BIHAR AL-ANWAAR

Volume 35

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

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
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CHAPTER 1 – HISTORY OF HIS \( \text{asws} \) COMING TO THE WORLD, AND HIS \( \text{asws} \) APPEARANCE, AND HIS \( \text{asws} \) VIRTUES

(The book) ‘Al Manaqib of Ibn Shehr Ashub Ibn Is’haq and Ibn Shihab, ‘He wrote down the appearance of Amir Al-Momineen \( \text{asws} \) confirmed by the servant, so Amro Bin Al-Aas took it, so it rubbed his nose and cut it, and he wrote that Abu Turab \( \text{asws} \) was hard of skin, large belly, and thin legs, and approximate to that. So, for that reason the differing occurred regarding his \( \text{asws} \) appearance’.

‘Ali \( \text{asws} \) was a stocky (short and bulky) man, medium stature, thick eyebrows (like a bow), sharp eyes, wide eyes inclining to the deep blue (that eye colour is disliked for a Momin in other Ahadith), as if his \( \text{asws} \) face was the moon on the night of the full moon, handsome, and he \( \text{asws} \) was towards the brown (of complexion), there was short hair for him \( \text{asws} \) light from behind, as if it was a crown, and as if his \( \text{asws} \) neck was a silver pitcher;

\[1\] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen \( \text{asws} \), Ch 1 H 1 a
And he was observed to have a large stomach, strong back, wide chest, thick and short palms, large sections, his apparent from his forearm having been joined with a chubby joint of the arms, wide shoulders, large bones like bones of the ferocious lion, a beard which had adorned his chest, thick muscles, think legs'.

Al-Mugheira (a well-known Nasibi) said, ‘ was the appearance of a lion. Thicker is whatever was thick from it, thickness from is what is thickness from it”.2

And Ibn Mandah said, ‘ was of hard skin, heavy large eyes, with a torso, and was closer to being short, while of the head (hair) and the beard’. And there is an increase by Muhammad Bin Habeeb Al-Baghdadi, author of ‘Al Hibr Al-Kabeed’, in describing him, ‘Brown of the colour, beautiful face, big shoulders, and famous as ‘Anza Al-Bateen’ (full of knowledge)” – (that is torso full of knowledge).

He said, ‘But I have consolidated upon the hidden knowledge. If I had searched for it, I would have assessed as assessment regarding the remote folders.'
description, and he wrote upon twelve candles burning down, which carried to his witnesses, and I saw it.

‘He said, ‘He middle stature from the men, sharp eyes, handsome face, as if he was the full moon on the night of the full moon, beautiful, large torso, wide shoulder, strong palms, elevated as if his neck was a silver pitcher, short-haired, bushy beard. There were muscles to his shoulders like the ferocious lion, his upper arm was not apparent from his lower arm.

And it had been joined by joints such that if he were to withhold a man with the forearm, would withhold him by himself; he would not be able to breathe, strong arms and hands. When he walked to the war, he would sprint; firm shoulders, strong, brave, victorious upon the one he met (in battle)’.

(The book) ‘Al Tehzeeb’ –

‘Ali came to the world at Makkah in the Sacred House (Kabah) during the night of Friday the thirteenth night vacant from Rajab, thirty years after the year of the elephant, and he passed away being killed at Al-Kufa on the night of Friday on nine nights remaining from the Month of Ramazan of the year forty from the emigration, and on that day there were sixty three (63) years for him.

And his mother is (Syeda) Fatima Bint Asad Bint Hashim Bin Abd Manaf, and he is the first Hashimite from (both) Hashimites (parents) in the (history of) Al-Islam among the Hashimites, and his grave is at Al-Ghary, from Najaf, Al Kufa’.

(The book) ‘Al-Kafi’ –
‘He was blessed (to Hashimite family) thirty years after the year of the elephant, and his mother is (Syeda) Fatima daughter of Asad Bin Hashim Bin Abd Manaf, and he was the first Hashimite blessed to two Hashimite (parents)”.

And he said, ‘Al-Sabta’ is (a duration of) thirty years, and between Rasool-Allah and Amir Al-Momineen were thirty years’.

‘When Rasool-Allah was Blessed (to his parents), the brightness of Persia and castles of Syria were opened for (Syeda) Aamina, so (Syeda) Fatima Bint Asad, mother of Amir Al-Momineen came to Abu Talib laughing, cheerful, and let him know what Aamina had said to her. Abu Talib said to her, and she was surprised from this: ‘You will be expecting and be begetting his successor and his vizier’.

‘One the thirteenth day from Rajab was the arrival of Amir Al-Momineen in the Kabah, before the Prophet-hood by twelve years’.

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5. Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen Ch 1 H 4
8. Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen Ch 1 H 7 a
And it is reported from Attab Bin Asesyd having said,

‘Amir Al-Momineen\textsuperscript{asws} arrival was in Makkah in the Sacred House of Allah\textsuperscript{aswj} (Kabah) on the day of Friday of thirteenth night vacant from Rajab, and the Prophet\textsuperscript{saww} was of twenty eight years, before the Prophet twelve years’\textsuperscript{9}.

\textit{(The book) ‘Iqbal Al Amaal’ –}

‘It is reported that on the thirteen’s of the month of Rajab was the arrival of our Master\textsuperscript{asws} Abu Al-Hassan Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, in the Kabah, before the Prophet-hood by twelve years’\textsuperscript{11}.

I (Majlisi) am saying, ‘The martyr said in the lessons (regarding) Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} Bin Abdul Muttalib\textsuperscript{asws} Bin Hashim\textsuperscript{asas}, ‘And Abu Talib\textsuperscript{asws} and Abdullah\textsuperscript{asas} were two brothers\textsuperscript{asws} of the two fathers, and his\textsuperscript{asws} mother\textsuperscript{asws} Fatima Bint Asad\textsuperscript{asas} Bin Hashim\textsuperscript{asas}, and he\textsuperscript{asws} and his\textsuperscript{asws} sisters\textsuperscript{asws} were the first Hashimites to be blessed to the two Hashims, being blessed on the day of Friday of the thirteenth, of the Month of Rajab’.

And it is reported it was seventh of the month of Shaban after the arrival of the Prophet\textsuperscript{saww} by thirteen years – end’\textsuperscript{12}.

\textsuperscript{9} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 1 H 7 b
\textsuperscript{10} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 1 H 7 c
\textsuperscript{11} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 1 H 8
\textsuperscript{12} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 1 H 9
I (Majlisi) am saying, ‘And it has been said that he was blessed (to his parents) during the thirteenth of Shaban’.  

And Ali Bin Muhammad Al-Maliki has said in (the book) ‘Al-Fusool Al-Muhimma’ – Abu Talib begot Talib and there was no posterity for him, and Aqeel, and Ja’far, and Ali and each one was older than the other by ten years, and Umm Hany, and her name is Fakhta, and the mother of all of them is (Syeda) Fatima Bint Asad.  

That is how Mowfaq Bin Ahmad Al-Khawarizmy has mentioned in Kitab Al-Manaqib, and he was blessed (to his parents) at Makkah inside the Sacred House (Kabah) during the day of Friday the thirteenth from the month of Rajab in the year thirty from the year of the elephant, before the emigration by twenty three years; and it is said by twenty five years; and before the Prophet -hood by twelve years; and it is said to be ten years.  

And no one had been born in the Sacred House before him, besides him, and it is a merit Allah the Exalted has Specialised him with, as a reverence for him, and exaltation of his rank, and a manifestation of his honour. And he was a Hashimite from the two (both parents being) Hashimites, and the first one from being blessed to two Hashimites, and he being blessed (to his parents) after Rasool-Allah saww had been married with Khadeeja asws by three years, and the age of Rasool-Allah saww of the day of the arrival of Ali asws was twenty-eight years – end of the speech of Al-Maliki’.  

‘I was seated with Al-Abbas son of Abdul Muttalib and a group from (clan of) Abdul Uzza facing the Sacred House of Allah, when (Syeda) Fatima Bint Asad, mother of Amir
Al-Momineen asws, came, and she asws was expecting him asws at the ninth month, and the pangs of childbirth had seized her asws.

فقالت ربي ائمتهن بابا وما جاء من عديدي من رسل وكعبة و ائمتها بصغرى جدلي إبراهيم الحبل و إله بني الابن العقيق في حق الادي

She asws said, ‘Lord! I asws am a believer in Youazwj and in whatever has come from Yourazwj Presence from Rasools as and Books, and I asws am a ratifier with the speech of my asws grandfather as Ibrahim as the Friend (of the Beneficent), and he as built the Ancient House (Kabah). So, by the right of the one as who built this House (Kabah), and by the right of the one as to be blessed in its interior, Ease upon me asws my asws Gift 1'

قالت فطقنا الله و قد أفتتح عن ظهره و دخلت فأفتتح في الموضع لا يُب، بل دخلت في الله جبلا حبتين و دخلت الله الحرام

Yazeed Bin Qa’ nab said, ‘We saw the House and it had opened up from its back, and (Syeda) Fatima asws entered into it and disappeared from our sights, and the wall stuck (together again). So, we decided to open the lock of the door, but it did not open, and we came to know that, that is a Command from the Commands of Allahazwj Mighty and Majestic.

فقلت أنا أو арендب في بنيا فائقة جبي عليا فهل ع리를 و الله العلي الأعلى بجعلني فطقنا اسمه من اسمي و نائبته بأيدي و وقفنا على

Then she asws came out after the fourth (day) and in her asws hands was Amir Al-Momineen asws.

فقلت أنا أو أ뱉 الاسمان في بني و هو الذي يحكم الأشياء و هو الذي يقول فوق ظهره بنبي و باللدن و تخلاني طول سنة أخته و أطعه و وقنا لن انقطعه و غصنا.

When asws intended to exit, a caller called out to me asws: ‘O Fatima asws! Name him asws as ‘Ali’, for he asws is exalted and Allah azwj is the Most Exalted. He azwj Says: ‘Iazwj Derived his asws name from Myazwj Name, and Iazwj Educated him asws with Myazwj Education, and Harmonised him asws upon Myazwj Mysterious Knowledge, and he asws is the one asws who will be breaking the idols (placed by the Polytheists) in Myazwj House, and he asws is the one asws who will be permitted to be on the back (roof) of Meazwj House, and he asws will exclaim Myazwj Holiness and Myazwj
Glory. So Beatitude is for the one who loves him\textsuperscript{asws} and obeys him\textsuperscript{asws}, and woe be unto the one who hates him\textsuperscript{asws} and disobeys him\textsuperscript{asws}, 15

أُولى زوايا الاعتقاد رحمة الله في كشف اليقين وكشف الحق هذه الزيجات من كتاب نزاع المؤمنين عن يبيد بن معيط فكذب ملة ورآه في آخر

I (Majlisi) am saying, ‘It reported by the Allama in (the book) ‘Kashf Al-Yaqeen’, and ‘Kashf Al-Haq’, this reported from the book ‘Bashaair Al-Mustafa’, from Yazeed Bin Qa’nim similar to it, and there is an addition in its end –

قالت فؤاداً عليها وترشعل الله صلله عليه وآله ورسوله مجلى عنيها فقلت أنا المخلص نبأ حلفي وطهري.

'(She\textsuperscript{as}) said: ‘(When) Ali\textsuperscript{asws} was blessed (at that time) Rasool-Allah\textsuperscript{saww} there were thirty years, and Rasool-Allah\textsuperscript{saww} loved him\textsuperscript{asws} with intense love, and said to her\textsuperscript{as}: ‘Make a cradle to be for him\textsuperscript{asws} (and placed it) near to my\textsuperscript{saww} bed’.

وكان رسول الله صلى الله عليه وسلم يحب عليا ومعنته عليه في كل حال وكان يغسله في كل حال ويومنه في كل حال ويزعم بين ابنته فتيمه.

And Rasool-Allah\textsuperscript{saww} was in charge of most of his\textsuperscript{asws} upbringing, and he\textsuperscript{asws} would clean Ali\textsuperscript{asws} during the time of his\textsuperscript{asws} washing, and feed him\textsuperscript{asws} the milk during his\textsuperscript{asws} feed time, and move his\textsuperscript{asws} cradle during his\textsuperscript{asws} sleep time, and speak to him\textsuperscript{asws} during his\textsuperscript{asws} wakefulness, and carry him\textsuperscript{asws} upon his\textsuperscript{saww} chest;

و يقول هذا أخى وولي وصديق وصديق وصديق وأمين علي ونبي وولي ونبي ونبي ونبي ونبي.

And he\textsuperscript{saww} would say: ‘This is my\textsuperscript{saww} brother\textsuperscript{asws}, and my\textsuperscript{saww} friend, and my\textsuperscript{saww} helpers, and my\textsuperscript{saww} elite, and my\textsuperscript{saww} treasure, and my\textsuperscript{saww} cave, and my\textsuperscript{saww} back, and my\textsuperscript{saww} backer, and my\textsuperscript{saww} successor\textsuperscript{asws}, and husband of my\textsuperscript{saww} hounourable, and my\textsuperscript{saww} trustee upon my\textsuperscript{saww} bequest, and my\textsuperscript{saww} caliph; and he\textsuperscript{saww} would constantly carry him\textsuperscript{asws} and go around the mountains of Makkah and its caves and its valleys’.

And he\textsuperscript{saww} would say: ‘This is my\textsuperscript{saww} brother\textsuperscript{asws}, and my\textsuperscript{saww} friend, and my\textsuperscript{saww} helpers, and my\textsuperscript{saww} elite, and my\textsuperscript{saww} treasure, and my\textsuperscript{saww} cave, and my\textsuperscript{saww} back, and my\textsuperscript{saww} backer, and my\textsuperscript{saww} successor\textsuperscript{asws}, and husband of my\textsuperscript{saww} hounourable, and my\textsuperscript{saww} trustee upon my\textsuperscript{saww} bequest, and my\textsuperscript{saww} caliph; and he\textsuperscript{saww} would constantly carry him\textsuperscript{asws} and go around the mountains of Makkah and its caves and its valleys’.

12- ضه، روضة الواعظين قال جابر بن عبد الله النصارى سألت رسول الله صلى الله عليه وسلم عن أول من اثرت الثلاثية قبل أن يطوف بي جبال مكة وشوارعها وأوديةها.

And he\textsuperscript{saww} would say: ‘This is my\textsuperscript{saww} brother\textsuperscript{asws}, and my\textsuperscript{saww} friend, and my\textsuperscript{saww} helpers, and my\textsuperscript{saww} elite, and my\textsuperscript{saww} treasure, and my\textsuperscript{saww} cave, and my\textsuperscript{saww} back, and my\textsuperscript{saww} backer, and my\textsuperscript{saww} successor\textsuperscript{asws}, and husband of my\textsuperscript{saww} hounourable, and my\textsuperscript{saww} trustee upon my\textsuperscript{saww} bequest, and my\textsuperscript{saww} caliph; and he\textsuperscript{saww} would constantly carry him\textsuperscript{asws} and go around the mountains of Makkah and its caves and its valleys’.

15 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen Asws, Ch 1 H 11 a
16 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen Asws, Ch 1 H 11 b

(The book) ‘Rowzat al Waizeen’ – Jabir Bin Abdullah Al Ansari said,

‘I asked Rasool-Allah\textsuperscript{saww} regarding the blessing (to his\textsuperscript{asws} parents\textsuperscript{asws}) of Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. He\textsuperscript{saww} said: ‘Aah! Aah! You have asked me\textsuperscript{saww} about the best birth to be born after me\textsuperscript{saww} upon the Sunnah of the Messiah\textsuperscript{as}. Allah\textsuperscript{azwj} Blessed and Exalted Created me\textsuperscript{saww} and Ali\textsuperscript{asws} from one Noor, before He\textsuperscript{azwj} Created the creation, by five hundred thousand years. We\textsuperscript{asws} used to Glorify Allah\textsuperscript{azwj} and extolling His\textsuperscript{azwj} Holiness.'
When Allahazwj the Exalted Created Adamasws, Cast usasws to be in hisas Sulb, and Iasws settled in hisas right side and Aliasws in hisas left. Then weasws were transferred from hisas Sulb into the clean Sulbs to good laps. Weasws did not cease to be like that until Allahazwj Blessed and Exalted Caused measws to emerge from a clean Sulb, and heasws is (Syeda) Aaminaasws.

Then Allahazwj Blessed and Exalted Caused Aliasws to emerge from a clean Sulb, and heasws is Abu Talibasws, and Deposited himasws in the best lap, and sheasws is (Syeda) Fatimaasws Bint Asad’.

Then heasws said: ‘O Jabir! And before Aliasws occurred in the lap of hisas motherasws, there was a man in his (that) time, a worshipper, a monk called Al-Masram Bin Daeeb Al-Shaywatam, and he was mentioned among the worshipper as having worshipped Allahazwj for one hundred and ninety years and did not ask Himazwj for any need. He asked his Lordazwj to Show him a friend of Hisazwj.

So, Allahazwj the Exalted Sent Abu Talibasws to him. When Al-Marsam sighted himasws, he stood up to himasws, kissed hisasws head, and sat down in front of himasws. He said, ‘Who are youasws, may Allahazwj have Mercy on youasws!’ Heasws said: ‘A manasws from Tihama’. He said, ‘From which (area of) Tihama?’ Heasws said: ‘From Makkah’. He said, ‘From who?’ Heasws said: ‘From Abd Manafasws’. He said, ‘From which (clan) Abd Manafas?’ Heasws said: ‘From the Clan of Hashimasw’.

Then heasws said, ‘Receive glad tidings, O youasws, for the most Exalted has Inspired me of yourasws glad tidings’. Abu Talibasws said: ‘And what is it?’ He said, ‘A sonasws to be coming out

فَلَمَّا خَلَقَ اللَّهُ تَعَالَى آدَمَ قَذَفَ بِنَا فِِ صُلْبِهِ وَ اسْتَقْرَرْ أَنَا فِِ جَنْبِهِ الَْْيَُْنِ وَ عَلِيٌّ فِِ الَْْيْسَرِ ثَُُّ ن َقَلَنَا مِنْ صُلْبِهِ فِِ الَْْصْلََبِ الطَّاهِرَا ِ إِلَىَ الَْْرْحَامِ الطَّيِّبَةِ ف َلَمْ ن َزَلْ كَذَلِكَ حَتََّ أَطْلَعَ اللَّهُ ت َبَارَكَ وَ ت َعَالَىَ مِنْ ظَهْر  طَاهِر  وَ هُوَ عَبْدُ اللَّهِ بْنُ عَبْدِ الْمُطَّلِبِ فَاسْتَ وْدَعَنَِ خَيرَْ رَحِم  وَ هِيَ آمِنَةُ

ثَُُّ أَطْلَعَ اللَّهُ ت َبَارَكَ وَ ت َعَالَىَ عَلِيّاا مِنْ ظَهْر  طَاهِر  وَ هُوَ أَبُو طَالِب  وَ اسْتَوْدَعَهُ خَيرَْ رَحِم  وَ هِيَ فَاطِمَةُ بِنْتُ أَسَد

ف َبَعَثَ اللَّهُ ت َبَارَكَ وَ ت َعَالَىَ بِأَبِِ طَالِب  إِلَيْهِ ف َلَّمَّا أَنْ بَصُرَ بِهِ المثرم قَامَ إِلَيْهِ ف َقَبَّلَ رَأْسُهُ ثَانِياا وَ قَالَ الَْْمْدُ لِلَّهِ الَّذِل أَعْطَانيِ مَسْأَلَتِِ وَ لمَْ يُُِتْنَِ حَتََّ أَرَانيِ وَلِيَّهُ
from your asws Sulb, he asws is a friend of Allah azwj. Blessed is his asws name and exalted is his asws mention, and he asws is Imam asws of the pious, and successor asws of the Rasool saww of Lord azwj of the worlds.

So, if you were to come across that son asws, convey the greetings from me and tell him that Al-Marsam conveys the greetings and he testifies that there is no god except Allah azwj Alone, there is not associate for Him azwj, and that Muhammad saww is His azwj servant and His saww Rasool, and you asws are his saww successor asws truly. By Muhammad saww the Prophet-hood is completed and by you asws the successor-ship is completed’.

He (Rasool-Allah saww) said: ‘Abu Talib asws wept and said to him: ‘What is the name of this child?’ He said, ‘His asws name is Ali asws’. Abu Talib asws said: ‘asws do not know the reality of what you are saying except a clear proof and clear evidence’.

Al-Marsam said, ‘So what do you want, that I should ask Allah azwj for you that He azwj should Give you in your place what would happen to be evidence for you?’ Abu Talib asws said: ‘asws like to have food from the Paradise during this time of mine asws’. The monk supplicated with that, and his supplication had not completed even he was brought a tray, upon it were from the fruits of Paradise, dates, and grapes, and pomegranates.

Abu Talib asws partook a pomegranate from it and got up happy from his asws time until he asws returned to his asws house. He asws ate it and the water in his asws Sulb was transformed, and he asws went to (Syeda) Fatima asws Bint Asad. She asws was blessed with Ali asws and the ground trembled and there was an earthquake with them for days until Quraysh faced difficulties from that, and they panicked and said, ‘Arise to your gods to supplicate at (mount) Abu Qubeys until we ask them to calm down what has befallen with you has been released in your courtyards’.

When they gathered upon the peak of mount Abu Qubeys, it went on to shake with a shaking until the solid rocks crumbled with them, and the gods (idols) fell down upon their
faces. When they saw that, they said, ‘There is no strength for us with what has been released with us’.

Abu Talib\textsuperscript{asws} ascended the mountain and he\textsuperscript{asws} was indifferent (uncaring) with what predicament they were in’. He\textsuperscript{as} said: ‘O you people! Allah\textsuperscript{azwj} Blessed and Exalted has Caused an event to occur during this night and has Created such a creature in it, if you were not to obey him\textsuperscript{asws} and do not acknowledge with his\textsuperscript{asws} Wilayah and testify with his\textsuperscript{asws} Imamate, what is with you will not settle down nor will there happen to be a dwelling for you all at Tihama’.

They said, ‘O Abu Talib\textsuperscript{asws}! We are saying with your\textsuperscript{asws} words!’ Abu Talib\textsuperscript{asws} wept and raised his\textsuperscript{asws} hands to Allah\textsuperscript{azwj} Mighty and Majestic and said: ‘My\textsuperscript{asws} God\textsuperscript{azwj} and my\textsuperscript{asws} Master\textsuperscript{azwj}! I\textsuperscript{asws} ask You\textsuperscript{azwj} by the praise-worthiness of the praise-worthy (Muhammad\textsuperscript{saww}), and by the exaltedness of the exalted (Ali\textsuperscript{asws}), and by the brightness of the Fatimid (Fatima\textsuperscript{asws}), only to Grace upon Tihama with the Kindness and the Mercy’.

\textbf{(Rasool-Allah\textsuperscript{saww} said): ‘By the One\textsuperscript{azwj} Who Split the seed and Formed the person! The Arabs used to write these phrases and supplicate by these at the calamities during the pre-Islamic period, and they neither knew nor understand their realities. When it was the night in which Amir Al-Momineen\textsuperscript{asws} was blessed (to his\textsuperscript{asws} parents\textsuperscript{asws}), the sky shone with its illumination and the radiance of its stars double, and Quraysh sighted wonders from that.}

They agitated each other and said, ‘An event has occurred in the sky!’ And Abu Talib\textsuperscript{asws} came out and he\textsuperscript{asws} mingles in the market stalls of Makkah and its markets, and he\textsuperscript{asws} said: ‘O you people! The Argument of Allah\textsuperscript{azwj} is completed!’ And the people came to ask him\textsuperscript{asws} about the reach of what they had seen, from the brightness of the sky and doubling of the radiance of the stars.
He as said to them: ‘Receive glad tidings, for during this night has appeared a friend from the friends of Allah azwj. Allah azwj would Perfect the good characteristics in him asws and end the successors as by him asws, and he asws is Imam asws of the pious, and helper of the religion, and suppressor of the Polytheists, and enrager of the hypocrites, and adornment of the worshippers, and successor asws of Rasool aswaw of Lord azwj of the worlds, Imam asws of guidance, and the high star, and lamp for the darkness, and annihilator of the Shirk and the suspicions, and he asws is the soul of conviction, and head of the religion’.

He as did not cease repeating these phrases and words up to the morning. When it was morning, he as disappeared from his people for forty mornings’. Jabir said, ‘I said, ‘O Rasool-Allah saww! Where did he as disappear to?’

He asws said: ‘He as went searching for Masram, and he had died in the mount Al-Lukam. Conceal, O Jabir, for it is from the hidden Secrets of Allah azwj and His Treasured Knowledge. Al-Masram had described a cave to Abu Talib asws being in mount Al-Lukam and had said to him as, ‘You as will find me there, whether alive or dead’.

When Abu Talib asws went to that cave and entered into it, he asws found Al-Masram dead, a body wrapped, enshrouded, lying down to his Qiblah. Over there were two snakes, one of them white and the other one black, and they were both repelling the harm from him. When they sighted Abu Talib asws, they disappeared in the cave, and Abu Talib asws entered to see him asws.

He as said: ‘The greetings be unto you, O friend of Allah azwj, and Mercy of Allah azwj and His Blessings’. Allah azwj Blessed and Exalted Revived Al-Masram by His Power. He stood upright wiping his face, and he was saying, ‘I testify that there is no god except Allah azwj Alone, there is not associate for Him azwj, and that Muhammad saww is His servant and His Rasool saww, and that Ali asws is friend of Allah azwj and the Imam asws after the Prophet saww of Allah azwj.

Abu Talib asws said: ‘Receive glad tidings for Ali asws has emerged to the earth’. He said, ‘So what was the sign at night in which he asws emerged?’ Abu Talib asws said: ‘When a third of the
night had passed by, (Syeda) Fatima asws was alarmed by what tends to alarm the women when expecting. I asws said to her asws: ‘What is the matter with you asws, O chieftess of the women?’ She asws said, I asws felt a glow, so I asws recited the Name in which is the salvation, so it settled’.

I asws said to her asws. I asws shall go and come to you asws with women from your asws companion to assist you upon your matter during this night’. She asws said: ‘O Abu Talib asws, it is up to you asws’. When I asws stood for that, there asws was with a caller calling out from a corner of the House (Kabah), and he was saying, ‘Withhold, O Abu Talib asws, for the friend of Allah aswj shall not be touched by unclean hands’.

And there I asws was with four women having had entered to be with her asws, and upon them were white attires as if these were of white silk, and their aromas were more aromatic than the yellow musk. I asws said to them: ‘The greetings be unto you, O friends of Allah asws. They answered, then they sat in front of her asws, with them was a silver tray of perfumes, and they comforted her asws until Amir Al-Momineen asws descended (from heavens).

When he asws was blessed (to his asws parents asws), I asws ended up to him asws, and there he asws was like the emerging sun, and he asws had performed Sajdah upon the ground and he asws was saying: ‘I asws testify that there is no god except Allah aswj, and Muhammad saww is Rasool asws of Allah aswj, and I asws testify that Ali asws is successor asws of Muhammad aswj Rasool-Allah aswj, and the Prophet-hood has ended with Muhammad aswj and the successionor has ended with me asws, and I asws am Amir Al-Momineen asws.

One of them picked him asws up from the ground and placed him asws in her asws lap. When Ali asws looked into her asws face, he asws called out at her asws in an eloquent sharp tongue: ‘The greetings be unto you asws, O mother asws!’ She asws said: ‘And upon you asws, O my asws son asws!’ He asws said: ‘What is the news of my asws father asws?’ She asws said: ‘He asws turns in the goodness of Allah aswj and being Blessed in His aswj Companionship’.

فَلَمَّا سََِعْتُ ذَلِكَ لَطَّيْتُ رَأْسِي وَ أَنَّ مََُمَّدًا رَسُولُ اللَّهِ وَ أَشْهَدُ أَنَّ عَلِيّاً رَأْيَكَ يَا أَبَا طَالِبَ فَلَمَّا قُمْتُ لِذَلِكَ إِذَا أَنَا بهَِاتِفٌ هَتَفَ مِنْ رَأْيِهِنَّ أَنَّ أَبِيَّتِي نَادَى مَا حَلَََّتُ إِلَيْهِ وَ لَمْ تَََسههُ يَدٌ نَِْسَةٌ وَ إِيَّاكَ مِنْ صُلْبِ آدَمَ وَ هَذِهِ أُمِّي حَوَّاءُ فَأَخَذَتْهُ وَاحِدَةٌ مِنْهُنَّ مِنَ الَْْرْضِ وَ وَضَعَتْهُ فِِ حَجْرِهَا ف َلَمَّا نَظَرَ عَلِيٌّ فِِ وَجْهِهَا نَادَاهَا بِ
When I saws heard that, I saws could not control myself saws to say: ‘O my saws son saws! Aren’t you saws with your saws father saws?’ He saws said: ‘Yes, but be careful from the Sulb of Adam saws, and this here is my saws mother saws Hawwa saws. When I saws heard that, I saws covered my saws head with my saws cloak and threw myself in a corner of the House in embarrassment from her as.

Then another one approached and with her was a tray of perfumes. She held Ali saws. When he saws looked at her face, he saws said: ‘The greetings be unto you, O my saws sister!’ She said, ‘And upon you saws be the greetings, O my brother saws’. He saws said: ‘So, what is the news of my saws paternal uncle?’ She said, ‘Good, and he conveys the greetings to you saws’.

I saws said: ‘O my saws son saws! Which sister is this, and which uncle is this?’ He saws said: ‘This is Maryam as daughter of Imran as and my saws uncle Isa as Bin Maryam as. And she as perfumed him saws with perfume which was in the tray. Another one of them held him saws and wrapped him saws in a cloth which was with her’.

Abu Talib saws said: ‘I saws said: ‘If we were to cleanse (circumcise) him saws, it would be lighter upon him saws (won’t feel pain)’ – and that is because the Arabs used to clean (circumcise) their children. She said, ‘O Abu Talib saws! He saws is of clean birth, Purified. He saws will not taste the heat of iron in the word except upon the hand of a man hated by Allah awj, and His awj Rasool sawsaww, and His awj Angels, and the skies, and the earth, and the oceans, and the Fire (Hell) is desirous to him la.’

I saws said: ‘Who is this man la?’ She said, ‘Ibn Muljim Al-Muradi la, may Allah aswj Curse him la, and he la is his sawsaww killer in Al-Kufa in the year thirty from the expiry of Muhammad saww’.

I saws was intently listening to their words, then Muhammad saww Bin Abdullah sawsaww, son sawsaww of my sawsaww brother sawsaww took him sawsaww from her hands and placed his sawsaww hand upon his sawsaww hand and spoke with him sawsaww, and he sawsaww asked him sawsaww about all things. Muhammad sawsaww addressed Ali sawsaww with the secrets which were between them both.

I saws said: ‘So, what is the news of this man la? I(Address Ali) sawsaww killed in Al-Muradi la, and his la head upon his la, and he la was intently listening to their words, then Muhammad sawsawwBin Abdullah sawsaww, son sawsaww of my sawsaww brother sawsaww took him sawsaww from her hands and placed his sawsaww hand upon his sawsaww hand and spoke with him sawsaww, and he sawsaww asked him sawsaww about all things. Muhammad sawsaww addressed Ali sawsaww with the secrets which were between them both.

I saws said: ‘So, what is the news of this man la? I(Address Ali) sawsaww killed in Al-Muradi la, and his la head upon his la, and he la was intently listening to their words, then Muhammad sawsawwBin Abdullah sawsaww, son sawsaww of my sawsaww brother sawsaww took him sawsaww from her hands and placed his sawsaww hand upon his sawsaww hand and spoke with him sawsaww, and he sawsaww asked him sawsaww about all things. Muhammad sawsaww addressed Ali sawsaww with the secrets which were between them both.
Then the women disappeared, and I asws could not see them. I asws said within myself asws: ‘If only I asws could have recognised the other two women’. Allah azwj Inspired Ali asws. He asws said: ‘O my asws father asws! As for the first woman, it was Hawwa as, and as for the one who held me asws, it is Maryam as Bint Imran as, the one who protected her as chastity, and as for the one who covered me asws in the cloth, she is Aasiya as Bint Muzahim (wife of Pharaoh la), and as for the one holding the tray, she is mother of Musa as Bin Imran as. So, go and meet Al-Masram now, and give him glad tidings and inform him with what you as have seen, for he is in such and such cave in such and such place’.

I as went out until I as came to you, and he asws had described the two snakes. When he asws was freed from the talking with Muhammad saww, son saww of my as brother as, and from talking to me as, he asws returned to his as former childishness. So, I as have come to give you glad tidings with what I as have seen and witnessed from my as son Ali asws.

Al-Masram wept, then performed a Sajdah of thanks, then stretched. He said, ‘Cover me with my clothes’. I as covered him, and there I as was with a dead man just as he had been. I as stayed for three (days) to speak, but he did not answer, so I as felt lonely to that and the two snakes came out. They said to me as, ‘The greetings be unto you as, O Abu Talib asws’. I as answered them.

Then they said to me as, ‘Join with the friend of Allahazwj for you as are more rightful with his asws maintenance and his asws protection than others’. I as said to them: ‘Who are you two?’ They said, ‘We are his righteous deeds. Allahazwj Created us from his good deeds, and we will be impeding the harm from him up to the establishment of the Hour. One of us would be his leader and the other his usher, and point him to the Paradise’.

(Rasool-Allah saww said): ‘Then Abu Talib asws left to go to Makkah’.

Jabir said, ‘I said, ‘O Rasool-Allahazwj! Allahazwj is the Greatest! The people are saying that Abu Talib asws died a Kafir!’ He saww said: ‘O Jabir! Allahazwj is more Knowing with the unseen. When it was the night during which there was the ascension with me saww (Miraj) to the sky,
I saww ended up to the Throne, and I saww saw four Noors (images of light). I saww said: ‘My God asws! What are these Noors?’

He aswj said: “O Muhammad saww! This is Abdul Muttalib asws, and this is Abu Talib asws, and this is your saww father as Abdullah asws, and this is your saww brother Talib asws."

I saww said: ‘My God aswj and my saww Master azwj! Due to what have they as attained this rank?’ He aswj said: “Due to the concealing the Eman and their manifesting the Kufr, and their patience upon that until they as died’’.  

(17) The book ‘Al Fazaail’ of Ibn Shazan – Al Hassan Bin Ahmad Bin Yahya al Attar, from Ahmad Bin Muhammad Bin Ismail Al Farsi, from Umar Bin Rowq Al Khattabi, from Al Hajjaj Bin Minhal, from Al Hassan Bin Imran, from Shazan Bin Al A’ala, from Abdul Aziz, from Abdul Samad, from Salim, from Khalid Bin Al Sary, from Jabir – similar to it.

(18) The book ‘Jamie Al Akhbar’ – By the correct chain from Al Sadouq, from Al Attar, from his father, from Abdul Aziz Bin Abdul Samad, from Muslim Bin Khalid, from Jabir – similar to it.

(19) The books ‘Ilam Al Wara’ (and) ‘Al Irshad’–

‘Ali asws Bin Abu Talib asws, Bin Abdul Muttalib asws, Bin Hashim as, Bin Abd Manaf as, chief of the successors as, upon him asws be the most superior of the Salawaat and the greetings. His asws teknonym is Abu Al-Hassan asws, blessed (to his asws parents asws) in the Sacred House (Kabah), on the day of Friday of the thirteenth of the month of Rahab of the year thirty from the year of the elephant.

And no one was born before him asws nor after him asws, in the Sacred House of Allah azwj besides him asws, as an honour from Allah azwj. Majestic is His azwj Name, to him asws with that, and a reverence to his asws position in the reverence.

17 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 1 H 12 a
18 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 1 H 12 b
19 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 1 H 12 c
And his asws mother asws is (Syeda) Fatima asws Bint Asad asws Bin Hashim asws Bin Abd Manan asws; and Amir Al-Momineen asws and his asws sister were the first ones from having been born with both parents being Hashimites, and accomplished with that with the growing up in the lap of Rasool-Allah saww and being educated by him saww being the two nobilities.  

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, sheykh of the Sunnah, the judge, Abu Amro Usman Bin Ahmad, in a lengthy Hadeeth,  

‘(Syeda) Fatima asws Bint Asad asws saw the Prophet saww eating a date having additional aroma for it over all the perfumes, from the musk and Al-Amber, being from a palm tree having no stalk for it. She asws said, ‘Give me as to take from it’. He saww said: ‘It is not correct except if you as were to testify that there is no god except Allah azwj and I saww Muhammad saww am Rasool saww of Allah azwj.’  

She asws testified the two testimonies. He saww gave it to her as and she as ate, and it increased her desire, and she as sought another for Abu Talib asws. He saww pacted to her as that she as would not give it to him as except after the two testimonies. When the night shielded upon him as, Abu Talib asws smelt a breeze he as had not smelt similar to it at all. She as revealed what was with her and he as sought it from her as. She as refused to him as except if he as were to testify the two testimonies.  

He as could not control himself as to testify the two testimonies, apart from that he as asked her as to conceal it lest Quraysh were to fault him as. She as pacted to him as upon that and gave him as what was with her as, and he as sheltered to his as wife. She as conceived Ali asws during that night, and when she as was pregnant with Ali asws, her as beauty increased.  

He asws spoke to her as in her as holy lap. She as was in the Kabah, Ali asws spoke with Ja’far as and there was fainting upon him as. The idols fell down, falling upon their faces. She as caressed  

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upon her belly and said, ‘O delight of the eyes, the idols are doing Sajdah to you inside the Kabah, so how would your situation be outside?’ and she mentioned that to Abu Talib. He said: ‘He is the one who had spoken to me in the road of Taif’.

And it a report of Sho’ba, from Qatadah, from Anas (well-known fabricator), from Al Abbas Bin Abdul Muttalib, and a report of Al Hassan Bin Mahboub, ‘From Al-Sadiq asws, and the Hadeeth is short – The House (Kabah) opened from its back (wall) and (Syeda) Fatima asws entered into it, then the opening returned and adhered, and she remained in it for three days. She are from dates of the Paradise. When she came out, Ali asws said: ’The greetings be unto you, O father and Mercy of Allah azwj and His Blessings.

Then he cleared his throat and said: ‘In the Name of Allah azwj the Beneficent, the Merciful! The Mominoun have succeeded [23:1] – the Verses. Rasool-Allah saww said: ‘They would be succeeding due to you. By Allah! You are their commander instructing them from your knowledge so they would be learning, and by Allah, you are their pointer, and by Allah they would be guided by you – and Rasool-Allah saww placed his tongue in his mouth, and twelve springs (of knowledge) burst forth.

He (the narrator) said, ‘That day was named as the day of Al-Tarwiyya (saturation). When it was the next day and Ali asws sighted Rasool-Allah saww, greeted unto him and smiled in his face and went on to make gestures to him. Rasool-Allah saww took him. (Syeda) Fatima asws said, ‘He is accustomed to his recognition’. That day was named as the day of Arafaah (recognition).

When it was the third days, and it was the tenth day from Zil Hajj, Abu Talib asws proclaimed among the people a proclamation of gathering, and said: ‘Come to a feast of my son! And he slaughtered three hundred camels and a thousand heard from the cows and the sheep, and they took the feast. And he said: ‘And perform Tawaaf of the House.

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21 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 1 H 14 a
(Kabah), seven (circuits), and greet unto Ali asws my as son asws! The people did that and the Sunnah flowed by it.

His asws mother in front of the Prophet sallallahu alayhi wa sallam. He salallahu alayhi wa sallam opened his mouth by his tongue and palated him, and recited Azaan in the right ear and Qamah in the left. He asws recognised the two testimonies and was born upon the nature. 22

Explanatory note: -

The differing in this Hadeeth is not hidden to what has passed from the historical accounts, and it is possible it is carried upon the forgetfulness which Quraysh had innovated it during the pre-Islamic period that his asws birth happened to be in Rajab or Shaban. 23 (P.s. – This is what you would expect from Anas Bin Malik narrating)

Abu Ali Bin Hammam, raising it,

When Ali asws was blessed (to his parents), Abu Talib asws held a hand of (Syeda) Fatima asws and Ali asws was upon his chest, and went out to Al-Abtah and called out (in prose): ‘O Lord azwj! O One with the dark twilight, and the continuously shining moon. Manifest to us from Your azwj Judgment, the Decreed, what is that You azwj View regarding the name of that child?’

He (the narrator) said, ‘Something like the cloud came creeping upon the group until it arrived to the chest of Abu Talib asws. He pressed it with Ali asws to his chest. When it was morning, there it was a green tabled wherein was inscribed (in prose): ‘You are specialised

22 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 1 H 14 b
23 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 1 H 37
with the pure child, and the clean, the selected, the pleasant, so his name is from a lofty, Ali being derived from the most Exalted”.

قال على الله النعوم في الكعبة وما زال هناك خلف أهدها بن عبد الملك.

He (the narrator) said, ‘The tablet was kept in the Kabah and did not cease to be over there until Hisham Bin Abdul Malik ceased it.

The People of the Household in the right corner from the corners of the House (Kabah). The clean birth, from the clean lineage, born in the clean place. Where can you find these honours for others? The noblest of the spots is the Sanctuary, and noblest of the Sanctuaries is the Masjid, and noblest of the spots is the Masjid of the Kabah, and no one has been born in it except him. The birth inside it happens to be in the peak of nobility, and there isn’t the birth in the chief of the days, the Friday, during the Sacred month, in the Sacred House besides Amir Al-Momineen’.

Kitab Al Rowza (and) ‘Rowzat Al Waizeen’ – It is reported from Mujahid, from Abu Amro, and Abu Saeed Al Khudry who both said,

‘We were seated in the presence of Rasool-Allah, when Salman Al-Farsi, and Abu Zarr Al-Ghifari, and Al-Miqdad Bin Al-Aswad, and Ammar Bin Yasser, and Huzeyfa Bin Al-Yamani, and Abu Al-Haysam Bin Al-Tayhan, and Khuzeyman Bin Sabit, one with the two testimonies, and Abu Al-Tufeyl Aamir Bin Wasilah entered and knelt (sat) in front of Rasool-Allah, and the grief was apparent from their faces.

فقالوا قد ت📊ك بالآباء والأمهات يا رسول الله إنا نسمع من قوم في آثرك وكأنك قد تزلزلت في نفوسهم

They said, ‘May our fathers and our mothers be sacrificed for you, O Rasool-Allah! We are hearing from a group of people regarding your brother and son of your uncle what has grieved us, and we are seeking your permission regarding the rebutting upon them’.

فقال ص م ما غضبناهم بقولون في آثرك وكأنك قد تزلزلت في نفوسهم

24 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen, Ch 1 H 14 c
He said: ‘And what could they be saying regarding my brother and son of my uncle Ali Bin Abu Talib?’ They said, ‘They are saying, ‘Which merit is there for Ali in preceding to Al-Islam, and rather he came across Al-Islam as a child’, and approximate to these words’.

He said: ‘So this is what is grieving you all?’ They said, ‘Yes, by Allah!’ He said: ‘I ask you, do you know from the previous Books that Ibrahim, his father fled with him from the tyrant king, and his mother placed him between the hills at the bank of a flowing river called Hazran, from the setting of the sun up to the coming of the night?’

When she had placed him and settled upon the surface of the earth, he stood up from beneath her, wiping his face and head, and he was frequenting from the testimony that there is no god except Allah. Then he grabbed a cloth and wiped with it while his mother was seeing him. She panicked from him with severe panic. Then he was sprinting in front of her extending his eyes towards the sky.

It happened from him as Allah Mighty and Majestic Said: And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for him to become from the convinced ones So when the night shielded upon him, he saw a star. He said: (Can) this be my Lord? to His Words: I disavow from what you are associating.

And you know that Musa Bin Imran, Pharaoh was in search for him, slitting the bellies of the pregnant women and slaughtering the children in order to kill Musa. When his mother gave birth to him, he instructed her to take him from beneath her and cast him in the box and cast the box in the river.

She said, and she had panicked from his talk, ‘O my son! I fear the drowning upon you’. He said: ‘Do not grieve, Allah will Return me to you’. She remained confused until Musa spoke to her and said to them: ‘O mother! Cast me in the box and cast the box in the river’.
He said: ‘She had been instructed with and remained in the river up to the coast, and He Returned him to his mother totally. He had neither fed the food nor drunk a drink, being an infallible’. 

And it is reported in (the book) ‘Al-Muddah’ it was seventy days, and it is reported seven months. And Allah Mighty and Majestic Said regarding the state of his childhood: and for you to be reared before My Eyes’ [20:39] When your sister walked over and she was saying, ‘Shall I point you to one who will take his responsibility?’ Thus We Returned you to your mother, for her eyes to be delighted and she would not grieve. [20:40] – the Verse.

And this Isa Ibn Maryam. Allah Mighty and Majestic Said regarding him: So he (the child) called out to her from beneath her: ‘Do not grieve! Your Lord has Made a stream (to flow) beneath you’ [19:24] – up to His Words: a human’ [19:26]. He spoke to his mother at the time of his birth, and said when she gestured towards him. They said, ‘How can we speak to one who was a child in the cradle?’ [19:29] – up to the last Verse.

He spoke at the time of his birth and was Given the Book and the Prophet-hood, and Advised with the Salat, and the Zakaat within thirty days from his birth, and he spoke to them during the second day from his birth.

And all of you have known that Allah Mighty and Majestic Created me and Ali from one Noor. We were in the Sulb of Adam Glorifying Allah Mighty and Majestic, then we were transferred to the Sulbs of the men and the laps of the women. Our Glorifications were being heard in the Sulbs (of our fathers) and the bellies (of our mothers) in every era and time up to Abdul Muttalib, and that our Noor had appeared in the faces of our fathers to the extent that our names were written with light upon their foreheads.
Then our asws Noor separated and half of it came to be in Abdullah asws and half of it in Abu Talib asws, my saww uncle as. They as both used to hear our asws Glorifications from their as Sulbs, and my saww father as and my saww uncle, whenever they as sat in an assembly of Quraysh, their as Noor shone in their faces from besides theirs, until the insects and the wild animals were greeting unto them as due to the reason of their as Noor, until we asws came out from the Sulb of our asws fathers as and bellies of our asws mothers as.

And my saww beloved Jibraeel saww had descended during the time of the coming to the world of Ali asws. He as said: ‘O beloved of Allah asw! The most Exalted Conveys the Greetings unto you saww and Congratulates you saww with the birth of your saww brother asws Ali asws and Says: “This is the time of the appearance of your saww Prophet-hood and announcement of your saww Revelation, and uncovering your saww Message when you saww deliver it with your saww brother asws, and your saww Vizier, and your saww in-law, and your saww caliph, and the one asws by whom your saww back is strengthened with, and your saww mention would be announced with. So, stand to him asws and welcome him asws with your saww right hand, for he asws is from the companions of the right hand, and his asws Shias are the resplendent!”

So, I saww stood up rushing and found (Syeda) Fatima asws Bint Asad as, mother as of Ali asws, and the signs had come to her as, and she asws was between the women and the midwives were around her as. My saww beloved Jibraeel asws said: ‘O Muhammad saww! Veil between her as and you saww with a veil. When she as places Ali asws, receive him saww%. I saww did what I saww had been instructed with.

Then he as said to me saww, ‘Extend your saww hand, O Muhammad saww!’ I saww extended my saww right hand towards his asws mother as, and there I saww was with Ali asws placing his asws right hand in his asws right ear and he asws was reciting Azaan and Iqamah with the uprightness, and testifying with the Oneness of Allah asw Mighty and Majestic and with my saww Message.

Then he asws bent over towards me saww and said: ‘The greetings be unto you saww, O Rasool-Allah asw!’ Then he asws said to me saww: ‘O Rasool-Allah asw! shall I asws recite?’ I saww said: ‘Recite, for by the One asw in Whose Hand is the soul of Muhammad saww, begin with the Book
which Allah azwj Mighty and Majestic had Revealed unto Adam as, so his son asws Shees as stood with it'.

He asws recited it from the first letter in it to the last letter in it, to the extent that if Shees as had been presented, he as would have acknowledged to him asws that he asws is more preserving of it than he as. Then he asws recited the Book of Noah as, then Book of Ibrahim as. Then he as recited the Torah of Musa as to the extent that if Musa as had been present he as would have acknowledged to him asws that he asws is more preserving of it than him as.

Then he asws recited the Psalms of Dawood as to the extent that if Dawood as had been present, he as would have acknowledged that he asws is more preserving of it than him as. Then he asws recited the Evangel of Isa as to the extent that if Isa as had been present, he as would have acknowledged that he asws is more preserving of it than him.

Then he asws recited the Quran which Allah azwj had Revealed unto me saww, from its beginning to its end, and I saww found him asws to have preserved it like my saww preserving of it at the moment, from without him asws having heard any Verse from it. Then he asws addressed me saww and I saww addressed him asws with the Prophets as had addressed the successors as with. Then he asws returned to the state of his saww childhood.

And like this are twelve Imams asws from his asws lineage. So, do not be grieving, and what is that upon you all from the word of the people of doubt and association with Allah aswj. Are you knowing that I saww am the most superior of the Prophets as and that my saww successor asws is the most superior of the successors as? And when my saww father as Adam as saw my saww name, and name of Ali asws and my saww daughter asws (Syeda Fatima asws), and Al-Hassan asws and Al-Husayn asws, and names of their asws children having been Inscribed upon the Base of the Throne with the Noor, said: ‘My aswj God sawwj and my aswj Master aswj! Have you as Created any creature who is more honourable to You aswj than me as?’

He aswj Said: “O Adam as! Had it not been for these names, I aswj would neither have Created the built sky, nor the spread earth, nor an Angel of Proximity, nor any Messenger as Prophet as, nor Created you as, O Adam as!”
When Adam\textsuperscript{as} disobeyed his\textsuperscript{as} Lord\textsuperscript{azwj} and asked Him\textsuperscript{asws} by our\textsuperscript{asws} rights that He\textsuperscript{azwj} Accepts his\textsuperscript{as} repentance and Forgive his\textsuperscript{as} mistake, He\textsuperscript{azwj} Answered him\textsuperscript{as}. And we\textsuperscript{asws} are the Words (Names) which Adam\textsuperscript{as} had received from his\textsuperscript{as} Lord\textsuperscript{azwj} Mighty and Majestic, so He\textsuperscript{azwj} Turned to him\textsuperscript{as} and Forgave (his\textsuperscript{as} mistake) for him\textsuperscript{as}.

He\textsuperscript{azwj} Said to him\textsuperscript{as}: "O Adam\textsuperscript{as}! These are names from your\textsuperscript{as} offspring and your\textsuperscript{as} children!" Adam praised his\textsuperscript{as} Lord\textsuperscript{azwj} Mighty and Majestic and prided upon the Angels by us\textsuperscript{asws}, and that this is from our\textsuperscript{asws} merits and Grace of Allah\textsuperscript{azwj} upon us\textsuperscript{asws}.

Salman\textsuperscript{ra} and the ones with him\textsuperscript{ra} stood up and they said, 'We are the successful ones!' Rasool-Allah\textsuperscript{saww} said: 'You are the successful ones, and the Paradise has been Created for you all, and the Fire has been Created for our\textsuperscript{asws} enemies and your enemies'.

\textsuperscript{25} (The book) ‘Al Manaqib’ of Ibn Shehr Ashub,

\textsuperscript{26} ‘He\textsuperscript{asws} was born in the Sacred House (Kabah) on the day of Friday the thirteenth of Rajab, after the year of the elephant by thirty years’. And it is reported by Ibn Hammam, after twenty nine years’. 

\textsuperscript{16} - قب، المذابح لابن شهراشوب: ولد في النّيب الحرام يوم الجماعة الثالث عشر من رجب بعد عام الفيل بثلاثين سنة و روي ابن همّام بعد بضع و عشرين سنة.

\textsuperscript{17} - عوض، رواية الواعظين روى محمد بن الفضيل عن أبي حزامة الحساني قال سمعت علي بن الصديق قال لم يسمع علي بن الحسن ع يقول إنما فيها بنت أم حسن ثم أعدها الله في الطواف لمدخل الكعبة فولدت أمير المؤمنين عن فيها

(The book) ‘Rowzat Al Waizeen’ - It is reported by Muhammad Bin Al Fuzyel, from Abu Hamza Al Sumali who said,

\textsuperscript{27} '(Syeda) Fatima\textsuperscript{asws} Bint Asad\textsuperscript{as}, was alarmed while she\textsuperscript{as} was performing the Tawaf. She\textsuperscript{as} entered the Kabah, and (Syeda) was blessed with Amir Al-Momineen\textsuperscript{asws}.

قـال عـبرـوـم بن عـــضـمان: ظـكرـتـه هـذا الحـديث لـسلمـة بن الفضـيل فقال: حدثني محمد بن إسحاق عن عـمة موسي بن بشار أن علي بن أبي طالب ع ولد

Amro Bin Usman said, ‘I mentioned this Hadeeth to Salamah Bin Al-Fazeyl. He said, ‘It is narrated to me by Muhammad Bin Is’haq, from his uncle Musa Bin Bashaar that Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was blessed (to his\textsuperscript{asws} parents) in the Kabah’’. 

\textsuperscript{25} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 1 H 15

\textsuperscript{26} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 1 H 16
18 - And the Prophet (PBUH) said in his hadith, "I heard my beloved Rasool-Allah (PBUH) saying: ‘(PBUH) and Ali (AS) were a Noor in front of Allah (SWT), before He (SWT) Created Adam, by fourteen thousand years. When Allah (SWT) the Exalted Created, Divided that Noor into two parts. So, one part is me (PBUH) and a part is Ali (AS)."

28 - And this Hadeeth has been reported by Ibn Sheyrawiya in (the book) ‘Al Firdows’, and by Ibn al Magazily in (the book) ‘Al Manaqib’, they both said in it,

29 - And it is reported by Ibn Al Magazily as well in another way, from Jabir Bin Abdullah,

30 - ‘From the Prophet (PBUH), and said in its end: ‘Until He (SWT) Divided it into two segments. He (SWT) Made a segment to be in the Sulb of Abdullah and a segment to be in the Sulb of Abu Talib (AS). He (SWT) Brought me (PBUH) out as a Prophet (PBUH) and Brought Ali (AS) out as a successor (AS)."

In the book ‘Al Taraaif’ – It is reported by Al Sa’alby (Non-Shia) in his Tafseer regarding Words of the Exalted: And the foremost, the first ones [9:100], from Mujahid (Non-Shia) who said, ‘It was from a Favour of Allah (SWT) upon Ali (AS) Bin Abu Talib (AS), and what Allah (SWT) had Done for him (AS), and Increased him (AS) from the good, that Quraysh were hit by severe drought, and Abu Talib (AS) was with a lot of dependants.

27 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen (AS), Ch 1 H 17
28 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen (AS), Ch 1 H 18 a
29 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen (AS), Ch 1 H 18 b
30 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen (AS), Ch 1 H 18 c
Rasool-Allah^{saww} said to Al-Abbas, his^{saww} uncle, and he was from the richer ones from the Clan of Hashim^{as}. ‘O Abbas! Your brother^{as} Abu Talib^{as} is with a lot of dependants, and the people are afflicted from this drought what you can see, so come with us^{saww} and lighten (his^{as} burden) from him^{as}, of his^{as} dependants. I^{saww} shall take a man from his^{as} sons and you take a man from his^{as} sons, and we shall suffice them both on his^{as} behalf, from his^{as} dependants’.

Al-Abbas said, ‘Yes’. They went until they came to Abu Talib^{as} and said, ‘We want to lighten your^{as} dependants from you^{as} until it is removed from the people what they are in’. Abu Talib^{as} said: ‘If you can leave Aqeel to be for me^{as}, then you can do whatever you so desire to’.

The Prophet^{saww} took Ali^{as} and pressed him^{as} to him^{saww}, and Al-Abbas took Ja'far^{as} and pressed him^{as} to him^{saww}. Ali^{as} did not cease to be with Rasool-Allah^{saww} until Allah^{azwj} Sent him^{saww} as a Prophet^{saww}, and Ali^{as} followed him^{saww} and believed in him^{saww} and ratified him^{saww}, and Ja'far^{as} did not cease to be with Al-Abbas until he^{as} became a Muslim and was needless from him’.

20- ن، عيون أخبار الرضا عليه السلام بالمناسبسة إلى ذاكرة عن الرضا عنه تعالى، عن أبيه عن علاج مولى بالله من شيخ شيخ وخلق أن ذلك من ضحكة واحدة، أن الله أسلم حلفها وحكمها وحسمها وأحلامها وغيضاها ورغمها، أن الله يعقل بعضهم من أنفسهم أدخله الله الجنة.

21- ما الأمانة للشيخ الطوسي المفيد، عن الجمعيّ عن خلفر في أحمد، عن أحمد بن أبي المطلب، عن عبد الله بن محمد بن أحمد بن محمد بن محمджер عن خلفر في نص منه عن أبيه عن

(The book) ‘Uyoon Akhbar Al-Reza^{asws}', by the chain to Darim from Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: ‘Rasool-Allah^{saww} said: ‘O Ali^{as}! The people are Created from various trees (lineages) while I^{saww} an you^{asws} are Created from one tree. I^{saww} am its root and you^{asws} are its trunk, and Al-Hassan^{asws} and Al-Husayn^{asws} are their branches, and our^{asws} Shias are its leaves. The one who attaches with a branch from its branches, Allah^{azwj} would Enter him into the Paradise’.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ja‘far Bin Muhammad Bin Al Husayn, from Ahmad Bin Abd Al Munim, from Abdullah Bin Muhammad al Fuzari,
‘From Ja’far asws Bin Muhammad asws, from his asws father asws.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الَْْنْصَارِلِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِِ طَالِب: ‘شَأْنَا أَمْنَحُكَ أَمْنَحُكَ قَالَ بَلَى يَا رَسُولَ اللَّهِ’

‘From Jabir, ‘Ja’far Bin Muhammad Bin Al Husayn said, ‘It is narrated to us by Ahmad Bin Abdul Munim, from Amro Bin Shimr, from Jabir,


He saww said: ‘Surely, I saww and you saws have been Created from one clay (essence). There remained a remnant from it, so He saww Created our asws Shias from it. It will be the Day of Qiyamah, the people would be called by their mothers (names) except for our asws Shias, for they would be called by the names of their fathers due to the goodness of their births’. 33

(The book) ‘Kashf Al Yaqeen’ – Muhammad Bin Jareer Al Tabari, from Muhammad Bin Abdullah, from Imran Bin Muhassin, from Yunus Bin Ziyad, from Rabie Bin Kamil, cousin of Al Fazl Bin Al Rabie, from Al Fazl Bin Al Rabie,

‘Al-Mansour, before the government, was like the one who cut himself off (from others) to Ja’far asws Bin Muhammad asws. He said, ‘I asked Ja’far asws Bin Muhammad Bin Ali asws, in the era of Marwan Al-Himar, about the Sajdah of thanks which Amir Al-Momineen asws had performed, what was its reason?’

فَحَدَّثَنَِ عَنْ أَبِيهِ مََُمَّدِ بْنِ عَلِيٍّ قَالَ حَدَّثَنَِ أَبِِ عَلِيه بْنُ الُْْسَينِْ عَنْ أَبِيهِ الُْْسَينِْ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِِ طَالِب  ع أَنَّ رَسُولَ اللَّهِ ص قَدْ جَهَّلَهُ فِِ أَمْر  مِنْ أُمُورِهِ فَحَسُنَ فِيهِ بَلََؤُهُ وَ عَظُمَ عَنَاؤُهُ فَلَمَّا قَدِمَ مِنْ وَجْهِهِ ذَلِكَ أَق ْبَلَ إِلَىَ الْمَسْجِدِ وَ رَسُولُ اللَّهِ ص قَدْ خَرَجَ يُصَلِّي الصَّلََةَ فَصَلَّى مَعَهُ

He asws narrated to me from his asws father asws Muhammad Bin Ali asws who said: ‘It was narrated to me asws by my asws father Ali asws Bin Al Husayn, from his asws father Al-Husayn, from his asws father Ali asws Bin Abu Talib asws that Rasool-Allah saww sent him asws regarding a matter from his saww matters. He asws suffered its afflictions well, and his asws fatigue was grievous. When he asws arrived from that task of his asws, he asws came back to the Masjid, and Rasool-Allah saww had come out to pray Salat. So, he asws prayed Salat with him saww.

33 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 1 H 21
When he asws had finished from the salat, he asws faced towards Rasool-Allah saww. Rasool-Allah saww hugged him asws, then asked him asws about that journey of his asws and what he asws had done in it. Ali asws went on to narrated to him saww and the Rasool-Allah saww’s face became cheerful, beaming with happiness due to what he saww had narrated to him asws.

He saww said: ‘Jibraeel as ascended unto me asw during the time of midday and said to me saww: ‘O Muhammad saww! This son as of your saww uncle as Ali asws has arrived to you asw, and Allah aswj Mighty and Majestic will Try the Muslims by him asws with a good Trial, and such and such would happen from his asws dealings’. He as narrated to me saww with what he as informed me saww with.

He as saww said: ‘O Muhammad saww! Surely, he attained salvation through Shees as, from the offspring of Adam as, the one who befriended Shees Bin Adam as, successor of his as father as Adam as; and Shees as attained salvation due to his as father as Adam as, and Noah attained salvation by Allah aswj.

O Muhammad saww! And he attained salvation through Saam as, one who befriended Saam as Bin Noah as, successor as of his as father as Noah as, and Saam as attained salvation by Noah as, and Noah attained salvation by Allah aswj.

O Muhammad saww! And he attained salvation through Ismail as, the one who befriended Ismail as Bin Ibrahim as, friend of the Beneficent, successor as of his as father as Ibrahim, and Ismail attained salvation by Ibrahim as, and Ibrahim as attested salvation by Allah aswj.
O Muhammad saww! And he attained salvation through Yoshua as, one who befriended Yoshua as Bin Noon as, successor as of Musa as, and Yoshua as attained salvation by Musa as, and Musa as attained salvation by Allah azwj.

O Muhammad saww! And he attained salvation through Shamoun as, one who befriended Shamoun Al-Saffa as, successor as of Isa as, and Shamoun as attained salvation by Isa as, and Isa as attained salvation by Allah azwj.

O Muhammad saww! And he attained salvation through Ali asws, the one who befriended Ali asws, your saww Vizier during your saww lifetime and your saww successors asws, and Ali asws attained salvation by you saww, and you saww attained salvation by Allah azwj Mighty and Majestic.

O Muhammad saww! Allah azwj Made you saww chief of the Prophets as and Made Ali asws chief of the successors as and the best of them as, and Made the Imams asws from both your asws offsprings up to the inheriting of the earth and the ones upon it.'

So, Ali asws performed Sajdah and went on to kiss the ground in thanks to Allah azwj the Exalted, and that Allah aswj, Majestic is His aswj Name Created Muhammad saww, and Ali asws and Fatima asws, and Al Hassan asws, and Al Husayn asws were resemblances glorifying Him aswj and except praising Him aswj and extolling His aswj Holiness in front of His aswj Throne, before He aswj Created Adam as by fourteen thousand years.

He aswj Made them as Noors, Transferring them asws in the backs of the good ones from the men and wombs of the good ones, the clean, the courteous from the women, from an era to an era. When Allah azwj Mighty and Majestic Wanted to Manifest their asws merits to us and Introduce their asws status and Obligate their asws rights upon us, He aswj Took that Noor and Divided it into two divisions.

A segment was in Abdullah asws Bin Abdul Muttalib asws, so from it was Muhammad saww chief of the Prophets as, and last of the Messengers as, and He aswj Made the Prophet-hood to be in it.
And He \textsuperscript{34} made the second segment to be in Abd Manaf\textsuperscript{as}, and he\textsuperscript{35} is Abu Talib\textsuperscript{asws}. So, from it was Ali\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws}, and chief of the successors\textsuperscript{as}. And Rasool-Allah\textsuperscript{saww} made him\textsuperscript{saww} to be his\textsuperscript{saww} guardian, and his\textsuperscript{saww} successor\textsuperscript{asws}, and his\textsuperscript{saww} caliph, and husband of his\textsuperscript{saww} daughter, and re-payer of his\textsuperscript{saww} debts incurred, and remover of his\textsuperscript{saww} worries, and fulfiller of his\textsuperscript{saww} promises made, and helpers of his\textsuperscript{saww} religion\textsuperscript{34},

(\textsuperscript{34} From Musa\textsuperscript{asws} Bin Ja'far\textsuperscript{asws}, from Sowr Bin Yazeed, from Khalid Bin Sa'ad, from Sa'dan who said,

\begin{quote}
"He said: 'Allah is a Noor in front of Adam, and it is a Noor of Divinity which began, and it flashed to Musa from His Magnificence and His Splendor'."
\end{quote}

\textsuperscript{35} (The book) 'Al Kharaij Wa Al Jaraih'.

\textsuperscript{36} (The book) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira', from (the book) 'Manaqib' of Al Tusi, by his ch.

\begin{quote}
"I say: 'And a segment isAli\textsuperscript{asws} is a segment, and the Noor, it is the truth moving with us\textsuperscript{asws} wherever we move'."
\end{quote}

\begin{quote}
(\textsuperscript{34} From Musa\textsuperscript{asws} Bin Ja'far\textsuperscript{asws} having said: 'Allah\textsuperscript{azwj} Blessed and Exalted Created the Noor of Muhammad\textsuperscript{asws} from His\textsuperscript{azwj} Invention from the Noor of His\textsuperscript{azwj} Majesty, and it is a Noor of Divinity which began, and it flashed to Musa\textsuperscript{as} in (mount) Toor of Sinai. It neither settled for him\textsuperscript{as} nor could Musa\textsuperscript{as} tolerate seeing it, nor was it affirmed for him\textsuperscript{as} until he\textsuperscript{as} fell down stunned, there being unconsciousness upon him\textsuperscript{as}, and that Noor was the Noor of Muhammad\textsuperscript{as}\textsuperscript{azwj}."
\end{quote}
When He \textsuperscript{azwj} Wanted to Create Muhammad \textsuperscript{saww} from it, Divided that Noor in two halves. He\textsuperscript{azwj} Created Muhammad \textsuperscript{saww} from the first half, and Ali \textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} from the other, and He\textsuperscript{azwj} did not Create anyone else from that Noor. He\textsuperscript{azwj} Created them\textsuperscript{asws} both with His\textsuperscript{azwj} Hands and Blew into them\textsuperscript{asws} with His\textsuperscript{azwj} Self for Himself\textsuperscript{azwj} and Imaged them\textsuperscript{asws} upon their\textsuperscript{asws} images.

He\textsuperscript{azwj} Made them as trustees for Him\textsuperscript{azwj}, and witnesses upon His\textsuperscript{azwj} creatures, and caliphs upon His\textsuperscript{azwj} creatures, and eyes for Him\textsuperscript{azwj} upon them, and tongues for Him\textsuperscript{azwj} to them. He\textsuperscript{azwj} Deposited into them\textsuperscript{asws} His\textsuperscript{azwj} Knowledge and Taught them\textsuperscript{asws} the explanation, and Notified them upon His\textsuperscript{azwj} unseen, and by them\textsuperscript{asws} He\textsuperscript{azwj} Began the initiation of the creation, and by them\textsuperscript{asws} He\textsuperscript{azwj} will End the kingdom and the Pre-determinations.

Then He\textsuperscript{azwj} Extracted his\textsuperscript{saww} daughter\textsuperscript{asws} Fatima\textsuperscript{asws} from the Noor of Muhammad\textsuperscript{saww} just as light is extracted from the lamps. They\textsuperscript{asws} were Created from the Noors and transferred from a back to a back, and Sulb to a Sulb, and from a lap to a lap, in the highest class from without any uncleanness. But transfer after transfer, not from despicable water, nor from lousy seed like the rest of His\textsuperscript{azwj} creatures. But Noors from clean Sulbs to clean wombs, because they\textsuperscript{asws} are elites of the elites.

He\textsuperscript{azwj} Chose them\textsuperscript{asws} for Himself\textsuperscript{azwj} because He\textsuperscript{azwj} can neither be seen, nor realised, nor can His\textsuperscript{azwj} qualitative state be known, nor His\textsuperscript{azwj} when-ness. So, they\textsuperscript{asws} are the speakers, the deliverers on His\textsuperscript{azwj} behalf, the ones\textsuperscript{asws} in charge regarding His\textsuperscript{azwj} Commands and His\textsuperscript{azwj} Prohibitions. In them\textsuperscript{asws} His\textsuperscript{azwj} Power is manifested, and from them you see His\textsuperscript{azwj} signs and His\textsuperscript{aswj} Miracles, and by them\textsuperscript{asws} and from them His\textsuperscript{azwj} Self is worshipped, and by them\textsuperscript{asws} His\textsuperscript{azwj} Commands are obeyed.

And had it not been for them\textsuperscript{asws}, Allah\textsuperscript{azwj} would not have been recognised, nor would it be known how the Beneficient be worshipped. Allah\textsuperscript{azwj} will Fulfil His\textsuperscript{azwj} Command however
He^{azwj} so Desires to regarding what He^{azwj} Desires; *He cannot be questioned about what He Does, and they would be Questioned [21:23]*. 37

I said, ‘O Rasool-Allah{saww}! Can it happen that the son would be (exist) before the father?’

He^{saww} said: ‘Yes. Allah^{azwj} the Exalted Created me^{asws} and Created Ali^{asws} before He^{azwj} Created Adam^{as} by this period, and Created Noor. He^{azwj} Divided it into two halves. He^{azwj} Created me^{asws} from one half and Created Ali^{asws} from the other half, before all of the things. Then He^{azwj} Created the things. There were dark and He^{azwj} Illuminated these from my^{saww} Noor and Noor of Ali^{asws}. Then He^{azwj} Made us to be on the right of the Throne.

Then He^{azwj} Created the Angels. We^{asws} glorified (Allah^{azwj}), so the Angels glorified, and we^{asws} extolled the Oneness, so the Angels extolled the Oneness, and we^{asws} exclaimed the Greatness so the Angels exclaimed the Greatness. So, that was from my^{saww} teachings and teachings of Ali^{asws}.

And that was in the preceding Knowledge of Allah^{azwj} that no one loving to me^{saww} and Ali^{asws} would enter the Fire, nor would he enter the Paradise one who is hateful to me^{saww} and to Ali^{asws}. Indeed! And Allah^{azwj} Mighty and Majestic Created the Angels, in their hands are silver pitchers filled with water of life from Al-Firdows. So, there is none from a Shia of Ali^{asws} except and he^{asws} is of clean parents, pure, believers in Allah^{azwj}.

37 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 1 H 24
Whenever a father of one of them (Shias) intends to sleep with his wife, an Angel from the Angels, those having pitchers from the water of Paradise in their hands, comes and pours from that water into his utensil (glass) which he drinks from it. He drinks from that water and the Eman grows in his heart just as the plant grows. Thus, they are upon a proof from their Lord, and from their Prophet, and from their successor, Ali, and from my daughter Al-Zahra, then Al-Hassan, then Al-Husayn, then the Imams from the sons of Al-Husayn.

I said, ‘O Rasool-Allah! And who are the Imams?’ He said: ‘Eleven from me, and their father is Ali Bin Abu Talib’.

Then the Prophet said: ‘The Praise is for Allah Who Made the love of Ali and the Eman to be two causes’.

She said, ‘I am Zaida Bint Ajlam from the clam of Saida’. I said to her: ‘Is there anything with you, you can narrate to us with it?’ She said, ‘Yes, by Allah!’ My mother, Umm Umarah Bint Ubad Bin Fazl Bin Malik Bin Al-Ajlana narrated to me that one day she was among the womenfolk from the Arabs when Abu Talib came and said, grieving. I said, ‘What is your concern, O Abu Talib?’
He said: ‘Fatima Bint Asad is under difficult situation’. Then he placed his hand upon his face. While he was like that when Muhammad saww came. He saww said: ‘What is your concern, O uncle?’ He said: ‘Fatima Bint Asad is complaining of the difficult situation’. He saww grabbed his hand and they both came, and I stood with him. He came with her to the Kabah and made her to be seated in the Kabah. Then he said: ‘Be seated upon the Name of Allah azwj’.

She said, ‘She was free from it and was blessed with a boy, cheerful, clean, cleaned (circumcised), I have not seen beauty the like of his face. Abu Talib asws name him Ali asws, and the Prophet saww carried him asws until when he gave him to her house’.

Ali Bin Al-Husayn asws said: ‘By Allah! I have not heard anything at all except this is better than it’.

I (Majlisi) am saying, ‘And it is reported in (the book) ‘Fusool Al-Muhimma’ – similar to it, and there is an increase after the words: ‘Abu Talib asws named him Ali asws and said (a couplet): ‘I named him ‘Ali’ so it may be permanent for him as a high honour and pride, its glory perpetual’.

The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Saeed, and Rizqullah Bin Sulayman, and the words for it as from Al Hassan Bin Ali Al Mazidi, from Abdul Raziq Bin Hammam, from his father, from Meyna, a slace of Abdul Rahman Bin Awf who said, ‘I heard Rasool-Allah saww saying: ‘I am the tree, and Fatima asws is its branch, and Ali asws is its trunk, and Al-Hassan asws and Al-Husayn asws are its fruits’.
And Rizqullah has an increase: ‘And our Shias are its leaves. The tree, its root are in the Garden of Eden, and the branches and the leaves and the fruits are in the Paradise’. 41

I heard Rasool-Allah saws saying: ‘saww and Ali saws were on the right of the Throne glorifying Allah azwj before the Creation of Adam as by two thousand years. When He azwj Created Adam asw, He azwj Made us asws to be in his asw Subl. Then we asws were transferred from a Subl to a Sulb in the clean Sulb, and clean laps until we asws ended up to the Sulb of Abdul Muttaalib asws.’

He azwj Divided us asws into two segments. He azwj Made half to be in Abdullah asws and half to be in Abu Talib asws, and Made the Prophet-hood and the Message to be in me saww, and Made the successor-ship and the judgments to be in Ali asws. Then He azwj Chose two names for us He azwj Derived from His azwj Names. Allah azwj is (Al-Mahmoud) the most Praised One and saww am (Muhammad) the praised one; and Allah azwj is (The Ali) the most Exalted, and this is Ali asws (the exalted). So, I saww am for the Prophet-hood and the Message and Ali asws is for the successor-ship and the judgments’. 42

One day Rasool-Allah saww rode his saww mule and went to a mountain of the family of so and so, and he saww said: ‘O Anas! Take the mule and go to such and such place, you will find Ali asws glorifying seated on the pebbles’. Convey to him asws the greetings from me saww and carry him asws upon the mule and come with him to me saww.’

41 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 1 H 27
42 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 1 H 28
Anas said, ‘I went and found Ali asws just as Rasool-Allah saww had said: ‘I carried him asws upon the mule and came with him asws to him saww’. When he asws sighted Rasool-Allah saww, he asws said: ‘The greetings be to you saww, O Rasool-Allah saww!’ He saww said: ‘And upon you asws be the greetings, O Abu Al Hassan asws! Be seated, for in this place have seated seventy Prophets as, Messengers as. There have not seated in it any of the Prophets as except and I saww am better than him as, and there have seated in the place of each Prophet as, a brother as of his as, none from the brethren have seated except and you asws are better than him as.

Anas said, ‘I looked at a cloud to have shaded them asws both and it was near to their asws heads. The Prophet saww extended his saww hand to the cloud and took a bunch of grapes and made it to be between him asws and Ali asws, and said: ‘O my saww brother asws! This is a Gift from Allah azwj Mighty and Majestic. He azwj Created water of the Throne before He azwj Created Adam as by three thousand years, and Settled it in green pearls in the hidden of His azwj Knowledge until He azwj Created Adam as.

When He azwj Created Adam as, Transferred that water from the pearls and Caused it to flow in the Sulb of Adam as until Allah azwj Captured his as soul. Then Transferred it into the Sulb of Shees as. That water did not cease to be transferred from a back to a back until it came to be in Abdul Muttalib asws. Then Allah azwj Mighty and Majestic Split it into two halves, so half of it came to be in Abu Abdullah Bin Abdul Muttalib asws, and half of it in Abu Talib asws.

Thus, I asww am from half the water and Ali asws is from the other half. So, Ali asws is my asww brother asws in the world and the Hereafter’.  

Then Rasool-Allah saww recited: ‘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]’.  

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43 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 1 H 29
‘Rasool-Allah’ said: ‘And Ali were a Noor in front of Allah Mighty and Majestic before He Created Adam by four thousand years. When Allah Created Adam, that Noor travelled in his Sulb. Allah Mighty and Majestic did not cease Transferring it from a Sulb to a Sulb until He Settled it in the Sulb of Abdul Muttalib.

Then He Extracted it from the Sulb of Abdul Muttalib and Divided it into two segments. My segment came to be in the Sulb of Abdullah, and the segment of Ali came to be in the Sulb of Abu Talib. Thus, Ali is from me, and I am from Ali.

His flesh is from my flesh and his blood is from my blood. The one who loves me, so by his love for me I shall love him, and the one who hates him, so by his hatred for him I shall hate him’.

(From the book) ‘Al Khisaal’ – Ibn Al Waleed, from Muhammad Bin Khalid Al Hashimy, from Al Hassan Bin Hammad Al Basry, from his father, from his forefathers who said,}

(From the book) ‘Kash Al Ghumma’, from (the book) ‘Manaqib’ of Al Khawarizmy, by the chain from Al-Husayn Bin Ali, from his father – similar to it’.

(From the book) ‘Illal Al Shar – Ahmad Bin Al Husayn Al Neshapury and what I found having been attributed as being from him, from Muhammad Bin Is’haq Bin Ibrahim, from Al Hassan Bin Arafah, from Wakie, from Muhammad Bin Israil, from Abu Salih,

‘From Abu Zarr saying, ‘I heard Rasool-Allah and he was saying: ‘And Ali Bin Abu Talib have been Created from one Noor. We glorified Allah on the right of the Throne before He Created Adam by two thousand years.

When Allah had Created Adam, He Made that Noor to be in the Paradise while we were in his Sulb; and he thought with making the mistake while we were in his Sulb, and Noah had sailed in the ship while we were in his Sulb, and Ibrahim had been thrown in the fire while we were in his Sulb.

**Bihar Al Anwaar** – V 35, The book of History – Amir Al Momineen, Ch 1 H 30
Allah\textsuperscript{awj} Mighty and Majestic did not cease Transferring us\textsuperscript{asws} from clean Sulbs to clean laps until it ended up with us\textsuperscript{asws} at all. He\textsuperscript{awj} Divided us\textsuperscript{asws} into two segments. He\textsuperscript{awj} Made me\textsuperscript{asws} to be in the Sulb of Abdullah\textsuperscript{asws} and Made Ali\textsuperscript{asws} to be in the Sulb of Abu Talib\textsuperscript{asws}.

And He\textsuperscript{awj} Made the Prophet-hood and the Blessings to be in me\textsuperscript{asws} and Made the eloquence and the discernment to be in Ali\textsuperscript{asws}, and He\textsuperscript{awj} Derived two names from His\textsuperscript{azwj} Names. The One\textsuperscript{azwj} with the Throne is ‘Mahmoud’ (the most Praised One) and I\textsuperscript{saww} am ‘Muhammad’ (the praised one); and Allah\textsuperscript{azwj} is ‘Al-A’ala (the most Exalted) and this is ‘Ali’ (the exalted)’.

I said ‘So, where were you\textsuperscript{asws}, O Rasool-Allah\textsuperscript{asws}?’ He\textsuperscript{asww} said: ‘In front of the Throne. We\textsuperscript{asws} were glorifying Allah\textsuperscript{awj} Mighty and Majestic, and praising Him\textsuperscript{azwj}, and extolling His\textsuperscript{aswj} Holiness and His\textsuperscript{awj} Glory’. I said, ‘Upon which resemblance?’

He\textsuperscript{asww} said: ‘Resemblances of Noor, until when Allah\textsuperscript{awj} Mighty and Majestic Wanted to Create our\textsuperscript{asws} images, He\textsuperscript{awj} Made us\textsuperscript{asws} to be pillars of Noor. Then He\textsuperscript{awj} Cast us\textsuperscript{asws} into the Sulb of Adam\textsuperscript{as}, then Extracted us\textsuperscript{asws} to the Sulbs of the father and laps of the mothers, and the uncleanness of Shirk did not touch us\textsuperscript{asws} nor did the immorality of Kufr. A people are fortunate due to us\textsuperscript{asws} and others are wretched due to us\textsuperscript{asws}.

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45 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 1 H 31
When we asws came to be to the Sulb of Abdul Muttalib asws, He azwj Extracted that Noor and Split it in two halves. He azwj Made half of it to be in Abdullah and half of it to be in Abu Talib asws. Then He azwj Extracted the half which was for me saww to Aamina asws and the half which was for Ali asws, to Fatima asws Bint Asad asws. So, Aamina asws brought me saww out and Fatima asws brought out Ali asws.

Then the Mighty and Majestic Returned the pillars to me saww. He azwj Extracted Fatima asws from me saww, then the Mighty and Majestic Returned the Pillars to Al Hassan asws and Extracted Al-Hassan asws and Al-Husayn asws from him asws, meaning from the two halves together. So, whatever was from the Noor of Ali asws, came to be in the children of Al-Hassan asws, and whatever was from my saww Noor, it came to be in the children of Al-Husayn asws, and it would be transferred into the Imams asws from his asws sons asws up to the Day of Qiyamah.”

From the book ‘Al Khisaal’ (and) ‘Uyoon Akhbar Al Reza asws’, (and) ‘Amaali’ of Al Sadouq – Muhammad Bin Umar Al Hafiz, from Al Hassan Bin Abdullah Bin Muhammad Al Tameemi, from his father,

‘From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘I saww and Ali asws have been Created from one Noor’”.

From the book ‘Al Amaali’ of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Muhammad Bin Al Munzir, from Ahmad Bin Yahya, from Musa Bin Al Qasim,

‘Ali son of Ja’far asws, from his brother Musa asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Allah azwj Extracted me saww and a man asws with me saww, from a back to

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46 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 1 H 32
47 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 1 H 33
48 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 1 H 34
a back, from the Sulb of Adam as until He azw Extracted us asws from the Sulb of our asws fathers asws.

Fسَبَقْتُهُ بِفَضْلِ هَذِهِ عَلَى هَذِهِ وَ ضَمَّ بْينَ السَّبَّابِةِ وَ الْوُسْطَى وَ هُوَ النهربُوَّةُ فَقِيلَ لَهُ مَنْ هُوَ يَا رَسُوَلُ اللَّهِ عَلَيْه بْنُ أَبِِ طَالِب

So, lsaww preceded him asws by the merit of this over this’ – and he saww pressed between the forefinger and the middle finger: ‘And it is the Prophet-hood’. It was said to him saww, ‘Who is he asws’, O Rasool-Allah saww?’ He saww Said: ‘Ali asws Bin Abu Talib asws’. 49

وَلَ اللَّهِ قَالَ عَلِيه بْنُ أَبِِ طَالِب

فَسَبَقْتُهُ بِفَضْلِ هَذِهِ عَلَى هَذِهِ وَ ضَمَّ بْينَ السَّبَّابِةِ وَ الْوُسْطَى وَ هُوَ النهربُوَّةُ فَقِيلَ لَهُ مَنْ هُوَ يَا رَسُوَلُ اللَّهِ عَلَيْه بْنُ أَبِِ طَالِب

Then it separated in tow from Abdul Muttalib asws. lsaww being in Abdullah asws and you asws being in Abu Talib asws. The Prophet-hood is not correct except for me saww nor is the successor-ship correct except for you asws. The one who rejects your asws successor-ship has rejected my saww Prophet-hood. One who rejects my saww Prophet-hood, Allah azw would Fling him upon his nostrils, into the Fire’. 50

قَالَ ابْنُ شَاذَانَ وَ حَدَّثَنَِ سَهْلُ بْنُ أَحََْدَ عَنْ أَحََْدَ بْنِ عُمَرَ الرَّبِيعِيِّ عَنْ اَكَرِيَّا بْنِ يََْيََ عَنْ أَبِِ دَاوُدَ عَنْ شُعْبَةَ عَنْ ق َتَادَةَ عَنْ أَنَس  عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ

Ibn Shazan said, ‘And it is narrated to me by Shal Bin Ahmad, from Ahmad Bin Umar Al Rabie, from Zakariya Bin Yahya, from Abu Dawood, from Shu’ba, from Anas (well known fabricator), from Al Abbas son of Abdul Muttalib asws.

50 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 1 H 36
Ibn Shazan said, ‘And it is narrated to me by Ibrahim Bin Ali, by his chain,

‘From Abu Abdullah Ja’far ASWS Bin Muhammad ASWS, from his ASWS forefathers ASWS having said:

‘Al-Abbas Bin Abdul Muttalib and Yazeed Bin Qa’nab were both seated in what is between a group of the Clan of Hashim to a group of Abdul Uzza facing the Sacred House of Allah (Kabah), when Fatima ASWS Bint Asad ASWS Bin Hashim ASWS, mother of Amir Al-Momineen ASWS, came, and she was expecting Amir Al-Momineen ASWS in the ninth month, and it was the day of completion’.

He said, ‘I paused in front of the Sacred House (Kabah), and it was difficult upon her, so she shot a glance towards the sky and said, ‘Yes Lord! I am a believer in You and in whatever has come from You with the Messengers and every Prophet from Your Prophet, and in every Book You have Revealed, and I am a ratifier with the speech of my grandfather Ibrahim the friend (of the Beneficent), and he (re) built Your Ancient House (Kabah).

I ask You by the right of this House and the one who built it, and by this new-born who is in my lap, the one who speaks to me and comfort me by his discussion, and I am certain it is one of Your Signs and Your Evidences, if You could Ease the blessing of his blessing to me.

Al-Abbas Bin Abdul Muttalib ASWS and Yazeed Bin Qa’nab said, ‘When (Syeda) Fatima ASWS Bint Asad ASWS had spoken and supplicated with this supplication, we saw the House (Kabah) to have opened from its back, and (Syeda) Fatima ASWS entered into it and disappeared from our sights. Then the opening return and closed up by the Permission of Allah. We aimed to open the door in order for one of our women to arrive to her, but the door would not open. We came to know that is was a Command from the Commands of Allah the Exalted. And Fatima ASWS remained in the House (Kabah) for three days.'
He said, ‘And the people of Makkah were discussing that among the mouths (people) of the markets and the veiled ones discussed in their veiled places. When it was after three days, the House (Kabah) opened up from the very place which she asws had entered into. (Syeda) Fatima asws came out and Ali asws was upon her asws hands. Then she asws said, ‘O community of people! Allah azwj Mighty and Majestic Chose me as from His azwj creatures and Merited me as over the Chosen women who were before me as also! And Allah azwj had Chosen Aasiya as Bint Muzahim as (wife of Pharaoh la), and she as worshipped Allah azwj secretly in a place it is not like that Allah azwj be worshipped therein except in desperation; and Maryam Bint Imran as was Chosen by Allah azwj when the birth of Isa as was Eased upon her as, so she as shook the dry trunk of the palm tree in a wilderness from the earth until ripe dates dropped upon her as.

And Allah azwj the Exalted Chose me as and Merited me as over them as both, and over every one from the women of the worlds passed before me as, because I as have been blessed (with a boy) in the Ancient House (Kabah), and remained in it for three days. I as ate from the fruits of Paradise and its sustenance(s).

When I as wanted to come out and my as son asws was upon my as hands, a caller called out to me as and said: “O Fatima asws! Name him asws as ‘Ali’, for I as am ‘Al-Ali ul Alla’ (the most Exalted), and I as Created him asws from My awj Power and Might of My azwj Majesty, and fairness of My azwj Justice, and I as have Derived his asws name from My azwj Name, and Educated him asws with My azwj Education, and Delegated My azwj Affairs to him asws and Harmonised him asws upon the hidden of My azwj Knowledge, and Caused him asws to be born in My azwj House.

And he asws is the first one to proclaim Azaan on top of My azwj House, and break the idols, and throw them upon their faces, and Revere Me azwj, and extol My azwj Glory and My azwj Holiness, and he asws is the Imam asws after My azwj Beloved, and My azwj Prophet asws, and My azwj Choice
from My creatures, Muhammad My Rasool, and is his successor. So, beatitude is for the one who loves him and helps him, and the woe be to the one who disobeys him and abandons him and rejects his rights!

He said, 'When Abu Talib saw him, he was joyful, and Ali said: 'The greetings be to you, O father, and Mercy of Allah and His Blessings'. Then Rasool-Allah entered. When he entered, Amir Al-Momineen wagged to him and smiled in his face and said: 'Greetings be unto you, O Rasool-Allah, and Mercy of Allah and His Blessings'.

He said, 'Then he cleared his throat by the Permission of Allah and Exalted and said: 'In the Name of Allah the Beneficent, the Merciful! The Mominoun have succeeded [23:1] Those who are humble in their Salats [23:2]’ – up to the last Verses. Rasool-Allah said: 'They have succeeded due to you, and he recited the complete Verses up to His Words: These ones, they are the inheritors [23:10] Those who would be inheriting the (Garden of) Firdows. They would be in it eternally [23:11]'.

Rasool-Allah said: 'By Allah! You are their commander, Emir of the Momineen. You instruct them from your knowledge and they would be learning, and by Allah, you are their pointer and they would be guided by you.'

Then Rasool-Allah said to Fatima (Bint Asad): 'Go to his uncle Hamza and give him glad tidings of him'. She said, 'And when I go out, who will quench him?' He said: 'I shall quench him. She said: 'You will quench him?' He said: 'Yes'. Rasool-Allah placed his tongue into his mouth, a twelve springs burst forth from it.

He said, 'That day was named as the day of the saturation. When (Syeda) Fatima saw Noor to have raised from Ali to the horizons of the sky. Then she wrapped him tightly in a swaddling cloth, but (his movements) tore the cloth. So, Fatima took a new swaddling cloth and wrapped him with it, but the cloth tore. Then she made
him\textsuperscript{asws} to be in two swaddling clothes, be he\textsuperscript{asws} tore both of them. She\textsuperscript{as} made him\textsuperscript{asws} to be in three, but he\textsuperscript{asws} tore these.

Then he\textsuperscript{asws} said after that: ‘O mother\textsuperscript{as}! Do not (tie up) wrap around my\textsuperscript{asws} hands, for I\textsuperscript{as} am needy to beseech to my\textsuperscript{as} Lord\textsuperscript{azwj} with my\textsuperscript{asws} fingers’. Abu Talib\textsuperscript{asws} said during that: ‘Surely there will happen to be an occupation for him\textsuperscript{asws} and a news’.

He said, ‘When it was from the next morning, Rasool-Allah\textsuperscript{saww} entered to see (Syeda) Fatima\textsuperscript{asws}. When Ali\textsuperscript{asws} sighted Rasool-Allah\textsuperscript{saww}, greeted unto him\textsuperscript{saww} and smiled in his\textsuperscript{saww} face and gestured towards him\textsuperscript{saww}. ‘Take me\textsuperscript{asws} to you\textsuperscript{saww} and quench me\textsuperscript{asws} what you\textsuperscript{saww} had quenched me\textsuperscript{asws} with yesterday’.

He said, ‘Rasool-Allah\textsuperscript{saww} held him\textsuperscript{asws}. Fatima\textsuperscript{asws} said, ‘By the Lord\textsuperscript{azwj} of the Kabah, he\textsuperscript{asws} recognises him\textsuperscript{saww}!‘ Due to the speech of Fatima\textsuperscript{asws}, that day was named as the day of Arafat (recognition), meaning that Amir Al-Momineen\textsuperscript{asws} recognised Rasool-Allah\textsuperscript{saww}.

When it was the third day, and it was the tenth from Zil Hajj, Abu Talib\textsuperscript{asws} proclaimed among the people with a comprehensive proclamation, and said: ‘Come to a feast of my\textsuperscript{asws} son\textsuperscript{asws} Ali\textsuperscript{asws}! And he\textsuperscript{as} slaughtered three hundred from the camels and a thousand heads from the cows and the sheep and took (to giving out) a large banquet, and said: ‘Community of people! One who was the food of my\textsuperscript{as} son\textsuperscript{asws} Ali\textsuperscript{asws}, let him come and perform Tawaf of the House (Kabah), seven, seven (circuits), and enter and greet unto my\textsuperscript{as} son\textsuperscript{asws} Ali\textsuperscript{asws}!‘ Thus Allah\textsuperscript{azwj} ennobled him\textsuperscript{asws} due to the deed of Abu Talib\textsuperscript{asws} the nobility of the day of the sacrifice’.
Explanatory note:

The differing in this Hadeeth is not hidden to what has passed from the historical accounts, and it is possible it is carried upon the forgetfulness which Quraysh had innovated it during the pre-Islamic period that his birth happened to be in Rajab or Shaban’. (P.s. – This is what you would expect from Ayesha and Anas Bin Malik narrating)

(Abo Talib) and his wife Fatima, may Allah be Pleased with them both, when took the responsibility of Rasool-Allah, were cheerful at his honour and prepared for his emergence, and they took him as a son of theirs, because they did not happen to have been graced with any child, then he would grow up with excellent upbringing, and his excellence and merits and auspiciousness.

(Syeda) Fatima viewed and she became desirous regarding the child. He said to her: ‘O mother! Offer an offering for the Face of Allah the Exalted sincerely and do not associate with Him, for He would be Pleased from you and Accept it and Give you your request and Hasten it’.

(Syeda) Fatima complied with his instruction and offered and offering for Allah the Exalted sincerely and asked Him to Grace her as a male child. Allah the Exalted Answered her supplication and her wish was reached, and she was graced five children – Aqeel, then Talib, then Ja’far, then Ali, then their sister Fakhta - the one well-known as Umm Hany.

For what came from her before she was graced with children she sat and used to talk with the old women of the Quraysh and Fatima, daughter of Omar bin Uqba and Fatima, daughter of Emara, and Fatima, daughter of Abul Riza, and Fatima, daughter of Ali, and Fatima, daughter of Ali and Fatima, daughter of the old women of the Quraysh who are well-known.

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51 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen, Ch 1 H 37
From what has come from her as Hadeeth is that before she as was graced her as children, one day she as was seated discussing with the old women of the Arabs and the ‘Fatimas’ from Quraysh, from them was Fatima daughter of Amro Bin Aaiz Bin Imran Bin Makhzum, a grandmother of Rasool-Allah saww to his saww father as, and Fatima daughter of Zaidah Bin Al-Asamma, mother of Khadeeja asws, and Fatima daughter of Abdullah Bin Rizam, and Fatima daughter of Al-Haris, and all the Fatimas whom Rasool-Allah saww belonged to, Umm Qusay, and she is daughter of Nazr.

They were seated when Rasool-Allah saww with his saww dazzling Noor and his saww apparent happiness, and one of the sooth-sayers had followed him saww, looking at him saww and prolonged his discernment regarding him saww, until he ended up to them. He asked them about him saww. They said, ‘This is Muhammad saww, with the high nobility and lofty merits’. They informed the sooth-sayer with what he already knew of his as high worth and gave them glad tidings with what would be happening from his saww future affairs, and that he saww would be Sent as a Prophet saww and achieve an exalted achievement’.

He said, ‘And that the one from you who took his saww responsibility during his saww young age, he saww will guarantee a son asws for her as to be his saww affiliate from his saww affiliates, specialising him asws with his saww secrets and with his saww accompaniment, and love him asws with his saww affection and his saww brother-hood’.

(Syeda) Fatima asws Bint Asad as, may the Pleasure of Allah azwj be upon her as, said to him, ‘I as am the one who took his saww responsibility, and I as am married to his saww uncle as who wished and hoped for him saww.

He said, ‘If you as were truthful, then you as will be blessed with a boy asws, being a Sign, obedient to his asws Lord asw, brave. His asws name would be upon three letters, following this Prophet asw in the entirety of his saww matters, and helping him saww in his saww little and his saww more, until he asws would become his saww against his saww enemies, and his saww door for his saww friends."
He asws would relieve the worries from his saww face and eradicate the darkness from him saww, the darkness inflaming the cradles of the children, and the limbs of the executioners would tremble from fearing him asws, having noble merits and well known virtues, and invincible connections, and high status. He asws would emigrate to the Prophet saww being in his saww obedience, and fight with his asws own self and help him saww and he asws is his saww successor asws, the defender of his asws in his as chamber.'

The mother as of Ali asws said, ‘I as went on thinking regarding the words of the sooth-sayer. When it was the night, I as saw in my as dream as if the mountain of Syria had come walking and upon it were iron coverings, and it was shouting from its middle with a loud voice. It quickened towards a mountain of Makkah and it answered with similar to its shout and more terrifying, and it was agitated like glowing red, and (mount) Abu Qubeys was trembling like the horse, and its young were falling on its right and its left, and (the people) were picking that. So, I as picked up along with them, four swords and an iron helmet, gold plated.

When I as entered Makkah, the first sword from these fell into the water and was immersed. It changed and flew away, and the second went in the air, and kept going, and the third fell into the ground and broke, and the fourth remained in my as hand, unsheathed. While I as was with it when it leapt and the sword became a (lion) cub, it manifested and became a terrifying lion.

It went out from my as hand and passed towards the mountain scouring its blade and puncturing its solidness, and the people were fearful from it, and they were being cautious from its fear, when Muhammad saww came and grabbed upon its neck and towed it like the antelope to the feeding. I as woke up, and the trepidation and the panic had scared me as. So, I as sought the interpreters, and sought the lineage experts, and the informants.

I as found a sooth-sayer who could foretell my as state for me as and inform me as of my as dream, and he said to me as, ‘You as will be blessed with four male children and a daughter after them, and that one of the sons would drown, and the other would be killed in the war, and the one would be dying, and there would remain a posterity for him, and the fourth
would happen to be an Imam\textsuperscript{asws} of the people, owner of the sword and truth, with merits and excellence in ingenuity, obeying the Sent Prophet\textsuperscript{saww} with excellent obedience'.

(Syeda) Fatima\textsuperscript{asws} said, ‘I\textsuperscript{as} did not cease to be thinking regarding that, and I\textsuperscript{as} had been three sons – Aqeel, and Talib and Ja'far\textsuperscript{as}. Then I\textsuperscript{as} was expecting Ali\textsuperscript{asws} during the tenth of Zil Hajj. When it was the month in which I\textsuperscript{as} was to be blessed with him\textsuperscript{asws}, and it was the month of Ramazan, I\textsuperscript{as} saw in my\textsuperscript{as} dream as if a pillar of iron had been snatched from the top of my\textsuperscript{as} head, then spread in the air until it reached the sky, then returned to me\textsuperscript{as}.

I\textsuperscript{as} said, ‘What is this?’ It was said to me\textsuperscript{as}, ‘This is a killer of the people of Kufr, and owner of the covenant of victory. His\textsuperscript{asws} prowess is intense, they would panic from fearing him\textsuperscript{asws}, and he\textsuperscript{asws} is the Assistance of Allah\textsuperscript{azwj} to His\textsuperscript{azwj} Prophet\textsuperscript{saww} and His\textsuperscript{azwj} Aid against his\textsuperscript{saww} enemies’.

(Syeda) Fatima\textsuperscript{asws} said, ‘And I\textsuperscript{as} was blessed with Ali\textsuperscript{asws}\textsuperscript{a}.’

She\textsuperscript{asws} said, ‘And I\textsuperscript{as} was blessed with Ali\textsuperscript{asws}\textsuperscript{a}.’

And it has come in the Hadeeth that she\textsuperscript{as} entered the Kabah upon what had been in accordance with her\textsuperscript{as} habit, but her\textsuperscript{as} entry happened to be at the time of the coming of Amir Al-Momineen\textsuperscript{asws} inside it, and that was during the middle of the month of Ramazan, and for Rasool-Allah\textsuperscript{saww} there were thirty years upon the perfection. His\textsuperscript{saww} joy doubled with him\textsuperscript{asws} and his\textsuperscript{saww} happiness was complete, and he\textsuperscript{saww} instructed her\textsuperscript{as} to make his\textsuperscript{asws} cradle to be beside his\textsuperscript{saww} bed.

And he\textsuperscript{saww} took charge of most of his\textsuperscript{asws} upbringing and he\textsuperscript{saww} would take care of him\textsuperscript{asws} during his\textsuperscript{asws} sleep, and carry him\textsuperscript{asws} upon his\textsuperscript{saww} chest and his\textsuperscript{saww} shoulders, and loved him\textsuperscript{asws} with his\textsuperscript{saww} kindness and his\textsuperscript{saww} gifts, and he\textsuperscript{saww} would say: ‘This is my\textsuperscript{saww} brother\textsuperscript{asws}, and my\textsuperscript{saww} elite, and my\textsuperscript{saww} helper, and my\textsuperscript{saww} successor\textsuperscript{asws}.’

When the Prophet\textsuperscript{saww} married to (Syeda) Khadeeja\textsuperscript{asws}, informed her\textsuperscript{as} of his\textsuperscript{saww} feelings with Ali\textsuperscript{asws} and his\textsuperscript{saww} love. She\textsuperscript{as} used to increase it and adorn him\textsuperscript{asws} and dress him\textsuperscript{asws} and ornament him\textsuperscript{asws}, and clothe him\textsuperscript{asws}, and send him\textsuperscript{asws} with her\textsuperscript{as} children, and her\textsuperscript{as}
servants would carry him\textsuperscript{asws}. The people were saying, 'This is a brother\textsuperscript{asws} of Muhammad\textsuperscript{saww}, and the most beloved of the people to him\textsuperscript{saww}, and delight of the eyes of Khadeeja\textsuperscript{asws}, and the one\textsuperscript{asws} the happiness is inclusive upon'.

And the politeness of Khadeeja\textsuperscript{asws} was that she\textsuperscript{as} would knock on the door of Abu Talib\textsuperscript{asws} at night and day, and morning and evening. Then Quraysh were afflicted with fatal crisis, a year of severe drought, and Abu Talib\textsuperscript{asws}, may Allah\textsuperscript{azwj} be Pleased from him\textsuperscript{as} was with little wealth and a log of dependants, so it affected him\textsuperscript{as} what had affected Quraysh, from having nothing, and the troubles, and the efforts, and the destitution.

During that, Rasool-Allah\textsuperscript{saww} called his\textsuperscript{saww} uncle Al-Abbas and said 'O Abu Al-Fazl! Your brother Abu Talib\textsuperscript{asws} is with a lot of dependants, deficient state, weak advancement and determination, and it has afflicted him\textsuperscript{as} what has befallen the people, from this crisis, and the ones with kinship are more rightful with the support, and foremost with carrying the children in time of struggle.

So, come with us\textsuperscript{saww} to him\textsuperscript{as} for us to assist him\textsuperscript{as} upon what predicament he\textsuperscript{as} is in, and let us carry part of his\textsuperscript{as} burden on his\textsuperscript{as} befall and lighten it from him\textsuperscript{saww} from his\textsuperscript{as} dependant. Each one of us should take one of his\textsuperscript{as} sons, to ease upon him\textsuperscript{as} with that, what situation he\textsuperscript{as} is in'.

Al-Abbas said to him\textsuperscript{saww}, 'Good is what you\textsuperscript{saww} have viewed and correct is what you\textsuperscript{saww} have come with. By Allah\textsuperscript{azwj}! This is the honourable merit and the maintaining of the kinship'.

They met Abu Talib\textsuperscript{asws} and exhorted patience to him\textsuperscript{as} and reminded him\textsuperscript{as} of the merits of his\textsuperscript{as} forefathers\textsuperscript{as}, and said to him\textsuperscript{as}: 'We want to carry one of the situation from you\textsuperscript{as}, so hand over from your\textsuperscript{as} children to us what would lighten the burden from you\textsuperscript{as} by it'.

قال أبو طالب إذا تركتما في عقبة و طالبا فاغطولا ما بكتما فأخذ العظام خفرا وأخذي رشول الله صلى الله عليه وسلم حفرا و عبري عليه صلى الله عليه وسلم في عقبة وأخذي علبه صلى الله عليه وسلم في عقبة
Abu Talib said: ‘When you were to leave Aqeel and Talib for me, you can do whatever you so desire to’. So Al-Abbas took Ja’far and Rasool-Allah took Ali. He chose him for himself, and selected him for his important matters. He relied upon him regarding his secrets, and he would be quick to his pleasure, in accordance to the guidance in the entirety of his situations.

And Rasool-Allah, in the beginning of the descent of the Revelation to him, every time a caller called with it or he heard a trembling sound from around him, or saw a dream, or heard a speech, would inform Khadeeja and Ali with that, and would tell them to keep this state a secret.

So, (Syeda) Khadeeja used to confirm him and advise him to be patient, and Ali used to congratulate him and give him glad tidings, and saying to him, ‘By Allah, O son of uncle! Abdul Muttalib has not lied regarding you, and it has ratified the sooth-sayers regarding what had been attributed to you.

And he did not cease to be like that until he was Commanded with the delivery. So, the first one from the women to believe him was (Syeda) Khadeeja, and from males it was Amir Al-Momineen Ali ibn Abu Talib, and on that day his age was of ten years’.

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52 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen, Ch 1 H 38
CHAPTER 2 – HIS asws NAMES AND THEIR REASONS

1 - مع معاني الأحاديث الطالقانية عن النبي ﷺ عن الطالقان. عن عبد الرحمن بن محمد عن عمر بن الخطاب المغفف عن أبي هريرة عن النبي ﷺ.

(The book) ‘Ma’any Al Akhbar’ – Al Talaqani, from Al Jaloudi, from Al Mugheira Bin Muhammad, from Raja’a Bin Salamah, from Amro Bin Shimr, from Jabir Al Jufy, ‘From Abu Ja’far Muhammad asws Bin Ali asws having said: ‘Amir Al-Momineen Ali asws Bin Abu Talib asws addressed at Al-Kufa, after his asws leaving from Al-Nahrwan, and it had reached him asws that Muawiya was reviling him and cursing him and killing his companions.

فَقَامَ خَطِيباا فَحَمِدَ اللَّهَ وَ أَث ْى َ عَلَيْهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ص وَ ذَكَرَ مَا أَن ْعَمَ اللَّهُ عَلَى نَبِيِّهِ وَ عَلَيْهِ ثَُُّ قَالَ لَوْ لاَ آيَةٌ فِِ كِتَابِ اللَّهِ مَا ذَكَرْ ُ مَا أَنَا ذَاكِرُهُ فِِ مَقَامِي هَذَا

He asws stood to address. He asws praised Allah azwj and extolled upon Him azwj and sent Salawaat upon Rasool-Allah saww, and mentioned what Bounties Allah azwj had Favoured upon His saww Prophet saww and upon him asws, then said: ‘Had there not been for a Verse in the Book of Allah azwj what it Mentions, I asws would not be mentioning it in this position of mine asws.

يَا أَي ههَا النَّاسُ إِنَّهُ ب َلَغَنَِ مَا ب َلَغَنَِ وَ إِنيِّ أَرَانِي قَدِ اق ْتََََِ أَجَلِي وَ كَأَنيِّ بِكُمْ وَ قَدْ جَهِلْتُمْ أَمْرِل وَ أَنَا تَارِكٌ فِيكُمْ مَا ت َرَكَهُ رَسُولُ اللَّهِ صَ-َكِتَابَ اللَّهِ وَ عِتََْتِ وَ هِيَ عِتََْتِ الَْْادِل إِلَىَ النَّجَاةِ خَاتََِ الَْْنْبِيَاءِ وَ سَيِّدِ النهجَبَاءِ وَ النَّبِِِّ الْمُصْطَفَ

O you people! It has reached me asws what has reached me asws, and I asws have been Shown that my asws (end of) term has drawn near and it is as if I asws am with you asws and you have ignored by orders, and I asws am leaving behind among you what Rasool-Allah saww had left behind – Book of Allah asws and my asws family asws, and it is a family asws of guidance to the salvation of the last of the Prophets as, and chief of the captains, and the Chosen Prophet saww.

يَا أَي ههَا النَّاسُ لَعَلَّكُمْ لاَ تَسْمَعُونَ قَائِلَا ي َقُولُ مِثْلَ قَوْلِِ ب َعْدِل إِلاَّ مُفْتََ وَ أَنَا أَخُو رَسُولِ اللَّهِ صَ-َلِّى عَلَىْه وَ إِبْنِ عَمِّهِ وَ سَيْفُ نَقِمَتِهِ وَ عِمَادُ نُصْرَتِهِ وَ بَأْسُهُ وَ شِدَّتُهُ أَنَا رَحَى جَهَنَّمَ الدَّائِرَةُ وَ أَضْرَاسُهَا الطَّاحِنَةُ أَنَا مُوتَُِ الْبَنِينَ وَ الْبَنَا ِ أَنَا قَابِضُ الَْْرْوَاحِ وَ بَأْسُ اللَّهِ الَّذِل لاَ يَرُدههُ عَنِ الْقَوْمِ الْمُجْرِمِينَ

O you people! Perhaps you will not be listening to a speaker saying similar to my asws words after me asws except a fabricator, and I asws am brother asws of Rasool-Allah saww, and son asws of his saww uncle as, and his saww avenging sword, and pillar of his asws help and its prowess, and its severity. I asws am completion of the
sons and daughters, I\textsuperscript{asws} am capturer of the souls and the Prowess of Allah\textsuperscript{awj} which cannot be repelled by the criminal people.

I\textsuperscript{asws} am an arguer (to) the heroes and killer of the knights (horsemen), and a destroyer of the one who disbelieves in the beneficent, and in the law of the best of people. I\textsuperscript{asws} am chief of the successors\textsuperscript{asws}, and successor\textsuperscript{asws} of the best of Prophets\textsuperscript{as}. I\textsuperscript{asws} am city of the knowledge, and treasurer of knowledge of Rasool\textsuperscript{aww} Allah and his\textsuperscript{aww} inheritor, and I\textsuperscript{asws} am husband of the chaste chieftess of women of the worlds Fatima\textsuperscript{asws}, the pure, the righteous, the one narrated to (by Allah\textsuperscript{azwj}), beloved of the Beloved of Allah\textsuperscript{azwj}, and best of his\textsuperscript{aww} daughters, and his\textsuperscript{aww} offspring, and aroma of the Rasool\textsuperscript{aww}, and his\textsuperscript{aww} two grandsons\textsuperscript{asws}, the best of the grandsons, are my\textsuperscript{asws} two sons\textsuperscript{asws}, best of the children.

