan asws and Al-Husayn asws were crying and lamenting, and they asws were saying: ‘May our asws selves be sacrificed for your saww self, and our asws faces for your saww face’.

Rasool-Allah saww said: ‘Who are there two, O Ali asws?’ He asws said: ‘They are your saww two sons asws, Al-Hassan asws and Al-Husayn asws’. He saww hugged them asws and kissed them asws. And Al-Hassan asws was crying more intensely, so he saww said to him asws: ‘Stop, O Hassan asws, for you asws are splitting Rasool Allah saww’.

The Angel of death descended and said: ‘The greetings be unto you saww, O Rasool-Allah saww!’ He saww said: ‘And upon you be the greetings, O Angel of death, there is a need for me saww to you’. He said, ‘And what is your saww need, O Prophet saww of Allah azwj?’ He saww said: ‘My saww need is that you will not capture my saww soul until Jibraeel as comes to me as and greets unto me saww and I saww greet unto him as’.

Then Jibraeel as descended and said: ‘The greetings be unto you saww, O Abu Al-Qasim saww!’ He saww said: ‘And upon you as be the greeting, O Jibraeel as! Come near me saww my saww beloved Jibraeel as’. He as went near him saww. The Angel of death descended. Jibraeel as said to him: ‘O Angel of death! Preserve the Advice of Allah azwj regarding the soul of Muhammad saww’.

The Angel of death went out and he was saying: ‘Oh Muhammad saww!’ Jibraeel as met him in the air and said: ‘O Angel of death! Did you capture the soul of Muhammad saww?’ He said, ‘No O Jibraeel as. He saww asked me not to capture it until he saww meets you as, so you as would greet unto him saww and he saww greets unto you as’.

Jibraeel as said: ‘O Angel of death! Don’t you see the gates of the sky opened up for the soul of Muhammad saww? Don’t you see the Maiden Houries having adored for the soul of Muhammad saww?’
And Jibraeel asc was on his saww right and Mikaeel asc on his saww left and the Angel of death went to take his saww soul. When he uncovered the cloth from the face of Rasool-Allah asc, he saww looked at Jibraeel asc and said to him asc during the difficulties: ‘Are you asc abandoning me saww?’. He asc said: ‘O Muhammad saww! You shall pass away and they would be dying [39:30] Every soul shall taste the death, [29:57].’

It is reported from Ibn Abbas, ‘Rasool-Allah asc’, during that illness, had said: ‘Call my saww beloved for me saww. So, they went on calling man after man, and he saww kept turning away from him. It was said to (Syeda) Fatima asws: ‘Go to Ali asw, for we do not see Rasool-Allah saww intending other than Ali asws’. (Syeda) Fatima asws sent a message to Ali asws. When he asws entered, Rasool-Allah saww opened his saww eyes and his saww face was jubilant.

Then he saww said: ‘To me saww, O Ali asws! He asws did not cease to go closer to him saww until he saww grabbed his asws hand and made him asws to be seated by his saww head. Then there was fainting upon him saww. Al-Hassan asws and Al-Husayn asws came wailing and crying until they paused at Rasool-Allah saww.

Ali asws intended to keep them asws away from him saww, but Rasool-Allah saww woke up and said: ‘O Ali asws! Leave me saww to smell them asws and they asws smell me saww, and I saww provide from them asws and they provide from me saww. But they asws would both be oppressed after me saww, and killed unjustly. May the Curse of Allah aswj be upon the one who oppressed them asws – saying that thrice.

Then he saww extended his saww hand towards Ali asws and pulled him asws to him saww until included him asws under his saww quilt which was upon him saww, and placed his saww mouth upon his asws mouth and went on whispering for a long time until his saww goodly soul came out.
Ali asws crept out from beneath his saww quilt and said: ‘May Allah azwj Magnify your recompenses regarding your Prophet saww, for Allah azwj has Taken him saww to Him azwj.

The voices were raised with the clamour and the wailing. It was said to Amir Al Momineen asws, ‘What is that which Rasool-Allah saww whispered to you asws with when he saww included you asws beneath his saww sheet?’ He asws said: ‘He saww taught me asws a thousand doors, each door opening for me asws a thousand doors’.

He asws nourished me asws when small, and housed me asws when olders, and sufficed me asws of the poverty, and remedied me asws from the orphan-hood, and made me asws needless from the seeking, and saved me asws of the earning, and advanced to me asws the self, and the children, and the family. This is regarding the expenditure of the affairs of the world, along with what he saww specialised me asws with from the ranks which guided me asws to lofty privileges in the Presence of Allah azwj Mighty and Majestic.

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594 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 9
595 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 10
It befell with me\(^{\text{asws}}\), from the expiry of Rasool-Allah\(^{\text{saww}}\) what I\(^{\text{asws}}\) did not happen to think the thought of, if I\(^{\text{asws}}\) had carried it by force, I\(^{\text{asws}}\) would have repelled it. I\(^{\text{asws}}\) saw the people from my\(^{\text{asws}}\) family to be between alarm, not controlling his panic nor curbing his self, nor strong upon bearing the fatality what had befallen, the panic having done away his patience, and his intellect stupefied, and a barrier to have formed between him and the understanding and the views, and the words, and the listening.

And the rest of the people from other than the clan of Abdul Muttalib\(^{\text{asws}}\) were between consoling, instructing with the patience and assisting the crying to their crying, panicking to their panic. And I\(^{\text{asws}}\) carried myself\(^{\text{asws}}\) upon the patience during his\(^{\text{saww}}\) expiry by necessitating the silence and the pre-occupation with what he\(^{\text{saww}}\) had instructed me\(^{\text{asws}}\) with, and washing him\(^{\text{saww}}\), and embalming him\(^{\text{saww}}\), and enshrouding him\(^{\text{saww}}\), and the Salat upon him\(^{\text{saww}}\), and placing him\(^{\text{saww}}\) in his\(^{\text{saww}}\) grave, and collecting the Book of Allah\(^{\text{azwj}}\) and His\(^{\text{azwj}}\) Covenant to His\(^{\text{azwj}}\) creatures.

Neither did the gush of tears pre-occupied me\(^{\text{asws}}\) from that, nor did the exultation of the exhalation, nor the burning harm, nor the tremendous calamity, until I\(^{\text{asws}}\) fulfilled regarding that the Obligatory rights of Allah\(^{\text{azwj}}\) Mighty and Majestic and of His\(^{\text{azwj}}\) Rasool\(^{\text{saww}}\) upon me\(^{\text{asws}}\), and I\(^{\text{asws}}\) reached from it that which he\(^{\text{saww}}\) had instructed me\(^{\text{asws}}\) with, and I\(^{\text{asws}}\) endured it patiently, in anticipation.’

Then he\(^{\text{asws}}\) turned towards his\(^{\text{asws}}\) companions and said: ‘Isn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen\(^{\text{asws}}\)!’


(The book) ‘Ikmaal Al Deen’ – Ali, Bin Ahmad Al Daqqaq, from Hamza Bin Al Qasim, from Ali Bin Al Juneyd Al Razy, from Abu Awanah, from Al Husayn Bin Ali, from Abdul Razaq, from his father, from Masya a slave of Abdul Rahman Bin Awf, from Abdullah Bin Masoud who said,
‘I said to the Prophet saww, ‘O Rasool-Allah saww! Who will wash you saww when you saww pass away?’ He saww said: ‘Every Prophet saww is washed by his as successor asws’. I said, ‘So, who is your asws successor asws?’ He saww said: ‘Ali asws Bin Abu Talib asws’.

I said, ‘How long will he asws live for after you saww, O Rasool Allah saww?’ He saww said: ‘Thirty years, for Yoshua Bin Noon as, successor as of Musa as lived for thirty years from after him as, and Safra’a daughter of Shuayb as, wife of Musa as, came out against him as and said, ‘I am more rightful with the command than you as are. So, he as fought her in a battle and made her a captive, and was good to her in her captivity.

And the daughter of Abu Bakr will be going out against Ali asws among such and such thousand from my saww community, and he asws will be fighting her and kill her fighters, and make her a captive, and be good to her in her captivity, and regarding her Allah azwj the Exalted has Revealed: And stay in your houses and do not display your finery like the displaying of the Pre-Islamic period before; [33:33] – meaning Safra daughter of Shuayb as

The book) ‘Basaai Al Darajaat’ – Ahmad Bin Muhammad, and Ahmad bin Is’haq, from Al Qasim Bin Yahya, from one of our companions,

‘From Abu Abdullah asws having said: ‘When Rasool-Allah saww passed away, Jibraeel as came down and with him were the Angels and the Spirit, those who used to descend during the night of the Pre-determination (Laylat Aal Qadr).

He asws said: ‘There was an opening of the vision for Amir Al-Momineen asws, and he asws saw them in the horizons of the skies to the earth washing the Prophet saww along with him asws, and praying Salat with him asws upon him saww, and digging for him asws. By Allah azwj! No one dug for him asws apart from them until when he saww placed in his saww grave, they descended with the ones who descended and placed him saww.’

597 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 12
He saw and it was opened up for Amir Al-Momineen asws, his hearing and he heard him advising them with it. He cried and heard them saying, 'We will not give him any struggle and rather he is our Master after you, except that he isn't going to see us with his sight after this time of ours. 

Until when Amir Al-Momineen asws passed away, Al-Hassan asws and Al-Husayn asws saw similar to that which he asws seen and the Prophet saww had seen as we well, the Angels like those doing with the Prophet as, until when Al-Hassan asws passed away, Al-Husayn asws saw from him similar to that, and the Prophet saww and Ali asws had both witnessed the Angels, until when Al-Husayn asws died, Ali asws Bin Al-Husayn asws saw similar to that from him asws, and the Prophet saww had seen, and Ali asws, and Al-Hassan asws had witnessed the Angels.

Until when Ali asws Bin Al-Husayn asws passed away, Muhammad asws Bin Ali asws saw similar to that, and the Prophet saww had seen, and Ali asws, and Al-Hassan asws, and Al-Husayn asws witnessing the Angels, until when Muhammad asws Bin Ali asws passed away, Ja'far asws saw similar to that, and the Prophet saww had seen, and Ali asws, and Al-Hassan asws, and Al-Husayn asws, and Ali asws Bin Al-Husayn asws, witnessing the Angels, until when Ja'far asws dies, Musa asws would see from it similar to that. That is how it flows to our last one’.

Jarir Bin Muawiya who said, 'Ja'far asws Bin Muhammad asws said to me: 'Rasool-Allah saw called Ali asws and said to him asws: 'O Ali asws! When I saw pass away, then pour six containers of water. When you have poured, then perform my saw washing, and my sawr embalming, and my sawr shrouding. When you have shrouded me and embalmed me saw, then grab me saw and make

598 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 13
me saww to be seated, and place your asws hand upon my saww chest, and ask me saww about whatever comes to you asws.

I said to Abu Abdullah asws, ‘May I be sacrificed for you asws! Is there any limitation for the water to limit it?’ He asws said: ‘Rasool-Allah saww said to Amir Al-Momineen asws: ‘When I saww pass away, then pour for me saww six containers of water of the well of Gars, and wash me saww, and enshroud me saww, and embalm me saww. When you asws are free from my saww washing, then grab the centre of my saww shroud and make me saww to be seated, then ask me saww about whatever you asws so desire to. By Allah azwj! You asws will not ask me saww about anything except I saww shall answer you asws.

The book ‘Basair Al Darajaat’ – Ahmad Bin Muhammad bin Isa, from Al Bazanty, from Fuzeyl Sukara who said,

Allahazwj the Exalted Whispered to Ali asws (directly) on the day he asws washed Rasool-Allah saww.

From Al-Reza asws having said: ‘When Rasool-Allah saww passed away, Al-Khizr as came and paused at the door of the house, and in it were Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws, and Rasool-Allah saww had been covered with a cloth.

(The book) ‘Qasas Al-Anbiya’ – The Prophet saww passed away on the day of Monday, two nights remaining from Safar in the year eleven from the Emigration’.

The Book ‘Ikmal Al Deen’ – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Ja’far Bin Ahmad, from Ibn Fazzal,

(The book) ‘Basaair Al Darajaat’ – Ali Bini Muhammad, from Hamdan Bin Suleyman Al Neshapury, from Abdullah Bin Muhammad Al Yamani, from Manie, from his grandfather, from Abu Rafie who said,
He as said: ‘The greetings be upon you all, O People of the Household! Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement; [3:185]. Surely, in Allah azwj, there is a replacement from every one who dies, and a consolation from all calamities, and coming across every one lost, therefore rely upon Him azwj, and trust in Him azwj, and I as shall seek Forgiveness for me and you all’.

Amir Al-Momineen asws said: ‘This is my brother Al-Khizr as. He has come to console you for your Prophet saww’.

(The book) ‘Ikmal Al Deen’ – Al Talaqany, from Ahmad al Hamdany, from Ali Bin Al Hassan Bin Sazzal, from his father,

‘From Abu Al-Hassan Al-Reza asws having said: ‘When Rasool-Allah saww passed away, a come came to them and paused at the door of the house. He as consoled them with it, and the People asws of the Household were hearing his as speech and not seeing him as. Ali asws Bin Abu Talib asws said: ’This, he as is Al-Khizr as having come to you to console you for your Prophet saww’.

(The book) ‘Ikmal Al Deen’ – Al Talaqany, from Abdullah Bin Ahmad Bin Muhammad Bin Isa, from Ali Bin Saeed Bin Bashir, from Ibn Kasib, from Abdullah Bin Maymun Al Mukanney,

‘From Ja’far asws Bin Muhammad asws, from his father asws, from Ali asws Bin Al Husayn asws in a lengthy Hadeeth saying at the end of it: ‘When Rasool-Allah saww passed away, and the consolation came. A comer came to them, they heard his faint voice and did not see his person.

From Al Anwaar V 22, The book of our Prophet saww, P 5 Ch 2 H 18 603
From Al Anwaar V 22, The book of our Prophet saww, P 5 Ch 2 H 19
He said, ‘The greetings be upon you all, and Mercy of Allahazwj and Hisazwj Blessings: Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement; [3:185]. Surely, in Allahazwj there is consolation from every calamity, and a replacement from every one who dies, and coming across of all what is lost, therefore trust in Allahazwj and hope to Himazwj, for the afflicted is the one who is deprivess of the Rewards. And the greetings be upon you all, and Mercy of Allahazwj and Hisazwj Blessings’.

Aliasws Bin Abu Talibasws said: ‘Do you know who this is? This is Al-Khizras’.

The book) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, form Ali, from Abu Baseer,

‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww was poisoned on the day of Khyber. The meat spoke and said, ‘O Rasool-Allahsaww! I am poisoned’.

Heasws said: ‘The Prophetsaww said during hissaww expiry: ‘My saww is being cut by the meal which I saww ate at Khyber, and there is none from a Prophetas nor a successoras except heas is a martyr’.