Is there anyone who can deny what I\textsuperscript{asws} am saying? Where are the acknowledgers of the people of the Book? I\textsuperscript{asws}, my\textsuperscript{asws} name is in the Evangel as ‘Eliya’, and in the Torah as ‘Barie’, and in the Psalms as ‘Aarie’, and with the Indians is ‘Kaykar’, and with the Romans is ‘Batreesa’, and with the Persians is ‘Habter (Jabter)’, and with the Turks is ‘Bashir’, and with the Zanj is ‘Hayter’, and with the sooth-sayers is ‘Bawie’. And with the Ethiopians is ‘Bashreek’, and with my\textsuperscript{asws} mother\textsuperscript{asws} is ‘Hyder’, and with my\textsuperscript{asws} nurse-maid is ‘Maymoun’, and with the Arabs is ‘Ali’, and with the Armenians is ‘Fareeq’, and with my\textsuperscript{asws} father\textsuperscript{as} is ‘Zaheer’.

Indeed! And I\textsuperscript{asws} am specialised in the Quran with names, I\textsuperscript{asws} am being careful to overcome upon these for you will stray in your religion. Allah\textsuperscript{awj} Mighty and Majestic is Saying that Allah\textsuperscript{awj} is with the truthful, I\textsuperscript{asws} am that truthful, and I\textsuperscript{asws} am the proclaimer in the world and the Hereafter. Allah\textsuperscript{awj} Mighty and Majestic Says: \textit{Then a proclaimer would proclaim among them: ‘The Curse of Allah is on the unjust, [7:44]}, I\textsuperscript{asws} am that proclaimer. And He\textsuperscript{awj} Said: \textit{And a proclamation from Allah and His Rasool [9:3]}, so I\textsuperscript{asws} am that proclamation.

And I\textsuperscript{asws} am the good-doer Allah\textsuperscript{awj} Mighty and Majestic is saying: \textit{surely Allah is with the good doers [29:69];} and I\textsuperscript{asws} am with one with the heart Allah\textsuperscript{awj} Mighty and Majestic is
Saying: *Surely, there is a Zikr in that for one who has a heart for him, [50:37];* and I asws am the reminder (Zakir) Allah azwj Mighty and Majestic is Saying: *Those who are recalling Allah standing and sitting and (lying) on their sides [3:191].*

And we are the companions of the heights [7:48], I asws, and my asws uncle (Hamza as), and my asws brother as Ja’far as, and son saww of my asws uncle as (Rasool-Allah saww). By Allah azwj the Splitter of the seed! Not one who loves us would reach the Fire, nor would a hater to us asws would reach the Paradise. Allah azwj Mighty and Majestic is Saying: *And upon the heights would be men recognising all by their marks, [7:46].*

And relationship of marriage Allah aswj Mighty and Majestic is Saying: *And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; [25:54];* and I asws am the retaining ear Allah azwj Mighty and Majestic is saying: *and the retaining ear is preserving it [69:12];* and I asws am the one wholly for Rasool-Allah aswj, Allah azwj Mighty and Majestic is Saying: *and a man wholly for one man [39:29].*

And from my asws sons asws is Mahdi asws of this community. Indeed! And your Test has been Made to be – by having my asws hatred the hypocrite is recognised, and by having my asws love Allah aswj Tests the Momineen. This is a pact of the Ummy Prophet saww to me asws: ‘No one will love you asws except a Momin nor hate you asws except a hypocrite’.

And I asws bearer of the flag of Rasool-Allah saww in the world and the Hereafter, and Rasool-Allah saww is my asws representative, and I asws am a representative of my asws Shias. By Allah azwj Neither will the one loving me asws be thirsty nor will my asws friend be fearing. I asws am the guardian of the Momineen and Allah azwj is my asws Guardian. It suffices the ones who love me asws that they love what Allah azwj Loves, and it suffices the ones who hate me asws that they hate what Allah azwj Loves.

Indeed! And it has reached me asws that Muawiya is reviling me asws and cursing me asws. O Allah azwj! Intensify Your awj Pressure upon him and Send down the Curses upon the deserving
ones. Ameen, Lord of the worlds, Lord of Isma'il, and Sender of Ibrahim, You are the Praise-worthy the Glorious!'
'And with my nurse-maid is ‘Maymoun’. Jabir said, ‘Muhammad Bin Ali informed me saying: ‘The nurse-maid of Ali who breast-fed him was a woman from the clan of Hilal. He was left in her tent and with him was his brother from the breast-feeding, and he was older than him by a year, except by some days, and there was a well by the tent.

The child passed by towards the well and hanged his head into it, and Ali crawled behind him and a leg of Ali got stuck with a rope of the tent. He dragged the rope until he came to his brother, and hung on with one of his legs and one of his hands. As for the hand, it was in his mouth, and as for the leg, it was in his hand.

His mother came and caught him. She called out, ‘O the life! O the life! O the life from an auspicious (Maymoun) boy withholding my son!’ They took the child from the top of the well and they were astounded from his strength upon his youth, and the sticking of his leg with the rope and dragging it to the child until he came to him.

His mother named him ‘Maymoun’ (auspicious), i.e., Blessed. Among the clan of Hilal, the boy was well known as ‘The one hung on to by the auspicious one’, and (so did) his children (name him as such) until today.

‘And with the Armenian is ‘Fareeq’, the ‘Fareeq’ is the courageous one the people fear; ‘and with my father is ‘Zaheer’, his father gathered his children and children of his brothers, then instructed them with the wrestling, and that was a mannerism among the Arabs. Ali used to regret upon there being two short hands of his while he was a child. Then he wrestled the elder brothers and their young ones, and older ones of the clan of his uncle, and their young ones. He wrestled them and his father said: ‘Ali has prevailed’. So, he named him ‘Zaheer’ (prevailer).

‘And with the Arabs is ‘Ali’. Jabir said, ‘The people, from the people of understanding have differed why Ali was named as ‘Ali’. A group said, ‘No one from the children of Adam
had been named with this name before him\textit{asws} among the Arabs nor among the non-Arabs except if the man from the Arabs would happen to say, ‘This son of mine is ‘Ali’, he would intend by it the exaltedness, not that it is his name, and rather the people were named by it after him\textit{asws} and during his\textit{asws} time’.

And a group said, ‘Ali\textit{asws} has been named as ‘Ali’ due to his\textit{asws} exaltedness over all the one who duelled him\textit{asws}. And a group said, ‘Ali\textit{asws} has been named as Ali\textit{asws} because his\textit{asws} house in the Gardens is high to the extent that it is parallel to the houses of the Prophets\textit{as}, and there isn’t any Prophet\textit{as} whose house is higher than the house of Ali\textit{asws}.

And a group said, ‘And rather Ali\textit{asws} has been named as ‘Ali’ because he\textit{asws} was upon the back (shoulders) of Rasool-Allah\textit{saww} with his\textit{asws} feet, in obedience to Allah\textit{azwj} Mighty and Majestic, and no one has been high upon the back of the Prophet\textit{saww} apart from him\textit{asws} during dropping of the idols from the roof of the Kabah’.

And a group said, ‘And rather Ali\textit{asws} has been named as ‘Ali’ because he\textit{asws} was married in the high skies and no one from the creatures of Allah\textit{azwj} Mighty and Majestic has been married in that place apart from him\textit{asws}. And a group said, ‘But rather, Ali\textit{asws} has been named as ‘Ali’ because he\textit{asws} was the highest of the people in knowledge after Rasool-Allah\textit{saww}’.

The book) ‘Illal Al Sharaie’ – Al Husayn Bin Yahya Bin Zureys, from Muawiya Bin Salih, from Abu Uwanah, from Muhammad Bin Yazeed, and Hisham Al Zawaie, from Abdullah Bin Maymoun, from Lays, from Mujahid, from Ibn Umar who said,

‘While I was with the Prophet\textit{saww} among the palm trees of Al Medina, and he\textit{saww} was searching for Ali\textit{asws}, when he\textit{saww} ended up to a garden and he\textit{asws} emerged to him\textit{saww}. He\textit{saww} looked at Ali\textit{asws} and he\textit{asws} was working in the earth and had become soily.

\footnotesize{53 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textit{asws}, Ch 2 H 1}
He said: ‘The people are not to blame that you happen to be ‘Abu Turab’ (father of the soil’). I saw Ali, his face reddened and his colour changed, and that was grievous upon him.

The Prophet said: ‘Shall I please you, O Ali?’ He said: ‘Yes, O Rasool-Allah!’

He held his hand and said: ‘You are my brother, and my vizier, and my caliph after me among my family. You will pay off my debts incurred, and you will fulfil my responsibilities.

One who loves you during my life-time, so there would be a Decree for him with the Paradise, and one who loves you during your life-time after me, Allah would Seal for him with the security and the Eman; and one who loves you after you, and has not (even) seen you, Allah would Seal for him with the security, and the Eman, and Secure him on the Day of great panic.

And one who dies while he is hating you, O Ali, (that one) would be dying the death of the pre-Islamic period. Allah Mighty and Majestic would Reckon him with what he had done in Al-Islam’.

‘Rasool-Allah’ prayed Salat Al-Fajr with us, then stood up with a bleak face, and we stood up with him until he came to the house of (Syeda) Fatima. He sighted Ali sleeping in front of the door upon the soil. The Prophet sat down and went on to wipe the soil away from his back and saying: ‘Arise, may my father and my mother be sacrificed for you, O ‘Abu Turab’ (father of the soil)!’

Then he held his hand and they both entered the house of (Syeda) Fatima. They remained for a while, then we heard loud laughter. Then Rasool-Allah came out to

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us with a shining face. We said, ‘O Rasool-Allah
saww! You entered with a bleak face and have come out with its opposite’. He
saww said: ‘How can I not be happy and I have reconciled between the two most beloved people of the earth to the people of the sky’.

4- ع، علل الُّرائع الْقَطَّانُ عَنِ ابْنِ اَكَرِيَّا الْقَطَّانِ عَنِ ابْنِ حَبِيب  عَنِ ابْنِ بُهْلُول  عَنْ أَبِيهِ عَنْ أَبِِ
5اُسْنَى الْعَبْدِلِّ عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ عَنْ عَبَايَةَ بْنِ رِبْعِيٍّ قَالَ:
ق ُلْتُ لِعَبْدِ اللَّهِ بْنِ عَبَّاس
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لمَِ كَى َّ رَسُولُ اللَّهِ ص عَلِيّاا أَبَا ت ُرَاب
قَالَ لَِْنَّهُ صَاحِبُ الَْْرْضِ وَ حُجَّةُ اللَّهِ عَلَى أَهْلِهَا ب َعْدَهُ وَ بِهِ ب َقَاؤُهَا وَ إِلَيْهِ سُكُون ُهَا
وَ لَقَدْ سََِعْتُ رَسُولَ اللَّهِ ص ي َقُولُ إِنَّهُ إذَا كَانَ ي َوْمُ الْقِيَا
مَةِ وَ رَأَى الْكَافِرُ مَا أَعَدَّ اللَّهُ ت َبَارَكَ وَ ت َعَالَىَ لُِِّيعَةِ عَلِيٍّ مِنَ الثَّوَابِ وَ الزهلْفَى
وَ الْكَرَامَةِ ي َقُولُ يَا لَيْتَنَِ كُنْتُ ت ُرَابِيّاا أَلْ يَا لَيْتَنَِ مِنْ شِيعَةِ عَلِيٍّ وَ ذَلِكَ ق َوْلُ اللَّهِ عَزَّ وَ جَلَ
وَ ي َقُولُ الْكافِرُ يا لَيْتَنَِ كُنْتُ تُراباا .
And I have heard Rasool-Allah
saww saying: ‘When it will be the Day of Qiyamah, and the Kafirs sees what Allah
azwj Blessed and Exalted has Prepared for the Shias of Ali
asws, from the Rewards and the ranks and the honours, he would said, ‘O Alas! If only I was a ‘Turabiyya’, i.e. ‘O Alas! If only I was from the Shias of Ali
asws’! And that is the Word of Allah
azwj Mighty and Majestic: and the Kafir would be saying, ‘O! I wish I was soil!’

asws, Ch 2 H 3
asws, Ch 2 H 4
Ibn Al-Kawa stood up and said to him, ‘O you! We do not recognise any lineage of yours except that you are Ali, Bin Abu Talib, Bin Abdul Muttalib, Bin Hashim, Bin Abd Manaaf, Bin Qusay Bin Kilab!’

He said to him: ‘O depraved! My father named me as ‘Zayd’ by the name of his grandfather ‘Qusay’, and the name of my father is ‘Abd Manaf’. So, the teknonym overcame upon the name. And the name of Abdul Muttalib is ‘Aamir’, so the title overcame upon the name. And name of Hashim is ‘Amro’, so the title overcame upon the name. And the name of Abd Manaf is ‘Al Mugheira’, so the title overcame upon the name. And the name of Qusay is ‘Zayd’.

So, the Arabs are a collection due to their all being gathered (as Arabs), from the cities in the outskirts up to Makkah. So the title has overcome upon the name”.

‘Similar to it, and there is an increase in its end. He said: ‘And for Abdul Muttalib there are ten names. From these is ‘Abdul Muttalib, and ‘Shayba’, and ‘Aamir’.”


‘(The book) ‘Uyoon Akhbar Al-Reza, by the three chain from Al-Reza, from his forefathers having said: ‘Rasool-Allah! has Forgiven for you and for your family, and for your Shias, and ones who love your Shias, and ones who love the ones who love your Shias, so receive glad tidings, for you are ‘Al-Anza Al-Bateen’ (the one filled with knowledge), away from the Shirk, filled from the knowledge”.

\[\text{Page 63 of 452}\]
(The books) 'Illal Al-Sharaie' (and) 'Ma’ani Al-Akhbar’ – A man came to Ibn Abbas and said to him, 'Inform me about' Al-Anza Al-Bateen' Ali asws Bin Abu Talib asws, for the people have differed regarding him asws.

And I have heard Rasool-Allah saww saying: ‘One who want the salvation tomorrow, then let him grab a side of ‘Al-Anza’ – meaning Ali asws’.

And there is no differing that Amir Al-Momineen asws said: ‘Whenever Allah azwj Wants good with a servant, Allah azwj Cast him with the receding hairline, so the hair recedes away from his head, and here I asws am (like) that’.

‘From Ja’far asws Bin Muhammad asws having said: ‘A man asked Amir Al-Momineen asws. He said, ‘I ask you asws about three (things) which are in you asws. I ask you asws about the shortness of your asws stature, and largeness of your asws belly, and about the baldness of your asws head’.

Amir Al-Momineen asws said: ‘Allah azwj Blessed and Exalted did not Create me asws tall, and did not Create me asws short, but He azwj Created me asws moderate. And what is better for me than being like you, my Lord, that I am better than you, my Lord?'
And as for the largeness of my belly, Rasool-Allah ﷺ taught me a door of knowledge, and that door opened for me a thousand doors, so it has crowded in my belly, and it stretches away from my ribs.

And in (the book) ‘Al-Khisaal’ – similar to it, and in its end: ‘It stretches away from my organs. And as for the baldness of my head. It is from the habit of wearing the (war) helmet and combat strikes (on the head)”.

(The book) ‘Basaair Al Darajaat’ - Ibrahim Bin Hashim, from Amro Bin Usman Al Khazaz, from Umar Bin Yazeed, ‘From Abu Abdullah ﷺ, he (the narrator) said, ‘I was in his presence on the day when he said: ‘A man came to Rasool-Allah ﷺ, resembling the palm tree in tallness, then narrated a narration, his name was Hamah. Rasool-Allah ﷺ said to Ali ﷺ: ‘Teach him and be kind with him’.

Hamah said, ‘O Rasool-Allah ﷺ said: ‘Who is this one whom you instructed to teach me, and we are a community of the Jinn. Our affair is that we do not obey except a Prophet or a successor of a Prophet?’

The Prophet ﷺ said: ‘O Hamah! Who do you find as being a successor of Adam?’ He said, ‘Shees Bin Adam’. He ﷺ said: ‘Who do you find as being a successor of Noah?’ He said, ‘That is Saam Bin Noah’. He ﷺ said: ‘Who do you find as being the successor of Hud?’ He said, ‘That is Yasir Bin Hud’.

He ﷺ said: ‘Who do you find being the successor of Ibrahim?’ He said, ‘Is’haq Bin Ibrahim’. He ﷺ said: ‘Who do you find as being the successor of Musa?’ He said: ‘That is Yoshua Bin Noun’. He ﷺ said: ‘Who do you find being the successor of Isa?’ He said, ‘Shamoun Bin Hamoun Al-Saffa, son of an uncle of Maryam’.

Rasool-Allah 

saww said to him: ‘O Haam! And why were they successors of the Prophets? He said, ‘O Rasool-Allah saww! Because they were the most ascetic of the people in the world, and the most desirous of the people to Allah azwj regarding the Hereafter’.

The Prophet saww said: ‘Who do you find as being the successor of Muhammad saww?’ Haam said to him saww, ‘That is Elia, son of an uncle of Muhammad saww. He saww said: ‘It is Ali asws, and he asws is my successor, and my brother, and he is the most ascetic of the people regarding the world, and the most desirous of them regarding the Hereafter’.

Haam greeted unto Amir Al-Momineen asws and learnt a Chapter (from the Quran) from him asws. Then he said, ‘O Ali asws! Inform me of this Chapter, can I pray Salat with it?’ He asws said: ‘Yes, O Haam! A little of the Quran is a lot’.

He greeted unto Rasool-Allah saww and Ali Amir Al-Momineen asws and left, and was not seen after Rasool-Allah saww passed away. When it was the day of Al-Hareer (battle of Siffeen), he came to Amir Al-Momineen asws during his asws battle, and said, ‘O successor of Muhammad saww! We find in the Books of the Prophets that the short-haired successor of Muhammad saww is the best of the people. Uncover your head!’ He asws removed the helmet from his asws head. He asws said: ‘I asws, by Allah azwj, am that one, O Haam!’


‘I and Salman ra passed by Al Rabza to (visit) Abu Zarr ra. He ra said, ‘Fitna will be occurring, so if you were to come across it, upon you is to be with the Book of Allah azwj and Ali asws Bin Abu Talib asws, for I ra heard Rasool-Allah saww saying: ‘Ali asws is the first one to believe in me saww, and will be the first one to shake my hand on the Day of Qiyamah, and he asws is leader (Yasoob) of the Momineen’.

و قال النبي صلى الله عليه وسلم: ‘أليس أن أول الذين يغضبهم المؤمنون وأولى الذين يغضبهم العلماء’.

And the Prophet saww said: ‘O Ali asws! You asws are leader (Yasoob) of the Momineen, and the wealth is leader of the oppressors’.

And it is reported that the Prophet saww sent an army to a fort of the clan of Taghal and the people of the fort battled them until their weapons were depleted. So, they sent hordes of bees, and the army of the Prophet saww was frustrated from these. All asws came and the bees humbled to him asws. Therefore, due to that, he asws is named as ‘Commander of the bees’.

And it is reported that bees were found in a cave and they could not bear with it, so Ali asws aimed for it and extracted a lot of honey from it. So, Rasool-Allah saww named him asws as ‘Commander of the bees’, and ‘Al-Yasoob (leader). And it is said he asws is ‘Yasoob’ (leader) of the Hereafter, and this is regarding the nobility in the extreme of his asws climax, and ‘Al-Yasoob’ is a mention of the bees, and its chief, and the rest of the bees follow him’.

Explanation: - Abu Baseer, from Abu Abdullah asws regarding Words of the Exalted: And one who obeys Allah and His Rasool regarding the Wilayah of Ali and Wilayah of the Imams from after him, so he would be succeeding with a mighty success [33:71] – this is how it was Revealed”.

64 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 2 H 11 a
Abu Baseer, from him\textsuperscript{asws} regarding His\textsuperscript{awj} Words: \textit{Soon you shall come to know who is in clear straying} \cite[67:29]{BiharAlAnwar} \textit{O group of beliers, where I informed you of the Message of my Lord regarding Wilayah of Ali and the Imams after him, who is in clear straying} \cite[67:29]{BiharAlAnwar}. Such is how it was Revealed\textsuperscript{68}.

Abu Baseer, from him\textsuperscript{asws} regarding His\textsuperscript{awj} Words: \textit{A questioner, asked for the Punishment to befall} \cite[70:1]{BiharAlAnwar} \textit{For the Kafirs, regarding the Wilayah of Ali, there wouldn't be a dispeller for it} \cite[70:2]{BiharAlAnwar}.

Then he\textsuperscript{asws} said: ‘This is how, by Allah\textsuperscript{awj} Jibraeel\textsuperscript{as} descended with it unto Muhammad\textsuperscript{saww}\textsuperscript{,} \cite[69]{BiharAlAnwar}.

Ammar Bin Marwan, from Munakhal, from him\textsuperscript{asws} having said: ‘Jibraeel\textsuperscript{as} descended with this Verse like this: \textit{O you who have been Given the Book! Believe in what We Revealed upon Our servant regarding Ali\textsuperscript{asws} being a clear Noor} \cite[4:47]{BiharAlAnwar}’.

Jabir, from him\textsuperscript{asws}: ‘Jibraeel\textsuperscript{as} descended with this Verse upon Muhammad\textsuperscript{saww}, like this: \textit{And if you are in doubt as to that which We have Revealed to Our servant regarding Ali then bring a Chapter like it} \cite[2:23]{BiharAlAnwar}.

Jabir, from him\textsuperscript{asws} having said: ‘This Verse was Revealed like this \textit{and if they were to do what they are being advised with regarding Ali\textsuperscript{saww}}, it would be better for them} \cite[4:66]{BiharAlAnwar}.

\textsuperscript{68} Bihar Al Anwar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 2 H 11 e
\textsuperscript{69} Bihar Al Anwar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 2 H 11 f
\textsuperscript{70} Bihar Al Anwar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 2 H 11 g
\textsuperscript{71} Bihar Al Anwar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 2 H 11 h
\textsuperscript{72} Bihar Al Anwar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 2 H 11 i
\textsuperscript{73} Bihar Al Anwar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 2 H 11 j
And from him\(^\text{asws}\): ‘Jibraeel\(^\text{as}\) descended with this Verse, like this - And say: ‘The Truth is from your Lord regarding the Wilayah of Ali. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve’. We have Prepared for the ones unjust to the Progeny of Muhammad of their rights, a Fire \([18:29]\)^74.

And from him\(^\text{asws}\) having said: ‘Jibraeel\(^\text{as}\) descended with this Verse, like this Those who are being unjust to the Progeny of Muhammad of their rights, it would not happen that Allah will Forgive for them nor would He Guide them to a path \([4:168]\) Except the Path of Hell, to abide therein for ever, and that would be easy upon Allah \([4:169]\)^.

Then he\(^\text{asws}\) said: ‘O you people! The Rasool has come to you with the Truth from your Lord regarding the Wilayah of Ali, therefore believe, it would be better for you; and if you are disbelieving in the Wilayah of Ali, then for Allah is whatever is in the skies and the earth \([4:170]\)^.

Muhammad Bin Sinan, from Al Reza\(^\text{azwj}\) regarding His\(^\text{azwj}\) Words: Greatly difficult it is upon the associators, the Wilayah of Ali what you are calling them to O Muhammad, from the Wilayah of Ali \([42:13]\)^. This is how it is in the Protected Book”\(^\text{76}\).

Abu Al-Hassan Al Maazy (7\(^{th}\) Musa Al Kazim\(^\text{asws}\)) regarding His\(^\text{azwj}\) Words: Surely, We Revealed unto you the Quran with the Wilayah of Ali\(^\text{asws}\) in stages \([76:23]\)”\(^\text{77}\).

And I (Majlisi) found regarding the Revealed Book, Al Baqir: ‘Evil is what they are buying by (selling) their souls – that they are disbelieving in what Allah Revealed regarding Ali, out of every envy \([2:90]\)”\(^\text{78}\).

\(^{74}\) Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\(^\text{asws}\), Ch 2 H 11 k
\(^{75}\) Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\(^\text{asws}\), Ch 2 H 11 l
\(^{76}\) Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\(^\text{asws}\), Ch 2 H 11 m
\(^{77}\) Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\(^\text{asws}\), Ch 2 H 11 n
\(^{78}\) Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\(^\text{asws}\), Ch 2 H 11 o
And from him asws: ‘This Verse was Revealed like this: And when it is said to them: ‘What is it that your Lord Revealed regarding Ali?’ They say, ‘Stories of the former ones’ [16:24]’.  

And from him asws: ‘And as for those who are disbelieving in the Wilayah of Ali Bin Abu Talibasws, their guardian is the tyrant [2:257]. He asws said: ‘Jibraeelas descended with this Verse like this’”.  

And from him asws regarding His awj Words: Surely those who are concealing what We Revealed from the clear Proofs regarding Ali Bin Abu Talibasws [2:159], heasws said: ‘Jibraeelas descended with this Verse like this”.  

And it is reported by Al-Sadiqasws, from his fatherasws, from his grandfatherasws having said: ‘One day the second (Umar) said to Rasool-Allahsaww, ‘You saww are not ceasing saying to Aliasws: ‘You asws are from me saww at the status of Harounas from Musasas. But, Allahawj has Mentioned Harounas in the mother of the Quran and did not Mention Aliasws’.  

81 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 2 H 11 r  
82 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 2 H 11 s  
83 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 2 H 11 t
He[^5][^84] said: ‘O harsh! O ignorant! Have you not heard Allah[^azwj] the Glorious Saying: **He said: “This Path of Ali is Straight” [15:41]**?”

Musa[^asws] Bin Ja’far[^asws], from his[^asws] father[^asws], from his[^asws] grandfather[^asws]: **“This Path of Ali is Straight” [15:41]**?

Abu Bakr Shirazi in his book, by the chain from Shu’ba, from Qatadah who said, ‘I heard Al-Hassan Al-Basri reciting this phrase, ‘**This Path of Ali is Straight” [15:41]**’. I said, ‘What does it mean?’ He said, ‘This is the path of Ali[^asws] Bin Abu Talib[^asws], and his[^asws] religion is the path of the straight religion, so follow it and adhere with it, for it is clear, there is no crookedness in it’.


And in Mus’haf (Quran) of Ibn Masoud, ‘There is a right upon Ali[^asws] that he[^asws] will not say anything upon Allah[^azwj] except the Truth’.

[^84]: Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[^asws], Ch 2 H 11 v
[^85]: Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[^asws], Ch 2 H 11 w
[^86]: Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[^asws], Ch 2 H 11 x
[^87]: Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[^asws], Ch 2 H 11 y
[^88]: Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen[^asws], Ch 2 H 11 z
And in a Hadeeth: ‘The Prophet \(^{saww}\) named him \(^{asws}\) ‘Al-Murtaza’ (The one well-pleased with), because Jibraeel \(^{as}\) came down to him \(^{saww}\) and said: ‘O Muhammad \(^{saww}\), Allah \(^{azwj}\), the Exalted is well-Pleased with Ali \(^{asws}\) for Fatima \(^{asws}\), and well-Pleased with Fatima \(^{asws}\) for Ali \(^{asws}\).’

And Ibn Abbas said, ‘Ali \(^{asws}\), in the entirety of his \(^{asws}\) affairs, used to follow the Pleasure of Allah \(^{azwj}\) and His \(^{azwj}\) Rasool \(^{saww}\), therefore, due to that, he \(^{asws}\) named as ‘Al-Murtaza (The one well-pleased with)’.

And Jabir Al-Jufy said, ‘(The name) ‘Al-Hyder’, he is the assertive of the looking into the subtleties of things. And it is said, he is the lion. And he \(^{asws}\) said (in prose): ‘I \(^{asws}\) am the one my \(^{asws}\) mother \(^{as}\) named me as ‘Hyder’.

Ibn Abbas said, ‘When Muslims refrained from duelling Talha Al-Abdawiya, Amir Al-Momineen \(^{asws}\) proceeded to him. Talha said, ‘Who are you \(^{asws}\)?’ He \(^{asws}\) removed his \(^{asws}\) face covering and said: ‘I \(^{asws}\) am ‘Al-Quzam’ (the sword). I \(^{asws}\) am Ali \(^{asws}\) Bin Abu Talib \(^{asws}\).’

And I (Majlisi) saw in the book ‘Radd Ala Ahl Al-Tabdeel’ – ‘In the Quran of Amir Al-Momineen \(^{asws}\): ‘O! I wish I was soil’ [78:40] – meaning (I wish I was) from companions of Ali \(^{asws}\).’

And in the book ‘Ma Nazal Fi A’daa Aal e Muhammad \(^{saww}\) – Regarding His \(^{as}\) Words: And on the Day, the unjust one would bite upon his hand [25:27] – a man from the clan of Adayy, and Ali \(^{asws}\) would punish him, so he would bite upon his hand and say the biting, and he is a man from the clan of Tameem. ‘O! I wish I was soil’ [78:40]’ – i.e. (Wishing he was a Shia).’
The books 'Al-Bukhari', and 'Muslim', and Ibn Al-Bayie', and 'Abu Nueym', and Ibn Mardawayh' having said, 'One of the men of Sahl Bin Sa'ad reviled Ali asws, but he refused. He said, 'But, when you are refusing, then say, 'Curse be on Abu Turab asws!' He said, 'By Allah azwj! But rather Rasool-Allah saww had named him asws with that, and it is the most beloved of the names to him asws''.

The books 'Al-Bukhari', and 'Al-Tabari', and Ibn Mardawayh, and Ibn Shazan, and Ibn Al-Bayie, in a Hadith: 'Ali asws was angry upon Fatima asws and he went out. Rasool-Allah saww found him asws. He saww said: 'Stand, Abu Turab (father of soil). Stand Abu Turab (father of soil)!'

Ammar ra said, 'We went out with the Prophet saww in the military expedition of Al-Usheyra. When we descended at a descent, we slept. Nothing woke up us except the talk of Rasool-Allah saww to Ali asws: ‘Abu Turab asws’. When he saww saw him asws performing Sajdah, his asws face being in the soil (said): ‘Do you know who is the most wretched of the people? The most wretched of the people are two – Uhaymir of (people of) Samood, the one who slayed the she-camel, and more wretched than him is the one who will dye this’ – and he saww placed his saww hand upon his asws beard’.

And Al-Hassan asws Bin Ali asws said, and he asws had been asked about that, he asws said: ‘Allah awj Boasts with the ones who do like the deeds of the Angels, and the spot (where he does it) testifies for him’.

He saww said: ‘He asws used to wipe his asws cheeks (in the ground) and seek the strange spots for it to testify for him asws on the Day of Qiyamah. When he saww saw him asws, and the soil was in
his asws face, he saws said: ‘O Abu Turab asws, do such and such!’ and he saws addressed him asws with what he saws wanted’. 99

و حَدَّثَنَِ أَبُو الْعَلََءِ الَْْمْدَانيِه بِالِْْسْنَ ادِ عَنْ لَيْث  عَنِ مَُِاهِد  عَنِ ابْنِ عَبَّاس  فِِ حَدِيث
أَنَّ عَلِيّاا ع خَرَجَ مُغْضَباا ف َتَوَسَّدَ ذِرَاعَهُ فَطَلَبَهُ النَّبِِه ص حَتََّّ وَجَدَهُ
ف َوَكَزَهُ بِرِجْلِهِ ف َقَالَ قُمْ فَمَا صَلَحْتَ أَنْ تَكُونَ إِلاَّ أَبَا ت ُرَاب  أَ لَضِبْتَ
عَلَيَّ حِينَ آخَيْتُ ب َينَْ الْمُهَاجِرِينَ وَ الَْْنْصَارِ وَ لمَْ أُوَاخِ بَيْنَكَ وَ ب َينَْ أَحَد  مِنْهُمْ أَ مَا
ت َرْضَى أَنْ تَكُونَ مِنَِّ بَِِنْزِلَةِ هَارُونَ مِنْ مُوسَى الَْْبرََ.

And it is narrated to me by Abu Al A’ala Al Hamdani, by the chain from Lays, from Mujahid, from Ibn Abbas in a Hadeeth,

‘Ali asws went out in anger and used his asws forearm as his asws pillow. The Prophet saws searched for him asws until he saws found him asws. He saws nudged him asws with his asws left. He saws said: ‘Stand! It is not correct that you asws happen to be, except Abu Turab (father of soil)! Are you asws angered upon me saws when I saws established between the Emigrants and the Helpers and did not establish brotherhood between you asws and anyone of them? Are you asws not pleased that you asws happen to be from me saws at the status of Haroun as from Musa as?’ – The Hadeeth’. 100

And it has come in a report that he asws has been teknonymed as ‘Abu Turab’ because the Prophet saws said: ‘O Ali asws! The first one to shake off the soil from his asws head (when coming out from the grave), would be you aswsas. 101

و حَدَّثَنَِ أَبُو الْعَلََءِ الَْْمْدَانيِه بِالِْْسْنَ ادِ عَنْ لَيْث  عَنِ مَُِاهِد  عَنِ ابْنِ عَبَّاس  فِِ حَدِيث
أَنَّ عَلِيّاا ع خَرَجَ مُغْضَباا ف َتَوَسَّدَ ذِرَاعَهُ فَطَلَبَهُ النَّبِِه ص حَتََّّ وَجَدَهُ
ف َوَكَزَهُ بِرِجْلِهِ ف َقَالَ قُمْ فَمَا صَلَحْتَ أَنْ تَكُونَ إِلاَّ أَبَا ت ُرَاب  أَ لَضِبْتَ
عَلَيَّ حِينَ آخَيْتُ ب َينَْ الْمُهَاجِرِينَ وَ الَْْنْصَارِ وَ لمَْ أُوَاخِ بَيْنَكَ وَ ب َينَْ أَحَد  مِنْهُمْ أَ مَا
ت َرْضَى أَنْ تَكُونَ مِنَِّ بَِِنْزِلَةِ هَارُونَ مِنْ مُوسَى الَْْبرََ.

And it is reported from the Prophet saws that he saws was saying: ‘We would be praising Ali asws when we say to him asws: ‘Abu Turab asws!’ and name him asws as ‘Bald one of Quraysh’ due to the frequency of his asws wearing the (battle) helmet upon the head’”. 102

And it has come in a report that he asws as was praising Ali asws when we say to him asws: ‘Abu Turab asws!’ and name him asws as ‘Bald one of Quraysh’ due to the frequency of his asws wearing the (battle) helmet upon the head’.

And Amir Al-Momineen asws said: ‘I asws am the sword of Allah azwj against His azwj enemies, and His azwj Mercy upon His azwj friends’’. 103

And Amir Al-Momineen asws said: ‘I asws am the sword of Allah azwj against His azwj enemies, and His azwj Mercy upon His azwj friends’.


It was so that Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, during the lifetime of Rasool\textsuperscript{saww} were calling him\textsuperscript{asws}: ‘O father\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} would say to his\textsuperscript{asws} father\textsuperscript{asws}: ‘O Abu Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws} was (also) saying: ‘O Abu Al-Hassan\textsuperscript{asws}. When Rasool-Allah\textsuperscript{saww} passed away, they\textsuperscript{asws} called him\textsuperscript{asws}: ‘O our\textsuperscript{asws} father\textsuperscript{asws}', 104

And in a report from Amir Al-Momineen\textsuperscript{asws}: ‘Al-Hassan\textsuperscript{asws} and Al -did not call me\textsuperscript{asws}: ‘O father\textsuperscript{asws}, until Rasool-Allah\textsuperscript{saww} had passed away'. 105

Author of Kitab ‘Al Amwaar’ said,

‘For him\textsuperscript{asws}, in the Book of Allah\textsuperscript{azwj}, there are three hundred names. As for what is in the Ahadeeth, Allah\textsuperscript{azwj} is more Knowing with that. The people of the sky are naming him\textsuperscript{asws} as ‘Shamsateel’, and in the earth as ‘Hamhaeel’, and upon the (Guarded) Tablet is ‘Qansoum’, and upon the Pen is ‘Mansoum’, and upon the Throne is ‘Moeen’, and with Rizwaan is ‘Ameen’, and with the Maiden Houries is ‘Asab’, and in the Parchment of Ibrahim\textsuperscript{as} is ‘Hizbeel’, and in Hebrew is ‘Balqiyatees’, and in Assyrian is Sharouheel.

And in the Torah is ‘Eliya’, and in the Psalms is ‘Areya’, and in the Evangel is ‘Bariya’, and the Parchment of Hujr Al Ayn and in the Quran it is ‘Ali’, and with the Prophet\textsuperscript{saww} is ‘Na\textsuperscript{sir}a’, and with the Arabs is ‘Maliya’, and with the Indians is ‘Kabkar’, and it is said, ‘Lankara’, and with the Romans it is ‘Batrees’, and with the Armenians is ‘Fareeq’, and it is said, ‘Atfarous’, and with Al Saqlab is ‘Feyrouq’;

And in a report from Amir Al-Momineen\textsuperscript{asws}: ‘Al-Hassan\textsuperscript{asws} and Al -did not call me\textsuperscript{asws}: ‘O father\textsuperscript{asws}, until Rasool-Allah\textsuperscript{saww} had passed away'. 105

Author of Kitab ‘Al Khasais’ -Dawood Bin Suleyman said,

‘I saw an old man upon a mule and the people had surrounded him. I said, ‘Who is this?’ They said, ‘This is emperor of the Arabs. This is Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’, 106
And with the Persians is ‘Khayr’, and it is said, ‘Feyrouz’, and with the Turks is ‘Subeyra’, and ‘Aneyra’, and it is said, ‘Raj’, and with Al-Hazr is ‘Bareyn’, and with Al-Nabt is ‘Kariya’, and with Al-Daylam is ‘Banie’, and with Al-Zanj is ‘Haneyn’, and with Al-Jash’a is ‘Batreek’, and they said, ‘Karqana’, and with the philosophers is ‘Yoshua’, and with the sooth-sayers is ‘Bawie’, and with the Jibb is ‘Habeyn’, and with the Satan is ‘Madmar’, and with the Polytheists is ‘Al-Mawt Al-Ahmad (the red death)’;

And with the Momineen is ‘Al-Sahabah Al-Bayza’ (the white cloud), and with his father is ‘Harb’, and it is said, ‘Zaheer’, and with his mother is ‘Hyder’, and it is said, ‘Asad’, and with the nurse-maid is ‘Maymoun’, and with Allah it is ‘Ali’.

And Al-Mutawakkal asked Zayd Bin Haris Al-Basry Al-Majnoun (the insane) about Ali. He said, ‘Ali is the letters of the Alphabet, Ali, he is the Command from Allah with the justice and the Favour, the expounder of the knowledge(s) of the religions, the next-one to the Chapters of the Quran, the piercer of the veils (guards) of the Satan, the collector of the rulings of the Quran, the judge between the human being and the Jinn;

The one vacant from every falsity and slander, and evidence (pointer) to the one seeking the explanation, the mentioner (Zakir) of his Lord in the secret and the open, the fearful of his knowledge is high over the people of the times, the overcomer by the Help of Allah upon the braves, splitter of the heads and the bodies, the intensely strong, the severe of the pillars, the perfect of the profit without loss, the sticker to the Commands of the Beneficent, the one married to the best of women, the one his mention is in the Quran, the friend to the one
who befriends him\textsuperscript{asws} with the Eman, the guide to the truth for the one who seeks the explanation, the little, the easy for the one who seeks it with the favours’’.\textsuperscript{107}

A man came to Sahl Bin Sa’ad, he said, ‘This so and so commander of the faithful mentioned Ali\textsuperscript{asws} at the pulpit’. He said, ‘What is that he is saying?’ He said, ‘He is saying for him\textsuperscript{asws}, ‘Abu Turab’ (father of the soil)’.

He laughed and said, ‘And no one named him\textsuperscript{asws} as such except the Prophet\textsuperscript{asw}, and there wasn’t any name more beloved to him\textsuperscript{asws} than it’. I considered the Hadeeth as grievous and I said, ‘O Abu Abbas! How did that happen?’

He said, ‘Ali\textsuperscript{asws} entered to see Fatima\textsuperscript{asws}, then came out and lied down in the Masjid. Rasool-Allah\textsuperscript{saw}, entered to see his\textsuperscript{saw} daughter\textsuperscript{asws} Fatima and kissed her\textsuperscript{asws} head and her\textsuperscript{asws} throat/neck, and said to her\textsuperscript{asws}: ‘Where is the son\textsuperscript{asws} of your\textsuperscript{asws} uncle-as?’ She\textsuperscript{asws} said: ‘In the Masjid’.

The Prophet\textsuperscript{saw} went out and found his\textsuperscript{asws} cloak to have fallen off from his\textsuperscript{asws} back and it had mingled the soil to his\textsuperscript{asws} back. He\textsuperscript{saw} went on to wipe off the soil from his\textsuperscript{asws} back and saying: ‘Sit up, Abu Turab (father of the soil)!’ – twice’.\textsuperscript{108}

‘From Ammar Bin Yasser\textsuperscript{ra} having said, ‘I\textsuperscript{ra} and Ali\textsuperscript{asws} were two friends during the military expedition of Zul Ashira. When the Prophet\textsuperscript{saw} descended at it, he\textsuperscript{saw} stayed at it. We saw some people from the clan of Muzhij working in a spring of theirs among palm trees.'
فقال عليّ أبَا الْيَقْظَانِ هَلْ لَكَ أَنْ نَأْتَِ هَؤُلاءِ فَنَنْظُرَ كَيْفَ يَعْمَلُونَ فَجِئْنَاهُمْ فَنَظَرَنَا إِلَىَ عَمَلِهِمْ سَاعَةً ثُُّلَُِّيَنَا النَّوْمُ فَانْطَلَقْتُ أَنَا وَ عَلِيٌّ فَاضْطَجَعْنَا فِِ صَوْرِ النَّخْلِ ثَُُّ جَمََعْنَا مِنَ التَهَابِ فَنِمْنَا

فِي لَيْلَةٍ مَّنْ أَهَبَهَا اللَّهُ إِلَىَ رَسُولِ اللَّهِ صَلِّيِ اللَّهُ عَلَيْهِ وَ سَلِيِّهِ عَنْهُ مِنْ صَحِيحِ مُسْلِمِ فِِ ثَالِثِ كُرَّاس  مِنَ الُْْزْءِ الرَّابِعِ مِنْ أَجْزَاء  سِتَّة  عَنْ سَعِيدٍ بْنِ سَعِيدٍ عَنْ حَااِمٍ بْنِ سَعْدٍ قَالَ: كَانَ اسْتُعْمِلَ رَجُلٌ عَلَى الْمَدِينَةِ مِنْ آلِ مَرْوَانَ فَدَعَا سَهْلَ بْنَ سَعْدَ وَ أَمَرَهُ أَنْ يُّْتِمَ عَلِيّاا ع قَالَ فَأَبََ سَهْلٌ ف َقَالَ أَمَّا إِذَا أَبَيْتَ ف َقُلْ لَعَنَ اللَّهُ أَبَا تُرَاب

فقال سهَلُ عَلَى الْمَوْتِ فَأَنْفَسَ اللَّهُ عَنْ سُحْبَةِ عَلَيْهِ ابْنِ تُرَابٍ، فَقَالَ لَعَنَ اللَّهُ أَبَا تُرَاب

And from (the book) ‘Saheeh Muslim’ in the third page from the fourth part from six parts, from Quteyba Bin Saeed, from Abdul Aziz Bin Abu Hazim, from Sahl Bin Sa’ad who said,

‘There was a man employed (as governor) upon Al-Medina, being from the family of Marwan. He called Sahl Bin Sa’ad and ordered him to revile Ali, but Sahl refused. He said, ‘But, when you are refusing, then say, ‘May the Curse of Allah be on Abu Turab!’

Sahl said, ‘There was no name for Ali more beloved to him than ‘Abu Turab’ and he used to be happy whenever he was called by it’. He said to him, ‘Inform us about its merit, why was he named as ‘Abu Turab’ (father of the soil)?’

He said, ‘Rasool-Allah entered the house of (Syeda) Fatima, but did not find Ali in the house. He said: ‘Where is the son of your uncle?’ She said: ‘Something happened between me and him, so I was angered and went out and did not have the afternoon nap in my presence’.

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فقال رسول الله صلِِّْنْسَان انْظُرْ أَيْنَ هُوُ وَ ف َقَالَ يَا رَسُولَ اللَّهِ هُوَ فِِ الْمَسْجِدِ رَاقِدٌ فَجَاءَهُ رَسُولُ اللَّهِ ص وَ هُوَ مُضْطَجِعٌ قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ

فَجَعَلَ رَسُولُ اللَّهِ يَُْسَحُهُ عَنْهُ وَ يَقُولُ قُمْ أَبَا تُرَابَ

و فال ابن أبِ الْديد فِ شرح نِج البلَلة، هو أبو الْسن علي بن أبِ طالب و اسَه عبد مناف بن عبد المطلب و اسَه شيبة بن هاشم و اسَه عمرو بن عبد مناف بن قصي و الغالب عليه من الكنية أبو الْسن و كان ابنه الْسن يدعوه فِ حياة رسول الله ص أبا الْسين و يدعوه الْسين ع أبا الْسين و يدعوان رسول الله أباهُا فلما توفِ النبِ ص دعواه بأبيهما.

And Ibn Abi Al Hadeed said in the commentary of (the book) ‘Nahj Al Balagah’ –

‘He asws is Abu Al-Hassan Aliasws Bin Abu Talibasws, and hisasws name is Abd Manaf Bin Abdul Muttalibasws, and hisasws name is Shayba Bin Hashim, and hisasws name is Amro Bin Abd Manaf Bin Qusay; and the overcoming upon it from the teknonyms is Abu Al-Hassanasws, and hisasws son was Al-Hassanasws. Rasool-Allahasww was calling himasws Abu Al-Hassanasws during hisasws lifetime, and Al-Husaynasws and Al-Hassanasws were both calling Rasool-Allahasww as theirasws fatherasws. When the Prophetasww passed away, theyasws called himasws as theirasws fatherasws.

و كناه رسول الله أبا تراب وجده نائما فِ تراب قد سقط عنه رداؤه و أصاب التَاب جسده فجاء حتَّ جلس عند رأسه و أيقظه و جعل يُسح الاب عن ظهره و يقول له اجلس إنَّا أنت أبو تراب

And Rasool-Allahasww teknonymed himasws as ‘Abu Turab’ (father of the soil). Heasww found himasws sleeping in the soil, hisasws cloak had fallen off from himasws and the soil had hit hisasws body. Heasww came until heasww by hisasws head and awakened himasws, and heasww went on to wipe the soil away from hisasws back and saying to himasws: ‘Sit up, but rather youasws are ‘Abu Turab’ (father of the soil).’

فكانت من أحب كناء صلات الله عليه إله و كان يفرح إذا دعي بما فادعت بنو أمية خطيبها يسهو بما على الدنيا و جعلوه تقيصة له و وصمة عليه فكأنها كسوء بما الحلي و الحلل كما قال الحسن البصري.

It was the most beloved of hisasww teknonyms to himasws, and heasws used to be happy whenever heasws was called by it. The preachers of the Clan of Umayya were calling himasws.

by it upon the pulpits, as an insult to him \(\text{asws}\), and they made it to be a derogation for him \(\text{asws}\) and a fault (to be shamed with) upon him \(\text{asws}\). It is as if they were clothing him \(\text{asws}\) by it, with the garment and the ornament as what Al-Hassan Al-Basry had said.

و كان اسمه الأول الذي سمه به آمه حيدرة باسم أبيها أسد بن هاشم و الجحيرة الأسد فغير أبوه اسمه و سماء علية و قبل إن حيدرة اسم كانت قريش

And his \(\text{asws}\) first name which his \(\text{asws}\) mother \(\text{as}\) had named him \(\text{asws}\) with was ‘Hyder’ by the name, ‘O you lion of the Clan of Hashim \(\text{as}\)’. And ‘Al-Hyder’ is the lion. His \(\text{asws}\) father \(\text{as}\) changed his \(\text{asws}\) name and named him \(\text{asws}\) as Ali \(\text{asws}\). And it is said that ‘Hyder’ is a name which Quraysh had named him \(\text{asws}\) with it.

و القول الأول أصح يدل عليه خبره يوم براة ل إليه مربٍ و الانتز عليه فقال

And the first word is more correct, evidencing upon it is his \(\text{asws}\) news on the day Marhab came out to duel to him \(\text{asws}\), and he recited the war poem: ‘I am the one, my mother named me as ‘Marhab’, so he \(\text{asws}\) answered him: ‘I \(\text{asws}\) am the one, my \(\text{asws}\) mother \(\text{as}\) named me \(\text{asws}\) as ‘Hyder’.

و تزعم الشيعة أنه حوطب في حياة رسول الله ص بأمير المؤمنين خاطبه بذلك جملة المهاجرين و أنصاره ولم يثبت ذلك في أخبار المحدثين إلا أنه قد رووا ما يعطي هذا المعنى وإن لم يكن الفقير بعضه

And the Shias claim that he \(\text{asws}\) was addressed during the lifetime of Rasool-Allah \(\text{asww}\) as ‘Amir Al-Momineen’, he \(\text{asww}\) was addressed with that by the entirety of the Emigrants and the Helpers, and that is not proven in the Ahadeeth of the narrators except that they had reported what had come with this meaning, and that the words did not happen to be exactly it.

و هو قول رسول الله ص أنك يغشوت الدين و الدنيا يغشوت الظلمة و في رواية أخرى هذا يغشوت المؤمنين و قائد الغز عينه و يغشوت المخبلين و البحسون

And it is the word of Rasool-Allah \(\text{azwj}\): ‘You \(\text{asws}\) are Yasoub (leader) of the religion, and the wealth is leader of the oppressors’. And in another report: ‘This (Ali \(\text{asws}\) is Yasoub (leader) of the Momineen, and leader of the resplendent’. And the ‘Yasoub’ is a mention of the bee and its commander’.

\(^{111}\) Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen \(\text{asws}\), Ch 2 H 14 c
روى هاتين الروايتين أحمد بن حنبل في المسند و في كتابه فضائل الصحابة و رواهما أبو نعيم الحافظ في حلبية الأولياء، و دعى بعد وفاة رسول الله ص بوصي رسول الله ص لوصاتيه إليه بما أراده و أصحابنا لا ينكرون ذلك و لكن يقولون إن لم تكون ذلك و لكن يقولون إن لم تكون وصيته بالخلافة بل بكثير من المتقدمات بعده أفضى بما إليه.

And these two reports are reported by Ahmad Bin Hanbal in ‘Al Musnad’, and in his book ‘Fazail Al Sahaba’, and Abu Nueym the memoriser has reported these in (the book) ‘Hulyah Al Awliyah’ –

‘And, after the expiry of Rasool-Allah asws, he asws was called as ‘Successor’ asws of Rasool-Allah asws, due to his asws having had bequeathed to him asws with what he asws wanted, and our companions are not denying that, but they are saying that it did not happen to be his asws bequeathing with the caliphate, but many of the innovators after him asws, came with it to him asws’. 112
CHAPTER 3 – HIS \textit{asws} LINEAGE AND STATE OF HIS \textit{asws} PARENTS

1- In the alman, the record of events, the Prophet \textit{saww} had his uncle, Abu Talib \textit{asws}, covered (deceased). He \textit{saww} said: ‘O uncle! You took my responsibility (when I \textit{saww} was an orphan), and nourished me \textit{asws} when (I \textit{saww} was) young, and helped me \textit{asws} (when I \textit{saww} was older), so may \textit{azwj} Recompense you well on my \textit{behalf}'. Then \textit{he} \textit{saww} instructed \textit{Ali} \textit{asws} with washing him \textit{asw}.

2- In the alman, the record of events, the Prophet \textit{saww} sensed him \textit{asw} as the one who would lead, he \textit{asw} went ahead (leading) both of them, and Abu Talib \textit{asws} left cheerful and he \textit{asw} was saying (couplets): ‘Surely \textit{asws} and Ja’far \textit{asws} are my trusted ones during the afflictions of the times and the worries. By \textit{azwj}! Neither will \textit{asws} abandon the Prophet \textit{saww} nor would my \textit{asw} sons, the ones with affiliation. Do not abandon, and help the son \textit{saww} of your uncle, brother of my mother from between them and my father \textit{asws}.

\textbf{113} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen \textit{asws}, Ch 3 H 1
He (Ja’far asws Bin Muhammad asws) said: ‘So, the first congregation congregated on that day’. 114

‘From Al-Sadiq asws, from his asws forefathers asws: ‘One day, Amir Al-Momineen asws was seated in Al-Rahba, and the people had gathered around him asws. A man stood up to him asws and said, ‘O Amir Al-Momineen asws! You asws are with the position which Allah azwj has Statused you asws with, and your asws father is being Punished in the Fire’.115

Ali asws said to him: ‘Shh! May Allah azwj Break your mouth! By the One azwj Who Sent Muhammad saww with the truth as a Prophet saww! If my asws father asws were to intercede in every doctrine upon the surface of the earth, Allah azwj would Intercede regarding them (all). My asws father asws would be in the Fire while his asws son is the distributor of the Paradise and the Fire?

By the One azwj Who Sent Muhammad saww with the truth as a Prophet saww! The Noor of my asws father asws on the Day of Qiyamah would extinguish the light of all the creatures except for five lights – Noor of Muhammad saww, and my asws noor, (and Noor of Fatima asws), and Noor of Al-Hassan asws and Al-Husayn, and Noor of nine from the sons asws of Al-Husayn asws, for his asws Noor is from our asws Noor which Allah azwj the Exalted Created before He azwj Created Adam as by two thousand years’. 115

‘One day Ali asws Bin Abu Talib asws came weeping to the Prophet saww and he asws was saying: ‘We are for Allah azwj and are returning to Him azwj’. Rasool-Allah saww said: ‘Shh, O Ali asws’. Ali asws said: ‘O Rasool-Allah asws! My asws mother as Fatima Bint Asad has passed away’.

He (the narrator) said, ‘The Prophet saww wept, then said; ‘May Allah aswj have Mercy on your asw mother as, O Ali asws! But, she as was a mother as for you asws, so she as was a mother as for me saww (as well). Take this turban of mine saww and take these two clothes of mine asws and enshroud her asws in these, and instruct the womenfolk to be excellent in washing her asws and not to bring her as out until I saww come, for her as matter is up to me saww.

Then he saww said: ‘O Ali asws, enter! O Hassan asws, enter!’ They asws both entered the grave. When he saww was free from what he saww was needy to, said to him asws: ‘O Ali asws, exit! O Hassan asws, exit!’ They asws both came out. Then the Prophet saww crawled until he saww came by her as head, then said: ‘O Fatima asws! I saww am Muhammad saww, chief of the children of Adam asws, and there is no pride. So, when Munkar and Nakeer (Angels) come to you as, they will ask you as: ‘Who is your as Lord asws?’ Say, ‘Allah asws is my as Lord asw, and Muhammad saww is my as Prophet saww, and Al-Islam is my as religion, and the Quran is my as Book, and my as son asws is my as Imam asws, and my as guardian’.

Then he saww said: ‘O Allah aswj! Affirm Fatima asws with the firm word (Wilayah of Ali asws). Then he saww came out from her as grave and gathered the soil upon her as. Then he saww struck his saww right hand upon his saww left and shook them (from the soil), then said: ‘By the One aswj in Whose Hand is the soul of Muhammad saww! (Syeda) Fatima asws has heard the clap of my saww right hand upon my saww left’.

Ammar Bin Yasser ra stood up to him saww and said, ‘May my ra father ra and my ra mother ra be sacrificed for you saww, O Rasool-Allah aswj! You saww have prayed such a Salat upon her as, you saww did not pray upon anyone before her as similar to that Salat’.
He said: ‘O Abu Yaqzan! And she is deserving of that from me. There were a lot of children for her as from Abu Talib, and their good was a lot, and our good was little. She used to satiate me and let them be hungry (instead), and clothed me and let them be bare (instead), and oiled me and let them be scruffy (instead)’.

He said, ‘So, why did you exclaim forty Takbeers upon her, O Rasool-Allah?’

He said, ‘Yes, O Ammar! I turned towards the right and looked at forty rows of Angels, so exclaimed a Takbeer for every row’.

He said, ‘You lied down in the grace and neither any sound nor movement was detected for you’.

He said: ‘The people would be Resurrected bare on the Day of Qiyamah, and I did not cease seeking to my Lord Mighty and Majestic that He Resurrects her veiled. By the One in Whose Hand is the soul of Muhammad I had not come out from her grave until I saw two lanterns of light by her head, and two lanterns of light by her hands, and two lanterns of light by her legs, and the two Angels allocated to her would be seeking Forgiveness for her up to the establishment of the Hour’.  

He said, ‘And it is reported in another lengthy Hadeeth that the Prophet said: ‘O Ammar! The Angels had filled up the horizons and a door of the Paradise had been opened for her, and there had been spread out for her a cradle from the cradles of Paradise, and aromas from the aromas of the Paradise had been Sent to her. Thus, she is in rest, and aromas, and Garden, and Bliss, and her grave is a garden from the Gardens of Paradise’.’

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116 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen, Ch 3 H 4 a
117 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen, Ch 3 H 4 b


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The book) ‘Al Amaali’ of Al Sadouq – ‘My father, from Sa’ad, from Al Barqy, from his father, from Khalaf Bin Hammad, from Abu Al-Hassan Al Abdy, from Al Amsh, from Abayah Bin Rabie, from Abdullah Bin Abbas, from his father who said,

‘Abu Talib’saww said to Rasool-Allah’saww: ‘O son saww of myas brother! Allahazwj has Sent yousaww?’ Heasaww said: ‘Yes’. Heasaww said: ‘Show meas a sign. Call that tree to meas’. Heasaww called it. It came until it prostrated in front of himas, then it left.

Abu Talibasws said: ‘as testify that yousaww are truthful. O Aliasws! Connect the wing of the sonas of youras uncleas!’

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A man asked him (Ibn Abbas), he said to him, ‘O son of an uncleas of Rasool-Allahsaww! Inform me about Abu Talibasws! Was heas a Muslim?’ He said, ‘And how can he not happen to be a Muslim and heas is the sayer of (a couplet): ‘And they (people) have known that our sonasaww is not a liar of ours, nor can heasaww be faulted with the words of falsehood’. 

Surely Abu Talibasws, hisas example is like an example of the companions of the cave when they kept the Eman a secret and manifest the Shirk, so Allahazwj Gave them their Reward twice [28:54]’.
‘From Al-Sadiq Ja’far
asws
having said: ‘And example of Abu Talib asws is an example of people of the cave (As’haab Kahf) when they kept the Eman a secret and manifested the Shirk, so Allah azwj gave them their Reward twice [28:54].’

8 – كاماك، كالكافي، عنه، عن محمد بن عبد الله عن الحجاج من أصحابه، عن أحمد بن هلال عن أمية بن علي القيسي عن دعست بن أبي متمام أنه سأل أبا الحسن الأول أكان رشول الله عصروها بالأ طلب فقال، إلا و لكن كان مستدوأ لوصائنا فدفعته إلهي ص.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Sa’ad Bin Abdullah, from a group of our companions, from Ahmad Bin Hilal, from Umayya Bin Ali Al Qaysi, from Dorost Bin Abu Mansour,

‘He asked Abu Al-Hassan
asws the 1st, ‘Was Rasool-Allah
saww denounced by Abu Talib
asws?’ He
asws said: ‘No, but he
as had trusted him
saww for the bequest and handed it to him
saww’. He (the narrator) said, ‘I said, ‘He
as handed over the bequest to him
saww upon that he
as should be denounced with it?’ He
asws said: ‘If he
as had denounced him
saww, he
as would not have handed over the bequest to him
saww’. He (the narrator) said, ‘I said, ‘So what was the state of Abu Talib
asws?’ He
asws said: ‘He
as acknowledged the Prophet
saww and whatever he
saww had come with, and he
as handed the bequest to him
saww, and passed away in that day’. He (the narrator) said, ‘I said, ‘He
as handed over the bequest to him
saww'. He (the narrator) said, ‘I said, ‘From Al-Sadiq Ja’far
asws having said: ‘And example of Abu Talib asws is an example of people of the cave (As’haab Kahf) when they kept the Eman a secret and manifested the Shirk, so Allah azwj gave them their Reward twice [28:54].’

9 – عن علي ابن الشراحك، عن الحساس حدثنا أبو محمد الحسن بن محمد بن علي، عن أبي طلبت عن عيسى بن محمد بن يوسف المقدسي عن علي بن الحسن عن إبراهيم بن يشيش عن أبي حذيفة السكوت عن علي بن جابر بن عبد الرحمن بن سائب قال: كان النبي صلى الله عليه وسلم يقول لعقيل إلى أحسابنا غني من أحببت أن نحترمه ثم نجي بجد أبي طلبت لك.

asws, from his grandfather Ibn Muhammad Bin Yusuf Al Maqdisi, from Ali Bin Al-Hassan, from Ibrahim Bin Rustam, from Abu Hamza Al Sakuny, from Jabir Bin Yazed Al Jufy, from Abdul Rahman Bin Sabit who said,

‘The Prophet
saww had said to Aqeel: ‘I
saww love you, O Aqeel with two loves – love for you and love of Abu Talib
asws for you’. He (the narrator) said, ‘I said, ‘So what was the state of Abu Talib
asws?’ He
asws said: ‘He
as acknowledged the Prophet
saww and whatever he
saww had come with, and he
as handed the bequest to him
saww, and passed away in that day’. He (the narrator) said, ‘I said, ‘He
as handed over the bequest to him
saww upon that he
as should be denounced with it?’ He
asws said: ‘If he
as had denounced him
saww, he
as would not have handed over the bequest to him
saww’. He (the narrator) said, ‘I said, ‘So what was the state of Abu Talib
asws?’ He
asws said: ‘He
as acknowledged the Prophet
saww and whatever he
saww had come with, and he
as handed the bequest to him
saww, and passed away in that day’.

(The book) ‘Al Amaali’ of the sheykh Al Tusi –

120 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen
asws, Ch 3 H 7
asws, Ch 3 H 8
asws, Ch 3 H 9
‘It has passed in the Hadeeth of ‘Al-Istisqa’ (praying for rain) that when the Prophet saww suplicated and it was Answered for him saww, he saww smiled and said: ‘For Allahazwj was the turning of Abu Talibasws. Had heasws been alive, hisasws eyes would have been delighted. Who can prostrate to us hisasws words?’

Umar Bin Al-Khattab stood up and said, ‘O Rasool-Allahsaww! Perhaps yousaww mean, ‘And there is none from a camel which has borne upon its back anyone more righteous, and loyal of responsibility than Muhammadasww?’

Rasool-Allahsaww said: ‘This isn’t from the words of Abu Talibasws. This is from the words of Haseen Bin Sabit’.

Aliasws Bin Abu Talibasws stood up and said, ‘O Rasool-Allahsaww! It is as if yousaww mean: ‘And the white cloud quenches by its direction, nourishing the orphans, protection for the widows, the destruction being born by it from the family of Hashimas, so in Hisaswj Presence, they are in Bounties and the merits. You lied (by saying otherwise), and the House of Allahaswj (Kabah) is the emergence of Muhammadasww, and when we are mourned besides himasww, and fight, and we submit until we lie down (dead) around himasww, and we are alienated from our sons and the Permissible(s)’.

Aliasws Bin Abu Talibasws having said, ‘When the expiry presented to Abu Talibasws, the Prophetasww of Allahsaww said to himas: ‘O uncleas! Say the one phrase, ‘There is no god except Allahaswj’, saww shall intercede for youasws due to it on the Day of Qiyamah’.

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He said: 'Had it not been for the humiliation upon you and upon the children of your father, I would have delighted your eyes, and had you asked me this during the lifetime, I would have done so.'

Al-Abbas said to the Prophet, 'O son of my brother! By Allah! He has said that which you has asked him to.' Rasool-Allah said: 'I did not hear it.'


(The book) ‘Illal Al Sharaie’ – Al-Hassan Bin Muhammad Al Alawy, from his grandfather, from Ibn AbuUmeyr, from Abdullah Bin Sinan,

From Abu Abdullah asws: (Syeda) Fatima asws Bint Asad Bin Hashim as bequeathed to Rasool-Allah saww. He saww accepted her as bequest. She as said, ‘O Rasool-Allah saww! I saww want to liberate this slave girl of mine as’. Rasool-Allah saww said: ‘Whatever good (deed) you as send ahead, you will find it’.

فَلَمَّا مَاتَتْ رِضْوَانُ اللَّهِ عَلَيْهَا نَزَعَ رَسُولُ اللَّهِ ص قَمِيصَهُ وَ قَالَ كَفِّنُوهَا فِيهِ وَ اضْطَجَعَ فِِ لَْْ

When she as, may the Pleasure of Allah azwj be upon her as, passed away, Rasool-Allah saww removed his saww shirt and said: ‘Enshroud her as in it!’ And he saww lied down in her as grave. He saww said: ‘As for my saww shirt, it shall be a security for her as on the Day of Qiyamah, and as for my saww lying down in her as grave, it is for Allah azwj to Expand it for her as.

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Abu Abdulla asws said: (Syeda) Fatima asws Bint Asad as, may Allah azwj have Mercy on her as, came to Abu Talib asws, may Allah azwj have Mercy on him as, to give him as glad tidings of the birth of the Prophet saww.

فَقَالَ حَلُو طَالِبُ إِصْبِرِ لِِ سَبْتاا آتِيكِ بِِِثْلِهِ إِلاَّ النهبُوَّةَ

Abu Talib asws said: ‘Be patient for me as for a ‘Sabuta’, I as shall give you as similar (glad tidings) to it, except for the Prophet’s saww.’

وَ قَالَ السَّبْتُ ثَلََثُونَ سَنَةا وَ كَانَ ب َينَْ

And he as said: ‘The ‘Sabuta’ is of thirty years, and between Rasool-Allah saww and Amir Al Momineen there were thirty years’. 127

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(2) Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 14
‘Abu Abdullah asws having said: ‘Abu Talib asws believed in the accounting of the numerical letters, and formed with his hand, seventy three (little finger, and ring finger, and middle finger, and placed his thumb upon it)’.

Then he asws said: ‘An example of Abu Talib asws is an example of companions of the cave (As’hab Al-Kahf). They kept the Eman a secret and manifest the Shirk, so Allah azwj Gave them their Reward twice [28:54]’.

16- كا، الكافى على بن محمد بن عبد الله و كشف بن بني عن تخمد بن عبد الله و فرعون عن أبي عبد الله ع قال: إن أنا طالب أسلم بإمام الحمل و فرعون عن أبي عبد الله ع قال: وأسلم أبو طالب بإمام الحمل و فقع يد ثلاة و بئين.

(The book) ‘Al Kafi’ – Ali Bin Muhammad Bin Abdullah, and Muhammad Bin Yahya, from Muhammad Bin Abdullah, raising it,

‘From Abu Abdullah asws having said: ‘Abu Talib asws became Muslim by the accounting of ‘Al-Jummal’ (numerical letters)’. He asws said: ‘In every language’.

17- كا، الكافى على بن عبد الله عن أحمد و عن عبد الله الذي تمحمد بن عيسى عن أبيهما عن عبد الله بن المغيرة عن إسحائي بن أبي زياد عن أبي عبد الله ع قال: أسلم أبو طالب بإمام الحمل و فقع يد ثلاثة و بئين.

(The book) ‘Al Kafi’ – Muhammad Bin Abdullah, from Ahmad and Abdullah two sons of Muhammad Bin Isa, from their father, from Abdullah Bin Al Mugheira, from ismail Bin Abu Ziyad,

‘From Abu Abdullah asws having said: Abu Talib asws became a Muslim by the accounting of ‘Al-Jummal’ and formed sixty three with his hands’.

18- كا، الملف لابن شهرآشوب تفسير الوقائع قال حدثنا سفيان عن منصور عن إبراهيم عن أبيه عن الله الذي لا إله إلا هو ما ذات أبو طالب حي أسلم بإمام الحمل و قال برن Здесь الله ص أقطع الحُذاع قال يا عم عبد الله علمني جميع الكلام.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Tafseer Al Wakie, he said, ‘It is narrated to me by Sufyan, from Mansour, from Ibrahim, from his father,

‘From Abu Zarr Al-Ghifari a having said, ‘By Allah azwj, the One azwj Who, there is no god except He azwj! Abu Talib asws did not die until he as declared (himself as) a Muslim by the Ethiopian language, and he as said to Rasool-Allah saww ‘Do you saww understand Ethiopian?’ He saww said: ‘O Uncle as! Allah azwj has Taught me saww the entirety of the languages’.

قال يا محمد اسكن لغة فاطرلاها يغنى أشهد مخلصا لا إله إلا الله فتى رسل اللوحة س و قال إن اللوحة أثر_ab من أبي طالب.

129 Bihar Al-Anwar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 16
130 Bihar Al-Anwar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 17
He as said, ‘O Muhammad saww! ‘Asdan limusafa Qatalaha’ – meaning I as testify that there is no god except Allah azwj, Rasool-Allah saww wept and said: ‘Allah saww has Delighted my saww eyes’.

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The books ‘Ikmal Al Deen’ (and) ‘Ma’any Al Akhbar’ – Abu Faraj Muhammad Bin Al Muzaffer Bin Nafsi Al Misry, from Muhammad Bin Ahmad Al Dawoody, from his father who said,

‘I was in the presence of Abu Al-Qasim Al-Husayn Bin Rawh, may Allah azwj Sanctify his soul, and a man asked him, ‘What is the meaning of the words of Al-Abbas to the Prophet saww, ‘Your saww uncle Abu Talib asws has become a Muslim by accounting of Al-Juml (numerical letters), and formed seventy three by his hands’?’

He said, ‘He had meant by that, He is One, Benevolent, and the interpretation of that is that the (letter) ‘Alif’ is one, and the ‘Laam’ is thirty, and the ‘ha’ is five, and the ‘Alif’ is one, and the ‘Ha’ is eight, and the ‘Daal’ is four, and the ‘Jeem’ is three, and the ‘Waaw’ is six, and the ‘Alif’ is one, and the ‘Daal’ is four. So that is seventy (sixty) three’.

What has been referred in the report of Shu’ba, from Qatadah, from Al-Hassan, in a long Hadeeth, we have transmitted from it the needed subject matter, and it is,

‘When the expiry presented to Abu Talib asws, he called Rasool-Allah saww and cried and said, ‘O Muhammad saww! I am exiting from the world and there is no sorrow for me except your sorrow’ – until he saww said: ‘O Uncle! You are fearing the harm of my enemies upon me and are not fearing upon yourself the Punishment of my Lord asw?’

فضحك أبو طالب وقال يا محمد دعوتين و كنت قدماا أمناا و عقدت به على ثلث و سيفتت كتبة حسب المسند و رفعت إلى أني أتmonsك عذاب ربي’

Abu Talib asws laughed and said: ‘O Muhammad saww! You are calling me (to Al-Islam) and was a believer from ancient times’ – and he formed (the number) sixty-three, by the little finger, and the ring finger (and the middle finger), and formed the thumb upon his middle finger, and gestured by his fingers, the glorifying (fingers). He was saying: ‘There is no god except Allah azwj, Muhammad saww is Rasool-Allah saww’.

Ali\textsuperscript{asws} stood up and said: ‘Allah\textsuperscript{azwj} is the Greatest! By the One\textsuperscript{azwj} Who Sent you\textsuperscript{saww} with the truth as a Prophet\textsuperscript{saww}! He\textsuperscript{azwj} has Interceded for you\textsuperscript{saww} regarding your\textsuperscript{saww} uncle\textsuperscript{as} and Guided him\textsuperscript{as} through you\textsuperscript{saww}.

Ja’far\textsuperscript{as} stood up and said, ‘You\textsuperscript{as} have guided us regarding the Paradise, O my\textsuperscript{as} elder\textsuperscript{as}, just as you\textsuperscript{as} had guided us regarding the world’. When Abu Talib\textsuperscript{asws} passed away, Allah\textsuperscript{azwj} the Exalted Revealed: \textit{O My servants, those who believe! Surely, My earth is vast, so it is Me (that) you should be worshipping! [29:56]’.

Abu Talib\textsuperscript{asws} said to him\textsuperscript{as}: ‘Connect a wing of your\textsuperscript{as} uncle\textsuperscript{saww}. So Ja’far\textsuperscript{as} stood on the left of Rasool-Allah\textsuperscript{saww}. Rasool-Allah\textsuperscript{saww} rushed from between the two. Rasool-Allah\textsuperscript{saww} used to pray Salat, and Ali\textsuperscript{asws}, and Ja’far\textsuperscript{as}, and Zayd Bin Harisa, and Khadeeja\textsuperscript{asws}, until Allah\textsuperscript{azwj} Revealed unto him\textsuperscript{saww}: \textit{So proclaim what you are Commanded with [15:94] – the Verse}’.

\begin{footnotesize}
\begin{enumerate}
\item[133] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 3 H 19 b
\item[134] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 3 H 20
\end{enumerate}
\end{footnotesize}
Allah saww: “Exit from it (Makkah) for there isn’t any helper for you at it’. So he saww emigrated to Al-Medina”. 135

22- ك، إكمال الدين أَحََْدُ بْنُ مََُمَّد  الصَّائَُِ عَنْ مََُمَّدِ بْنِ أَيهوبَ عَنْ صَالِحِ بْنِ أَسْبَاط  عَنْ إِسََْاعِيلَ بْنِ مََُمَّد  وَ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنِ الرَّبِيعِ بْنِ مََُمَّد

The book) ‘Ikmal Al Deen’ – Ahmad Bin Muhammad Al Sabig, from Muhammad Bin Ayyoub, from Salih Bin Asbat, from ismail Bin Muhammad, and Ali Bin Abdullah, from Al Rabie Bin Muhammad Al Sulamy, from Sa’ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

‘I heard Amir Al-Momineen asws saying: ‘By Allah azwj! Neither my asws father as nor my asws grandfather as Abdul Muttalib as, nor Hashim as, nor Abd Manaf as worshipped idols, at all’.

It was said, ‘So, what were they worshipping?’ He asws said: ‘They were praying Salat to the House (Kabah) being upon the religion of Ibrahim as, adhering with this’. 136

23- ير، بصائر الدرجا  إِب ْرَاهِيمُ بْنُ هَاشِم  عَنْ عَلِيِّ بْنِ أَسْبَاط  عَنْ بَكْرِ بْنِ جَنَاح  عَنْ رَجُل  عَنْ أَبِِ عَبْدِ اللَّهِ قَالَ:

The book) ‘Basair Al Darajaat’ – It is narrated to us by Ibrahim Bin hashim, from Ali Bin Asbat, from Bakr Bin Janah, from a man,

‘From Abu Abdullah asws having said: ‘When (Syeda) Fatima asws Bint Asad as, mother asws of Amir Al-Momineen asws passed away, Ali asws came in the presence of the Prophet saww. Rasool-Allah saww said to him asws: ‘O Abu Al-Hassan asws! What is the matter with you asws?’ He asws said: ‘My asws mother asws passed away’.

He (Abu Abdullah asws) said: ‘The Prophet saww said: ‘And (she asws was) my saww mother asws (as well), by Allah aswj!’ Then he saww cried and said: ‘Waah, mother asws!’ Then he saww said to Ali asws, ‘This is my saww shirt, enshroud her asws in it, and this is my saww cloak, enshroud her asws in it. When you asws are free, then call me saww.

When (her asws body) was brought out, the Prophet saww prayed such a Salat, he saww had not prayed (like it) before, and (did he saww pray) similar to it after her upon anyone else. Then he saww descended to her asws grave and lied down in it, then he saww said to her asws: ‘O Fatima asws!’ She asws (while being deceased) said, ‘Here I am, O Rasool-Allah saww!’ He saww
said: ‘Have you asws found what your asws Lord azwj Promised, as being true?’ She asws said, ‘Yes, may Allah azwj Recompense you saww.’ And his saww whispering (discussion) in the grave was prolonged.

فَلَمَّا خَرَجَ قِيلَ يَا رَسُولَ اللَّهِ لَقَدْ صَنَعْتَ بهَا شَيْئًا فِي تَكْفِينِكَ ثِيَابَكَ وَ دُخُولِكَ فِي قَبرِهَا وَ طُولِ مُنَاجَاتِكَ وَ طُولِ صَلََتِكَ مَا رَأَيْنَاكَ صَنَعْتَهُ بِأَحَدٍ قَبْلَهَا

When he saww came out, it was said, ‘I Rasool-Allah saww! You saww have done something with her asws regarding your enshrouding with your saww clothes, and your saww entering into her asws grave, and the prolongation of your saww whispering, and the prolongation of your saww Salat. I have not seen you saww do it with anyone else before her asws!’

قَالَ أَمَّا تَكْفِيَنِ إِيَّاهَا فَإِنيِّ لَمَّا قُلْتُ لََْا يُعْرَضُ ثِيَابِ وَ سَأَلْتُهَا فَأَلْبَسْتُهَا عَلَى يَدَيْنِي فَمَا اِلْتُ أَسْأَلُ رَبِِّ فِِ قَبْرِهَا حَتََّ يَتَحَلََّلَ حُرْمًا مِنْ قَبْرِهَا إِلَى الَْْنَّةِ وَ رَوْضَةا مِنْ رِيَاضِ الَْْنَّةِ.

And as for my saww entering into her asws grave, I saww said to her asws one day that the deceased, when he is entered into his grave and the people disperse away from him, two Angels, Munkar and Nakeer enter upon him and question him. She asws said, ‘Waah, seeking its Help with Allah azwj!’ So, I saww clothed her asws with my saww cloth and asked Allah azwj in my saww Salat upon her asws that He azwj should not Let her asws shroud to decay until she asws enters the Paradise, and He azwj Answered me saww to that.

وَ أَمَّا دُخُولِِ فِِ قَبرِهَا فَإِنيِّ قُلْتُ لََْا يَوْماا إِنَّ الْمَيِّتَ إِذَا دَخَلَ قَبرَهُ وَ انْصَرَفَ النَّاسُ عَنْهُ دَخَلَ عَلَيْهِ مَلَكَانِ مُنْكَرٌ وَ نَكِيرٌ فَسْأَلاَنِهِ فَقَالَتْ وَا لَوْثَاهْ بِاللَّهِ فَمَا أِلْتُ أَسْأَلُ رَبِِّ فِِ قَبرِهَا حَتََّ يَتَحَلََّلَ حُرْمًا مِنْ قَبْرِهَا إِلَى الَْْنَّةِ وَ رَوْضَةا مِنْ رِيَاضِ الَْْنَّةِ

(The book) ‘Qasas Al Anbiya asws’ –

‘Abu Talib asws, uncle as of the Prophet saww passed away and there were forty-three years and eight months and twenty four days for Abu Talib asws, and the correct is that Abu Talib asws passed away during the end of the tenth year from the Prophet-hood of Rasool-Allah azwj. Then Khadeeja asws passed away after Abu Talib asws did by three days. So, Rasool-Allah saww named that (year) as the ‘Year of grief’.”

25- It is reported that when the Prophet saww returned from the night journey (Mi’raj), he saww visited Umm Hany (wife of Rasool-Allah saww), in the house of Abu Talib asws. He saww informed her. She said, ‘May my father and my mother (be sacrificed) for you saww! By Allah azwj! If you saww were to inform the people with this, they will belie you saww. Who will ratify you saww?’

And Abu Talib asws has missed him saww that night, so he as went to search for him saww and gathered the Clan of Hashim as. Then he as gave them the large knives and said: ‘When you see me as entering and Muhammad saww isn’t with me as, then you should strike, and let each man from you strike the one sitting next to him. By Allah azwj! Neither us nor they shall live (if) they have killed Muhammad saww!’

Fahajjaj in the mosque, and he was saying: ‘Of the grievousness of it if Rasool-Allah saww is not found with (by) the dawn!’ He as met him saww at the door of Umm Hany when he saww had descended from Al-Buraq. He as said: ‘Son saww of my as brother as! Come’. He as entered in front of the Masjid, unsheathed his sword by the (Black) Stone, and said: ‘O Clan of Hashim as! Bring out your knives! If I saww had not seen him as, there would neither have remained from you any traveller nor stayer’. So, Quraysh feared him as since that day, and they wanted to assassinate him as.

He as went out in search for him saww and he as was saying: ‘Then Muhammad saww narrated to them. They said, ‘Describe Bayt Al-Maqdis to us’. He saww said: ‘But rather, when I saww entered it, it was night’. Jibraeel as came to him as and said: ‘Look over there!’ He saww looked at the Bayt (Al-Maqdis) and described it while he saww was looking at it. Then he saww attributed for them what was for them of a caravan what was between them and Syria’.

Then Muhammad saww narrated to them. They said, ‘Describe Bayt Al-Maqdis to us’. He saww said: ‘But rather, when I saww entered it, it was night’. Jibraeel as came to him as and said: ‘Look over there!’ He saww looked at the Bayt (Al-Maqdis) and described it while he saww was looking at it. Then he saww attributed for them what was for them of a caravan what was between them and Syria’.

(THE BOOK) ‘Al Kharaij Wa Al Jaraih’ –

‘It is reported from (Syeda) Fatima Bint Asad\textsuperscript{as}: ‘When the signs of death of Abdul Muttalib\textsuperscript{saww} appeared, he\textsuperscript{as} said to his\textsuperscript{as} children: ‘Who will take responsibility of Muhammad\textsuperscript{saww}?’ They said, ‘He\textsuperscript{saww} is more clever than us, so tell him\textsuperscript{saww} to choose for himself\textsuperscript{saww}.’

Abdul Muttalib\textsuperscript{saww} said: ‘O Muhammad\textsuperscript{saww}! Your\textsuperscript{saww} grandfather\textsuperscript{as} is upon wings of travel to the (Day of) Qiyanah. Which of your\textsuperscript{saww} uncles and aunts do you\textsuperscript{saww} want to take your\textsuperscript{saww} responsibility?’ He\textsuperscript{saww} looked into their faces, then he\textsuperscript{saww} crawled towards Abu Talib\textsuperscript{saww}. Abdul Muttalib\textsuperscript{saww} said to him\textsuperscript{as}: ‘O Abu Talib\textsuperscript{saww}! I\textsuperscript{as} have recognised your\textsuperscript{as} religion and your\textsuperscript{as} trust-worthiness, so be for him\textsuperscript{saww} like what you\textsuperscript{as} have been for him\textsuperscript{as} (so far)’.”

She\textsuperscript{as} said, ‘When he\textsuperscript{as} passed away, Abu Talib\textsuperscript{saww} took him\textsuperscript{saww}, and used to serve him\textsuperscript{saww}, and he\textsuperscript{saww} used to call me as “mother”.

And she\textsuperscript{as} said, ‘And there were palm trees in the orchard of our\textsuperscript{as} house, and the first of the dates to mature, and it was forty Sa’as (units of measurement) from the pickings of Muhammad\textsuperscript{saww}, entering unto us every day in the orchard, and picking up whatever had fallen. I\textsuperscript{as} did not see Muhammad\textsuperscript{saww} pick up a single day from the hand of any child who had preceded to it, and the others were snatching from each other, and every day I\textsuperscript{as} used to pick up a bunch for Muhammad\textsuperscript{saww}, and what is above it.

And like that was my\textsuperscript{as} neighbour. It so happened than one day I\textsuperscript{as} forgot to pick anything for him\textsuperscript{as} and my\textsuperscript{as} neighbour forgot (as well), and Muhammad\textsuperscript{saww} was sleeping, and the children entered and grabbed all from the dates what had fallen and they left. I\textsuperscript{as} slept and place the sleeve upon my\textsuperscript{as} face in embarrassment from Muhammad\textsuperscript{saww} when he\textsuperscript{saww} wakes up’.

She\textsuperscript{as} said, ‘Muhammad\textsuperscript{saww} woke up and entered the orchard, but he\textsuperscript{saww} could not see any dates upon the surface of the ground, so he\textsuperscript{saww} left. The maid said to him\textsuperscript{saww}, ‘We forgot to pick anything, and the children entered and ate all what had fallen”.

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She\textsuperscript{as} said, ‘Muhammad\textsuperscript{saww} left to go to the orchard and gestured towards a palm tree and said: ‘O you tree! I\textsuperscript{saww} am hungry’.

She\textsuperscript{as} said, ‘I\textsuperscript{as} saw the tree to have dropped its branches upon which were the dates until Muhammad\textsuperscript{saww} ate from these whatever he\textsuperscript{saww} wanted, then they arose to their places’.

(Syeda) Fatima\textsuperscript{asws} said, ‘I\textsuperscript{asws} was astounded, and Abu Talib\textsuperscript{asws} had gone out from the house, and every day when he\textsuperscript{asws} returned and knocked the door, I\textsuperscript{asws} would say to the maid until she would open the door’. Abu Talib\textsuperscript{asws} knocked on the door, so I\textsuperscript{asws} ran barefoot to him\textsuperscript{asws} and opened the door and told him what I\textsuperscript{asws} had seen.

He\textsuperscript{asws} said: ‘But rather he\textsuperscript{saww} happens to be a Prophet\textsuperscript{saww}, and you\textsuperscript{asws} will be blessed with a Vizier for him\textsuperscript{saww} after despair’. She\textsuperscript{asws} was blessed with Ali\textsuperscript{asws} like what he\textsuperscript{asws} had said\textsuperscript{140}.

The lion said, ‘But rather you\textsuperscript{asws} are a lion of Allah\textsuperscript{azwj}, helper of the Prophet\textsuperscript{saww} of Allah\textsuperscript{azwj} and his\textsuperscript{saww} caretaker’. So, Abu Talib\textsuperscript{asws} was increased in his\textsuperscript{as} love of the Prophet\textsuperscript{saww} and the Eman in him\textsuperscript{saww}, and the origin of that is that the Prophet\textsuperscript{saww} said: ‘I\textsuperscript{saww} and Ali\textsuperscript{asws} have been Created from one Noor. We\textsuperscript{asws} glorified Allah\textsuperscript{azwj} on the right of the Throne, before Allah\textsuperscript{azwj} Created Adam\textsuperscript{as} by two thousand years’ – the Hadeeth’\textsuperscript{141}.

\textsuperscript{140} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 3 H 26
\textsuperscript{141} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 3 H 27
‘A (heated) talk occurred between Abu Talib\textsuperscript{asws} and a Jew, and he\textsuperscript{as} was in Syria. The Jew said, ‘Why do you pride upon us and the son\textsuperscript{saww} of your\textsuperscript{as} brother is at Makkah asking the people’.

Abu Talib\textsuperscript{asws} was angered and left his\textsuperscript{as} trading and arrived at Makkah. He\textsuperscript{as} saw boys playing and Muhammad\textsuperscript{saww} was among them in an unkempt state. He\textsuperscript{as} said to him\textsuperscript{saww}: ‘O boy\textsuperscript{saww}! Who are you\textsuperscript{saww} and who is your\textsuperscript{saww} father?’. He\textsuperscript{saww} said: ‘I\textsuperscript{saww} am Muhammad\textsuperscript{saww} Bin Abdullah\textsuperscript{asws}. I\textsuperscript{saww} am an orphan, there is neither a father for me\textsuperscript{saww} nor a mother’.

Abu Talib\textsuperscript{asws} hugged him\textsuperscript{saww} and kissed him\textsuperscript{saww}, then clothed him\textsuperscript{saww} in an Egyptian robe and oiled his\textsuperscript{saww} head, and tied a Dinar in his\textsuperscript{saww} cloak and placed some dates before him\textsuperscript{saww}. He\textsuperscript{saww} said: ‘O boy\textsuperscript{saww}! Come, eat!’ Then he\textsuperscript{saww} took four dates to Umm Kabasha and told the story to her. She said, ‘Perhaps your\textsuperscript{saww} father is Abu Talib\textsuperscript{asws}’. He\textsuperscript{saww} said: ‘I\textsuperscript{saww} do not know. I\textsuperscript{saww} saw an old man, righteous’.

Then Abu Talib\textsuperscript{asws} passed by. She said, ‘O Muhammad\textsuperscript{saww}! Was it this one?’ He\textsuperscript{saww} said: ‘Yes’. She said, ‘This is your\textsuperscript{saww} father\textsuperscript{as} Abu Talib\textsuperscript{asws}. So, the Prophet\textsuperscript{saww} hastened to him\textsuperscript{as} and caught up with him\textsuperscript{as} and said, ‘O father\textsuperscript{as}! The Praise is for Allah\textsuperscript{azwj} Who Show me\textsuperscript{saww} you\textsuperscript{as}. Do not leave me\textsuperscript{saww} in this city’.’ Abu Talib\textsuperscript{asws} carried him\textsuperscript{saww}, 142

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\textsuperscript{142} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 3 H 28
Abu Lahab said, ‘I shall be for him’. Stop the participation from him. Al-Abbas said, ‘I am for him’. He said: ‘You are an angry person, perhaps you will harm him’. Abu Talib said: ‘I am for him’. He said: ‘You shall be for him’. O Muhammad! Be obedient to him!

Rasool-Allah said: ‘O father! Do not grieve, for there is a Lord for me. He will not Neglect me’. So Abu Talib withheld him in his chamber and stood with his affairs, protecting him by himself, and his wealth, and his honour during his young age from the Jews lying in ambush for him with the enmity, and from other from the clan of his uncles, and from all the Arabs, those who were envying him upon what Allah had Given him of the Prophet-hood.

And Abdul Muttalib prosed: ‘I bequeath to you, O Abd Manaf, after me to be a Monotheist after his father, an individual’.

And he said (a poem): ‘I am bequeathing the ones sufficing him with Talib, Abd Manaf, and he is with experience. O son of the beloved, the most honourable relative. O son of the one who is absent without despair’.

Abu Talib cited an example (in a poem), and he had heard his description from the monk: ‘Do not advise me with the necessity and the Obligatory. I have heard wonders of the wonders, from every good scholar and scribe that by the Praise of Allah is the words of the monk’.  

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30 - قب، المناقب لابن شهرآشوب أَبُو سَعِيد  الْوَاعِ ُ فِِ كِتَابِ شَرَفِ الْمُصْطَفَى


‘When the expiry presented to Abdul Muttalib asws, he as called his as son as Aba Talib saww. He as said to him as: ‘O my as son! You as have known of the intensity of my as love for Muhammad saww, and my as feelings with him saww. Consider how you as will preserve me as regarding him saww.

Abu Talib asws said, ‘O father as! Do not (there is no need to) advise me as with Muhammad saww for he saww is my as son saww, and son as of my as brother as.

When Abdul Muttalib asws passed away, Abu Talib asws used to give him saww preference with the spending and the clothing over himself as, and over the entirety of his as family’. 144


31 - قب، المناقب لابن شهرآشوب الطَّبرَِله وَ الْبَلَذُرِلُ أَنَّهُ لَمَّا ن َزَلَ


‘When it was Revealed: So proclaim what you are Commanded with [15:94], the Prophet saww proclaimed and called out to his saww with Al-Islam. When it was Revealed: You, and whatever you are worshipping from besides Allah, [21:98] – the Verses, they gathered upon opposing him saww.

Abu Talib asws sympathised upon him and defended him saww. Utba, and Al-Waleed, and Abu Jahl la, and Al-Aas stood up to Abu Talib asws and they said, ‘The son as of your as brother as has reviled our gods, and faulted our religion, and stultified our dreams, and strayed our fathers. Either you as restrain him from us or vacate between us and him saww.

Abu Talib asws said kind words to them and responded to them with a beautiful response. Rasool-Allah saww continued upon what he saww was upon, revealing the religion of Allah aswj and calling to it, and some people became Muslims.
They returned to Abu Talib asws again and they said, ‘For you as there is old age, and nobility, and status, and we had taken it as granted from you as that you will stop the son of your brother, but you did not stop him, and by Allah azwj, we cannot be patient upon this, from the reviling our fathers, and his stultifying our dreams, and faulting our gods, until you restrain him asw from us, or we will take him asw down regarding that until one of the two parties is destroyed’.

Abu Talib asws said to the Prophet saww, ‘What is the matter your saww people are doubting you saww?’ He saww said: ‘I saww want them upon one phrase they should be saying it, the Arabs would make it a religion with it, and the non-Arabs would lead the taxes to them’.

They said, ‘One phrase, yes, and you saww are rejecting ten’. Abu Talib asws said: ‘And which phrase is it, O son saww of my as brother?’. He saww said: ‘(The phrase) ‘There is no god except Allah azwj’’. They stood up shaking their clothes, and they were saying, Is he making the gods to be One God? Surely this is a strange thing!’ [38:5] – up to His azwj Words: Punishment [38:8].

Ibn Is’haq said, ‘Abu Talib asws said to him saww in the secret: ‘Don’t load me as from the matters what I as cannot bear’. Rasool-Allah saww thought that there had been a change of mind for his saww uncle and he as had abandoned him saww, and that he as had tired from helping him saww.

He saww said: ‘O uncle as! Even if the sun were to be placed in my saww right hand and the moon in my saww left, I saww would not leave this word until either I saww implement it or I saww am killed under it’. Then his saww eyes filled up and he saww wept. Then he saww stood up and turned around.

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They returned to Abu Talib asws again and they said, ‘For you there is old age, and nobility, and status, and we had taken it as granted from you as that you will stop the son of your brother, but you did not stop him, and by Allah azwj, we cannot be patient upon this, from the reviling our fathers, and his stultifying our dreams, and faulting our gods, until you restrain him asw from us, or we will take him asw down regarding that until one of the two parties is destroyed’.

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They said, ‘One phrase, yes, and you saww are rejecting ten’. Abu Talib asws said: ‘And which phrase is it, O son saww of my as brother?’. He saww said: ‘(The phrase) ‘There is no god except Allah azwj’’. They stood up shaking their clothes, and they were saying, Is he making the gods to be One God? Surely this is a strange thing!’ [38:5] – up to His azwj Words: Punishment [38:8].

Ibn Is’haq said, ‘Abu Talib asws said to him saww in the secret: ‘Don’t load me as from the matters what I as cannot bear’. Rasool-Allah saww thought that there had been a change of mind for his saww uncle and he as had abandoned him saww, and that he as had tired from helping him saww.

He saww said: ‘O uncle as! Even if the sun were to be placed in my saww right hand and the moon in my saww left, I saww would not leave this word until either I saww implement it or I saww am killed under it’. Then his saww eyes filled up and he saww wept. Then he saww stood up and turned around.

They returned to Abu Talib asws again and they said, ‘For you there is old age, and nobility, and status, and we had taken it as granted from you as that you will stop the son of your brother, but you did not stop him, and by Allah azwj, we cannot be patient upon this, from the reviling our fathers, and his stultifying our dreams, and faulting our gods, until you restrain him asw from us, or we will take him asw down regarding that until one of the two parties is destroyed’.

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They returned to Abu Talib asws again and they said, ‘For you there is old age, and nobility, and status, and we had taken it as granted from you as that you will stop the son of your brother, but you did not stop him, and by Allah azwj, we cannot be patient upon this, from the reviling our fathers, and his stultifying our dreams, and faulting our gods, until you restrain him asw from us, or we will take him asw down regarding that until one of the two parties is destroyed’.

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He saww said: ‘O uncle as! Even if the sun were to be placed in my saww right hand and the moon in my saww left, I saww would not leave this word until either I saww implement it or I saww am killed under it’. Then his saww eyes filled up and he saww wept. Then he saww stood up and turned around.
And in a report – He said: ‘Allah the Exalted has Commanded me that I should call to His Religion, the upright’. And he went out from his presence angrily. Abu Talib called him made his heart feel good, and promised him the help.

Then he prosed saying: ‘By Allah! They will never arrive to you, in their entirety, until I lied down in the soil, buried. So, proclaim with your matter, what ever is upon you, disregarding, and be joyful with that and eyes would be delighted from you, and you have called me and claimed that you are advising, so I have ratified and have been a believer from ancient times; had it not been for the fear that a misfortune might happen, you would have found me with clearance tolerance for that’.

From Zayn Al-Abideen (4th Imam) (4th Imam): ‘Quraysh gathered to Abu Talib and Rasool-Allah was with him. They said, ‘We ask you for the fairness from the son of your brother’. He said: ‘And what is the fairness from him?’

They said, ‘He should refrain from us and we shall refrain from him. So, neither should he speak to us nor will we speak to him, nor should he fight us nor will we fight him. Indeed! This call has distanced between the hearts and has cultivated the enmity and planted the hatred’.

He said: ‘O son of my brother! Did you hear?’ He said: ‘O uncle! If the clan of my uncle were to be fair to me by answering my call and accept my advice. Allah the Exalted Commanded to call to His religion, the upright, religion of Ibrahim’.

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So, the one who answers me, for him would be the Pleasure and the eternal life in the Gardens in the Presence of Allah, and one who disobeys me shall fight him until Allah Judges between us, and He is the best of the Judges [7:87].

They said, ‘Tell him to refrain from reviling our gods, and not to mention them with evil’. So, it was Revealed: Say: ‘Is it other than Allah that you are instructing me to worship, O you ignoramuses?’ [39:64].

They said, ‘If he was truthful, then let him inform us who from us would believe and who would disbelieve, so if we find him as truthful, we shall believe in him’. So, it was Revealed: Allah was not going to leave the Momineen (the Verse).

They said, ‘By Allah! We will revile you and your God!’ So, it was Revealed: And the chiefs from them [38:6] (the Verse).

They said, ‘Say to him, let him worship what we are worshipping, and we will worship what he is worshipping’. So, Surah Al-Kafiroun was Revealed.

They said, ‘Say to him, has Allah Sent him to us in particular or to all the people?’ He said: ‘But, to (all) the people. I am sent to all, the white, and the black, and the one on top of the mountain, and one in the depths of the oceans, and shall call Persia and Rome in the year: Say: ‘O you people! I am a Rasool of Allah to you all, [7:158]’.

Quraysh became audacious and arrogant, and said, ‘By Allah! If Persian and Rome were to hear this, they would remove us from our land and uproot the Kabah, stone by stone!’ So, it was Revealed: And they are saying, ‘If we follow the Guidance with you, [28:57], and His Words: Did you not see how your Lord Dealt [105:1].
Al-Mut’am Bin Aday said, ‘By Allah azwj, O Abu Talib asws! Your as people have been fair to you as and they have argued upon that they would finish off from what you as are disliking, but I do not see you asws wanting to accept anything from them’. 

فَقَالَ أَبُو طَالِب  وَ اللَّهِ مَا أَنْصَفُونيِ وَ لَكِنَّكَ قَدْ أَجمَّ ءَتَ عَلَى خِذْلاَنيِ وَ مُظَاهَرَةِ الْقَوْمِ عَلَيَّ فَاصْنَعْ مَا بَدَا لَكَ

Abu Talib asws said: ‘By Allah azwj! They have not been fair to me as, but you have united upon abandoning me as and rallying the people against me as. So, do whatever comes to you!’

فَوَثَبَ كُله قَبِيلَة  عَلَى مَا فِيهَا مِنَ الْمُسْلِمِينَ يُعَذِّبُون َهُمْ وَ يَفْتِنُون َهُمْ عَنْ دِينِهِمْ وَ الاِسْتِهْزَاءِ بِالنَّبِِِّ ص وَ مَنَعَ اللَّهُ رَسُولَهُ بِعَمِّهِ أَبِِ طَالِب  مِنْهُمْ وَ قَدْ قَامَ أَبُو طَالِب  حِينَ رَأَى ق ُرَيْ

Every tribe pounced upon whatever Muslims there were in it, tormenting them and tempting them away from their religion and mocking the Prophet saww; and Allah azwj defended His asw Rasool saww from them by his saww uncle as Abu Talib asws, and Abu Talib asws had stood up when he as saw Quraysh doing what they did among the Clan of Hashim asw. He as called them to what he as was upon, defending Rasool-Allah saww and the standing by his saww side, except Abu Jahl la, like what Allah asw Said: And Allah will Help the one who Helps him, [22:40].

وَ قَدِمَ قَوْمٌ مِنْ قُرَيْش  مِنَ الطَّائِفِ وَ أَنْكَرُوا ذَلِكَ وَ وَقَعَتْ فِتْنَةٌ فَأَمَرَ النَّبِِه ص الْمُسْلِمِينَ أَنْ يَُْرُجُوا إِلَىَ أَرْضِ الَْْبََُّةِ.

And a group from Quraysh arrived from Al-Taif, and they disliked that, and Fitna occurred. So, the Prophet saww ordered the Muslims that they should go out to the land of Ethiopia”.

ابْنُ عَبَّاس دَخَلَ النَّبِِه ص الْكَعْبَةَ وَ اف ْتَتَحَ الصَّلََةَ ف َقَالَ أَبُو جَهْل  مَنْ ي َقُومُ إِلََّا هَذَا الرَّجُلِ ف َيُفْسِدَ عَ لَيْهِ صَلََتَهُ ف َقَ َالَّ أَبُو جَهْل  لاَّ إِضاا وَ أَلْقَى ذَلِكَ عَلَيْهِ. 

Ibn Abbas –

‘The Prophet saww entered the Kabah and began the Salat. Abu Jahl la said, ‘Who will stand to this man saww and spoil his saww Salat upon him saww?’ Ibn Al-Zabie stood up and grabbed (animal) intestines and blood and threw that upon him saww. Abu Talib asws came, and he as had bared his as sword. When they saw him as, they went to get up. He as said: ‘By Allah azwj! If anyone stands up, I as will strike him with my as sword!’

ثَُُّ قَالَ يَا ابْنَ أَخِي مَنِ الْفَاعِلُ بِكَ قَالَ هَذَا عَبْدُ اللَّهِ فَأَخَذَ أَبُو طَالِب  ف َرْثاا وَ دَماا وَ أَلْقَى عَلَيْهِ.

Then he as said: ‘O son saww of my as brother as! Who did this to do you saww? He saww said: ‘This servant of Allah azwj. So, Abu Talib asws took the intestines and the blood and threw it upon him’.

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147 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 31 c
And in frequent reports –

‘Ubeyda has instructed that the intestines be thrown upon his saww back, and he as washed it off, then instructed them that they take it and paste it up the moustaches of the people with that’. 148

He as said: ‘By Allah azwj! You are not being fair to me as. I as should provide (feed) your son for you and you will take my as son as to kill him saww! By Allah azwj! This will not happen, ever! Do you know that the she-camel, when she misses her children, does not turn towards others?’ Then he as rebuked them, so they thought with assassinating him saww, but Abu Talib asws prevented them from that.

And he as said (couplets) regarding it: ‘I as protected the Rasool saww, Rasool saww of God aswj, with shining white like the lightning. I as defend and protect Rasool saww of God aswj with a protection of an uncle as upon him saww, compassionate’.

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And he as prosed: ‘They are saying to me saww, “Leave helping the one saww who has come with the guidance, and he saww overcoming to us with the overcoming of every overcoming, and submit Ahmad saww to us, and guarantee our sons for us, and you as will not be faulted with the words of the reproacher’. I as said to them: ‘Allah azwj is my as Lord azwj and my as Helpers against every rebel from Luwy Bin Ghalib’”.

Maqatil –

‘When Quraysh saw the loftiness of his saww affairs, they said, “We do not see Muhammad saww increasing except in greatness and arrogance, and that he saww is only a sorcerer, or a madman’ (Nouzobillah), and they threatened him saww and made a pact that if Abu Talib asws were to die, they would gather the tribes of Quraysh, all of them, upon killing him saww.

And that reached Abu Talib asws, so he as gathered the Clan of Hashim as and allied them from Quraysh, made them custodians of Rasool-Allah saww and said: ‘The son saww of my as brother as is just as what he saww is saying. We have been informed with that by our fathers, and our scholars, that Muhammad saww is a truthful Prophet saww, and a trustworthy speaker, and his saww occupation is mighty, and his saww position from his saww Lord saww is a lofty position.

So answer his as call and gather upon helping him saww and oppose his saww enemies from behind him saww, for he saww is the remaining nobility for you all, for (all) time’.

And he as prosed saying: ‘I as advise with helping the Prophet saww, the good, my as son asws Ali asws would attend him saww, and the good uncle Abbas, and Hamza as the lion whose arrival is feared, and Ja’far as you will impede the people beside him as, and Hashim as, all of them I as

advise with helping him\textsuperscript{saww}, that they should take to cure the matter without war. Be such that my\textsuperscript{s} soul be sacrificed for you, and what is born from besides Ahmad\textsuperscript{saww} at the fear of the sword, with all whiteness his\textsuperscript{saww} honour is polished, you think of him\textsuperscript{saww} being a firebrand in the darkness of the night’.

و حض أخاه حَزة على اتباعه إذ أقبل حَزة متوشحا بقوسه راجعا من قنص له فوجد النبِ ص فِ دار أخته مَموما و هي باكية فقال ما شأنك

And his\textsuperscript{as} brother\textsuperscript{as} Hamza\textsuperscript{as} urged upon following him\textsuperscript{saww}, when Hamza\textsuperscript{as} came wearing his\textsuperscript{as} bow, returning from a hunting trip of his\textsuperscript{as}. He\textsuperscript{as} found the Prophet\textsuperscript{saww} in the house of his\textsuperscript{as} sister Mahmouma and she was crying. He\textsuperscript{saww} said, ‘What is your matter?’

She said, ‘The protection is humiliated, O Abu Amarah\textsuperscript{as}! If you\textsuperscript{as} had faced what the son\textsuperscript{saww} of your\textsuperscript{as} brother\textsuperscript{as} Muhammad\textsuperscript{saww} faced just now from Abu Al-Hakan Bin Hisham (Abu Jahl\textsuperscript{as}), and his\textsuperscript{saww} grandfather\textsuperscript{ass} is seated over there. They have hurt him\textsuperscript{saww}, and reviled him\textsuperscript{saww}, and reached from him\textsuperscript{saww} what he\textsuperscript{saww} dislikes’.

فانصرف و دخل المسجد و شج رأسه شجة منكرة فهم قرباؤه بضربه فقال أبو جهل دعوا أبا عمارة لكيلَ يسلم ثُ عاد حَزة إلَى النبِ ص و قال

He\textsuperscript{la} left and entered the Masjid and broke his\textsuperscript{la} head with an injury. They near him\textsuperscript{as} with his\textsuperscript{as} strike. Abu Jahl\textsuperscript{la} said, ‘Leave Abu Amarah, lest he\textsuperscript{as} becomes a Muslim!’ Then Hamza\textsuperscript{as} returned to the Prophet\textsuperscript{saww} and said: ‘Be consoled with what they have done with you\textsuperscript{saww}. Then he\textsuperscript{as} informed him\textsuperscript{saww} with his\textsuperscript{as} dealing and said, ‘O uncle\textsuperscript{as}! Because you\textsuperscript{as} are from them’.

فأسلم حَزة فعرفت قريش أن رسول الله قد عز و أن حَزة سيمنعه

Hamza\textsuperscript{as} announced (to be) a Muslim. So, Quraysh knew that Rasool-Allah\textsuperscript{saww} had been strengthened and that Hamza\textsuperscript{as} would defend him\textsuperscript{saww}.

Ibn Abbas said, ‘So (the Verse): Or is the one who was dead, so We Revived him [6:122], and Abu Talib\textsuperscript{asws} was joyful of him\textsuperscript{as} (Hamza\textsuperscript{as}) becoming a Muslim, and he\textsuperscript{as} prosed saying: ‘Abu Ya’la was patient upon the religion of Ahmad\textsuperscript{saww}, and became manifesting of the religion was patient accordingly, and urge the one\textsuperscript{saww} who has come with the religion from the Presence of his\textsuperscript{saww} Lord\textsuperscript{azwj} with sincerity and truth, Hamza\textsuperscript{as} cannot happen to be a Kafir. You\textsuperscript{as} have cheered me\textsuperscript{as} when you\textsuperscript{as} said that you\textsuperscript{as} are a believer, so be a helper of
Rasool-Allah 

saww for the Sake of Allah 

azwj. Quraysh called out loudly with that which you saww had come with, and say, ‘Ahmad saww is not a sorcerer’.

وَ قَالَ لِابِنِهِ طَالِبُ إِنَّ شَيْخَكَ نَاصِحٌ فِيمَا يَقُولُ مُسَدَّدٌ لَكَ رَاتِقٌ فَاضْرِبْ بِسَيْفِكَ مَنْ أَرَادَ مَسَاةَهُ حَتَّى تَكُونَ لِذِل الْمَنِيّةِ ذَائِقٌ هَذَا رَجَائِي فِيكَ بَعْدَ مَنِيَّتِِ إِنيِّ بَِِدِّكَ لاَ مَََالَةَ لاَحِقٌ نَََّكُنْ لَهُ إِنيِّ بَِِدِّكَ لاَ مَََالَةَ لاَحِقٌ

And he as said to Abu Talib asws: ‘My as son Talib! Your sheykh is advising regarding what he as is saying, being a restricting for you, so strike with your sword the one who intends being evil to him saww until you become a taster for the one with the death. This is my as wish regarding you after my as expiry. Every reliable guidance would not let you slip. Support him with strength, O my as son, and be for him saww. Surely it is inevitable joining your grandfather as;

أَاَ أُرِدِّدُ حَسْرَةا لِفِرَاقِه إِذْ لمَْ أَرَاهُ قَدْ تَطَاوَلَ بَاسِقٌ أَ تَرَى أَرَاهُ وَ اللِّوَاءُ أَمَامَهُ وَ عَلِيٌّ ابْنَِ لِلِّوَاءِ مُعَانِقٌ أَ تَرَاهُ يُّفَعُ لِِ وَ يُرْحَمُ عَبَّرتِهِ هَيْهَا إِنيِّ لاَ مَََالَةَ رَاهِقٌ

Aah! Repelling the sorrow of his as separation, when as do not see him as for a long time. Do you see me as seeing him as, and the flag is in front of him as, and my as son asws Ali asws is hugging the flag. Do you see him as interceding for me asws and being merciful to my as lesson? Far be it! Surely it is inevitably a tiredness’. 

وَ كَتَبَ إِلَىَ النَّجَاشِي ﴿تَعَلَّمْ أَبِيْتَ اللَّعْنَ أَنَّ مََُمَّداا ﴾الَِْبَيَا فَأَسْلَمَ النَّجَاشِيه وَ كَانَ قَدْ سََِعَ مُذَاكَرَةَ جَعْفَر  وَ عَمْرِو بْنِ الْعَاصِ وَ ن َزَلَ فِيهِ وَ إِذا سََِعُوا ما أُنْزِلَ إِلَىَ الرَّسُولِ إِلَىَ قَوْلِهِ جَزَاءُ الْمُحْسِنِينَ.

And he as wrote to Al-Najashy: ‘You know the couplets of curses. Surely, Muhammad saww – the couplets. Al-Najashy became a Muslim, and he had heard the arguments of Ja’far as and Amro Bin Al-Aas, and it was Revealed regarding it: And when they are hearing what is Revealed to the Rasool, [5:83] – up to His azwj Words: Recompense of the good doers [5:85]’.

عَكْرِمَةُ وَ عُرْوَةُ بْنُ الزهب َيرِ وَ حَدِيثُهُمَا لَمَّا رَأَ قُرَيْشٌ أَنَّهُ يَفُُّوْ امْرُهُ فِِ الْقَبَائِلِ وَ أَنَّ حََْزَةَ أَسْلَمَ وَ أَنَّ عَمْرَو بْنَ الْعَاصِ رُدَّ فِِ حَاجَتِهِ عِنْدَ النَّجَاشِيِّ فَأَجمَْعُوا أَمْرَهُمْ وَ مَكْرَهُمْ عَلَى أَنْ يَقْتُلُوا رَسُولَ اللَّهِ صَلََٰلَٰتِهِ حَبَارَینا

Ikrima (Bin Abu Jahl as), and Urwah Bin Al Zubeyr, and their Hadeeth –

‘When Quraysh saw that his saww matter had spread among the tribes and that Hamza as had become a Muslim, and that Amro Bin Al-Aas had been rejected in his need in the presence

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of Al-Najashy, they gathered their affairs and they plotted upon killing Rasool-Allah
to openly.

When Abu Talib saw that, he gathered the clan of Abdul Muttalib and gathered their
affairs for them upon that they would get Rasool-Allah to enter their mountain pass.
Quraysh gathered in the house of association and they wrote an agreement against the Clan
of Hashim that they would neither speak to them, nor marry (from) them, nor marry to
them nor sell to them, to they should yield Rasool-Allah to them, and they sealed upon it
with forty seals, and hanged it in the interior of the Kabah.

And in a reported with Zam'a Bin Al-Aswad – Abu Talib gathered the Clan of Hashim
and the Clan of (Abdul) Muttalib in his mountain pass, and they were forty men, their
Momineen and their Kafirs, apart from Abu Lahab and Abu Sufyan. They prevailed upon it.
Abu Talib vowed: ‘If Muhammad complains with a complaint, I will come upon you,' and he
fortified the mountain pass, and he was guarding it by the night and day.

And regarding that, he said (prosed): ‘Do you not know that we have found Muhammad
being a Prophet like Musa, as written in the first Books? Didn’t our father Hashim tightened
his buttons and bequeathed to his son with the obedience and the striking, and that which you have hung (in the Kabah) of your agreement, one day it would become for you like a cloud of distress. Wake up! Wake up, before the dung is dug up, and the one who has not committed a crime becomes like the one with a sin.'
And for him: ‘And they said, ‘Plot tyrannically and foolishly, and part of the word is far reaching straight. Let Hashim as come out and he as would become from the wilderness in the interior of Makkah and the desert. So, no, our people do not ride with the darkness, for it would be an adverse matter. Some of you would regret and disgrace others, and the oppressors will not succeed, ever!'}


So no, and the folk with every breach to the built Makkah, no aspirations for the length of time until you kill us and we kill you, and the contenders meet, and the community comes to know. They cut off (relationships) and were disloyal, that they are the renewers of injustices. They wanted to kill Ahmad as unjustly, and there was no leader among them to kill him as, and under Muhammad as are youths of the people. They are the twenty year olds, and the true forearm’. 

And Abu Jahl and Al-Aas Bin Wa’ill, and Al-Nazar Bin Al-Haris Bin Kaladah, and Uqba Bin Abu Mueet were going out to the streets, so the one whom they saw having food with him, going to sell something to the Clan of Hashim as, and they would caution him (or else he would be) looted. So, (Syeda) Khadeeja as spent a lot of wealth upon the Prophet as during it.

And from a poem of Abu Talib as, ‘Yesterday the son of Abdullah as was a truthful one among us, upon wrath from our people, being without faults. So, do not reckon we would abandon Muhammad as in estrangement from us and not nearby. The defensive Hashimit hand would protect him as, and its rank among the people is the best rank. So,
no, by the Oneazwj Who Took for himsaww every taking, by the side of a palm tree. So, we vowed an oath being sincere to Allahazwj and we did not happen to be swearing a false oath with the ancient veils, we will not separate from himsaww until we help around himsaww, and what is the matter the kindred are belying the Prophetsaww?

And the Prophet saww, when he saww took to his saww bed and the eyes slept, Abu Talibsaws came and got him saww up from his saww bed, and made Ailsaws lie down in his saww place, and heas allocated hisas sons and sons of hisas brotheras to himsaww. Ailsaws said: ‘O fatheras! Would Iasws be killed at night?’

Abu Talibsaws said (prosed): ‘Be patient, O myas sonasws! The Patience dwells in every tribe, its destination are the youths. We have tried you and the affliction is severe for ransoming the excellent one saww and son saww of the excellent one, for ransoming the dearest, with the shining affiliation, and the understanding one, and the most precious. And if the death hits youasws with the arrow, then the calamity from it would be another calamity. Every tribe, and even if the age is prolonged, would take from their arrows, a share’.

Ailsaws said (prosed): ‘Are youas instructing measws with the patience in helping Ahmad saww? By Allahazwj! Iasws did not say which Iasws said, out of anger, but Iasws wanted you as to see myasws help and know Iasws have not ceased to be obedient to youas, and myasws striving is for the Face of Allahazwj in helping Ahmad saww, the Prophet saww of guidance, the praised onesaww as a child, and as youth’. 
And they were not feeling safe except during the season of the Umrah in Rajab, and season of the Hajj in Zil Hajj. They were buying and selling during these two, and the Prophet saww, during every season, would go around the Arab tribes and saying to them: ‘Defend my saww to sides for me until I saww recited the Book of my saww Lord azwj to you all, and your Reward upon Allah azwj would be the Paradise’. And Abu Lahab la would be in his saww pursuit saying, ‘The son saww of my la brother as, he saww is a lying sorcerer’. So, the struggle hit them, and Quraysh sent a message to Abu Talib asws, ‘Hand over Muhammad saww to us until we kill him saww, and will make you a king upon us’. Abu Talib asws prosed a poem in which he as said: ‘And the whitest of cloud would quench by its direction’.

When they heard this poem, they despaired from him as. Abu Al-Aas Bin Al-Rabie, and he was an in-law of Rasool-Allah saww, came with the caravan at night, having the wheat and the dates upon it, to the gate of the mountain pass, then stayed the morning at it. The Prophet saww praised his deed. They remained like that for four years. And ibn Sirreen said, (it was for) three years’. 151

And in the book ‘Sharaf Al Mustafa saww’ – ‘Allah azwj Sent a woodworm to their agreement (in the Kabah), and it ate (most of) it. Jibraeel as descended and informed the Prophet saww with that. The Prophet saww informed Abu Talib asws. Abu Talib asws entered to see Quraysh in the Masjid. They revered (respected) him as, and said, ‘You want to maintain relations with us, and to submit the son saww of your as brother as to us’.

He as said: ‘By Allah azwj! I as have not come for this. But, the son saww of my as brother as informed me as, and he saww did not lie to me as, that Allah azwj had Informed him saww with the state of

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151 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 31 g
your agreement, so bring your agreement to me\textsuperscript{asws}. If he\textsuperscript{saww} was truthful, then fear Allah\textsuperscript{azwj} and retract from what you are upon, from the injustices and severing the relationships; and if he\textsuperscript{saww} false, I\textsuperscript{saww} shall hand him\textsuperscript{saww} over to you'.

فأتأنبها بما و فَكَرُوا الجَوَابُ وَ إِذْ بَيْنَهُمَا يَحْدِقُ اللَّهُمَّ وَ آشدُ تحناً فَقَالُوا كَلِمَةٌ أُبُو طَالِبٍ اللَّهُ وَ فَكَرُوا عَنَّا أَنَّهُ عَلَيْهِ فَسِكْنَكُوا وَ فَكَرُوا

They came with it and broke the seals, and there in it was: ‘In Your\textsuperscript{azwj} Name O Allah\textsuperscript{azwj}, and name of Muhammad\textsuperscript{saww} only’. Abu Talib\textsuperscript{asws} said to them: ‘Fear Allah\textsuperscript{azwj} and refrain from what you are upon’. They were silent and separated.

فَنَزَلَ ادْعُ إِلَى سَبِيلِ رَبِّكَ قالَ كَيْفَ أَدْعُوهُمْ وَ قَدْ صَأَلَوا عَلَى تَرْكِ الدَّعْوَةِ فَنَزَلَ يُحُوا اللَّهُ مَا يُّاءُ وَ يُثْبِتُ فَسَأَلَ النَّبِِه ص أَبَا طَالِب  الُْْرُوجَ مِنَ العَاتِكَةَ وَ هَُِّامُ بْنُ عَمْرِو بْنِ لُؤَلِّ بْنِ لَالِب  وَ أَبُو الْبَخْتََِلِّ بْنُ هَُِّام  وَ اَمْعَةُ بْنِ الَْْسْوَدِ بْنَ عَبْدِ الْمُطَّلِبِ وَ قَالَ هَؤُلاءِ السَّبْعَةُ أَحْرَق َهَا اللَّهُ

And they came with it and broke the seals, and there in it was: ‘In Your\textsuperscript{azwj} Name O Allah\textsuperscript{azwj}, and name of Muhammad\textsuperscript{saww} only’. Abu Talib\textsuperscript{asws} said to them: ‘Fear Allah\textsuperscript{azwj} and refrain from what you are upon’. They were silent and separated.

And they are – Mat‘am Bin Aday Bin Nowfal Bin Abd Manaf who sheltered the Prophet\textsuperscript{saww} when he\textsuperscript{saww} had left from Al-Taif, and Zuheyr Bin Umayya Al-Makhzumi, in-law of Abu Talib\textsuperscript{asws} upon his\textsuperscript{as} daughter Aatika, and Hisham Bin Amro Bin Luway Bin Ghalib, and Abu Al-Bakhtari Bin Hashim, and Zam’a Bin Al-Aswad Bin Abdul Muttalib (two names missing), and he\textsuperscript{as} said: ‘They are the seven. Allah\textsuperscript{azwj} has Burned it’.

وَ عَزَمُوا أَنْ يَقْطَعُوا يَُِينَ كَاتِبِهَا وَ هُوَ مَنْصُورُ بْنُ عِكْرِمَةَ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافِ بْنِ عَبْدِ الدَّارِ ف َوَجَدُوهَا شَلَّ ف َقَالُوا قَطَعَهَا اللَّهُ

And they determined that they would cut off the hand of its scribe, and he is Mansour Bin Ikrima Bin Hashim Bin Abd Manaf Bin Abdul Dar. They found it (his hand) as being paralysed. They said, ‘Allah\textsuperscript{azwj} has already Cut it’.

فَأَخَذَ النَّبِِه صِ فِِ الدَّعْوَةِ وَ فِِ ذَلِكَ يَُولُوا عَلَى نَأْيِهِمْ وَ اللَّهُ بِالنَّاسِ أَرْفَدُ ف َيُخْبرَِهُمْ أَنَّ الصَّحِيفَةَ مُزِّقَتْ وَ أَنَّ كُلَّ مَا لمَْ يَُرْضَهُ اللَّهُ يُفْسَدُ يُرَاوِحُهَا إِفْكٌ وَ سِحْرٌ مَُِمَّعٌ وَ لمَْ تَلْقَ سِحْراا آخَرَ الدَّهْرِ يَصْعَدُ

The Prophet\textsuperscript{saww} took to the calling, and regarding that Abu Talib\textsuperscript{asws} said (prosed): ‘Indeed! Has there come safety with us, a Making of our Lord\textsuperscript{azwj} against their intentions, and Allah\textsuperscript{azwj} is most Supportive with the people, So he\textsuperscript{saww} informed them that the agreement was ruptured, and that all what Allah\textsuperscript{azwj} was not Pleased with was spoilt. Lies and sorcery rotated combined, and you have not experience another ascending magic for all time’.
And for him⁸⁸ as well: ‘And a lesson happened from the matter of the agreement, when no absentee had been informed, the people were astonished. Allah⁸⁸ Obliterated their Kufr and their disloyalties from it, and they could not avenge the truth from the speaker, and what they had said from the matter was nullified, and one who creates what isn’t with the truth, lies. And yesterday, the son⁸⁸ of Abdullah⁸⁸ was truthful among us, upon the anger of our people, without a fault’.

And for him⁸⁸: ‘My⁸⁸ nights are prolonged by them-establishing hostility, and my⁸⁸ tears are like the quenching of the mirage for Qusay to play with its dreams, and can the dream return after the playing? And Qusay exiled the Clan of Hashim⁸⁸, like the exiling of the cooks of the bearers of firewood. And they said to Ahmad⁸⁸sww, ‘You⁸⁸ are a man of opposing discussions, weak of the lineage.

Indeed! Ahmad⁸⁸sww had come to them with truth and did not come to them with the lies, upon that our brothers would support the Clan of Hashim⁸⁸ and Clan of Abdul Muttalib⁸⁸swws. They are brothers like the bones of the right hand, bitter upon us is the pact of distress. Oh the stories! Are they not informed with what has passed from the omens of the Arabs?'
So do not hold with your hands far from the noses, due to the strange sins, and you accused Ahmad\textsuperscript{as} with what you accused, upon the persistence and the close lineage. So, I\textsuperscript{as} and what Hajj was performed by a rider, and Kabah of Makkah is with the veils, they were harming Ahmad\textsuperscript{as} or the lengths of the spears were lengthened and the sharpness of the blades, and there was a separation between your poems, chests of the people and imaginations of prejudices”\textsuperscript{152}.

(\textit{The book}) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘Abu Talib\textsuperscript{asw} addressed during the marriage of Fatima Bint Asad\textsuperscript{as}: ‘The Praise is for Allah\textsuperscript{azwj}, Lord\textsuperscript{azwj} of the words, Lord\textsuperscript{azwj} of the Magnificent Throne, and the Honourable Position, and the Monuments and the (Black) Stone, the One\textsuperscript{azwj} Who Chose us as flags, and custodians (of the Kabah), and recognisers, sincere, and veils of Holiness, and clean from the insolence, and the doubts, and the harm, and the faults.

And He\textsuperscript{azwj} Established the Monuments for us, and Merited us over the Monuments. We are the beloved progeny of Ibrahim\textsuperscript{as} and his\textsuperscript{as} elites and plantation of Ismail in a speech of his\textsuperscript{as}.

Then he\textsuperscript{as} said, ‘And I\textsuperscript{as} hereby marry Fatima Bint Asad\textsuperscript{as}, and I\textsuperscript{as} have ushered (sent) the dower and implemented the matter’. They asked him\textsuperscript{as} and bore witness. He\textsuperscript{as} said: ‘A lion. We\textsuperscript{as} marry (her\textsuperscript{as}) to you\textsuperscript{as}, and are pleased with you\textsuperscript{as}. Then he\textsuperscript{as} fed the people.

Umayya Bin Al-Salt said, ‘We are overwhelmed by the wedding of Abu Talib\textsuperscript{asws}, it was a wedding with softness of the milk. The Bedouins acknowledge it in their regions, from a walker in shoes and from a rider, so they lodged him for seven days, a calculation of the man”\textsuperscript{153}.

\textsuperscript{152} Bihar Al-Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 3 H 31 h
\textsuperscript{153} Bihar Al-Anwaar – V 35, The book of History – Amir Al-Momineen\textsuperscript{asws}, Ch 3 H 32
33 - The book) 'Al Fazail' of Ibn Shazan – Al Hassan Bin Ahmad Bin Yahya Al Attar, from Ahmad Bin Muhammad Bin Ismail Al Farousi, from Umar Bin Rowq Al Khattaby, from Al Hajjaj Bin Minhal, from Al Hassan Bin Imran, from Shazan Bin Al Ala'a, from Abdul Aziz, from Abdul Samad, from Salim, from Khalid Bin Al Sary, from Jabir Bin Abdullah Al Ansari who said,

'I asked Rasool-Allahsaww about the birth of Aliasws Bin Abu Talibasws.

Heasws said: 'Aah! Aah! You have asked a wonder, O Jabir, about the best birth in resembling of the Messiahas. Allahazwj Created as a Noor from myasww Noor, and Created measww as a Noor from Hisazwj Noor, and all of usasws are from Hisazwj Noor, being one Noor.

And weasws were Created from before Hazwj Created a built sky, nor any spread earth, or length, or width, or darkness, or illumination, or any flow to the air, by fifty thousand years. Then Allahazwj Mighty and Majestic Glorified Himselfazwj and Extolled Hisazwj Holiness, and Hazwj Glorified Hisazwj Magnificence, so weasws glorified Himazwj.

فَكَرَ اللَّهُ تَعَالَىَ ذَلِكَ لَنَا فَخَلَقَ مِنْ تَسْبِيحِيَ السَّمَاءَ فَسَمَكَهَا وَ الَْْرْضَ فَبَطَحَهَا وَ الْبِحَارَ فَعَمَّقَهَا وَ خَلَقَ مِنْ تَسْبِيحِ عَلِيٍّ الْمَلََئِكَةَ الْمُقَرَّبِينَ فَكُلَّمَا سَبَّحَتِ الْمَلََئِكَةُ الْمُقَرَّبُونَ حَيْثُ عِنْدَهُمْ لَهُ مَكَانَتُهُ وَ هُمْ يَسْتَمِحُونَ فِي شَيْءٍ مِّنْهُ مَا عَلَى وَهَيْلًا تَصَدَّقُونَ بِهِ وَ يَدْعُونَ عَلَى صُبُورٍ وَ لَفْتَةٍ وَ يَسْتَفْتُونَ وَ يَسْفَكُونَ أَلْمًا يَدْعُونَ عَلَى شَيْءٍ مِّنْهُ مَا عَلَى وَهَيْلًا تَصَدَّقُونَ بِهِ وَ يَدْعُونَ عَلَى صُبُورٍ وَ لَفْتَةٍ وَ يَسْتَفْتُونَ وَ يَسْفَكُونَ أَلْمًا. 

And weasws were Created from before Hazwj Created a built sky, nor any spread earth, or length, or width, or darkness, or illumination, or any flow to the air, by fifty thousand years. Then Allahazwj Mighty and Majestic Glorified Himselfazwj and Extolled Hisazwj Holiness, and Hazwj Glorified Hisazwj Magnificence, so weasws glorified Himazwj.

فَلَمْ نَزَلْ كَذَٰلِكَ حَتََّ أَطْلَعَنَا اللَّهُ تَعَالَىَ مِنْ ظَهْر  طَاهِر  وَ هُوَ ظَهْرُ عَبْدِ الْمُطَّلِبِ ثَُُّ نَقَلَنَا عَنْ ظَهْر  طَاهِر  وَ هُوَ عَبْدُ اللَّهِ وَ اسْتَوْدَعَنَِ خَيرَْ رَحِم  وَ هِيَ آمِنَةُ

Allahazwj the Exalted Thank usasws for that. From myasww glorification Hazwj Created the sky, so Hazwj Withheld it, and the earth, so Hazwj Stretched it, and the oceans, so Hazwj Made them deep; and Hazwj Created from the glorification of Allhasws, the Angels of Proximity. Thus, every time the Angels of Proximity glorify, since the first day Allahazwj Mighty and Majestic Created them up to the establishment of the Hour, so it (its Reward) is for Allhasws and hisasws Shias.

فَلَمْ نَزَلْ كَذَٰلِكَ حَتََّ أَطْلَعَنَا اللَّهُ تَعَالَىَ مِنْ ظَهْر  طَاهِر  وَ هُوَ ظَهْرُ عَبْدِ الْمُطَّلِبِ ثَُُّ نَقَلَنَا عَنْ ظَهْر  طَاهِر  وَ هُوَ عَبْدُ اللَّهِ وَ اسْتَوْدَعَنَِ خَيرَْ رَحِم  وَ هِيَ آمِنَةُ

O Jabir! Allahazwj the Exalted Mighty and Majestic Transferred usasws. Hazwj Cast usasws into the Sulb of Adamas. As for Iaswwasww settled in hisas right side, and as for Allhasws heasws settled in hisas left side. Then Allahazwj Transferred usasws from the Sulb of Adamas into the clean Subs. Hazwj did not Transfer measww from a Sulb except Hazwj Transferred Aliasws along with measww.
We did not cease to be like that until Allah Caused us to emerge from a clean back, and it is the back of Abdul Muttalib. Then He Transferred me from a clean back, and it is Abdullah, and Deposited me in the best womb, and it is Aamina.

When appeared, the Angels throbbed and clamoured, and said, ‘Our God and our Master! What is that matter we do not see Your friend Ali along with the shining Noor?’ – meaning Muhammad by that. Allah Mighty and Majestic Said: “Acknowledge, I am more Knowing with My friend and am more Compassionate upon him than you all!”

Allah Mighty and Majestic Caused Ali to emerge from a clean back, and it is the best back from the Clan of Hashim after my father, and Deposited him in the best womb, and it is (Syeda) Fatima Bint Asad.

But, from before he came to be in the lap, there was a man during that time, and he was ascetic, a worshipper, called Al-Masmr Bin Raeeb Bin Al-Shayqyan, and he was from one of the worshippers who had worshipped Allah the Exalted for two hundred and seventy years, not having asked Him for any need, until Allah Mighty and Majestic Caused wisdom to settle in his heart, and Inspired him for improving his obedience to his Lord.

He asked Allah the Exalted to Show him a friend of His. Allah the Exalted Sent Abu Talib to him. When Al-Masram sighted him, stood up to him and kissed his head, and had him in front of him, then said, ‘Who are you? May Allah have Mercy on you!’ He said to him: ‘A man from Tihama’. He said, ‘From which (household) of Tihama?’ He said: ‘From Abd Manaf’. He said, ‘From which (son) of Abd Manaf?’ He said: ‘From Hashim’.

The worshipper leapt and kissed his head and said, ‘The Praise is for Allah Who did not Cause me to die until He Showed me His friend’. Then he said, ‘Receive glad tidings, O you, for the most Exalted has Inspired me with an Inspiration in which He Gave glad tidings of you’. Abu Talib said: ‘And what is it?’
He said, 'A son asws to be born from your back, he asws is the friend of Allah aswj Mighty and Majestic, and Imam asws of the pious, and successor asws of Rasool saww of Lord aswj of the worlds.

So, if you as was to come across that son asws from that, the convey to him asws the greetings from me, and say to him asws that Al-Masram conveys the greetings to you asws and says, 'I testify that there is no god except Allah aswj, and that Muhammad saww is Rasool-Allah saww. The Prophet-hood is completed by him saww and the successor-ship is completed by Ali asws.'

He asws said: 'Abu Talib asws wept and said: 'So, what is the name of this new-born?' He said, 'His name is Ali asws. Abu Talib asws said: 'I do not know the reality of what you are saying, except by a manifest proof and clear evidence'. Al Masram said, 'What do you want?' He as said: 'I want to know that what you are saying is true, and that Lord aswj of the worlds has Inspired you that'.

He asws said: The monk supplicated to his Lord aswj.

Jabir said, 'Rasool-Allah saww said: 'Al-Masram had not even completed the supplication until he was brought a tray having fruits from the Paradise upon it, and clusters of fresh dates and grapes. Al-Masram came with it to Abu Talib asws, and he as took a pomegranate from it. He as got up at that time to go to Fatima Bint Asad as. When he as was free from depositing the Noor, the ground shook and there was an earthquake with them for seven days until Quraysh were afflicted with difficulties from that.

They panicked and said, 'Go with your gods (idols) to the peak of mount Abu Qubeys until we ask them to calm for us what has befallen with us and released in our courtyards'. When
They gathered to mount Abu Qubey, it shook with a shaking and trembled with a trembling. So, the gods (idols) fell down upon their faces. When they looked at that, they said, ‘There is no strength for us with that’.

Then Abu Talib ascended the mountain and said to them: ‘O you people! Know that Allah Mighty and Majestic has Caused a new event during this night and has Created a creature who would obey Him, and acknowledge to Him with the obedience, and you should testify to him with the rightful Imamate, or else it will not calm down what is with you, until there would not happen to be any dwelling at Tihama!’

They said, ‘O Abu Talib! We are saying with your words’. He wept and raised his hands and said: ‘My God, and my Master! I ask you with the praise-worthiness of the praise-worthy one, and the exaltedness of the exalted (Ali), and the bright Fatima, if You could Grace upon Tihama with the Kindness and the Mercy!’

Jabir said, ‘Rasool-Allah said: ‘Abu Talib had not even completed the speech until the ground and the mountain settled, and the people were astonished from that’.

Jabir said, ‘Rasool-Allah said: ‘By the One Who Split the seed and Formed the person! The Arabs used to write down these words (of Abu Talib) and were supplicating with that during their calamities during the pre-Islamic period, and they neither knew nor understood their reality until Ali Bin Abu Talib was blessed (to his parents).

When it was the night during which Ali was blessed (to his parents), the earth shone, and the stars doubled. Quraysh saw that and were astounded from that and shouted among others and said, ‘A new event has occurred in the sky. Are you not seeing from the shining sky and its illumination and the doubling of the stars in it?’
He saw: ‘Abu Talib went out and he mingled in the markets of Makkah and its places and its market stalls, and he was saying to them: ‘O you people! There has been arrived inside the Kabah tonight, a Divine Authority of Allah the Exalted, and a friend of Allah!’ The people remained asking him about the reason of what they were seeing from the shining sky’.

He said to them: ‘Receive glad tidings, for there has been born tonight, a friend from the friends of Allah Mighty and Majestic, ending by him the entirety of the news, and doing away by him the entirety of the evil, and the shirk and the doubts would be eliminated’. And he did not cease to mention these words until morning.

He entered the Kabah and he was saying these couplets: ‘O Lord! Lord of the dark twilight, and the moon, the shining, the illuminating! Manifest to us Your Ruling andYour Decree, what is that which You See for me in naming that child?’

He heard a caller calling out: ‘You have been Specialised with the pure child, and the clean, the Purified, the pleased. His name is Ali from a High One, Ali being derived from the most Exalted (Al Ali)’. When he heard this, he went out from the Kabah and disappeared from his people for forty mornings.

Jabir said, ‘I said, ‘O Rasool-Allah! Upon you be the greetings, where did he disappear too?’ He said: ‘He went to Al-Masram to give him the glad tidings of the coming (to his parents) of Ali Bin Abu Talib. And Al-Masram had died in mount Lukam, because he had made a pact to him that when this new-born is born, he should come to mount Lukam. So if he were to find him alive, give him glad tidings, and if he finds him dead, warn him’.
Jabir said, ‘O Rasool-Allah saww! How did he as recognize his grave, and how did he as warn a deceased?’

He saww said: ‘O Jabir! Conceal what you hear, for it is from the secrets of Allah azwj the Exalted, the hidden, and His aswj treasured Knowledge. Al-Masram had described a cave to Abu Talib asws in mount Lukam and had said to him as. ‘You as will find me over there, either alive or dead’.

When Abu Talib asws went to that cave and entered it, there he as was with Al-Masram who had died, wrapped in his uniform, shrouded with it, and there were two snakes, one of them was more intensely whiter than the moon, and the other more intense blacker than the dark night, and they were both in the cave.

Abu Talib asws entered and greeted unto him. Allah azwj Mighty and Majestic Revived Masram. He stood upright and wiped his face, and he was testifying that there is no god except Allah azwj, and that Muhammad saww is Rasool-Allah saww, and that Ali asws is a friend of Allah azwj, he asws is the Imam asws from after him asaww.

Then Al-Masram said to him as, ‘Give me the glad tidings, O Abu Talib asws, for my heart linked with you as until Allah azwj Conferred upon me with your as arrival’. Abu Talib asws said to him: ‘Receive glad tidings, for Ali asws has emerged to the earth’. He said, ‘So, what was the sign in the night in which he asws was born? Narrate to me with the complete what was seen during that night’.

Abu Talib asws said: ‘Yes, I as did witness it (these). When a third of the night had passed by, Fatima Bint Asad as was seized with what tends to seize the women during the birth. So, I as recited upon her as the names in which is the salvation, so it calmed by the Permission of
Allah 

Exalted. I \(^{as}\) said to her \(^{as}\): ‘I \(^{as}\) shall come to you \(^{as}\) with women from your \(^{as}\) loved ones for you \(^{as}\) to be assisted upon your \(^{as}\) matter’. She \(^{as}\) said: ‘The view is for you \(^{as}\).

The women gathered in her \(^{as}\) presence, and there \(^{as}\) was a caller calling out from behind the House (Kabah): ‘Withhold from the, O Abu Talib \(^{as}\), for the friend of Allah \(^{azwj}\), none should touch him \(^{asws}\) except a purified hand’. The caller had not completed the call, and there \(^{as}\) was with four women. They entered to see her \(^{as}\), and upon them were white silk clothes, and their aromas were more aromatic than the yellow musk.

They said to her \(^{as}\): ‘The greetings upon you \(^{as}\), O friend of Allah \(^{azwj}\).’ She \(^{as}\) answered them with that, and they sat in front of her, and with them was a perfume-tray of silver. It was not except a little while until Amir Al-Momineen \(^{asws}\) was born. When he \(^{asws}\) was blessed (to his \(^{asws}\) parents), they came (with him \(^{asws}\)), and there \(^{as}\) was with him \(^{asws}\) to have emerged as if he \(^{asws}\) was the emerging sun.

He \(^{asws}\) performed Sajdah upon the ground and he \(^{asws}\) was saying: ‘I \(^{asws}\) testify there is no god except Allah \(^{azwj}\), and I \(^{asws}\) testify that Muhammad \(^{saww}\) is Rasool-Allah \(^{saww}\), and I \(^{asws}\) am the successor \(^{asws}\) of His \(^{as}\) Prophet \(^{saww}\). The Prophet-hood ends with him \(^{saww}\) and the successor-ship ends with me \(^{asws}\).

One of them took him \(^{asws}\) from the ground and placed him \(^{asws}\) in her lap. When she had placed him \(^{asws}\), he \(^{asws}\) looked at her face and called out with an eloquent tongue and said: ‘The greetings be unto you O mother \(^{as}\).’ She \(^{as}\) said: ‘And upon you \(^{as}\) be the greetings, O my \(^{as}\) son \(^{as}\).’ He \(^{asws}\) said: ‘How is my \(^{as}\) father \(^{as}\)?’ She \(^{as}\) said: ‘Turning in the bounties of Allah \(^{azwj}\) Mighty and Majestic and being Blessed in His \(^{azwj}\) Goodness’.

When I \(^{as}\) heard that, I \(^{as}\) could not control myself \(^{as}\) from saying: ‘O my \(^{as}\) son \(^{as}\). Am I \(^{as}\) not your \(^{as}\) father \(^{as}\)?’ He \(^{asws}\) said: ‘Yes, but I \(^{as}\) and you \(^{as}\) are from the Sulb of Adam \(^{as}\). So, this is my \(^{as}\) mother \(^{as}\) Hawwa \(^{as}\). When I \(^{as}\) heard that, I \(^{as}\) covered my \(^{as}\) face and my \(^{as}\) head with my \(^{as}\) cloak and embarrassment from her \(^{as}\) occurred in myself \(^{as}\)’.

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Then another one came near, and there was a perfume tray with her filled with musk. She took Ali\textsuperscript{asws}. When he\textsuperscript{asws} looked at her face, he\textsuperscript{asws} said: ‘The greeting be unto you, O my\textsuperscript{asws} sister!’ She said, ‘And upon you\textsuperscript{asws} be the greeting, O my brother\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘And what is the state of my\textsuperscript{asws} uncle\textsuperscript{asws}?’ She said, ‘With goodness, and he\textsuperscript{asws} conveys the greetings unto you\textsuperscript{asws}’.  

Abu Talib\textsuperscript{asws} said: ‘I\textsuperscript{as} said, ‘If you were to clean him\textsuperscript{asws}, it would be lighter upon him\textsuperscript{asws}, and that is because the Arabs used to clean (circumcised) their infant. She said, ‘He\textsuperscript{as} is already clean, Purified (circumcised), because Allah\textsuperscript{azwj} will not let the iron touch him except upon the hands of a man Allah\textsuperscript{azwj} the Exalted Hates, and (so do) His\textsuperscript{azwj} Angels, and the skies, and the earth, and the mountains, and he is the most wretched of the wretched ones’.  

I\textsuperscript{as} said to her: ‘Who is he?’ She said, ‘He is Abdul Rahman Bin Muljim\textsuperscript{la}, may Allah\textsuperscript{azwj} the Exalted Curse him\textsuperscript{la}, and he\textsuperscript{la} is his\textsuperscript{asws} killer at Al-Kufa in the year thirty from the expiry of Muhammad\textsuperscript{saww}’.  

Abu Talib\textsuperscript{asws} said: ‘I\textsuperscript{as} was listening to her words when Muhammad\textsuperscript{saww} Bin Abdullah\textsuperscript{as}, son\textsuperscript{saww} of my\textsuperscript{as} brother\textsuperscript{as} took him\textsuperscript{asws} and placed his\textsuperscript{asws} hand in his\textsuperscript{saww} hand and spoke with him\textsuperscript{asws}, and he\textsuperscript{asws} asked him\textsuperscript{saww} about all things. Muhammad\textsuperscript{saww} addressed Ali\textsuperscript{asws} and Ali\textsuperscript{asws} addressed Muhammad\textsuperscript{saww} with secrets which were between them\textsuperscript{asws}.  

Abu Talib\textsuperscript{asws} said: ‘I\textsuperscript{as} was near, and I saw the women cleaning the Prophet\textsuperscript{as}. Then another one came near, and there was a perfume tray with her filled with musk. She took Ali\textsuperscript{asws}. When he\textsuperscript{asws} looked at her face, he\textsuperscript{asws} said: ‘The greeting be unto you, O my\textsuperscript{asws} sister!’ She said, ‘And upon you\textsuperscript{asws} be the greeting, O my brother\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘And what is the state of my\textsuperscript{asws} uncle\textsuperscript{asws}?’ She said, ‘With goodness, and he\textsuperscript{asws} conveys the greetings unto you\textsuperscript{asws}’.

I\textsuperscript{as} said: ‘O my\textsuperscript{as} son\textsuperscript{asws}! Who is this, and who is your\textsuperscript{asws} uncle\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘This is Maryam\textsuperscript{as} Bint Imran\textsuperscript{as}, and my\textsuperscript{asws} uncle is Isa\textsuperscript{as}’. She\textsuperscript{as} embalmed him\textsuperscript{asws} with perfume which was with her\textsuperscript{as} in the perfume tray from the Paradise. Then another one took him\textsuperscript{asws} and wrapped him\textsuperscript{asws} in a cloth which was with her\textsuperscript{as}.  

Abu Talib\textsuperscript{asws} said: ‘I\textsuperscript{as} said, ‘If you were to clean him\textsuperscript{asws}, it would be lighter upon him\textsuperscript{asws}, and that is because the Arabs used to clean (circumcised) their infant. She said, ‘He\textsuperscript{as} is already clean, Purified (circumcised), because Allah\textsuperscript{azwj} will not let the iron touch him except upon the hands of a man Allah\textsuperscript{azwj} the Exalted Hates, and (so do) His\textsuperscript{azwj} Angels, and the skies, and the earth, and the mountains, and he is the most wretched of the wretched ones’.  

I\textsuperscript{as} said to her: ‘Who is he?’ She said, ‘He is Abdul Rahman Bin Muljim\textsuperscript{la}, may Allah\textsuperscript{azwj} the Exalted Curse him\textsuperscript{la}, and he\textsuperscript{la} is his\textsuperscript{asws} killer at Al-Kufa in the year thirty from the expiry of Muhammad\textsuperscript{saww}’.  

Abu Talib\textsuperscript{asws} said: ‘I\textsuperscript{as} was listening to her words when Muhammad\textsuperscript{saww} Bin Abdullah\textsuperscript{as}, son\textsuperscript{saww} of my\textsuperscript{as} brother\textsuperscript{as} took him\textsuperscript{asws} and placed his\textsuperscript{asws} hand in his\textsuperscript{saww} hand and spoke with him\textsuperscript{asws}, and he\textsuperscript{asws} asked him\textsuperscript{saww} about all things. Muhammad\textsuperscript{saww} addressed Ali\textsuperscript{asws} and Ali\textsuperscript{asws} addressed Muhammad\textsuperscript{saww} with secrets which were between them\textsuperscript{asws}.  

I\textsuperscript{as} was near, and I saw the women cleaning the Prophet\textsuperscript{as}. Then another one came near, and there was a perfume tray with her filled with musk. She took Ali\textsuperscript{asws}. When he\textsuperscript{asws} looked at her face, he\textsuperscript{asws} said: ‘The greeting be unto you, O my\textsuperscript{asws} sister!’ She said, ‘And upon you\textsuperscript{asws} be the greeting, O my brother\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘And what is the state of my\textsuperscript{asws} uncle\textsuperscript{asws}?’ She said, ‘With goodness, and he\textsuperscript{asws} conveys the greetings unto you\textsuperscript{asws}’.
Then the women disappeared, and I did not see them. I said within myself: ‘If only I could recognise the other two, and Ali is more recognising than I am’. So I asked him about them. He said to me: ‘O father! As for the first, she was my mother Hawwa, and as for the second one who embalmed me with the perfume, she was Maryam Bint Imran, and as for the one who wrapped me in the cloth, she is Aasiya (wife of Pharaoh), and as for the one with the perfume tray, she was the mother of Musa’.

Then Ali said: ‘Go to Al Masram, O Abu Talib, and give him the glad tidings with what you have seen, for you will find him in such and such cave in such and such place’. When he was free from the dialogue with my brother Muhammad and from dialogue with me, he returned to his former childhood (state). So, I have come to you and informed you and explain the story to you with its secrets with what I witnessed from my son Ali, O Masram!’

Abu Talib said: ‘When Al-Masram heard that from me, he cried with intense crying during that, and pondered for a while. Then he calmed down and stretched, then covered his head and said to me, ‘Cover me with the excess of my uniform’. So, I covered him with the excess of his uniform, and he extended, and there he was, dead as he was. I stayed in his presence for three days, (trying to) speak to him, but he did not answer me. So, I felt lonely to that.

The two snakes came out and said, ‘Join with the friend of Allah, for you are more rightful with his maintenance and his responsibility than others’. I said to them, ‘Who are you two?’ They said, ‘We are his righteous deeds. Allah Mighty and Majestic Created us upon the image which you see, and we shall remove the harm from him night and day up to the Day of Qiyamah. So, when the Hour is established, one of us would lead him and the other would usher him and point him to the Paradise’. Then Abu Talib left to go to Makkah.
Jabir Bin Abdullah said, ‘Rasool-Allah saww said to me: ‘I saww have elucidated to you what you had asked me saww and it is obligated upon you, the memorisation of it, for there is for Ali asws in the Presence of Allah azwj the majestic status and the plentiful awards what no one would be Given, neither from the Angels of Proximity, nor the Messenger Prophets as, and having his asws love is an obligation upon every Muslim, for he asws is the distributor of the Paradise and the Fire, and not one will pass upon the Bridge except with having disavowed from the enemies of Ali asws.

(The book) ‘Rowzat al Waizeen’ –

‘Abu Abdullah asws said: ‘When the death presented to Abu Talib asws, he as gathered faces of Quraysh and advised them. He as said; ‘O community of Quraysh! You are elites of Allah azwj from His creatures, and heart of the Arabs, and you are treasure of Allah azwj in His earth, and people of His Sanctuary. The chief among you is of the longs arms (benevolent), and among you is the vanguard of the braves, the capacious of the arms (generous with helping).

Know that you have not neglected any share for the Arabs regarding the priding except you took it, nor any nobility except you realised it. Thus there is the merit for you over the people due to that, and for them is the means to you all due to it, and the people would go to war for you and rally the people to your wars.

And I as am bequeathing you with advice, so preserve it. I as advise you with revering this building (Kabah), for in it is Pleasure of the Lord aswj, and a standing for the livelihood, and proof of the impact. And maintain your relationships, for in maintaining these there is delaying of the death and increase in the numbers; and leave the disloyalty and the immoralities for in these is destruction, and the generations before you had answered the caller.

And give to the beggar, for therein is nobility of the living ones and the dead ones. Upon you is to be with the truthful narrations, and paying the ent trusts, for in these two is negation of the accusation and the majesty in the eyes (of the people); and shun the...
opposition and be graceful upon them, for in these two is love of the special ones and honour for the general ones, and strength of the family members.

And I advise you to be good with Muhammad, for he is the trustworthy among Quraysh, and the truthful among the Arabs, and he is a collection of these qualities which I am bequeathing you with. He has come to you with a matter the hearts accept and the tongues denied, fearing the adversaries, and I swear by Allah! It is as if I am looking at troubles of the Arabs, and people of honour in the outskirts, and the weak ones from the people to have answered his call and ratified his words, and revering his matter.

So he goes with them in the depths of death, and chiefs of Quraysh and its mighty ones have become tails (followers), and their houses have become ruined, and its young ones become lords. And when they are revering them upon him they become needier to him, distances them from him their mistakes in front of him. (It is as if) the Arabs have provoked the Arabs are being sincere to him of their cordiality and spreading their cities for him and giving him their leadership.

O community of Quraysh! Be aware of the son of your father and your mother. Be a friend to him and protectors for his war. By Allah! No one from you would ask him for his way except he would guide, nor would anyone take with his guidance except he would be happy; and if there was time for me and a delay in my death, I would have sufficed him with the sufficiency, and would have pushed away the grievous matters away from him, apart from that I testify with his testimony and revere his words." 155

I have been informed by our elder Abu Abdullah Muhammad Bin Idrees, from Abu Al Hassan Ali Bin Ibrahim, from Al hassan Bin Tahhan, from Abu Al Hassan Bin Muhammad, from his father Muhammad Bin Al Hassan,

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‘From Abu Abdullah asws, from his asws forefathers asws, from Ali asws having said: ‘Rasool-Allah saww said: ‘Jibraeel as came down to me saww and said: “O Muhammad sawwj Allah azwj Mighty and Majestic will let you sawwj intercede regarding six – lap of Aamina asws Bint Wahab as who carried you saww, and Subl Abdullah Bin Abdul Muttalib asws who descended you saww, and the lap of Abu Talib asws who took your saww responsibility, and household of Abdul Muttalib asws which sheltered you saww, and a brother who was for you saww during the pre-Islamic period”’.

It was said, ‘O Rasool-Allah sawwj! And what was his deed?’ He sawwj said: ‘He was generous. He used to feed the food, and was benevolent with the gifts’. And the breast which breast-fed you sawwj, Haleema Bint Abu Zuweyb’.

And it is informed to me by the sheykh Abu Abdullah by this chain, from Muhammad Bin Al Hassan, from his men, raising it to Idrees, and Ali Bin Asbaat, altogther said,

‘Abu Abdullah asws having said: ‘Allah azwj the Exalted Revealed to the Prophet sawwj: “Iazwj have Prohibited the Fire upon the Subl which descend you sawwj, and lap which carried you sawwj, and lap which took your sawwj responsibility, and the household which sheltered you sawwj”’.

So, Abdullah Bin Abdul Muttalib asws is the Subl which brought him sawwj out, and the lap which carried him sawwj is Amina asws Bint Wahab as, and the lap which took his sawwj responsibility is Fatima asws Bint Asad asws. And as for the household which sheltered him sawwj, is of Abu Talib asws.

And it is informed to me by the sheykh Abu Al Fazl Bin Al Husayn, from Muhammad Bin Muhammad Bin Al Ja’fariya, from Muhammad Bin Al Hassan Bin Ahmad, from Muhammad Bin Ahmad Bin Shahriyar, from his father Ahmad, from Muhammad Bin Shazan, from Abu Ja’far Muhammad Bin Ali, from Abu Ali, from Al husayn Bin Ahmad, from Ahmad Bin Hllal, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer who said,

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'I heard Abu Abdullahas say: 'Jibraeelas descended unto Rasool-Allahsaww and said: ‘O Muhammadas! Your Lordasw Conveys the Greeting to yousaww and is saying to yousaww: ‘I have Prohibited the Fire unto the Sulbs which descended yousaww, and upon the lap which carried yousaww, and the lap which took yoursaww responsibility'.

فقال حيّرتي أنما الصلب الذي أرسله الله تعالى عبد السّمبل و أنما السبط الذي خمله Cette partie du livre de l'histoire de l'Ammat al-Mominun asws, Ch 3 H 37
He asws said: ‘Shh! May Allah azwj Break your mouth! By the One azwj Who Sent Muhammad saww with the truth as a Prophet.saww If my asws father as were to intercede regarding every sinner upon the surface of the earth, Allah azwj would Intercede regarding them. Will my asws father as be Punished in the Fire while his as son asws is the distributor of the Paradise and the Fire?

By the One azwj Who Sent Muhammad saww with the truth! The Noor of Abu Talib asws would extinguish the Noors of (all) the creatures except five Noors – Noor of Muhammad saww, and Noor of Fatima asws, and Noor of Al-Hassan asws, and Noor of Al-Husayn asws, and Noor of his asws sons asws from the Imams asws. Indeed! His as Noor is from our asws Noor. Allah azwj Created it from before He azwj Created Adam saww by two thousand years’.

And by the chain from Al Karajaky, from Al Husayn Bin Ubeydullah Bin Ali, from Haroun Bin Musa, from Ali Bin Hammam, from Ali Bin Muhammad Al Qummi, from Munjih Al Khadim, from Aban Bin Muhammad who said,

‘I wrote to the Imam Ali asws Bin Musa asws, ‘May I be sacrificed for you asws! I am doubting regarding the Eman of Abu Talib asws.

He said, ‘He asws wrote: ‘In the Name of Allah azwj the Beneficent, the Merciful! And one who follows other than the way of the Mominee, We will Turn him to what he had turned towards [4:115]. But you, if you do not acknowledge with the Eman of Abu Talib asws, your destination would be to the Fire’.

And it is informed to me by Abdul Hameed Bin Abdullah, from Umar Bin Al Husayn Bin Abdullah Bin Muhammad, from Muhammad Bin Ali Bin Babuwayh, by the chain of his,

‘Abdul Azeem Bin Abdullah Al-Alawy was sick, so he wrote to Abu Al-Hassan Al-Reza asws, ‘O son asws of Rasool-Allah saww! Make me understand the Hadeeth being reported that Abu Talib asws is in the shallowness of Fire. His as brain is being boiled from it’.

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Al-Reza\textsuperscript{asws} wrote to him: ‘In the Name of Allah\textsuperscript{azwj}, the Beneficent, the Merciful. As for after, if you were to doubt in the Eman of Abu Talib\textsuperscript{asws}, your destination would be to the Fire’\textsuperscript{162}.

And by the chain to Al Karajaky, from his men, from Aban, from Muhammad Bin Yunus, from his father,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘O Yunus! What are the people saying regarding Abu Talib\textsuperscript{asws}?’ I said, ‘May I be sacrificed for you\textsuperscript{asws}! They are saying he\textsuperscript{as} in is the shallowness of the Fire, and there are two slippers of Fire in his\textsuperscript{as} feet, the top of his\textsuperscript{as} head is boiling from it’.

He\textsuperscript{asws} said: ‘The enemies of Allah\textsuperscript{azwj} are lying! Abu Talib\textsuperscript{asws} is from the friends of the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they!’ \textsuperscript{163}

And it is informed to me by the sheykh Abu Al Fazl Bin Al Husayn Al Hilli, from Muhammad Bin Muhammad Bin Al Ja'fariya, from Muhammad Bin Ahmad Bin Al Hassan, from Muhammad Bin Ahmad Bin Shahriryar, from Abu Al Hassan Bin Shazan, from Muhammad Bin Ali Bin Babuway, from Abu Ali, from Al Husayn Bin Ahmad Al Maliky, from Ahmad Bin HIlal, from Ali Bin Hassan, from his uncle who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘The people are alleging that Abu Talib\textsuperscript{asws} is in the shallowness of the Fire’. He\textsuperscript{asws} said: ‘They are lying! Ibraeael\textsuperscript{as} did not descend unto the Prophet\textsuperscript{saww} with this’. I said, ‘And what did he\textsuperscript{as} descend with?’

He\textsuperscript{asws} said: ‘Ibraeael\textsuperscript{as} came during some of what had happened upon him\textsuperscript{saww}. He\textsuperscript{as} said: ‘O Muhammad\textsuperscript{saww}! Your\textsuperscript{saww} Lord\textsuperscript{azwj} Conveys the Greetings and Says to you\textsuperscript{saww}: ‘The companions of the cave kept the Eman a secret and manifested the Shirk, so Allah\textsuperscript{azwj} would Give their Reward twice [28:54], and that Abu Talib\textsuperscript{asws} kept the Eman a secret and manifested the Shirk, so Allah\textsuperscript{azwj} would Give him\textsuperscript{as} his Reward twice, and he\textsuperscript{as} would not exit from the word until the glad tidings of the Paradise comes to him\textsuperscript{as} from Allah\textsuperscript{azwj} the Exalted!’

\footnotesize{162 }Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 3 H 41
\footnotesize{163 }Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 3 H 42
Then he said: ‘How can they describe him as with this and Jibraeel had descended on the night Abu Talib passed away. He said: ‘O Muhammad! Exit from Makkah for there is no helper for you in it after Abu Talib’. 164

And it is informed to me by the sheykh Muhammad Bin Idrees, from Abu Al Hassan Al Ureyzi, from Al Husayn Bin Tahhan, from Abu Ali, from Muhammad Bin Al Hassan Bin Ali Al Tusi, from his men, from Lays Al Muradi who said,

‘I said to Abu Abdullah, ‘My master! The people are saying that Abu Talib is in the shallowness of the Fire, his brain is boiling from it’. He said: ‘By Allah, they are lying! The Eman of Abu Talib is such that if it were to be placed in one hand of a scale and the Eman of (all) these people in a (the other) hand of a scale, the Eman of Abu Talib would outweigh (all) their Emans’.

Then he said: ‘By Allah! Amir Al-Momineen used to instruct for Hajj to be performed on behalf of father of the Prophet and his mother, and on behalf of Abu Talib during his lifetime, and he had (also) bequeathed in his bequeathed with the performance of Hajj on their behalf after his passing away’. 165

And it is informed to me by Shazan Bin Jibreel, by his chain to Muhammad Bin Ali Bin Babuwayh, raising it to Dawood Al Raqy who said,

‘I entered to see Abu Abdullah and there was a debt for me upon a man, and his loss had lightened. I complained of that to him.

He said: ‘When you pass by Makkah, then perform Tawaaf on behalf of Abdul Muttalib, a Tawaaf, and pray two Cycles Salat on his behalf, and perform a Tawaaf on behalf of Abu Talib a Tawaaf and pray two Cycles Salat on his behalf, and perform Tawaaf on behalf of Abdullah a Tawaaf and pray two Cycles Salat on his behalf, and

perform Tawaaf on behalf of Aamina asws and pray two Cycles Salat on her asws behalf, and perform Tawaaf on behalf of (Syeda) Fatima asws Bint Asad asws a Tawaaf and pray two Cycles Salat on her asws behalf. Then supplicate to Allah asw Mighty and Majestic to return your wealth back to you’.

قَالَ فَعَلْتُ ذَلِكَ ثَُُّ خَرَجْتُ مِنْ بَابِ الصَّفَا فَإِذَا لَرِيُِي وَاقِفٌ ي َقُولُ يَا دَاوُدُ حَبَسْنَِ ت َعَالَ فَاقْبِضْ حَقَّكَ।

And it was informed to me by Muhammad Bin Idrees, by his chain to Abu Ja’far Al Tysu, from his men, from Al Sumali, from Ikrimah (bin Abu Jahl), from Ibn Abbas who said,

‘Al-Abbas son of Abdul Muttalib asws informed me, ‘Abu Talib asws had testified at the time of death that there is no god except Allah asw and that Muhammad asww is Rasool-Allah saww’. 166

And by the chain from Abu Ja’far, from his men, from Hammad Bin Usman,

‘From Abu Abdullah Ja’far Bin Muhammad asws having said: ‘Abu Talib asws did not die until he as have Rasool-Allah asw the contentment from himself asws’. 168

And it is informed to me by Muhammad Bin Idrees, by his chain to Abu Ja’far, raising it to Ayoub Bin Nuh, from Al Abbas Bin Aamir, from Rabie Bin Muhammad, from Abu Sallam Bin Abu Hamza, from marouf BinKharbuz, from Aamir Bin Wasila who said,

166 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 45
‘Ali asws said: ‘My asws father, when the death presented to him asw, Rasool-Allah saww attended him asw. He saww informed me asws with something regarding him asw (which is) more beloved to me than the world and whatever is in it’.

And it is informed to me by Abdul Hameed Bin Al Taqy, by his chain from Abu Ali Al Mowzih, from Al Hassan Al Sakuny, from Ahmad Bin Muhammad Bin Saeed, from al Zubeyr Bin Bakkar, from Ibrahim Al Munzir, from Abdul Aziz Bin Imran, from Ibrahim Bin Ismail, from Abu Habeeba, from Dawood, from Ikrимah Bin Abu Jahl asw, from Ibn Abbas who said,

‘Abu Bakr came to the Prophet saww with Abu Quhafa (his father) leading him, and he was an aged old man, blind. Rasool-Allah saww said to Abu Bakr: ‘Why didn’t you leave the old man until we went to him?’

He said, ‘O Rasool-Allah saww! I wanted Allah azwj to Reward me. But, by the One azwj Who Sent you saww with the truth as a Prophet saww! We were intensely happy with the Islam of your saww uncle asws Abu Talib asws than I was with the Islam of my father, seeking the delight of your saww eyes with that’. Rasool-Allah saww said: ‘You speak the truth’.

And by the chain from Abu Ali Al Mowzih, from Muhammad Bin Al Hassan Al Alawi, from Abdul Aziz Bin Yahya, from Ahmad Bin Muhammad Al Attar, from Hafs Bin Umar Bin Al Haris, from Umar Bin Abu Raidah, from AbdullH Bin Abu Al Sayfi, from Al Shaby, raising it,

‘From Amir Al Momineen asws having said: ‘By Allah azwj! Abu Talib asws Abd Manaf Bin Abdul Muttalib asws was a Momin, a Muslim. He as concealed his as Eman fearing upon the Clan of Hashim as that Quraysh would estrange them’.

قَالَ أَبُو عَلِيٍّ الْمُوضِحُ وَ لَِْمِيرِ الْمُؤْمِنِينَ ع فِِ أَبِيهِ ي َرْثِيهِ ي َقُولُ أُبَا طَالِب  عِصْمَةَ الْمُسْتَجِيرِ وَ لَيْثَ الْمُحُولِ وَ نُورَ الظهلَمِ لَقَدْ هَدَّ ف َقْدُكَ أَهْلَ الِْْفَاظِ فَصَلَّى عَلَيْكَ وَلِِه الن ِّعَمِ وَ لَقَّاكَ رَبهكَ رِضْوَانَهُ لَقَدْ كُنْتَ لِلطههْرِ مِنْ خَيرِْ عَم

And the text continues with more details and phrases, ending with references to specific historical and religious figures and events.
Abu Ali Al Mowzih said,

‘And for Amir Al-Momineen asws regarding his asws father as, is an eulogy, said: ‘Abu Talib asws is a fortress for shelter, and the transforming rain, and light in the darkness. The people of preservation have been hit by your as loss, so may the Salawaat be upon you as, in charge of the bounties, and your as Lord aszw Met you as with Him aswj being Pleased, for you as were from best of the uncles for the clean ones’.

If he as had died as a Kafir, Amir Al-Momineen asws would not have eulogised him as after his as passing away, and supplicated for him saww with the Pleasure from Allah aswj the Exalted’.

And by the chain from Abu Ali Al Mowzih who said, ‘There are frequent Ahadeeth with this report and by others,

‘From Ali Bin Al Husayn asws having been asked about Abu Talib asws, ‘Was he as a Momin?’ He asws said: ‘Yes’. It was said to him asws, ‘Over there, there are people claiming that he as was a Kafir’.

فقال: وأعجبْه أ يتطعون على أبي طالب او على رسول الله ص و قد نهاء الله أن يقري مأمونة مع كافر في غير آية من القرآن و لا يشكن أحد أن يبت

أحد من الشهداء السابقين و ألا لم تزل تلت أبى طالب حتى مات أبو طالب ورزى الله عليه.

He asws said: ‘Oh how strange! Are their stabbing upon Abu Talib asws or upon Rasool-Allah saww? And Allah aswj has Prohibited a Momin acknowledged with a Kafir in another Verse from the Quran, and no one is doubting that (Fatima) Bint Asad as is from the believers, the foremost ones, and she as did not cease to be under (married to) Abu Talib asws until Abu Talib asws passed away, may Allah aswj be Pleased with him asws.

And it is informed to me by Al Hassan Bin Muayya, from Abdullah Bin Ja’far Bin Muhammad Al Dorowsity, from his father, from his grandfather, from Muhammad Bin Ali Bin Babuwayh, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Abdullah, from Khalaf Bin Hammad, from Abu Al Hassal Al Maydi (Al Abdy), from Al Amsh, from Abayah Bin Rabie, from Abdullah Bin Abbad, from his father having said,

‘Abu Talib asws said to the Prophet saww with presenting to Quraysh in order to show them his saww merit: ‘O son saww of my as brother as! Did Allah aswj Sent you saww?’ He saww said: ‘Yes’. He as said: ‘Surely for the Prophets as there are miracles and breaking of habits, so show us a Sign’.

قَالَ: ادْعُ تِلْكَ الَّجَرَةَ وَ قُلْ لََْا يُقَولُ لَكَ مََُمَّدُ بْنُ عَبْدِ اللَّهِ أَقْبِلِي بِإِذْنِ اللَّهِ فَدَعَاهَا فَأَقَبَلَتْ حَتََّ سَجَدَ يَدَيْهِ ثُُّ أَمَرَهَا بِالانْصِرَافِ فَانْصَرَفَتْ.

He saww said: ‘Call that tree and say to it, ‘Muhammad saww Bin Abdullah as is telling you as to come to me saww by the Permission of Allah azwj’. He as called it, and it came until it prostrated in front of him saww. Then he as ordered it with the leaving, so it left. Abu Talib asws said: ‘I as testify that you saww are truthful’. Then he as said to his asws son Ali asws: ‘O my asws son! Adhere with the son asws of your asws uncle ‘.

وَ أَخْبرََنيِ بِالِْْسْنَادِ إِلَىَ أَبِِ الْفَرَجِ عَنْ هَارُونَ بْنِ مُوسَى عَنْ مََُمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَحََْدَ الَْْدَّادِ عَنْ أَبِِ عَبْدِ اللَّهِ ع أَنَّهُ قَالَ:

And it is informed to me by Abu Al Fazl Shazan Bin Jibreel, from Al Karajaky, from Tahir Bin Musa, from Muzahim Bin Abdul Waris, from Abu Bakr Bin Abdul Aziz, from Al Abbas Bin Ali, from Ali Bin Abdullah, from Ja’far Bin Abdul Wahid, from Al Abbas Bin Al Fazl, from Is’haq Bin Isa who said, ‘I heard my father saying, ‘I heard Al Muhajir, slave of the clan of Nowfa saying, ‘From Abu Abdulla asws having said: ‘Amir Al Momineen asws used to be fascinated in reporting poems of Abu Talib asws, and to be written down, and he as said: ‘Learn it and teach your children, for it would be upon the religion of Allah azwj and in it would be a lot of knowledge’.

وَ حَدَّثَنَِ بهَِذَا الَْْدِيثِ نَصْرُ بْنُ عَلِيٍّ عَنْ ذَاكِرِ بْنِ كَامِل  عَنْ عَلِيِّ بْنِ أَحََْدَ الَْْدَّادِ عَنْ أَ حََْدَ بْنِ عَبْدِ اللَّهِ الَْْافِ ِ عَنْ أَحََْدَ بْنِ فَارِسَ عَنْ عَلِيِّ بْنِ سَرَّاج  عَنْ جَعْفَرِ بْنِ عَبْدِ الْوَاحِدِ عَنْ مََُمَّدِ بْنِ عَبَّاد  عَنْ إِسْحَاقَ بْنِ عِيسَى قَالَ سََِعْتُ أَبِِ ي َقُولُ سََِعْتُ الْمُهَاجِرَ مَوْلَىَ بَنَِ ن َوْفَل  قَالَ سََِعْتُ أَبَا طَالِبِ بْنَ عَبْدِ الْمُطَّلِبِ ي َقُولُ حَدَّثَنَِ مََُمَّدٌ ص أَنَّ اللَّهَ أَمَرَهُ بِصِلَةِ الَْْرْحَامِ وَ أَنْ يُعْبُدَ اللَّهَ وَحْدَهُ وَ لاَ يُعْبُدَ مَعَهُ لَيرَْهُ وَ مََُمَّدٌ عِنْدِل الْمُصَدَّقُ الَْْمِينُ.

And it is narrated to me with this Hadeeth by Nasr Bin Ali, from Zakir Bin Kamil, from Ali Bin Ahmad Al Haddad, from Ahmad Bin Abdullah Al Hafiz, from Ahmad Bin Faris Al Ma’badi (Al Barqaedi), from Ali Bin Sarraj, from Ja’far Bin Abdul Wahid, from Muhammad Bin Abbad, from Is’haq Bin Isa, from Muhajir, a slave of the clan of Nowfal who said, ‘I heard Abu Rafie saying,

I heard Abu Talib asws saying: ‘Muhammad saww narrated to me as that Allahazwj had Commanded him saww with maintaining the kinship, and he saww should worship Allahazwj Alone and not worship any other with Himazwj, and in my as view Muhammad saww is the truthful, the trustworthy’.178

And we are informed with it as well by Muhammad Bin Idrees, by his chain to Abu Al Faraj, from Ahmad Bin Ibrahim, from Haroun Bin Isa, from Ja’far Bin Abdul Wahid, from Al Abbas Bin Al Fazl, from Is’haq Bin Isa, from his father who said, ‘I heard Al Muhajir, slave of the clan of Nowfal saying, ‘We heard Abu Rafie saying, I heard Abu Talib asws saying, ‘Muhammad saww narrated to me that Allahazwj had Sent him saww with maintaining the kinship, and that he saww should worship Allahazwj Alone, there being no associate for Himazwj, nor worship anyone besides Himazwj, and Muhammad saww is the truthful, the trustworthy’.179

And it is informed to me by Yahya Bin Muhammad Bin Abu Zayd, from his father, from Muhammad Bin Muhammad Bin Abu Al Ghanaim, from Al Shareef Ali Bin Muhammad Al Sowfy, from Al Husayn Bin Ahmad Al Basry, from Yahya Bin Muhammad, from his father, from Abu Ali Bin Hamram, from Ja’far Bin Muhammad Al Fuzary, from Imran Bin Muafa, from Safwan Bin Yahya, from Aasim Bin Humeyd, from Abu Baseer,

‘From Al-Baqir asws having said: ‘Abu Talib asws Bin Abdul Muttalib asws passed away as a Muslim, a Momin, and his as poems in his as register evidence upon his as Eman, then his as loving him saww, and his saww upbringing, and helping him saww, and being inimical to enemies of Rasool-Allah saww and friendship to his saww friends, and his as ratifying him saww with whatever he saww had come with from his saww Lordazwj.

And his as instructing his as two sons Ali asws and Ja’far as with (announcing to be) Muslims and believing with what he saww was calling to, and that he saww is the best of the creatures, and he saww is calling to the truth, and the straight manifesto, and he saww is Rasool saww of Allahazwj Lordazwj of the worlds. He as affirmed that in their hearts, so whenever Rasool-Allah saww called them, they answered him saww immediately and did not wait due to what their father as had settled inside from his as instructions.

They used to contemplate on the deeds of Rasool-Allah saww and found all of them to be good, calling to the correctness and the rightful guidance. So this suffices you if you are being fair in it, that he as allowed the like of Ali asws and Ja’far as, his as two sons as, and in his as heart they were both at the well-known high status, due to what they were taking with themselves from the obedience to him saww, and the bravery, and the scarcity of there being any match for them both.

They both obeyed Rasool-Allah saww in whatever he saww had called them to, from the religion, and the Jihad, and exerted themselves, and being inimical to his saww enemies, and friendly to his saww friends, from without they being needy to him saww neither regarding wealth nor regarding his saww shelter, nor anything else, because his as own clan was inimical to him as.

And as for the wealth, so there wasn’t any for him as, and there did not remain except the desired regarding what he saww had come with from his saww Lord azwj. 180

And the rightly guided Imam asws from the Progeny asws of Muhammad saww, may the Salawaat be upon them asws, they asws were asked about the words of the Prophet saww, they agreed upon it being unity upon its correctness: ‘I saww and the guarantor of the orphan would be like these two in the Paradise’. They said, ‘He saww intended by the guarantor of the orphan, his as uncle as Abu Talib asws’, because he as had taken his saww responsibility as an orphan from his saww parent, and did not cease to be compassionate upon him saww. 181

And it is narrated to me by the Seyyid Abdul Hameed, from Abdul Samie Bin Abdul Samad, from Ja’far Bin Hashim Bin Ali, from his grandfather, from Abu Al Hassan Ali Bin Muhammad Al Sowfy, from Al Hassan Bin Muhammad Bin Yahya, from his grandfather Yahya Bin Al Hassan raising it,

‘Rasool-Allah saww said to Aqeel son of Abu Talib asws: ‘O Aqeel of two loves! Love for you and love for Abu Talib asws because he as used to love you’’. 182

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180 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 58 a
'Quraysh were afflicted with a destructive crisis and a year of killer drought, and Abu Talib asws was with little wealth and a lot of dependants. It affected him as what had affected Quraysh, from the having nothing, and the straightness, and the struggle, and the destitution.

During that, Rasool-Allah saww called his as uncle Al-Abbas. He as said to him: 'O Abu Al-Fazl! Your brother as is with a lot of dependants, dysfunctional state, weak of recovery and the strength, and it has befallen with him as what has befallen from this crisis, and the ones with kinship are more rightful with the support, and foremost of the ones to carry the burden during the times of struggle.

So, come with us saww to him as to assist him as upon what he as is upon, to carry part of his as weight and lighten it from him as dependants. Each one of us should take one of his as sons so it would ease with that upon him saww part of what he as is in'.

Al-Abbas said, 'Good is what you saww have viewed, and the correct in what you saww have come with. By Allah asw! This is the honourable grave and the maintenance of the kinship'.

They met Abu Talib asws and advised patience to him as and reminded him of merits of their fathers and said to him as: 'We want to carry part of the situation on your as behalf, so hand over to us from your as children one you as the burdens would be lightened from you asw.'
his ṣaww to his ṣaww instruction in accordance to the rightness in the entirety of his ṣaww situations”.

And it has been reported from another way, ‘Al-Abbas son of Abdul Muttalib asws took Ja’far as and Hamza as) took Talib, and Rasool-Allah saww took Ali asws, 184.

And it is reported from another way, ‘Abu Talib asws said to the Prophet saww and Al-Abbas when they asked him as what, ‘When you leave Aqeel to be for me as’, then take whoever you so desire to’, and he as did not mention Talib as.

And it is informed to me by the sheykh, the jurist Shazan, by his chain to Al Karajaky, raising it,

‘Abu Jahl la son of Hashim as came to the Prophet saww and with him la was a stone, intending to hit him saww with it when he saww would be performing Sajdah. When Rasool-Allah saww performed Sajdah, Abu Jahl la raised his la hand, but it dried upon the stone, so he la returned, and the stone had been stuck with his la hand.

His la loyalists from the Polytheists said to him la, ‘Are you la scared?’ He la said, ‘No, but la saw between me la and him saww as like the shape of the stallion whisking its tail. During that, Abu Talib asws, may Allah azwj be Pleased from him as and Please him as, said these couplets:

The sons of our uncles woke up and desisted from the error in some of the talk, and except la am with fear from facing the evil in your houses to become a lesson for your future ones, by Lord azwj of the wests and the easts, as was tasted by the ones who were from before you –

183 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 60 a
184 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 60 b
185 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 60 c
Samoon, and Aad. So, who is that who remains? By tomorrow, Sarsar would be accused by it, and a she-camel with the throne when you quench (it), so the Wrath from Allahazwj was released upon them due to it, in the strike of the blue-eyed one.

By tomorrow, their veins would be hurt by a sword from India with splendour, and even more strange than that regarding their matters are the wonders regarding the stuck stone with the palm of the one (Abu Jahl) who stood by hisasws side, to the patient, the truthful, the pious, so Allahazwj Made it stick to his palm upon the rubbing of the nose of the betrayer, the idiot”. 186

The Seyyid said, ‘It is informed to me by Abdul Hameed, by his chain to the nobleman Al Mowzih, raising it, said,

‘Abu Talibasws used to used hisasws sonasws Aliasws and exhorting himasws upon helping the Prophetasws. And Aliasws said: ‘Heasws said to measws. ‘O myasws sonasws I Stick with the sonasws of yourasws uncleasws, for youasws can keep himasws safe from every evil, current and future’.

The heasws said (a couplet) to measws: ‘There is firmness in (yourasws) being with Muhammadasws, so intensify with accompanying himasws upon yourasws hands’’. 187

And it is informed to me by Shazan Bin Jibreel, from Al Karajaky, from Muhammad Bin Ali Bin Sakhr, from Umar Bin Muhammad Bin Sayf, from Muhammad Bin Muhammad Bin Suleyman, from Muhammad Bin Sinou Bin Salsaal who said,

‘I used to help the Prophetasws along with Abu Talibasws before my becoming a Muslim. One day I was seated near from the house of Abu Talibasws during severe heat when Abu Talibasws

came out to me, resembling the worried one. He as said to me: ‘O Abu Al-Gazanfar! Have you seen these two boys?’ – meaning the Prophet saw and Ali asws. I said, ‘I have not seen them asws since I sat down’. He as said: ‘Arise with us as in searching for them asws, for there isn’t any safety that Quraysh might assassinate them asws’.

قَالَ فَمَضَيْنَا حَتََّ خَرَجْنَا مِنْ أَب ْيَا ِ مَكَّةَ ثَُُّ صِرْنَا إِلَىَ جَبَّلَِْا فَاسْتََْق َيْنَا إِلَىَ قُلَّتِهِ فَإِذا النَّبِِه وَ عَلِيٌّ عَنْ يَُِينِهِ وَ هَُُا قَائِمَانِ

بِإِاَاءِ عَينِْ الَُّّمْسِ يُرْكَعَانِ وَ يَسْجُدَانِ

He (the narrator) said, ‘We went until we were outside from the houses of Makkah. Then we came to a mountain from its mountains and we ascended to its peak, and there was the Prophet saw, and Ali asws was on his saw right, and they asws were both standing facing the eye of the sun, performing Ruk'u and Sajdah.

قَالَ فَقَالَ أَبُو طَالِب لَِْعْفَر ابْنِهِ صِلْ جَنَاحَ ابْنِ عَمِّكَ ف َقَامَ إِلَىَ جَنْبِ عَلِيٍّ فَأَحَسَّ بهِِمَا النَّبِِه ص ف َتَقَدَّمَهُمَا وَ أَقَْبَلُوا عَلَى أَمْرِهِمْ حَتََّّ فَرَلُوا مَِِّا كَانُوا فِيهِ

ثَُُّ أَقَْبَلُوا نََْوَنا فَرَأَيْتُ السهرُورَ يَََدَّ فِِ وَجْهِ أَبِِ طَالِب

Then he as prosed saying: ‘Surely Ali asws and Ja'far as are my as trusted ones during the afflictions of the times and the calamities. Do not abandon, and help the son as of your as uncle as. So, he as stood to the side of Ali asws. The Prophet saw sensed them both, so he saw went ahead of them, and they came upon their matter until they were free from what they had been in. Then they came towards us, and I saw the joy play upon the face of Abu Talib asws.

ثَُُّ ان ْبَعَثَ ي َقُولُ - إِنَّ عَلِيّاا وَ جَعْفَراا ثِقَتِِ عِنْدَ مُلِمِّ الزَّمَانِ وَ الن ه وَبِ- لاَ تََّْذُلاَ وَ انْصُرا ابْنَ عَمِّكُا- أَخِي لُِْمِّي مِنْ ب َيْنِهِمْ وَ أَبِِ وَ اللَّهِ لاَ أَخْذُلُ النَّبَِِّ وَ لاَ يَُْذُلُهُ مِنْ بَنََِّ ذُو حَسَب

Ja'far as came and prayed Salat with the Prophet saww. When he saww had finished his saww Salat, the Prophet saww said to him as: ‘O Ja'far as! You as connected a wing of the son saww of your as uncle as, Allah azwj will Give you two wings instead of that, you as will fly with these in (the Paradise)’.

Abu Talib asws prosed: ‘Ali asws and Ja'far asws are my as trusted ones asr – up to his as words: ‘With affiliation’.

‘Until you will be seeing heads from us and you lying down over there with the stick, and this Prophet saww, we shall help him saww. We shall strike the enemies on his saww behalf like the meteors. If all of you were to receive him saww, then we would be among the people (like) the mother of the Arabs’. 189

And it is reported by Al-Waqidi (Wahabi imam), by a chain of his – ‘Rasool-Allah saww’, when his saww companions were many, he saww revealed his saww matter. That was grievous upon Quraysh and they disliked each other and said, ‘Muhammad saww has spoilt our foolish ones and has taken them out from our religion. So, let each tribe seize the ones from the Muslims who are in it, and the brother should seize the brother, and the cousin (should seize) his cousin, and be harsh to him and tie him down with straps, and hit him, and frighten him’, and they were not retracting.

189 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen saws, Ch 3 H 64
Allahazwj Revealed: ‘Did not the earth of Allah happen to be capacious, so you could have emigrated therein?’ [4:97]. A group from the Muslims went out to Ethiopia, Ja’farasws Bin Abu Talibasws being in front of them. They descended to Al-Najashi, king of Ethiopia. They stayed with him in an honourable manner, and high status, and good neighbourliness, and Quraysh came to know that, so they sent Amro Bin Al-Aas and Amarah Bin Al-Waleed Bin Al-Mugheira Al-Makhzumi to Al-Najashi.

They went out. When Amro Bin Al-Aas and Amarah Bin Al-Waleed and a group of their companions arrived to Al-Najashi, Amro Bin Al-Aas came forward and said, ‘O you king! They are a people of our foolish ones. Muhammadasws Bin Abdullah Bin Abdul Muttalibasws has enchanted them. So, push them away from you. Their masterasws is claiming that a Prophetasws has come to abrogate your religion and obliterate what you are upon’.

But Al-Najashi did not turn to his words and did not give any importance to what Quraysh had sent him with, and he flowed the honours upon Ja’faras and hisas companion and increased in the favours to them.

And that reached Abu Talibasws, so he said (prosed) in praise of Al-Najashi: ‘If only was aware how Ja’faras is among the people, and Amro and enemies of the Prophetas the scorpions. And did the deeds of Al-Najashi harm Ja’faras and hisas companion or was that flame put out? Let the good people know, you (Al-Najashi) are glorious, benevolent. So the sides would not be wretched in front of you. And know that Allahazwj has Provided you with ample, and the reasons of good, all of them are fresh for you’.

When the couplets reached Al-Najashi, he was cheered by that with great cheerfulness, and he had not coveted that Abu Talibasws should praise him with a poem. So, he increased in honouring them and was more in revering them. When Abu Talibasws came to know the joy of Al-Najashi, heas said, ‘Call him to Al-Islam and urge him upon following the Prophetasws, upon himasws be the best of the Salawat and the greetings.’
Know, O best of the people that Muhammad saww is a vizier for Musa as and the Messiah as son of Maryam as. He saww has come with the guidance similar to that which they (they) had come with. Each one guided by the Command of Allah azwj and was sinless, and you are reciting it in your Books he saww is with the truthful narration, not a narration of the translator. So do not make a call to be for Allah azwj and become Muslims, for the path of the truth isn’t with darkness, and you (Al-Najashi), a group from us did not come aiming to you except they returned with the honours”.

And it is informed to me by the sheykh Abdul Rahman Bin Muhammad Al Jowzy, and he was from the ones who viewed the Kufr to be for Abu Talib asws, and he led by his chain to Al Waqidi (wahabi imam) who said,

‘Abu Talib asws Bin Abdul Muttalib asws was neither absent in any morning of the Prophet saww nor his saww evening, and he as guarded him saww from his saww enemies, and he feared that they might assassinate him saww.

When one day he as missed him saww and did not see him saww, and the evening came and he as did not see him saww and it was morning, he as searched for him saww in his saww location, but could not find him saww. So, he as gathered his as boys and his as slaves and the ones he as had necessitated regarding himself as. He as said to them: ‘Muhammad saww has gone missing in our evening and this day of ours, and I as do suspect that Quraysh have assassinated him saww and plotted against him saww, and there has remained this direction what I as have come to it, and it is a remote (possibility) that he saww would happen to be in it’.

And he as chose twenty men from his as slaves and said: ‘Go and prepare the knives, and let each man from you go and sit to the side of a chief from the chiefs of Quraysh. If I as come and Muhammad saww is with me saww, do not create a new matter and be upon your
gentleness until I pause at you, and if I come and Muhammad is not with me, then let each man from you strike the man who is to his side, from the chiefs of Quraysh'.

They went and sharpened their knives, and Abu Talib went in the direction which he wanted, and with him was a group of his people. He found him in the lower part of Makkah, standing, praying salat to the side of a rock. He fell upon him and kissed him, and held his hand, and said: 'O son of my brother! If you could come to your people, they would be cheered with me'.

He grabbed his hand and came to the Masjid, and Quraysh were in their assembly, seated by the Kabah. When they saw him to have come and in his hand was the hand of the Prophet, they said, 'This Abu Talib has come to you with Muhammad. There is a concern for him. When he paused at them, and the anger was recognises in his face, he said to his slaves, 'Bring out what is in your hands!' Each man from them brought out what was in his hand.

When they saw the knives, they said, 'What is this, O Abu Talib? Are you not seeing that I had not seen him since two days, so I feared that you might have plotted against him with some of your matters, so I had instructed them to be seated to where you see, and I said to them: 'If I come and Muhammad is not with me, then let each one of you strike his companion who is to his side, and not to seek my permission regarding it, and even if he was a Hashimite'.

They said, 'And would they have done it?' He said: 'Yes, by the Lord of this' – and he gestured towards the Kabah.

Mut'im Bin Nowfal son of Abd Manaf said to him, and he was from his opponents, 'You had almost come upon (annihilation) of your people'. He said: 'It (may be) that'.

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And he as went with him saww, and he as was eulogising: ‘Go my as son saww for there will be no disadvantage upon you saww. Go, and let the eyes be delighted by that from you saww. By Allah azwj! They will never reach to you saww, (even) with all of them until I as lied down in the soil, buried. And you saww called me as, and I as knew you saww are an adviser, and you saww have spoken the truth, and before, you as were trustworthy, and you as have mentioned a religion, it is inevitable that it is from the best of religion, the righteous religion’.

He (the narrator) said, ‘Quraysh returned to Abu Talib asws with the disapproval and the sympathy, and he saww was neither cared with them nor turned to them’.

And it is informed to me by Muhammad Bin Idrees and Abu Al Fazl Bin Shazaan Bin Jibreel, and Abu Al Izzi Muhammad Bin Ali, by their chains to the sheykh Al Mufeed Muhammad Bin Muhammad Bin Al Numan, raising it, said,

‘When Abu Talib asws, may Allah azwj be Pleased from him as, passed away, Amir Al Momeeneen asws came to the Prophet saww and let him saww know of his as expiry. He saww was pained with a mighty pain and grieved with intense grief, then said to Amir Al Momeeneen asws: ‘Go, O Ali asws, and be in charge of his as matter, and be in charge of his as washing and his as embalming and his as enshrouding. When he as is raised to his as bier, let me saww know’.

Amir Al-Momeeneen asws did that. When he as raised him upon the bier, the Prophet saww carried it upon his saww shoulder, separated and grieved, and said: ‘May you saww arrive to Mercy and be Recompense goodly, O uncle as, for you as had brought me saww up and took responsibility when I saww was young, and you as helped and supported when I saww was older’.

Then he saww faced towards the people and said: ‘But, by Allah azwj I saww shall intercede for my saww uncle with an intercession, the people of the two worlds (Jinn and human beings) would be astounded from it’.

And it is informed to be my Abu Abdullah By his chain to Abu Al Faraj, from Abu Bishr, from Muhammad Bin Haroun, from Abu Hafas, from his uncle who said, 'Al Sabie said, ‘When Quraysh arrived to Rasool-Allahsaww among tribes at the season (Hajj) and they had claimed that he wasaww a sorcerer, Abu Talibasws said (couplet) about himsaww: ‘Quraysh claimed that Ahmad wasaww is a sorcerer. They are lying, by the Lordazwj of the runners to the Sanctuary! Iasws have not ceased to know himsaww being with the truthful narrations, and he wasaww is the trustworthy upon the wealth and the sanctities’

And it is informed to me by Abdul Hameed Bin Al Taqy, by his chain to Al Asbagh Bin Nubata who said, ‘I heard Amir Al Momineen Alasws saying: ‘Rasool-Allahsaww passed by a number of Quraysh and they had slaughtered a camel, and they were naming it Al Faheera and making it to be upon the altar, so he did not greet unto them. When he ended up to the assembly house, they said, ‘The orphan of Abu Talibasws passed by us and did not (even) greet, so which one of you would go to himsaww and spoil his Salat upon himsaww?’

Abdullah Bin Al-Zibaie Al-Sahmy said, ‘I will do it’. He took the intestines and blood and ended up with it to the Prophetasw and heasw was performing Sajdah. He filled his clothes with it. The Prophetasw left until heasw came to his uncleas Abu Talibasws. Heasw said: ‘O uncleas! Who am Iasw?’ Heasw said, ‘And why (are youas asking), O sonas of myas brotheras?’ Heasaw narrated the story to himas. Heasw said: ‘And where did you leave them?’ Heasw said: ‘At Al-Abtah’.

Heas called out among his people: ‘O progeny of Abdul Muttalibasws! O progeny of Abd Manaf!’ They came to himas from every place, exclaiming (here we are at your service!). Heas said: ‘How many are you?’ They said, ‘We are forty’. Heas said: ‘Take your weapons!’

193 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 3 H 68
They took their weapons, and he\textsuperscript{as} went with them until he\textsuperscript{as} ended up to them (group of Quraysh).

When Quraysh saw Abu Talib\textsuperscript{saww}, they intended to disperse. He\textsuperscript{as} said to them: ‘By the Lord\textsuperscript{azwj} of the Building (Kabah)! Not one of you will stand except I\textsuperscript{as} will strike him with the sword!’ Then he\textsuperscript{as} went to the stones which were at Al-Abtah and hit them three hits, and he\textsuperscript{as} cut three thin stones.

Then he\textsuperscript{as} said: ‘O Muhammad\textsuperscript{saww}! Which of them did with you\textsuperscript{saww}?’ The Prophet\textsuperscript{saww} indicated to Abdullah Bin Al-Zabaie Al-Sahmy, the poet. Abu Talib\textsuperscript{saww} called him and pained his nose until it bled. Then he\textsuperscript{as} instructed with the intestines and the blood and had it placed upon the heads of the assembled, all of them. Then he\textsuperscript{as} said: ‘O son\textsuperscript{saww} of my\textsuperscript{as} brother! Are you\textsuperscript{saww} pleased?’

Then he\textsuperscript{as} said: ‘You\textsuperscript{saww} asked who you\textsuperscript{saww} are. You\textsuperscript{saww} are Muhammad\textsuperscript{saww} Bin Abdullah\textsuperscript{as}. Then he\textsuperscript{as} attributed him\textsuperscript{saww} to Adam\textsuperscript{as}, then said: ‘By Allah\textsuperscript{azwj}! You\textsuperscript{saww} are nobles of them of tribe, and highest of them in lineage. O community of Quraysh! One from you who so desires to move, let him do so. I\textsuperscript{as} am the one you know me\textsuperscript{as}. Allah\textsuperscript{azwj} the Exalted Revealed the middle of Surah Al-Anaam: \textit{And from them is one who listens attentively to you, and We Made a covering to be upon their hearts lest they understand it, and a deafness to be in their ears, [6:25]’}.\textsuperscript{194}

\textsuperscript{194}Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 3 H 69 a
And it is reported from another way –

“When he sawsaww had been hit by the intestines and the blood, his sawsaww daughter asws came and removed it away from himasws by herasws hand. Then sheasws came to Abu Talibasws and said: ‘O uncleas! What is the affiliation of myasws fatherasw among you all?’

فقال يا بنيته أبوي فينا الشيخة العزيز الكريم فما شاء ذلك فأختيرت يانسان ففعل ما فعل بالشاديات من فقيه ثم حاذي إلى البهت ص قال فضيت يا ابن أمهما ألمي فاطمة ماذا قالها حينها بابيها هذا حسب أبوي فينا

Heas said: ‘O daughterasws! Among us, yourasws fatherasw is the chief, the obeyed, the honourable, the benevolent. So, what is yourasws concern?’ Sheasws informed himas with the deed of the group, and heas did what heas did with the chiefs of Quraysh, then heas came to the Prophetasws. Heas said: ‘Have Ias pleased youas, O sonas of myas brotheras?’ Then heas went to (Syeda) Fatimaasws and said: ‘O daughterasws! This is the affiliation of yourasws fatherasw among us’.

195

And it is informed me by the two sheyks Abu Abdullah Muhammad Bin Idrees and Abu Al Fazl Shazaan Bin Jibreel, by their chains to Abu Al Faraj Al Isfahany who said, ‘It is narrated to us by Abu Bishr, from Muhammad Bin Al Hassan Bin Hammad, from Mohammad Bin Humeyd Bin Humeyd, from his father who said,

‘Abu Al-Jahm Bin Huzeyfa was asked, ‘Did the Prophetasws pray (funeral) Salat upon Abu Talibasws?’ He said, ‘And where was the Salat on that day? But rather, the Salat was Obligated after hisas expiry, and Rasool-Allahas saww had grieved upon him and instructed Aliasws with standing with hisas affairs, and heas attended hisas funeral, and Al-Abbas and Al-Abbas had testified for himas with the Eman, and I testify to their truthfulness because heas had concealed the Eman, and had heas lived to the prevailing of Al-Islam, heas would have manifested hisas Eman’.

196

And it is mentioned by the nobleman of the well known loftiness, the well-known as Al Mowzih, by his chain,

‘When Abu Talibasws passed away, the Salat upon the deceased had not been Revealed yet, so the Prophetasw did not pray Salat upon himas, nor upon Khadeejasaww, and rather the funeral of Abu Talibasws was prepared, and the Prophetasw and Aliasws and Ja’farsaw and Hamzasaw were present. So, they stood up and escorted hisas funeral and sought Forgiveness for himas.

196 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 3 H 70
He said: 'We are a people seeking Forgiveness for our deceased, and our Polytheist relatives think he died as a Polytheist, because he had concealed his Eman. But, Allah kept the Shirk away from Abu Talib, and Consoled His Prophet, and the three mentioned (Ali, Ja'far and Hamza being away from the mistakes in His Words: It was not for the Prophet and those who believe that they should seek Forgiveness for the Polytheists, even if they are their relatives, [9:113].

And it is informed to me by the two sheykhs Abu Abdullah, by his chain to Abu Al Faraj Al Isfahani, from Abu Bishr, from Muhammad Bin Haroun, from Al Hasssan Bin Ali Al Zafrani, from Ibrahim Bin Muhammad Al Saqafi, from Al hassan Bin Al Munarak, from Aseyd Bin Al Qasim, from Muhammad Bin Is'haq who said,

'Abu Talib, may Allah Be Pleased from him, said (prosed): 'Say to the ones who were from Kinana in the honour, and the people of Al-Nada, and people of Al-Fi'al, 'The Rasool has come to you all from the King, so accept him with the righteous deeds, and help Ahmad, for there is a robe upon him from Allah not to be overcome upon'.'

And it is informed to me by the chief, the captain, Yahya Bin Muhammad Al Alawy, from his father Muhammad Bin Abu Zayd, from the noble crown of the Alawites Al Basry who said, 'It was informed to me by the chief of noble lineage, the trusted Ali Bin Muhammad Bin Al Alawy who said, 'Abdu Abdullah Bin Safiya Al Hashimite my teacher prosed to me a poem of Abu Talib at al Basra:

‘Allah has Honoured the Prophet Muhammad, so the most honourable creature of Allah among the people is Ahmad, and Derived for him from His Own Name
for his\textsuperscript{saww} majesty. Thus, the One with the Throne is Mahmoud (the most Praised), and this is Muhammad\textsuperscript{saww} (the praised)
.\textsuperscript{199}

And it is informed to me by the sheykh Muhammad Bin Idrees, and Shazan Bin Jibreel, and Muhammad Bin Ali Al Fuweyqi, by their chains from the sheyk Al Mufeed, raising it,

‘Abu Talib\textsuperscript{asws}, may Allah\textsuperscript{azwj} be Pleased from him\textsuperscript{saww}, when he\textsuperscript{as} wanted to go out to Busra (a town of) Syria, left behind Rasool-Allah\textsuperscript{saww} out of compassion upon him\textsuperscript{saww}, and he\textsuperscript{saww} deliberately did not get him\textsuperscript{saww} to accompany him\textsuperscript{as}. But when he\textsuperscript{as} rode, he\textsuperscript{as} found Rasool-Allah\textsuperscript{saww} holding on to a rein of his\textsuperscript{as} camel, and he\textsuperscript{saww} wept and adjured him\textsuperscript{as} regarding his\textsuperscript{as} going out.

The cloud shaded them and Baheera the monk met them. He informed them of his\textsuperscript{saww} Prophet-hood and mentioned the glad tidings being for him\textsuperscript{saww} in the former Books, and carried food for him\textsuperscript{saww} and his\textsuperscript{saww} companions, and the lodgement, and he urged Abu Talib\textsuperscript{asws} upon returning with him\textsuperscript{saww} to his\textsuperscript{as} family and said to him\textsuperscript{as}, ‘I fear upon him\textsuperscript{saww} from the Jews, for they are his\textsuperscript{saww} enemies’.

Abu Talib\textsuperscript{asws} said regarding that (a poem): ‘Surely the son\textsuperscript{saww} of Aamina\textsuperscript{asws}, the Prophet\textsuperscript{saww} Muhammad\textsuperscript{saww}, in my\textsuperscript{as} presence is with similar status as my\textsuperscript{as} children, due to what he\textsuperscript{saww} is attached with the rein of His\textsuperscript{saww} Mercy, and the honour. The provisions have decreased, so turn away the tears being shed from my\textsuperscript{as} eyes, like the pears being separated individually. I\textsuperscript{saww} took care of him\textsuperscript{saww} being a maintenance of kinship, and protected him\textsuperscript{saww} being a bequest of the ancestors.

\textsuperscript{199} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 3 H 73
And I as instructed him saww with the travelling between the general people, bright faced, shining glories. They travelled with the good servant, well known fold, and the fold of apostasy had been distanced, until when the people of Al-Busra witnessed, they faced the ambush upon Shirk by good, so he saww informed them a truthful narration about him saww, and repelled the envy of the community’. 200

My father Ma’ad Bin Fakhar Bin Al Alawi Al Mowsy said, ‘It is informed to me by the captain Muhammad Bin Ali Bin Hamza Al Alawy, by a chain of his to Al Waqidy (wahabi imam),

‘When Abdullah asws Bin Abdul Muttalib asws, father as of the Prophet saww passed away, and he saww was a child being breast-fed’, and it is reported that Abdullah asws passed away and the Prophet saww was being carried (by her as mother as,) and this report is correct. When his saww mother placed him saww, his saww grandfather as Abdul Muttalib asws took his saww responsibility for eight years.

Then the death presented, so he as called his as son as Abu Talib asws. He as said to him as: ‘O my as son as! Take the responsibility of the son saww of your as brother as from me as, for you as are an elder of your as people and their most sensible, and one in whom the argument is found in him besides them.

And this boy saww is what the sooth-sayers have narrated about him saww, and we are reporting in the news that a Prophet saww would be appearing from Tihama, and signs have been reported regarding him saww which are found in him saww. So, be benevolent in his saww lodging and protect him saww from the Jews, for they are his saww enemies’. 201

Abu Talib asws did not cease to preserve the words of Abdul Muttalib asws and his as bequest, and taking care of it’. 201

And it is informed to me by our sheikh Ibn Idrees, by his chain to Abu Al Faraj Al Isfahani, raising it, said,

‘When Abu Talib
dh asws saw from his
dh as people what cheered him
dh as and their compassionate upon him
dh he praised them and mentioned their ancientness, and mentioned the Prophet
dh.

فقال:

فَعَلَّبْتُ مَنَافُ وَ صِنتِيهَا-
فَطَمْتُ أَشْرَافَ عَبْدِ مَنَافِهَا وَ فَيْهِمَ-
وَ إِنْ حَضَرَ اْشْرَافُ عَبْدِ مَنَافِهَا-
هُوَ المَنَافِيَّ مِنْ بَرْكَةِ وَ كَرَيمَةَ-
وَ إِنْ حَضَرَ اْشْرَافُ عَبْدِ مَنَافِهَا-
فِي هَاشِم  أَشْرَافُ عَبْدِ مَنَافِهَا وَ قَدِيُُهَا-
فَفِيهِمْ نَبِإِلَّهِ أَعْنََ مََُمَّداا-
هُوَ الْمُصْطَفَى مِنْ سِرِّهَا وَ كَرِيُِهَا-
تَدَاعَتْ قُرَيْشٌ لِث ههَا وَ سََِينُ هَا-
فَعَلَّبْتُ مَنَافُ وَ صِنتِيهَا-
وَ أَخْبرََنيِ شَيْخِي مََُمَّدُ بْنُ إِدْرِيسَ بِإِسْنَادِهِ إِلَىَ الَُّّيْخِ الْمُفِيدِ ي َرْف َعُهُ إِلَىَ أَبِِ رَافِع  مَوْلَىَ
وَ أَخْبرََنيِ الَُّّيْخُ مََُمَّدُ بْنُ إِدْرِيسَ بِإِسْنَاد  مُتَّصِل  إِلَىَ الَْْسَنِ بْنِ جمُّهُور  الْعَمِّيِّ عَنْ أَبِي
وَ إِنْ حَضَرَ أَشْرَافُ عَبْدِ مَنَافِهَا-
فِي هَاشِم  أَشْرَافُ عَبْدِ مَنَافِهَا وَ قَدِيُُهَا-
هُوَ المَنَافِيَّ مِنْ بَرْكَةِ وَ كَرَيمَةَ-
وَ أَخْبرََنيِ الَُّّيْخُ مََُمَّدُ بْنُ إِدْرِيسَ بِإِسْنَاد  مُتَّصِل  إِلَىَ الَْْسَنِ بْنِ جمُّهُور  الْعَمِّيِّ عَنْ أَبِي-
وَ إِنْ حَضَرَ أَشْرَافُ عَبْدِ مَنَافِهَا-
فِي هَاشِم  أَشْرَافُ عَبْدِ مَنَافِهَا وَ قَدِيُُهَا-
هُوَ المَنَافِيَّ مِنْ بَرْكَةِ وَ كَرَيمَةَ-
وَ أَخْبرََنيِ الَُّّيْخُ مََُمَّدُ بْنُ إِدْرِيسَ بِإِسْنَادِهِ إِلَىَ الَُّّيْخِ الْمُفِيدِ ي َرْف َعُهُ إِلَىَ أَبِِ رَافِع  مَوْلَىَ
وَ إِنْ حَضَرَ أَشْرَافُ عَبْدِ مَنَافِهَا-
فِي هَاشِم  أَشْرَافُ عَبْدِ مَنَافِهَا وَ قَدِيُُهَا-
هُوَ المَنَافِيَّ مِنْ بَرْكَةِ وَ كَرَيمَةَ-
وَ أَخْبرََنيِ الَُّّيْخُ مََُمَّدُ بْنُ إِدْرِيسَ بِإِسْنَادِهِ إِلَىَ الَُّّيْخِ الْمُفِيدِ ي َرْف َعُهُ إِلَىَ أَبِِ رَافِع  مَوْلَىَ
And it is informed to me by my sheikh Muhammad Bin Idrees, by his chain to the sheyk Al Mufeed,

Raising it to Abu Rafie, a slave of the Prophet
dh, and he mentioned a lengthy Hadeeth regarding the story of Badr until he said, 'Ubayda was carried off from the battle to the place of the luggage of Rasool-Allah
dh and his
dh companions. Ubeydah said, ‘May Allah
dh have Mercy on Abu Talib
dh! If he
dh had been alive, he
dh would have seen the truthfulness of his
dh own words: ‘And we shall keep him
dh safe until we are knocked down around him
dh, and we shall be away from our sons and our families”.

And it is informed to me by the sheyk Muhammad Bin Idrees, by a connected chain to Al Hassan Bin Jamhour Al Ammy, from his father, from Al Ahmad Bin Quteybah, from Salih Bin Kisan, from Abdul Abdullah Bin Rowman, from Yazeed Bin Al Saq, from Umar Bin Karjah, from Urutfah who said,

dh, Ch 3 H 75
dh, Ch 3 H 76
While I was in an area of Makkah when a caravan came from the top of Najd until it came near the Kabah, and there was a boy who threw himself away from an old camel until he came to the Kabah and attached with its curtains.

Then he called out: ‘O Lord of the Building (Kabah), Shelter me!’ An old man of handsome physique stood up to him, upon him was glory of the kings, and dignity of the wise ones. He said, ‘What is your concern, O boy?’ He said: ‘My father has died and I am young, and this sheykh of Al-Najd has enslaved me, and I had heard that there is a House for Allah, preventing from the injustice’.

The man from Najd came and went on to drag him and freeing the curtain of the Kabah away from his hand, and Quraysh sheltered him and the man from Najd went away, and had cupped his hands.

Umar Bin Kharjah said, ‘When I heard the report, I said, ‘There is a glorious occupation for this old man. So I sorted out my ride to around Tihama until I arrived at Al-Bat’ha, and the vegetation had dried up and the dogs were barking, and over there Quraysh had formed a circle and voices of theirs had been raised. A speaker was saying, ‘Seek shelter with Al-Laat and Al-Uzza! (two idols)’. And a speaker was saying, ‘But seek shelter with Manaat (and Idol), the other third!’

A man from their gathering called Waraqah Bin Nowfal, and uncle of Khadeejah daughter of Khuwaylid stood up and he said, ‘Among you all is a remnant of Ibrahim and a descent of Ismail. They said, ‘It is as if you mean Abu Talib’. He said, ‘He is that!’ They stood in their entirety to go to him and I stood up along with them.

They said, ‘O Abu Talib! There is the drought in the valley and the servants are dried up, so come and pray for us for the rain’. He said: ‘Wait for the setting of the sun and blowing of the wind’. When the sun sent or almost, Abu Talib went out, and around him were boys from the Clan of Abdul Muttalib, and in their midst was a boy, an adolescent of theirs, as if he was a bright sun emerging from a dark cloud.

فَجَاءَ حَتََّّ أَسْنَدَ ظَهْرَهُ إِلَىَ الْكَعْبَةِ فِِ مُسْتَجَارِهَا وَ لاَذَبِ إِصْبَعِهِ وَ بَصْبَصَتِ الُْْلَيْلِمَةُ حَوْلَهُ وَ مَا فِِ السَّمَاءِ قَزَعَةٌ فَأَقَّبَلَ السَّحَابُ مِنْ هَاهُنَا وَ مِنْ هَاهُنَا حَتََّ كَثَ وَ لَفَّ وَ أَسْحَمَ وَ أَقَّتبَ وَ أَشْبَكَ لَهُ الْوَادِل
He came until he placed his back to the Ka'bah in their shelter, and he gestured with his fingers and beseeched. The boys were around him and there was no cloud in the sky. The clouds started coming from over there and from over there until they thickened, and formed layers, and darkened, and there was thunder and lightning, and the valley burst forth by it.

فِلِذَلِكَ قَالَ أَبُو طَالِب يَُْدَحُ النَّبَِِّ صَوَّاتَهُ وَ أَب ْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ إِلَى آخِرِ الَْْبِينَا. 

So, due to that, Abu Talib said in praise of the Prophet: 'And the white cloud quenched by his direction' – up to the end of the couplets’.

So, due to that, Abu Talib said in praise of the Prophet: 'And the white cloud quenched by his direction' – up to the end of the couplets’.

And it is informed to me by the sheikh Muhammad Bin Idrees, raising it, said,

‘It is said, the holder of the poems of the poets, and his name is Sabit Bin Jabir, is from chief of the Arabs. He said, 'I shall inform you of the chief of the Arabs, Abu Talib Bin Abdul Muttalib, who said...

And it was said to Al-Ahnaf Bin Qays, ‘From where did you attain this ruling, and learnt this wisdom?’ He said, ‘From the wisest one of his time and wisest his time, Qays Bin Aasim Al-Minqary’. And it was said to Qays, ‘Who did you see as wise, so you were wised, and who did you see as learned, so you learnt?’ He said, ‘From the wise one whose wisdom does not deplete at all, Aksam Bin Sayfi Al-Tameemi. And it had been said to Al-Aksam, ‘From who did you learn the wisdom, and the governance, and the forbearance, and the chieftainship?’ He said, ‘From the ally of the wisdom and the discipline, chief of the non-Arabs and the Arabs, Abu Talib Bin Abdul Muttalib’.

And it was narrated to me by Muhammad Bin Al Hassan Bin Maie Al Alawy, from Salar Bin Habeysh Al Baghdadi, from Al Ameer, father of Al Fawaris the poet who said, 

'I attended a gathering of the minister Yahya Bin Hubeyra, and with me, on that day was a group from the artists, and people of knowledge, and in their gathering was the sheikh Abu Muhammad Al-Khashab Al-Laghwy, and the sheikh Abu Al-faraj Bin Al-Jowzi and others.'

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204 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen, Ch 3 H 77
205 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen, Ch 3 H 78
A discussion flowed about the poetry of Abu Talib \( \text{asws} \) Bin Abdul Muttalib \( \text{asws} \). The minister said, ‘How excellent were his poems, if only he these had been issued from the Eman’. I said (to myself), ‘By Allah \( \text{azwj} \)! I shall answer the answer to draw closer to Allah \( \text{azwj} \).’ I said, ‘O our master! And from where is it for you that these were not issued from the Eman?’

He said, ‘If he \( \text{as} \) had issued (these poems) from the Eman, he \( \text{as} \) would have revealed it, and not concealed it’. I said, ‘If he \( \text{as} \) had revealed it, there would have been no helper left for the Prophet \( \text{saww} \).

He (the narrator) said, ‘He was silent and did not respond with an answer, and there were taxes for me to give him, so I cut these off, and there were praises (written) for me, regarding him, in ink, so I washed these off, all of them’.

He said: ‘When the Prophet \( \text{saww} \) was blessed (to his \( \text{saww} \) mother \( \text{asws} \), he \( \text{saww} \) remained for days, there being no milk for him \( \text{saww} \). So, Abu Talib \( \text{asws} \) cast him \( \text{saww} \) upon his \( \text{as} \) own breast, and Allah \( \text{saww} \) Sent down milk in it. So, he \( \text{saww} \) was fed for days from him \( \text{as} \) until Abu Talib \( \text{asws} \) came to Haleema Al-Sa’diya and handed him \( \text{saww} \) over to her’.

(From Is’haq son of Ja’far \( \text{asws} \), from his father \( \text{asws} \), he said, ‘It was said to him \( \text{asws} \), ‘They are claiming that Abu Talib \( \text{asws} \) was a Kafir’.

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206 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen \( \text{asws} \), Ch 3 H 79
207 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen \( \text{asws} \), Ch 3 H 80
He said: ‘They are lying! How can he happen to be a Kafir and he is saying (in his couplet): ‘Are you not knowing what we have found Muhammad as being a Prophet like Musa, written in the former Books?’

And in another Hadeeth: ‘How can Abu Talib happen to be a Kafir and he is saying (in his couplet): ‘They have known that our son does not lie in front of us, nor can he be faulted as being with false words, and the white cloud quenched by his direction, a protector of the orphans and chastity of the widows”.

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Umeyr, from Hisham Bin Al Hakam,

‘From Abu Abdullah having said: ‘While the Prophet was in the Sacred Masjid, and upon him were new clothes. The Polytheists threw the intestines and blood of a camel upon him, and his clothes were filled by it. So, there entered into him from that, what Allah Desired.

He went to Abu Talib and said to him: ‘O uncle! How do you view my affiliation among you all?’ He said: ‘What is that (you mean), O son of my brother?’ He informed him the news.

Abu Talib called Hamza and grabbed the sword and said to Hamza: ‘Take the intestines and the blood, then go to the group!’ And the Prophet (went) with him, and he came to Quraysh, and they were around the Kabah. When they saw him, they recognised the evil (rage) in his face.

He saw Hamza: ‘Place the intestines and the blood upon their faces!’ He did that until he came to their last one. Then Abu Talib turned towards the Prophet and said: ‘O son of my brother! This is your affiliation among us’.

(From Abu Abdullah having said: ‘When Abu Talib passed away, Jibraeel descended unto Rasool-Allah and said: ‘O Muhammad! Exit from Makkah, for there isn’t any helper for you in it’.

And Quraysh were in frenzy with the Prophet. He went out fleeing until he came to a mountain of Makkah called Al-Hajoul, and he went to be in it’.

(The book) ‘Al Kafi’ – Humeyd Bin Ziyad, from Muhammad Bin Ayoub, from Muhammad Bin Ziyad, from Asbaat Bin Salim,

‘From Abu Abdullah having said: ‘When (Syeda) Aamina Bint Wahab was going to be blessed with the Prophet, Fatima, wife of Abu Talib attended her. She did not cease to be with her until she placed (him).

One of them said to the other: ‘Do you see what I see?’ She said: ‘And what do you see?’ She said: ‘This Noor which has spread in what is between the east and the west’. While they were like that when Abu Talib entered. He said to them: ‘What is the matter with you two? Which thing are you being astonished from?’

(Syeda) Fatima informed him of the Noor which she had seen. Abu Talib said to her: ‘Shall I give you glad tidings?’ She said: ‘Yes’. He said: ‘As for you, you shall be blessed with a boy, who will happen to be the successor of this new-comer’.

211 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen, Ch 3 H 84 a
And from these is that Aqeel was sent to him\textsuperscript{asw} and he came to him\textsuperscript{saww} during the severity of the heat, when they had complained from it, and he said to him\textsuperscript{saww}, ‘The sons of your\textsuperscript{as} uncle\textsuperscript{as}, they have claimed that you\textsuperscript{saww} are hurting them during your\textsuperscript{saww} calling them (to Al-Islam), and their Masjid (gatherings), so desist from them’.

He\textsuperscript{saww} said to them: ‘Are you seeing this sun?’ They said, ‘Yes’. He\textsuperscript{saww} said: ‘I\textsuperscript{saww} am not more able upon calling that than you are, upon that you could kindle a flame from it’. Abu Talib\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! The son\textsuperscript{saww} of my\textsuperscript{as} brother\textsuperscript{as} does not lie at all!’ So they returned from him\textsuperscript{asws}.

Then he mentioned the story of the agreement (in the Kabah), until he said,

‘Abu Talib\textsuperscript{asws} said to him\textsuperscript{saww}: ‘O son\textsuperscript{saww} of my\textsuperscript{as} brother\textsuperscript{as}! Who narrated to you\textsuperscript{saww} with this?’ Rasool-Allah\textsuperscript{saww} said to him: ‘My\textsuperscript{saww} Lord\textsuperscript{azwj} Informed me\textsuperscript{saww} with this’. His\textsuperscript{saww} uncle\textsuperscript{as} said to him\textsuperscript{saww}: ‘Surely your\textsuperscript{saww} Lord\textsuperscript{azwj} is the Truth, and I\textsuperscript{as} testify that you\textsuperscript{saww} are truthful’.

The book ‘Al Amdah’, from (the book) ‘Musnad’ of Abdullah Bin Ahmad Bin Hanbal, from his father,

‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: ‘And the name of Abu Talib\textsuperscript{asws} is Abd Manaf Bin Abdul Muttilib\textsuperscript{asws}, and the name of Al-Muttilib is Shaybt Al-Hamd Bin Hashim, and the name of Hashim is Amro Bin Abd Manaf, and the name of Abd Manaf is Al-Mugheira Bin Qusay, and the name of Qusay is Zayd Bin Kalad Bin Marrah Bin Ka’ab Bin Luwy Bin Ghalib Bin Fahr Bin Malik Bin Al-Nazar Bin Kananah Bin Khuzeyman Bin Marakah Bin Ilyah Bin Mzar Bin Nazar Bin Ma’d Bin Adnan Bin Aas Bin Adad Bin Al-Huneysa Bin Yashjab, and it is said Ashjab Bin Nabd Bin Qaydar Bin Ismail\textsuperscript{as}.

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212 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 3 H 84 b
211 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 3 H 84 c
\end{flushright}
And Ismail\textsuperscript{as} was the first one to split his\textsuperscript{as} tongue with the Arabic which the Quran was Revealed with, and the first one to ride the horse, and it was wild, and he\textsuperscript{as} is a son of the wealthy race, the friend of Allah\textsuperscript{azwj} Ibrahim\textsuperscript{as} Bin Tarikh Bin Nakhour, and it is said Al-Nakhar Bin Sarou Bin Argou Bin Qalie, and he is distributor of the land between its inhabitants Ibn Aamir, and he\textsuperscript{as} is Hud\textsuperscript{as}, the Prophet\textsuperscript{as}, son of Shalikh Bin Arfakhshad.

و هو الرافد بن سام بن نوح بن مالك و هو فِ لغة العرب ملكان بن المتوشلخ و هو المثوب بن أخنخ و هو إدريس النبِ ع ابن يرد و هو اليارد بن مهئَئيل بن قينان بن أنو  و هو الطاهر بن شيث و هو هبة الله و يقال أيضا شاث بن آدم أبِ البُّر ع

And he is Al-Rafid Bin Saam\textsuperscript{as} Bin Noah\textsuperscript{as} Bin Malik, and in the Arabic language he is Malkan Bin Al-Mashoushalkh, and he is Al-Masoub Bin Alhnakh, and he\textsuperscript{as} is Idrees\textsuperscript{as} the Prophet\textsuperscript{as}, Ibn Tard, and he is Barid Bin Mahlail Bin Qitnan Bin Anoush, and he is Al-Tahir Bin Shees\textsuperscript{as}, and he\textsuperscript{as} is Hibtullah\textsuperscript{as}, and it is said as well, Shaas Bin Adam\textsuperscript{as}, father of the human beings”.

And I (Majlisi) am saying, ‘In the register attributed to Amir Al-Momineen\textsuperscript{asws}, he\textsuperscript{asws} said regarding the rank of Abu Talib\textsuperscript{asws}, may Allah\textsuperscript{azwj} be Pleased from him\textsuperscript{as}: ‘\textsuperscript{asws} held a vigil lamenting at the end of the night, humming for my\textsuperscript{asws} elder’s obituary, and chief of the multitude Abu Talib\textsuperscript{asws}, shelter of the tramps, with the generosity, and with the wisdom there is no replacement, and there is no one closer to the forefathers, a brother of the kingdom, leaving a hole for the Clan of Hashim\textsuperscript{as} to fill, or to be invoked, so it would be guided.