The book) ‘Basair Al Darajaat’ – Ibrahim Bin Hashim, from Ja’far Bin Muhammad, from al Qaddah,

‘From Abu Abdullahasws having said: ‘A Jewess poisoned the Prophet saww in a forearm (of a grilled sheep). And Rasool-Allahsaww used to love the forearm and the shoulder, and disliked the thighs due to its vicinity from the urinary tract’.

Heasws said: ‘When she came with the grill, hesaww ate from the forearm, and hesaww used to love it, so hesaww ate whatever Allahazwj so Desired. Then the forearm said, ‘O Rasool-Allahsaww! I am poisoned’. So, hesaww left it, and the poison did not cease to infringe with himsaww until hesaww passed away’.

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605 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 20
606 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 21
607 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 22
‘From Abu Abdullah asws having said: ‘Do you know the Prophet saww either tends to die or gets killed? Allah azwj is Saying: ‘so if he dies or is killed will you turn back upon your heels? [3:144]. He saww was poisoned before the death. Those two (women) quenched him saww with it. We asws said: ‘Both of them (Ayesha and Hafsa) and their fathers (Abu Bakr and Umar) are the evilest of the creatures of Allah aswj, 608.

The book ‘Fiqh Al-Reza asws’ – ‘It is reported that Ali asws washed the Prophet saww in a shirt and enshrined him saww in three clothes – two desert clothes and one cloth Yemei Hibra, and Abu Talha dug the grave for him saww. Then Abu Talha came out and Ali asws entered the grave and spread out his asws hands and placed the Prophets saww and entered him saww into the grave.

And he (the narrator) said, ‘When Ali asws had washed Rasool-Allah saww and was free from washing him saww, he asws looked into his saww eyes and saw something in them. He asws devoted to it and inserted his asws tongue and wiped whatever was in them. He asws said: ‘May my asws father as and my asws mother as be (sacrificed) for you saww, O Rasool-Allah saww! You saww were good alive, and good as deceased’. The knowledgeable one asws said it’.

And Ja’far asws said: ‘Rasool-Allah saww bequeathed to Ali asws: ‘None should wash me saww other than you asws’. Ali asws said: ‘O Rasool-Allah saww! Who will give me saww the water, and you saww are a heavy man, I asws will not be able to turn you saww?’

He saww said: ‘Jibraeel as would be with you asws, assisting you asws, and Al-Fazl will give you saww the water, and tell him to close his eyes, for no one will see my saww private parts except his eyes would be blinded’.

608 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 23
He (Ja’far\textsuperscript{asws}) said: ‘Al-Fazl was giving him (Ali\textsuperscript{asws}) the water and Jibraeel\textsuperscript{as} assisted him\textsuperscript{asw}, and Ali\textsuperscript{asws} washed him\textsuperscript{saww}. When he\textsuperscript{saww} was free from washing him\textsuperscript{saww} and enshrouding him\textsuperscript{saww}, Al-Abbas came to him\textsuperscript{asws} and said, ‘O Ali\textsuperscript{asws}! The people have gathered to bury the Prophet\textsuperscript{saww} in Baqie (cemetery) chapel and a man from them would be leading (the Salat)’.

Ali\textsuperscript{asws} went out to the people and said: ‘O you people! Do you not know that Rasool-Allah\textsuperscript{saww} is our Imam\textsuperscript{saww} alive and (when) deceased? And do you know that he\textsuperscript{saww} cursed the one who makes the grave a praying place, and cursed the one makes a (another) god to be with Allah\textsuperscript{azwj}, and cursed the one who broke his\textsuperscript{saww} teeth, and cracked his\textsuperscript{saww} gums’.

He (Ja’far\textsuperscript{asws}) said: ‘They said, ‘The matter is up to you\textsuperscript{asws}, so do whatever you\textsuperscript{asws} deem fit’. He\textsuperscript{saww} said: ‘And I\textsuperscript{saww} shall bury Rasool-Allah\textsuperscript{saww} in the spot in which he\textsuperscript{saww} passed away’.

Then he\textsuperscript{saww} stood at the door and prayed Salat upon him\textsuperscript{saww}, then instructed the people, ten by ten, to pray over him\textsuperscript{saww}, then to be going out\textsuperscript{609}.

(609) Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 5 Ch 2 H 24
Ali asws said: ‘I asws did that and he saww informed me asws with what would be happening up to the establishment of the House, and there is none from a group which will be happening except and I asws recognise the people who will be straying it away from the people of its rightful ones’.

When Amir Al-Momineen asws intended to wash the Rasool saww, called Al-Fazl Bin Al-Abbas and instructed him to give him asws the water to wash him saww after blindfolding his eyes. Then he asws tore his saww shirt from the direction of its pocked until he asws reached the navel, and took charge of washing him saww, and embalming him saww, and enshrouding him saww, and Al-Fazl kept giving him asws the water and assisting him asws upon it.

When he asws was free from washing him asws and preparing him saww, went forward and prayed Salat upon him saww, alone, and did not participate anyone in the Salat upon him saww, and the Muslims were in the Masjid engaging in vain talks regarding, ‘Who would be leading them in the Salat upon him saww’, and ‘Where would he saww be buried’ (etc.).

Amir Al-Momineen asws came out to them and said to them: ‘Rasool-Allah saww is our Imam saww, alive and (when) deceased, so a group after group from you should enter and pray upon him saww without a prayer leader, and leaving, and that Allah saww the Exalted did not Cause any Prophet saww to pass away except and He azwj had Chosen his as grave in it, and asws shall bury him saww in his saww room in which he saww passed away’.

610 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 25
611 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 26
The people submitted to that and were pleased with it; and when the Muslims had prayed upon him, Al-Abbas Bin Abdul Muttalib sent a man to Abu Ubeyda Bin Al-Jarrah, and he used to dig for the people of Makkah and lament, and that was the habit of the people of Makkah; and he sent to Zayd Bin Sahil, and he used to dig for the people of Al-Medina and place the planks. He called them both and said, ‘O Allah! I chose for You Prophet, and found Abu Talha Zayd Bin Sahil, and said to him, ‘Dig a grave for Rasool-Allah’.

He said: ‘Let Aws Bin Khowly enter’, and he was a participant of battle of Badr, more meritorious than the clan of Awf (and) than Al-Khazraj. When he entered, Ali said to him: ‘Descend in the grave, and Amir Al-Momineen placed Rasool-Allah upon his hands and straightened him in his grave. When he arrive to the ground, he said to him: ‘Go out’.

So he went out and Ali descended in the grave and uncovered from the face of Rasool-Allah, and place his cheek upon the ground facing towards the Qiblah, upon his right. Then he placed the brick upon it and released the soil upon him. And that was during the day of Monday, two nights remaining from Safar of the year ten from his emigration, and he was sixty three years old.

And most of the people did not attend the burial of Rasool-Allah, due to what flowed between the Emigrants and the Helpers in quarrelling regarding the matter of the Caliphate, and most of them missed the Salat upon him due to that. And in the morning (Syeda)
Fatima\textsuperscript{aw} came calling out: ‘O evil (of the) morning!’ Abu Bakr heard her\textsuperscript{aw} and said to her\textsuperscript{aw}, ‘It is your\textsuperscript{aw} morning, which is the evil morning’.

And the people seized the opportunity due to the pre-occupation of Ali\textsuperscript{aw} Bin Abu Talib\textsuperscript{aw} with Rasool-Allah\textsuperscript{saww} and the clan of Hashim\textsuperscript{as} had been cut off from them due to their being with Rasool-Allah\textsuperscript{saww}. So, they rushed to choose a ruler of the command and concurred to Abu Bakr and did not concur to the differing of the Helpers regarding what was between them and dislike of the freed ones (of Makkah), and those who hearts were inclined, from delaying the matter until the clan of Hashim\textsuperscript{as} were free.

So, they settled the matter in settlement and pledged allegiances to Abu Bakr for his presence in the place, and the well-known reasons available for the people from it, what they were accused of, this book isn’t the place to mention it, and the word will be spread out regard it in detail.

And the reports have come that when it was completed for Abu Bakr what was completed, and he was pledged allegiance to by the ones who pledged allegiance, a man came to Amir Al-Momineen\textsuperscript{aw} and he\textsuperscript{aw} was evening the grave of Rasool-Allah\textsuperscript{saww} with a shovel in his\textsuperscript{aw} hand. He said to him\textsuperscript{aw}, ‘The people have pledged allegiance to Abu Bakr and failure has occurred for the Helpers due to their differing, and the freed ones of Makkah rushed with the pact to the man out of fear from the command coming to you\textsuperscript{aw}.’

He\textsuperscript{aw} placed a side of the shovel upon the ground and his\textsuperscript{aw} hand was upon it, then said: ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful. \textit{Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2] And We have Tested those from before them. So Allah will Make known those who are truthful and He will Make known the liars [29:3] Or do those who are doing the evil deeds reckon that they can outrun Us? Evil is what they are judging [29:4]’}.

وَ فَذَٰلِكَ جَاءَ أَبُو سُفْيَانَ إِلَىَ بَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ عَلَى النَّظَرِ فِي أَمْرِهِ فَ نَادَى بَنِي هَاشِمِ لَُّ طَمُّعُوا النَّاسَ فِيكُمْ.

وَ لَا سِبْلًا لِّلَّهِ مِنْ مَّرَّةٍ وَ عَدِيٍّ، وَ لَسْبُتْ مَا إِلَّا أَبُو حُسَينُ عَلِيَّ.
And Abu Sufyan had come to the door of Rasool-Allah\textsuperscript{saww}, and Ali\textsuperscript{asws} and Al-Abbas were both obtainable upon the considering regarding its matter, and he called out (a poem), 'Clan of Hashim\textsuperscript{as}! Do not let the people covet regarding you, nor Taym Bin Marra be heard, or Adayy. The command is not except among you and to you, and there isn’t anyone for it except Abu Hassan Ali\textsuperscript{asws}. O Abu Hassan\textsuperscript{asws}! I shall give it a firm hand (support), for you are with the command which has been seeking for a long time'.

Then he called out at the top of his voice, 'O clan of Hashim\textsuperscript{as}! O clan of Abd Manaf\textsuperscript{as}! Are you pleased that father of a faction, the bastard son of the bastard rule over you all? But, by Allah\textsuperscript{azwj}, if you so desire, I shall fill it (Al-Medina) upon them with cavalry and infantry!'

Amir Al-Momineen\textsuperscript{asws} called out to him: 'Return, O Abu Sufyan! By Allah\textsuperscript{azwj}, you do not intend Allah\textsuperscript{azwj} with what you are saying. You have never ceased to plot against Islam and its people, and we are pre-occupied with Rasool-Allah\textsuperscript{saww}, and upon every person is what he earns, and He is my\textsuperscript{asws} Guardian of what is to follow'.

Abu Sufyan left to go to the Masjid and found the clan of Umayya gathered in it. He made them greedy upon the command and they did not get up for it, and the Fitna (strife) was pervasive, and the afflictions all-inclusive, and the causes of evil were harmonised, the Satan\textsuperscript{azwj} was enabled with it, and they were assisted in it by the people of blatant lies and the aggression.

The people of Eman were forsaken in their denial of it, and that was the interpretation of the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{And fear a Fitna (strife) which only affect those of you who are unjust in particular; [8:25]612}.

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\textsuperscript{612} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 5 Ch 2 H 27
(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – ‘He saww stayed at Al-Medina for ten years, then performed the farewell Hajj, and nominated Ali asws as an Imam asws on the day of Ghadeer Khumm. When he saww entered Al-Medina, he saww sent for Usama Bin Zayd and ordered him to go to where his father had been killed, and made to be in his army and under his flag – Abu Bakr, and Umar, and Abu Ubeyda; and the army of Usama was at Al-Jurf, and he saww complained of the complaint in which he saww passed away, and he saww was saying during his saww illness: ‘Sent the army of Usama’, and used to repeat that.

When year eleven entered, he saww stayed at Al-Medina in Al-Muharram, and was ill for days, and passed away during the second from Safar on the Monday day, and it is said the day of Friday on the twelve nights passed from the month of Rabbi Al-Awwal, and there were ten years between his saww arrival at Al-Medina and his saww passing away, and he saww passed away before the setting of the sun and he saww sixty three years old.

Ali asws washed him saww with his saww cloth by a bequest from him saww. And in a report, and it had been called out with that, and he saww remain without being buried for three days. The people prayed Salat upon him and Abu Talha Zayd Bin Sahil the Helper dug a grave for him saww, and Ali asws buried him saww, and he asws was assisted by Al-Abbas, and Al-Fazl, and Usama.

The Helpers called out, ‘O Ali asws! We remind you of Allah azwj and our right today from Rasool-Allah saww that a man from us should go to enter (the grave)’. He asws said: ‘Let Aws Bin Khowly enter’. When he asws had straightened him saww in his saww grave, he asws said to him: ‘Go out’, and he asws squared his saww grave’.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Ahmad in his (book) ‘Musnad’, from Ibn Abbas, ‘When Rasool-Allah saww was unwell with the illness in which he saww passed away, he saww said: ‘Call Ali asws for me saww’. Ayesha said, ‘We will call Abu Bakr for you saww’. Hafsa said, ‘We will call Umar for you saww’. Umm Al Fazl said, ‘We will call Al-Abbas for you saww’.

613 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 28
When they had gathered, he saww raised his saww head and did not see Ali asws, so he saww was silent. Umar said, ‘Arise from Rasool-Allah saww!’.

And from the way of the People asws of the Household – Ayesha called her father, but he saww turned away from him; and Hafsa called her father and he saww turned away from him, and Umm Salma ra called Ali asws. He saww whispered to him asws for a long time, then there was unconsciousness upon him saww.

Al-Hassan asws and Husayn asws came shouting and crying until they asws fell upon Rasool-Allah saww, and Ali asws intended to move them asws aside from him saww. Rasool-Allah saww woke up, then said: ‘O Ali asws! Leave them asws for me to smell them asws and they asws to smell me saww, and I asws provide from them asws and they asws provide from me saww’.

Then he saww pulled Ali asws under his saww sheet and placed his saww mouth on his asws mouth whispering to him asws. When the death presented to him saww, he saww said to him asws: ‘O Ali asws! Place my saww head in your asws lap, for the Command of Allah azwj has come. So, when my saww soul departs, then grab it with your asws hands and wipe your asws face with it, then face me saww towards the Qiblah, and be in charge of my saww matter and pray Salat upon me asws as the first of the people, and do not separate from me saww until you asws have covered me saww in my saww grave, and seek Assistance with Allah azwj Mighty and Majestic’.

And Ali asws took his saww head and placed it in his asws lap and there was unconsciousness upon him saww. Fatima asws cried, and he saww gestured towards her asws with the going near him saww and he saww divulged a secret to her asws of something, her asws face was joyful to the story. Then he saww passed away, and Amir Al Momineen asws extended his asws hand until his saww throat, and he asws was overflowing (with tears) during it, and raised it to his asws face and wiped it with it, then directed him saww and extended his saww cloth upon him saww, and went on to deal with his saww instructions’.
And it is reported that Jibraeel\textsuperscript{as} said: ‘The Angel of death is seeking permission to you\textsuperscript{saww}, and he has not sought the permission of anyone before you\textsuperscript{saww} nor will he after you\textsuperscript{saww}. He\textsuperscript{saww} permitted to him. He entered and greeted unto him\textsuperscript{saww} and said: ‘O Ahmad\textsuperscript{saww}, Allah\textsuperscript{azwj} the Exalted has Sent me to you\textsuperscript{saww} that I should obey you\textsuperscript{saww}, whether I should take (your\textsuperscript{saww} soul) or return’. He\textsuperscript{saww} ordered him with the taking’.

Al-Baqir\textsuperscript{asws} – When the expiry presented to Rasool-Allah\textsuperscript{saww}, Jibraeel\textsuperscript{as} descended and said: ‘O Rasool-Allah\textsuperscript{saww}! Do you\textsuperscript{saww} want the return to the world?’ He\textsuperscript{saww} said: ‘No, and I\textsuperscript{saww} have delivered (the Message)’. Then he\textsuperscript{saww} said to him\textsuperscript{saww}: ‘O Rasool-Allah\textsuperscript{saww}! Do you want to return to the world?’ He\textsuperscript{saww} said: ‘No, the lofty friends’.

And it is reported – Ali\textsuperscript{asws} crept out from under his\textsuperscript{saww} sheet and said: ‘May Allah\textsuperscript{azwj} Magnify your Recompenses regarding your Prophet\textsuperscript{saww}'. It was said to him\textsuperscript{asws}, ‘What is that which Rasool-Allah\textsuperscript{saww} whispered to you\textsuperscript{asws} with?’ He\textsuperscript{asws} said: ‘He\textsuperscript{saww} taught me\textsuperscript{asws} a thousand doors of knowledge. Each door opened for me\textsuperscript{asws} a thousand doors, and bequeathed to me\textsuperscript{saww} with what I\textsuperscript{asws} am going to stand with, if Allah\textsuperscript{azwj} so Desires’.

Abu Abdullah Bin Majah in (the book) ‘Al-Sunan’, and Abu Ya’la Al-Mowsuly in (the book) ‘Al-Musnad’ – Anas (well-known fabricator) said, (Syeda) ‘Fatima\textsuperscript{asws} was saying when the Prophet\textsuperscript{saww} worsened (illness): ‘O father\textsuperscript{saww}! Jibraeel\textsuperscript{as} is lamenting to us\textsuperscript{asws}. O father\textsuperscript{saww}! How close he\textsuperscript{as} is from his\textsuperscript{as} Lord\textsuperscript{azwj}. O father\textsuperscript{saww}! The Garden of Al-Firdows is his\textsuperscript{as} shelter. O father\textsuperscript{saww}! Answer to Lord\textsuperscript{azwj} of His\textsuperscript{azwj} Call’.

Al-Kafi – The womenfolk of the Clan of Hashim\textsuperscript{as} gathered and went on to mention the Prophet\textsuperscript{saww}. Fatima\textsuperscript{asws} said: ‘Leave the counting and upon you is to be with the supplication’.
And the Prophet sAWW said: ‘O Ali asWS! One who is afflicted with a calamity so let him remember his calamity with me sAWW, for it is from the biggest of the calamities’.

And Amir Al-Momineen asWS prosed: ‘The death neither lest a parent remain nor a child, this is the way to what no one has seen. This Prophet sAWW and he sAWW did not remain eternally for his community. If Allah azwj had let any creature remain eternally, he saww would have remained eternally. There are arrows for the death regarding us without missing (their targets), one whom an arrow misses today, will not miss him tomorrow’.

Al-Zahra asWS, ‘When someone dies on a day, reduce his remembrance, and remember my father sAWW, since he saww passed away, by Allah azwj, I asWS have increased remembering, when the death separated between us asWS, and I asWS comforted my soul with the Prophet sAWW Muhammad saww. I saww said to it: ‘The deaths are our ways, and the one who does not die during his day (today), will be dying the next day’.

Ibrahi, ‘I was patient to every calamity and froze, and knew that the person is without eternality. Or do you not see that the events are enormous, and you see the death lying in ambush to the men. So when you remember a calamity, be brave to it and remember your calamity with the Prophet sAWW Muhammad saww’.
And others, ‘If the world, its remaining was permanent, Rasool-Allahsaww would have been eternal in it’.

(The books) ‘Tareekh’ of Al-Tabari and ‘Ibana’ of Al-Ukbari – Ibn Masoud said, ‘It was said to the Prophetsaww, ‘Who will wash yousaww, O Rasool-Allahsaww?’ Heasaww said: ‘The closest of mysaww relatives’.

(The book) ‘Hilyat Al-Awliya’ and ‘Tareekh’ of Al-Tabari – ‘Aliasws Bin Abu Talibasws had washed the Prophetsaww, and Al-Fazl poured the water upon himsaww, and Jibraeelas said: ‘How aromatic yousaww are alive and (when) deceased’.

(The book) ‘Masnad’ of Al-Mowsay in a Hadeeth from Ayesha, ‘Then it (room) was vacated between himsaww and the Peopleasws of hissaww Household. Aliasws and Usama Bin Zayd washed himsaww.

Al Safwani in (the book) ‘Al Ihan and Al Mihan’, by his chain from Ismail Bin Abdullah, from his father,

‘From Aliasws having said: ‘Rasool-Allahsaww bequeathed to measws: ‘When Isaww pass away, then wash measaww with seven containers from mysaww well, the well of Gars’’.

Ibana Ibn Batah, ‘Yazeed Bin Bilal said,

‘Aliasws said: ‘The Prophetsaww bequeathed that no one should wash himsaww apart from measws: ‘No one will see mysaww private parts except his eyes would be blinded’. 

Heasws said: ‘Iasws did not grab any limb except it was as if it is being turned with measws by thirty men, until Iasws was free from washing himsaww.’
And it is reported that when Ali\textsuperscript{asws} wanted to wash him\textsuperscript{saww}, called Al-Fazl Bin Abbas to assist him\textsuperscript{asws}, and he was blindfolded of the eyes, and Ali\textsuperscript{asws} had instructed him with that, fearing the blindness upon him’.

And Abu Ja’far\textsuperscript{asws} said: ‘The people said, ‘How will the Salat be prayed upon him\textsuperscript{saww}?’ Ali\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} is an Imam alive and (when) deceased’. Ten by ten (people) entered and prayed Salat upon him\textsuperscript{saww} on the day of Monday, and Tuesday night until the morning, and the day of Tuesday until the near relatives had prayed Salat upon him, and the special ones, and the people of Al-Saqeefa did not attend, and Ali\textsuperscript{asws} had sent Bureyda to them, and rather their allegiances had been completed after his\textsuperscript{saww} burial’.

And Amir Al-Momineen\textsuperscript{asws} said: ‘\textsuperscript{asws} heard Rasool-Allah\textsuperscript{saww} saying: ‘But rather this Verse was Revealed regarding the Salat upon me\textsuperscript{saww} after Allah\textsuperscript{azwj} Causes me\textsuperscript{saww} to pass away: Surely, Allah and His Angels are Sending Salawat upon the Prophet. [33:56] – the Verse’.

And Al-Baqir\textsuperscript{asws} was asked, ‘How was the Salat upon the Prophet\textsuperscript{saww}?’ He\textsuperscript{asws} said: ‘When Amir Al-Momineen\textsuperscript{asws} had washed him\textsuperscript{saww}, and enshrouded him\textsuperscript{saww}, laid him\textsuperscript{saww} down, and ten (men) entered to him\textsuperscript{saww}. They circled around, then Amir Al-Momineen\textsuperscript{asws} stood in their midst and said: Surely, Allah and His Angels [33:56] – the Verse.

The people said the like what he\textsuperscript{asws} said, until the people of Al-Medina and the people of nobility had prayed Salat upon him\textsuperscript{saww}.

And they differed, ‘Where should he\textsuperscript{saww} be buried?’ Some of them said, ‘In Al-Baqie’, and others said, ‘In the courtyard of the Masjid’. Amir Al-Momineen\textsuperscript{asws} said: ‘Allah\textsuperscript{saww} did not Take His\textsuperscript{azwj} Prophet\textsuperscript{saww} except in the purest of spots, therefore it is befitting that he\textsuperscript{saww} be buried in the spot in which he\textsuperscript{saww} passed away’. The group were concordat upon his\textsuperscript{asws} word, and he\textsuperscript{saww} was buried in the room’.
Tareekh of Al Tabari, in a Hadeeth of Ibn Masud, 'We said, 'So who will enter you sáww into your sáww grave, O Prophet sáww of Allah azwj?' He sáww said: 'My sáww family'.

And Al-Tabari, and Ibn Maja – ‘The one who descended in the grave of Rasool-Allah sáww was Ali asws Bin Abu Talib asws, and Al-Fazl, and Qasam, and Shaqran, and for this, Amir Al-Momineen asws said: ‘I asws am the first, I asws am the last’.

He asws said: ‘The greetings be upon you asws all, O People asws of the Household! Every self shall taste the death, - up to His aswj Words: a deceptive pleasure? [3:185]. Surely in Allah aswj there is consolation from all calamities, and coming across of all what is lost, and a replacement from all (what is) perished, therefore trust in Allah aswj and hope to Him aswj. But rather the afflicted is one deprived of the Rewards, and this is the last of my as treading from the world’.

He asws said: ‘They asws heard a voice but did not see a person’.

‘From Abu Abdullah asws having said: ‘When Rasool-Allah sáww passed away, they asws heard a voice from the side of the house and did not see a person saying: ‘Every self shall taste the death, - up to His aswj Words: he indeed has succeeded; [3:185]’.

614 Bihar Al Anwaar – V 22, The book of our Prophet sáww, P 5 Ch 2 H 29
615 Bihar Al Anwaar – V 22, The book of our Prophet sáww, P 5 Ch 2 H 30
Then he said: ‘In Allah azwj there is a replacement, and consolation from all calamities, and coming across to whatever is lost, therefore trust in Allah azwj and hope to Him azwj, and rather the deprived one is the one deprived the Rewards, and veil the nakedness of your asws Prophet saww.’

When he asws placed him saww upon the bier, he saww said: ‘O Ali asws! Do not take off the shirt’. So Ali asws washed him saww in his saww shirt’.

Abu Ja’far Muhammad asws Bin Ali Al-Baqir asws having said: ‘When Amir Al-Momineen asws was free from washing Rasool Allah saww and enshrouding him asws and embalming him saww, he asws permitted the people and said: ‘Let ten by ten from you enter in order to pray Salat upon him saww’.

They entered and Amir Al-Momineen asws stood between him saww and them and said: *Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]*. And the people were saying what he asws said’.

Abu Ja’far asws said: ‘And that is how the Salat was upon him saww’.
‘When Rasool-Allah ﷺ passed away, Ali ﷺ Bin Abu Talib ﷺ was in charge of his washing, and Al-Abbas was with him ﷺ, and Al-Fazl Bin Al-Abbas.

When Ali ﷺ was free from washing him ﷺ, he ﷺ uncovered the sheet from his face, then said: ‘May my father and my mother be (sacrificed) for you! You were good alive and are good (when) deceased. It has been cut off from your passing away what was not cut off with the death of anyone from the ones besides you, of the Prophet-hood and the news.

You were specialised until you became pleasant from the ones besides you and were generalised until the people became the same regarding you, and had you not instructed with the patience and forbidden from the panic, we would have run down the affairs upon you, but what cannot be repelled is gloom and choking, both opposing, and these two are the immediate problems, detestable to you.

May my father and my mother be (sacrificed) for you, mention us in the Presence of your Lord and Make us to be from your main concerns’. Then he devoted to him and kissed his face and the sheet was upon him.

He went away, then returned and knocked the door and said, ‘A stranger seeking to see Rasool-Allah ﷺ! Can you permit the strangers?’ Rasool-Allah ﷺ woke up from his unconsciousness and said: ‘O Fatima ﷺ! Do you know who this is?’ She ﷺ said: ‘No, O Rasool-Allah ﷺ!’

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618 Bihar Al Anwaar – V 22, The book of our Prophet ﷺ, P 5 Ch 2 H 33
He saww said: ‘This is the separator of the communities, and spoiler of the pleasures. This is the Angel of death. By Allah azwj! He did not seek permission to anyone before me saww nor will he be seeking permission to anyone after me saww. He is seeking permission to me saww due to my saww prestige unto Allah azwj. Permit him’.

She asws said: ‘Enter, may Allah azwj have Mercy on you!’ He entered like a dry wind and said: ‘The greetings be upon the People asws of the Household of the Rasool – Allah saww’.

The Prophet saww bequeathed to Ali asws with the patience upon the world, and with protecting Fatima asws, and with collecting the Quran, and with paying off his saww debts, and with washing him saww, and that he asws should build a wall about his saww grave, and with protecting Al-Hassan asws and Al-Husayn asws’. 619

(The book) ‘Ilam Al-Wara’ – Rasool-Allah saww expired and the right hand of Amir Al-Momineen asws was beneath his saww neck. His asws tears overflowed during it and he asws raised it for his saww face and wiped with it, then turned him saww and closed his saww eyes and extended his saww sheet upon him, and became pre-occupied with the consideration into his saww instructions’.

And it is reported from Umm Salama ra. She ra said, ‘I ra placed my ra hand upon the chest of Rasool-Allah saww on the day he saww passed away. Then crowds passed by me ra. I ra ate and washed, but the aroma of musk did not go away from my ra hand’.

And it is reported by Sabit, from Anas (well-known fabricator) who said, ‘Fatima asws said when the Prophet saww (illness) worsened and went on to faint: ‘The distress, O father saww, to Jibraeel as we lament. O father saww, from his as Lord azwj, how close he as is. O father saww, the Gardens of Al-Firdows are his shelter. O father saww, answer the Lord azwj of His azwj Call’.

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619 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 34
Al Baqir\textsuperscript{asws} said: ‘When the expiry presented to Rasool-Allah\textsuperscript{saww}, Jibraeel\textsuperscript{as} descended and said: ‘O Rasool-Allah\textsuperscript{saww}! Do you\textsuperscript{saww} want the return to the world?’ He\textsuperscript{saww} said: ‘No, and I\textsuperscript{saww} have delivered (the Message)’. Then he\textsuperscript{saww} said to him\textsuperscript{saww}: ‘O Rasool-Allah\textsuperscript{saww}! Do you\textsuperscript{saww} want the return to the world?’ He\textsuperscript{saww} said: ‘No, the lofty friends’.