In the evening, Quraysh rejoiced with his\textsuperscript{as} loss, and \textsuperscript{asws} don’t see life for anything to be eternal, \textsuperscript{asws} wanted affair, their dreams to adorn them, you will be returning from the error one day with a returning, hoping for the belying of the Prophet\textsuperscript{asww} and killing him\textsuperscript{asww}, and that they fabricated a slander upon him\textsuperscript{as} and blasphemy. You lied, by the House of Allah\textsuperscript{azwj}, until we made the chests taste the high ground, and the foolish ones, the sword.


dição: 214

Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 3 H 85 a
And it appears from us a scenery with abhorrence, when the gloss of the iron lies in wait. Either you annihilate us or we annihilate you, o r you see the community becoming Muslims as being guidance, or else the tribe without Muhammad saww, the Clan of Hashim as is the best of the creation in guidance, and for it, among you all is a helper from Allah azwj, the companion of Allah azwj would not face the loneliness.

A Prophet saww came from every Revelation and my asws Lord azwj Named him saww as ‘Muhammad’ in the Book, a nobility like the illumination of the moon in image of his saww face. The stars took their light from him saww, and were ignited, trustworthy upon whatever Allah azwj had Deposited in his saww heart, and even thought it was a word, there being an aim in it” 215

And from him asws in an eulogy of Khadeeja asws and Abu Talib asws, may Allah azwj be Pleased from them as: ‘My asws eyes are dry, may Allah azwj Bless you as both, upon the two expiries you cannot see any example for them, upon chief of Al-Bat’ha and son of their chiefs, and a chiefest of the women, the first one to have prayed Salat, refined. Allah azwj has Made her as tent to me good, Blessed, and Allah azwj Ushered the merit for her as.

Their as morning is darker to the atmosphere and the air, so asws spent the night my asws distress from them, and the worries, and complaint. They as had helped the religion of Muhammad saww for the Sake of Allah azwj, upon the ones who were loyal to the religion, having taken care only” 216

216 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 86 a
In a Hadith of Ibn Abbas who said,

‘When it was Revealed: *And warn your kindred, the near ones!* [26:214], Ali asws said, and Ibn Abbas said, and the Prophet sallallahu alayhi wasallam used to nourish him and Blessed his character, and his generosity, and his manners whatever he could. He sallallahu alayhi wasallam said to me asws: ‘O Ali! I have been Commanded to warn my kindred, the near ones, so prepare a meal for me and cook meat for me.

Ali asws said: ‘I counted them, the Clan of Hashim exclusively, and they were forty. So, I prepared the food, a meal that would suffice for two or three. The Chosen one said to me asws: ‘Give!’ So, I took a bone part from the meal and he slashed it with his teeth and made it to be in the pot, and I prepared for them a jar of milk, and I went to the people and let them know that he had invited them to food and drink.

He said: ‘They entered and ate, and they did not even complete half the food until they were satiated. By my life! One of them could have eaten similar to that food, alone. Then I came with the milk. They drank until they were saturated. By my life! One of them along could have drunk similar to that milk. And not even half the jar had been drunk.

He said: ‘Then he stood up. When he intended to speak, Abu Lahab, may Allah Curse him, objected to him. He said: ‘Did you call us for this?’ Then he followed up his talk with some talk, then said, ‘Stand up!’ They all stood up and left, all of them.

He said: ‘When it was the next morning, he said to me: ‘O Ali! Prepare for me similar to that food and drink’. I prepared it and went to them with his message. They came to it. When they had eaten and drunk, Rasool-Allah stood up to speak, but Abu Lahab, may Allah Curse him, objected to him.

He said: ‘Abu Talib, may Allah be Pleased from him, said: ‘Be quiet, O one-eyed! What are you this?’ Then Abu Talib, may Allah be Pleased from him, said: ‘No one will stand up!’ So, they sat down. Then he as said to the Prophet sallallahu alayhi wasallam: ‘Stand, O my
master saww, and speak with whatever you saww like to and deliver the Message of your saww Lord azwj, for you saww are the truthful, the ratified'.

He asws said: ‘He saww said to them: ‘What is your view if I saww were to say to you that behind this mountain there is an army wanting to raid upon you all, will you ratify me saww?’ All of them said, ‘Yes, you saww are the trustworthy, the truthful!’ He saww said to them: ‘Then profess the Oneness of Allah azwj, the Subduer, and worship Him azwj with the sincerity and put away these filthy idols, and acknowledge and testify that I saww am Rasool saww of Allah azwj to you all, and to the creatures, for I as have come to you with honour of the world and the Hereafter!’

He asws said: ‘They arose and left, all of them, and it was as if the preached had worked among them’. 217

So, for that as well is what Al Himeydi mentioned in Kitab ‘Al Jam’a Bayn Al Sahiheyn’, in (the book) ‘Musnad’ of Abdullah Bin Umar, in the eleventh Hadeeth from the numbering of Al Bukhari, sad, ‘And Umar Bin Hamza said, from Salim, from his father who said,

‘Some the words of the poets would be mentioned and I was looking at the face of the Prophet saww, and he saww was praying for rain, and did not descend until every spout crackled. So, from that is, ‘And the white cloud quenched by his saww direction, nourishing the orphans (and) chastity of the widows’. And it is the word of Abu Talib asws, may Allah azwj be Pleased from him asw. 218

218 Bihar Al-Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 86 c
And it has been brought out by the chain from the Hadeeth of Abdul Rahman Bin Abdullah Bin Dinar, from his father who said,

‘I heard Ibn Umar assimilate with the poem of Abu Talibasws where he said, and mentioned the couplet, and it is a famous poem between the reporters of Abu Talibasws, may Allahazwj be Pleased from himas, and it is this: ‘By myas life! Ias had encumbered along with Ahmadasw and love himasw with the love of the beloved, continuous’ – up to the end of the couplets’. 219

And from that is what is reported by Al Sa’alby in his Tafseer who said,

‘Regarding the interpretation of Words of the Exalted: And they are forbidding from it and are distancing from it, and they are only destroying themselves, and they are not realising [6:26] – From Abdullah Bin Abbas who said, ‘Quraysh gathered to Abu Talibasws, may Allahazwj be Pleased from himas, and they said to himas, ‘O Abu Talibasws! Submit Muhammadasw to us, for heasw has spoilt our religion upon us, and hesaww reviles our gods (idols), and these here are our sons in front of youas, take as a son with whichever of them youas so like (instead)’. Then they call Amarah Bin Al-Waleed, and he was handsome. Heas said them, ‘Have you ever seen a she-camel lean towards other than her own children. That cannot happen, ever!’ Then heas got up from them and entered to see the Prophetas. Heas saw himas bleak, and heas had known of the talk of Quraysh. Heas, may Allahazwj be Pleased from himas, said: ‘O Muhammadasw! Do not grieve!’

Then heas said (prosed): ‘By Allahas! They will never arrive to youasw, all of them, untilinas lied down in the soil, buried, so proclaim with yourasw matter what is upon youas, regardless,

and give the glad tidings and let the eyes be delighted from you sallallahu ulykhumair as and mentioned that you sallallahu ulykhumair are an adviser, and you as have advised, and fal was a believer from before; and you sallallahu ulykhumair mentioned a religion, and fal as have known that it is from the best of religions, the righteous religion’.

روى التعليق أنه قد اتفق على صحة نقل هذه الآيتين عن أبي طالب رضي الله عنه مقاتل وعبد الله بن عباس و القاسم بن مصرة وعطاء بن دينار.

And it is reported by Al-Sa’aby, he has agreed upon the correctness of the transmission of these couplets from Abu Talib asws, may Allah azwj be Pleased from him as, and Abdullah Bin Abbas, and Al-Qasim Bin Mahsarah, and Ata’a Bin Dinar.

And from that is what is reported by his chain in a book the name of it is ‘Nihayat Al Taloub Wa Gayat Al Saoul’ regarding virtues of Progeny asws of the Rasool saww – a man from their scholars and their jurists, a Hanbali of the doctrine, his name is Ibrahim Bin Ali Bin Muhammad Al Dinawari, raising it to Al Hassan Bin Ali Bin Abu Abdullah Al Azdy, the jurists, said, ‘It is narrated to us by Muhammad Bin Salih who said, ‘It is narrated to me by my father, from Abdul Kareem Al Jazary, the Hadeeth is long, we have taken from it the needed subject matter, saying in it,

The Prophet saww said to Al-Abbas: ‘Allah azwj has Commanded me saww with revealing my saww matter, and He azwj Has Informed me saww and Clarified to me saww. So, what is with you as?’

فقال لأخي بن أبي أَمّي، يا أَمي أخبرني أن قريش أشد الناس حسدًا، فهُدِي إليك وَإِذ كَانَتْ هذَا الْحُجْرَةُ كُنْتُ الْحَذْيَةُ فِي نِسْبِ أَنَا وَالْحَدِيثُ طَولُ أَخْذُنا مِنْهُ مَوْضَعَ الْحَاجَةِ ثُمَّ أُنَّا نَقُولُ فِيهِ إِنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ كَانَ أَمَرَني بِإِظْهَارِ أَمْرِي وَ مَنْ أَنْبَأَني وَ أَنْبَأْتُهُ فَمَا عِنْدَكَ?

Al-Abbas said to him saww, ‘O son saww of my brother as! You saww know that Quraish are the severest of the people in envy to the children of your as father, and even those these characteristics were the complete greed and the mighty shrewdness, and they would shoot at us from one bow, and they would consider us as one sword. But, go near to your saww uncle asw Abu Talib asws, for he as is the eldest of your as uncles. If he as does not help you saww, he as (at least) not abandon you saww nor submit you saww (to Quraish)’.  

Quraish were the severest of the people in envy to the children of your as father, and even those these characteristics were the complete greed and the mighty shrewdness, and they would shoot at us from one bow, and they would consider us as one sword. But, go near to your saww uncle asw Abu Talib asws, for he as is the eldest of your as uncles. If he as does not help you saww, he as (at least) not abandon you saww nor submit you saww (to Quraish).
They both went to him. When Abu Talib saw them, he said: ‘There is a thought and a news what you have come with during this time’. Al-Abbas introduced him to what the Prophet had said to him, and what Al-Abbas had answered him with. Abu Talib may Allah be Pleased from him, looked at him, and said to him: ‘Go out, O son of my brother, for you are of lofty lineage, and the immune party, and the exalted father.

By Allah! No tongue will hurt you except shall cut the tongues off by blades, and swords of iron would pull them out. By Allah! The Arabs will be humbled to you humiliation of the animals to their water troughs, and your father used to recite all the Books, and he had said to me: ‘There is a Prophet in my Sub, I would love to come across that time period and believe in him, so the one from my children who comes across him, let him believe in him.

Then he (the narrator) mentioned the apparent descriptions of their Prophet the Message, in the flowing speech of Abu Talib, and image he witnessed, and he had prayed alone, and Khadeeja had come and she prayed with him, then Ali came and prayed with him.

And from that is what is mentioned by Al Hanbali, author of the mentioned book, by his chain to Muhammad Bin Is’haq, from Abdullah Bin Mugheira Bin Muaqqib who said,

‘Abu Talib, may Allah be Pleased from him, missed Rasool-Allah, so he thought that one of Quraysh may have assassinated him. He sent a message to the Clan of Hashim. He said: ‘O Clan of Hashim! I think that one of the Quraysh may have abducted Muhammad and killed him, so let each one of you take a large iron knife and sit to the side of a mighty one from the mighty ones of Quraysh. So, when I say, ‘Seek Muhammad!’ Each man from you should kill the man who is to his side.

And it reached Rasool-Allah the gathering of Abu Talib, and he in a house by Al-Safa. Abu Talib came and he was in the Masjid. When Abu Talib saw him, he
grabbed his saww hand, then said: ‘O community of Quraysh! I as missed Muhammad saww, so I as thought that one of you may have assassinated him saww, so I as instructed every youth present from the clan of Hashim as that he should take an iron (knife) and each one of them should sit to a mighty one of you. So, when I as said: ‘Seek Muhammad saww’, each one of the should kill the man who is to his side. Uncover what is in your hands, O Clan of Hashim as!‘

The Clan of Hashim as uncovered from what was in their hands. Quraysh looked at that, and at that, Quraysh dreaded Rasool-Allah saww.

The Abu Talib as prosed saying: ‘Shall I as preach to Quraysh where they dwell, and all secrets from them are a deception, for I as and the blowings of the morning cloud, and the ambassadors do not follow the witnesses, there is a care-taking protector for the Progeny asws of Muhammad as, and the affection of the chest from me as and the conscience.

So, I as wouldn’t be cutting off my as kinship and my as son saww, and even if their injustices flow the repercussions. Is he instructing all of them, sons of Fihr, with killing Muhammad saww? And the matter is false. So no, neither your father nor Quraysh prevailed, nor did you meet rightful guidance when you consulted.

Son saww of my as brother as and the honour of the heart is from me as, and white is his saww water, a huge waterfall, and after him saww the children drank to saturation, and Ahmad saww had embodied the graves. O son of the pride! Pride of the clan of Qusay! It is as if your saww forehead is the radiant moon’.

222 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 86 g
Then the Seyyid said, ‘And from that is what is reported by Al Hanbali, author of the book ‘Nihayah Al Taloub Wa Gayat Al Saoul’, by his chain, said,

‘I heard Abu Talib asws, may Allah azwj be Pleased from him as, saying: ‘Muhammad saww, son saww of my brother saww of my father saww, may Allah azwj be Pleased from him as, narrated to me as, and by Allah he saww was truthful. I as said to him saww: ‘What have you saww been Sent with, O Muhammad saww?’ He saww said: ‘With maintaining the kinships, and establishing the Salat, and giving the Zakat’.

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وَمِنْ ذَلِكَ مَا رَوَاهُ صَاحِبُ كِتَابِ نَِِايَةِ الطَّلُوبِ وَ لَايَةِ السَّئُولِ بِإِسْنَادِهِ إِلَىَ عُرْوَةَ بْنِ عُمَرَ الثَّقَفِيِّ قَالَ سََِعْتُ أَبَا طَالِب  رَضِيَ اللَّهُ عَنْهُ قَالَ سََِعْتُ ابْنَ أَخِي الَْْمِينَ ي َقُولُ اشْكُرْ ت ُرْاَقْ وَلاَ تَكْفُرْ تُعَذَّبَ.

And from that is what is reported by the author of the book ‘Nihayat Al Taloub Wa Gayat Al Saoul’, by his chain to Urwah Bin Umar Al Saqafy who said,

‘I heard Abu Talib asws, may Allah azwj be Pleased from him as say: ‘I as heard from the son of my brother, the trustworthy, saying: ‘Be grateful (thank), you will be Graced, and do not disbelieve, you will be Punished’.

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وَمِنْ ذَلِكَ مَا رَوَاهُ صَاحِبُ الْكِتَابِ الْمَزْبُورِ بِإِسْنَادِهِ إِلَىَ سَعِيدِ بْنِ جُبَيرْ عَنِ ابْنِ عَبَّاس  رَضِيَ اللَّهُ عَنْهُ أَنَّ أَبَا طَالِب  مَرِضَ فَعَادَهُ النَّبِِه ص جَنَااَةَ أَبِِ طَالِب  رَضِيَ اللَّهُ عَنْهُ قَالَ وَصَلَتْكَ رَحِمٌ وَ جَزَاكَ اللَّهُ يَا عَمِّ خَيرْاا.

And from that is what is reported by the author of the book ‘Al Mazour’, by his chain to Saeed Bin Jubeyr, from Ibn Abbas having said,

‘Abu Talib asws was sick, and the Prophet saww consoled him as, saww.

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وَمِنْ ذَلِكَ مَا رَوَاهُ أَيْضاا الَْْنْبَلِيهِ فِِ الْكِتَابِ الْمُُّارِ إِلَيْهِ بِإِسْنَادِهِ إِلَىَ عَطَاءِ بْنِ أَبِِ رِ يَاح  عَنِ ابْنِ عَبَّاس  قَالَ:

And from that is what is reported as well by Al Hanbali in the book ‘Al Mushar Ilayhi’, by his chain to Ataam Bin Abu Riyah, from Ibn Abbas who said,

‘The Prophet saww presented at the funeral of Abu Talib asws, may Allah azwj be Pleased from him as. He saww said: ‘You saww maintained the kinship, and may Allah azwj Recompense you as, O uncle as!’

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وَمِنْ ذَلِكَ مَا رَوَاهُ بِإِسْنَادِهِ إِلَىَ ثَابِت  الْبُنَانيِِّ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ الَْْارِثِ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ:

And from that is what is reported by his chain to Sabit Al Bunany, from Is’haq Bin Abd Allah Bin Al Haris, who said, ‘From Al-Abbas son of Abdul Muttalib asws who said, ‘I said, ‘O Rasool-Allah saww! What are your saww wishes for Abu Talib asws?’ He saww said: ‘All good saww wish from my Lord azwj’.

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Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 86 h
Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 86 i
Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 86 k
And from the strange is what the group from the enemies of People\textsuperscript{asws} of the Household have reached to against Abu Talib\textsuperscript{asws}. They are claiming that the intended by the Words of the Exalted to His\textsuperscript{azwj} Prophet\textsuperscript{saww} *Surely you cannot guide the one you love [28:56]*, is Abu Talib\textsuperscript{asws}.

And it has been mentioned by Abu Al-Majd Bin Rashadat Al-Wa’iz Al-Wasity in his work (*Kitaab Asbaab Nuzool Al-Quran*), these are not its words. He said, ‘Al-Hassan Bin Mufazzal said regarding the Words of the Exalted, *Surely you cannot guide the one you love [28:56]* – how can they say that it was Revealed regarding Abu Talib\textsuperscript{asws}, and this Chapter is from the end of what was Revealed from the Quran in Al-Medina, while Abu Talib\textsuperscript{asws} passed away during the initial-period of Al-Islam and the Prophet\textsuperscript{saww} was in Makkah?

But rather, this Verse was Revealed regarding Al-Haris Bin Al-No’man Bin Abd Manaf, and the Prophet\textsuperscript{saww} liked him, and liked his Islam. So one day he said to the Prophet\textsuperscript{saww}, ‘I know that you\textsuperscript{as} are upon the Truth, and that which you\textsuperscript{saww} have come with is True, but what is prevent us from following you\textsuperscript{saww} is that the Arabs would seize us from our lands due to their majority and our minority, and there is no strength with us against them. So the Verse was Revealed, and the Prophet\textsuperscript{saww} preferred his Islam an inclined towards him’.\footnote{Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 3 H 86 m}

And they are reporting regarding that a famous Hadeeth: ‘Rasool-Allah\textsuperscript{saww} said to him (Abu Talib\textsuperscript{asws}) at his\textsuperscript{as} expiry: ‘Say, O uncle\textsuperscript{saww}, the phrase (Kalima), I\textsuperscript{saww} shall testify for you\textsuperscript{saww} tomorrow due to it in the Presence of Allah\textsuperscript{azwj} the Exalted’. He\textsuperscript{as} said: ‘If the Arabs would not say, ‘Abu Talib\textsuperscript{asws} panicked during the death’, I\textsuperscript{saww} would have delighted your\textsuperscript{saww} eyes by it’’.\footnote{Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 3 H 86 n}
And they are arguing in Al-Islam, the forefathers, due to what is reported from Ja’far \( ^{a_s w_s} \) having said: ‘Allah \( ^{a_z w_j} \) will Resurrect Abdul Muttalib on the Day of Qiyamah, and upon him \( ^{a_s} \) would be a marking of the Prophets \( ^{a_s} \) and glory of the kings’.


It is reported that a man from the Shia men, and he is Aban Bin Abu Mahmud, wrote to Ali \( ^{a_s w_s} \) Bin Musa Al-Reza \( ^{a_s w_s} \), ‘May I be sacrificed for you \( ^{a_s w_s} \)! I have doubted regarding the Islam of Abu Talib \( ^{a_s w_s} \).


He \( ^{a_s w_s} \) wrote to him: ‘And whoever contends the Rasool after the Guidance has clarified to him, and he follows other than the way of the Momineen, [4:115] – the Verse. And after it, if you do not acknowledge the Eman of Abu Talib \( ^{a_s w_s} \), your destination would be to the Fire’.


And it has been reported from Muhammad \( ^{a_s w_s} \) Bin Ali Al-Baqir \( ^{a_s w_s} \), he \( ^{a_s w_s} \) had been asked about what the people are saying that Abu Talib \( ^{a_s w_s} \) is in the shallowness of the Fire. He \( ^{a_s w_s} \) said: ‘If the Eman of Abu Talib \( ^{a_s w_s} \) were to be placed in a hand of a scale and the Eman of these people in the other hand, his \( ^{a_s} \) Eman would outweigh’.


Then he \( ^{a_s w_s} \) said: ‘Don’t you know that Amir Al-Momineen Alia \( ^{a_s w_s} \) used to instruct that Hajj be performed on behalf of Abdullah \( ^{a_s} \), and Aamina \( ^{a_s w_s} \), and Abu Talib \( ^{a_s w_s} \) during his \( ^{a_s w_s} \) lifetime, then bequeathed in his \( ^{a_s} \) will with the Hajj to be performed on their \( ^{a_s} \) behalf?’


And it has been reported that Abu Bakr came with Abu Quhafa (his father) to the Prophet \( ^{a_s w_w} \) in the year of the conquest (of Makkah), leading him, and he was an aged old man, blind. Rasool-Allah \( ^{a_s w_w} \) said: ‘Why don’t you leave the old man until we go to him?’


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230 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen \( ^{a_s w_s} \), Ch 3 H 86 o
231 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen \( ^{a_s w_s} \), Ch 3 H 86 p
232 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen \( ^{a_s w_s} \), Ch 3 H 86 q
He said, ‘O Rasool-Allah sww! I wanted Allah azwj to Recompense him. But, by the One azwj Who Sent you sww with the truth, I was more intensely happier with the Islam of your sww uncle asw Abu Talib asws than I am with the Islam of my father, seeking by that the delight of your sww eyes’. He sww said: ‘You speak the truth’. 233

وَ رُوِيَ أَنَّ عَلِيَّ بْنَ الُْْسَينِْ ع سُئِلَ عَنْ هَذَا ف َقَالَ وَا عَجَبَا إِنَّ اللَّهَ ت َعَالَىَ ن َهَى رَسُولَهُ أَنْ يُقِرَّ مُ

And it is reported that Ali asws Bin Al-Husayn asws was asked about this (Eman of Abu Talib asws). He asws said: ‘Oh how strange! Surely Allah azwj the Exalted had Prohibited His azwj Rasool sww to accept a Muslim woman to be upon the marriage of a Kafir, and (Syeda) Fatima asws Bint Asad as was from the foremost ones to Al-Islam and did not cease to be under (being married to) Abu Talib asws until he as passed away’. 234

And it is reported from a group of Zaydiites that Abu Talib as, the narrators of Ahadeeth are attributing a Hadeeth from him as ending to Abu Rafie a slave of Rasool-Allah swww has said, ‘I heard Abu Talib asws saying at Makkah: ‘Muhammad sww, son sww of my as brother narrated to me as that his sww Lord azwj had Sent him sww with maintaining the kinship, and that he swww should worship Him awj alone, not worship someone else with Him awj, and in my as view Muhammad sww is the truthful, the trustworthy’. 235

وَ قال قَوْمٌ إنَّ قَوْلَ النَّبِِِّ ص أَنَا وَ كَافِلُ الْيَتِيمِ كَهَات َينِْ فِِ الَْْنَّةِ.

And a group said, ‘The words of the Prophet swww: ‘I sww and the guarantor of the orphan would be like these two (fingers) in the Paradise’, he swww rather meant Abu Talib asws by it’. 236

And it is famous and widespread, and it is his swww words to Aqeel: ‘I swww love you with two loves – love for you and love for the love of Abu Talib asws for you, for he as used to love you’. 237

وُقِيَ انْفُضَاعُ الْحَدِيثِ وَ هُوَ وَلَّدَةُ صَّلُّوَرَحِمَتَانِ بَيْنِي وَ بَيْنِي آبَا طَالِبٍ فَإِنَّهُ كَانَ يُّبِهكَ.

And the sermon of the marriage is famous. Abu Talib asws had addressed during the marriage of Muhammad swww and (Syeda) Khadeeja asws, and these are his as words: ‘The Praise is for Allah azwj Who Made us to be from the offspring of Ibrahim as, and plantation of Ismail as, and

233 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 86 r
234 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 86 s
235 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 86 t
Made a Sanctimonious city to be for us, and a House of Pilgrimage (Kabah), (and it is reported, veiled), and Made us the rulers upon the people.

Then Muhammad Bin Abdullah is (son\textsuperscript{saww} of) my\textsuperscript{as} brother\textsuperscript{as}, one who no youth from Quraysh can be weighed with him\textsuperscript{saww} except he\textsuperscript{saww} would outweigh upon him in righteousness, and merit, and wisdom, and intellect, and view, and favours, and even though he\textsuperscript{saww} has been of little wealth, for rather the wealth is a fleeting shadow and a returning shame, and for him\textsuperscript{saww} regarding (Syeda) Khadeeja\textsuperscript{asws} Bint Khuwaylid is a desired, and for her\textsuperscript{as} regarding him\textsuperscript{saww} similar to that, and whatever you like from the dower, so it is upon me\textsuperscript{as}, and by Allah\textsuperscript{azwj}, for him\textsuperscript{saww} afterwards would be prevalent news and a majestic occupation’’. 238

And it has been reported from Abu Abdullah Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} that Rasool-Allah\textsuperscript{saww} said: ‘The companions of the cave kept the Eman a secret and manifested the Shirk, so Allah\textsuperscript{azwj} Gave them their Reward twice, and that Abu Talib\textsuperscript{asws} kept the Eman a secret and manifested the Shirt, so Allah\textsuperscript{azwj} will Give him\textsuperscript{as} his\textsuperscript{as} Reward twice’’. 239

And in the correct famous Hadeeth – Jibraeel\textsuperscript{as} said to him\textsuperscript{saww} on the night Abu Talib\textsuperscript{asws} passed away: ‘Exit from it (Makkah) for your\textsuperscript{saww} helper has passed away’’. 240

And as for the Hadeeth regarding (Abu Talib\textsuperscript{asws} being in) the shallowness of the Fire, the people, all of them are reporting from one man, and he is Al-Mugheira Bin Shuba, and his hatred for the Clan of Hashim\textsuperscript{as}, and in particular for Ali\textsuperscript{asws} is well known, and his story and his mischief is not hidden. 241

238 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 3 H 86 w
239 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 3 H 86 x
240 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 3 H 86 y
241 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 3 H 86 z

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They said, 'And it has been reported by a lot of chain, some of these from Al-Abbas son of Abdul Muttalib asws, and some of these from Abu Bakr Bin Quhafa that Abu Talib asws did not pass away until he saww had said: 'There is no god except Allah azwj, Muhammad saww is Rasool-Allah saww'.

And the well-known Hadeeth – Abu Talib asws said during his death the phrase (Kalima) lightly, so his brother Al-Abbas listened to him, then raised his head to Rasool-Allah saww. He said, 'O son saww of my brother! By Allah azwj, your uncle as has said it, but it was too weak from his voice reaching you saww.'

They said, 'And it has come in the report that when Abu Talib asws passed away, Ali asws came to Rasool-Allah saww and announced his expiry. He saww was pained grievously and severe grief, then said: 'Take charge of his washing, so when he is raised upon his bier, let me saww know'.

He asws did so. Rasool-Allah saww presented, and he as was being carried upon heads of the men. He saww said to him as: 'You as maintained kinship, O uncle as, and may you as be Recompensed goodly. You saww had nourished me saww and taken my saww responsibility when (I saww was) young, and helped and supported when (I saww was older)'.

Then he saww followed him as to his grave and stood at it. He saww said: 'Or, by Allah azwj, I saww shall seek Forgiveness for you as and I saww shall intercede regarding you as with such an intercession, the two communities (of the Jinn and the humans), would be astounded at it'.

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242 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 86 z a
244 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 3 H 86 z c
Along with it is the Hadith which had been reported upon the circulation that Jibraeel as descended unto Rasool-Allah sallallahu alaihi wasallam at the expiry of Abu Talib askws. He as said to him sallallahu alaihi wasallam: ‘O Muhammad sallallahu alaihi wasallam! Your Lord Conveys the Greetings and Says to you sallallahu alaihi wasallam: ‘Exit from Makkah, for your helper has passed away’.

And it evidences upon that his (Abu Talib askws’s) words to Ali askws when he as saw him pray Salat with Rasool-Allah sallallahu alaihi wasallam: ‘What is this, O my son askws?’ He as said: ‘A religion the son askws of my uncle as has called me to’. He as said: ‘Follow it for he will not call to (anything) except good’.

And his (Abu Talib askws’s) words, and he as had passed by Amir Al-Mumineen askws and he was praying Salat on the right of Rasool-Allah sallallahu alaihi wasallam, and with him as was his as son askws Ja’far as. He as said to him as: ‘O my son askws! Connect a wing of the son askws of your uncle askws. So Ja’far as prayed Salat with him askws, and Amir Al-Mumineen askws delayed until he askws and Ja’far as came to be behind Rasool-Allah sallallahu alaihi wasallam.

The report has come that it was the first congregational Salat prayed in Al-Islam. Then Abu Talib askws prosed saying: ‘Surely Ali askws and Ja’far as my two trusted ones’ – the couplets’.

(Surely you cannot guide the one you love [28:56]) (was Revealed) because the Prophet sallallahu alaihi wasallam was struck with an injury in his cheek on the day of (battle of) Hunayn, so he sallallahu alaihi wasallam fell to the ground. Then he sallallahu alaihi wasallam stood up and his front teeth had been broken, and the blood

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248 Bihar Al Anwaar – V 35, The book of History – Amir Al Mominene askws, Ch 3 H 86 z g
was flowing upon his \textsuperscript{saww} face. He \textsuperscript{saww} wiped his \textsuperscript{saww} face, then said: ‘O Allah \textsuperscript{azwj}! Guide my \textsuperscript{saww} people, for they do not know’. So the Verse was Revealed’.

And it has been reported for another cause of its Revelation, and it is that from the ones who had manifested the Eman with the Prophet \textsuperscript{saww}, they had delayed from him \textsuperscript{saww} during his \textsuperscript{saww} emigration, and they stayed at Makkah, and they manifested the Kufr and the returning to what they had been upon.

Their news reached to the Prophet \textsuperscript{saww} and the Muslims, and they differed regarding their being named with the Eman (Momineen). A group from the Muslims said, ‘They are Momineen \textsuperscript{asws}, and rather they have manifested the Kufr out of desperation to it’. And others said, ‘But they are Kafirs, and they were able upon the emigration and the staying upon the Eman’.

They gathered to Rasool-Allah \textsuperscript{saww}, and the nobles of the people wanted from him \textsuperscript{saww} that he \textsuperscript{saww} decides for them with the Eman of the kindred between them. Rasool-Allah \textsuperscript{saww} loved that there should be a Revelation what would be concordant with love of the nobles from his \textsuperscript{saww} for inclining them.

When they asked him \textsuperscript{saww} about their state, he \textsuperscript{saww} said: ‘(Wait) until the Revelation comes to me \textsuperscript{saww} regarding that. So, Allah \textsuperscript{azwj} Revealed: Surely you cannot guide the one you love [28:56], intending, ‘You \textsuperscript{saww} cannot decided, nor can you \textsuperscript{saww} name, nor testify with the Eman for the one you \textsuperscript{saww} love, but Allah \textsuperscript{azwj} will Decide for him, and Name him when he was deserving for it. And this as well was after the expiry of Abu Talib \textsuperscript{asws} by two years’. 

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249 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen \textsuperscript{asws}, Ch 3 H 86 z h

250 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen \textsuperscript{asws}, Ch 3 H 86 z i
‘His (Amir Al-Momineen\textsuperscript{asws}) mother\textsuperscript{as} is (Syeda) Fatima Bint Asad Bin Hashim Bin Abd Manaf. She\textsuperscript{as} and Abu Talib\textsuperscript{asws} gathered among (Clan of) Hashim\textsuperscript{as}. Then she\textsuperscript{as} (declared to be) a Muslim and emigrated with the Prophet\textsuperscript{saww}, and she\textsuperscript{as} was from the foremost ones to the Eman, being at the status of the mother from the Prophet\textsuperscript{saww}.

When she\textsuperscript{as} passed away, the Prophet\textsuperscript{saww} enshrouded her\textsuperscript{as} with his\textsuperscript{saww} own shirt and instructed Usama Bin Zayd and Abu Ayoub Al-Ansari, and Umar, and a black stave, and they dug her\textsuperscript{as} grave. When they reached to her\textsuperscript{as} resting place, the Prophet\textsuperscript{saww} dug it with his\textsuperscript{saww} own hands, and brought out its soil.

When Rasool-Allah\textsuperscript{saww} was free (from digging), he\textsuperscript{saww} lied down in it and said: ‘Allah\textsuperscript{azwj} is the One\textsuperscript{azwj} Who Revives and Causes to die, and He\textsuperscript{azwj} is Alive and does not die. O Allah\textsuperscript{azwj}! Forgive my\textsuperscript{saww} mother\textsuperscript{as} Fatima Bint Asad\textsuperscript{as}, and Indoctrinate her\textsuperscript{as}, her\textsuperscript{as} arguments, and Expand her\textsuperscript{as} grave for her\textsuperscript{as} by the right of Your\textsuperscript{saww} Prophet\textsuperscript{saww} Muhammad\textsuperscript{saww} and the Prophets\textsuperscript{as}, those from before me\textsuperscript{saww}, for You\textsuperscript{saww} are most Merciful of the merciful ones!’

It was said, ‘O Rasool-Allah\textsuperscript{saww}! We saw you\textsuperscript{saww} doing something, you\textsuperscript{saww} did not happen to do it for anyone else before her\textsuperscript{as}!’

He\textsuperscript{saww} said: ‘(saww) clothed her\textsuperscript{as} with my\textsuperscript{saww} shirt to be worn from the clothes of the Paradise, and I\textsuperscript{saww} lied down in her\textsuperscript{as} grave for the compression of the grave to be lightened from her\textsuperscript{as}. She\textsuperscript{as} was from the excellent creatures of Allah\textsuperscript{azwj} in her\textsuperscript{as} deeds to me\textsuperscript{saww} after Abu Talib\textsuperscript{asws}r.’

(\textsuperscript{251}Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 3 H 86 z j)
said to him\textsuperscript{as} as: ‘But, and my\textsuperscript{as} mother\textsuperscript{as} (as well), O Ali\textsuperscript{asws}, for she\textsuperscript{as} used to keep her\textsuperscript{as} children hungry and satiated me\textsuperscript{saww}, and her\textsuperscript{as} children were scruffy and she\textsuperscript{as} oiled me\textsuperscript{saww}.

وَ اللَّهِ لَقَدْ كَانَ فِِ دَارِ أَبِِ طَالِب نَْلَةٌ فَكَانَتْ تُسَابِقُ إِلَيْهَا مِنَ الْغَدَاةِ لِتَلْتَقِطَ ثَُُّّ تََْنِيَهُ رَضِيَ اللَّهُ عَ

By Allah\textsuperscript{azwj}! There was a date tree in the house of Abu Talib\textsuperscript{saww}. She\textsuperscript{as} would precede to it from the morning in order to pick, then keep it aside, may Allah\textsuperscript{azwj} be Pleased from her\textsuperscript{as}; and when the sons of my\textsuperscript{saww} uncle would go out, she\textsuperscript{as} would give me\textsuperscript{saww} that’.

ثَُُّ ن َهَضَ ص فَأَخَذَ فِِ جَهَااِهَا وَ كَفَّنَهَا بِقَمِيصِهِ وَ كَانَ فِِ حَالِ تَُّْيِيعِ جَنَااََِِا ي َرْفَعُ قَدَماا وَ ي َتَأَنََّّ فِِ رَفْعِ الِْخَرِ وَ هُوَ حَافِِ الْقَدَمِ ف َلَّمَّا صَلَّى عَلَيْهَا كَبرََّ سَبْعِينَ تَكْبِيرَةا ثَُُّ لََْدَهَا فِِ ق َبرِْهَا بِيَدِهِ الْكَرِيَُةِ ب َعْ

Then he\textsuperscript{saww} got up and took to her\textsuperscript{as} preparation, and enshrouded her\textsuperscript{as} with his\textsuperscript{saww} shirt, and during the state of escorting her\textsuperscript{as} bier, he\textsuperscript{saww} was raising a foot, and be slow in raising the other, and he\textsuperscript{saww} was bare-foot. When he\textsuperscript{saww} prayed Salat, he\textsuperscript{saww} exclaimed seventy Takbeers. Then he\textsuperscript{saww} laid her in her\textsuperscript{as} grave by his\textsuperscript{saww} own honourable hands. Afterwards, he\textsuperscript{saww} slept in her\textsuperscript{as} grave and indoctrinated her\textsuperscript{as} the testimony.

فَلَمَّا أُهِيلَ عَلَيْهَا التَهَابُ وَ أَرَادَ النَّاسُ الاِنْصِرَافَ جَعَلَ رَسُولُ اللَّهِ ص ي َقُولُ لََْا اب ْنُكِ اب ْنُكِ لاَ جَعْفَرٌ وَ لاَ عَقِي لٌ اب ْنُكِ اب ْنُكِ عَلِيه بْنُ أَبِِ طَالِب

When he\textsuperscript{saww} poured the soil upon her\textsuperscript{as}, and the people intended to leave, Rasool-Allah\textsuperscript{saww} went on to say so her\textsuperscript{as}: ‘Your\textsuperscript{as} son\textsuperscript{asws}! Your\textsuperscript{as} son\textsuperscript{asws}! Neither Ja'far\textsuperscript{as} nor Aqeel. Your\textsuperscript{as} son\textsuperscript{asws}! Your\textsuperscript{as} son Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

قَالُوا يَا رَسُولَ اللَّهِ ف َعَلْتَ فِعْلَا مَا رَأَي ْنَا مِثْلَهُ قَطه مَُّْيَكَ حَافَِِ الْقَدَمِ وَ كَبرَّْْ َ سَبْعِينَ تَكْبِيرَةا وَ ن َوْمَكَ فِِ لَْْدِهَا وَ جَعْلَ قَمِيصِكَ كَفَنَهَا وَ ق َوْلَكَ لََْا اب ْنُكِ

They said, ‘O Rasool-Allah\textsuperscript{azwj}! You\textsuperscript{saww} have done a deed we have not seen the like of it, at all! Your\textsuperscript{saww} walking bare-footed, and exclaiming seventy Takbeers, and your\textsuperscript{saww} sleeping in her\textsuperscript{as} grave, and making your\textsuperscript{saww} own shirt to be her\textsuperscript{as} shroud, and your\textsuperscript{saww} words to her\textsuperscript{as}: ‘Your\textsuperscript{as} son\textsuperscript{asws}! Your\textsuperscript{as} son Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

فَقَالَا نَا رَسُولُ اللَّهِ عَلَى الْحَقَّ الْقَوْلَ وَ لَيْسَ لَْا كَبِيرُهَا فَقَالَ سَبْعُونَ تَكْبِيرَةا وَ سَبْعُونَ مَلَائِكَةا وَ لَيْسَ لَْا يُرْضَى عَنْهَا فَقَالَتْ وَا ضَعْفَاهْ فَنِمْتُ فِِ لَْْدِهَا لَِْجْلِ ذَلِكَ حَتََّّ كَفَيْتُهَا ذَلِكَ فَلَمَّا أُهِلَ عَلَيْهَا التَهَابُ وَ أَرَادَ النَّاسُ الاِنْصِرَافَ جَعَلَ رَسُولُ اللَّهِ ص ي َقُولُ لََْا اب ْنُكِ اب ْنُكِ لاَ جَعْفَرٌ وَ لاَ عَقِيلٌ

He\textsuperscript{saww} said: ‘As for the slowness in placing my\textsuperscript{saww} feet and raising it during the state of escorting the funeral bier, it was due to the large crown of the Angels; and as for my\textsuperscript{saww} exclaiming seventy Takbeers, seventy rows of Angels were praying Salat upon her\textsuperscript{as}; and as for my\textsuperscript{saww} sleeping in her\textsuperscript{as} grave, I\textsuperscript{saww} had mentioned during the state of her\textsuperscript{as} life, the compression of the grave. She\textsuperscript{as} had said: ‘Waah! Its compression!’. So, I\textsuperscript{saww} slept in her\textsuperscript{as} grave for that reason, until I\textsuperscript{saww} sufficed her\textsuperscript{as} of that.

وَ أَمَّا تَكْفِينَِ لََْا بِقَمِيصِي فَإِنيِّ ذَكَرْ ُ لََْا فِِ حَيَاَِِا الْقِيَامَةَ وَ حَُّْرَ النَّاسِ عُرَاةا ف َقَالَتْ وَا سَوْأَتَاهْ فَكَفَّنْتُهَا بهَِا لِتَقُومَ ي َوْمَ الْقِيَامَةِ مَسْتُورَةا

And as for my\textsuperscript{saww} enshrouding her\textsuperscript{as} with my\textsuperscript{saww} shirt, I\textsuperscript{saww} had mentioned to her\textsuperscript{as} during her\textsuperscript{as} lifetime the (Day of) Qiyamah and the Resurrection of the people bare. She\textsuperscript{as} had said:
'Waah! Its evil'. So, I saww enshrouded her as with it for it to become a veil during the establishment of the Hour.

And as for my saww words to her: ‘Your asws son Neither Ja’far as nor Aqeel’, so when the two Angels descended unto her as and asked her as about her as Lord aswj, she as said: ‘Allah aswj is my as Lord aswj. And they said, ‘Who is your Prophet saww?’ She as said, ‘Muhammad saww is my as Prophet saww’. They said, ‘Who is your as guardian and your as Imam as?’ She as was embarrassed to say: ‘My as son asws. So, I saww said to her as my saww words: ‘Your as son Ali asws Bin Abu Talib asws. So, Allah awj Delighted her as eyes with that’.

Aفضل قال ابن أبي الحديث أمّة فاطمة بنت أسد بن هاشم بن عبد مناف بن قصي أول هاشّية ولد لها كان علي أصغر بنيها و جعفر أسن منه UNESCO

I (Majlisi) am saying, ‘Ibn Abi Al hadeed said,

‘His (Ali asws) mother as is Fatima Bint Asad as Bin Hashim as Bin Abd Manaf as Bin Qusay as. She as is the first Hashimite to be born to two Hashimites (parents). Ali asws was the youngest of her as sons, and Ja’far as was older than him asws by ten years, and Aqeel was older than Ja’far as by ten years, and Talib asws was older than Aqeel by ten years, and Fatima Bint Asad as is the mother of them all.

And mother of (Syeda) Fatima asws Bint Asad as is Fatima Bint Harm Bin Rawaha Bin Hajar Bin Abd Bin Muees Bin Wahab Bin Sa’alba Bin Wasila Bin Amro Bin Shahab Bin Mahrab Bin Fihr, and her as mother is Aatikah Bint Abu Humhama, and his name is Abdul Bin Aamir Bin Amro Bin Wadie Bin AL-Haris Bin Fihr.

أسلمت بعد عشرة من المسلمين فكانت الحادي عشر و كان رسول الله ﷺ بيكم و يعظمها و يدعوها أمي و أوصت إليه حين حضر أجلها فقبل وصيتها و صلى عليها و نزل في خدها و اضطجع معها فيه بعد أن ألبسها فقدها و خصصها

She asws announced her asws Islam after ten from the Muslims, so she as was the seventh, and Rasool-Allah saww used to honour her as and revere her as, and he saww called her ‘mother’, and she as bequeathed to him saww when the expiry presented to her as. He saww accepted her as bequest and prayed Salat upon her as, and descended in her as grave, and lied down with her as in it after having clothed her as in his saww own shirt.

و فاطمة أول امرأة بايعت رسول الله ﷺ من النساء و كان أبا طالب بن عبد المطلب فاطمة بن عمرو بن عائذ بن عمران بن مذوم و هي أم عبد الله

و فاطمة بنت أسد فاطمة بنت هرم بن رواحة بن هajar بن عبد بن معيص بن وهب بن ثعلبة بن وائلة بن عمرو بن فهر و

و أم فاطمة بنت أسد فاطمة بنت هرم بن رواحة بن حجر بن عبد بن معص بن وهب بن ثعلبة بن وائلة بن عمرو بن عائذ بن عمران بن مذوم و هي أم عبد الله

و أم فاطمة بنت أسد فاطمة بنت هرم بن رواحة بن حجر بن عبد بن معص بن وهب بن ثعلبة بن وائلة بن عمرو بن عائذ بن عمران بن مذوم و هي أم عبد الله
And (Syeda) Fatima<sup>asws</sup> was the first woman to pledge allegiance to Rasool-Allah<sup>saww</sup>, from the women. And mother of Abu Talib<sup>asws</sup> Bin Abdul Muttalib<sup>asws</sup> is Fatima Bint Amro Bin Aaiz Bin Imran Bin Makhzum, and she is mother of Abdullah<sup>as</sup>, father<sup>as</sup> of our master<sup>saww</sup> Rasool-Allah<sup>saww</sup>, and mother of Al-Zubeyr son of Abdul Muttalib<sup>asws</sup>, and the rest of the children of Abdul Muttalib<sup>asws</sup> afterwards were from various mothers<sup>253</sup>.

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<sup>253</sup> Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 3 H 86 z l
CHAPTERS OF VERSES REVEALED REGARDING HIS ASWS GLORY, EVIDENCING UPON HIS ASWS MERIT AND HIS ASWS IMAMATE

CHAPTER 4 – REGARDING THE REVELATION OF THE VERSE: ‘But rather, Allah is your Guardian, [5:55], IS REGARDING HIS ASWS GLORY

The book) ‘Al Amaali’ of Al Sadouq – Ali Bin Hatim, from Ahmad Al Hamdani, from Ja’far Bin Abdullah Al Muhammadi, from Kaseer Bin Ayyash, from Abu Al Jaroud,

‘From Abu Ja’far ASWS regarding Words of Allah ASWJ Mighty and Majestic: But rather, Allah is your Guardian, and His Rasool and those who are believing, [5:55] – the Verse. He ASWS said: ‘A group of Jews became Muslims, from them was Abdullah Bin Salam, and Asad, and Sa’alba, and Ibn Yameen, and Ibn Sowriya.

They came to the Prophet SAWW and said, ‘O Prophet SAWW of Allah ASWJ Musa AS bequeathed to Yoshua Bin Noon AS, so who is your SAWW successor ASWS, O Rasool-Allah SAWW? And who will be our guardian after you SAWW?’ So this Verse was Revealed: But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].

Then Rasool-Allah SAWW said: ‘Arise!’ They stood up and came to the Masjid and there was a beggar outside. He SAWW said: ‘Has anyone given you anything?’ He said, ‘Yes, this ring’. He SAWW said: ‘Who gave it to you?’ He said, ‘That man gave it to me SAWW, the one who is praying Salat’. He SAWW said: ‘Upon which state did he give it to you?’ He said, ‘He was performing Ruk’u’.
The Prophet saww exclaimed Takbeer, and the people of the Masjid exclaimed Takbeer. The Prophet saww said: ‘Ali asws Bin Abu Talib asws is your guardian after me saww. They said, ‘We are pleased with Allah azwj as Lord, and with Al-Islam as religion, and with Muhammad saww as Prophet saww, and with Ali asws Bin Abu Talib asws as guardian’. So, it was Revealed: And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56].

It is reported from Umar Bin Al-Khattab having said, ‘By Allah azwj! I have given forty rings in charity while I was performing Ruk’u for there to be Revealed regarding me what had been Revealed regarding Ali asws Bin Abu Talib asws, but it was not Revealed’. 254

(The book) ‘Al-Ihtijaj’ regarding a message of Abu Al-Hassan Al-Askari asws to the people of Al-Ahwaz, regarding the compulsion and the delegation, said: ‘And the most correct is a Hadeeth what its reality is known from the Book, like the Hadeeth from Rasool-Allah saww agreed upon when he saww said: I am leaving behind among you the two caliphs (replacements), the Book of Allah azwj and my saww family, what if you were to adhere with them, you will never stray after me saww, and these two will never separate until they return to me saww at the Fountain’.

And the other words from him saww in this meaning exactly are his saww words: ‘I saww am leaving among you the two weighty things, book of Allah azwj and my saww family asws, People asws of my saww Household, and these two will never separate until they return to me saww at the Fountain, what if you adhere with them, you will never stray’.

When we find the textual evidence of this Hadeeth in the Book of Allah azwj, like His azwj Words: But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].

254 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 4 H 1
Then the reports of the scholars are concordant regarding that being for Amir Al-Momineen\textsuperscript{asws} that he\textsuperscript{asws} gave in charity with his\textsuperscript{asws} ring while he\textsuperscript{asws} was performing Ruk'\u, so Allah\textsuperscript{azwj} Thanked him\textsuperscript{asws} for that and Revealed the Verse regarding him\textsuperscript{asws}.

Then we find that Rasool-Allah\textsuperscript{saww} had expressed it to his\textsuperscript{saww} companions with these words: ‘One whose master I\textsuperscript{saww} was, so Ali\textsuperscript{asws} is his master. O Allah\textsuperscript{azwj}! Befriend the one who befriends him\textsuperscript{asws} and be inimical to the one being inimical to him\textsuperscript{asws}.

And his\textsuperscript{saww} words: ‘Ali\textsuperscript{asws} would pay off my\textsuperscript{saww} debts and fulfil my\textsuperscript{saww} promises made, and he\textsuperscript{asws} is my\textsuperscript{saww} caliph upon you all after me\textsuperscript{saww}.

And his\textsuperscript{saww} words when he\textsuperscript{saww} left him\textsuperscript{asws} behind (in charge) upon Al-Medina, he\textsuperscript{asws} said: ‘O Rasool-Allah!\textsuperscript{saww} Are you\textsuperscript{saww} leaving me\textsuperscript{asws} behind among the women and the children?’ He\textsuperscript{saww} said: ‘Are you\textsuperscript{asws} not please that you\textsuperscript{asws} happen to be from me\textsuperscript{saww} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as} except that there would be no Prophet\textsuperscript{as} after me\textsuperscript{saww}?’

So, we know that the Book testified with the verification of these Ahadeeth, and the reality of these evidences, so it necessitates the community to acknowledge with these when these Ahadeeth are concordant with the Quran and the Quran is concordant with these ‘Ahadeeth’ – the Hadeeth’.

‘One day I entered to see Rasool-Allah\textsuperscript{saww} and he\textsuperscript{saww} was sleeping and there was a snake in the side of the house, but I disliked to kill it and it would awaken the Prophet\textsuperscript{saww}, so I thought it would be Revealed to him\textsuperscript{saww}. So, I lied down between him\textsuperscript{saww} and the snake and said (to myself), ‘If there would be any evil from it, it would happen to me\textsuperscript{saww} instead of him\textsuperscript{saww}.

\textsuperscript{255} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 4 H 2
I remained for a while, and the Prophet saws woke up and he saws was reciting: ‘But rather, Allah is your Guardian, and His Rasool and those who are believing, [5:55], until he saws came to the end of the Verse. Then he saws said: ‘The Praise is for Allah azwj Who Completed His asws Favours for Ali asws and congratulations be to him asws for the Grace of Allah aswj which He aswj has Given him asws’.

Then he saws said: ‘What is the matter you are over here?’ So, I informed him with the news of the snake. He saws said to me: ‘kill it’. I did so. Then he saws said: ‘O Abu Rafie, How would you be, and a group would be fighting against Ali asws and he asws would be upon the truth, and they would be upon the falsehood. Fighting against them would be a right for Allah azwj, Mighty is His aswj Name. So, the one who is not able, then (disavow from them) with his heart, and there is nothing else behind it’.

I said, ‘O Rasool-Allah saws! Supplicate to Allah azwj for me that I come across them, and He aswj Should Strengthen me upon fighting them’. So, the Prophet saws supplicated and said: ‘For every Prophet saws there is a trusted one, and my saws trusted one is Abu Rafie – the Hadith’.

I (Majlisi) am saying, ‘It is reported by Ibn Batreek in (the book) ‘Al-Mustadrak’, from Al-Hafiz Abu Nueym, by his chain to Awn – similar to it, up to his saws words: ‘And there isn’t anything else behind it’.

I (Majlisi) am saying: ‘And it is reported by Al-Suyuti in (the book) ‘Al-Durr Al-Mansour’, from Ibn Mardawayh and Al-Tabrani and Abu Nueym, by their chains from Abu Rafie, up to his saws words: ‘And congratulations be to Ali asws for the Grace of Allah aswj which He aswj Gave him asws’.

257 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 4 H 4 a
258 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 4 H 4 b
Then he said, ‘And Al-Khateeb extracted it in the concordant and the different, from Ibn Abbas who said, ‘Ali asws gave charity with his asws ring while he asws was performing Ruku’. The Prophet saww said to the beggar: ‘Who gave you this ring?’ He said, ‘That Ruk’u performer!’ So, Allahazwj Revealed regarding him saww: ‘But rather, Allah is your Guardian, and His Rasool [5:55]’.

And Abdul Razzaq extracted it, and Abd Bin Humeyd, and Ibn Jareer, and Abu Al-Sheykh, and Ibn Mardawayh, from Ibn Abbas regarding His aswj Words: ‘But rather, Allah is your Guardian, and His Rasool [5:55]’ – The Verse. He said, ‘It was Revealed regarding Ali Abu Talib asws, 260.

And Al Tabari has extracted in (the book) ‘Al Awsat’ by an attribution wherein are unknowns, and Ibn Mardawayh, from Ammar Bin Yasser who said,

‘A beggar paused to Ali asws while he asws was performing Ruk’u during an optional Salat, so he asws removed his asws ring and gave it to the beggar. He asws came to Rasool-Allah saww and let him saww know that. This Verse was Revealed unto the Prophet saww, so he saww read it out to his saww companions. Then he saww said: ‘One whose master I saww was, so Ali asws is his master. O Allahazwj! Befriend the one who befriends him asws, and be Inimical to the one being inimical to him asws’. 261.

And Abu Al-Sheykh has extracted, and Ibn Mardawayh, and Ibn Asakir, from Ali asws Bin Abu Talib asws having said: ‘This Verse was Revealed unto Rasool-Allah aswj in his saww house, so he saww came out and entered the Masjid, and the people had come to pray Salat, between performing Ruk’u and Sajdah, and standing praying, and there was a beggar. He saww said: ‘O beggar! Did anyone give you anything?’ He said, ‘No, except that Ruk’u performer’ – indicating to Ali asws Bin Abu Talib asws – ‘he asws gave me his asws ring’. 262.

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259 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 4 H 4 c
262 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 4 H 4 f
And it is extracted by Ibn Abu Hatim, and Abu Al-Sheykh, and Ibn Asakir, from Salama bin Kuheyl who said, ‘Allāh ﷺ gave in charity with his ring while he was performing Rukʿū, so the Verse was Revealed’.263

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Tafseer Qummi - ‘But rather, Allah is your Guardian, and His Rasool [5:55] – the Verse. It is narrated to me by my father, from Sa'fwan, from Aban Bin Usman, from Al-Sumali,

‘From Abu Ja'far asws having said: ‘While Rasool-Allah saww was seated and in his presence was a group of Jews, among them was Abdullah Bin Salam, when this Verse was Revealed. So, Rasool-Allah saww went out to the Masjid, and a beggar faced him saww. He saww said: ‘Has anyone given you anything? He said, ‘Yes, that one praying Salat’. So, Rasool-Allah saww came, and there it was Amir Al-Momineen asws, 264.

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‘Regarding Words of Allahazwj Mighty and Majestic: But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].

He said, ‘Abdullah Bin Salam and a group with him passed by Rasool-Allah saww. They said, ‘O Rasool-Allah saww! Our houses are in the outskirts and we cannot find any narrator besides in the Masjid. When our people saw us to have ratified Allahazwj and His Rasoolaww, and having left out religion, they manifested the enmity and the hatred towards us, and they have vowed that they will not mingle us (with them) nor speak to us. So, that is grievous upon us’.

While they were complaining to the Prophet saww when this Verse was Revealed: But rather, Allah is your Guardian, and His Rasool and those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].

263 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 4 H 4 g
When he \textit{saww} read it out to them, they said, ‘We are pleased with whatever Allah \textit{azwj} and His \textit{azwj} Rasool \textit{saww} are pleased with, and we are pleased with Allah \textit{azwj} and His \textit{azwj} Rasool \textit{saww} and with the Momineen’. And Bilal proclaimed the Azaan for Al-Asr Salat, and the Prophet \textit{saww} went out and entered (the Masjid), and the people were praying Salat what is between performing Ruk’u and Sajdah and standing, and there was a poor man begging.

The Prophet \textit{saww} said: ‘Did anyone give you anything?’ He said, ‘Yes’. He \textit{saww} said: ‘What is that?’ He said, ‘A silver ring’. He \textit{saww} said: ‘Who gave it to you?’ He said, ‘That man, standing (praying Salat)’. The Prophet \textit{saww} said: ‘Upon which state did he \textit{asws} give it?’ He said, ‘He \textit{asws} gave it while he \textit{asws} was performing Ruk’u’. We looked, and there it was Amir Al Momineen Al\textit{asws} Bin Abu Talib \textit{asws},

This Verse was Revealed unto the Prophet \textit{saww}: \textit{But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55] – up to the end of the Verse. Rasool-Allah \textit{saww} read it out to us, then said: ‘One whose master I \textit{saww} was, so Ali \textit{asws} is his master. O Allah \textit{azwj}! Befriend the one who befriends him \textit{asws} and be Inimical to the one being inimical to him \textit{asws}.}

‘I said to Abu Abdullah asws, ‘I shall present my religion unto you asws which I make it to be a religion of Allah aswj with it’. He asws said: ‘Give!’ I said, ‘I testify that there is no god except Allah aswj. I testify that Muhammad saww is Rasool-Allah saww, and I acknowledge with whatever he saww had come with from the Presence of Allah aswj’.

He said, ‘The I described to him asws the Imams asws until I ended up to Abu Ja’far asws. I said, ‘And I am saying regarding you asws what I say regarding them asws’. He asws said: ‘I asws forbid you from going with my asws name among the people’.

Aban said, ‘Ibn abu Yafour said, ‘I said to him asws with the first speech, ‘And I claim that they asws are those Allah azwj said in the Quran: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59].

Abu Abdullah asws said: ‘And the other Verse, so recite it’. I said, ‘May I be sacrificed for you asws! Which Verse?’ He asws said: ‘But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]’.

‘From Abu Ja’far asws having said: ‘While Rasool-Allah saww was seated in his saww house and in his saww presence were a number of Jews’, or he asws said: ‘Five from the Jews, among them being Abdullah Bin Salam, this Verse was Revealed: But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].

Rasool-Allah saww left them in his saww house and went out to the Masjid, and there was a beggar. Rasool-Allah saww said: ‘Did anyone give anything in charity to you?’ He said, ‘Yes, he asws is that one praying Salat’. And there, it was Ali asws.

Tafseer Al Ayyashi – From Al Mufazzal Bin Salih, from one of his companions,

‘From one of the two (5th or 6th Imam asws) having said: ‘When this Verse was Revealed: But rather, Allah is your Guardian, and His Rasool and those who are believing, [5:55], that was grievous upon the Prophet saww and he asww feared Quraysh might belie him saww. So, Allah azwj Revealed: O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67] – the Verse. So, he saww stood with that on the day of Ghadeer Khumm’.

Tafseer Al Ayyashi, from Al Fuzeyl,

‘From Abu Ja’far asws regarding His azwj Words: : But rather, Allah is your Guardian, and His Rasool and those who are believing, [5:55], he asws said: ‘They asws are the Imams asws, 270.

Tafseer Al Ayyashi, from Abu Jameela, from one of his companions,

‘From one of the two (5th or 6th Imam asws) having said: ‘Rasool-Allah saww said: ‘Allah azwj Revealed to me asws that I saww should love four – Ali asws, and Abu Zarr ra, and Salman ra, and Al-Miqdad Izaz.

I said, ‘Indeed! So what happened from most of the people, was there no one who recognised this matter (Wilayah)?’ He asws said: ‘Yes, three’.

I said, ‘These Verses which were Revealed: But rather, Allah is your Guardian, and His Rasool and those who are believing, [5:55], and His azwj 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 it was Revealed?’ He \textit{asws} said: ‘From then He \textit{azwj} Gave them (the Verses), they were not asking’.\textsuperscript{271}


\textit{(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –}

\textit{‘Words of the Exalted: But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55], ‘The community is united that this Verse was Revealed regarding Ali \textit{asws} due to him \textit{asws} having given in charity with his \textit{asws} ring while he \textit{asws} was performing Ruk’u. There is no differing between the interpreters (of the Quran) regarding that’}.\textsuperscript{272}


\begin{quote}
\textit{And Abdullah Bin Salam came and there was a number of his people with him, and they complained of the remoteness of their dwellings from the Masjid, and they said, ‘When our}
\end{quote}
people saw that we have become Muslims, they rejected us, and they are neither talking to us nor sitting with us, nor marrying with us’.

So, this Verse was Revealed. The Prophet sallallaahu alaihi wa sallam went out to the Masjid and saw a beggar. He sallallahu alaihi wa sallam said: ‘Has anyone given you anything?’ He said, ‘Yes, a silver ring’. (And in another report, ‘a golden ring’). He sallallahu alaihi wa sallam said: ‘Who gave it to you?’ He said, ‘This one performing Ruk’u gave it to me’.

Kitab Abu Bakr Al-Shirazi – When the beggar begged placing (his hand) upon his asws back, he asws gestured to him to remove it (ring). So, the beggar extended his asws hand and removed the ring from his asws hand, and supplicated for him asws. Allah azwj the Exalted Boasted to His angels with Amir Al-Momineen asws.

And He azwj Said: ‘My angels! Are you not seeing My servant, his asws body is in My worship and his asws heart is suspended with Me azwj, and he asws is giving in charity with his asws wealth seeking My azwj Pleasure. azwj Keep you all as witnesses, azwj am Pleased from him asws, and from his asws replacements!’ – meaning his asws offspring, and Jibraeel as having descended with the Verse’.

(The book) ‘Al-Kafi’ – Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather asws having said: ‘When it was Revealed: But rather, Allah is your Guardian, and His Rasool [5:55], an number from the companions of Rasool-Allah sallallahu alaihi wa sallam gathered in the Masjid of Al-Medina and they said to each other, ‘What are you saying regarding this Verse?’

One of them said, ‘If we were to disbelieve with this Verse, we would be disbelieving with the rest of them, and if we believe, then this is a humiliation when Ali asws Bin Abu Talib asws overcomes upon us’. They said, ‘We have known that Muhammad saww is truthful regarding

274 Bihar Al-Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 4 H 13 c
what he saw is saying, but we shall befriend him and not obey Ali in what he is instructing us’.

It was Revealed: *They are recognising the Favour of Allah, then they are denying it, – meaning the Wilayah of Ali, and most of them are Kafirs [16:83] –* with the Wilayah of Ali.

It was Revealed: *They are recognising the Favour of Allah, then they are denying it, – meaning the Wilayah of Ali, and most of them are Kafirs [16:83] –* with the Wilayah of Ali.

Ali son of Ja’far, from Abu Al-Hassan (Musa) regarding Words of the Exalted: *And when We Said to the Angels: Perform Sajdah to Adam! So they (all) performed Sajdah except Iblees. He refused [2:34] –* Allah Revealed to him: ‘O Muhammad! I Command, but I am not obeyed, so you should not be dismayed when you order and are not obeyed regarding your successor’.

Khuzeyma Bin Sabit (prosed), ‘May I be sacrificed for Ali, Imam of the devout, lantern of the righteous, shelter of the pious, successor of the Rasool-Allah, and husband of the chaste, Imam of the righteous, the bright sun, giving charity of his ring while in Ruk’u, so excellent was the action of an Imam of the devout, so Allah, Lord of the servants Graced, and Revealed regarding his glory, Didn’t there come [76:1] (Surah Al-Dahr)’.

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275 Bihar Al-Anwaar – V 35, The book of History – Amir Al Momineen, Ch 4 H 13 d
277 Bihar Al-Anwaar – V 35, The book of History – Amir Al Momineen, Ch 4 H 13 f
Then he said, 'And Hassan Bin Sabit prosed, and it is in the register of Al-Himeyri, ‘Ali\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws} is a brother of guidance, and the most superior one with slippers, and one who was slippered, and the first one to give the Zakat with his\textsuperscript{asws} hand, and the first one to pray Salat, and the one to Fast voluntarily. When a beggar came to him, he\textsuperscript{asws} extended his\textsuperscript{asws} hand towards him, and was not stingy, and did not become disloyal. He\textsuperscript{asws} slid a ring to him while he\textsuperscript{asws} was in Ruk'u, and did not cease to be confidently calling to the good, so Jibraeel\textsuperscript{as} gave glad tidings to the Prophet\textsuperscript{saww} Muhammad\textsuperscript{saww} with that, and the Revelation came regarding that, clarifying”.

(278) Bihar Al-Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 4 H 13 g
He (the narrator) said, ‘But no one answered him, and in a corner of the Masjid was Ali asws Bin Abu Talib asws praying optional Cycles of Salat. There was constancy for him, so he asws gestured to the Bedouin by his asws hand. He went near him, he raised the ring from his asws hand while he asws was in his asws Salat. The Bedouin took it and left, and he was saying after the Salawaat upon the Rasool saww, ‘You asws as a master one can request him asws from Allah azwj in the world to establish the religion. Five are in sleep, all of them, and are in devoutness of a lifetime’.

Then the Prophet saww, Jibraeel as came to him and called out: ‘The greetings be unto you, O Rasool-Allah saww! Your Lord saww Conveys the greetings and says to you: ‘Recite: But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55], And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56].

So, at that, the Prophet saww stood up upon his feet and said: ‘Community of Muslims! Which one done a good deed until Allah made him guardian of every one who believes?’ They said, ‘O Rasool-Allah saww! There is no one among us who had done good besides the son of your uncle Ali asws Bin Abu Talib asws, for he gave in charity to a Bedouin with his ring while he was praying Salat’.

The Prophet saww said: ‘The room (in the Paradise) is obligated for the son of my uncle Ali asws Bin Abu Talib asws. He recited the Verse to them.

He (the narrator) said, ‘The people gave in charity to that Bedouin, so he turned around and he was saying, ‘I am a friend to five, the Surah was Revealed regarding them, people of Taha (chapter 20), and ‘Hal Ata’ (chapter 76), so they are reciting, recognising the good, and ‘Al Tawaseen’ (chapters 26, 27 & 28) after it, and ‘Al Hawameem’ (chapters 40, 41, 42,
43, 44, 45 & 46 ) and (Surah) Al Zumar (chapter 39 ). I am a friend to them asws and enemy to the one who disbelieves”.279

15 - In that case, the opponent of the Prophet, who heard the words: ‘I am a friend to them asws and enemy to the one who disbelieves’.

(The book) ‘Al Manaqib’ of Ibn Sheh Ashub (and) ‘Kashaf Al Ghumma’ (and) Al Sa'alby in his Tafseer, raising it by his chain, said,

‘While Abdullah Bin Abbas was seated upon the edge of Zamzam saying, ‘Rasool-Allah saww said (such and such)’, when a man came being veiled with his turban. So, Ibn Abbas was not saying, ‘Rasool-Allah saww said’, except the man said, ‘Rasool-Allah saww said’. So, Ibn Abbas said, ‘I ask you by Allah azwj, who are you?’ He uncovered the turban from his face and said, ‘O you people! One who recognises me asws, so he has recognised me asws. I am Jundab Bin Junada Al Badry (participant of battle of Badr), Abu Zarr Al Ghifari asra! I heard Rasool-Allah saww (saying) these two (Ahadeeth), or else I asra should be deaf, and I saww saw him saww with these two, or else I asra should become blind!’ A beggar begged in the Masjid, but no one gave him anything. The beggar raised his hands towards the sky and said, ‘O Allah azwj! I testify that I begged in the Masjid of Rasool-Allah saww but no one gave me anything!’

And Ali asws was in the Salat, performing Ruk’u, so he asws gestured towards him with his asws pinkie, and that was seen by the Prophet saww, and he asws was praying Salat. When the Prophet saww was free from his saww Salat, he saww raised his saww head towards the sky and said: ‘O Allah azwj! My saww brother as Musa as asked You awj.


So, You\textsuperscript{azwj} Revealed a speaking Quran unto him\textsuperscript{saww}, "\textit{We will Strengthen your arm with your brother, and We will Give you both an Authorisation, so that they would not get to you.}

\textbf{With Our Signs, [28:35].} O Allah\textsuperscript{azwj}! And saww am Muhammad\textsuperscript{saww}, Your\textsuperscript{azwj} Prophet\textsuperscript{saww} and Your\textsuperscript{azwj} elite. O Allah\textsuperscript{azwj}! Expand my\textsuperscript{saww} chest for me\textsuperscript{saww}, and Ease my\textsuperscript{saww} matter for me\textsuperscript{saww}, and Make a vizier to be for me\textsuperscript{saww} from my\textsuperscript{saww} family, Ali\textsuperscript{asws}, for my back to be strengthened by him\textsuperscript{asws}.

Abu Zarr\textsuperscript{ra} said, ‘Rasool-Allah\textsuperscript{saww} had not completed his\textsuperscript{saww} speech until Jibraeel\textsuperscript{azwj} descended from the Presence of Allah\textsuperscript{azwj} Mighty and Majestic and said: ‘O Muhammad\textsuperscript{saww}! Read!’ Allah\textsuperscript{azwj} had Revealed unto him\textsuperscript{saww}: \textit{But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]’\textsuperscript{280}

And Al-Kalbi said, ‘It was Revealed regarding Abdullah Bin Salam and his companions when they became Muslims, so the Jews cut them off, and this Verse was Revealed’. And in the report of Ata’a, ‘Abdullah Bin Salam said, ‘I saw Ali\textsuperscript{asws} giving in charity with his\textsuperscript{asws} ring while he\textsuperscript{asws} was performing Ruku’u, so we befriended him\textsuperscript{asws}’\textsuperscript{281}.

\begin{align*}
\text{Abu Bakr Al Razi, in the book ‘Ahkam Al Quran’, upon what Al Gharby has narrated from him, and Al Ramani,}\nonumber\\
\text{And Al Tabari –}
\end{align*}

\begin{quote}
‘It was Revealed regarding Ali\textsuperscript{asws} when he\textsuperscript{asws} gave in charity with his\textsuperscript{asws} ring while he\textsuperscript{asws} was performing Ruku’u, and it is the word of Mujahid, and Al-Sady, and it is reported from Abu Ja’far\textsuperscript{asws} and Abu Abdullah\textsuperscript{asws}, and the entirety of the scholar of the People\textsuperscript{asws} of the Household.

و قال الكلبِ نزل فِ عبد الله بن سلَم و أصحابه لما أسلموا فقطعت اليهود فنزلت الِية و فِ رواية عطاء قال عبد الله بن سلَم أنا رأي تصدق بخاتَه و هو راكع و هو قول

مباح و اليس إلى و هو رأي و هو قول

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‘It was Revealed regarding Ali\textsuperscript{asws} when he\textsuperscript{asws} gave in charity with his\textsuperscript{asws} ring while he\textsuperscript{asws} was performing Ruku’u, and it is the word of Mujahid, and Al-Sady, and it is reported from Abu Ja’far\textsuperscript{asws} and Abu Abdullah\textsuperscript{asws}, and the entirety of the scholar of the People\textsuperscript{asws} of the Household.

و قال الكلبِ نزل فِ عبد الله بن سلَم و أصحابه لما أسلموا فقطعت اليهود فنزلت الِية و فِ رواية عطاء قال عبد الله بن سلَم أنا رأي تصدق بخاتَه و هو راکع و هو قول
Abdullah Bin Salam came, and with him were a number of his people, from the ones who had believe in the Prophet saww. He said, ‘O Rasool-Allah saww! Our houses are remote. There isn’t any gathering for us nor any discussion besides in this Masjid, and when our people saw us to have believed in Allah azwj and His azwj Rasool, and we have ratified him saww, they rejected us, and they swore upon themselves that they will neither sit with us, nor marry us, nor speak to us. So that is grievous upon us’.

The Prophet saww said to them: ‘But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].’ Then the Prophet saww went out to the Masjid, and the people were between standing, and performing Ruk'u, and he saww sighted a beggar.

The Prophet saww said to him: ‘Did anyone give you anything?’ He said, ‘Yes, a ring of gold’. The Prophet saww said to him: ‘Who gave it to you?’ He said, ‘That one standing’, and he gestured by his hand towards Amir Al Momineen Ali asws Bin Abu Talib asws. He saww said: ‘Upon which state did he asws give you?’ He said, ‘He asws gave it to me while he asws was in Ruk'u’. The Prophet saww exclaimed Takbeer, then recited: And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56].

Hasaan Bin Sabit prosed saying, ‘Abu Hassan asws, may my soul be sacrificed and my heart’s blood, and all what is slow in the guidance and the quick. Will my praise and my writing go to waste? And there is no praise going to waste in the side of God aswj. You asws are the one asws who gave when you asws performing Ruk'u. May the souls of people be sacrificed for you asws of best Ruk’u performer, so Allan aswj Revealed regarding you asws the best Wilayah, and between it are the rulings of the Law (Sharia)’.

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282 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 4 H 16 a
Tafseer Furat Bin Ibrahim – Ubeyd Bin Kaseer, transmitting from Ibn Abbas – similar to it, up to His\textsuperscript{\text{as}}} Words: \textit{they would be triumphant [5:56]}, and there is an increase after it. The Prophet\textsuperscript{\text{aww}} said: ‘The Praise is for Allah\textsuperscript{\text{azwj} who Made it to be regarding me\textsuperscript{\text{as}} and the People\textsuperscript{\text{as}} of my\textsuperscript{\text{as}} Household’.

He said, ‘And it was in the ring which he\textsuperscript{\text{as}} gave to the beggar (inscription): ‘Glory be to the One\textsuperscript{\text{azwj} who Pried me\textsuperscript{\text{as}} as a servant to Him\textsuperscript{\text{azwj}’.

Tafseer Furat Bin Ibrahim – Ismail Bin Ibrahim, from Ibn Abu Al Khattab, from Al Bazanti, from Sa’alba, from Suleyman Bin Zareyf, from Muhammad Bin Muslim who said,

‘We were seated in the presence of Abu Ja’far\textsuperscript{\text{as}} at Siffeen, and he\textsuperscript{\text{as}} was upon the bed, and he\textsuperscript{\text{as}} had endowed upon us with the Hadeeth, and in us there was joy and delight of the eyes what Allah\textsuperscript{\text{azwj} so Desired. It was as if we were in the Paradise. While we were like that when there was a request for permission to enter, ‘Greetings from Al-Jufy at the door’. Abu Ja’far\textsuperscript{\text{as}} said: ‘Permit for him.

Worry and gloom entered into us and discomfort and dislike that he\textsuperscript{\text{as}} would refrain from us what (happiness) we were in. He entered and greeted unto him\textsuperscript{\text{as}}. Abu Ja’far\textsuperscript{\text{as}} returned the greetings. Then he said, ‘Greetings, O son\textsuperscript{\text{as}} of Rasool-Allah\textsuperscript{\text{saww} Khayyama has narrated to me from you\textsuperscript{\text{as}} about Words of Allah\textsuperscript{\text{azwj} the Exalted: \textit{But rather, Allah is your Guardian, and His Rasool and those who are believing [5:55], that the Verse was Revealed regarding Ali\textsuperscript{\text{as}} Bin Abu Talib\textsuperscript{\text{as}}}. He\textsuperscript{\text{as}} said: ‘Khayyama spoke the truth’.’

‘From Ja’far\textsuperscript{\text{as}}; \textit{But rather, Allah is your Guardian, and His Rasool and those who are believing [5:55], was Revealed regarding Ali\textsuperscript{\text{as}} Bin Abu Talib\textsuperscript{\text{as}}’.

283 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{\text{as}}, Ch 4 H 16 b
284 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{\text{as}}, Ch 4 H 17
285 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{\text{as}}, Ch 4 H 18
I asked Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, and Abdullah Bin Muhammad about Words of Allah\textsuperscript{azwj} the Exalted: \textit{But rather, Allah is your Guardian, and His Rasool and those who are believing [5:55]}, they both said, ‘Regarding Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, 286 \[\text{...}\]

This Verse was Revealed: ‘\textit{But rather, Allah is your Guardian, and His Rasool and those who are believing the Salat and are giving the Zakat while they are performing Ruku [5:55]}’. Rasool-Allah\textsuperscript{saww} said: ‘He\textsuperscript{asws} is your guardian from after me\textsuperscript{saww}, 287 \[\text{...}\]

And Ibn Abbas said, ‘It was Revealed regarding Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} especially, and His\textsuperscript{azwj} Words: \textit{And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56]}’ (is regarding) Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, 288 \[\text{...}\]

\[\text{...}\]
who loves us asws, would love our asws Shias, for the Prophet saww and us asws and our asws Shias are from one clay (essence), and we asws would be in the Paradise. Neither do we asws hate one who loves us asws, nor do we asws love the one who hates us asws. Rejoice, if you so like! But rather, Allah is your Guardian, and His Rasool and those who are believing [5:55] – up to the end of the Verse’.

قَالَ الْمَرْيَمُ صَدَّقَ اللَّهُ مَا ن َزَلَتْ إِلاَّ فِيهِ.

Al-Haris said, ‘Allah azwj Spoke the Truth. It was not Revealed except regarding him asws’. 289

(The book) ‘Al Taraif’, from Kitab ‘Jam’a Bayn Al Sihah Al Sitta, from (the book) ‘Saheeh Al Nasaie’, from Ibn Salam who said,

‘I came to Rasool-Allah saww and I said, ‘Our people are keeping away from us due to what we have ratified regarding Allah azwj and His azwj Rasool saww, and they are swearing that they will not speak to us’.

فَأَن ْزَلَ اللَّهُ ت َعَ الَّذِينَ آمَنُوا إِلَىَ ق َوْلِهِ الْغالِبُونَ.

So, Allah azwj the Exalted Revealed: But rather, Allah is your Guardian, and His Rasool and those who are believing [5:55] – the Verse. Then Bilal proclaimed the Azaan to Salat Al-Zohar. The people stood to pray Salat. So, while they were between standing and performing Sajdah and Ruk’u, a beggar begged. So Ali asws gave him his asws ring while he asws was performing Ruk’u. The beggar informed Rasool-Allah saww, and Rasool-Allah saww recited unto us: But rather, Allah is your Guardian, and His Rasool [5:55] - up to His aswj Words: triumphant [5:56]’. 290

وَ زِوْجَةُ الْشَّامِعِينَ انَّهُ انَّا مِنْ حَسَّ طَيْبٍ مِنْهَا مَعَ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ فَأَعْطَى عَلِيٌّ خَاتَََهُ وَ هُوَ رَاكِعٌ فَأَخْبرََ الْبَََّيْجِ لِلَّهِ الَّذِيَ لَا يُعَسِّي إِلَّا مَنْ عَلَّمَهُ السَّمَٰعَ وَ الْبَصْرَ وَ الْبَصُرِّ فَأَذَّنَ بِلََلٌ لِصَلَّةِ الظههْرِ ف َقَامَ النَّاسُ يُصَلهونَ فَمِنْ ب َينِْ سَاجِد  وَ رَاكِعٍ إِذاا سَأَلَهُ وَ السَّائِلُ رَسُولَ اللَّهِ ص ف َقَرَأَ عَلَيْنَا رَسُولُ اللَّهِ ص - إِنََّّا وَلِيهكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا إِلَىَ ق َوْلِهِ

And it is reported by Al Shafie Ibn Al Magazili, from five ways. From it is from Abdullah Bin Abbas who said,

‘A beggar passed by the Prophet saww, and there was a ring in his hand. He saww said: ‘Who gave you this ring?’ He said, ‘That Ruk’u performer’, and Ali asws was praying Salat. He saww said: ‘The Praise is for Allah aswj Who Made it to be regarding me asws and regarding People asws of my saww Household’. 291

وَ مِنْ رِوَايَا ِ الْمُمِنِّينَ أَرْضِيَ مِنْ حَسَّ طَيْبٍ مِنْهَا مَعَ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ: مُّرَّ سَائِلٌ بِالنَّبِِِّ ص وَ فِِ يَدِهِ خَاتٌََ قَالَ مَنْ أَعْطَاكَ هَذَا الَْْاتَََ قَالَ ذَاكَ الَّذِي يُصَلُّ وَ هُوَ رَاكِعٌ فَأَخْبرََ الْبَََّيْجِ لِلَّهِ الَّذِيَ لَا يُعَسِّي إِلَّا مَنْ عَلَّمَهُ السَّمَٰعَ وَ الْبَصْرَ وَ الْبَصُرِّ فَأَذَّنَ بِلََلٌ لِصَلَّةِ الظههْرِ ف َقَامَ النَّاسُ يُصَلهونَ فَمِنْ ب َينِْ سَاجِد  وَ رَاكِعٍ إِذاا سَأَلَهُ وَ السَّائِلُ رَسُولَ اللَّهِ ص ف َقَرَأَ عَلَيْنَا رَسُولُ اللَّهِ ص - إِنََّّا وَلِيهكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا إِلَىَ ق َوْلِهِ الْغالِبُونَ.

290 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 4 H 22 a
291 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 4 H 22 b
And from the Shafie reports – Al Magazili, in the meaning, raising it to Ali Bin Aabis who said,

‘I and Abu Maryam entered to see Abdullah Bin Ata’a. Abu Maryam said, ‘I was seated with Ja’far asws when Ibn Abdullah Bin Salam passed by. I said, ‘May I be sacrificed for you asws! This is the son of the one with whom is Knowledge of the Book [13:43].’

He asws said: ‘No, but it is your Master Ali asws Bin Abu Talib asws, the one for whom Verses from the Book of Allah azwj were Revealed: one with whom is Knowledge of the Book [13:43]; So the one who was upon a clear Proof from his Lord, and a witness from him recites it, [11:17]; But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].’ 292

و ذكر السّمّوين في تفسيره أنّ هذه الآية نزلت في علي بن أبي طالب.

And Al-Study mentioned in his Tafseer, ‘This Verse was Revealed regarding Ali asws Bin Abu Talib asws, the one for whom Verses from the Book of Allah azwj were Revealed: one with whom is Knowledge of the Book [13:43]; So the one who was upon a clear Proof from his Lord, and a witness from him recites it, [11:17]; But rather, Allah is your Guardian, and His Rasool and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].’ 293

و ذكر السّمّوين في تفسيره أنّ هذه الآية نزلت في علي بن أبي طالب.

And I (Majlisi) am saying, ‘It is reported in (the book) ‘Jamie Al Usool’, from (the book) ‘Saheeh’ of Al Nasaie, from Ibn Salam, similar to the first Hadeeth which the Seyyid reported except that he said,

‘I came in a group from my people came to Rasool-Allah azwj. We said, ‘Our people’ – up to his words, ‘Between performing Sajdah and Ruk’u, there was a beggar (who begged), so Ali asws gave him’ – up to the end of the Hadeeth.’ 294

و وقفت لعلي سائئلاً وهو راكع في صلاة تطوع فنزع خاطه فأعطاه فأعطاه فأعطاه فنلذت هذه الآية... إنا وليلكم الله ورسوله.

And it is reported by Ibn Batreeq as well in (the book) ‘Al Mustadrak’, from Al Hafiz Abu Nueym, by his chain from Zayd Bin Al Hassan, from his father who said,

‘I heard Ammar Bin Yasser ra saying, ‘A beggar paused to Ali asws while he asws was performing Ruk’u in an optional Salat. So, he asws removed his asws ring and gave it to hm. He came to Rasool-Allah azwj and let him azwj know. This Verse was Revealed: But rather, Allah is your Guardian, and His Rasool [5:55].’ 295

292 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 4 H 22 c
293 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 4 H 22 d
294 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 4 H 23 a
And by his chain from Al Zahhak, from Ibn Abbas, 

'Regarding Words of Mighty and Majestic: But rather, Allah is your Guardian, and His Rasool and those who are believing, [5:55], intends Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].

Abdullah Bin salam said, 'O Rasool-Allah\textsuperscript{saww} said: 'I saw Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} give in charity with his\textsuperscript{asws} ring while he\textsuperscript{asws} was performing Ruk'u, to a needy one, so we are befriending him\textsuperscript{asws}.'

And by his chain from Al Kalby, from Abu Salih, from Ibn Abbas who said,

'The Prophet\textsuperscript{saww} was performing Wud'u for the Salat. It was Revealed unto him\textsuperscript{saww}: But rather, Allah is your Guardian, and His Rasool \textsuperscript{[5:55]} – the Verse. The Prophet\textsuperscript{saww} paid attention and went out to the Masjid, and met a beggar. He\textsuperscript{saww} said: 'Whom did you leave behind in the Masjid?' He said, 'A man who gave in charity to me while he\textsuperscript{asws} was performing Ruk'u'. The Prophet\textsuperscript{saww} entered, and there it was Ali\textsuperscript{asws}'.

And by his chain, raising it to Abu Al Zubeyr, from Jabir who said,

'Abdullah Bin Salam came and some people were with him, asking for the people to stay away from them since they had become Muslims. Rasool-Allah\textsuperscript{saww} said: 'Seek a beggar to come to me\textsuperscript{saww}. We entered the Masjid and brought a beggar to him\textsuperscript{saww}. He\textsuperscript{saww} said to him: 'Has anyone given you anything?' He said, 'Yes. I passed by a man performing Ruku', and he\textsuperscript{asws} have me his\textsuperscript{asws} ring'.

He\textsuperscript{saww} said: 'Go and show him\textsuperscript{asws} to me\textsuperscript{saww}. We went and there was Ali\textsuperscript{asws} standing. He said, 'This one!' So, it was Revealed: But rather, Allah is your Guardian, and His Rasool [5:55] – the Verse'.

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296 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 4 H 23 c
297 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 4 H 23 d
298 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 4 H 23 e
And by his chain raising it to Abul Wahhab Bin Mujahid, from his father, from Ibn Abbas,

‘Words of the Exalted: But rather, Allah is your Guardian, and His Rasool [5:55], was Revealed regarding Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, 299

And by his chain, raising it to Musa Bin Qays Al Hazrami, from Salamah Bin Kuheyil who said,

‘Ali\textsuperscript{asws} gave in charity with his\textsuperscript{asws} ring while he\textsuperscript{asws} was in Ruk\'u, so it was Revealed: But rather, Allah is your Guardian, and His Rasool [5:55] – the Verse’.\textsuperscript{300}

I (Majlisi) am saying, ‘The Seyyid said in his book ‘Sa’ad Al-Saoud’, ‘I saw in the Tafseer of Muhammad Bin Al-Abbas Bin Ali Bin Marwan, he reported that the Verse: But rather, Allah is your Guardian, [5:55], was Revealed regarding Ali\textsuperscript{asws}, from ninety ways, by connected chains, all of them, most of them from men from the adversaries to People\textsuperscript{asws} of the Household.

From them is Ali\textsuperscript{asws}, and Umar Bin Al-Khattab, and Usman, and Zubeyr, and Abdul Rahman Bin Awf, and Sa’ad Bin Abu Waqas, and Talha, and Ibn Abbas, and Abu Rafie, and Jabir Al-Ansari, And Abu Zarr\textsuperscript{ra}, and Al-Khaleel Bin Murrah, and Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, and Al-Baqir\textsuperscript{asws}, and Al-Sadiq\textsuperscript{asws}, and Abdullah Bin Muhammad Bin Al-Hanafiyya, and Mujahid, and Muhammad Bin Sary, and Ata’a Bin Al Saib, and Muhammad Bin Al Sa’ib, and Abdul Razzaq.

299 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 4 H 23 f
300 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 4 H 23 g
'I entered to see Rasool-Allah saww and he saww was asleep, or it was being Revealed to him, and there was a snake in the side of the house. I dislike to kill it and it would awaken him saww and I thought he saww was being Revealed to. So, I lied down between him saww and the snake, so if there would be any evil from it, it would happen to me, rather than him saww.'

He (the narrator) said, 'The Prophet saww woke up and he saww was reciting this Verse: 'But rather, Allah is your Guardian, and His Rasool [5:55]. Then he saww said: 'The Praise is for Allah azwj Who Perfected for Ali asws, His Favours, and congratulations be for Ali asws due to the Preference by Allah azwj.'

He (the narrator) said, 'Then he saww turned towards me and said: 'What made you lie down over here?' I informed him saww the news. He saww said to me: 'Arise to it and kill it'.

Then Rasool-Allah saww held my hand and said: 'O Abu Rafie! Let Ali asws be from you at my saww status apart from that there is no Prophet saww after me saww. A people would fight against him asws, there would happen to be a right regarding Allah azwj to fight against them. So, the one who is not able to fight them by his hands, then he should fight against them by his tongue, and if he is not able with his tongue, then he should fight them by his heart. There isn’t anything behind that, and he asws is upon the truth, and they would be upon the falsehood'.

He (the narrator) said, 'Then he saww went out and said: 'O you people! One who loves to look at my saww trusted one, so this is my trusted one!' – meaning Abu Rafie'.

Muhammad Bin Ubeydullah sa said, 'When Ali asws Bin Abu Talib asws was pledged allegiance to, and Talha and Al-Zubeyr travelled to Al-Basra, and Muawiya and the people of Syrian opposed him asws. Abu Rafie said, 'These are the words of Rasool-Allah azwj that people would be fighting against Ali asws, there would happen to be a right in Allah azwj to fight against them. So, the one who is not able to fight them by his hand, then by his tongue, and one who is not able by his tongue, then by his heart. There isn’t anything behind that'.

فِي نَعَمٍ أَنِّي وَرَأَيْتُ قَادِرًا وَأَرْضًا يُبْثَرُنَّ فِي قَلْبِهِ وَعَبَاءُهُ وَخَلَقُوا كُلَّ شَيْءٍ فِي مَدَارٍ مَّثَلَّ صَبْعَةٍ وَهُمْ آخَذُوا الْمِجَالَ وَلَقَدْ أَصْبَحْتُ وَلَا أَعْلَمُ أَيْنَ َيَْبُنِئُ الْيَْبُنِئُيْ بَيْعَةَ الْعَقَبَةِ وَبَيْعَةَ الرِّضْوَانِ وَلَقَدْ صَلَّيْتُ الْقِبْلَتَينِ وَهَاجَرْتُ الْمَشَارِعَ
So, Abu Rafie sold his house and his land at Khyber, then he went out with Ali asws with his tribe and his dependants, and he was an aged old man of eighty-five years. Then he said, ‘The Praise is for Allahazwj! I woke up in the morning and I do not know anyone being at my status. I have pledged the two allegiance – allegiance of Al-Aqaba and allegiance of Al-Rizwaan, and I have prays Salat to two Qiblahs, and emigrated three emigrations’.

فَقِيلَ لَهُ مَا الِْْجَرُ الثَّلََثُ قَالَ هِجْرَةٌ مَعَ جَعْفَرِ بْنِ أَبِِ طَالِب  إِلَىَ أَرْضِ النَّجَاشِيِّ إِذْ ب َعَثَهُ رَسُولُ اللَّهِ وَ هِجْرَةٌ إِلَىَ الْمَدِينَةِ مَعَ رَسُولِ اللَّهِ ص وَ هَذِهِ هِجْرَةٌ مَعَ عَلِيِّ بْنِ أَبِِ طَالِب  ع إِلَىَ الْكُوفَةِ

Then he did not cease to be with him asws until Amir Al-Momineen asws was martyred, and Abu Rafie returned with Al-Hassan asws to Al-Medina, and there was no house for him nor any land. Al-Hassan asws apportioned for him the house of Al-asws Bin Abu Talib asws in two halves and gave him land at Yanbu, cutting it out. Ubeydullah Bin Abu Rafie sold it afterwards to Muawiya for two hundred and sixty thousand Dirhams’.

وَ رُوِيَ أَيْضاا عَنْ أَحََْدَ بْنِ مَنْصُور  عَنْ عَبْدِ الرَّاَّاقِ قَالَ كَانَ خَاتََُ عَلِيٍّ ع الَّذِل تَصَدَّقَ بِهِ وَ هُوَ رَاكِعٌ حَلْقَةَ فِضَّة  فِيهَا مِثْقَالٌ عَلَيْهَا مَنْقُو ٌ الْمُلْكُ لِلَّهِ.

And it is reported as well, from Ahmad Bin Mansour, from Abdul Qazaq who said,

‘The ring which Ali asws gave in charity with while he asws was in Ruk’u, its band was of silver in which was a ‘Misqal’ (of silver). Upon it was an engraving: ‘The Kingdom is for Allahazwj’.  

وَ رُوِيَ أَيْضاا عَنِ الَْْسَنِ بْنِ مََُمَّد  الْعَلَوِلِّ عَنْ جَدِّهِ يََْيََ عَنْ أَحََْدَ بْنِ يَزِيدَ عَنْ عَبْدِ الْوَهَّابِ عَنْ مَُْلَد  عَنِ الْمُبَارَكِ عَنِ الَْْسَنِ قَالَ قَالَ عُمَرُ بْنُ الَْْطَّابِ أَخْرَجْتُ مِنْ مَالِ صَدَقَة  ي ُتَصَدَّقُ بهَِا عَنَِّ وَ أَنَا رَاكِعٌ أَرْبَعاا وَ عُِّْرِينَ مَرَّةا عَلَى أَنْ ي َنْزِلَ فَِِّ مَا ن َزَلَ فِِ عَلِيٍّ فَمَا ن َزَلَ.

And it is reported as well from Al Hassan Bin Muhammad Al Alawy, from his grandfather Yahya, from Ahmad Bin Yazeed, from Abdul Wahhab, from Makhlad, from Al Mubarak, from Al Hassan who said,

‘Umar Bin Al-Khattab said, ‘I extracted charity from my wealth to give in charity with it on my behalf while I performed Ruk’u, twenty four times that there should be a Revelation regarding me what had been Revealed regarding Ali asws, but there was no Revelation’.  

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CHAPTER 5 – THE VERSE OF ‘TAT’HEER’ (PURIFICATION – 33:33)

1—ف، تفسير الفمس في وروايته أبي الخزيمة عن أبي بكر ﷺ قال: إنما يَنْبَذ للهِ الْيَدُ الْمَسِحَةَ عَنْكُمُ الرِّجْسَ آهَنَّا الْبَيْتِ وَ يُطَهِّرَكُنَّ تَطْهِيراا

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’ar asws regarding Words of the Exalted: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]. He asws said: ‘This Verse was Revealed regarding Rasool-Allah sawa, and Ali Bin Abu Talib asws, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws, and that (happened) in the house of Umm Salama ra, wife ra of the Prophet sawa.

Rasool-Allah sawa called Ali asws and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws. Then he sawa covered them with a Khyberi cloak of his sawa, and entered to be with them asws. Then he sawa said: ‘They asws are People asws of my sawa Household, those You azwj Promised me sawa regarding them asws what You aswj Promised me sawa. O Allah azwj! Keep away the uncleanness from them asws and Purify them with a Purification’. So, this Verse was Revealed.

Umm Salama ra said, ‘And am I ra with them asws, O Rasool-Allah sawa?’ He sawa said: ‘Receive glad tidings, O Umm Salama ra, for you ra are (destined) to good’.

And Abu Al-Jaroud said, ‘And Zayd son of Ali asws Bin Al-Husayn asws said, ‘The ignoramuses from the people are claiming that rather Allah azwj has Meant the wives of the Prophet sawa with the Verse, and they are lying, and committing a sin, and I swear by Allah azwj, if the wives of the Prophet sawa had been meant by it, He azwj would have Said: ‘Keep the uncleanness away from you (feminine plural) and Purify you (feminine plural) with a Purification’.

و لكان الكلام ملأ، كما قال: و الأكران ما يثلث في بيوتكما ولا نتوحش ولا نشان كأحمر من النساء.
But, the Speech is in feminine (gender) just as He said: ‘And stay in your houses and do not display [33:33]; and O wives of the Prophet! You are not like any one from the women. [33:32]’.

Tafseer Al-Qummi - And enjoin your family with the Salat and be constant upon it. [20:132]. Allah Commanded him to specialise his family besides the people for the people to know that for the family of Muhammad there is a special status in the Presence of Allah which isn’t for the people.

Then He Commanded them with the general people, then Commanded them in particular. When Allah the Exalted Revealed this Verse, Rasool-Allah used to come every day during Salat Al-Fajr until he would come to the door of Ali, and (Syeda) Fatima, and Al-Hassan and Al-Husayn, and he would say: ‘The greetings be upon you all, and Mercy of Allah and His Blessings’.

So, Ali, and (Syeda) Fatima, and Al-Hassan and Al-Husayn would say: ‘And upon you be the greetings, O Rasool-Allah, and Mercy of Allah and His Blessings’.

Then he would grab the two posts of the door and say: ‘The Salat! The Salat, may Allah have Mercy on you all But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]. He did not cease doing that every day whenever he attended Al-Medina until he was separated from the world. And Abu Hamra’a, servant of the Prophet said, ‘I testify that he was doing that’.

The books ‘Al Majalis’ of Al Mufeed, (and) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ahmad Bin Isa Bin Abu Musa, from Ubdous Bin Muhammad Al hazramyu from Muhammad Bin Furat, from Abu Is’haq, from Al Haris,
‘From Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} would come to us\textsuperscript{asws} every morning and say: ‘The Salat, may Allah\textsuperscript{asws} have Mercy on you\textsuperscript{asws} all! The Salat! But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]’.\textsuperscript{306}

(4) – Ma, the Hasami, to the sheikh the Imami, Abu Amro, from Ibn Uqdah, from Yaqoub Bin Yusuf Bin Ziyad, from Muhammad Bin Is’haq Bin Ammar, from Hilal Bin Ayoub, from Atiyah who said,

‘I asked Abu Saeed Al-Khudri about Words of the Exalted: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]. He said, ‘It was Revealed regarding Rasool-Allah\textsuperscript{saww}, and Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws},\textsuperscript{307}

(5) – Ma, the Hasami, to the sheikh the Imami, Abu Amro, from Ibn Uqdah, from Yaqoub Bin Yusuf Bin Ziyad, from Muhammad Bin Is’haq Bin Ammar, from Hilal Bin Ayoub, from Atiyah who said,

‘From Abu Abdullah\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} Mighty and Majestic: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]. He\textsuperscript{asws} said: ‘The uncleanness, it is the doubt’\textsuperscript{308}

(6) – Ma, the Hasami, to the sheikh the Imami, Abu Amro, from Ibn Uqdah, from Yaqoub Bin Yusuf Bin Ziyad, from Muhammad Bin Is’haq Bin Ammar, from Hilal Bin Ayoub, from Atiyah who said,

‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} from Umm Salama\textsuperscript{ra}, she\textsuperscript{ra} said, ‘This Verse was Revealed in my\textsuperscript{ra} house and during my\textsuperscript{ra} day, and Rasool-Allah\textsuperscript{saww} was with me’. He\textsuperscript{saww} called Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and Jibraeel\textsuperscript{as} cane, so he\textsuperscript{saww} extended a cloak of Fadak upon them, then said: ‘O Allah\textsuperscript{azwj}! They\textsuperscript{asws} are People\textsuperscript{asws} of my\textsuperscript{saww} Household. O Allah\textsuperscript{azwj}! Keep away from them the uncleanness, and Purify them with a Purification’.

(Al Amaali) of the sheykh Al Tusi – By the chain the brother of Deobel,


307 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 5 H 4

308 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 5 H 5
Jibraeel\textsuperscript{as} said: ‘And am I\textsuperscript{as} from them\textsuperscript{asws}, O Muhammad\textsuperscript{saww}?’ The Prophet\textsuperscript{saww} said: ‘And you\textsuperscript{as} are from us\textsuperscript{saww}, O Jibraeel\textsuperscript{as}?’ Umm Salama\textsuperscript{ra} said, ‘O Rasool-Allah\textsuperscript{saww}! And am I\textsuperscript{a} from People\textsuperscript{asws} of your\textsuperscript{saww} Household?’, and she\textsuperscript{ra} went to enter to be with them\textsuperscript{asws}. He\textsuperscript{saww} said: ‘Stay in your\textsuperscript{a} place, O Umm Salama\textsuperscript{ra}! You\textsuperscript{a} are (destined) to good! You\textsuperscript{a} are from wives of a Prophet\textsuperscript{saww} of Allah\textsuperscript{awj}.

Jibraeel\textsuperscript{as} said: ‘Recite, O Muhammad\textsuperscript{saww}, But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]’ – regarding the Prophet\textsuperscript{saww}, and Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}.

When they\textsuperscript{asws} came to him\textsuperscript{saww}, he\textsuperscript{saww} hugged Ali\textsuperscript{asws} with his\textsuperscript{saww} right hand, and Al-Hassan\textsuperscript{asws} with his\textsuperscript{saww} left hand, and placed Al-Husayn\textsuperscript{asws} upon his\textsuperscript{saww} belly, and (Syeda) Fatima\textsuperscript{asws} was by his\textsuperscript{saww} legs, then he\textsuperscript{saww} said: ‘O Allah\textsuperscript{awj}! They\textsuperscript{asws} are my\textsuperscript{saww} people\textsuperscript{asws}, and my\textsuperscript{saww} family\textsuperscript{asws}, so Keep away from them\textsuperscript{asws} the uncleanness and Purify them\textsuperscript{asws} with a Purification’ – saying it three times.

I\textsuperscript{a} said, ‘I\textsuperscript{a}, O Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘You\textsuperscript{a} are upon good, if Allah\textsuperscript{awj} so Desires’.

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309 Bihar Al-Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 5 H 6
310 Bihar Al-Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 5 H 7
I witnessed the Prophet saww for forty morning coming to the door of Ali asws, and (Syeda) Fatima asws, and he saww would grab the two posts of the door, then said: ‘The greetings be unto you all, People asws of the Household, and Mercy of Allah azwj, and His azwj Blessings! The Salat! May Allah azwj have Mercy on you all! But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].’

I heard Umm Salama ra, may Allah azwj be Pleased from her ra saying, ‘This Verse was Revealed in my ra house: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].’

She ra said, ‘And in the house there were seven – Rasool-Allah saww, and Jibraeel as, and Mikaeel as, and Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws.

She ra said, ‘And I ra was at the door, so I ra said, ‘O Rasool-Allah saww! Am I ra not from People asws of the Household?’ He saww said: ‘You ra are from wives of the Prophet saww, and did not say: ‘You saww are from People asws of the Household’.

I entered to see Ayesha and she narrated that she had seen Rasool-Allah saww call Ali asws, and Fatima asws, and Al-Hassan asws, and Al-Husayn asws. He saww said: ‘O Allah azwj! They asws are
People** asws** of my** saww** Household, so Keep the uncleanness away from them** asws** and Purify them with a Purification** 313**

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

‘The Prophet** saww** said: ‘Ali** asws** is my** saww** successor** asws** and my** saww** caliph, and I** saww** married him** asws** to (Syeda) Fatima** asws**, chiefess of women of the worlds, my** saww** daughter** asws**, and Al-Hassan** asws** and Al-Husayn** asws** are two chiefs of the people of the Paradise, are my** saww** (grand) sons** asws**.

One who befriends them** asws** so he has befriended me** saww**, and one who is inimical to them** asws**, so he has been inimical to me** saww**, and one who hurts them** asws** has hurt me** saww**, and one who are disloyal to them has been disloyal to me** saww**, and one who is righteous with them** asws**, so he has been righteous with me** saww**, and may Allah** azwj** Connect with the one who connects with them** asws** and Cuts off from the one who cuts off from them, and Help the one who helps them** asws**, and be Inimical to the one inimical to them** asws**, and Abandon the one who abandons them** asws**.

O Allah** azwj**! Ones from You** aswj** Prophets** as** and Rasools** as** has a weight for him** as**, and family, so Ali** asws**, and (Syeda) Fatima, and Al-Hassan** asws**, and Al-Husayn** asws** are People** asws** of my** saww** household and my** saww** weighty ones, so Keep away from them the uncleanness and Purify them** asws** with a Purifying** 314**.

‘From Abu Ja’far** asws** regarding Words of Allah** azwj** the Exalted: *Obey Allah and obey the Rasool and those with (Divine) Authority from you.* [4:59]. He** asws** said: ‘It was Revealed regarding Ali** asws** Bin Abi Talib** asws**.'
I said, ‘The people are saying to us, ‘So what Prevented Himazwj from Naming Aliasws and Peopleasws of hisasws Household in Hisazwj Book?’

Abu Ja’farasws said: ‘Say to the that Allahazwj Revealed the Salat unto Hisazwj Rasool and did not Specify three nor four until it was Rasool-Allahasws, heasws was the one who interpreted that for them; and Revealed the Zakat upon Himasws and did not Specify for them one Dirham from every forty, until it was Rasool-Allahasws (who did that); and Revealed the Hajj but did not Revealed: “Perform Tawaaf of seven circuits!”, until that was interpreted for them by Rasool-Allahasws.

And (the Verse): Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59] was Revealed regarding Aliasws, and Al-Hassanasws and Al-Husaynasws. And heasws said regarding Aliasws: ‘One whose master Iasws was, so Aliasws is his masterasws’. And if Rasool-Allahsaww had been silent and not clarify hissaww familyasws, the family of Abbas, and family of Aqeel, and family of so and so, and family of so and so, would have claimed it. But Allahazwj Revealed in Hisazwj Book: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]. So, it was Aliasws, and Al-Hassanasws, and Al-Husaynasws, and (Syeda) Fatimasaww. The interpretation of this verse, Rasool-Allahsaww held a hand of Aliasws and (Syeda) Fatimaasws, and Al-Hassan and Al-Husaynasws, and entered themasws beneath a cloak in the house of Umm Salama’ra and said: ‘O Allahazwj! For every Prophetasws there is a weighty thing and a family, so theyasws are myasws weighty thing and myasws family’. Umm Salama’ra said, ‘Am Ira not from yoursaww family?’ Heasws said: ‘Youra are (destined) to good, but theyasws are mysaww weighty thing and mysaww family’.
When Rasool-Allah⁵⁷ passed away, Ali⁴⁶ was foremost with it due to his⁴⁶ greatness, and due to what Rasool-Allah⁵⁷ had delivered, nominating him⁴⁶ and holding his⁴⁶ hand (at Ghadeer). So, when Ali⁴⁶ was present, he⁴⁶ did not have the capacity and did not happen to do so that he⁴⁶ could include Muhammad son of Ali⁴⁶, nor Al-Abbas⁴⁶ son of Ali⁴⁶.

Nor did anyone from his⁴⁶ children (have the capacity) to say to Al-Hassan⁴⁶ and Al-Husayn⁴⁶, ‘Allah⁴⁶ has Revealed regarding us just as He⁴⁶ has Revealed regarding you⁴⁶, and Commanded with obedience to us just as He⁴⁶ has Commanded with obeying you⁴⁶, and Rasool-Allah⁵⁷ has delivered regarding us just as he⁵⁷ had delivered regarding you⁴⁶, and the uncleanness has been kept away from us just as it has been kept away from you⁴⁶.

When Ali⁴⁶ passed away, it was Al-Hassan⁴⁶ being foremost with it due to his⁴⁶ greatness. When Al-Hassan⁴⁶ Bin Ali⁴⁶ was present, he⁴⁶ did not have the capacity nor did he⁴⁶ do so that he⁴⁶ should be saying: and the possessors of the relationships, some of them are closer than the others [8:75], and make to be for his⁴⁶ sons to be saying to Al-Husayn⁴⁶, ‘Allah⁴⁶ has Revealed regarding me just as He⁴⁶ has Revealed regarding you⁴⁶ and regarding your⁴⁶ father⁴⁶, and has Commanded with obedience for me just as He⁴⁶ has Commanded with t⁴⁶ he obedience being for you⁴⁶ and obedience of your⁴⁶ father⁴⁶, and has Kept away the uncleanness from me just as He⁴⁶ has Kept it away from you⁴⁶ and from your⁴⁶ father⁴⁶.

When it came to Al-Husayn⁴⁶, there did not remain anyone who had the capacity that he claims just as he⁴⁶ had claimed to his⁴⁶ father⁴⁶, and to his⁴⁶ brother⁴⁶. When it came to Al-Husayn⁴⁶, the interpretation of Words of the Exalted: and the possessors of the relationships, some of them are closer than the others in the Book of Allah [8:75], flowed. Then it came from after Al-Husayn⁴⁶ to Ali⁴⁶ Bin Al-Husayn⁴⁶, then from after Ali⁴⁶ Bin Al-Husayn⁴⁶ to Muhammad⁴⁶ Bin Ali⁴⁶.
Then Abu Ja’far asws said: ‘The uncleanness, it is the doubt. By Allah azwj! We asws do not doubt in our religion, ever!’

And he asws mentioned in its end: ‘When it came to Al-Husayn asws, there did not happen to be anyone from his family who had the capacity to be claiming upon it just as he asws had claimed upon his brother asws, and upon his father asws. If they both (Ali asws and Al-Hassan asws) had wanted to turn the command away from him (Al-Husayn asws), they could not have done so.

Then when it came to be, when it was conducted to Al-Husayn asws Bin Ali asws, so the interpretation of this Verse: and the possessors of the relationships, some of them are closer than the others in the Book of Allah [8:75], flowed. Then from after Al-Husayn asws it came to be to Ali asws Bin Al-Husayn asws, then from after Ali asws Bin Al-Husayn asws it came to be to Muhammad asws Bin Ali asws.

From the Prophet saww regarding Words of the Exalted: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33], he (the narrator) said, ‘It was Revealed regarding Muhammad saww and People asws of his Household when Rasool-Allah saww gathered Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws, then covered the cloak upon them asws, then said: ‘O Allah azwj!’
They\textsuperscript{asws} are People\textsuperscript{asws} of my\textsuperscript{saww} Household, so Keep the uncleanness away from them\textsuperscript{asws} Purify them with a Purification'.

وَ كَانَتْ أُمُ سَلَمَةَ قَائِمَةا بِالْبَابِ ف َقَالَتْ يَا رَسُولَ اللَّهِ وَ أَنَا مِنْهُمْ ف َقَالَ وَ أَنْتِ عَلَى خَيرْ

And Umm Salama\textsuperscript{ra} was standing by the door. She\textsuperscript{ra} said, ‘O Rasool-Allah\textsuperscript{saww}! And I\textsuperscript{asws} am from them\textsuperscript{asws}?’ He\textsuperscript{saww} said: ‘And you\textsuperscript{ra} are upon good’.