And Al-Sadiq\textsuperscript{asws} said: ‘Jibraeel\textsuperscript{as} said: ‘O Muhammad\textsuperscript{saww}! This is the last of my\textsuperscript{as} descent to the world. But rather, you\textsuperscript{saww} were my need from it’.

He\textsuperscript{saww} said: ‘And (Syeda) Fatima\textsuperscript{asws} cried, and the Muslims shouted and they were placing the dust upon their heads, and he\textsuperscript{saww} passed away, two nights remaining from Safar of the year ten from his\textsuperscript{saww} emigration’.

And it is reported as well, twelve nights from the months of Rabbi Al-Awwal on the day of Monday’.

And when Ali\textsuperscript{asws} wanted to wash him\textsuperscript{saww}, called Al-Fazl Bin Al-Abbas and instructed him to give him the water after he had blindfolded his eyes. He\textsuperscript{as} tore his\textsuperscript{saww} shirt from the direction of its pocket until he\textsuperscript{as} reached to his\textsuperscript{saww} navel, and he\textsuperscript{as} took charge of washing him\textsuperscript{saww} and embalming him\textsuperscript{saww} and enshrouding him\textsuperscript{saww}, and Al-Fazl was giving him\textsuperscript{as} the water. When he\textsuperscript{as} was free from washing him\textsuperscript{saww} and preparing him, he\textsuperscript{saww} went ahead and prayed Salat upon him\textsuperscript{saww}.

Aban said, ‘It is narrated to me by Abu Maryam,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘The people said, ‘How would the Salat be upon him\textsuperscript{saww}?’ Ali\textsuperscript{as} said: ‘Rasool-Allah\textsuperscript{saww} is our Imam alive and (when) deceased. So ten by ten entered and prayed upon him\textsuperscript{saww} on the day of Monday, and the night of Tuesday until the morning, and the day of Tuesday, until their elders and their young ones, and their males, and the females had prayed Salat upon him\textsuperscript{saww}.’
And the outskirts of Al Medina were without an imam, and the Muslims flowed over into the place of his sallallahu alayhi wasallam burial. Ali asws said: ‘Allah azwj the Glorious did not Take any Prophet sallallahu alayhi wasallam in a place except and He azwj had Chosen it for his as grave to be in it, and I asws shall bury him sallallahu alayhi wasallam in his sallallahu alayhi wasallam room in which he sallallahu alayhi wasallam passed away’. The Muslims were pleased with that.

فَلَمَّا صَلَّى الْمُسْلِمُونَ عَلَيُّ أَنَّ فَذَ الْعَبَّاسُ إِلىَ أَبِِ عُبَيْدَةَ بْنِ الََْرَّاحِ وَ كَانَ يَُْفِرُ لَِْهْلِ مَكَّةَ وَ يَْْرَحُ وَ فَذَ إِلىَ زَيْدِ بْنِ سَهْلٍ أَبِِ طَلْحَةَ وَ كَانَ يَُْفِرُ لَِْهْلِ الْمَدِينَةِ وَ يُلْحِدُ فَاسْتَدْعَاهََُا وَ قَالَ اللَّهُمَّ خِرْ لِنَبِيِّكَ فَوَجَدَ أَبُو طَالِحَةَ

It was said to him, ‘Dig for Rasool-Allah sallallahu alayhi wasallam!’ So, he dug out a grave and Amir Al-Momineen Ali asws entered, and Ali, and Al-Fazl, and Usama Bin Zayd, and he was in charge of the burial of Rasool-Allah sallallahu alayhi wasallam. The Helpers called out from behind the house, ‘O Allah azwj! I have chosen for Your azwj Prophet sallallahu alayhi wasallam and found Abu Talha’.

فَقِيلَ لَُُ احْفِرْ لِرَسُولِ اللَُِّ فَحَفَرَ لَُُ لَْْداً وَ دَخَلَ أَمِيُْ الْمُؤْمِنِينَ عَلِيٌّ وَ الْعَبَّاسُ وَ الْ فَْْلُ وَ أُسَامَةُ بْنُ زَيْدٍ لِيَتَوَلَّوْا دَفْنَ رَسُ

He asws said: ‘Let Aws Bin Howly enter, from the clan of Awf Bin Al-Khazrah’. And he was an attendee of Badr. He entered the house and Ali asws said to him: ‘Descend into the grave’, and Ali asws placed Rasool-Allah sallallahu alayhi wasallam with his asws own hands, the laid him sallallahu alayhi wasallam in his sallallahu alayhi wasallam grave, then said to him: ‘Go out’. So, he went out, and Ali asws descended and removed from his sallallahu alayhi wasallam face and placed his sallallahu alayhi wasallam cheek upon the ground facing towards the Qiblah, upon his sallallahu alayhi wasallam right. Then he sallallahu alayhi wasallam placed the brick upon it, and evened the soil upon him sallallahu alayhi wasallam. 620

(The book) ‘Kashf Al-Ghumma’ – He sallallahu alayhi wasallam lived for sixty three years, from these were two years and four months with his sallallahu alayhi wasallam father as, and eight years with his sallallahu alayhi wasallam grandfather as Abdul Muttalib asws. Then his sallallahu alayhi wasallam uncle as Abu Talib as took his sallallahu alayhi wasallam responsibility after his as expiry.

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Abdul Muttalib\textsuperscript{as} used to honour him\textsuperscript{saww}, and protect him\textsuperscript{saww}, and help him\textsuperscript{saww} by his\textsuperscript{as} hand and his\textsuperscript{as} tongue for the day of his\textsuperscript{as} life.

وَ قَيلَ إِنَّ أَبَاهُ مَاتَ وَ هُوَ َْْلٌ وَ قِيلَ مَاتَ وَ عُمُرُهُ سَبْعَةَ أَشْهُرٍ وَ مَاتَتْ أُمُُُّ وَ عُمُرُهُ سِتُّ سِنِينَ.

And it is said, ‘His\textsuperscript{saww} father\textsuperscript{as} passed away while he\textsuperscript{saww} was being carried (in his\textsuperscript{saww} mother\textsuperscript{as}), and it is said he\textsuperscript{as} passed away and his\textsuperscript{saww} age was seven months, and his\textsuperscript{saww} mother\textsuperscript{as} died and his\textsuperscript{saww} age was six years’.

وَ رَوَى هـِشَامُ بْنُ عُرْوَةَ عَنْ أَبِِ قَالَ: قَالَ رَسُولُ اللَُِّ مَا زَالَتْ قُرَيْشٌ كَاعَّةً حَتََّّ مَاتَ أَبُو طَالِبٍ.

And it is reported by Muslim in his (book) ‘Saheeh’, he\textsuperscript{saww} said: ‘I\textsuperscript{saww} sought the Permission of my\textsuperscript{saww} Lord\textsuperscript{azwj} in visiting the grave of my\textsuperscript{saww} mother\textsuperscript{as}. He\textsuperscript{azwj} Permitted me\textsuperscript{saww}, so visit the graves, you will remember the death’.

وَ تزوج خديَة و هو ابن خَس و عشرين سنة و توفِ عمُ أبو طالب و عمره ست و أربعون سنة و ثَانية أشهر و أربعة و عشرون يوما و توفيت خدجية ع بعده بثلاث أيام فسمي ُلك عام الْزن.

And he\textsuperscript{saww} married Khadeeja\textsuperscript{as} and he\textsuperscript{saww} was twenty five years old, and his\textsuperscript{saww} uncle\textsuperscript{as} Abu Talib\textsuperscript{as} passed away and his\textsuperscript{saww} ages was forty six years and eight months and twenty four days, and (Syeda) Khadeeja\textsuperscript{as} passed away after him\textsuperscript{as} by three days, so that is named as the ‘Year of grief’.

وَ رَوَى عَنْ أَبِِ عَبْدِ اللَُِّ جَعْفَرِ بْنِ مَُُمَّدٍ ع قَالَ: لََ كَرْبَ عَلَى أَبِيكِ بَعْدَ الْيَوْمِ.

From Abu Abdullah Ja'far Bin Muhammad\textsuperscript{asws} having said: ‘When (the expiry) presented to the Prophet\textsuperscript{saww}, he\textsuperscript{saww} kept fainting. (Syeda) Fatima\textsuperscript{asws} said: ‘O the distress to your\textsuperscript{saww} distress, O father\textsuperscript{saww}!’ He\textsuperscript{saww} opened his\textsuperscript{saww} eyes and said: ‘There is no distress upon your\textsuperscript{asws} father\textsuperscript{saww} today’.

وَ قَالَ عِبَادُ اللَّهِ خَفَفْرَ بنُ هَبْلَدَ ع قَالَ لَْ خَضَرَ اللَّهُ ص بِعَالَةٍ عَلَيْهِ مَا قَتَلَتْ فَاتَّ رَأْيَةً وَ كَذَا كَذَا لَْتَ فَتَحَ عَيْنَ وَ قَالَ لََ كَرْبَ عَلَى أَبِيكِ بَعْدَ الْيَوْمِ.

"Abdul Muttalib used to honour him, and protect him, and help him by his hand and his tongue for the day of his life.

And it is said, ‘His father passed away while he was being carried (in his mother), and it is said he passed away and his age was seven months, and his mother died and his age was six years’.

And it is reported by Muslim in his (book) ‘Saheeh’, he said: ‘I sought the Permission of my Lord in visiting the grave of my mother. He Permitted me, so visit the graves, you will remember the death’.

And he married Khadeeja and he was twenty five years old, and his uncle Abu Talib passed away and his ages was forty six years and eight months and twenty four days, and (Syeda) Khadeeja passed away after him by three days, so that is named as the ‘Year of grief’.

And it is reported by Hisham Bin Urwah, from his father who said, ‘Rasool-Allaah said: ‘Quraysh did not cease to be in awe until Abu Talib passed away. And he stayed in Makkah after the Prophet-hood by thirteen years, then emigrated to Al-Medina after hiding in the cave for three days’; and it is said, six days; and he entered Al-Medina on the day of Monday of the eleventh of Rabbi Al-Awwal, and remained at it for ten years, then he passed away on two nights remaining from Safar of the year eleven of the emigration’.

From Abu Abdullah Ja'far Bin Muhammad having said: ‘When (the expiry) presented to the Prophet, he kept fainting. (Syeda) Fatima said: ‘O the distress to your distress, O father!’ He opened his eyes and said: ‘There is no distress upon your father today’.

وَ قَالَ عِبَادُ اللَّهِ خَفَفْرَ بنُ هَبْلَدَ ع قَالَ لَْ خَضَرَ اللَّهُ ص بِعَالَةٍ عَلَيْهِ مَا قَتَلَتْ فَاتَّ رَأْيَةً وَ كَذَا كَذَا لَْتَ فَتَحَ عَيْنَ وَ قَالَ لََ كَرْبَ عَلَى أَبِيكِ بَعْدَ الْيَوْمِ.
And he saww said, and the Muslims had gathered around him saww: ‘O you people! Surely there is no Prophet saww after me saww, nor any Sunnah after my saww Sunnah, so the one who claims that, then his claim and his rebellion are in the Fire. O you people! Revive the retaliation, and revive the Truth to the owner of the Truth, and do not separate, and submit submissively.

Allah has Ordained: “Neither I nor My Rasool would be overcome!” Surely, Allah is Strong, Mighty [58:21]’.

And from the book of Abu Is’haq Al-Sa’alby who said, ‘Abu Bakr entered to see the Prophet saww and he saww (illness) had worsened. He said, ‘O Rasool Allah saww! When is the death to be?’ He saww said: ‘It has presented’. Abu Bakr said, ‘Allah azwj is the Helper upon that. So, to what will be the transfer?’ He saww said: ‘To the Sidrat Al-Muntaha, and the Garden of Al Mawa, and to the lofty friends, and the cup filled to the brim, and the life of Proximity’.

Abu Bakr said, ‘So, who fill be in charge of your saww washing?’ He saww said: ‘A man from my saww closest family, the closest one’. He said, ‘So, in what should we enshroud you saww?’ He saww said: ‘In these clothes of mine saww which are upon me saww, or in a Yemeni garment, or in a white of Egypt’.

He said, ‘How would the Salat be upon you saww?’ And the ground shuddered with the crying. The Prophet saww said to them: ‘Shh, no! May Allah azwj Pardon you. When I saww and washed and enshrouded, then place me saww upon my saww bier in this house of mine saww, at the edge of my saww grave. Then go out from me saww for a while, for Allah azwj Blessed and Exalted would be the first One to pray Salat upon me saww, then He azwj Will Permit for the Angels regarding the Salat upon me saww.

Thus, the first one to descend would be Jibraeel as, then Israfeel as, then Mikaeel as, then the Angel of death in an army of multitude from the Angels in their entirety. Then enter a group by group unto me saww, and they should pray Salat upon me saww submitting submissively, and you should not hurt me saww neither with a chastening nor a clamour. And let him asws begin with the Salat upon me saww, the closest one of the close ones from my saww family, then the women, then the children in a group’.
Abu Bakr said, ‘So, who will enter your grave?’ He saww said: ‘The closest one from the close ones of my family, along with the Angels you will not be seeing. Arise and leave from me, there are ones behind you’.

I said to Al-Haris Bin Murra, ‘Who narrated this Hadeeth to you?’ He said, ‘Abdullah Bin Masoud’.

From Ali asws having said: ‘Jibraeel as was descending unto the Prophet saww during his illness in which he saww passed away during every day, and during every night, and he saww was saying: ‘The greetings be unto you! Your Lord Conveys the Greetings to you and says: “How are you”, and He azwj is more Knowing with you, but He azwj Loves to Hear your voice, and your supplication until you meet Him azwj, Obligated for the ranks and the Rewards which have been Prepared for you, and the honours and the merits over the creatures’.

And if the Prophet saww said to him: ‘I am comfortable in illness’, he as said: ‘Then praise Allah azwj upon that, for He azwj Loves that you praise Him azwj and thank Him azwj for Him to Increase you to what He azwj has already Given you of goodness, for He azwj Loved to be praised and Increase the one who is thankful’.

He asws said: ‘And he as descended unto him saww during the time in which he as used to descend in, so we asws recognised his faint voice.'
Ali asws said: ‘So the ones who were in the house went out, apart from me asws. Jibraeel as said to him saww: ‘O Muhammad saww! Your Lord Conveys the Greetings to you saww and Asks you saww, and He as is more Knowing than you saww are: “How are you saww feeling?” The Prophet saww said to him as: ‘O Muhammad saww! Receive glad tidings, for Allah azwj rather Wanted you saww to reach (the point) with what you saww are feeling, what He azwj has Prepared for you saww, of the honours’.  

قَالَ لَُُ النَّبُِِّ إِنَّ مَلَكَ الْمَوْتِ اسْتَأََْنَ عَلَيَّ فَأَُِنْتُ لَُُ فَدَخَلَ وَ اسْتَنْظَرْتُُُ مجَِيئَكَ ف َقَالَ لَُُ يَا مَُُمَّدُ إِنَّ رَبَّكَ إِلَيْكَ مُشْتَاقٌ فَمَا اسْتَأََْنَ مَلَكُ الْمَوْتِ عَلَى أَحَدٍ ق َبْلَكَ وَ لََ يَسْتَأَِْنُ عَلَى أَحَدٍ ب َعْدَكَ  

The Prophet saww said: ‘The Angel of death is seeking permission to me saww, so allow him’. He saw his coming. He said to him saww: ‘O Muhammad saww! Your Lord azwj is Desirous to you saww. The Angel of death has not sought permission to anyone before you saww, nor will he to anyone after you saww’.  

لا تَعَجَّبْنَا لِمَا رَأَيْنَا فَسَأَلْنَاهَا فَأَخْبَََتْنَا أَنَُُّ ن َعَى إِلَيْهَا ن َفْسَُُ ف َبَكَتْ فَقَالَ يَا بُنَيَّةُ لََ تَُْزَعِي فَإِنِِّ سَأَ  

We were astonished to what we saw. We asked her, and she asws informed us that he saww had given her asws the news of his saww expiry, so she asws had cried. He saww said: ‘O daughter asws! Do not cry, for I saww asked my Lord aszw to Make you asws to be the first one of my family asws to join up with me saww, and He aszw Informed me saww that He saww had Answered for me saww, so I asws was joyful.

قَالَ ثَُّْ دَعَا النَّبُِِّ الَْْسَنَ وَ الُْْسَينَْ ع ف َقَبَّلَهُمَا وَ شمََّهُمَا وَ جَعَلَ ي َتَََشَّفُهُمَا وَ عَيْنَاهُ  

He asws said: ‘Then the Prophet saww called Al-Hassan asws and Al-Husayn asws and kissed them asws, and smelt them asws, and went on to hug them asws and his saww eyes were filled (with tears)’.  

وَ رُوِيَ عَنْ جَعْفَرِ بْنِ مَُُمَّدٍ عَنْ أَبِيُِ ع قَالَ أَتَى جَبََْئِيلُ ع إِلىَ رَسُولِ اللَُِّ ي َعُودُهُ ف َقَالَ السَّلَّمُ عَلَيْكَ يَا مَُُمَّدُ هَذَا آخِرُ ي َوْمٍ أَهْبِطُ فِيُِ إِلىَ الدُّن ْيَا.  

And it is reported from Ja’far asws Bin Muhammad asws from his asws father asws having said: ‘Jibraeel as came to Rasool-Allah saww to console him saww. He as said: ‘The greetings be upon you saww’, O Muhammad saww! This is the last day i as shall be coming down during it to the world’. 

قَالَ لَُُ النَّبُِِّ إِنَّ مَلَكَ الْمَوْتِ اسْتَأََْنَ عَلَيَّ فَأَُِنْتُ لَُُ فَدَخَلَ وَ اسْتَنْظَرْتُُُ مجَِيئَكَ ف َقَالَ لَُُ يَا مَُُمَّدُ إِنَّ رَبَّكَ إِلَيْكَ مُشْتَاقٌ فَمَا اسْتَأََْنَ مَلَكُ الْمَوْتِ عَلَى أَحَدٍ ق َبْلَكَ وَ لََ يَسْتَأَِْنُ عَلَى أَحَدٍ ب َعْدَكَ'}
And from Ata’a Bin Yasaar – ‘Rasool-Allah⁴⁸⁸, when (expiry) presented, Jibraeel⁴⁸⁸ came to him⁴⁸⁸. He⁴⁸⁸ said: ‘O Muhammad⁴⁸⁸! Now, I⁴⁸⁸ shall ascend to the sky and not descend to the earth, ever!’

And from Abu Ja’far⁴⁸⁸ asws having said: ‘When the expiry presented to the Prophet⁴⁸⁸, a man sought permission to see him⁴⁸⁸. Ali⁴⁸⁸ went out and said: ‘(What) is your need?’ He said, ‘I want to enter to see Ras⁴⁸⁸ool-Allah⁴⁸⁸’. Ali⁴⁸⁸ said: ‘You cannot arrive to him⁴⁸⁸, so what is your need?’ The man said, ‘There is no escape from the entry to him⁴⁸⁸’.

Ali⁴⁸⁸ entered and sought permission of the Prophet⁴⁸⁸. He⁴⁸⁸ permitted for him. He entered and sat by the head of Rasool-Allah⁴⁸⁸, then said: ‘O Prophet⁴⁸⁸ of Allah⁴⁸⁸! I am a Messenger of Allah⁴⁸⁸ to you⁴⁸⁸. He⁴⁸⁸ said: ‘And which Messenger are you?’ He said: ‘I am the Angel of death. He⁴⁸⁸ Sent me to you⁴⁸⁸ to give you⁴⁸⁸ a choice between meeting Him⁴⁸⁸ and the return to the world’.

The Prophet⁴⁸⁸ said to him: ‘Respite me⁴⁸⁸ until Jibraeel⁴⁸⁸ descends and I⁴⁸⁸ consult him⁴⁸⁸. And Jibraeel⁴⁸⁸ descended and said: ‘O Rasool-Allah⁴⁸⁸! And the Hereafter is better for you than the first (life) [93:4] And soon your Lord will Give you, so you will be pleased [93:5]. Meeting Allah⁴⁸⁸ is better for you⁴⁸⁸’.

He⁴⁸⁸ said: ‘Meeting my⁴⁸⁸ Lord⁴⁸⁸ is better for me⁴⁸⁸. Accomplish what you have been Commanded with’. Jibraeel⁴⁸⁸ said to the Angel of death: ‘Do not be hasty until I⁴⁸⁸ ascend to my⁴⁸⁸ Lord⁴⁸⁸ and come down’. The Angel of death said: ‘His⁴⁸⁸ soul has come to be in a place I am not able upon delaying it’.

During that, Jibraeel⁴⁸⁸ said: ‘O Muhammad⁴⁸⁸! This is the last of my⁴⁸⁸ desents to the world. But rather you⁴⁸⁸ were my⁴⁸⁸ need in it’. And his⁴⁸⁸ family members and his⁴⁸⁸ companions differed regarding his⁴⁸⁸ burial. Ali⁴⁸⁸ said: ‘Surely, Allah⁴⁸⁸ did not Take a soul of His⁴⁸⁸ Prophet⁴⁸⁸ except in the purest spot, and it is befitting that he⁴⁸⁸ be buried where he⁴⁸⁸ passed away’. They took to his⁴⁸⁸ words’.

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And Al-Jamhour reported – ‘His_saww expiry was during the Monday on the twelfth of Rabbi Al-Awwal. They said he_saww was born on the day of Monday and was Sent on the day of Monday and entered Al-Medina on the day of Monday and passed away on the day of Monday, just as we mentioned just now, and he_saww was buried on the day of Wednesday.

And there entered to see him_saww, Al-Abbas, and Ali_asws, and Al-Fazl Bin Al-Abbas, and it is said, and Qasam as well; and the clan of Zuhra said, ‘We are his_saww uncles, so include one (man) from us, so they included Abdul Rahman Bin Awf, and it is said Usama Bin Zayd also entered. And Al-Mugheira Bin Shu’ba said, ‘I am they closest of the pact with him_saww, and that he threw his ring in the grave and descended to extract it’.

And Abu Talha dug his_saww grave, and Shuqran threw the velvet (cloth) under him_saww.621

(The book) ‘Kashf Al-Ghumma’ – It is reported from Ibn Abbas who said, (Syeda) ‘Fatima_asws said to the Prophet_saww and he_saww was in the pangs of death: ‘O father_saww! I asws cannot be patient about you_saww for a moment from the world, so where is the appointment tomorrow?’ He_saww said: ‘As for you_asws, you_asws will be the first of my_saww family to join up with me_saww and the appointment is upon the Bridge over Hell’.

She_asws said: ‘O father_saww! Hasn’t Allah_azwj Mighty and Majestic Prohibited your_saww body and your_saww flesh upon the Fire?’ He_saww said: ‘Yes, but I_saww shall stand until my_saww community crosses over’.

She_asws said: ‘Supposing I_asws do not see you_asws over there?’ He_saww said: ‘You_asws will see me_saww by the seventh arch from the arches of Hell. I_saww shall be separating the oppressor from the oppressed’.

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She asws said: ‘Supposing I asws do not see you saww over there?’ He saww said: ‘You asws will see me saww in the place of intercession and I saww shall be interceding for my saww community’.

قَالَتْ فَإِنْ لَْ أَرَكَ هُنَاكَ قَالَ ت رَيِنِِّ عِنْدَ الْمِيزَانِ وَ أَنَا أَسْأَلُ لُِْمَّتِِ الَْْلًَ َ مِنَ النَّارِ

She asws said: ‘Supposing I asws do not see you saww over there?’ He saww said: ‘You asws will see me saww at the Scale, and I saww shall ask my saww community of the finishing off from the Fire’.

قَالَتْ فَإِنْ لَْ أَرَكَ هُنَاكَ قَالَ ت رَيِنِِّ عِنْدَ الْمِيزَانِ وَ أَنَا أَسْأَلُ لُِْمَّتِِ الَْْلًَ َ مِنَ النَّارِ

She asws said: ‘Supposing I asws do not see you saww over there?’ He saww said: ‘You asws will see me saww at the Fountain. Its width is what is between Eilat (Israel) up to Sana’a (Yemen). At the Fountain would be thousands of boys with thousands of cups, like the arranged pearls and the protected eggs. One who is given a drink from it and drinks it, would not be thirsty after it, ever’.

فْلَمْ يَمْ بُقِّوًا خَلِي فَرْجُ الرُّوحُ مِنْ خَسَوْصِهِ. 622

He saww did not cease saying that until the soul exited from his saww body’. 622

فَبَكَتْ فَاطِمَةُ ع وَ بَكَى الَْْسَنُ وَ الُْْسَينُْ ف َقَالَ لِفَاطِمَةَ يَا سَيِّدَةَ النِّسْوَانِ مِمَّ بُكَاؤُكِ قَالَتْ يَا أَبَتِ أَخْشَى الَّْيْعَةَ ب َعْدَكَ

‘When the expiry presented to Rasool-Allah saww, he saww called for Ali asws and held a secretive conversation with him asws for a long time, then said: ‘O Ali asws! You asws are my saww successor asws, and my saww inheritor. Allah saww has Given you asws my saww knowledge, and my saww understanding. So, when I saww pass away, grudges (which are) in the chests of the people would be manifested to you asws, they will usurp your asws rights’.

فَبَكَتْ قَاتِلَةُ عَلِيِّ بْنِ مَُُمَّدٍ عَنْ هَارُونَ بْنِ مُوسَى عَنْ مَُُمَّدِ بْنِ عَلِيِّ بْنِ مَعْمَرٍ عَنْ أَسْلَمَ عَنْ أَبِِ الطُّفَيْلِ عَنْ عَمَّارٍ قَالَ:

(Syeda) Fatima asws cried, and Al-Hassan asws and Al-Husayn asws cried. He saww said to Fatima asws, ‘O Chieftess of the women! What are you asws crying from?’ She asws said: ‘O father saww! I asws fear the loss after you saww.

622 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 37
He\textsuperscript{saww} said: ‘Receive glad tidings, O Fatima\textsuperscript{asws}, for you\textsuperscript{asws} will be the first one from my\textsuperscript{saww} family to join up with me\textsuperscript{saww}, do not cry and do not grieve, for you\textsuperscript{asws} are the Chieftess of the women of the people of the Paradise, and you\textsuperscript{asws} father\textsuperscript{saww} is the Chief of the Prophets\textsuperscript{as}, and the son\textsuperscript{asws} of your\textsuperscript{asws} uncle\textsuperscript{as} is the best of the successors\textsuperscript{as}, and your\textsuperscript{asws} two sons\textsuperscript{asws} are the Chiefs of the youths of the people of the Paradise, and from the Sulb of Al-Husayn\textsuperscript{asws}, Allah\textsuperscript{asw} Extract the nine Imams\textsuperscript{asws}, pure, infallible, and from them is the Mahdi\textsuperscript{asws} of this community’.

Then he\textsuperscript{saww} turned around to Ali\textsuperscript{asws} and said: ‘O Ali\textsuperscript{asws}! No one should be in charge of my\textsuperscript{saww} washing and my\textsuperscript{saww} enshrouding apart from you\textsuperscript{asws}’. Ali\textsuperscript{asws} said to him\textsuperscript{saww}: ‘O Rasool\textsuperscript{Allah}saww! Who will give me\textsuperscript{asws} the water, for you\textsuperscript{saww} are a heavy man\textsuperscript{saww}, I\textsuperscript{asws} will not be able to turn you\textsuperscript{saww}. He\textsuperscript{saww} said to him\textsuperscript{asws}: ‘Jibraeel\textsuperscript{as} will be with you\textsuperscript{asws} and Al-Fazl will give you\textsuperscript{asws} the water. Let him cover his eyes, for no one will see my\textsuperscript{saww} privacy apart from you\textsuperscript{asws} except his eyes would be blinded’.

He (the narrator) said, ‘When Rasool-Allah\textsuperscript{saww} passed away, Al-Fazl was giving him\textsuperscript{asws} the water and Jibraeel\textsuperscript{as} was assisting him\textsuperscript{asws}. When he\textsuperscript{asws} had washed him\textsuperscript{saww} and enshrouded him\textsuperscript{saww}, Al-Abbas came to him\textsuperscript{asws} and said: ‘O Ali\textsuperscript{asws}! The people have gathered upon burying the Prophet\textsuperscript{saww} at Al-Baqie (cemetery), and one man is leading them’.

He\textsuperscript{asws} went out to the people and said: ‘O you people! Rasool-Allah\textsuperscript{saww} was an Imam\textsuperscript{(when) alive and (when) deceased, and do you know that Rasool-Allah\textsuperscript{saww} cursed the one who makes the graves as a praying place, and cursed the one who makes a god to be with Allah\textsuperscript{asw}, and cursed the one who broke his\textsuperscript{saww} teeth and injured his\textsuperscript{saww} gums?’

He (the narrator) said, ‘They said, ‘The matter is up to you\textsuperscript{asws}, so do whatever you\textsuperscript{asws} see fit’. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} shall bury Rasool-Allah\textsuperscript{saww} in the very spot in which he\textsuperscript{saww} passed away’.