I\textsuperscript{ra} and Rasool-Allah\textsuperscript{saww} were upon a sleeping sheet for us beneath a Khyberi cloak. (Syeda) Fatima\textsuperscript{asws} came and with her\textsuperscript{asws} were Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}. He\textsuperscript{saww} said: ‘Where is the son\textsuperscript{asws} of your\textsuperscript{asws} uncle\textsuperscript{asws}?’ She\textsuperscript{asws} said: ‘In the house’. He\textsuperscript{saww} said: ‘Go and call him\textsuperscript{asws}’.

And I\textsuperscript{ra} was seated behind Rasool-Allah\textsuperscript{saww}. I\textsuperscript{ra} said, ‘O Rasool-Allah\textsuperscript{saww}! May my\textsuperscript{ra} father and my\textsuperscript{ra} mother (be sacrificed for) you\textsuperscript{saww}! (What about) me\textsuperscript{ra}?’ He\textsuperscript{saww} said: ‘You\textsuperscript{ra} are upon good’. And this Verse was Revealed regarding the Prophet\textsuperscript{saww} and Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, upon them\textsuperscript{asws} be the Salawaat and the greetings, and the salutation, and the honours, and Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings’.

\begin{footnotes}
\item[317] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 5 H 14
\item[318] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 5 H 15
\end{footnotes}
The Prophet saww used to come to the door of Ali asws for forty mornings when it was an abode for (Syeda) Fatima asws, and he saww was saying: ‘The greetings be unto you asws all, and Mercy of Allah azwj and His azwj Blessings, People asws of the Household: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]. I saww am at war to the one who battles them asws and am at peace to the one being at peace with them asws’. 319

The people of correctness (exactness) said, ‘O Rasool-Allah saww! You saww have given us the responsibility to deliver (your saww Ahadeeth), so specify for us these three, we can recognize them’.

Rasool-Allah saww spread out his saww Blessed hand, the good, then circled his saww hand, then said: ‘He aswj Chose me saww and Ali asws Bin Abu Talib asws, and Hamza as, and Ja’far as. We were asleep, there wasn’t anyone of us except he had covered with his cloth – Ali asws being on my saww right, and Ja’far as being on my saww left, and Hamza as being by my saww leg.

Nothing woke me from my sleep apart from the ruffling of the wings of the Angels and movement of my armour beneath my cheek. So, I woke up from my sleep and Jibraeel was among three Angels. One of the three Angels said to him: ‘Inform us, to which of them are you Sent?’ He nudged me with his leg and said: ‘To this one, and he is chief of the children of Adam.’

Then they said, ‘Who is this, O Jibraeel?’ He said: ‘Muhammad Bin Abdullah, and Hamza chief of the martyrs, and Ja’far having two colourful wings for him, he would fly with these two in the Paradise wherever he so desires to, and this Ali Bin Abu Talib, chief of the successors.

I served Rasool-Allah for nine months or tent months. As for nine, I have no doubt in it, and Rasool-Allah used to go out from the emergence of the sun and come to the door of (Syeda) Fatima, and Al-Hassan, and Al-Husayn. He would grab the posts of the door and say: ‘The greetings be unto you All, and Mercy of Allah, and His Blessings! The Salat! May Allah have Mercy on you all!’

He (the narrator) said, ‘They were saying: ‘And upon you the greetings, and Mercy of Allah, and His Blessings, O Rasool-Allah!’ Rasool-Allah would say: ‘But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification.’’

I entered to see Ayesha. I said, ‘Where was this Verse Revealed: But rather, Allah Intends [33:33]?’ She said, ‘It was Revealed in the house of Umm Salama.’

Umm Salama ra said, ‘If you were to ask Ayesha, she would narrate to you that this Verse was Revealed in my ra house, when Rasool-Allah saww said: ‘If only there was someone who would go and call Ali asws and (Syeda) Fatima asws, and her asws two sons asws for us’. I ra said, ‘There is no one apart from me ra’.

She ra said, ‘I ra donned my veil and came with them asws all. Ali asws sat down in front of him saww, and Al-Hassan asws and Al-Husayn asws sat on his saww right and left, and (Syeda) Fatima asws sat behind him saww. Then he saww covered with a Khyberi cloth, then said: ‘We asws are all gathering to You aswj – Rasool-Allah saww indicated three times: ‘To You aswj, not to the Fire, myself saww, and my saww family, and People asws of my saww Household being from my saww flesh and my saww blood’.

Umm Salama ra said, ‘O Rasool-Allah saww! Can I ra enter to be with them asws?’ He saww said: ‘O Umm Salama ra! You ra are from my asws righteous wives’. So, this Verse was Revealed: ‘But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]’.

From Abu Abdullah Ja’far asws Bin Muhammad asws having said: ‘When (Syeda) Fatima asws came to live with Ali asws, Rasool-Allah saww was coming to her asws door for forty mornings, every early morning, knocking the door, then he saww would say: ‘The greetings be unto you asws all, O People asws of the Household of the Prophet asws, and the Mine of the Message, and interchange of the Angels! The Salat, may Allah azwj have Mercy on you asws all! But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]’.

Then he saww would knock with a knock severer than that, and he saww would say: ‘I saww am at peach to the one at peace with them asws, and at war to the one at war with them aswsw’.

‘From Umm Salama, she said, ‘I said, ‘What are you saying regarding this one (Ali) whom the people have frequented regarding his concern, from between a praiser and condemnner?’

She said, ‘Are you from the ones praising it or condemning him?’ I said, ‘From the ones praising him’. She said, ‘Do you love him?’ She said, ‘I neither love him nor hate him’ – meaning Ali.

And I asked her about this Verse, Words of the Exalted: ‘But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]. She said, ‘It was Revealed in my house, and in the house there were seven – Jibraeel, and Mikaeel, and Muhammad, and Al, and (Syeda) Fatima, and Al-Hassan and Al-Husayn – Jibraeel bearing upon the Prophet and the Prophet bearing upon Ali, upon them be the Salawaat and the greetings’.

‘Umm Salama said, ‘Are you Amrah?’ She said, ‘Yes’. Amrah said, ‘Can you inform me about this man (Ali) who has been killed in your midst, so there are one who love him and one who hate him?’ She said, ‘Do you love him?’ She said, ‘I neither love him nor hate him – meaning Ali.’

Umm Salama said, ‘Allah the Exalted Revealed: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33], and there was no one in the house except Jibraeel, and Mikaeel, and Muhammad, and Al, and (Syeda) Fatima, and Al-Hassan and Al-Husayn, and I.

Ira said, ‘O Rasool-Allahsaww! Am Ira from Peopleasws of the Household?’ (Youra are) from mysaww righteous wives’. O Amrah! If heasws had said: ‘Yes’, it would have been more beloved to meira than whatever the sun emerges upon’.

From Umm Salamaira having said, ‘This Verse was Revealed in myasws house: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33], and that is when Rasool-Allahsaww covered them is hissaww praying place with a cloak, then heasws raised hissaww hands placed it upon the cloak and heasws said:

‘O Allahsaww! Theyasws are Peopleasws of mysaww Household, so Keep the uncleanness away from them just as Youaswj kept it away from the progeny of Ismailas, and Is’tas, and Yaqoubas, and Purified them from the uncleanness, just as Youaswj Purified the family of Lutas, and family of Imranas, and family of Harounas.

Ira said, ‘O Rasool-Allahsaww! Can Ira not enter to be with youasws all?’ Heasws said: ‘Youra are upon good, and youra are from wives of the Prophetasw’.

جلّلها يا رسول الله أنآ من أهل البيت فنان من صالح بناني يا عثره فلوكأن نعم كان أخرو إلى ما تطلع عليه الشمس.

His (narrator’s) daughter said, ‘Name themasws. O motherira!’ Sheira said, ‘(Syeda) Fatimaasws, and Aliasws, and Al-Hassanasws and Al-Husaynasws’.

(The book) ‘Al Taraif’ – It is reported by Ahmad in his (book) ‘Musnad’, and Al Sa’alby in his Tafseer, by their chain to Shaddad Bin Ammar who said,

‘I entered to see Wasilah Bin Al-Asqa’a and in his presence was a group of people. They mentioned Aliasws and reviled himasws, so I reviled himasws along with them. When they had said it, he said to me, ‘Why did you revile this man (Aliaasws)?’ I said, ‘I saw the people reviling himasws, so I revile himasws along with them’.

He said, ‘Shall I inform you with what I have seen from Rasool-Allah saww?’ I said, ‘Yes’. He said, ‘I had gone to (Syeda) Fatima asws to ask about Ali asws. She asws said: ‘He asws headed towards Rasool-Allah saww’. So, I sat down waiting until Rasool-Allah saww came. He saww sat down and with him saww were Ali asws, and Al-Hassan asws and Al-Husayn asws, both of them asws had held his saww hand, until he saww entered.

He saww drew Ali asws and (Syeda) Fatima asws closer and had them asws seated in front of him saww, and seated Hassan asws and Husayn asws, each one of them asws upon his saww thigh, then covered a cloth upon them, or said, ‘A cloak, then recited this Verse: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].’ Then he saww said: ‘O Allah azwj! They asws are People of my saww Household, most truly!’"
‘You would have seen me one day and I had come to Rasool-Allah ﷺ and he was in the house of Umm Salama’ra. Al-Hassanasws came and heasws had himasws seated on hisasws right thigh and kissed himasws, and Al-Husaynasws came and heasws had himasws seated on hisasws left thigh and kissed himasws. Then (Syeda) Fatimaasws came and heasws had herasws seated in front of himasws, then heasws called Aliasws, so heasws came.

Then heasws covered upon themasws a Khyberi cloak. It is as if I am looking at himasws. Heasws said: ‘But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]’. 329

Then (Syeda) Fatimaasws came and heasws had herasws seated in front of himasws, then heasws called Aliasws, so heasws came.

The book) ‘Al Taraif’ – And from that is what is reported by Umm Salama’ra in assigning Peopleasws of the Household of the Prophetasws, and heasws had mentioned theirasws names, and clarified themasws to hisasws community in a number of gatherings, and a number of times. From that is from the (book) ‘Musnad’ of Ahmad Bin Hanbal, by his chain to Atiyah Al Tufawy, from his father,

‘From Umm Salama’ra having narrated it, said, ‘While Rasool-Allah ﷺ was in myra house one day when the servant said, ‘Aliasws and (Syeda) Fatimaasws are at the door’. She-ra said, ‘Heasws said to me-ra: ‘Stand up and leave measws along with Peopleasws of myasws Household’.

She-ra said, ‘I-ra stood up and stepped aside nearby in the house. Aliasws, and (Syeda) Fatimaasws, and Al-Hassanasws and Al-Husaynasws entered, and theyasws were both young children’.

She-ra said: ‘Heasws took the two boysasws and placed themasws in hisasws laps, and heasws hugged Aliasws with one of hisasws hands, and (Syeda) Fatimaasws with the other hand, and heasws kissed (Syeda) Fatimaasws, and heasws covered upon themasws with a black shirt, then said: ‘O Allahaswj! To Youaswj, not to the Fire, Iasws and Peopleasws of myasws Household’. She-ra said, ‘And I-ra, O Rasool-Allah saww! Heasws said: ‘Youra are upon goodra’. 330

26-27 Then heasws covered upon themasws a Khyberi cloak. It is as if I am looking at himasws. Heasws said: ‘But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]’.

(The book) ‘Taraif’ – And from that regarding the meaning is from (the book) ‘Musnad’ of Ibn Hanbal, another time, from Ata’a Bin Abu Riyah who said, ‘It is narrated to me by the one who heard,

‘From Umm Salama ra, she ra mentioned that the Prophet saww was in her asws house, and (Syeda) Fatima asws came with an earthenware pot wherein was heat. She asws entered with it to him saww. He saww said: ‘Call your asws husband for me saww and your asws two sons asws,.

قَالَتْ فَجَاءَ عَلِيٌّ وَ حَسَنٌ وَ حُسَينٌْ فَدَخَلُوا وَ جَلَسُوا يَأْكُلُونَ مِنْ تِلْكَ الَْْرِيرَةِ وَ هُوَ وَ هُمْ عَلَى مَنَا مَة  لَهُ وَ لِِ وَ كَانَ تََْتَهُ كِسَاءٌ خَيْبرَِلٌّ قَالَتْ وَ أَنَا فِِ

She ra said, ‘Ali asws and Hassan asws and Husayn asws came and they asws entered and sat down eating from that pot, and he saww and them were upon a sleeping sheet of his saww and mine ra, and beneath it was a Khyberi cloak, and I ra was praying Salat in the room.

فَأَن ْزَلَ اللَّهُ ت َعَ إِنََّّا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراا قَالَتْ فَأَخَذَ فَضْلَ الْكِسَاءِ وَ كَسَاهُمْ بِهِ ثَُُّ أَخْرَجَ يَدَهُ فَأَلْوَى بهَِا إِلَىَ السَّمَاءِ وَ قَالَ هَؤُلاءِ أَهْلُ ب َ يْتِِ وَ حَامَّتِِ

Allah azwj the Exalted Revealed this Verse: ‘But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]. So, he saww took a side of the cloak and cloaked them asws with it, then he saww brought out his saww hand and gestured with it to the sky and said: ‘They asws are People asws of my saww Household, and my asws special ones. O Allah azwj! Keep away from them asws the uncleanness and Purify then with a Purification!’

قَالَتْ فَأَدْخَلْتُ رَأْسِيَ الْبَيْتَ وَ ق ُلْتُ وَ أَنَا مَعَكُمْ يَا رَسُولَ اللَّهِ قَالَ إِنَّكِ لَعَلَى خَيرْ إِنَّكِ لَعَلَى خَيرْ .

She ra said, ‘I ra entered my ra head into the room and said, ‘And am I ra with you asws all, O Rasool-Allah saww?’ He saww said: ‘You ra are upon good! You ra are upon good’.

وَ مِنْ ذَلِكَ مِنْ مُسْنَدِ أَحََْدَ بْنِ حَنْبَل  فِِ الْمَعْي َ ق َوْلُ النَّبِِِّ ص دَف ْعَةا أُخْرَى بِإِسْنَادِهِ إِلَىَ شَ هْرِ بْنِ حَوْشَب  عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ ص قَالَ لِفَاطِمَةَ ابْتِينَِ بِزَوْجِكِ وَ ابْنَيْكِ فَجَاءَ بهِمْ فَأَلْقَى عَلَيْهِمْ كِسَاءا فَدَكِيّاا ثَُُّ وَضَعَ يَدَهُ عَلَيْهِمْ وَ قَالَ إِنَّ هَؤُلاءِ آلُ مََُمَّد  فَاجْعَلْ صَلَوَاتِكَ وَ ب َرَكَاتِكَ عَلَى

And from that is from (the book) ‘Musnad’ of Ahmad Bin Hanbal in the meaning of the words of the Prophet saww another time, by his chain to Shahr Bin Howshab,

‘From Umm Salama ra, ‘Rasool-Allah saww said to (Syeda) Fatima asws: ‘Come to me saww with your asws husband asws and your asws two sons asws. She asws came with them asws. He saww cast upon them asws a cloak of Fadak, then placed his saww hand upon them asws and said: ‘They asws are Progeny asws of Muhammad saww, so Make Your awj Salawaat, and Your awj Blessings to be upon Muhammad saww and Progeny asws of Muhammad saww, You awj are Praised, Glorified’.

قَالَلَا سَلْمَةُ رَفَعْتُ الْكِسَاءَ لَِْدْخُلَ مَعَهُمْ فَجَذَبَهُ مِنْ يَدِل وَ قَالَ إِنَّكِ لَعَلَى خَيرْ
Umm Salama ra said, ‘I ra raise the cloak to enter to be with them asws, but he saww pulled it from my hand and said: ‘You saww are upon good’.

The book ‘Al Taraif’ – And from that are his words another time from (the book) ‘Musnad’ of Ahmad Bin Hanbal, by his chain to Sahih who said, ‘

‘She (the narrator) said, ‘I heard Umm Salama ra, wife of the Prophet saww, when the news of death of Al-Husayn asws Bin Ali asws came, she ra cursed the people of Iraq and said, ‘They killed him asws, may Allah azwj kill them! They deceived him asws and humiliated him asws, may Allah azwj Curse them! I ra have seen Rasool-Allah saww and (Syeda) Fatima asws had come to him saww in the morning with a pot in which she asws had cooked some porridge, carrying it in a tray until she asws placed it in front of him saww.

He saww said to her asws, ‘Where is the son asws of your uncle asw? She ra said: ‘In the house’. He saww said: ‘Go and come with (him asws and) his asws two sons asws’. And she asws came leading her asws two sons asws, each one of them asws in her asws hand and Ali asws was walking in her asws footsteps, until they asws entered unto Rasool-Allah saww. He saww made them asws both to be seated in his saww lap, and seated Ali asws on his saww right and seated Fatima asws on his saww left.

Umm Salama ra said, ‘He saww pulled from under me ra, a Khyberi cloak which had been spread out for us upon the bed-sheet in Al-Medina, so Rasool-Allah saww wrapped it and took an end of the cloak and gestured by his saww right hand to his saww Lord azwj Mighty and Majestic and said: ‘O Allah azwj! They asws are People asws of my saww Household! Keep away from them the uncleanness and Purify them with a Purification!’

I ra said, ‘O Rasool-Allah saww! Am I ra not from your saww family?’ He saww said: ‘Yes’. I ra said, ‘Then include me ra in the cloak’, after he saww had fulfilled his saww supplication for the son of his saww uncle asw – Ali asws, and his saww daughter asws Fatima asws and their asws two sons asws.

‘From the Prophet\textsuperscript{saww} having said: ‘This Verse was Revealed regarding five persons – regarding me\textsuperscript{saww}, and regarding Ali\textsuperscript{asws}, and regarding Hassan\textsuperscript{asws} and Husayn\textsuperscript{asws} and Fatima\textsuperscript{asws}: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].’\textsuperscript{334}'}

And it is reported by Abu-Al-Hassan Ali Bin Ahmad Al Wahidy in the fourth volume from the Tafseer ‘Al Waseet Bayn Al Maqbuz Wa Al Baseet’, and it is considered reliable in their view (General Muslims), of his interpretation of the Verse of Purification, and he is from the scholars of the adversaries of People\textsuperscript{saww} of the Household, and from that in the meaning as well, from Tafseer Al Sa'alby, in the interpretation of this Verse as well, by his chain to Mujammie Bin Al Haris Bin Taymullah who said,

‘I entered to see Ayesha along with my mother, and my mother asked her. She said, ‘What is your view of your going out on the day of the camel?’ She said, ‘It had been Pre-determined from Allah\textsuperscript{azwj} the Exalted’.\textsuperscript{335}’

She asked her about Ali\textsuperscript{asws}. She said, ‘You have asked me about one who was the most beloved of the people to Rasool-Allah\textsuperscript{saww}. I had seen Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Hassan\textsuperscript{asws} and Husayn\textsuperscript{asws}, and Rasool-Allah\textsuperscript{saww} had gathered a cloak upon them, then said: ‘O Allah\textsuperscript{azwj}! They\textsuperscript{asws} are the People\textsuperscript{asws} of my\textsuperscript{saww} Household, and my\textsuperscript{saww} special ones, so Keep away the uncleanness from them\textsuperscript{asws} and Purify them with a Purification’.\textsuperscript{336}’

I (Majlisi) am saying, ‘It is reported by Tabarsi from Tafseer of Al-Sumali, and there is an addition in its end – She said, ‘I\textsuperscript{ra} said, ‘O Rasool-Allah\textsuperscript{saww}! Am I\textsuperscript{ra} from your\textsuperscript{saww} family?’ He\textsuperscript{saww} said: ‘Move aside, for you\textsuperscript{ra} are (destined) to good’’.\textsuperscript{337}’

Then the Seyyid said, ‘And from that regarding the meaning in Tafseer Al Sa’alby, in interpretation of this Verse, by his chain to,

‘Ja’far\textsuperscript{as} Bin Abu Talib\textsuperscript{asws} Al-Tayyar said, ‘When Rasool-Allah\textsuperscript{saww} looked at the Mercy to have descended from the sky, said: ‘Who will call?’ – twice. Zaynab\textsuperscript{ra} (wife of Rasool-Allah\textsuperscript{saww})

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\textsuperscript{334} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 5 H 30
\textsuperscript{335} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 5 H 31
\textsuperscript{336} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 5 H 32
said: ‘I will, O Rasool-Allahsaww!’ Heasws said: ‘Call Aliasws, and (Syeda) Fatimaasws, and Al-Hassanasws and Al-Husaysws for measws.

فَأَن ْزَلَ اللَّهُ عَزَّ وَ جَلَّ إِنََّّا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراا

So, Allahazwj Mighty and Majestic Revealed: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]. Zainaba said: ‘O Rasool-Allahsaww! Shall Ira enter to be with youasws all?’ RasoolAllahasws saww said: ‘Stay in your place, for youra are (destined) to good, if Allahazwj so Desires’.

وَ مِنْ ذَلِكَ فِِ الْمَعْى َ مِنْ صَحِيحِ أَبِِ دَاوُدَ وَ هُوَ مِنْ كِتَابِ السهنَنِ وَ مُوَطَّإِ مَالِك َ عَنْ أَنَس

And from that regarding the meaning from the correct is Abu Dawwd, and it is from the book ‘Al Sunan’, and (the book) ‘Muwatta’ of Malik, from Anas (well known fabricator),

‘Rasool-Allahsaww used to pass by the door of (Syeda) Fatimaasws, when heasws went out to Salat Al Fajr, when this Verse was Revealed, nearly for six months, saying: ‘The Salat! O Peopleasws of the Household! But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]’. 339

337 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 5 H 33 a
338 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 5 H 33 b
339 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 5 H 33 c
And it is reported by the Seyyid as well in the book ‘Sa’ad Al Saoud’, from Tafseer of Muhammad Bin Al Abbas Bin Marwan, from Muhammad Bin Al Abbas Bin Musa, from Yahya Bin Muhammad Bin Sa’id, from Ammar Bin Khalid Al Tammar, from Is’haq Bin Yusuf, from Abdul Malik Bin Abu Suleyman, from Abu Layli Al Kindy, ‘From Umm Salama ra wife ra of the Prophet saww that Rasool-Allah saww was in her ra house upon a sleeping sheet of hers, there being a Khyberi cloak upon it. Fatima asws came with an earthenware pot wherein was some porridge. Rasool-Allah saww said: ‘Call your asws husband for me saww, and his asws two sons Hassan asws and Husayn asws’.

She asws called them asws. While they asws were eating when this Verse was Revealed unto the Prophet saww: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].

She ra said: ‘Rasool-Allah saww grabbed the extra of the cloak and covered them asws by it, then said: ‘O Allah asw! They asws are People asws of my saww Household, and my saww special ones, so Keep away from them asws the uncleanness and Purify them with a Purification’. The Prophet saww said it three times.

I ra inserted my ra head inside the cloak and said: ‘O Rasool-Allah saww! And I asws am with you asws all?’ He saww said: ‘You ra are (destined) to good’.

From these is what is reported by Muslim in his (book) ‘Saheeh’, and Ibn Al Aseer in (the book) ‘Jamie Al Usool’, in the letter Fa, and author of (the book) ‘Al Mishkat’ in the first chapter from the chapters of the merits of People saws of the Household, from Ayesha (well known fabricatress) having said,

‘The Prophet saww went out early morning and upon him saww was a quilted black cloak. Al-Hassan Bin Ali asws came and he asws included him asws inside it. Then Al-Husayn asws came and he asws included him asws inside it. Then (Syeda) Fatima asws came, and he asws included her asws inside it. Then Ali asws came, and he asws included him asws inside it, then said: ‘But rather, Allah saw - W. R. A. A. - also in a book entitled al-Anwaar Volume 35, The book of History – Amir Al Momineen asws, Ch 5 H 34 a
Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]’. 341

And from it what is reported by Al Tirmizi in his (book) ‘Saheeh’, and it is reported in (the book) ‘Jamie Al Usool, in the mentioned place.

‘From Umm Salama’ said this Verse was Revealed in her house: ‘But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].’ She said: ‘I was seated at the door. I said: ‘O Rasool Allah! Am I not from People of the Household?’ He said: ‘You are (destined) to good. You are from wives of Rasool Allah.’

She said, ‘And in the house were Raasool Allah, and Ali, and (Syeda) Fatima, and Al-Hassan, and Al-Husayn. He covered them with a cloak and said: ‘O Allah! Keep the uncleanness away from them and Purify them with a Purification’. 342

The author of (the book) ‘Jamie Al Usool’ said, ‘And in another report,

‘The Prophet covered upon Hassan, and Husayn and Ali and (Syeda) Fatima, then said: ‘They are People of my Household, and my special ones. Keep the uncleanness away from them and Purify them with a Purification’.

Umm Salama said, ‘And am I from them, O Rasool Allah?’ He said: ‘You are (destined) to good’. 343


Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen, Ch 5 H 34 b
Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen, Ch 5 H 34 c
Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen, Ch 5 H 34 d
‘When it was Revealed: ‘**But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**’, Rasool-Allah saww called (Syeda) Fatima asws, and Ali asws, and Hassan asws, and Husayn asws in the house of Umm Salama ra and said: ‘O Allah azwj! They asws are People asws of my saww Household, so Keep the uncleanness away from them and Purify them asws with a Purification’.  

And from these is what is reported by Al Tirmizi and author of (the book) ‘Jamie Al Usool’ – from Amro,

‘Son of Umm Salama ra said, ‘This Verse was Revealed unto the Prophet saww: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**, in the house of Umm Salama asws. The Prophet saww called Fatima asws, and Hassan asws, and Husayn asws and covered them with a cloak, and Ali asws was behind his asws back, then said: ‘O Allah azwj! They asws are People asws of my saww Household. Keep the uncleanness away from them and Purify them asws with a Purification’.

Umm Salama ra said, ‘And am I ra from them asws, O Prophet saww of Allah azwj?’ He saww said: ‘You ra are upon your ra place, and you ra are upon good’.

And from these is what is reported by Al Tirmizi and author of (the book) ‘Jamie Al Usool’, from Anas (well known fabricator),

‘Rasool-Allah saww used to pass by the door of Fatima asws, when he saww went out to the Salat, when this Verse was Revealed, nearly for six months, saying: ‘The Salat! People asws of the Household! **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**’

And from these is what is reported by Muslim in his (book) ‘Saheeh’, and author of (the book) ‘Al Mishkat’ in the first detail from the mentioned chapter, from Sa’ad Bin Abu Waqas who said,

‘When this Verse was Revealed: ‘**let us call our sons and your sons, and our women and your women, and ourselves and yourselves, [3:61]**’, Rasool-Allah saww called Ali asws, and

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345 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 5 H 34 f
346 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 5 H 34 g
And this report has been reported in (the book) ‘Jamie Al-Usool’ except that he saww said: ‘O Allah azwj! They asws are People asws of my saww Household’.

وَ رَوَى هَذِهِ الرِّوَايَةَ فِِ جَامِعِ الُْْصُولِ إِلاَّ أَنَّهُ قَالَ: ‘أَهْلِيَ اِنَّهُمْ أَهْلُ الْبَيْتِ’.

And it is reported by Yahya Bin Al-Hassan Bin Batreeq, from Al Hafiz Abu Nueym, from Aamir Bin Sa’ad, from his father who said,

‘The Revelation descended unto Rasool-Allah saww so he saww called Ali asws, and (Syeda) Fatima asws, and Hassan asws and Husayn asws. He saww said: ‘They asws are People asws of my saww Household’.

قَالَ وَ رَوَى أَبُو نُعَيْمَ بِإِسْنَادِهِ عَنْ أَبِِ سَعِيدَ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا أَنَّ هَذِهِ الْيَةَ نَزَلَتْ فِِ بَيْتِهَا إِنََّّا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراا.

He said: ‘And it is reported by Abu Nueym by his chain from Abu Saeed,

‘Umm Salama’ra narrated to him that this Verse was Revealed in her’ra house: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]. She’ra said: ‘And I’ra was seated at the door of the house. I’ra said, ‘O Rasool-Allah saww! Am I not from People asws of the Household?’

قَالَ أَنْتِ عَلَى خَيرْ أَنْتِ مِنْ أَاْوَاجِ النَّبِِِّ قَالَتْ وَ رَسُولُ اللَّهِ فِِ الْبَيْتِ وَ عَلِيٌّ وَ فَاطِمَةُ وَالَْْسَنُ وَ الُْْسَينُْ ع.

He saww said: ‘You’ra are upon good. You’ra are from wives of the Prophet saww. She’ra said: ‘And in the house were Rasool-Allah saww, and Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws’. 350

وَ بِإِسْنَادِهِ عَنْ أَبِِ هُرَيْرَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ لَجَاءَ فَاطِمَةُ بِبُرْمَةٍ إِلَىَ رَسُولِ اللَّهِ ص قَدْ صَنَعَتْ لْإِنَّهُ حَََلَتْهَا عَلَى طَبَق حَسَاءا حَسَاةً فَوَضَعَتْهَا بَينَ يَدَيْهِ فَقَالَ لَأَيْنَ ابْنُ عَمِّكِ وَ ابْنَاكِ قَالَتْ فِِ الْبَيْتِ قَالَ اذْهَبِ فَادْعِيهِمْ فَجَاءَ إِلَىَ عَلِيٌّ فَقَالَتْ أَجِبْ رَسُولَ اللَّهِ.

And by his chain from Abu Hureyra (well known fabricator),

‘From Umm Salama’ra having said: ‘(Syeda) Fatima asws came with an earthenware pot of hers asws to Rasool-Allah saww, having cooked a porridge for him saww’. She’asws carried it upon a tray and placed it in front of him saww. He saww said: ‘Where is the son asws of your asws uncle asws.

347 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen sawws, Ch 5 H 34 h
348 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen sawws, Ch 5 H 34 i
349 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen sawws, Ch 5 H 34 j
350 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen sawws, Ch 5 H 34 k
and your two sons? She said: ‘In the house’. He said: ‘Go and call them’. She came to Ali. She said: ‘Answer Rasool-Allah.’

Umm Salama said: ‘Ali came walking holding a hand of Al-Hassan and of Al-Husayn, and Fatima was walking with them. When he saw them coming, he extended his hand to a cloak which was upon the sleeping sheet and spread it out. He made them sit upon it and grabbed the four ends of the cloak with his left hand and pressed it above their heads and gestured by his right hand to his Lord. He said: ‘O Allah! They are People of my Household, so Keep away the uncleanness from them and Purify them with a Purification’.

And by his chain from Abu Abdullah Al Jadaly who said,

'I entered to see Ayesha and asked her about this Verse. She said, ‘Go to Umm Salama’. Then I came and informed her with the words of Ayesha. She said: ‘She spoke the truth. This Verse was Revealed in my house unto Rasool-Allah. He said: ‘Who will call Ali and Fatima and her two sons for me?’ — The Hadeeth’.

And it is reported by Muwaffaq Bin Ahmad Al Khawarizmy, raising it to,

‘Umm Salama said, ‘Rasool-Allah said to (Syeda) Fatima: ‘Come to me with your husband and your two sons’. She came with them. He threw a Khyberi Fadaki cloak upon them. Then he placed his hand upon them and said: ‘O Allah! They are the family of Muhammad, so Make Your Salawat, and your Blessings to be upon Muhammad and Progeny of Muhammad, You are Praised, Glorious!’

Umm Salama said: ‘I raised the cloak to enter to be with them, but he pulled it from my hand and said: ‘You are (destined) to good’.

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351 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen, Ch 5 H 34 l
352 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen, Ch 5 H 34 m
353 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen, Ch 5 H 34 n
And it is reported by Muslim in his (book) ‘Saheeh’, from Yazeed Bin Hayyan, and it is reported in (the book) ‘Jamie Al Usool, from his who said,

'I and Husayn Bin Sabrah, ad Umar Bin Muslim went to Zayd Bin Arqam. When we were seated to him, Husayn said to him, 'O Zayd! You have met a lot of good. You saw Rasool-Allah (saw), and heard his (saw) Ahadeeth, and battled alongside him (saw), and prayed Salat behind him (saw). O Zayd! You met a lot of good. O Zayd! Narrate to us what you have heard from Rasool-Allah (saw).

قَالَ وَ الَّذِيـَ ٌ فِينَا يَوْمًا خَطِيـَٰبًا يُدْعَى خَُّمْرًا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ فَحَمَدَ اللَّهَ وَ أَثَّرَ عَلَيْهِ وَ وَعَـَّى وَ ذَكَرَ ثُُّ قَالَ أَمَّا بَعْدُ أَلاَ يَا أَيْدِهَا النَّاسُ إِنَََّّا أَنَا بَرٌ يُوشِكُ أَنْ يَأْتِيَنَِ رَسُولُ رَبِّ فَأُجِيبَ

Then he said, 'Rasool-Allah (saw) stood among us one day to address by a spring called Khumm, between Makkah and Al-Medina. He (saw) praised Allah (azwj) and extolled upon Him (azwj), and preached, and reminded. Then he (saw) said: 'As for after, indeed, O you people! But rather, I (saw) am a mortal. There is no doubt a messenger of my (ras) Lord (azwj) comes to me and I (saw) have to answer.

And I (saw) am leaving behind you all two weighty things. The first of these is the Book of Allah (azwj) wherein is the guidance and the Noor. So, take with the Book of Allah (azwj) and adhere with it’. He (saw) urged upon the Book of Allah (azwj) and made (people) to be desirous in it. Then he (saw) said: ‘And People (asws) of my (saw) Household. I (saw) remind you of Allah (azwj) regarding People (asws) of my (saw) Household! I (saw) remind you of Allah (azwj) regarding People (asws) of my (saw) Household!’

فِـْنِ فَقَالَ لَهُ حُضَيْرُهُ وَ مَا أَهْلُ بَيْتِهِ يَا اَيْدُ أَ لَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْـَتِهِ قَالَ أَهْلُ بَيْـَتِهِ مَنْ حَرُمَ عَلَيْهِ الصَّدَقَةُ بَعْدَهُ قَاـلَ وَ مَنْ هُمْ قَاـلَ هُمْ آلُ عَلِيٍّ وَ آلُ عَقِيل  وَ آلُ جَعْفَر  وَ آلُ عَبَّاس  قَاـلَ كُلِه هَؤُلَاءِ حَرُمَ عَلَيْهِمُ الصَّدَقَةُ قَالَ نَعَمَ. And Husayn said to him, 'And who are People (asws) of his (saw) Household, O Zayd? Aren’t his (saw) wives from People (asws) of the Household?’ He said, 'People (asws) of his (saw) Household is one
upon whom the charity is Prohibited after himAbu Bakr asws. He said, ‘And who are they?’ He said, ‘Family of Ali asws, and family of Aqeel, and family of Ja’far asws, and family of Abbas’. He said, ‘All of them, the charity is Prohibited upon them?’ He said, ‘Yes’.  

Author of (the book) ‘Jamie Al-Usool’ said, ‘And there is an addition in a report: ‘Book of Allahazwj’, in it is the guidance, and the Noor. One who adheres with it and takes with it would be upon the guidance, and one who errs would stray’.  

And in another (report) approximate to it, apart from, heAbu Bakr asws said: ‘Indeed! And Iasws am leaving among you all two weight things. One of these is the Book of Allahazwj, and it is a Rope of Allahazwj. One who follows it would be upon the guidance, and one who leaves it would be upon the straying’.  

And in it, ‘We said, ‘Who are Peopleasws of hisasws Household? Hisasws wives?’ He said, ‘No, I swear by Allahazwj! The woman would be with the man for a time from the life, and he could divorce her, so she would return to her father and her people. People of hisasws Household are hisasws origin and hisasws group, those the charity is Prohibited upon after himasws’. He said, ‘Muslim has extracted it’.

And it is reported by Zamaksari in his (book) ‘Saheeh’, and author of (the book) ‘Jamie Al Usool’, from Bureyda who said,  

‘The most beloved of the women to Rasool-Allahasws was (Syeda) Fatimaasws, and from the men, Aliasws’. 

And it is reported by Al-Bukhari in his (book) ‘Saheeh’ in the chapter of illness of the Prophetasws and Words of the Exalted: You shall pass away and they would be dying [39:30], and it is reported in (the book) ‘Al-Mishkat’, from Ayesha (well-known fabricatress) who said,
'We, wives of the Prophet saww were with him saww and (Syeda) Fatima asws came, not erring in her asws walk from the walk of Rasool-Allah azwj by anything. When he saww saw her asws, he saww was welcoming with her asws. He saww said: 'O my asws daughter asws!' Then he saww seated her asws on his saww right. Then he saww divulged a secret to her asws. She asws cried with intense crying. When he saww saw her asws grief, he saww divulged a secret to her asws secondly, and she asws was laughing.

I said to her asws, 'Rasool-Allah saww specialised you asws from between his saww wives with the secrets, then you asws cried'. When Rasool-Allah saww stood up, I asked her asws, 'What did he saww divulge to you asws?' She asws said: 'I asws will not disclose upon Rasool-Allah saww, his saww secret'.

She (Ayesha) said, 'When he saww passed away, I said, 'I am resolving upon you asws with what is the right for me upon you asws, will you inform me what Rasool-Allah saww had said to you asws?''

She asws said: 'As for now, so yes. As for when he saww divulged a secret to me asws the first time, he saww had informed me asws: 'Jibraeel as saww had presented the Quran to me saww once every year, and he as had presented me twice now, and I saww do not see except the expiry has drawn near, so fear Allah azwj and observe patience, for I saww would be the best ancestor for you asws.

So I asws cried with the crying which you saw. When he saww saw my asws grief, he saww divulged a secret to me asws the second time. He saww said: 'O Fatima asws! Are you asws not pleased that you asws happen to be chieftess of women of the Momineen?' And in a report: 'He saww divulged a secret to me and informed me asws that he saww would pass away in his saww pain, so I asws cried. Then he saww divulged a secret to me asws that I asws would be...
the first one from People\textsuperscript{asws} of his\textsuperscript{saww} Household to follow him\textsuperscript{saww} (to the Hereafter), so I\textsuperscript{asws} laughed".\textsuperscript{358}

H said, ‘And it is reported from Umm Salama\textsuperscript{ra}, she\textsuperscript{ra} said: ‘The Prophet\textsuperscript{saww} was in my\textsuperscript{ra} house and he\textsuperscript{saww} called Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and covered them\textsuperscript{asws} with a Khyberi robe, then said: ‘O Allah\textsuperscript{azwj}! They\textsuperscript{asws} are People\textsuperscript{asws} of my\textsuperscript{saww} Household, so Keep the uncleanness away from them\textsuperscript{asws} and Purify them\textsuperscript{asws} with a Purification’.

Allah\textsuperscript{azwj} Revealed His\textsuperscript{azwj} Words: \textit{But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].} Umm Salama\textsuperscript{ra} said: ‘I\textsuperscript{ra} said: ‘O Rasool-Allah\textsuperscript{saww}! Am I\textsuperscript{ra} from People\textsuperscript{asws} of your\textsuperscript{saww} Household?’ He\textsuperscript{saww} said: ‘No, but you\textsuperscript{asws} are (destined) to good’’.\textsuperscript{359}

And the majestic sheykh Abu Ali Al Tabarsi said in (the book) ‘Majma Al Bayan’, ‘Abu Saeed Al Khudri said, and Anas Bin Malik (well known fabricator), and Wasilah Bin Al Asqa’a, and Ayesha,

And Umm Salama\textsuperscript{ra} that the Verse is particularly for Rasool-Allah\textsuperscript{saww}, and Ali\textsuperscript{asws}, and Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws},\textsuperscript{360}

He said, ‘And it is mentioned by Abu Hamza Al Sumali in his Tafseer, by his chain from Abu Saeed Al Khudri,

‘From the Prophet\textsuperscript{saww} having said: ‘This Verse was Revealed regarding five – regarding me\textsuperscript{saww}, and regarding Ali\textsuperscript{asws}, and Hassan\textsuperscript{asws} and Husayn\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws},\textsuperscript{361}

\begin{itemize}
\item \textit{And the majestic sheykh Abu Ali Al Tabarsi said in (the book) ‘Majma Al Bayan’, ‘Abu Saeed Al Khudri said, and Anas Bin Malik (well known fabricator), and Wasilah Bin Al Asqa’a, and Ayesha, And Umm Salama\textsuperscript{ra} that the Verse is particularly for Rasool-Allah\textsuperscript{saww}, and Ali\textsuperscript{asws}, and Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws},\textsuperscript{360}
\item He said, ‘And it is mentioned by Abu Hamza Al Sumali in his Tafseer, by his chain from Abu Saeed Al Khudri, ‘From the Prophet\textsuperscript{saww} having said: ‘This Verse was Revealed regarding five – regarding me\textsuperscript{saww}, and regarding Ali\textsuperscript{asws}, and Hassan\textsuperscript{asws} and Husayn\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws},\textsuperscript{361}}
\end{itemize}

\textsuperscript{358} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 5 H 34 s
\textsuperscript{359} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 5 H 34 t
\textsuperscript{360} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 5 H 34 u
\textsuperscript{361} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 5 H 34 v
And it is informed to us by the Seyyid Abu Al Hamd who said, ‘It is narrated to us by Al Kakim Abu Al Qasim Al Haskani, from Abu Bakr Al Sabie, from Abu Urwah Al Harrany, from Ibn Musgi, from Abdul Rahman Bin Waqid, from Ayoub Bin Sayyar, from Muhammad Bin Al Munkadir, from Jabir who said,

‘This Verse was Revealed unto the Prophet saww and there wasn’t anyone in the house except (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws, and Ali asws: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you with a Purification [33:33]. The Prophet saww said: ‘O Allah saww! They asws are my saww family’.

And it is narrated to us by the Seyyid Abu Al Hamd, from Abu Al Qasim, by his chain, from Zazan, ‘From Al-Hassan Bin Ali asws having said: ‘When the Verse of Purification was Revealed, Rasool-Allah saww gathered us and himself saww in a Khyberi cloak of Umm Salama ra, then said: ‘O Allah saww! They asws are People asws of my saww Household and my saww family asws.’

And the author of the book ‘Ihqaq Al Haq’ said, ‘Chief of the narrators, beauty of the nation and the religion, Ataullah Al-Husayni in the book ‘Tohfa Al Ahya’a transmitting from Kita A’Al Masabih’ in explanation of the descent to Ibn Al Abbas Ashad Bin Al Hasan Al Mufasser Al Zareer Al Asfarany what is guaranteed,

‘When Ali asws, and (Syeda) Fatima asws, and his asws two grandsons asws entered in the robe, he saww said: ‘O Allah saww! They asws are People asws of the Household, and clean ones of my asws family and good ones of my asws roots, from my asws flesh and my asws blood! To You saww, not to the Fire. Keep the uncleanness away from them and Purify them with a Purification’ – and he saww repeated this supplication thrice.

Umm Salama ra said, ‘ra said, ‘O Rasool-Allah saww! And am ra with them asws?’ He saww said: ‘You ra are (destined) to good, and you ra are from my saww good wives’.

And it is reported by Ibn Batreeq in (the book) ‘Al Mustadrak’, from Al Hafiz Abu Nuaym by his chain from Abu Saeed, and Al Amsh, from Atiya, from Abu Saeed who said,

363 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 5 H 34 x
‘The Verse: But rather, Allah Intends [33:33] was Revealed regarding five – Rasool-Allahsaww, and Allasws, and (Syeda) Fatimaasws, and Al-Hassanasws, and Al-Husaynasws. 365

روى البخاري والترمذي ومصاحب جامع الأصول عن ابن شهاب عن خارجة بن زيد بن ثابت أنه سمع زيد بن ثابت يقول فقدت آية في سورة الأحزاب حين نسحت الصحائف فقد كنت أسمع رسول الله يقرأ بها ففالتمسناها فوجدناها مع خزيمة بن ثابت الأنصاري من المُؤمِّنين رجاءً صندوقًا ما عاهذوا الله عليه فأفتحناها في سورهم من الصحائف.

It is reported by Al Bukhari, and Al Tirmizi, and author of (the book) ‘Jamie Al Usool’, from Ibn Shahaab, from Kharjah Bin Zayd Bin Sabit who hear Zayd Bin Sabit saying

‘I missed a Verse in Surah Al-Ahzaab (Chapter 33) when I copied the Quran, I used to hear Rasool-Allahsaww reciting it. I searched for it and found it to be with Khuzeyman Bin Sabit Al-Ansari: From the Momineen there are men who ratified what they made a pact with Allah upon. [33:23], and I joined it in its chapter of the Quran’. 366

وَ رَوَى الصَّدُوقُ فِِ كِتَابِ ث َوَابِ الَْْعْمَالِ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَان  عَنْ أَبِِ عَبْدِ اللَّهِ في سورة النذر سورة النذر في مسحة الأحزاب فيها فضائح الرجال والنساء عن أبي عبادة التارع إذا غيروا بنا ace in سورة الاحزاب قد نصحت نساء قريش من العرب وكان أطول من سورة البقرة ولكن نقصوها وجرىوها.

And it is reported by Al Sadouq in Kitab ‘Sawaab Al Amaal’ by his chain, from Abdullah Bin Sinan,

‘From Abu Abdullahasws: ‘Surah Al-Ahzaab, in it are scandals of the men and the women from Quraysh, and others. O Ibn Sinan! Surah Al-Ahzaab (now of 73 Verses) exposed women of Quraysh from the Arabs, and it used to be longer than Surah Al-Baqarah (286 Verses), but they reduced it and altered it’’. 367

365 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 5 H 34 z
366 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 5 H 34 z a
367 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 5 H 34 z b
باب 6

CHAPTER 6 – REVELATION OF SURAH AL DAHR FROM VERSE 1 TO 22

1- في الآمالللصدوق الطالقاني عن الجنوي عن سهيب بن واقد عن ابن عباس و حدثنا
جنيب بن إبراهيم بن إسحاق عن عبد العزيز بن بفي الجنوي عن الحسن بن مهران عن سهيب بن عثمان عن أبي ع
قعلة عز و خالد بلال اللزنغراني عن وهران عن شعبان عن نهيم عن أبي بكر الصديق جعفر بن محمد عن أبيه
قالا مرضعا جعفر وحسن و هما صبيانان صغاران فعادهما رسول الله صلى الله عليه وسلم و معه رجلان فقال أحدهما
بابا أي أبا الحسن لا نذرت في البتولة إلا أن الله عفوا

(The book) ‘Amaali’ of Al Sadouq – Al Talaqani, from Al Jaloudy, from Al Jowhari, from Shueyb Bin Waqid, from
Al Qasim Bin Bahram, from Lays, from Mujahid, from Ibn Abbas, and it was narrated to us by Muhammad
Bin Ibrahim Bin Is’haq, from Abdul Aziz Bin Yahya Al Jaloudi, from Al-Hassan Bin Mihran, from Maslama Bin
Khalid,

‘From Al-Sadiq Ja’far asws, Bin Muhammad asws, from his asws father asws regarding Words of Mighty and Majestic:
They are fulfilling the vows [76:7], they asws both said: ‘Al-Hassan asws and Al-Husayn asws fell ill and they asws were young boys,
so Rasool-Allah aswaw consoled them asws, and with him aswaw were two men. One of them said, ‘O Abu Al-Hassan asws! If only
you asws would vow a vow with Allah azwj He aswaw Grants them asws both good health?’

فقال أصووم ثلاثة أيام أشكره الله عز وجل بهما و قال السبتيان و نن أيا نصوص و قال جارية فضتة و مثلثة أيام
ولست عالجا

He asws said: ‘asws shall Fast for three days in appreciation to Allah azwj Mighty and Majestic. And Fatima asws said similar to it. And the two young boys asws said: ‘We asws shall also Fast for three days’. And their asws maid (Fizza sa) said that as well. Allah aswj Covered them asws with the health. (As a result) they asws became hungry and they asws did not have any food.

فأطلقت عليهما الله عفوا تأملهما صيامًا و لست عالجتم طعامًا

Ali asws went to a Jewish neighbour of his asws called Shamoun who used to treat wool. He asws said: ‘Could you give me asws some wool so that the daughter asws of Muhammad saww can spin it for you in exchange for a Sa’a (a unit of measurement) of barley?’ He said, ‘Yes’. So he gave it to him asws.

فغزا الشوفة و الشعر وأخوات فالدبة فقندت و أطعنت ثم أخذت فغزتل نزل الصوف ثم أخذت صائد من الشعرة فطحنته و امتحنت و عجزت

He asws came with the wool and the barley, and informed (Syeda) Fatima asws. She asws accepted and obeyed, then she asws spun a third of the wool, then took a measure (Sa’a) of barley, so she asws ground it and kneaded it, and made five discs of bread from it, a disc for each one of them asws.'
And Ali asws prayed Al-Maghrib Salat with the Prophet saww, then came to his asws house. The food was placed, and the five of them were seated. As soon as Ali asws broke the first morsel to eat, there was a beggar who paused at the door. He said, ‘Greetings be upon you asws, O People asws of the Household of Muhammad saww! I am a poor from the poor Muslims. Feed me from what you asws are eating, Allah azwj would Feed you asws from the Banquets of the Paradise’.

So he asws placed the morsel back from his hand, then said (In prose): ‘Fatima asws, O one of glory and conviction! O daughter asws of the one saww better than all the people together! But, do you asws not see the poor beggar who has come to the door? He is craving to complain to Allah aswj and submit his complaint against us asws. He has come grief-stricken. Every person who does good would stand tomorrow in debt for the Garden which Allah azwj has Forbidden upon the stingy and the niggardly who will pause at the Blazing Fire. His drink would be scalding water, (remaining therein for ages and years)’.

Fatima asws faced him asws and replied (in prose). She asws said: ‘I asws heard your asws instruction, O cousin asws, and obey. I asws will not be accused for menial food, nor do I asws want lowliness due to it, and I asws hope that we asws all should participate together in the good and enter the Paradise regarding intercession’.

وَ صَلَّى عَلِيٌّ ع مَعَ النَّبِِِّ ص الْمَغْرِبَ ثَُُّ أَتَى مَنْزِلَهُ ف َوُضِعَ الِْْوَانُ وَ جَلَسُوا خََْسَتُهُمْ فَأَوَّلُ لُقْمَة  كَسَرَهَا عَلِيٌّ ع إِذَا مِسْكِينٌ قَدْ وَقَفَ بِالْبَابِ ف َقَالَ

فَأَقَبَلَتْ فَاطِمَةُ ع ت َقُولُ أَمْرُكَ سََْعٌ يَا ابْنَ عَمِّ وَ طَاعَةٌ مَا بَِِ مِنْ لُؤْم  وَ لاَ رَضَاعَة لَدَّيْتُ بِاللهبِّ وَ بِالْب َرَاعَةِ أَرْجُو إِذَا أَشْبَعْتُ مِنْ مََِاعَة أَنْ أَلَْْقَ الَْْخْيَارَ وَ الَْْمَاعَةَ وَ أَدْخُ لَ الَْْنَّةَ فِِ شَفَاعَة

وَ عَمَدَ ْ إِلَىَ مَا كَانَ عَلَى الِْْوَانِ فَدَف َعَتْهُ إِلَىَ الْمِسْكِينِ وَ بَاتُوا جِيَاعاا وَ أَصْبَحُوا صِيَاماا لمَْيَذُوقُوا إِلاَّ الْمَاءَ الْقَرَا حَ ثَُُّ عَمَدَ ْ إِلَىَ الثهلُثِ الثَّانيِ مِنَالصهوفِ ف َغَزَلَتْهُ ثَُُّ أَخَذَ ْ صَاعاا مِنَ الَُّّعِيرِ وَ طَحَنَتْهُ وَ عَجَنَتْهُ وَ خَبَزَ ْ مِنْهُ خََْسَةَ أَقْرِصَة  لِكُلِّ وَاحِد  ق ُرْصاا
And she proceeded to what was upon the table spread and handed it over to the poor beggar. And their hunger increased. That remained until the morning and they did not taste anything except for clear water (before observing Fast). She took a measure of barley and ground it, and kneaded it, and made five discs of bread with it, a disc for each one of them.

And Ali prayed Al-Maghrib Salat with the Prophet, then came to his house. When the food was placed in front of him, and the five of them were seated, as soon as Ali broker the first morsel, an orphan from the orphans of the Muslims paused at the door and said, ‘Greetings be upon you, O People of the Household of Muhammad! I am an orphan from the Muslim orphans. Feed me from what you are eating, Allah would Feed you upon the Banquets of the Paradise’.

Ali placed the morsel back from his hand and said (in prose): ‘Fatima, daughter of the Chief of the generous one, daughter of the Prophet who was not with wickedness, Allah has Come to us with that orphan. The one who is merciful to him today would be in the Gardens of Bliss which Allah has Forbidden upon the wicked and the one who is niggardly who would be plunged down into the obnoxious Fire. Their drink would be pus and boiling water’.

(Syeda) Fatima turned towards him and she said (in prose): ‘I shall give and I do not mind, and I prefer Allah over my children who are hungry, and the younger one would be killed in Karbala, killed by murderous assassins. So the woe along with the damnation be upon them who will be plunged into the Fire to its lowest level, with the Punishment being (ever) increased upon them’.
Then she asws proceeded and gave all that was upon the table spread. And their asws hunger increased, and they did not taste anything except for clear water. They asws were Fasting in the morning, and (Syeda) Fatima asws proceeded, to the remainder of the wool and spun it, and she asws ground the rest of the barley and kneaded it, and made five discs of bread from it, a disc for each one of them asws.

And Ali asws prayed Al-Maghrib Salat with the Prophet saww, then came to his asws house. The food was placed near to him asws, and the five of them asws were seated. As soon as Ali asws broke the first morsel, there was a captive from the captives of the Polytheists who had paused at the door. He said, ‘Greetings be upon you asws, O People asws of the Household of Muhammad saww! You asws have made us to be captives and do not feed us?’

So Ali asws placed the morsel back from his hand, then said (in prose): ‘Fatima asws, O daughter of the Prophet Ahmad saww. A Prophet saww who is a Chief of the chiefs. There has come to your asws door, the captive, chained and restricted. He is complaining to us asws of the hunger. The one who feeds him today, would sow today and reap tomorrow in the Presence of the Exalted, the One, so do not despair’.

(Syeda) Fatima asws faced him asws and she asws said (in prose): ‘There does not remain any other measure (of barley) behind to suffice my asws children. By Allah azwj they are hungry. O Lord azwj! Do not Leave both of them asws, as their father asws is the good, one with two hands (double
generous) with a long span, and there is nothing in my possession which I can spin (anymore)’.

And she proceeded to what was upon the table spread, so she gave it. And their hunger increased. And their Fasts had ended and there was nothing (to eat) in their possession’.

Shuayb said in his Hadeeth, ‘And Ali went with Al-Hassan and Al-Husayn to Rasool-Allah, and they were both trembling like nestlings due to the intensity of the hunger. When the Rasool-Allah saw the two of them, he said: ‘O Abu Al-Hassan and Al-Husayn do not like what I see with you all. (So let us) go to my daughter Fatima’.

So they went to her, and she was in her prayer niche (Mehraab). Her stomach had touched her back (bone) due to the intensity of the hunger, and her eyes had sunk. So, when the Rasool-Allah saw her, he took her in his arms and said: ‘Waah! I seek Your Help, with what I see you all to be in, for the last three days!’

Jibraeel descended and said: ‘O Muhammad! Take it, that which is for you regarding the People of your Household!’ He said: ‘And what shall I take, O Jibraeel?’ He said: ‘Didn’t there come upon the human being, a period of time? until he reached: Surely this would be a Repcompense for you and your striving would always be appreciated’.

Al-Hassan Bin Mihran said in a Hadeeth, ‘The Prophet leapt until he entered the house of (Syeda) Fatima and saw what was with them. He gathered them, then he was devastated upon them crying and saying: ‘You are in what I see for the last three days, and I am unaware of you all’.
So, Jibraeel ascended unto him saww with these Verses: *Surely, the righteous would be drinking from a cup, its admixture would be of camphor, It is a spring in the house of the Prophet saww bursting forth to house of the Prophets and the Momineen.*

*They are fulfilling the vows* [76:7] – meaning Ali asws, and Fatima asws, and Al-Hassan asws, and Al-Husayn asws, and their maid (Fizza as). *And are fearing a Day, the evil of it would be widespread* [76:7], bleak, crying.

And when they asws are feeding them, *(They said): ‘But rather, we are feeding you for the Face of Allah, neither wanting any recompense from you nor any appreciation’* [76:9]. He said, ‘By Allah azwj! They asws did not say this for them asws, but they asws thought it within themselves asws, so Allah azwj Informed their asws consciences saying: ‘We asws neither want any recompense to be sufficed with it nor any appreciation to be praised upon it due to it, but rather we asws are feeding you all for the Face of Allah aswj and seeking His aswj Reward’.

*Reclining therein upon the couches,* - and the couches as the beds having the curtains upon it, *neither seeing (heat of a) sun therein nor intense cold* [76:13]. Ibn Abbas said, ‘While the
people of the Paradise would be in the Paradise, then they would see a resemblance of the sun, the Gardens would be shining due to it. So, the people of the Paradise would say, ‘O Lord azwj! You azwj Said in Your azwj Book: neither seeing (heat of a) sun [76:13].

فَقَالَ اْلَّهُ جَلَّ اسْطَعُ مْهُ إِلَيْهِمْ جَبَّرَْيَلَ فَيَقُولُ لَيْسَ هَذِهِ بَُِّمْسَ وَ لَكَنَّ عَلِيّاَ وَ فَاطِمَةَ ضَحِكَا فَأَشْرَقَتِ الِْْنَانِ مِنْ نُورِ ضَحِكِهِمَا

So, Allah azwj, Majestic is His azwj Name, would Send Jibraeel as to them. He as would say: ‘This isn’t a sun, but Ali asws and (Syeda) Fatima asws smile, to the Gardens shone from the radiance of their smile’.

And ‘Hal Ata’ (Surah Al Dahr) was Revealed regarding them asws up to the Words of the Exalted: and your striving (which) would always be appreciated [76:22].


And it is reported by People asws of the Household from Al-Asbagh Bin Nubata and others from Al-Baqir asws, and the words for it. Then he asws continued the Hadeeth up to his asws words: ‘And they asws came to breaking the Fast, there wasn’t anything with them’.

وَ خَرَجَ الُْْسَينُ عِزَّ وَ مَعَهُ قِطْعَةٌ عُرَاقٍ فَنَادَتْهُ امْرَأَةٌ يَهُودِيَّةٌ يَا أَهْلَ بَيْتِ الُْْوعِ مِنْ أَيْنَ لَكُمْ هَذَا أَطْعِمْنِيهَا فَمَدَّ يَدَهُ الُْْسَينُ لِيُطْعِمَهَا فَهَبَطَ جَبَّرَْيَلُ وَ أَخَذَهَا مِنْ يَدِهِ وَ رَفَعَ الصَّحْفَةَ إِلَىَ السَّمَاءِ

Then he asws said: ‘The Prophet sawa saw then hungry, so Jibraeel as descended and there was a large pot of gold inlaid with the gems and sapphire, filled from porridge and rose-petals (fragrance) effusing from it aroma of the musk and the camphor. They asws were seated and ate until they asws were satiated and not a single morsel was reduced from it.

وَ خَرَجَ الُْْسَينُ عِزَّ وَ مَعَهُ قِطْعَةٌ عُرَاقٍ فَنَادَتْهُ امْرَأَةٌ يَهُودِيَّةٌ يَا أَهْلَ بَيْتِ الُْْوعِ مِنْ أَيْنَ لَكُمْ هَذَا أَطْعِمْنِيهَا فَمَدَّ يَدَهُ الُْْسَينُ لِيُطْعِمَهَا فَهَبَطَ جَبَّرَْيَلُ وَ أَخَذَهَا مِنْ يَدِهِ وَ رَفَعَ الصَّحْفَةَ إِلَىَ السَّمَاءِ

368 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 6 H 1
And Al-Husayn asws went out and with him asws was a piece or a rose petal. A Jewish woman called out to him asws, ‘O People asws of the Household! Where is the hunger for you asws? Feed us this’. Al-Husayn asws extended his asws hand to feed her, but Jibraeel as came down and seized it from his asws hand and raised the pot to the sky.

The Prophet saww said: ‘If Al-Husayn asws had not intended feeding the girl (from) that pot, that pot would have been left among the People asws of my saww Household. They would have eating from it up to the Day of Qiyamah, not reducing a morsel from it.

And it was Revealed: *They are fulfilling the vows [76:7]*, and the charity was (given) during the night of twenty fifth of Zul Hijja, and ‘Hal Ata’ (Surah Dahr) was Revealed during the day twenty-fifth from it’.

Tafseer Al-Qummi – Words of the Exalted: *And they fed the food [76:8]* –

It is narrated to me by my father, from Al Qaddah,

‘From Abu Abdullah asws having said: ‘There was some barley with (Syeda) Fatima asws, so she asws made it as porridge. When she asws had cooked it and placed it in front of them asws, a poor one came and said, ‘The poor one has come, may Allah azwj have Mercy on you asws all! Feed us from what Allah azwj has Graced you asws!’

Ali asws stood up and gave him a third of it, and it was not long before an orphan came. The orphan said, ‘May Allah azwj have Mercy on you asws all!’ Ali asws stood up and gave him the (other) third of it. Then a captive came and said, ‘May Allah azwj have mercy on you asws all!’ So, Ali asws gave him the remaining third, and they had not even tasted it.

So, Allah azwj Revealed this Verse regarding them asws up to His azwj Words: *and your striving (which) would always be appreciated [76:22]*, and it flows regarding every momin who does similar to that’.

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فُصِّلَوا وَ غَزِّيَتْ فَاطِمَةُ جِزَّةا ثُُّ طَحَنَتْ صَاعاا فَخَبَزَتْهُ فَلَمَّا كَانَ عِنْدَ الْفَطَارِ أَتَى مِسْكِينٌ فَأَعْطَوْهُ طَعَامَهُمْ وَ لمَْ يَذُوقُوا إِلاَّ الْمَاءَ

فَقَالَ يَا أَبَا الَْْسَنِ خُذِ السَّلَّةَ وَ انْطَلِقْ إِلَىَ النَّخْلَةِ وَ أَشَارَ إِلَىَ وَاحِدَة  فَقُلْ لََْا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ إِنِّي أَطْعِمِينَا مِنْ ثمََرِكِ

فَقَالَ عَلِيٌّ عَلَيْهِ سَمَتْ رَبِّي أَنْ أَطْعَمَ الْمِقْدَادَ وَ جَمَِيعَ عِيَالِهِ وَ حَََلَ إِلَىَ الَْْسَنِ وَ الُْْسَينِْ وَ فَاطِمَةَ عَلَيْهِ وَ سَلَّمُ مَا كَفَاهُمْ

فَقَالَ أَبَا الَْْسَنِ عَلَى الْبَطْنِ وَ قُدْ عُلِمَ بَُِالِِْمْ فَخَرَجَ وَ دَخَلَ حَدِيقَةَ الْمِقْدَادِ وَ لمَْ يَبْقَ عَلَى نََلَََِِا ثمََرَةٌ وَ مَعَهُ عَلِيٌّ

فَقَالَ ‘َأَا نَى اْلَْْسَنُ خَذِ السَّلَّةَ وَ انْطَلِقْ إِلَىَ النَّخْلَةِ وَ أَشَارَ إِلَىَ وَاحِدَة  فَقُلْ لََْا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ إِنِّي أَطْعِمِينَا مِنْ ثمََرِكِ
When he saw reached the house of (Syeda) Fatima asws, the headache had seized her asws. He saww said: ‘Receive glad tidings and be patience, for you asws cannot attain what is in the Presence of Allah azwj except by the patience’. Jibraeel as ascended with ‘Hal Ata’ (Surah Al Dahr)’.

It is reported by al Wahidy in his Tafseer that Ali asws hired out himself asws the night to the morning to irrigate palm trees for something from barley. When he asws took possession of it, he asws ground a third of it to make a meal from it. When it was complete (cooked), a poor man came. They brought out the food to him. And they worked on the second third. An orphan came to them asws, so they brought it out to him, and they worked the third, third. A captive came to them asws, and they brought out the food to him.

And Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws folded (out of hunger), and Allah azwj Knew the excellence of their asws purpose and sincerity of their asws intentions, and rather what they asws intended with what they asws had done is His azwj Face, and they asws sought with what they asws die, what is in His azwj Presence, and they asws sought the Recompense from Him azwj Mighty and Majestic.

So, Allah azwj Revealed Quran (Verses) regarding them asws and Made them asws foremost from Him saww with Favours, and Publicised a register for them asws between the worlds, and Gave them asws instead of what they asws exerted, Gardens, and Houries, and servants.

He azwj Said: And they are feeding the food upon His love, to a poor, and an orphan and a captive [76:8] – up to its end, and this is a feat in the Presence of Allah azwj, being an honourable place for it, and their asws generosity with the food along with severity of the

need to it is a mighty matter, and for this it follows His\textsuperscript{azwj} Promise, Glory be to Him\textsuperscript{azwj} during it, and types of Kind Gestures, and a variety of awards, and the result’. \textsuperscript{372}

Regarding Words of the Exalted: \textit{They are fulfilling the vows and are fearing a Day, the evil of it would be widespread} [76:7], said, ‘Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} fell ill, so their\textsuperscript{asws} grandfather\textsuperscript{saww} Rasool-Allah\textsuperscript{saww} consoled them, and with him\textsuperscript{saww} were Abu Bakr and Umar, and the generality of the Arabs consoled them. They said, ‘O Abu Al-Hassan\textsuperscript{asws}! If you\textsuperscript{asws} could make a vow upon your\textsuperscript{asws} children, and every vow not having any fulfilment for it, so it isn’t anything’.

\begin{quote}
Ali\textsuperscript{asws} said: ‘If my\textsuperscript{asws} two sons\textsuperscript{asws} were to be cured from what is with them\textsuperscript{asws}, I\textsuperscript{asws} shall Fast three days in appreciation (to Allah\textsuperscript{azwj}). And (Syeda) Fatima\textsuperscript{asws} said: ‘If my\textsuperscript{asws} two sons\textsuperscript{asws} were to be cured from what is with them\textsuperscript{asws}, I\textsuperscript{asws} shall Fast for three days in appreciation to Allah\textsuperscript{azwj}. And the maid called Fizza\textsuperscript{sa} said: ‘If my\textsuperscript{ra} two masters\textsuperscript{asws} were to be cured from what is with them\textsuperscript{asws}, I\textsuperscript{ra} shall Fast three days in appreciation (to Allah\textsuperscript{azwj}).
\end{quote}

The two boys\textsuperscript{asws} were clothed with well being and there wasn’t (anything) in the possession of Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, neither little nor more. So, Amir Al-Momineen\textsuperscript{asws} walked to Shamoun the Khyberi, and he was a Jews, and borrowed from him three Sa’a of barley. And in a Hadeeth of Al-Muzany, from Ibn Mihran al Bahily, he\textsuperscript{asws} went to a neighbour of his\textsuperscript{asws}, from the Jews, called Shamoun Bin Haana, to treat (spin) the wool.

\begin{quote}
He\textsuperscript{asws} said: ‘Is it for you if you were to give me\textsuperscript{asws} a portion of wool so the daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww} can spin it for you for (a wage of) three Sa’a of barley?’ he said, ‘Yes’. He gave it to him\textsuperscript{asws} and he\textsuperscript{asws} came with the wool and the barley. He\textsuperscript{asws} informed Fatima\textsuperscript{asws} with that. She\textsuperscript{asws} accepted and obeyed.
\end{quote}

\textsuperscript{372} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 6 H 5
They said, ‘(Syeda) Fatima asws stood up to a Sa’a and kneaded it and made bread from it, five discs, a disc for each one of them asws, and Ali asws prayed Al-Maghrib Salat with Rasool-Allah saww, then came to the house. The food was placed in front of him asws, when a poor man came and paused at the door and said, ‘The greetings be unto you asws all, O People asws of the Household of Muhammad saww. A poor from the poor Muslims! Feed me, may Allah azwj Feed you from the tables of Paradise!’

Ali asws heard him, so he asws said (in prose): ‘(Syeda) Fatima asws, O one of glory and conviction! O daughter asws of the one saww better than all the people together! But, do you asws not see the poor beggar who has come to the door? He is craving to complain to Allah azwj and submit his complaint against us asws. He has come grief-stricken. Every person who does good would stand tomorrow in debt for the Garden which Allah azwj has Forbidden upon the stingy and the niggardly who will pause at the Blazing Fire. His drink would be scalding water, (remaining therein for ages and years).’

Fatima asws said: ‘I asws heard your asws instruction, O cousin asws, and obey. I asws will not be accused for menial food, (nor do I asws want lowliness due to it, and I asws hope that we asws all should participate together in the good and enter the Paradise regarding intercession).’

And they asws gave him the food, and they asws remain during their night not tasting anything except the water. When it was the second day, (Syeda) Fatima asws ground a Sa’a (of barley)
and made bread from it, and Ali asws came (back) from the Salat, and the food was placed in front of him asws.

An orphan came to them asws. He said, 'The greetings be unto you asws all, O People of the Household of the Prophet saww! An orphan from the children of the Emigrants. My father had attended the day of Al-Aqaba. Feed me, may Allah azwj Feed you asws all from the tables of Paradise'.

The food was placed in front of him asws, when a captive came and stood at the door. He said, 'The greetings be to you asws O People asws of the Household of Muhammad saww! You (Muslims) are making us captives and are not feeding us? Feed me, for I am a captive of Muhammad saww, may Allah aswj Feed you asws all upon the tables of Paradise'.

Ali asws and (Syeda) Fatima asws heard him asws, and they asws gave him the food, and remain for two days and two night, not tasting anything except the pure water. When it was during the third (day), (Syeda) Fatima asws stood up to the remaining Sa’a (of barley). She asws ground it and made bread from it, and Ali asws prayed Salat Al-Maghrib with the Prophet saww, then came to the house.

When Rasool-Allah saww sighted him asws, he saww said: 'O Abu Al-Hassan asws! How severe is what has worsened me saww of what I saww see with you asws all! Let us asws go to my saww daughter asws. They went to her asws, and she asws was in her asws prayer niche praying Salat, her asws stomach had stuck with her asws back (bone) from the severity of the hunger, and her asws eyes had sunk.
When he saw her, he said: ‘Waah! I seek Help with Allah! O People of the Household, you are dying of hunger!’ Jibraeel descended and said: ‘Take, O Muhammad is Congratulating you regarding People of your Household’. He said: ‘And what shall I take, O Jibraeel?’

He recited: ‘Didn’t there come upon the human being [76:1] – up to His Words: (They said): ‘But rather, we are feeding you for the Face of Allah, neither wanting an recompense from you nor any appreciation’ [76:9] – up to the end of the Chapter’.

‘The Prophet leapt up until he entered to see (Syeda) Fatima. When he saw saw what was with them, he was devastated upon them by crying, and said: ‘You are in what I seeing for the last three days and I am unaware about you?’

Jibraeel descended with these Verses: Surely, the righteous would be drinking from a cup, its admixture would be of camphor A fountain, from it the servants of Allah would be drinking. He shall Make it flow i

7 – فَ، تَفَسِّير فرَأ  بن إبراهيم أَبُو الْقَاسِمِ الْعَلَوِله عَنْ ف ُرَا ِبْنِ إِبْرَاهِيمَ مُعَنْعَناا عَنْ جَعْفَرِ بْنِ مََُمَّد  عَنْ أَبِيهِ عَنْ جَدِّهِ عَقَالَ: مَرِضَ الََْسَنُ وَ الُْْسَينُْ ع مَرَضاا شَدِيداا ف َعَادَهَُُا سَيِّدُ وُلْدِ آدَمَ مََُمَّدٌ ص وَ عَادَهَُُا أَبُو بَكْر  وَ عُمَرُ

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alaqy, from Furaat Bin Ibrahim transmitting,

‘From Ja’far, Bin Muhammad , from his father, from his grandfather having said: ‘Al-Hassan and Al-Husayn were ill with severe illness, so the chief of the children of Adam, Muhammad, consoled them, and Abu Bakr and Umar consoled them.

373 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen, Ch 6 H 6 a
374 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen, Ch 6 H 6 b
Umar said to Amir Al-Momineen Ali asws Bin Abu Talib asws, ‘O Abu Al-Hassan asws! If you asws would make an obligatory vow for Allah azwj, for every vow not being for Allah azwj, so there isn’t any fulfilment in it’. 

Ali asws Bin Abu Talib asws said: ‘If Allah azwj were to Grant well being to my asws sons asws from what is with them asws, I shall Fast three days consecutively’. And Al-Zahra asws said similar to what her asws husband had said, and there was a Berber maid as for them asws, named as ‘Fizza’. She as said, ‘If Allah azwj were to Grant well being to my asws masters asws from what is with them asws, I shall Fast three days for Allah azwj’.

And he continued the Hadeeth approximately from what has passed up to he said, ‘And Amir Al-Momineen asws held the hands of the two boys asws, and they asws were both (trembling) like the two chicks nor having feathers for them, out of hunger. He asws went with them to the house of the Prophet saww. When the Prophet saww looked at them asws his saww eyes overflowed with the tears and he saww grabbed the hands of the two boys asws and went with them asws to (Syeda) Fatima Al-Zahra asws. 

When Rasool-Allah saww looked at her asws, and her asws complexion had changed, and her asws stomach had stuck with her asws back (bone), he saww was devastated upon her asws kissing between her asws eyes and called out crying: ‘Waah! I saww seek Help with Allah azwj!’ Then Rasool-Allah saww cried from the hunger.

Then he saww raised his saww head towards the sky and he saww was saying: ‘O Allah saww! Satiate the Progeny asws of Muhammad saww!’ Jibraeel as ascended and said: ‘O Muhammad saww! Recite!’ He saww said: ‘And what shall I saww recite?’ He as said: ‘Recite: Surely, the righteous would be drinking from a cup, its admixture would be of camphor [76:5] – to the end of three Verses.

Then Amir Al-Momineen asws went immediately after than until he asws came to Abu Jabalah Al-Ansari, may Allah azwj be Pleased from him. He asws said to him: ‘O Abu Jabalah! Can you
lend me a Dinár?’ He said, ‘Yes, O Abu Al-Hassan! I keep Allah as Witness and His Angels that half my wealth is Permissible for you from Allah and from His Rasool. He said: ‘There is no need for me regarding anything from that. If you can lend, I shall accept it’. He (the narrator) said, ‘He handed a Dinar to him, and Amir Al-Momineen Bin Abu Talib passed by the alleyways of Al-Medina in order to buy some food with the Dinar, and there he was with Miqdad Al-Aswad Al-Kindy, seated upon the street. He went near him and greeted unto him and said: ‘O Miqdad! What is the matter I see you in this place, bleak, grieving?’ He said, ‘I am saying just as the righteous servant Musa Bin Imran had said: ‘Lord! I stand in need of whatever good You may Send down upon me’ [28:24]. He said: ‘And since how long, O Miqdad?’ He said, ‘Since four (days)’. Amir Al-Momineen returned a little, then said: ‘Allah is the Greatest! Allah the Greatest! The Progeny of Muhammad (are hungry) since three (days), and you are (hungry) since four (days). You are more rightful with the Dinar than I am’. He (the narrator) said, ‘He handed the Dinar over to him and went until he entered to see Rasool-Allah. He saw him to be performing Sajdah. When Rasool-Allah finished, he struck his hand to his shoulder, then said: ‘O Ali! Get up with us to go to your house, perhaps we shall attain a meal, for it has reached us that you took the Dinar from Abu Jabalah’.

He (the narrator) said, ‘He went, and Amir Al-Momineen was embarrassed from Rasool-Allah, and Rasool-Allah had tied a stone upon his belly out of hunger, until he knocked the door of (Syeda) Fatima. When (Syeda) Fatima looked at Rasool-Allah, and the impact of the hunger was in his face, she turned around fleeing. She said: ‘Waah! Its trial from Allah and His Rasool! It is as if Abu Al-Hassan unaware that there does not happen to be anything with us since three (days)’. 
ثم دخلت متسكبة ما فصلت ركعتين ثم نادت يا إبن محمد هذا محمد بن عبد الملك وفاطمة بنت النبي وعلي حسن وعلي عثمان وداخلي المحسن والمحسن

سُبِطَا نَبِيِّكَ وَ ابْنُ عَمِّهِ وَ هَذَانِ السَّنَ وَ الْسَينُْ

O Allahazwj! The Children of Israel had asked Youazwj to Send down upon them a meal from the sky, so Youazwj Sent it down to them, and they disbelieved in it. O Allahazwj! The Progenyasws of Muhammadasaww will not disbelieve in it’ Then sheasws turned around submissively, and there sheasws was with an earthenware pot filled from porridge and rosepetals. Sheasws carried it and placed it in front of RasoolAllahsaww.

فَأَهْوَى بِيَدِهِ إِلَىَ الصَّحْفَةِ فَسَبَّحَتِ الصَّحْفَةُ وَ الثَّرِيدُ وَ الْعُرَاقُ فَتَلََ النَّبِِه ص

The Prophetasaww gestured by hisasaww hand to the pot and the pot, and the porridge and the rose petals glorified (Allahazwj), so the Prophetasaww recited: and there is nothing except it Glorifies with His Praise, [17:44]. Then heasaww said: ‘O Aliasws! Eat from the sides of the pot and do not ask (Syeda) Fatima Al-Zahraasws about anything.

الَْْ مْدُ لِلَّهِ الَّذِل جَعَلَ مَثَلَكَ وَ مَثَلَهَا مَثَلَ مَرْيَََ بِنْتِ عِمْرَانَ وَ اَكَرِيَّا

The Praise is for Allahazwj Who Made the like of you and the like of youasws an example of Maryam Bint Imranas and Zakariyyas: Whenever Zakariyya entered the Prayer Niche to (see) her, he found food in her presence. He said: ‘O Maryam! From where does this come to you?’ She said: ‘It is from Allah. Surely Allah Gives to whom He so Desires to without measure’ [3:37].
O Ali asws! This is for the Dinar which you asws had borrowed it. Tonight He azwj has Given you asws twenty-five segments of goodness. As for the one segment, it has been Made for you asws to be fed from His azwj Paradise, and as for the twenty-four, He azwj had Treasured it for you asws for your asws Hereafter”. 375

Rasool-Allah saww had tied the stone upon his saww belly from ‘Al-Gars’, meaning the hunger. He saww endured one day Fasting, there being nothing with him saww. So, he saww came to the house of (Syeda) Fatima asws and Al-Hassan asws and Al-Husayn asws. When Rasool-Allah saww came, they asws both climbed upon his saww shoulders and they asws were saying: ‘Father saww! Tell mother asws to feed us asws!’

Rasool-Allah saww said to (Syeda) Fatima asws: ‘Feed my saww sons asws’. She asws said: ‘There is nothing in my asws house except Blessing of Rasool-Allah saww.

He (the narrator) said, ‘Rasool-Allah saww pre-occupied them asws both with his saww saliva until they asws were satiated and slept. So we asws made three discs from barley for Rasool-Allah saww. When Rasool-Allah saww broke Fast, we asws placed it in front of him saww.

A beggar came and said, ‘O People asws of the Household of the Prophet-hood and the Mine of the Message! Feed me from what Allah azwj has Graced you asws, may Allah azwj Feed you asws all from tables of the Paradise, for I am poor’. Rasool-Allah saww said: ‘O (Syeda) Fatima asws daughter asws of Muhammad saww! The poor man has come to you asws, there is craving for him. Arise, O Ali asws and give him’. 375

He asws took a disc (of bread) and stood up and gave it to him, and I asws returned. Rasool-Allah saww had withheld his saww hand. Then a second one came and said, ‘O People asws of the Household of the Prophet-hood, and Mine of the Message! I am an orphan, so feed

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me from what Allahazwj has Graced youasws, may Allahazwj Feed youasws all from the tables of Paradise’. Rasool-Allahsaww said: ‘O (Syeda) Fatimatasws daughterasws of Muhammadasww! The orphan has come to youasws and there is craving for him. Stand, O Aliasws, and give him’.

Heasws said: ‘So Iasws took a disc (of bread) and gave it to him, then returned, and Rasool-Allahsaww had withheld hissaww hand. A third one came and said, ‘O Peopleasws of the Household of the Prophet-hood and Mine of the Message! I am a captive, so feed me from what Allahaswj has Graced youasws, may Allahaswj Feed youasws all from the tables of Paradise’.

Heasws said: ‘Rasool-Allahsaww said: ‘O (Syeda) Fatimatasws daughterasws of Muhammadasww! The captive has come to youasws and there is a craving for him. Stand, O Aliasws and give him’.

Heasws said: ‘Iasws took a disc (of bread) and gave it to him, and Rasool-Allahsaww spent the night folded, and weasws both spent the night folded, exhausted. So, this Verse was Revealed: And they are feeding the food upon His love, to a poor, and an orphan and a captive [76:8’].

Tafseer Furaat Bin Ibrahim – From Al-Husayn Bin Saeed, by his chain from Ubeydullah Bin Abu Rafie, from his father, from his grandfather who said,

‘Huzeyfa prepared a meal and called Aliasws. Heasws came and heasws was Fasting. Heasws discussed with him then left. Huzeyfa sent half of the porridge to himasws. Heasws apportion it upon thirds – a third for himasws, and a third for (Syeda) Fatimasaas, and a third for theirasws servant.

Then Aliasws Bin Abu Talibasws Amir Al-Momineenasws went out, and a woman met himasws having two orphans with her. She complained of the need and mentioned the state of her two sons. Heasws entered (the house) and gave her this for her two orphans.

376 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 6 H 8
Then a beggar came and complained to him asws of the need and the hunger. He asws entered to see (Syeda) Fatima asws and said: 'Is it for you asws (to give away) the food and there would be for you asws better than this food, food of the Paradise, upon if you asws were to give me asws your asws portion from this food'. She asws said: 'Take it', and he asws handed it to that poor one.

Then a captive passed by his complaining to him asws of the need and the severity of his state. He asws entered and said to his asws servant similar to that which he asws had said to (Syeda) Fatima asws and asked her (Fizza asws) for her asws share from that food. She asws said, 'Take it'. He asws took it and handed it to that captive.

Allah azwj Revealed regarding them asws, this Verse: And they are feeding the food upon His love, to a poor, and an orphan and a captive [76:8] – up to His azwj Words: and your striving (which) would always be appreciated [76:22].

Tafseer Furaat Bin Ibrahim – From Ja’far Bin Muhammad, transmitting from Ibn Abbas,

‘Words of the Exalted: And they are feeding the food [76:8]. He said, ‘It was Revealed regarding Ali asws, and (Syeda) Fatima asws and a maid (Fizza as) of hers asws, and that is, they asws had visited Rasool-Allah saww, so he saww have given each person from them a Sa’a from the food. When they saww left to their saww house, a beggar came begging. Ali asws gave his asws Sa’a (portion).

Then an orphan came from the neighbourhood, so (Syeda) Fatima Al-Zahra asws gave him her asws Sa’a. Ali asws said to her asws: ‘Rasool-Allah saww was saying: ‘Allah azwj Said: “By My azwj Might and My azwj Majesty! No servant will calm the his (orphan’s) crying today except azwj shall Settle him in the Paradise wherever he so desires!”

Then a captive came from the captives of the people of Shirk, being in the hands of the Muslims, to be fed. So, Ali asws instructed the black (Ethiopian) servant of theirs asws to give him her as Sa’a. So the Verse was Revealed regarding them asws: And they are feeding the

food upon His love, to a poor, and an orphan and a captive [76:8] (They said): ‘But rather, we are feeding you for the Face of Allah, neither wanting any recompense from you nor any appreciation’ [76:9].  

11- فَ نَفَسَرَ جَعْفَرِ بْنِ مَُمَّد  مُعَنْعَناا عَنْ جَعْفَرِ بْنِ مَُمَّد  عَلَيْهِ طَابُ عَلَيْهِ وَ عَلَيْهِ مَعَهُ، وَ أَيْضَاً بِهِ "لَمَّا نَزَّلَتْ فِيهِمْ عِنْدَهُمَا ثَلََاثَةُ أَرْلِفَةٌ فَأَطْعَمُوا مِسْكِينَاا وَ يَتِيماا وَ أَسِيراا فَبَاتُوا جِيَاعاا فَنَزَّلَتْ فِيهِمْ عِنْدَهُمَا وَ عِنْدَ هَٰذَهَاوَ مِنْ ذِل الِْْجَّةِ تَصَدَّقَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ عَلِيّاا ع وَ (سُورَةُ هَلْ أَتَى) فِِ لَيْلَةِ خََْس وَ عُِّْرِينَ مِنْ ذِل الِْْجَّةِ تَصَدَّقَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ عَلِيّاا ع وَ فِِ الْيَوْمِ الَْْامِ وَ الْعُِّْرِينَ مِنْهُ نَزَّلَتْ فِيهِمَا وَ سَِْسَنِ وَ الُْْسَينِْ سُورَةُ هَلْ أَتَى

Tafseer Furaat Bin Ibrahim, from Ja’far Bin Muhammad, transmitting,

‘From Ja’farasws Bin Muhammadasws: ‘Words of the Exalted: He Enters one He so Desires through His Mercy, [42:8] ‘Abu Ja’farasws said: ‘Wilayah of Aliasws Bin Abu Talibasws. (is the Mercy)’.

12- فَ نَفَسَرَ جَعْفَرِ بْنِ مَُمَّد  مُعَنْعَناا عَنْ جَعْفَرِ بْنِ مَُمَّد  عَلَيْهِ طَابُ عَلَيْهِ وَ عَلَيْهِ مَعَهُ، وَ أَيْضَاً بِهِ "لَمَّا نَزَّلَتْ فِيهِمْ عِنْدَهُمَا ثَلََاثَةُ أَرْلِفَةٌ فَأَطْعَمُوا مِسْكِينَاا وَ يَتِيماا وَ أَسِيراا فَبَاتُوا جِيَاعاا فَنَزَّلَتْ فِيهِمْ عِنْدَهُمَا وَ عِنْدَ هَٰذَهَاوَ مِنْ ذِل الِْْجَّةِ تَصَدَّقَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ عَلِيّاا ع وَ فِِ الْيَوْمِ الَْْامِ وَ الْعُِّْرِينَ مِنْهُ نَزَّلَتْ فِيهِمَا وَ سَِْسَنِ وَ الُْْسَينِْ سُورَةُ هَلْ أَتَى

Tafseer Bin Furaat Bin Ibrahim – From Muhammad Bin Ahmad, by his chain from Ibn Abbas,

‘Regarding Words of the Exalted: And they are feeding the food upon His love, to a poor, and an orphan and a captive [76:8], ‘It was Revealed regarding Aliasws Bin Abu Talibasws and (Syeda) Fatimaasws. Theyasws woke up in the morning and with themasws were three loaves. Theyasws fed a poor, and an orphan, and a captive. Theyasws spent the night hungry, so it was Revealed regarding themasws.

13- فَ نَفَسَرَ جَعْفَرِ بْنِ مَُمَّد  مُعَنْعَناا عَنْ جَعْفَرِ بْنِ مَُمَّد  عَلَيْهِ طَابُ عَلَيْهِ وَ عَلَيْهِ مَعَهُ، وَ أَيْضَاً بِهِ "لَمَّا نَزَّلَتْ فِيهِمْ عِنْدَهُمَا ثَلََاثَةُ أَرْلِفَةٌ فَأَطْعَمُوا مِسْكِينَاا وَ يَتِيماا وَ أَسِيراا فَبَاتُوا جِيَاعاا فَنَزَّلَتْ فِيهِمْ عِنْدَهُمَا وَ عِنْدَ هَٰذَهَاوَ مِنْ ذِل الِْْجَّةِ تَصَدَّقَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ عَلِيّاا ع وَ فِِ الْيَوْمِ الَْْامِ وَ الْعُِّْرِينَ مِنْهُ نَزَّلَتْ فِيهِمَا وَ سَِْسَنِ وَ الُْْسَينِْ سُورَةُ هَلْ أَتَى


‘In the Tafseer of Peopleasws of the Household, Hisazwj Words: ‘Didn’t there come upon the human being [76:1], meaning by it Aliasws. And appreciate the speech. There did not come upon the human being (Aliasw) any time from the times except and he was a thing mentioned in it; and how can he asws not be mentioned and hisasws name is Inscribed upon the Base of the Throne, and on the door of the Paradise? And the evidence upon this are the Words, Hisazwj Words: Surely, We Created the human being from a uniting seed. [76:2], and it is known that Adamas was not Created from the seed’.

14- فَ نَفَسَرَ جَعْفَرِ بْنِ مَُمَّد  مُعَنْعَناا عَنْ جَعْفَرِ بْنِ مَُمَّد  عَلَيْهِ طَابُ عَلَيْهِ وَ عَلَيْهِ مَعَهُ، وَ أَيْضَاً بِهِ "لَمَّا نَزَّلَتْ فِيهِمْ عِنْدَهُمَا ثَلََاثَةُ أَرْلِفَةٌ فَأَطْعَمُوا مِسْكِينَاا وَ يَتِيماا وَ أَسِيراا فَبَاتُوا جِيَاعاا فَنَزَّلَتْ فِيهِمْ عِنْدَهُمَا وَ عِنْدَ هَٰذَهَاوَ مِنْ ذِل الِْْجَّةِ تَصَدَّقَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ عَلِيّاا ع وَ فِِ الْيَوْمِ الَْْامِ وَ الْعُِّْرِينَ مِنْهُ نَزَّلَتْ فِيهِمَا وَ سَِْسَنِ وَ الُْْسَينِْ سُورَةُ هَلْ أَتَى

‘During the night of twenty-fifth from Zul Hijja, Amir Al-Momineen asws and (Syeda) Fatima asws gave charity, and during the day of the twenty-fifth from it, it was Revealed regarding them asws both and regarding Al-Hassan asws and Al-Husayn asws, the Chapter ‘Hal Ata’ (Al Dahr – 76)’.

Then he continued the Hadeeth approximate to what has passed in the Hadeeth of Ali bin Isa. Then he reported the descent of the meal (from Paradise), from Al-Sa’alby, and Al-Khawarizmy, then said, ‘And the Hadeeth of the descend of the meal was mentioned by Al-Zamakhshari in (the book) ‘Al-Kashaaf’, but he did not mention its descend during the time we mentioned it.

He said, from the Prophet saww and he saww came during drought, and (Syeda) Fatima asws prepared for him saww two loaves and some meat, preferring him saww with it. He saww returned with it to her asws and said: ‘Come, O daughter asws, and uncover from the tray!’ There, it was filled with bread and meat. She asws was amazed and knew that it had descended from the Presence of Allah aswj.

He saww said to her asws: From where does this come to you? She said: ‘It is from Allah. Surely Allah Gives to whom He so Desires to without measure’ [3:37]. He saww said: ‘The Praise is for Allah aswj Who Made you asws a resemblance of chieftess of the women of the Children of Israel’.

Then Rasool-Allah saww Gathered Al asws Bin Abu Talib asws, and Al-Hassan asws, and Al-Husayn asws, and gathered his saww family members until they were (all) satiated, and the food remain just as it was, and (Syeda) Fatima asws extended (the meal) to her asws neighbours”.

Words of the Exalted: And they are feeding the food upon His love, [76:8], were Revealed regarding Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws. 383

- قال أبو حزرة النصالي في تفسيره عن الحسن بن الحسن أبي عبد الله بن الحسن أنها مذكورة ترثى في غيّر أو قائمة ع الكعبة لله.

Abu Hamza Al-Sumali said in his Tafseer – It is narrated to me by Al-Hassan Bin Al-Hassan Abu Abdullah Bin Al-Hassan, ‘It is Medinite, it was Revealed regarding Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws’.

Then he said, ‘It is narrated to us by Abu Al Hamd Mahdi Bin Nazar Al-Husayni Al Qainy, from Ubeydullah Bin Abdullah Al Haskany, from Abu Nasr Al Mufassir, from his uncle Abu Hamid, from Yaqoub Bin Muhammad Al Muqry, from Muhammad Bin Yazeed Al Sulamy, from Zayd Bin Abu Musa, from Amro Bin Haroun, from Usman Bin Ata’a, from his father, from Ibn Abbas who said,

The first of what was Revealed at Makkah was: Read in the Name of your Lord Who Created! [96:1]. Then he mentioned the Makkah Chapters, complete thirty-five Chapters.

Then he said, ‘Then Al Baqarah was Revealed at Al-Medina, then Al-Anfal, then Aal-e-Imran, then Al-Ahzab, then Al-Mumtahana, then Al Nisa, then Zulzilat, then Al Hadeed, then Surah Muhammad asw, then Al Ra’ad, then Surah Al Rahman;

And it is reported by the chain of Ahmad Al Zahid, by his chain from Usman Bin Ata’a, from his father, from Ibn Abbas in Kitab ‘Al Ibzah’, and there is an addition in it,

And when the beginning of a Surah was Revealed at Makkah, then Allah azwj Added in it whatever He azwj so Desired at Al-Medina’. 386
And by his chain from Ikrimah (Bin Abu Jahl), and Al-Hassan Bin Abu Al-Hassan Al Basry,

‘They both counted (Surah) ‘Hal Ata’ (Dahr) among what were Revealed at Al-Medina after twenty four Chapters’.

And by his chain from Saeed Bin Al Musayyab,

‘From Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having said: ‘I\textsuperscript{asws} asked the Prophet\textsuperscript{saww} about the Rewards of the Quran, so he\textsuperscript{saww} informed me\textsuperscript{asws} with the Rewards of Chapter by Chapter upon an approximate of what had been Revealed from the sky’ – and continued the Hadeeth until he\textsuperscript{saww} counted Surah ‘Hal Ata’ (Dahr – 76) among Chapters of Al-Medinat after twenty one Chapters’.

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\textsuperscript{387}\textit{Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 6 H 15 e}\textsuperscript{388}\textbf{Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 6 H 15 f}
\end{flushright}
CHAPTER 7 – THE VERSE OF IMPRECATION (MUBAHILA) - (3:61)

The sheykh Al Mufeed said in Kitab ‘Al Fusool’ –

‘One day Al-Mamoun said to Al-Rezaasws, ‘Inform me with the greatest merit of Amir Al-Momineenasws, the Quran evidences upon it’.

He (the narrator) said, ‘Al-Rezaasws said: ‘The merit in the imprecation (Mubahila). Allahazwj, Majestic is Hisazwj Majesty Said: So the one who argues with you in this matter after what has come to you from the Knowledge, then say: ‘Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61].’

Rasool-Allahsaww called Al-Hassanasws and Al-Husaynasws, and theyasws were hissaww sonsasws and called (Syeda) Syeda Fatimaasws. Sheasws was in this place ‘Hisasws women’, and heasws called Amir Al-Momineenasws, and hesaww was hissaww ‘self’, by the Judgment of Allahazwj Mighty and Majestic, and it has been proven that there isn’t anyone from the creatures of Allahazwj the Exalted more majestic and superior than Rasool-Allahsaww, so it obligates that there should not be anyone superior than the self of Rasool-Allahazwj, by the Judgment of Allahazwj Majestic and Mighty’.

He (the narrator) said, ‘Al-Mamoun said to himasws, ‘But hasn’t Allahazwj Mentioned the sons with the plural word, and rather Rasool-Allahsaww called hissaww two sonsasws in particular, and Mentioned the women with the plural word, and rather Rasool-Allahsaww called hissaww daughterasws alone. So is it not allowed that the calling is for one who is himselfsaww, and the Intended would be himselfsaww in the reality besides someone else, so there would not happen to be any merit for Amir Al-Momineenasws what youasws mentioned?’
He (the narrator) said, ‘Al-Reza asws said to him: ‘It isn’t correct what you are mentioning, O commander of the faithful, and that is because the caller rather happens to be calling to others, just as the commanders commands to others, and it is not correct that the caller be calling to himself in the reality, just as he cannot happen to be a commander for it in the reality. And when Rasool-Allah saww did not call in the imprecation any man except Amir Al-Momineen asws, so it is proven that he asws is his saww ‘self’ which Allah azwj the Glorious has Meant in His azwj Book, and Made that to be His azwj Judgment in His azwj Revelation’.

قَالَ فَقَالَ الْمَأْمُونُ إِذَا وَرَدَ الَْْوَابُ سَقَطَ السهؤَالُ .

He (the narrator) said, ‘Al-Mamoun said, ‘When the answer arrives, the question drops’’.

وَ قَالَ الزَّمََُُّْْرِله فِِ كِتَابِ الْكََُّّافِ رُوِلَ أَنَّهُ لَمَّا دَعَاهُمْ إِلَىَ الْمُبَاهَلَةِ قَالُوا حَتََّّ نَرْجِعَ وَ نَنْظُرَ فَنَأْتِيَكَ لَداا فَلَمَّا تَََّالَوْا قَالُوا لِلْعَاقِ بِ وَ كَانَ ذَا رَأْيِهِمْ يَا عَبْدَ الْمَسِيحِ مَا ت َرَى

And Al Zamakhshari said in Kitab ‘Al Kashaaf’ –

‘It is reported that when he saww called them (Christians) to the imprecation, they said, (‘Wait’) until we return and consider. We shall come to you saww tomorrow morning’. When they were alone, they said to Al-Aqib, and he was the opiner of theirs, ‘O Abdul Maseeh! What is your view?’

فَأَت َوْا رَسُولَ اللَّهِ ص وَ قَدْ لَدَا مَُْتَضِناا الُْْسَينَْ آخِذاا بِيَدِ الَْْسَنِ وَ فَاطِمَةُ تََُِّْي خَلْفَهُ وَ عَلِيٌّ خَلْفَهَا وَ هُوَ ي َقُولُ إِذَا أَنَا دَعَوُْ فَأَمِّنُوا

They came to Rasool-Allah saww, and he saww had come early morning holding Al-Husayn asws in his saww arms, and holding a hand of Al-Hassan asws, and Syeda Fatima asws was walking behind him, and Ali asws was behind her asws and he asww was saying: ‘When I saww supplicate, then say ‘Ameen’’.

389 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 7 H 1
The Bishop of Najran said, ‘O community of Christians! I see such faces, if they
were to desire Allah to move a mountain from its place, He would Move it, so do not
imprecate, for you will be destroyed. There will not remain any Christian upon the surface of
the earth up to the Day of Qiyamah!’

They said, ‘O Abu Al-Qasim! We have viewed that we will not imprecate you and that
we shall separate from you being upon your religion and we shall stay affirmed upon
our religion’.

He said: ‘Since you are refusing the imprecation, then become Muslims. It would be for
you what would be for the Muslims, and against you what is against them’. They refused.

He said: ‘So, shall fight you’. They said, ‘There is no strength for us for war, but we
shall reconcile with you upon that neither will you battle against us nor will you
frighten us, nor return us from our religion, upon that we shall pay to you every year
two thousand garments, a thousand during Safar and a thousand during Rajab. And thirty
armours of iron’.

The Prophet reconciled with them upon that and said: ‘By the One in Whose Hand is
my soul! The destruction had shaded upon the people of Najran, and if they had been
cursed, they would have been morphed into monkeys and pigs, and the valley would have
rained fire upon them, and Allah would have Eradicated Najran and its inhabitants, to the
extent of the birds on top of the trees, and not even a year would have passed upon the
Christians until they would have all been destroyed!’

And the Seyyid Bin Tawoos said in (the book) ‘Al Taraif’, A; Naqash mentioned in his Tafseer ‘Shifa Al Sudoor’
what are these words –

Words of Mighty and Majestic: say: ‘Come, let us call our sons and your sons, [3:61] – Abu Bakr said, ‘The monks came, Rasool-Allahsaww held a hand of Al-Hassanasws, and carried Al-Husaynasws upon hissaww chest’, and it is said, ‘with hissaww other hand, and Aliasws was with him, and Syeda Fatimaasws was from behind themasws.

So, this merit was achieved for Al-Hassanasws and Al-Husaynasws from between the entirety of the sons of Peopleasws of the Household of Rasool-Allahsaww, and sons of hissaww community, and this merit was achieved for Syeda Fatimaasws daughterasws of Rasool-Allahsaww from between the (step) daughtersasws of the Prophetasws and daughters of Peopleasws of hissaww Household and daughter of hissaww community.

And this merit was achieved for Amir Al-Momineen Aliasws from between the relatives of Rasool-Allahsaww, and from hissaww family members, and hissaww community, by that Rasool-Allahsaww made himasws to be like hissaww ‘self’. Heasws Said: and ourselves and yourselves, [3:61].

Jareer, from Al Amsh who said, ‘


And from that is what is reported by Muslim in his (book) ‘Saheeh’ from (several) ways, from these is in the fourth volume in the chapter of merits of Amir Al-Momineen Ali Bin Abu Talibasws in the third page from its first page of the book which the Hadeeth has been copied from –

‘In interpretation of Words of the Exalted: So the one who argues with you in this matter after what has come to you from the Knowledge, then say: ‘Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61].

392 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 7 H 4
Muslim raised the Hadeeth to the Prophet saww, and it is lengthy inclusive of a number of merits for Ali asws Bin Abu Talib asws in particular, saying in its end, ‘And when this Verse was Revealed, Rasool-Allah saww called Ali asws, and Syeda Fatima asws, and Hassan asws and Husayn asws, said: ‘O Allah awj! They asws are People asws of my saww Household’.

And in a report of Al-Sa’alby, there is an addition at the end of his Hadeeth, and it is, ‘He saww said: ‘By the One azwj in Whose Hand is my asws soul! The Punishment had hovered upon people of Najran, and if they had been cursed, they would have been morphed into monkeys and pigs, and the valley would have rained fired upon them, and Allah azwj would have Eradicated Najran and its people to the extent of the birds upon the tree, and not a year would have turned upon the Christians, all of them, until they would have been destroyed’.

Allah azwj the Exalted Revealed: Most surely this is the true narrative, and there is none from a god except Allah; and that Allah - He is the Mighty, the Wise [3:62] But if they turn back, then Allah Knows the mischief-makers [3:63]’.

And it is reported by Al Shafie Bin Al Maghazili in Kitab ‘Al Manaqib’ from Al Shaby, from Jabir Bin Abdullah who said,

‘A delegation arrived from Al-Najran to the Prophet saww of Al-Aqib and Al-Tayyib, so he saww called them both to Al-Islam. They said, ‘We have become Muslims before you saww, O Muhammad saww!’ He saww said: ‘You are lying! If you so like, I saww shall inform you both what is preventing you from Al-Islam’. They said, ‘Give!’ He saww said: ‘Love of the crucifix and drinking the wine and eating the pig’.

He saww called them to the cursing, but they promised him saww for coming early morning, Rasool-Allah saww came early morning and he saww had held a hand of Ali asws, and Syeda

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Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}. Then he\textsuperscript{saww} sent a message to them, but they refused to come, and they accepted with (paying) the tribute.

The Prophet\textsuperscript{saww} said: ‘By the One\textsuperscript{azwj} in Who Sent me\textsuperscript{saww} with the truth as a Prophet! If they had done so, Allah\textsuperscript{azwj} would have Caused the valley to rain fire upon them’.

Jabir said, ‘This Verse was Revealed regarding them\textsuperscript{asws}: \textit{let us call our sons and your sons, [3:61]} – the Verse.

Al-Shaby said, ‘our sons – are Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and our women – Syeda Fatima\textsuperscript{asws}, and ourselves, is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, 395.

He said, ‘And Al Bayhaqi extracted in (the book) ‘Al Dalail’ from Jabir who said,

‘Al-Aqib and Al-Seyyid arrived to the Prophet\textsuperscript{saww}, so he\textsuperscript{saww} called them both to Al-Islam’, and he mentioned approximate to what passed and said in its end, ‘Jabir said, \textit{ourselves and yourselves}, is Rasool-Allah\textsuperscript{saww} and Ali\textsuperscript{asws}, our sons are Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and our women is Syeda Fatima\textsuperscript{asws}, 396.

He said, ‘And Al Bayhaqi extracted in (the book) ‘Al Dalail’ from the way of Salamah Bin Abd Yashou, from his father, from his grandfather,

‘Rasool-Allah\textsuperscript{saww} wrote to people of Najran before ‘Taseen Suleyman\textsuperscript{as} (Surah Al-Naml) was Revealed unto him\textsuperscript{saww}: ‘In the Name of God of Ibrahim\textsuperscript{as}, and Is’haq\textsuperscript{as}, and Yaqoub\textsuperscript{as}. From Muhammad\textsuperscript{saww}, Rasool\textsuperscript{saww} of Allah\textsuperscript{swt} to Al-Asqaf (Bishop) of Najran and people of Najran. If you become Muslims, then I\textsuperscript{saww} praise to you God of Ibrahim\textsuperscript{as}, and Is’haq\textsuperscript{as} and Yaqoub\textsuperscript{as}.

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\item Bih\textsuperscript{ar Al Anwaar} – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 7 H 7
\item Bih\textsuperscript{ar Al Anwaar} – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 7 H 8
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As for after, I^{saww} hereby call you to worship Allah^{azwj} from (instead of) worship the servants, and I^{saww} call you to the Wilayah of Allah^{azwj} from the wilayah of the servants. If you refuse, then (you have to pay) the tribute, and if you denied, so you would have accounted a war. And the greetings’.

When Al-Asqaf read the letter, he was horrified by it and feared with intense fear. He sent a message to a man from the people of Najran called Shurahbeel Bin Wadiah. He handed to him the letter of Rasool-Allah^{saww}. He read it. Al-Asqaf said to him, ‘What is our view?’ Shurahbeel said, ‘You have known what Allah^{azwj} had Promised Ibrahim^{as} regarding his^{as} offspring Ismail^{as}, of the Prophet-hood. So, there is no safety from him^{saww} being that man. There isn’t any view for me regarding the Prophet-hood. If it had been from the matters of the world, I would have advised to you regarding it, and strived for you’.

Al-Asqaf sent the message to one after another from the people of Najran. All of them said similar to the words of Shurahbeel. He gathered their view upon that they would sent Shurahbeel Bin Wadiah and Abdullah Bin Shurahbeel, and Jabbar Bin Faiz, and they would come to them with the news of Rasool-Allah^{saww}.

The delegation went until they came to Rasool-Allah^{saww}. He^{saww} asked them and they asked him^{saww}, but the issue was not resolved with him^{saww} and them until they said to him^{saww}, ‘What are you^{saww} saying regarding Isa^{as} Bin Maryam^{as}?’ Rasool-Allah^{saww} said: ‘There is nothing with me^{saww} regarding him^{as} in this day of mine, so stay until I^{saww} inform you with what is to say regarding Isa^{as}.

Early morning, Allah^{azwj} Revealed: Surely the example of Isa with Allah is like the example of Adam [3:59] – up to His^{azwj} Words: and make the Curse of Allah to be upon the liars [3:61]. They refused to acknowledge with that. When it was morning Rasool-Allah^{saww} went out after having informed them the news, coming inclusive upon Al-Hassan^{asws} and Al-Husayn^{asws} in a cloth of his^{saww}, and Syeda Fatima^{asws} was walking by his^{saww} back, for the cursing, and on that day there were a number of wives for him^{saww}. 
Shurahbeel said to his companion, ‘I see a matter coming. If this man was a Prophet saww and we curse him saww, there will not remain upon the surface of the earth for us, neither any hair nor nail, except it would be destroyed’. They said to him, ‘What is your view?’ He said, ‘My view is that I shall let him saww decide. So, if I see a man face to face, he saww would not judge remotely from the truth ever!’ He said to him, ‘(Up to) you and that’.

And Abu Nueym extracted in (the book) ‘Al Dalail’ from the way of Al Kalby, from Abu Salih, from Ibn Abbas,

‘A delegation of Christians from Najran arrived to Rasool-Allah saww and they were fourteen men from their nobles, from them were Al Seyyid, and he was the eldest, and Al Aqib, and he is the one happened to be their adviser after him.

Rasool-Allah saww said: ‘Become Muslims’. They said, ‘We are Muslims’. He saww said: ‘You have not become Muslims’. They said, ‘Yes, we became Muslims before you saww’. He saww said: ‘you are lying. Three matters in you prevents you – your worshipping the crucifix, and your eating the pig, and your alleging that there is a son for Allah azwj’.

It was Revealed: **Surely the example of Isa [3:59] – the Verse.** When he saww recited it to them, they said, ‘We do not understand what you saww are saying. So, it was Revealed: So the one who argues with you in this matter after what has come to you from the Knowledge, [3:61]. He saww is Saying: “The one who argues with you saww regarding the matter of Isa as from after what has come to you saww from the Quran, then say: ‘Come, - up to His saww Words: then let us imprecate [3:61]’. He said: ‘We shall strive in the supplication whether that which Muhammad saww has come with it is the truth, and that which they are saying, it is the false’.

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He saww said to them: ‘Allah azwj has Commanded me saww that if you do not accept this, I saww shall imprecate you all’. They said, ‘O Abu Al-Qasim saww! But, we shall return and consider regarding our matter, then we shall come to you saww.’

They were alone with each other and discussed in what is between them. Al-Seyyid said to Al-Aqib, ‘By Allah azwj! You have known that the man saww is a Prophet saww. If you were to curse him saww, you will be eradicated, and not people have cursed a Prophet saww at all and their elders have lived and their young ones have grown. So, if you do not follow him saww and refuse except the safety of your religion, then bid him saww farewell and return to your city’.

And Rasool-Allah saww had come out and with him saww was Ali asws, and Al-Hassan asws, and Al-Husayn asws, and Syeda Fatima asws. Rasool-Allah saww said: ‘If I saww supplicate, then you asws should say: ‘Ameen’. They refused to curse him saww and reconciled with him saww upon (paying) the tribute’.

‘And he continued the Hadeeth up to his words, ‘Make appointment with him asws for early morning’. The Prophet saww came out early morning and with him saww was Al-Hassan asws, and Al-Husayn asws, and Syeda Fatima asws. They refused to curse him saww and reconciled with him saww upon (paying) the tribute.

The Prophet saww said: ‘The news had come to me saww of the destruction of people of Najran to the extent of the bird upon the tree, if they had determined upon the cursing’.

And it is extracted by Muslim, and Al Tirmizi, and Ibn Al Munzar, and Al Haakim, and al Bayhaqi in his (book) ‘Sunnah’, from Sa’ad Bin Abu Waqas who said,

“When this Verse was Revealed: then say: ‘Come, let us call our sons and your sons, [3:61], Rasool-Allah saww called Ali asws, and Syeda Fatima asws, and Hassan asws, and Husayn asws. He saww said: ‘O Allah aswj They asws are my asww family’.” 400

و أخرج ابن جرير عن علبة بن أَحْرَرْ الْيَُّْكُرِّ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْيَةُ فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ، دَعَا رَسُولُ اللَّهِ ص عَلِيّاا وَ فَاطِمَةَ وَ ابْنَيَاهَا الَْْسَنَ وَ الُْْسَينِْ فَقَالَ اللَّهُمَّ هَؤُلاءِ أَهْلِي.

I (Majlisi) am saying, ‘It is reported by Ibn Batreeq in (the book) ‘Al Amdah’ the Revelation of the Verse of imprecation regarding them asws by the chains from (the books) ‘Saheeh’ of Muslim, and Tafseer of Sa’alby, and ‘Manaqib’ of Ibn Al Maghazili, and it is reported by Ibn Al Aseer in (the boo) ‘Jamie Al Usool’, from ‘Saheeh’ of Muslim, from Sa’ad Bin Abu Waqas who said,

“When this Verse was Revealed: let us call our sons and your sons, [3:61]. Rasool-Allah saww called Ali asws, and Syeda Fatima asws, and Al-Hassan asws and Al-Husayn asws. He saww said: ‘O Allah aswj They asws are my asww family’. 402

وَ مَِِّا يُؤَيِّدُ هُ مِنَ الَْْخْبَارِ ق َوْلُ النَّبِِِّ ص اَبْنَالَ هَذَانِ إِمَامَانِ قَامَا أَوْ قَعَدَا.

I (Majlisi) am saying: ‘And the evidence upon the intended by ‘Our selves’ being Amir Al-Momineen asws is what is reported by Ibn Hajar in his (book) ‘Sawaaiq’, a report from Al Daraqutni that,

And from what supports it from the Ahadeeth are words of the Prophet saww: ‘These two sons asws of mine asww (Al-Hassan asws and Al-Husayn asws) are two Imams asws, whether they are standing (battling) or sitting (reconciling)”’. 403

أَقُولُ وَ يَدُله عَلَى كَوْنِ الْمُرَادِ بِأَنْ فُسِنَا أَمِيرَ الْمُؤْمِنِينَ ع مَا رَوَاهُ ابْنُ حَجَر ْ فِِ صَوَاعِقِهِ رِوَايَةا عَنِ الدَّارَقُطْنَِِ أَنَّ عَلِيّاا ع ي َوْمَ الُّهورَى احْتَجَّ عَلَى أَهْلِهَا فَقَالَ لَُْمْ أَنُُّْدُكُمُ اللَّهَ هَلْ فِيكُمْ أَحَدٌ أَقْرَبُ إِلَى رَسُولِ اللَّهِ صِّفِِ الرَّحِمِ مِنَِّ وَ مَنْ جَعَلَهُ نَفْسَهُ وَ أَبْنَاءَهُ أَبْنَاءَهُ وَ نِسَاءَهُ نِسَاءَهُ لَيرِْل قَالُوا اللَّهُمَّ لا.

And it is extracted by Ibn Jareer, from Ilba’a Bin Ahmad A; Yashkari who said,

‘When this Verse was Revealed: then say: ‘Come, let us call our sons and your sons, [3:61], Rasool-Allah saww called Ali asws, and Syeda Fatima asws, and Hassan asws, and Husayn asws. He saww said: ‘O Allah aswj They asws are my asww family’. 400

و أخرج ابن جرير عن علبة بن أَحْرَرْ الْيَُّْكُرِّ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْيَةُ فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ، دَعَا رَسُولُ اللَّهِ ص عَلِيّاا وَ فَاطِمَةَ وَ ابْنَيَاهَا الَْْسَنَ وَ الُْْسَينَْ فَقَالَ اللَّهُمَّ هَؤُلاءِ أَهْلِي.

I (Majlisi) am saying, ‘When this Verse was Revealed: then say: ‘Come, let us call our sons and your sons, [3:61]– the Verse, Rasool-Allah saww sent for Ali asws and Syeda Fatima asws and their asws two sons asws Al-Hassan asws and Al-Husayn asws, and he saww called the Jews to curse them asws. A youth from the Jews said, ‘Woe be unto you all! Wasn’t it in your past yesterday your brethren, those who had been morphed into monkeys and pigs? Do not cure’. They desisted’’. 401

أقول و يدل على كون المعنى فرسانا أمير المؤمنين ع ما روى ابن حجر في صواعقه رواية عن الدارقطني أن غليظا عن يوم الشؤر احتتج على أهلها فقال هم الشهداء الله لله فيكتم أحد أقرب إليه رضوان الله على أهلها.

I (Majlisi) am saying: ‘And the evidence upon the intended by ‘Our selves’ being Amir Al-Momineen asws is what is reported by Ibn Hajar in his (book) ‘Sawaaiq’, a report from Al Daraqutni that,
‘Ali asws, on the day of consultation argued against its people. He asws said to them: ‘I asws adjure you all with Allah azwj! Is there anyone among you closer to Rasool-Allah saww in kinship than me asws, and one whom he saww made as ‘his saww self’, and his sons and being his saww two sons asws, and his women as his saww women, apart from me asws?’ They said, ‘O Allah azwj, no!’ 404

وَ قَدْ وَرَدَ فِِ صِحَاحِهِمْ أَنَّهُ ص قَالَ لِعَلِيٍّ ع أَنْتَ مِنَِّ وَ أَنَا مِنْكَ وَ قَالَ عَلِيٌّ مِنَِّ بَِِنْزِلَةِ رَأْسِي مِنْ جَسَدِل وَ فِِ رِوَايَة  أُخْرَى بَِِنْزِلَةِ رُوحِي مِنْ جَسَدِل وَ قُوَّةُ ص لََْب ْعَثَنَّ إِلَيْكُمْ رَجُلَا كَنَفْسِي.

And it has been reported in their (general Muslims’) ‘Saheeh’ (books) that he saww said to Ali asws: ‘You asws are from me saww and I saww am from you asws’. And he saww said: ‘Ali asws is from me saww at the status of my saww head from my saww body’. And in another report: ‘At the status of my saww soul from my saww body’. And his saww words: ‘I saww shall send to you all a man asws like my saww self’. 405

CHAPTER 8 – WORDS OF THE EXALTED: *I Swear* by the star when it swoops down [53:1], AND DESCENT OF THE PLANET (METEOR) IN HIS asws HOUSE

1- Li, the amalani of the chowhah, I am not Sage but I am Ahmad, the apostate, I am not Allah but I am Allah, I am not the one but I am the one, I am not the one but I am the one, I am not the one but I am the one. I swear by the star when it swoops down [53:1], AND DESCENT OF THE PLANET (METEOR) IN HIS asws HOUSE

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Saeed, from Furat, from Muhammad Bin Ahmad Al Hamdany, from Al-Husayn Bin Ali, from abdullah Bin Saeed Al Hashimi, from Abdul Wahid Bin Gayas, from Aasim Bin Suleyman, from Juweybir, from Al Zahhak, from Ibn Abbas who said,

‘We prayed Al-Isha Salat with Rasool-Allah saww. When he saww greeted (finished), he saww faced towards us with his saww face. Then he saww said: ‘But a planet (meteor) would drop from the sky with emergence of the dawn, and it would fall in the house of one of you. So, the one the planet falls in his house, he would be my saww successor asws, and my saww caliph, and the Imam asws after me saww’.

When it was near to dawn, each one of us sat in his house awaiting the planet to drop in his house, and the most covetous of the people regarding that was my father Al-Abbas son of Abdul Muttalib asws. when the dawn emerged, the planet dropped from the air and fell in the house of Ali asws Bin Abu Talib asws.

Rasool-Allah saww said to Ali asws: ‘O Ali asws! By the One aswj Who Sent me saww with the Prophethood! The successor-ship is obligated for you asws, and the caliphate and the Imamate after me saww’.  

The hypocrites, Abdullah Bin Ubay and his companions, said, ‘Muhammad saww has strayed in his saww love of the son asws of his saww uncle as, and has deviated, and he saww does not speak in his asws glory except by the personal desire’.

The book} ‘Al Amaali’ of Al Sadouq – Ibn Saeed, from Furat, from Muhammad Bin Ahmad Al Hamdany, from Al-Husayn Bin Ali, from abdullah Bin Saeed Al Hashimi, from Abdul Wahid Bin Gayas, from Aasim Bin Suleyman, from Juweybir, from Al Zahhak, from Ibn Abbas who said,
Allah \textit{azwj} Blessed and Exalted Revealed: ‘\textit{(I Swear) by the star when it swoops down} [53:1] – Allah \textit{azwj} Mighty and Majestic and Creator of the star is Saying: ‘When it swoops’ - \textit{Your companion does not err, and does not deviate} [53:2] – meaning in the love of Ali \textit{asws} Bin Abu Talib \textit{asws}, \textit{And he does not speak out of (personal) desire} [53:3] – meaning regarding his \textit{asws} glory, \textit{Surely it is only a Revelation He Revealed} [53:4]’.

And this Hadeeth has been narrated to me by sheykh of the people of view called Ahmad Bin Muhammad Bin Al Saqar, from Muhammad Bin Al Abbas Bin Basaam, from Muhammad Bin Abu Al Haysam, from Ahmad Bin Abu Al Khattab, from Abu Is'haq Al Fazary, from his father, ‘From Ja'far \textit{asws} Bin Muhammad \textit{asws}, from his \textit{asws} father \textit{asws}, from his \textit{asws} grandfather \textit{asws}, from Ibn Abbas similar to that except he said in his Hadeeth, ‘A planet (meteor) would collapse from the sky with emergence of the sun, and it would fall in the house of one of you’.’

And it is narrated to us as well by Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Muhammad Bin Is'haq Al Kufi, from Ibrahim Bin Abdullah Al Sijzy, from Yahya Bin Al-Husayn Al Mash'hadi, from Abu Haroun Al Abdy, from Rabie Al Sa'ady who said,

‘I asked Ibn Abbas about Words of Allah \textit{azwj} Mighty and Majestic: ‘\textit{(I Swear) by the star when it swoops down} [53:1]. He said, ‘It is the star which collapsed with emergence of the dawn, so it fell in the chamber of Ali \textit{asws} Bin Abu Talib \textit{asws}, and my father loved for that star to fall in his house so he would possess the successor-ship and the caliphate and the Imamate, but Allah \textit{azwj} Refused for that to happen for other than Ali \textit{asws} Bin Abu Talib \textit{asws}, \textit{That is a Grace of Allah. He Gives it to the one He so Desires}, [5:54]’’.

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(The book) ‘Al Amaali’ of Al Sadouq – Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Al-Hassan Bin Ziyad, from Ali Bin Al Hakam, from Mansour Bin Al Aswad,

‘From Ja'far \textit{asws} Bin Muhammad \textit{asws}, from his \textit{asws} father \textit{asws}, from his \textit{asws} forefathers \textit{asws} having said: ‘When the Prophet \textit{aww} fell ill in his \textit{aww} illness in which Allah \textit{azwj} Caused him \textit{aww} to pass

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away, he\textsuperscript{saww} gathered his\textsuperscript{saww} family members and his\textsuperscript{saww} companions, and they said, ‘O Rasool-Allah\textsuperscript{saww}! If the event of death occurs with you\textsuperscript{saww}, so who would be for us after you\textsuperscript{saww}, and the one to be standing among us with your\textsuperscript{saww} matter?’

But, he\textsuperscript{saww} did not respond to them with an answer and was silent from them. When it was the second day, they repeated the words to him, but he\textsuperscript{saww} did not respond to them about anything from what they had asked him\textsuperscript{saww}. When it was the third day, they said to him\textsuperscript{saww}, ‘O Rasool-Allah\textsuperscript{saww}! If the event of death occurs with you\textsuperscript{saww}, so who would be for us from after you\textsuperscript{saww}, and who will be standing among us with your\textsuperscript{saww} matter?’

He\textsuperscript{saww} said to them: ‘When it would be tomorrow morning, a star (meteor) would come down from the sky into the house of a man from my\textsuperscript{saww} companions. So, look who he is, for he would be my\textsuperscript{saww} caliph upon you all from after me\textsuperscript{saww}, and the one standing among you with my\textsuperscript{saww} matter’.

And there did not happen to be anyone among them except he and he coveted that he\textsuperscript{saww} should be saying to him, ‘You are the one to stand from after me\textsuperscript{asws}. When it was the fourth day, each man from them sat in his chamber awaiting the fall of the star (meteor). When a star (meteor) fell from the sky, its light overwhelmed over the illumination of the world until it fell in the chamber of Ali\textsuperscript{asws}.

The people argued and said, ‘By Allah\textsuperscript{azwj}! This man\textsuperscript{saww} has strayed and deviated, and he\textsuperscript{saww} does not speak regarding the son\textsuperscript{asws} of his\textsuperscript{saww} uncle except by the personal opinion. So, Allah\textsuperscript{azwj} Blessed and Exalted Revealed regarding that: ‘(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely it is only a Revelation He Revealed [53:4] – up to the end of the Chapter’’. 409

\[\text{(The book) } '\text{Al Manaqib}' \text{ of Ibn Shehr Ashub -} \]

\[\text{Bihar Al Anwar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 8 H 2 a} \]
‘From him asws – similar to it. Then he said, ‘And it is said, and it was Revealed: so every time the Rasools came to you with what your souls did not desire, [2:87]’.

And in a report of Nowf Al-Bakaly – ‘A star (meteor) fell in the house of Ali asws, Al-Medina and what is around it was lit up by it, and the star was Al-Zuhra (Venus), and it is said, ‘But it is Al-Surya (Pleiades)’.

(The book) ‘Al Fazail’ of Ibn Shazan – ‘One of the reliable ones said,

‘The companions of Rasool-Allah saww in the year of conquest of Makkah. Rasool-Allah saww said: ‘From the glory of the Prophets as is when their asws matter is straight and they point upon a successor as to be from after them standing with their as matters’.

He saww said: ‘Allah azwj the Exalted has Promised me saww that He azwj would Clarify a successor asws to be for me saww from after me saww, this night, and the caliph who would be standing with my saww matters, by a Sign descending from the sky’.

When the people were free from Salat Al-Isha the last from that night, and they entered the houses, and it was a dark night, there being no moon, and there was a star (meteor) which was descending from the sky with mighty thunder and terrifying rays until it paused at the top of the chamber of Ali asws Bin Abu Talib asws, and the chamber became like the day, illuminating the houses with its rays.

The people panicked and came sprinting to Rasool-Allah saww and saying, ‘The Sign which you saww had promised us with has descended and it is a star (meteor), and it has descended on top of the house of All asws Bin Abu Talib asws.

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411 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 8 H 2 c
The Prophet saww said: ‘He asws is the caliph from after me saww and the one standing from after me saww, and the successor asws from after me saww, and the one in charge of the Command of Allah azwj the Exalted, so obey him asws and do not oppose him asws.’

They went out from his saww presence. The first (Abu Bakr) said to the second (Umar), ‘He saww is not saying regarding the son asws of his saww uncle asw except by the personal opinion, and he saww is deviating regarding him asws to the extent that if he asws wanted him saww to make him asws a Prophet as after him saww, he saww would do so’.

Allah azwj the Exalted Revealed: ‘(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely it is only a Revelation He Revealed [53:4] The Mighty of Strength Taught him [53:5]’.

They said, ‘And what are these, O Umar?’

He said, ‘The first is his asws being married to Syeda Fatima asws, and his asws door being kept open to the Masjid when our doors were closed off, and dropping of the star (meteor) in his asws chamber, and on the day of Khyber, words of Rasool-Allah saww: ‘I saww shall give the flag tomorrow to a man who loves Allah azwj and His aswj Rasool saww, and Allah azwj and His aswj Rasool saww love him asws, and Allah aswj Granting victory upon his asws hands. By Allah azwj I wish that would have happened to be for me!’

‘Ali asws Bin Abu Talib asws has been given five qualities if even one (of these) were to be for me, it would be more beloved to me that the world and the Hereafter’. They said, ‘And what are these, O Umar?’

(Question)

5 – إِنَّ إِبَادَةَ الْقُلُوبِ، بِالِْْسْنَادِ إِلَىَ الْبَاقِرِ ع قَالَ

(From the book) ‘Irshad al Quloob’ – By his chain to,

‘Al-Baqir asws having said: ‘When the talk of the hypocrites was a lot and they envied Amir Al-Momineen asws regarding what Rasool-Allah saww had revealed from the merits of Ali asws and

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413 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 8 H 4
stipulated upon it and ordered with obeying him asws and taking the allegiance for him upon their great ones and the ones he saww did not feel safe of his betrayal, and ordered them with the greeting to him asws as ‘Amir Al-Momineen’;

And his saww saying to them: ‘He asws is my saww successor asws, and my saww caliph, and payer of my saww debts, and fulfiller of my saww promises, and the Divine Authority of Allah azwj upon His creatures from after me saww. One who obeys him asws would be fortunate, and one opposing him asws would stray and be wretched’;

The hypocrites said, ‘Muhammad saww has strayed regarding the son asws of his saww uncle asws and has deviated, and is insane. By Allah azwj! Nothing has fascinated him saww regarding him asws and being loving to him asws except that he asws killed the brave ones, and the chiefs, and the horsemen on the day of Badr, and others from Quraysh and rest of the Arabs and the Jews, and that all what we come with and he saww manifest regarding Ali asws from his saww personal opinions’.

And all that reached Rasool-Allah saww until the nine mischief-makers in the earth gathered in the house of Al-Aqra’a Bin Habis Al-Tameemi, and during that time it was dwelt in by Suheyb Al-Rowmy, and these nine are the ones when Amir Al-Momineen asws is counted with them, their number was ten and they are – Abu Bakr, and Umar, and Usman, and Talha, and Al-Zubeyr, and Sa’ad, and Saeed, and Abdul Rahman Bin Awf Al-Zuhry, and Abu Ubeydah Bin Al-Jarrah.

They said, ‘Muhammad saww has frequented too much regarding the rights of Ali asws to the extent that if he saww is able tell us to worship him asws, he saww would say so’. Sa’ad Bin Abu Waqas said, ‘If only Muhammad saww could come to us with a Sign from the sky regarding him asws just as Allah azwj had Given him saww regarding himself saww, from the Signs like splitting of the moon and other such’.

فقالوا بل أكثروا أكثر في حق علي حتى أن النسا رأوا أن يقول لنا افظعوا لفقال فقال سعد بن أبي وقاص ليت نحن نفتحوا أنا لنا يومئذ من الشمء كما نأتنا الله في نفسه من الآيات مثل الشفقات الغم وغيم

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وكل ذلك بل تبلغ رسول الله ص على الحق بلي أتى عليه في وجوه ونحن ما أفلت فيه وحبة إله إلا قلنا السحقان والأقران وأفرسان يوم بدر وغذاه من فرقة وسائر العرب ولهود ون كمل ما بيتنا به وظهر في عليين من هواء
They spent their night (like that), and a star (meteor) descended from the sky until it came to be in the top of a wall of Amir Al-Momineen\textsuperscript{asws}, hanging, illuminating in the rest of Al-Medina until its illumination entered into the house and among the camels, and in the caves, and in the dark places from houses of the people. The people of Al-Medina were astonished with intense panic and they came out, and they were not knowing that star (meteor shining) upon whose house it had descended nor where it was hanging, but they saw it upon one of the houses of Rasool-Allah\textsuperscript{saww}.

When Rasool-Allah\textsuperscript{saww} heard clamour of the people, he\textsuperscript{saww} came out to the Masjid and called out among the people: ‘What is that which is scaring you and frightening you? This is the star upon the house of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}!’ They said, ‘Yes, O Rasool-Allah\textsuperscript{saww}!’

He\textsuperscript{saww} said: ‘Were you not saying to your hypocrites, those who had gathered in your evening in the house of Suheyb Al-Rowmy, so they said regarding me\textsuperscript{saww} and regarding my\textsuperscript{asws} brother\textsuperscript{asws} Al\textsuperscript{asws}, and a speaker from them said, ‘If only Muhammad\textsuperscript{saww} would come to us with a Sign from the sky regarding him\textsuperscript{asws} just as he\textsuperscript{saww} has come to us with Signs regarding himself\textsuperscript{as}, from splitting of the moon and other such’?

Allah\textsuperscript{azwj} Mighty and Majestic has Sent down this star (meteor) hanging upon a well-room of Amir Al-Momineen\textsuperscript{asws}, and has remained until all (other) stars have disappeared in the sky!’

And Rasool-Allah\textsuperscript{saww} prayed Salat Al-Fajr just after the end of the night, and the people came saying, ‘There does not remain any star in the sky and this star is (still) hanging around’. Rasool-Allah\textsuperscript{saww} said to them: ‘This (here) is my\textsuperscript{saww} beloved Jibraeel\textsuperscript{as}. He\textsuperscript{as} has descended (with) Quran upon this star, you listen to it’.

Then he\textsuperscript{saww} recited: \textit{(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely it is only a Revelation He Revealed [53:4] The Mighty of Strength Taught him [53:5].} Then the star arose, and they were looking at it, and the sun had emerged, and the stars disappeared in the sky.
One of the hypocrites said, ‘If Allahazwj had so Desired Heazwj would have Commanded this sun to call out with the name of Aliasws, and say: ‘This is your Lordazwj, so worship himasws!’

ف ق ال بعض المنافقين لِلَّه أَأَنَّ هذِهِ الْمَسْ لَوْ شَاءَ اللَّهُ لَْمَرَ هَذِهِ الْمَسْ فَانَادَ بِاسْمِ عَلِيٍّ وَ قَالَتْ هَذَا رَبَّكُ، فَاعْبُدُوهُ

Jibraeelas was came down and informed the Prophetas with what they had said, and that was during the night of Thursday and its morning. Heasas saw faced hishonourable face towards the people and said: ‘Call Aliasws for me, from hisasws house!’ Heasas saw said to himasws: ‘O Abu Al-Hassanasws! There is a group of hypocrites of myasws community, they are not convinced by the Sign of the star until they said, ‘If Muhammadas saww so desired, heasws would command the sun to call out the name of Alaisws and say, ‘This is your Lordazwj, so worship himasws!’

فَإِنَّكَ يَا عَلِيٍّ فِِ لَد بَعْدَ صَلََةِ الْفَجْرِ تََّْرُجُ مَعِي إِلَىَ بَقِيعِ الْغَرْقَدِ فَقِفْ نََْوَ مَطْلَعِ الْمْسِ فَإِذَا بَزَلَتِ الَُّّمْسُ فَادْعُ بِدَعاَ أَنَا أُلَقِّنُكَ إِيَّاهَا وَ قُلْ لِلَُّّمْسِ السَّلََمُ عَلَيْكِ يَا خَلْقَ اللَّهِ الَْْدِيدَ وَ اسََْعْ مَا ت َقُولُ لَكَ وَ مَا ت َرُده عَلَيْكَ وَ انْصَرِفْ إِلََِّ بِهِ

O Aliasws! Youasws are in the morning after Salat Al-Fajr. Come out with measws to the big tree at Baqie and pause at the emergence of the sun. So when the sun does emerge, the call with the callsi asws saww shall teach you these, and say to the sun: ‘The greetings be unto you, O newcreature of Allahazwj’, and listen to what it says to youasws and what it responds to youasws, and leave to come to measws with it’.

The people heard what Rasool-Allahsaww had said, and the nine mischief-makers in the earth heard (it as well). One of them said, ‘Muhammadas saww is not ceasing to deceive us by revealing regarding the sonasws of hissaww uncleasws Aliasws every Sign, and it isn’t like what Muhammadasaww has said during this day’.

ف ق ال أحد منهم و أَقْسَمَا بِاللَّهِ جَهْدَ أَيِّانِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِィْ
Amir Al-Momineen asws went out sprinting to Al-Baqie until the sun emerged, and he asws hummed with that supplication with a humming they did not recognise it, and they said, ‘This humming is what Muhammad saws has taught him asws from his saww sorcery’. And he asws said to the sun: ‘The greetings be unto you, O new creature of Allah azwj!’

Allah azwj Cause it to speak with a clear Arabic tongue and it said, ‘The greetings be unto you asws, O brother asws of Rasool-Allah saww and his saww successor asws. You asws are the First and the Last, and the Apparent and the Hidden, [57:3], and you asws are a servant of Allah azwj and brother asws of His aswj Rasool saww truly!’

They trembled and their intellects were confused and they retreated to Rasool-Allah saww darkened of faces, raging in themselves. They said, ‘O Rasool-Allah saww! How strange is this! The strangeness we have not heard, neither from the former ones nor from the Messengers as, nor among the previous communities, the ancient. You saww had said to us that Ali asws isn’t a mortal (person) and he asws is your Lord aswj, so worship him asws.

Rasool-Allah saww said to them in presence of the people in his saww Masjid: ‘You are saying what the sun said, and you are testifying with what you heard?’ They said, ‘Present Ali asws’, so he asws would say, and we shall listen and testify with what he asws said to the sun and what the sun had said to him asws.

Rasool-Allah saww said to them: ‘No, but you say’. They said, ‘Ali asws said to the sun: ‘The greetings be unto you, O new creature of Allah aswj’, after having hummed a humming Al-Baqie had shook from it. The sun answered him asws and said, ‘And upon you asws be the greetings, O brother asws of Rasool-Allah saww and his saww successor asws! I testify that you asws are the First and the Last, and the Apparent and the Hidden, [57:3], and you asws are a servant of Allah aswj and brother asws of Rasool-Allah saww truly!’

فَخَرَجَ أمِيرُ الْمُؤْمِنِينَ ع يَسْعَى إِلَىَ الْبَقِيعِ حَتَّّ بَزَلَتِ الَُّّمْسُ فَهَمْهَمَ بِذَلِكَ الدهعَاءِ هَُْهَمَةا لمَْ يَعْرِفُوهَا وَ قَالُوا هَذِهِ الَْْ مْهَمَةُ مَ ا عَلَّمَ هُ مََُمَّ دٌ مِ نْ سِ حْرِهِ وَ قَالَ لِلَُّّمْسِ السَّلََمُ عَلَيْكِ يَا خَلْقَةَ اللَّهِ الَْْدِيدَ
Rasool-Allah saww said to them: ‘The Praise is for Allah azwj Who Specialised us asws with what you are ignorant of and Gave us asws what you are not knowing’. Then he saww said: ‘You have known that I saww established brother-hood with Ali asws besides you all, and I saww testify to you that he asws is my saww successor asws. So, what is that you are denying, perhaps you are saying (about) what the sun said to him asws: you asws are the First and the Last, and the Apparent and the Hidden, [57:3]?’

They said, ‘Yes, O Rasool-Allah saww, because you saww had informed us that Allah azwj He is the First and the Last, and the Apparent and the Hidden, [57:3], in the Book Revealed unto you saww.

Rasool-Allah saww said: ‘Woe be unto you all! And I saww am with the knowledge of what the sun said to him asws. As for its words, ‘You are the first’, so it spoke the truth. He asws is the first one to believe in Allah azwj and His aswj Rasool saww from the ones I saww had called to the Eman, from the men, and Khadeeja asws from the women.

And as for its words, ‘The last’, so he asws is last of the successors as and I saww am last of the Prophets as, and last of the Messengers as.

And as for its words, ‘The apparent’, it is apparent to him asws all what Allah azwj has Given me asws from His azwj Knowledge, so his asws knowledge with mine asws is not something else, nor will anyone know it after me saww besides his asws and the ones He azwj Selects for His aswj secrets from his asws sons asws.

And as for its words: ‘The hidden’, so by Allah azwj, he asws is the hidden (esoteric) of the former ones and the latter ones, and rest of the Books Revealed unto the Prophets as and the Messengers as, and Allah azwj the Exalted has not Increased me asws from the knowledge what He azwj did not Teach him asws, and Graced (detail of) what He azwj did not Give. So, what is that you are denying?’
They said in their entirety, ‘We seek Forgiveness of Allahazwj, O Rasool-Allahsaww! If we had known what yousaww know, the acceptance would have occurred with the merit for youasws and for Aliasws. So, seek Forgiveness of Allahazwj for us’.

Allahazwj the Glorious Revealed: *It is same upon them, whether you seek Forgiveness for them or do not seek Forgiveness for them, Allah will never Forgive them; surely Allah does not Guide the mischief-making people [63:6]*, and this is in Surah Al Munafiqeen, and this is from hisasws evidence’.414

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Allahazwj the Exalted Revealed: ‘(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] – Muhammadawahd, And he does not speak out of (personal) desire [53:3] – regarding Aliazws Bin Abu Talibazws, Surely it is only a Revelation He Revealed [53:4] – iazwj have Revealed it to himawahd’. 416

8 - فَ، تفسير فرات بن إبراهيم أَبُو الَّيْبَانيِه مُعَنْعَناا عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْد, the Exalted Revealed: ‘(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely it is only a Revelation He Revealed [53:4] ‘.

Tafseer Furaat Bin Ibrahim – Abu Al-Hassan Ahmad Bin Salih Al Hamdani, transmitting from Abdullah Bin Bureyd Al Aslamy, from his father who said,

‘A star swooped in the era of Rasool-Allahsaww. The Prophetawahd said: ‘The one in whose house this star falls in, he is the caliph’. The star fell in the house of Aliasws. Quraysh said, ‘Muhammadawahd has strayed’. Allahazwj Revealed: ‘(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely it is only a Revelation He Revealed [53:4]’. 417

Tafseer Furaat Bin Ibrahim p Ali Bin Ahmad Al Shaybani transmitting from Nowf Al Bakali,

‘From Aliasws Bin Abu Talibasws: ‘A group of Quraysh came to the Prophetawahd. They said, ‘O Rasool-Allahsaww! Install a flag for us who would happen to be for us after youawahd we can be guided and not stray, just as the children of Israel have strayed after Musaas Bin Imranas. Yourawahd Lordawahd, the Glorious, has Said: You shall pass away and they would be dying [39:30] and we aren’t hoping that youawahd would live among us what Noahas had lived among hisas people, and we have recognised the end of yourawahd term, and we want to be guided and not stray’. 417

Heawahd said: ‘You all are closer to the era of the ignorance (pre-Islamic period), and there are grudges in the hearts of people, and perhaps if iawahd do so, you will not be accepting, but the one in whose house would be a Sign from without any harm, so he is owner of the right (of being a successor)’. 417

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417 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 8 H 8
He saww said: ‘When the Prophet saww had prayed Al Isha Salat and left to go to his saww house, a star fell in my saww house, Al-Medina and what is around it was illuminated by it and split into four splits, and a split it spread it every mountain pass from without harm’.

Nowf said, ‘Jabir Bin Abdullah said to me, ‘The people persisted upon that and they withheld. When Allah azwj Revealed to His saww Prophet: ‘Raise the praise of the son of your saww uncle asws. He saww said: ‘O Jibraeel as! I saww fear from the dispersion of the hearts of the people’. Allah azwj Revealed to him saww: ‘O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67].

The Prophet saww instructed Bilal to call for the congregational Salat, so the Emigrants and the Helpers gathered. He saww ascended the pulpit, praised Allah azwj the Exalted and extolled upon Him saww, then said: ‘O community of Quraysh! There is the nobility for you today, form your rows!’ He saww said: ‘O community of the Arabs! Today is the nobility for you, form your rows!’ Then he saww said: ‘O community of friends! Today is the nobility for you, form your rows!’

Then he saww for ink and paper and instructed, and it was written in it: ‘In the Name of Allah azwj the Beneficient, the Merciful! There is no god except Allah azwj, Muhammad saww is Rasool azwj of Allah azwj. He saww said: ‘Do you testify?’ They said, ‘Yes!’ He saww said: ‘Are you knowing that Allah azwj is your Master? They said, ‘O Allah azwj, yes!’ He saww said: ‘Are you knowing that I saww am your master?’ They said, ‘O Allah azwj, yes!’

He (the narrator) said, ‘He saww grabbed the mid-arm of Ali asws Bin Abu Talib asws and raised it among the people until the whiteness of his saww armpits was revealed. Then he saww said: ‘One whose master saww I saww was, so this Ali asws is his master asws!’ Then he saww said: ‘O Allah azwj! Befriend the one who befriends him asws and be Inimical to the one inimical to him asws, and Help the one who helps him asws and Abandon the one who abandons him asws!’
And during it there is speech (of Rasool-Allah saww). Allah azwj the Exalted Revealed: ‘(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely it is only a Revelation He Revealed [53:4].’ Allahazwj Revealed to himsaww: ‘O you Rasool! Deliver what has been Revealed unto you from your Lord;’ [5:67] ‘.

And Rasool-Allahsaww let them know: ‘A star would be falling from the sky, its illumination would overwhelm upon the illumination of the sun. So, the one in whose house the star falls, so he is the Caliph from after me saww.’

Each one of them was seated in his house anticipating the star to fall in his house. It was not long before the star fell in the house of Amir Al-Momineen Alisws Bin Abu Talibasws and Syeda Fatimaasws. The people gathered and said, ‘By Allahazwj! He saww does not speak regarding himsaww except with the personal desire’.

فأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ وَ النَّجْمِ إِذَا هَوَى ما ضَلَّ صاحِبُكُمْ وَ ما لَوْىَ -وَ ما يَنْطِقُ عَنِ الَّهَوَى إِنْ هُوَ إِلاَّ وَحْيٌ يُوَى إِلَى أَفْتَمِلَة* عَلَى ما يَرَى.

And Allahazwj revealed unto Hisazwj Prophetsaww: ‘(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely it is only a Revelation He Revealed [53:4] to measw. So will you then dispute with him upon what he saw? [53:12].’

From Ja’farasws Bin Muhammadasws having said: ‘When Rasool-Allahsaww established Amir Al-Momineen Alisaww Bin Abu Talibasws on the day of Ghadeer Khumm, he sasw mentioned a speech. Allahazwj the Exalted Revealed upon the tongue of Jibraeelas. Heas said to himsaww: ‘O Muhammad saww! I as shall be descending a star from the sky tomorrow morning, its illumination would overwhelm upon the illumination of the sun, so let your companions know that the one in whose house that star falls, he is the caliph from after you sasw.

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ وَ النَّجْمِ إِذَا هَوَى ما ضَلَّ صاحِبُكُمْ وَ ما لَوْىَ -وَ ما يَنْطِقُ عَنِ الَّهَوَى إِنْ هُوَ إِلاَّ وَحْيٌ يُوَى إِلَى أَفْتَمِلَة* عَلَى ما يَرَى.

فخشعوا كُلُّهُمْ في مَجَازَهُ بَلَوْيْنَانَ عَلَى نَبِيِّهِ وَ النَّجْمِ إِذَا هَوَى فَلَمْ يَنْطِقُ عَنِ الَّهَوَى إِنْ هُوَ إِلاَّ وَحْيٌ يُوَى إِلَى أَفْتَمِلَة* عَلَى ما يَرَى.

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ وَ النَّجْمِ إِذَا هَوَى ما ضَلَّ صاحِبُكُمْ وَ ما لَوْىَ -وَ ما يَنْطِقُ عَنِ الَّهَوَى إِنْ هُوَ إِلاَّ وَحْيٌ يُوَى إِلَى أَفْتَمِلَة* عَلَى ما يَرَى.

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ وَ النَّجْمِ إِذَا هَوَى ما ضَلَّ صاحِبُكُمْ وَ ما لَوْىَ -وَ ما يَنْطِقُ عَنِ الَّهَوَى إِنْ هُوَ إِلاَّ وَحْيٌ يُوَى إِلَى أَفْتَمِلَة* عَلَى ما يَرَى.
‘I was seated with a youth from the Clan of Hashim\textsuperscript{as} in the presence of the Prophet\textsuperscript{saww} when a star (meteor) dropped. Rasool-Allah\textsuperscript{saww} said: ‘One this star drops upon in his house, so he is the successor\textsuperscript{asws} from after me\textsuperscript{saww}.’

قَالَ فَقَامَ فِتْيَةٌ مِنْ بَنِي هَاشِم  فَنَظَرُوا قَدِ ان ْقَضَّ الْكَوْكَبُ فِِ مَنْزِلِ عَلِيِّ بْنِ أَبِِ طَالِب  ع ف َقَالُوا يَا رَسُولَ اللَّهِ قَدْ لَوَيْتَ فِِ حُبِّ ابْنِ عَمِّكَ فَأَن ْزَلَ اللَّهُ وَ النَّجْمِ إِذا هَوى – ما ضَلَّ صاحِبُكُمْ وَ ما لَوى.

He (the narrator) said, ‘A youth from the Clan of Hashim\textsuperscript{as} stood up, and they looked and the star had dropped in the house of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. They said, ‘O Rasool-Allah\textsuperscript{saww}! It has collapsed in the love of the son\textsuperscript{asws} of your\textsuperscript{saww} uncle\textsuperscript{as}. So, Allah\textsuperscript{azwj} Revealed: ‘(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2]’’.\textsuperscript{420}

\textsuperscript{420} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 8 H 10
CHAPTER 9 – DESCENT OF SURAH BARA’A (CHAPTER 9) AND RECITATION BY AMIR AL-MOMINEEN\textsuperscript{asws} TO THE PEOPLE OF MAKKAH, AND RETURN OF ABU BAKR, AND THAT ALI\textsuperscript{asws}, HE\textsuperscript{asws} IS THE AZAAN (PROCLAMATION) ON THE DAY OF THE GREATEST HAJJ

1- ع، عل شرائع أحمد بن محمد بن إسماعيل عن أحمد بن يحيى عن يوسف بن تيمور عن مالك بن إسماعيل عن عبد الأسود عن كثير أبي إسحاق عن أحمد بن عمر قال: صلى في المسجد الحرام فأتب إسماعيل بن عمر حنانيا فحدثه إله محذثي عن علي

(The book) ‘I'llal Al Shar\textsuperscript{e}aie’ – Ahmad Bin Muhammad Bin Is’haq, from Ahmad Bin Yahya Bin Zuheyr, from Yusuf Bin Musa, from Malik Bin Ismail, from Mansour Bin Abu Al Aswad, from Kaseer Abu Ismail, from Jumie Bin Umar who said,

'I prayed Salat in the central Masjid and I saw Umar seated, so I sat next to him. I said, 'Narrate to me about Ali\textsuperscript{asws}'.

فقال بعد رسل الله ص بعدها بلغ أن به هذا الخليلة أنباء عنها وأخذها منه فأبو بكر يا علي فإني لست في شريعة قالت لا يؤتي علي إلا أنت أو رجل من أهل البيت

He said, 'Rasool-Allah\textsuperscript{saww} sent Abu Bakr with (Surah) Bara’a. When he came with it to Zul Huleyfa, Ali\textsuperscript{asws} pursued him and took from him. Abu Bakr said, 'O Ali\textsuperscript{asws}! What is the matter of me? Has something been Revealed regarding me?' He\textsuperscript{asws} said: 'No, but Rasool-Allah\textsuperscript{saww} said: 'No one should deliver on my\textsuperscript{saww} behalf except I\textsuperscript{saww}, or a man from People\textsuperscript{asws} of my\textsuperscript{saww} Household'.

فقال فرجع إلى رسل الله ص فقال يا رسول الله أنت في شريعة قالت لا وإنك لا تؤتي علي إلا أنت أو رجل من أهل البيت

He (Umar) said, 'He returned to Rasool-Allah\textsuperscript{saww} and said: 'O Rasool-Allah\textsuperscript{saww}! Has something been Revealed regarding me?' He\textsuperscript{asws} said: 'No, but none shall deliver on my\textsuperscript{saww} behalf except I\textsuperscript{saww} or a man from People\textsuperscript{asws} of my\textsuperscript{saww} Household'.

كثير قالت كلمته على ابن عمر هذا قال نعم ثلاثا

Kaseer (the narrator) said, 'I said to Jumie, 'Did you get Ibn Umar to testify with this?' He said, 'Yes, thrice'.

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2- ع، عل الشرائع ماجيلو ع عن عبيد عن أبي حنيفة عن أبي الحسن بهدري عن مليبان بن مهناج عن الحكم بن مسلم

 عن ابن عامر أن رسل الله ص بعدها بلغ أن نبأ بكر قال تابعها موفقها فجاء أبو بكر يا رسول الله جيه في شريعة قال لا إلا أنه لا يؤتي علي إن أن أو علي فإنه

421 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 9 H 1
‘Rasool-Allah’ sent Abu Bakr with (Surah) Bara’a, then Ali followed him and took it from him. Abu Bakr said, ‘O Rasool-Allah! Is something wrong regarding me?’ He said: ‘No, except that no one shall deliver it on my behalf except I or Ali’.

And that which Ali had been sent with – ‘None shall enter the Paradise except a Muslim soul, no Polytheist can perform Hajj after this year nor perform Tawaaf of the House (Kabah) naked, and the one who has a pact between him and Rasool-Allah, so he is to its term’.

'I went out to Makkah and met Sa’ad Bin Malik. I said to him, ‘Have you heard any virtue for Ali?’ He said, ‘I have witnessed four being for him, even if one of these would happen to be for me, it would be more beloved to me than the world I can live in it the age of Noah.

One of it is that Rasool-Allah sent Abu Bakr with (Surah) Bara’a to the Polytheists, so he travelled with it for a day and a night. Then he said to Ali: ‘Seek out Abu Bakr and deliver it, and return Abu Bakr’. He (Abu Bakr) said, ‘Has anything been Revealed regarding me?’ He said: ‘No, except no one shall deliver it on my behalf except I, or a man from me’.
The Prophet saww sent (Surah) Bara’ to the people of Makkah with Abu Bakr. (Then) he saww sent Ali asws and said: ‘None shall deliver it except a man from People asws of my saww Household’.  

Among what Amir Al-Momineen asws answered the Jew, the questioner with, about the characteristics of the successors as. He asws said: ‘And as for the seventh, O brother Jew! When Rasool-Allah saww diverted to (Al-Medina after) conquest of Makkah, loved to give them an excuse and called them to Allah azwj Mighty and Majestic lastly just as he saww had called them at first.

He saww wrote a letter to them cautioning them in it and warning of the Punishment of Allah azwj, and counted them with the pardoning and making them wish for the Forgiveness of their Lord azwj, and he saww copied for them in its end, Surah Bara’a to be recited to them. Then he saww presented to the entirety of his saww companion for going with it to them. All of them saw the sluggishness in them. 

When he saww saw that he called a man (Abu Bakr) from them and sent him with it. Jibraeel as came to him saww and said: ‘O Muhammad saww! No one should deliver it on you saww behalf except you saww or a man from you saww. So, Rasool-Allah saww informed me asws with that and sent me asws with his saww letter and his saww message to Makkah.

Asws came to Makkah and its inhabitants, ones you have known that there wasn’t anyone among them except and if he had been able to place a piece of me asws upon every mountain, he would have done so, and even if regarding that he had to exert himself, and his family, and his children and his wealth.

So, I\textasciitilde asws\ delivered the message of the Prophet\textsuperscript{saww}\ to them and read out his letter to them. All of them met me\textasciitilde asws with the violence, and the threat, and revealing the hatred towards me\textasciitilde asws, and revealing the enmity from their men and women. So, that happened from me\textasciitilde asws\ during that what you have seen’. Then he\textasciitilde asws\ turned towards his\textasciitilde asws\ companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen\textasciitilde asws!’\textsuperscript{425}

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\textsuperscript{425} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textasciitilde asws, Ch 9 H 5

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‘During the first day of Zul Hijja, the Prophet\textsuperscript{saww}\ sent Surah Bara’\textsuperscript{a} when it was Revealed unto him\textsuperscript{saww}, with Abu Bakr. Then it was Revealed unto the Prophet\textsuperscript{saww}: “No one should deliver it on your\textsuperscript{saww} behalf except you\textsuperscript{saww} or a man from you\textsuperscript{saww}!”

So the Prophet\textsuperscript{saww}\ sent Ali\textasciitilde asws\ until he\textasciitilde asws\ caught up with Abu Bakr and took it from him, and returned him at (from) Al-Rawha’a on the third day from it. Then he\textasciitilde asws\ delivered it on his\textsuperscript{saww} behalf to the people, on the day of Arafaat and day of the sacrifice. He\textasciitilde asws\ read it out to them during the season (Hajj)\textsuperscript{426}.

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\textsuperscript{426} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textasciitilde asws, Ch 9 H 6 a

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And it is reported by Hassan Bin Ashnas, from Ibn Abu Al Salj the scribe, from Ja’far Bin Muhammad al Alawy, from Ali Bin Abdak Al Sowly, from Tareyf a slave of Muhammad Bin Ismail Bin Musa and Ubeyd Bin Yasaar, from Amro Bin Abu Al Miqdam, from Abu Is’haq Al Sable, from Al Haris Al Hamdany, and from Jabir, from Abu Ja’far, from Muhammad Bin Al Hanafiya,

‘From Ali\textasciitilde asws\, ‘Rasool-Allah\textsuperscript{saww}, when he\textsuperscript{saww} had conquered Makkah, loved to give an excuse to them’ – and continued the Hadeeth approximate to what has passed’\textsuperscript{427}.

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\textsuperscript{427} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textasciitilde asws, Ch 9 H 6 b

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Then he said,

‘And I (Majlisi) am saying, ‘And it is reported by Al-Tabari in his history regarding the events of the year six from the Emigration of the Prophet\textsuperscript{saww}, ‘When the Prophet\textsuperscript{saww} wanted the
aiming to Makkah and its people prevented him\textsuperscript{428}, the Prophet\textsuperscript{saww} had instructed Umar Bin Al-Khattab to go to Makkah, but he did not do so and made excuses.

Al-Tabari said, ‘These are not his words’. Then he\textsuperscript{saww} called Umar Bin Al-Khattab to send him to Makkah, so he would deliver on his\textsuperscript{saww} behalf to the nobles of Quraysh what his\textsuperscript{saww} situation was. He said, ‘O Rasool-Allah\textsuperscript{saww}! I fear Quraysh upon myself’.\textsuperscript{428} (Non Shia source)

And from that is commentary extended from what we mentioned as being reported by Hassan Bin Ashna in his book as well, from Ahmad Bin Muhammad, from Ahmad Bin Yahya Bin Zakariya, from Malik Bin Ibrahim Al Nakahe, from Al-Husayn Bin Zayd who said,

'It is narrated to me by Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘When Rasool-Allah\textsuperscript{saww} sent Abu Bakr with the beginning of Surah Bara’a to the people of Makkah, Jibraeel\textsuperscript{as} came to him\textsuperscript{saww} and said: ‘O Muhammad\textsuperscript{saww}! Allah\textsuperscript{azwj} Commands you\textsuperscript{saww} not to send this one, and you\textsuperscript{saww} should send Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and no one should deliver on your\textsuperscript{saww} behalf apart from him\textsuperscript{asws}'.

The Prophet\textsuperscript{saww} instructed Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. He\textsuperscript{asws} caught up with him and took the Quran away from him and said: ‘Return to the Prophet\textsuperscript{saww}. Abu Bakr said, ‘Has anything new occurred regarding me?’ He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} will be informing you’. So Abu Bakr returned to the Prophet\textsuperscript{saww}. He said, ‘O Rasool-Allah\textsuperscript{saww}! Was it not your\textsuperscript{saww} view that I should deliver this message on your\textsuperscript{saww} behalf?’

The Prophet\textsuperscript{saww} said to him: ‘Allah\textsuperscript{azwj} Refused for it to be delivered except by Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. Abu Bakr frequented from the talk. The Prophet\textsuperscript{saww} said to him: ‘How can you deliver it and you were my\textsuperscript{saww} companion in the cave (and you were scared from them)’.

He (the narrator) said, ‘Ali\textsuperscript{asws} went until he\textsuperscript{asws} arrived at Makkah. Then he\textsuperscript{asws} came to Arafat, then returned to Jam’a, then to Mina, then he\textsuperscript{asws} slaughtered and shaved (his)\textsuperscript{asws}'

\textsuperscript{428} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 9 H 6 c
head) and climbed upon the mountain, the noble, the well known as ‘Al-ri’b’ (Abu Talib). He proclaimed three times: ‘Are you listening, O you people? Am I a messenger of Rasool-Allah to you all!’

Then he said: ‘(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1] So, go about in the land for four months and know that you cannot frustrate Allah and that Allah will Frustrate the Kafirs [9:2] And a proclamation from Allah and His Rasool [9:3] – up to His Words: surely Allah is Forgiving Merciful [9:5] – nine (five) Verses from its beginning.

Then he unsheathed his sword, and the people listened, and he repeated it. The people said, ‘Who is this one who is calling out among the people?’ They said, ‘Ali Bin Abu Talib’. And said, ‘One from the people who recognises him, this is son of an uncle of Muhammad, and no one would be courageous upon this apart from the kindred of Muhammad.

He stayed there three days of Al-Tashreek (11th, 12th and 13th of Zilhajj) calling out with that and reciting to the people morning and evening. The people from the Polytheists called out, ‘Deliver to the son of your uncle that there isn’t for him in our presence except strikes with the sword and stabs with the spears!’

Then Ali left to go to the Prophet purposefully in the travel, and the Revelation was delayed from Rasool-Allah regarding the matter of Ali and what had happened from him. So, the Prophet was gloomy to that with severe gloom until that was seen in his face, and he refrained from the people out of the worry and the sadness.

Some of them said to others, ‘Perhaps he had given the news of his death to himself, or an illness has presented to him. They said to Abu Zarr, ‘We know your status from Rasool-Allah, and you have seen what is with him. We would love it if you could learn his matter for us’. So, Abu Zarr asked the Prophet about that.
The Prophet saww said: ‘I saww have not given the news of his death to myself saww, and I saww cannot find in my community except good, and there is no illness with me saww, but (it is) from the severity I saww find with (absence of) Ali asws Bin Abu Talib asws, and delay of the Revelation from me asws regarding his matter. Allah azwj Mighty and Majestic has Given me asws nine characteristics in Ali asws – three are for my world, and two for my Hereafter, and two I saww am safe from these, and two I saww am fearful from these’.

And used to be that whenever Rasool-Allah saww had prayed the morning Salat would face the Qiblah with his face up to the emergence of the sun mentioning Allah azwj Mighty and Majestic, and would advance Ali asws Bin Abu Talib asws behind the Prophet saww facing the people with his face and would allow them regarding their needs, and Rasool-Allah saww had instructed them with that.

When he saww had sent Ali asws to that direction (Makkah), Rasool-Allah saww did not make anyone to be in place of Ali asws. And Rasool-Allah saww prayed Salat and greeted and faced towards the people with his face and would allow them regarding their needs, and Rasool-Allah saww had instructed them with that.

Abu Zarr ra went out from Al-Medina to meet Ali asws Bin Abu Talib asws. When he ra was in one of the roads when a rider came upon his camel, there it was Ali asws. He ra received him asws and grabbed him asws and kissed him asws and said, ‘May my father and my mother be (sacrificed) for you asws! Be moderate in your travel until I ra be the one to give the good news to Rasool-Allah saww, for Rasool-Allah saww is in intense sadness and worry from your affair’.

Ali asws said to himra: ‘Yes’. Abu Zarr ra went speedily until he ra came to the Prophet saww. He ra said, ‘The good news!’ He saww said: ‘And what is youra good news, O Abu Zarr ra?’ He ra said:
‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} has arrived!’ He\textsuperscript{saww} said him\textsuperscript{ra}: ‘The Paradise is for you\textsuperscript{ra}, due to that’.

Then the Prophet\textsuperscript{saww} rode and the people rode with him\textsuperscript{saww}. When he\textsuperscript{asws} saw him\textsuperscript{saww}, he\textsuperscript{asws} knelt his\textsuperscript{asws} camel, and Rasool-Allah\textsuperscript{saww} descended. He\textsuperscript{saww} met him\textsuperscript{asws} and held him\textsuperscript{asws}, and hugged him\textsuperscript{saww}, and placed his\textsuperscript{saww} cheek upon a shoulder of Ali\textsuperscript{asws} and then the Prophet\textsuperscript{saww} cried tears of happiness, and Ali\textsuperscript{asws} cried with him\textsuperscript{saww}.

Then Rasool-Allah\textsuperscript{saww} said to him\textsuperscript{asws}: ‘What did you\textsuperscript{asws} do? May my\textsuperscript{saww} father\textsuperscript{as} and my\textsuperscript{saww} mother\textsuperscript{as} be (sacrificed) for you\textsuperscript{asws}, for the Revelation unto me\textsuperscript{saww} regarding your\textsuperscript{asws} matter had been delayed’. He\textsuperscript{asws} informed him\textsuperscript{saww} with what he\textsuperscript{asws} had done’. Rasool-Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic was more Knowing with you\textsuperscript{saww} than me\textsuperscript{saww} when He\textsuperscript{azwj} Commanded me\textsuperscript{saww} with sending you\textsuperscript{saww}’.

And from the book of Ibn Ashnas – Al Baraz, from the way of men of people of opposition, in another Hadeeth

‘When our master\textsuperscript{asws} Ali\textsuperscript{asws} arrived to the Polytheists with Verses of (Surah) Bara’a, Khirash Bin Abdullah, brother of Amro Bin Abdullah met him\textsuperscript{asws}, and he is the one whom Ali\textsuperscript{asws} had killed in a duel on the day of Al-Khandaq, and Shu’ba Bin Abdullah, his brother.

He said to Ali\textsuperscript{asws}, ‘Upon what are you progressing (respiring) us to, O Ali\textsuperscript{asws}, four months? But, we disavow from you\textsuperscript{asws} and from the son\textsuperscript{saww} of your\textsuperscript{asws} uncle\textsuperscript{as}, if you\textsuperscript{asws} like (we can deal) only from the stabbing and the striking’. And Shu’ba said, ‘There isn’t anything between us and the son\textsuperscript{saww} of your\textsuperscript{asws} uncle except the sword and the spear, and if you\textsuperscript{asws} so like, we can begin with you\textsuperscript{asws}’.

Ali\textsuperscript{asws} said: ‘Yes! Yes, if you like, then come!’\textsuperscript{430}

\textsuperscript{429} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 9 H 6 d
\textsuperscript{430} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 9 H 6 e
And in another Hadeeth from the book, he said,

‘And Ali \textsuperscript{asws} had called out among the Polytheists with four (matters) – ‘No Polytheist can enter Makkah after his amnesty, nor can anyone perform Tawaaf naked, nor can anyone enter the Paradise except a Muslim soul, and one who had a pact between him and Rasool-Allah \textsuperscript{saww}, so his pact is to its term’’.\textsuperscript{431}

Note: - And he said in another Hadeeth, ‘And the Arabs during the pre-Islamic period used to perform Tawaaf of the House (Kabah) naked, and they were saying, ‘There does not happen to be any Prohibited cloth upon us nor any clothing mingled with a sin, nor are we performing Tawaaf except just as our mothers had given birth to us’.

\textsuperscript{7} - فس، نفس نفسي أَبِي عَنْ مََُمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِِ الصَّبَّاحِ الْكِنَانيِِّ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ: نَزَلَتْ هَذِهِ الِْيَةُ ب َعْدَ مَا رَجَعَ رَسُولُ اللَّهِ ص مِنْ لَزْوَةِ ت َبُوكَ فِِ سَنَةِ تِسْعَ مِنَ الِْْجْرَةِ قَالَ وَ كَانَ رَ سُولُ اللَّهِ ص لَمَّا ف َتَحَ مَكَّةَ لمَْ يَُْنَعِ الْمُُّْرِكِينَ الَْْجَّ فِِ تِلْكَ السَّنَةِ إِلَّا ت َبُوكَ فِِ سَنَةِ تِسْعَ مِنَ الِْْجْرَةٍ قَالَ وَ كَانَ رَ سُولُ اللَّهِ ص لَمَّا ف َتَحَ مَكَّةَ لمَْ يَُْنَعِ الْمُُّْرِكِينَ الَْْجَّ فِِ تِلْكَ السَّنَةِ إِلَّا ت َبُوكَ فِِ سَنَةِ تِسْعَ مِنَ الِْْجْرَةٍ قَالَ وَ كَانَ رَ سُولُ اللَّهِ ص لَمَّا ف َتَحَ مَكَّةَ لمَْ يَُْنَعِ الْمُُّْرِكِينَ الَْْجَ...
A woman from the Arabs came, good physique, beautiful. She sought clothes to borrow or hire, but she could not find. They said to her, ‘If you were to perform Tawaf in your clothes, then you will have to give in charity with these’. She said, ‘And how can I give in charity and there isn’t any for me other than it?’ So, she performed Tawaf naked and the people were looking at her. So, she placed one of her hand upon her front and the other upon her behind, and she said an eulogy, ‘Today is revealed part of it or all of it, so whatever appears from it, I do not permit it’.

When she was free from the Tawaf, a group proposed to her. She said, ‘There is already a husband for me’.

And it was Seerah (way) of Rasool-Allah ﷺ before the Revelation of Surah Bara’a that he ﷺ would not fight except the one who fought him ﷺ, nor declare war except to the one at war with him ﷺ and intended him ﷺ, and it had been Revealed unto him ﷺ from Allah azwj Mighty and Majestic regarding that: But if they isolate from you and do not fight you, and cast the peace towards you, then Allah has not Made for you a way against them [4:90].

Rasool-Allah ﷺ did not fight against anyone who had desisted from him ﷺ and isolated, until Surah Bara’a was Revealed unto him ﷺ and He azwj Commanded him ﷺ with killing the Polytheists, the ones who had isolated and ones who did not isolate, except those Rasool-Allah ﷺ had a pact with them, on the day of the conquest of Makkah up to a term. From them was Safwan Bin Umayya and Suheyl Bin Amro.

Allah azwj Mighty and Majestic Said: (This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1] So go about in the land for four months [9:2], then they would killed wherever they would be found. So these months of respite are (from) twentieth of Zul Hijja, and Al-Muharram, and Safar, and the month of Rabbi Al-Awwal, and ten (days) from the month of Rabbi Al-Akher.
When the Verses from the beginning of (Surah) Bara’a were Revealed, Rasool-Allah\textsuperscript{saww} handed these to Abu Bakr and instructed him to go out to Makkah and recite these to the people at Mina on the day of the sacrifice. When Abu Bakr went out, Librael\textsuperscript{as} descended unto Rasool-Allah\textsuperscript{saww} and said: ‘O Muhammad\textsuperscript{saww}! None shall deliver on your\textsuperscript{saww} behalf except a man from you\textsuperscript{saww}.

So, Rasool-Allah\textsuperscript{saww} sent Amir Al-Momineen\textsuperscript{asws} in seeking him. He\textsuperscript{asws} caught up with him at Al-Rawha. He\textsuperscript{asws} took the Verses from him. Abu Bakr returned to Rasool-Allah\textsuperscript{saww} and said, ‘O Rasool-Allah\textsuperscript{saww}! Has anything been Revealed regarding me?’ He\textsuperscript{saww} said: ‘My\textsuperscript{saww} Lord\textsuperscript{azwj} Commanded me\textsuperscript{saww} that none should deliver on my\textsuperscript{saww} behalf except I\textsuperscript{saww} or a man from me\textsuperscript{saww}.’

He said, ‘And it is narrated to me by my father, from Muhammad Bin Fazl,

‘From Abu Al-Hassan Al-Reza\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} instructed me from Allah\textsuperscript{azwj} that neither can the naked one perform Tawaaf of the House (Kabah), nor can a Polytheists go near the Sacred Masjid after the year (season of Hajj), and recite to them: (This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1] So go about in the land for four months [9:2]. So, Allah\textsuperscript{azwj} Respited for the Polytheists, the ones who were performing the Hajj during that year, for four months until they return to their safety. Then they would be killed wherever found’\textsuperscript{.}’

He said, ‘And it is narrated to me by my father, from Fazal Bin Ayoub, from Aban Bin Usman, from Hakeem Bin Jubeyr,

‘From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: ‘And a proclamation from Allah and His Rasool [9:3]. He\textsuperscript{asws} said: ‘The proclamation (Azaan) is Amir Al-Momineen\textsuperscript{asws}. And in another Hadeeth Amir Al-Momineen\textsuperscript{asws} said: ‘I\textsuperscript{asws} was the proclamation (Azaan) among the people’\textsuperscript{.}’

\textsuperscript{432} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 9 H 7 a
\textsuperscript{433} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 9 H 7 b
\textsuperscript{434} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 9 H 7 c
8- مع معاني الأحاديث وقائع النبوءة عن ابن أبي الخالِق عن ابن أبي المهاجر عن ابن أبي عبد الله

ع قال: سألتُ فِئَةً قُولَ اللَّهُ عَزَّ وَ جَلَّ وَ أَذانٌ مِّنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْجَلَّ الْكَبْرِ. قال: اسمُ نَََلَهُ اللَّهُ مِنَ السَّمَاءِ لَِّنَّهُ هُوَ الَّذِي أَدَّى عَنْ رَسُولِ اللَّهِ بَرَاءَةً عَلِيٍّ صَلَوَا ُ اللَّهِ عَلَيْهِ مِنَ السَّمَاءِ لَِْنَّهُ هُوَ الَّذِي أَدَّى عَنْ رَسُولِ اللَّهِ بَرَاءَةً. 

From Abu Abdullah asws, he (the narrator) said, 'I asked him asws about Words of Allah azwj Mighty and Majestic: 

And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3]. He asws said: 'A name Ali asws has been Given by Allah azwj Mighty and Majestic from the sky, because he asws is the one who proclaimed on behalf of Rasool-Allah sallallaahu alaihi wasallam the disavowment (Surah Bara’a).

And Abu Bakr had been sent with it at first, but Jibraeel as descended and said: 'O Muhammad sallallaahu alaihi wasallam! Allah azwj is saying to you sallallaahu alaihi wasallam: “No one should deliver on your behalf except you sallallaahu alaihi wasallam of a man from you sallallaahu alaihi wasallam.” So, that, Rasool-Allah sallallaahu alaihi wasallam sent Ali asws. He asws caught up with Abu Bakr and took the Quran from his hand and went with it to Makkah. So, Allah azwj Named him asws as ‘Azaan’ (proclamation) from Allah azwj. It is a name Given by Allah azwj from the sky to Ali asws. 435

I asked Abu Abdullah asws about Words of Allah azwj Mighty and Majestic: ‘And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3].’ He asws said: ‘Amir Al-Momineen asws said: ‘I asws was the ‘Azaan’ (proclamation).’

I said, ‘So, what is the meaning of these Words: the Greatest Hajj [9:3]?’ He asws said: ‘But rather it is named as ‘the greatest’ because it was the year in which the Muslims and the Polytheists performed Hajj, and the Polytheists did not perform Hajj after that year.’ 436


ف ق، تفسير الفقى فل إن كان آباؤكم و أبناؤكم و إخوانكم و أشقيائكم و أموالكم أن كسبتموها لما أذن أبا مولؤكم

و يمك أن لا يدُخل المسجد الحرام مَشْرك بعد ذلك العام خَفَفَت خُصُم شديد و قَاموا دَهَشت بِهِ و حَفَظت عيَنًا و خَفَت بَدْنًا

Tafseer Al-Qummi - Say: ‘Even if it was your fathers, and your sons, and your brethren, and your wives, and your clan, and your acquired wealth, you have committed these, [9:24] – i.e., amassed these. When Amir-Al-Momineen asws proclaimed at Makkah that no Polytheist shall enter the Sacred Masjid after that season (year), Quraysh were alarmed with severe alarm and they said, ‘Our trade is gone, and our dependants are wasted, and our houses are ruined’!

فَأَن ْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِِ ذَلِكَ قُلْ يَا مََُمَّدُ إِنْ كانَ آباؤُكُمْ وَ أَبْناؤُكُمْ وَ إِخْوانُكُمْ إِلَىَ قَوْلِهِ وَ اللَّهُ لا يَهْدِل الْقَوْمَ الْفاسِقِينَ.

Allah aswj Mighty and Majestic Revealed regarding that: Say: - O Muhammad saww, ‘Even if it was your fathers, and your sons, and your brethren, [9:24] – up to His aswj Words: and Allah does not Guide the mischief making people’ [9:24]’. 438

فَأَرْسَلَ رَسُولُ اللَّهِ ص فَأَخَذَ بَرَاءَةَ مِنْهُ وَ دَفَعَهَا إِلَىَ عَلِيٍّ ع فَقَالَ لَهُ عَلِيٌّ أَوْصِنَِ يَا رَسُولَ اللَّهِ فََقَالَ لَهُ إِنَّ اللَّهَ يُوصِيكَ وَ يُنَاجِيكَ

When Rasool-Allah saww sent the disavowment (from the Polytheists) with Abu Bakr, Allah aswj Revealed unto him saww. "You saww are leaving the one asws whispered to and Sent one whom I saww did not Whisper to?"

ف أَرْسَلَ رَسُولُ اللَّهِ ص فَأَخَذَ بَرَاءَةَ مِنْهُ وَ دَفَعَهَا إِلَىَ عَلِيٍّ ع فَقَالَ لَهُ عَلِيٌّ أَوْصِنَِ يَا رَسُولَ اللَّهِ فََقَالَ لَهُ إِنَّ اللَّهَ يُوصِيكَ وَ يُنَاجِيكَ

Rasool-Allah saww sent a message and took the disavowment deed away from him and handed it to Ali asws. Ali asws said to him saww. ‘Advise me saww, O Rasool-Allah saww’. He saww said to him asws. ‘Allah aswj will Advise you asws and Whisper to you asws’. 439

قَال فَنَاجَاهُ يَوْمَ بَرَاءَةَ قَبْلَ صَلََةِ الُْْولَى إِلَىَ صَلََةِ الْعَصْرِ.

He (the narrator) said: ‘He aswj Whispered to him asws on the day of the disavowment before the first Salat up to the Salat Al-Asr’. 439

From Muhammad asws Bin Ali asws having said: ‘When the Prophet sent Amir Al-Momineen asws and Ammar Bin Yasser ra to the people of Makkah, they said, ‘He saww is sending this child, and if he saww could have sent someone else to the people of Makkah, and in Makkah there are chief of the Qureyshi braves, and its men. By Allah azwj! The Kufr is foremost with us than what we are in!’

So they came and said to them both and frightened them with the people of Makkah, and were harsh upon them of the matter. Ali asws said: ‘Allah is Sufficient for us and the most excellent Protector’ [3:173]. They both went, and when they entered Makkah, Allah azwj Informed His saww Prophet saww with their words to Ali asws and with the words of Ali asws to them.

Allah azwj Revealed with their names in His sawwj Book, and that is the Word of Allah azwj the Exalted: Those to whom the people said: ‘Surely the people have gathered against you, therefore fear them’; but this increased them in Eman, and they said: ‘Allah is Sufficient for us and the most excellent Protector’ [3:173] So they returned with a Favour from Allah and (His) Grace. No evil touched them and they pursued the Pleasure of Allah; and Allah is the Lord of Mighty Grace [3:174].

And rather it was Revealed as: ‘But rather, it was Revealed as Have you not seen so and so, and so and so who met Ali and Ammaar, so they said: ‘Abu Sufyan and Abdullah Bin Aamir and the people of Makkah have gathered against you, therefore fear them’; but this increased them in Eman, and they said: ‘Allah is Sufficient for us and is most excellent is Protector’ [3:173].’

Tafseer Al Ayyashi – From Dawood Bin Sirhan,

'From Abu Abdullah\textsuperscript{asws} having said: ‘The conquest (of Makkah) was in year eight, and disavowment (Surah Bara’a) was in year nine, and the farewell Hajj was in year ten’\textsuperscript{441}.

Abu Bakr said, ‘Is it anger?’ He\textsuperscript{asws} said: ‘No, except that it has been Revealed unto him\textsuperscript{saww}: “No one should deliver except a man from you\textsuperscript{saww}!” When Ali\textsuperscript{asws} arrived at Makkah, and it was the day of the sacrifice after Al-Zohar, and it is the day of the greatest Hajj, he\textsuperscript{asws} stood and said: ‘I\textsuperscript{asws} am a messenger of Rasool-Allah\textsuperscript{saww} to you all!’

He\textsuperscript{asws} read it to them: \textit{(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1] So go about in the land for four months [9:2] – twentieth of Zul Hijja, and Al-Muharram, and Safar, and the month of Rabbi Al-Awwal, and ten (days) from Rabbi Al-Akher.}

And he\textsuperscript{asws} said: ‘No naked man or naked woman can perform Tawaaf of the House (Kabah), nor can any Polytheist. Indeed! One who had a pact for him with Rasool-Allah\textsuperscript{saww}, so it is to its term up to these four months’\textsuperscript{442}.

And in a Hadeeth of Muhammad Bin Muslim,
'He (Abu Bakr) said, ‘O Ali asws! Has anything been Revealed regarding me since I separated from Rasool-Allah sallallaahu 'alaihi wa sallam?’ He asws said: ‘No, but Allah azwj Refused from any one to deliver on behalf of Muhammad sallallaahu 'alaihi wa sallam except a man from him sallallaahu 'alaihi wa sallam’. He asws discharged his asws Obligations of the season (Hajj), and delivered on behalf of Allah azwj and His aswj Rasool sallallaahu 'alaihi wa sallam at Arafaat, and Al-Muzdalifa, and on the day of the sacrifice at the rocks, and during the days of Tashreek (11th, 12th and 13th of Zilhajj) – all of these calling out: (This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1] So go about in the land for four months [9:2], nor can anyone perform Tawaaf of the House (Kabah) naked’.

'I heard Abu Ja’far asws saying: ‘No, by Allah aswj! Rasool-Allah sallallaahu 'alaihi wa sallam did not send Abu Bakr with (Surah) Bara’a in vain, that he sallallaahu 'alaihi wa sallam would send it with him then take it back from him. But, he sallallaahu 'alaihi wa sallam utilised him upon the season (Hajj) and sent Ali asws with it afterwards when Abu Bakr was at a distance from the season (Hajj)’. He sallallaahu 'alaihi wa sallam said to Ali asws when he sallallaahu 'alaihi wa sallam sent him asws: ‘No one shall deliver it on my sallallaahu 'alaihi wa sallam behalf except I sallallaahu 'alaihi wa sallam or you asws, 443.

From Abu Baseer, ‘From Abu Ja’far asws having said: ‘Ali asws addressed the people and unsheathed his asws sword, and said: ‘Neither will anyone naked perform Tawaf of the House (Kabah), nor will any Polytheist man perform Hajj of the House nor any Polytheist woman, and the one who had a term for him, so he is to his term, and one who does not happen to have any term for him, so his term is four months’. And he asws had addressed on the day of the sacrifice, and it was twentieth of Zulhijja, and Al-Muharram, and Safar, and the month of Rabbi Al-Awwal, and ten (days) from the month of

Rabbi Al-Akher’. And he (Abu Ja’far\textsuperscript{asws}) said: ‘The day of the sacrifice is the day of the greatest Hajj’\textsuperscript{445}.

And in a Hadeeth of Abu Al Sabbah, ‘From him\textsuperscript{asws}: ‘He\textsuperscript{asws} delivered on behalf of Allah\textsuperscript{aswj} and on behalf of His\textsuperscript{aswj} Rasool\textsuperscript{saww} at Arafat, and Al-Muzdalifa, and by the rocks during the days of the season (Hajj), in all of these he\textsuperscript{asws} called out: (This is) a disavowment from Allah and His Rasool [9:1], nor will anyone perform Tawaaf naked, nor can any Polytheist go near the Sacred Masjid after this season (year) of ours’\textsuperscript{446}.

Tafseer Al Ayyashi – From Hassan, ‘From Ali\textsuperscript{asws} that the Prophet\textsuperscript{saww}, when he\textsuperscript{saww} sent him\textsuperscript{asws} with (Surah) Bara’a, said: ‘O Prophet\textsuperscript{saww} of Allah! I\textsuperscript{asws} am not with years (old age) nor a preacher’. He\textsuperscript{saww} said: ‘But either I\textsuperscript{saww} go with it or you\textsuperscript{asws} go with it’. He\textsuperscript{asws} said: ‘So, if it is inevitable, then I\textsuperscript{asws} shall be going’.

He\textsuperscript{saww} said: ‘So, go, for Allah\textsuperscript{azwj} will Affirm your\textsuperscript{asws} tongue and Guide your\textsuperscript{asws} heart’. Then he\textsuperscript{saww} placed his\textsuperscript{saww} hand upon his\textsuperscript{saww} mouth and said: ‘Go and recite it to the people’.

And he\textsuperscript{saww} said: ‘The people would be bringing their disputes to you\textsuperscript{asws}, so when the disputants come, do not judge for one until you listen to the other, for it is better if you\textsuperscript{asws} know the truth’\textsuperscript{447}.

Tafseer Al Ayyashi, from Hakeem Bin Al-Husayn, ‘From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘By Allah\textsuperscript{azwj}! There are names for Ali\textsuperscript{asws} in the Quran what the people do not know’.

\textsuperscript{445} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 9 H 17 a
\textsuperscript{446} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 9 H 17 b
\textsuperscript{447} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 9 H 18
He (the narrator said), ‘I said, ‘And which thing are you asws talking about, may I be sacrificed for you asws?’ So he asws said to me: ‘And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3]’.  

قَالَ فَبَعَثَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ إِلَىِّ الْمُؤْمِنِينَ مِنْ سُورَةِ بَرَاءَةَ مِنْ سُورَةِ بَرَاءَةَ وَ الْمُؤْمِنِينَ وَ الْكَافِرَينَ وَ الْمُعَلِّمُونَ إِلَىِّ الْمُؤْمِنِينَ وَ الْكَافِرَينَ وَ الْمُعَلِّمُونَ يَأْمُرُ الْمُؤْمِنِينَ بِالْحَجَّ عَلَىٰ الْمَسْجِدِ الْرَّامِيَ وَ يُقَرَّعُ الْمَسْجِدِ الْرَّامِيَ عَلَىٰ الْمُؤْمِنِينَ وَ الْكَافِرَينَ وَ الْمُعَلِّمُونَ وَ يُقَرَّعُ الْمَسْجِدِ الْرَّامِيَ عَلَىٰ الْمُؤْمِنِينَ وَ الْكَافِرَينَ وَ الْمُعَلِّمُونَ.  

He asws said: ‘Rasool-Allah saww sent Amir-Al-Momineen asws and he asws was, by Allah azwj, the proclaimer (المؤذن). Therefore, he asws called with the Call of Allah azwj and His azwj Rasool saww on the day of the Greatest Hajj, from every pausing place. What he asws called out with was that: ‘No naked person shall perform *Tawaaf* after this year, nor a Polytheist is to come near to the Sacred Masjid after this year’.  


O Muhammad saww! Your Lord azwj did not Command you saww with handing it over to Ali asws and taking it from Abu Bakr, neither out of forgetfulness, nor a doubt, nor a realisation of a mistake upon Himself azwj. But, He azwj Wanted to Clarify for the weak ones of the Muslims that the position which He azwj has Positioned your saww brother Ali asws in, He azwj will never Position someone else besides you saww, O Muhammad saww, and even if he (Abu Bakr) is of a majestic rank in the eyes of these weak ones from your saww community, and his status is noble in their eyes’.

When Ali asws took away the Verses from his hand, Abu Bakr met Rasool-Allah saww after that, and he said, ‘May my father and my mother be (sacrificed) for you saww, O Rasool-Allah saww! You saww instructed Ali asws to take these Verses from my hands?’ Rasool-Allah saww said: ‘No! But, it was the Most Exalted Who Commanded me saww that none should represent on my behalf except for the one who is from me saww. And as for you, so Allah azwj has Compensated you (instead) with what you had carried from His aswj Verses, and your being encumbered from His aswj obedience, lofty levels and noble ranks – provided if you remain upon our asws Wilayah, and you would come to us in the plains of the (Day of) Judgment – having been loyal with what we asws took will upon you from the pacts and the Covenants – then you would be from the best of our asws Shias and the most honourable of the people of our asws cordiality’. Abu Bakr was joyful with that.

He (Imam Hassan Al-Askari asws) said: ‘Ali asws went away for the Command of Allah azwj and renounced the pacts to the enemies of Allah azwj, and the polytheists despaired from the entering into the Harram of Allah azwj after that year of theirs. And (although) they used to be a large number and a multitude crowd, Allah azwj Overlaid His azwj Light and Clothed among them Awe and Majesty. They could not be audacious with it, upon the displaying of opposition, nor aiming with evil’.

He (Imam Hassan Al-Askari asws) said: ‘So these are His azwj Words: And who is more unjust than one who prevents (people from) the Masjids of Allah, that His Name be mentioned in them [2:114] – and these were the Masjids (built by) the best of the Momineen at Makkah and for preventing them from the worship in them, that when Rasool-Allah saww embarked to exit from Makkah, and strives to ruin them [2:114] – ruin those Masjids perhaps in these would be established the obedience of Allah azwj.’
Allahazwj the Exalted Said: **(As for) they, it was not for them that they should be entering them except fearing** – that they should be entering a spot of that Masjid in the Harram (Sanctuary) only as fearing from Hisazwj Justice and Hisazwj Ruling to be implemented upon them – that they are entering it as Kafirs – by his sword and his whip (for them). **for them** – for these Polytheists in the world is disgrace and it is Hisazwj Expulsion of them from the Sanctuary, and Forbidding them from returning to it **and for them in the Hereafter is a grievous Punishment [2:114]**.450

("The book") ‘Kashf Al Ghumma’, from (the book) ‘Musnad’ of Ahmad Bin Hanbal, raising it to Abu Bakr,

‘The Prophetasws sent (me) with (Surah) Bara’a to the people of Makkah – No Polytheist will perform Hajj after the season this year, nor perform Tawaaf of the House (Kabah) naked, nor enter the Paradise except a Muslim soul. One who had a term between him and Rasool-Allahasws, so his period is to his stipulated term. **Allah is disavowed from the Polytheists and His Rasool [9:3]**.

He (the narrator) said, ‘He (Abu Bakr) travelled with it for three (days), then heasws said to Aliasws: ‘Catch up with him and return Abu Bakr to measws, and youasws deliver it’. Heasws did so. When Abu Bakr arrive to the Prophetasws he wept. He said, ‘O Rasool-Allahasws! Has there been anything new about me?’ Heasws said: ‘Nothing new has occurred regarding you, but Iasws am Commanded that no one should deliver it except Iasws or a man from measws’.451

("The book") ‘Kashf Al Ghumma’, from (the book) ‘Musnad’ of Ahmad Bin Hanbal, raising it to Abu Bakr,

Tafseer Furaat Bin Ibrahim – Ali Bin Hamdoun, transmitting,

‘From Aliasws Bin Al-Husaynasws having said: ‘There is a name for Aliasws Bin Abu Talibasws in the Book of Allahazwj, but none know it’. I said, ‘What is it?’ Heasws said: ‘Do you not listen to

Words of the Exalted: “And a proclamation from Allah aswj and His Rasool saww to the people on the day of the Greatest Hajj”, By Allah aswj! He aswj was the Azaan (proclamation)’’. 452

And came to the season (Hajj), and he asws was circling around the people and with him asws was the sword, and he asws was saying: (This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1] So go about in the land for four months [9:2]. No one shall perform Tawaaf with the House (Kabah) naked after this season (year) of his, nor any Polytheist. One who does so, we shall pursue him with the sword!’

He (Abu Ja’far asws) said: ‘And he asww had (actually) sent him asws to the idols to break these and he asww said: ‘No one shall deliver from me asww except I asww and you assw’. He asww had said to him asws on the day Ali asws met him asww at Al-Khandaq during the military expedition of Tabuk, Rasool-Allah saww said to him asws: ‘O Ali asws! Are you asww not pleased that you asws happen to be from me asws at the status of Haroun as from Musa as except there is no Prophet saww after me asww, and you asws are my saww caliph among my saww family, and no one is correct for it except I saww and you assw’. 453

‘Words of the Exalted: (This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1], Heazwj is Saying: (This is) a disavowment from Allah and His Rasool – from the pact, to those of the Polytheists you had a treaty with [9:1], apart from four months. When it was between the Prophetsaww and the Polytheists permanence from the agreements, so Allahazwj Commanded Hisawwj Rasoolsaww that he saww should discard to everyone with a pact, their pacts except one who establishes the Salat and gives the Zakat.

When it was the military expedition of Tabuk and year nine from the Emigration of RasoolAllahsaww entered into the month of Zul Hijja the sacred, these Verses were Revealed, and when Rasool-Allahsaww conquered Makkah, he saww did not order the prevention of the Polytheists from performing Hajj, and the Polytheists were performing the Hajj along with the Muslims upon their own ways during the Pre-Islamic period, and upon their own affairs which they were upon in their performance of Tawaf of the House (Kabah), naked, and their sanctifying the Sacred months, and the ‘Collars’ (of barks of the trees), and their pausing at Muzdalifa.

He saww intended to perform the Hajj, and he saww dislike it that he saww should hear Talbiyya of the Arabs for other than Allahazwj and the performance of the Tawaf of the House (Kabah) naked. So, the Prophet saww sent Ali asws to the season (Hajj) and sent him with these Verses from (Surah) Bara’a and instructed him to recite these to the people on the day of the greatest Hajj, and that Allahazwj and

Abu Bakr travelled until he descended at Zul Huleyfa. Jibraeelas descended unto the Prophet saww. Heas said: ‘Allahazwj is Saying: “It should never be delivered by anyone on Myazwj behalf apart from yousaww or a man from yousaww!” – meaning Alisws Bin Abu Talibasws.

So the Prophet saww sent Alisws in the tracks of Abu Bakr to hand over those Verses from (Surah) Bara’a to himasws, and he saww instructed himasws to call out among the people with these on the day of the greatest Hajj, and it is the day of sacrifice, and that Allahazwj and
His \( \text{azwj} \) Rasool \( \text{saww} \) are free from the responsibility from the pact of every people, and he \( \text{saww} \) made him \( \text{asws} \) to be carried upon his \( \text{saww} \) camel Al-Azba’a.

Amir Al-Momineen \( \text{asws} \) Bin Abu Talib \( \text{asws} \) travelled upon the camel of Rasool-Allah \( \text{saww} \) and came across him at Zul Huleyfa. When Abu Bakr saw him, said, ‘Commander of the command?’ Ali \( \text{asws} \) said: ‘The Prophet \( \text{saww} \) sent me \( \text{asws} \) for you to hand over (Surah) Bara’a to me \( \text{asws} \).’

He (the narrator) said, ‘He handed it to him \( \text{asws} \), and Abu Bakr left to go to Rasool-Allah \( \text{saww} \). He said, ‘O Rasool-Allah \( \text{saww} \)! What is the matter you \( \text{saww} \) snatched (Surah) Bara’a from me? Has anything been Revealed regarding me?’

The Prophet \( \text{saww} \) said: ‘Jibraeel \( \text{as} \) descended unto me \( \text{saww} \) and informed me \( \text{saww} \) that Allah \( \text{azwj} \) has Commanded me \( \text{saww} \) that it should never be delivered on my \( \text{saww} \) behalf apart from me \( \text{saww} \) or a man from me \( \text{saww} \). I \( \text{saww} \) and Ali \( \text{asws} \) are from one tree and the people are from various trees. Are you not pleased, O Abu Bakr, you are (were) my \( \text{saww} \) companion in the cave?’ He said, ‘Yes, O Rasool-Allah \( \text{saww} \)!’

When it was the day of the greatest Hajj and the people were free from pelting the largest rock, Amir Al-Momineen \( \text{asws} \) Bin Abu Talib \( \text{asws} \) stood up by the rock and called out among the people. They gathered to him \( \text{asws} \). He \( \text{asws} \) read out to them the Quran with these Verses: (This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1] – up to His \( \text{azwj} \) Words: then free their way; [9:5].

Then he \( \text{asws} \) called out: ‘Indeed! Neither will a naked one perform Tawaaf nor any Polytheist perform Hajj after this season (year of his), and for each one with a pact is his pact up to its term, and no one will enter the Paradise except one who was a Muslim, and your term is four months until you reach your cities. It is the Word of the Exalted: So, go about in the land for four months [9:2].’ And he \( \text{asws} \) proclaimed to the people, all of them, with the
fighting if they did not believe, so it is His\textsuperscript{azwj} Word: \textit{And a proclamation from Allah and His Rasool to the people [9:3].}

قَالَ إِلَى أَهْلِ الْعَهْدِ خُزَاعَةَ وَ بَنَِ مُدْلِج وَ مَنْ كَانَ لَهُ عَهْدٌ لَيرِْهِمْ يَوْمَ الْجِّ الَْْكْبرَِ

He\textsuperscript{asws} said to the people of the pacts, (clan of) Khuza’a and clan of Mudlij, and the one who had a pact for him, from others, \textbf{on the day of the Greatest Hajj [9:3]}. So, the ‘Azaan’ is Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, the clan which he\textsuperscript{asws} called out with’.

قَالُوا وَ عَلَى مَا تُسَيرُِّنَا أَرْب َعَةَ أَشْهُر  ف َقَدْ بَرِئ ْنَا مِنْكَ وَ مِنِ

He said, ‘When he\textsuperscript{asws} said: \textit{So, go about in the land for four months [9:2]}, they said, ‘And upon what are you giving us respite of four months? We have disavowed from you\textsuperscript{asws} and from the son\textsuperscript{saww} of your\textsuperscript{asws} uncle. If you\textsuperscript{asws} so like, now can be the stabbing and the strike!’

وَ أَمَّا ق َوْلُهُ فَسِيحُوا فِِ الَْْرْضِ أَرْب َعَةَ أَشْهُر

The Allah\textsuperscript{azwj} Made an exclusion from them. He\textsuperscript{azwj} Said: \textit{Except those of the Polytheists you had a treaty with, [9:4].} He said, ‘The pact of the one between him and the Prophet\textsuperscript{saww} was constant from the agreements, were upon the reconciliation, from the (clan) of Khuza’a and others.

وَ أَمَّا قُوْلُهُ فَسِيحُوا فِِ الَْْرْضِ أَرْب َعَةَ أَشْهُر

And as for His\textsuperscript{azwj} Words: \textit{So, go about in the land for four months [9:2]}, for them to disperse away from Makkah and its trading, so they would reach to their term. Then they would be facing their killing after that, and the four months which Allah\textsuperscript{azwj} has Prohibited (shedding of) their blood during these, was from twentieth of Zul Hijja, and Al-Muharram, and Safar, and Rabbi Al-Awwal, and ten (days) from Rabbi Al-Akher. So, these are four month of ‘going around’ from the day of the recitation of the Quran which Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} had recited.

ثَُُّ قَالَ وَ اعْلَمُوا أَنَّكُمْ لَيرُْ مُعْجِزِل اللَّهِ وَ أَنَّ اللَّهَ مُُْزِل الْكافِرِينَ

Then He\textsuperscript{azwj} Said: \textit{and know that you cannot frustrate Allah and that Allah will Frustrate the Kafirs [9:2]}, O Prophet\textsuperscript{saww} of Allah\textsuperscript{azwj}! He said, ‘He\textsuperscript{azwj} Made His\textsuperscript{azwj} Prophet\textsuperscript{saww} to prevail’.

قَالَ لَمَّا قَالَ فَسِيحُوا فِِ الَْْرْضِ أَرْب َعَةَ أَشْهُر

Let’s face the facts: if the Polytheists came - then the Polytheists are the ones who they limited, after four months, and the stabbing and the strike! in the year 2020, from the year 2020.
He said, ‘Then Heazwj Made an exclusion, so Heazwj Abrogated from it. Heazwj Said: *Except those of the Polytheists you had a treaty with*, [9:4] – they are the clans of Zamrah, and clan of Mudlij, two tribes from the clan of Kinana. They were allies of the Prophet saww in the military expedition of the clan of Al-Usheyra from the interior of Yanbu.

(Hisazwj Words): *then they did not break anything (from it) [9:4]* – Heazwj is Saying they did not break they oaths with betrayal, and *did not back anyone against you* [9:4]. He said, ‘They did not support their enemies against you saww, so complete their treaty to them up to their term; [9:4]. Heazwj is Saying, their term which was stipulated to them, *surely Allah Loves the pious* [9:4]. He said, ‘Those who are fearing Allahazwj in what Heazwj has Prohibited upon them and are being loyal with the pact’.

He said, ‘The Prophet saww did not pact any pact with anyone after these Verses. Then that was Abrogated. Heazwj Revealed: *So when the Sacred Months have passed*, [9:5]. He said, ‘This is which we mentioned since the day Ali asws Bin Abu Talib asws recited the Quran to them. Heazwj is Saying, when the four months had passed, they fight those who have broken their pacts in the ‘free (outside the Sanctuary) and the Sanctuary, wherever you find them – up to the end of the Verse.

He said, ‘Then Heazwj Made an exclusion, so Heazwj Abrogated from them. Heazwj Said: *And if one of the Polytheists seeks asylum from you, grant him asylum until he hears the Speech of Allah*, [9:6]. Heazwj Said, the one from the people of Shirk who comes to you saww asking you saww to grant him safety until he saww meets you asws and he hears what you saww are saying and here what is being Revealed to you saww, so he is safe: *grant him asylum until he hears the Speech of Allah*, [9:6], and it is your saww with the Quran, *then make him reach his safety* – Heazwj is Saying, until he reached his safety of his city.

Then Heazwj Said: *How can there be for the Polytheists an agreement with Allah and His Rasool*, [9:7] – up to the end of the Verse. He said, ‘These are two, clan of Zamrah and clan of Mudlij. So, Allahazwj Revealed this regarding them when they betrayed. Then the Exalted Said: *How (can it be)! And if they were to prevail upon you, they would neither have any*
regard for you only nor for any guarantee. [9:8] – up to the three Verses. He said, ‘They are Quraysh breaking the pact of the Prophet saww on the day of Al-Hudeybiyya, and they were chiefs of the Arabs in their Kufr. Then He saww Said: then fight the imams of Kufr – up to, they would desist [9:12].’

And the words for it are: ‘When it was Revealed: (This is) a disavowment from Allah and His Rasool [9:1], to nine Verses, the Prophet saww sent Abu Bakr to Makkah in order to deliver it. Jibraeel as descend and said: ‘None should deliver it except you saww or a man from you saww’.

The Prophet saww said to Amir Al-Momineen asws: ‘Ride my saww camel Al-Azba’a and catch up with Abu Bakr and take (Surah) Bara’a from his hand’.

He said, ‘And when Abu Bakr returned to the Prophet saww, he panicked and said, ‘O Rasool-Allah saww! You saww had released me for a matter the necks (of others) had elongated regarding it. When I headed for it, you saww returned me from it’.

He saww said: ‘The trustworthy (Jibraeel as) descended to me saww from Allah saww and Majestic that: ‘No one should deliver from you saww except you saww or a man from you saww’, and Ali asws is from me asws, and no one shall deliver from me saww except Ali asws.

And the words for it are: ‘When it was Revealed: (This is) a disavowment from Allah and His Rasool [9:1], to nine Verses, the Prophet saww sent Abu Bakr to Makkah in order to deliver it. Jibraeel as descend and said: ‘None should deliver it except you saww or a man from you saww’.

The book ‘Al Manaqib’ of Ibn Shehr Ashub makes him (Ali asws) to be in charge of delivering Surah Bara’a and suspending Abu Bakr with it, there is consensus of the interpreters, and transmitters of the Ahadeeth, and it is reported by Al Tabari, and Al Balazuri, and Al Tirmizi, and Al Shaby, and Al Study, and Al Sa’alby, and Al Wahidy, and Al Qurzy, and Al Sam’any, and Ahmad Bin Hanbal, and Ibn Battah, and Muhammad Bin Is’haq, and Abu Ya’la Al Mowsily, and Al Amsh, and Simar Bin Harb, in their books from Urwah Bin Al Zubeyr, and Abu Hureyra (well-known fabricator), and Anas (well-known fabricator), and Abu Rafie, and Zayd Bin Naqie, and Ibn Umar, and Ibn Abbas.

And the words for it are: ‘When it was Revealed: (This is) a disavowment from Allah and His Rasool [9:1], to nine Verses, the Prophet saww sent Abu Bakr to Makkah in order to deliver it. Jibraeel as descend and said: ‘None should deliver it except you saww or a man from you saww’.

The Prophet saww said to Amir Al-Momineen asws: ‘Ride my saww camel Al-Azba’a and catch up with Abu Bakr and take (Surah) Bara’a from his hand’.

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He saww said: ‘The trustworthy (Jibraeel as) descended to me saww from Allah saww and Majestic that: ‘No one should deliver from you saww except you saww or a man from you saww’, and Ali asws is from me asws, and no one shall deliver from me saww except Ali asws.

In fact, He is the one who earned to be Allah’s servant and a helper for all.
And in a Hadeeth: ‘Ali\textsuperscript{asws} said to him \textsuperscript{saww}: ‘You \textsuperscript{saww} are a preacher and I \textsuperscript{asws} am of young age’. He \textsuperscript{saww} said: ‘There is no escape from either you \textsuperscript{asws} going with it or I \textsuperscript{saww} go with it’. He \textsuperscript{asws} said: ‘But, when it was like that, then I \textsuperscript{asws} shall go, O Rasool-Allah\textsuperscript{saww}!’ He \textsuperscript{saww} said: ‘Go, for soon Allah\textsuperscript{aswj} will Affirm your\textsuperscript{asws} tongue and Guide your\textsuperscript{asws} heart’.

Abu Baseer,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Ali addressed the people and unsheathed his\textsuperscript{asws} sword and said: ‘Neither will a naked one perform Tawaaf of the House nor any Polytheist perform Hajj of the House (Kabah), and one who had a term for him, so he is to his term, and one who does not happen to have any term for him, so his term is of four months!’

There is an addition in (the book) ‘Musnad’ of Al-Mowsili: ‘And no one shall enter the Paradise except a Momin soul!’ And this, by Allah\textsuperscript{azwj}, it is which Allah\textsuperscript{azwj} the Exalted had Commanded Ibrahim\textsuperscript{as} with when He\textsuperscript{azwj} Said: and Purify My House for the Tawaaf performers, and the ones standing (for the Salat), and the performers of the Rukus and the Sajdahs!” [22:26].

Allah\textsuperscript{azwj} the Exalted had Commanded Ibrahim\textsuperscript{as} the Friend with calling out in the first of His\textsuperscript{azwj} Words: And proclaim among the people with the (performance of) Hajji. [22:27], and Commanded the guardian with the calling out in another of His\textsuperscript{azwj} Words: And a proclamation from Allah and His Rasool [9:3].

Al-Sudy, and Abu Malik, and Ibn Abbas, and Zayn Al-Abideen\textsuperscript{asws} said: ‘The Azaan of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is that which he\textsuperscript{asws} called out with’.

Tafseer Al-Qusheyri – ‘A man said to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, ‘So, if one from us who wants to meet Rasool-Allah\textsuperscript{saww} regarding one of the matter after the expiry of the four (months), and there isn’t any pact for him?‘ Ali\textsuperscript{asws} said: ‘Yes (he can), because Allah\textsuperscript{azwj} the Exalted
Said: And if one of the Polytheists seeks asylum from you, grant him asylum [9:6] – up to the end of the Verses”. 458

وَ في الحديث عن الباقرين ع قال: فام جاءنا ومعيد أخوه عشرون من عبد ود وقالا وعلى ما نسئله أنغصهم لله نزلنا بكوك و من اتى عشاك و لست بيننا وبين اته عشك إلا التبتي والتبتي وإنشق بنداي بيك.

And in a Hadeeth from Al-Baqireyn (5th and 6th Imamsasws) both having said: ‘Khidash and Saeed, two brother of Amro Bin Abd Wudd stood up and said, ‘Upon what are you asws giving us respite for four months? But, we are disavowed from you asws and the son saww of your asws uncleas, and there isn’t anything between us and the son saww of your asws uncleas except the sword and the spear, and if youasws like, we can begin with youasws!’

Aliasws said: ‘Come!’ Then heasws said: ‘and know that you cannot frustrate Allah [9:2] – up to Hisazwj Words: up to their term; [9:4]’. 459

Tafseer Al-Sa’alby – ‘The Polytheists said, ‘We are renouncing from yourasws pact and pact of the sonasws of yourasws uncleas except from the stabbing and the striking and they commenced saying, ‘O Allahazwj! We are being prevent from Yourazwj Blessings!’ 460

وَ في رواية عَنِ النَّسَّابَةِ بْنِ الصهوفِِِّ أَنَّ النَّبَِِّ ص قَالَ فِِ خَبرَ طَوِيلٍ إِنَّ أَخِي مُوسَى نَاجَى رَبَّهُ عَلَى جَبََلِ طُورِ سَيْنَاءَ فَ قَالَ فِِ آخِرِ الْكَلََمِ امْضِ إِلَىَ فِرْعَوْنَ وَ قَوْمِهِ الْقِبْطِ وَ أَنَا مَعَكَ إِلاَّ السَّيْفُ وَ الرهمْحُ وَ إِنْ شِئْتَ بَدَأْنَا بِكَ.

And in a report from Al Nassabah Bin Al Sowfy –

‘The Prophet saww said in a lengthy Hadeeth: ‘My saww brotheras Musaas whispered to hisas Lordazwj upon mount Toor of Sinai. Heazwj Said at the end of the Speech: “Go to Pharaohla and hisla people, the Coptic’s, and Iazwj am with youas, do not fear’.

فَكَانَ جَوَابُهُ مَا ذَكَرَهُ اللَّهُ تَعَالَىَ إِنيِّ قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخافُ أَنْ يَقْتُلُونِ وَ هَذَا عَلِيٌّ قَدْ أَنْفَذْتُهُ لِيَسْتَجِعَ بَرَاءَةً وَ يَقْرَأَهَا عَلَى أَهْلِ مَكَّةَ وَ قَدْ قَتَلْتُ مِنْهُمْ خَلْقاً عَظِيماً فَمَا خَافَ وَ لاَ تَوَقَّفَ وَ لمَّا أَخَذَهُ فِِ اللَّهِ لَوْمَةُ لاَئِمٍ.

Hisas answer was what Allahazwj the Exalted Mentioned: He said: ‘Lord! I killed one person from them, so I fear that they would be killing me’ [28:33], and this is Alisasws and heasws had been sent to return (Surah) Bara’a (from Abu Bakr) and recite it to the people of Makkah, and heasws had killed a large number from them. But, heasws neither feared nor paused, and was not seized by the blame of any blamer for the Sake of Allahazwj. 461

461 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 9 H 26 g
And in a report – The people of the season (Hajj) were regretting upon it and what they were in except the one whose father or his brother or his friend had been killed (by Ali asws), so Allah azwj Blocked them from it and returned to Al-Medina alone safely; and he asws had been sent in first day of Zul Hijja of the year nine from the Emigration, and he asws delivered to the people on the day of Arfaa, and day of sacrifice.

And as for words of Al-Hafiz that it was the habit of the Arabs in tying the oath and loosening the agreement, no one was in charge of that except the chief from them, or a man from his group. If he wanted to condemn him''.
Revealed regarding me?’ He said: ‘No, but Jibraeel came to me and said: ‘No one should be delivering it from you except you or a man from you’.

And by the chain from Anas (well known fabricator), said,

‘Rasool-Allah sent Abu Bakr with (Surah) Bara’a to be read out to the people of Makkah. Jibraeel descended unto Muhammad and said: ‘O Muhammad! No one should deliver from Allah the Exalted except you or a man from you!’ So, Ali caught up with him and took it from him.

And it is reported as well in (the book) ‘Al Jam’a Bayn Al Sihah Al Sitta’, in the third volume regarding the Tafseer of Surah Bara’a, from (the books) ‘Sahee’ of Abu Dawood, and ‘Saheeh’ of Al Tirmizi, in a Hadeeth raising it to Abdullah Bin Abbas who said,

‘Rasool-Allah sent Abu Bakr and instructed him to call out during the season (Hajj) with disavowment (Surah Bara’a), then Ali followed it up. While Abu Bakr was in one of the road when he heard the growling of the camel of Rasool-Allah, Al-Azba’a. Abu Bakr stood up alarmed. He thought that a new matter had occurred.

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466 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen, Ch 9 H 28 a
Ali\textsuperscript{asws} handed him a letter from Rasool-Allah\textsuperscript{saww}. ‘Ali\textsuperscript{asws} should be calling out these phrases for it is not appropriate that anyone should deliver on my\textsuperscript{saww} behalf except a man from People\textsuperscript{asws} of my\textsuperscript{saww} Household’. They both went (on their ways). Ali\textsuperscript{asws} stood in the days of Tashreek (11th, 12th and 13th Zul Hijja) calling out the Covenants of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} with disavowment from every Polytheist: \textit{So, go about in the land for four months [9:3]}, nor can any Polytheist perform Hajj after this year, nor can any one naked perform Tawaaf of the House after this year, nor will anyone enter the Paradise except a Momin soul!'\textsuperscript{467}

And it is reported by Al Sa’alby in his Tafseer of Surah Bara’a, and commentary of Al Sa’alby of how the Polytheist broke the pact which the Prophet\textsuperscript{saww} had covenanted with them in Al Hudaybiyya. Then Al Sa’alby said at the end of his Hadeeth what these words,

‘Rasool-Allah\textsuperscript{saww} sent Abu Bakr during that year to the season of Hajj) to stand to the people and sent forty Verses with him from the main part of (Surah) Bara’a to be recited to the people of the season (Hajj).

When he travelled, Rasool-Allah\textsuperscript{saww} called Ali\textsuperscript{asws}. He\textsuperscript{saww} said: ‘Go out with this story and recite to them from the main part of (Surah) Bara’a and proclaim with that among the people. When they gather, Ali\textsuperscript{asws} went out upon a camel of Rasool-Allah\textsuperscript{saww}, Al-Azba’a, until he caught up with Abu Bakr at Zul Huleyfa. He\textsuperscript{saww} took it from him.

Abu Bakr went out to the Prophet\textsuperscript{saww} and said, ‘O Rasool-Allah\textsuperscript{saww}! May my father and my mother be (sacrificed for) you! Has anything been Revealed concerning me?’ He\textsuperscript{saww} said: ‘No, but no one should deliver on my\textsuperscript{saww} behalf except I\textsuperscript{saww} or a man from me\textsuperscript{asws}.

Then Al Sa’alby mentioned the Surah Ali\textsuperscript{asws} had called out with and his\textsuperscript{asws} announcement of what Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} had Commanded him\textsuperscript{asws} with’. \textsuperscript{468}

\textsuperscript{467} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 9 H 28 b
\textsuperscript{468} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 9 H 28 c
‘From Ali asws having said: ‘When ten Verses from Surah Bara’a were Revealed unto the Prophet saww – and he asws continued the Hadeeth approximate to what has passed from the report of Simak, then he said, ‘And it is extracted by Abu Shayba, and Ahmad, and Al-Tirmizi, and Abu Al-Sheykh, and Ibn Mardaway, from Anas (a well known fabricator),

The Prophet saww sent (Surah) Bara’a with Abu Bakr, then he saww called and said: ‘It is not befitting for anyone that he delivers this except a ram from my saww family’. So he saww called Ali asws and gave it to him asws 469.

And it is extracted by Ibn Mardawayh, from Sa’ad Bin Abu Waqas –

‘Rasool-Allah saww sent Abu Bakr with (Surah) Bara’a to the people of Makkah, then sent Ali asws upon his tracks. He asws took it from him. Abu Bakr found something within himself, so the Prophet saww said: ‘O Abu Bakr! No one should deliver from me saww except I saww or a man from me saww, 470.

And it is extracted by Ahmad, and Al Nasaei, and Ibn Al Munzar, and Ibn Mardawayh, from Abu Hureyra (well known fabricator) who said,

‘I was with Ali asws when Rasool-Allah saww sent him to Makkah with (Surah) Bara’a. He asws was calling out: ‘No one shall enter the Paradise except a Momin, nor perform Tawaaf of the House anyone naked, and one who had a pact between him and Rasool-Allah saww, so his term is to four months. So, when the four months pass by, then Allah and His Rasool are disavowed from the Polytheists [9:3], and no Polytheist will perform Hajj of this House (Kabah) after this year”. 471.

And it is extracted by Ibn Mardawayh, from Ibn Abbas,

‘The Prophet saww sent Abu Bakr with Surah Al-Tawbah, and sent Ali asws in his tracks. Abu Bakr said, ‘Perhaps Allah azwj has Commanded His saww Prophet of being wrathful upon me’. Ali asws said: ‘No, the Prophet saww of Allah azwj said: ‘It is not appropriate that it be delivered from me saww except by a man from me saww’. 472

And it is extracted by Ibn Hayyan and Ibn Mardawayh, from Abu Saeed Al Khudri,

‘And he mentioned the sending of Ali asws in the tracks of Abu Bakr and returning him’. And in its it: ‘No one shall deliver apart from me saww or a man from me saww’. 473

And it is extracted by Ibn Mardawayh, from Abu rafie who said,

‘Rasool-Allah saww sent Abu Bakr with (Surah) Bara’a to the season (Hajj). Jibraeel as came and said to him saww: ‘No one should deliver it on your saww behalf except you saww or a man from you asws’. So he saww sent Ali asws in his tracks until he asws caught up with him between Makkah and Al-Medina. He asws took it and recited it to the people during the season (Hajj)’’. 474

And it is extracted by Ibn Abu Hatim, from Heakeem Bin Humeyd who said,

‘Ali asws Bin Al-Husayn asws said to me: ‘There is a name for Ali asws in the Book of Allah aswj, but you do not know it’. I said, ‘And what is it?’ He asws said: ‘Are you not listening to the Words of Allah aswj? ‘And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj that Allah and His Rasool are disavowed from the Polytheists [9:3]? By Allah azwj! He asws is the Azaan!’’. 475

And Abd Ibn Al Aseer mentioned in (the book) ‘Al Kamil’ regarding the events of the year nine from the Emigration,

‘During it, Abu Bakr went to Hajj with the people and with him were twenty sacrificial animals for Rasool-Allah saww and five sacrificial animals for himself, and he was among thirty men. When he was at Zul Huleyfa, Rasool-Allah saww sent Ali asws in his tracks and instructed him asws with the recitation of Surah Bara’a to the Polytheists.

472 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 9 H 28 g
Abu Bakr returned and said, ‘O Rasool-Allah saww! Has anything been Revealed regarding me?’ He saww said: ‘No, but no one should deliver on my behalf except me or a man from me’. 476

And it is reported by the author of (the book) ‘Jamie Al Usool’, by his chain from Anas (well known fabricator) having said,

‘The Prophet saww sent (Surah) Bara’a with Abu Bakr, then recalled him. He saww said: ‘It is not appropriate for anyone that he delivers this except a man from People of my Household’. He saww called Ali asws and gave it to him.

Then he (the narrator) said, ‘And Razeyn has an addition, and he is Al-Abdary: ‘It is not appropriate that it be delivered on my behalf except by a man from People of my Household’. They agreed and went’. 477

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CHAPTER 10 – WORDS OF THE EXALTED: And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]

A group said, ‘Worshipping Al-Laat and Al-Uzza (two idols) is better than this’. So, Allah asw says, the Exalted Revealed: And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57], And they are saying, ‘Are our gods better [43:58] – the Verse’. 479

478 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 10 H 1
And he said as well, ‘It is narrated to us by Muhammad Bin Sahl Al Attar, from Ahmad Bin Umar Al Dihqan, from Muhammad Bin Kaseer Al Kufi, from Muhammad Bin Saib, from Abu Salib, from Ibn Abbas who said,

‘A group came to the Prophet\(^saww\) and they said, ‘Isa\(^as\) used to revive the death, so revive the dead for us’. He\(^saww\) said: ‘Whom are you intending?’ They said, ‘So and so, and it is near the time of his dying’.

He\(^saww\) called Ali\(^asws\) Bin Abu Talib\(^asws\) and divulged a secret to him\(^asws\) we did not know. Then he\(^saww\) said to him\(^asws\): ‘Go with them to the deceased and call him with his name and name of his father’.

He went with them until he\(^asws\) paused at the grave of the man, then called out to him: ‘O son and son of sol!’ The deceased stood up. They asked him, then he lied down in his grave and they left, and they were saying, ‘This is from the wonders of the clan of Abdul Muttalib\(^asws\) or approximate to it. So, Allah\(^azwj\) the Exalted Revealed this Verse’.

And he said as well, ‘It is narrated to us by Abdullah Bin Abdul Aziz, from Abdullah Bin Abdul Muttalib, from Shareek, from Usman Bin Numeyr Al Bajali, from Abdul Rahman Bin Abu Layli who said,

‘Ali\(^asws\) said to me: ‘My\(^as\) example in this community is like an example of Isa\(^as\) Bin Maryam\(^as\). A people loved him\(^as\), so they exaggerated in his\(^as\) love and were destroyed; and a people hated him\(^as\), so they were destroyed, and a people were moderated regarding him\(^as\), so they attained salvation’.

And it is reported as well from Muhammad Bin Makhad Al Dahhan, from Ali Bin Ahmad Al Ureyzi, from Ibrahim Bin Ali Bin Janah, from Al-Hassan Bin Ali, from Muhammad Bin Ja’far,

‘From Ja’fa\(^asws\) from his\(^asws\) forefathers\(^asws\): ‘Rasool-Allah\(^saww\) looked at Ali\(^asws\) and his\(^saww\) companions were around him\(^saww\), and he\(^saww\) was facing. He\(^saww\) said: ‘But, in you\(^asws\) there is a resemblance from Isa\(^as\) Bin Maryam\(^as\) and had it not been for the groups of my\(^saww\) community may say regarding you what the Christians are saying regarding Isa\(^as\) Bin Maryam\(^as\), I\(^saww\) would have said today such words regarding you\(^asws\), no assembly of the

\(^{480}\)Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\(^asws\), Ch 10 H 3

\(^{481}\)Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\(^asws\), Ch 10 H 4 a
people would have passed by except they would have taken the soil from under your asws feet seeking the Blessings by it'.

One who were around him saww were angered and they consulted in what is between them and said, ‘Muhammad saww is not pleased except (now) he saww is making the son asws of his saww uncle an example to the children of Israel!’ so this Verse was Revealed’.

He (the narrator) said, ‘I said to Abu Abdullah asws, ‘The Clan of Hashim as weren’t in the Quran’. He asws said: ‘Deleted! By Allah azwj, among what was deleted! And Amro Bin Al-Aas had said upon the pulpit of Egypt, ‘I have had a thousand letters from the Quran deleted for a thousand Dirhams, and I asws shall give two hundred thousand Dirham upon the deletion of Surely your adversary, he is the one without posterity [108:3]’. They said, ‘That is not allowed’. (He said), ‘So, how come that was allowed for them and it is not allowed for me?’

That reached Muawiya, so he wrote to him, ‘It has reached me what you said upon the pulpit of Egypt, and don’t go over there!’

I (Majisi) am saying, ‘It is reported by Ibn Batreeq in (the book) ‘Al Mustadrak’, by a chain of Al Hafiz Abu Nueym to Rabie Bin Najid who said,

I heard Ali asws saying: ‘Regarding me asws, this Verse was Revealed: And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]’. (The book) ‘Al Taraif’ – Ahmad Bin Hanbal in his (book) ‘Musnad’ and Ibn Al Magazily, ‘The Prophet saww said to Ali asws: ‘In you asws there is an example from Isa as. The Jews hated him as until they accused (slandered) his as mother as, and the Christians loved him as until they assigned to him as the status which he asws wasn’t rightful for it’.

Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 10 H 4 c
'Words of the Exalted: And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57], from Ali asws having said: ‘The Prophet saww said: ‘Surely, in you asws there is an example from Isa as. A people loved him as (excessively) so they were destroyed, and a people hated him as so they were destroyed regarding him as.’

The hypocrites said, ‘Is he saww not pleased for him asws with any example except Isa as?’ So, it was Revealed’. 485

‘I met Alqamah. He said, ‘Do you know what is an example of Ali asws in this community?’ I said, ‘And what is his asws example?’ He said, ‘An example of Isa as Bin Maryam as. A people loved him as (excessively) until they were destroyed in his as love, and a people hated him as until they were destroyed in his as hatred’.

And from Abdullah Bin Sufyan, from Wakie Bin Al Jarrah Bin Maleeh, from Khalid Bin Makhlad, from Abu Gaylan Al Shaybani, from Al Hakam Bin Abdul Malik, from Al Haris Bin Haseyra, from Abu Sadiq, from Rabie Bin Naheed,

‘From Ali asws having said: ‘Rasool-Allah saww called me asws. He saww said: ‘In you asws there is an example from Isa as. Jews of Khyber hated him as until they accused (slandered) his as mother as, and the Christians loved him as until they assigned to him as the status which he asws isn’t rightful for it.

Indeed! Surely two (types of people) are destroyed regarding me asws – an excessive lover being excessive with what isn't in me asws, and a hater, my asws glory carries him upon accusing (slander) me asws. Indeed! I asws am neither a Prophet as nor is it being Revealed to me asws, but I asws act by the Book of Allah azwj and Sunnah of His aswj Prophet saww as much as I asws can.

So, whatever I asws instruct you from obedience of Allah azwj, there is a right upon you to obey me asws in what you like or you dislike’’. 487

And from Abdullah Bin Ahmad, from his father, from Wakie, from Shareek, from usman Bin Abu Al Yaqzan, from Zazan,

‘From Ali asws having said: ‘My asws example in this community is like an example of Isa as Bin Maryam as. A group loved him saww and were excessive in loving him as, so it was destroyed, and a group hated him as and it was excessive in hating him as, so it was destroyed’’. 488

And from him, from Ibn Hammad Sajadah, from Yahya Bin Abu Ya’la, from Al-Hassan Bin Salih Bin Hayy, and Ja’far Bin Ziyad Bin Al Ahmad, from Ata’a Bin Al Said, from Abu Al Bakhtari,

‘From Ali asws having said: ‘Two (types of) men are destroyed regarding me asws, an excessive lover and an excessive hater’’. 489

(The book) ‘Al Khisaal’, by his chain from Aamir Bin Wasila,

‘Among the argumentation of Amir Al-Momineen asws on the day of consultation, he asws said: ‘We adjure you with Allah aszw! Is there anyone among you all Rasool-Allah saww had said to him: ‘Guard the door, for the visitors from the Angels are visiting me saww so do not permit anyone (to come in)’.

ف chave مغرب فتردة ثلاث مرات وأخبرها أن رسول الله صفتحيتجب علماً علماً من الملاكين وعلىهم كنا وكذاك أن أووث له فدخل الحرام فتلقاه يا رسول الله إلى جلت حرم مكة كن ذلك يرتوي عليكم ويقول إن رسول الله صفتحيتجب علماً علماً علماً من الملاكين وعلىهم كنا وكذاك فكريف علىكم بالعلم أ علماً علماً

Umar came, so I asws returned him three times and informed him that Rasool-Allah saww is veiled and in his saww presence are visitors from the Angels and their number is such and such. Then I permitted for him, so he entered. He said, ‘O Rasool-Allah saww! I had come more

than once, during all that Ali asws returned me and said: ‘Rasool-Allah saww is veiled and in his presence are visitors from the Angels, and their number is such and such, so how did he asws know the number! Did he asws witness them?’

He asws said to him (me asws): ‘O Ali asws! You asws have spoken the truth. How did you asws know of their number?’ I asws said: ‘Congratulations were exchanged, so I heard the voices and counted the numbers’. He asws said: ‘You asws speak the truth, for there is a resemblance in you from my brother as Isa’. Umar went out and he was saying, ‘He saww has struck an example of the son of Maryam asws for him asws’.

Allah azwj Mighty and Majestic Revealed: And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]. He asws said: ‘Clamouring!’ And they are saying, ‘Are our gods better or him?’ They are not striking (an example of) him to you except for quarrelling. But, they are a disputing people [43:58] Surely he is only a servant We Favoured upon and We Made him an example for the Children of Israel [43:59] And had We so Desired, We would have Made from you Angels in the earth succeeding (each other) [43:60] – apart from me asws? They said, ‘O Allah azwj, no!’

(The book) ‘Tahzeeb Al Ahkaam’ –

‘From Abu Abdullah asws in the supplication after Salat of Al-Ghadeer: ‘Our Lord azwj! We answered Your azwj caller, the warner, the warnee, Muhammad saww Your azwj servant and Your azwj Rasool saww to Ali asws Bin Abu Talib asws whom You azwj Favoured upon and Made him asws an example for the children of Israel that he asws is Amir Al-Momineen and their master asws, and their guardian up to the Day of Qiyamah, the Day of Religion, for You azwj Said: ‘Surely he is only a servant We Favoured upon and We Made him an example for the Children of Israel [43:59]’.’

From Ali\textsuperscript{asws} \textit{Rasool-Allah\textsuperscript{saww} called me\textsuperscript{asws}. He\textsuperscript{saww} said: \textit{O Ali\textsuperscript{asws}! In you\textsuperscript{asws} there is a resemblance from Isa\textsuperscript{as} Ibn Maryam\textsuperscript{as}. The Christians loved him\textsuperscript{as} until they assigned him\textsuperscript{as} with a status he\textsuperscript{asws} isn’t (rightful) with it, and the Jews hated him\textsuperscript{as} until they accused (slandered) his\textsuperscript{as} mother\textsuperscript{as}.}}

He (the narrator) said, ‘And Ali\textsuperscript{asws} said: ‘Two (types of) men were destroyed regarding me\textsuperscript{asws} – a lover being excessive with what isn’t in me\textsuperscript{asws}, and a hater, my\textsuperscript{asws} glory carries him up on slandering me\textsuperscript{asws}’.}

\begin{align*}
492 \text{Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 10 H 13} \\
493 \text{Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 10 H 14} \\
494 \text{Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 10 H 15}
\end{align*}
‘From Salman Al-Farsi\textsuperscript{ra} having said, ‘While Rasool-Allah \textsuperscript{saww} seated among his companions when he \textsuperscript{saww} said: ‘Right now a resemblance of Isa \textsuperscript{as} Ibn Maryam\textsuperscript{as} would be entering’.}

Someone who was seated with Rasool-Allah\textsuperscript{saww} went out so he would be the one to enter, but Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} entered. The man said to one of his companions, ‘Is Muhammad\textsuperscript{saww} not pleased that he \textsuperscript{saww} prefers Ali\textsuperscript{asws} over us to the extent that he \textsuperscript{saww} (now) resembles him\textsuperscript{asws} with Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}?’ By Allah\textsuperscript{azwj}! Our gods (idols) which we used to worship during the Pre-Islamic period are superior than him\textsuperscript{asws}.

Allah\textsuperscript{azwj} Revealed regarding that gathering And when an example is struck for the son of Maryam, then your people are clamouring [43:57], so they altered it to ‘laughing loudly’, and they said, ‘And they are saying, ‘Are our gods better or him?’ They are not striking (an example of) him to you except for quarrelling. But, they are a disputing people [43:58] Surely Ali is only a servant We Favoured upon and Made him an example for the Children of Israel [43:59]. So they removed his\textsuperscript{asws} name, and scrubbed it off from this place’.

Then Allah\textsuperscript{azwj} Mentioned the high worth of Amir Al-Momineen\textsuperscript{asws}, so He\textsuperscript{azwj} Said: And surely he has the knowledge of the Hour, therefore do not be doubting with it and follow me. This one is a Straight Path [43:61] – meaning Amir Al-Momineen\textsuperscript{asws}, \textsuperscript{495}

\textsuperscript{495} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 10 H 16
he would make him to be a Prophet from after him. By Allah! Our gods (idols) which we used to worship, are better than him.

Allah the Exalted Revealed: And when an example is struck for the son of Maryam, [43:57] – up to His Words: And surely he has the knowledge of the Hour, therefore do not be doubting with it and follow me. This one is a Straight Path [43:61].

And in another report, it was Revealed as well: Surely he is only a servant We Favoured upon [43:59] – the Verse.

The Prophet said: ‘O Haris! Fear Allah and retract from what you said out of the enmity to Ali Bin Abu Talib.

He said, ‘When you were a Rasool of Allah and Ali is your successor from after you, and (Syeda) Fatima your daughter is chiefess of women of the worlds, and Al-Hassan and Al-Husayn your two (grand) sons are chiefs of the people of the Paradise, and Hamza your uncle is chief of the martyrs, and Ja’far the son of your uncle is flying with the Angels in the Paradise, and the quenching (the pilgrims) is for your uncle Al Abbas, so what have you left for rest of Quraysh, and they are children of your father?’

Rasool-Allah said: ‘Woe be unto you, O Haris! I did not do that with the sons of Abdul Muttalib, but Allah Did it with them, so He Said: ‘In case this is the Truth from Your Presence, then Rain upon us stones from the sky or Give up a painful Punishment [8:32] – the Verse.

Allah the Exalted Revealed: And Allah was not going to Punish them while you were among them, [8:33]. And Rasool-Allah called Al Haris. He said: ‘Either you repent or depart away from us’. He said, ‘Surely, my heart will not obey me to the repentance, but I shall depart from you’. He rode his animal.
When it was predawn, Allah\textsuperscript{azwj} sent down a bird from the sky unto hi, it is beat was a pebble like the grain of lentil. It sent it down upon his skull and it came out from his behind to the ground, and he kicked his legs (and died). And Allah\textsuperscript{azwj} the Exalted Revealed unto His\textsuperscript{asws} Rasool\textsuperscript{as}: A questioner, asked for the Punishment to befall to the disbelievers in the Wilayah of Ali\textsuperscript{asws} [70:1]. He\textsuperscript{asws} said: ‘That is how Jibraeel\textsuperscript{as} descended with it’.

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Saeed and Muhammad Bin Isa Bin Zakariyya, from Yahya Bin Al Sabbah Al Muzanny, from Amro Bin Umeyr, from his father who said,

‘Rasool-Allah\textsuperscript{saww} sent Ali\textsuperscript{asws} to a mountain pass and the afflictions were mighty in it. When he\textsuperscript{asws} came, he\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! Your\textsuperscript{asws} news had reached me\textsuperscript{saww}, and that which you\textsuperscript{asws} did, and I\textsuperscript{saww} am pleased from you\textsuperscript{asws}’.

He (the narrator) said, ‘Ali\textsuperscript{asws} wept. Rasool-Allah\textsuperscript{saww} said: ‘What makes you\textsuperscript{asws} cry, O Ali\textsuperscript{asws}? Are you happy or sad?’ He\textsuperscript{saww} said: ‘But, happy, and what is the matter I\textsuperscript{asws} should not be happy, O Rasool-Allah\textsuperscript{saww}, and you\textsuperscript{asws} are pleased from me\textsuperscript{asws}?’

He (the narrator) said, ‘Quraysh said, ‘He\textsuperscript{saww} is not pleased until he\textsuperscript{saww} has made him\textsuperscript{asws} an example for the son\textsuperscript{as} of Maryam\textsuperscript{as}. So, Allah\textsuperscript{azwj} the Exalted Revealed: : And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]. He\textsuperscript{asws} said: ‘Clamouring’.’

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\textsuperscript{496} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 10 H 17
\textsuperscript{497} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 10 H 18
19- فَ، تفسير فر ćeام بن يهايم الهَّنْسِيْنَ بَنْ بَنو يهايمْ عَنْ يوسُفْ بَنَ عَبْدِ اللَّهِ قَالَ أَبِي، هُوَ أَبُو يَحْيَى أَبُو إِبْنَ عَبْدِ اللَّهِ قَالَ أَبِي، هُوَ أَبُو يَحْيَى أَبُو إِبْنَ عَبْدِ اللَّهِ قَالَ: آخِرُ حَيَاتِي، أَنْ تَجَلِّ يَةَا أَبُو يَحْيَى أَبُو إِبْنَ عَبْدِ اللَّهِ قَالَ أَبِي، هُوَ أَبُو يَحْيَى أَبُو إِبْنَ عَبْدِ اللَّهِ قَالَ: آخِرُ حَيَاتِي، أَنْ تَجَلِّ يَةَا أَبُو يَحْيَى أَبُو إِبْنَ عَبْدِ اللَّهِ قَالَ: آخِرُ حَيَاتِي، أَنْ تَجَلِّ يَةَا أَبُو يَحْيَى أَبُو إِبْنَ عَبْدِ اللَّهِ Q and S, from Yusuf Bin Musa Bin Isa Bin Abdullah who said, ‘My father informed me, from his father, from his grandfather,’

‘From Amir Al-Momineen Ali asws Bin Abu Talib asws having said: ’Asws came to the Prophet saww and he sawaw was in an assembly of Quraysh. He sawaw looked at him (me asws), then said: ‘O Ali asws! But rather, your example in this community is like an example of Isa as Bin Maryam as. A people loved him as, so they were excessive, and a people hated him as and they were excessive’.

The assembly laughed in his saww presence and they said, ‘Look, how he saww resembles him as with Isa Ibn Maryam as! The Revelation was Revealed: And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57].’

498 Tafseer Furaat Bin Ibrahim – Ahmad Bin Al Qasim who said, ‘It was informed to us by Ubada, meaning Ibn Ziyad, from Muhammad Bin Kaseer, from Al Haris Bin Hasseyra, from Abu Sadiq, from Rabie Bin Najid,

‘From Amir Al-Momineen Ali asws Bin Abu Talib asws having said: ‘Rasool-Allah saww said: ‘O Ali asws! In you asws there is an example of Isa as Bin Maryam as. The Jews hates him as until they slandered him as, and the Christians loved him as until they made him as a god, and two (types of) men would be destroyed regarding you asws, an excessive lover and an fabricating hater’.

And the hypocrites said what they said when he saww raised the mid-arm of the son sawws of his sawws uncle as, (they said), ‘He saww has made him sawws an example to Isa as Bin Maryam as, and how can this be?’ And they laughed with what they said. So, Allah azwj the Exalted Revealed this Verse: And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57], i.e. clamouring.

499 He said, 'And it is in the recitation of Ubay Bin Ka’ab: ‘clamouring’.

The Prophet saww said for Abu Zarr: ‘Neither has the dust (ground) carried nor has the green (sky) shaded upon anyone with a tone more truthful than Abu Zarr’. Didn’t the Prophet saww happen to say (that)?’ He said, ‘Yes’. He said, ‘So, what is the story, O Abu Abdullah, regarding that?’

He said, ‘The Prophet saww was among a number of Quraysh when he saww said: ‘A man would be emerging to you from this mountain pass resembling Isa as with his uncle’. Quraysh went to overlook upon the place, but no one emerged, and the Prophet stood for one of his needs, when there emerged from that mountain pass, Ali as Bin Abu Talib asws.

When they saw him asws, they said, ‘The apostasy and worshipping the idols is easier upon us from what he saww is resembling the son as of his uncle saww with’. Abu Zarr ra said, ‘O Rasool-Allah saww! They said such and such!’ They said in unison, ‘He ra is lying!’ And they swore an oath upon that’.

Rasool-Allah saww rejected Abu Zarr ra. He saww had not departed until the Revelation descended unto him saww: And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]. He asws said: ‘(It means) clamouring!’.

And they are saying, ‘Are our gods better or him?’ They are not striking (an example of) him to you except for quarrelling. But, they are a disputing people [43:58] Surely he is only a servant We Favoured upon and Made him an example for the Children of Israel [43:59]. So, Rasool-Allah saww said: ‘Neither has the green (sky) shaded nor has the dust (ground) carried anyone with a tone more truthful than Abu Zarr ra, 500

One day Rasool-Allah \(\text{asws}\) was explaining (matters) in a session, when Amir-Al-Momineen \(\text{asws}\) came over. Rasool-Allah \(\text{asws}\) said to him \(\text{asws}\) that: ‘In you \(\text{asws}\) there is a similarity with Isa \(\text{as}\) Bin Maryam \(\text{as}\), and had it not been for a sect from my \(\text{asws}\) community saying regarding you \(\text{asws}\) what the Christians are saying regarding Isa \(\text{as}\) Bin Maryam \(\text{as}\), I \(\text{asws}\) would have said regarding you \(\text{asws}\) such words that none from the people would pass by you \(\text{asws}\) except that he would take the dust from under your \(\text{asws}\) feet seeking Blessings by that’.

He \(\text{asws}\) said: ‘Two Bedouins became angered along with Al-Mugheira Bin Sho’bat as well a number from the Quraysh among them. So they said, ‘He \(\text{asws}\) was not happy until he \(\text{asws}\) struck an example for the son of Maryam, then your people are laughing loudly [4:37] And they are saying, ‘Are our gods better or him?’ They are not striking (an example of) him to you except for quarrelling. But, they are a disputing people [43:58] Surely he is only a servant We Favoured upon and Made him an example for the Children of Israel [43:59] And had We so Desired, We would have Made from you – Meaning the clan of Hashim \(\text{as}\), Angels in the earth succeeding (each other) [43:59].

Then he \(\text{asws}\) said to him: ‘O Ibn Amro, either you repent or you leave’. He said, ‘O Muhammad \(\text{as}\), but you \(\text{as}\) have made for all of the Quraysh something from what is in
your \textit{saww} hands, for the Clan of Hashim\textsuperscript{as} have taken away the prestige of the Arabs and the non-Arabs'.

The Prophet\textsuperscript{saww} said to him: ‘That is not up to me\textit{saww}, but that is up to Allah\textit{azwj} Blessed and Exalted’. He said, ‘O Muhammad\textit{saww}, my heart does not incline me for the repentance, but I shall leave from you’. So he called for his ride and rode away. When he came to the back of Al-Medina, a stone fell upon him and crushed his skull.

Then Revelation Came to the Prophet\textsuperscript{saww} Saying: \textit{A questioner, asked for the Punishment to befall [70:1] For the disbelievers in the Wilayah of Ali, there being no dispeller for it [70:2] (It is) from Allah, the Lord of the ways of Ascent [70:3].}

He (the narrator) said, ‘I said, ‘May I be sacrificed for you\textit{asws}, we do not read it like this’. He\textit{asws} said: ‘By Allah\textit{azwj}! This is how Jibraeel\textit{as} Descended with it upon Muhammad\textit{saww}, and by Allah\textit{azwj}, this is how it is recorded in the Parchment (Mus’haf) of (Syeda) Fatima\textit{asws}'.

Rasool-Allah\textit{saww} said to those who were around him\textit{saww} from the hypocrites: ‘Go to your companion, for there has come to him what judgment he was asking for’. Allah\textit{azwj} Mighty and Majestic Said: \textit{And they are asking for judgment, and every stubborn tyrant was disappointed [14:15]’}.\textsuperscript{501}

\textsuperscript{501} Bihar Al-Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 10 H 22
CHAPTER 11 – WORDS OF THE EXALTED: and the retaining ear is preserving it [69:12]

1- كَانَ الْكَافِيُّ أَحَدُ بْنِ مِهْرَانَ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمْ عَنْ آبَيِّهِمْ عَنْ أَبِي عَبْدِ اللَّهِ عَدَلَانَ عَقِبَانَ شَكْرٍ عَلَى عَبْدِ اللَّهِ عَلَى أَنْ يَسْمَعَ وَ تَعِيَهَا أُذُنٌ واعِيَةٍ

(The book) ‘Al Kafi’ – Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasany, from Yahya Bin Salim,

‘From Abu Abdullah asws having said: ‘When it was Revealed: and the retaining ear is preserving it [69:12], Rasool Allahu sallallahu alaihi wa sallam said: ‘It is your asws ear, O Ali asws, of yours.

2- نَعْبَانَ أَحَدُ بْنُ مََُمَّد  عَنْ مُوسَى عَنِ الَْْسَنِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحََْنِ بْنِ كَثِير  عَنْ أَبِِ عَبْدِ اللَّهِ عَقَالَ: دَعَوْ ُ اللَّهَ عَزَّ وَ جَلَّ عَلَى أَنْ يجَْعَلَهَا أُذُنَكَ يَا عَلِيُّ.

(Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Musa, from Al-Hassan Bin Musa, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah asws having said ‘Regarding Words of the Exalted: and the retaining ear is preserving it [69:12], he saww said: ‘The ear of Amir Al-Momineen asws retained whatever had happened and what would be happening’.

3- نَعْبَانَ أَحَدُ بْنُ مََُمَّد  عَنْ مُوسَى عَنِ الَْْسَنِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحََْنِ بْنِ كَثِير  عَنْ أَبِِ عَبْدِ اللَّهِ عَقَالَ: نَعْبَانَ أَحَدُ بْنُ مََُمَّد  عَنْ مُوسَى عَنِ الَْْسَنِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحََْنِ بْنِ كَثِير  عَنْ أَبِِ عَبْدِ اللَّهِ عَقَالَ: دَعَوْ ُ اللَّهَ عَزَّ وَ جَلَّ عَلَى أَنْ يجَْعَلَهَا أُذُنَكَ يَا عَلِيُّ.


‘From Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and the words for it, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: ‘Rasool\textsuperscript{Allah} hugged me\textsuperscript{asws} and said: ‘My\textsuperscript{Lord} Commanded me\textsuperscript{asww} that I\textsuperscript{asww} draw you\textsuperscript{asws} near and not distance you\textsuperscript{asws}, and you\textsuperscript{asws} will listen and retain’.

Tafseer Al-Sa’albi – In a report of Bureyda – ‘(He\textsuperscript{asww} said): ‘And that I\textsuperscript{asww} should teach you\textsuperscript{asws}, and you\textsuperscript{asws} preserve it, and it is a right upon Allah\textsuperscript{azwj} that you\textsuperscript{asws} listen and retain’.

So it was Revealed: and the retaining ear is preserving it [69:12].

Al Natanzi mention in (the book) ‘Al Khasaais Akhbar’ – Abu Rafie,

He\textsuperscript{asww} said: ‘Allah\textsuperscript{azwj} the Exalted Commanded me\textsuperscript{asww} that I\textsuperscript{asww} should draw you\textsuperscript{asws} near and not distance you\textsuperscript{asws}, and that I\textsuperscript{asww} should teach you\textsuperscript{asws} and not keep you\textsuperscript{asws} dry, and there is a right upon me\textsuperscript{asws} that I\textsuperscript{asww} should obey my\textsuperscript{asww} Lord\textsuperscript{azwj} regarding you\textsuperscript{asws}, and there is a right upon you\textsuperscript{asws} that you\textsuperscript{asws} retain’.

(The book) ‘Muzaharaat Al-Raghib’ – Al-Zahhak said, and Ibn Abbas, and in (the book) ‘Amaali’ of Al-Tusi, ‘Al-Sadiq\textsuperscript{asws} said, and in one of the books of the Shias, from Sa’ad Bin Tareyf, ‘From Abu Ja’far\textsuperscript{asws}, they said, ‘and the retaining ear is preserving it [69:12] – ear of Ali\textsuperscript{asws}.

Al-Baqir\textsuperscript{asws} said: ‘The Prophet\textsuperscript{asww} said when this Verse was Revealed: ‘By Allah\textsuperscript{azwj}, your\textsuperscript{asws} ear, O Ali\textsuperscript{asws}.’

Al-Yaqout’ – From Abu Umar a slave of Sa’lab, and Al Kashaf, and Al Bayan, from Al Sa’alby who said, ‘Abdullah Bin Al-Hassan in the book of Al Kulayni, and the words for it, from Maymoun Bin Mihran, from Ibn Abbas,

\textsuperscript{505} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 11 H 4 a
\textsuperscript{506} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 11 H 4 b
\textsuperscript{507} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 11 H 4 c
\textsuperscript{508} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 11 H 4 d
\textsuperscript{509} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 11 H 4 e
‘From the Prophet saww when it was Revealed: and the retaining ear is preserving it [69:12]:

‘I saww said: ‘O Allah azwj! Make it to be the ear of Ali asws, so he asws would not hear anything except preserve it’.


Tafseer Al-Qusheyri and (the book) ‘Gareeb Al-Harwy’ – When this Verse was Revealed, the Prophet saww said to Ali asws Bin Abu Talib asws: ‘I saww have not ceased asking Allah azwj the Exalted sin it was Revealed that it should be your asws ear, O Ali asws!’ Then he said, ‘The Prophet saww said: ‘I saww have not ceased asking Allah azwj the Exalted sin it was Revealed that it should be your asws ear, O Ali asws!’

Jabir Al-Jufy and Abdullah Bin Al-Husayn and Mak’howl who said, Rasool-Allah saww said: ‘I saww asked my saww Lord azwj to Make it to be your asws ear, O Ali asws. O Allah azwj! Make the retaining ear to be the ear of Ali asws!’ He asws did so, so he asws did not forget anything he asws had heard afterwards’.

511 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 11 H 4 g
I heard Rasool-Allah⁴⁸⁷ said to Ali⁴⁸⁷: ‘Allah⁴⁸⁷ commanded me that I⁴⁸⁷ should teach you⁴⁸⁷ not to distance you⁴⁸⁷ and to preserve (it)¹⁵⁵. He said, ‘So it was Revealed: and the retaining ear is preserving it’ [69:12].

And from these is what is reported from Muhammad Bin Jareer Al Tabari, from Abdullah Bin Ahmad Al Marouzi, from Yahya Bin Salih, from Ali Bin Howshab Al Fazari, from Mak’houl regarding this Verse, said,

‘Rasool-Allah⁴⁸⁷ said: ‘I⁴⁸⁷ asked my⁴⁸⁷ Lord⁴⁸⁷ to Make a retaining ear to be for Ali⁴⁸⁷. He⁴⁸⁷ had Done that with him⁴⁸⁷ except I⁴⁷ did not hear anything from Rasool-Allah⁴⁷ except I⁴⁷ preserved it and did not forget it’.

And from it is what is reported from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Salim Al Ashalla, from Sa’ad Bin Tareyf,

‘From Abu Ja’far⁴⁸⁷ having said: ‘The retaining ear is the ear of Ali⁴⁸⁷.

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And from these is what is reported from Ali Bin Abdullah, from Ibrahim Bin Muhammad Al Saqafi, from Ismail Bin Bashar, from Ali Bin Ja’far, from Jabir Al Jufi,

‘From Abu Ja’far asws having said: ‘Rasool-Allah saww came to Ali asws and he asws was in his asws house. He saww said: ‘O Ali asws! This Verse has been Revealed unto me saww tonight: and the retaining ear is preserving it [69:12], and I saww asked my saww Lord azwj to Make it to be your asws ear: ‘O Allah azwj! Make it to be the ear of Ali asws! O Allah azwj! Make it to be the ear of Ali asws!’ He azwj Did so’. 519

11 - م، العمدة المُحافظ أبو نعيم بن أبي طالب عن أبي بن أبي طالب عن أبي بن عبد الله عن علي رضي الله عنه قال رسول الله صلی الله عليه وسلم إن الله عز و جل أمرني أن أدنىك و أعلميك لتعي و أنزلت هذه الآية و هي أذن واعية فأتلأت الأذن الواعية.

(The book) ‘Al Amdah’ – Al Hafiz Abu Nueym, by his chain,

‘From Umar son of Ali asws Bin Abu Talib asws, from his father asws having said: ‘Rasool-Allah saww said: ‘O Ali asws! Allah azwj Mighty and Majestic Commanded me saww that I saww draw you near and teach you asws for you asws to presence, and this Verse was Revealed: and the retaining ear is preserving it [69:12]. So, you asws are the retaining ear’. 520

12 - و بإسناده عن مكحول عن علي رضي الله عنه قالت لا إله إلا الله و قالت اللهُمَّ اجعلها أذن علي و كان علي رضي الله عليه أعد الله و عنيته وأذن واعية قال في رسول الله صلی الله عليه وسلم ذُجّت له آيتي و أذن واعية أذن الواعية ي 啟.

And by his chain from Mak’howl,

‘From Ali asws regarding Words of Allah azwj the Exalted: and the retaining ear is preserving it [69:12]. Ali asws said: ‘Rasool-Allah saww said to me: ‘I saww supplicated to Allah azwj that He azwj should Make it to be your asws ear, O Ali asws’. 521

13 - و بإسناده عن عبد الله بن الحسين قالت لما نزلت قال رسول الله صلى الله عليه وسلم: لا إله إلا الله و قالت اليهود أذن علي فمن أعد الله ومن عنيته و هو أذن الواعية، فأذن واعية أذن الواعية.

And by his chain from Abdullah Bin Al-Husayn who said, ‘When it was Revealed, Rasool-Allah saww said: ‘Ear of Ali asws’. 522

14 - و بالإسناد قال: سألت ربي فقلت الله يه التم أذن علي وأنك نعقم على ما عيَّن من نبي الله كلاما إلا وعيته و خفيته، فلم أسمه.

And by the chain, said, ‘I saww asked my saww Lord azwj and said: ‘O Allah azwj! Make it to be the ear of Ali asws. And Ali asws was Saying: ‘I asws did not hear from the Prophet saww of Allah azwj any speech except I asws retained it and preserved it, I asws did not forget it’. 523

I (Majlisi) am saying, ‘I found in the book ‘Al Ghurr’ for the seyyind, the majestic Hayder Al-Husayni Al Amuli, copied from the book ‘Manqab Al Mutahharin’ of the Hafiz Abu Nueym, from Muhammad Bin Umar Bin Aslam, from Al Qasim Muhammad Bin Ja’far Al Alaqy, from his father, from his forefathers, ‘Umar son of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! Allah\textsuperscript{azwj} Mighty and Majestic Commanded me\textsuperscript{saww} that I\textsuperscript{saww} draw you\textsuperscript{asws} near and teach you\textsuperscript{asws} to you\textsuperscript{asws} to preserve, and Revealed unto me\textsuperscript{saww}: and the retaining ear is preserving it\textsuperscript{[69:12]}. So, You are the retainer of the knowledge’.\textsuperscript{524}

And it is reported by Al Mazamin Al Mutaqaddimah, by three chain from Mak’hui, and it is reported as well by his chain from Abdullah Bin Al-Husayn having said:

‘When it was Revealed: and the retaining ear is preserving it\textsuperscript{[69:12]}. Rasool-Allah\textsuperscript{saww} said: ‘My\textsuperscript{saww} ear and ear of Ali\textsuperscript{aswsr},\textsuperscript{525}.

And from the Prophet\textsuperscript{saww} said having said to Ali\textsuperscript{asws} during the Revelation of this Verse: ‘I\textsuperscript{saww} asked Allah\textsuperscript{azwj} to Make it to be your\textsuperscript{asws} ear, O Ali\textsuperscript{aswsr}!’ Ali\textsuperscript{asws} said: ‘So, I\textsuperscript{asws} did not forget anything afterwards, and it was not for me\textsuperscript{asws} that I\textsuperscript{saww} would forget’\textsuperscript{526}.

\textsuperscript{524} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 11 H 14 b

\textsuperscript{525} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 11 H 14 c

\textsuperscript{526} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 11 H 14 d
CHAPTER 12 – HE asws IS FOREMOST ONE IN THE QURAN, AND REGARDING HIM asws WAS REVEALED: A group from the former ones [56:13] And a few from the latter ones [56:14]

باً12 أنه ع الساق في القرآن و فيه نزلت ثلاثة من الأوليين و قليل من الآخر

1- ما الأسانيس إلى الشيخ الطوسي المفيد عن محمد بن الحسن عن علامة عن علي عن عطاء بن عازم في نزلة من الأولين و قليل من الآخرين

HE asws IS FOREMOST ONE IN THE QURAN, AND REGARDING HIM asws WAS REVEALED: A group from the former ones [56:13] And a few from the latter ones [56:14]

I asked Rasool-Allah saww about Words of Allah azwj Mighty and Majestic: And the foremost are the foremost [56:10] These are the ones of proximity [56:11] In the Blissful Gardens [56:12]. He asws said: ‘Jibraeel as said to me saww that is Ali asws and his asws Shias, they would be the foremost to the Paradise, the ones of Proximity from Allah azwj due to His aswj Honour for them’


‘I asked Rasool-Allah saww about Words of Allah aswz Mighty and Majestic: And the foremost are the foremost [56:10] These are the ones of proximity [56:11] In the Blissful Gardens [56:12]. He asws said: ‘Jibraeel as said to me saww that is Ali asws and his asws Shias, they would be the foremost to the Paradise, the ones of Proximity from Allah azwj due to His aswj Honour for them’

The book) ‘Kashaf Al Ghumma’ the honourable narrator Al Hanbali – Words of the Exalted: And the foremost are the foremost [56:10] These are the ones of proximity [56:11], ‘He is Ali asws. He asws had prosed, ‘asws preceded you all to Al-Islam when young, not having reached the time of my asws adolescence’

From Abu Ja’far asws regarding His awj Words: They are hastening in the good deeds, and they are being foremost to these [23:61]: ‘Ali asws Bin Abu Talib asws said no one preceded him asws.

(Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His awj Words: They are hastening in the good deeds, and they are being foremost to these [23:61]: ‘Ali asws Bin Abu Talib asws said no one preceded him asws.

The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Abu Nueym Al Hafiz, raising it to Ibn Abbas,
‘The foremost of this community is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.’

5- كُنْ أَرْكُ بِرَأْيِ الْأَبْيَاتِ الْقَالَةَ ‘مَهْدُ اللَّهِ عَزِّ وَجَلِّ’ ‘أَنْ يََْعَلِّمَ اللَّهُ مِنْ أَحْمَدٍ’ عَمَلَ، ‘عَلِمَ اللَّهُ مِنْ أَحْمَدٍ’ ‘لَيْثُ الْجََّلِّ’ ‘ذَٰلِكَ الْأَحْمَدُ’ عَمَلَ، ‘عَلِمَ اللَّهُ مِنْ أَحْمَدٍ’ ‘لَيْثُ الْجََّلِّ’ ‘ذَٰلِكَ الْأَحْمَدُ’ عَمَلَ.

6- كُنْ أَرْكُ بِرَأْيِ الْأَبْيَاتِ الْقَالَةَ ‘مَهْدُ اللَّهِ عَزِّ وَجَلِّ’ ‘أَنْ يََْعَلِّمَ اللَّهُ مِنْ أَحْمَدٍ’ عَمَلَ، ‘عَلِمَ اللَّهُ مِنْ أَحْمَدٍ’ ‘لَيْثُ الْجََّلِّ’ ‘ذَٰلِكَ الْأَحْمَدُ’ عَمَلَ.

‘The foremost community is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.’

He\textsuperscript{asws} said: ‘When Allah\textsuperscript{azwj} Mighty and Majestic Created the creatures, Created them from clay and Raise a fire for them and Said: ‘Enter it!’ The first ones to enter it were Muhammad\textsuperscript{asws}, and Amir Al-Momineen\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and the nine Imams\textsuperscript{asws} after Imam\textsuperscript{asws}, then their\textsuperscript{asws} Shias followed them, so by Allah\textsuperscript{azwj}, they are the foremost’. 532

‘From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} regarding this Verse: A group from the former ones [56:13]: ‘The son\textsuperscript{as} of Adam\textsuperscript{as} whose brother killed him\textsuperscript{as}, and Momin of people of Pharaoh’. 532

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530 Bihar Al-Anwaar – V 35, The book of History – Amir Al-Momineen\textsuperscript{asws}, Ch 12 H 4
531 Bihar Al-Anwaar – V 35, The book of History – Amir Al-Momineen\textsuperscript{asws}, Ch 12 H 5
532 Bihar Al-Anwaar – V 35, The book of History – Amir Al-Momineen\textsuperscript{asws}, Ch 12 H 6
and Habeeb Al-Najjar companion of Yaseen; *And a few from the latter ones [56:14] – Ali asws Bin Abu Talib asws*, 533

8- كـَنْذـِرُ كـَنْذِرَ جـَامِعَ الفوائد و تأويل الأبيات الظاهرة بـُحْمَدَ بـُنْ أـُبـَـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~

(Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Yahya Bin Salih, from Al-Husayn Al Ashqar, from Isa Bin Rashid, from Abu Baseer, from Ikrimah (Bin Abu Jahl), from Ibn Abbas who said,


9- كَنْذِرُ كـَنْذِرَ جـَامِعَ الفوائد و تأويل الأبيات الظاهرة بـُحْمَدَ بـُنْ أـُبـَـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~

(Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail, from Isa Bin Dawood, 535

10- كَبْـَّـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~

(Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail, from Isa Bin Dawood,
‘From the Imam Musa asws Bin Ja’far asws, from his asws father asws having said: ‘It was Revealed regarding Amir Al-Momineen asws and his asws children: ‘Surely those who are cautious from fearing their Lord [23:57] And those who are believing in the Signs of their Lord [23:58] And those who are not associating with their Lord [23:59] And those who are giving what they are giving, and their hearts are fearful that they would be returning to their Lord [23:60] They are hastening in the good deeds, and they are being foremost to these [23:61]’.

Tafseer Furaat Bin Ibrahim, from Abu Al Jaroud who said,

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I asked Abu Ja’far asws about Words of Allah azwj the Glorious: And those are giving what they are giving, and their hearts are fearful that they would be returning to their Lord [23:60]. He asws said: ‘They are giving what they are giving and their hearts are fearful, They are hastening in the good deeds, and they are being foremost to these [23:61] – Ali asws Bin Abu Talib asws. No one preceded him asws.

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Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Saeed, transmitting from Abu Al Jaroud –

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‘In the interpretation of Words of the Exalted: Surely those who are cautious from fearing their Lord [23:57]. He said, ‘It was Revealed regarding Ali asws Bin Abu Talib asws. No one preceded him asws.

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(The book) ‘Uyoon Akhbar Al-Reza asws, by a chain of Al-Tameemi, from Al-Reza asws, from Ali asws having said: ‘And the foremost are the foremost [56:10] – it was Revealed regarding me asws.

And he asws said regarding Words of the Exalted: These ones, they are the inheritors [23:10] Those who would be inheriting the (Garden of) Firdows. They would be in it eternally [23:11]. He asws said: ‘It was Revealed regarding me asws.

And from Ibn Abbas who said,

'I asked Rasool-Allah\textsuperscript{saww} about Words of the Exalted: \textit{And the foremost are the foremost [56:10]}. He\textsuperscript{saww} said: 'Jibraeil\textsuperscript{as} said to me\textsuperscript{saww}: 'That is Ali\textsuperscript{asws} and his\textsuperscript{asws} Shias. They are the foremost to the Paradise, the ones of Proximity from Allah\textsuperscript{azwj} due to His\textsuperscript{azwj} Honouring to them’'.\textsuperscript{541}

From Abu Abdullah**asws** regarding His**azwj** Words: *Endeared the Eman to you and Adorned it in your hearts [49:7]: ‘It means Amir Al-Momineen**asws**; and Caused you to dislike the Kufr, and the transgression, and the disobedience [49:7] – the first (Abu Bakr), and the second (Umar) and the third (Usman)**. 542

And by this chain from Abdul Rahman who said,

I asked Al-Sadiq**asws** about His**azwj** Words: *Or should We Make those who believe and do righteous deeds [38:28], he**asws** said: ‘Amir-Al-Momineen**asws** and his**asws** companions, to be like the mischief-makers in the earth? - Hibter (Abu Bakr) and Zareeq (Umar) and the companions of these two, or Make the pious ones - Amir-Al-Momineen**asws** and his**asws** companions, to be like the immoral? Hibter (Abu Bakr), and Dalam (Umar), and the companions of these two’.

(It is) a Blessed Book We Revealed to you, so they may ponder over its Signs – they are Amir Al-Momineen**asws** and his**asws** companions - and the ones of understanding would take heed [38:29] – so they are the ones of understanding. And Amir Al-Momineen**asws** used to pride with it and saying: ‘No one has been Given before me**asws** nor after me**asws** like what I**asws** have been Given’”. 543

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542 Bihar Al Anwar – V 35, The book of History – Amir Al Momineen**asws**, Ch 13 H 1 a
543 Bihar Al Anwar – V 35, The book of History – Amir Al Momineen**asws**, Ch 13 H 1 b
From Abu Ja'far asws regarding Hz'saw Words: Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]. He asws said: ‘And that is when Ali asws Bin Abu Talib asws and Al-Waleed Bin Uqba Bin Abu Mueet quarrelled, so the transgressor Al-Waleed Bin Uqba Bin Abu Mueet said, ‘By Allah aswj, I am more refined in language, and sharper than you’saw of a blade (killed more), and similar to you’saw in kneeling (being steadfast) in the battalion’.

Ali asws said: ‘Be silent, for you are a transgressor!’ Thus Allah aswj Revealed: Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18] 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] – So he asws is Ali asws Bin Abu Talib asws;

And as for those who transgress, their abode is the Fire. Every time they intend to exit from it, there would be returned into it, and it would be said to them: ‘Taste Punishment of the Fire which you were belying with!’ [32:20]’.

And I (Majlisi) am saying, ‘And it is reported by Al Hafiz Abu Nueym in the book ‘Ma Nazal Al Qauran Fi Ali asws’ by his chains from Al Kalby, from Abu Salih, from Ibn Abbas,

‘Waleed Bin Utba mentioned Ali asws in the presence of the Prophet saww with what he disliked. He said, ‘I am sharper than him’saw of a blade (killed more), and more sufficing for a battalion, needless’. The Prophet saww said to him: : Is the one who was a Momin like the one who was a transgressor? They are not equal!’ [32:18]’.

And from Muhammad Bin Al Muzaffer, from Ahmad Bin Ibrahim, from Al Rabie Bin Suleyman, from Abdullah Bin Salih, from Ibn Lahiya, from Amro Bin Dinar, from Ibn Abbas,
Regarding His Words: ‘Is the one who was a Momin [32:18] – the Verse. Ibn Abbas said, ‘As for the Momin, it is Ali Bin Abu Talib, and as for the transgressor, it is Uqba Bin Abu Mueet’.

And from Ibn Hayyan, from Abdullah Bin Muhammad, from Is’haq Bin Al Fayz, from Salamah Bin Hafs, from Sufyan Al Jareery, from Habeeb Bin Abu Aaliya, from Ikrimah (Bin Abu Jalal), from Ibn Abbas, ‘This Verse was Revealed regarding Ali Bin Abu Talib and Al-Waleed Bin Uqba’.

And from Abdullah Bin Muhammad Bin Ja’far Bin Is’haq Bin Bunan, from Hubeys Bin Muhasshir, from Ubeydullah Bin Musa, from Ibn Abu Layli, from Al Hakam, from Ibn Jubeery, from Ibn Abbas who said, ‘Al-Waleed Bin Uqba said to Ali: ‘I am sharper than you of blade (killed more), and more extensive (eloquent) than you of tongue, and more filling (sufficing) than you for the battalion’.

And from Al-Hassan Bin Is’haq Bin Ibrahim, from Ahmad Bin Muhammad Bin Abu Bakr, from Abu Hatim, from Abu Ubeyda Ma’mar Bin Musanna, from Yunus Bin Habeeb who said, ‘I asked Abu Amro about summarisation of the Makkah and Medinite Verses from the Quran. Abu Amro said, ‘I asked Mujahid like what you are asking me. He said, ‘I asked that to Ibn Abbas, he said, ‘Alif Lam Meem [32:1] (of Surah) Al-Sajdah was Revealed at Makkah except for three Verses from it which were Revealed at Al Medina, and that is because there was heated talk between Ali and Al-Waleed.’
Al-Waleed said to him\(^{awsw}\), 'I am more eloquent of tongue than you\(^{asws}\), and sharper of blade (killed more) than you, and more sufficing for the battalion'. Ali\(^{asws}\) said to him: 'Be silent, for you are a transgressor!' So, Allah\(^{azwj}\) Mighty and Majestic Revealed the Verse'.

And I (Majlisi) am saying, ‘Zamakhshari said in (the book) ‘Al Kashaf’ –

'It is reported regarding its Revelation that there was a heated quarrel between Ali\(^{asws}\) Bin Abu Talib\(^{asws}\) and Al-Waleed Bin Uqbah Bin Abu Mueet on the day of Badr. Al-Waleed said to him\(^{asws}\), ‘Be silent, for you\(^{asws}\) are a child, I\(^{asws}\) am older than you\(^{asws}\) as youth, and more whipping (striking) than you\(^{asws}\) of a whip (sword), and more eloquent than you\(^{asws}\) of tongue, and braver than you\(^{asws}\) of heart, and more sufficing than you\(^{asws}\) for the battalion'. Ali\(^{asws}\) said to him: ‘Be quiet, for you are a transgressor!’ So, it was Revealed'.

And from Al-Hassan\(^{asws}\) Bin Ali\(^{asws}\) having said to Ali\(^{asws}\): 'How can you revile Ali\(^{asws}\) and Allah\(^{azwj}\) has Named him\(^{asws}\) as ‘Momin’ in ten Verses and Named you as ‘transgressor’?'

And from Al-Hassan\(^{asws}\) Bin Ali\(^{asws}\) having said to Ali\(^{asws}\) Bin Abu Talib\(^{asws}\) –

‘Allah\(^{azwj}\), Majestic is His\(^{azwj}\) Mention, has not Revealed: 'O you those who are believing! [2:104], except and their head is Ali\(^{asws}\) Bin Abu Talib\(^{asws}\).'

‘Regarding Words of the Exalted: Surely, those who committed crimes (criminals) used to laugh at those who believed [83:29]. He said, ‘That is Al-Haris Bin Qays and some people with him. Whenever Ali\(^{asws}\) passed by them, they said, ‘Look at this one whom Muhammad\(^{saww}\) has chosen and selected from between People\(^{asws}\) of his\(^{saww}\) Household’. So, they were mocking and laughing.'
When it will be the Day of Qiyamah, a door would be opened up between the Paradise and the Fire. On that day Ali\(\text{asws}\) would be reclining upon the couch and saying to them: ‘Come!’ But, when they would come, the door would be closed between them. So, he would be mocking them like that and laughing; and it is the Word of the Exalted: 

> So today, those who believe shall be laughing at the Kafirs [83:34] Upon the couches, they would be gazing \[83:35\] Would the Kafirs be Rewarded (except for) what they had been doing? [83:36].

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From Abu Abdullah\(\text{asws}\) regarding Words of Mighty and Majestic: \textbf{Surely, those who committed crimes (criminals) used to laugh at those who believed [83:29]} – up to the end of the Chapter, was Revealed regarding Ali\(\text{asws}\) and regarding those from the clan of Umayya who were mocking him\(\text{asws}\), and that is when Ali\(\text{asws}\) passed by a group from the clan of Umayya and the hypocrites, they mocked at him\(\text{asws}\). (554)

(555)

From Abu Ja’far\(\text{asws}\) regarding Words of the Exalted: \textbf{O you who believe! Do not take your fathers and your brothers as friends if they love the Kufr over the Eman, [9:23].} He\(\text{asws}\) said: ‘The Eman is Wilayah of Ali\(\text{asws}\) Bin Abu Talib\(\text{asws}\). (555)

(556)
than your despising yourselves, therefore you committed Kufr [40:10], they\textsuperscript{asws} both said: (Called) to Wilayah of Ali\textsuperscript{asws}, 557

Al Sa’alby in his Tafseer, and it has been reported by Abu Salih, from Ibn Abbas,

‘Abdullah Bin Ubay and his companions falsely flattering with Ali\textsuperscript{asws} in the talk. Ali\textsuperscript{asws} said, ‘O Abdullah! Fear Allah\textsuperscript{azwj} and do not be hypocritical, for the hypocrite is the most evil creature of Allah\textsuperscript{azwj}!’ He said, ‘Shh, no, O Abu Al-Hassan\textsuperscript{asws}! By Allah\textsuperscript{azwj}, our Eman is like your\textsuperscript{asws} Eman’.

Then they separated. Abdullah said, ‘How do you view what I did?’ They praised upon him.

So, it was Revealed: And when they are meeting those who believe, they are saying: We believe; [2:14] – the Verse\textsuperscript{558}.

Ibn Abbas said, ‘And that is, when it will be the Day of Qiyamah, Allah\textsuperscript{azwj} will Command the creatures to cross over the Bridge. The Momineen would cross to the Paradise and the hypocrites would fall into Hell. Allah\textsuperscript{azwj} would Say: “O Maalik (keeper of Hell)!’ Mock with the hypocrites in Hell!”

\textsuperscript{557} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 13 H 11 c

\textsuperscript{558} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 13 H 11 d
Paradise. The hypocrites would swim (travel) in the fire of Hell for seventy epochs until when they reach that door and think of exiting, it would be locked down beside them.

And door would be opened for them in another place. They would be called at, ‘From this door!’ They would go out towards the Paradise and swim (travel) like the first time. When they arrive at it, it would be locked besides them, and (a door) would be opened in another place. And that is how it would be forever and ever!’


Al-Baqir asws and Al-Sadiq asws regarding Words of the Exalted: Surely what you are being Promised would be proven true [51:5] And surely the Religion will transpire [51:6]. Theyasws both said: ‘The religion is Ali asws Bin Abu Talib asws’.


And from him asws regarding Hisazwj Words: Surely Allah has Chosen for you the Religion, therefore do not be dying unless while you are submitting [2:132] to the Wilayah of Ali asws.

And it is reported that it was regarding him asws: That is the upright Religion [9:36], and Hisazwj Words: A Sunnah of the ones We Sent before you from Our Rasools, and you will not find an alteration to Our Sunnah [17:77], and from their as Sunnahs is nominating of the successoras.
And Shareek and Abu Hisn and Jabir said, *O you those who are believing! Enter into the submission all (of you) [2:208]*, into the Wilayah of Ali asws. 564

Abu Ja’far: ‘*Enter into the submission all (of you) [2:208]*, into the Wilayah of Ali asws’. 565

Tafseer Al-Qummi - *Enter into the submission all (of you) [2:208]*, into the Wilayah of Amir Al-Momineen asws, 566

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The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Fakham, from Muhammad Bin Isa, from Haroub, from Abu Abdul Samad Ibrahim, from his father, from his grandfather Muhammad Bin Ibrahimb who said,

‘I heard Al-Sadiq Ja’far asws Bin Muhammad asws saying regarding Words of the Exalted: *Enter into the submission all (of you) [2:208]*, he asws said: ‘Into Wilayah of Amir Al-Momineen Ali asws, and do not follow the footsteps of Satan; [2:208] – not follow someone else’’. 567

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Tafseer Al-Qummi - *But rather, the Momineen are those, when Allah is mentioned, their hearts fear, [8:2] 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 Zarr ra, and Salman ra, and Al-Miqdad asws. 568

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(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al Hakim Al Haskany, by the chain from Abu Al Tufeyl,

‘From Amir Al-Momineen asws: *and a man wholly for one man [39:29]*, he asws said: ‘I asws am that man (wholly) devoted to Rasool-Allah asws, 569

From Al-Baqir asws having said: ‘The man, the wholly devoted truly – Ali asws and his asws Shias’’. 570

Al-Hassan Bin Zayd, from his forefathers, ‘And a man wholly for a man, this is our example, People asws of the Household’. 571

(Words of the Exalted: *Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18] – The Momin is Ali asws, and the transgressor is Al-Waleed. He said, Except those who believe and are doing the righteous deeds, and enjoin each other with the Truth, and enjoin each other with the patience [103:3]. It is said it was Revealed regarding Ali asws, 572

And it is reported by Al-Hafiz Abu Bakr Bin Mardawayh in a number of ways, regarding His aszw Words: *Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18] – The Momin is Ali asws and the transgressor is Al-Waleed*’. 573

And it is reported by Al Sa’alby and Al-Wahidy – It was Revealed regarding Ali asws and regarding Al-Waleed Bin Uqba Bin Abu Mueet, brother of Usman to his mother, and that is there was a dispute between the two regarding something. Al-Waleed said to Ali asws, ‘Be quiet, for you asws are a child, and by Allah aszw I am more eloquent that you asws to tongue, and sharper of blade (killed more) and more sufficing for the battalion than you asws. 574

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571 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 13 H 16 a
Ali\textsuperscript{asws} said to him: ‘Be quiet, for you are a transgressor!’ So, Allah\textsuperscript{azwj} the Glorious Revealed in Ratification of Ali\textsuperscript{asws}: 

\textit{Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18] – meaning by the Momin, Ali\textsuperscript{asws}, and by the transgressor, Al-Waleed’}.\textsuperscript{574}

He said, ‘And in it, from Muqatil Bin Suleyman, from Al Zahrak, from Ibn Abbas,

‘Regarding His\textsuperscript{asw} Words: \textit{they are the best of the Created beings [98:7]}. He said, ‘It was Revealed regarding Ali\textsuperscript{asws} and his\textsuperscript{asws} Shias’’.\textsuperscript{576}

And the Allama said, from the way of Al Jamhour, from Ibn Abbas who said,

‘When this Verse was Revealed, Rasool-Allah\textsuperscript{asww} said: ‘They are you\textsuperscript{asw}, O Ali\textsuperscript{asws}, and your\textsuperscript{asws} Shias. You\textsuperscript{asw} and your\textsuperscript{asws} Shias would come on the Day of Qiyaamah, pleased, Pleased from, and your\textsuperscript{asws} enemies would come angry crushed’’.\textsuperscript{577}

\textsuperscript{574} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 13 H 16 c
\textsuperscript{575} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 13 H 17 a
\textsuperscript{576} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 13 H 17 b
\textsuperscript{577} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 13 H 17 c
'From Abu Ja'farasws having said: ‘Rasool-Allahsaww said: ‘From the goodness for Ali Bin Abu Talibasws Amir Al-Momineenasws is what is not said to anyone: Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]. So, Aliasws, by Allahazwj, is best of the Created beings’.

And Muaz Bin Jabal (a well-known hypocrite) said, ‘Heasws is Amir Al-Momineenasws, no one differs regarding it’. 578

Tafseer Furaat Bin Ibrahim – Ismail Bin Ibrahim Al Attar, transmitting,

‘From Abu Ja'farasws having said: ‘Rasool-Allahsaww said: ‘they are the best of the Created beings [98:7]. Youasws and yourasws Shias, O Aliasws, 579

Tafseer Furaat Bin Ibrahim – Ahmad Bin Isa Bin Haroun, transmitting from Jabir Al Ansari having said,

‘We were seated in the presence of Rasool-Allahsaww when Amir Al-Momineen Alasws Bin Abu Talibasws came. When the Prophetsaww looked at himasws, heasws said: ‘Myasws brother has come to you’. Then hesaww turned towards the Kabah. Heasws said: ‘By the Lordazwj of this House! This one and hisasws Shias, they are the successful ones on the Day of Qiyamah’.

Then hesaww turned towards us with hisasww face. Heasww said: ‘But, by Allahazwj! Heasws is the first on you in Eman, and straightest of you for the Command of Allahazwj, and most loyal of you with the Pact of Allahazwj, and most judicial of you with the Judgment of Allahazwj, and the fairest of you in distributing with the equality, and the most just of you among the citizens, and greatest of you in the Presence of Allahazwj in rank’.

Jabir said, 'So, Allahazwj the Exalted Revealed this Verse: Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]. Jabir said,

‘Amir Al-Momineen Ali asws Bin Abu Talib asws, whenever he asws came, his asws companions would say, ‘The best of Created beings after the Prophet saww has come to you’.

And the Prophet saww said: ‘the best of the Created beings [98:7] are you asws and your asws Shias, pleased, Pleased from’.

The books) ‘Kunz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ja’far Bin Muhammad Al Hasany, and Muhammad Bin Ahmad the scribe, both together from Muhammad Bin Ali Bin Khalaf, from Ahmad Bin Abdullah, from Muawiya, from Abdullah Bin Abu Rafie, from his father, from his grandfather Abu Rafie,

‘Ali asws said to the people of the consultation: ‘I asws adjure you all with Allah azwj! Do you know the day I asws came to you while you were seated with Rasool Allah saww, so he saww said: ‘This my saww brother asws has come to you all’, then he saww turned towards the Kabah and said: ‘By the Lord azwj of the built Kabah! This one and his asws Shias, they are the successful ones on the Day of Qiyamah!’

The he saww faced towards you all and said: ‘But, he asws is your fist one in Eman, and the straightest of you with the Commands of Allah azwj, and most loyal of you with the Pact of Allah azwj, and fairest of you with the Judgments of Allah azwj, and most judicial of you among the citizens, and the fairest of you in distributing with the equalness, and the greatest of you in the Presence of Allah azwj in rank!’

Allah azwj the Glorious Revealed: Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]. So the Prophet saww exclaimed Takbeer and you all exclaimed Takbeer and congratulated me asws in unison. So, do you know that to be like that?’ They said, ‘O Allah azwj, yes!’.

And I (Majlisi) am saying, ‘And it is reported by Al Hafiz Abu Nueym in the book ‘Ma Nazal Min Al Quran Fi Ali’, by his chain, ‘From Abu Ja’far asws, and from Abu Nueym Bin Hizim, from Ibn Abbas who said, ‘When this Verse was Revealed: Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]. The Prophet saws said to Ali asws: ‘And it is you and your asws Shias. You asws and your asws Shias would come on the Day of Qiyah, pleased, Pleased from, and your asws enemies would come angry, crushed’. And by his chain, from Shareek, from Abu Is’haq, from Al Haris who said, ‘Ali asws said: ‘We asws, People asws of the Household, not people can be compared with us!’ A man stood up and came to Abdullah Bin Abbas and informed him with that. He said, ‘Ibn Abbas! Or isn’t Ali asws like the Prophet (when it is) for the comparison with the people?’ Ibn Abbas said, ‘This Verse was Revealed regarding Ali asws: Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]’.582

And give glad tidings to those who believe and are doing righteous deeds, [2:25] – the Verse. It was Revealed regarding Ali asws, and Hamza as, and Ja’far as, and Ubyeya Bin Al-Haris son of Abdul Muttalib asws.

And His Words: *and perform Ruku with the Ruku performers [2:43]*, it was Revealed regarding Rasool-Allah sawa, and Ali asws Bin Abu Talib asws in particular, and they asws are the first ones to pray Salat and perform Ruk'u’’.  

**25** - ف، تفسير قرارات إبراهيم عن جعفر الفزاري عن أحمد بن الحسن عن علي بن نبي عن علي بن محمد جمعًا عن النبي ﷺ عامر عن ﷺ، راح بن أبي راح عن شهاب في قوله تعالى: يا أيها الذين آمنوا أطيعوا الله في العلم كله لولاية على نبي ﷺ، أي طالب ع.

Tafseer Furaat Bin Ibrahim, from Ja’far Al Fazari, from Ahmad Bin Al Husay, and Al-Hassan Bin Saeed, and Ja’far Bin Muhammad, altogether from Ibn Marwan, from Aamir, from Riyah Bin Abu Riyah, from Shareek,

‘Regarding Words of the Exalted: **O you who believe! Enter into the submission all (of you) [2:208]**, he said, ‘Regarding Wilayah of Ali asws Bin Abu Talib asws’.

**26** - ف، تفسير قرارات إبراهيم العلامة عن جعفر الفزاري عن أحمد بن الحسن عن علي بن محمد، راح بن أبي راح عن علي بن محمد جمعًا عن عكرمة عن النبي ﷺ، قال: ما تزلك يا أيها الذين آمنوا إلاك كان علي بن أبي طالب ع رأسها وأمبرها وشقيها ولقد عامل الله أصحاب النبي ص فما أكثر عليًا إلا جنوى.

Tafseer Furaat Bin Ibrahim – Al Qasim Bin Hammad, from Yahya, from Muhammad Bin Umar, and Isa Bin Rashid, from Ali Bin Nadeemah, from Ikrimah (Bin Abu Jahl ﷺ, from Ibn Abbas who said,

‘(The Words) **O you who believe! [2:208]** have not been Revealed except Ali asws Bin Abu Talib asws was its heard, and its commander, and its noble, and Allah azwj has Faulted the companions of the Prophet sawa, be He azwj has not Mentioned Ali asws except with good’’.  

**27** - ف، تفسير قرارات إبراهيم العلامة عن جعفر الفزاري عن أحمد بن الحسن عن علي بن محمد، راح بن أبي راح عن علي بن محمد جمعًا عن عكرمة عن النبي ﷺ، استعينوا بالصبر والصلاة، وإنما لكثيرًا إلا علي الخديسين الذي في صالاته، هم منها رضوان ﷺ، وعلي بن أبي طالب ع.

Tafseer Furaat Bin Ibrahim – Al Husayn Bin Al Hakim, from Al-Hassan Bin Al-Husayn, from Hanan Bin Ali, from Al Kalby, from Abu Salih, from Ibn Abbas,

‘Regarding Words of the Exalted: **And seek Assistance through the patience and the Salat, and it is certainly a difficult thing except upon the humble ones [2:45]**. The humble is the one humble in his Salat, the accepting upon it, Rasool-Allah sawa and Ali asws Bin Abu Talib asws.

**28** - و الذين آمنوا وعملوا الصالحات أولئك أصحاب النعمة هم فيها حاولون تزلك في علي بن أبي طالب خاصة وهو أول مؤمن و أول مصطفى من الناس.

Surely, those who are believing and are doing righteous deeds and are humbling to their Lord, there would be the dwellers of the Paradise. They would be therein eternally [11:23] – it was Revealed regarding Ali asws Bin Abu Talib asws in particular, and he asws is the first Momin and the first one to have prayed Salat with the Prophet sawa.  

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Tafseer Furaat Bin Ibrahim – Ja'far Al Fazari, transmitting,

‘From Abu Ja'far asws regarding Words of the Exalted: and the one who commits Kufr with the Eman his work would be confiscated, and in the Hereafter he would be of the losers [5:5], he asws said: 'The ‘Eman’ is the esoteric of the Quran, is Ali asws Bin Abu Talib asws. so, the one who disbelieves (commits Kufr) in his asws Wilayah, so his work would be confiscated (nullified)’’. 588

Tafseer Furaat Bin Ibrahim – Ja'far Bin Ahmad transmitting,

‘From Ibn Abbas having said, ‘There is a name for Ali asws Bin Abu Talib asws in the Book of Allah azwj the people are not knowing it’. We said, ‘And what is it?’ He said, ‘He asws is named as the ‘Eman’. He azwj Said: and the one who commits Kufr with the Eman his work would be confiscated, and in the Hereafter he would be of the losers [5:5]’. 589

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Saeed transmitting from Abu Maryam who said,

‘I asked Ja'far asws Bin Muhammad asws about Words of Allah azwj the Exalted: Those who are believing and are not mixing their Eman with injustice. They, for them is the security, and they are the Guided ones’ [6:82]. He asws said: ‘O Abu Maryam! By Allah azwj! This is regarding Ali asws Bin Abu Talib asws in particular. His asws Eman isn’t with Shirk, nor injustice, nor lies, nor thrift, nor treachery’. 590

Tafseer Furaat Bin Ibrahim – Al-Fazari, by his chain from Ibn Abbas,

‘Words of the Exalted: Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18], he said, ‘Is the one who was a Momin – meaning Ali asws Bin Abu Talib asws, like the one who was a transgressor? – meaning the hypocrite Al-Waleed Bin

Uqba, They are not equal! [32:18], in the Presence of Allah\(\text{azwj}\), regarding the obedience, and the Rewards on the Day of Qiyaamah’. 591

32 – Firaat Bin Ibrahim explains that Uqba’s words mean that there are not equal! in the Presence of Allah\(\text{azwj}\), regarding the obedience, and the Rewards on the Day of Qiyaamah’. 591

Tafseer Furaat Bin Ibrahim – Ja’far Al Fazari, by his chain from Jabir, from Abu Al Tufeyl,

‘From Ali\(\text{asws}\) regarding Words of the Exalted: and a man wholly for one man [39:29], - Amir Al-Momineen\(\text{asws}\) wholly for the Prophet\(\text{saww}\), 592

أقول روى ابن بطريرق في المستدرك عن أبي نعيم عن ابن عباس، قال عليّ增高 نزلت في عليّ增高

I (Majlisi) am saying, ‘It is reported by Ibn Batreeq in (the book) ‘Al Mustadrak’, from Abu Nueym, from Ibn Abbas,

‘Regarding Words of the Exalted: they are the best of the Created beings [98:7]. He said, ‘It was Revealed regarding Ali\(\text{asws}\), 593

33 – Firaat Bin Ibrahim says: ‘Ali\(\text{asws}\) is that man, the one wholly for Rasool-Allah\(\text{saww}\). Then Said: Are the two alike in example? The Praise is for Allah, however, most of them do not know [39:29]’.

Tafseer Al Qummi – Ali Bin Ibrahim said,

‘Regarding His\(\text{asw}\) Words: Allah Strikes an example of a man regarding whom are (several) partners differing with one another, - it is an example Allah\(\text{azwj}\) Struck for Amir Al-Momineen\(\text{asws}\) and his\(\text{asw}\) partners, the ones who oppressed him\(\text{asw}\), and usurped him\(\text{asw}\) of his\(\text{asw}\) rights. His\(\text{asw}\) Words: (several) partners, i.e. hating. His\(\text{asw}\) Words: and a man wholly for one man. – Amir Al-Momineen\(\text{asws}\) wholly for Rasool-Allah\(\text{saww}\), Then Said: Are the two alike in example? The Praise is for Allah, however, most of them do not know [39:29]’. 594

I am saying, ‘It is reported by Abu Al Qasim Al Haskani, by the chain,

‘From Ali\(\text{asws}\) having said: ‘I\(\text{asws}\) am that man, the one wholly for Rasool-Allah\(\text{saww}\), 595

And it is reported by Al Ayyashi, by his chain, from Abu Khalid,
‘From Abu Ja’far\textsuperscript{asws} having said: ‘The man wholly for the man is Ali\textsuperscript{asws} truly, and his\textsuperscript{asws} Shias’’.\textsuperscript{596}

Words of the Exalted: \textit{on a Day Allah will not Disgrace the Prophet and those who believed in him. Their Light shall run in front of them, and by their right.} [66:8] – it was Revealed regarding Ali\textsuperscript{asws} and his\textsuperscript{asws} companions’’.\textsuperscript{597}

‘Rasool-Allah\textsuperscript{aww} said: ‘Allah\textsuperscript{azwj} has not Revealed any Verse and in it (are the Words): \textit{O you who believe! [2:208], except and Ali\textsuperscript{asws} is their head and their commander’’}.\textsuperscript{598}

‘From Abu Abdullah\textsuperscript{asws} regarding Words of the Exalted: \textit{So what would make you belie the Religion afterwards? [95:7].} He\textsuperscript{asws} said: ‘Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’’.\textsuperscript{599}

‘I heard Abu Ja’far\textsuperscript{asws} saying regarding Words of Allah\textsuperscript{azwj}: \textit{Surely what you are being Promised would be proven true [51:5] – meaning regarding Ali\textsuperscript{asws}, And surely the Religion will transpire [51:6] – meaning Ali\textsuperscript{asws}, and Ali\textsuperscript{asws}, he\textsuperscript{asws} is the religion’’.\textsuperscript{600}

\textsuperscript{596} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 13 H 34 d
\textsuperscript{597} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 13 H 34
\textsuperscript{598} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 13 H 35
\textsuperscript{599} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 13 H 36
\textsuperscript{600} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 13 H 37
Tafseer Al Qummi - *Except those who believe and do righteous deeds,* - He said, ‘That is Amir Al-Momineen asws, so for them would be Recompense without any restrictions [95:6], i.e., they will not been ceased to be Conferred upon with it. Then He asws Said to His saww Prophet saww. *So what would make you belie the Religion afterwards?* [95:7]. He said, ‘Amir Al-Momineen asws, *Isn’t Allah the most Decisive of the judges?* [95:8].

I (Majlisi) am saying, ‘And it is reported by Al Hafiz Abu Nueym, from Al-Husayn Bin Ahmad, from Muhammad Bin Al-Husayn Al Hazrami, from Al Qasim Bin Zahhak, from Ali Bin Hazeyman, from Ikrimah (Bin Abu Jahl)⁶₀₁, from Ibn Abbas who said,

> ‘Allah aszw has not Revealed in the Quran any Chapter except and Ali asws was its commander, and its noble; and Allah aszw has Faulted companions of Muhammad saww and He saww has not Said to Ali asws except goodly’.

And it is reported as well from Muhammad Bin Al Muzaffar, from Ali Bin Muhammad Bin Ahmad Bin Abu Al Qawwam, from his father, from Nuh Bin Muhammad Al Qurshy, from Al Amsh, from Zayd Bin Wahab, from Huzeyfa, from Muhammad Bin Amro Bin Ghalib, from Muhammad Bin Ahmad Bin Khaseyman, from Abbad BinYaqoub, from Musa Bin Usman Al Hazrmyam, from Al Amsh, from Mujahid, from Ibn Abbas who said,

> ‘Some people discussed and they said, ‘There is no Verse Revealed in the Quran as *O you who believe!* [2:208], except it is regarding companions of Muhammad saww. Huzeyfa said, ‘There is no Verse Revealed in the Quran as *O you who believe!* [2:208], except and it was for Ali asws Bin Abu Talib asws, its purely and its choice’.

And from Muhammad Bin Amro Bin Ghalib, from Muhammad Bin Ahmad Bin Khaseyman, from Abbad Bin Yaqoub, from Musa Bin Usman Al Hazrmyam, from Al Amsh, from Mujahid, from Ibn Abbas who said,

> ‘Rasool-Allah saww said: ‘Allah aszw has not Revealed any Verse in which is *O you who believe!* [2:208], except and Ali asws is their head and their commander’.

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And from Muhammad Bin Umar, from Abdullah Bin Muhammad Al Barraz, from Ahmad Bin Al-Husayn Al Nasaie, from Hafs Bin Asr (Umar) Al Umari, from ISam Bin Taleeq, from Lays, from Mujahid, from Ibn Abbas who said,

‘Allah swt has not Revealed any Verse as O you who believe! [2:208], except and Ali asws is their chief, and their commander, and their noble’.

And from Muhammad Bin Ahmad Bin Ali, from Muhammad Bin Usman Bin Abu Shayba, from Ibrahim Bin Muhammad Bin Maymoun, from Musa Bin Usman, from Al Amsh, from Abaya, from Ibn Abbas who said,

‘There isn’t (anywhere) in the Quran: O you who believe! [2:208], except and Ali asws is their head and their leader’.

And from Muhammad Bin Umar, from Khalaf Bin Ahmad Al Shimry, from Suleyman Bin Abu Sheykh, from Al Hakam Bin Zuheyr, from Al Sudy, from Abu Malik, from Ibn Abbas who said,

‘There is no Verse Revealed as O you who believe! [2:208], except and Ali asws is their head, and their chief, and their noble’.

Note – No. 45 is missing.

And from Ibn Hayyan, from umar Bin Abdullah Bin Al-Hassan, from Abu Saeed Al Ashakka, from Abdullah Bin Khirash Al Shaybani, from Al Awwam Bin Howshab, from Mujahid who said,

‘There wasn’t (anywhere) in the Quran: O you who believe! [2:208], for that Verse is a precedence for Ali asws because he asws preceded (all of) them to Al-Islam’.

And by his chain from Ibn Jubeyr, from Ibn Abbas who said,

‘There has not been Revealed: O you who believe! [2:208], except and Ali asws is their chief and their noble’.

And from Muhammad Bin Umar, from Abdullah Bin Muhammad Al Bazzaz, from Ahmad Bin Al-Husayn Al Nasaie, from Hafs Bin Umar, from Al Haysam Bin Aday, from Ibn Abu Layli, from Dawood Bin Ali, from his father, from Ibn Abbas who said,

‘There is no Verse as O you who believe! [2:208], except and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is their commander and their noble’. \textsuperscript{610}

And by his chain from Ata’a, from Ibn Abbas who said,

‘Allah\textsuperscript{azwj} has not Revealed any Verse as O you who believe! [2:208], except and Ali\textsuperscript{asws} is their commander and their noble’. \textsuperscript{611}

\textsuperscript{610} Bihar Al-Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 13 H 48

\textsuperscript{611} Bihar Al-Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 13 H 49
CHAPTER 14 – WORDS OF THE EXALTED: Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]

1– كاء الكافي بإستناده عن أبي عبد الله ع قال: فَقَالَ لَهُ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ سَيَجْعَلُ لَهُمُ الرَّحْمنُ وُدًّا. قال: ولاية أمير المؤمنين هي الوُدُّ الذي قال الله تعالى.

(The book) ‘Al Kafi’ – By his chain from Abu Baseer,

‘From Abu Abdullahasws, he (the narrator) said, ‘I said to himasws, ‘Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]. Heasws said: ‘Wilayah of Amir Al-Momineenasws, it is the cordiality which Allahazwj the Exalted Speaks of’.

2– شي، تفسير العباسي عن عمر بن سويده عن أبي عبد الله ع قال: دعاه رسول الله صلِّي الله عليه وسلم في آخر صلاتيه رافعا، إما صوتاً لتبسمه الناس يقول: اللَّهُمَّ هَب لِعَلِيٍّ الْمَوَدَّةَ فِِ صُدُورِ الْمُؤْمِنِينَ وَ الَْْيْبَةَ وَ الْعَظَمَةَ فِِ صُدُورِ الْمُنَافِقِينَ

Tafseer Al Ayyashi – From Ammar Bin Suweyd,

‘From Abu Abdullahasws having said ‘Rasool-Allahsaww supplication for Amir Al-Momineenasws at the end of hissaww Salat, raising hissaww voice with it making the people hear. Heasws said: ‘O Allahazwj! Cause the cordiality for Aliasws to descend into the chests of the Momineenasw, and the awe and the might into the chests of the hypocrites!’

فَأَن ْزَلَ اللَّهُ إِنَّ الَّذِينَ آمَنُوا إِلَى ق َوْلِهِ وُدًّا. قال: ولاية أمير المؤمنين هي الوُدُّ الذي قال الله – وَ لَنْ تَرَ دَلَّ علىَ فَاقَ طِيَاحُهُ فِي عَشْرِ آيَاتِ هُودٍ أَوْلَىٰ بِأَيْثَأ أَمَّا سَأَلَ مََُمَّدٌ رَبَّهُ أَ فَلََ سَأَلَ مَلَكاا ي َعْضُدُهُ أَوْ كَنْزاا يَسْتَظْهِرُ بِهِ عَلَى فَاقَ طِيَاحُهُ فِي عَشْرِ آيَاتِ هُودٍ أَوْلَىٰ بِأَيْثَأ

Rum’a said, ‘By Allahazwj! A Sa’a of dates in a torn decayed rag is more beloved to me than what Muhammadsaww has asked hissaww Lordazwj. Could heasws not have asked for an Angel to support himsaww, or treasure to prevail with it over hissaww destitution?’ So Allahazwj Revealed regarding him ten Verses from (Surah) Hud. Its beginning is, So, perhaps you will leave part of what is Revealed unto you [11:12].’


فَأَن ْزَلَ اللَّهُ فِيهِ عَُّْرَ آيَا   مِنْ هُود  أَوَّلَُْا فَلَعَلَّكَ تارِكٌ ب َعْضَ ما يُوحى إِلَيْكَ. 

612 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 14 H 1
3 - فس، تفسير الفصيحة حديثًا خبرًا عن ابن أحمد عن عبد الله بن موسى عن الحسن بن علي بن أبي حمرارة عن أبي مسعود عن أبي عبد الله ع في قوله تعالى: سيعملون كله الزهر وما هي الأقدح الذي ذكره الله.

Tafseer Al Qummi – It is narrated to us by Ja’far Bin Ahmad, from Abdullah Bin Musa, from Al-Hassan Bin Ali Bin Hamza, from his father, from Abu Baseer,

‘From Abu Abdullahasws regarding Words of the Exalted: the Beneficent would Make cordiality to be for them [19:96]: ‘It is the cordiality which Allahazwj Mentioned’.

I said, ‘Hisazwj Words: But rather We have Eased it by your tongue to give the glad tidings to the pious with it and to warn by it a contentious people [19:97]. Heasws said: ‘But rather, Allahazwj Eased it upon the tongue of Hisazwj Prophetasws when heasws nominated Amir Al-Momineenasws as a flag, so heasws gave glad tidings with himasws to the Momineen and warned with himasws the Kafirs, and they are the people Allahazwj has Mentioned them as a contentious people [19:97]’ – i.e. Kafirs’.

Tafseer Al Qummi –

‘Al-Sadiqasws said: ‘The reason for the Revelation of this Verse is that Amir Al-Momineenasws was seated in front of Rasool-Allahsaww, and hesaww said to himasws: ‘Say, O Aliasws, O Allahazwj I Make cordiality to be for measws in the hearts of the Momineen!’ So Allahazwj the Exalted Revealed: Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]’.

(The book) ‘Al Manaqib of Ibn Shehr Ashub – Abu Waraq, from Al Zahhak, and Shu’ba, from Al hakam, from Ikrimah (Bin Abu Jahlα), and Al Amsh, from Saeed Bin Jubeyr, and al Ghureyri Al Sijistani in (the book) ‘Garb Al Quran’, from Abu Amro, all of them from Ibn Abbas,

‘He (Ibn Abbas) was asked about Hisazwj Words: , the Beneficent would Make cordiality to be for them [19:96]. He said, ‘It was Revealed regarding Aliasws because there is none from a Muslim except and there is love for Aliasws in his heart’.

615 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 14 H 4
616 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 14 H 5 a
And from Al-Baqir asws in a Hadeeth said, 'No Momin would be encountered except and in his heart would be cordiality for Ali asws Bin Abu Talib asws and for People asws of his asws Household'.

Zayd son of Ali asws (Bin Al-Husayn asws), 'Ali asws informed Rasool-Allah saww that a man had said to him asws 'I love you asws for the Sake of Allah aswj the Exalted'. He saww said: 'O Ali asws! Perhaps you asws had done an act of kindness to him?' He asws said: 'No, by Allah aswj! I asws have not done any act of kindness to him'.

He saww said: 'The Praise is for Allah aswj Who Made hearts of the Momineen to yearn to you asws with the cordiality'. So these Verses were Revealed'.

And it is reported by Al-Shaby, and Zayd of Ali asws, and Al-Asbagh Bin Nubabata, from Amir Al-Momineen asws. Abu Hamza Al-Sumali from Al-Baqir asws, and Abdul Kareem Al-Khazaz and Hamza Al-Zayyat, from Al-Bara’a Bin Aazib, all of them from the Prophet asww having said to Ali asws, 'Say, 'O Allah aswj! Make a Pact to be for me asws with You aswj, and Make cordiality to be for me asws in the hearts of Momineen asws'.

Ali asws said these and Rasool-Allah saww said: 'Ameen!', and this Verse was Revealed'.

It is reported by Al Sa’alby in his Tafseer, from Al Bara’a Bin Aazib, and it is reported by Al Natanzi in (the book) ‘Al Khasaais, from Al Bara’a, and Ibn Abbas,

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617 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 14 H 5 b
618 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 14 H 5 c
'And from Muhammad asws Bin Ali asws, and in a report, he asws said: ‘Surely, those who are believing and are doing righteous deeds, the Beneficient would Make cordiality to be for them [19:96] But rather We have Eased it by your tongue to give the glad tidings to the pious with it - and it is Ali asws - and to warn by it a contentious people [19:97]. He asws said: 'It is the clan of Umayya - an unjust people’.

Ibn Abbas said, ‘I heard a caller calling out from the sky: ‘O Muhammad asww! He said: “You are Granted your request [20:36]. The Prophet saww said: ‘Supplicate, O Abu Al-Hassan! Raise your asws hands to the sky and say: ‘O Allah azwj! Make a Pact to be for me asws with You azwj, and Make cordiality to be for me with You azwj!’”

When he asws had supplicated, Jibraeel asas descended and said: ‘Recite, O Muhammad asww: Surely, those who are believing and are doing righteous deeds, the Beneficient would Make cordiality to be for them [19:96]’. So, the Prophet saww recited it. The people were astounded from the quickness of the Answer.

And I asws am Muhammad asww! I asww ask You azwj to Expand my asww chest for me saww, and Ease my asww affairs for me saww, and Loosen the knot from my asww tongue so they could understand my asww words, and Make a Vizier to be for me asww from his asww family for him saww to be strengthened by it.

قَالَ اعْلَمُوا أَنَّ الْقُرْآنَ أَرْبَعَةُ أَرْبَاعٍ فِينَا أَهْلَ الْبَيْتِ وَ أَرْبَعٌ قِصَصٌ وَ أَمْثَالٌ وَ أَرْبَعٌ فَضَائِلُ وَ إِنْذَارٌ وَ أَرْبَعٌ أَحْكَامٌ وَ اللَّهُ أَن ْزَلَ فِِ عَلِيٍّ كَرَائِمَ الْقُرْآنِ.
He saww said: ‘Know, that the Quran is in four quarters – a quarter is regarding us asws of the Household, and a quarter is of stories and examples, and a quarter is of merits and warnings, and a quarter is of Ordinances. By Allah azwj! The honours of the Quran are regarding Ali asws’.

(The book) ‘Kashf Al Ghumma’, from what is extracted by the honourable narrator Al Hanbali –

‘Words of the Exalted: the Beneficent would Make cordiality to be for them [19:96].’ Ibn Abbas said, ‘It was Revealed regarding Ali asws Bin Abu Talib asws. Allah azwj Made the cordiality for him asws to be in the hearts of the Momineen’.

And it is reported by Al Hafir Abu Bakr Bin Lardaqayh, from Al Bara’a –

‘Rasool-Allah saww said to Ali asws Bin Abu Talib asws: ‘Say: ‘O Allah azwj! Make a Pact to be for me asws with You azwj, and Make cordiality to be for me asws with You azwj, and Make cordiality to be for me asws in the hearts of the Momineen’.’ So, it was Revealed’.

‘This Verse was Revealed regarding Ali asws Bin Abu Talib asws: Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96].’ He said, ‘Love in the hearts of the Momineen’.

622 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 14 H 7 a
‘Regarding Words of Mighty and Majestic: **Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]**. He said, ‘It was Revealed regarding Ali asws Bin Abu Talib asws. There is no Momin except and in his heart is the love for Ali asws’.

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He asws said: ‘O Rasool-Allah saww! You saww given to me asws the news of your own death, so if only my soul can expire before your soul!’ He asws said: ‘Allah azwj has Refused in His Knowledge except what He azwj Wants’.

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He asws said: ‘Supplicate to Allah azwj for me asws with supplication He azwj would Keep me after your expiry’. He saww said: ‘O Ali asws! Supplicate for yourself and be pleased until I sww say ‘Ameen’, for if I sww were to say: ‘Ameen’ for you asws, He azwj will not Reject’.

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Jibraeel\textsuperscript{as} descended and said: \textit{Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them} [19:96] – up to the end of the Chapter. The Prophet\textsuperscript{saww} said: ‘The pious is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and his\textsuperscript{asws} Shias’. 626

And it is reported by Al Hafiz Abu Nueym in the book ‘Ma Nazal Min Al Qauran Fi Ali\textsuperscript{asws}’ – From Muhammad Al Muzaffar, from Zayd Bin Muhammad Al Mubarak Al Kufi, from Ahmad Bin Musa Bin Is’haq, from Al-Husayn Bin Sabit Bin Amro servant of Musa Bin Ja’far\textsuperscript{asws}, from his father, from Shu’ba, from Al Hakam, from Ikrimah (Bin Abu Jahl\textsuperscript{asws}), from Ibn Abbas who said,

‘The Prophet\textsuperscript{saww} grabbed a hand of Ali\textsuperscript{asws}, and we were at Makkah, and he\textsuperscript{saww} prayed four Cycles Salat at Mina. Then he\textsuperscript{saww} raised his\textsuperscript{saww} hands towards the sky and said to Ali\textsuperscript{asws}: ‘O Abu Al-Hassan\textsuperscript{asws}! Raise your\textsuperscript{asws} hands towards the sky and supplicate to your\textsuperscript{asws} Lord\textsuperscript{azwj} and ask Him\textsuperscript{azwj}, He\textsuperscript{azwj} will Give you\textsuperscript{asws}.’

Ali\textsuperscript{asws} raised his\textsuperscript{asws} hands towards the sky and he\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! Make a Pact to be for me\textsuperscript{asws} with You\textsuperscript{azwj}, and Make cordiality to be for me\textsuperscript{asws} with You\textsuperscript{azwj}’. So, Allah\textsuperscript{azwj} the Exalted Revealed: \textit{Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them} [19:96].

The Prophet\textsuperscript{saww} recited to his\textsuperscript{saww} companions and they were astounded from that with intense astonishment. The Prophet\textsuperscript{saww} said: ‘What are you wondering from? The Quran is in four quarters. A quarter is regarding us\textsuperscript{asws}, People\textsuperscript{asws} of the Household, and a quarter is regarding our\textsuperscript{asws} enemies, and a quarter is Permissible(s) and Prohibitions, and a quarter is Obligations and Ordinances, and that Allah\textsuperscript{azwj} Mighty and Majestic has Revealed regarding Ali\textsuperscript{asws} honours of the Quran”. 627
CHAPTER 15 - And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; [25:54]

1- فَرۡنَآ، تفسیر فراة بْنُ إِبۡرَاهِیۡم بْنُ مَّدیۡدُ بْنِ مَُلَد الْعَفِیه مُعَنْعَناا عَنِ ابۡنِ عَبَّاس

Regarding Words of the Exalted: And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; [25:54], he said, ‘A white seed, hidden, Heazwj Made it to be in the Sulb of Adamas, then Transferred it from the Sulb of Adams to the Sulb of Sheesas, and from Sulb of Sheesas to Sulb of Anoushas, and from Sulb of Anoushas to the Sulb of Canaanas, until it was inherited by the honourable Sulbs and purified wombs, until Allahazwj Made it to be in the Sulb of Abdul Muttalibasws.

Then Heaswj Divided it into two halves. Heaswj Cast half of it into the Sulb of Abdullah and half of it to the Sulb of Abu Talibasws, and it is the conclusion. So, Muhammadasws was born from Abdullahas and Aliasws from Abu Talibasws, and that is the Word of Allahazwj the Exalted: And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; [25:54], husbandasws of (Syeda) Fatimahasws, daughterasws of Muhammadasww.

So, Aliasws is from Muhammadasww and Muhammadasww is from Aliasws, and Al-Hassanasws and Al-Husaynasws and (Syeda) Fatimahasws are ‘lineage’, and Alasws is the ‘marriage’as.

The book) ‘Al-Amdah’ – By his chain from Al Sa’alby, from Abu Abdullah Al Qainy, from Abu Al-Hassan Al Naseybi, from Abu Bakr Al Sabie Al Halby, from Ali Bin Al Abbas Al Maqanie, from Ja’far Bin Muhammad Bin Al-Husayn, from Muhammad Bin Amro, from Husayn Al Ashqar, from Abu Quteyba Al Tameemi who said,

628 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 15 H 1
‘I heard Ibn Sirreen regarding Words of the Exalted: And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; [25:54]. He said, ‘It was Revealed regarding the Prophet	extsuperscript{saww} and Ali	extsuperscript{asws} when Ali	extsuperscript{asws} married his	extsuperscript{saww} daughter	extsuperscript{asws}, and he	extsuperscript{asws} is son	extsuperscript{asws} of his	extsuperscript{saww} uncle	extsuperscript{asws}, so he	extsuperscript{asws} was ‘lineage’ and ‘marriage’, and your Lord was always Powerful [25:54]’. 629

And he said as well, ‘It is narrated to us by Abdul Aziz Bin Yahya, from Al Mugheira Bin Muhammad, from Raja’a Bin Salama, from Na’il Bin Najeeh, from Amro Bin Shimr, from Jabir Al Jufy, from Ikrimah (Bin Abu Jahl)	extsuperscript{asws}, from Ibn Abbas,

‘Regarding this Verse, he said, ‘Allah	extsuperscript{azwj} Created Adam	extsuperscript{as} and Created a seed from water. He	extsuperscript{aswj} Mixed it. Then He	extsuperscript{aswj} (Deposited it into) a father (to) a father, until it was deposited into Ibrahim	extsuperscript{asws}. Then mother (to) a mother, from clean Sulbs to purified laps until it came to be to Abdul Muttalib	extsuperscript{asws}. 630

That Noor divided into two segments - a segment to Abdullah, so Muhammad	extsuperscript{saww} was Gifted (to his	extsuperscript{saww} parents), and a segment to Abu Talib	extsuperscript{asws}, so Ali	extsuperscript{asws} was Gifted (to his	extsuperscript{asws} parents). Then Allah	extsuperscript{azwj} Composed the marriage between the two, so Allah	extsuperscript{azwj} got Ali	extsuperscript{asws} to be married with (Syeda) Fatima	extsuperscript{asws}. Therefore, due to that are the Words of 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]’’. 631
(The book) ‘Kashf Al Ghumma’ – From what is reported by Abu Bakr Bin Mardawayh –

‘And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage [25:54] – It is Ali asws and (Syeda) Fatima asws.

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And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage [25:54] – It is Ali asws and (Syeda) Fatima asws.

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(Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 15 H 5

CHAPTER 16 – HE\textsuperscript{asws} IS THE WAY (SABEEL), AND THE PATH (SIRAAT/BRIDGE), AND THE SCALE (MIZAAN) IN THE QURAN

1 - فس، تفسير الفصي المطر كلفه ضربوه لك الأمثال فضلوا فلا ينتظرون مسبلا قال إل ولاية على و على هو السبيل –

Tafseer Al-Qummi - \textit{Look how they are striking examples for you! So they have gone astray and cannot find a way [17:48].} He said, ‘To Wilayah of \textit{Ali\textsuperscript{asws}}, and \textit{Ali\textsuperscript{asws}}, he\textsuperscript{asws} is the way.

‘\textit{O I wish I had taken Sabeel along with the Rasool!}’ [25:27]. Abu Ja’far\textsuperscript{asws} said: ‘He is saying, ‘I wish I had taken Ali\textsuperscript{asws} along with the Rasool\textsuperscript{asws}.’

(The book) ‘Basaair Al Darajaat’ – Abu Muhammad, from Imran Bin Musa, from Musa Bin Ja’far, from Ibn Asbat Al Baghdadti, from Muhammad Bin Al Fuzeyl, from Sumali,

‘From Abu Abdullah\textsuperscript{asws}: ‘\textit{He said: “This Path of Ali is Straight” [15:41].} He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj} it is Ali\textsuperscript{asws}. By Allah\textsuperscript{azwj} he\textsuperscript{asws} is the path and the scale!’

3 - شيء تفسير العياشي عن عبد الله بن مسلم قال: فلما اعترض الله ع قولته فذكر إلى عبد الله ع السبيل فد عانى من زكىتم و أرسل إليكم نورا فناب أنبأ أنبأ

Tafseer Al Ayyashi – From Abdullah Bin Suleyman who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘His\textsuperscript{azwj} Words: \textit{O you people! There has come to you a convincing Proof from your Lord and We Sent to you a clear Light [4:174].} He\textsuperscript{asws} said: ‘Convincing proof (Burhan) is Muhammad\textsuperscript{asws}, and the light (Noor) is Ali\textsuperscript{asws}.’

He (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘\textit{a Straight Path [4:68].} He\textsuperscript{asws} said: ‘The Straight Path is Ali\textsuperscript{asws}.’

‘Al-Baqir\textsuperscript{asws} regarding Words of the Exalted: \textit{So they have gone astray and cannot find} – to the Wilayah of Ali\textsuperscript{asws} - \textit{a way \lbrack 17:48\rbrack}’. 637

جَعْفَرٌ وَ أَبُو جَعْفَرُ عَنْ قَوْلِهِ إِنَّ الَّذِينَ كَفَرُوا يَعْنَِ بِنَيَّةً وَ صَدْهُوا عَنْ سَبِيلِ اللَّهِ عَنْ وَلاَيَةِ عَلِيّ بْنِ أَبِِ طَالِب  ع.

Ja’far\textsuperscript{asws} and Abu Ja’far\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: \textit{Those who are committing Kufr} - meaning the clan of Umayya - \textit{and hindering from the Way of Allah \lbrack 4:167\rbrack} – from Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’. 638

وَ في روايتين يَغْيِبُهُمُ السَّبِيلُ عَنَّ الَّذِينَ كَفَرُوا يَعْنَِ بَنَِ أُمَيَّةَ وَ صَدهوا عَنْ سَبِيلِ اللَّهِ عَنْ وَلاَيَةِ عَلِيّ بْنِ أَبِِ طَالِب  ع.

And in a report – Meaning of the ‘way’ (Sabeel) is Ali\textsuperscript{asws}, and whatever is in the Presence of Allah\textsuperscript{azwj} cannot be achieved except by his\textsuperscript{asws} Wilayah’. 639

هَارُونُ بْنُ الَْْهْمِ وَ جَابِرٌ عَنْ أَبِِ جَعْفَر  عَنْ قَوْلِهِ تَعَالَىَ فَالْفِرْ لِلَّذِ يَتَابُوا مِنْ وَلاَيَةِ جمََاعَةِ بَنَِ أُمَيَّةَ - وَ اتَََّذُوا أَيُْان َهُمْ جُنَّةا فَ صَدهوا عَنْ سَبِيلِ اللَّهِ وَ السَّبِيلُ هُوَ الْوَصِيُ - إِن َّهُمْ ساءَ ما كانُوا يَعْمَلُونَ - سَأَلْتُ اللَّهَ أَنْ يجَْعَلَهَا لِعَلِيٍّ ع فَعَلَ.

Haroun Bin Al Kahm, and Jabir,

‘From Abu Ja’far\textsuperscript{asws} regarding Words of the Exalted: \textit{therefore Forgive those who repent} – from the wilayah of a group of the clan of Umayya - \textit{and follow Your Way, \lbrack 40:7\rbrack} – believe in the Wilayah of Ali\textsuperscript{asws}, and Ali\textsuperscript{asws}, he\textsuperscript{asws} is the way’’. 640

إِبْرَاهِيمُ الثَّقَفِيه بِإِسْنَادِهِ إِلَىَ أَبِِ بُرْدَةَ الَْْسْلَمِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص وَ أَنَّ هذا صِراطِي مُسْتَقِيماا فَاتَّبِعُوهُ وَ لا تَتَّبِعُوا السهبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ.

Ibrahim Al Saqafi, by his chain to Abu Burdah Al Aslami who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘And surely this one is My Straight Path, therefore obey him, and do not be following the ways (of others), for they will separate you from His Way. \lbrack 6:153\rbrack. I\textsuperscript{saww} asked Allah\textsuperscript{azwj} to Make it for Ali\textsuperscript{asws}. He\textsuperscript{azwj} Did so’’. 641

فَ قَبً، المناقب لابن شهرآش وب أَبُو الَْْسَنِ الْمَاضِي قَالَ: إِذا جاءَكَ الْمُنافِقُونَ بِوَلاَيَةِ وَصِيِّكَ قَالُوا نَُّْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَ اللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَ اللَّهُ يَُّْهَدُ إِنَّ الْمُنافِقِينَ لَكاذِبُونَ - أَتَََّذُوا أَيُْان َهُمْ جُنَّةا فَ صَدهوا عَنْ سَبِيلِ اللَّهِ وَ السَّبِيلُ هُوَ الْوَصِيُ - إِن َّهُمْ ساءَ ما كانُوا يَعْمَلُونَ -


‘Abu Al-Hassan Al-Maazy (7\textsuperscript{th} Imam\textsuperscript{asws}) having said: ‘\textit{When the hypocrites come to you}, - with the Wilayah of Ali\textsuperscript{asws}, \textit{they say, ‘We testify that you are a Rasool of Allah’. And Allah Knows that you are indeed His Rasool, and Allah Testifies that the hypocrites are lying

637 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 16 H 4 a
638 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 16 H 4 b
639 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 16 H 4 c
640 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 16 H 4 d
641 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 16 H 4 e
[63:1] They are taking their oaths as a shield, so they are blocking from the Way of Allah. – and the way, it is the successor asws - It is evil what they have been doing [63:2].

That is because they believed – in your asws being a Rasool saww - and the way, it is the successor asws - It is evil what they have been doing [63:2].

ذلِكَ بِأَن َّهُمْ آمَنُوا بِرِسَالَتِكَ وَ كَفَرُوا بِوَلاَيَةِ وَصِيِّكَ فَطَبَعَ اللَّهُ عَلى قُلُوبهِِمْ فَهُمْ لا يَفْقَهُونَ -

And when it is said to them: ‘Come! Rasool-Allah will seek Forgiveness for you’, - return to the Wilayah of Ali asws, the Prophet saww would seek Forgiveness for you from your sins -they turn back they heads, and you will see them blocking (others), - from the Wilayah of Ali asws - and they are being arrogant [63:5] – upon it", 642

أَبُو ذَرَّ عَنْ النَّبِِِّ ص فِِ خَبرَ فِِ ق َوْلِهِ وَ ات َّبَعُوا سَبِيلَكَ يَعْنَِ عَلِيّاا ع.


ابنُ عَبَّاس فِِ قَوْلِهِ فَمَنْ أَظْلَ مُ مَِِّنِ اف ْتََى عَلَى اللَّهِ كَذِباا الِْيَا أَنَّ سَبِيلَ اللَّهِ فِِ هَذَا الْمَوْضِعِ عَلِيه بْنُ أَبِِ طَالِب  ع ق َوْلُهُ وَ إِنَِّا لِبِسَبِيل  مُقِيم فِِ الَْْبرَِ هوَ الْوَصِيه بَعْدَ النَّبِِِّ ص.

And it is on an enduring way [15:76], in the Hadeeth, he asws is the successor asws after the Prophet asdw, 644

الْبَاقِرَانِ ع اهْدِنَا الصِّراطَ الْمُسْتَقِيمَ قَالا دِينُ اللَّهِ الَّذِي نَزَّلَ بِهِ جَبرَْئِيلُ عَلَى مََُمَّد  ص -صِراطَ الَّذِينَ أَن ْعَمْتَ عَلَيْهِمْ فَهَدَي ْتَهُمْ بِالِْْسْلََِ وَ بِوَلاَيَةِ عَلِيِّ بْنِ أَبِِ طَالِب  ع وَ لمَْ تَغْضَبْ عَلَيْهِمْ وَ لمَْ يَضِلهَوْا -لَيرِْ الْمَغْضُوبِ عَلَيْهِمْ الْيَهُودِ وَ النَّصَارَى وَ الُّهكَّاكِ الَّذِينَ لاَ يَعْرِفُونَ إِمَامَةَ أَمِيرِ الْمُؤْمِنِينَ ع وَ لاَ الِضَّالِّينَ عَنْ إِمَامَةِ عَلِيِّ بْنِ أَبِِ طَالِب .

Ibn Abbas – Regarding His azwj Words: So who is more unjust than the one who fabricates a lie upon Allah [7:37] – the Verses. The Way of Allah azwj in this place is Ali asws Bin Abu Talib asws. His azwj Words: And it is on an enduring way [15:76], in the Hadeeth, he asws is the successor asws after the Prophet asdw, 644

Al-Baqireyn (5th and 6th Imam asws) – Guide us to the Straight Path [1:6], they asws both said: ‘Religion of Allah azwj which Jibraeel as descended with unto Muhammad saww. The path of those You have Bestowed Bounties upon – So, You aswj Guided them with Al-Islam, and by Wilayah Ali asws Bin Abu Talib asws, and was not Angered upon them and they did not stray -other than of those You are Wrathful upon – the Jews, and the Christians, and the doubts,

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642 Bihar Al Anwar – V 35, The book of History – Amir Al Momineen asws, Ch 16 H 5 a
644 Bihar Al Anwar – V 35, The book of History – Amir Al Momineen asws, Ch 16 H 5 c
the ones not recognising the Imamate of Amir Al-Momineen\textsuperscript{asws} - \textit{nor of the straying ones [1:7]} – away from the Imamate of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, 645

Ali Bin Abdullah Bin Abbas, from his father,

’And Zayd son of Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws}) - \textit{And Allah Calls to the House of Al-Salām} - meaning the Paradise by it - and \textit{Guides the one He Desires, to the Straight Path [10:25]} – meaning by it Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, 646

Ali Bin Abdullah Bin Abbas, from his father,

‘And Zayd son of Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws}) - \textit{And Allah Calls to the House of Al-Salām} - meaning the Paradise by it - and \textit{Guides the one He Desires, to the Straight Path [10:25]} – meaning by it Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, 646

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645 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 16 H 5 d
646 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 16 H 5 e
647 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 16 H 6 a
648 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 16 H 6 b
649 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 16 H 6 c
‘From Abu Ja’far asws. Therefore adhere with that which is Revealed unto you, surely you are upon a Straight Path [43:43]. He asws said: ‘You asww are upon the Wilayah of Ali asws’, and he asws is the straight path; and the meaning of that is Ali asws Bin Abu Talib asws is the path to Allah azwj, just as it tends to be said, ‘So and so is a door to the sultan’, when one can arrive to the sultan through him.

Then the path, it is that which Ali asws is upon, clearly evidencing upon that by His azwj Words: The path of those You have Bestowed Bounties upon [1:7] – meaning Favour of Al-Islam, due to His azwj Words: and Bestowed upon you His Bounties, [31:20], and the knowledge, and Taught you what you did not happen to know; [4:113].

And the goodly offspring, Surely Allah chose Adam [3:33] – the Verse. And the corrections of the spouses are His azwj Words: So We Answered him and Gifted Yahya to him and We Corrected his wife for him. [21:90]. So, Ali asws was in this Favour, in the top of its peak’ 650.

(The book) ‘Ma’ani Al Akhbar’ – My father, from Muhammad Bin Ahmad Bin Ali Bin Al Salt, from Abdullah Bin Al Salt, from Yunos, from the one who mentioned it, from Ubeydullah Al Halby,


(The book) ‘Maani Al Akhbar’ – Al-Hassan Bin Muhammad Bin Saeed, from Furat Bin Ibrahim, from Ubeyd Bin Kaseer, from Muhammad Bin Marwan, from Ubeyd Bin Yahya Bin Mihran, from Muhammad Bin Al-Husayn, from his father, from his grandfather who said,

‘Rasool-Allah saww said regarding Words of Allah azwj Mighty and Majestic: The path of those You have Bestowed Bounties upon other than of those You are Wrathful upon nor of the

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straying ones [1:7]. He said: ‘Shias of Ali, the ones He has Favoured upon by the Wilayah of Ali Bin Abu Talib, and He is not Wrathful upon them and they did not stray’.

He said: ‘Shias of Ali, the ones He has Favoured upon by the Wilayah of Ali Bin Abu Talib, and He is not Wrathful upon them and they did not stray’.


‘From Abu Ja’far asws having said: ‘These two Verses were Revealed like this – Words of Allah azwj: ‘Until when he comes to Us [43:38] - Meaning so and so, and so and so (Abu Bakr and Umar), he will say, one of them to the other, ‘Oh! If only between me and you was the distance of the east and the west!’ So evil is the associate [43:38].

Allah azwj Said to His saww Prophet saww: Say to so and so, and so and so (Abu Bakr and Umar) and the followers of these two: And it will never profit you today, since you were unjust - to the Progeny asws of Muhammad saww of their asws rights, You are (now) sharers in the Punishment [43:39].

Then He azwj Said to His saww Prophet saww: So, can you make the deaf to hear, or guide the blind and the one who was in clear straying? [43:40] So if We were to Take you away, We would still Take Revenge from them [43:41], Meaning from so and so, and so and so (Abu Bakr and Umar).

Then Allah azwj Revealed to His saww Prophet saww: Therefore adhere with that which is Revealed unto you [43:43] - regarding Ali asws, surely you are upon a Straight Path [43:43] - Meaning, you saww are upon the Wilayah of Ali asws, and Ali asws he asws is the Straight Path'.

Ali Bin Ibrahim –

‘From Abu Abdullah asws regarding Words of the Exalted: And do not let the Satan hinder you. He is an open enemy to you all [43:62]. He asws said: ‘It means the second (Umar) (hindering) from (the Wilayah of) Amir Al-Momineen asws, 655

Then He azwj Said: ‘A Path of Allah – i.e., Divine Authority

of Allah^{azwj} - *Who, for Him is whatever is in the skies and whatever is in the earth. Indeed! To Allah do the matters eventually come [42:53]*''.

یتءیدی ای صراطی مُستَقِیم، فَال هَدی النَّاس و رَب الكَعبة إلَی. حَلَّت فی ما و صلعت بِن الْجر، فَال هَدی النَّاس و رَب الكَعبة إلَی. لَتَهْدی إلَی صِراطُ مُسْتَقِیم.

It is narrated to me by Muhammad Bin Hamam, from Saeed Bin Muhammad, from Abbad Bin Yaqoub, from Abdullah Bin Al Hayam from Salt Bin Al Hur having said,

I was seated with Zayd son of Ali^{asws} (Bin Al Husayn^{asws}) and he recited, *and surely you (Rasool) guide to the Straight Path [42:52]*. He said, ‘By the Lord^{azwj} of the Kabah! He saww guided to Ali^{asws}. Strayed the one who strayed, and guided was the one who was guided’.


‘From Abu Ja’far^{asws} having said: ‘Allah^{azwj} Revealed to His^{azwj} Prophet^{saww}: Therefore adhere with that which is Revealed unto you, surely you are upon a Straight Path [43:43], he^{asws} said: ‘You^{saww} are upon the Wilayah of Ali^{asws}, and Ali^{asws}, he^{asws} is the Straight Path’’.

He^{asws} said: ‘Its interpretation in the esoteric of the Quran means ones who disbelieves (commits Kufr) with the Wilayah of Ali^{asws}, and Ali, he^{asws} is the Eman’.

I asked Abu Ja’far^{asws} about Words of Allah^{azwj} the Exalted: *and the one who commits Kufr with the Eman his work would be confiscated, and in the Hereafter he would be of the losers [5:5].*

He^{asws} said: ‘Its interpretation in the esoteric of the Quran means ones who disbelieves (commits Kufr) with the Wilayah of Ali^{asws}, and Ali, he^{asws} is the Eman’.

I asked Abu Ja’far^{asws} about Words of Allah^{azwj} the Exalted: *and the Kafir has always been a backer against his Lord [25:55].*
He asws said: ‘Its interpretation upon esoteric of the Quran means Ali asws, he is his lord regarding the Wilayah and the obedience, and the Lord azwj, He azwj is the Creator Who cannot be described’.

And Abu Ja’far asws said: ‘Ali asws is a Sign for Muhammad saww, and Muhammad saww called to the Wilayah of Ali asws. Has it not reached you the words of Rasool-Allah saww, ‘One whose Master saww was, so Ali asws is his Master asws’. O Allah azwj! Befriend the one who befriends him asws, and be Inimical to the one inimical to him asws? Allah azwj Befriends the one befriends him asws and Allah azwj is Inimical to the one inimical to him asws.

And as for His azwj Words: You are at variance in words [51:8], it is Ali asws, meaning their differing upon him asws, and this community has differed regarding his asws Wilayah, The one who is steadfast upon the Wilayah of Ali asws would enter the Paradise, and one who opposes the Wilayah of Ali asws would enter the Fire.

And as for His azwj Words: He is deluded away from it, one (who is) deluded [51:9]. It means Ali asws, one who is deluded away from his asws Wilayah has been deluded away from the Paradise, for these are His azwj Words: He is deluded away from it, one (who is) deluded [51:9].

And as for His azwj Words: and surely you (Rasool) guide to the Straight Path [42:52], you saww are ordering with the Wilayah of Ali asws and calling to it, and Ali asws, he asws is the Straight Path.

And as for His azwj Words: Therefore adhere with that which is Revealed unto you, surely you are upon a Straight Path [43:43] – you saww are upon the Wilayah of Ali asws, and Ali asws, he asws is the Straight Path.

And as for His azwj Words: But when they forgot what they had been”. Reminded with, [6:44] – means, when you neglected the Wilayah of Ali asws and you have been Commanded
with it, *We Opened upon them the doors of all things,* - meaning with their governments in the world, and what was extended to them in it.

وَ أَمَّا قُوْلُهُ حَتََّ إِذا فَرِحُوا بِِا أُوتُوا أَخَذْناهُمْ ب َغْتَةا فَإِذا هُمْ مُبْلِسُونَ

And as for His Words: *until when they were rejoicing with what they had been Given, We Seized them suddenly, so then they were in despair [6:44]* – meaning Rising of Al-Qaimasws.

And as for His Words: *And whether you are slain in the Way of Allah or you die [3:157].* Heasws said: ‘Do you know what is the Way of Allah?’ I said, ‘No, by Allah’. Heasws said: ‘The Way of Allah is Aliasws Bin Abu Talibasws and his descendants. The one who is killed in his Wilayah has been killed in the Way of Allah, and the one who dies in his Wilayah has died in the Way of Allah.’

There isn’t any Momin from this community except and for him would be a killing and a (natural) death. The one who is killed would be Resurrected (brought back) until he dies, and one who dies would be Resurrected until he is killed”.


He said: ‘And do you know what is the meaning of: **and do not be following the ways of others**’. I said, ‘No’. He said: ‘wilayah of so and so (Abu Bakr) and so and so (Umar)’.

He said: ‘And do you know what is the meaning of: **for they will separate you from His Way. [6:153]**? It means the way of Ali''.

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‘From Ali asws Bin Abu Talib asws regarding Words of the Exalted: And surely those who are not believing in the Hereafter are deviating from the (Straight) Path [23:74]. He asws said: ‘(Deviating) away from my Wilayah’.

Tafseer Al Qummi –


(THE BOOK) ‘Ma’ani Al Akhbar’ – Ahmad Bin Ali Bin Ibrahim, from his father, from his grandfather, from Hammad Bin Isa,

‘From Abu Abdullah asws regarding Words of Allah aswz Mighty and Majestic: ‘Guide us to the Straight Path [1:6], he asws said: ‘It is Amir Al-Momineen asws and his aswz recognition, and the evidence that it is Amir Al-Momineen asws are the Words of the Exalted: And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4], and it is Amir Al-Momineen asws in the Mother of the Book (Surah Al Fatiha) in His aswz Words: Guide us to the Straight Path [1:6]’.