فَخَرَجَ عَلَى النَّاسِ ف َقَالَ أَي ُّهَا النَّاسُ إِنَّ رَسُولَ اللَُِّ كَانَ إِمَاماً حَيّاً وَ مَيِّتاً وَ هَلْ ت َعْلَمُ وَ أَنَّ رَسُ ولَ اللَّ ُِ   لَعَ نَ مَ نْ جَعَ لَ الْقُبُ ورَ مُصَ لًّى وَ لَعَنَ مَنْ كَسَرَ رَبَاعِيَتَُُ وَ شَقَّ لِثَتَُُ
He (the narrator) said, 'Then he asws stood at the door and prayed Salat upon him saww, then instructed the people, ten by ten to be praying Salat upon him saww, then they were going out'.

Al Kafi – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Mansour Bin Al Abbas, from ali Bin Asbat, from Yaqoub Bin Salim, from a man,

‘From Abu Ja’far asws having said: ‘When Rasool-Allah saww passed away, the Progeny asws of Muhammad saww spent long nights until they asws thought that there is no sky to shade them nor any land below them asws, because Rasool-Allah saww had held together the near ones and the far ones for the Sake of Allah azwj.

While they asws were in that (situation), a comer came to them. They asws were not seeing him but they asws were hearing his speech. He said, ‘The greetings be upon you asws the People asws of the Household, and the Mercy of Allah azwj and His azwj Blessings! In Allah azwj there is a consolation from every difficulty and salvation from every destruction, and recovery of whatever is lost.

Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement; so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; and what is the life of the world except for a deceptive pleasure? [3:185].

Allah azwj Chose you all (Imams asws), and Preferred you asws, and Purified you asws, and Made you asws the People asws of the Household of His azwj Prophet saww, and Entrusted His azwj Knowledge to you asws, and Made you asws to inherit His azwj Book, and Made you asws a Container of His azwj Knowledge, and a Staff of His azwj Mighty, And Struck for you asws a resemblance from His azwj Light and Protected you asws from the error, and Secured you asws from the strife. Thus, you asws were consoled by the Condolences of Allah azwj.

623 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 38
Allah did not Remove His Mercy from you and never Declined His Bounties from you. You are the People Mighty and Majestic, those by whom the Bounties are completed, and the parties gather together, and the speeches are harmonised. And you are the Guardians of Allah. So the one who is in your Wilayah would succeed and the one who oppressed your rights would vanish.

(Aoptioning) your cordiality is from Allah, being an Obligation in His Book upon His servants who are the Momineen. Then, Allah is Able upon Helping you whenever He so Desires to. Therefore, be patient for the consequential ending of the affairs, for these are proceeding to Allah. Allah has Accepted you from His Prophet as a depository and Entrusted you with His friends, the Momineen, in the earth. So the one who fulfils his entrustment, Allah would Give him (Rewards for) his truthfulness.

Thus, you are the Entrusted entrustedents, and for you is the Obligatory cordiality and the necessitated obedience, and Allah has Captured (the soul of) His Prophet, and has Perfected the Religion for you all and Explained to you the way out (deliverance). Therefore He did not leave an argument for the ignorant one. The one who is ignorant or pretends to be ignorant, or denies, or forgets, or pretends to forget, so his Reckoning is upon Allah, and Allah is behind (the fulfilment of) all your needs, and I entrust you all to Allah, and the greetings be upon you all'.

I asked Abu Ja'far, ‘From who does the consolation come to them?’ So he said: ‘From Allah Blessed and Exalted’. 624

Al Kafi – Ali, from his father, from Amro Bin Usman, from Mufazzal Bin Salih, from Zayd Al Shaham who said,

‘Abu Abdullah was asked about Rasool-Allah, ‘What was he enshrouded in?’ He said: ‘In three clothes - two ‘Suhary’ (Yemeni) fabrics and one garment wrapping’. 625

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,
‘From Abu Abdullah asws having said: ‘Rasool-Allah saww, Abu Talha dug the grave for him saww’. 626

Al Kafi – Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Yahya Bin Abu Al A’ala,

‘From Abu Abdullah asws having said: ‘Shuqran, a slave of Rasool-Allah saww threw the velvet cloth into his saww grave’. 627

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Husayn Bin Usman, from Ibn Muskan, from Aban Bin Taghlub who said,

‘I heard Abu Abdullah asws saying: ‘Ali asws made a brick to be upon the grave of the Prophet saww’. 628

Al Kafi – Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Aban, from one of our companions,

‘From Abu Abdullah asws having said: ‘The grave of Rasool-Allah saww was pebbled with red pebbles’. 629

Al Kafi – Muhammad Bin Al Husayn, from Sahl Bin Ziyad, from Ibn Fazzal, from Ali Bin Al Numan, from Abu Maryam Al Ansari,

‘From Abu Ja’far asws having said: ‘I said to him asws, ‘How was the Salat upon the Prophet saww?’

He asws said: ‘When Amir Al-Momineen asws had washed him saww and enshrouded him saww, covered him saww. Then ten entered to see him saww. They circled around him saww, then Amir

626 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 41
627 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 42
628 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 43
629 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 44
Al-Momineen asws paused in their midst and said: *Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively* [33:56]. The people said just as he asws had said, until they had prayed Salat upon him saww, the people of Al-Medina and the people of Al-Awaly’.

Al Kafi – Muhammad Bin Yahya, from Salama Bin Al Khattab, from Ali Yusuf, from Abu Al Mi’zy, from Uqba Bin Bashir,

‘From Abu Ja’far asws having said: ‘The Prophet saww said to Ali asws: ‘O Ali asws! Bury me saww in this place and raise my saww grave from the ground by four fingers, and sprinkle the water upon it’’.

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Hammed, from Al Halby,

‘From Abu Abdullah asws having said: ‘Al-Abbas came to Amir Al-Momineen asws and said, ‘O Ali asws! The people have gathered to bury Rasool-Allah aswj in a spot of the praying place, and that a man from them is leading them’.

Amir Al-Momineen asws came out to the people and said: ‘O you people! Rasool-Allah saww is an Imam (when) alive and (when) deceased, and he saww said: ‘I saww was to be buried in the very spot in which I saww pass away’.

Then he asws stood at the door and prayed Salat upon him saww, then instructed ten by ten (people) to be praying Salat upon him saww, they were leaving’.

Al Kafi – Muhammad Bin Yahya, from Salama Bin Al Khattab, from Ali Bin Sayf, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far asws having said: ‘When the Prophet saww passed away, there prayed Salat upon him saww, the Angels and the Emigrants, and the Helpers, in droves and droves’.
He asws said: ‘And Amir Al-Momineen asws said: ‘I asws heard Rasool-Allah saww saying during his saww good health and his saww well-being: ‘But rather, this Verse was Revealed unto me saww regarding the Salawat upon me saww after Allah azwj Captures me (my saww soul): Surely Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].’’.

(The book) ‘Nahj Al-Balagah’ – Amir Al-Momineen asws said: ‘Rasool-Allah saww passed away and his saww head was upon my asws chest, and his saww breathing had flowed in my asws palm, and I asws had wiped it upon my asws face, and I asws had taken charge of his saww washing, and the Angels assisted me asws.

فَأَجَابَُُ النَّبُِِّ   طَاهِرٌ مُطَهَّرٌ وَ لَكِنَّ أَمِيَْ الْمُؤْمِنِينَ ع فُعَلَ وَ جَرَتْ بُِِ السُّنَّةُ.

He saww answered: ‘The Prophet saww is pure, Purified, but Amir Al-Momineen asws did so, and the Sunnah flowed with it’.’

The house and the courtyard was full, an assembly was descending and an assembly was ascending. So, what is the one more rightful with it than me asws, alive and dead?’

(I wrote to him asws, ‘May I be sacrificed for you asws! Did Amir Al-Momineen asws wash (himself asws) when he asws had washed Rasool-Allah saww at his saww expiry?’

فَأَجَابَُُ النَّبُِِّ   طَاهِرٌ مُطَهَّرٌ وَ لَكِنَّ أَمِيَْ الْمُؤْمِنِينَ ع فُعَلَ وَ جَرَتْ بُِِ السُّنَّةُ.

(The book) ‘Tahzeeb Al Ahkam’ – Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Isa, from Al Qasim Al Sayqal who said,

‘I wrote to him asws, ‘May I be sacrificed for you asws! Did Amir Al-Momineen asws wash (himself asws) when he asws had washed Rasool-Allah saww at his saww expiry?’

فَأَجَابَُُ النَّبُِِّ   طَاهِرٌ مُطَهَّرٌ وَ لَكِنَّ أَمِيَْ الْمُؤْمِنِينَ ع فُعَلَ وَ جَرَتْ بُِِ السُّنَّةُ.

He asws answered: ‘The Prophet saww is pure, Purified, but Amir Al-Momineen asws did so, and the Sunnah flowed with it’.’
‘I heard Abu Ja’far asws saying: ‘Rasool-Allah saww was enshrouded in three clothes – a red cloak of Hibra, and two white clothes of ‘Suhary’’. I said to him asws, ‘And how was he saww prayed upon?’

He asws said: ‘He saww was covered by a cloth and made to be in the middle of the room. Then people entered, went around him saww and supplicated for him saww. Then they were going out and others would enter. Then Ali asws entered the grave and placed him saww upon his asws hand and Al-Fazl Bin Al-Abbas entered with him asws.

A man from the Helpers, from the clan of Al-Khayla called Aws Bin Al-Khawally said, ‘I adjure you all with Allah azwj not to cut off our rights’. Ali asws said to him: ‘Enter’. So, he entered to be with them both’.

I asked him asws ‘Where was the bier placed (after the burial)?’ He asws said: ‘By the leg part of the grave, and it was left bare’.

636

(The book) ‘Tahzeeb Al Ahkaam’ – Yaqoub Bin Yazeed, from Al Ghifary, from Ibrahim Bin Ali,

‘From Ja’far asws, from his asws father asws: ‘The grave of Rasool-Allah saww was raised by a palm’s width from the ground’.

637

(The book) ‘Tahzeeb Al Ahkaam’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Al Haris Bin Ya’la Bin Murra, from his father, from his grandfather who said,

‘Rasool-Allah saww passed away and he saww was veiled by a cloth, and Rasool-Allah saww was behind the cloth and Ali asws was by an end of his saww cloth, and he saww had placed his saww cheek upon his asws palm, and the wind was striking an end of the cloth upon the face of Ali asws.

636 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 51
637 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 52
He (the narrator) said, 'And the people were at the door and in the Masjid, wailing and crying, and then we heard a voice in the house: ‘Your Prophet saww is clean, therefore bury him saww and do not wash him saww!’

He (the narrator) said, 'I saw Ali asws when he asws raised his asws head in alarm and said: ‘You are wrong, enemy of Allah azwj, for he saww has instructed me saww with washing him saww and enshrouding him saww and burying him saww, and that is a Sunnah’.

He (the narrator) said, 'Then another caller called out in other than that tone, 'O Ali asws Bin Abu Talib asws! Cover the privacy of your asws Prophet saww and do not remove the shirt!' 638

(The book) ‘Nahj Al-Balagah’ – except that I have ground for consolation in having endured the great hardship and heart-rending event of your separation. I laid you down in your grave when your last breath had passed (when your head was) between my neck and chest. We are from Allah azwj and are returning to Him azwj. 639

(The book) ‘Nahj Al-Balagah’ – From a speech of his asws having said it and he asws was in charge of washing Rasool-Allah saww and preparing him saww: ‘May my asws father as and my asws mother as be (sacrificed) for you saww! By your saww passing away, there has been cut off what did not get cut off from the death of others, the Prophet-hood, and the prophecies, and the news of the sky.

You saww are special until you saww became a consolation from the ones besides you saww, and general until the people became the same regarding you saww, and had you saww not instructed with the patience and forbidden from the panic, we would have shed upon you saww a store of water (tears), but the disease (of death) cannot be subsided and the grief opposed, and it would have been little for you saww, but it (death) is such, there is no control on reversing it nor is one able to repel it.
May my father and my mother be (sacrificed) for you! Remember us in the Presence of your Lord, and Make us to be from your main concerns”.

And in a report, ‘He remained for three days until he was buried’. And Ibrahim Al-Saqafy mentioned in the book ‘Al-Marifat’, that the Prophet remained for three days until he was buried, due to their being too pre-occupied with the wilayah (ruleship) of Abu Bakr, and the disputes regarding it’.

‘Raising it to Abu Zarr’ having said: ‘Amir Al-Momineen said on the day of the consultation: ‘Is there anyone among you who washed Rasool-Allah and placed him in his grave, apart from me?’ They said, ‘No’.

He said: ‘So, is there anyone among you who enshrouded Rasool-Allah and placed him in his grave, apart from me?’ They said, ‘No’.

He said: ‘So, is there anyone among you to whom Allah Mighty and Majestic Sent the Consolation when Rasool-Allah passed away, and (Syeda) Fatima was crying, when we heard a faint sound at the door and a speaker was speaking. We heard his voice and did not see his person, and he was saying: ‘The greetings be upon you the People of the Household, and Mercy of Allah and His Blessings.

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640 Bihar Al Anwaar – V 22, The book of our Prophet P 5 Ch 2 H 55
641 Bihar Al Anwaar – V 22, The book of our Prophet P 5 Ch 2 H 56
Your asws Lord azwj Mighty and Majestic Conveys the Greetings to you asws and Says to you asws: “In Allah azwj there is a replacement from every calamity, and a consolation from every one who dies, and coming across of all what is lost”, therefore trust in the Consolation of Allah azwj, and know that the people of the earth would be dying and the people of the sky will not be remaining (either), and the greetings be upon you asws all, and Mercy of Allah azwj and His azwj Blessings’.

وَ أَنَا فِِ الْبَيْتِ وَ فَاطِمَةُ وَ الُْْسَنُ وَ الُْْسَينُْ أَرْب َعَةٌ لََ خَامِسَ لَنَا إِلََّ رَسُولُ اللَُِّ مُسَجًّى

And iasws was in the house, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws, four, there being no fifth for us asws except Rasool-Allah saww covered between us asws, apart from me asws?’ They said, ‘No’.

Then he asws said: ‘So, is there anyone among you whom Rasool-Allah saww Gave him an embalmment from the embalments of the Paradise, and he saww said: ‘Divide this into three. Embalm me saww with a third of it, and a third is for my saww daughter asws, and a third is for you asws’, apart from me saww?’ They said, ‘No’. 642

قَالَ فَأَنْشُدُكُمُ اللََُّ هَلْ فِيكُمْ أَحَدٌ ن َزَلَ فِِ حُفْرَةِ رَسُولِ اللَُِّ غَيِْْي؟ قَالُوا اللَّهُمَّ لََ الَْْبَََ. 643

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who is closer of pact with Rasool-Allah azwj than me asws?’ They said, ‘O Allah azwj, no’.