(THE BOOK) ‘Al Mustadrak’ –

I (Majlisi) am saying, ‘Ibn Batreeq said in (the book) ‘Al Mustadrak’ –

'Words of the Exalted: And surely those who are not believing in the Hereafter are deviating from the (Straight) Path [23:74]. Abu Nueym said by his chain from Al-Asbagh Bin Nubata, from Ali asws: ‘About our asws Wilayah’. 669

‘He used to recite this phrase as: “This Path of Ali is Straight” [15:41]. I said to Al-Hassan, ‘And what is its meaning?’ He said, ‘He asws is Saying, this is the path of Ali asws Bin Abu Talib asws, and his asws religion is the path, and the straight religion, so follow him asws, and adhere with him asws, and it is clear, there is no crookedness in it’. 670

‘Words of the Exalted: Are they equal, him and the one who orders with the justice, and he is upon the Straight Path? [16:76] – from Ibn Abbas, ‘It is Ali asws’, 671

CHAPTER 17 – WORDS OF THE EXALTED: Safe is He who is obedient during the hours of the night, performing Sajdah and standing, [39:9]

1 - في تفسير القمي، فنجد أهل العلم والسعداء، فآليتهما بذكر الآية تزلت في أمير المؤمنين ع - و برجوا رحمتهما فان با تحت شمول الدين يعلمنون و أهل الدين لا يعلمون إنما يتدبر أولوا الألباب بغي أويل القولون.

Tafseer Al-Qummi - Safe is He who is obedient during the hours of the night, performing Sajdah and standing, being cautious of the Hereafter [39:9] – it was Revealed regarding Amir Al-Momineen asws. and hoping for the Mercy of his Lord. Say: - O Muhammad saww - ‘Are they equal, those who do not know and those do know?’ But rather, the ones of the understanding will heed [39:9] – meaning the ones of the intellect". 672

(672) Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 17 H 1
He (the narrator) said: ‘Then Abu Abdullahasws said: ‘Then Allahazwj Mighty and Majestic Spoke Sympathetically with regards to Aliasws Informating himasws of hisasws situation, and hisasws merits in the Presence of Allahazwj Blessed and Exalted, so Heazwj Said: Safe is He who is obedient during the hours of the night, performing Sajdah and standing, being cautious of the Hereafter and hoping for the Mercy of his Lord. Say: ‘Are they equal, those who do not know - that Muhammad is the Rasool-Allahasws, and (are saying) that Muhammadasws is a lying sorcerer, But rather, the ones of the understanding will heed [39:9]. Then Abu Abdullahasws said: ‘This is its explanation, O Ammar’’. 673

CHAPTER 18 – THE VERSE OF WHISPERING, AND IT WAS NOT ACTED UPON WITH BY ANYONE OTHER THAN HIM

The rich people used to frequently consult the Prophet\textsuperscript{saww} and overwhelmed upon the poor people gathering in his\textsuperscript{saww} presence to the extent that Rasool-Allah\textsuperscript{saww} disliked that and he\textsuperscript{saww} prolonged their gathering and frequented their consulting. So, Allah \textsuperscript{azwj} Revealed: \textit{O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. That would be better for you and purer. [58:12].}

And Ali\textsuperscript{asws} said: ‘There is a Verse in the Book of Allah\textsuperscript{azwj}, no one acted with it before me\textsuperscript{asws}, nor did anyone act with it after me\textsuperscript{asws}, and it is the Verse of consultation, for when it was Revealed, there was a Dinar for me\textsuperscript{asws}, so I\textsuperscript{asws} changed it into Dirhams, and whenever I\textsuperscript{asws} used to consult the Rasool\textsuperscript{saww}, I\textsuperscript{asws} gave in charity until these were depleted. Then it was Abrogated by His\textsuperscript{azwj} Words: \textit{Are you fearing sending forth charities before your consultations? [58:13]} – the Verse’.

\textsuperscript{674} Bihar Al-Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 18 H 1 a
\textsuperscript{675} Bihar Al-Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 18 H 1 b
And it is transmitted by Al Sa'alby who said,

“When it was Revealed, Rasool-Allah \( \text{saww} \) called me \( \text{asws} \) and said: ‘What is your \( \text{asws} \) view? Do you see a Dinar (given in charity as being appropriate)?’ I \( \text{asws} \) said: ‘They will not tolerate it’. He \( \text{saww} \) said: ‘So, how much?’ I \( \text{asws} \) said: ‘Some grain or barley’. He \( \text{saww} \) said: ‘You \( \text{asws} \) are an ascetic’. So it was Revealed: \text{Are you fearing sending forth charities [58:13]} – the petty, the little.

و كان يُريد مقللٌ

إذا السكت مثوع في خندو

And it is as if Muqallil intended (in a couplet), ‘When the tears are shed in the cheeks, it become clear one who is crying from the one who is making cry’.

و قال ابن عمر ثلثٌ كنَّ لعَلِيَّ عَلَو واحِدةٌ منْهُنَّ كَانَتْ أَحَبَّ إِلََِّ مِنْ حُُْرِ النَّعَمِ

And Ibn Umar said, ‘Three (things) had been for Ali \( \text{asws} \), if even one of these were to be for me, it would have been more beloved to me than an expensive camel – his \( \text{asws} \) being married to (Syeda) Fatima \( \text{asws} \), and his \( \text{asws} \) been given the flag on the day of Khyber, and the Verse of consultation’.

أقول روى الطبرِسِيه مِثْلَ تِلْكَ الَْْخْبَارِ عَلَى هَذَا التََّْتِيبِ ثُُُّ قَالَ قَالَ مَُِاهِدٌ وَ قَتَادَةُ لَمَّا نُهُوا عَنْ مُنَاجَاتِهِ حَتََّّ يَتَصَدَّقُوا لمَْ يَنَاجِهِ إِلاَّ عَلِيه بْ نُ أَبِِ طَالِب

I (Majlisi) am saying, ‘It is reported by Al Tabarsy similar to those reported upon this sequence. Then he said, ‘Mujahid and Qatadah said,

‘When it had been Prohibited from consulting him \( \text{saww} \) until they would give in charity, no one consulted him \( \text{saww} \) except Ali \( \text{asws} \) Bin Abu Talib \( \text{asws} \). He \( \text{asws} \) advanced a Dinar and gave in charity with it. Then the allowance was Revealed’.

(2) كشف، كشف العلمه العر الحديث الحنبلي: فواع تعالدا أُبَّيِّنَ أَمَاذًا إِذَا نَاجَحَتْ النِّسَاءُ فَقُدْمَوا بِنَّذِرٍ عَزَّوْا مِنْهَ مَنْ تُزّرتُ تَكَلَ في علي ع


‘Words of the Exalted: \text{O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12]} – it was Revealed regarding Ali \( \text{asws} \)."
‘O you those who believe! Whenever you (wish to) consult the Rasool, [58:12]. He said, ‘Allahazwj the Exalted Prohibited talking to Rasool-Allahsaww. So, whenever the man wanted to speak to himasws, he had to give in charity with a Dirham, then speak to himsaww with what he wanted. So, the people refrained from talking to Rasool-Allahsaww and were miserly with they giving charity before speaking to himsaww. And Aliasws gave in charity. No one from the Muslims did that apart from himasws.

And by his chain from Mujahid who said,
‘Aliasws said: ‘This Verse was Revealed, but no one acted with it apart from measws. Then it was Abrogated’.

And by his chain from Ali Bin Alqamah,
‘From Aliasws having said: ‘When this Verse was Revealed: ‘O you those who believe! Whenever you (wish to) consult the Rasool, [58:12], Rasool-Allahsaww said to measws: ‘What are youasws saying regarding one Dinar (to be given in charity before consultation)?’ Iasws said: ‘They will not tolerate it’. Heasws said: ‘How much?’ Iasws said: ‘Some barley’. Heasws said: ‘Youasws are an ascetic’.

So, it was Revealed: Are you fearing sending forth charities before your consultations? [58:13] – the Verse. Heasws said: ‘Due to measws, Allahazwj Lightened from this community. It was not Revealed regarding anyone before measws, and was not Revealed regarding anyone after measws’.

Tafseer Al-Qummi - O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12]. He said, ‘Whenever you
ask Rasool-Allah⁴⁵⁸⁸ for a need, then give in charity before (asking) for your needs for it to be a fulfilment of your needs. But no one did that except Amir Al-Momineen⁴⁵⁸⁹. He⁴⁵⁸⁹ gave in charity a Dinar and consulted Rasool-Allah⁴⁵⁸⁸ with ten consultations’’.

خالدًا أخذ يزاد عن الحسن بن الحسن بن محمد بن متعبد عن سخاء عن ابن مشكين عن أبي بكر بن هشام ع قال: سألته عن قول الله ﷺ إذا ناقضتم الوصى فقامت بندين تخوم صدقة فأما على بن أبي طالب ب يبني تخوم صدقة لم تنسه فلا أذكرو أنفسكم بندين تخوم صدقات.

It is narrated to us by Ahmad Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama’at, from Safwan, from Ibn Muskan, from Abu Baseer,

‘From Abu Ja’far⁴⁵⁸⁹, he (the narrator) said, ‘I asked him⁴⁵⁸⁹ about Words of Allah⁴⁵⁸⁹: O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12]. He⁴⁵⁸⁹ said: ‘Ali⁴⁵⁸⁹ Bin Abu Talib⁴⁵⁸⁹, before his consultation, advanced charity. Then it was Abrogated by His⁴⁵⁸⁹ Words: ‘Are you fearing sending forth charities before your consultations? [58:13]’”.

و حدثنا عبد الرحمن بن محمد بن الحسن بن معاذ بن عبد الرحمن بن معتضد بن نعيم بن محمد بن خليفة بن متعبد عن شهاب بن عبد الله بن أبي راشد عن أبي هريرة قال: ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى على بني يهود فإنه كان له دينار كتب عليه أن يهدي إليه وألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى على بني يهود فإنه كان له دينار كتب عليه أن يهدي إليه وألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى على بني يهود فإنه كان له دينار كتب عليه أن يهدي إليه وألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت A

And it is narrated to us by Abdul Rahman Bin Muhammad Al Hasany, from Al-Husayn Bin Saeed, from Muhammad Bin Marwan, from Ubayd Bin Huneys, from Sabbah, from Lays Bin Abu Suleym, from Mujahid who said,

‘Ali⁴⁵⁹ said: ‘There is a Verse in the Book of Allah⁴⁵⁹, neither did anyone act with it before me⁴⁵⁹ nor did anyone act with it after me⁴⁵⁹ – the Verse of consultation. There was a Dinar for me⁴⁵⁹, so I⁴⁵⁹ exchanged it for ten Dirhams, and went on to advance one Dirham before every consultation I⁴⁵⁹ consulted the Prophet⁴⁵⁹.

فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت ألم تجعل بني يهوداً فلما سألهم رسول الله ﷺ من صدقة أشتكى عليه فألفت A

He⁴⁵⁹ said: ‘It was Abrogated by His⁴⁵⁹ Words: Are you fearing sending forth charities before your consultations? [58:13] – up to His⁴⁵⁹ Words: and Allah is Aware of what you are doing [58:13]’.

The book ‘Alam Al Wara’ – from Mujahid who said,

‘Ali⁴⁵⁹ said: ‘There is a Verse from the Quran no one had acted with it before me⁴⁵⁹ nor did anyone act with it after me⁴⁵⁹ – the Verse of consultation. There was a Dinar with me⁴⁵⁹, so

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⁴⁵⁸ Bihar Al Anwar – V 35, The book of History – Amir Al Momineen⁴⁵⁹, Ch 18 H 3 a
⁴⁵⁸⁴ Bihar Al Anwar – V 35, The book of History – Amir Al Momineen⁴⁵⁹, Ch 18 H 3 b
⁴⁵⁸⁵ Bihar Al Anwar – V 35, The book of History – Amir Al Momineen⁴⁵⁹, Ch 18 H 3 c
I\textsuperscript{asws} exchanged it for ten Dirham. So, every time I\textsuperscript{asws} consulted the Prophet\textsuperscript{saww}, I\textsuperscript{asws} gave in charity with a Dirham. Then it was Abrogated by His\textsuperscript{azwj} Words: \textit{But if you cannot not find (the means), then surely Allah is Forgiving, Merciful [58:12]}\textsuperscript{686}.

And in another report – Due to me\textsuperscript{asws} Allah\textsuperscript{azwj} Lightened from this community, and it was not Revealed regarding anyone after me\textsuperscript{asws}.

\textsuperscript{686}Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 18 H 4 a

\textsuperscript{687}Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 18 H 4 b

\textsuperscript{688}Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 18 H 4 c

\textsuperscript{689}Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 18 H 5 a
Ibn Abbas said, ‘Ali\textsuperscript{asws} came regarding a need after that time, and the people had gathered. He\textsuperscript{asws} placed a Dinar, then spoke, and no one apart from him\textsuperscript{asws} happened to own it. The people dispersed. Then it was Lightened from them, raising the charity’.

‘Regarding Words of Mighty and Majestic: \textit{O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12]}’. He said, ‘It was Revealed regarding Ali\textsuperscript{asws} in particular. There was a Dinar for him, so he\textsuperscript{asws} exchanged it for ten Dirhams. Every time he\textsuperscript{asws} consulted him\textsuperscript{saww}, he\textsuperscript{asws} advanced a Dirham (in charity), until he\textsuperscript{asws} had consulted him\textsuperscript{saww} ten times. Then it was Abrogated. So, no one acted with it before him\textsuperscript{asws}, nor after him\textsuperscript{asws}.

‘From Ali\textsuperscript{asws} having said: ‘I\textsuperscript{asws} was the first one to consult Rasool-Allah\textsuperscript{saww}. There was a Dinar in my\textsuperscript{asws} possession, so I\textsuperscript{asws} exchanged it for (ten) Dirhams, and spoke to Rasool-Allah\textsuperscript{saww} ten time. Every time I\textsuperscript{asws} wanted to consult him\textsuperscript{saww}, I\textsuperscript{asws} gave one Dirham in charity. That was grievous upon the companions of Rasool-Allah\textsuperscript{saww}. The hypocrites said, ‘How much he\textsuperscript{saww} is consulting to the son\textsuperscript{asws} of his\textsuperscript{saww} uncle\textsuperscript{as}\!’ – until Allah\textsuperscript{azwj} Mighty and Majestic Abrogated it. He\textsuperscript{azwj} Said: \textit{Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12]} – up to the end of the Verse.

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690 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 18 H 5 b
691 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 18 H 6
Then he\textsuperscript{asws} said: ‘I was the first one to act with this Verse and the last one to act with it. No one acted with it before me\textsuperscript{asws} nor after me\textsuperscript{asws}.\textsuperscript{692}

He (the narrator) said, ‘The people refrained from speaking to Rasool-Allah\textsuperscript{saww} and they were being miserly from giving charity before talking to him\textsuperscript{saww}. Ali\textsuperscript{asws} gave a Dinar in charity which was for him\textsuperscript{asws}, so he\textsuperscript{asws} changed it for ten Dirhams regarding ten phrases he\textsuperscript{asws} asked Rasool-Allah\textsuperscript{saww}, and no one from the Muslims did that apart from him\textsuperscript{asws}, and the people of affluence were too miserly from doing that.

The hypocrites said, ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} did not do what he\textsuperscript{asws} did from the charity except and he\textsuperscript{asws} wanted to promote the son\textsuperscript{saww} of his\textsuperscript{asws} uncle\textsuperscript{as}. So, Allah\textsuperscript{azwj} the Exalted Revealed: \textit{O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. \textit{[58:12].}} He said, ‘It was prohibited the talking to Rasool-Allah\textsuperscript{saww} (without having given charity), then there was an allowance for them in speaking to him\textsuperscript{saww} by giving charity. It so happened that whenever the man wanted to speak to him\textsuperscript{saww}, he had to give in charity with a Dirham, then speak to him\textsuperscript{saww} with what he wanted.

The books ‘Kunz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariya, from Ayoub Bin Suleyman, from Muhammad Bin Marwan, from Al Kalby, from Abu Salih, from Ibn Abbas, ‘Regarding Words of Exalted: \textit{O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. \textit{[58:12].}}’ He said, ‘It is prohibited the talking to Rasool-Allah\textsuperscript{saww} (without having given charity), then there was an allowance for them in speaking to him\textsuperscript{saww} by giving charity. It so happened that whenever the man wanted to speak to him\textsuperscript{saww}, he had to give in charity with a Dirham, then speak to him\textsuperscript{saww} with what he wanted.

He (the narrator) said, ‘The people refrained from speaking to Rasool-Allah\textsuperscript{saww} and they were being miserly from giving charity before talking to him\textsuperscript{saww}. Ali\textsuperscript{asws} gave a Dinar in charity which was for him\textsuperscript{asws}, so he\textsuperscript{asws} changed it for ten Dirhams regarding ten phrases he\textsuperscript{asws} asked Rasool-Allah\textsuperscript{saww}, and no one from the Muslims did that apart from him\textsuperscript{asws}, and the people of affluence were too miserly from doing that.

The hypocrites said, ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} did not do what he\textsuperscript{asws} did from the charity except and he\textsuperscript{asws} wanted to promote the son\textsuperscript{saww} of his\textsuperscript{asws} uncle\textsuperscript{as}. So, Allah\textsuperscript{azwj} the Exalted Revealed: \textit{O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. That would be better for you – than withholding it, and purer. \textit{[58:12].}} He\textsuperscript{azwj} is Saying it would be purer for you than disobedience, But if you cannot not find \textit{(the means)}, - charity, then surely Allah is Forgiving, Merciful \textit{[58:12].}\n
\textsuperscript{692} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 18 H 7
Are you fearing – The Wise Oneazwj is Saying, ‘Are you fearing, O people of affluence?’ - sending forth charities before your consultations? – Heazwj is Saying, before your consultations, meaning talking to Rasool-Allahsaww, giving charity upon the poor. So when you did not do so, - O people of affluence, and Allah Turned to you. – meaning Overlooked from you when you did not do so, Therefore establish the Salat - establishing the five (daily Salats, and give the Zakat, - meaning give the Zakat, give charity.

It Abrogated what they had been Commanded with during the consultation, by completing the Salat and giving the Zakat - and obey Allah and His Rasool, - with the charity in the Obligatory and the voluntary, and Allah is Aware of what you are doing [58:13] – i.e. Aware of what you are spending’.

It is mentioned that it is in collection of Al Yirmizi and Tafseer Al Sa'alby, by his chain from Al Qamah Al Anmary, raising it to, ‘Ali asws having said: ‘Due to me asws, Allahazwj Lightened from this community, because Allahazwj Tested the companion with this Verse. They delayed from consulting the Rasoolsaww, and he saww had barred in his saww house from consulting everyone except the one who gives something in charity, and there was a Dinar with me asws, so I asws gave in charity with it.

Thus, I asws was the cause of the repentance (Turning with Mercy) from Allahazwj upon the Muslims when I asws had acted with the Verse, and had no one acted with it, the Punishment would have descended due to the refusal of everyone from acting with it’.

And it is reported by Al Hafiz Abu Nueym in the book ‘Ma Nazal Min Al Quran Fi Alasws’, by his chain from Ibn Jareeh, from Ata’a, from Ibn Abbas, and from Muqatal, from Al Zahhak, from Ibn Abbas who said,

‘When it was Revealed: O you those who believe! Whenever you (wish to) consult the Rasool, [58:12] – the Verse. No one able to consult Rasool-Allahsaww until he had given charity before that. So, the first one to give charity was Alasws Bin Abu Talibasws. Heasws

693 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 18 H 8 a
694 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 18 H 8 b
exchanged one Dinar for ten Dirhams, and gave in charity with it and consulted Rasool-Allah ﷺ with then sessions\(^{695}\).

And by his chain from Muhammad Bin Al Sa’aib, from Abu Salih, from Ibn Abbas who said,

‘Allah ﷺ Mighty and Majestic Prohibited speaking to the Rasool ﷺ. So, whenever the man wanted to speak to him ﷺ, he had to give in charity with one Dirham, then he could speak to him ﷺ with what he wanted.

The people refrained from talking to Rasool-Allah ﷺ and they were miserly in giving charity before talking to him ﷺ. And Ali ﷺ gave charity, and no one from the Muslims did that apart from him ﷺ. The hypocrites said, ‘Ali ﷺ did not do that which he ﷺ did from the charity except and he wanted to promote the son ﷺ of his ﷺ uncle \(^{696}\).’

And by his chain from Salim Bin Abu Al Ja’ad,

‘From Ali ﷺ having said: ‘When this Verse was Revealed, Rasool-Allah ﷺ said to me ﷺ: ‘What are you ﷺ saying regarding one Dinar (to be given in charity before consultation)?’ I ﷺ said: ‘They will not tolerate it’. He ﷺ said: ‘How much (then)?’ I ﷺ said: ‘Some barley’. He ﷺ said: ‘You ﷺ are an ascetic’.

It was Revealed: **Are you fearing sending forth charities before your consultations? [58:13]** – the Verse. He ﷺ said: ‘It was due to me ﷺ Mighty and Majestic Lightened from this community. It was not Revealed regarding anyone before him ﷺ and was no Revealed regarding anyone after him ﷺ.\(^{697}\)

And it is reported by Ibrahim Bin Muhammad in (the book) ‘Faraid Al Simteyn’, by his chain,
‘From Ali asws having consulted Rasool-Allah saww ten times with ten session, advancing ten charities. He asws asked during the first: ‘What is the loyalty?’ He saww said: ‘Al-Tawheed. The testimony that there is no god except Allahazwj’.

The heasws said: ‘And what is the corruption?’ He saww said: ‘The Kufr and the Shirk with Allahazwj Mighty and Majestic’.

Heasws said: ‘And what is the truth?’ He saww said: ‘Al-Islam, and the Quran, and the Wilayah, when it ends to youasws’.

Heasws said: ‘And what is the effort?’ He saww said: ‘Leaving the effort’.

Heasws said: ‘And what is upon measws?’ He saww said: ‘Obedience of Allahazwj and obedience of Hisazwj Rasool saww’.

Heasws said: ‘And how should iasws supplicate to Allahazwj the Exalted?’ He saww said: ‘With the sincerity and the certainty’.

Heasws said: ‘And what shall iasws ask Allahazwj the Exalted for?’ He saww said: ‘The well-being’.

Heasws said; ‘And what is that iasws shall do for the salvation of myasws self?’ He saww said: ‘Eat the Permissible and speak the truth’.

Heasws said: ‘And what is the cheerfulness?’ He saww said: ‘The Paradise’.

Heasws said: ‘And what is the rest?’ He saww said: ‘Meeting Allahazwj the Exalted’.
When he asws was free, the Ruling of the Verse was Abrogated”.

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CHAPTER 19 – HE\textsuperscript{asws} IS THE MARTYR, AND THE WITNESS AND THE WITNESSED

1 - مع، معاني الأخبار أي عن أحمد بن إبراهيم عن عثمان بن موسى عن الحشاش عن علي بن إبراهيم بن كثير عن أبي عبد الله ع.

(The book) ‘Ma’any Al Akhbar’ – My father, from Ahmad Bin Idrees, from Imran Bin Musa, from Al Khashab, from Ali Bin Hassan, from Abdul Rahamn Bin Kaseer,

‘From Abu Abdullah\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} Mighty and Majestic: And a witness and a witnessed [85:3]. He\textsuperscript{asws} said: ’The Prophet\textsuperscript{saww} and Amir Al-Momineen\textsuperscript{asws}, 699.

2 - ما، الأمثال المشهود السوسي بإسناد أبي دخيل عن النّاس ع. ان أمير المؤمنين ع كان يسمح على البشير بنطل فقال و الذي فلق الحشاش و ذا السبعة من رجل من قرئه حديث علي الخوسي إلا أ ق ث ل فيه آية من كتب الله ع و خل أ أقولها كما أعلمه.

(The book) ‘Al Amaali’ of the sheykh Al Tusy, by a chain of brother of Deobel,

‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}: Amir Al-Momineen\textsuperscript{asws} was addressing upon the pulpit on the day of Friday. He\textsuperscript{asws} said: ’By the One\textsuperscript{asw} Who Split the seed and Formed the person! There is no man from Quraysh the consolation flowed upon except and a Verse from the Book of Allah\textsuperscript{azwj} Mighty and Majestic had been Revealed regarding him. I\textsuperscript{asws} recognise these just as I\textsuperscript{asws} recognise him.

A man stood up to him and said, ’O Amir Al-Momineen\textsuperscript{asws}! What is your\textsuperscript{asws} Verse which was Revealed regarding you\textsuperscript{asws}?’

He\textsuperscript{asws} said: ’When you have asked, so understand, and it is not upon you to ask anyone other than me\textsuperscript{asws} about it. Have you read Surah Hud\textsuperscript{as}?’ He said, ’Yes, O Amir Al-Momineen\textsuperscript{asws}!’ He\textsuperscript{asws} said: ’Have you heard Allah\textsuperscript{azwj} Mighty and Majestic Saying: So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]?’ He said, ’Yes’.

\[699\] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 19 H 1
He\textsuperscript{asws} said: ‘The one who is upon a clear Proof from Him\textsuperscript{azwj} is Muhammad\textsuperscript{saww}, and the one who is a witness from him\textsuperscript{saww} following it, and he is the witness and he is from him\textsuperscript{saww}, it is \textsuperscript{asws}, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and \textsuperscript{asws} am the witness, and \textsuperscript{asws} am from him\textsuperscript{saww}.’

From Abu Ja‘far\textsuperscript{asws} having said: ‘But rather it was Revealed: \textit{So the one who was upon a clear Proof from his Lord, and a witness from him recites it, and from before it was the Book of Musa, they are believing in it} [11:17]. So they (collectors of the Quran) brought forward (\textit{and from before it was the Book of Musa}) and put back (\textit{an Imam and a Mercy}) during the compilation’. 701

\textit{(Note: The current Verses stands as: \textit{So the one who was upon a clear Proof from his Lord, and a witness from him recites it, and from before it was the Book of Musa, an Imam and a Mercy, they are believing in it}; [11:17])}

\textit{(The book) ‘Al Ihtijaj’} – From Suleym Bin Qays who said,

‘A man said to Amir Al-Momineen\textsuperscript{asws}, ‘Inform me with the most superior virtue of yours\textsuperscript{asws}. He\textsuperscript{asws} said: ‘What Allah\textsuperscript{azwj} has Revealed in His\textsuperscript{azwj} Book’. He said, ‘And what has been Revealed regarding you\textsuperscript{asws}?’ He\textsuperscript{asws} said: \textit{‘So the one who was upon a clear Proof from his Lord, and a witness from him follows it} [11:17]. I\textsuperscript{asws} am the witness from Rasool-Allah\textsuperscript{saww} – the Hadeeth’. 702

\textit{(The book) ‘Basair Al Darajaat’} - Muhammad Bin Al-Husayn, from Abdullah Bin Hammad, from Abu Al Jaroud, from Al Ashbag Bin Nubata who said,

‘Amir Al-Momineen\textsuperscript{asws} said: ‘If a platform were to be set up for me\textsuperscript{as}, I\textsuperscript{asws} would sit upon it and judge between the people of the Torah with their Torah, and the people of the Evangel with their Evangel, and the people of the Psalms with their Psalms, and people of the Furqan (Quran) with their Furqan, with judgments ascending to Allah\textsuperscript{azwj} visibly.'
By Allahazwj! No Verse has been revealed in the Book of Allahazwj, during night or day, except and asws have known regarding who it was Revealed, nor from the ones from Quraysh upon whose head is consolation, except an a Verse from the Book of Allahazwj has been Revealed regarding him, either ushering him to the Paradise or to the Fire.'

A man stood up to him asws and said, 'O Amir Al-Momineen asws! What is the Verse which was Revealed regarding you asws?'

He asws said to him: 'Have you not heard Allahazwj Saying: ‘So the one who was upon a clear Proof from his Lord, and a witness from him follows it [11:17]? Rasool-Allahsaww was upon a clear proof from his Lordasw, and I asws am a witness for him regarding it, and following it with himasw, 703.'

Tafseer Al Ayyashi – From Bureyd Bin Muawiya Al Ijaly,

‘From Abu Ja’farasws having said: ‘The one upon a clear Proof from his Lord, [11:17] is Rasool-Allahsaww, and the one who follows it from after himsaww, the witness from him is Amir Al-Momineen asws, then his asws successors asws one after another’.' 704

Tafseer Al Ayyashi – From Jabir, from Abdullah Bin Yahya who said,

‘I heard Aliasws and heasw’ was saying: ‘There is no man from Quraysh except and a Verse had been Revealed regarding him, or two Verses from the Book of Allahazwj. A man from the people said, ‘So what has been Revealed regarding youasws, O Amir Al-Momineenasws?’

Heasws said: ‘Have you not read the Verse which is in (Surah) Hudas: So the one who was upon a clear Proof from his Lord, and a witness from him recites it, [11:17]? Muhammadasw is upon the clear Proof from his Lordasw and Iasws am the witness’. 705

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8 - قب، المناقب لابن شهاردوب الطبري بإسناده عن خيبر بن عبد الله عن عليّ ع و زوي الأنصاري و زين العابدين و النافع و الصادق و الراضا عن أله وقال أمير المؤمنين ص أ فكن كان عليّ ع بن محمد و توثق شاهد أنا.

(The book) ‘Al Manaqib’ of Ibn Shehr AShub – Al Tabari, by his chain from Jabir Bin Abdullah,

‘From Ali asws, and it is reported from Al-Asbagh and Zayn Al-Abideen asws, and Al-Baqir asws, and Al-Sadiq asws, and Al-Reza asws having said: ‘Amir Al-Momineen asws said: So the one who was upon a clear Proof from his Lord, - Muhammad asw, and a witness from him follows it, [11:17] – me asws’, 706

Al Hafiz Abu Nueym by three ways, from Abbad Bin Abdullah Al Asady in a Hadeeth said,

‘I heard Ali asws saying: So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]. Rasool-Allah saww is upon a clear Proof from his Lord azwj, and I amws the witness’. 707

Hammadd Bin Salamah, from Sabit from Anas (well known fabricator),

‘So the one who was upon a clear Proof from his Lord, He said, ‘It is Rasool-Allah saww, and a witness from him follow it, [11:17], he said, ‘Ali asws Bin Abu Talib asws. By Allah azwj I He asws was the tongue of Rasool-Allah saww’, 708

Kitab ‘Faseeh Al-Khateeb’ – Ibn Al-Kawa had asked him asws, he said, ‘And what has been Revealed regarding you asws?’ He asws said: ‘His aszw Words: So the one who was upon a clear Proof from his Lord, and a witness from him follow it, [11:17]’’. 709

Al Sa’alby, from Al Kalby, from Abu Salih, from Ibn Abbas –

‘So the one who was upon a clear Proof from his Lord, and a witness from him follow it, [11:17] – the witness is Ali asws’. 710

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706 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 19 H 8 a
And it has been reported by the judge Abu Amro Usman Bin Ahmad, and Bu Nasr Al Qusheyri in their books, and Al Falaky Al Mufassir, reporting from Mujahid, and from Abdullah Bin Shadda Al Sa'alby in his Tafseer, from Habeeb Bin Yasaar, from Zazan and from Jabir Bin Abdullah,

‘Each of them from Ali asws having said: ‘So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]. Rasool-Allahazwj is the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]’ – measws.  

Suleym Bin Qays Al Hilali,

‘From Ali asws: ‘Allahazwj the Exalted Meant usasws by Hisazwj Words: witnesses upon the people [2:143]. Rasool-Allah saww is a witness upon usasws and weasws are witnesses of Allahazwj upon Hisazwj creatures, and Hisazwj Divine Authorities in Hisazwj earth, and weasws are the ones Allahazwj the Exalted Said: 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]’.

And it is said that heasws is meant by Hisazwj Words: and they would come with the Prophets and the witnesses, [39:69]’.  

Malik Bin Anas, from Sumy Bin Abu Salih,

‘Regarding Hisazwj Words: 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 [4:69], he said, ‘The ‘martyrs’ means Aliasws and Ja’far and Al-Hassanasws and Al-Husaynasws. They are chiefs of the martyrs.

and the Righteous, means Salmanra, and Abu Zarrra, and Al-Miqdadra, and Ammarra, and Bilal and Khabbab. and a goodly company are they! [4:69] – meaning in the Paradise. That is the
Grace from Allah, and Suffice with Allah as a Knower [4:70] – the status of Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws, and status of Rasool-Allah saww is one”. 713

A man stood up to Amir Al-Momineen asws and said, ‘O Amir Al-Momineen asws! inform me about Words of the Exalted: So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]’. He (the narrator) said, ‘Rasool-Allah saww is the one who was upon a clear Proof from Him azwj, and I asws am the witness for him saww and from him saww. By the One azwj in Whose hand is my asws soul! There is no one from Quraysh the consolation had flowed upon him except and Allah azwj had Revealed a group of Verses from His azwj Book regarding him.

He (the narrator) said, ‘Rasool-Allah saww was upon a clear Proof from his Lord, and Ali asws Bin Abu Talib asws is the witness from him saww, the follow up to him saww”.

He said, ‘Rasool-Allah saww was upon a clear Proof from his Lord, and Ali asws Bin Abu Talib asws is the witness from him saww, the follow up to him saww’.

By the One azwj in Whose Hand is my asws soul! If they had known what Allah azwj has Decreed for us asws People asws of the Household upon the tongue of the Ummey Prophet saww, it would have been more beloved to me asws than for this vast land filled with gold. By Allah azwj! There is no example for us asws in this community except like an example of the ship of Noah as, and like the door of Hitta among the children of Israel’.

Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Al Fazari, transmitting from Zazan,

‘Regarding His azwj Words: So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]. He said, ‘Rasool-Allah saww was upon a clear Proof from his saww Lord azwj, and Ali asws Bin Abu Talib asws is the witness from him saww, the follow up to him saww”.

713 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 19 H 8 h
‘Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said one day: ‘There is no man from Quraysh the consolation had flowed upon him, and the Quran Revealed, except and a Verse had been Revealed regarding him ushering him to the Paradise or ushering him to the Fire’.

فَقَالَ رَجُلٌ مِنَ الْقَوْمِ فَمَا آيَةُ کَ الَّتِي نُزِلَتْ فِيكَ

A man from the people said, ‘So what is your\textsuperscript{asws} Verse which was Revealed regarding you\textsuperscript{asws}?’

He said, ‘Did you not see Allah\textsuperscript{azwj} the Exalted Saying: \textit{So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17].} So, Rasool-Allah\textsuperscript{as} is upon a clear Proof from his\textsuperscript{saww} Lord\textsuperscript{azwj} and I\textsuperscript{asws} am the witness from him\textsuperscript{saww}, following him\textsuperscript{saww}.’ \textsuperscript{716}

‘He\textsuperscript{asws} praised Allah\textsuperscript{azwj} the Exalted and extolled upon Him\textsuperscript{azwj} and said: \textit{So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17].} and I\textsuperscript{asws} am the following it’’. \textsuperscript{717}

‘I was seated with Abu Ja’far\textsuperscript{asws} in Masjid of the Prophet and I saw Ibn Abdullah Bin Salam seated in a corner. I said to Abu Ja’far\textsuperscript{asws}, ‘They are claiming that the father of this is the one, with whom is Knowledge of the Book’.

\textsuperscript{716} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 19 H 11  
\textsuperscript{717} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 19 H 12
He asws said: ‘No. But rather, that is Amir Al-Momineen Ali asws Bin Abu Talib asws. It was Revealed regarding him asws: So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]. The Prophet saww is upon a clear Proof from his Lord azwj, and Amir Al-Momineen Ali asws Bin Abu Talib asws is a witness from him saww.

Tafseer Furaat Ibn Ibrahim – Al-Husayn Bin Saeed transmitting from Zazan who said,

‘I heard Amir Al-Momineen Ali asws Bin Abu Talib asws saying: ‘If the pillow (platform) were to be set up for me asws and I asws sit upon it, I asws would judge between the people of the Torah by their Torah, and between the people of the Evangel by their Evangel, and between the people of the Psalms by their Psalms, and between the people of the Quran by their Quran, by judgments ascending to Allah azwj.

By Allah azwj! No Verse has been Revealed in a night or day, nor in a coast, nor mountain, nor land, nor sea, except and I asws recognise which time it was Revealed, and regarding who it was Revealed. And there is no man from Quraysh the consolation had flowed upon him except and a Verse has been Revealed regarding him, either ushering him to the Paradise or leading him to the Fire’.

He (the narrator) said, ‘A speaker said, ‘So what has been revealed regarding you asws, O Amir Al-Momineen asws?’

He asws said: So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]. Muhammad saww is upon a clear Proof from his Lord azwj, and I asws am the witness from him saww, following his saww footsteps’.

(The book) ‘Kashf Al Ghumma’ – Abu bakr Bin Mardqaqy, from Abbab Bin Abdullah al Asady who said,

‘I heard Ali asws saying, and he asws was upon the pulpit: ‘There is no man from Quraysh except and a Verse has been Revealed regarding him, or two Verses’. A man from the ones under it (by the pulpit) said, ‘So, what has been Revealed regarding you asws?’

He asws was angered, then said: ‘Had you not asked me asws over the chiefs of the people, I asws would not have narrated to you. Woe be unto you! Have you recited Surah Hud as? Then he asws recited: So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]. Rasool-Allah saww is upon clear Proof from his Lord and asws am a witness from him saww.

The people stood up to him. He asws said: ‘Leave him! Have you recited Surah Hud as? He said, ‘Yes’. He asws recited to him: So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17], then said: ‘The one who was upon a clear Proof from his Lord asw is Muhammad saww, and the witness who followed it, is me asw.

(The book) ‘Al Taraaif’ of Ibn Al Magazily, said,

‘Rasool-Allah saww said: I saww am the one who was upon a clear Proof from his Lord, [11:17], and All asws is the witness from Him asw.

I (Majlisi) am saying, ‘And it is reported by Ibn Abi Al hadeeth in the second volume of the commentary of (the book) ‘Nahj Al Balagah’ – from Muhammad Bin Ismail Bin Amro Al Bajali, from Umar Bin Musa, from Al Minhah Bin Amro, from Abdullah Bin Al Haris who said,

‘Ali asws said upon the pulpit: ‘There is no one the consolation had flowed upon him except and Allah azwj has Revealed Quran regarding him’. So, A man from his asws haters stood up and said to him asws, ‘So what has Allah azwj the Exalted regarding you asw?’

The people stood up to him. He asws said: ‘Leave him! Have you recited Surah Hud as?’ He said, ‘Yes’. He asws recited to him: So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17], then said: ‘The one who was upon a clear Proof from his Lord asw is Muhammad saww, and the witness who followed it, is me asw.’

I (Majlisi) am saying, ‘It is reported by Al Suyuti in (the book) ‘Al Durr al Mansour’, from Ibn Abu Hatim, and Ibn Mardawayh, and Abu Nueym in (the book) ‘Al Ma’rifah’,

‘From Ali asws Bin Abu Talib asws having said: ‘There is no man from Quraysh except a group (of Verses) from the Quran has been Revealed regarding him’. A man said, ‘What has been Revealed regarding you asws?’ He asws said: ‘Have you not recited Surah Hud as? So the one who was upon a clear Proof from his Lord, and a witness from him follows it, [11:17]. Rasool-Allah saww is upon a clear Proof from his Lord aswj and I asws am a witness from him saww.

And it has been extracted by Ibn Mardawayh and Ibn Asakir,

‘From Ali asws regarding the Verse. He asws said: ‘Rasool-Allah saww is upon a clear Proof from his Lord, - and I asws am a witness from him [11:17]’.

He said, ‘And it is extracted by Ibn Mardawayh, from another perspective,

‘From Ali asws having said: ‘Rasool-Allah saww said: ‘So the one who was upon a clear Proof from his Lord, - me saww, and a witness from him follows it, [11:17] – Ali asws.

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CHAPTER 20 – IT WAS REVEALED REGARDING HIM\textsuperscript{asws} – THE ZIKR, AND THE NOOR, AND THE GUIDANCE, AND THE PIETY, IN THE QURAN

1 - فس، تفسير الفصي، إن يكاد الذين كفروا يزحولونك بأصابرهم لفما سمعوا الذكر، قال لفما أخبئتم رسول الله صلى الله عليه وسلم من فصل أمير المؤمنين عفواً فعلى الله، فعليه النور، والهدى، والتقى في القرآن.

Tafseer Al-Qummi – And those who commit Kufr would almost smite (strike) you with their eyes when they hear the Zikr, [68:51]. He said, ‘When Rasool-Allah\textsuperscript{asws} informed them with the merits of Amir Al-Momineen\textsuperscript{asws}, they said, ‘He is insane!’ [68:51]. Allah\textsuperscript{azwj} the Glorious Said: And he is not, - meaning Amir Al-Momineen\textsuperscript{asws}, except (he is) a Zikr for the worlds [68:52].’\textsuperscript{726}

2 - ن، عين الأخرى هي على الله، يُّلبِبِّنُكَ الْأَبْصارِيِّمْ يَنْضُخُونَكَ بِأَبْصارِهِمْ لَمَّا سََِعُوا الذِّكْرَ

(The book) ‘Uyoon Akhbar Al-Reza\textsuperscript{asws} – Tameem Al Qureyshi, from his father, from Ahmad Bin Ali Al Ansari Al Harwy who said,

‘Al-Mamoun asked Al-Reza\textsuperscript{asws} about Words of Allah\textsuperscript{azwj} Mighty and Majestic: Those whose eyes were under a cover from My Zikr (Mention) and they were unable to hear [18:101].

فقال ع إن عينكمّ لا يدرون من الذكر ولا الذكر لا يرى بالعين و لكن الله عز و جل شهد الكافرين بولاية على بن أبي طالب ع باعثين لأنهم كنوا يستنفرون فقول الله ﷺ في ملكهم و لا يستنفرون للحمد.

He\textsuperscript{asws} said: ‘Covering the eyes cannot prevent from the Zikr, and the Zikr cannot be seen by the eyes, but Allah\textsuperscript{azwj} Mighty and Majestic Resembled the Kafirs with the blindness for (their denial of) Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, because they were belittling the words of the Prophet\textsuperscript{asww} regarding him\textsuperscript{asws} and they were not able to hear it.”\textsuperscript{727}

3 - فس، تفسير الفصي، إن يكاد الذين كفروا يزحولونك بـ ُلقَّبِهِمْ مُبَهِّرِيِّنْ عَنْ هُمْ غَيْرَ مُبَهِّرِيِّنْ عَنِ النَّبِيِّ صلى الله عليه وسلم مَنْ يَعْتِقِدُ عَنْهُ وَ يَسْتَهْلِكُ عَنْهُ وَ مَنْ يَعْتِقِدُ عَنْهُ وَ يَسْتَهْلِكُ عَنْهُ وَ مَنْ يَعْتِقِدُ عَنْهُ وَ يَسْتَهْلِكُ عَنْهُ وَ مَنْ يَعْتِقِدُ عَنْهُ وَ يَسْتَهْلِكُ عَنْهُ وَ مَنْ يَعْتِقِدُ عَنْهُ وَ يَسْتَهْلِكُ عَنْهُ.

Tafseer Al Qummi – Muhammad Bin Ahmad Al Hamdani, from Haroun Bin Muslim, from Al-Husayn Bin Ulwan, from Ali Bin Gurab, from Al Kalby, from Abu Salih, from Ibn Abbas,

‘Regarding His\textsuperscript{azwj} Words: And one who turns away from Zikr of his Lord, [72:17]. He said, ‘Zikr of his Lord, [72:17] is Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’\textsuperscript{728}

\textsuperscript{726} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 20 H 1
\textsuperscript{727} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 20 H 2
\textsuperscript{728} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 20 H 3
729 (The books) 'Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from ismail Bin Yasaar, from Ali Bin Ja'far, from Jabir Al Jufy, he said, ‘I asked Abu Ja'far\(^{asws}\) about Words of Allah\(^{azwj}\) Mighty and Majestic: And one who turns away from Zikr of his Lord, He would Thrust him into the ever-increasing Punishment [72:17]. He\(^{asws}\) said: ‘One who turns away from Ali\(^{asws}\), the ever-increasing Punishment would be Thrust to him, and it is the severest of the Punishments’.

730 (The book) ‘Al Amaali’ of Al Sadouq – Al talaqany, from Al Jaloudy, from Al Mugheira Bin Muhammad Bin Ibrahim Bin Muhammad, from Qays Bin Al Rabie, and Mansour Bin Abu Al Aswad, from Al Amsh, from Minhal Bin Amro, from Abbad Bin Abdullah who said, ‘Ali\(^{asws}\) said: ‘No Verse from the Quran has been Revealed except and I\(^{asws}\) know where it was Revealed, and regarding who it was Revealed, and regarding which thing it was Revealed, and whether it was Revealed in a coast or it was Revealed in a mountain’.

It was said, ‘So what has been Revealed regarding you\(^{asws}\)?’ He\(^{asws}\) said: ‘If you had not asked me\(^{asws}\), I\(^{asws}\) would not have informed you. The Verse: But rather, you are a Warner, and for every people there is a Guide [13:7]. So, Rasool-Allah\(^{saww}\) is the warner and I\(^{asws}\) am the guide to what he\(^{saww}\) had come with’.

731 (The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al Wahidy in (the book) ‘Al Waseet’, and ‘(Asbab) Al Nuzool’, ‘Ata’a said, ‘Regarding Words of the Exalted: Indeed! So the one whose heart Allah Expands for Islam, he is upon a Light from his Lord.- it was Revealed regarding Ali\(^{asws}\). Therefore woe be (unto them) for the harshness in their hearts [39:22] – regarding Abu Jahl\(^{la}\) and his\(^{la}\) children’.

\(^{729}\) Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\(^{asws}\), Ch 20 H 4

\(^{730}\) Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\(^{asws}\), Ch 20 H 5

\(^{731}\) Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\(^{asws}\), Ch 20 H 6 a
Abu Ja'far\textsuperscript{asws} and Ja'far\textsuperscript{asws} regarding His\textsuperscript{awj} Words: \textit{in order to Extract you (Momineen) from the multiple darkness to the Light, [33:43]} – He\textsuperscript{awj} is Saying, from the Kufr to the Eman, meaning to the Wilayah of Ali\textsuperscript{asws}. 732

Al-Baqir\textsuperscript{asws} regarding His\textsuperscript{awj} Words: \textit{and (as for) those who are committing Kufr, - with the Wilayah of Ali\textsuperscript{asws} Bin abu Talib\textsuperscript{asws} - their guardian is the tyrant [2:257]} – was Revealed regarding his\textsuperscript{asws} enemies and the ones who follow them are extracting the people from the Noor, and the Noor is Wilayah of Ali\textsuperscript{asws}, so they come to the darkness of the wilayah of his\textsuperscript{asws} enemies.

And it has been Revealed regarding them: \textit{So those who believe in him, and assist him, and help him, and follow the Noor which has descended with him, [7:157]; and Words of the Exalted: 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]}\textsuperscript{.} 733

And Abu Al-Hassan Al-Maazy (7\textsuperscript{th} Imam\textsuperscript{asws}) said: \textit{They are intending to extinguish – the Wilayah of Ali\textsuperscript{asws} (the Light of Allah) with their mouths, and Allah would Complete His Light [9:32] – will Complete the Imamate\textsuperscript{}}. 734

Malik Bin Anas, from Ibn Shahab, from Abu Salih, from Ibn Abbas,

\textit{‘Regarding Words of the Exalted: And they are not equal, the blind one – Abu Jahl\textsuperscript{la} - and the seeing one [35:19] – Amir Al-Momineen\textsuperscript{asws}, Neither the multiple darkness – Abu Jahl\textsuperscript{la} - nor the light [35:20] – Amir Al-Momineen\textsuperscript{asws} - Neither the shade – meaning shade of Amir Al-Momineen\textsuperscript{asws} in the Paradise - nor the heat [35:21] – meaning Hell.}

\textit{Then He\textsuperscript{awj} Gathered them all, so He\textsuperscript{awj} Said: And neither are the living equal so the living are Ali\textsuperscript{asws}, and Hamza\textsuperscript{as}, and Ja'far\textsuperscript{as}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Khadeeja\textsuperscript{asws}. to the dead [35:22], Kafirs of Makkah’}. 735
‘Regarding the Words of the Exalted: That is the Book [2:2] – meaning the Quran, and it is that which Allahazwj Promised Musaasw and Isaasw, it was Revealed unto Muhammadasww at the end of times, it is this, there is no doubt therein [2:3] – i.e. there is no doubt in it - it is from the Presence of Allahazwj, a Revelation - Guidance - meaning explanation and warning, for the pious [2:2] – Aliasws Bin Abu Talibasws. Heasws did not commit Shirk even for the blink of an eye, and was sincere for Allahazwj in the worship. Allahazwj would Resurrect himasws to the Paradise without any Reckoning, heasws and hisasws Shias’.

Abu Al-Hassan Al-Maazy (7th Imamasws): He is the One Who Sent His Rasool with the Guidance and the Religion of Truth [9:33]. Heasws said: ‘Heasw is the Oneaswj Who Commanded Hisaswj Rasoolasww with the Wilayah of hisasww successorasws, and the Wilayah, the Religion of Truth in order to prevail it upon all the Religions – during the rising of Al-Qaimasws. Allahazwj is Saying: Allah will Complete His Light, - Wilayah of Al-Qaimasws - and even if the Kafirs abhor it [61:8] – (abhorring) Wilayah of Alasws’.

And from hisasws regarding Words of the Exalted: And we, when we heard the Guidance, we believed in it. [72:13]. Heasws said: ‘The Guidance is the Wilayah. They (Jinn) believed in ourasws Wilayah. So, the one who believes in the Wilayah of his Masterasws, then he will neither fear loss nor any burden [72:13]’.

Abu Al Ward,

‘From Abu Ja’farasws: and oppose the Rasool from after the Guidance having been clarified to them [47:32], heasws said: ‘Regarding the matter of Amir Al Momineenasws’.

737 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 20 H 6 g
738 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 20 H 6 h
739 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineenasws, Ch 20 H 6 i
It is narrated from Al Hajjaj than he said to Al-Hassan\textsuperscript{asws}, ‘What is your\textsuperscript{asws} view regarding Abu Turab\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Made him\textsuperscript{asws} to be from the Guided ones’. He said, ‘Give (me) a proof of what you\textsuperscript{asws} are saying’.

قال إن الله تعالى يقول فِ كتابه وَ ما جَعَلْنَا الْقِبْلَةَ الَّتِِ كُنْتَ عَلَيْها إلَى قوله إِلاَّ عَلَى الَّذِينَ هَدَى اللَّهُ، فكان علي هو أول من هدى الله مع النبِي ص.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} the Exalted is Saying in His\textsuperscript{azwj} Book: And We did not Make the Qiblah which you were upon except for Us [2:143] – up to His\textsuperscript{azwj} Words: except upon those Guided by Allah. [2:143]. So, he\textsuperscript{asws} was the first one Allah\textsuperscript{azwj} Guided along with the Prophet\textsuperscript{saww},’ 740

Al Haskany in (the book) ‘Shawahid Al Tanzeel’ and Al Marzabani in ‘Ma Nazal Min Al Quran Fi Amir Al-Momineen\textsuperscript{asws}', Abu Hureyra (well-known fabricator) said,

‘Rasool-Allah\textsuperscript{saww} called for water for Wud’u for us and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was with him\textsuperscript{saww}. He\textsuperscript{saww} grabbed a hand of Ali\textsuperscript{asws} after having cleansed and stuck it to his\textsuperscript{saww} chest, then said: ‘But rather I\textsuperscript{saww} am a warner’, then he\textsuperscript{saww} returned it to the chest of Ali\textsuperscript{asws}, then said: ‘and for every people there is a Guide [13:7].

ثم قال أنت منازل الأنامم ورانية المدّى ومبين الرّأي وأشهد على ذلك أنت كذلك.

Then he\textsuperscript{saww} said: ‘You\textsuperscript{asws} are a minaret of the people and the flag of guidance, and trustee of the Quran, and I\textsuperscript{saww} testify upon that, you\textsuperscript{asws} are like that!’ 741

Al Hafiz Abu Nueym, by three ways from Huzeyfa Bin Al Yamani,

‘The Prophet\textsuperscript{saww} said: ‘You should fall behind Ali\textsuperscript{asws}’, and I\textsuperscript{saww} do not see you doing it, you will find him\textsuperscript{asws} a guide, Guided. He\textsuperscript{asws} will carry you upon the clear path’. 742

و عن عائشة عن ممن نزل في أمير المؤمنين نزل بإمساك عن عطا اللهم أن لا يُصَبَّن في المأذن عام السجدة وأصحابه في المأذن عن النبي ﷺ وعليه ﷺ يشدد عليه في الفاطميين والغامدي رسول الله ﷺ مفتيهما وله يعتمد عليهما كلامهما.

740 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 20 H 7 a
741 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 20 H 7 b
742 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 20 H 7 c
And from in (the book) 'Ma Nazal Fi Amir Al-Momineen\textsuperscript{asws}' – By the chain from Ata’a Bin Al Saib, from Saeed Bin Jubeyr, from Ibn Abbas, and from Sheyrawiya in (the book) 'A; Firdows', from Ibn Abbas, and the words are of Ibn Nueym,

\textit{‘I saww am the warner and the guide is Ali asws. O Ali asws! By you asws are the guided ones guided’}.\textsuperscript{743}

\textit{الثَّعْلَبِِه فِِ الْكَُّْفِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنِ ابْنِ جُبَيرْ  عَنِ ابْنِ عَبَّاس  قَالَ لَمَّا ن َزَلَتْ هَذِهِ الِْْيَةُ وَضَعَ رَسُولُ اللَّهِ يَدَهُ عَلَى صَدْرِهِ وَ قَالَ أَنَا الْمُنْذِرُ وَ أَوْمَأَ بِيَدِهِ إِلَىَ مَنْكِب  عَلِيِّ بْنِ أَبِِ طَالِب  ف َقَالَ أَنْتَ الَْْادِل يَا عَلِيه بِكَ ي َهْتَدِل الْمُهْتَدُونَ ب َعْدِل .}

Al Sa’alby in (the book) ‘Al Kashaf’ – From Ata’a Bin Al Saib, from Ibn Jubeyr, from Ibn Abbas who said,

‘When this Verse was Revealed, Rasool-Allah\textsuperscript{saww} placed his\textsuperscript{saww} hand upon his\textsuperscript{saww} chest and said: \textit{‘I saww am the warner’, and he asws gestured by his\textsuperscript{saww} hand to the shoulder of Ali asws Bin Abu Talib\textsuperscript{asws}. He\textsuperscript{saww} said: ‘You asws are the guide, O Ali asws! By you\textsuperscript{asws} the guided ones would be guided after me\textsuperscript{saww}.’} \textsuperscript{744}

\textit{قب، المناقب لابن شهرآشوب أَبُو هُرَي ْرَةَ عَنِ النَّبِِِّ ص قَالَ أَنَا الْمُنْذِرُ وَ أَنْتَ الَْْادِل لِِ كُلِّ ق َوْم .}

(\textit{The book}) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Hureyra (well-known fabricator),

‘From the Prophet\textsuperscript{saww} having said: \textit{‘I saww am the warner and you asws are a guide for every people’}.\textsuperscript{745}

\textit{سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِِ هُرَي ْرَةَ قَالَ سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ هَذِهِ الِْْيَةِ ف َقَالَ لِِ هَادِل هَذِهِ الُْْمَّةِ عَلِيِّ بْنُ أَبِِ طَالِب  ع.}

Saeed Bin Al Musayyab, from Abu Hureyra (well known fabricator) who said,

‘I asked Rasool-Allah\textsuperscript{saww} about this Verse, he\textsuperscript{saww} said to me: ‘Guide of this community is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’}. \textsuperscript{746}

\textit{الثَّعْلَبِِه عَنِ السهدِّلِّ عَنْ عَبْدِ خَيْرْ عَنِ عَلِيِّ بْنِ أَبِِ طَالِب  قَالَ الْمُنْذِرُ النَّبِِه وَ الَْْادِل رَجُلٌ مِنْ بَنَِ هَاشِم  ي َعْنَِ ن َفْسَهُ.}

Al Sa’alby, from Al Sudy, from Abd Khayr,

‘From Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having said: The warner is the Prophet\textsuperscript{saww}, and the guide is a man from the Clan of Hashim\textsuperscript{as} – meaning himself\textsuperscript{asws}.’ \textsuperscript{747}

\textit{الثَّعْلَبِِهِ عَنِ السهدِّلِّ عَنْ عَبْدِ خَيْرْ عَنْ عَلِيِّ بْنِ أَبِِ طَالِب  قَالَ الْمُنْذِرُ النَّبِِه وَ الَْْادِل رَجُلٌ مِنْ بَنَِ هَاشِم .}

Al Hafiz Abu Nueym, by the chain from Abd Khayr, from Ibn Jubeyr, from Ibn Abbas who said,

\textsuperscript{743} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 20 H 7 d
\textsuperscript{744} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 20 H 7 e
\textsuperscript{745} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 20 H 8 a
\textsuperscript{746} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 20 H 8 b
\textsuperscript{747} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 20 H 8 c
Rasool-Allah(saww) said: ‘I(saww) am the warner and the guide is a man from the Clan of Hashim(saww).’ 748

أَبُو مُعَاوِيَةَ الضَّرِيرُ عَنِ الَْْعْمَشِ عَنْ مَُِاهِد عَنِ ابْنِ عَبَّاس
فِِ ق َوْلِهِ وَ مَِِّنْ خَلَقْ نا أُمَّةٌ يَعْنَِ مِنْ أُمَّةِ مََُمَّد ص يَعْنَِ عَلِيَّ بْنَ أَبِِ طَالِب
يَهْدُونَ بِالَْْقِ يَعْنَِ يَدْعُو بَعْدَكَ يَا مََُمَّد إِلَىَ الَْْقِّ–
وَ بِهِ يَعْدِلُونَ فِِ الِْْلََفَةِ بَعْدَكَ وَ مَعْی َ الُْْمَّةِ الْعِلْمُ فِِ الَْْيرِْ لِقَ–
وْلِهِ إِنَّ إِبْراهِيمَ كانَ أُمَّةا.

Regarding His(aswj) Words: And from the ones We Created a community [7:181] – meaning from the community of Muhammad(saww), meaning Ali(asws) Bin Abu Talib(asws). Guiding with the Truth – meaning calling to the truth, after you(saww) and by it they are dispensing justice [7:181] – among the creatures after you(saww), and the meaning of ‘the community) in the knowledge regarding the good, due to His(aswj) Words: Surely Ibrahim was a community, [16:120]’. 749

سَابِتِ البِنَانِ: فِ قوله وَ إِنيِّ لَغَفَّارٌ لِمَنْ تابَ وَ آمَنَ وَ عَمِلَ صالِاا ثَُُّ اهْتَدى
قال إلَى ولاية علي و أهل البيت ع

Regarding His(aswj) Words: And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]”. 750

فر، تفسير فرا  بن إبراهيم الُْْسَينُْ بْنُ سَعِيد مُعَنْعَناا عَنِ الثهمَالِِِّ قَالَ سََِعْتُ أَبَا جَعْفَر ع ي َقُولُ دَعَا رَسُولُ اللَّه ص بِطَهُور قَالَ فَلَمَّا ف َرَغَ أَخَذَ بِيَدِ عَلِيِّ بْنِ أَبِِ طَاَلِب ع فَأَلْزَمَهَا بِيَدِهِ ثَُُّ قَالَ إِنََّّا أَنْتَ مُنْذِرٌ
ثَُُّ ضَمَّ يَدَ عَلِيِّ بْنِ أَبِِ طَاَلِب ع إِلَىَ صَدْرِهِ وَ قَالَ وَ لِكُلِّ ق َوْم  هاد

Surely Ibrahim was a community, [16:120]’.

تمَّ قَالٌ بَيْنَ عَلِيٍّ أَصْلُ الدِّينِ وَ مَنَارُ الِْْيَُانِ وَ لَايَةُ الُْْدَى وَ أَمِيرُ
الْغُرِّ الْمُحَجَّلِينَ أَشْهَدُ لَكَ بِذَلِكَ.

Then he(saww) said: ‘O Ali(asws)! You(asws) are the origin of religion, and the minaret of guidance, and the peak of guidance, and commander of the resplendent. I(saww) testify for you(asws) with that’. 751

تَفَسِّيرُ فِراَتَ بِنَيْ أَبِي إِبْراهِيمَ الُْْسَينُْ بْنُ سَعِيد  مُعَنْعَناا عَنِ الثهمَالِِِّ قَالَ فَلَمَّا ف َرَغَ أَخَذَ بِيَدِ عَلِيِّ بْنِ أَبِِ طَاَلِب ع فَأَلْزَمَهَا بِيَدِهِ ثَُُّ قَالَ إِنََّّا أَنْتَ مُنْذِرٌ ثَُُّ ضَمَّ يَدَ عَلِيِّ بْنِ أَبِِ طَاَلِب ع إِلَىَ صَدْرِهِ وَ قَالَ وَ لِكُلِّ ق َوْم  هاد

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin saeed, transmitting from Al Sumali who said,

Then he(saww) said: ‘O Ali(asws)! You(asws) are the origin of religion, and the minaret of guidance, and the peak of guidance, and commander of the resplendent. I(saww) testify for you(asws) with that’. 751
'From Abu Ja’far asws having said: ‘Rasool-Allah saww said to Ali asws: ‘I saww am the warner, and you asws O Ali asws are the guide to my saww matters’.  

Rasool-Allah saww said: ‘When there was an ascension with me saww to the sky, between me saww and my saww Lord azwj there neither happened to be an Angel of Proximity, nor any Messenger Prophet as. I saww did not ask my saww Lord azwj for any need except He azwj Granted to me saww better than it.

It occurred in my saww ears: But rather, you are a Warner, and for every people there is a Guide [13:7]. I saww said: ‘My saww God azwj! I saww am the warner, so who is the guide?’ Allah azwj Said: “O Muhammad saww! That is Ali asws Bin Abu Talib asws, peak of the guided ones, and Imam asws of the pious, and guide of the resplendent from your saww community by My azwj Mercy to the Paradise!”

Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Bin Bushrawayh Al Qatan, by his chain from Ibn Abbas,

‘Regarding Words of the Exalted: 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]. He said, ‘It was Revealed regarding Ali asws Bin Abu Talib asws’.  

I said to Abu Abdullah asws, But rather, you are a Warner, and for every people there is a Guide [13:7]. He asws said: ‘Rasool-Allah saww is the warner and Ali asws is the guide. O Abu Muhammad! Is there any guide today?’ I said, ‘Yes, may I be sacrificed for you asws! There has not ceased to be from you asws all a guide after a guide, until it was handed over to you asws.'
He\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} have Mercy on you, O Abu Muhammad! If a Verse had been Revealed upon a man, then that man were to die, the Verse would die, the Book would die. But, it is alive, flowing among the ones remaining just as it had flowed among the ones passed’\textsuperscript{755}. 

(14) – كَأَيَا الكَافِ بِإِسْنَادِهِ عَنْ عَبْدِ الرَّحِيمِ الدَّارِيِّ عَنْ أَبِِ جَعْفَر  عَنْ قَوْلِ اللَّهِ تَعَالَىَ إِنََّّا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هاد. 

(15) - بِعَلِيٍّ يَهْتَدِل الْمُهْتَدُونَ.

(16) - بِعَلِيٍّ عَلِيَّةَ عَلِيَّةَ. 

\begin{footnotes}
\item[755] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 20 H 13 
\item[756] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 20 H 14 
\item[757] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 20 H 15 
\item[758] Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 20 H 16 
\end{footnotes}
‘From Abu Ja’far\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{But rather, you are a Warner, and for every people there is a Guide [13:7]. Rasool-Allah\textsuperscript{saww} is the warner and Ali\textsuperscript{asws} is the guide’}.\textsuperscript{759}


18- ففس، تفسير العملي أبي عن يحيى بن أبی عمران عن يونس عن سعدان بن مسلم عن أبي بصير عن أبي عبد الله عن في قوله تعالى ذلك الكتب لا ريب في قال الكتاب عملي لا ذلك في نصب النّكفين قال علي بن أبي طالب

Tafseer Al Qummi – My father, from Yahya Bin Abu Imran, from Yunus, from Sa’dan Bin Muslim, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} regarding Words of the Exalted: \textit{That is the Book. There is no doubt in it, he\textsuperscript{asws} said: ‘The Book is Ali\textsuperscript{asws}, there is no doubt in him\textsuperscript{asws}, is Guidance for the pious [2:2], he\textsuperscript{asws} said: ‘Clarification for our\textsuperscript{asws} Shias’}\textsuperscript{760}

19- فين، المناقب لابن شهرآشوب أَبِِ عَنْ يََْيََ بْنِ أَبِِ عِمْرَانَ عَنْ يُونُسَ عَنْ سَعْدَانَ بْنِ مُسْلِم  عَنْ أَبِِ بَصِير  عَنْ أَبِِ عَبْدِ اللَّهِ ع

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Salih, from Ibn Abbas,

‘Regarding Words of the Exalted: \textit{And one who turns away from My Zikr, then surely for him would be a straitened life [20:124] – i.e. one who neglects the Wilayah of Ali\textsuperscript{asws}, Allah\textsuperscript{azwj} would Blind him and Deafen him from the guidance’}\textsuperscript{761}

The book of Ibn Rumeeh - Say: ‘I do not ask you for any recompense over it, nor am I from the pretenders [38:86] Surely, he is only a Zikr to the worlds [38:87]. He said, ‘Amir Al-Momineen\textsuperscript{asws}’.\textsuperscript{762}

و قال ابِن عباس في قوله: ذكرنا النبي صلى الله عليه وسلم ذكر من الله و علي ذكر من أبنه عن النبي صلى الله عليه وسلم

And Ibn Abbas said, ‘Regarding His\textsuperscript{azwj} Words: \textit{Allah has Sent down to you a Zikr [65:10] A Rasool [65:11] – The Prophet\textsuperscript{saww} is Zikr from Allah\textsuperscript{azwj} and Ali\textsuperscript{asws} is Zikr from Muhammad\textsuperscript{saww}, just as He\textsuperscript{azwj} Said: And it is a Zikr for you and for your people [43:44]’}\textsuperscript{763}

Al-Baqir\textsuperscript{asws} regarding Words of the Exalted: \textit{Or it should say, ‘Surely if Allah had Guided me, I would have been from the pious ones’ [39:57]. He\textsuperscript{asws} said: ‘(Guided) to the Wilayah of

\textsuperscript{759} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 20 H 17

\textsuperscript{760} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 20 H 18

\textsuperscript{761} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 20 H 19 a

\textsuperscript{762} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 20 H 19 b

\textsuperscript{763} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 20 H 19 c
Ali asws. So Allah azwj Rebuted upon them: Yes! My Signs had come to you, but you belied them and were arrogant, and you were from the Kafirs! [39:59].

Tafseer Al Ayyashi – From Mas’ada Bin Sadaqa,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather having said: ‘Amir Al-Momineen asws said: ‘This Verse was Revealed regarding us asws: But rather, you are a Warner, and for every people there is a Guide [13:7]. Rasool-Allah saww said: ‘I am the warner and you asws are the guide, O Ali asws’. Who is the guide today?’

He (the narrator) said, ‘I was silent for a long time. Then I raised my head and I said, ‘May I be sacrificed for you asws! It is among you, being inherited by a man to a man until it ended up to you asws. So, you asws, may I be sacrificed for you asws, are the guidance’.

He asws said: ‘You speak the truth, O Abdul Rahman! The Quran is alive, will not be dying, and the Verses are alive, will not be dying. If the Verse, when it was Revealed regarding (a certain) people, (and) they died, so the Verse would have died, the Quran would die. But it flows in the remainder, just as it had flowed in the past’.


And Abdul Rahman said, ‘Abu Abdullah asws said: ‘The Quran is alive, not dead, and it flows just as the night and the day flows, and just as the sun and the moon flow, it flows upon ourasws last one just as it had flowed upon ourasws first one’.

Tafseer Al Ayyashi – From Hanan Bin Sadeyr, from his father,

‘From Abu Ja’farasws, he (the narrator) said, ‘I heard himasws saying regarding Words of Allahazwj the Exalted: But rather, you are a Warner, and for every people there is a Guide [13:7]: ‘Rasool-Allahsaww said: ‘Iasws am the warner and Alliasws is the guide, and every Imamasws is a guide for the generation which heasws is in’.

Tafseer Al Ayyashi – From Bureyd Bin Muawiyah,

‘From Abu Ja’farasws regarding Words of the Exalted: But rather, you are a Warner, and for every people there is a Guide [13:7], heasws said: ‘Rasool-Allahsaww said: ‘Iasws am the warner and Alliasws is the guide, and every Imamasws is a guide for the generation which heasws is in’.

Tafseer Al Ayyashi, from Jabir,

‘From Abu Ja’farasws having said: ‘The Prophetasws said: ‘Iasws am the warner and Alliasws is the guide to myasws matters’.

Tafseer Al Ayyashi – From Bureyd Al Ijaly who said,

‘I asked Abu Ja’farasws about Words of Allahazwj: Or is the one who was dead, so We Revived him and Made for him a Light he can walk among the people, [6:122]. Heasws said:

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'The dead is the one who does not recognise this glory, meaning this matter (Wilayah), and Made for him a Light he can walk with – an Imam^asws he can be led by, meaning Ali^asws bin Abu Talib^asws.'

I said, ‘So (what about) His^asws Words: like the one similar to him in the darkness not exiting from it? [6:122]?’ He^asws said by his^asws hand like this: ‘‘These people who are not understanding anything’’.

Tafseer Al Ayyashi – From Abu Baseer,

‘Regarding Words of Allah^azwj: So those who believe in him, and assist him, and follow the Noor which has descended with him, they would be the successful ones [7:157]. Abu Ja’far^asws said: ‘The Noor, it is Ali^asws’.

Tafseer Al-Qummi - So the one whose heart Allah Expands for Islam, he is upon a Noor from his Lord. [39:22]. He said, ‘It was Revealed regarding Amir Al-Momineen^asws’.

(The book) ‘Manaqib’ of Ibn Shazan – It is reported from the way of the general Muslims by their chain to Abdullah Bin Umar who said,

‘Rasool-Allah^saww said: ‘By me^saww you are warned and by Ali^asws Bin Abu Talib^asws you are guided’. And he^saww recited: But rather, you are a Warner, and for every people there is a Guide [13:7]. And by Al-Hassan^asws you are Given the Favours, and by Al-Husayn^asws you are being fortunate, and by him^asws you are holding fast. Indeed! And surely Al-Husayn^asws is a door from the doors of the Paradise. One who is inimical to him^asws, Allah^azwj would Prohibit the aroma of the Paradise to him’’.

(The book) ‘Faraid Al Simteyn’ – By his chain from Ali Bin Ahmad Al Wahidy who said,

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‘From the Verse in which is Alı asws is a follower of the Prophet saww are His āzwj Words: But rather, you are a Warner, and for every people there is a Guide [13:7]’.

And I (Majlisi) am saying, ‘Ibn Batreeq said in (the book) ‘Al Mustadrak’, ‘It is reported by Al Hafiz Abu Nueyrm, by his chain from Abu Dawood, from Anas Bin Malik (well known fabricator) who said,

‘Rasool-Allah saww: Those who believe and their hearts are content with the Mention of Allah. Indeed! By the Mention of Allah, the hearts get contented [13:28].’ Do you know who they are, O Ibn Umm Suleym?’ I said, ‘Who are they, O Rasool-Allah saww?’ He saww said: ‘We asws People asws of the Household and our asws Shias’.

It is reported from Ali Bin Ahmad, from Hassan Bin Abdul Wahid, from Al-Hassan Bin Al-Husayn, from Muhammad Bin Bakr, and Yahya Bin Musawir, from Abu Al Jaroud, from Abu Dawood Al Sabie, from Abu Al Aslamy,

‘From the Prophet saww: But rather, you are a Warner, and for every people there is a Guide [13:7], he saww placed his saww hand upon a shoulder of Ali asws, he saww said: ‘This is the guide from after me saww’.

Ibn Abbas said,

‘Rasool-Allah saww placed his saww hand upon his saww chest and said: ‘I saww am the warner’, and gestured to a shoulder of Ali asws and said: ‘You asws are the guide, O Ali asws! By you asws the guided ones would be guided after me saww’.

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775 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 20 H 28 c
CHAPTER 21 – HE\textsuperscript{asws} IS THE TRUTHFUL, AND THE TRUTHFULNESS, AND THE RATIFIER IN THE QURAN

1- فِی الْنَّافِقِ لَاءَنْ شَهَرَشُوبَ عَنْهُ أَهْلَ الْبَيْتِ الْبَاقِرِ وَ الصَّادِقِ وَ الْكَامِلِ وَ الْأَمَامِ وَ الْبَلَائِجِ وَ الْمَدِينَةِ وَ الْمُؤْهِلِ عَلَيْهِ عَلَىَ الْفَتَّالِ وَ الْجَلِّي بَلَىَ الصَّدِيقِ وَ صَلَوَا ُ اللَّهُ عَلَيْهِمَا.


‘Scholars of People\textsuperscript{asws} Household, Al-Baqir\textsuperscript{asws}, and Al-Sadiq\textsuperscript{asws}, and Al-Kazim\textsuperscript{asws}, and Al-Reza\textsuperscript{asws}, and Zayd son of Ali (Bin Al-Husayn\textsuperscript{asws}) regarding Words of the Exalted: \textit{And the one who came with the truth, and he ratified it, those, they are the pious [39:33]}. They\textsuperscript{asws} said: ‘He\textsuperscript{asws} is Ali\textsuperscript{asws}, 778.

وَ زَوْى الْعَالِمِينَ عَنْ إِبِّرَاهِيمَ بْنِ الْكَـٰمِعِ عَنْ ابْنِهِ عَنِ السُّعُودِ عَنِ ابْنِ عَبَّاسَ وَ رَوَى عُبَيْدَةُ بْنُ حََُيْدَ عَنْ مَنْصُورٍ عَنْ مَُِاهِدَ وَ رَوَى الْضَّحَّاكُ أَنَّهُ قَالَ ابْنُ عَبَّاسَ فَِ رَسُولُ اللَّهِ صَلَوَا ُ اللَّهُ عَلَيْهِمَا.

And the general Muslims have reported from Ibrahim Bin Al Hakam, from his father, from Al Sudy, from Ibn Abbas. And it is reported by Ubeyd Bin Humeyd, from Mansour, from Mujahid. And it is reported by Al Natanzy in (the book) ‘Al Khasais’, from Lays, from Mujahid. And it is reported by Al Zahhak, ‘Ibn Abbas said, ‘

‘Rasool-Allah\textsuperscript{saww} came with the truth and Ali\textsuperscript{asws} he ratified it, [39:33]’ 779.

الْمُتَّقُونَ أَلْ كَوْنُوا مَعَ عَلِيِّ بْنِ أَبِِ طَالِبٍ عَلِيٌّ صَدَّقَ بِهِ.

Al-Reza\textsuperscript{asws}: ‘The Prophet\textsuperscript{saww} said: \textit{and belies the truth [39:32] – The truth is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, 780.

المَدِينَةِ وَ الْبَلَائِجِ عَلَيْهِ عَلَىَ الْفَتَّالِ وَ الْجَلِّي بَلَىَ الصَّدِيقِ وَ صَلَوَا ُ اللَّهُ عَلَيْهِمَا.

Al-Sadiq\textsuperscript{asws} and Al-Reza\textsuperscript{asws} both said: ‘It is Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}, 781.

Al Kalby and Abu Salih, from Ibn Abbas,

‘O you who believe! Fear Allah and be with the truthful ones [9:119] – i.e. be with Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, 782.

778 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 21 H 1 a
779 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 21 H 1 b
780 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 21 H 1 c
781 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 21 H 1 d
782 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 21 H 1 e

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And Amir Al-Momineen\textsuperscript{asws} said: 'We\textsuperscript{asws} are the ratifiers, his\textsuperscript{saaww} family\textsuperscript{asws}, and I\textsuperscript{asws} am his\textsuperscript{saaww} brother\textsuperscript{asws} in the world and the Hereafter'.\textsuperscript{784}

And in Tafseer – ‘The intended by the ratifiers, they are the ones Allah\textsuperscript{azwj} the Exalted Mentioned in His\textsuperscript{azwj} Words: \textit{From the Momineen there are men who ratified what they made a pact with Allah upon [33:23]’.\textsuperscript{785}

\textbf{Amro Bin Sabit, from Abu Is’haq,}

‘From Ali\textsuperscript{asws} having said: ‘men who ratified what they made a pact with Allah upon [33:23]: ‘He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! I\textsuperscript{asws} am the waiting one and did not change with any alteration [33:23]’.’\textsuperscript{786}

\textbf{Abu Al Warad –}

‘From Abu Ja’far Muhammad Bin Ali\textsuperscript{asws}: \textit{From the Momineen there are men who ratified what they made a pact with Allah upon}. He\textsuperscript{asws} said: ‘Ali\textsuperscript{asws}, and Hamza\textsuperscript{as}, and Ja’far\textsuperscript{as}. So, from them is one who fulfilled his vow, he\textsuperscript{asws} said: ‘His\textsuperscript{as} pact, and it is Hamza\textsuperscript{as} and Ja’far\textsuperscript{as}, and from them is one who awaits, [33:23] - he\textsuperscript{asws} is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws},\textsuperscript{787}}
‘From Abu Ja’far asws regarding His awj Words: From the Momineen there are men who ratified what they made a pact with Allah upon [33:23] – Not changing, ever, So, from them is one who fulfilled his vow, i.e. his term, and he is Hamza as and Ja’far Bin Abu Talib asws, and from them is one who awaits, [33:23] his term, meaning Ali asws. He awj Says: and they did not change with any alteration [33:23] So, Allah would Recompense the truthful due to their truthfulness, [33:24]’ 788

Words of the Exalted: And the one who came with the truth, and he ratified it, [39:33]. The one who came with the truth is Rasool-Allah asws, and the one who ratified with it is Ali asws Bin Abu Talib asws.

Mujahid said, ‘His awj Words: And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence of their Lord. For them would be their Recompense and their Light. [57:19], were Revealed regarding Ali asws.’ 789

And it is reported by Abu Bakr Bin Mardaqayh, from Ibn Abbas,

‘Regarding: and be with the truthful ones [9:119].’ He said, ‘With Ali asws.’ 790

The truthful are three – Habeeb Al-Najjar, and he is Momin of the family of Yaseen, and Kharbeel, Momin of the people of Pharaoh la, and Ali asws Bin Abu Talib asws, and he asws is superior of the three’. 791
And it is reported as well by a deleted chain,

‘From Ja'far asws Bin Muhammad asws, from his asws father asws, from his asws forefathers asws having said: ‘An Angel descended unto the Prophet saww, having twenty thousand heads for him. The Prophet saww leapt up to kiss his hand. The Angel said to him saww, ‘No, no, O Muhammad saww! By Allah azwj! You saww are more honourable to Allah azwj than the inhabitants of the skies and the earths.

The Prophet saww said to him: ‘My beloved Mahmoud! Since when has this been inscribed between your shoulders?’ He said, ‘From before Allah azwj Created your father as, Adam as, by twelve thousand years’.

The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariya, from Ahmad Bin Muhammad Bin Yazeed, from Sahl Bin Aamir Al Bajaly, from Amro Bin Abu Al Miqdam, from Abu Is’haq, from Jabir,

‘From Abu Abdullah asws, from Muhammad Bin Al Hanafiya who said, ‘Ali asws said: ‘I asws had made a pact with Allah azwj and His azwj Rasool saww, I as, and my asws uncle as Hamza as, and my asws brother as Ja’far as, and son of my asws uncle Ubeyda Bin Al-Haris, upon a matter we were loyal to with Allah azwj and His asw Rasool saww.

My companions preceded me as and I as was Created after them due to what Allah azwj Mighty and Majestic Wanted. So, Allah azwj the Exalted Revealed regarding us: From the Momineen there are men who ratified what they made a pact with Allah upon. So, from them is one who fulfilled his vow, - Hamza as, and Ja’far as and Ubeyda, and from them is one
who awaits, and they did not change with any alteration [33:23]. So I asws am the waiting one, and did not change with any alteration\(^\text{793}\). So I

وَ ذَٰلِكَ لَحَٰاجَةٌ

793 Bihar Al-Anwaar – V 35, The book of History – Amir Al Momineen\(^{asws}\), Ch 21 H 5 a

794 Bihar Al-Anwaar – V 35, The book of History – Amir Al Momineen\(^{asws}\), Ch 21 H 5 b

795 Bihar Al-Anwaar – V 35, The book of History – Amir Al Momineen\(^{asws}\), Ch 21 H 6
Revealed regarding the son asws of my saww uncle as Amir Al-Momineen Ali asws Bin Abu Talib asws in particular, besides the people, and he asws is from the truthful’. 796

8 – أقول روى ابن بطريق في المستدرك عن الحافظ أبو لميع بن الحسن عن حفاظ أبي يعنوا ابنا الله وكونوا مع الصادقين قالا: مات وعذب ع.

I (Majlisi) said, ‘It is reported by Ibn Batreeq in (the book) ‘Al Mustadrak’, from Al Hafiz Abu Nueym, by his chain,

‘From Ja’far asws Bin Muhammad asws regarding Words of Mighty and Majestic: fear Allah and be with the truthful ones [9:119]. He asws said: ‘Muhammad saww and Ali asws, 797

و بإسناد عن ابن عطاس هو عليه ابن أبي طالب ع.

And by his chain from Ibn Abbas, ‘He asws is Ali asws Bin Abu Talib asws’, 798

و روى عن أبي لميع بإسناده عن لبيد عن تجاوز في قوله إن وأليا عليا للد يوحناء والد يوحناء وصدق يوحناء والد يوحناء يوحناء صدق يوحناء أبى طالب ع.

And it is reported from Abu Nueym, by his chain from Lays, from Mujahid –

‘Regarding Words of Mighty and Majestic: And the one who came with the truth, and he ratified it, [39:33]. Muhammad saww came with the truth and Ali asws Bin Abu Talib asws ratified it’’. 799

و بإسناد عن عطاس بن عبد الله قال عممت عيتيماً ع يقول أنا الصادق الأكبر، لا يقول أحد إلا الكاذب أصل فنقول النعيم ستبن منيب.

And by his chain from Abbad Bin Abdullah who said,

‘I heard Ali asws saying: ‘I asws am the greatest truthful! No one will say it after me asws except a liar. I asws prayed Salat before the people did, by seven years’’ 800

و بإسناده عن ابن عطاس هو عليه ابن أبي طالب عند الله ينزل على أبيه فقال رسول الله صلى الله ص الصادقين ثلاثاً خصين النعيم منيب أبي يبس وجزين منيب آل زهوج وترى حزينين وعليه ابن أبي طالب هو أعظمهم.

And by his chain from Ibn Abu Layli, from his father who said,

‘Rasool-Allah saww said: ‘The truthful are three – Habeeb Al-Najjar, Momin of family of Yaseen, and Khirbeel, Momin of people of Pharaoh as – and they are reporting as being Khirqeel – ‘And Ali asws Bin Abu Talib asws, and he asws is their superior’’. 801

797 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 21 H 8 a
800 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 21 H 8 c
9. 'And the one who came with the truth, - Muhammad\textsuperscript{saww}, and he ratified it, [39:33] – Ali\textsuperscript{asws} 802

10. Then He\textsuperscript{azwj} Said: and the martyrs in the Presence of their Lord. Ibn Abbas said, ‘They are the truthful and they are the witnesses of the Rasools\textsuperscript{as} and they had delivered the Message.

Then Said: For them would be their Recompense – meaning, their reward upon the ratification with the Prophet-hood and the Message of Muhammad\textsuperscript{saww} - and their Light – meaning upon the path’. 803

The Allama said in (the book) ‘Kashf Al-Haq’, ‘It is reported by Ahmad Bin Hanbal, ‘It was Revealed regarding Ali\textsuperscript{asws}’. 804

\footnotesize
\begin{itemize}
\item 802 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 21 H 9
\item 803 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 21 H 10 a
\item 804 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 21 H 10 b
\end{itemize}
From Abu Ja’far\textsuperscript{asws} regarding Words of the Exalted: \textbf{O you who believe! Fear Allah and be with the truthful ones [9:119].} He\textsuperscript{asws} said: ‘With Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, 805.

805 \textit{Bihar Al Anwaar} – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 21 H 11

From the Momineen there are men who ratified what they made a pact with Allah upon. So, from them is one who fulfilled his vow, - and he\textsuperscript{as} is Hamza\textsuperscript{as}, and from them is one who awaits, - and he\textsuperscript{asws} is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

Allah\textsuperscript{azwj} Says: and they did not change with any alteration [33:23].

806 \textit{Bihar Al Anwaar} – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 21 H 12

Rasool-Allah\textsuperscript{asww} said: ‘The truthful are three – Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and Habeeb Al-Najjar, and Momin of people of Pharaoh\textsuperscript{la}.’

807 \textit{Bihar Al Anwaar} – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 21 H 13 a

Words of the Exalted: \textbf{Fear Allah and be with the truthful ones [9:119].} He said, ‘With Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, 808.

808 \textit{Bihar Al Anwaar} – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 21 H 13 b
And regarding Ibn Mardawayh,

‘Regarding Words of the Exalted: So who is more unjust than the one who lies upon Allah and belies the truth when it comes to him? [39:32] – From Musa asws Bin Ja’far asws, from his asws father asws. He said, ‘It is the one who rejected the words of Rasool-Allah saww regarding Ali asws’. 810

Tafseer Al-Qummi - You shall pass away and they would be dying [39:30] Then, on the Day of Judgement you would be quarrelling in the Presence of your Lord [39:31] – meaning Amir Al-Momineen asws and the ones who usurped his asws rights. Then He aswj Mentioned enemies of Progeny asws of Muhammad asws and the one who believed upon Allah aswj and upon His aswj Rasool saww and claimed what did not happen to be for him.

He aswj Said: So who is more unjust than the one who lies upon Allah and belies the truth when it comes to him? [39:32] – meaning, when Rasool-Allah saww came with it, of the truth and Wilayah of Amir Al-Momineen asws. Then He aswj Mentioned Rasool-Allah saww and Amir Al-Momineen asws. He aswj Said: And the one who came with the truth, and he ratified it, - meaning Amir Al-Momineen asws - those, they are the pious [39:33]’. 811

‘Regarding Words of the Exalted: And the one who came with the truth, and he ratified it, [39:33]. He said, ‘Muhammad asw’ came with it and Ali asws ratified with it’.

Regarding the Prophet saww, from Fatima asws, who said: ‘I have got you married to the most ancient of them in Islam and the most abundant of them in knowledge’.

813 Bihar Al-Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 21 H 17 a
815 Bihar Al-Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 21 H 17 c
And words of Amir Al-Momineen asws: ‘I asws am a servant of Allah azwj and brother asws of His azwj Rasool saww. No one has said it before me asws nor will anyone be saying it after me asws except a liar, a fabricator. I asws prayed Salat before they did, by seven years’. 819

And his asws words: ‘O Allah azwj I asws do not acknowledge to anyone from this community who worshipped You azwj before me asws. 820

And his asws words, and it had reached him asws from the Kharijites words he asws denied: ‘Or are they saying that Ali asws lied? So, upon whom have I asws lied? Is it upon Allah azwj? But, I asws am the first one to worship Him azwj. Or upon His azwj Rasool saww? But, I asws am the first one to believe in him saww and ratified him asws and helped him saww, 821

And words of Al-Hassan asws in the morning after the night in which Amir Al-Momineen asws had passed away: ‘There has passed away during the night a man whom neither did the former ones precede him asws nor will the latter ones catch up with him asws, 822
CHAPTER 22 – HE asws IS THE GRACE, AND THE MERCY, AND THE FAVOUR

1- فس، تفسير الفضي ضنفَّضَّللَّهِ وَ برَحََْتِهِ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ Fath Al Qummi - Say: ‘By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they are amassing [10:58].’ He said, ‘The Grace is Rasool-Allah asw, and the Mercy is Amir Al-Momineen asws - so it is by that, let them be rejoicing. He asws said: ‘Let our Shias rejoice. It is better than what our enemies have been Given, from the gold and the silver’.” 823

2- ما، الأمامي، لبعض الطوسي أبو عمرو عن ابن عقدة عن يعقوب بن يوسف عن الصالحي بن مهمة عن الصحابه عن أبي صالح عن

(The book) ‘Al Amaali’ of the sheykh Al Tusy – Abu Amro, from Ibn Uqdah, from Yaqoub Bin Yusuf, from Nasr Bin Muazhim, from Muhammad Bin Marwan, from Al Kalby, from Abu Salih, from Ibn Abbas who said,

‘By the Grace of Allah and by His Mercy [10:58].’ By the Grace of Allah aswj – the Prophet asw, and by His aswj Mercy – Ali asws. 824

3- شي، تفسير العباسي، عن محمد بن جعفر عن أبي الامام عن أبي الحسن عن قوله، ولن لا فضل الله عليهما و رخِّبَتَهَا فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ Fath Al Ayyashi – From Muhammad Bin Fuzeyl,

‘From Abu Al-Hassan asws regarding His aswj Words: and had it not been for the Grace of Allah upon you and His Mercy, [4:83].’ He asws said: ‘The Grace is Rasool-Allah asw, and His aswj Mercy is Amir Al-Momineen asws. 825

4- فس، تفسير الفضي ضنفَّضَّللَّهِ وَ برَحََْتِهِ فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ فِى مَبْطَنَّهُ Fath Al Qummi –


5- قب، المناقب لابن شهرآشوب أبو الارود عن أبي الرحمن عن أبي حذافة عن قوله، ولن لا فضل الله عليهما و رخِّبَتَهَا فَبِذلِكَ فِى مَبْطَنَّهُ فَبِذلِكَ Fath Al Qummi –

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Al Jaroud,

823 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 22 H 1
826 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 22 H 4
‘From Abu Ja’far asws regarding His azwj Words: and Give every one with merit, his merit, [11:3] – it is Ali asws Bin Abu Talib asws. 827

And in the history of Baghdad – It is reported by Al Sudy, and Al Kalby, from Abu Salih, from Ibn Abbas,


Al-Baqir asws: ‘Grace of Allah aswj is the acknowledgment with Rasool-Allah saww, and His Mercy is the acknowledgment with Wilayah of Ali asws. 829

Ibn Abbas – Regarding His aswj Words: and had it not been for the Grace of Allah upon you and His Mercy, [4:83]. Grace of Allah aswj is Muhammad saww, and His Mercy is Ali asws. And it is said that Grace of Allah aswj is Ali asws and His Mercy is (Syeda) Fatima asws. 830

Al-Baqir asws: He Enters one He so Desires to into His Mercy [76:31]: ‘The Mercy is Ali asws Bin Abu Talib asws. 831

Al-Baqir asws regarding Words of the Exalted: They are recognising the Favour of Allah [16:83]: ‘They had recognised the Wilayah of Ali asws and he saww had instructed them with his asws Wilayah, then they denied after his saww expiry’. 832

Mujahid regarding His aswj Words: Do you not see those who replaced the Favour of Allah for Kufur [14:28]. The clan of Umayya disbelieved in Muhammad saww and People asws of his saww Household’. 833

827 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 22 H 5 a
829 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 22 H 5 c
832 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 22 H 5 f
833 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen asws, Ch 22 H 5 g
Tafseer Wakie – ‘Ibn Abbas said regarding Hisazwj Words: Did He not Find you an orphan – with Abu Talibasws, so He Sheltered? [93:6] to Abu Talibasws, protecting youasww, and nourishing youasws, and found youasww among a straying people so Heaswj Guided them through youasww to the Tawheed - And Found you in need, so He Enriched? [93:8] – with the wealth of Khadeejaasws.

Then, as for the orphan, so do not subdue [93:9] And as for the beggar, so do not repel [93:10] And as for the Favour of your Lord, so do announce (it) [93:11] – Manifest the Quran and narrate to them with what Allahazwj has Favoured with upon youasww. 834

Al-Hassanasws said, ‘And as for the Favour of your Lord, so do announce (it) [93:11] – O Muhammadasww! Announce to the servants with the conferment of Abu Talibasws upon youasww, and announce the Merits of Aliasws in the Book of Allahazwj so they would believe in hisasws Wilayah’.

And it is narrated by Abu Al Futouh Al Razy in (the book) ‘Rowzat Al Jinan’ with what is mentioned by Abu Abdullah Al Marzabany, by his chain from Al Kalby, from Abu Salih, from Ibn Abbas,

‘Regarding Words of the Exalted: Or are they envyng the people upon what Allah has Given them from His Grace? [4:54]. It was Revealed regarding Rasool-Allahsaww and regarding Aliasws, 835.

And Abu Ja’farasws said: ‘The intended with the ‘Grace’, in himsaww is the Prophet-hood and in Aliasws is the Imamate’’. 836

Tafseer Furaat Bin Ibrahim – Ja’far Al Fazary, raising it,

Tafseer Al Ayyashi – From Abu Hamza,

‘From Abu Ja’far asws, he (the narrator) said, ‘Say: ‘By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they are amassing [10:58]. He asws said: ‘The acknowledgment with the Prophet-hood of Muhammad saww and the Imamate of Amir Al Momineen asws, it is better than what they are amassing in their world’.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayat Al Zaahira’ – Muhammad Bin Al Abbaas, from Ali Bin Al Abbas, from Hassan Bin Muhammad, from Abbad Bin Yaqoub, from Umar Bin Jubeir,

‘From Ja’far Bin Muhammad asws regarding Words of the Exalted: He Enters one He so Desires through His Mercy, he asws said: ‘The Mercy is Wilayah of Ali asws Bin Abu Talib asws, and (for) the unjust ones, there would neither be a guardian for them nor a helper [42:8]’.

(THE book) ‘Al Amaali’ – of Al Sadouq, by his chain,

‘From the Prophet saww in a lengthy Hadeeth having said to Ali asws: ‘By the One asw Who Sent Muhammad asws with the truth as a Prophet saww! He has not believed in me saww, one who denies you asws nor acknowledged with me saww, one who rejects you asws, and he has not believed in Allah aswj, one who disbelieves in you asws.

Your asws merit is from my saww merit, and my saww merit is of the Grace of Allah aswj, and it is the Word of Allah aswj Mighty and Majestic: Say: ‘By the Grace of Allah [10:58] – the Verse.

The Grace of Allah \( ^{azwj} \) is the Prophet-hood of your Prophet \(^{saww} \), and His \( ^{azwj} \) Mercy is Wilayah of Ali \(^{asws} \) Bin Abu Talib \(^{asws} \), so by that, - by the Prophet-hood and the Wilayah, let them be rejoicing. – meaning the Shias - It is better than what they are amassing [10:58] – meaning their adversaries (amassing) the wealth, and the family, and the children in the house of the world’.

أقول: من طريقك في المتصرف، أن الحق في حقك وحلفك في حلفك حقك، والفضل في فضلك حقك. 

I (Majlisi) am saying, ‘It is reported by Ibn Batreeq in (the book) ‘Al Mustadrak’, from Al Hafiz Bu Nueym, by his chain raising it to,

‘Ja’far \(^{asws} \) Bin Muhammad \(^{asws} \) regarding Words of the Exalted: Then you will be Questioned on that Day about the boons [102:8] – meaning the security, and the health, and Wilayah of Ali \(^{asws} \).’

10- ف، تفسير قرآء بإثارة إثارة كما أوصينا في مسألة إثارة إثارة من معنى إثارة إثارة في قوله تعالى: نذلُّ من نذلٍ في رحبٍ، قال:

الإثارة أسرى السبئيين عليهم بين أي طالب ع.

Tafseer Furaat Bin Ibrahim – Ismail Bin Ibrahim and Al-Husayn Bin Saeed transmitting,

‘From Ja’far \(^{asws} \) Bin Muhammad \(^{asws} \), regarding Words of the Exalted: He Enters one He so Desires through His Mercy, [42:8], he \(^{asws} \) said: ‘The Mercy is Amir Al-Momineen Ali \(^{asws} \) Bin Abu Talib \(^{asws} \).’

أقول: من طريقك في المتصرف، أن الحق في حقك وحلفك في حلفك حقك، والفضل في فضلك حقك.

I (Majlisi) am saying, ‘It is reported by Al Suyuti in (the book) ‘Al Durr Al Mansour’ – From Al Khateeb, and Ibn Asakeer, from Ibn Abbas,

‘Say: By the Grace of Allah [10:58], he said, ‘The Prophet \(^{saww} \), and by His Mercy, he said, ‘Ali \(^{asws} \) Bin Abu Talib \(^{asws} \).’

و قال في ممحافظ البيت في قوله تعالى: وُلَّى فَضْلُ اللَّهِ عَلَيْهِمَا وَ رَحْمَتُهُنَّ - لأسسهم السبئيين إلا قليل من روحي عون أبي حفراء و أبى عبد الله ع أن فضل الله و رحمة الله و علَّمَ مَنْ عَلَّمَهُمَا

And he said in (the book) ‘Majma Al Bayan’ –

‘Regarding Words of the Exalted: and had it not been for the Grace of Allah upon you and His Mercy, you would have followed the Satan except for a few [4:83]. It is reported from Abu Ja’far \(^{asws} \), and Abu Abdullah \(^{asws} \). The Grace of Allah \(^{azwj} \) and His \(^{azwj} \) Mercy is the Prophet \(^{saww} \) and Ali \(^{asws} \).’

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840 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen \(^{asws} \), Ch 22 H 9 a
841 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen \(^{asws} \), Ch 22 H 9 b
842 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen \(^{asws} \), Ch 22 H 10 a
843 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen \(^{asws} \), Ch 22 H 10 b
و قال في قولئه تعالى قال بفضل الله و برحمة الله قال أبو جعفر الباقير ع فضل الله زعيم الله ص و رحمة على بن أبي طالب ع.


CHAPTER 23 – HE asws IS THE CLARIFYING IMAM asws

Tafseer Al-Qummi - and We have Enumerated all things in a clarifying Imam [36:12] – i.e., in the Clarifying Book, it is Decisive’. 845

وَ ذَكَرَ ابْنُ عَبَّاس  عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ أَنَا وَ اللَّهِ الِْْمَا مُ الْمُبِينُ أُب َينُِّ الَْْقَّ مِنَ الْبَاطِلِ وَرِث ْتُهُ مِنْ رَسُولِ اللَّهِ ص 846

From Abu Ja’far Muhammad asws Bin Ali Al-Baqir asws, who from his asws father asws from his asws grandfather asws, said: ‘When this Verse was Revealed upon Rasool-Allah saww - and We have Enumerated all things in a clarifying Imam [36:12] - Abu Bakr and Umar got up from their seats and said, ‘O Rasool-Allah saww, is it the Torah?’ He saww said: ‘No.’ They said, ‘Is it the Evangel?’ He saww said: ‘No.’ They said, ‘So it is the Quran?’ He saww said: ‘No.’

قَال فَأَقَّبِلَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ رَسُولُ اللَّهِ ص هُوَ هَذَا إِنَّهُ الِْْمَامُ الَّذِل أَحْصَى اللَّهُ ت َبَ ارَكَ وَ ت َعَالَىَ فِيهِ عِلْمَ كُلِّ شَيْءٍ .

He asws said: ‘Then Amir-Al-Momineen asws came over (and) Rasool-Allah saww said: ‘He asws is the one, he asws is the Imam asws in whom Allah asw the Blessed and Exalted has Enumerated the Knowledge of all things’. 847

ج، الإحتجاج في خطبة الغدير من عليه أنه كان عليه عينين وهو الإمام المعين.

(The book) ‘Al Ihtijaj’ in the sermon of Al Ghadeer –
‘Community of people! There is no knowledge except and Allah has Enumerated it to be in me, and every knowledge have taught it and have enumerated it to be in the pious of his sons, and there is no knowledge except and have taught it to Ali, and he is the clarifying Imam.' 848
CHAPTER 24 – He \textsuperscript{asws} is the one with whom was the knowledge from the Book [13:43]

1 - I, the amalani for the correct interpretation of the text and the translation of the Book, speak in the name of Allah \textsuperscript{saww} and his majestic knowledge. 

The book ‘Al Amaali’ of Al Sadouq – Ibn Al Mutawakkal, from Muhammad Al Attar, from Ibn Isa, from Al Qasim, from his grandfather, from Amro Bin Mugallas, from Khalaf Atiyya Al Awfy, from Abu Saeed Al Kudry who said,

‘I asked Rasool-Allah \textsuperscript{saww} about Words of Allah \textsuperscript{azwj}, Majestic is His \textsuperscript{azwj} Praise: the one with whom was the knowledge from the Book [27:40], he \textsuperscript{saww} said: ‘That is successor\textsuperscript{as}s of my \textsuperscript{saww} brother Suleyman Bin Dawood\textsuperscript{as}s’.

I said to him\textsuperscript{saww}, ‘O Rasool-Allah \textsuperscript{saww}! Words of Allah \textsuperscript{azwj} Mighty and Majestic: Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]. He \textsuperscript{saww} said: ‘That is my \textsuperscript{saww} brother Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’.

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

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The one with whom is Knowledge of the Book [13:43], it is Amir Al-Momineen\textsuperscript{asws}.

And he \textsuperscript{asws} was asked about the one with whom was the knowledge from the Book [27:40], is he more learned of the one with whom is Knowledge of the Book [13:43]? He\textsuperscript{asws} said: ‘The knowledge of the one with whom was the knowledge from the Book [27:40], in comparison to the one with whom is Knowledge of the Book [13:43] was only a measurement of what a mosquito would take from the water of the ocean’.

(The book) ‘Al Ihtijaj’ – Ibn Abu Umeyr, from Abdullah Bin Al Waleed Al Samman who said,

849 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 24 H 1
850 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 24 H 2
'Abu Abdullah\textsuperscript{asws} said: 'What are the people saying regarding the Determined ones (Ul Al-Azam Prophets\textsuperscript{as}) and your master\textsuperscript{asws}\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws}? I said, 'They are not placing anyone ahead of the Determined Ones (Ul Al-Azam Prophets\textsuperscript{as}).'

He (the narrator) said, 'Abu Abdullah\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Blessed and Exalted Said to Musa\textsuperscript{as}: And We Prescribed to him in the Tablets, Advice from all things and detail of everything: [7:145] and did not Say “Advice of all things”.

And Said about Isa\textsuperscript{as}: and that I may make clear to you part of what you differ in [43:63], and did not say ‘All things (which you are differing in)’.

And Said about your master\textsuperscript{asws} – Meaning Amir Al-Momineen\textsuperscript{asws}: Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43]. And Allah\textsuperscript{azwj} Mighty and Majestic Said: nor any wet nor dry except it is in an apparent Book [6:59]. And the Knowledge of this Book is with him\textsuperscript{as}\textsuperscript{as}.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazr Bin Shueyb, from Al Qasim Bin Suleyman, from Jabir who said,

‘Abu Ja’far\textsuperscript{asws} said: ‘and the one who has Knowledge of the Book [13:43]. He\textsuperscript{asws} said: ‘It is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{as\textsuperscript{as}}.\textsuperscript{852}

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Rabie Bin Muhammad, from Al Nazr, from Musa Bin Bakr, from Duzeyl,

‘From Abu Abdullah\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} Mighty and Majestic: Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43]. He\textsuperscript{asws} said: ‘Ali\textsuperscript{as\textsuperscript{as}}.\textsuperscript{853}

\textsuperscript{851}\textsuperscript{Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 24 H 3
\textsuperscript{852}\textsuperscript{Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 24 H 4
\textsuperscript{853}\textsuperscript{Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{as\textsuperscript{as}}, Ch 24 H 5
6- There are six degrees in the heavens, the highest of which is the highest of the ascended. So you have no trust in anyone except in Allah. Your trust is in the One who is beyond you. 

(The book) ‘Basaair Al Darajaat’ - Ibn Fazzal, from his father, from Ibrahim Al Ashary, from Muhammad Bin Marwan, from Najam,

‘From Abu Ja’far\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43].}’ \textsuperscript{854} He\textsuperscript{asws} said: ‘Master of the Knowledge of the Book is Ali\textsuperscript{asws}.’

7- There are six degrees in the heavens, the highest of which is the highest of the ascended. So you have no trust in anyone except in Allah. Your trust is in the One who is beyond you. 

(The book) ‘Basaair Al Darajaat’ - Ahmad Bin Muhammad, from Al Barqy, from Nazar Bin Suweyd, from Yahya Al Halby, from one of our companions who said,

‘I was with Abu Ja’far\textsuperscript{asws} in the Masjid discussing with him\textsuperscript{asws} when one of the sons of Abdullah Bin Salam passed by, and I said, ‘May I be sacrificed for you\textsuperscript{asws}!’ This is a son of the one the people are saying \textit{with whom is Knowledge of the Book [13:43].}’

8- There are six degrees in the heavens, the highest of which is the highest of the ascended. So you have no trust in anyone except in Allah. Your trust is in the One who is beyond you. 

(The book) ‘Basaair Al Darajaat’ - Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Al Fuzeyl,

‘From Abu Al-Hassan\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43].}’ \textsuperscript{855} He\textsuperscript{asws} said: ‘He is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.’

9- There are six degrees in the heavens, the highest of which is the highest of the ascended. So you have no trust in anyone except in Allah. Your trust is in the One who is beyond you. 

(The book) ‘Basaair Al Darajaat’ - Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ahmad Bin Muhammad, from Hammad Bin Usman, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{Say: ‘I suffice with Allah as a Witness between me and you, and one

\textsuperscript{854} Bihar Al Anwar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 24 H 6
\textsuperscript{855} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 24 H 7
\textsuperscript{856} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 24 H 8
with whom is Knowledge of the Book [13:43]. I said, ‘He is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘So who else can it happen to be other than him’\textsuperscript{857}.

10- بَر، بصائر الدراجات: أحمد بن شحذة عن أحمد بن حنشة عن أبي بن أيوب قال: فلما أفقهثل على أبي ضاد قال: فلما أفقهثل على أبي ضاد من عهد الله من عهد الله نزل عليه أن يفنى تمنياً ثم أعاد الله بعد ذلك داهم على أبي ضاد.

(The book) ‘Basaair Al Darajaat’ - Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ahmad Bin Hamza, from Aban Bin Usman, from Abu Maryam who said,

‘I said to Abu Ja’far\textsuperscript{asws}, ‘This is a son of Abdullah Bin Salam. He claims that his father is the one Allah\textsuperscript{azwj} Says: Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43].’ He\textsuperscript{asws} said: ‘He is lying. That is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’.

858 Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 24 H 10
you who believe! Fear Allah and seek the intermediary to Him and strive hard in His Way, [5:35].

قَالُوا الَّذِينَ آمَنُوا فَإِذَا نَزَّلَ الرِّجْالُ عِنْدَهُمْ فَإِذَا نَزَّلَ الرِّجْالُ عِنْدَهُمْ فَإِذَا نَزَّلَ الرِّجْالُ عِنْدَهُمْ فَإِذَا نَزَّلَ الرِّجْالُ عِنْدَهُمْ

(43:63). And Allah azwj Blessed and Exalted Said to Muhammad asws: and We Shall Come with you as a witness upon these (witnesses). And We Revealed the Book unto you as a clarification of all things, [16:89].

And Allah azwj Blessed and Exalted Said to Isa as: And He asw Said regarding Isa as: and to clarify for you part of which you are differing in, [43:63]. And Allah azwj Blessed and Exalted Said to Muhammad asws: and We Shall Come with you as a witness upon these (witnesses). And We Revealed the Book unto you as a clarification of all things, [16:89].


He\textsuperscript{asws} said: ‘But you, if you were to argue with them by the Book of Allah\textsuperscript{azwj}, would prove it to them’. I said, ‘And where is this in the Book of Allah\textsuperscript{azwj}?’

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Said regarding Musa\textsuperscript{as}: \textit{And We Prescribed to him in the Tablets, Advice from all things [7:145]}, and did not Say ‘All things’. And He\textsuperscript{asws} Said regarding Isa\textsuperscript{as}: \textit{and to clarify for you part of which you are differing in, [43:63]}, and did not say ‘all things’, and He\textsuperscript{asws} Said regarding your Master\textsuperscript{saww}: \textit{Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]’}.\textsuperscript{862}

Tafseer Al Ayyashi, from Bureyd Bin Muawiya who said,

‘I said to Abu Ja’far\textsuperscript{asws}, \textit{Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]’}. He\textsuperscript{asws} said: ‘It means us\textsuperscript{asws}, and All\textsuperscript{asws} is our\textsuperscript{asws} superior, and our\textsuperscript{asws} first, and our\textsuperscript{asws} best after the Prophet\textsuperscript{saww}’.\textsuperscript{863}

Tafseer Al Ayyashi – From Abdullah Bin Al Ajalan,

‘From Abu Ja’far\textsuperscript{asws}, the (the narrator) said, ‘I asked him\textsuperscript{asws} about Words of the Exalted: \textit{Say: ‘I suffice with Allah as a Witness [13:43]}. He\textsuperscript{asws} said: ‘It was Revealed regarding Ali\textsuperscript{asws} after Rasool-Allah\textsuperscript{saww}, and regarding the Imams\textsuperscript{asws} after him\textsuperscript{asws}, and All\textsuperscript{asws} is \textit{one with whom is Knowledge of the Book [13:43]}’’.\textsuperscript{864}

(The book) ‘Kashf Al Ghumma’ – From what is extracted by the honourable narrator Al Hanbali –

‘Words of the Exalted: \textit{Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]’}. Muhammad Bin Al-Hanafiya said, ‘It is All\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’.\textsuperscript{865}

\textsuperscript{862} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 24 H 14
\textsuperscript{863} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 24 H 15
\textsuperscript{864} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 24 H 16
\textsuperscript{865} Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 24 H 17
And by this chain from Al Sabie, from Al-Hassan Bin Ibrahim Al Jassas, from Husayn Bin Al Hakam, from Saeed Bin Usman, from Abu Maryam, from Abdullah Bin Ata’a who said,

'I was seated with Abu Ja’far asws in the Masjid, and I saw Ibn Abdullah Bin Salam. I said, ‘This is the son of the one with whom is Knowledge of the Book [13:43]’. He asws said: ‘But rather that is Ali asws Bin Abu Talib asws, 866.

He said, ‘No, but (it is) your master Ali asws Bin Abu Talib asws, the one regarding him asws were Revealed from the Book of Allah azwj: one with whom is Knowledge of the Book [13:43], So the one who was upon a clear Proof from his Lord, and a witness from him recites it, [11:17], But rather, your Guardian is Allah, and His Rasool, [5:55] – the Verse’. 867

And it is mentioned by Al-Sudy in his Tafseer – ‘This Verse was Revealed regarding Ali asws’. 868

And it is reported by Al-S’alby from two ways – ‘The intended by Words of the Exalted: one with whom is Knowledge of the Book [13:43], is Ali asws’. 869

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