قَالَ فَأَنْشُدُكُمُ اللََُّ هَلْ فِيكُمْ أَحَدٌ ن َزَلَ فِِ حُفْرَةِ رَسُولِ اللَُِّ غَيِْْي؟ قَالُوا اللَّهُمَّ لََ الَْْبَََ. 643

He asws said: ‘I asws adjure you with Allah azwj! Is there anyone among you who descended in the grave of Rasool-Allah saww apart from me asws?’ O Allah azwj, no’. 643
‘From Abu Abdullah\textsuperscript{asws} having said: ‘When Rasool-Allah\textsuperscript{saww} passed away, they heard a voice from the side of the house, and they did not see a person saying: \textit{Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement; so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded}; [3:185].’

Then he said, ‘In Allah\textsuperscript{azwj} there is a replacement from every one who dies, and a consolation from every calamity, and coming across to whatever is lost, therefore trust in Allah\textsuperscript{azwj} and hope to Him\textsuperscript{azwj}, for the deprived is the one deprived of the Rewards, and veil the privacy of your Prophet\textsuperscript{saww}.’

When Ali\textsuperscript{asws} placed him\textsuperscript{saww} upon his\textsuperscript{saww} bier, called out: ‘O Ali\textsuperscript{asws}! Do not remove the shirt’. He\textsuperscript{asws} said: ‘He\textsuperscript{asws} washed him\textsuperscript{saww} in his\textsuperscript{saww} shirt’.

Then he\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! When I\textsuperscript{saww} pass away, then wash me\textsuperscript{saww}, for not one will see my\textsuperscript{saww} privacy apart from you\textsuperscript{asws}, except his eyes would be blinded’.

He\textsuperscript{asws} said: ‘Ali\textsuperscript{asws} said to him\textsuperscript{saww}: ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} are a heavy man, and there is no escape for me\textsuperscript{asws} from someone to assist me\textsuperscript{asws}.

Then he\textsuperscript{asws} said: ‘He\textsuperscript{saww} said to him\textsuperscript{saww}: ‘Jibraeel\textsuperscript{as} will be with you\textsuperscript{as}, assisting you\textsuperscript{as} and Al-Fazl Bin Al-Abbas will give you the water and instruct him to blindfold his eyes for not one will see my\textsuperscript{saww} privacy apart from you\textsuperscript{saww}, except his eyes would be blinded’.

\textsuperscript{644} Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 5 Ch 2 H 59
‘Abu Abdullah\textsuperscript{asws} said: ‘Whenever you are afflicted by a calamity, then remember the calamities of Rasool-Allah\textsuperscript{saww} for the people do not get afflicted with the like of his\textsuperscript{saww}, and they will never be afflicted with the likes of his\textsuperscript{saww}, ever!’

645

61 - ج، الْحتجاج عَنْ عَمْرِو بْنِ شمِْرٍ عَنْ جَابِرٍ عَنْ أَبِِ جَعْفَرٍ قَالَ قَالَ أَمِيُْ الْمُؤْمِنِينَ ع ي َوْمَ الشُّورَى نَشَدْتُكُمْ بِاللَُِّ هَلْ فِيكُمْ أَحَدٌ عَلَّمَُُ رَسُولُ اللَُِّ ا لْفِ كَلِمَةٍ كُلُّ كَلِمَةٍ مِفْتَاحُ أَ لْفِ كَلِمَةٍ غَيِْْي قَالُوا لََ 646

He\textsuperscript{asws} said: ‘We\textsuperscript{asws} adjure you with Allah\textsuperscript{azwj}! Is there anyone among you who washed Rasool-Allah\textsuperscript{saww} taught him a thousand phrases, each phrase being a key to a thousand phrases, apart from me\textsuperscript{asws}?’ They said, ‘No’.

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62 - كَا، الكافِ الْعِدَّةُ عَنْ أََْْدَ بْنِ مَُُمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ ََّْادِ بْنِ عُثْمَانَ عَنْ أَبِِ عَبْدِ اللَُِّ ع قَالَ: إِنَّ اللََُّ لَمَّا قَبَضَ نَبِيَُُّ دَخَلَ عَلَى فَاطِمَةَ مِنْ وَفَاتُِِ مِنَ الُْْزْنِ مَا لََ يَعْلَمُُُ إِلََّ اللَُُّ عَزَّ وَ جَلَّ فَأَرْسَلَ إِلَيْهَا مَلَكاً يُسَلِّي غَمَّهَ وَ يَُُدِّث ُهَا حَتََّّ أَث ْبَتَ مِنْ َُلِكَ مُصْحَفاً قَالَ نَشَدْتُكُهَ لِأَمِيِْ الْمُؤْمِنِينَ ع ف َقَالَ لَََا إَُِا أَحْسَسْتِ بِذَلِكِ وَ سََِعْتِ الصَّوْتَ قُولَِ لَِ فَأَعْ لَمَتُُْ َُلِكَ وَ جَعَلَ أَمِيُْ الْمُؤْمِنِينَ ع يَكْتُبُ كُلَّ مَا سََِعَ حَتََّ أَث ْبَتَ مِنْ َُلِكَ

He\textsuperscript{asws} said: ‘We\textsuperscript{asws} adjure you with Allah\textsuperscript{azwj}! Is there anyone among you, Rasool-Allah\textsuperscript{saww} gave him an embalmment from the embalmments of the Paradise, then said: ‘Divide it into three – a third being for me\textsuperscript{saww}, embalm me\textsuperscript{saww} with it, and a third for my\textsuperscript{saww} daughter\textsuperscript{asws}, and a third for you\textsuperscript{asws}, apart from me\textsuperscript{asws}?’ They said, ‘No’.

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Al Kafi – The number, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hammad Bin Usman,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘When Allah\textsuperscript{azwj} Took His\textsuperscript{azwj} Prophet\textsuperscript{saww}, there entered from the grief, upon (Syeda) Fatima\textsuperscript{asws}, from his\textsuperscript{saww} expiry, what no one knows except Allah\textsuperscript{azwj} Mighty and Majestic. So, He\textsuperscript{azwj} Sent an Angel to her\textsuperscript{asws} comfort her\textsuperscript{asws} sorrow, and narrating to her\textsuperscript{asws}.

فَشَكَتْ َُلِكَ إِلى أَمِيِْ الْمُؤْمِنِينَ ع فَقَالَ لَْ أَحْسَسْتِ بِذَلِكِ وَ سََِعْتِ الصَّوْتَ قُولَِ لَِ فَأَعْ لَمَتُُْ َُلِكَ وَ جَعَلَ أَمِيُْ الْمُؤْمِنِينَ ع يَكْتُبُ كُلَّ مَا سََِعَ حَتََّ أَث ْبَتَ مِنْ َُلِكَ مُصْحَفاً قَالَ نَشَدْتُكُهَ لِأَمِيِْ الْمُؤْمِنِينَ ع فَقَالَ لَََا إَُِا أَحْسَسْتِ بِذَلِكِ وَ سََِعْتِ الصَّوْتَ قُولَِ لَِ فَأَعْ لَمَتُُْ َُلِكَ وَ جَعَلَ أَمِيُْ الْمُؤْمِنِينَ ع يَكْتُبُ كُلَّ مَا سََِعَ حَتََّ أَث ْبَتَ مِنْ َُلِكَ مُصْحَفاً قَالَ نَشَدْتُكُهَ لِأَمِيِْ الْمُؤْمِنِينَ ع فَقَالَ لَََا إَُِا أَحْسَسْتِ بِذَلِكِ وَ سََِعْتِ الصَّوْتَ قُولَِ لَِ فَأَعْ لَمَتُُْ َُلِكَ وَ جَعَلَ أَمِيُْ الْمُؤْمِنِينَ ع يَكْتُبُ كُلَّ مَا سََِعَ حَتََّ أَث ْبَتَ مِنْ َُلِكَ مُصْحَفاً قَالَ نَشَدْتُكُهَ لِأَمِيِْ الْمُؤْمِنِينَ ع فَقَالَ لَََا إَُِا أَحْسَسْتِ بِذَلِكِ وَ سََِعْتِ الصَّوْتَ قُولَِ L

645 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 5 Ch 2 H 60
646 Bihar Al Anwaar – V 22, The book of our Prophet\textsuperscript{saww}, P 5 Ch 2 H 61
She asws complained of that to Amir Al-Momineen asws. He asws said to her: ‘Whenever you asws sense that and hear the voice, then tell me asws’. She asws let him asws know that, and Amir Al-Momineen asws went on to write all what he asws hear until a book was affirmed from that’.

قَالَ ثَُّْ قَالَ أَمَا إِنَُُّ لَيْسَ فِيُِ شَيْ
ٌُ مِنَ الَْْلًَلِ وَ الَْْرَامِ وَ لَكِنْ فِيُِ عِلْمُ مَا يَكُونُ

He (the narrator) said: ‘Then he asws said: ‘Surely there isn’t anything in it from the Permissible(s) and the Prohibitions, but in it is knowledge of what will be happening’.

She asws remained after Rasool-Allah saww for seventy five days, and severe grief had entered her asws of her asws father saww, and Jibraeel as sat down to her asws, and was good in consoling her asws upon her asws father saww, and make her asws feel good, and informing her asws about her asws father saww, and his saww position, and informing her asws with what would be happening after her asws regarding her offspring, and Ali asws was writing that. Thus, this is (known as) the Parchment of Fatima asws.

From Abu Abdullah asws having said: (Syeda) ‘Fatima asws remained after Rasool-Allah saww for seventy five days, and severe grief had entered her asws of her asws father saww, and Jibraeel as used to come to her asws, and was good in consoling her asws upon her asws father saww, and make her asws feel good, and informing her asws about her asws father saww, and his saww position, and informing her asws with what would be happening after her asws regarding her offspring, and Ali asws was writing that. Thus, this is (known as) the Parchment of Fatima asws.

From Abu Abdullah asws having said: (Syeda) ‘Fatima asws remained after Rasool-Allah saww for seventy five days, and severe grief had entered her asws of her asws father saww, and Jibraeel as used to come to her asws, and was good in consoling her asws upon her asws father saww, and make her asws feel good, and informing her asws about her asws father saww, and his saww position, and informing her asws with what would be happening after her asws regarding her offspring, and Ali asws was writing that. Thus, this is (known as) the Parchment of Fatima asws.

647 Bihar Al Anwaar – V 22, The book of our Prophet saww P 5 Ch 2 H 62
648 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 63
Jibraeel\textsuperscript{as} said: ‘O Muhammad\textsuperscript{saww}! Say to Ali\textsuperscript{asws}: ‘Your\textsuperscript{asws} Lord\textsuperscript{azwj} Commands you\textsuperscript{asws} to what the son\textsuperscript{saww} of your\textsuperscript{asws} uncle\textsuperscript{as}, for this is the Sunnah, no one will wash the Prophets\textsuperscript{as} apart from the successors\textsuperscript{as}, and rather every successor\textsuperscript{as} washes every Prophet\textsuperscript{as} from after him\textsuperscript{as}, and it is from the Argument of Allah\textsuperscript{azwj} for Muhammad\textsuperscript{saww} upon his\textsuperscript{saww} community regarding what the crowds have gathered upon, what He\textsuperscript{azwj} is Commanding them with’.

And know, O Ali\textsuperscript{asws}, that for you\textsuperscript{asws}, upon washing me\textsuperscript{saww}, will be an assistance from the best of the assistance and the brothers’.

Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! Who are they? May my\textsuperscript{asws} father\textsuperscript{as} and my\textsuperscript{asws} mother\textsuperscript{as} be (sacrificed) for you\textsuperscript{saww}. He\textsuperscript{saww} said: ‘Jibraeel\textsuperscript{as}, and Mikaeel\textsuperscript{as}, and Israfeel\textsuperscript{as}, and the Angel of death, and Ismaeel\textsuperscript{as} in charge of the sky of the world would be assistants for you\textsuperscript{saww}’.

Then Rasool-Allah\textsuperscript{saww} said: ‘Hold on to this parchment which the group have written and stipulated conditions in it upon cutting you\textsuperscript{asws} out and done away your\textsuperscript{asws} right and what they have determined upon, from the injustice to take place with you\textsuperscript{asws}, in order for you\textsuperscript{asws} to arrive to me\textsuperscript{saww} with it tomorrow, and you\textsuperscript{asws} can argue against them with it’.

Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} washed Rasool-Allah\textsuperscript{saww} alone and he\textsuperscript{saww} was in his\textsuperscript{saww} shirt. I\textsuperscript{asws} went to remove the shirt from him\textsuperscript{saww} but Jibraeel\textsuperscript{as} said: ‘O Ali\textsuperscript{asws}! Do not bare your\textsuperscript{asws} brother\textsuperscript{saww} from his\textsuperscript{saww} shirt, for Allah\textsuperscript{azwj} did not Bare him\textsuperscript{saww}, and be affirmed in the washing and I\textsuperscript{as} shall participate with you\textsuperscript{asws} regarding the son\textsuperscript{as} of your\textsuperscript{asws} brother\textsuperscript{as} by the Command of Allah\textsuperscript{azwj}’.

فقال جبريل يا محمد فقل علي يا علي فأنقضت ابن عمه فإن هذا السنتة لا يغسل الأئمة غير الأئمة و إذا يغسل كل نبي و صلى عليه وسلم من بعده و هو من تحصي الله ليشرع من علي أغلوه إلا أنه يغسل عليه وعلى عموه على غلوه و على أخيه

جبريل\textsuperscript{as} said: ‘O Muhammad\textsuperscript{saww}! Say to Ali\textsuperscript{asws}: ‘Your\textsuperscript{asws} Lord\textsuperscript{azwj} Commands you\textsuperscript{asws} to what the son\textsuperscript{saww} of your\textsuperscript{asws} uncle\textsuperscript{as}, for this is the Sunnah, no one will wash the Prophets\textsuperscript{as} apart from the successors\textsuperscript{as}, and rather every successor\textsuperscript{as} washes every Prophet\textsuperscript{as} from after him\textsuperscript{as}, and it is from the Argument of Allah\textsuperscript{azwj} for Muhammad\textsuperscript{saww} upon his\textsuperscript{saww} community regarding what the crowds have gathered upon, what He\textsuperscript{azwj} is Commanding them with’.

And know, O Ali\textsuperscript{asws}, that for you\textsuperscript{asws}, upon washing me\textsuperscript{saww}, will be an assistance from the best of the assistance and the brothers’.

قال علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي علي عليه السلام و لا回到了 ما لم تقل بـ
I saw him washed with the Spirit, and the coolness, and the mercy. The Angels, the honourable, the righteous, the chosen were helping me and withholding (him), and speaking time after time, and I did not turn (any part) from him except he was turned for me.

When I was free from washing him and enshrouding him, I placed him upon his bier just as I had been instructed. There gathered to him from the Angels, what blocked the trembling. His Lord prayed Salat upon him, and the honourable Angels of Proximity, and the honourable bearers of the Throne, and whoever Glorifies to Allah of the worlds.

And did whatever I had been instructed with, then covered him in his grave. I head a shouter shouting from behind me: ‘O family of Taym! O family of Aday! O family of Umayya! You are leaders calling to the Fire!, and on the Day of Qiyamah you will not be Helped!

Be patient, family of Muhammad! You will be Recompensed and do not be dismayed. Visit each other. One Who wants the harvest of the Hereafter, We will Increase in his harvest for him, and one who wants the harvest of the world, We would Give to him from it, and there would not be a share for him in the Hereafter.

From the register attributed to Amir Al-Momineen in an elegy (Marsiya) of the Chief of the Messengers, ‘My breath is withheld upon its exhalations. Oh if only it would come out with the exhalations. There is no good in the life after you, and rather cry fearing the prolongation of my lifespan’.

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649 Bihar Al Anwaar – V 22, The book of our Prophet, P 5 Ch 2 H 64
650 Bihar Al Anwaar – V 22, The book of our Prophet, P 5 Ch 2 H 65
And from him asws – In the elegy (Marsiya) at his saww visitation (Ziyarat): ‘How little are my asws tears at the deputation, except make you asws a reason for the crying, and when I asws remember your Forgiveness with it from me asws, the eyes fill up and overflow. I asws am reciting an elegy releasing it, and I asws see others getting depressed’. 651

And in the commentary of the register, he asws said to (Syeda) Fatima asws, near to her asws: ‘With the intense yearning I asws visit your grave crying. I asws lament and I asws complain, I asws do not see an answer. O dweller of the desert! When the dwellers of the desert taught me asws the crying, and my asws humanity remembers you asws, the entirety of the calamities, for you asws are hidden from me asws in the soil, but you asws are not absent from the grief of the heart’. 652

And from him asws in his asws elegy (Marsiya) for her asws: ‘I asws was with darkened vision, so I asws cried upon you asws as a beholder. After you asws, whoever likes to, so let him die, I asws used to be careful upon you asws’. 653

And from him asws: ‘A people are consoling me asws unknowing of the patience, and in the patience there are things more bitten than the patience, the consoler then he continues to his occupation, and the consoler remains in a state hotter than the embers’. 654

651 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 66
652 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 67
653 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 68
And from him asws as well, in his asws elegy (Marsiya): ‘From after enshrouding the Prophet saww and burring him saww in his saww clothes, asws have to be sorrowful upon your saww state. We saw Rasool-Allah saww among us, so we will never see any equal with that what can be revived from the dead, and we were like a fortress from besides being his saww family, a stronghold for him saww, a protector protecting from the enemy;  

And we were with a person, we saw the light and the guidance, morning and evening flowing among use or feeding, for the darkness has overcome us after his saww expiry. The day has increased upon the darkness of the night. So what is good of one who presses the wings and the intestines, and what is good of a deceased pressed by the soil and the ground.  

It is as if the affairs of the people after you are enclosed in a ship among the waves when it is in the ocean. The sky and the atmosphere of the earth narrowed upon them despitess is vastness for losing Rasool-Allah saww. It is said he saww went away and the calamity descended with the Muslims, like the rift in Al-Safa, there are not youths for the rift in Al-Safa;  

The people will never be faced with that calamity (again), and the bones will never be forced which they are from, and during every timing for the Salat, agitating Bilal, and he was called with his name every time he was called, and a people sought the perishing inheritance, and among us are the inheritances of the Prophet-hood and the guidance’’.  

654 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 2 H 69
CHAPTER 3 – HIS s{sup}saww s{sup}saww STRANGE SITUATION AFTER HIS s{sup}saww s{sup}saww EXPIRY AND WHAT APPEARED AT HIS s{sup}saww s{sup}saww MAUSOLEUM (ZAREEH)

1- ير، بصائر الدرجات مَُُمَّدُ بْنُ الُْْسَينِْ عَنْ جَعْفَرِ بْنِ بَشِيٍْ عَنْ عَبْدِ اللَُِّ بْنِ سِنَانٍ عَنْ أَبِِ عَبْدِ اللَُِّ ع قَالَ: قَالَ النَّبُِِّ   ي َوْماً لَِْصْحَابُِِ حَيَاتِِ خَيٌْْ لَكُمْ وَ مََِاتِِ خَيٌْْ لَكُمْ

2- ير، بصائر الدرجات مَُُمَّدُ بْنُ عَبْدِ الََْبَّارِ عَنْ عَبْدِ الرََّْْنِ بْنِ ََّْادٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَبْدِ اللَُِّ بْنِ عُمَرَ الْمُسْلِّ عَنْ رَجُلٍ عَنْ أَبِِ عَبْدِ اللَُِّ ع قَالَ قَالَ رَسُولُ اللَُِّ حَيَاتِِ خَيٌْْ لَكُمْ وَ مََِاتِِ خَيٌْْ لَكُمْ فَأَمَّا حَيَاتِِ فَإِنَّ اللََُّ هَدَاكُمْ بِِ مِنَ الَّْلًَلَةِ وَ أَن ْقَذَ كُمْ مِنْ شَفَا حُفْرَةٍ مِنَ النَّارِ وَ أَمَّا مََِاتِِ فَإِنَّ أَعْمَالَكُمْ تُعْ رَضُ عَلَيَّ فَمَا كَانَ مِنْ حُسْنٍ اسْتَزَدْتُ اللََُّ لَكُمْ وَ مَا كَانَ مِنْ قَبِيحٍ اسْتَغْفَرْتُ اللََُّ لَكُمْ

The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from ja’far Bin bashir, from Abdullah Bin Sinan, ‘From Abu Abdullah asws having said: ‘One day the Prophet s{sup}saww said to his s{sup}saww companions: ‘My s{sup}saww life is good for you and my s{sup}saww expiry is good for you’.

قال فقالوا يا رسول الله هذا حيالنا نعمة فكيف ماتكم كيف الله حرم لنا على الأرض أن تطعموا منها شيئاً.

He asws said: ‘They said, ‘O Rasool-Allah s{sup}saww! This, your s{sup}saww life, yes, but how can your s{sup}saww expiry (be good for us)?’ He s{sup}saww said: ‘Allah azwj has Prohibited our asws flesh upon the ground that it feeds on anything from us’

A man from the hypocrites said to him s{sup}saww, ‘And how can that be so, O Rasool-Allah s{sup}saww, and you s{sup}saww would have decayed, meaning become decayed bones?’

Rasool-Allah s{sup}saww said to him: ‘Never! Allah azwj has Prohibited our asws flesh upon the earth, so it will not feed upon anything from us’

655 Bihar Al Anwaar – V 22, The book of our Prophet s{sup}saww, P 5 Ch 3 H 1
3- By the favor of the degrees. Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ziyad Bin Abu Al Hallal,

‘From Abu Abdullah asws having said: ‘There is none from a Prophet saww nor any successor as remaining the earth more than three days until he as is raised along with his as soul and his as bones, and his as flesh, up to the sky, and rather you should go to their places of traces and delivering the greetings from afar, and they as are hearing at their (places of) impact from nearby”.

4- (The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ziyad Bin Abu Al Hallal,

‘From Abu Abdullah asws having said: ‘Amir Al Momineen asws came to Abu Bakr and said to him: ‘Didn’t Rasool-Allah saww order you to obey me asws?’ He said, ‘No, and had he ordered me, I would have done so’.

He saww said: ‘Then let us go to Masjid Quba’, and there was Rasool-Allah saww praying Salat. When he finished, Ali asws said: ‘O Rasool-Allah saww! I asws said to Abu Bakr: ‘Allah aswj and His aswj had Commanded you to obey me asws’. He said, ‘No’. Rasool-Allah saww said: ‘I saww had ordered you asws, so obey him asws!’

He asws said: ‘He (Abu Bakr) went out and Umar met him, and he had been terrified. He said to him, ‘What is the matter with you?’ He said, ‘Rasool-Allah saww said such and such to me’. 
He said, ‘Damn the community making you their ruler. Do you not recognise the sorcery of the Clan of Hashim asws?’

6 - إِبْرَاهِيمُ بْنُ هَاشِمٍ عنْ عُثْمَانَ بْنِ عِيسَى عنْ سَََاعَةَ عنْ أَبِِ عَبْدِ اللَُِّ قَالَ سََِعْتُُُ ي َقُولُ ما لَكُمْ تَسُوُُونَ رَسُولَ اللَُِّ فَ قَالَ لَُُ رَجُلٌ جُعِلْتُ فِدَاكَ وَ كَيْفَ نَسُوؤُهُ

He asws said: ‘Do you not know that your deeds are presented to him saww, so when he saww sees an act of disobedience among these, it hurts him saww, therefore do not hurt Rasool-Allah aswn, and cheer him saww.

660 - سَأَلْتُ أَبَا عَبْدِ اللَُِّ ع فَ قُلْتُ جُعِلْتُ فِدَاكَ سََِعْتُكَ وَ أَنْتَ ت َقُولُ غَيَْْ مَرَّةٍ لَوْ لََ أَنَّا نُزَادُ لََْن ْفَدْنَا

661 - وَجَدْتُ بَِِطِّ أَبِِ ي َرْوِيُِ عَنْ مَُُمَّدِ بْنِ عِيسَى الَْْشْعَرِيِّ عَنْ مَُُمَّدِ بْنِ سُلَيْمَانَ الدَّي ْلَمِيِّ عَنْ أَبِيُِ قَالَ:
He asws said: ‘As for the Permissibles and the Prohibitions, by Allah azwj, Allah azwj has Revealed unto His aswj Prophet saww with its perfection, and the Imam asws does not get increased regarding the Permissibles and the Prohibitions’.

He (the narrator) said, ‘I said, ‘So, what is this increase?’ He asws said: ‘Regarding the rest of the things besides the Permissibles and the Prohibitions’.

I said, ‘So, are you asws increased with anything Rasool-Allah sww did not know?’ He asws said: ‘Woe be unto you! How can it be allowed that the Imam asws knows anything Rasool-Allah sww did not know, and the Imam asws from his sww direction?’

I said, ‘How is that so? May I be sacrificed for you asws’. He asws said: ‘Whenever it is the night of Friday (Thursday evening), Rasool-Allah sww arrives to the Throne, and I asws arrive with

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662 Bihar Al Anwaar – V 22, The book of our Prophet saww, P 5 Ch 3 H 8
him saww. So, I saws do not return except with beneficial knowledge, and had it not been for that, whatever is with us saws would deplete’.

10 - خصصاً، الختصاً،بعض الشراع بئس عينين عين البطل من عَزْارَة قَال مُفْتَهَ أَنَا حَفَرُ عَنَّ مَّأْؤَلٍ لَّوْ لَّتَزَادَ لأُفْتَدُّ قَالَ مَّأْؤَلٍ لَّوْ لَّتَزَادَ لأُفْتَدَّ أَنَا حَفَرُ عَنَّ مَّأْؤَلٍ لَّوْ لَّتَزَادَ لأُفْتَدَّ.

(The books) ‘Al Ikhtisas’ (and) ‘Basaair Al Darajaat’ – Ibn Isa, from Al bazanty, from Sa’alba, from Zurara who said,

'I heard Abu Ja’far saws saying: ‘If we saws are not increased, we saws would run out’. I said, 'Are you saws increased with anything Rasool-Allah aswj did not know?' He saws said: ‘Whenever that happens, it is presented to Rasool-Allah sawwj, then to the (past) Imams saws, then it ends up to us saws."

Al Kafi – A number of our companions, from Al Barqy, from Ja’far Bin Al Musanna the preacher who said,

'I was at Al-Medina, and the Masjid which overlooked upon the grave (of Rasool-Allah sawwj) was roofed which had fallen down, and the workers were ascending and descending, and we were a group. I said to our companions, ‘Which one of you has an appointment for tonight to see Abu Abdullah sawwj?’ Mihran Bin Abu Nasr said, ‘I do’. And Ismail Bin Ammar Al-Sayrafi said, ‘I do’. We said to them both: ‘Ask him saws for us about the climbing to overlook upon the grave of the Prophet sawwj.

When it was the next morning we met them, and we all got together. Ismail said, ‘We did ask him saws for you about what you had mentioned. He saws said: ‘I saws do not love for anyone of them that he should be higher above him sawwj, nor is it safe from him seeing something which would take away his vision, and he would see him sawwj standing praying Salat, or sees him sawwj with one of his sawwj wives’.”
‘It was dug by the grave of the Prophet \(\text{saww}\), by his \(\text{saww}\) head and by his \(\text{saww}\) legs. The first time it was dug, yellow musk came out, they did not doubt in it’.

13- كـ، الكافي مُتخـذـش من يُرخى عن أمـهـم بـن يـُحـمد عـن عـلى بـن الحـكـم عن مـعـاوية بـن وـهـب، قـال سـمحت أـبا عـنـام الله عـن يـقـولُ لـما كـانـهـ مـتـنـهـا إـلـحـدـى و أَزَاعُن أَرْدَةً مَا وَرَأْيُ النَّجَّارُ وَ أَرْسَلَ بـالأَلَاةَ وَ كَتَبَ إِلـى صَاحِبِ الْمَدِينَةِ أَنْ يَقْلُعَ مِنْبَّ رَسُولِ اللَّهِ ﷺ وَ يَعْلَمُ عَلَى قَدْرِ مِنْبَّهُ بِالشَّامِ

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

‘I heard Abu Abdullah\(^\text{saww}\) saying: ‘When it was the year forty one, Muawiya intended the Hajj, so he sent for carpenters and sent the tools, and wrote to the governor of Al-Medina that he uproot the Pulpit of Rasool-Allah\(^\text{saww}\) and make it to be upon a measurement of his own pulpit at Syria.

فِئَنَّا لَهـضُوا لِهـضُوا الكَنْسَةَ الدَّخِلَةَ وَ رَأْيَتَ الأَرْضِ فَكَفَّا وَ كَتَبَ بِذَلِكَ إِلـى مُعَاوِيَةَ فَكَتَبَ إـلـيـهِمْ يَعُزِّمُ عَلَيْهِمْ لَمَّا فَعَلُوهُ فَفَعَلُو

When they went to uproot it, the sun eclipsed and the earth shook (with tremor). So, they refrained and wrote with that to Muawiya. He wrote to them, being more determined upon them to be doing it. They did that, so the Pulpit of Rasool-Allah\(^\text{aww}\) is at the entrance which you see’.’

Up to here ends the complete volume twenty two from the book Bihar Al-Anwarar

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\(^{666}\) Bihar Al Anwaar – V 22, The book of our Prophet \(\text{saww}\), P 5 Ch 3 H 12

\(^{667}\) Bihar Al Anwaar – V 22, The book of our Prophet \(\text{saww}\), P 5 Ch 3 H 13